

בְּשׂוֹרַת הַגְּאוּלָּה

BESORAS HAGEULAH

The Announcement of the Redemption

["THE TIME IS NOW!"]

Excerpts from the 5750-5752 talks of

The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson *Shlita*
concerning the imminence of the Redemption

PRELIMINARY EDITION

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Dovber and Chaya Mushka שיחיו

*Wishing you all the best and may we meet only in simcha's,
beginning from the true simcha, the revelation of the Rebbe
Melech Hamoshiach, Now!*

Rabbi Yakkov and Rochel Brysky

Rabbi Zalman and Chanie Liberow

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whose support made this project a reality*

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הת' לוי יצחק בן חנה

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FOREWORD

TO THE NEW ENGLISH EDITION

With the grace of G-d

With gratitude to G-d we are please to present this new revised edition of *Besorah HaGeulah*,

The Book *Besorah HaGeulah* – “*The Announcement of the Redemption*” is a collection of excerpts of the talks of the Rebbe *Melech HaMoshiach Shlita*. These excerpts, which contain the Rebbe’s pronouncements that “The time for your Redemption has arrived” and that “Behold Moshiach is coming,” represent some of the most riveting statements made over the last few years (5750-5752 [1990-1992]), and have been edited by the Rebbe personally, with the special intent that they be publicized throughout the world.

* * *

It is well known that Moshiach assured the Ba’al Shem Tov, the founder of Chassidism, that the Redemption would come when the Ba’al Shem Tov’s wellsprings will be disseminated outwards - to the farthest corners of the earth. It has been the task of the Ba’al Shem Tov’s students, successors and disciples, to undertake the task of spreading the wellsprings. The Lubavitcher Rebbeim have always been at the forefront of this effort, starting with the Alter Rebbe and continuing through each generation to our own. Indeed, in our own times we have seen an unprecedented outpouring of Chassidic teaching, which is literally transmitted to the ends of the earth.

Surely, part of the process of the “spreading the wellsprings” includes making the teachings available to all Jews, in whatever language they understand. While facility in Hebrew and Yiddish enables one to understand not only the content, but the original style of a *sicha* or *maamar*, nevertheless the very act of translating helps fulfill the directive to “spread the wellsprings.”

Since the publication of “*Besoras HaGeulah*” - The Announcement of the Redemption - there has been a tremendous demand for a translation into English. We are pleased to present this translation to the English-speaking public. The importance of these selections will be obvious immediately.

The mere existence of such a book - a translation of Chassidic thought into the vernacular of the day, is evidence that indeed the wellsprings have spread forth. And since the topic of this book concerns the very Redemption itself - the coming of Moshiach promised to the Ba'al Shem Tov - it seems appropriate to ask - that we should see, literally, the fulfillment of the Rebbe's prophecy, of “*L'alter Li'geulah*” - The Immediate Redemption! immediately, and “behold, here comes Moshiach.”

It should be noted that, as in all translations, there is the possibility of inadvertent errors. These are of course solely the responsibility of the translators and editors, Rabbi Yisroel Heschel Greenberg ם and Dovid Yisroel Ber Kaufmann ן, Ph.D.

We would like to thank Va'ad Le'hafotzas Sichos, for allowing us to use the text of both the Hebrew and the English Translation

* * *

In this new edition, several improvements were added:

* Alongside the English translation, the original Hebrew text (or the translation to Hebrew of the original Yiddish, as

indicated) appears, fully vocalized, with all the abbreviations opened, thus making the Rebbe's own holy words more accessible to those who are beginners in the holy tongue.

* Some corrections have been made to the English text, as well as several explanatory footnotes have been added, these lay on the sole responsibility of the editor of the current edition.

* All added notes, references, and necessary additions to the text appear [bracketed].

* The notes which have a direct connection to the topic of this book, i.e. "the Announcement of the Redemption" appear in italics.

* The style of this book is unique; it includes 71 excerpts on a single topic of which by the Rebbe spoke time and again, however always in a different context, be it the Torah portion, festivals that occur around the time it was said, or various events which took place that week; the excerpts originally appeared as a part of the full talk or Farbrengen edited by the Rebbe, thus, the manner in which they appear here, culled from the full text, deprives the reader who is unfamiliar with the full text, of fully understanding and appreciating the Rebbe's words.

* In this edition, an effort was made to add to each excerpt that the editors felt would need more background, the necessary historical or contextual background. It should be noted, however, that these introductions are on our sole responsibility and may be not precise and may even contain errors, both historically and in content. Thus we once again urge the reader to study the full text as well in order to reach a full appreciation of the Rebbe's words.

* Another reason why the reader may not fully appreciate the Rebbe's words, and their relevance even now, after a much to long period of 17 years that the Rebbe's physical presence is concealed from us, is because he may be missing the *general* context of this topic of the imminence of the Redemption, within the framework of Judaism, especially the way it is brought out in Chassidism, and particularly in the Rebbe's teachings.

To address this lacking, at least partially, we added a detailed introduction and overview of the book and its key concepts, discussing amongst more, the centrality of the Redemption in Jewish thought, and based on that, why it has become so relevant in these years, and needless to say, even more relevant every instant that passed since.

* * *

As this edition is a preliminary version of the book, we ask the readers to kindly report to us any mistakes, errors and comments, via email to BesorasHageulah@gmail.com.

* * *

It is our fervent wish that we will imminently merit the immediate and complete Redemption, at which time we will hear the *Torah Chadashah*, the new dimensions of Torah from the mouth of *Moshiach*. Amen.

The editors

15th of Elul, 5771

114 Years since the founding of Yeshivah "Tomchei Temimim.

Brooklyn, NY

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5750

Chapter 1 2

All the signs of our Sages regarding the end of exile and the time of Redemption have been fulfilled; this includes the sign in *Yalkut Shimoni* (Yeshayu remez 499) that already “the time of your Redemption has arrived.”

(Shabbos Parshas Re'eh, Blessing of the Month of Elul)

Chapter 2 6

Fulfillment of the above mentioned sign in *Yalkut Shimoni* that “the time of your Redemption has arrived.”

(Wednesday, 22 Elul, Parshas Nitzavim-Vayalech)

5751

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Our generation is the last generatin of exile and the first generation of Redemption; we stand in actual close proximity to Redemption; the practical lesson - to increase activities that resemble the preparation to build the third Beis HaMikdash; build houses in all three pillars of Torah, Tefillah and Gemillus Chassadim [Torah, prayer and acts of lovingkindness].

(Shabbos Parshas Vayigash, 5 Teves)

Chapter 11 42

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(Shabbos Parshas Veyechi (10th of Teves, may it be transformed to rejoicing))

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(Shabbos Parshas Shmos, 19 Teves)

Chapter 13 52

G-d makes known and announces to Israel “My children, do not be afraid.”

(Shabbos Parshas Va’era, 26 Teves, Blessing of the Month of Shvat)

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(Shabbos Parshas Bo, 4 Shvat)

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<i>(Shabbos Parshas Shemini, Blessing of the Month and the Eve of the Month of Iyar)</i>	
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upon each and every Jew to increase learning Torah in matters of Moshiach and Redemption, and it would be better to learn in groups of ten; increase observance of mitzvos in a beautiful manner, particularly in the mitzvah of tzedekah; increasing tzedekah with the intention of hastening the Redemption.

(Shabbos Parshas Tazria-Metzora, 6 Iyar)

Chapter 23 106

We are actually standing at the end of exile, soon, soon the Redemption will come; the world and the nations prepare and assist the way to Redemption, as explained in detail; to increase in “our actions and Divine service,” specifically learning Torah in matters of Redemption.

(Acharei-Kedoshim, 13 Iyar)

Chapter 24 116

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(Shabbos Parsha Emor, 20 Iyar)

Chapter 25 120

All matter of Divine service have already been completed, also “polishing the buttons” has been completed, and we stand ready to greet Moshiach; this year the words of the Yalkut Shimoni, “the year that the king Moshiach will be revealed all the nations of the world will provoke each other, etc., the time of your Redemption has arrived,” have been fulfilled, therefore we are already standing at the “hour when Moshiach comes (“Behold he comes”)... and announces to Israel, humble ones the time of your Redemption has arrived”; a renewal and increase in learning Torah with enthusiasm and delight, particularly learning and spreading the wellsprings of the inner teachings of Torah that are revealed in Toras Chassidus, as an example and preparation to fulfillment of the promise “A new Torah will come forth from me.”

(Shabbos Parsha Naso, 12 Sivan)

Chapter 26 128

This generation, the last generation of exile, has been made the first generation of Redemption raised above all previous generations; even “polishing the buttons” has already been completed; “stand all of you ready” to greet Moshiach.

(Shabbos Parsha Beha’aloscha, 19 Sivan)

Chapter 27 130

The spreading of the wellsprings outward has already been in a manner of “more than enough.”

(Shabbos Parsha Shelach, Blessing of the Month of Tammuz)

Chapter 28 134

The third Beis HaMikdash will first be revealed in 770; “the time of your Redemption has arrived.”

(Monday, 28 Sivan)

Chapter 29 140

The world is already prepared, nature and the nations assist in the Divine service that hastens the Redemption.

(Thursday, Parshas Korach, 2nd Day of Rosh Chodesh Tammuz, Shabbos Parsha Korach, 3 Tammuz)

Chapter 30 144

“All the appointed times have passed,” the Divine service of Teshuvah has also been completed, and all matters of Divine service have already been concluded, including “polishing the buttons”; it is absolutely certain without the slightest trace of doubt that the time of Redemption has already arrived; this year, “It should be a year of I will show them wonders,” is “the year the King Moshiach will be revealed,” to the extent that “the hour when the king Moshiach comes . . . he will announce to Israel, humble ones, the time of your Redemption has arrived”; we stand already on the threshold of the beginning of Redemption, and imminently it will continue and be completed; we stand already at the commencement of the days of Moshiach; the future Sanctuary is already built and perfected now in Heaven, and imminently “it will be revealed and come from Heaven”; learn the laws of the Beis HaMikdash [Holy Temple] with an awareness and recognition that it is absolutely certain this learning will have practical legal applications in the next moment; learn Torah concerning Redemption and Moshiach; “To live with the times,” the days of Moshiach, “to live” in matters of Moshiach and Redemption; the Divine service that is particularly appropriate for this time.

(Shabbos Parshas Balak, 17 Tammuz)

Chapter 31 152

Everything is already completed, including “polishing the buttons,” and the “stand all of you ready” is also completed, “all is ready for the festive meal,” we are already in a situation of Redemption, “behold he (Moshiach) comes” in imminent reality; each and every individual must accustom himself to the Redemption and to put himself in the position and attitude of Redemption, through the Divine service of “make here the land of Israel” - perfection of Divine service in thought, speech and action.

(Shabbos Parshas Pinchas, 24 Tammuz, Blessing of the Month of Menachem-Av)

Chapter 32 158

We stand now after the completion of our actions and Divine service during the time of exile, after completion of all forty-two journeys in the “wilderness of nations,” and find ourselves already “on the banks of the Jordan by Jericho,” on the threshold of Redemption; the reason for exile has already been corrected; Ahavas Yisroel as an appetizer until the beginning of the true and complete Redemption.

(Shabbos Parshas Mattos-Masei, 2 Menachem-Av)

Chapter 33 162

That Moshiach has not yet come is completely incomprehensible; all matters have been completed and the Beis HaMikdash stands ready above, as are all things - “all is prepared for the festive meal”; the only thing he waits for is that a Jew should cry out again “until when”; our righteous Moshiach enters the synagogue and takes every Jew there along with all of Israel to our Holy Land.

(Shabbos Parshas Devarim, 9 Av, 10 Av, 11 Av)

Chapter 34 170

We find ourselves in “the year in which the king Moshiach is revealed”; the wonders already seen in this year of “It will be year in which I will show them wonders” stresses and emphasizes that imminently will be seen the greatest wonder of all - the true and complete Redemption; we are found on the threshold of Redemption; increase in Torah and mitzvos in a manner that transcends limitations and obstructions as a taste of the unlimited Redemption; learn Torah in matters of Redemption, and it would be best that the learning be in a manner of “ten who sit and occupy themselves with Torah”; a thorough study and contemplation of matters of Redemption and the Beis HaMikdash makes complete all three aspects of Torah, Divine service [prayer] and acts of loving kindness, so that they should be unlimited.

(Shabbos Parshas Vaeschanan, Shabbos Nachamu, 16 Menachem-Av)

Chapter 35 180

All aspects of “our actions and Divine service” have already been completed, including “polishing the buttons,” “behold he (Moshiach) comes”; this year is the “year in which the king Moshiach is revealed”; the only thing remaining is one movement of G-d to take the Jewish people from exile and bring them to the Holy Land; the merit and responsibility to plead and cry to G-d “until when,” how is it possible that Moshiach has not yet come.

(Shabbos Parshas Eikev, 23 Menachem-Av, Blessing of the Month of Elul)

Chapter 36 184

All matters of Divine service have already been completed; it is absolutely certain that imminently in fact eyes of flesh will see that “behold he (the king Moshiach) comes”; to be penetrated with the spirit of Redemption, learn Torah on the subjects of Redemption and the Beis HaMikdash; to announce and publicize everywhere that G-d says to each and every individual Jew “See I set before you this day a blessing” until the day when the blessing of Redemption is seen in reality; the announcement and publicity must also be to those who claim that the subject hasn’t sufficiently settled in their thoughts yet.

(Shabbas Parshas Re’eh, First Day of Rosh Chodesh Elul)

Chapter 37 190

All matters of Divine service have already been completed, including as well “polishing the buttons,” and even “Stand all of you ready” to greet Moshiach; the “spreading of the wellsprings outward” has been perfected in all corners of the world; “the generation is kosher” in the literal sense; everything is

already purified; [we] stand in the last moments before the Redemption; the fulfillment of the promise “I will return your judges as beforetimes and counselors as at the beginning” has already begun; revelation of the prophecy of Moshiach [occurs] before the Redemption as a foretaste and beginning to the complete revelation after the Redemption; it is seen in reality: there is need to publicize to all members of the generation that we have merited that G-d should freely chose an individual to be the prophet of the generation, who will give lessons and advice, etc., until the fundamental prophecy - the (assured) prophecy that “immediate Redemption,” behold Moshiach comes imminently, in a moment comes the Redemption; all matters of the Redemption have already begun and been drawn into and received by this physical world; acceptance and maintenance of the instruction of “your judges” and “your advisors” of our generation, particularly the leader of the generation.

(Shabbos Parshas Shoftim, 7 Elul)

Chapter 38 204

“The time of your Redemption has arrived”; the period of the Divine service of “soldiers of the House of David” to bring about the revelation and coming of Moshiach has already concluded, and now [we] stand in a period of payment of the reward for all our actions and Divine service “a dwelling of the Divine Presence on the work of our hands”; a practical lesson: to publicize everywhere that we stand at the conclusion and culmination of our actions and Divine service and at the beginning of the period of payment of the reward, “giving reward to the tzaddikim”; appropriate to this there is a need for the Divine service to also be in matters connected with the days of Moshiach; learning Torah in matters related to Moshiach, Redemption and the Beis HaMikdash, in rest, tranquility, joy and gladness of heart; arrange gatherings of joy, a sample of and preparation for fulfillment of the promise “they our mouths will be filled with laughter”; in our generation the concept “our mouths will be filled with laughter” is made in the present tense.

(Shabbos Parshas Teitzei, 14 Elul)

Chapter 39 210

The Redemption - the most essential matter of the time; there needs to be a singular request in a loud voice “until when”... the Redemption should come already in actual reality.

(Shabbos Parshas Tavo, 21 Elul)

Chapter 40 212

“All the appointed times have passed” and Teshuvah has already been done, and we stand “all of you prepared” for a long time already.

(Blessing of the Rebbe, Shlita, eve of Rosh Hashanah after the annulment of vows)

Chapter 41 214

It has already been published in many, many newspapers throughout the world that “Behold he (the king Moshiach) is coming,” and imminently - he will already have come in actual reality, and there is need to publicize this even further.

(Shabbos Parshas Nitzavim, 5751, 2nd Day of Rosh Hashanah, and Shabbos Parshas VaYelech 6 Tishrei 5752)

5752

Chapter 42 216

[We] stand on the threshold of the Redemption, “Behold he (Moshiach) is coming,” and imminently - he will already have come; “all is prepared for the festive meal,” the festive meal of Livyason, Shor Habor and Yayin HaMeshubar; at this time, immediately preceding the Redemption, our Divine service and conduct in all matters of our daily lives must be similar to and an example of how it will be in the days of Moshiach - a Divine service that is penetrated with matters of the Redemption and Moshiach; learn matters relevant to Redemption and Moshiach; children in the House of Study are called “My anointed ones,” a point particularly emphasized in our generation - [through] the children of Tzivos HaShem.

(Evening of Simchas Torah)

Chapter 43 224

The revelation and announcement in the world and to the nations, that the prominence of Israel will be strengthened particularly in recent times as we draw ever closer to Redemption.

(Shabbos Parshas Bereishis, Blessing of the Month of MarCheshvan)

Chapter 44 228

All matters of Divine service have already been concluded, including “polishing the buttons,” and we stand ready to greet Moshiach; the Divine service in general of the Jewish people throughout the generations, which needed to be in the time of exile in order to bring the Redemption to perfection - has been completed and concluded, and there is no reason or explanation at all why the Redemption is delayed; all the appointed times have passed and Teshuvah has already been done, and now the matter depends on nothing but our righteous Moshiach himself; in immediate reality the Redemption is coming; increase in care and beautification of Kiddush Levanah, with the particular intent to hasten and cause the coming of Moshiach immediately; increase in asking and requesting the Redemption.

(Shabbos Parshas Noach, 4 MarCheshvan)

Chapter 45 236

The rabbis need to publicize the decree that “all the appointed times have passed,” and in regard to Teshuvah, Teshuvah has already been done, and all matters of Divine service have already been completed, and it depends on nothing but Moshiach himself; all that is needed is for Moshiach to come in actual reality; the Redemption stands already on the threshold, and anxiously waits for each and every Jew to open the door and pull the Redemption inside.

(At the time of greeting HaRav HaGaon Mordechai Eliyhau, Monday night, Parshas Lech Lecha, 6 MarCheshvan)

Chapter 46 240

“All the appointed times have ended,” Teshuvah has already been done, and “the buttons have been polished” already; The current requirement is to

actually prepare ourselves to “go forth from your land, etc. to the land I will show you”; increase in the learning of Torah, particularly the inner teachings of the Torah, including matters of Redemption and Moshiach.

(Shabbos Parshas Lech Lecha, 11 MarCheshvan)

Chapter 47 242

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 Marcheshvan)

Chapter 48 250

“All appointed times have passed,” Teshuvah has already been done, all matters of Divine service have been concluded, including “polishing the buttons,” and [we] stand prepared to greet Moshiach; “the time of your Redemption has arrived”; That “they will fight the wars of G-d” and be victorious has already been fulfilled in many, many subjects; the shlichus of spreading the Torah and Judaism and the wellsprings [of Chassidus] outwards has already been accomplished; the single point currently remaining in shlichus is: to greet our righteous Moshiach in actual reality in order that he should be able to really fulfill his shlichus of redeeming Israel; to prepare one’s self and all Jews in his community and city to greet Moshiach by explaining the concept of Moshiach in a way that it will be received by each and every one according to his intellect and understanding, and particularly through learning the concepts of Moshiach and Redemption; All details in shlichus of spreading the Torah and Judaism and the wellsprings [of Chassidus] outward must be permeated with the point of greeting Moshiach; this Divine service applies to everyone without exception; learn all of Sefer Torah Or and Likkutei Toah.

*(Shabbos Parshas Chayei Sarah, 25 Marcheshvan,
Blessing of the month of Kislev)*

Chapter 49 262

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)*

Chapter 50 268

The times require - Redemption; all requirements have already been completed and all that remains is to greet Moshiach in reality; we are already

on the threshold of Redemption; the physical body and the physical world have already been purified and completely refined, and they are vessels prepared for all the light and spiritual matters, including and principally the light of Moshiach; the only thing lacking is to open the eyes as they should be and see how everything is already prepared for the Redemption; there is already a “set table” with the Levyasan, Shor HaBor and Yayin Meshumar, and we are sitting already by the “table of our Father” together with our righteous Moshiach; Learn the inner teachings of the Torah as revealed in Toras Chassidus, and fulfill the teachings of our Rebbeim, including the custom of the Jewish people of our time - learning matters of Redemption and Moshiach.

(Shabbos Parshas Vayeitze, 9 Kislev)

Chapter 51 274

All matters of Divine service have been concluded, even “polishing the buttons” and all is ready for the coming of Moshiach; the Divine service of purification has already been completed; Moshiach is delayed for a reason that is unknown and incomprehensible; Tzarfaz is in gematria 770, which hints that the purification of the country of Tzarfaz completes and perfects the purification of the world, in every last detail; there is only the need to open the eyes and to see existence as it really is - that we are sitting together with G-d at a “set table,” the wedding feast, the festive meal of Levyasan, Shor HaBor and Yayin Meshumar.

(Shabbos Parshas Vayishlach, 16 Kislev)

Chapter 52 282

The liberation from all things that hinder or obstruct the coming of Moshiach has already been completed; we find ourselves in the 90th year, connected with the third Redemption and the third Beis HaMikdash; all appointed times have passed and all matters and preparations have been concluded, even the buttons, etc.; these days are - the days of Moshiach; there is only the need to open the eyes and then we will see that the Redemption is already here in the literal sense, and all the Jewish people are prepared in every last detail “to approach and be seated at the table.”

(From the talk of the end of 19 - beginning of 20 Kislev 5752 - in a group private audience)

Chapter 53 284

All aspects of the Divine service have already been concluded and we stand ready for the Redemption; all the refinements have been concluded and we are already near the Redemption; to be involved with “publicizing the miracle” - to publicize the miracles that G-d does for us in our times, and this is relevant to bringing the Redemption.

(Shabbos Parshas Vayeshev, 23 Kislev, Blessing of the Month of Teves)

Chapter 54 288

We will physically see the Redemption; to increase in the mitzvah of tzedekah.

(From the talk of the First Light of Chanukah 5752 - during the world-wide “publicizing the miracle”)

Chapter 55 292

All matters have already been completed and the only requirement is to open the eyes and see that “Behold the king Moshiach comes”; to increase daily in things that actually bring the Redemption, among them: strengthening the belief, desire and anticipation for the coming of Moshiach; increase in learned and disseminating the inner teachings of the Torah.

(Shabbos Parshas Mikeitz, Shabbos Chanukah, 1st day of Rosh Chodesh Teves)

Chapter 56 296

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)

Chapter 57 300

All of our actions and Divine service have already been completed; “all the appointed times have passed” and Teshuvah has already been done, all the preparations have been concluded, in a way of “great preparations,” and all is prepared for the festive meal of the future.

(Monday night and Tuesday, Parshas Veyechi, 10th of Teves, and Shabbos Parshas Vayechi, 14 Teves)

Chapter 58 302

“All the appointed times have passed,” Teshuvah has already been done and everything is already concluded, including, “polishing the buttons,” and all that is needed is for G-d to open the eyes of Israel so they can see that the Redemption already exists, and they are sitting next to the set table for the meal of Levyasan and Shor HaBor, etc.; from “the days of your lives” at this time and place we will enter immediately into the life of the days of Moshiach and eternal life without any interruption at all, G- d forbid; to prepare one’s self and others for the situation of the days of Moshiach; learn the laws of the king Moshiach; may it be G-d’s Will that since there already exists “a king from the house of David expert in the Torah and involved with mitzvos like David his ancestor . . . and he is compelling all Israel to walk in its way and to strengthen its breaches and he is fighting the wars of G-d,” and “he is presumed to be Moshiach,” that he will immediately become “certainly Moshiach.”

(Shabbos Parshas Shmos, 21 Teves)

Chapter 59 308

The Redemption [will be] through the Moshiach of our generation; everything is already prepared for the meal of the future, the set table with the festive meal of Levyasan, Shor HaBor and Yayin HaMeshumar; three periods connected with Yud Shvat.

(Shabbos Parshas Vaeira, 28 Teves, Blessing of the Month of Shvat (a))

Chapter 60 314

The Divine service of Shlichus to purify and refine secular matters has already been finished and completed, and all is prepared for the festive meal of the future.

(Shabbos Parshas Vaeira, 28 Teves, Blessing of the Month of Shvat (b))

Chapter 61 316

The innovation of our generation over all previous generations; we stand “all of you ready” for the Redemption, and also the nations of the world stand “all of you ready”; souls in bodies without any interruption at all will come [immediately] after the Redemption; “all the appointed times have passed” and everything is already concluded, the Redemption should have come long ago already; the Redemption needs to come immediately; this is the best time for the Redemption; the spiritual eyes of the Jewish people already see the Redemption, and there needs to be an opening of the physical eyes so that they too will see the Redemption revealed to eyes of flesh at this time; learning the Torah of the Previous Rebbe.

(Wednesday, Parshas Bo, 3 Shvat, and Shabbos Parshas Bo, 6 Shvat)

Chapter 62 322

All aspects of the Divine service have already been completed and we stand ready to greet Moshiach; the righteous Jewish women [should] begin immediately in these last moments of exile with singing over the coming of the Redemption; together with the prayer, request and demand that G-d should bring the Redemption imminently they should be penetrated (in principle) with a feeling of great joy because of the great assurance that “behold the king Moshiach is coming” and he has already come.

(Shabbos Parshas Bo, 6 Shvat, and Shabbos Parshas Beshallach, 13 Shvat)

Chapter 63 326

“All the appointed times have passed” already and all matters of Divine service have been completed; all the elevations through our actions and Divine service during the 42 years which are a model of the 42 stages [traveled] in the wilderness of the nations during this generation; imminently we will make the entry into the land of Israel in the complete and true Redemption; the way of singing that has to be in the prayer service now after all the elevations have been completed, [must be] as a preparation and beginning for the “new song” of the future; [in order to] increase the feeling of desire and longing for the Redemption, there must now be as well and principally the feeling of joy, for through this the Redemption will come in actual reality at this very moment.

(Thursday, 11 Shvat, and Shabbos Parshas Beshallach, 13 Shvat)

Chapter 64 330

Everything is already concluded and now there only needs to be the Redemption in actuality; we stand imminently close to the Redemption; Moshiach - his name is Menachem.

(Shabbos Parshas Yisro, 20 Shvat)

Chapter 65 334

The innovation and wondrous advantage of our generation, the last generation of exile and the first generation of Redemption; everything is already concluded, we already stand after the conclusion of the Divine service of purification, including polishing the buttons, and now all that is needed is to greet Moshiach in reality; after the 22nd of Shvat, 5748, there has occurred the last stage in preparing the world for Redemption; our times - the last moments before the Redemption; the great merit of the wives and daughters of Israel to bring the Redemption.

(Shabbos Parshas Yisro, 20 Shvat, and Sunday night and Monday, Parshas Mishpatim, 22 Shvat)

Chapter 66 340

Our work and Divine service during the time of exile has already been completed, and we are already prepared to greet Moshiach; we find ourselves in the “highest time” of the coming of our righteous Moshiach, “Behold he (the king Moshiach) comes”; the beginning of the effect of the king Moshiach on the nations can already be seen; the fulfillment of the promise that they will beat their swords to ploughshares has already begun, and the whole world is worthy and prepared - an explanation of the particular details; all the Divine service of this generation over forty-two years has been concluded and finished, and we are already prepared and ready to enter the land in the true and complete Redemption; the time of your Redemption has arrived; the great need to increase in matters that will bring the Redemption in imminent reality: the details of the laws concerning acting towards others with peace, tzedekah and acts of lovingkindness, joining in building and expanding Houses of Worship and Houses of Study, building the individual Sanctuary within each and every Jew that is in his innermost heart, his house and his private chamber; the leader of the generation is our righteous Moshiach; Moshiach - Menachem is his name; MiYaD Mamosh [literally: immediately, really, but also an acronym indicative of the Rebbe’s status as Moshiach - translator].

(Shabbos Parshas Mishpatim, 27 Shvat, Blessing of the Month of Adar 1)

Chapter 67 340

Everything is already concluded and all that is needed is to greet Moshiach in reality; each and every Jew should join together through his or her give in builing the third Beis HaMikdash.

(Wednesday, Thursday, Friday nights and Shabbos Parshas Terumah)

Chapter 68 366

To cry to G-d about the length of exile “until when”... to seek and to search and to do all that is possible so that the Redemption should come immediately.

(Tuesday, Friday and Shabbos, Parshas Titzaveh, 7, 10, 11 Adar 1)

Chapter 69 368

Even the last purifications have already been completed; now there is the need to bring the Redemption in actual reality.

(Tuesday, Wednesday, Thursday, Friday and Shabbos, Parshas Ki Tisa, 14-18, Adar 1)

Chapter 70 **374**

The precision of the Rambam's language "and build the Temple in its place"; explanation of the words of the Midrash "in the hour when the king Moshiach comes, he will stand on the roof of the Holy Temple, etc."; the great advantage of "the house of our Rebbe that is in Bavel"; the great merit to join in building "the house of our Rebbe that is in Bavel" as a preparation for the descent and revelation of the future Temple immediately; "The house of Moshiach" in gematria is "You will spread out" 770.

(Pamphlet on the concept of the miniature Sanctuary)

Chapter 71 **388**

The Redemption - what the times require; all matters have already been concluded and there is only the need to greet Moshiach in actual reality; this matter will be further expedited through learning the Torah, etc.

(Pamphlet on dividing the Talmud [for yearly study] on the 19th of Kislev)

TRANSLATION OF THE
PUBLISHER'S FOREWORD
TO THE ORIGINAL HEBREW AND YIDDISH EDITION

By popular demand, and with the approval of the Rebbe, *Melech HaMoshiach Shlita*, we are publishing "The Announcement of Redemption" – a collection of selected excerpts from the talks of the Rebbe, Melech HaMoshiach Shlita (from the end of 5750 through 5752) concerning the proclamation and announcement "The time of of your Redemption has arrived" (*Yalkut Shimoni* on *Yeshayahu*, *remez* 499) and the proclamation that "Behold he (King Moshiach) comes."

The purpose of this book is to present to the reader the words of the Rebbe, *Melech HaMoshiach Shlita*, concerning the unique time in which we live, with all the expressions and amazing declarations that we are actually standing on the threshold of Redemption, as well as the practical instructions required of us to hasten in reality the immediate Redemption.

It is appropriate to quote the words of the Rebbe, *Melech HaMoshiach Shlita* at the public gathering of Shabbos Parshas Balak, 5751:

"...This means primarily thought and reflection that we are now standing at the very entrance of the Messianic Era, that "Behold he is coming,"... 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

פֶּתַח דְּבַר

על פי בקשת רבים, ובהסכמת כבוד-קדושת אדמו"ר מלך המשיח שליט"א, הננו מוציאים לאור בזה קונטרס "בשורת הגאולה" – ליקוט קטעים משיחות כבוד-קדושת אדמו"ר מלך המשיח שליט"א (שלהי שנת תש"נ – תשנ"ב) אודות הבשורה וההכרזה "הגיע זמן גאלתכם" (ליקוט שמעני ישעיה רמז תצט) ו"הנה זה (מלך המשיח) בא".

מטרת הקונטרס היא להביא לפני הקורא דברי כבוד-קדושת אדמו"ר מלך המשיח שליט"א, עם כל הלשונות והבטויים הנפלאים שבדבריו הקדושים, אודות תקפתנו המיוחדת שבה אנו חיים, אשר עומדים אנחנו על סף הגאולה ממש, וגם ההוראות למעשה הנדרשות מאתנו כדי להביא ולגרוז את הגאולה בפעל ממש ותכף ומיד ממש.

וכדאי להעתיק דברי כבוד-קדושת אדמו"ר מלך המשיח שליט"א בהתוועדות דשבת-פרשת בלק תנש"א וזה-לשונו-הקדוש.

"... לכל לראש המחשבה וההתבוננות לידע ולהפיר שעומדים כבר בהכניסה לימות המשיח, "הנה זה בא" . . . ובנוגע לפועל – למרות ה"שטורעם" שבדבר בתקופה האחרונה בשנה זו תהא שנת נפלאות אראנו, לאחרי ראית הנפלאות המעידות שזוהי השנה שמלך המשיח נגלה בו רואים שישינו קשי ("עס קומט אן שווער") להחדיר ההכרה

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."

* * *

We have collected in this work only selections from edited talks (published in *Sifrei HaSichos* 5750-52), from the time when the Rebbe, *Melech HaMoshiach Shlita* first proclaimed (on Shabbos Parshas Re'eh, 5750), "The time of your Redemption has arrived."

We have arranged them chronologically. We have also included footnotes and sources. (Notes whose content is particularly relevant to "The Announcement of the Redemption" appear in a larger typeface.)

It cannot be overemphasized that the subjects in this book are treated at greater length in the talks themselves. Although, we have only quoted from talks edited by the Rebbe, *Melech HaMoshiach Shlita* himself, this book does not include every "aspect of Redemption and Moshiach" in the (edited) talks of the Rebbe, *Melech HaMoshiach* from this period. Indeed, the talks are replete with the subject, so much so that one may apply to the talks (*sichos*) of this period the description (to paraphrase the Rambam in his *Laws of Kings*, chapter 11) that "all of them are filled with this subject." Rather we have included exclusively those sections and expressions concerning our times. Similarly, we have selected from the practical directives only those with a specific connection to our current period. (Thus, we did not include instructions relevant to a particular time of the year, for example, learning *Pirkei Avos* during the summer, etc.)

וההרגשה שעומדים על סף ימות המשיח ממש עד שיתחילו
 "לחיות" בענייני משיח וגאלה . . והעצה לזה – על-ידי למוד
 התורה בענייני משיח וגאלה . . .".

* * *

בקונטרס זה נלקטו רק הקטעים מהשיחות המגהות (שנדפסו
 בספרי השיחות תש"נ-תשנ"ב) מאז הכרזת כבוד-קדושת אדמו"ר
 מלך המשיח שליט"א בפעם הראשונה (בשבת-פֶּרַשַׁת רֵאָה תש"נ)
 "הגיע זמן גאלתכם".

ונסדרו לפי זמני אמירתם – על סדר השנה. בשולי הגליון
 העתקנו גם ההערות והמראי-מקומות (ההערות שתוכנן שיך
 ל"בשורת הגאולה" באו באותיות יותר גדולות).

יש להדגיש שוב ושוב, שיותר ממה שכתוב בקונטרס זה,
 יש בהשיחות. פי נוסף לךך שלא העתק אלא מהשיחות המגהות
 כנזכר-לעיל, הנה עוד זאת, שבקונטרס זה לא הובאו כל ענייני
 גאולה ומשיח שבשיחות כבוד-קדושת אדמו"ר מלך המשיח
 שליט"א (המגהות) מתקופה זו – שרבו במאד מאד, ואפשר
 להמליץ על השיחות דתקופה זו (על-דרך לשון הרמב"ם הלכות
 מלכים פרק י"א) וכֵּלֶן מְלֵאִים בְּדָבָר זֶה – אֵלָא אִךְ וְרַק הַלְשׁוֹנוֹת
 וְהַבְּטוּיִים אֹדוֹת תִּקְפְּתָנוּ זֶה, וְכֵן מֵהַהוֹרָאוֹת לְמַעֲשֵׂה נִלְקָטוּ רַק
 אוֹתֵן הַשִּׁיכוֹת בְּמִיחָד לְתִקְפְּתָנוּ זֶה (וְגַם לֹא נִעְתְּקוּ הַהוֹרָאוֹת
 הַקְּשׁוּרוֹת עִם זְמַן מְסִים בְּשָׁנָה, כְּמוֹ: לְמוֹד פְּרָקֵי אֲבוֹת בְּזְמַן הַקִּיץ,
 וכיוצא-בזה).

We should mention, therefore, that many of these selections contain words and subjects that are a continuation of a lengthier discussion. In order to understand them properly, the reader needs to study the text of the entire talk.

* * *

We will conclude with the words of the Rebbe, Melech HaMoshiach, at the public gathering of Shabbos Parshas Chayei Sarah, 5751. (This was recorded at the time by one of the participants, released in unedited form. See below sections 5 and 70.)

"Currently, there is a "flood" and an undesirable turmoil in the world – as evidenced by the fact that the "kingdoms incite each other," and they themselves don't know what they want . . . searching for advice and advisors how to conduct themselves in the current situation".

"In regard to the Jewish people, however, the situation is such that the "flood" in the world is not a cause for turmoil and confusion. Most emphatically, the opposite is the case: This "flood" presents a very positive and desirable situation for the Jewish people, because, "all that I have done I have done only for your sake. For what reason are you afraid? Do not fear. The time of your Redemption has arrived." Also, "Melech HaMoshiach stands (already) on the roof of the Beis HaMikdash [Holy Temple] and announces to the Jewish people, Humble ones, the time of your Redemption has arrived." As is well-known, a roof does not become sanctified. Therefore, this [Moshiach's standing on the roof] is analogous to being in a land outside of Israel, which is also not sanctified (at least not like the land of Israel)".

"And therefore the announcement comes (as proclaimed

וּכְדָאֵי לְהַעִיר, שְׁפַהֲרֵבָה קִטְעִים יֵשׁ תִּבּוֹת וְעִנְיָנִים שְׂבָאִים
בְּהַמְשֵׁךְ לְהַמְבָאָר לְעֵיל בְּהַשִּׁיחָה בְּאֲרִיכוֹת, שְׂכַדִּי לְהַבִּינֵם כְּרֵאוֹי
צְרִיכִים לְעֵינַן בְּגוֹף הַשִּׁיחָה.

* * *

וּנְסִים בְּדַבְרֵי כְבוֹד-קְדוּשַׁת אֲדָמוֹ"ר מֶלֶךְ הַמְּשִׁיחַ שְׁלִיט"א
בַּהֲתוֹעֲדוֹת דְּשֶׁבֶת-פָּרֶשֶׁת חַיִּי-שָׁרָה תַנְשׂ"א (כְּפִי שְׁנַרְשֵׁם בְּשַׁעְתּוֹ
עַל-יַדֵּי אֶחָד מֵהַשּׁוֹמְעִים, בְּהִנָּחָה בְּלִתִּי מְגָה וְרָאָה לְקַמֵּן אוֹת ה'
(עָמוּד 19) וְאוֹת ע' (עָמוּד 375):

"... בַּתְּקַפְתָּנוּ זוּ – כְּאֲשֶׁר יִשְׁנוּ עֵינַיִן שֶׁל מְבוּל וּבִלְבוּל
בְּלִתִּי רְצוּי בְּעוֹלָם, כְּנִרְאָה בְּמוֹחַשׁ ד' מְלַכְיֹת מִתְגַּרְוֹת זוּ
בְּזוֹ", "אוֹן זַיִ אֵלֵיךְ וְוִיִסָן נִיט וְוֹאס זַיִ וְוִילָן". . . וּמְחַפְּשִׁים
עֲצוֹת וְיוֹעֲצִים כּו' אֵיךְ לְהַתְּנֵהג בְּמִצָּב הַנּוֹכְחִי,

אָמְנָם הַמִּצָּב אֶצֶל בְּנֵי-יִשְׂרָאֵל הוּא, שְׂאִין מָה לְהַתְּרַעַשׁ
וּלְהַתְּבַלְבֵּל מֵהַ"מְבוּל" בְּעוֹלָם- אֲדַרְבָּה וְאֲדַרְבָּה: "מְבוּל" זֶה
מֵהוּהָ עֵינַיִן רְצוּי וְטוֹב בְּיוֹתֵר בְּנֵי-יִשְׂרָאֵל שֶׁכֵּן "כֹּל מָה שֶׁעֲשִׂיתִי
לֹא עֲשִׂיתִי אֶלָּא בְּשִׁבְלֵכֶם, מִפְּנֵי מָה אַתֶּם מִתְּרָאִים אֶל תְּרָאוֹ
הַגִּיעַ זְמַן גְּאֻלְתְּכֶם", וְ"מֶלֶךְ הַמְּשִׁיחַ עוֹמֵד (מְכַבֵּר) עַל גַּג בֵּית
הַמִּקְדָּשׁ וְהוּא מְשַׁמֵּעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר עֲנוּם הַגִּיעַ זְמַן
גְּאֻלְתְּכֶם" וְכִידוּעַ דְּגִינָן לֹא נִתְקַדְּשׁוּ, וְהַרִי-זֶה בְּדַגְמַת חוּץ-
לְאֶרֶץ שְׁלֹא נִתְקַדְּשׁ (עַל-כֹּל-פָּנִים – לֹא כְמוֹ אֶרֶץ-יִשְׂרָאֵל),

וְלִזְוָה בְּאֵה הַהֲכַרְזָה (כְּפִי שְׁהַכְרִיזוּ גַם בַּהֲתוֹעֲדוּיּוֹת

also in earlier gatherings) that "the time of your redemption has arrived," imminently, immediately and at once, actually in absolute reality..."

We pray that the Holy One, Blessed be He, will have mercy on his people Israel and will send a complete and speedy recovery to the Rebbe, Melech HaMoshiach Shlita, in all his holy limbs and veins; G-d should grant him length of days, good and pleasant years and eternal life; he should see great pleasure from his shluchim [emissaries], his students, his chassidim and all of Klal Yisroel; he should lead all of us with health, abundance and pleasure.

And as he has proclaimed to us, that "the time of your Redemption has arrived," so may he announce to us swiftly in our days, that the Redemption is actually here; may he lead us, standing erect, to our land, where we will learn Torah from the mouth of our righteous Moshiach, who will teach Torah to the entire people together; may we behold the king in his splendor with our eyes as his kingship is revealed to all, immediately and at once, for Sovereignty belongs to G-d. Amen, thus may it be His will.

Vaad L'hafotzas Sichos

*Rosh Chodesh Menachem Av 5753,
Brooklyn, NY*

שְׁלֹפְנֵי-זֶה) – "הִגִּיעַ זְמַן גְּאֻלַּתְכֶם" תִּכְף וּמִיד מִמֶּשׁ, מִמֶּשׁ
מִמֶּשׁ מִמֶּשׁ. . ."

וְאָנוּ תִּפְלָה, שֶׁהִקְדוּשׁ-בְּרוּךְ-הוּא יִרְחַם עַל עַמּוֹ יִשְׂרָאֵל
וְיִשְׁלַח רְפוּאָה שְׁלֵמָה וְקִרְוָה לְכָבוֹד-קְדוּשַׁת אֲדָמוֹ"ר מֶלֶךְ
הַמְּשִׁיחַ שְׁלִיט"א, בְּכָל רַמ"ח אַבְרָיו וְשֵׁס"ה גִּידָיו הַקְּדוּשִׁים, וְיִתֵּן
לוֹ אַרְיֵכוֹת יָמִים וְשָׁנִים טוֹבוֹת וְנִעִימוֹת וְחַיִּים נְצַחִים, וְיִרְאֶה הַרְבֵּה
נַחַת מִשְׁלוּחָיו, תִּלְמִידָיו, חֲסִידָיו וּמְכַלְלֵי יִשְׂרָאֵל, וְיִנְהִיג אֶת כָּלֵנוּ
מִתּוֹךְ בְּרִיאוֹת, הַרְחֵבָה וְנַחַת,

וּכְשֶׁם שֶׁבִשְׂר לָנוּ בְּשׁוֹרֵת הַגְּאוּלָּה, אֲשֶׁר "הִגִּיעַ זְמַן גְּאֻלַּתְכֶם"
כֵּן יִבְשֹׁר לָנוּ בְּמַהֲרָה בְּיָמֵינוּ מִמֶּשׁ, אֲשֶׁר בָּאָה הַגְּאוּלָּה בְּפִעֵל
מִמֶּשׁ, וְיִוְלִיכֵנוּ קוּמְמִיּוֹת לְאַרְצֵנוּ, וְנִלְמוּד תּוֹרָה מִפִּיו שֶׁל מְשִׁיחַ
צְדָקָנוּ שְׁיִלְמַד תּוֹרָה אֶת כָּל הָעָם כָּלוּ, וּמֶלֶךְ בְּיָפִיו תַּחְזִינָה עֵינֵינוּ
בְּהַתְּגַלּוֹת מַלְכוּתוֹ לְעֵין כָּל, תִּכְף וּמִיד מִמֶּשׁ, וְהִיֵּתָה לֵה' הַמְּלוּכָה,
אָמֵן כֵּן יְהִי רְצוֹן.

וְעַד לְהַפְצַת שִׁיחוֹת

ראש-חֲדָשׁ מְנַחֵם-אָב, הִתְשַׁנֵּיג (הִיָּה תְהֵא שְׁנַת נִפְלְאוֹת גְּדוּלוֹת)
בְּרוּקָלִיג, נְיו יוֹרְק

TRANSLATORS' INTRODUCTION

As long as there has been a Jewish people, the hope for the coming of Moshiach and the Age of the Redemption has been first and foremost in the minds and hearts of the Jewish nation.

With the passage of time, this hope has not waned, nor have repeated persecutions beaten it out of the Jewish mind and heart. On the contrary, the extreme length of this present dark Exile has only served to intensify the longing and anticipation for the coming of the Redeemer, King Moshiach.

During the last century in particular, our Sages from diverse schools and varied backgrounds have all declared that we are now going through the very last stages of *Golus* - Exile. They have identified this period as that which the Sages of the Talmud referred to as *Ikvasa d'Meshicha*, or the "Heels of Moshiach," stating that the onset of the Redemption cannot be far off.

The most powerful of all these pronouncements was made some fifty years ago by the Previous Rebbe of Lubavitch, Rabbi Yosef Yitzchak Schneerson, who announced, "*L'Alter l'Teshuvah, L'Alter l'Geulah! - Teshuvah Now, Redemption Now!*"

The Previous Rebbe further stated that the cumulative good accomplished by the Jewish people throughout thousands of years had brought the world to the verge of Redemption. Everything was ready. Everything was prepared. He compared the situation to that of a soldier in uniform preparing for review. The only thing left to be done was to polish the buttons. Only a bare minimum of effort remained to prepare the world for the announcement, "The time for your Redemption has arrived."

Near the end of the year 5750 (1990) the Rebbe actually made the announcement, prophetically declaring that “The time for your Redemption has arrived.” In that year designated as “The Year of Miracles,” the Rebbe made it unmistakably clear that the announcement was a prophecy, and asked that this prophecy be disseminated through the entire world.

The Rebbe later expanded on this statement on numerous occasions, explaining that “the process of polishing the buttons had also been completed.” That is, the process of refining the world, referred to in *Kabbalah* and *Chassidus* as “*Birur HaNitzotzos*,” refinement of the sparks, had been completed, and the world was now ready for Redemption.

Now that, after centuries of longing, the Jewish people finally heard the words, the question arose, what were we supposed to do? Were we to simply await the unfolding of events, or take an active role in the process of Redemption?

On the eve of the 28th of Nissan, 5751, the Rebbe removed all doubt about the role we would have to play. In perhaps the most startling words he ever uttered, the Rebbe said that he had done all that he could do to bring Moshiach. Now he was handing the responsibility over to us to make it a reality.

Shortly afterwards, the Rebbe explained what he wanted us to do: Our primary task was to learn and teach about Moshiach, to live with the idea of Moshiach, and as a result to make essential changes in our way of looking at life. We should further publicize the prophecy that Redemption was imminent, so that everyone would actively prepare to greet Moshiach.

“Do everything you can do to bring Moshiach here and now,” the Rebbe said. The result was an unprecedented amount of literature about the subject of Moshiach and *Geulah* (Redemption).

But to fully appreciate the significance of the time in which we live and the seriousness with which this new reality must be confronted, we must familiarize ourselves with all that the Rebbe has said and written on the subject of Moshiach and Redemption, especially during the last few years.

The sheer volume of these teachings, not to mention the close-knit nature of the Rebbe's thought, makes this a difficult task. Therefore it was felt necessary to publish a selection of some of his most important and innovative statements made during the years 5750-5752. These declarations the Rebbe edited personally, with the special request that they be publicized throughout the world.

This project, undertaken with the Rebbe's consent and blessing, resulted in the publication of the book, *Besoras HaGeulah* - The Announcement of the Redemption, compiled by Rabbi Shmuel Chaim Bluming ז"ל.

It was originally published only with the Hebrew and Yiddish originals. Subsequently the Yiddish was translated into Hebrew and a new edition was published with the Hebrew translations. A partial English translation has also been published in a series of pamphlets.

Indeed, since the year 5752, many of the talks and public discourses of the Rebbe have been translated into English (and other languages). Undoubtedly, the rate of translation has increased exponentially over the last decade. These translations range from complete transcriptions to anthologies on particular topics. There are even many works that are not direct translations, but are rather presentations of the Rebbe's ideas in other formats. These include language appropriate for children as well as short essays for those initiate in Chassidic or Talmudic thought.

The translation of this book, *Besoras HaGeulah* - The Announcement of Redemption - differs from its predecessors in two ways. First, since it consists wholly of short excerpts on a single topic, it presents a unique challenge, without the advantage a collection of maxims or aphorisms would have. While each entry stands on its own, nevertheless the context in which it occurred is missing. Often an entry will be related not only to a series of observations, or be part of a lengthier argument, but it will also relate, directly or indirectly, to events occurring in the world at the time. We have decided not to include such references, even as footnotes, except when absolutely necessary and only when the entry would be incomprehensible otherwise. We felt it best in this case to remain as faithful to the original publication as possible. Given the nature of the Rebbe's remarks, the wisest course seemed to present them unadorned, either in method of translation or commentary.

[In the present edition, an attempt to address this difficulty was made, using the means of short contextual and/or historical introductions so that the Rebbe's words can fit into a somewhat context in the readers mind.]

In this we have departed somewhat from the accepted procedure of translators (as mentioned by the Rambam), namely, to translate idiomatically. While every effort has been made to render a clear translation, free of awkward phrasing, the nature of speech in general, and the Rebbe's speech in particular, raised a number of difficulties. Add to that the extraordinary nature of what is said here, and it seemed best to translate as literally as possible, while still insuring the entries made sense to an English-speaking audience.

Second, these excerpts come from a short period of time, the years 5750-5752. While not an issue for the translator, per se, it

does require sensitivity to the wondrous and cataclysmic events of that period. Since the translation of *Besoras HaGeulah* was begun, the world experienced *Gimmel Tammuz*, when we could no longer see the Rebbe with our physical eyes. Although we still feel his presence, in some ways even more, nevertheless, we all want to see the Rebbe before our physical eyes, which will occur with the coming of Redemption. To achieve this, the Rebbe told us on 28 Nissan what must be done: we must strengthen our attachment to him, by learning his teachings and following his directives. Of all the Rebbe's diverse instructions to us, his call to inform the world of the imminence of Redemption occupied the most important place in his talks of the years 5750-5752. Certainly we should continue to fulfill that directive and disseminate the Rebbe's message.

[Needless to say, that this temporary concealment is of no contradiction to the Rebbe's message, and needs no reconciliation with it; on the contrary, in a wide spectrum of Jewish sources, ranging from Talmudic to Kabbalistic nature, particularly such a scenario is predicted to take place after the initial revelation of Moshiach, and therefore, this only strengthens our faith and belief in the Rebbe's holy words, thus motivating us to change our outlook, lifestyle and behavior, to one infused and expectant for Moshiach's final revelation in which he takes us out of this Exile, to a world of only good, both physically and spiritually.]

It is our hope that the reader will gain a renewed appreciation for the extraordinary - the prophetic - insight of the Rebbe, that this appreciation will lead to a greater awareness of and effort towards fulfilling the prophecy of the Rebbe, *Melech HaMoshiach*, that the final Redemption is imminent. Amen.

INTRODUCTION AND OVERVIEW

IN THE BEGINNING G-D CREATED... THE END

“In the beginning of G-d’s creating the heavens and the earth – when the earth was astonishingly empty, with darkness upon the surface of the deep, the spirit of G-d hovered upon the surface of the waters”¹.

This “spirit of G-d”, say our sages², “is the spirit of the king Moshiach”.

In fact, Rabbi Yochanan says the above more explicitly in the Talmud³; “the world was created solely for Moshiach”.

Why is it so, that Moshiach is so central and fundamental to Judaism? Why the belief in the ultimate coming of Moshiach is one of the thirteen widely accepted principals of Jewish belief authored by The *Rambam* side by side the belief in G-d and the divinity in the Torah? Why can’t a person serve and appreciate G-d and his torah without believing in the coming of Moshiach?

AN ABODE IN THE LOWER REALMS

The answer lies in the words of an ancient *Midrash* quoted and explained in the Tanya, the basic work of *Chabad* Chasidism:

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1. *Bereishis* 1:1.
 2. *Bereishis rabbah* 2:4.
 3. *Sanhedrin* 88a.

“In a well known statement, our Rabbis declare that the purpose for which this world was created is that the Holy one, blessed be he, desired to have an abode in the lower realms”.

To summarize the lengthy explanation in a few sentences:

G-d created us in his image; a human being does nothing without any purpose and objective for it. G-d’s creation of the world was too with a goal and a destiny.

Our Sages say that the purpose is⁴; “for the Torah and for Israel”; the destiny is a universe which will fully recognize and appreciate the fact that it was created by G-d for in order to serve him through the *mitzvos* he dictated in his Torah. This is the meaning of “an abode in the lower realms”, that G-d can, so called, “feel at home” in this world.

IN THE LOWER REALMS, BY THE LOWER REALMS, FOR THE LOWER REALMS

The question now rises alone: If that is what G-d’s plan, why hadn’t he done it?! The answer lies in yet further analysis on the definition of “an abode in the lower realms”.

Were the world created in the first place an abode for G-d, it would not have been “in the lower realms”, for what makes our world “the lower realms” is specifically our nature of selfishness which “disturbs” G-dliness thus making us lowly, coarse and not receptive to divinity! G-d’s desire and crave is that he should be welcomed in to *our* world yet by us, within *our parameters*!

A fascinating parable to clarify this point is given by the *Baal Shem Tov*⁵:

4. *Midrash Tanchuma on Bereishis* ch. 10, cited by *Rashi* in his commentary on the opening of the Torah.

5. *Keser Shem Tov (Kehot N. Y.)* sec. 407.

A great and mighty king was once given a speaking parrot. The parrot did not lose his attention even for a moment; it caused the king so much pleasure and he would spend days listening and talking with the parrot.

His ministers and advisors began to feel left out and they presented the king with a strong argument: “this parrot only repeats words without understanding their meaning and you are so impressed and excited, while when we speak words of wisdom, you show not even a fraction of that excitement”! They complained.

The king explained: “when wise people say wise things there is nothing exciting and exotic about it, it calls no special attention; however the sight of a bird who was not gifted with that wisdom nevertheless doing so, is something exotic and extraordinary which calls for such stimulation”!

For angels to appreciate G-dliness is no big deal, that would not cause G-d special pleasure; when humans bound by limitations that disturb their recognition of G-d’s presence in the world, nevertheless overcome those hardships and invite G-d into their life, then there is a good reason for the pleasure!

There is yet another point to be added: the reason why G-d set it up in a way that *we* must do the Job is for us to feel that it was *our* accomplishment; were it given to us without effort on our part we would not have appreciated it as much. The sages teach us⁶ that a “person rather one *kav* [a Talmudic measurement] of produce that he toiled for, over ten *kavin* that his fellow man toiled for”. In fact, bread that is given free of charge is titled “bread of embarrassment”⁷, for it shames the recipient.

6. *Bava Metziyah* 38a.

7. *Yerushalmi*, tractate *Orlah* 1:3.

 HOW MOSHIACH WILL PROMOTE G-DLY AWARENESS

With this in mind we can better understand the centrality of Moshiach in Judaism:

When will the world reach such a state of perfection in which it will be possible to study Torah and perform *all* its *mitzvos*, unlike now when limitations such as the lack of the *Beis Hamikdash* and the presence of all the Jews in the land of Israel deprive us of the ability to perform (according to some opinions⁸) 244 of the 613 *mitzvos*?

When will the time come that the quality of the *mitzvos* we do will be superb, without any hindrances whatsoever, both from within - like the mundane and not good thoughts and desires instigated by our evil inclination; and from the outside - like wars and prosecutions, hunger and illness? When will it be that G-dliness will be the only factor and interest of all the world's inhabitants?

– It will be when Moshiach will come.

Hence, the Moshiach and days of Moshiach receive the following *Halachic* definition by The *Rambam*:⁹

“In future time, the king Moshiach and renew the Davidic dynasty, restoring it to its initial sovereignty. He will rebuild the *Beis Hamikdash* and gather in the dispersed remnant of Israel. In his days, all the statutes will be reinstated as in former times. Sacrifices will be offered and the sabbatical and jubilee years will be observed according to all their particulars as commanded in the Torah . . . he¹⁰ will perfect the entire world, motivating all the nations to serve G-d together”.

8. See introduction to *Sefer Hachinuch*.

9. Laws of kings 11:1.

10. Ibid law 4.

All these things Moshiach will do are things that restore the situation of the world to one that is receptive of G-dliness, his rebuilding of the *Beis Hamikdash* and gathering of the Jews to the land of Israel will permit the performance of the above mentioned 244 *mitzvos*, that include the laws of the sacrifices and the sabbatical's and jubilee's. Also,

“In that era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance, and all the delicacies will be as freely available as dust”, thus bringing our performance of *mitzvos* to perfection. Then indeed “The occupation of the entire world will be solely to know G-d. The Jewish people will therefore be great sages and know the hidden matters, and will attain an understanding of their creator to the full extent of mortal potential; as it is written. “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed”,

then we can resolve that the world reached its destiny and is an abode for G-d.

SEVEN DAYS – SEVEN MILLENNIUMS

As mentioned above, G-d wants this done by us. The blueprint and tools for bringing G-dliness to the world lie in the Torah and its *mitzvos*. The Torah begins with a description of the six days of creation and the seventh day of rest. This, our sages teach us¹¹, is the plan for the entire creation which will exist 7000 years, of which 6000 are equivalent to the six days of the week, and the seventh millennium, the time of Moshiach is equivalent to *Shabbos*, the day of rest when one can sit back and enjoy the fruits of

11. See *Rosh Hashanah* 31a, Responsum of the *Rashaba* vol. 1 ch. 9. And many of the commentaries on *Bereishis* chapter 1.

his labor, as our sages say¹² “one who toiled one the eve of *Shabbos*, will eat on *Shabbos*”.

The former six millenniums is when we toil to perfect the world by doing *mitzvos* with physical objects¹³, thus revealing their G-dly destiny and refining from within them the G-dly spark that creates them¹⁴.

The sages divide these six millenniums to three general periods¹⁵; the first two are titled “*two millenniums of Tohu*” - two millenniums in which spiritual chaos reigned, in these two millenniums G-dliness was “expelled” from the world rapidly with idolatry and corruption¹⁶. Towards the end of these two millenniums, in the year 1948 since creation a star began to shine; it was our patriarch Avraham who after much soul-searching and contemplation discovered the true G-d and began to teach the world this then unpopular truth of monotheism¹⁷.

The star soon shone brightly and became a nation. This was the beginning of a new era, *the two millenniums of Torah*. The *Midrash*¹⁸ describes that Avraham began a seven generation process to bring back down the *Shechina* (the revealed G-dly presence) – that was previously removed by seven generations of grave sins. The final link in this golden chain was Moshe Rabeinu who brought down the *Shechina* to the world at the giving of the

12. *Avoda Zara* 3a.

13. See *Tanya* part 1 chapter 37.

14. See *Tanya* part 2 chapters 1-3.

15. *Avoda Zara* 9a, *Sanhedrin* 97 end of side a..

16. *Midrash Rabbah* on *Shir Hashirim* 5:1, cited and explained in *Basi Legani* 5710, 5711, 5731 and more.

17. See *Rambam* laws of *Avoda Zara* chapter 1.

18. *Ibid* ft 15.

Torah, which was a taste of the future Redemption¹⁹.

The Torah continued to be developed all through the following 1500 years, until we reach the third series of two millenniums, the *two millenniums of days of Moshiach*.

Around this time the sage Rav declared that “all the appointed times have passed”²⁰ and now Moshiach’s coming “depends only on *Teshuvah*”. I. e. if only the Jews will repent Moshiach will immediately come. At this time Jews began to be dispersed all around the world thus gathering the final sparks of G-dliness from the farthest corners of the world.

It should be noted that Moshiach awareness grew substantially in these generations;²¹ Were it due to Great Jewish leaders and philosophers (such as *The Rambam*, the *Kuzari*, *Maharal* and many others) that gave the concept of Moshiach an important role in their classic works on Jewish faith, or were it persecutions

19. See Tanya part 1 chapter 36.

20. *Sanhedrin* 97b. See below chapter 22 and ft 1, for a brief explanation of this concept.

21. Another noticeable fact that describes the greater readiness of the world for Moshiach is the minimizing of paganism within the gentile nations and the dispersal of monotheistic religions around the world. Although these religions are not the ideal beliefs, but as *The Rambam* writes (laws of kings 11:4 in the uncensored editions) “they paved a way for the coming of Moshiach and for the improvement of the entire world”:

“How will this come about? The entire world has become filled with talk of [the supposed] messiah, as well of the torah and the *mitzvos*. These matters have been spread among the furthestmost islands and among many spiritually insensitive nations, who discuss these matters as well as the *mitzvos* of the Torah. Some of them say: ‘these commandments were true, but are not in force in the present age; they are not applicable for all times.’”

“Others say: ‘implied in the commandments are hidden concepts that cannot be understood simply; the messiah has already come and revealed them.’”

“When the true Moshiach will arise and prove successful, his [position becoming] exalted and uplifted, they will all return and realize that their ancestors had endowed them with a false heritage; their prophets and ancestors caused them to err.”

that ignited the fervent hope that these are events leading up to the Redemption which will liberate the Jews from these pains and sorrows.

There were also *Kitzin* (assumed times for Moshiach's arrival) that were predicted by many Jewish leaders that brought up hopes, and, unfortunately, there were also various imposters, who with the time received the title "false Moshiach's", that took advantage of sincere Jewish faith to provide for their dreadful sickly desires.

THE SIXTH MILLENNIUM – TASTING THE FUTURE

As the week draws to an end, it becomes more evident that Shabbos is around the corner. Here we find ourselves in the morning of Friday, the beginning of the sixth millennium; what we are now in store for, is a "smell" and "taste" of the Moshiach delicacies.²²

As quoted earlier from *The Rambam*, the occupation of the Jewish people – and all of humanity – will be to study the secrets of the Torah and they "will attain an understanding of their creator to the full extent of mortal potential"²³.

Around the time in history, corresponding to the crack of dawn of Friday morning, a taste of this wisdom is released in the form of the revelation of the esoteric teachings of the *Kabbalah*, which were hidden from the public eye for many generations since they were given to Moshe at Sinai, and passed down to a select few from teacher to disciple privately, hence the title *Kabbalah* which means literally "received" privately by disciple from

22. See the commentary of the holy *Or Hachaim* on *Bamidbar* 26:19.

23. See also *Tanya* part 4 end of chapter 26, that the primary Torah study in the days of Moshiach will be the inner esoteric teachings.

teacher. There in fact was a strict prohibition against revealing this wisdom.

It was primarily the *Arizal* (5302-5338 [1542-1578]) who appeared on the map of Jewish history and declared that this prohibition was now removed and thus “it is permitted and even a *mitzvah* to reveal this wisdom”²⁴ and acted by this dictum²⁵.

FROM SMELLING TO TASTING

There is a *Halachah*²⁶ that on Friday it is a *mitzvah* to taste from each and every dish prepared for Shabbos, in the Friday of history G-d sends us a taste of the Redemption in the form of *Chassidus*,²⁷ especially Chabad *Chassidus*,²⁸ which appeared on the map of Jewish history circa 5500 (1740), the year corresponding to sunrise of Friday morning.

Following the analogy of tasting the Redemption we can say that the Revelation of *Kabbalah* was likened to smelling the Shabbos food. Smelling is an encompassing experience which can make you feel good, but not satisfied. To really be prepared for the redemption these esoteric teachings needed to be internalized.

Kabbalah by nature is not comprehensible to the human mind; it is G-dly wisdom in its G-dly state; unlike the other parts of the Torah that were brought down to the level in which a human Braine can understand, *Kabbalah* remained something that must be experienced. That’s why *Kabbalah*, even after revealed,

24. Ibid.

25. See the essay of Rabbi Chaim Vital, the *Arizal*’s main disciple and dispatcher of his teachings on the importance and necessity of studying the inner aspects of the Torah. Appears as an appendix I to *Kuntres Etz Hachaim*.

26. *Shulchan Aruch* of the Alter Rebbe, end of sec, 250.

27. See *Sefer Hamamarim* 5663-4 p. 251.

28. See *Likutei Sichos vol. II p. 463, vol. XXX p. 170*.

remained to be the property of the learned circles that were spiritually more receptive for this wisdom.

However, at the Redemption everyone will understand the wisdom in an intellectual manner, likened to eating which is internalized, and as we get closer to the Redemption we begin the experience this too.

And here is where Rabbi Yisrael the *Ba'al Shem Tov* (5458-5520) and his movement of *Chassidus* step on to the stage.

The *Besht* brought²⁹ with him a message of hope to the Jewish masses which were barely recovering from the pogroms of Khmelnitzky's Cossacks which cost many innocent Jewish lives and property. At that time a great barrier was building up between the learned Jew and the simpleton; the message that was being conveyed to them was that if you cannot learn, no matter what the reason is, you are not important to G-d. The *Besht* came along and disregarded this opinion by declaring that G-d is interested in the intentions, in the *heart* of the Jew, Broken Hebrew does not override a prayer from a broken heart. These teachings were culled directly from *Kabbalistic* works which point out the divinity and specialty of a Jewish soul regardless of its surrounding³⁰. The *Besht* also introduced the inner aspects of Torah to the masses who could not fathom it, as a way of life by highlighting concepts as joy in being a Jew, love to G-d and more.

Rabbi Schneur Zalman of Liadi, the Alter Rebbe, went a step further and actually provided a taste of the teachings of The *Kabbalah* to *everyone*. This was by introducing his movement of *Chabad*.³¹

29. For a detailed biography of the *Besht*, See "The great mission" (*Kehot* N.Y.)

30. See *Tanya* part 1 chapter 2.

31. The idea of *Chabad*, which is an acronym of the words "*Chochmah, Binah* and

The idea of *Chabad*, Is to make esoteric teachings understandable and comprehensible to the human brain, using a system of parables and allusions from the person, his feelings, and the world around him.

This system allows internalizing the teachings and making them a way of life; a life in which G-dliness is the only concern.

Chassidus, being a building block of the Redemption, attracted great opposition from the *Sitrah Achrah*³² that came in a form of opposition and persecution of Chasidim and *Chassidus* from the Jewish establishment at the time, which eventually ended up in informing of the Alter Rebbe to the Czarist government which brought to his arrest as a rebel, and his subsequent release when his innocence was proven. Not only did these efforts not slow down the dissemination of *Chassidus*, but they in effect strengthened it!³³

Chabad *Chassidus* continued to spread and flourish with an additional three generations of Rebbeim.

MOSHIACH'S SOLDIERS

At this point we find ourselves at the fifth Generation of Chabad led by the Rebbe Rashab, Rabbi Shalom DovBer. The Moshiach motive which has always been central in Chabad history yet in a quiet way, surfaced up in the Rebbe Rashab's teachings and leadership. The Rebbe Rashab's *Chassidus* is characteristic in its unique clarity and structure. The Rebbe Rashab received the title "the *Rambam of Chassidus*", for as

Da'as" - the three components of the Brain. See chapter 24 ft 4, Tanya part 1 Chapter 3. See in length in "The philosophy of Chabad" (*Kehot*, N.Y.)

32. Lit. "the other side"; a *Kabbalistic* term for the forces of evil G-d appointed to make Divine service a challenge.

33. See below chapter 8 and 52.

The Rambam's lucidly codified all Jewish laws, he did the same with the teachings of *chassidus*.

Another noticeable Moshiach aspect in the Rebbe Rashab's leadership was his *Yeshivah*:

In 5657-1897 the Rebbe Rashab instituted a new Yeshiva (later to be named "*Tomchei Temimim*"); a Yeshiva of a new (yet ancient) kind, introducing a totally different approach to Judaism, as became visible not very long after. The primary visible innovation was that the study of *Chassidus* was an inseparable part of its curriculum. This change caused a fundamental change in the education of its students, who merited the title "*temimim*", meaning perfect.

Several years later the Rebbe Rashab told his students in a fundamental talk³⁴ that they are the "soldiers of the house of David". "The house of David refers to the revelation of Moshiach."

"You are to fight a war, yet in a peaceful manner with the means of spiritual weapons such as study and dissemination of Torah, especially *Chassidus*, against those "who revile G-d and his anointed one" (=Moshiach): against those who battle Judaism and Torah, and against those who are Torah observant Jews yet battle the revelation of Moshiach". Indeed, it was these students who kept fighting the fire of the communist regime to spread and practice Torah and Judaism, and the American ice to bring Judaism to regions where it did not feel at home.

The Rebbe Rashab also predicted a *Ketz* to take place in the year 5666, which unfolded to be the great revelation of the series of *Ma'amarim* of that year which gave a new clarity to Chasidic teachings and is considered to be a messianic revelation³⁵.

34. Printed in full in *Likutei Diburim* vol. 4 p. 787ff. See below chapters 5, 38, 55.

35. See the Rebbe's talk from *Acharon Shel Pesach* 5730, appears as an appendix to

In 5780-1920 the Rebbe Rashab passed on and gave over the leadership to his only son and right-hand man, Rabbi Yoseph Yitzchak. Rabbi Yoseph Yitzchak had a tough leadership; He was to fight two great wars.

His leadership was born into the Bolshevik revolution which declared war on Judaism, turned Synagogues and Yeshivas into clubs and factories, stuffed up and Mikvahs and deemed Teaching Judaism to youngsters illegal.

TRANSFORMING THE LOWEST FROM ITS LOWEST

The Rebbe with his students Jumped into this blazing inferno and constructed a underground which maintained and spread Judaism all over the soviet union. Many of these soldiers of the Rebbe were arrested, and in the better case were sentenced for 20 years in Siberia, and the ones less lucky were executed. The Rebbe himself was arrested and sentenced to death; it was only with G-d's help through international intervention that the Rebbe's life was spared, but he was forced to leave Russia. In 5788-1927 he left for Latvia and then to Poland and led the underground from there. In early 5700-1940 the Rebbe escaped Nazi occupied Poland and reached the American shores. Here he began the fight another war, but of different nature.

Friends and supporters told the Rebbe "America is different"; the Judaism of the *Shtetl* in Europe is out of style! The Rebbe did not agree, and not only in theory. He immediately set out to show that "America is no different", and soon *Tomchei Temimim's* began to sprout all over the new land. It was no more an uncommon sight to see a young man walking proudly in New York City with a full beard! The ice was broken, and soon America turned in to a center of Jewish Chasidic life in its own right!

These efforts received even a greater acceleration upon the arrival of the Rebbe's son-in-law and future successor with his wife to these shores a year and a half later³⁶.

The Previous Rebbe made a statement once in the name of his ancestors that the Torah was not given in the lower hemisphere³⁷ where America is located, I. e. the effects of the giving of Torah which made the world more refined and receptive to G-dliness, did not reach these areas, this explains why America was for many years not a home for Jewish tradition unlike Europe where Judaism flourished.

This change in the map was a certainly an imperative step towards Redemption; for the Redemption to come the entire world must be refined, and America is no different, and in fact, it being the lowest and most remote area, its refinement is of greater significance, for the most effective way to elevate the entire world is to elevate the lowest!

There is metaphor that the Alter Rebbe uses to describe this point³⁸: there is a sort of crane, (a "Liver" in Yidish) that in order to lift an entire structure lifts the lowest row and thus the rest of the structure.

Now, Indeed, America is truly no different; in fact it may indeed different, but only for the better!

**IMMEDIATE TESHUVA WILL
BRING IMMEDIATE REDEMPTION!**

While America's Jewish world was being built, Europe's Jewry was being destroyed and liquidated through Hitler's murder

36. See chapters 27, 28, 70.

37. See *Igros kodesh* of the previous Rebbe vol. 2 p. 331.

38. *Torah Or on Bereishis* p. 4a.

troops and their allies. The Rebbe does not overlook these events and sees these rivers of blood as the “*Chevlei Moshiach*”, the “birth pangs of the Moshiach” and an indication that Moshiach is about to arrive.

He issues a number of “*kol korei’s*” – public announcements, published in major Jewish newspapers and in posters hung on synagogue walls, as well as in a special periodical the Rebbe began to publish monthly titled “*Hakeriah Vehakedusha*” – “the reading and the holiness”.

This public announcement read that these sufferings the Jewish nation is experiencing now are the birth pangs of Moshiach, and we must do *Teshuvah* [repent] and fix our ways in order to prepare ourselves to greet Moshiach in a proper state. The leading motto of this “campaign” was “*Immediate Teshuvah – immediate Redemption!*”

The Rebbe’s call caused a great uproar in America’s Jewish community, some joined, some speculated and some even criticized. The result however, of this call was an intensification of Moshiach awareness and Jewish practice in America and abroad.

The Rebbe stated that all practically all spiritual preparations were completed, there is only a minimal measure left to be prepared. The Rebbe used an analogy of a soldier who is standing ready with his uniform clean and pressed; he needs only to polish his buttons to bring them to a shine!

In 5703-1943 the Rebbe began writing a special Torah scroll, one with “we will march to greet Moshiach”. At the end of 5705-1945 the war ended, the Rebbe’s prediction did not materialize in a literal sense³⁹; but a short few years later some major develop-

39. See the talk of Purim 5787-1987 sec. 20ff, for a lengthy treatment on the fate of this *Ketz*.

ments in the Redemption process unfolded.

BRINGING HEAVEN DOWN TO EARTH

On the tenth of Shevat in 5710-1950 the previous Rebbe returned his soul to its creator. Finally, after a year of pleading by the Chassidim, his son-in-law, Rabbi Menachem M. Schneerson then officially succeeded him and became the seventh Chabad Rebbe. Traditionally, the beginning of a Rebbe's presidency is marked by reciting a *Ma'amar* – a Chasidic discourse. The Rebbe followed suit, and gave his mission statement in this *Ma'amar*. The Rebbe discussed the seven generations who brought down the *Shechinah* to the world at the giving of the Torah and explained that likewise the seven generations of Chabad Rebbeim are leading the Jewish nation in a parallel order to the final revelation of the *Shechinah* in the world, at the ultimate true and complete Redemption.

The Rebbe made it clear that this is not his own task, but he is sharing it with all the Chasidim who are all charged with this mission of making this deeper reality revealed to all.

In the Rebbe's own words⁴⁰:

“Now, this is demanded of each of us who is in the seventh generation, - Our sages teach that “all seventh are cherished”; the fact that we are in the seventh generation is not by our choice, nor as result of our Divine service, and in some instances even counter to our will. Nevertheless it does not change the fact that we are cherished and we find ourselves in the “footsteps of Moshiach”, thus our unique divine service is – to finish the drawing down of the *Shechinah*, – and *Shechinah* alone, but the highest level of *Shechina* – to the lowest realms”.

“Since we went through all aspects, it now depends solely on us, the seventh generation”.

40. *Basi Legani* 5711, Sefer Hamamrim - Basi Legani vol. 1 p. 31 and 36.

The Rebbe did not rest and neither did he allow anyone else to do so. He immediately set out on his mission to finish the final preparations for the Redemption; the Rebbe began to send *Shluchim* out to spread Judaism and *Chassidus* to the farthest corners of the world. Chasidic texts began to be translated to many languages, thus making them accessible to a crowd that up till then had no access to these special teachings.

SOUNDING THE GREAT SHOFAR

In the fall of 5727-1967, the Jews in Israel faced grave danger in the form of four huge Arab armies armed with the most advanced weapons, threatening to destroy it. Great panic struck Jews in Israel and abroad. There was one clear voice that promised despite all odds that the Jews will emerge victorious, it was the Rebbe's. The Rebbe founded the first of ten "*mitzvah* campaigns" - the *Teffilin* campaign. "*Teffilin*", said the Rebbe, "is a *mitzvah* which has special qualities of placing fear on the enemies", quoting a verse that the Talmud⁴¹ applies to *Teffilin* "all the nations of the world will see the name of G-d upon you, and they will fear you". Needless to say, the outcome of the war was a startling six day victory for the Jewish people who were saved from a second holocaust, G-d forbid.

The victory was by no means a natural one; it was clearly the hand of G-d that saved the Jews and made them emerge victorious. These miracles brought an automatic boost of life into the already exiting movement of Jewish return, and caused a great arousal of *Teshuva* by many Jews.

In a *Ma'amar* delivered by the Rebbe the following Rosh Hashanah of 5728⁴², – opening with the verse "It Shall be in that day

41. Berachos, 6a, from *Tavo* 28:10.

42. *Sefer Hamamarim – Melukat* vol. 6 p. 9.

that a great *Shofar* will be sounded, and those who are lost in the land of Assyria and those cast away in the land of Egypt will come together, and they will prostrate themselves to G-d on the holy mountain in Jerusalem” [a verse connoting a spiritual arousal that will occur prior to the Redemption that will call Jews who are far from G-dliness to return], the Rebbe said the following, clearly alluding to the miracles of the six day war:

“Concerning several issues, the matter of sounding the great Shofar has already begun . . . how much more so lately, when it was clearly seen how many who were in a situation of “lost” and “cast away”, G-d forbid, were aroused to return to G-d, through the call of the great Shofar.”

IT'S ONLY A MATTER OF TIME

The tenth of *Shevat* in 5730-1970 would mark 20 years since the Rebbe's leadership. Several weeks before the Rebbe announced that the Torah scroll that the previous Rebbe began to write “to greet Moshiach” and that for some reason was not completed will be completed soon.

On the eve of Shabbos, the ninth of *Shevat* after midday the ending ceremony of the Torah scroll took place in 770. It was followed by a short Farbrengen in which the Rebbe said:

“Up till now the coming of the Redemption was lacking action, now, [with this Torah scroll completed] it's only a matter of time”!

WE WANT MOSHIACH NOW!

The next years were intensive years of activism, the amount of *Shluchim* nearly doubled, the Rebbe added another nine *mitzvah* campaigns and the preparations for Redemption were in full swing; Judaism has reached almost every corner of the globe;

there was a saying that “wherever there is Coca-Cola there is Chabad.”

In The 1980’s the Rebbe began to speak fervently and in length about Moshiach at almost every Farbrengen. Early In 5741 the Rebbe established a international Children’s movement called “*Tzivos Hashem*” – the army of G-d, with its motto reading “We want Moshiach now!”

The target of this army, whose commander-in-chief is G-d himself, is to fight the “*Yetzer Harah*” – the evil inclination, by doing more *mitzvos* and learning more Torah, and consequently bring Moshiach closer. Children who excel in their missions are promoted to higher ranks in this special army using the weapons of torah and *mitzvos*.

Another campaign the Rebbe set out with was promoting the observance of the seven Noahide laws⁴³ among the gentile nations; clearly a stepping-stone to redemption, which will be for the entire world as known that⁴⁴ “Moshiach will perfect the entire world to serve G-d together”.

The Rebbe pointed out in these years numerous times that the many signs given in the end of tractate *Sotah* and in the end of tractate *Sanhedrin* pointing to the generation of the “footsteps of Moshiach” were fulfilled.⁴⁵

43. The Seven Commandments of G-d to all of mankind, who are the children of Noah, including the basic guidelines of a human and civilized world. They are: 1. Belief in one G-d and the prohibition against idolatry, 2. Not to blaspheme, 3. Not to murder, 4. The prohibition against committing adultery, 5 Not to steal. 6. To establish courts of Justice. 7. Not to eat the flesh of a living animal. See *Rambam*, laws of king’s, chapters 8-10.

44. *Rambam*, laws of king’s, 11:4

45. See below chapter 50 and many more. For an elaborate description of these signs and their fulfillment, see “from exile to redemption” (*Kehot*, N.Y. 1993) part I ch.5.

THE BUTTONS ARE ALREADY POLISHED

Sometime around 5747-48 [1987-88], the Rebbe began to speak of the “buttons being already polished”⁴⁶, meaning that these final preparations necessary for the Redemption were accomplished and we should be expecting some changes in the world situation.

On the 22nd of Shevat in 5748 the Rebbe’s wife, Rebbetzin Chaya Mushka, passed away. This caused some changes in the Rebbe’s leadership; these changes included the Rebbe’s stopped to regularly recite *Ma’amarim* and hold *Farbrengen’s* on weekdays, but he however began to hold a *Farbrengen* every Shabbos, whereas previously it occurred usually around two weeks in a month, he also began to say talks on weekdays much more often, and more.

Four years later the Rebbe revealed⁴⁷ that on this day, indeed, a new era in his leadership began, an era dedicated to connecting the world, – which was completely refined and receptive for G-dliness through the efforts of the Jewish people throughout all generation, culminating in the previous Rebbe’s efforts, to G-dliness, – which was fully drawn down to the world through the efforts of the Rebbe and his *Chassidim* (note the Rebbe’s mission statement). And thus bring forth *in actuality* the Redemption.

Indeed, the following years were truly years of redemption as we witnessed with our eyes.

46. See the talk of Purim 5757, the second of Nissan 5788, and many more..

47. See below Chapter 65.

AN UNANTICIPATED SPIRAL

There are times when a person feels that history is in the making; that the experiences he is living through will resound and reverberate long after the ephemeral flutter of a flamboyant headline. Time moves fast, and when looking back, one cannot imagine that so many significant events have taken place in such a short time.

At a Farbrengen (public gathering) on the 29th of Iyar, 5749 [June 3, 1989], the Rebbe noted that the Hebrew letters that give the numerical equivalent of the coming year, formed an acronym for the Hebrew words, “This will be a year of miracles.”

As the Rebbe continued to express this theme in the coming months, people in all walks of life began to look forward to see what the new year held in store. And they were not disappointed. Soon it became clear that the Rebbe’s statements were no mere play on words. Within a very short time, cataclysmic upheavals overwhelmed one despotic regime after another, the Soviet bloc collapsed, and the potential for world peace blossomed⁴⁹.

This unanticipated spiral had a dramatic impact on the Jewish people. Jews who for seventy years had been denied even a glimpse of a Torah scroll, now danced in the streets on *Simchas Torah*. Hoary old *Chassidim* in the quaint wooden Lubavitcher *shul* in Moscow’s Marina Rosscha quarter, wide-eyed with incredulity, tore down the heavy blue shutters that since Stalin’s youth had hidden their lone surviving clandestine *mikveh*, *cheder*, and *shechitah* room. Throughout the Soviet Union, on campus and

48. The following is culled from the introduction to “sound the great Shofar” – (Sichos In English, N.Y. 1993), and is hereby appears with their permission with some changes and additions.

49. See bellow chapters 4, 23, 34.

kolkhoz alike, *Tefillin* and *mezuzos* were no longer incriminating contraband. And the first waves of Jewish emigration, dammed back for decades, surged eagerly southward to kiss the soil of *Eretz Yisrael*⁵⁰.

In public addresses throughout the year,⁵¹ the Rebbe emphasized that this change was not a matter of coincidence, but rather resulted from a unique positive change in the spiritual climate of the world. He explained that this change reflected how:

“Regimes... which employed force and fear to transmit their values have given way to... an environment conducive to the natural motivation for development possessed by all.... Through the establishment of an environment of warmth, love, joy, and disciplined freedom . . . all will develop their G-d-given potential . . . and dedicate themselves to a life of positive activity, spreading goodness throughout the world.”

At the same time, looking further ahead, the Rebbe saw these events as symptomatic of the ultimate good, the coming of the Redemption:

“Soon this approach will lead to the refinement of the world, and will hasten the coming of the era in which the world will reach its ultimate state of perfection, a state in which⁵²”Nation will not lift up sword against nation, nor will they learn war anymore.” This unity will spread beyond the human realm, encompassing all existence, as it is written,⁵³ “A wolf will dwell with a lamb and a leopard with a kid.”

After reaching such a peak, one might well have expected the

50. See below chapters 4, 19, 23, 36, 43, 61.

51. See the *Lag BaOmer* address, published (in English translation) in "Forty Years: Light, Joy and Unity" (Kehot, N.Y., 1990).

52. *Yeshayahu* [Isaiah] 2:4

53. *Ibid.* 11:6.

level of expectation to subside. Instead, the Rebbe promised even more. Months before the following Jewish year began, at a public gathering on the 17th of Iyar, 5750 [May 12, 1990], the Rebbe associated the Hebrew letters that form the numerical equivalent of the year to come, with the Hebrew words, “this will be a year when⁵⁴I [G-d] will show you wonders.” He promised that the miracles of the coming year would exceed those of the current one.

FRIDAY AFTERNOON

These announcements did not come on empty ground⁵⁵. Firstly, it was the year 5750. If 5500 is Friday morning, then 5750 is midday of Friday⁵⁶. Friday afternoon has the status of Shabbos concerning certain aspects⁵⁷, it is preferable to refrain from working, *Tachanun* is not recited and more so, it’s high time for Shabbos preparations; the Shabbos spirit is felt in the air more than ever.

After 5750, it is clearly high time for the Redemption.

AFTER FORTY YEARS...

Secondly, 5750 marked the forty year line since the Previous Rebbe’s passing in 5710-1950 and the start of the Rebbe’s leadership.

What is the significance of forty years?

Moshe Rabeinu, in his final year in this world, right before the Jews entered the holy land, rebuked them by reminding them the events of their long stay in the dessert. Amongst the things he told

54. *Michah* 7:15.

55. See chapters 31, 33 and 34.

56. See *Sefer Hasichos* 5750 vol. 1 p. 254.

57. See *Shulchan Aruch* of the Alter Rebbe *Orach Chaim* sec. 251 and 260.

them was a certain conversation he had with G-d about them during the giving of the Torah.

The Talmud⁵⁸ asks why Moshe has waited so long to deliver this rebuke and has not told it to them right when he heard it from G-d?

The Talmud answers: “a person does not fully fathom his teachers intention till forty years”; I. e. Moshe himself could not relate this issue further until he alone understood it to its full extent forty years later.

The Talmud brings proof for this from Moshe’s own words in his final address to the Jews:⁵⁹

“You have seen all [the miracles] that G-d did [for you] in front of your eyes . . . [however,] G-d has not given you a heart to recognize [his true kindness] eyes to see it or ears to hear it, [that is only] till this day, [but now, after forty years you can fully appreciate it]”.

The Rebbe pointed out,⁶⁰ that now, after forty years, we can fathom and appreciate the previous Rebbe’s message of Redemption, thus, it now becomes imminent and visible to all, through the changes in the worlds situation which indicate its readiness for the Redemption.

THE MIDRASH AND THE GULF WAR

While the Rebbe was delivering this message, preparing the Jewish people and the world at large for these developments, urgent preparations of a different kind were being made in a distant corner of the world. In August, 1990, Saddam Hussein marched

58. *Avodah Zarah* end of 5a.

59. *Devarim* 29:1-3.

60. See below chapters 5 and 25 and many more.

the armies of Iraq into Kuwait, plunging the entire world into panic. As people throughout the world -- whether they were heads of government, opinion-makers in the media, or men in the street -- reacted in fear, the Rebbe spread a message of quiet optimism. He urged confidence and trust, citing a now-renowned Midrashic passage in the *Yalkut Shimoni*,⁶¹ and giving it the widest possible publicity⁶²:

In the year in which the King Moshiach is revealed, all the kings of the nations of the world will provoke with each other. The King of Persia will provoke an Arabian king.... Consternation and confusion will strike all the nations of the world.... The Jewish people too will be seized by consternation and confusion, as they ask: "Where shall we come and go?"

And the Almighty will answer them: "My children, do not fear. Whatever I have done, I have done only for your sakes. Why are you afraid? Have no fear: The time for your Redemption has arrived! . . .

Furthermore, our Sages taught:

"At the time when the King *Moshiach* comes, he will stand on the roof of the *Beis HaMikdash* in Jerusalem and proclaim to the Jewish people: 'Humble ones: The time for your Redemption has arrived.' "

There is no need to recount the entire saga of that episode⁶³. Suffice it to recall that in the face of the fear and uncertainty that gripped the world at large, Rabbinic and lay leaders alike and private citizens from all continents turned to the Rebbe for direction, and for the optimism that he radiated.

61. Vol. II, sec. 499, interpreting *Yeshayahu* 60:1.

62. A general idea can be received by its appearance in most of the first 20 chapters of this book, which cover the talks of these fateful months.

63. See in length in "I Will Show You Wonders" (SIE, N.Y., 1991).

 ACKNOWLEDGING MIRACLES

In the wake of that conflict, the Rebbe drew attention to the miracles and wonders that had occurred. While others basked in euphoria or struggled to propose natural explanations for the victory (when several months earlier they would have considered them utterly untenable), the Rebbe pointed to the workings of the Hand of G-d. Thus, he explained,⁶⁴ if a child asks, “Why do we not see miracles like our ancestors did?” he should be told that:

Indeed we do.... It is not only in the distant past that G-d worked miracles for the Jewish people. Ancient events like the exodus from Egypt or the Purim miracles of Shushan are not the only examples of our unique relationship with G-d. As we have seen, miracles are happening today. Indeed, the miracles of Purim this year surpassed those recorded in the *Megillah*.

Our Sages⁶⁵ associate the recognition of G-d’s miracles and the expression of thanks for them with the Redemption. Thus they teach that G-d had initially desired that King *Chizkiyahu* (Hezekiah) be revealed as the *Moshiach*. However, when he failed to express due praise after the miraculous defeat of *Sancheriv* (Sennacherib) and his invading Assyrian armies,⁶⁶ G-d withheld this revelation from him and from the Jewish people.

The Rebbe hence issued a call for an appreciation of the miracles that had transpired, “an appreciation so vibrant that we will not be embarrassed to dance in the streets in celebration.” He assured his listeners; moreover, that such celebration would escalate the miraculous process that we are witnessing, culminating in the ultimate wonders of the Redemption.

64. See below Chapters 17 and 19.

65. *Sanhedrin* 94a.

66. See *Melachim* [Kings] II, chapter 19. See below Chapter 53.

“DO EVERYTHING YOU CAN TO BRING MOSHIACH!”

No one in Lubavitch will forget that night. Thursday evening, the eve of 28 Nissan, 5751, began with an ordinary weekday *Maariv* service. The Rebbe had returned from one of his visits to pray at the gravesite of the Previous Rebbe. After the service, he began to deliver what first appeared to be a regular *sichah*, whose format and style promised to resemble many hundreds of previous *sichos*. The Rebbe opened by relating the theme of redemption to the distinctive spiritual potential of the current year, the current month and week, and so on.

After a short time, however, everything changed. The intricate scholarly discussion came to an end, and in tones of intense clarity the Rebbe turned to the community of *chassidim* assembled that night at “770”, addressing them directly -- most unusually -- in the second person. Unmistakably, this was a cry from the heart.

The Rebbe’s words were highly charged:⁶⁷

“What more can I do to motivate the entire Jewish people to clamor and cry out, and thus actually bring about the coming of *Moshiach*?.... All that I can possibly do is to give the matter over to you. Now, *do everything you can to bring Moshiach, here and now, immediately*.... I have done whatever I can: from now on, you must do whatever you can....”

Stunned, the Chassidic community around the world began to mobilize. On the following *Shabbos* the Rebbe clarified his intent, and emphasized that he was advocating concrete activity within the reach of everyone.⁶⁸

“Every man, woman and child has an individual responsibility to work to bring about *Moshiach*’s coming. No one else can

67. See below chapter 20.

68. See below chapter 21.

shoulder this burden for him; his own efforts and energy are needed. Each of us must prepare for the coming of *Moshiach* by increasing his study of the Torah and enhancing his performance of its commandments meticulously, in a beautiful and conscientious manner”....

THE STRAIGHTEST, EASIEST AND
FASTEST WAY TO BRING MOSHIACH

The Rebbe added in the following week⁶⁹:

“In particular, we should devote our energies to the study of *pnimiyus haTorah*, the mystical dimensions of the Torah as they are revealed in the teachings of *Chassidus*. In a well-known letter, the *Baal Shem Tov* records that he once had a vision of *Moshiach* and asked him, “When are you coming?” *Moshiach* replied, “When the wellsprings of your teachings shall spread outward.” Disseminating these teachings, the teachings of *Chassidus*, both within our own personalities and to others, thus brings the coming of *Moshiach* closer”.

“More specifically, our study should center on the subject of *Moshiach* himself and on the future Redemption, and in particular, as these topics are developed in the *maamarim* and the *Likkutei Sichos* of the *Nasi* of our generation”. The Rebbe called this at this Farbrengen: “The straightest, easiest and fastest way, of all the other ways in the Torah, to bring *Moshiach*”!

SHOULDERING THE BURDEN OF THIS GREAT HOUR

The Rebbe’s words echoed far beyond the immediate Chassidic community. They roused the interest of professors, commentators on Judaism, journalists, and others, to quote Shaul Schiff of the Mizrachi daily *HaTzofeh*. In one of the many articles written in response to the Rebbe’s words, that columnist saw the Rebbe

69. See below chapter 22.

as wishing to “shake up” his followers as well as their fellow Jews throughout the entire world: “The Rebbe is demanding that the Jewish people do its part in shouldering the burden of this great hour, instead of passing it on to the Rebbe’s shoulders, while they themselves carry on as usual.”

And indeed, “shaken up” -- in a positive sense -- aptly describes the Rebbe’s *Chassidim* at that time. Without wasting time, they collected and published talks of the Rebbe on the subject of *Moshiach*, established classes where these works were studied, translated them into various languages and distributed them throughout the world. Millions of people began to think seriously about the subject. Topics such as the *Rambam*’s perspective on the function of *Moshiach* and the occurrence of miracles within the Era of the Redemption were no longer regarded as esoteric, but rather became subjects which laymen, housewives and children studied and understood.

The Rebbe himself encouraged these efforts. On the 15th of Iyar, 5751 [April 29, 1991], for example, he personally handed a publication named *Dvar Malchus*,⁷⁰ which analyzed these subjects, to every single man, woman and child among the thousands of his followers who waited in turn for his particular moment.

THE YEAR IN WHICH MOSHIACH WAS REVEALED

Around a month later, the Rebbe in a surprise *Farbrengen* (the second on *Parshas Nasso*, the 12th of *Sivan* [May 25, 1991], made a perhaps one of the most historic announcements in Jewish history⁷¹:

70. The bulk of this publication (Issue No. 12) has appeared in a fully documented English adaptation entitled *I Await His Coming Every Day: Analytical Studies by the Lubavitcher Rebbe of the Rambam’s Rulings on Mashiach and the Ultimate Redemption* (*Kehot*, N.Y., 1991).

71. See below chapter 35.

“The year began with the “wonders” which were actually seen . . . and revealed to the eyes of the whole world. *These wonders fulfilled the words of the Yalkut Shimoni: “In the year the King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other . . . The time for your Redemption has arrived!”*”

“From that time on (particularly in the month of Nissan, the month of Redemption) *we are already standing at the time “When the King Moshiach comes . . . and will proclaim to Israel, ‘Humble ones, the time for your Redemption has arrived!’”*”

IT IS NO LONGER A DISTANT HOPE;
IT'S A REALITY ON OUR THRESHOLD

With the advent of the period of *Bein HaMetzarim*, the three weeks associated with the destruction of the *Beis HaMikdash*, a marked change became apparent in the Rebbe's approach. He was not only speaking about yearning for the coming of *Moshiach* and the need to prepare the world for the Redemption. Calmly and without fanfare, the Rebbe now announced⁷² that “We are at the threshold of the Future Redemption. *Moshiach's* coming is no longer a dream of a distant future, but an imminent reality which will very shortly become fully manifest.”...

The Rebbe's statements fell on receptive ears. People throughout the world began to connect the miracles of the Gulf War, the fall of communism, and the mass emigration of Jews to *Eretz Yisrael*, and to appreciate them as components of the unique spiritual climate we are living in.

In the end of the year the Rebbe at a Farbrengen of *Parshas Shoftim*, Elul 7, [August 17, 1991] declared⁷³ that all this *Moshiach*

72. See below chapter 34.

73. See below chapter 37.

talk has the definition of prophecy, i.e. it must materialize in the most literal sense!

Newspapers and the media at large⁷⁴, both Jewish and non-Jewish, began to speak about the Redemption and Moshiach. Billboards were posted on highways. Jewish community leaders and public figures around the world began to address themselves to the issue. Symposiums on questions such as, “Will the Redemption be miraculous or not?” began to feature throughout the worldwide Jewish community.

WONDERS IN ALL THINGS

With the approach of the new year, 5752, the Rebbe promised that the miraculous momentum of the previous years would be continued, that this would be “a year replete with wonders” and “a year of wonders in all things.” Furthermore, he tied these wonders to the Redemption⁷⁵, noting that the Hebrew word for “in all things” (*bakol*) recalls the familiar threefold expression of blessing associated with our Patriarchs -- *bakol mikol kol*. The numerical equivalent of these three Hebrew words equals that of the Hebrew word *kabetz*, meaning “gather” -- in allusion to the ultimate Ingathering of the Exiles.

And as the year began, we saw the Rebbe’s words come to fruition. In anticipation of that great Ingathering, Jewish immigrants from Russia continued to flock to *Eretz Yisrael*. Moreover, the Communist Party there dissolved out of existence; the mighty Soviet Union disintegrated; the pride of the long-dreaded Kremlin was deflated.

Significantly, the final moves in this direction took place a few

74. See below chapter 41.

75. See below chapter 44.

short weeks after the Kremlin had hosted an undreamed-of assemblage -- the ten thousand exultant Jewish Muscovites who packed its Palace of Congresses as participants in the interactive satellite video hook-up on Chanukah this year. In the course of this unforgettable event a number of major Jewish communities around the world watched each other lighting Chanukah candles and celebrating the Festival of Lights, and then all joined to see the Rebbe as he delivered his annual Chanukah message. And Moscow's audience, as mentioned above, was situated in the heart of the Kremlin! As one elder *Chassid* in New York commented, the Kremlin had evidently undergone a trauma that night that was more than it could withstand....

REDEMPTION IS HERE – JUST OPEN UP YOUR EYES

It was during these weeks that the Rebbe made the most explicit statements hitherto about the Redemption:

“There⁷⁶ exists in every generation -- and surely, in our generation -- “a person from among the descendants of Judah who is worthy of being the *Moshiach* of Israel...” When the divine service of the Jewish people over the centuries is considered as a whole, everything that is necessary to bring about the Redemption has been accomplished. There is no valid explanation for the continuation of the exile.”

On another occasion the Rebbe said⁷⁷:

“Our Sages have described the Redemption as a feast. To speak in terms of this analogy, the table has already been set, everything has been served, we are sitting at the table together with *Moshiach*. All we need to do is open our eyes.”

76. See below chapter 47.

77. See below chapter 50 and 52.

“Our⁷⁸ Sages describe *Moshiach* as waiting anxiously to come. In previous generations, however, his coming was prevented by the fact that the Jews had not completed the tasks expected of them. At present, however, those tasks have been accomplished; there is nothing lacking. All we have to do is accept *Moshiach*.”

Furthermore⁷⁹, the climate in the world at large is obviously moving toward the idyll of the Redemption. Nations are openly speaking of a new world order of justice and peace. In a metamorphosis that is unfolding before our very eyes, disarmament talks are beginning to turn a long-awaited prophetic vision -- “And they shall beat their swords into plowshares” -- into an actual reality.”

A BLUEPRINT SPRINGS TO LIFE

What is the core of the Rebbe’s message, that *Moshiach’s* coming should not be regarded as a dream of the future, but as a cogent factor that influences the way we live our lives today; moreover, that living one’s life in this manner will actually bring about the fulfillment of these promises?

As explained above, our Sages point to *Moshiach* and the Redemption as the ultimate purpose for the creation of the world.

The mission of revealing this deeper reality that lies within the world was given into our hands.

For centuries now, the Jewish people have been consciously or unconsciously constructing G-d’s dwelling, and now it is emerging before our very eyes.

To explain by means of an analogy: A contractor is hired to build a complex mansion. From the moment he designs it, and throughout the building process, a clear picture of the final struc-

78. See below chapter 48.

79. See below chapter 66.

ture remains intact before his mind's eye. His workers may momentarily lose sight of the goal, yet ultimately, as it takes shape, they too begin to envisage the edifice that their own hands are transforming from a blueprint into a reality. Indeed, as it progresses, the building itself shows its builders the goal of their endeavors.

In our generation, at long last, the Jewish people can begin to see the edifice, G-d's dwelling, which has been constructed⁸⁰ by our actions and divine service throughout the period of exile," and which will be consummated by the coming of *Moshiach*.

AT THE GATE OF ROME

G-d has long been ready to bring *Moshiach*, and *Moshiach* is anxious to come -- except that his path until now has been obstructed by the imperfections in the world. This is illustrated by a well-known narrative in the *Talmud*.⁸¹

Rabbi Yehoshua ben Levi encountered the prophet Elijah as he was standing at the entrance of Rabbi Shimon ben Yochai's cave,... and asked him: "When is *Moshiach* coming?"

Replied the prophet: "Go and ask him."

"But where is he to be found?"

"At the gate of Rome⁸²."

"By what sign shall I recognize him?"

"He is sitting among paupers stricken by wounds. The others unbind all their wounds at once, and then bind them up again. But he unbinds one wound at a time, and straight away binds it up again. For he says, 'Perhaps I shall be called upon [to appear

80. *Tanya* part 1 opening of chapter 37.

81. *Sanhedrin* 98a.

82. See below chapter 22.

as *Moshiach*], and I must not be delayed!’ “

So [Rabbi Yehoshua ben Levi] went to him and said, “Peace upon you, my master and teacher!”

He answered him, “Peace upon you, son of Levi!”

Then he asked him, “Master, when are you coming?”

He answered, “Today!”

Rabbi Yehoshua returned to Elijah, who asked him, “What did he say?”

He replied: “...He has deceived me! He told me, ‘I am coming today,’ and he has not come!”

Said Elijah, “What *Moshiach* had in mind was this [verse]: ‘Today -- *if you would only listen to His voice!*’”

In our generation, as the Rebbe *Shlita* has been declaring of late, *this stipulation has been satisfied*. Our generation is in fact turning towards G-d to listen to His voice. There is thus no reason for *Moshiach*, who is already impatient to come, to delay his arrival any longer.

In the marital rift between G-d and His people which we call exile, there are two sides. On the one hand, G-d has hidden His countenance from us. (“On that day I will hide My face...for they have turned to other gods.”⁸³) On the other hand, as the same verse records, man has turned away from G-d. And what is needed to unveil G-d’s hiddenness? -- A change of direction in man. All man has to do to heal the rift is -- to turn to face G-d, to open his eyes, and to discover that *by virtue of this very initiative*, G-d’s face is no longer hidden. The exile is vanishing.

A DWARF ON THE SHOULDERS OF A GIANT

In the popular restatement of the *Rambam’s* Thirteen Prin-

83. *Tehillim* 95:7.

ciples of Faith, the twelfth Principle reads: “I believe with perfect faith in the coming of the *Moshiach*. Even if he delays, I will wait every day for him to come.”

The Rebbe *Shlita* points out ⁸⁴that this does not mean that every day we should wait for *Moshiach*’s ultimate coming, but that every day we should wait expectantly for *Moshiach* to come *on that very day*.” Thus every day can become that very day.

This is hard for many people to conceive. They look realistically at the world around them, with its blotches of evil, strife and injustice. And since G-d’s dwelling must be fashioned by man’s labors of refinement, they ask: How can it be argued that man and the world are ready for *Moshiach*?

In response to this query: It is possible to perceive that the world is ready -- provided that one is prepared to delve beneath its surface impressions until one discovers its positive dimension. For evil is temporary, whereas good is eternal.⁸⁵ In that context, the good which the Jewish people have done throughout the centuries -- all the Torah they have studied, the brotherly acts of kindness and charity that they have performed, their self-sacrifice for the sanctification of G-d’s Name -- remain constant factors. Surely, this applies with redoubled force after the luminous legacy bequeathed to us by the past generation, the martyrs of the Holocaust. Our Sages⁸⁶ teach that the very fact that a person dies *al Kiddush HaShem*, for the sanctification of G-d’s Name, elevates him to such a peak that “no created being can stand in his presence.”⁸⁷

84. *Likkutei Sichos*, Vol. XXIII, p. 394. See below chapters 3

85. See *Tanya*, ch. 25.

86. *Pesachim* 50a

87. See below chapter 11, and in length in the essay “Every Jew Has a Silver Lining,” in “I Will Show You Wonders” (SIE, N.Y., 1991).

We, “the firebrand saved from the blaze,” the heirs to this hard-earned merit, are thus “like a dwarf standing on the shoulders of a giant.” Despite our imperfections, we are able to draw on an endless credit -- a reservoir of meritorious deeds that has been steadily filling over the centuries.

Furthermore, our generation has no small merits of its own. The *Rambam* writes ⁸⁸that merits are judged by no mere numerical gauge, but “according to the wisdom of the All-knowing G-d.” Our generation, despite its unrestricted involvement in pluralistic secular societies, is adhering tenaciously to its *Yiddishkeit*. When considered on the scales of the All-knowing G-d, this must surely weigh heavily.

In our generation, moreover, tens of thousands of Jews have taken the courageous step of redirecting their life’s path, and returning to G-d in *teshuvah*. And our Sages teach, ⁸⁹ “*Teshuvah* brings the Redemption near.” Since “All the appointed times for the Redemption have passed, and now the matter depends on *teshuvah* alone,”⁹⁰ also, there is not in existence a Jew who has not have thoughts of *teshuvah*, thoughts of *teshuvah* can render a person a complete *Tzadik!*⁹¹

Our generation’s turning to G-d will no doubt bring about a reciprocal move on His part -- an immediate end to our exile.

MASTER, WHEN ARE YOU COMING?

Our generation’s readiness for the Redemption can be understood in another context.

88. *Laws of Teshuvah* 3:2.

89. *Yoma* 86b.

90. *Sanhedrin* 97b.

91. See below chapters 11, 44 and 45.

As recorded in the a letter of the *Baal Shem Tov*⁹², the soul of the *Baal Shem Tov* once ascended to the heavenly abode of Moshiach and asked him, “Master, when are you coming?”

Moshiach answered, “When the wellsprings of your teachings shall spread outward.”⁹³

This is not merely a prophecy, but echoes an inner dynamic embedded in the very infrastructure of creation. The Torah’s rewards are granted⁹⁴ “measure for measure.” And the Redemption will be characterized by such an outpouring of enlightenment, that “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.” Hence, in order to prepare for that revelation, we must make every endeavor to spread the knowledge of G-d throughout the world. And this has been accomplished. There is no place on the map which the teachings of *Chassidus* have not reached.⁹⁵ Furthermore, every communications device that modern technology can boast has been utilized to disseminate Judaism and Chassidism. Indeed, in the interactive satellite video linkup for Chanukah these years, trailblazing techniques in-

92. This letter, addressed by the Baal Shem Tov to his brother-in-law, R. Gershon Kitover, and describing the ascent of his soul on Rosh HaShanah, 5507 [1746], was first published in Ben Poras Yosef. It appears in part in *Keser Shem Tov* (*Kehot*, N.Y., 1981), sec. 1, and at the beginning of *Likkutei Amarim* (*Kehot*, N.Y., 1979) by the Maggid of Mezritch.

93 For an explanation from the perspective of *Chassidus* of the Baal Shem Tov’s question and Moshiach’s answer, see *Likkutei Dibburim* (English translation; *Kehot*, N.Y., 1988), Vol. II, chs. 16-18. See also “On the Essence of Chassidus” (*Kehot*, N.Y., 1978), pp. 15-16

94 *Nedarim 32a*.

95. As an instance of this, *Tanya* (the basic work of Chabad-Lubavitch chassidic thought) has been printed over the last few years in several thousands of locations, from Peking to Sharm-al-Sheikh. The full bibliographical history appended to every edition includes almost every far-flung corner in the world where there is a handful of Jews.

terlocked millions of people around the globe⁹⁶. *Chassidus* today is available in many languages and styles, even in brail⁹⁷!

Considering the above, we can better appreciate the Rebbe's repeated statement that all the divine service needed to bring the Redemption has been completed. Some decades ago the Previous Rebbe⁹⁸ stated that "all that is needed now is to polish the buttons." Today, that too has been done.

SAYING L'ECHAIM WITH MOSHIACH

An old Chassidic story goes like this: Moshiach arrives, and the entire Jewish people come out to greet him.

A few eminent scholars in the front row ask him, "*Moshiach*, would you like to hear a learned Talmudic dissertation to be delivered in your honor?"

Moshiach agrees, and one of the scholars begins to hold forth. Then he asks, "*Nu, Moshiach*, how was it?"

"Not bad," replies *Moshiach*.

"Only not bad?!" protests the scholar.

"Well, quite frankly," explains *Moshiach*, "it could have been improved here and there."

The scholar shamefacedly admits, "I'm afraid we weren't quite expecting you.... If you had come a day or so later, it would have been better."

Moshiach is then greeted by a jovial group of chassidim: "*Shalom aleichem, Moshiach!* Would you like to join us in a *LeChaim?*"

96. See below chapter 52.

97. See below chapter 37.

98. Talk of *Simchas Torah*, 5689 [1928].

Moshiach agrees, glasses are poured and a toast is made.

One of the chassidim asks, “*Nu, Moshiach*, how was the *mashkeh*?”

And *Moshiach* tells the truth: “The *mashkeh* was good, but there was very little of it.”

The chassid explains: “Every day we were so sure you were coming *that day*, that we’ve been saying *LeChaim* all along! If you had come a day earlier, there would have been more.”

In a similar vein, but in a different context, the Rebbe *Shlita* once said that if *Moshiach* calls at a business office, he will be stopped at the door by the secretary.

“*Moshiach* wants to see you,” she tells the boss on the intercom.

“He can have an appointment in two weeks,” replies the boss.

Whether busy gathering spiritual or material wealth, each of us is preoccupied with the immediate here and now in which we are living. This is the real reason some people object to the current talk of *Moshiach*. His coming would ruffle their everyday routine and prevent tomorrow from being the same as yesterday.

Our Sages ⁹⁹associate *Moshiach* with the word *poretz* -- “the one who breaks through,” as in the verse, ¹⁰⁰ “He who breaks through shall ascend before them.” This is the task of *Moshiach* -- to break through the barriers of exile. Similarly, the people who await the coming of *Moshiach* are those who break through their own internal barriers. Rather than shield themselves behind the insistent demands of their day-to-day routine, they challenge themselves and yearn for the infinite, striving for that infinite to

99. *Aggadas Bereishis*, sec. 63.

100. *Michah* 2:13

become manifest within their finite existence.

THE IDENTITY OF MOSHIACH

The Rebbe declared¹⁰¹ that since everything necessary to bring the Redemption was accomplished, “the only remaining divine service is to greet Moshiach”.

What is the meaning of this mission?

The Rebbe does not leave this unanswered and explains thereafter:

“It is known that “in every generation there is an individual from the descendants of *Yehudah* is born who is qualified to be the Moshiach for Israel,”¹³ “one who is worthy because of his righteousness to be the Redeemer, and when the time arrives, G-d will reveal himself to him and will send him” . . . according to the announcement of my sainted father-in-law, the leader of our generation . . . that everything has already concluded, it’s understood that there has begun to be fulfilled the . . . mission 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 mission in actuality and bring all the Jews out of exile!”

In other words: since the Redemption began to unfold and the Redemption comes through a Moshiach, this means that Moshiach received his task from g-d to redeem us. What does this mean to us? That we must identify this Moshiach, accept his authority by following his directives, and greet him thus enabling him to redeem us.

To explain this crucial and sometimes controversial issue of

101. See below chapters 47 and 48.

who is Moshiach, some brief background is necessary:

Shortly after the Previous Rebbe issued his call, *LeAlter LiTeshuvah*, *LeAlter LiGeulah* -- “Immediately to repentance, immediately to Redemption,” he asked the Rebbe *Shlita* what was the reaction of the Jewish community at large.

At first the Rebbe declined to answer, but when he was asked again he replied, “People are saying that the Lubavitcher Rebbe wants to declare himself the *Moshiach*.”

The Previous Rebbe answered, “*Nu-nu*, but at least they’re talking about *Moshiach*.”

It is natural for people to associate talk of the imminence of the Redemption with a particular individual who will prove to be the Redeemer. And there is a positive dimension to this, for it reflects how one’s belief in *Moshiach* is concrete -- that one is not idly contemplating an old dream, nor debating an arguable hypothesis, but expecting something that is actually going to happen.

Moshiach will be a man of flesh and blood. Our Sages¹⁰² discuss the proposition that although there will be an Era of the Redemption, there will not be a *Moshiach*; instead “the Holy One, blessed be He, will rule over [the people of Israel] Himself.” The *Talmud* rejects this thesis utterly, to the extent that no less an authority than the *Chasam Sofer*¹⁰³ declares unequivocally that whoever subscribes to it today “denies the entire Torah.”

There is a potential *Moshiach* in every generation,¹⁰⁴ “a person from among the descendants of Judah who is worthy of being

102 *Sanhedrin* 99a.

103 *Yoreh Deah*, Responsum 356.

104 The commentary of R. Ovadiah of Bartenura to Ruth 1:1.

the *Moshiach* of Israel.” As the *Chasam Sofer* writes,¹⁰⁵ “From the time of the destruction of the *Beis HaMikdash*, there was born one who in his righteousness is worthy of being [Israel’s] redeemer.” Moreover, this concept is obviously a logical imperative, for *Moshiach’s* coming can materialize on any particular day.

In preparation for this event, the *Rambam*¹⁰⁶ defines certain criteria by which we will be able to recognize *Moshiach*. He will be a Torah sage of the House of David, faithful in his observance of the *mitzvos*, who will motivate the entire Jewish people to strengthen their Torah practice. At a given time he will “fight the wars of G-d and be victorious,” rebuild the *Beis HaMikdash*, and gather in the dispersed exiles of Israel.

This is more than one day’s work, even for *Moshiach*. Thus we must assume that in every generation there is a potential *Moshiach*, who is in the midst of the preliminary stages of the above service. Should the setting be appropriate, as the responsum of the *Chasam Sofer* cited above states, “the spirit of *Moshiach* will rest upon him,” and he will redeem our people.

The *Rambam*¹⁰⁷ points out that Rabbi Akiva was one of the supporters of Bar Kochba and called him the *Moshiach*. Though there were Sages who differed from him, none suggested that there was a fundamental problem with his stance. The *Talmud*¹⁰⁸ likewise discusses the claims made at different times by the disciples of four celebrated Talmudic sages, that the head of each of

105 Responsa on *Choshen Mishpat*, Vol. VI, Responsum 98 (Paragraph 12), echoing *Eichah Rabbah* 1:51.

106 Laws of kings 11:4. (Significantly, this passage appears not in an allegorical or homiletical discourse, but rather as a ruling in an authoritative text of Torah law par excellence.) See also *Sdei Chemed*, *Pe’as HaSadeh*, *Maareches Alef*, Principle 70.

107. Ibid 11:3.

108. *Sanhedrin* 98b.

their respective academies was the *Moshiach* of his time. In later generations, too, the Messianic yearnings of our people have often focused on a particular individual, such as: R. Shachna¹⁰⁹ (the teacher of the *Rama*, R. Moshe Isserles); R. Yitzchak Luria, the *AriZal*;¹¹⁰ R. Yehudah Loew, the *Maharal* of Prague;¹¹¹ R. Chaim ben Attar, author of *Or HaChaim*;¹¹² R. Yitzchak Meir of Ger, author of *Chiddushei HaRim*;¹¹³ and many others.¹¹⁴

In contrast to these cases, needless to say, our collective national memory flinches in recollection of several negative experiences. The difficulty in each of those instances, however, was the fact that the individual in question in no way satisfied the above-mentioned criteria of the *Rambam* (as in the consistent observance of the Torah and its *mitzvos*); the difficulty was not with the concept that there was a potential *Moshiach* in the world. Indeed, in the above-quoted words of the *Chasam Sofer*, the argument that it is impossible for a person today to be *Moshiach* is heresy.

FROM POTENTIAL TO FULFILMENT

In our generation, it being “the last of Exile and first of Redemption¹¹⁵”, after we received clear notice from the Rebbe that

109. See the Glosses entitled *Shai LaMora* (by R. Yosef Shaul Natanson, author of *Shoel U'Meishiv*) to *Shmos Gittin* (by the author of *Beis Shmuel*) on *Even HaEzer*, sec. 129, Letter *Shin*, on the name *Shachna*.

110. *Shivchei HaAri* and *Emek HaMelech* 11:4, quoting R. Chaim Vital; and *Toldos HaAri* (.Jerusalem edition), pp. 199 and 258, quoting the *AriZal*.

111. See a letter written to him by his disciple, R. Yisrael, in his *Nesivos Olam*, Part II (*Nesiv HaLashon*, p. 83).

112. *Or HaChaim*, at the end of the commentary on *Devarim* 15:7.

113. *Siach Sarfei Kodesh*, Vol. V, ch. 17, p. 92, quoting R. Simchah Bunem of Pshis'chah.

114. See “Mashiach: The Principle of Mashiach and the Messianic Era in Jewish Law and Tradition”, by Rabbi Jacob Immanuel Schochet (SIE., N.Y., 1991), ch. 4.

115. See below chapter 55.

it began to unfold, this idea receives superb importance, and as the Rebbe mentioned¹¹⁶ it is in fact the most important issue currently.

We spoke earlier of a “potential Moshiach” that there is in every generation. A potential Moshiach means someone who follows the *Rambam’s*¹¹⁷ criteria as being an offspring of King David who delves deeply in the Torah and engages in its *mitzvos*”.

When this man begins to perform Moshiach activities, I. e. when he will “compel all of Israel to walk in the way of the Torah and repair the breaches in its observance”, and further, “he will fight the wars of G-d” then this person is “*B’chezkas Moshiach*”, meaning he is presumed and can be identified with assurance as Moshiach. We must then wait for him to complete the process by fully “succeeding in the above [bringing all Jews back to the way of the Torah, being victorious in all the wars of G-d], gathering the dispersed of Israel to the holy land, and rebuilding the *Beis Hamikdash*, “then he is definitely Moshiach”, for he accomplished the promises of the Torah by bringing the world to its destiny.

In our generation, perhaps for the first time in history, a Jewish leader arose and went from being a potential Moshiach to a presumed Moshiach.

The Rebbe, a Jewish leader from the Davidic dynasty,¹¹⁸ arises with the intent to bring back all Jews from all communities, regardless of their background, to Judaism; it is through his *Shluchim* and his mitzvah campaigns.

He fights the wars of G-d; - both open wars, such as the Reb-

116. Ibid ft 93.

117. Laws of kings, 11:4.

118. The Rebbe is a descendant of the alter Rebbe is a descendant of the *Maharal* of Prague, who is of direct lineage to King David. See introduction to “Hayom Yom”.

be's battle to maintain the integrity of the Jewish nation through battling the "decree", as the Rebbe put it, of "who is a Jew"¹¹⁹; or fighting to maintain the integrity of the land of Israel in order to maintain the safety of the Jews living there. These two are just outstanding examples among many more wars, some known more and some less. And hidden, and perhaps, spiritual wars, such as the war against the communist regime, a war the Rebbe had won with the total fall of communism¹²⁰.

Thus, as the Rebbe puts it,¹²¹

"after we already have the king from the house of David who delves deeply in the Torah . . . which he as then "presumed to be Moshiach" – [we pray and hope that] he should immediately become Moshiach in certainty".

All this is additional to many other hints where the Rebbe points to himself as Moshiach, like quoting the Talmud that "Moshiach's name is Menachem" right after mentioning his father in law and his father;¹²² Or a statement that¹²³ "the *Nasi* (=leader) of Chabad in the generation is the Moshiach of the Generation".

Another statement yet is, while quoting and discussing the passage of the *Yalkut Shimoni*, that "Moshiach stands on the

119. There were and are attempts to validate in Israel's law of Return, so called "conversions" to Judaism by Reform "Rabbis", which are not worth more than the paper on which they are written, as they do not follow the *Halacha* outlined in *Shulchan Aruch* that defines what conversion to Judaism means following Jewish tradition. The Rebbe fought a fierce battle to add the word "born to a Jewish mother or was converted as outlined in *Halachah*" to the law.

120 See below chapter 47, where the Rebbe says that Moshiach fights the wars through the "soldiers of the house of David". See also chapter 48 "that concerning several issues, he has already won the wars".

121. See below chapter 59.

122. See below end of chapter 66.

123. See below chapter 70.

roof of the Beis Hamikdash and announces to the Jewish people: ‘humble ones, the time of your redemption has arrived’”, the Rebbe adds:¹²⁴ “as was announced and is being announced lately”!

These are just a mere few quotes out of many.

A PRELUDE TO MOSHIACH

One of the participants at a chassidic *farbrengen* once uttered a fervent wish that *Moshiach* come at once. The Rabbi leading the gathering reacted: “And what will you do then? Just imagine what would happen if *Moshiach* would come now! Wouldn’t you be embarrassed to stand before him? Together with your wish for *Moshiach*’s coming, shouldn’t you add a wish that you succeed in preparing yourself?”

The Rebbe *Shlita* has been reminding us that we must -- now -- “live with the Redemption,”¹²⁵ experience a foretaste of it and anticipate it in our daily conduct. This means living our lives in a way that parallels the way we would live in the time of the Redemption.

Simply stated, what the Rebbe wants is that *Moshiach*’s coming should not take us by surprise -- that our lives and our homes be ready for him as of now. This implies conducting our lives and our homes in harmony with *Moshiach*’s message to the world. Furthermore, this mood of anticipation should be shared with others, with the calm confidence that comes from looking at reality.

And living in harmony with the Redemption will make the reality actually manifest. When describing the coming of the Redemption, the *Rambam* does not speak of an apocalypse, but

124. See below chapter end of chapter 5.

125. See chapters 30 and 42.

rather of a gradual process of preparation within *Moshiach* himself, within the Jewish people, and within the world at large. In a very literal sense, history is indeed in the making. By “living with the Redemption,” we will thus make it actually happen. By radiating peace, harmony and a knowledge of G-d, we will bring about the age when¹²⁶ there will be neither famine nor war, neither envy nor competition,... [and] ‘The world will be filled with the knowledge of G-d as the waters cover the ocean bed.’ “

126. *Rambam*, laws of kings 12:5.

בְּשׁוֹרַת הַגְּאוּלָּה

THE ANOUCNMENT OF
THE REDEMPTION

1**27 Menachem-Av 5750 – August 18 1990**

The signs by which our Sages identified the end of exile and the time of Redemption have already been fulfilled, including the (recently publicized) sign found in *Yalkut Shimoni*:¹

"Rabbi Yitzchak said: In the year in which the King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other: the king of Persia will provoke the Arabian king; the Arabian king will go to Aram for advice. All the nations of the world will be in turmoil and terror; they will fall on their faces, seized by pains like birth pangs. Israel will also be in turmoil and terror, saying, "Where shall we come and where shall we go, where shall we come and where shall we go?"

[G-d] says to them, "My children, do not be afraid, for all that I have done, I have done only for you sake. Why are you afraid? Do not fear, for the time for your Redemption has arrived.

This final redemption will not be like the previous Redemptions, for suffering and subjection to other nations followed them; however, the final Redemption will not be followed by any suffering and subjection to other nations."

The Yalkut continues:

"Our Sages taught: When the King Moshiach will come he will stand on the rooftop of the *Beis HaMikdash* [=the Holy Temple] and will proclaim to Israel, "Humble ones, the time of your Redemption has arrived!"

1. *Yeshayahu*, remez 499.



תרנום משיחות ש"פ ראה, מברכים החודש אלול תש"נ

כבר נתקיימו כל הסימנים של חז"ל על סוף זמן הגלות וזמן הגאולה, כולל הסימן בילקוט שמעוני (שנתפרסם לאחרונה):

"אמר רבי יצחק שנה שמלך המשיח נגלה בו כל מלכי האמות מתגרין זה בזה כו', מלך פרס מתגרה במלך ערבי והולך מלך ערבי לארם לטל עצה מהם כו', וכל האמות מתרעשים ומתבהלים ונופלים על פניהם ויאחז אותם צירים כצירי יולדה, וישראל מתרעשים ומתבהלים ואומר להיכן נבוא ונלך להיכן נבוא ונלך,

ואומר להם בני אל תתיראו כל מה שעשיתי לא עשיתי אלא בשבילכם, מפני מה אתם מתיראים אל תיראו הגיע זמן גאלתכם,

ולא כגאולה ראשונה גאולה אחרונה כי גאולה ראשונה היא לכם צער ושעבוד מלכיות אחריה אבל גאולה אחרונה אין לכם צער ושעבוד מלכיות אחריה.

[ואחר כך ממשיך בילקוט:]

שנו רבותינו בשעה שמלך המשיח בא עומד על גג בית המקדש והוא משמיע להם לישראל ואומר ענוים הגיע זמן גאלתכם".

So will it be for us, that from the outset there is nothing to fear, since we already have the promise "Do not fear, the time of your Redemption has arrived." [The words "Do not fear" are an assurance that there is no reason to fear.]

And so it will be for us, that our righteous Moshiach should actually already come and stand on the rooftop of the *Beis Hamikdash*, announcing and proclaiming that Moshiach has already arrived!

Amen, may this be G-d's will!

*(From the talks of Shabbos Parshas Re'eh,
Mevorchim HaChodesh Elul, 5750)*



כֵּן תִּהְיֶה לָנוּ, שְׂמֵלֶכֶתְחִלָּה אֵין מַה לְהַבְהִיל כִּי כָּבֵר הֶבְטַחְנוּ
שׁ"אֵל תִּירָאוּ (גַּם מִלְשׁוֹן הַבְּטָחָה), הַגִּיעַ זְמַן גְּאֻלַּתְכֶם",

וְכֵן תִּהְיֶה לָנוּ, שְׂמֵשִׁיחַ צְדָקָנוּ יָבֹוא כָּבֵר בְּפִעַל וַיַּעֲמֵד כָּבֵר עַל
גַּג בֵּית הַמִּקְדָּשׁ וַיִּכְרִיז וַיִּשְׁמִיעַ, שְׂמֵשִׁיחַ כָּבֵר בָּא!

אָמֵן כֵּן יְהִי רָצוֹן.



2***Elul 22 5750 – August 12 1990***

It is clearly visible how (in this year of miracles) the signs pointing to the Redemption mentioned by our Sages are being fulfilled. Including the sign cited in Yalkut Shimoni¹ which has been recently mentioned several times):

"In the year in which the King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other: the king of Persia will provoke the Arabian king; the Arabian king will go to Aram² for advice. All the nations of the world will be in turmoil and terror; . . . And [G-d] says to them (=Israel), "My children, do not be afraid, for all that I have done, I have done solely for you sake . . . Do not fear, for the time for your Redemption has arrived!"

The Yalkut then continues:

"When the King Moshiach will come he will stand on the rooftop of the *Beis HaMikdash* and will proclaim to Israel, "Humble ones, the time of your Redemption has arrived!"

*(From the talk of Wednesday, Parshas
Netzavim-Vayeilech, 22 Elul, 5750)*



1. *Yeshayahu*, remez 499; Also in *P'sikta Rabasi*, 37 (s.v. *kumi ori*).

2. In the *Pesikta* Ibid, the version is "to Edom."

ב.

תרגום משיחת יום ד' פ' נצבים-וילך, כ"ב אלול תש"נ

רואים (בשנת נסים) איך שמתקיימים הסימנים על זה בְּחַז"ל, כולל – הסימן שמובא בילקוט שמעניו (שהזכר לאחרונה כמה פעמים):

"שנה שמלך המשיח נגלה בו כל מלכי האמות מתגרין זה בזה כו', מלך פרס מתגרה במלך ערבי והולך מלך ערבי לארם לטל יצעה מהם כו', וכל האמות מתרעשים ומתבהלים כו', ואומר להם (הקדוש-ברוך-הוא לישראל) בני אל תתיראו כל מה שעשיתי לא עשיתי אלא בשבילכם כו', אל תיראו הגיע זמן גאלתכם כו',

[ואחר כך ממשיך בילקוט:]

בשעה שמלך המשיח בא עומד על גג בית המקדש והוא משמיע להם לישראל ואומר עננים הגיע זמן גאלתכם".



(1) ישעי' רמז תצט. וכ"ה בפסיקתא רבתי פל"ז (פיסקא קומי אורי).

(2) ובפסיקתא שם: לאדום.

3***Tishrei 7 5751 – August 12 1990***

On the seventh of Tishrei, a group of philanthropists associated with the Machne Israel development fund (a fund supporting Lubavitch institutions worldwide) visited the Rebbe. The Rebbe spoke to them both publicly and then to each one privately. Following the talk to the philanthropists, the Rebbe spoke to the Shluchim who accompanied them:

May it be G-d's Will, and this is the most important, that each and every one of us should become a messenger to inform himself, his family, and all the Jews around him or her that: "*Here he [Moshiach] comes*",¹ and "Behold, this is our G-d... this is the L-rd for whom we hoped²." (Note that the word "this" is mentioned twice [indicating a clear recognition].)³

And "Behold, David the Anointed King" [is here]- and therefore Eliyahu HaNavi [the prophet Elijah] already appeared a day earlier in *T'varya* [Tiberius⁴] to announce the arrival of our righteous Moshiach.

It may be suggested that, since Moshiach can come any day – "I await his coming *every day*"⁵ – and since Eliyahu HaNavi must announce Moshiach's arrival the day before, that therefore *Eliyahu HaNavi actually comes every day* to *T'varya* and announces the coming of Moshiach. The announcement is directed particularly to those who put themselves in the position of "I await his coming every day," even though (as is the custom of Chabad)⁶ they do not actually articulate this verbally, but only think about it. [The announcement is made

1. Expression used in *Shir HaShirim* [Song of Songs], 2:8.

2. *Yeshayahu* [Isaiah], 25:9. See end of tractate *Ta'anis*.

ג.

תרגום משיחת יום ד' פ' ברכה, ו' תשרי תנש"א

ויהי רצון והוא העקר – שְׁכַל אֶחָד מֵאַתְנֹו יִהְיֶה "שְׁלִיחַ" לְבִשָּׁר
לְעֲצָמוֹ, לְבָנֵי בֵיתוֹ וְלִכְל הַיְהוּדִים בְּסִבִּיבְתוֹ, שְׁ"הֵנָּה זֶה בֵּא"1, "הֵנָּה
אֶלְקִינוּ זֶה גּו' זֶה ה' קוֹיֵנוּ לו"2 (ב' פְּעָמִים זֶה)3,

וְהֵנָּה דוֹד מְלָפָא מְשִׁיחָא, וְכִי אֵלֵיָּהוּ הִנְבִּיא כְּבָר יוֹם קָדָם הִיָּה
בְּטַבְרִיא4 וּבִשָּׁר אֹודוֹת בֵּיאַת מְשִׁיחַ צְדִקְנוּ.

וַיֵּשׁ לֹוֹמֵר, דְּכִיֵּוֹן שְׁמִשִּׁיחַ יְכוּל לְבוֹא בְּכָל יוֹם, "אֲחַכָּה לוֹ
בְּכָל יוֹם שְׁיָבוֹא"5, וְאֵלֵיָּהוּ הִנְבִּיא צְרִיךְ לְבִשָּׁר יוֹם קָדָם עַל בֵּיאַת
הַמְּשִׁיחַ – מְגִיעַ אֵלֵיָּהוּ הִנְבִּיא לְטַבְרִיא בְּפִעַל מְמַשׁ פֶּל יוֹם וּמְבִשָּׁר
עַל בֵּיאַת הַמְּשִׁיחַ (בְּמִיחָד) לְאֵלוֹ שְׁעוֹמְדִים בְּמַעַמְד וּמַצֵּב ד' אֲחַכָּה

(1) לשון הכתוב – שה"ש ב, ח.

(2) ישעי' כה, ט. וראה תענית בסופה.

(3) שמו"ר ספכ"ג.

(4) ראה עירובין מג, ב: "אתא אליהו מאתמול... לבית דין הגדול" ובית דין הגדול "בטבריא
עתידין לחזור תחלה" (רמב"ם הל' סנהדרין ספ"ד).

(5) עיקר הי"ב מי"ג עיקרים.

3. *Shemos Rabbah*, end of chapter 23.

4. See *Eiruvin* 43b: Eliyahu has arrived yesterday ... to the Great Court." In turn, the Great Court will first be restored in *T'varya*", see *Rambam, Hilchos Sanhedrin*, end of chapter 14.

5. Twelfth of the "Thirteen Principles of Faith."

6. See *Likkutei Sichos*, vol. IX, p. 282ff.

specifically to us] when we recite [this year],⁷ from the well-known Psalm, the verse: "I have found My servant David, I have anointed him with My holy oil."⁸

... Added emphasis should be placed on all of the above this year, for two reasons. First, this year it is customary to recite the Psalm, which makes reference to the coming of Moshiach, when it states: "I have found my servant David, I have anointed him with my holy oil." In addition, this year we have reached the milestone of forty years since the passing of the Previous Rebbe, at which time "G-d has given you a heart to know and eyes to see and ears to hear."⁹

These [being a "shaliach" to announce "Behold he comes" and hearing Eliyahu's pronouncement because "I await him every day"] become even more significant since seven days have already passed since we entered into the year [57]51 – אָרָאנוּ נִפְלְאוֹת תְּשׁוּ"א which Jews have designated and disseminated as the year in which אָרָאנוּ נִפְלְאוֹת – *Arenu Niflaos* – I will show you wonders, following the initials of the year.

(From the talk of Wednesday, Parshas Beracha, 7 Tishrei 5751)



7. [It is a Chassidic custom to recite Psalms corresponding to one's age as well the Psalm corresponding to the Rebbe's age. This sicha was said during the Rebbe's 89th year.]

8. 89:21.

9. *Tavo* 29:3.

לוֹ בְּכָל יוֹם שְׂיָבוֹא" – גַּם לְאֵלוֹ שְׂאִין אוֹמְרִים זֹאת בְּדַבּוּר (כְּמִנְהַג חֲב"ד)⁶, אֲלֵא חוֹשְׁבִים עַל זֶה, וּבִפְרָט כְּאֲשֶׁר אוֹמְרִים בְּמִזְמוֹר תְּהִלִּים הַיְדוּעֵי "מִצָּאתִי דָוִד עַבְדִּי בְשֶׁמֶן קִדְשֵׁי מִשְׁחָתוֹ".

. . . וּבִזְהָ נִתְוַסַּף הַדְּגִשָּׁה מִיַּחַדְתָּ בְשָׁנָה זוֹ – הֵן מִצַּד הַמִּזְמוֹר תְּהִלִּים שָׁבוּ אוֹמְרִים "מִצָּאתִי דָוִד עַבְדִּי בְשֶׁמֶן קִדְשֵׁי מִשְׁחָתוֹ" וְהֵן מִצַּד הַשְּׁלֵמוֹת דְּאֶרְבָּעִים שָׁנָה שָׂאז כָּבֵר "נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנַיִם לְשִׁמְעַ" ⁸,

וּבִפְרָט לְאַחֲרֵי שְׂכָבֵר נִכְנָסְנוּ (וְשִׁבְעָה יָמִים) בְּשָׁנַת הַנ"א (ה'תנש"א), שְׁנִקְרָאָה (וְהוֹפְצָה) בְּרֵאשִׁי-תְבוֹת "אַרְאֵנוּ נִפְלְאוֹת".



(6) ראה לקו"ש ח"ט ע' 282 ואילך.

(7) פט, כא.

(8) תבוא כט, ג.

4

24 Tishrei 5751 – October 13 1990

In the midst of the Persian Gulf crisis, On October 12, the UN Security council condemned Israel in for its acts of self defense in reaction to Arab riots, and went on to call on Israel to give away portions of the holy land. In this talk delivered by the Rebbe the day after, the Rebbe connects both the Persian Gulf crisis and this call to harm the integrity of the land of Israel to the redemption, and sees even the second negative occurrence as a sign of redemption.

In our times, miracles and wonders are happening throughout the world. These include "great wonders,"¹ beyond those miracles discernable to G-d "Who *alone* performs great wonders," but where "the beneficiary does not recognize the miracle."² Rather, the miracles we experience now include wonders obvious and revealed to all; they are thus representative of, analogous to and a prelude for the miracles and wonders of the future Redemption, which shall arrive imminently. About this imminent Redemption, it is said:³ "As in the days of your departure from Egypt, *I will show you wonders.*"

To illustrate:

a) Several major and powerful regimes are undergoing progressive, positive developments and changing for the better – in the spheres of goodness, righteousness and justice.⁴ These transformations are representative of, analogous to and a prelude for the *correction and perfection of the world in the days of Moshiach*.⁵ Further, by affecting the Jewish people, granting them freedom in all matters associated with Judaism, Torah and Mitzvot, even permitting the exodus of hundreds of thousands of Jews to freedom [from the former Soviet Union, etc.], these changes are also representative of, analogous to and a prelude for the *ingathering of the exiles*⁶ which will transpire in the days of Moshiach.

ד.

משיחות שבת בראשית (אסרויחג דשמע"צ ושמה"ת) תנש"א

בַּתְּקוּפַתְנוּ זֹו מִתְּרַחְשִׁים בְּרַחֲבֵי הָעוֹלָם נְסִים וְנִפְלְאוֹת (עַד לְ"נִפְלְאוֹת גְּדוּלוֹת"¹, וְלֹא רַק בְּאִפְּן דְ"לְעוֹשֶׂה נִפְלְאוֹת גְּדוּלוֹת לְבִדּוֹ", שְׁ"אִין בַּעַל הַנֶּס מְכִיר בְּנִיסוֹ"², אֲלֵא גַם) בְּאִפְּן גְּלוּי לְעֵין כָּל – מַעֲיִן וְדַגְמַת וְהַכְּנָה לְנִסִּים וְנִפְלְאוֹת דְּגְאוּלָּה הָעֵתִידָה לְבוֹא תַּכְּף וּמְיָד, עָלֶיהָ נֹאמְרָ³ "כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֵנוּ נִפְלְאוֹת".
וְלִדְגְמָא:

בְּמַדִּינוֹת גְּדוּלוֹת וְחִזְקוֹת הוֹלְכִים וּמִשְׁתַּנִּים סִדְרֵי הַשְּׁלֵטוֹן וְהַמְשָׁטָר לְטוֹב, טוֹב צְדָק וְיִשְׁרָ⁴ – מַעֲיִן וְדַגְמַת וְהַכְּנָה לְתַקוּן וְשִׁלְמוֹת הָעוֹלָם בִּימוֹת הַמְּשִׁיחַ⁵, כּוֹלֵל בְּנוֹגַע לְבְנֵי יִשְׂרָאֵל – נְתִינַת חֶפֶשׁ בְּכָל הַקְּשׁוֹר לְעִנְיָנֵי יְהוּדוֹת, תּוֹרָה וּמִצְוֹתֶיהָ, עַד לִיצִיאָתָם שֶׁל מֵאוֹת אֲלִפֵּי יְהוּדִים לְחֵירוֹת – מַעֲיִן וְדַגְמַת וְהַכְּנָה לְקַבּוּץ גְּלוּיֹת (בְּבַחֲנִית "טוֹעֲמִיהָ חַיִּים זְכוּ"⁶) בִּימוֹת הַמְּשִׁיחַ;

(1) תהלים קלו, ד.

(2) נדה לא, א.

(3) מיכה ז, טו.

(4) ראה גם ס' השיחות ה'תש"נ ח"א ע' 251 ואילך.

(5) ראה רמב"ם הלכות מלכים סוף פרק י"א: ויתקן את העולם כו'.

(6) ראה לקו"ש ח"כ ע' 371. וש"נ.

1. *Tehillim*, 136:4.

2. *Niddah*, 31a.

3. *Micha*, 7:15.

4. See also *Sefer HaSichos* 5750, vol. I, p. 152 ff.

5. See Rambam, *Hilchos Melachim*, end of ch. 11: "And he will perfect the world."

6. In the spirit of "those who savor it will merit eternal life." See *Likkutei Sichos*, vol. XX, p. 173. See there for cross references.

b) The events occurring in the Persian Gulf are among the signs of the Redemption, based on the saying of our sages that when "nations provoke one another..."⁷ it portends the coming of Moshiach. More specifically, our sages in the *Midrash* present the following scenario as an indication of the arrival of the Era of Redemption: "The king of Persia (obviously referring to the entire geographic area comprising Iraq) will provoke the Arabian king... and all the nations of the world will be in turmoil and terror... and (G-d) says to them (Israel)... "Do not fear, the time for your Redemption has arrived."⁸ The *Midrash* continues and concludes: "When the King *Moshiach* comes, he will stand on the roof of the *Beis HaMikdash* and proclaim to Israel: "Humble ones, the time for your Redemption has arrived."

Ironically, in recent days the (seventy) nations of the world gathered, in a way reminiscent of "The nations are in an uproar and the peoples mutter,"⁹ in order to accuse Israel: "You are thieves for having conquered the land of Israel," They refer not just to Gaza or Samaria, but also (and primarily) to Judea which includes Jerusalem, the capital of the Land of Israel, "The city where David encamped."¹⁰ This accusation comes at a time when everyone knows the refutation, as clearly enunciated by Rashi at the very beginning of his commentary to the Torah: "All of the earth is G-d's, He is the one who created it and gave it to whomever was just in His eyes... He gave it to us."

(And, incredibly, this cacophony of nations accusing Israel includes even those who have traditionally endeavored to further the cause of righteousness and justice in the world, as seen by their reaction to the events of the Persian Gulf; there, they based their behavior on righteousness and justice, (that is,

הַמְּאַרְעוֹת בַּמִּפְרָץ הַפְּרָסִי – מְסִימְנֵי הַגְּאוּלָּה, כְּמֵאֲמַר רַז"ל
 בְּנוּגַע לְמַלְכֵיזוֹת מִתְגָּרוֹת כו"⁷, וּבִפְרָטִיּוֹת יוֹתֵר – "מֶלֶךְ פָּרַס
 (דְּקָאֵי בְּפִשְׁטוֹת עַל הַשֵּׁטַח שְׁכָלוּ עִירָק) מִתְגָּרָה בְּמֶלֶךְ עֲרָבֵי כו'
 וְכָל אוֹמוֹת הָעוֹלָם מִתְרַעְשִׁין וּמִתְבַּהֲלִים כו', וְאוֹמֵר (הַקְּדוּשׁ בְּרוּךְ
 הוּא) לָהֶם (לְיִשְׂרָאֵל) . . אֵל תִּירָאוּ הִגִּיעַ זְמַן גְּאֻלְתְּכֶם"⁸, וּמִמְשִׁיךְ
 וּמִסִּיִּם "בְּשַׁעַה שְׁמַלְךָ הַמְּשִׁיחַ בָּא עוֹמֵד עַל גַּג בֵּית הַמִּקְדָּשׁ וְהוּא
 מְשַׁמֵּיעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר עֲנוּיִם הִגִּיעַ זְמַן גְּאֻלְתְּכֶם".

וְלֹאִידֶךָ – בְּיָמִים אֵלֶּה הִתְאַסְּפוּ אוֹמוֹת הָעוֹלָם (שְׁבַעִים
 אוֹמוֹת) בְּאַפְּן ד' רַגְשׁוֹ גוֹיִם וְלֹאֲמִים יְהִגּוּ"⁹, לְטַעַן לְיִשְׂרָאֵל "לְסִטִּים
 אַתֶּם כו'", לֹא רַק בְּנוּגַע לְעֵזָה אוֹ שׁוּמְרוֹן, אֲלָא גַם (וּלְכָל לְרֹאשׁ)
 בְּנוּגַע לְיִהוּדָה כּוֹלֵל יְרוּשָׁלַיִם, עִיר הַבִּירָה שֶׁל אֶרֶץ יִשְׂרָאֵל, "קְרִית
 חֲנָה דָּוִד"¹⁰ – בְּהַ שַׁעַה שֶׁהִכֵּל יוֹדְעִים אֶת הַתְּשׁוּבָה לְטַעֲנָה זֹ
 הַמִּפְרָשֶׁת בְּהִתְחַלַּת פְּרוּשׁ רַש"י עַל הַתּוֹרָה: "כָּל הָאֶרֶץ שֶׁל הַקְּדוּשׁ
 בְּרוּךְ הוּא הִיא, הוּא בְּרָאָה וְנִתְנָה לְאִשְׁרֵי יִשְׂרָאֵל בְּעֵינָיו . . נִתְנָה לָנוּ".

[וְלִמְרִיבָה הַפְּלֵא – הָיוּ בְּכָלֵל זֶה גַם מְדִינוֹת שְׁדַרְכָּם לְהַשְׁתַּדֵּל
 וְלַעֲשׂוֹת כָּל הַתְּלוּי בָּהֶם לְמַעַן הַצְּדֵק וְהַיִּשָּׁר בְּעוֹלָם כְּפִי שְׂרָאוּ גַם
 בְּהִנְהַגְתָּם בְּקִשׁוֹר לְמְאַרְעוֹת בַּמִּפְרָץ הַפְּרָסִי בְּאַפְּן הַמִּתְחַיֵּב עַל-

(8) יל"ש ישעי' רמז תצט.

(7) ב"ר פמ"ב, ד. מדרש לקח טוב לך לך יד, א.

(9) תהלים ב, א.

7. Bereishit Rabbah, 42:4. Midrash Lekach Tov, Lech Lecha, 14:1.

8. Yalkut Shimoni, Yeshayahu, remez 499.

9. Tehillim, 2:1.

10. Yeshayahu, 29:1.

to prevent a state of theft of one individual from another, of country from country, etc.). However, in this matter, they too have conducted themselves improperly towards the Children of Israel.)

One might suggest the following explanation for this paradoxical phenomenon (that such an undesirable situation occurred in this era of open miracles):

As mentioned earlier [in the full text of the *Sicha*], in the Divinely ordained system for this world, concealment and darkness precede the revelation of light. Thus, we should not be dismayed by the "Nations raising an uproar and the peoples muttering," since it is – as the verse concludes – "In vain." As the Midrash comments: "All of their uproar is... in vain,"¹¹ because "the One who dwells in Heaven will laugh, G-d will mock them."¹² Therefore, the Jewish people stand firm in all matters relating to the integrity of the Land of Israel (particularly Jerusalem), knowing that "All of the earth is G-d's, He created it... and gave it to us."

Moreover, the phenomenon of "the nation raising an uproar and the peoples muttering" is, in and of itself, one of the signs of Redemption, as Rashi observes that: "Our sages interpreted the entire verse of the "nations raising an uproar..." as a reference to *the King Moshiach*."

(From the talks of Shabbos Bereishis (*Isru Chag of Shmini Atzeres and Simchas Torah*) 5751)



11. *Midrash Tehillim* and *Yalkut Shimoni* loc cit.

12. *Ibid* 4.

פִּי צֶדֶק וַיֵּשֶׁר (לְמִנְעַ מַצֵּב שֶׁל גְּזִילָה אִישׁ מִרְעֵהוּ, מְדִינָה מִמְדִּינָה כו'), כִּי גַם בְּעֵנִין זֶה הִתְנַהֲגוּ בְּאִפְּן בְּלִתִּי-רְצוּי בְּיַחַס לְבְנֵי יִשְׂרָאֵל].

וַיֵּשׁ לְוִמֵּר הַהֶסְבְּרָה בְּזֶה (שְׁמֵאֲרַע בְּלִתִּי-רְצוּי זֶה אֲרַע דְּוָקָא בְּתַקּוּפָה שְׁבָה רוּאִים נְסִים גְּלוּיִים) – עַל דְּרָךְ הָאֲמֹר לְעִיל שְׁהִסְדֹּר בְּעוֹלָם הוּא בְּאִפְּן שֶׁל הַעֲלָם וְחֻשְׁךְ, וְרַק אַחֲר־כֵּן נַעֲשֶׂה גְלוּי הָאוֹר, וּמִזֶּה מוֹבֵן שְׂאִין לְהִתְפַּעֵל מִזֶּה שׁ"רְגִשׁוּ גוֹיִם וּלְאֲמִים יִהְיֶה" כִּיּוֹן שְׂאִין זֶה אֶלָּא "רִיק" (כְּסִיוֹם הַכְּתוּב), "כָּל רְגוּשָׁן . . . לְרִיק"¹¹, כִּיּוֹן שׁ"יּוֹשֵׁב בְּשָׂמִים יִשְׁחַק ה' יִלְעַג לָמוֹ"¹², וְלִכֵּן עוֹמְדִים בְּנֵי יִשְׂרָאֵל בְּכָל הַתְּקִיף בְּכָל הַקְּשׁוֹר לְשְׁלִימוֹתָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל (וְעַל-אֲחַת-כַּמָּה-וְכַמָּה בְּנוֹגַע לִירוּשָׁלַיִם), בְּיַדְעָם שׁ"כָּל הָאֶרֶץ שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא הִיא, הוּא בְּרָאָה . . . וְנִתְּנָה לָנוּ".

וַיֵּשׁ-לְוִמֵּר יִתְרָה מִזֶּה – שְׁהֵעֲנִין ד'רְגִשׁוּ גוֹיִם וּלְאֲמִים יִהְיֶה" גּוֹפָא הוּא מְסִימְנֵי הַגְּאוּלָּה, כְּמוֹ שְׁכַתְּב רַש"י שׁ"רְבוֹתֵינוּ דְרַשׁוּ¹¹ אֶת הָעֵנִין עַל מַלְךְ הַמְּשִׁיחַ".



(10) ישעיה' כט, א.

(11) מדרש תהלים ויל"ש עה"פ.

(12) שם, ד.

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22 MarCheshvan 5751 – November 10 1990

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 Previous Rebbe, 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 when "one can fathom the ideas of his teacher."¹

Consequently, the Divine 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."²

...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 study of the revealed parts of Torah, of which this [second recently published] discourse includes many

ה.

משיחות ש"פ חיי שרה, כ"ב מרחשון תנש"א

וזהו גם אחד הטעמים להדפסת קונטרס עץ החיים בהוצאה
מיוחדת וחקלתו לכל-אחד-ואחד מאנשים נשים וטף בסיום וחותם
יום ההלדת כ"ף מרחשון (התחלת ערב שבת זה) . . כדי להדגיש
שכל הדברים האלה נמשכים בתקפם ובשלימותם (וביתר שאת)
על-ידי כבוד קדושת מורי וחמי אדמו"ר נשיא דורנו, ה"מנהל-
פועל" דישיבת תומכי תמימים, ובפרט לאחר מלאת ארבעים
שנה להסתלקותו, ש"קאי איניש אדעתיה דרביה"¹,

ובמילא נשלמה כבר העבודה דדור השלישי (לאדמו"ר
נשמתו-עדן), דור הגאולה, "ביום השלישי יקימנו ונחיה לפננו"².
. . . ויהי-רצון שההוספה בלמוד והפצת תורת החסידות, ביחד
עם ההוספה בלמוד נגלה דתורה, שכמה עניני נגלה דתורה נמצאו
במאמר זה, והפצת התורה והיהדות, כולל ובמיוחד על-ידי הקמת
מוסדות חדשים, ובסוס וחזוק והרחבת המוסדות הקיימים, בתי

(1) ע"ז ה, רע"ב.

(2) הושע ו, ב. וראה מצו"ד עה"פ.

insights, 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

1. *Avodah Zara*, beginning of 5b.

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

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,"³ and thus we will be called "Toldos Yitzchak – the offspring of Isaac."

The reference of the Redemption to Yitzchak gains added emphasis because of the connection to my sainted father-in-law, the leader of our generation – whose second (and final) name is Yitzchak, since already in his time he declared that all of our divine-service was completed, including the "polishing of the buttons."⁴ He therefore directed and empowered us to "all of you stand ready"⁵ to greet our righteous Moshiach. How much more so is this true in our own time and 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:⁶ "If you see nations provoking one another, anticipate the footsteps of Moshiach." Involvement of the "descendants of Yishmael" in the conflict magnifies the connection to Moshiach, as specified in the Yalkut Shimoni:⁷ "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

תורה, בְּתֵי תַפְלָה (עֲבוּדָה) וּבְתֵי גְמִילוּת-חֲסָדִים – יִמְהָרוּ וַיִּזְרְזוּ וַיְבִיאוּ תִכְף אֶת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל-יְדֵי מְשִׁיחַ צְדָקְנוּ, שְׂאֵז יֵאמְרוּ לְיִצְחָק דּוֹקָא "כִּי אֶתָּה אֲבִינוּ"³ – "תּוֹלְדוֹת יִצְחָק".

וּבַהֲדַגְשָׁה יְתִירָה מִצַּד הַשְּׂיִכוּת לְכַבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ – שְׁשֵׁמוֹ הַשְּׁנַי (סִיּוּם וַחוּתָם שְׁמוֹ) יִצְחָק, אֲשֶׁר, עוֹד בְּזַמְנֵנו הָעֵיד שְׁנִשְׁלָמוּ כָּל עֲנִינֵי הָעֲבוּדָה, גַּם "צַחְצוּחַ הַכַּפְתּוֹרִים"⁴, וְלִכֵּן צָוָה (וַנִּתֵּן כַּח) "עֲמְדוּ הֵכֵן כְּלַכֶּם"⁵ לְקַבֵּל פְּנֵי מְשִׁיחַ צְדָקְנוּ, וְעַל-אַחַת-כַּמָּה-וְכַמָּה בִּימֵינוּ אֵלֶּה.

וּבַפֶּרֶט כְּשֵׁרוֹאִים הַמְּאַרְעוֹת שֶׁבְּתַקּוּפָה הָאֲחֵרוֹנָה בְּנוֹגַע לְ"תּוֹלְדוֹת יִשְׁמַעְאֵל" (שְׁבַסִּיּוּם פְּרִשְׁתָּנוּ) – אֲשֶׁר, נוֹסֵף לְכַךְ שְׁכַלְלוֹת הָעֲנִינֵן דְ"מַלְכֵיכוֹת מִתְגַּרְוֹת זֹו בְּזוֹ" הוּא מְסִימְנֵי הַגְּאוּלָּה, כְּמֵאֵמֶר רַז"ל⁶ "אִם רְאִית מַלְכֵיכוֹת מִתְגַּרְוֹת זֹו בְּזוֹ צִפֵּה לְרַגְלֵיוֹ שֶׁל מְשִׁיחַ", הֲרִי-זֶה בְּהַדְגְשָׁה יְתִירָה בְּנוֹגַע לְ"תּוֹלְדוֹת יִשְׁמַעְאֵל", כְּדֵאִתָּא בִּילְקוּט שְׁמַעוֹנִיז "שְׁנָה שְׁמֶלֶךְ הַמְּשִׁיחַ נִגְלָה בּוּ . . . מֶלֶךְ פָּרַס מִתְגַּרָּה בְּמֶלֶךְ עַרְבֵי . . . כָּל אוֹמוֹת הָעוֹלָם מִתְרַעְשִׁים וּמִתְבַּהֲלִים" (כְּפִי שְׁרוֹאִים בְּמוֹחַשׁ הַבְּלְבוּל דְּאוֹמוֹת הָעוֹלָם שֶׁלֹּא יוֹדְעִים מָה לַעֲשׂוֹת, וּמְחַפְּשִׁים עֲצוֹת שׁוֹנוֹת כּו'), וְהַקְדוּשׁ בְּרוּךְ הוּא אוֹמֵר לְיִשְׂרָאֵל בְּנֵי אֵל תִּתְיַרְאוּ כָּל מָה שֶׁעָשִׂיתִי לֹא עָשִׂיתִי

(3) ישע'י סג, טז. שבת פט, ב.

(4) שיחת שמח"ת תרפ"ט

(5) אג"ק שלו ח"ד ריש ע' רעט.

(6) ב"ר פמ"ב, ד. מדרש לקח טוב לך לך יד, א.

(7) ישע'י רמז תצט.

3. Yeshayahu 63:16. Shabbos 89b.

4. Talk of Simchas Torah 5689.

roof of the *Beis HaMikdash*⁸ 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 talks of Shabbos Parshas Chayei Sarah, 22 Mar-Cheshvan, 5751)



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

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

7. On *Yeshayahu remez* 499.

8. Note the emphasis of the Midrash that "he will stand on the **roof** of the *Bais HaMikdash*" – the roof being a part of the Temple which was not sanctified (*Pesachim* 85, end b. *Rambam*, *Hilchos Bais 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.

אֶלָּא בְּשִׁבְלֵיכֶם . . הִגִּיעַ זְמַן גְּאֻלְתְּכֶם, וּמִמְשִׁיךְ, שֶׁ"מֶלֶךְ הַמְּשִׁיחַ
 . . עוֹמֵד עַל גַּג בֵּית הַמִּקְדָּשׁ⁸ וְהוּא מְשַׁמֵּיעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר
 עֲנִיּוֹם הִגִּיעַ זְמַן גְּאֻלְתְּכֶם" – כְּפִי שֶׁהַכְרִיזוּ וּמְכַרְיִזִים בְּמִיחַד
 לְאַחֲרוֹנָה.



(8) להעיר מדייק לשון המדרש "עומד על גג בית המקדש" – שגגין לא נתקדשו (פסחים פה, סע"ב. רמב"ם הל' ביהב"ח פ"ו ה"ז), ד"ש לומר, שְׁבֻזָּה מְרַמֵּז שֶׁהַכְרִיזָה "עֲנִיּוֹם הִגִּיעַ זְמַן גְּאֻלְתְּכֶם" בָּאָה מֵחֻץ לְאֶרֶץ שְׁלֹא נִתְקַדְּשָׁה בְּקִדּוּשַׁת אֶרֶץ יִשְׂרָאֵל, בְּדַגְמַת הַחֲלוּק שְׁבִין גַּג הַמִּקְדָּשׁ לְהַתּוֹף דֶּה־מִקְדָּשׁ עֲצָמוֹ.

6

22 MarCheshvan 5751 – November 10 1990

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 this 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 Divine 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.

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.¹

This is consistent with the words of my sainted father-in-law, the leader of our generation, that we have already polished the buttons² and we therefore stand ready 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 this 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)



ו.

שבת פרשת חיי שרה תנש"א

ויהי רצון, שְׁכִינֹן שְׂבִימִינוּ אֱלֹה נְשַׁלְמוּ כָּל מַעֲשֵׂינוּ וְעִבּוּדֵינוּ
בְּכָל פְּרָטֵי הָעֲנִינִים דְּמָאָה שְׁנָה וְעִשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים, וּבְאֶפֶן
דְּשָׁנֵי חַיֵּי שָׂרָה שְׁכָלָן שְׁוִין לְטוֹבָה,

כְּדַבְרֵי כְבוֹד - קְדוּשַׁת מוֹרֵי - וְחַמֵּי אַדְמו"ר נְשִׂיא דוֹרְנוּ שְׁכָבֵר
צַחְצָחוּ אֶת הַכְּפֹתוֹרִים¹, וְעוֹמְדִים מוֹכְנִים² לְקַבֵּל פְּנֵי מְשִׁיחַ צְדָקְנוּ,
וּבְפֶרֶט שְׁלֹאֲחֵרֵי זֶה עָבְרוּ עוֹד עֲשִׁירִיּוֹת שָׁנִים שְׁבָהֶם צָעֲקוּ
בְנֵי - יִשְׂרָאֵל עַד מָתֵי (וּוֹאס דָּאס דָּארַף דָּאן אוֹיֵךְ הָאֲבָן אֶ שְׁעוֹר),
תְּבוֹא תְּכַף וּמִיד הַגְּאוּלָּה הָאֲמֵתִית וְהַשְּׁלֵמָה עַל - יְדֵי מְשִׁיחַ
צְדָקְנוּ.

(ממאמר ויהיו חיי שרה תנש"א - ספר המאמרים מלוקט ח"ה ע' 60)



(1) שיחת שמח"ת תרפ"ט.

(2) ראה אגרות-קודש אדמו"ר מהוריי"צ ח"ד ריש ע' רעט.

1. Talk of Simchas Torah, 5689.

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

7

7 Kislev 5751 – November 7 1990

The Rambam writes [concerning the era of Moshaich]:

"In that era¹ there will be neither famine nor war..."

...A foretaste of this peaceful state can be realized even in the last moments of exile. For even as "the nations are provoking one another," and "The king of Persia provokes the Arabian king... and all the nations are in turmoil and terror," the Jewish people are experiencing a state of tranquility and peace, since "G-d says to them 'My children, do not fear. Whatever I have done, I have done only for your sake... the time for your Redemption has arrived.'" Furthermore, "The 'King Moshiach' – the Redeemer of Israel – "stands on the roof of the *Beis HaMikdash*... and says, 'Humble ones, the time for your Redemption has arrived.'"²

(From the talks of Shabbos Parshas Vayeitzei, 7 Kislev, 5751)



1. Rambam, conclusion of his work *Mishneh Torah*.
2. *Yalkut Shimoni, Yeshayahu, remez 499*.

א.

משיחות ש"פ ויצא, ו' כסלו תנש"א

"ובאותו הזמן לא יהיה שם לא רעב ולא מלחמה"

. . . ומעין זה גם ברגעי הגלות האחרונים – שגם כאשר
 "מלכיות מתגרות כו", "מלך פרס מתגרה במלך ערבי וכל אומות
 . . העולם מתרעשים ומתבהלים", נמצאים בני ישראל במעמד-
 ומצב של מנוחה ושלום כיון שהקדוש-ברוך הוא אומר להם "בני
 אל תתיראו כל מה שעשיתי לא עשיתי אלא בשבילכם . . הגיע
 זמן גאלתכם", ו"מלך המשיח" – גואלן של ישראל – "עומד על
 גג בית המקדש . . ואומר ענוים הגיע זמן גאלתכם . . ואומר ענוים
 הגיע זמן גאלתכם"².



(1) רמב"ם בסיום וחזותם ספרו "משנה תורה".

(2) יל"ש ישעי' רמז תצט.

8

21 Kislev 21 – December 22 1990

[The verse beginning this week's Torah portion] "These are the generations of Yaakov, *Yoseph*"¹, [especially] – the name Yoseph, which means "increase," alludes to the increase of the revelation and dissemination of the teachings of Chabad Chassidus by our Rebbes and leaders, successors of the Alter Rebbe, until my sainted father-in-law [Rabbi Yoseph Yitzchak], the leader of our generation, the "Yoseph" of our generation. His primary focus was the realization of the deeper sense of the name "Yoseph": "may G-d increase another son,"² that is, to take the "other,"³ the "outsider," and transform him into an insider, a "son."⁴ This goal of transforming the "outsider" into an "insider" became even more pronounced when he arrived in this lower⁵ hemisphere (analogous to the descent of Joseph into Egypt). His arrival here facilitated the revelation of Chassidus (along with the dissemination of Torah and Judaism) to the entire world, even to the lowliest – the most spiritually remote – regions of the world.

In the forty years since his passing, we have experienced an increase in these efforts, an increase which finds expression in the verse, "*paratzta alecha paretz*," "you have broken through a breach."⁶ Our sages teach that after forty years one has the capacity to "fathom the mind of one's teacher,"⁷ that then one can acquire "a heart to know, eyes to see and ears to hear"⁸ the teachings learned forty years earlier. Similarly, the

1. *Vayeishev* 37:2.

2. *Vayeitzei* 30:24.

3. [Because of the construction of the Hebrew sentence and the double meaning of the word "Acher" (both "another," in the sense of extra, and "other," in the sense of

ח.

משיחות ש"פ וישב, כ"א כסלו תנש"א

"אלה תולדות יעקב יוסף"¹ – רומז על ההוספה בהתגלות והפצת תורת חסידות חב"ד על-ידי רבותינו נשיאינו ממלאי מקומו של רבינו הזקן, עד לכבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו, יוסף שבדורנו, שאצלו היתה הדגשה מיחדת בהענין ד"יוסף ה' לי בן אחר"², לעשות מ"אחר" "בן"³, ובהדגשה יתירה בבואו לחצי כדור התחתון (על-דרך ובדגמת ירידת יוסף למצרים), שעל-ידי-זה נעשה הגלוי דתורת החסידות (ביחד עם הפצת התורה והיהדות) בכל העולם כלו, גם בתחתון שאין תחתון למטה ממנו.

ובזה נתוסף עוד יותר באפן ד"פּרצת עליך פּרץ"⁴ – במשך הארבעים שנה שבהם "קאי איניש אדעתייה דרביה"⁵, באפן ד"לב

(1) וישב לו, ב.

(2) ויצא ל, כד.

(3) ראה אוה"ת עה"פ.

(4) וישב לח, כט.

(5) ע"ז ה, רע"ב.

stranger), the phrase may be read in two ways: 1) "May G-d add (increase) for me another son," meaning, give me another son; 2) "May G-d add (increase) for me a son – an other (stranger)," meaning, make the stranger my son.]

4. Or *HaTorah* loc cit.

5. [A reference to the Western Hemisphere which in relation to the Eastern Hemisphere, where the revelation at Mount Sinai occurred, is considered lower.]

6. *Vayeishev* 38:29.

7. *Avodah Zarah* 5, beginning of side b.

8. *Tavo* 29:3.

"dissemination of the fountains of Chassidus to the outside" followed the Biblical description of "and you shall spread forth to the west and east, north and south,"⁹ reaching even the most remote corners of the globe, breaking all the barriers. Therefore, as both the forty-year barrier to understanding and the barriers to the "dissemination of the fountains of Chassidus" have been breached, we are already prepared for the coming of our righteous Moshiach. Significantly, Moshiach is identified with Peretz,¹⁰ as our sages comment: "Peretz refers to Moshiach, as it says:¹¹ "The breacher [HaPoreitz] had arisen before them."¹²

* * *

On Yud-Tes Kislev of this year, 192 years will have elapsed since the liberation of the first Yud-Tes Kislev (5559-5751).¹³ The significance of the number 192 is that:

a) Rearranged, the Hebrew letters for 192 (קצ"ב) form the word (קבץ) (collecting or gathering). This suggests that we have now concluded¹⁴ the service of the era of Exile, namely, the process of collecting and gathering the Divine sparks of the entire world (for which purpose G-d exiled Israel among the nations). (This includes collecting and gathering all the variations, represented by the phrase "kabetz-shanah" – for the word "shanah," (year) is cognate to the word "shinuy," (change) i.e., all the possible changes and variations of [divine sparks]).¹⁵

9. *Vayeitzei* 28:14.

10. [Peretz was a son of Judah. His name means "breach."]

11. *Micha* 2:13.

12. *Agadas Bereishis* end of ch. 63. See also *Bereishis Rabbah*, end of ch. 85 (and *Rashi* there): "this one who is greater than all the leaders will arise from you (that is, Moshiach, concerning whom it is said:) "the breacher arose before them."

לְדַעַת וְעֵינַיִם לְרֵאוֹת וְאֶזְנַיִם לְשִׁמְעַתָּה⁶ – שֶׁהִפְצַת הַמַּעֲיִנוֹת חוּצָה נִעֲשִׂית בְּאֶפֶן ד' וּפְרֻצַת יָמָה וְקִדְמָה וְצַפּוֹנָה וְנִגְבָּה"⁷, עַד לַפְּנֵה הַכִּי נִדְחַת בְּקִצּוֹי תֵּבֵל, פְּרִיצַת כָּל הַגְּדָרִים, שְׁלֹכֵן, מוֹכְנִים כָּבֵר לְבִיאַת מְשִׁיחַ צְדִקְנוֹ, "פְּרֻץ זֶה מְשִׁיחַ, שֶׁנֶּאֱמַר⁸ עָלָה הַפּוֹרֵץ לַפְּנִיָּהם"⁹.

* * *

בִּי"ט כְּסֵלוֹ דְשָׁנָה זוֹ מְלֵאוֹ קצ"ב שָׁנָה לְהַגְּאוּלָּה דִּי"ט כְּסֵלוֹ בְּפַעַם הָרֵאשׁוֹנָה (ה'תקנ"ט-ה'תנש"א), שֶׁמִּסְפָּר קצ"ב הוּא (א) אוֹתִיּוֹת "קִבְצִין", שֶׁמִּרְמִזֵּי שֶׁכָּבֵר נִסְתִּימָה¹⁰ הָעֲבוּדָה דְזִמָּן הַגְּלוּת בְּקִבוּץ וְאַסְפַת הַנִּיצוּצוֹת (שֶׁבְשִׁבִיל זֶה הַגְּלָה הַקְּדוּשׁ-בְּרוּךְ- הוּא אֶת יִשְׂרָאֵל לְבֵין הָאֲמוֹת) שֶׁבְכָל הָעוֹלָם כָּלוּ (עִם כָּל פְּרֻטֵי הַשָּׁנוּיִם שֶׁבָּהֶם – קִבְצִין שָׁנָה, מְלֵשׁוֹן שָׁנוּי, שֶׁכּוֹלֶלֶת כָּל הַשָּׁנוּיִם הָאֲפֻשְׂרִים¹¹,

(6) תבוא כט, ג.

(7) ויצא כח, יד.

(8) מיכה ב, יג.

(9) אֲגִדַת בְּרֵאשִׁית ספס"ג. וְרֵאָה גַם ב"ר ספפ"ה (ובפרש"י): "זֶה רְבֵה עַל כָּל הַפְּרִיצִים מִמֶּךָ יַעֲמֹד (מְשִׁיחַ שֶׁנֶּאֱמַר בּו) עָלָה הַפּוֹרֵץ לַפְּנִיָּהם".

(10) "קִבְצִין" – לְשׁוֹן עֵבֶר, וְלֹא "קוֹבֵצִין" (בְּתוֹסֶפֶת וְא"ו) בְּלִשׁוֹן הַזֶּה (שֶׁיִּכּוֹל לְהַמְשִׁךְ עוֹד ו' חֲדָשִׁים).

(11) עבוה"ק ח"ד פי"ט. אוה"ת מקץ שלח, סע"ב. ועוד.

13. [The anniversary of the liberation of R. Schneur Zalman of Liadi, founder of Chabad.]

14. "kabetz" is in the past tense, and not "kovetz" (with an additional "vov" [the number six]), which is in the present tense (implying that it could continue for another six months).

15. Avodas HaKodesh vol. IV, ch. 19. Or HaTorah, Mikeitz, 338, end of side b, and in other sources.

b) The Hebrew letters for the word קצ"ב, 192, derive from the term "fixed time" or "cut off." This implies that the time for the dissemination of the fountains to the far reaches (as well as the spiritual achievements during this time), which commenced Yud-Tes Kislev 192 years ago, has finally reached the "cut off" period, at last been completed. Therefore we are ready for the realization of the promise that when the fountain [of *Chassidus*] will be disseminated to the farthest reaches, the master, the King Moshiach, will come.

This is one of the reasons for the publication of a special (and enlarged) edition of the *Tanya* (the "written Torah"¹⁶ of the teachings of Chabad Chassidus) and its distribution to everyone present, men, women and children, in conjunction with the "festival of Liberation of Yud-Tes Kislev – 192nd year"¹⁷ - to emphasize, in a concrete manner, one visible to even eyes of flesh, the completion of the service of disseminating the fountains to the farthest reaches during these 192 years. This completion leads to the "end of days"¹⁸ (that is, the end of exile), which also implies the realization of another "end of days,"¹⁹ that is, the deadline for and the beginning of Redemption.²⁰

(From the talk of Shabbos Parshas Vayeishev, 21 Kislev, 5751)



16. See *Igros Kodesh of Admor Maharayatz, vol. IV, p. 261 ff.* See there for cross references.

17. As was printed on the title page of this edition of the *Tanya*.

18. See *Zohar* 1:54, end of side a. Beginning of *Parshas Mikeitz. Eicha Rabba* 2:6 – cited and elucidated in *Or HaTorah*, beginning of *Parshas Mikeitz*.

19. [The word for "days" in Hebrew can be spelled with either a "mem" or a "nun": "Yamim" or "Yamin". The former, "Yamim," is connected to the left, the end of exile and

וגם (ב) "קִצְב" – מְלִשׁוֹן קִצְבָה וְהַפְּסֵק, וְ"קִצְב שָׁנָה", קִצְבַת זְמַן, הִינּוּ, שֶׁכֶּבֶר נִפְסֵק וְנִקְצַב וְנִסְתָּיִם הַזְמַן (וְכָל עֲנִינֵי הָעֲבוּדָה שֶׁפְּעֵלוּ בְזְמַן זֶה) דְּהַפְּצַת הַמַּעֲיֵנוֹת חוּצָה שֶׁהִתְחִיל בִּי"ט כְּסֵלוֹ לִפְנֵי קצ"ב שָׁנָה, וּמוֹכְנִים כְּבָר לְקִיּוֹם הַהִבְטָחָה שֶׁכְּשִׁיפּוּצוֹ מַעֲיֵנוֹתֶיךָ חוּצָה אֲתִי מֵר דָּא מִלְכָּא מְשִׁיחָא.

וְזֶהוּ אֶחָד הַטְּעָמִים לְהַדְפֹּסֶת סֵפֶר הַתְּנִיָּא (תּוֹרָה שֶׁבְּכַתְּבָ¹² דְּתוֹרַת חֲסִידוֹת חֲב"ד) בְּהוּצָאָה חֲדָשָׁה (וּבְפּוֹרֵמֵט גְּדוּל) וְחִלּוּקָתוֹ לְכָל-אֶחָד-וְאֶחָד מֵהָאֲנָשִׁים וְהַנְּשִׂיִם וְהַטָּף בְּקִשְׁר וּבְשִׂיכוֹת ל'"חג הַגְּאוּלָּה י"ט כְּסֵלוֹ קִצְב שָׁנָה"¹³ – כְּדִי לְהַדְגִּישׁ בְּפֶעַל וּבְגִלוּי לְעֵינֵי בָּשָׂר שְׁלֵמוֹת הָעֲבוּדָה דִּיפּוּצוֹ מַעֲיֵנוֹתֶיךָ חוּצָה בְּמִשְׁךָ קִצְב שָׁנָה, סוּף זְמַן הַגְּלוּת, "קִץ הַיָּמִים" ("קִץ דְּשִׁמְאֵלָא", סוּף הַגְּלוּת), וְתַכְפָּה וּמִיָּד בְּאִים ל'"קִץ הַיָּמִין" (קִץ הַגְּאוּלָּה).



(12) ראה אג"ק אדמו"ר מוהריי"צ ח"ד ע' רסא ואילך. וש"נ.

(13) כפי ש'נדפס על-גבי השער דספר התניא.

(14) ראה זח"א נד, סע"א. ר"פ מקץ. איכ"ר פ"ב, ו – הובא ונת' באוה"ת ר"פ מקץ.

removal of the negative. The former, "Yamin," is a phrase from the end of the Book of Daniel, connoting the right, and the revelation of the positive. See the sources in note 18 for elaboration.]

20. [The first "end of days" refers to the "end of the negative forces identified with the left" and leads immediately and automatically to a second, positive "end of days," the Redemption itself.]

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28 Kislev 5751 – December 15 1990

When one is totally immersed in a certain subject, it's human nature when encountering another topic to immediately search for and find the connection with that subject in which he is immersed, even though this other topic has its own issues and critical features.

As Jews – particularly in the end of the period of exile (after the passing of all the deadlines¹ and after my sainted father-in-law testified that we have already done *Teshuvah* and that all the necessary efforts have been completed) – "we are totally immersed" in "awaiting for him every day that he will come."² Throughout each and every day we wait and yearn for the true and complete Redemption.

And, inasmuch as Jews are passionately involved with the coming of Moshiach, it is reasonable that in all matters we should search primarily for their association with our awaiting every day that he will come.

Applying this to a timely theme:

As we stand in the days of Chanukah – though a multifaceted Holiday – we ought to emphasize primarily its connection with Redemption.

This festival was instituted because of the miracle with the cruse of oil involved with the kindling of the menorah in the *Beis HaMikdosh*. Afterwards, the Hasmoneans dedicated the Temple ("They cleared Your Sanctuary and purified Your Holy

1. *Sanhedrin* 97b.

2. The text of "Ani Ma'amin – I believe" (Printed in several editions of the *Siddur*) based on *Chabakuk* 2:3. *Commentary on the Mishneh* by Rambam, *Sanhedrin*, Introduction to chapter "Chelek," 12th Principle.

ז.

משיחות ש"פ מקין, שבת חנוכה תנש"א

כְּאִשֶּׁר אָדָם שָׁקוּע בְּתַקָּף ("לִיגֵט שְׁטאַרק") בְּעֵינָיו מְסִים, הָרִי טֹבַע בֶּן אָדָם, שְׁכַאֲשֶׁר בָּאִים עֵינֵינִים נֹסְפִים הוּא מְחַפֵּשׁ וּמוֹצֵא – לְכֹל לְרֹאשׁ – אֶת הַנִּקְדָּה הַמְשֻׁתֶּפֶת עִם הָעֵינָן שָׁבוּ הוּא שָׁקוּע (אף-על-פי שִׁיכּוּלִים לְהִיּוֹת בְּזֶה עוֹד עֵינֵינִים, וְעֵינֵינִים עֶקְרִיִּים).

בְּנוֹגַע לְבְנֵי-יִשְׂרָאֵל, וּבַפֶּרֶט בְּסוּף זְמַן הַגְּלוּת (לְאַחֲרֵי שְׁכָלוּ כָּל הַקִּיצִין, וּכְבוֹד-קְדוּשַׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹ"ר הַעִיד שְׁפָכָר עָשׂוּ תְשׁוּבָה וְסִימּוֹ הַכֹּל) – "שְׁקוּעִים" הֵם בְּ"אַחֲכָה לֹו בְּכָל יוֹם שְׁיָבוֹא"², שְׁבַמְשֶׁף כָּל הַיּוֹם (בְּכָל יוֹם) מְחַכֵּים וּמְתַגַּעְגָּעִים לְגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה.

וְכִיּוֹן שְׁיִהוּדִים עוֹסְקִים בְּלֵהֵט ("קֶאכֶן זִיךְ") בְּבִיאַת הַמְּשִׁיחַ – הָרִי מוּבֵן, שְׁבְכָל עֵינָן מְחַפְּשִׁים לְכֹל לְרֹאשׁ אֶת הַשְּׁיִכוּת עִם "אַחֲכָה לֹו בְּכָל יוֹם שְׁיָבוֹא".

וּבְנִדּוֹן-דִּידָן:

בְּעֵמְדָנוּ בִּימֵי הַחֲנֻפָה – הֵגַם שְׁבַחֲנָכָה כְּלוּלִים כְּמָה-וְכְמָה עֵינֵינִים – מְדַגִּישִׁים לְכֹל לְרֹאשׁ אֶת שְׁיִיכוּתָה עִם הַגְּאוּלָּה:

סִבַּת הַיּוֹם-טוֹב הִיא בְּשֵׁל נִס פֶּה הַשְּׁמָן שְׁאַרַע בְּקֶשֶׁר עִם הַדְּלָקַת הַמְּנוֹרָה בְּבֵית-הַמִּקְדָּשׁ, וְאַחַר-כֵּן הִיְתָה חֲנֻכַּת הַמִּקְדָּשׁ

(1) סנהדרין צו, ב.

(2) נוסח "אני מאמין" (נדפס בכמה סידורים) – ע"פ לשון הכתוב חבקוק ב, ג. פיה"מ להרמב"ם סנהדרין הקדמה לפרק חלק היסוד הי"ב.

Temple"). Mention of the Temple is an immediate reminder of the Redemption, and serves to enhance our anticipation for his coming every day, the building and dedication of the third *Beis Hamikdosh* and the lighting of the Menorah by Aaron the High Priest, which will occur with the true and complete Redemption by our righteous Moshiach.

...Similarly with respect to the Torah reading of the Shabbos of Chanukah. During the Torah reading, as soon as a Jew hears and comprehends the word "*Mikeitz* - the End," he exclaims, "Aha! This is an allusion to the end of exile, referred to as the "end of days - *Kaitz Hayamim*" [spelled with a final mem which connotes the end of exile], as well as "the end of days - *Kaitz Hayamin*" [spelled as it is in the end of the book of Daniel, with a final nun³ which connotes] the deadline for the Redemption!

And afterwards, when one reads or hears the Haftorah (the selection of the prophets read weekly after the Torah reading) which states, "I beheld the Menorah, entirely of gold,"⁴ one senses immediately a reference to the future Redemption!⁵

Likewise, upon reading about the *Nesi'im* [princes] and the *Nasi* of the tribe of Reuvein [Jacob's first born son] in particular, a Jew is reminded forthwith of the true and complete Redemption, at which time all the *Nesi'im* will be present, and the status of the Jewish People as the "first born child" of the whole world will be manifest.

Moreover, the fourth light of Chanukah, is an immediate reminder of the "fourth [and final] Redemption," when the most complete G-dly manifestations will extend to all four directions of the world.

(From the talk of Shabbos Parshas Mikeitz, Shabbos Chanukkah, 5751)



עַל-יְדֵי הַחֲשָׁמוֹנָאִים (פָּנּוּ אֶת הַיְכָלְךָ וְטִהַרוּ אֶת מִקְדָּשְׁךָ). הֲרֵי זֶה מְזַכֵּיר לַיהוּדֵי מִיָּד, וְזֶה מוֹסִיף לוֹ עוֹד יוֹתֵר בְּאַחֲכָה לּוֹ בְּכָל יוֹם שְׂבִיבֹא וּבְנִין וְחִנּוּכַת בֵּית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי, וְהַדְּלָקַת הַמְּנוֹרָה עַל-יְדֵי אַהֲרֹן כִּהֵן גָּדוֹל, בְּגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל-יְדֵי מְשִׁיחַ צְדָקָנוּ.

. . . וְעַל-דֶּרֶךְ-זֶה מוּבָן גַּם בְּנוֹגַע לַפְּרִשָּׁה שְׁקוּרָאִים בַּשַּׁבָּת חֲנֻכָּה זֹאת מִיָּד כְּשִׁיחֵי מִיָּד שׁוֹמְעֵי וְקוֹלֵט בְּקִרְיַת הַתּוֹרָה אֶת הַמְּלָאָה "מִקָּץ", מִתְעוֹרֵר הוּא: אֵהָא! זֶה מְרַמֵּז עַל קָץ הַגְּלוּת, וְקָץ הַיָּמִים וְקָץ הַיָּמִין³, קָץ הַגְּאוּלָּה.

לְאַחַר מִכֵּן כְּאֲשֶׁר הוּא שׁוֹמֵעַ וְקוֹרָא אֶת הַהִפְטוּרָה – "רְאִיתִי וְהִנֵּה מְנוֹרַת זֶהב כְּלָה גו'⁴ – הוּא קוֹלֵט מִיָּד שֶׁהַמְּדַבֵּר הוּא אֹדוֹת הַגְּאוּלָּה הַעֲתִידָה!⁵

הַקְּרִיאָה אֹדוֹת הַנְּשִׂאִים בְּכָל־וְאֹדוֹת נְשִׂא לְשֶׁבֶט רְאוּבֵן בְּפָרֶט – מְזַכֵּירָה לּוֹ מִיָּד שֶׁבְּגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה יֵהִיוּ כָּל הַנְּשִׂאִים, וְאֵז יִתְגַּלֶּה אִיךָ שֶׁבְּנֵי-יִשְׂרָאֵל הֵם הַ"בְּכוֹר" דְּכָל הָעוֹלָם כְּלוּ.

גַּר רְבִיעֵי דְחֻנוּכָה – מִיָּד מְזַכֵּיר אֶת הַגְּאוּלָּה הַרְבִּיעִית. הַזְּמַן בּוֹ תִּהְיֶה שְׁלֵמוֹת גְּלוֹי אֱלֻקוֹת בְּכָל ד' רוּחוֹת הָעוֹלָם.



(3) ראה אוה"ת ריש פרשתנו. לעיל ע' 31. וש"נ.

(4) זכרי' ד, ב.

(5) מדרש – הובא בלקו"ת בהעלותך לד, סע"ב.

3. See *Or HaTorah*, beginning of our Parsha. See also above p. 30 for further references.

4. *Zecharya* 4:2.

5. *Midrash* cited in *Likkutei Torah, Be'ha'aloscha* 34, end side b.

10*5 Teves 5771 – December 22 1990*

"And Jacob lived in the land of Egypt"¹ alludes to the time of exile, when 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 you 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."

1. *VaYechi*, 47:28.

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

3. *VaYigash*, 45:20.



משיחות ש"פ ויגש, ה' טבת תנש"א

מהטעמים לכה שהמעמד ומצב ד' ויחי יעקב בארץ מצרים"1
 (שגם בזמן הגלות נעשה יהודי בעל-הבית על העולם, "אדוני
 הארץ"², ולכן מקבל עזר וסיוע ממלכות המדינה באפן ש"טוב כל
 ארץ מצרים לכם הוא"³) מדגש ביותר בדורנו זה:

כיון שדורנו זה הוא דור האחרון של הגלות ודור הראשון
 של הגאולה, מדגשת בו ההכנה להפיכת הגלות על-די "טעימה"
 מעין זה בזמן הגלות – שבסמיכות לסוף הגלות נעשה מעמד
 ומצב ד' ויחי יעקב בארץ מצרים" והולך וניתוסף ככל שמתקרבים
 יותר להפיכת הגלות בגאולה האמתית והשלמה.

. . . ובמיחד בשנת "נסים" (תש"נ) ושנת "נפלאות אראנו"
 (נ"א) – כפי שראינו במוחש הנסים והנפלאות בתקופה האחרונה,
 כולל ובמיחד בנוגע להיחס דמלכות המדינה היא ("מעצמת-
 על") לאפשר ולעזר ולסיע לבני-ישראל להיות במעמד ומצב
 של הרחבה, לצאת מן המצר אל המרחב, באפן שגם בארץ מצרים
 (ברגעי הגלות האחרונים) יהיה אצלם מעמד ומצב ד' ויחי יעקב,"

(1) ויחי מזו, כח.

(2) מקץ מב, ל. לג.

(3) ויגש מה, כ.

4. ["That country" in the original.]

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 explains 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 *Beis HaMikdash*, 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)



5. Verse 4.

6. Verse 21.

7. *Even Ezra*, loc. cit.

8. *Beshalach*, 15:17.

וכל זה – מפני שעומדים בסמיכות ממש להגאולה האמתית והשלמה על-ידי משיח צדקנו, ובלשונו של דוד מלכא משיחא, "נעים זמירות ישראל", במזמור פ"ט: "כרתי ברית לבחירי נשבעתי לדוד עבדי"⁴, "מצאתי דוד עבדי בשמן קדשי משחתיו"⁵, ועד לסיום וחותם המזמור: "ברוך ה' לעולם אמן ואמן", "ראה . . ביאת המשיח, על כן נתן תודות לשם"⁶.

* * *

מהענינים העקריים דגאולה האמתית והשלמה – בנין בית-המקדש השלישי (למעלה מהמשכן, מבית ראשון ומבית שני), "מקדש אדני-י כוננו ידיך" . . יש להוסיף ביתר שאת וביתר עז ב"מעשינו ועבדתינו" בענינים שהם מעין ודגמא והכנה לבניית בית המקדש השלישי על-ידי בנין בתים חדשים (והוספה וחזוק הבתים הקיימים כבר) בתים בכל ג' הקוין דתורה תפלה וגמילות-חסדים.



(4) פסוק ד.

(5) פסוק כא.

(6) ראב"ע עה"פ.

(7) בשלח טו, יז.

11**10-12 Teves – December 27-29 1990**

As Iraq faces a UN deadline to withdraw from Kuwait, the threats on Israel grow and become more and more realistic while striking panic and fright in the hearts of Jews in Israel and abroad; A certain public figure in Israel sizes the opportunity and begins to accuse Jews of not being observant enough and thereby threatens with "a second holocaust" should they not repent.

The Rebbe dedicated the next few talks and Farbrengens to find merits for Jews and to explain how such speech is neither acceptable nor true, for Jews are truly and in essence good. The Rebbe also explained how finding merits for Jews hastens their redemption:

With respect to Gideon, we find that: "In his days¹ the Jewish people were in distress. The Holy One, Blessed be He, sought a person who would find merit in them. When He found Gideon to be meritorious, because he found merit in them, an angel immediately appeared to him, as it says: "And the angel of G-d appeared to him and said to him, 'Go with this power, with *the power of the merit you have found in my children.*'" "Said the Holy One, Blessed be He, it is within your capacity to find a defense for Israel. *In your merit they shall be redeemed.*"²

...The merit which will hasten the Redemption is the following: Even in the Talmudic era it has been said that "all the deadlines have passed."³ Certainly now that we have endured a lengthy and arduous exile, the duration of which has exceeded⁴, 900 years, *and he has still not arrived...* And in regard to *Teshuvah* ("It depends only on *Teshuvah*³) [repentance, return, a prerequisite for Redemption], they have already done *Teshuvah*. Indeed, there is no Jewish person who has not entertained a thought of *Teshuvah*, (not just once, but)

יא.

משיחות ש"פ ויחי (ועשרה בטבת יהפך לשמחה) תנש"א

מְצִינּוּ בְּגִדְעוֹן שׁ"ב בְּיָמָיו הָיוּ יִשְׂרָאֵל בְּצָרָה וְהָיָה הַקְּדוּשׁ-
בְּרוּךְ-הוּא מְבַקֵּשׁ אָדָם שְׁלִימָד עֲלֵיהֶם זְכוּת . . פִּיּוֹן שְׁנַמְצָא זְכוּת
בְּגִדְעוֹן שְׁלִימָד עֲלֵיהֶם זְכוּת, מִיַּד נִגְלָה אֵלָיו הַמְּלָאךְ, שֶׁנֶּאֱמַר וַיֵּרָא
אֵלָיו מְלָאךְ ה' וַיֹּאמֶר לוֹ לָךְ בְּכַחַךְ זֶה, בְּכַח זְכוּת שְׁלִימָדְתָּ עַל בְּנֵי",
"אָמַר הַקְּדוּשׁ-בְּרוּךְ-הוּא, יֵשׁ בְּךָ כַּח לְלַמֵּד סְנִיגוּרִיא עַל יִשְׂרָאֵל,
בְּזְכוּתְךָ הֵם נִגְאָלִים"².

. . . הַלְמוּד זְכוּת בְּנוּגַע לְקִירוּב וְזֵרוּז הַגְּאוּלָּה – שְׁפִיּוֹן שְׁכָבָר
"כָּלוּ כָּל הַקִּיצִין"³, עוֹד בְּזִמְנֵי הַגְּמָרָא, וְעַל-אֶחָת-כַּמָּה-וְכַמָּה לְאַחֲרֵי
אַרְיִכוֹת וְקָשִׁי הַגְּלוּת בְּמִשְׁךְ יוֹתֵר מֵאֶלְפֵי וְתִשְׁעַ מְאוֹת שָׁנָה וְעֵדִין
לֹא בָּא . . . וּבְנוּגַע לְתִשְׁבוּבָה ("אֵין הַדְּבָר תְּלוּי אֶלָּא בְּתִשְׁבוּבָה"³) –
כָּבָר עָשׂוּ תִשְׁבוּבָה, שֶׁהָרִי אֵין לָךְ אָדָם מִיִּשְׂרָאֵל שְׁלֹא הָרַהֵר תִּשְׁבוּבָה
(לֹא רַק פְּעַם אֶחָת, אֶלָּא) כַּמָּה פְּעָמִים בְּמִשְׁךְ יָמֵי חַיָּיו, שְׁעַל-יָדֵי-
זֶה נַעֲשֶׂה "בְּשַׁעֲתָא חָדָא וּבְרַגְעָא חָדָא"⁴ מְרַשְׁעָ גְּמוּר צְדִיק גְּמוּר,

(1) תנחומא שופטים ד.

(2) יל"ש שופטים רמז סב.

(3) סנהדרין צז, ב.

(4) זח"א קכט, סע"א.

several times in the course of his lifetime. This [thought of Teshuvah] can transform "instantaneously"⁴ a perfectly wicked

1. Tanchuma, Shoftim 4.

2. Yalkut Shimoni, Shoftim 62.

3. Sanhedrin 97b.

person into a perfectly righteous individual, in accordance with the Talmudic ruling⁵ that one who would betroth a woman "stipulating that I am a (perfectly⁶) righteous individual, even if he were previously a perfectly wicked person, she is betrothed, for perhaps he had a thought of teshuvah."

Considering the above, it is with utmost certainty that our righteous Moshiach must arrive *here and now, immediately, in the most literal sense.*

Now, this exercise of finding merit⁷ in and of itself should suffice to bring about the Redemption. Moreover, in addition to the finding of merit, the imminence of Moshiach's arrival constitutes a *definitive ruling issued by many rabbis and halachic authorities.* Further, since Torah "is not in heaven,"⁸ this ruling issued by the earthly courts "obligates," so to speak, and affords a unique privilege to, the heavenly courts. *And so it will be confirmed!*

* * *

In our day and age, after G-d has vented His rage with the destruction of the *Beis HaMikdash*, and after all of "our deeds and actions throughout the duration of exile,"⁹ and after all the decrees of oppression and persecution – may Hashem, indeed, shield us and protect us from them – the Jewish people have endured throughout the protracted and arduous final exile, particularly the Holocaust of the very last generation, the process of refinement and purification has, without any doubt, been achieved in full, "enough and even too much." Consequently, the [current¹⁰] "siege of the Babylonian king"¹¹ has acquired an exclusively *positive* connotation, *one*

4. *Zohar* I, 129, end side a.

5. *Kiddushin* 49b. Rambam, *Hilchos Ishus*, 8:5. *Tur* and *Shulchan Aruch, Even HaEzer*, 38:31.

כְּפֶסֶק-דֵּין הַגְּמָרָא⁵ שֶׁהִמְקִדָּשׁ אֶת הָאִשָּׁה "עַל מַנְת שְׂאֵנֵי צְדִיק (גְּמוּרָה) אֶפְלוּ רָשָׁע גָּמוּר מְקַדְּשֵׁת שְׂמָא הִרְהַר תְּשׁוּבָה" – הֲרִי בּוֹדָאֵי וּבּוֹדָאֵי שְׂמַשִּׁיחַ צְדִיקְנוּ צְרִיךְ לְבוֹא תַכְף וּמִיד מַמַּשׁ, אֲשֶׁר, כְּדָאֵי הוּא לְמוּד זְכוּת זֶה לְגַאֲלָא אֶת יִשְׂרָאֵל, וּבְפִרְט שְׁנוּסָף עַל הַלְמוּד זְכוּת, הֲרִי-זֶה גַם פְּסֶק-דֵּין שֶׁל פֶּמָה-וּכְמָה רַבָּנִים וּמוּרֵי-הוֹרָאָה בְּיִשְׂרָאֵל, וְכִיּוֹן שֶׁהִתּוֹרָה "לֹא בְשִׁמַּיִם הִיא"⁷, הֲרִי, פְּסֶק-דֵּין זֶה בְּבֵית-דֵּין שֶׁל מַטָּה מַחֲיִב כְּבִיכּוּל וּמִזְכָּה גַם אֶת בֵּית-דֵּין שֶׁל מַעְלָה, וְכֵן יָקוּם!

* * *

בְּיָמֵינוּ אֵלֶּה, שְׂמָאזְ כֻּלָּה חֲמַתּוֹ בְּבֵית-הַמְּקִדָּשׁ, וּלְאַחֲרֵי "מַעֲשֵׂינּוּ וְעִבּוּדֵינוּ כֹּל זְמַן מִשְׁךְ הַגְּלוּת"⁸, וּלְאַחֲרֵי כֹל הַגְּזִירוֹת וְהַשְּׂמָדוֹת רַחֲמָנָא-לִיצְלָן וְרַחֲמָנָא-לִיצְלָן שְׁסָבְלוּ בְנֵי-יִשְׂרָאֵל בְּאַרְיִכוֹת וְקָשֵׁי הַגְּלוּת הָאַחֲרוֹן, וּבְפִרְט גְּזִירַת הַשׁוֹאָה בְּדוֹר הָאַחֲרוֹן, בּוֹדָאֵי נַעֲשֶׂה הַצְּרוּף וְהַזְכוּף בְּשִׁלְמוֹת, "דִּי וְהוֹתֵר" – נַעֲשֶׂה הָעֲנִין

(5) קידושין מט, ב. רמב"ם הל' אישות פ"ח ה"ה. טושו"ע אה"ע סל"ח סל"א.

(6) ע"פ גירסת האור זרוע סקי"ב.

(7) נצבים ל, יב. וראה ב"מ נט, ב.

(8) תניא רפל"ז.

6. Based on the version cited in *Or Zarua* 112.

7. [i.e., that we have already passed all the deadlines as well as satisfying the condition of *Teshuvah*.]

8. *Netzavim*, 30:12. See *Bava Metzia* 59b.

9. *Tanya*, beginning of chapter 37.

10. [The Hebrew term *Samach*, which means "besieged," can also be rendered "supported." This talk was delivered on the fast day *Asara b'Teves* (the Tenth of the month of *Teves*), the anniversary of the siege of Jerusalem by the Babylonian king. The Rebbe here is alluding to the threats of the modern day Babylonian dictator, which are actually the events which serve as preludes to the Redemption.]

that is visibly and manifestly good, even to eyes of flesh. In the words of our sages:¹² The Holy One Blessed be He says to Israel, "My children have no fear. All that I have done¹³ I have done exclusively for you... the time of your Redemption has arrived."

The emphasis of this generation – particularly this year, the year designated as "It shall be a year of wonders I will show him" – should be placed on the concept of G-d's support of those who have fallen,¹⁴ to strengthen and encourage the Jewish people, emphasizing particularly the support and encouragement acquired through faith in the coming of Moshiach and the implicit trust that "behold he (our righteous Moshiach) is coming."¹⁵ This should be accompanied with enhanced preparation for his arrival by way of teshuvah [repentance, return] and observance of Torah and mitzvos. In the words of the pronouncement of my sainted father-in-law – the leader of our generation: "Immediate Teshuvah, [will bring] immediate Redemption."¹⁶ "Return, O, Israel, unto G-d your G-d; prepare yourselves and your family to greet our righteous Moshiach, who shall arrive soon, in the most literal sense."¹⁷

(From the talks of Shabbos Parshas Vayechi (and the fast of the tenth of Teves, may it be transformed into joy) 5751)



11. Yechezkal 24:2.

12. Yalkut Shimoni, Yeshayahu 499.

13. This includes the efforts of the Babylonian King, who is merely an ax in the hands of the one who chops with it. [i.e. He is G-d's instrument.]

14 [The phrase סומך נופלים – "supports the falling" – is similar to the expression mentioned before - סמך מלך בבל - the Babylonian King besieged," which the Rebbe interpreted in a positive vein to mean that "he supported."]

15. Shir HaShirim 2:8. See Shir HaShirim Rabbah on this verse (2:8(b)).

16. In his Igros Kodesh, vol. 5, end of p. 361ff., 377ff., 408ff. and in other places.

17. Hayom Yom - 15 Teves.

ד"סמך מלך בבל"9 אך ורק באפן של טוב הנראה והנגלה לעיני
 בשר, ובלשון חז"ל10 שהקדוש-ברוך-הוא אומר לישראל "בני אל
 תתיראו, כל מה שעשיתם11 לא עשיתי אלא בשבילכם. . הגיע זמן
 גאלתכם!"

ובדורנו זה (ובפרט בשנה זו, "היה תהא שנת נפלאות
 אראנו") צריכה להיות עקר ההדגשה. . בהענין ד"סומך נופלים"
 לחזק ולעודד את רוחם של בני-ישראל. . כולל ובמיחד –
 החזק והעידוד על-ידי האמונה בביאת המשיח ובטחון גמור
 ש"הנה זה (משיח צדקנו) בא"12, וההוספה בהכנה לביאתו
 על-ידי התשובה וקיום התורה-ומצוות, ובלשון ההכרזה
 דכבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו: "לאלתר
 לתשובה לאלתר לגאלה"13, "שובה ישראל עד ה' אלקיה, והכן
 עצמך ובני ביתך לקבל פני משיח צדקנו הבא בקרוב ממך"14.



(9) יחזקאל כד, ב.

(10) יל"ש ישעי' רמז תצט.

(11) כולל גם הפעלה דמלך בבל שאינו אלא כגרזן ביד החוצב בו.

(12) שה"ש ב, ח. וראה שהש"ר עה"פ (פ"ב, ח (ב)).

(13) אג"ק שלו ח"ה ס"ע שסא ואילך. שעז ואילך. תח ואילך. ועוד.

(14) "היום יום" – ט"ו טבת.

12*26 Teves 5751 – January 12 1991*

All of the signs mentioned by our sages indicate that we are currently situated *at the very end of the period of exile*. We have "passed all the deadlines."¹ We have also performed Teshuvah [repentance, return, a prerequisite for Redemption]. Indeed, my sainted father-in-law, the leader of our generation, declared (several decades ago) that we have already concluded all the Divine service [necessary for Redemption], including the "polishing of the buttons,"² and we now stand ready ("All of you stand ready") to greet our righteous Moshiach.³

* * *

Despite the difficult and protracted final exile, which has lasted more than ¹,900 years (in stark contrast to the duration of the Egyptian bondage which lasted 210 years), the nature of "the Children of Israel" has essentially *transcended exile*. Thus, every additional moment we remain in exile is a form "having now come into Egypt,"⁴ "as if they had that very day entered into Egypt."⁵

The Jewish people, therefore, stand with firm faith and conviction that G-d will immediately fulfill his promise that "I have indeed remembered you"⁶ by bringing the genuine and complete Redemption, especially when hearing from the Moses of our generation,⁷ my sainted father-in-law, the leader

1. *Sanhedrin* 97b.

2. Talk of Simchas Torah, 5689.

3. Cf. *Hayom Yom*, among others, 15 Teves.

4. *Shemos* 1:1.

5. *Shemos Rabbah*, beginning of our Parsha (8:14), *Tanchuma*, loc. cit. 3.

6. *Shemos* 3:16.

יב.

משיחות ש"פ שמות, י"ט טבת תנש"א

לְפִי כָּל הַסִּימָנִים שֶׁבְּדַבְרֵי חַז"ל עוֹמְדִים אָנוּ בְּסוֹף זְמַן הַגְּלוּת,
לְאַחֲרֵי שֶׁכָּבַר "כָּלוּ כָּל הַקִּיצִין"¹, וְכָבַר עָשׂוּ תְּשׁוּבָה, וּבְלִשׁוֹנוֹ שֶׁל
כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ (לְפָנַי עֲשׂוּת שָׁנִים)
שֶׁכָּבַר סִימּוֹ כָּל עֲנִינֵי הָעֲבוּדָה, גַּם "צַחְצוּחַ הַפְּתוּרִים"², וְעוֹמְדִים
מוֹכְנִים ("עֲמָדוֹ הֵכֵן כָּלְכֶם") לְקַבֵּל פָּנַי מְשִׁיחַ צְדָקָנוֹ.³

* * *

גַּם לְאַחֲרֵי קִשְׁי וְאַרְיִכוֹת הַגְּלוּת הָאֲחֵרוֹן בְּמִשְׁךְ יוֹתֵר מֵאֶלֶף
וּתְשַׁע מֵאוֹת שָׁנָה (שֶׁלֹּא בְּעֶרְךָ לְגָלוּת מִצְרַיִם בְּמִשְׁךְ מֵאַתִּים וְעֶשֶׂר
שָׁנָה) – מְצִיאֹתָם שֶׁל "בְּנֵי יִשְׂרָאֵל" הֵיא בְּעֶצֶם לְמַעַלָּה מִגְּלוּת, וְכָל
רַגַע נוֹסֵף שֶׁנִּמְצְאִים בְּגָלוּת הָרִי-זֶה בְּאֶפֶן ד' הַבָּאִים מִצְרִימָה"⁴,
"כְּאֵלוֹ אוֹתוֹ יוֹם נִכְנְסוּ לְמִצְרַיִם"⁵, וְעוֹמְדִים הֵם בְּתַקְףָּהּ הָאֲמוֹנָה
וְהַבְּטָחוֹן שֶׁתִּכְףּ וּמִידָּה יִקְיִם הַקְּדוּשׁ-בְּרוּךְ-הוּא הַבְּטָחָתוֹ "פִּקְדוֹ
פִּקְדֹתַי אֶתְכֶם"⁶ בְּגְאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה, וּבַפֶּרֶט כְּשִׁשׁוּמְעִים
מִמֶּשֶׁה רַבִּינוֹ שֶׁבְּדוֹרְנוֹ, כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר נְשִׂיא

(1) סנהדרין צז, ב.

(2) שיחת שמח"ת תרפ"ט.

(3) ראה "היום יום" ט"ו טבת. ובכ"מ.

(4) שמות א, א.

(5) שמו"ר ריש פרשתנו (פ"א, ד). תנחומא שם ג.

(6) שמות ג, טז.

(7) ראה ב"ר פנ"ו, ז: "אין דור שאין בו כְּמִשְׁה". וראה זח"ג רעג, א. תקו"ז תס"ט (קיב, רע"א. קיד, רע"א). תניא פמ"ד. שם אגה"ק ביאור לסי' ז"ך בסופו.

7. See Bereishish Rabbah 56:7: "There is no generation in which there is none like

of our generation, that we have already concluded all matters of Divine service and are presently standing ready to greet our righteous Redeemer [Moshiach]. This is particularly true now that we have reached the milestone of forty years⁸ concerning which the Torah says, "G-d gave you a heart to know and eyes to see and ears to hear."⁹ Additionally, we are now situated in the fifty first year [5751], which in Hebrew forms the acrostic (It shall be a year of) wonders which I will show him [Niflaos Avenu].

The Jewish people should, therefore, be encouraged and their spirits uplifted by declaring that G-d says daily, and literally, anew, that, "*I have indeed remembered you*," and that your righteous Moshiach "stands behind the wall"¹⁰ and that "this one is coming."¹¹ Accordingly we should prepare ourselves to greet him by increasing our observance of Torah and Mitzvos, in consonance with the ruling of the Rambam¹² (whose anniversary of passing is the 20th of Teves, the night after this Sabbath), that through "one Mitzvah, one can favorably alter the balance for oneself and for the entire world, causing oneself and them salvation and deliverance."

(From the talks of Shabbos Parshas Shemos, 19 Teves 5751)



Moses." See also *Zohar* 3:273a. *Tikkunei Zohar* 69 (112, beginning of side a. 114, beginning of side a). *Tanya* chapter 44. *Ibid. Iggeres HaKodesh*, elucidation of sec. 27, end.

8. [I.e., forty years since the passing of the Previous Rebbe, a milestone which enables us to fully realize the intention and depth of the teachings that were said forty years earlier.]

דורנו, שֶׁכָּבַר סִימּוֹ כָּל עֵינֵי הָעֲבוּדָה וְעוֹמְדֵים מוֹכְנִים לְקַבֵּל פְּנֵי מְשִׁיחַ צְדָקָנוּ, וְעַל-אַחַת-כַּמָּה-וְכַמָּה לְאַחֲרֵי שְׁשִׁשָּׁה גַם הַשְּׁלֵמוֹת דְּאַרְבָּעִים שָׁנָה, "נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנִים לְשָׁמֹעַ"⁸, וְעוֹמְדִים בְּשֵׁנַת הַנ"א (ה'תשנ"א), רָאִשֵׁי-תִבּוֹת (הִיָּה תִהְיֶה אֲשֶׁנַּת) נִפְלְאוֹת אֲרָאָנוּ.

וְלָכֵן, יֵשׁ לְעוֹדֵד וּלְחֹזֵק אֶת רוּחָם שֶׁל בְּנֵי-יִשְׂרָאֵל עַל-יְדֵי הַהִכָּרְזָה שֶׁהִקְדוּשׁ-בְּרוּךְ-הוּא אֹמֵר בְּכָל יוֹם בְּאִפְּן דְּחֻדָּשׁ מִמֶּשׁ "פִּקְדוֹתֵי אֶתְכֶם", וּמְשִׁיחַ צְדָקָנוּ "עוֹמֵד אַחֲרַי כְּתִלְנוּ"⁹, וְ"הִנֵּה זֶה בָּא"¹⁰, וְיֵשׁ לְהִתְכוּנֵן לְקַבֵּל אֶת פְּנֵיו עַל-יְדֵי הַהוֹסָפָה בְּקִיּוֹם הַתּוֹרָה-וּמִצְוֹת, כַּפֶּסֶק-דִּין הַרְמַב"ם¹¹ (בְּעַל יוֹם הַהִילּוּלָא דְכ"ף טִבֵּת, מוֹצָאֵי-שַׁבַּת-קִדְשׁ זֶה) שְׁעַל-יְדֵי "מִצְוֶה אַחַת, הַכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כְּלוּ לְכַף זְכוּת, וְגַרְם לוֹ וְלָהֶם תְּשׁוּעָה וְהִצִּילָה".



(8) תבוא כט, ג.

(9) שה"ש ב, ט.

(10) שם ח. וראה שהש"ר עה"פ (פ"ב, ח (ב)).

(11) הל' תשובה פ"ג ה"ד.

13**26 Teves 5751 – January 12 1991**

As talks between US and Iraqi officials in Geneva in early January 1991 end with no avail, the Iraqi threats become official when the Iraqi foreign minister replies to a reporter that in case of war they will certainly attack Israel.

A great rush to leave Israel began, but in its midst was the Rebbe's clear and holy voice announcing time and again in public talks or in reply to private questions via letters or during the 'Sunday dollars' whether to leave or to remain in Israel: The land of Israel is the safest place in the world; there is nothing to fear; this war will be only of good outcomes for the Jewish people and is a building block of redemption.

In times like these, when the nations are in conflict with one another, the Jewish people have the special assurance from the A-mighty that, "My children, have no fear, all that I have done, I have done solely for your sake,"¹ - in addition to the multitude of promises mentioned in the Torah to the effect that "Behold, He does not sleep nor slumber, the guardian of Israel"² and that "I am with him in distress,"³ and "G-d will redeem Israel from all of its distress,"⁴ (and only after that "He will redeem Israel from all of their sins"⁵) etc. etc.

It is a certainty that "He will not sleep nor slumber, the Guardian of Israel," wherever Jews may be situated – even in the Diaspora,

and all the more so in the Holy Land, characterized by our Holy and true Torah as, "A land which G-d our G-d's eyes watch over from the beginning of the year to the end of the year."⁶

1. *Yalkut Shimoni, Yeshayahu, Remez 499.*

יג.

תרגום משיחות ש"פ וארא, כ"ו מבת, מבה"ח שבט תנש"א

בְּזַמְנֵים אֵלוּ שְׁהָאֲמוֹת מִתְגָּרוֹת זוּ בְּזוּ, כְּשִׁישׁ לְבַנֵּי-יִשְׂרָאֵל
הַבְּטָחָה מִיּוֹחֶדָה מִהֶקְדוּשׁ-בְּרוּךְ-הוּא "בְּנֵי אֵל תִּתְיָרְאוּ כֹל מֵה
שְׁעֵשִׁיתִי לֹא עֲשִׂיתִי אֶלָּא בְּשִׁבְלֵכֶם"¹, נוֹסֵף לְרַבּוּי הַהִבְטָחוֹת
בְּתוֹרַה שׁ"לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל"², וְ"עֲמוּ אֲנֹכִי בְּצַרָה"³,
וְ"פִדְהָ אֱלֹקִים אֶת יִשְׂרָאֵל מִכָּל צָרוֹתָיו"⁴ (וְרַק אַחַר כֵּן "וְהוּא יִפְדֶּה
אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו"⁵ וְכו' וְכו' –

הֲרִי דָבָר בְּרוּר שׁ"לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל" בְּכָל מְקוֹם
בְּעוֹלָם שָׁבוּ נִמְצְאִים יְהוּדִים גַּם, בְּחוּץ לְאֶרֶץ,

וְעַל-אַחַת-כַּמָּה-וְכַמָּה בְּאֶרֶץ הַקֹּדֶשׁ, הַנִּקְרָאת בְּתוֹרַתְנוּ
הַקְּדוּשָׁה וְהָאֲמִתִּית: "אֶרֶץ אֲשֶׁר גּו' תִּמְיֵד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ
מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה"⁶.

(1) יל"ש ישעי' רמז תצט.

(2) תהלים קכא, ד.

(3) שם צא, יד.

(4) שם כה, כב.

(5) שם קל, ח.

(6) עקב יא, יב.

2. *Tehillim* 121:4.

3. loc. cit. 91:14.

4. loc. cit. 25:22.

5. loc. cit. 130:8. [This is a reference to the fact that G-d will bring the Redemption even before we fully atone for our sins.]

6. *Ekev* 11:12.

... And as was stated, the A-mighty notifies and proclaims to Jews wherever they are situated, particularly in the Holy Land, "My children, have no fear."

*(From the talks of Shabbos Parshas Vo'eira, 26 Teves,
Mevorchim Shvat [Blessing of the month of Shvat], 5751)*



... וְכֹאמֹר, הַקְּדוֹשׁ-בְּרוּךְ-הוּא מוֹדִיעַ וּמְכַרִּיז לְבְנֵי-יִשְׂרָאֵל
בְּכָל מְקוֹם שָׁהִים, וְעַל-אֶחָת-כִּמְה-וְכִמְה בְּאֶרֶץ הַקְּדוֹשׁ: "בְּנֵי אֵל
תִּתְּרָאוּ".



14**4 Shevat 5751 – January 19 1991**

This excerpt follows the Rebbe's instruction concerning the preparation for the tenth of Shvat, the anniversary of the passing of the Previous Rebbe. The Rebbe called for increases in Torah study and tzedakah. He then proceeds to call for extra emphasis on preparation for the Redemption.

The Rebbe then went on to discuss the occurrences of the past week in which war was declared on Iraq by the US and the allied forces, and Iraq immediately retaliated with firing SCUD missiles toward Israel of which many land in heavily populated areas, but miraculously they claimed no casualties.

The Rebbe continues to hold his stand on these occurrences stronger than before by publicly declaring in this Shabbos Farbrengen just two days into the war that the "efforts of the enemies to harm Will not succeed", and indeed, the firing continued for the next several weeks of the war, and so did the miracles.

The preparation for Redemption should be emphasized more by strengthening the faith, trust and expectation of the Redemption, "I await his coming every day."¹ - In the words of the Previous Rebbe, whose *Hilulah* [=day of passing] occurs the following week: "*All of you stand ready to greet our righteous Moshiach.*"²

The above applies specifically in this year, "the year in which I will show you wonders,"³ and after they have already seen the miracles and wonders in this lately, including and particularly – the exodus of many Jews from the Soviet Union to the land of Israel, through which they also come closer to Judaism, Torah and its mitzvos, which is a reflection and example of, and the immediate preparation to fulfill the promise, "a great congregation will return here."⁴

י.ד.

משיחות ש"פ בא, ד' שבט תנש"א

וְהַדְגֵּשָׁה יְתִירָה בְּנוֹגַע לְהַכְנִיחַ לְהַגְּאוּלָּה עַל-יְדֵי חֲזוּק הָאֲמוּנָה
וְהַבְּטָחוֹן וְהַצְפִּיָּה לְגְּאוּלָּה, "אֲחַפֶּה לוֹ בְּכָל יוֹם שְׂבוּא"¹ – כְּלָשׁוֹן
בְּעַל הַהִילּוּלָא²: עֲמָדוֹ הֵכֵן כְּלַכֶּם לְקַבֵּל פְּנֵי מְשִׁיחַ צְדֻקָּנוּ.

וּבְפֶרֶט בְּשָׁנָה זוֹ, "הִיא תִּהְיֶה שְׁנַת נִפְלְאוֹת אֲרָאָנוּ", וְלֹאֲחֲרֵי
שְׂכָבָר רָאוּ נְסִים וְנִפְלְאוֹת בְּתַקּוּפַת הָאֲחֲרוֹנָה, כּוֹלֵל וּבְמִיחָד –
יְצִיאָתָם שֶׁל רַבִּים מִיִּשְׂרָאֵל מִמְּדִינָה הַהִיא לְאֶרֶץ יִשְׂרָאֵל, וְעַל-
יְדֵי-זֶה גַם קִירוּבָם לְיַהֲדוּת תּוֹרָה וּמִצְוֹתֶיהָ, שְׁעֵנִין זֶה הוּא מֵעֵין
וְדִגְמָא וְהַכְנָה קְרוּבָה לְקִיוֹם הַיְעוּד³ "קָהַל גְּדוֹל יָשׁוּבוּ הִנֵּה".

וּבְזֶה נִתְנוּסַף עוֹד יוֹתֵר בְּיָמֵים הָאֲחֲרוֹנִים מִמֶּשׁ:

הַמְּאָרְעוֹת דְּיָמֵים הָאֲחֲרוֹנִים בְּהַעֲנִין ד' מְלֻכּוּת מִתְגַּרְוֹת

(1) עיקר הי"ב מי"ג עיקרים.

(2) "היום יום" ט"ו טבת. ובכ"מ.

There has been an increase in the above during these most recent days.

The events of these past days concerning "the kingdoms struggling with each other" emphasize that we find ourselves

1. The 12th principle of the 13 principles of faith.

2 *HaYom Yom* 15 Teves. And in many places.

3. [In Hebrew, each letter has a numerical equivalent. The letters of the year 5751 (*Hey, Tov, Shin, Nun, Aleph*) are an acronym of this phrase, based on Michah 7:15.]

4. *Yirmiyahu* (Jeremiah) 31:7.

very close to the Redemption, as explained in the *midrashim* of our Sages,⁵ that this is one of the signs of Redemption.

In the words of the Midrash:⁶ "In the year in which the King Moshiach will be revealed... the king of Persia will provoke the king of Arabia... all the nations of the world will be in turmoil and terror... and (the Holy One, Blessed be He) will say to them (Israel), "My children, do not be afraid, all that I have done I have done only for your sake... the time of your Redemption has arrived."

... in regard to the activities of the enemies of Israel, which are trying to harm Jews, G-d forbid – there is no substance in them, and their efforts will not succeed,

... The connection of these events to the Jewish people is – the knowledge that "*the time of your Redemption has arrived*"; therefore, stand ready all of you to greet our righteous Moshiach, including and particularly through increasing in matters of Torah and mitzvos, since through "one mitzvah, one tips the scale for himself and the entire world to the side of merit, and causes for himself and them salvation and deliverance."⁷

(From the talks of Shabbos Parshas Bo, 4 Shvat, 5751)



5. *Bereishis Rabbah* ch. 42:4. *Midrash Lekach Tov*, Lech Lecha 14:1

6. *Yalkut Shimoni Yeshayahu* (Isaiah), remez 499.

זו בזו" מדגישים שְׁנִמְצָאִים בְּסִמְיֻכּוֹת מִמֶּשׁ לְהַגְּאוּלָּה, כַּמְבָּאָר
בְּמִדְרָשֵׁי חַז"ל⁴ שֶׁעֲנִין זֶה הוּא מְסִימְנֵי הַגְּאוּלָּה.

וּבְלִשׁוֹן הַמִּדְרָשׁ⁵ "שָׁנָה שְׁמֶלֶךְ הַמְּשִׁיחַ נִגְלָה בּוֹ . . . מֶלֶךְ פָּרַס
מִתְגַּרָּה בְּמֶלֶךְ עֶרְבִי . . . וְכָל אַמּוֹת הָעוֹלָם מִתְרַעְשִׁין וּמִתְבַּהֲלִין . . .
וְאוֹמֵר לָהֶם (הַקְּדוֹשׁ-בְּרוּךְ-הוּא לְיִשְׂרָאֵל) בְּנֵי אֵל תִּתְיָרְאוּ, כָּל מֵה
שֶׁעָשִׂיתִי לֹא עָשִׂיתִי אֶלָּא בְּשִׁבְלֵכֶם . . . הַגִּיעַ זְמַן גְּאֻלַּתְכֶם".

. . . וּבִנְנוּגַע לְפַעוּלוֹתֵיהֶם שֶׁל שׁוֹנְאֵי יִשְׂרָאֵל שֶׁמְנַסִּים לְפַגְעַ
חַס-וְיִשְׁלוּם – אֵין בְּהֶם מִמֶּשׁ, וְלֹא יַעֲלֶה הַדְּבָר בְּיָדָם,

. . . הַשִּׁיכוֹת דְּמֵאוֹרְעוֹת אֱלֹה לְבְנֵי-יִשְׂרָאֵל הִיא – הַיְדִיעָה
שֶׁ"הַגִּיעַ זְמַן גְּאֻלַּתְכֶם", שֶׁלְכֹן, עֲמָדוֹ הֵכֵן כָּלְכֶם לְקַבֵּלַת פְּנֵי מְשִׁיחַ
צְדִקְנוֹ, כּוֹלֵל וּבְמִיחָד עַל-יְדֵי הַהוֹסָפָה בְּעִנְיַי תוֹרָה וּמִצְוֹת, אֲשֶׁר,
עַל-יְדֵי "מִצְוֵה אַחַת, הַכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כָּלוּ לְכַף
זְכוּת, וְגָרַם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצָּלָה"⁶.



(3) ירמ' לא, ז.

(4) ב"ר פמ"ב, ד. מדרש לקח טוב לך לך יד, א.

(5) יל"ש ישעי' רמז תצט.

(6) רמב"ם הל' תשובה פ"ג ה"ד.

15**18 Shevat 5751 – February 2 1991**

"A great congregation will return here,"¹ to our holy land, "a land that the L-rd your G-d constantly observes; the eyes of the L-rd your G-d are on it from the beginning of the year until the end of the year."²

Therefore,³ also before the Redemption the Jewish people dwell in it *in security*, without fear from "the nations of the world [who] are in terror and turmoil" because "the kings of the nations of the world struggle with each other",

since the Holy One, Blessed be He "says to them (to Israel), my children, do not be afraid, all that I have done I have done only for your sake... (and the subject is repeated in the Midrash) do not fear, the time of your Redemption has arrived,"⁴ "the King Moshiach stands on the roof of the *Beis HaMikdash* and he proclaims to Israel: 'Humble ones, the time for your Redemption has arrived'."

(From the talks of Shabbos Parshas Yisro, 18 Shvat, 5751)



1. *Yirmiyahu* [Jeremiah] 31:7.

2. *Ekev* 11:12.

3. [Because the land of Israel enjoys special Divine supervision.]

4. *Yalkut Shimoni Yeshayahu*, remez 499.

טו.

משיחות ש"פ יתרו, ה"י שבט תנש"א

"קָהַל גְּדוֹל יָשׁוּבוּ הִנֵּה"¹, לְאַרְצֵנוּ הַקְּדוֹשָׁה, "אֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ דֹרֵשׁ אוֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מֵרִשִׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה"²,

– שְׁלֹכֵן, גַּם לְפָנֵי הַגְּאוּלָּה יוֹשְׁבִים בָּהּ בְּנֵי-יִשְׂרָאֵל לְבַטָּח, לֹא פָחַד מְזֶה שְׁ"אֲמוֹת הָעוֹלָם מִתְרַעְשִׁים וּמִתְבַּהֲלִים" בְּגִלְל שְׁ"מִלְכֵי אוֹמוֹת הָעוֹלָם מִתְגָּרִים זֶה בְּזֶה",

כִּיּוֹן שֶׁהַקְּדוֹשׁ-בְּרוּךְ-הוּא "אוֹמֵר לָהֶם (לְיִשְׂרָאֵל), בְּנֵי, אֵל תִּתְּיָרוּ כָּל מָה שֶׁעָשִׂיתִי לָא עָשִׂיתִי אֲלָא בְּשִׁבְלְכֶם . . . (וְכוּפֵל הָעֵנִין) אֵל תִּירָאוּ, הַגִּיעַ זְמַן גְּאֻלְתְּכֶם"³, "מֶלֶךְ הַמְּשִׁיחַ . . . עוֹמֵד עַל גַּג בֵּית הַמִּקְדָּשׁ וְהוּא מְשַׁמֵּעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר עֲנוּיִם הַגִּיעַ זְמַן גְּאֻלְתְּכֶם"³.



(1) ירמ' לא, ז.

(2) עקב יא, יב.

(3) יל"ש ישעי' רמז תצט.

16

25 Shevat 5751 – February 9 1991

The appointment of David¹, the King Moshiach, has already occurred, as it says,² "I have found David My servant, and have anointed him with My holy oil." What is required is only the acceptance of his sovereignty by the nation and a completely revealed attachment between the king and the nation – in the true and complete Redemption.

*(From the talks of Shabbos Parshas Mishpatim,
Parshas Shekalim, Mevorchim HaChodesh Adar, 5751)*



1. [Moshiach is Many times referred to as "King David" or "the son of David", of whom an offspring he is. The reason for this is because Moshiach must, in addition to being a physical offspring of King David, also be a "spiritual" offspring by following the example of his ancestor, David. See "From exile to Redemption", *Kehot* 5753-1992 vol. 2, part 6 ch. 4]

2. *Tehillim* (Psalms) 89:21.

מז.

תרנום משיחות ש"פ משפטים, פ' שקלים, מבה"ח אדר תנש"א

הַמְּנוֹי דְדוֹד מִלְכָּא מְשִׁיחָא הָרִי כְּבָר הָיָה, כְּמוֹ-שְׁכַת־וּבֵי
 "מְצָאתִי דוֹד עֲבָדִי בְּשֶׁמֶן קֹדֶשׁי מְשַׁחְתִּיו", צְרִיכָה רַק לְהִיּוֹת קַבְּלַת
 מַלְכוּתוֹ עַל-יַדֵי הָעָם וְהַהֲתַקְשְׁרוֹת בֵּין הַמֶּלֶךְ וְהָעָם בְּשִׁלְמוֹת
 הַגְּלוּי – בְּגְאוּלָּה הָאֲמֵתִית וְהַשְּׁלִימָה.



17**25 Adar 5751 – March 11 1991**

After little over a month of fierce battling with many casualties to the enemy, and relatively few to the allied forces, the Iraqi forces begin to retreat from Kuwait, and thus on February 28 ends the Persian Gulf War. Surprisingly enough the Hebrew date was the holiday of Purim, the same date on which thousands of years earlier, the Jewish people were saved from another oppressor – Haman.

The Rebbe dedicated one of his annual pre-Pesach 'General letters' [= letters addressed "to each and every Jew where ever he may be", written usually before Rosh HaShanah and Pesach] to discuss this second modern Purim miracle and its meaning to Jews.

As we come from the days of Purim – days of miracles which G-d performed [both] "in those days at this time," and as we approach the holiday of Passover – when we celebrate the holiday of "the time of our liberation" and we thank G-d for the wonders and miracles which He performed for us at the Exodus from Egypt –

It is thus an appropriate time to turn our complete attention to the wonders and miracles which occurred close to this year's Purim.

These were *open miracles*, not just for the Jewish people, but also for all peoples, until "the farthest corners of the earth witnessed"; everyone saw the great miracles that occurred at that time.

... According to the natural world circumstances, in such a situation there was expected not only a declaration of war, etc., but the conflict should have involved many countries and ignited into a world war, G-d forbid; what actually happened was beyond the familiar natural order, for not only was a world war prevented, but the war that did break out ended quietly.

יז.

תרגום ממכתב כללי, כ"ה אדר תנש"א

בְּבוֹאֵנוּ מִיַּמֵּי הַפּוֹרִים – יָמִים שֶׁל נִסִּים שֶׁהֲרָאָה הַקְּדוֹשׁ-
בְּרוּךְ-הוּא "בְּיָמִים הֵּם בְּזִמְנֵן הַזֶּה" וּבַהֲתַקְרְבָנוּ אֶל חַג הַפֶּסַח –
שָׁבוּ אֲנוּ חוֹגְגִים אֶת הַחַג שֶׁל "זִמְנֵן חֲרוּתֵנוּ" וּמוֹדִים לֵה' עַל הַנִּסִּים
וְהַנִּפְלְאוֹת שֶׁהֲרָאָה בְּעֵת יִצְיָאת מִצְרַיִם –

הָרִי זֶהוּ הַזִּמְנֵן הַמֵּתָאִים לְהַפְנוֹת אֶת מְלוֹא תְשׁוּמַת הַלֵּב אֶל
הַנִּסִּים וְהַנִּפְלְאוֹת שֶׁאַרְעוּ בְּיַמֵּינוּ אֵלֶּה, בְּיָמִים הַסְמוּכִים לַפּוֹרִים
שָׁנָה זוּ.

הִיוּ אֵלֶּה נִסִּים גְּלוּיִים לֹא רַק לְעַם יִשְׂרָאֵל אֲלָא גַם לְכָל הָעַמִּים,
"וְעַד שָׂרְאוּ כָּל אֶפְסֵי אֶרֶץ" – הַכֹּל רָאוּ אֶת הַנִּסִּים שֶׁהֲתַרְחֲשׁוּ
בַתְּקוּפָה זוּ.

... עַל פִּי הַתְּנָאִים הַטְּבַעִיִּים שֶׁל הָעוֹלָם הָיָה צְפוּי, שֶׁתְּהִיָּה זֶה
לֹא רַק הַכְרֹזַת מְלַחְמָה וְכִיּוּצָא בְּזֶה, אֲלָא שֶׁהַמְּלַחְמָה תִּגְרַר לְתוֹכָהּ
עַמִּים רַבִּים וְתִתְלַהֵט עַד כְּדֵי מְלַחְמַת עוֹלָם רַחֲמָנָא-לִיצְלָן; אַךְ
בְּפִעֵל, לְמַעַלָּה מִדֶּרֶךְ הַטְּבַע, לֹא זֶה בְּלִבְד שְׁנַמְנָעָה מְלַחְמַת עוֹלָם,
אֲלָא שְׁגַם הַמְּלַחְמָה שֶׁפְּרָצָה – שְׂכָכָה.

בְּשַׁעָה שֶׁכָּל הַסִּימָנִים הִצְבִּיעוּ, שְׂיִישׁ לְצִפּוֹת לְמְלַחְמָה
קָשָׁה וְלַהֲכִינן צָבָא גְדוֹל וְאֲדִיר, מְצִיד בְּכָל־נֶשֶׁק רַבִּים וְדוֹקָא

At the time when all the signs indicated it would be a difficult war, and therefore a huge army was mobilized, well equipped with huge caches of the most sophisticated advanced

weapons, still, after all the arrangements, which is the procedure when preparing oneself for a long war which must last weeks, months – the victory came in a very short time!

The victory was so remarkable that it not only avoided a blood bath between the nations of the world (as was feared at first), but it also caused the enemy to release, in a proper manner, some of the prisoners of war and even some of those captured earlier.

... And still more: those who are familiar with what goes on "behind the scenes" – and are acquainted with a great many unpublicized details – realize much more the amazing wonders and miracles which occurred at this time in these days.

* * *

During the course of this year – to which the Jewish people gave the name and sign: "It will be a year of miracles [that] I will show you,"¹ and even before this, at the conclusion of the past year, designated by the Jewish people with the sign, "It will be a year of miracles"¹ - it has been emphasized many times what our Sages of blessed memory have foretold (in *Yalkut Shimoni*, *Yeshayahu*, *Remez* 499) regarding the war which would take place in that part of the world, namely that it is among the signs that the complete and true redemption through our righteous Moshiach is imminent.

And in light of the above mentioned events and miracles, one needs to strengthen awareness that this is the time to prepare immediately for the fulfillment of the promise "For sovereignty

מֵהַמְתַּקְדָּמִים בְּיוֹתֵר – הֵרִי לְאַחַר כָּל הַהֲכָנוֹת, כְּפִי שְׁנֵהוּג לְהַעֲרִיף
לְמַלְחָמָה אֲרָכָה שְׁאֵמוּרָה לְהַתְמַשֵּׁךְ שְׁבוּעוֹת וּחֲדָשִׁים – בָּא הַנְּצַחֵן
בְּפֶעַל בְּתוֹךְ זְמַן קָצֵר בְּיוֹתֵר!

הַנְּצַחֵן הָיָה כָּל כֶּךָ מְפֹלָא, שֶׁהוּא מֵנַע לֹא רַק שְׁפִיכוֹת דָּמִים
רַבָּה בֵּין אוֹמוֹת הָעוֹלָם (כְּפִי שֶׁחֲשִׁשׁוּ תַחֲלָה), אֲלֵא הוּא אָף הִבִּיא
לְיַדֵי כֶּךָ, שֶׁהָאוֹיֵב יִשְׁחָרֵר, וּבְצוּרָה טוֹבָה, חֶלֶק מְשֻׁבְּוֵי הַמְּלַחְמָה
וְאִפְלוּ חֶלֶק מְאֵלָה שֶׁנִּשְׁבְּוּ בְּעֵבֶר.

. . . יִתִּירָה מְזוֹ: אֵלָה הַיּוֹדְעִים אֶת הַמְתַּרְחֵשׁ "מְאַחֲרֵי
הַקְּלָעִים" – הַמוֹדְעִים לְפָרְטִים חֲסוּיִים רַבִּים שְׁאִינָם מְגִיעִים לְיַדֵי
פָּרְסוּם – מְשִׁיגִים עוֹד יוֹתֵר וְיוֹתֵר אֶת פְּלֵאֵי הַנְּסִים וְהַנְּפִלְאוֹת
בְּזְמַן הַזֶּה, בְּיָמֵים הָאֵלֶּה.

* * *

בְּמִשְׁךְ הַשְּׁנָה הַזֹּאת – עָלְיָה נִתְּנוּ יְהוּדִים אֶת הַשֵּׁם וְהַסִּימָן:
הָיָה תֵּהָא שְׁנַת נְפִלְאוֹת אֲרָאֵנוּ וְעוֹד קָדָם לָכֵן, בְּסִיּוּמָה שֶׁל הַשְּׁנָה
שְׁעֵבְרָה, שְׁצִינָה עַל-יַדֵי יְהוּדִים בְּסִימָן: הָיָה תֵּהָא שְׁנַת נְסִים –
הוֹדַגְשׁ פְּעָמִים רַבּוֹת הַקָּשֶׁר לְדַבְּרִים שְׁחִזוּ"ל צְפוּ מְרֵאֵשׁ (בִּילְקוּט
שְׁמַעֲנִי יִשְׁעֶיָה רְמֹז תְּצַט), עַל הַמְּלַחְמוֹת שֶׁיִּתְרַחֲשׁוּ בְּחֶלֶק הַהוּא
שֶׁל הָעוֹלָם, שֶׁהֵן מֵהַסִּימָנִים הַמְּעִידִים שְׁמַתְקַרְבַּת הַגְּאוּלָּה
הָאֲמִתִּית עַל יַדֵי מְשִׁיחַ צְדִקְנוּ.

וּלְאוֹר הַהִתְרַחְשׁוּיּוֹת וְהַנְּסִים שְׁצִינָנוּ לְעֵיל, צְרִיכָה לְהַתְחַזֵּק
עוֹד יוֹתֵר הַהִפְרָה, שֶׁזֶהוּ הַזְּמַן שֶׁל הַהֲכָנָה הַקְּרוּבָה לְמַלּוּי הַהִבְטָחָה

is the L-rd's"² when all people will be convinced that "there is a master to this world."³This acknowledgment will bring them "to call all of them on the Name of G-d to serve Him together."⁴

(General letter of the Rebbe, 25 Adar 5751)



1. [An acronym formed from the Hebrew letters used to designate the year.]

2. *Ovadiah* 1:21.

3. See *Bereishis Rabba*, beginning of chapter 39.

4. *Zephaniah* 3:9. And see Rambam *Hilchos Melachim* end of chapter 11.

"וְהִיְתָה לָהּ הַמְּלוּכָה"¹, כְּאֲשֶׁר כָּל הָעַמִּים יִשׁוּכְנְעוּ שְׂ"יֵשׁ בַּעַל
הַפִּיֶת לְבִירָה זֹ"2, וְהִכָּרָה זֹ תַבִּיא אוֹתָם "לְקִרְא כָּלֶם בְּשֵׁם ה'
לְעַבְדוֹ שְׂכֶם אֶחָד"³.



(1) עובדי' א, כא.

(2) ראה ב"ר רפל"ט.

(3) צפני' ג, ט. וראה רמב"ם הל' מלכים ספי"א.

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8 Nissan 5751 – March 23 1991

What was said previously concerning the Redemption receives extra emphasis as we find ourselves in the month of Nissan of this year, "It will be a year of miracles [that] I will show you." And as was discussed (also in the general letters) regarding the wonders and miracles which occurred this year (close to Purim), namely, that an opponent of the Jews was nullified. The victory reached the point that the enemy freed some of the prisoners of war in a fitting manner, as we previously discussed in detail.

And certainly the G-d will continue to reveal wonders and miracles until – and most important – "I will show you miracles" in the true and complete Redemption,

For these wars in that part of the world ("the king of Persia" with the "king of Aram") are one of the signs that the Redemption through our righteous Moshiach is imminent, as stated in *Yalkut Shimoni*,¹ and as it says there, "My children, do not be afraid... the time of your Redemption has arrived" and "the King Moshiach stands on the roof of the *Beis HaMikdash* and proclaims to them – to Israel – and says, 'Humble ones, the time for your Redemption has arrived!'"

*(From the talk of Shabbos Parshas Tzav,
Shabbos HaGadol, 8 Nissan 5751)*



1. *Yeshayahu*, Remez 499.

י.ח.

תרגום משיחת ש"פ צו, שבת הגדול, ח' ניסן תנש"א

הָאָמוֹר לְעֵיל הוּא בְּהַדְגָּשָׁה יְתִירָה כְּשֶׁנִּמְצָאִים בְּחֹדֶשׁ נִסָּן
 דְּשָׁנָה זוֹ "הִיָּה תִּהְיֶה שְׁנַת נִפְלְאוֹת אֲרָאָנוּ", וְכַמְדוּבֵר (גַּם בְּמִכְתָּבִים
 כְּלָלִיִּים) עַל-דִּבְרֵי הַנְּסִים וְהַנִּפְלְאוֹת שֶׁקָּרוּ בְּשָׁנָה זוֹ (בְּסִמְכוֹת לְחַג
 הַפּוּרִים), שֶׁהַתְּבִטָּל הַמְּנַגֵּד לְבְנֵי-יִשְׂרָאֵל, עַד שֶׁהִנְצַחֹן הִבִּיא לְכֶּה,
 שֶׁהַשׁוֹנָא יִשְׁחָרֵר בְּאִפְּן טוֹב, חֶלֶק מִשְׁבּוּיֵי הַמְּלַחְמָה וְכוּ', כַּמְדָּבֵר
 בְּפִרְטוֹת לְפָנָי זֶה.

וּבּוֹדָאֵי יְמֵשִׁיךְ הַקְּדוּשׁ-בְּרוּךְ-הוּא לְהִרְאוֹת נְסִים וְנִפְלְאוֹת,
 עַד – וְעַקֵּר – "אֲרָאָנוּ נִפְלְאוֹת" בְּגֵאֻלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה,
 שֶׁהַמְּלַחְמוֹת בְּאוֹתוֹ חֶלֶק בְּעוֹלָם ("מֶלֶךְ פָּרֶס" עִם "מֶלֶךְ
 אֲרָם") הֵן מֵהַסִּימָנִים שְׁמִיד בְּאֵה הַגְּאוּלָּה עַל-יְדֵי מְשִׁיחַ צִדְקָנוּ,
 כְּדֹאִיתָא בִּילְקוּט שְׁמַעְנִי, וּבְלִשׁוֹנוֹ, שֶׁ"בְּנֵי אֵל תִּתִּירָאוּ . . . הַגִּיעַ
 זְמַן גְּאֻלְתְּכֶם", וְ"מֶלֶךְ הַמְּשִׁיחַ עוֹמֵד עַל גַּג בֵּית-הַמִּקְדָּשׁ וְהוּא
 מְשַׁמֵּיעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר, עֲנִיִּים הַגִּיעַ זְמַן גְּאֻלְתְּכֶם!"



19**26 Nissan 5751 – April 10 1991**

The wonders of the ultimate redemption are compared by the prophet Issiah to the wonders of the Exodus from Egypt.

In the following talk, delivered by the Rebbe in the end of the month of Nissan, – during which the aftermath of the Persian Gulf war, such as the fate of the POW's and claims of monetary reimbursement for damages caused by the war, were being negotiated, – the Rebbe compares one of the miracles that took place upon the exodus from Egypt, when the Egyptian firstborns waged war against their fellow Egyptians in order to release the Jews from Egypt, – to its equivalent at the miracles indicating the start of the final redemption, when the nations of the world themselves removed a threat from the Jewish nation, as well as several other miracles.

"As in the days of your exodus from Egypt I will show you wonders".¹

Everyone can clearly see how the miracles of the Exodus from Egypt are reflected now in the victory of these days – both in the substance of the victory and in the time when it came, specifically – in the auspicious days of the month of Nissan.

... Even before the holiday of Pesach – the "striking of Egypt through their firstborn"² occurred. That is, when the "first born" [=leaders] of the nations of the world³ (including the Egypt and her neighboring Arab countries) – according to the resolution of their representatives in the "United Nations"

1. *Michah* 7:15

2. *Tehillim* (Psalms) 136:10. And see *Midrash Tehillim* there. *Rashi* and *Metzudos Dovid* there.

3. And all kingdoms are called by the name *Mitzrayim* (*Bereishis Rabba* ch. 16:4).

4. *Bereishis Rabba* there.

י"ט.

תרגום משיחת אור ליום ד' פ' שמיני, כ"ו ניסן תנש"א

"כִּימִי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת"¹.

כָּל-אֶחָד-וְאֶחָד יָכוֹל לִרְאוֹת בְּגִלּוּי אֵיךְ שֶׁהַנְּסִים דִּיצִיאת מִצְרַיִם מְשַׁתְּקִים כַּעַת בְּהִנְצָחוֹן בְּיַמֵּינוּ אֵלּוּ – הֵן בְּעֵצָם הִנְצָחוֹן וְהֵן בְּזַמְנָן בּוֹ הִתְרַחַשׁ, וּבְמִיָּחָד – בְּיָמִים זָכָאִין דְּחֻדְשׁ נִיסָן:

עוֹד לִפְנֵי חֵג הַפֶּסַח – אֲרַע הַ"לְמֶכָּה מִצְרַיִם בְּבִכּוּרֵיהֶם"², שֶׁהַ"בְּכוּרִים" דְּאוֹמוֹת הָעוֹלָם³ (כּוֹלֵל מְמַדִּינַת מִצְרַיִם וּמְדִינוֹת הָעַרְבִיִּים הַסְּמוּכוֹת לָהּ) כָּפִי הִחְלִטַּת בְּאֵי-כַחֵם בְּ"אֲמוֹת-הַמְּאָחֲדוֹת" ("יוֹנֵיטְעֵד נֵיישְׁעֵנְס") – נִלְחַמוּ וְהִכּוּ אֶת מִצְרַיִם, צוּרֵר הַיְהוּדִים, (מִצְרַיִם מְלִשׁוֹן⁴) מֵיִצֵּר לְיִשְׂרָאֵל רַחֲמָנָא-לִיִּצְלָן, וּבִיּוֹם הַפּוּרִים שָׁנָה זוֹ – שְׁנַת "אֲרָאנוּ נִפְלְאוֹת" – אֲרַע הִנְצָחוֹן (כָּפִי שֶׁהִכְרִיזוּ אוֹמוֹת-הָעוֹלָם), וְהַמְּפֹלָה שָׁלוּ, בְּאִפְּן דְּ"לְמֶכָּה גּוֹ"

(1) מיכה ז, טו.

(2) תהלים קלו, י. וראה מדרש תהלים שם. רש"י ומצו"ד שם.

(3) והרי כל המלכות נקראות על שם מצרים (ב"ר פט"ז, ד).

(4) ב"ר שם.

– waged war and struck "Mitzrayim" [Egypt], an enemy of the Jews, who is titled "Mitzrayim" because the word "Mitzrayim" comes from the word "Meitzer"⁴ - an "oppressor" of Israel, G-d forbid.

And on the day of Purim of this year – "a year when I will show you wonders" – was the victory (as the nations of the world announced) and his downfall, in a manner of "to strike,"

etc., (not "to kill") and specifically through non-Jews ("their first born") who reprimanded and humiliated him, dictating him to regret his actions until then.

He was forced to acknowledge and accept and fulfill all the commands, instructions and requirements that were given to him by "their first born": to free some of the prisoners of war and also to comply with the other things they demanded of him.

This process of prolonging his censure and disgrace by their "first born" in the United Nations continued on in throughout the month of Nissan, and within it – in the days of Pesach, "the time of our liberation":

During the days of Purim and immediately afterwards it still wasn't known what the continuation would be, how far he would be shamed and penalized, how strong he would remain, how much he would have to acknowledge and repay, and if he would accept all this or if it would be forced through others. Afterwards, in the days of the month of Nissan, in the days of Pesach – their "first born" came out with a strong reprimand, a conclusive resolution and strong demands (in addition to the previous instructions) how Saddam should conduct himself, and also, to assure he would fulfill them: namely, he should free the captives, return what he took, and pay for the losses and damages that he had caused until now (and also for what he had done previously).

And in the course of the month, through the last days of the month, the miracle increased even further – that he agreed to everything without any resistance or war, to the point that he even revealed moneys and properties which he had hidden (which no one knew he had till now).

לֹא "לְהוֹרֵג" וְדוֹקָא בְּאִמְצָעוֹת אֵינָם-יְהוּדִים ("בְּכוּרֵיהֶם") אֲשֶׁר
נִזְפוּ בּוֹ וּבִזּוּ אוֹתוֹ, וְהִכְרִיחוּ אוֹתוֹ לְהִתְחַרֵּט עַל פְּעוּלוֹתָיו עַד אַז,

וְהוּא הוֹכִיחַ לְהוֹדוֹת וּלְקַבֵּל וּלְקַיֵּם אֶת כָּל הַצְּוִיִּים וְהוֹרָאוֹת
שֶׁנִּתְּנוּ לוֹ מִ"בְּכוּרֵיהֶם": לְשַׁחֵרֵר חֵלֶק מִשְׁבוּיֵי-הַמְּלַחְמָה, וְגַם לְקַיֵּם
אֶת יִתְרַ הַדְּבָרִים שֶׁדְּרָשׁוּ מִמֶּנּוּ.

וּלְאַחַר-מֵכֵן הָיָה הַהֲמָשָׁךְ בְּזֶה – בְּחֹדֶשׁ נִיסָן, וּבּוֹ גּוֹפָא –
בִּימֵי הַפְּסָח, זְמַן חֲרוּתֵנוּ – שֶׁ"בְּכוּרֵיהֶם" בִּה"וֹיִנִיטְעֵד נִישְׁעֵנְס"
הַמְּשִׁיכוּ בְּנִזְיָפָה וּבִזְיוֹן שְׁלוֹ:

בִּימֵי הַפּוּרִים וּלְאַחֲרֵי זֶה עֲדִין לֹא יָדְעוּ מָה יִהְיֶה הַהֲמָשָׁךְ, עַד
הֵיכֵן יִבְזוּ וְיִזְקוּ אוֹתוֹ, כְּמָה חֲזַק הוּא יִשְׂאֵר, עַד כְּמָה הוּא יִצְטָרֵךְ
לְהוֹדוֹת וּלְשַׁלֵּם, וְאִיךָ הוּא יִמְלֵא אַחַר כָּל הַדְּבָרִים, אוֹ שֶׁהַדְּבָרִים
יִתְבַּצְּעוּ עַל-יְדֵי אַחֲרִים; אַחַר-כֵּן בִּימֵי חֹדֶשׁ נִיסָן, בִּימֵי הַפְּסָח –
יִצְאוּ בְּכוּרֵיהֶם בְּנִזְיָפָה חֲזָקָה וּבְהַחְלָטָה לְמִסְקָנָא וּתְנַאִים חֲזָקִים
(נּוֹסֵף עַל הַהוֹרָאוֹת שֶׁלְפָנָי זֶה) אִיךָ "סֵאדָאם" צָרִיךְ לְנַהֵג, וְגַם
לְרָאוֹת וּלְוֹדָא שֶׁהוּא יִקְיֵם אוֹתָם: לְשַׁחֵרֵר הַשְּׁבוּיִים, לְהַשְׁיב אֶת
אֲשֶׁר לָקַח, וּלְשַׁלֵּם עַל הַנְּזָקִים וְהַיִּזְקוֹת שֶׁעָשָׂה כַּעַת (וְגַם עַל
הַנְּזָקִים שֶׁעָשָׂה בְּעֵבֶר).

וּבְהֲמָשָׁךְ יְמֵי הַחֹדֶשׁ, עַד הַיָּמִים הָאַחֲרוֹנִים שֶׁל הַחֹדֶשׁ, נִיתוּסָף
עוֹד יוֹתֵר בְּהֵנֶס – שֶׁהוּא הַסְּפִים לְהַכֵּל, וּלְלֹא שׁוּם נְגוּד וּמְלַחְמָה,

וְעַד שֶׁהוּא גְּלָה כְּסָפִים וּרְכוּשׁ שֶׁהַחֲבִיָּא וְעַד-עֵתָה לֹא יָדְעוּ
כָּלֵל שֶׁהוּא הַחֲזִיק בָּהֶם.

... Another example of the events occurring lately in which we see wonders and miracles – is the exodus of many Jews from the Soviet union, which is similar the Exodus from Egypt:

Following many years of a totally opposite conduct, in which Jews were not allowed to leave, this year and in the previous year the country opened its gates to let out the Jews so that they can go to the Holy Land. [and even if, for whatever reason there may be, some of them are detained in another country for a short while (such as the United States or Australia, etc.) soon they will move (happily and with full consent) to the Holy Land, along with their families.]

The miracle is so great that the country itself assists them to leave, as was the case in the Exodus from Egypt, whose goal was to go to the Holy Land (And I shall bring you to the land, etc.⁵). This assistance to the our Jewish brethren who just left (and are leaving presently), in the "exodus from Mitzrayim." includes a portion of the treasures of "Egypt" (as mentioned above) – and also money from other nations. Their departure from "Mitzrayim" (a name derived from the word for distress and confinement⁶), from that country is similar to how it was in the Exodus from Egypt the first time, for then "they despoiled Egypt,"⁷ until "they were given things they didn't ask for they gave them,"⁸ including treasured items.⁹

5. *Vaeira* 6:8.

6. See *Torah Or, Vaeira* 57:2 and further. *Beshallah* 64:1-2. *Yisro* 71:3 and further. And in many places.

7. *Bo* 12:36.

8. The explanation of *Rashi* there, from the *Mechilta* on the verse.

9. See *Shmos Rabba* chapter 14:3. And other sources.

10. *Tavo* 29:3.

... עֲנִין נוסף בהמאורעות בזמן האחרון שרואים בהם נסים ונפלאות – הוא היציאה של רבוי יהודים ממדינה היא, שהיא בדגמת יציאת מצרים:

לְאַחֲרֵי רַבּוּי שָׁנִים שֶׁל הִנְהָגָה בְּאִפְּן אַחֵר לְגַמְרֵי, שִׁיְהוּדִים לֹא יִכְלוּ לְצִאת מִמֶּנָּה הִרִי דוֹקָא בְּשָׁנָה זו וּבְשָׁנָה שְׁלִפְנֵיהָ פִּתְחָה מְדִינָה זו אֶת שְׁעָרֶיהָ לְתֵת לַיהוּדִים ("אַרְוִיסְלָאזֶן אִידֶן") לְנִסְעַ לְאַרְץ הַקֹּדֶשׁ [וְאַפְלוּ אִם, מֵאִיזוּ סִבָּה שְׁתִּהְיֶה, הַתְּעַכֵּב חֵלֶק מֵהֶם בְּמְדִינֹת אַחֲרוֹת לְפִי שְׁעָה (בְּאַרְצוֹת הַבְּרִית אוֹ אוֹסְטְרָלְיָה וְכִיּוֹצֵא - בְּזֶה) בְּקָרוֹב הֵם יִגִּיעוּ (בְּרִצּוֹן שָׁלֵם וּמִתּוֹךְ שְׂמִחָה וְטוֹב לֵב) לְאַרְץ הַקֹּדֶשׁ, יַחַד עִם מְשֻׁפְּחוֹתֵיהֶם].

ועד שהמדינה עצמה מסייעת להם לצאת, בדגמא כפי שהיה ביציאת מצרים, שתכליתה היה ללכת לארץ הקודש (והבאתי אתכם אל הארץ גו'⁵) כולל גם – סיוע מהדברים הגנוזים של "מצרים", שמנצלים גם את זה, עד שחלק מזה – וגם מכספים דמדינות אחרות – מגיע לבני-ישראל, אחינו בני ישראל שיצאו זה-עתה (ויוצאים כעת) ב"יציאת מצרים", מ"מצרים" (מלשון מיצרים וגבולים⁶) דהמדינה היא, בדגמא כפי שהיה ביציאת מצרים בפעם הראשונה, ש"וינצלו את מצרים"⁷ עד ש"אף מה שלא היו שואלים היו נותנים להם"⁸, וגם את הדברים הגנוזים⁹.

(5) וארא ו, ת.

(6) ראה תו"א וארא נז, ב ואילך. בשלח סד, א-ב. יתרו עא, ג ואילך. ובכ"מ.

(7) בא יב, לו.

(8) פרש"י שם, ממכילתא עה"פ.

(9) ראה שמו"ר פי"ד, ג. ועוד.

..And may it be G-d's will that he should assist every Jew to have "eyes to see and (automatically) ears to hear," and "a heart to know,"¹⁰ to see "the great trials that **your eyes** saw, the signs and those great wonders,"¹¹ the revealed miracles that occur every day.

Particularly since we have already been more than "forty years,"¹² in the desert of the nations (of exile), in a situation of "(forty years) I quarreled with that generation,"¹³ and we are ready to come to "they shall enter my resting place,"¹⁴ in the Holy Land and in Jerusalem,¹⁵ to the extent of rest in the form of 'Shalem', a complete rest – with the true and complete Redemption.

If so, it is understood that the Jewish people are already prepared and already have "a heart to know and eyes to see and ears to hear" [just as it was in the fortieth year after the exodus from Egypt, to which our redemption is likened to].

(From the talk of Tuesday evening, Parshas Shimini, 26 Nissan 5751 during the public Yechidus)



11. Ibid, 2.

12. *It should be noted that forty years have passed since the departure of His Honored Holiness, My sainted father-in-law, the Rebbe, in the year 5710, as mentioned many times.*

13. *Tehillim* (Psalms) 95:10.

[The verse in its original form reads and interprets as follows: "For forty years I quarreled with that generation [who left Egypt], and said that they are a people of erring hearts who do not know my ways, therefore I vowed in my anger that they shall not enter my resting place [the land of Israel]", the verse alludes to the punishing of the generation who did not trust G-d that the land of Israel is good, and were thus denied entry to the land, and perished in the desert.

The Rebbe interprets the verse in its inner meaning so: we already completed the Divine service in the world (which is described using the analogy of forty years in the

. . . ויהי רצון שהקדוש-ברוך-הוא יעזור לכל יהודי שיהיו לו את ה"עינים לראות (ובמילא) אזנים לשמע" ו"לב לדעת"¹⁰ – לראות את "המסות הגדולות אשר ראו עיניך האותות והמופתים הגדולים ההם"¹¹, את הנסים הגלויים שקורים בכל יום,

ובפרט שעומדים כבר לאחר "ארבעים שנה"¹² במדבר העמים (דגלות) במצב של "ארבעים שנה) אקוט בדור"¹³, ואוחזים כבר ב"בואון אל מנוחתי"¹⁴, בארץ הקדש וירושלים¹⁵, עד "שלם" שלמות המנוחה – בגאולה האמתית והשלימה,

ומוכן אם-כן, שבני-ישראל מוכנים כבר לכה, ויש להם כבר את ה"לב לדעת ועינים לראות ואזנים לשמע" [כפי שהיה בשנת הארבעים לאחר יציאת מצרים, שפימי צאתך מארץ מצרים אראנו נפלאות].



(10) תבוא כט, ג.

(11) שם, ב.

(12) ולהעיר שכבר עברו ארבעים שנה מעת הסתלקות כבוד-קדושת מורי-וקמי אדמו"ר בשנת ה'שי"ת, כמדבר כמה-פעמים.

(13) תהלים צה, י.

(14) שם, יא.

(15) פרש"י שם.

desert, – a spiritually barren and uninhabited place) which is necessary in order to bring Moshiach, and therefore we are ready for the redemption, described as "entering my resting place" and we are no longer denied entry to the holy land.]

14. Ibid, 11.

15. Rashi's commentary there.

20**28 Nissan 5751 – April 27 1991**

Upon returning from the visiting the Ohel (the resting place of the Previous Rebbe, the Rebbe delivered a surprise Sicha which in its first part he discussed the qualities of that day in the week, in the month and in the year, all in connection to the redemption, the Rebbe then proceeded to say these following words which totally shook up the Lubavitcher community and changed the face of Jewish history:

Because of the unique stress on the Redemption in this time, an astonishing question arises: How is it possible that despite all these factors, Moshiach has not yet come? This is beyond all possible comprehension.

It is also beyond comprehension that when ten (and many times ten) Jews gather together at a time that is appropriate for the Redemption to come, they do not raise a clamor great enough to cause Moshiach to come immediately. They are, heaven forbid, able to accept the possibility that Moshiach will not arrive tonight, and even that he will not arrive tomorrow, or on the day after tomorrow, heaven forbid.

Even when people cry out "*Ad mosai*"? ("Until when will we remain in exile?"), they do so only because they were told to. If they had sincere intent and earnest desire, and cried out in truth, Moshiach would surely have come already.

What more can I do to motivate the entire Jewish people to clamor and cry out, and thus actually bring about the coming of Moshiach? All that has been done until now has been to no avail. For we are still in exile; moreover, we are in an inner exile in regard to our own service of G-d.

All that I can possibly do is to give the matter over to you:

ב.

משיחת אור ליום ועש"ק פ' שמיני, כ"ח ניסן תנש"א

על פי האמור לעיל על-דבר הדגשת ענין הגאולה (במיוחד)
בזמן זה – מתעוררת תמיהה הכי גדולה: היתכן שמבלי הבט על
כל הענינים – עדין לא פעלו ביאת משיח צדקנו בפעל ממש?!
. . . דבר שאינו מובן כלל וכלל.

ותמיהה נוספת – שמתאספים עשרה (וכמה-וכמה)
עשיריות) מישראל ביחד, ובזמן זכאי בנוגע להגאולה, ואף-על-
פי-כן, אינם מרעישים לפעל ביאת המשיח תכף ומיד, ולא מפרך
אצלם, רחמנא ליצלן, שמשיח לא יבוא בלילה זה, וגם מחר לא
יבוא משיח צדקנו, וגם מחרתים לא יבוא משיח צדקנו, רחמנא
ליצלן!!

גם פשצועקים "עד מתי" – הרי-זה מפני הצווי כו', ואלו היו
מתכוננים ומבקשים וצועקים באמת, בודאי ובודאי שמשיח כבר
היה בא!!

מה עוד יכולני לעשות כדי שכל בני-ישראל ירעישו ויצעקו
באמת ויפעלו להביא את המשיח בפעל, לאחרי שכל מה שנעשה
עד עתה, לא הועיל, והראיה, שנמצאים עדין בגלות, ועוד ועקר –
בגלות פנימי בעניני עבודת השם.

הדבר היחידי שיכולני לעשות – למסר הענין אליכם:

*Now, do everything you can to bring Mashiach, here and now, immediately. Act with all the energy and power of the lights of Tohu, but have your deeds balanced with the stability of the keilim of Tikkun.*¹

May it be G-d's will that ultimately ten Jews will be found who are stubborn enough to resolve to secure G-d's consent to actually bring about the true and ultimate Redemption, here and now immediately. Their stubborn resolve will surely evoke G-d's favor, as reflected by the interpretation of the verse,² "for [i.e., because] they are a stiff-necked people, you will pardon our sins and wrongdoings and make us Your possession."

As a further effort on my part to encourage and hasten the coming of the Redemption, I will distribute money to each one of you with the intent that you give it to *tzedakah*, for "*Tzedakah* is great since it brings the Redemption near."⁵

I have done whatever I can; from now on, you must do whatever you can. May it be G-d's will that there will be one, two, or three among you who will appreciate what needs to be done and how it needs to be done, and may you actually be successful and bring about the true and complete Redemption. May this take place immediately, in a spirit of happiness and with gladness of heart.

(From the talk of Thursday evening, the eve Shabbos Parshas Shmini, 28 Nissan, 5751)

1. [*Tohu* represents the primordial world-order in which the distinctive spiritual energy (the "light") of each Sefirah is released uncompounded and unrestrained. *Tikkun*, by contrast, represents the modified world-order in which the distinctive spiritual energy of the various Sefiros is harnessed and synthesized (in 49 combinations) in the "vessels" of reason.]

2. *Tissa* 34:9.

3. See *Shmos Rabba*, end of chapter 42.

5. *Bava Basra* 10:1. And see *Tanya* chapter 37.



עשו כל אשר ביכלתכם – ענינים שהם באפן דאורות דתוהו,
אבל, בכלים דתיקון – להביא בפעל את משיח צדקנו תכף ומיד
ממש!

ויהי רצון שסוף-כל-סוף ימצאו עשרה מישראל
ש"יתעקשו" שהם מכרחים לפעל אצל הקדוש-ברוך-הוא, ובנדאי
פפעלו אצל הקדוש-ברוך-הוא – כמו שכתובו "כי עם קשה ערף
הוא (למעליותא², ולכן) וסלחת לעוננו ולחטאתנו ונחלתנו" –
להביא בפעל את הגאולה האמתית והשלימה תכף ומיד ממש.

וכדי למהר ולגרוז עוד יותר על-ידי הפעלה שלי – אוסיף
ואתן לכל-אחד-ואחד מכם שליחות-מצוה ליתן לצדקה, ו"גדולה
צדקה שמקרבת את הגאולה"³.

ואני את שלי עשיתי, ומכאן ולהבא תעשו אתם כל אשר
ביכלתכם.

ויהי רצון שימצא מכם אחד, שנים, שלשה, שיטכסו עצה
מה לעשות וכיצד לעשות, ועוד והוא העקר – שיפעלו שתהיה
הגאולה האמתית והשלימה בפעל ממש, תכף ומיד ממש, ומתוך
שמחה וטוב לבב.



(1) תשא לד, ט.

(2) ראה שמו"ר ספמ"ב. הובא בתו"א מג"א קכג, סע"ב. לקו"ת בלק סז, ד.

(3) ב"ב יו"ד, א. וראה תניא פל"ו.

21**29 Nissan 5751 – April 13 1991**

This talk was given on Parshas Shemini. The year in which this talk was delivered, the Torah portion Shemini was read a total of eight (Shemona) times. There is a well-known Chassidic adage, which the Rebbe quotes, that a year in which Shemini is read shemonah (eight) times will be a fat (shemeina) year. (=The word for 'fat,' shamen, has the same root as the word for 'eight,' shemini.) The Rebbe then proceeded in this vein, that, indeed the year 5751 was a distinguished and a fat year.

The principle advantage of this year – which the Jewish people have designated and named "It will be a year in which I will show you wonders"¹ - is that it is a year distinguished for being "fat" and filled with wonders and miracles from G-d, visible to all. These miracles also serve as a preparation for the wonders and miracles of the complete and true Redemption, which is coming imminently, "as in the days of your going forth from the land of Egypt I will show you wonders"² - as mentioned and emphasized many times during the year, especially in the month of *Nissan*, which comes from the word "*Nes*" – miracle.

* * *

This Shabbos is the *Sefirah* of *Malchus She'b'Gvurah*,³ connoting the revelation of King Moshiach [*Malchus*] from within the severity [*Gevurah*] of exile, and

1. [See Chapter 14 of this volume, note 2a, for an explanation of the acronym.]

2. *Michah* 7:15.

3. [There are seven "emotional" Sefiros (emanations of G-dliness). These "character traits" such as kindness, severity or discipline, harmony, etc. are reflected in the individual's personality. Each of these also includes all the others. (There is a kindness within kindness, a discipline within kindness, etc.) The forty-nine days of the Omer counted between

כ.א.

תרגום משיחות ש"פ שמיני, מכה"ח וער"ח אייר תנש"א

. . . כְּלָלוֹת מַעֲלֵת שָׁנָה זוֹ – שְׁבַנֵי-יִשְׂרָאֵל נָתְנוּ לָהּ אֵת הַסִּימָן וְהַשֵּׁם "הִיָּה תְהִיָּה שְׁנַת נִפְלְאוֹת אֲרָאֲנוּ" – שָׁנָה שְׁמַתִּיחַדַּת בְּזָה שֶׁהִיא שְׁמִנָּה וּמְלֶאָה בְּנִסִּים וְנִפְלְאוֹת מִהֶקְדוּשׁ-בְּרוּךְ-הוּא שְׁמַתְרַחֲשִׁים לְעֵינַי כָּלֵם, (גַּם) פְּהִכְנָה לְנִסִּים וְנִפְלְאוֹת דֵּהֶגְאוּלָּה הָאֲמַתִּית וְהַשְּׁלִימָה שְׁבֵאָה תִכְף וּמִיד מִמֶּשׁ, "כִּימִי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֲנוּ נִפְלְאוֹת"¹ – כְּמַדְבֵּר וּמְדַגֵּשׁ פְּעָמִים רַבּוֹת בְּמִשְׁךְ הַשָּׁנָה, וּבְפֶרֶט בְּחֻדְשׁ נִיסָן, מְלֻשׁוֹן גַּם וְנִסֵּי נִסִּים.

* * *

. . . שִׁבְתָּ זוֹ הִיא גַם הַסְפִירָה ד' מְלָכוֹת שְׁבַגְבוּרָה" גְלוּי מְלָכָא מְשִׁיחָא מֵתוֹךְ גְבוּרַת הַגְלוּת, וְשִׁבְתָּ פְרֻשַׁת שְׁמִינֵי . . . הַקְשׁוּרָה בְּמִיחַד עִם מְשִׁיחַ צְדִקְנוּ – "כְּנוֹר שֶׁל יְמוֹת הַמְּשִׁיחַ" הוּא מ"שְׁמוֹנָה

(1) מיכה ז, טו.

(2) ערכין יג, ב. וש"נ.

is also Shabbos *Parshas Shemini*⁴... which is particularly connected with our righteous Moshiach – since the "*kinor*"⁵ [which will be used in the temple] in the days of Moshiach" is made of eight strings.⁶ This leads directly to nine and then

Passover and Shavuot reflect the forty-nine "combinations." Accordingly, the Shabbos when this talk was given was the day of "Kingship in Severity."

4. ["*Shemini*" means eight.]

5. [A "*kinor*" is a stringed instrument. It usually has seven strings.]

6. See in elaboration in *Arachin* 13:2.

ten, which resembles holiness⁷ - that is, the perfection of ten achieved in the true and complete Redemption ("upon a ten-stringed instrument"⁸), "a *kinor* of ten strings"⁹ (which is higher than a *kinor* of eight strings).

The connection should be further emphasized since the birthday of the Rebbe Maharash¹⁰ occurs right at the beginning of the month of Iyar, on the second of Iyar. His directive and inspiration concerning the idea of *l'chatchila ariber*¹¹ is well known; the Rebbe Maharash was the sixth generation (from the Baal Shem Tov), double the force of three which represents a well-grounded and established idea;¹² that leads to the seventh and eighth generations, until this generation – the ninth generation (a tripled presumption),¹³ which becomes the immediate preparation – without any interruption at all – for the tenth generation "which will be holy" in the true and complete Redemption.

To accomplish all the above¹⁴ everyone receives increased

7. [There is a Mitzvah to tithe one's Sheep and cattle; The way it is done is by counting the animals as they pass through a narrow entrance, and the tenth one is marked in red, the verse describes this as "the tenth will holy to G-d". The inner reason for the tenth being holy, as explained in Kabbalistic and Chasidic texts, is because the number ten resembles perfection; after reaching ten we begin a new count from on a higher level. See *Vayikra* 27:32.]

8. *Tehillim* (Psalms) 92:4.

9. *Mishneh* and *Baraita*, end of *Kidushin*.

10. [Rabbi Shmuel Of Lubavitch – the fourth Lubavitcher Rebbe.]

11 *Igros Kodesh* of the Previous Rebbe, volume 1, letter 617. [The Rebbe Mahahrash said: The opinion of the world at large is that if one can't go underneath, he must go over the top; but I say that one must go "*Le'chatchilah ariber*," – one must go over the top to begin with, as the first choice. I.e., Ordinary people expect to encounter obstacles, and they look for ways to get around them. But the Rebbe Maharash said and acted as if obstacles did not exist in the first place.]

12 [In Jewish law, something that occurs three times establishes its claim and is thereafter presumed to be the statuesque. When the Baal Shem Tov introduced Chassidism,

נימין"2 . . . עַד שְׁזָה מְבִיא מִיַּד אֶת הָעֲנִין דְּתַשְׁיַע וּדְעִשְׁרֵי יְהִיָּה קֹדֶשׁ – הַשְּׁלֵמוֹת דְּעִשְׂרָה בְּגְאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה ("עֲלֵי עֲשׂוֹר"3) "כְּנוֹר שֶׁל עֲשְׂרָה נִימִין"2 (שְׁלֵמַעְלָה מְכַנּוֹר שֶׁל שְׁמוֹנָה נִימִין).

וּבַהֲדַגְּשָׁה יְתִירָה – מִצַּד זֶה שְׁמִיַּד בְּתַחֲלַת חֹדֶשׁ אֵייר, בְּב' אֵייר, חָל יוֹם הַלְדָּתוֹ שֶׁל אֲדָמוֹר מְהַר"ש, וְיָדוּעַ הוֹרָאָתוֹ וּנְתִינַת כַּח שְׁלוֹ בְּעֲנִין "מְלַכְתַּחֲלָה אַרְיֶבֶר"4, שֶׁהוּא דוֹר הַשְּׁשִׁי (מֵהַבְּעַל שֵׁם טוֹב), חֲזָקָה בְּכַפְלִים וּמִזָּה מְגִיעִים לְדוֹר הַשְּׁבִיעִי, דוֹר הַשְּׁמִינִי, עַד-לְדוֹרְנוּ-זֶה, דוֹר הַתְּשִׁיעִי, (ג' פְּעָמִים ג' חֲזָקָה), שְׁנַעֲשָׂה הַכְּנָה, קְרוּבָה – בְּלֵי הַפֶּסֶק כָּלֵל – לְעִשְׁרֵי יְהִיָּה קֹדֶשׁ בְּגְאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה.

וּבְכֹל זֶה מְקַבֵּל כָּל-אֶחָד-וְאֶחָד תּוֹסֶפֶת כַּח מְאֵת פְּשׁוּתָא

(3) תהלים צב, ד.

(4) אגרות קודש אדמו"ר מהוריי"צ ח"א ע' תריז.

(5) זח"ג רעג, א. תקו"ז תס"ט. וראה תניא פמ"ד (סג, א).

many questioned its legitimacy as well as its claim to be the teachings that would bring Redemption. As the Rebbe Maharash was the sixth generation from the Baal Shem Tov, and in each generation Chassidism flourished and grew stronger, its validity and the truth of its claim regarding Redemption were doubly established.]

13. [That is, having doubly established the truth of Chassidism, what follows are three more generations. Since every three generations validates the claim, as it were, after nine generations the presumption that the "spreading of the wellsprings of Chassidus" will bring Moshiach – and that the wellsprings have in fact been spread – has triple the strength.]

14. [The Rebbe has just explained that the increasing strength of the wellsprings of Chassidus means that in fact we have reached a generation (the ninth) that makes the imminence of Redemption a certainty. The additional strength referred to in this paragraph is the strength to prepare for the coming Redemption through the activities of and association with the Previous Rebbe.]

strength from the extension of Moshe¹⁵ in our generation, my sainted father-in-law, the Rebbe, the leader of our generation, particularly since today we read Torah in his synagogue... From this house of prayer the strength will also reach those outside this house, until the entire world, including the farthest corner (both physically and spiritually) of the world. There will then be a fulfillment of the scriptural promise "My house shall be called a house of prayer for all the nations,"¹⁶ together with the fulfillment of the promise of "when I will gather the dispersed of Israel, I will yet gather others to him besides those already gathered."¹⁷

A reflection of the fulfillment of this has been seen in these times ([5750-1990,-] the year of miracles and [5751-1991,-] the year I will show you wonders), namely "the gathering of the dispersed of Israel" from the soviet union without limitations (as it was previously, that when in order to leave one needed special connections and a special request), and they are coming to the land of Israel, also without limitations (not as it was previously, as is well-known). This is one of the revelations beyond measure or limit during the end of the time of exile.

Simply put:

All Jews, men, women and even children, have the responsibility to increase their efforts to bring our righteous Moshiach in actual reality!

It is therefore obvious that there is no place to rely on others or to impose the work on someone else instead of doing it alone – but this is the task *of every man and woman*; everyone must themselves do their job, "to serve my Maker"¹⁸ (for the

15. *Zohar Chadash* III: 273a. *Tikunei Zohar* 469. And see *Tanya* chapter 44 (63:1). [A reference to the concept that the leader of each generation has a spark of the soul of Moses. Therefore the leader of each generation is also considered the Moses of that generation.]

דְּמִשָּׁה⁵ שְׁבִדוֹרְנוּ, כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ, וּבִפְרָט שְׁקָרָאנוּ הַיּוֹם בְּבֵית הַכְּנֶסֶת שְׁלוֹ. . וּמִבֵּית תְּפִלָּה זֶה נִמְשָׁךְ הַפֶּחַ גַּם מִחוּץ לְבֵית זֶה, עַד בְּכָל הָעוֹלָם כְּלוּ, גַּם בְּפָנֵה נְדַחַת (בְּגִשְׁמִיּוֹת וּבְרוּחָנִיּוֹת) בְּעוֹלָם, עַד שְׁנַעֲשֶׂה "בֵּיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים"⁶, בִּיחַד עִם "מְקַבֵּץ נְדַחֵי יִשְׂרָאֵל עוֹד אֶקְבֹּץ עָלָיו לְנִקְבְּצוֹ"⁷.

– וּכְפִי שְׁמֵתִקִּים מֵעֵין זֶה בְּזִמְנִים אֵלּוּ (שְׁנַת גָּסִים וְשְׁנַת אֲרָאנוּ נִפְלְאוֹת) – הַ"מְקַבֵּץ נְדַחֵי יִשְׂרָאֵל" מִמְּדִינָה הַהִיא בְּלִי הַגְּבֻלוֹת (לֹא כְּפִי שְׁהִיָּה קֹדֶם שְׁבִכְדֵי לְצֵאת מִשָּׁם הָיוּ צְרִיכִים לִיחּוּס מִיחַד וּדְרִישָׁה מִיחַדַּת), וְהֵם בָּאִים לְאַרְץ יִשְׂרָאֵל, גַּם-כֵּן בְּלִי הַגְּבֻלוֹת (לֹא כְּפִי שְׁהִיָּה בְּזִמְן שְׁלִפְנֵי זֶה, כִּידוּעַ וּמְפָרְסָם) – וְזֶהוּ מִהֶגְלוֹים שְׁלִמְעֵלָה מִמְּדִידָה וְהַגְּבֻלָה הַבָּאִים עוֹד בְּסוֹף זְמַן הַגְּלוּת.

וּבִפְשֻׁטוֹת:

כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל, אֲנָשִׁים וְנָשִׁים וְאֶפְלוּ טָף, יֵשׁ לוֹ אַחֲרִיּוֹת לְהוֹסִיף בְּעִבּוּדְתוֹ לְהִבְיֵא אֶת מְשִׁיחַ צְדָקְנוּ בְּפִעַל מְמָשׁ!
וּמִזֶּה מוּבֵן, שְׂאִין מְקוּם כָּלֵל שְׁבִמְקוּם לְפִעַל בְּעִצְמָם יִסְמְכוּ עַל אַחֲרִים אוֹ יִטִּילוּ אֶת הָעִבּוּדָה עַל אַחֲרִים – אֵלּא זֹהִי הָעִבּוּדָה דְּכָל אֶחָד וְאֶחָת, כָּל-אֶחָד-וְאֶחָד צְרִיךְ לַעֲשׂוֹת בְּעִצְמוֹ אֶת הָעִבּוּדָה

(6) ישע' נב, ז.

(7) שם, ח.

16. *Yeshayahu* (Isaiah) 56:7.

17. *Ibid* 56:8.

sake of which "I was created"¹⁸), and certainly one has the ability (since "I do not demand more a than their ability"¹⁹).

What this duty consists of is also simple: increasing one's Torah and mitzvos. I.e., learning both the revealed aspects of the Torah and the inner aspects of the Torah²⁰ and performing the mitzvos with distinction... All of this should be done with an intense anticipation and desire for the Redemption²¹ as spoken of many times – "I anxiously await his coming every day."²² As we say every day in the prayers: "May our eyes behold Your return to Zion in mercy" and (on weekdays) – "Speedily cause the scion of David Your servant to flourish."

(From the talk of Shabbos Parshas Shmini, when we bless the month of Iyar and the eve of Rosh chodesh Iyar, 5751)



18. *Mishneh* and *Baraita*, end of *Kidushin*.

19. *Bamidbar Rabbah* 12:3.

20. [Generally speaking, *Chassidus* teaches that the Torah has two dimensions: an open, revealed part consisting of the laws and customs themselves, and the rules for analyzing, deriving and applying them as, for example, the study of Talmud; and a hidden, inner dimension consisting of the mystical reasons and spiritual meaning of the laws as, for example, the study of *Kabbalah* and *Chassidus*.]

21. In the words of our Sages – "Did you anticipate salvation" (end of Shabbos 31a). See Rambam, *Laws of Kings*, beginning of chapter 11: "Anyone who doesn't believe in him (in the King Moshiach) or who doesn't anxiously anticipate his coming, etc." See *Likkutei Sichos* vol. 30, p. 182-3 for elaborate explanation.

22. The text of "Ani Maamin". See *Likkutei Sichos* vol. 23, p. 394.

ד"לְשִׁמֵשׁ אֶת קוֹנֵי" (שְׁלִשְׁמָה "אֲנִי נִבְרָאתִי"⁸), וּבִוּדָּאֵי שֵׁישׁ לֹו
 כַּחֲוֹת עֲבוּר זֶה (כִּיּוֹן שֵׁ"אֲנִי מִבְּקֵשׁ כֹּו' אֶלָּא לְפִי כַחֲוֹן" כִּנְזֹכֶר-
 לְעִיל).

וּבַמָּה מִתְבַּטָּאת עֲבוּדָה זֹו – הֲרִי זֶה גַם-כֵּן בְּפִשְׁטוּת: בְּהוֹסְפָה
 בְּתוֹרָה וּבְמִצְוֹת, בְּלְמוּד הַתּוֹרָה – נִגְלָה דְתוֹרָה וּפְנִימִיּוּת הַתּוֹרָה,
 וּבְקִיּוּם הַמִּצְוֹת בְּהִידוּר . . וְכֹל זֶה – מִתּוֹךְ הַצְּפִיָּה וְהַתְּשׁוּקָה וְכוּ'
 חִזְקָה לְגְאוּלָּה – "אֲחַכָּה לֹו בְּכֹל יוֹם שְׁיִבּוּא"¹¹, כִּפִּי שְׁאוּמְרִים בְּכֹל
 יוֹם בְּתַפְלָה: "וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים", וּ(בִימֵי הַחֹל)
 – "אֶת צִמַּח דָּוִד עֲבַדְךָ מִהֲרָה תִצְמִיחַ". וְכִמְדוּבֵר כַּמָּה פְּעָמִים.



(8) משנה וברייתא סוף קידושין.

(9) במדב"ר פי"ב, ג.

(10) בלשון חז"ל – "צפית לישועה" (שבת לא, סע"א). וראה רמב"ם הל' מלכים רפי"א:
 "כל מי שאינו מאמין בו (במלך המשיח), או מי שאינו מחכה לביאתו כו'". וראה לקו"ש חלק
 ל' ע' 3-182. וש"נ.

(11) נוסח "אני מאמין". וראה לקו"ש חכ"ג ע' 394.

22*6 Iyar 5751 – April 20 1991*

In recent times we have spoken about and emphasized strongly the necessity for each and every Jew to do everything that depends on him to actually bring our righteous Moshiach immediately,

Since in these days (with the conclusion of the month of Nissan of the year "in which I will show you wonders") "*all the appointed times¹ [for the redemption] have passed*" in the simplest sense² (both³ "the end of Yamim (days)" and "the end of Yamin (days)")⁴, therefore it is certain that our righteous Moshiach will come immediately, when then each and every one will be able to point with his finger and say [using the style of the verse] "Here he (King Moshiach) has come"⁵ using the past tense⁶, connoting that he actually he already came in the moment before this one.

1. [The idea of Redemption in Jewish faith is the sole objective of creation, and is thus designed to eventually take place as a inseparable part of creation when all the requirements for it, namely the Divine service of the Jewish people, are met. There have been, however, many "appointed times" for the Redemption (*Kitzin* in Hebrew), I.e., auspicious and opportune times when Moshiach could have come while "skipping" the regular requirements needed for his coming. Opportunities as such were at the splitting of the red sea, upon the entry to the Holy land, at the time of the King *Chizkiyahu* and more. For various reasons these opportunities were missed, and in the time of the Talmud it was resolved that all such times have passed, and would Moshiach come now it is no more out of the schedule.

There have been nevertheless still more "*kitzin*" that were predicted by many *tzadikim* over the years; but these were of different nature; I.e., within the framework of the era where Moshiach's coming was "on schedule", they predicted times where they saw with their prophetic vision that Moshiach will actually come; And indeed, although they were not fulfilled in the literal sense, nevertheless Redemption related issues happened then.

At this point in Jewish history the Rebbe comes along and says that in our time even this type of "*kitzin*" has ended, because the Divine service needed to bring Moshiach was

כ.ב.

משיחות ש"פ תזריע-מצורע, ו' אייר תנש"א

מְדַבֵּר וּמְדַגֵּשׁ בְּיוֹתֵר בְּזִמְנֵי הָאֲחֵרוֹן מִמֶּשׁ עַל-דִּבְרֵי הַצֶּרֶף:
בְּפַעּוּלְתּוֹ שֶׁל כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל לַעֲשׂוֹת כָּל הַתְּלוּי בּוֹ
לְהַבִּיא אֶת מְשִׁיחַ צְדֻקְנוֹ בְּפַעַל מִמֶּשׁ תִּכְף וּמִיד מִמֶּשׁ,

– כִּיּוֹן שְׂבִימִינוּ אֵלֶּה מִמֶּשׁ (עם סיומו של חדש ניסן דהיה
תְּהֵא שְׁנַת אֲרָאָנוּ נִפְלְאוֹת) "כָּלוּ כָּל הַקִּיצִין" ("קִץ הַיָּמִים" ו"קִץ
הַיָּמִין"¹) כְּפִשׁוּטוֹ מִמֶּשׁ², וּבּוֹדָאֵי שְׁתִּכְף וּמִיד בָּא מְשִׁיחַ צְדֻקְנוֹ,
וְכָל-אֶחָד-וְאֶחָד מֵרְאֵה בְּאֶצְבָּעוֹ וְאוֹמֵר "הִנֵּה זֶה (מֶלֶךְ הַמְּשִׁיחַ)
בָּא"³, שְׁכָבֵר בָּא (בְּלִשׁוֹן עֵבֶר) בְּרִגְעַ שְׁלִפְנֵי רִגְעַ זֶה.

(1) ראה אוה"ת ר"פ מקץ. וש"נ.

(2) נוסף לךך שְׂבִימֵן הַגְּמְרָא כְּבֵר "כָּלוּ כָּל הַקִּיצִין" (סנהדרין צז, ב).

(3) שה"ש ב, ח ובשהש"ר עה"פ (פ"ב, ח (ב)).

completed, as evident from the fact that the many signs showing that the redemption is here are being fulfilled, especially the sign from the *Yalkut Shimon* that will take place "in the year the king Moshiach will be revealed in."

2. In addition to the fact that already, in the time of the Gemara "all the appointed times have passed" (*Sanhedrin 97b*).

3. See *Or HaTorah*, beginning of *Parshas Mikeitz*. And further references there.

4. [The word for "days" in Hebrew can be spelled with either the letter "mem" or a "nun": "Yamin" or "Yamin". The former, "Yamin," is connected to the left, the end of exile and removal of the negative. The latter, "Yamin," is a phrase from the end of the Book of Daniel, connoting the right, and the revelation of the positive.]

5. *Shir HaShirim* 2:8 and *Shir HaShirim Rabbah* on the verse (chapter 2:8(2)).

6. [In Hebrew, vowels are not usually written; rather they are understood either from the structure of the word, the grammar of the sentence or the context of the idea. Thus, in this case, the written form of the word for "come" can be read as present tense or past

* * *

Moshiach is present in the world in the time and place of exile, and in an exiled situation, for he bears the afflictions of the exile,

(As evident from what the Gemara states,⁷ "Rav said: if he [Moshiach] is from the living, he is like our holy Rebbi."⁸ [And as Rashi explains:] "If Moshiach is from those that are living now⁹ he is certainly our holy Rebbi,⁹ who bears afflictions and is a complete Chasid."¹⁰)

And he waits impatiently and longingly¹¹ to reveal himself (from the concealment in the time and situation of exile), as the King Moshiach who redeems Israel at the true and complete Redemption, after which there will be no exile, following the halachic ruling of Rambam,¹² "If there arises a king from the house of David, etc."

...There¹³ (at the beginning of the discussion in the Talmud): "the School of Rabbi Shilah said, *Shiloh* is his name [of Moshiach], as it is written, "until Shiloh comes"; the School of Rabbi Yannai said, *Yinon* is his name (similar to *Yannai*,

tense, depending on the pronunciation.]

7. *Sanhedrin* 98b.

8. [In the Gemara, Rav is referring to Rabbi Yehudah HaNasi, compiler of the Mishneh and known simply as "Rebbi."]

9. *According to the legal Rulling of the Rambam (Laws of Kings end of chapter 11), "If a king arises from the House of Rulling David, etc." – meaning that he is already a king.*

10. This is why Moshiach is referred to as "the leper of the house of Rebbi," "because of our holy Rebbi [Rabbi Yehudah HaNasi] who is called Rebbi... because he bore the afflictions and sufferings like him" (*Chidushei Agadah* of the *Maharsha* there). [The term "Chasid" here refers to one who is pious and kindly.]

11. Therefore "he loosens one and binds one (he loosens the bandage on one wound, cleans it and rebinds it, then loosens the next bandage, and proceeds thus; he does not

* * *

מְשִׁיחַ נִמְצָא בְּעוֹלָם בְּזִמְנָן וּמְקוֹם הַגְּלוּת, וּבְמִצְבַּ שֶׁל גְּלוּת,
שְׁסוּבֵל תַּחְלוּאֵי הַגְּלוּת

[כְּהַמְשִׁיךְ הַגְּמָרָא⁴ "אָמַר רַב אֵי מִן חֵיָא הוּא כְּגוֹן רַבִּינוּ
הַקְּדוּשׁ", "אִם מְשִׁיחַ מְאוֹתָן שְׁחִין עֲכָשׁוּ⁵ וְדַאי הִינוּ רַבִּינוּ הַקְּדוּשׁ,
דְּסוּבֵל תַּחְלוּאִים וְחָסִיד גְּמוּר הוּהוּ"⁶],

וּמִצְפָּה בְּקֶצֶר רוּחַ וּבְכִלְיוֹן עֵינַיִם⁷ לְהַתְּגַלּוֹת (מִהַהֲעֵלֶם בְּזִמְנָן
וּמִצְבַּ הַגְּלוּת), דְּמִלְךְ הַמְּשִׁיחַ גּוֹאֵל אֶת יִשְׂרָאֵל בְּגְאוּלָּה הָאֲמִתִּית
וְהַשְּׁלִימָה שְׁאִין אַחֲרֶיהָ גְלוּת, כְּפִסְק-דִּין הַרְמַב"ם⁸ "יַעֲמֵד מֶלֶךְ
מִבֵּית דָּוִד וְכוּ".

. . . וְשָׁם⁹ (בְּהַתְּחַלַּת הַסּוּגְיָא): "דְּבִי רַבִּי שִׁילָא אֲמַרִי שִׁילָה
שָׁמוּ, שְׁנַאֲמַר עַד כִּי יָבוֹא שִׁילָה, דְּבִי רַבִּי יִנְאִי אֲמַרִי יְנוּן שָׁמוּ (כְּמוֹ

(4) סנהדרין צח, ב.

(5) ועל-פי פסק-דין הרמב"ם (הל' מלכים ספ"א) "ואם יעמד מלך מבית דוד כו" –
הינו שהוא כבר מלך.

(6) פרש"י שם. – ועל-שם זה נקרא "חירותא (מצרע) דבי רבי על-שם רבינו הקדוש שנקרא
רבי . . . שהיה סובל תחלואים ויסורים כמוהו" (חדא"ג מהרש"א שם).

(7) שְׁלֵכְן "שְׂרִי חַד וְאָסִיר חַד (מתיר נגע ומקנחו וקושרו מתיר האחר ועושה כן, ואינו מתיר
שני נגעים יחד (כשאר הסובלי חלאים שיושב ביניהם)), אָמַר דִּילְמָא מְבַעֲינָא דְלָא אִיעֵכַב (אי
בעי לי לְצַאת וּלְגַאֵל אֶת יִשְׂרָאֵל לֹא אֶתְעַכַּב כְּדִי קְשִׁירַת כְּדִי שְׁנֵי נְגָעִים)" – סנהדרין שם ובפרש"י.

(8) שבהערה 5.

(9) סנהדרין שם.

loosen two wounds together (as do the others afflicted with illness among whom he sits).
He says, if I am called, I won't be detained (If I am asked to go and redeem Israel, I won't
detain myself in order to bind two wounds)" *Sanhedrin* there and *Rashi's* explanation.

12. As in note 9.

13. *Sanhedrin* there.

[thus] each one explained the name of Moshiach after his name¹⁴), as it is written, "May his name endure forever, as long as the sun, may his name be perpetuated (Yinun)"; the School of Rabbi Chaninah said, Chaninah is his name, as it is written, "I will show you no favor;"¹⁵ others say Menachem ben Chizkiya¹⁶ is his name, as it is written, "for far from me is a comforter to revive my spirit."¹⁶

And we (Chassidim) follow their example¹⁷ (in regard to [identifying] our Rebbeim, our leaders, in particular My sainted father-in-law, leader of our generation) [as Moshiach]: Yosef is his name, as it is written¹⁸ "The L-rd will continue [*Yosif*] to apply His hand a second time, etc., and He shall gather the lost of Israel, etc." Yitzchak is his name, as it is written,¹⁹ "Then our mouths will be filled with laughter [se'chok]".

* * *

"Rabbi [Yehuda HaNasi] said, which is the straightforward path that a man should choose for himself? That which is honorable to himself and brings honor from man."²⁰ ...This can be explained in light of what was previously said regarding the revelation and coming of Moshiach:

14. *Rashi's explanation there.* – And the wording of Rashi is precise: "each one explained [the name of Moshiach] after his name" (and not that the students introduced the idea that his [Moshiach's] name is like that of their Rabbi).

14. [Literally, "I will not give you *Chaninah*."]

15. This is how it's written ("ben Chizkiyahu") in our editions, but in the *Yerushalmi* and *Eicha Rabbah*: just "Menachem. – Note that Rashi quotes the word "Menachem," and adds "ben Chizkiyah." It seems that Rashi's words should be amended thus: "The correct version is "ben Chizkiyahu, but the typesetter 'fixed' it and removed the words: "The correct version is..." This requires further study.

16. See also the *Yerushalmi Brochos* chapter 2, halacha 4. *Eichah Rabbah*:51. See *Likkutei Levi Yitzchak* on *Ma'amarei Razal*, p. 106, that "all the opinions are true and these and those are the words of the Living G-d." Note there. [The verse quoted literally reads: "*Menachem* the comforter of my soul is far from me."]

יִנְאִי, כֹּל אֶחָד הָיָה דוֹרֵשׁ אַחַר שְׁמוֹ¹⁰), שְׁנֵאמַר יְהִי שְׁמוֹ לְעוֹלָם
לְפָנַי שְׁמֹשׁ יְנוּן שְׁמוֹ, דְּבֵי רַבִּי חֲנִינָה אֲמַרִי חֲנִינָה שְׁמוֹ, שְׁנֵאמַר
אֲשֶׁר לֹא אֵתָן לְכֶם חֲנִינָה, וַיֵּשׁ אוֹמְרִים מִנְחָם בֶּן חִזְקִיָּה¹¹ שְׁמוֹ,
שְׁנֵאמַר כִּי רַחֵק מִמֶּנִּי מִנְחָם מְשִׁיב נִפְשֵׁי¹².

וְאָנֹן (חֲסִידִים) נַעֲנִיָּה אֲבַתְרִיָּהוּ (בְּנוֹגַע לְרַבּוֹתֵינוּ נְשִׂאֵינוּ,
וּבַפֶּרֶט כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ) – יוֹסֵף
שְׁמוֹ, שְׁנֵאמַר¹³ "יוֹסֵיף אֲדָנֶי-י שְׁנִית יָדוּ גו' וְאֶסֶף נְדָחֵי יִשְׂרָאֵל גּו'",
יִצְחָק שְׁמוֹ, שְׁנֵאמַר¹⁴ "אֲזוּ יִמְלֵא שְׁחַק פִּינוּ".

* * *

"רַבִּי אוֹמֵר אֵיזוֹ הִיא דֶּרֶךְ יִשְׂרָאֵל שִׁבּוֹר לוֹ הָאָדָם כֹּל שֶׁהִיא
תַּפְאֲרַת לְעוֹשֵׂיהָ וְתַפְאֲרַת לוֹ מִן הָאָדָם¹⁵ . . . וַיֵּשׁ לוֹמַר הַבְּאוֹר
בְּזֶה – בְּהַמְשֵׁךְ לְהֶאֱמוּר לְעִיל בְּנוֹגַע לְהַתְגַּלוּת וּבִיאַת הַמְּשִׁיחַ:

(10) פֶּרֶשׁ"י ש.ם. – וּלְהַעִיר מִדִּיּוֹק לְשׁוֹן רִשִׁי "כֹּל אֶחָד הָיָה דוֹרֵשׁ אַחַר שְׁמוֹ" (וְלֹא
שֶׁהַתְּלִמִּידִים חִדְּשׁוּ שְׁשֵׁמוֹ כְּשֵׁם רַבָּם).

(11) כֵּן הוּא ("בֶּן חִזְקִיָּה") בְּדַפּוּסִים שֶׁלְּפָנֵינוּ, וּבִירוּשָׁלַיִם וְאִיכָּה-רַבֵּה: "מִנְחָם" סֵתֵם. –
וּלְהַעִיר שְׁרִשִׁי מַעֲתִיק תַּבַּת "מִנְחָם", וּמוֹסִיף "בֶּן חִזְקִיָּה". וּכְנִרְאָה שְׁצָרִיף-לְהִיּוֹת בְּפִרוּשׁ רִשִׁי
"הִכִּי-גְרָסִינָן בֶּן חִזְקִיָּה", אֲלֵא שֶׁהַבְּחוּר-הַנֶּעֱצָעַר "תַּקָּן" וְהַשְּׂמִיט "הִכִּי-גְרָסִינָן". וְעַצ"ע.

(12) וּרְאָה גַם יְרוּשָׁלַיִם בְּרִכּוֹת פ"ב ה"ד. אִיכ"ר פ"א, נא. וְרְאָה לְקוּטֵי לֹוי יִצְחָק עַל מֵאֲרוֹל
ע' קו' ש"כֹּל הַדְּעוֹת אֶמֶת הֵם וְאֵלוּ וְאֵלוּ דְּבָרֵי-אֲלֵקִים-חַיִּים עֵי"ש.

(13) יִשְׁעִי' יא, יא-יב.

(14) תְּהִלִּים כָּכו, ב. וּרְאָה בְּרִכּוֹת לא, א.

(15) אֲבוֹת פ"ב מ"א.

(15) אֲבוֹת פ"ב מ"א.

17. [The Rebbe here refers to the tradition of Chassidim to interpret the names of their Rebbe as a reference to Moshiach. This is in the tradition of the Talmudic sages.]

18. *Yeshayhu* 11:11-12.

19. *Tehillim* 126:2. See *Brochos* 31a.

20. *Avos* chapter 2, *mishneh* 1.

"Rebbi said, which is the straightforward path that a man²¹ should choose for himself:"

"The man" – refers to "this man²² ("who is at a high level... complete in everything") when his actions are proper and corrected all his matters... only the residue hasn't yet been cleaned from the edge of his clothes," because of the exile – as was the case with Rebbi. In our generation – the last generation of exile, which resemble the footsteps of Moshiach, when we have concluded and completed all aspects of the service we had to do during the time of exile – it can be said that every Jew is at this level.

And thus the question arises: Since we've already completed "our actions and service throughout the duration of exile"²³ - what is the "*straightforward path*" (the easiest and fastest among all the paths of Torah) that all the Jewish people, who have concluded their service, should choose to accomplish the revelation and coming of Moshiach?²⁴

...The explanation of "the straightforward path" to reveal and bring Moshiach through "*Malchus sh'b'Tiferes*"²⁵ – can be understood in practical terms:

As a preface, – since our righteous Moshiach is ready

21. [Literally, "the man," implying the ideal man.]

22. Likkutei Torah on our parsha, 22:2.

23. Tanya, beginning of chapter 37.

24. *Beginning with the revelation and coming of Moshiach within each and every Jew*, for it is known the verse, "A star will go forth from Yaakov, etc." that refers to Melech HaMoshiach (Yerushalmi Taanis, chapter 4, Halacha 5) also refers to each and every Jew (Yerushalmi Ma'aser Sheni chapter 4, Halacha 6), since in every Jew there is a spark of the soul of Moshiach (Me'or Aynaim, end of Parshas Pinchas).

25. [Literally, "Kingship in Harmony." There are seven "emotional" Sefiros

”רַבֵּי אוֹמֵר אֵיזוֹ הִיא דֶּרֶךְ יִשְׂרָאֵל שְׂיָבוֹר לּוֹ הָאָדָם”:

”הָאָדָם” – קָאֵי עַל ”אָדָם”¹⁶ הַזֶּה (שׁ”הוּא בְּמִדְרָגָה גְּדוּלָּה . . . שְׁלִימוֹ דְּכוּלָּא”) כְּשִׁמוּכְשָׁרִין מַעֲשָׂיו וְתַקֵּן כָּל הַדְּבָרִים . . . רַק פְּסֻלַּת שְׂבִסּוֹף לְבוּשָׁיו עֲדִין לֹא נִתְבָּרַר כּוּ” מִצַּד עֲנִין הַגְּלוּת – כְּמוֹ רַבֵּי. וּבְדוּרָנוּ זֶה – דוֹר הָאֲחֵרוֹן שֶׁל הַגְּלוּת, עֲקֻבְתָּא דְּמַשִּׁיחָא, שְׂכַבְר נִסְתִּימוֹ וְנִשְׁלָמוֹ כָּל עֲנִינֵי הָעֲבוּדָה שֶׁהָיוּ צְרִיכִים לְהַעֲשׂוֹת בְּמִשְׁךָ זְמַן הַגְּלוּת – יֵשׁ-לוֹמֵר שְׂכָל בְּנֵי-יִשְׂרָאֵל הֵם בְּדִרְגָּא זוּ.

וְהַשְּׂאֵלָה הִיא: כִּיּוֹן שְׂכַבְר נִסְתִּימוֹ ”מַעֲשֵׂינוּ וְעֲבוּדַתֵּינוּ כָּל זְמַן מִשְׁךָ הַגְּלוּת”¹⁷ – מֵהִי הַ”דֶּרֶךְ יִשְׂרָאֵל” (הַקְּלָה וְהַמְּהִירָה בְּיוֹתֵר מִבֵּין כָּל דְּרָכֵי הַתּוֹרָה) שְׂיָבוֹר לּוֹ הָאָדָם (כְּלָלוֹת בְּנֵי-יִשְׂרָאֵל) שְׂגָמֵר עֲנִינֵי הָעֲבוּדָה כְּדִי לְפַעַל הַתְּגָלוּת וּבִיאַת הַמְּשִׁיחַ?¹⁸

. . . וּבֵאוֹר הַ”דֶּרֶךְ יִשְׂרָאֵל” לְהַתְּגָלוּת וּבִיאַת הַמְּשִׁיחַ עַל-יַדֵּי

”מְלָכוֹת שְׁבַת־פְּאֵרֶת” – בְּנוֹגַע לְמַעֲשֵׂה בְּפַעַל:

וּבַהֲקֵדְמָה – שְׂכִיּוֹן שְׂמַשִּׁיחַ צְדִקְנוֹ עוֹמֵד לְבוֹא תַכְּף וּמִידָ,

(16) לקו”ת פרשתנו כב, ב.

(17) תניא רפ”ו.

(18) ומתחיל מהתגלות וביאת המשיח **שככל-אחד ואחד מישראל**, כידוע שהפסוק ”דרך כוכב מיעקב גו” שְׂקָאֵי עַל מְלָךְ הַמְּשִׁיחַ (ירושלמי תענית פ”ד ה”ה), קָאֵי גַם עַל כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל (ירושלמי מע”ש פ”ד ה”ו), כִּיּוֹן שֵׁישׁ בּוֹ נִיצוּץ מִנְשַׁמַּת מְשִׁיחַ (מאור עינים ס”פ פנחס).

(19) וְנִקְל לְמוֹצָאָם – עַל-יַדֵּי סְפָרֵי הַמִּפְתָּחוֹת (שְׂרַבּוּ בְּדוּרָנוּ זֶה) עַל סֵדֶר הָאֶלְף-בֵּית, בְּעֵרְכִים הַמִּתְאִימִים: גְּאוּלָּה, מְשִׁיחַ, וְכִיּוֹצָא-בְּזָה.

(emanations of G-dliness). These “character traits” such as kindness, severity or discipline, harmony, etc. are reflected in the individual’s personality. Each of these also includes all the others. (There is a kindness within kindness, a discipline within kindness, etc.).]

to come immediately, but he hasn't actually come, therefore the final effort required ("the edge of his clothes") of every Jew to bring Moshiach must be (not through Kingship in its purity, the concern of king Moshiach himself, but) through "*Malchus sh'b'Tiferes*." That means, the subject of Moshiach (Kingship) as it is found in Torah (Harmony).

...Simply put: "Tiferes" refers to learning Torah, and "*Malchus sh'b'Tiferes*" refers to learning the Torah on the subjects of the King Moshiach and Redemption that are explained in many places:²⁶

These places are: the Written Torah (particularly "the words of the prophets... for all their books are filled with this matter"²⁷); the Oral Torah, in the Gemara (particularly the tractate Sanhedrin and the end of tractate Sotah) and in Midrashim; and especially the Inner Teachings of the Torah, beginning with the *Zohar* ("with this book of yours, the book of the Zohar, they will leave their exile in mercy"²⁸), through Toras Chassidus (that through the spreading of the wellsprings outward the master, king Moshiach, will come²⁹), to the Torah of our Rebbeim, our Leaders, and principally in the Torah (*Ma'amarim* and *Likkutei Sichos*³⁰) of the Leader of our generation. Learning this material is a sample of and preparation for learning the Torah of Moshiach, "For a new

26. *They are easy to find – through indexes (which have proliferated in this generation), arranged alphabetically, in the appropriate entries: Redemption, Moshiach, etc.*

27. Rambam, *Laws of Kings* chapter 11, halacha 2.

28. *Zohar* volume 3 124:2 – in *Raya Mehemna*. It is quoted and explained in *Igeres HaTeshuva* beginning of section 26.

29. *Igeres HaKodesh* of the Baal Shem Tov - *Keser Shem Tov* at the beginning.

30. [Ma'amarim are discourses of Chassidic philosophy; Likkutei Sichos are collections of talks on the Torah and holidays.]

אָבֵל עֵדִין לֹא בָּא בַּפְּעַל, שְׁלֵכֵן דְּרוּשָׁה הַהִשְׁתַּדְּלוּת הָאֲחֵרוֹנָה
 ("סוֹף לְבוֹשִׁיו") שֶׁל כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל לְהִבְיֵא אֶת הַמְּשִׁיחַ,
 צְרִיכָה לְהִיּוֹת הַפְּעָלָה (לֹא עַל-יְדֵי מַלְכוּת בְּטִהְרָתָהּ, עֲנִינּוֹ שֶׁל מֶלֶךְ
 הַמְּשִׁיחַ עֲצֻמוֹ, אֲלֵא) עַל-יְדֵי "מַלְכוּת שְׁבֵת־פְּאָרֶת", כְּלוּמֹר, עֲנִינּוֹ
 שֶׁל הַמְּשִׁיחַ (מַלְכוּת) כְּפִי שֶׁהוּא בַּתּוֹרָה (תְּפָאֶרֶת).

... וּבַפְּשָׁטוֹת: "תְּפָאֶרֶת" – הוּא עֲנִין לְמוֹד הַתּוֹרָה, וְ"מַלְכוּת
 שְׁבֵת־פְּאָרֶת" – הוּא לְמוֹד הַתּוֹרָה בְּעֲנִינֵי מֶלֶךְ הַמְּשִׁיחַ וּבְעֲנִינֵי
 הַגְּאוּלָּה שְׁנֵת־בְּאֵרוֹ בְּרַבּוּי מְקוּמוֹת¹⁹,

– בַּתּוֹרָה שְׁבִכְתָּב (וּבַפֶּרֶט "בְּדַבְּרֵי הַנְּבִיאִים . . שְׁכַל הַסְּפָרִים
 מְלֵאִים בְּדַבָּר זֶה"²⁰) וּבַתּוֹרָה שְׁבַעֲלֵ פֶה, בְּגִמְרָא (וּבַפֶּרֶט בְּמַסְכַּת
 סְנֵהֲדָרִין וּבְסוֹף מַסְכַּת סוּטָה) וּבַמְדַרְשִׁים, וְגַם – וּבַמִּיחָד –
 בְּפְנִימִיּוֹת הַתּוֹרָה, הַחֵל מִסֶּפֶר הַזֹּהָר (שְׁ"בֵהֲאֵי חִיבּוּרָא דִּילָךְ
 דְּאִהּוּ סֶפֶר הַזֹּהָר כּו' יִפְקוּן בֵּיה מִן גְּלוּתָא בְּרַחֲמִים"²¹, וּבַפֶּרֶט
 בַּתּוֹרַת הַחֲסִידוֹת (שְׁעַל-יְדֵי הַפְּצַת הַמַּעְיָנוֹת חוֹצָה אֶתִי מִר דָּא
 מְלָכָא מְשִׁיחָא²², (בַּתּוֹרַת רַבּוּתֵנוּ נְשִׂיאֵינוּ, וּבַפֶּרֶט בַּתּוֹרַתוֹ
 (מְאָמְרִים וְלִקוּטֵי שִׁיחוֹת) שֶׁל נְשִׂיא דוֹרְנוּ – מַעֲיִן וְדַגְמָא וְהַכְנָה
 לְלִמּוּד תּוֹרַתוֹ שֶׁל מְשִׁיחַ, "תּוֹרָה חֲדָשָׁה מֵאֵתִי תֵצֵא"²³, שְׁיִלְמֵד

(20) רמב"ם הל' מלכים פי"א ה"ב.

(21) זח"ג קכד, ב – ברע"מ. הובא ונת' באגה"ק רסכ"ו.

(22) אגה"ק דהבעש"ט – כש"ט בתחלתו.

(23) ישעי' נא, ד. ויק"ר פי"ג, ג.

(24) דה"א כח, ט.

(25) בסיום וחותרם ספרו "משנה תורה".

Torah shall go forth from Me,"³¹ meaning he will teach to all the people the Inner Teachings of the Torah (the reasons of the Torah) and knowledge of G-dliness ("know the G-d of your fathers"³²). This accords with the halachic ruling of the Rambam³³ that "in that time... the Jews will be great sages and know hidden matters, attaining knowledge of their Creator, etc."

This increase in learning the Torah concerned with Moshiach and Redemption ("*Malchus Sh'b'Tiferes*") is the "straightforward path" to actually cause the revelation and coming of Moshiach and Redemption.

My intention here is action - and the following certainly will be publicized everywhere:

In order to accomplish the immediate revelation and coming of Moshiach – each and every Jew (men, whether they are dwellers in the tent (Yisachar) or business men (Zevulun), women and children, each one according to his ability) should increase their learning of Torah, particularly the subjects of Moshiach and Redemption.

It would be even better if they would learn (in public) with ten others because, in addition to the advantage that "ten who sit and occupy themselves with Torah, the Divine Presence dwells among them,"³⁴ there is a particular advantage when learning about Moshiach and the Redemption in public; Such public learning affects the excitement and the heart-felt joy through which comes an increasing desire and anticipation for

31. *Yeshayahu* 51:4. *Vayikra Rabba* chapter 13:3.

32. *Divrei HaYamim* 1 28:9.

33. The conclusion and completion of his work, the *Mishneh Torah*.

34. *Avos* chapter 3, mishneh 6. See *Iggeres HaKodesh*, section 23.

לְכֹל הָעַם פְּנִימִיּוֹת הַתּוֹרָה (טַעֲמֵי תוֹרָה), יִדְעֵת אֱלֻקוֹת ("דַּע
אֶת אֱלֹקֵי אֲבִיךָ"²⁴, (כַּפְסֵק-דִּין הַרְמַב"ם²⁵ שְׁבֹאוֹתוֹ הַזְּמַן . . יִהְיוּ
יִשְׂרָאֵל חַכְמִים גְּדוֹלִים וְיִוֹדְעִים דְּבָרִים הַסְּתוּמִּים וְיִשְׁגּוּ דַעַת
בוֹרְאָם כו'") –

וְהַהוֹסְפָה בְּלִמּוּד הַתּוֹרָה בְּעִנְיָנֵי מְשִׁיחַ וְהַגְּאוּלָּה ("מְלָכוּת
שְׁבֵת־פְּאֶרֶת") הִיא הַ"דֶּרֶךְ יִשְׂרָה" לַפְּעֵל הַתְּגָלוֹת וּבִיאַת הַמְּשִׁיחַ
וְהַגְּאוּלָּה בַּפְּעֵל מִמֶּשׁ.

וְעַל שֶׁל פֶּעַל בָּאֲתִי – וּבּוֹדָאֵי יַעוֹרְרוּ וַיִּפְרְסְמוּ בְּכָל מְקוֹם
וּמְקוֹם:

כְּדִי לַפְּעֵל הַתְּגָלוֹת וּבִיאַת הַמְּשִׁיחַ תִּכְרַף וּמִיד – עַל כָּל-
אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל (הָאֲנָשִׁים – הֵן יוֹשְׁבֵי אֶהֱל (יִשְׁכַּר) וְהֵן בְּעֵלֵי
עֶסֶק (זְבוּלוֹן), וְכֵן הַנָּשִׁים וְהַטָּף, כָּל חַד וְחַד לְפִי שִׁיעוּרָא דִּילֵיהּ)
לְהוֹסִיף בְּלִמּוּד הַתּוֹרָה (בְּמִיחָד) בְּעִנְיָנֵי מְשִׁיחַ וּגְאוּלָּה.

וּמָה טוֹב – שֶׁהַלְמוּד יִהְיֶה (בְּרַבִּים) בַּעֲשָׂרָה, כִּי, נוֹסֵף עַל
הַמְּעָלָה דַּ"עֲשָׂרָה שְׁיוֹשְׁבִים וְעוֹסְקִים בַּתּוֹרָה שְׁכִינָה שְׁרוּיָה
בִּינֵיהֶם"²⁶, יֵשׁ מְעָלָה מִיחָדָת כְּשִׁלּוּמְדִים עִנְיָנֵי מְשִׁיחַ וְהַגְּאוּלָּה
בְּרַבִּים בְּנוֹגַע לְהַתְּפַעְלוֹת וְהַשְׁמָחָה בְּרֻגְשׁ הַלֵּב, שְׁעַל-יָדֵי-זֶה

(24) דה"א כח, ט.

(25) בסיום וחותרם ספרו "משנה תורה".

(26) אבות פ"ג מ"ו. וראה אגה"ק סכ"ג.

(27) ולכן, גם אלה שרוצים ללמד בעיון ושקלא-וטריןא (ועד לחדש חדושי תורה
בעניני משיח וגאולה), מתוך מנוחה וישוב הדעת, על-ידי הלמוד לעצמו או בחברותא

the coming of Moshiach.³⁶

In addition – and this is obviously most essential – one should increase the quality of one's observance of mitzvos; in particular one should enhance his fulfillment of the mitzvah of tzedekah (which is comprehensive of all the *mitzvos*³⁷) with distinction, for it "draws near the Redemption."³⁸

It is proper and correct to connect the increase in tzedekah with an increase in the Torah concerning Moshiach and Redemption; by giving tzedekah with the intention to bring close and hasten the Redemption. This intention itself constitutes learning Torah in matters of Redemption. When one thinks of from time to time the saying of our Sages, of blessed memory, "great is tzedekah for it brings near the Redemption," it constitutes learning matters of Moshiach and Redemption.

(From the talk of Shabbos Parshas Tazria-Metzora, 6 Iyar 5751)



36. *Therefore, those who want to learn in depth, and in the give and take fashion of scholarly discourse (and to even contribute original Torah ideas about Moshiach and Redemption) in a quiet and peaceful setting, and therefore prefer to learn by themselves or with a partner, should still try (from time to time) to also join the learning of ten; this way they will also have the advantage of learning with ten (as mentioned in the text).*

37. See *Tanya*, chapter 27.

38. *Bava Basra* 10a.

הוֹלֵכֶת וְגִדְלָה הַהִשְׁתַּוְּקָקוּת וְהַצְפִּיָּה לְבִיאַת הַמְּשִׁיחַ²⁷.

וְעוֹד וְעֵקֶר כְּפֶשׁוּט – לְהוֹסִיף בְּקִיּוּם הַמְצׁוּוֹת בְּהִידוּר, וּבְמִיחָד
בְּהִידוּר בְּמְצׁוֹת הַצְּדָקָה (כְּלָלוֹת כָּל הַמְצׁוּוֹת²⁸) שֶׁ"מְקַרְבֶּת אֶת
הַגְּאוּלָּה"²⁹.

וּכְדָאֵי וְנִכּוֹן לְקַשֵּׁר הַהוֹסְפָה בְּצְדָקָה עִם הַהוֹסְפָה בְּתוֹרָה
בְּעֵנֵינִי מְשִׁיחַ וְגֵאֻלָּה – עַל-יְדֵי-זֶה שֶׁהַהוֹסְפָה לְצְדָקָה הִיא מְתוּרָה
כְּוֹנֵה לְקָרֵב וּלְזַרֵּז אֶת הַגְּאוּלָּה, כִּיּוֹן שֶׁכְּוֹנֵה זֶה כְּשֶׁלְעֲצָמָה הִיא חֵלֶק
מִלְמוּד הַתּוֹרָה בְּעֵנֵינִי הַגְּאוּלָּה – הַלְמוּד (בְּמַחְשָׁבָה – מְזַמֵּן לְזַמֵּן)
דְּמֵאֲמַר חַז"ל "גְּדוּלָּה צְדָקָה שֶׁמְקַרְבֶּת אֶת הַגְּאוּלָּה".



– יִשְׁתַּדְּלוּ (מְזַמֵּן לְזַמֵּן) לְהִשְׁתַּתֵּף גַּם בְּהִלְמוּד בְּעִשְׂרָה, כְּדֵי שֶׁיְהִי אֶצְלָם גַּם הַמַּעֲלָה
שֶׁעַל-יְדֵי הַלְמוּד בְּעִשְׂרָה (כְּכַפְּנִים).

(28) רָאָה תְּנִיא פִּל"ו.

(29) ב"ב יו"ד, א.

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Following the great Moshiach fervor the Rebbe began in the past few weeks by making the hastening of Moshiach's coming, an obligation and responsibility lying on every Jew, the Rebbe proceeded to give direction on what kind of Divine service is needed to bring the Redemption in actuality. The Rebbe began to explain this by first explaining What Redemption means;

The Hebrew word for Redemption is "geula" (גאולה); Surprisingly enough this word is identical with what seems to be its mere opposite, "golah" (גולה)! The only difference is an additional Aleph that Geulah has in it.

The Rebbe explains that this indeed is the nature of the Redemption: Redemption does not mean transforming and overturning the world, it means rather revealing within the world and in its own parameters its true essence, – that it is a dwelling place for G-d; This idea resembled by adding an Aleph, the letter resembling the one G-d to the "golah" and thus making it "geulah".

The Rebbe goes on then to derive from this idea practical lessons on how to prepare oneself to Redemption with actions of this nature – revealing the true essence of the world:

From what was said previously, one may take several lessons regarding the nature of the Divine service of the Jews to bring the Redemption, and what must be done to prepare for the Redemption, as we stand now at the end of exile, "golah," with the Redemption coming imminently.

...Worldly affairs and the nations of the world themselves (even in the time of exile) are truthfully assisting in the service of bringing the Redemption.

It may be suggested that at the end of the time of exile, close to the Redemption, this assistance appears in a more open fashion.

כ.ג.

משיחות ש"פ אחריי-קרושים, י"ג אייר תנש"א

על-פי האמור לעיל ישנם כמה למוּדים בְּנוֹגַע לְעִבּוּדֵת בְּנֵי-יִשְׂרָאֵל בְּהִבָּאת הַגָּאוּלָּה, וְהַאֲפֵן בּוֹ צְרִיכִים לְהִתְפּוֹנֵן לְגָאוּלָּה – בְּעִמְדָנוּ עִכְשׁוּ מִמָּשׁ בְּסוֹף זְמַן הַגְּלוּת, "גוּלָּה" וְהִנֵּה הִנֵּה בָּאָה הַגָּאוּלָּה.

. . . עֲנִינֵי הָעוֹלָם עֲצֵמוּ וְאוֹמוֹת-הָעוֹלָם עֲצָמָם (גַּם בְּזְמַן הַגְּלוּת) מְסִיעִים (בְּאַמָּת) לְעִבּוּדָה דְּהִבָּאת הַגָּאוּלָּה.

וְיֵשׁ לוֹמֵר, שְׁבַעֲמִדָנוּ בְּסוֹף זְמַן הַגְּלוּת, סְמוּךְ לְהַגָּאוּלָּה – בְּאֵ הַסִּיעוּעַ בְּגִלּוּי יוֹתֵר.

וְכִפֵּי שְׂרוּאִים בְּדוֹרוֹת הָאַחֲרוֹנִים בְּמִיחָד, וְיִתְרָה מְזֵה – בְּזְמַן הָאַחֲרוֹן, וּבְפָרֵט בְּיָמִים הָאַחֲרוֹנִים מִמָּשׁ:

בְּדוֹר שְׁלִפְנֵי זֶה גָּרוּ (רַב) בְּנֵי-יִשְׂרָאֵל בְּמִדְיָנוֹת שְׁבָהֵן הָיוּ מְנִיעוֹת וְעֹכּוֹבִים וְכו' (לֹא תִקּוּם פְּעַמִּים¹) לְעִבּוּדַת ה' בְּכָלֵל.

(1) ל' הכתוב – נחום א, ט. וראה לקו"ש חכ"ג ע' 306 הערה 55.

We see this especially in the recent generations and even more in recent times, specifically in the latest days:

In previous generations, (most) Jews lived among countries in which in general there were hindrances and an obstacles to their service of G-d, (may [this trouble] not rise twice)¹.

1. According to the language of Scriptures - *Nachum* 1:9. And see *Likkutei Sichos* volume 23, page 306, note 55.

However, in recent generations, (most) Jews live among benevolent governments, primarily this country² (in which the largest number of Jews and Jewish institutions are located). This enables the Jews to achieve an inner Redemption in their service, so that they should perform the Divine service which will bring the actual Redemption, when then the benevolent government will also help the Jews to return to the land of Israel (in the language of Scriptures:³ And *they* will bring all your brethren, etc.).

And in this last year we see how this attitude towards the Jewish people has spread to other countries, even to the soviet union, which (until recently) placed limitations on the freedom of the Jews in their observance of Torah and mitzvos, and also on their emigration from that country. Their attitude has now been reversed, for they permit Jews to observe Torah and mitzvos and allow Jews to leave there (without the previous restrictions). On the contrary – they are now helping the Jews to travel to the Holy Land. This is a prelude of the assistance the nations of the world will give the Jewish people to go out of exile and into the Holy Land, in the complete and true Redemption.

In addition to the direct assistance from the nations of the world to the Jews, we also see instances where the nations of the world themselves perform acts of goodness and kindness, which reveal even more that there is a Master to this palace.⁴ All of this is a preparation for "And the kingdom will be the L-rd's"⁵ in the complete and true Redemption.

2. [The United States.]

3. *Yeshayahu* 66:20.

4. See *Bereishis Rabba* beginning of chapter 39.

5. The end of *Ovadyah*.

מה-שָׂאִין-כֵּן בְּדוֹרוֹת הָאֲחֵרוֹנִים – גְּרִים (רב) בְּנֵי-יִשְׂרָאֵל
 בְּמַדִּינֹת שְׁבָהן מוֹשְׁלַת מַלְכוּת שֶׁל חֶסֶד, הַחֵל מְמַדִּינָה זוֹ (שְׁבָה
 נִמְצְאִים רַב מִנֵּין וּבִנְיָן דְּבְנֵי-יִשְׂרָאֵל), שְׁמִסִּיעַת לְבְנֵי-יִשְׂרָאֵל
 לְהַגִּיעַ לְגֵאֻלָּה פְּנִימִית בְּעִבּוּדְתֶם, עַד – שְׁיַעֲשׂוּ אֶת הָעִבּוּדָה
 שְׁתִּבֵּיא אֶת הַגְּאוּלָּה כְּפִשׁוּטָה, וְאִז גַּם הַמַּלְכוּת (שֶׁל חֶסֶד) תִּסִּיעַ
 לְבְנֵי-יִשְׂרָאֵל לַחֲזוֹר לְאֶרֶץ יִשְׂרָאֵל (בְּלִשׁוֹן הַכְּתוּבִים: וְהִבִּיאוּ אֶת כָּל
 אֲחִיכֶם גו').

וּבִשְׁנֵה הָאֲחֵרוֹנָה רוֹאִים אֵיךְ שְׁיַחֲסֵ זֶה לְבְנֵי-יִשְׂרָאֵל הַתַּפְּשִׁט
 בְּמַדִּינֹת נוֹסְפוֹת, עַד גַּם בְּמַדִּינָה הַהִיא, שְׁבָה הָיוּ (עַד לְאֲחֵרוֹנָה)
 הַגְּבֻלוֹת בְּנוֹגַע לְחֵרוֹת בְּנֵי-יִשְׂרָאֵל בְּעִבּוּדְתֶם בְּתוֹרָה-וּמִצְוֹת וְגַם
 בְּנוֹגַע לְיִצִּיאָתֶם מְמַדִּינָה הַהִיא – וְכַעַת נִשְׁתַּנָּה יַחֲסֵם, שְׁמִתִּירִים
 לְבְנֵי-יִשְׂרָאֵל לְקִיַם תּוֹרָה-וּמִצְוֹת, וּמִתִּירִים לְבְנֵי-יִשְׂרָאֵל לְצִאת
 מִשָּׁם (לֵאלֹהֵי הַגְּבֻלוֹת שֶׁהָיוּ בְּעֵבֶר), וְאֲדַרְבָּה – הֵם אֶף מְסִיעִים
 לְבְנֵי-יִשְׂרָאֵל לְנַסֵּעַ לְאֶרֶץ הַקֹּדֶשׁ. מֵעֵין הַכְּנָה לְהַסִּיעַ דְּאוּמוֹת-
 הָעוֹלָם כְּשֶׁבְנֵי-יִשְׂרָאֵל יֵצְאוּ מֵהַגְּלוּת וְיִלְכוּ לְאֶרֶץ הַקֹּדֶשׁ בַּגְּאוּלָּה
 הָאֲמִתִּית וְהַשְּׁלִימָה.

נוֹסֵף עַל הַסִּיעַ הַיָּשָׁר דְּאוּמוֹת-הָעוֹלָם לְבְנֵי-יִשְׂרָאֵל – יִשְׁנֵם
 גַּם עֲנִינִים שְׁבָהם רוֹאִים אֵיךְ שְׁאֲמוֹת-הָעוֹלָם בְּעֶצְמָם עוֹשִׂים
 פְּעֻלוֹת שֶׁל טוֹב וְחֶסֶד, שְׁמַגְלִים עוֹד יוֹתֵר שְׁיֵשׁ בְּעַל-הַבַּיִת לְבִירָה
 זו,³ כְּהַכְּנָה לְ"וְהִיתָה לָּהּ הַמְּלוּכָה"⁴ בַּגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלִימָה,

(2) ישעי' סו, כ.

(3) ראה ב"ר רפל"ט.

(4) עובדי' בסופו.

It was not this way previously, when specifically the Jewish people (even though "You are the smallest of all the nations"⁶) accomplished the intention of making a dwelling place in the lower world,⁷ while several governments of the nations of the world behaved in a cruel fashion to each other. Their main occupation was their own benefit, either by conquering the other countries, etc.

Among the obvious things which occurred very recently, where we see how the world and the nations of the world are preparing and assisting the way to the Redemption, are the areas of tzedekah and education, two fundamental foundations for civilizing the world, "He formed it to be inhabited."⁸

The recent events have become well-known and publicized (in all the newspapers). This country (which is founded on tzedekah and kindness, as is known) has used its great power to help and rescue people in a distant region of the world (far away from the country), even though the citizens of this country receive no direct benefit.

This country sent many people and soldiers from its army to assist the refugees in those places, together with food, clothing and medicine. Instead of using the planes for conquest, and instead of using the food and clothing for its own citizens, it used them to rescue unfortunate people, particularly small children, from the cold, and indeed, from the very opposite of life.⁹

6 *Va'eschanan* 7:7.

7. [The Previous Rebbe explains in his discourse *Basi L'gani* that G-d's intention behind creation was to make a dwelling place for G-dliness in even the lowest physical realm of existence, that is, this world.]

8. *Yeshayahu* 45:18.

לא כפי שהיה בעבר, שדוקא עם ישראל (אף-על-פי ש"אתם המעט מכל העמים"⁵), השלים בפעל את הכוונה דדירה בתחתונים, ואחדות ממלכיות אומות-העולם התנהגו באפן אכזרי אחת אל השניה, והתעסקו בעקר בתועלת עצמן, או בכבוש מדינות אחרות וכיוצא-בזה.

מהענינים הגלויים שנתספו בימים אלו ממש שבהם רואים אין שהעולם ואומות-העולם מכינים ומסיעים בדרך לגאולה – על-ידי ענין הצדקה והחנוך, שני יסודות עקריים בישובו של עולם, "לשבת יצרה"⁶:

ידוע ומפרסם (בכל הכתבי-עת) אודות המארעות בימים האחרונים – שמדינה זו (המיסדת על צדקה וחסד, כידוע) נצלה את חזק כחה לסייע ולהציל אנשים במקום רחוק בעולם (הרחק ממדינה זו), אף-על-פי שעל-ידי-זה לא באה תועלת ישרה לתושבי מדינה זו:

מדינה זו שלחה רבוי אנשים ואנשי חיל מצבאה לסייע לפליטים במקומות ההם, ביחד עם מזון ובגדים ורפואות. במקום להשתמש במטוסים לעניני כבוש, ובמקום להשתמש במזון ובגדים עבור אזרחי מדינה זו – משתמשים בהם להציל אנשים אמללים, ובפרט ילדים קטנים, מהקר, עד מהיפך החיים.

(5) ואתחנן ז, ז.

(6) ישעי' מה, יח.

9 [The Rebbe – in the spirit of the Talmudic dictum to employ clean and positive language – frequently employed the euphemism "the opposite of life."]

One sees thereby the compassion of the citizens of this country: when they heard and saw the suffering of others, not their own relatives, and with whom they had no connection – the country was aroused to help them. According to the principles of this country regarding tzedekah, it helps people throughout the whole world, and it doesn't even wait to be asked to help.

Similarly, it's also known that recently the leader of this country came out with a declaration and detailed directive regarding children's education. This was consistent with a declaration the president made at the beginning of his tenure, concerning his ambition to be remembered as the "education president" for the actions and large, positive reforms that he would introduce to strengthen education in the country.

... All this is in addition to the many things that occur daily by Divine Providence, whether in general or in relation to each one in their personal matters; The purpose of all this is to reveal even more how the world *itself* is helping to make a dwelling place for G-d in this lowest world and bring the Redemption.

(This includes the discovery last week of precious stones and jems in a far corner of the world, through the blessings of G-d. The intention is they should be used for adorning brides, increasing tzedekah, etc. This is analogous to "The princes brought the onyx stones and the stones for the ephod and breastplate,"¹⁰ that were [according to some commentaries were miraculously brought to them by the clouds.¹¹) (These were used for the priestly garments.)

10. *Vayakhel* 35:27.

וּבִזָּה רוֹאִים אֶת הַרְחַמְנוּת דְּתוֹשְׁבֵי מְדִינָה זוֹ: כַּאֲשֶׁר הֵם שָׁמְעוּ וְרָאוּ אֵיךְ אֲנָשִׁים סוֹבְלִים – הֵגֶם שְׂאִין הֵם קְרוּבֵיהֶם, וְאֵף פְּעַם לֹא הִיָּתָה לָהֶם שְׂיִכוּת עִמָּם – הַתְּעוּרָרָה מְדִינָה זוֹ לְסִיעֵה לָהֶם. בְּהִתְאָם לְשִׁיטָה דְּמְדִינָה זוֹ בְּעֵנֵי צְדָקָה, שְׁמַסִּיעִים לְאֲנָשִׁים בְּכָל הָעוֹלָם כָּלוּ, וְאִין מַחֲכִים אֶפְלוּ לְבִקְשַׁת עֲזָרָה.

על-דֶּרֶךְ-זֶה יְדוּעַ גַּם שְׂבִימִים הָאֲחֵרוֹנִים יֵצֵא מִנְהִיג מְדִינָה זוֹ בְּהִכְרֹזָה וְהוֹרָאָה מִפְרָטָת בְּנוֹגַע לְחֲנוּךְ הַנְּעָר. בְּהִתְאָם לְכַךְ שְׁבִתְחִלַּת נְשִׂאוֹתוֹ הַכְרִיז שְׁשֵׁאִיפְתּוֹ הִיא לְהִזְכֵּר כִּי עֲדֹזְשׁוֹקִי יִשְׁעַן (חֲנוּךְ) פֶּרְעֵזִידְעָנִט" בְּגִלְל הַפְּעֻלוֹת וְהַשְּׁנוּיִים הַגְּדוֹלִים לְטוֹב שֶׁהוּא יִנְהִיג בְּכַדִּי לְחִזּוֹק אֶת הַחֲנוּךְ בְּמְדִינָה זוֹ.

... וְכָל זֶה הוּא – נוֹסֵף עַל עוֹד כַּמָּה עֲנִינִים שְׁקוּרִים בְּהַשְׁגָּחָה פְּרָטִית מְדִי יוֹם בְּיוֹם, הֵן בְּנוֹגַע לְהַפְלֵל וְהֵן בְּנוֹגַע לְכָל אֶחָד וְאֶחָד בְּעֵנֵינוּ הַפְּרָטִיִּים – וְהַכּוֹנֵה בְּזֶה הִיא, שְׁזֶה יִגְלֶה עוֹד יוֹתֵר אֵיךְ שֶׁהָעוֹלָם מְסִיעַ לַעֲשׂוֹת דִּירָה בְּתַחֲתוֹנִים וּלְהִבִּיא אֶת הַגְּאוּלָּה,

[כּוֹלָל – שְׁבִשְׁבוּעַ הָאֲחֵרוֹן מְצָאוּ בְּפִנְהַ נִידַחַת בְּעוֹלָם אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת, עַל-יְדֵי בְּרַכְתּוֹ שֶׁל הַקְּדוֹשׁ-בְּרוּךְ-הוּא [בְּדַגְמַת "וְהַנְּשֵׂאִים הִבִּיאוּ אֶת אֲבָנֵי הַשֶּׁהָם וְאֶת אֲבָנֵי הַמְּלוֹאִים לְאֶפּוֹד וְלַחֹשֶׁן"⁷ (עֵבוֹר בְּגִדֵי הַכֹּהֵנָה), שֶׁהָעֲנָנִים הִבִּיאוּם⁸], וְהַכּוֹנֵה בְּזֶה הִיא – שְׁמַנְצָלִים זֹאת לְקִשׁוּטֵי כְּלָה, לְהוֹסִיף בְּצְדָקָה, כְּנֹזֵכֵר לְעִיל].

(7) ויקהל לה, כו.

(8) ת"י עה"פ.

11. *Targum Yonasan* on the verse. [He interprets the word "nessisim" – princes, as clouds. Translator's note.]

The practical conclusion of what has been said is: the Redemption comes precisely through the service in exile, from revealing the master of the world in "exile,"¹² so that this generation, the last generation of exile, will be the first generation of Redemption.

And G-d helps us see in the recent world events how the world itself is assisting and leading to the Redemption.

This simply means – as mentioned above – that every Jew must increase in "our actions and our service" in general that bring the Redemption, including and particularly – as talked about in the previous gathering – learning the Torah concerning Redemption, in the Written Torah (that "all¹³ the books are filled with this subject") and the Oral Torah: Mishneh, Gemara, Midrashim, etc.

(From the talk of Shabbos Parshas Acharei-Kedoshim, 13 Iyar 5751)



12. [There is a play on words in the Hebrew: exile is "golah" and redemption is "geulah." The difference between them in Hebrew is the letter "Aleph." The word "Alufo" means L-rd or master. The letter "Aleph" also has the numerical value of one. Thus, the "Master of the world" is the "Alufo of the world." He is also the "Alef" – the only One. By revealing the "Alufo," the "Alef" is also revealed, which transforms "golah" (without an alef) into "geulah" (with an alef).]

13. Rambam, *Laws of Kings*, chapter 11, halacha 2.

הַמְּסֻקָּנָא מֵהָאֲמוֹר לְעֵיל בְּנוֹגַע לְפַעַל:

הַגְּאוּלָּה בְּאֵה דְּוָקָא עַל-יַדֵּי הָעֵבוּדָה בְּגִלּוֹת, דְּגִילוּי אֱלוֹפוּ שְׁל עוֹלָם בִּ"גוּלָּה", כִּן שְׁדוֹר זֶה, הַדּוֹר הָאַחֲרוֹן שֶׁל הַגְּלוּת, יִהְיֶה הַדּוֹר הָרֵאשׁוֹן שֶׁל הַגְּאוּלָּה.

וְהַקְדוּשׁ-בְּרוּךְ-הוּא עוֹזֵר שְׂרוּאִים בְּמֵאֲרָעוֹת הָאַחֲרוֹנִים בְּעוֹלָם אֵיךְ הָעוֹלָם בְּעֲצָמוֹ מְסִיעַ וּמוֹבִיל לְגֵאָלָה.

וּבַפְּשׁוּטוֹת פְּרוּשׁ הַדְּבָר הוּא – כַּנִּזְכָּר-לְעֵיל – שְׁכַל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל צָרִיךְ לְהוֹסִיף בְּ"מַעֲשֵׂינוּ וְעִבוּדֵינוּ" בְּכֻלָּל שְׂמֵבִיאִים אֶת הַגְּאוּלָּה, כּוֹלֵל וּבְמִיָּחָד – כַּמְדַּבֵּר בְּהַתּוֹעֲדוֹת שֶׁלִּפְנֵי זֶה – בְּלִמּוּד הַתּוֹרָה בְּעֵנְיֵי גְאוּלָּה, בַּתּוֹרָה-שֶׁבְּכֹתֵב (שׁ"כֵּל הַסְּפָרִים מְלֵאִים בְּדָבָר זֶה"), וְתּוֹרָה-שֶׁבַעֲל-פֶה, מְשֻׁנָּה וּגְמָרָא וּמְדַרְשִׁים וְכוּ'.



24**20 Iyar 5751 – May 4 1991**

At this Farbrengen of Parshas Emor, the Rebbe continued the discussion of the past week on what is Redemption. The primary subject was: what exactly was that "aleph" that needs to be incorporated in to "golah", thus making it into "geulah". The Rebbe offered an additional two explanations on the "aleph": thus defining Redemption as a threefold process of revealing G-dliness in the world:

*a) "Aleph" as in "alufo shel olam" – master of the world: a G-dly revelation **within** the parameters of the world thus revealing that he is "master of the world".*

*b) "Aleph" as in "ulpana" – teaching: a G-dly revelation **above** the parameters of the world yet **with a relationship** to the world, thus revealing in the world a level of G-dliness which in essence transcends it, this is the revelation of Torah ("which proceeded creation") in the time of Moshiach.*

*c) "Aleph" as in "pele" – wonder: a G-dly revelation **above** the parameters of the world **without** a relationship to the world, thus revealing in the world Godliness in a 'wondrous' way, a totally unnatural revelation.*

The Rebbe then proceeded to derive from this idea a practical preparation to the Redemption of its nature:

The lesson from this, regarding the actions which a Jew must do to further hasten the Redemption is simply:

- In addition to the activities revealing that G-d is the Master¹ of the world – within the world and in every object in it, – in the part of the world that was assigned to him [to elevate and refine,] and in the world on large, particularly

1. [The Hebrew word for "Master" used here is also the name of the first letter of the alphabet, and indicates unity and oneness.]

כד.

תרגום משיחות ש"פ אמור, כ' אייר תנש"א

הַהוֹרָאָה מְזַה בְּפִשְׁטוֹת – בְּנוֹגַע לַפְּעֻלוֹת שְׁפָנֵי-יִשְׂרָאֵל
צְרִיכִים לַעֲשׂוֹת בְּכַדֵי לְמַהֵר עוֹד יוֹתֵר אֶת הַגְּאוּלָּה:

בְּנוֹסֵף לַפְּעֻלוֹת בְּחֻלְקוֹ בְּעוֹלָם, עַד בְּכָל הָעוֹלָם, לְגַלוֹת אֵיךְ
שְׁהַקְדוּשׁ-בְּרוּךְ-הוּא הוּא אֲלוֹפּוֹ שֶׁל עוֹלָם בְּעוֹלָם וּבְכָל דָּבָר
בְּעוֹלָם, וּבְפֶרֶט עַל-יְדֵי שְׁמֻנְצָלִים אֶת כָּל עֲנִינֵי הָעוֹלָם "לְשֵׁם
שְׁמַיִם"¹ וְ"לְדַעְהוּ"², כִּן שֶׁפֶל דָּבָר בְּעוֹלָם מְגַלֶּה אֶת "כְּבוֹדוֹ" שֶׁל
הַקְדוּשׁ-בְּרוּךְ-הוּא –

צְרִיכָה לְהִיּוֹת גַּם הוֹסְפָה מִיַּחַדָּת בְּאֶלְפָנָא וּלְמוֹד הַתּוֹרָה,
וּבְמִיַּחַד – בְּפָנִימִיּוֹת הַתּוֹרָה כְּפִי שְׁנַתְגַּלְתָּהּ בְּתוֹרַת הַחֲסִידוֹת,

(1) אבות פ"ב מ"ב. וראה רמב"ם הל' דעות ספ"ג. טושו"ע או"ח סרל"א.

(2) משלי ג, ו. וראה רמב"ם וטושו"ע שם.

through making use of all aspects of the world "for the sake of heaven"² and for "knowing Him,"³ so that everything in the world reveals the glory of G-d, -

There must also be a special increase in studying and learning Torah – particularly the inner teachings of the Torah as revealed in the teachings of Chassidus, in a manner of

2. Avos 2:12. And see Rambam, *Hilchos Deos*, end of ch. 3. *Tur* and *Shulchan Aruch*, *Orach Chayim*, section 231.

comprehension and perception, in wisdom, understanding and knowledge.⁴

And also, to influence others around him to do so as well – through spreading Torah, Judaism and the wellsprings of Chassidus.

(From the talk of Shabbos Parshas Emor, 20 Iyar 5751)



3. *Mishlei* 3:6. And see *Rambam* and *Tur* and *Shulchan Aruch* there.

4. ["Wisdom, understanding and knowledge" (*Chochmah*, *Binah* and *Da'at*) are the three components of the development process of an intellectual idea; *Chochma* (wisdom) is conceiving the point of the idea, *Binah* (understanding) – is the actual development of that previously conceived idea, and *Da'at* (knowledge) is the awareness and identification with the idea, thus bringing it down to emotion and feeling. See *Tanya* part 1 Ch. 3.]

בְּאִפְּן שֶׁל הַבְּנָה וְהַשְׂגָּה, בְּחִכְמָה בִּינָה וְדַעַת,
וְגַם – לְהַשְׁפִּיעַ עַל אַחֵרִים סְבִיבוֹ, עַל-יְדֵי הַפְּצַת הַתּוֹרָה
וְהִיהָדוּת, וְהַפְּצַת הַמְּעִינוֹת.



25

Sivan 12 5751 – May 25 1991

It has been already mentioned many times that according to all the signs of our Sages regarding the end of days (in addition to the general statement in the times of the Gemara that "all the appointed times have passed"¹), this generation is the last of exile and the first generation of Redemption. My sainted father-in-law, the Rebbe, the leader of our generation, testified accordingly – in connection with his well-known announcement "Immediate *Teshuvah*, [will bring] immediate Redemption"² – that in his days, (decades ago) all the aspects of Divine service required for the Redemption were completed, the only requirement being "to polish the buttons"³ and to stand ready to greet our righteous Moshiach.⁴

How much more must this be the case after the increased efforts to spread Torah, Judaism and the wellsprings of Chassidus outward from then until now; especially since after forty years (from his *Histalkus*⁵) "a person reaches the level of understanding of his teacher,"⁶ and we now have obtained "A heart to know and eyes to see and ears to hear."⁷ Thus it is absolutely certain that the service of "polishing the buttons"

1. *Sanhedrin* 97:2. See above Ch. 22 ft 1.

2. "*Kol Koray*" [public announcement] printed in the *HaKriah VeHaKedusha* ["The Reading and the Holiness" – a periodical published under the auspices of the Previous Rebbe] of the years 5701-03 [1940-1943] (as well as in his *Igros Kodesh* vol. 5, page 361ff. 377ff. 408ff.. Volume 6, page 430ff). And elsewhere.

3. See the talk of Simchas Torah 5689 [1929].

4. See *HaYom Yom* 15 Teves, And elsewhere .

5. [The Rebbe is writing in the fortieth year after the passing of the Previous Rebbe. Traditionally, the departure of a tzadik from this world is referred to as an "*histalkus*" – "elevation," meaning that he has reached a higher level of spirituality and inferring that his physical life in this world was also essentially spiritual.]

ב.ה.

משיחות ש"פ נשא, י"ב סיון תנש"א

מְדַבֵּר כַּמָּה-פַּעַמִּים שְׁעַל-פִּי כָּל הַסִּימָנִים שְׁבַדְבְּרֵי חַז"ל
אֹדוֹת אַחֲרֵית הַיָּמִים (נוֹסֵף עַל הַהוֹדָעָה הַכְּלָלִית בְּזִמְנֵי הַגְּמָרָא
שֶׁ"כָּלוּ כָּל הַקִּיצִין"¹) דוֹרְנוּ זֶה הוּא דוֹר הָאֲחֵרוֹן שֶׁל הַגְּלוּת וְדוֹר
הָרָאוּשׁוֹן שֶׁל הַגְּאוּלָּה, כַּפִּי שֶׁהָעֵיד כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי
אֲדָמוֹר נְשִׂיא דוֹרְנוּ – בְּקֶשֶׁר וּבְשִׂיכוֹת לְהַכְרוֹזוֹת הַיְדוּעָה "לְאַלְתֵּר
לְתִשׁוּבָה לְאַלְתֵּר לְגֵאֲלָה"² – שְׁבִימִי (לְפָנַי עֲשׂוֹת שָׁנִים) סִימוֹ
כָּל עֲנִינֵי הָעֲבוּדָה, וְצָרִיכִים רַק "לְצַחֲצַח הַכְּפֹתוֹרִים"³ וְלַעֲמֹד הַכֵּן
לְקַבֵּל פְּנֵי מְשִׁיחַ צְדִיקְנוּ⁴,

וְעַל-אַחַת-כַּמָּה-וּכְמָה לְאַחֲרֵי רַבּוּי הָעֲבוּדָה דְהַפְּצַת הַתּוֹרָה
וְהִיְהִידוֹת וְהַמְעִינּוֹת חוּצָה מֵאֲזוּ וְעַד עֵתָהּ, כּוֹלֵל וּבְמִיחָד הַשְּׁלֵמוֹת
דְּאַרְבַּעִים שָׁנָה (לְאַחֲרֵי הַסְּתַלְקוֹתוֹ) שֶׁ"קָאֵי אֵינִישׁ אֲדַעְתִּיהָ
דְּרַבִּיהָ"⁵, "לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנַיִם לְשָׁמַע"⁶ – בְּוֹדָאֵי

(1) סנהדרין צז, ב.

(2) "קול קורא" בְּהַקְרִיאָה וְהַקְדָּשָׁה דְשָׁנַת תַּש"א-ג (אג"ק שלו ח"ה ע' שסא ואילך). שְׁעוֹ
וְאֵילֶךְ. תַּח וְאֵילֶךְ. ח"ו ע' תל ואילך). וְעוֹד.

(3) ראה שיחת שמח"ת תרפ"ט.

(4) ראה "היום יום" ט"ו טבת. ובכ"מ.

(5) ע"ז ה, ריש ע"ב.

(6) תבוא כט, ג.

6. Avodah Zarah 5, beginning of side b.

7. Tavo 29:3.

has also been concluded, and we are standing ready to greet our righteous Moshiach. –

This matter receives the utmost emphasis in this year – 5751, whose mnemonic⁸ is hinted at in the verse⁹ "his kingship will be exalted" over the entire world, (the verse is referring to David and Shlomo,¹⁰ of whom King Moshiach is an offspring¹¹). The importance of this year is also alluded to in the year's acronym, "It will be a year in which I will show you wonders,"¹² as in the verse "as in the days of your going forth from the land of Egypt I will show you wonders."¹³

The year began with the "wonders" which were actually seen and revealed to the eyes of the whole world (in addition to those which will be seen in the future, "I *will* show you"). These wonders fulfilled the words of the *Yalkut Shimoni*:¹⁴ "In the year in which King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other... the king of Persia etc., the Arabian king, etc.; And (G-d) will say to them (Israel), "My children, do not be afraid, all that I have done I have done only for your sake... The time for your Redemption has arrived!"

From that time on (particularly in the month of Nissan, the month of Redemption) we are already standing at the

8. [As every Hebrew letter has a numerical equivalent, the alphabetic designation of a year may yield abbreviations or words that have special significance. The process of discovering these numerical meanings and correspondences between words is called "*gematria*." Here, for instance, the Hebrew letters א, ש, ה, ת numerically equal 5751 (400 = ת, 50 = ה, 300 = ש, 1 = א), the 5000 sometimes designated with a preceding ה, is often omitted, it being understood we are in the sixth millennia (5000-5999) of Creation). The word תנשא, formed from the letters means "will be exalted."]

9. *Balak* 24:7.

10. The explanation of Rashi on the verse.

וּבּוֹדָאֵי שְׁסִימוֹ גַם "לְצַחֲצַח הַכַּפְתּוֹרִים", וְעוֹמְדִים הֵכֵן לְקַבְּלַת פְּנֵי מְשִׁיחַ צְדִיקָנוּ.

וְעִנִּין זֶה מְדַגֵּשׁ בְּיֹתֵר וּבְיֹתֵר בְּשָׁנָה זוֹ – שְׁנַת ה'תַּנְשׁ"א, שְׁסִימְנָה מְרָמֵז בַּפְּסוּקֵי "תַּנְשֵׁא מַלְכוּתוֹ" (דְּקָאֵי עַל דָּוִד וּשְׁלֹמֹה⁸, שְׁמֶלֶךְ הַמְּשִׁיחַ הוּא מְזַרְעֵם⁹) בְּכָל הָעוֹלָם כָּלוּ, וְהָרֵאשִׁי-תְבוֹת שְׁלָה "הִיָּה תְהִיָּה שְׁנַת אַרְאָנוּ נְפִלְאוֹת", "כִּימִי צֵאתָּ מֵאַרְץ מִצְרַיִם אַרְאָנוּ נְפִלְאוֹת"¹⁰

– מִתְחִיל מֵהַ"נְּפִלְאוֹת" שְׁכַבְרָא (נוֹסֵף עַל אֱלֹהֵי שְׂרָאוֹ בְּעֵתִיד, "אַרְאָנוּ") בַּפֶּעַל וּבַגְּלוֹי לְעֵינַי כָּל הָעַמִּים בְּשָׁנָה זוֹ, שְׁבָהֵם נִתְקִימוּ דְבַרֵי הַיְלִקוּט שְׁמַעֲנִי¹¹: "שְׁנָה שְׁמֶלֶךְ הַמְּשִׁיחַ נִגְלָה בּוֹ כָּל מַלְכֵי אוֹמוֹת הָעוֹלָם מִתְגַּרְיִם זֶה בְּזֶה, מֶלֶךְ פָּרַס כּוֹ מֶלֶךְ עַרְבֵי כּוֹ, וְאוֹמַר לָהֶם (הַקְּדוֹשׁ-בְּרוּךְ-הוּא לְיִשְׂרָאֵל) בְּנֵי אֵל תִּתְיַרְאוּ, כָּל מֵה שְׁעֵשִׂיתִי לֹא עֲשִׂיתִי אֶלָּא בְּשִׁבְלֵכֶם. . . הִגִּיעַ זְמַן גְּאֻלַּתְכֶם",

וּמֵאֵז (וּבַפֶּרֶט בְּחֻדֵשׁ נִיסָן, חֻדֵשׁ הַגְּאוּלָּה) עוֹמְדִים כְּבָר "בְּשַׁעָה

(7) בלק כד, ז.

(8) פרש"י עה"פ.

(9) סהמ"צ להרמב"ם מל"ת שסב. פיה"מ ר"פ חלק יסוד הי"ב. אגרת תימן.

(10) מיכה ז, טו.

(11) ישעי' רמז תצט.

11. *Sefer HaMitzvos of the Rambam, negative commandment 362. Perush HaMishnayos, beginning of chapter Chelek, principle 12. Igeres Teiman.*

12. [See 6a. הִיָּה תְהִיָּה שְׁנַת אַרְאָנוּ נְפִלְאוֹת is the translated phrase in Hebrew.]

13. *Micah 7:15.*

14. *Yeshayahu, remez 499.*

time "When the King Moshiach comes ("behold he comes")... and proclaims to Israel, 'Humble ones, the time for your Redemption has arrived!'"

...Action is the main thing:¹⁵

Since this is Parshas Naso, the Shabbos after Shavuos, the time of the giving of the Torah in the year of I will show you wonders, it is a time particularly ready and appropriate for the revelation of "a new Torah will proceed from me."¹⁶ This means that the practical lesson from this is that this is the set time **to prepare** (a sample and example of) the new dimensions of Torah to be revealed that will ultimately lead to the actual fulfillment of the promise "a new Torah will proceed from me."

Simply put, there should be a rejuvenation and increase in learning Torah with vigor and delight, until he originates new insights; both for one's self and to influence on others, "Raise up many disciples."¹⁷ For it is known that "Every one of Israel is able to reveal secrets of wisdom and to discover a new insight in Torah, whether in homiletics or in the revealed or in the esoteric parts of Torah, according to the level of his soul's root. Indeed, *one is obligated to do so*."¹⁸ This includes particularly a rejuvenation and intensification in learning and

15. Avos, 1:17 (in gematria, "good") – that is learned on this Shabbos. [The number 17 in Hebrew can be formed from the letters of the word "good." See also note 6a.]

16. See Yeshayahu 51:4: "For Torah will proceed from me." And in Vayikra Rabba 13:3: "A new Torah will proceed from me, a renewal of Torah from me will proceed." This is explained at length in the talk of the second day of Shavuos (Sefer HaSichos 5751, p. 566 and following).

17. Avos Chapter 1, Mishneh 1.

18. Tanya, *Igeres HaKodesh*, section 26 (p. 145a).

שְׁמֹלְךָ הַמְּשִׁיחַ בָּא ("הִנֵּה זֶה בָּא") . . ומְשַׁמְּעֵי לָהֶם לְיִשְׂרָאֵל וְאוֹמְרֵי עֲנוּיִם הִגִּיעַ זְמַן גְּאֻלַּתְכֶם".

. . . וְהַמַּעֲשֵׂה הוּא הָעֵקֶר¹²:

כִּיּוֹן שְׁיֹוִם הַשְּׁבֵת שְׁלֹאֲחֲרֵי זְמַן מִתַּן-תּוֹרָה, פְּרִשְׁת נְשֵׂא, דְּשַׁנַּת אֲרָאֲנוּ נְפִלְאוֹת, הוּא הַזְּמַן הַכִּי מְכַשֵּׁר וּמְסַגֵּל לְהַתְּגַלוֹת ד' תּוֹרָה חֲדָשָׁה מֵאֲתֵי תִצְאָ"13 – מוֹבֵן שֶׁהַהוֹרָאָה לְמַעֲשֵׂה בְּפִעַל שֶׁהַזְּמַן גְּרָמָא הִיא בְּהַכְנָה (מַעֲיִן וְדַגְמָא וּמְבִיאָה בְּפִעַל מַמְשׁ) לְקִיּוֹם הַיַּעוּד "תּוֹרָה חֲדָשָׁה מֵאֲתֵי תִצְאָ".

וּבְפִשְׁטוּת – הַתְּחַדְּשׁוֹת וְהוֹסְפָה בְּלִמּוּד הַתּוֹרָה מִתּוֹךְ חִיּוֹת וְתַעֲנוּג עַד שְׁמַחְדֵּשׁ חֲדוּשִׁים בַּתּוֹרָה, הֵן בְּנוֹגַע לְעֲצָמוֹ, וְהֵן בְּנוֹגַע לְהַפְּעוּלָה עַל הַזּוּלָת, "הַעֲמִידוּ תַלְמִידִים הַרְבֵּה"¹⁴, כִּידוּעַ שְׁ"כֹל אִישׁ יִשְׂרָאֵל יָכוֹל לְגַלוֹת תַּעֲלוּמוֹת חֲכָמָה וּלְחַדֵּשׁ שְׁכֹל חֲדָשׁ בַּתּוֹרָה, הֵן בְּאֲגָדוֹת הֵן בְּנִגְלָה הֵן בְּנִסְתָּר, כְּפִי בְּחִינַת שְׁרֵשׁ נִשְׁמָתוֹ, וּמְחִיב בְּדַבָּר"¹⁵, כּוֹלֵל וּבְמִיחָד – הַתְּחַדְּשׁוֹת וְהוֹסְפָה בְּלִמּוּד

12) אבות פֶּרֶק א' מִשְׁנֵה י"ז (בְּגִימְטְרִיא טוֹב) – שְׁלוּמְדִים בְּשֵׁבֶת זֶה.

13) רָאָה יִשְׁעֵיהָ נֹא, ד: "כִּי תוֹרָה מֵאֲתֵי תִצְאָ", וּבוֹיִק"ר פִּי"ג, ג: "תּוֹרָה חֲדָשָׁה מֵאֲתֵי תִצְאָ, חֲדוּשׁ תּוֹרָה מֵאֲתֵי תִצְאָ" – נִתְבָּאָר בְּאֲרוּכָה בְּשִׁיחַת יוֹם ב' דְּחַג הַשְּׁבוּעוֹת (סה"ש ה'תנש"א ע' 566 וְאֵילֶךְ).

14) אבות פ"א מ"א.

15) תניא אגה"ק סכ"ו (קמה, א).

spreading the inner teachings of the Torah that are revealed in *Chassidus*, a sample, example and "taste" of the Torah of Moshiach ("those who taste it shall merit life"¹⁹). Through this we will quicken, hasten and achieve the coming of David, the King Moshiach.²⁰

(From the talk of Shabbos Parshas Naso, 12 Sivan 5751)



19. See *Likkutei Sichos*, volume 20, page 173. And see there for cross references.

20. *Igeres HaKodesh of the Baal Shem Tov* – section 309 at the beginning. See *ibid* chapter 16 footnote 1.

וְהַפְּצַת פְּנִימִיּוֹת הַתּוֹרָה שְׁנַתְּגַלְתָּהּ בְּתוֹרַת הַחֲסִידוֹת, מֵעֵין וְדַגְמָא
 ו"טְעִימָה" מִתּוֹרַתוֹ שֶׁל מְשִׁיחַ ("טוֹעֲמִיָּה חַיִּים זְכוּ"¹⁶) שֶׁלֹּכֵן עַל-
 יָדֵי-זֶה מְזַרְזִים וּמְמַהֲרִים וּפּוֹעֲלִים בִּיאַת דָּוִד מֶלֶכָּא מְשִׁיחָא¹⁷.



(16) ראה לקו"ש ח"כ ע' 173. וש"נ.

(17) אגה"ק דהבעש"ט – כש"ט בתחילתו.

26**19 Sivan 5751 – June 1 1991**

The main theme of this Shabbos Farbrengen was the kindling of the Menorah in the Temple, which is described in the opening verse of the weeks Torah portion with the words "when you will bring up the lamps". Rashi explains that the wording of the verse connotes that the kindling of the lamps must be in a way that "the flame should have an ability to rise on its own", I.e., the flames should be able to rise by themselves without any further assistance of the one who kindles them. The Rebbe sees this as a directive in our Divine service: we must be like the candles who can shine alone without needing to be nurtured by others, then follows to apply this to our special time and age:

All this receives greater emphasis in recent generations, described as "the heels of", and "the heels of the heels of Moshiach," particularly in *this* generation, the last generation of exile.

... Only the heel of the foot, i.e., the absolute last generation has the ability to "rise on its own" and elevate all previous generations, because the last generation of exile will be the first generation of Redemption – the Redemption for **all** Jews throughout all generations!

Particularity since the shepherd Aharon HaCohen¹ of our generation – my sainted father-in-law, the Rebbe, the leader of our generation... has emphasized this through his announcement of "Immediate Teshuvah [will bring] immediate Redemption,"¹ and the announcement that we only have to "polish the buttons,"² and afterwards – the declaration that this too has already ended, and it only requires us to "all of you stand prepared"³ to greet our righteous Moshiach in the true and complete Redemption.

(From the talk of Shabbos Beha'aloscha, 19 Sivan 5751)



כו.

משיחות ש"פ בהעלותך, י"ט סיון תנש"א

וּבְכָל זֶה מִתּוֹסַפֵּת הַדְּגִשָּׁה יְתִירָה בְּדוֹרוֹת הָאֲחֵרוֹנִים, בְּעֵקֶבֶתָא
וְעֵקֶבֶתָא דְּעֵקֶבֶתָא דְּמִשִּׁיחָא וּבִפְרִט בְּדוֹרְנוּ זֶה, הַדּוֹר הָאֲחֵרוֹן שֶׁל
הַגְּלוּת

. . . דּוֹקָא הָעֵקֶב שְׁבִרְגָל, הַדּוֹר הַכִּי אַחֲרוֹן, יֵשׁ בְּכַחוּ לְהִיּוֹת
"עוֹלָה מֵאֵלֶיהָ" וְלַהֲעֵלוֹת אֶת כָּל הַדּוֹרוֹת שְׁלִפְנֵי זֶה, עַל-יְדֵי-זֶה
שֶׁהַדּוֹר הָאֲחֵרוֹן דִּהְגְּלוּת נַעֲשֶׂה הַדּוֹר הָרִאשׁוֹן דִּהְגְּאוּלָּה – הַגְּאוּלָּה
לְכָל בְּנֵי-יִשְׂרָאֵל בְּמִשְׁךְ כָּל הַדּוֹרוֹת!

וּבִפְרִט שְׁהִרְוֵהוּ אֶהְרֵן הַפֶּהֶן שְׁבִדּוֹרְנוּ – כְּבוֹד-קִדְשַׁת מוֹרֵי-
וְחָמֵי אֲדַמוֹר נְשִׂיא דוֹרְנוּ . . . עַל-יְדֵי הַ"קוֹל קוֹרָא" שְׁלוֹ דְ"לְאַלְתֵּר
לְתִשׁוּבָה לְאַלְתֵּר לְגֵאֲלָה"², וְהַהֲכָרְזָה³ שְׁצָרִיכִים רַק "לְצַחֲצַח אֶת
הַכְּפֹתוֹרִים", וְלֹא אַחֲרֶיהָ – הַהוֹדָעָה שְׁכֹבֵר סִימוּ גַם אֶת זֶה, וְצָרִיךְ
לְהִיּוֹת רַק "עֲמָדוֹ הֵכֵן כְּלָכֶם"⁴ לְלַכֵּת לְקַבֵּל פְּנֵי מִשִּׁיחַ צְדִקְנוּ
בְּגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה.



(1) שְׁכֵן נִקְרָא אֶהְרֵן בְּמִקְרָא מִפְּרִשׁ "שְׁלֹשֶׁת הָרוּעִים" (זכרי' יא, ח. וראה תענית ט, סע"א).

(2) נדפסו באגרות קודש שלו ח"ה ע' שסא ואילך. שעז ואילך. תח ואילך. ח"ו ע' תל ואילך.

(3) ראה שיחת שמח"ת תרפ"ט.

(4) ראה אגרות קודש אדמו"ר מהוריי"צ ח"ד ע' רעט. "היום יום" טו טבת. ובכ"מ.

2. Aharon is called in an explicit Scriptural text "the three shepherds" (*Zecharyah* 11:8. And see *Taanis* 9, end of side a).

3. Published in his *Igros Kodesh*, volume 5, page 361 and further. 377 and further. 408 and further. Volume 6, page 430 and further.

4. See the talks of Simchas Torah of 5689.

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26 Sivan 5751 – June 8 1991

The dissemination of the wellsprings, the inner dimension of Torah,¹ **outward** to the most remote places, has already occurred. This is exemplified by the innovative extension of these wellsprings in our generation to this "lower hemisphere"² in which the leader of the generation, my sainted father-in-law, the Moses of the generation, established his residence. From here these wellsprings are being disseminated to the farthest reaches of the world for over a fifty year-Jubilee period,³ (a time referred to as "eternal."⁴)

As a consequence of the increased dissemination of the wellsprings of Torah to the outside world, which has exceeded the quota, and the enhancement of "*know the G-d of your father*"⁵ and of the concept of "*according to your understanding*,"⁶ we merit⁷ to see the *immediate* revelation

1. The "hidden" dimension of Torah, which unifies the "hidden" dimension of a Jewish person with the "hidden" dimension of G-d." See *Zohar* III, 73a. *Likkutei Torah, Vayikra*, 5c. *Nitzovim*, 46a. And in several other places.

2. The revelation of the giving of the Torah did not reach into this hemisphere. See *Igros Kodesh* of the *Rebbe MaHaRayatz*, vol. 2, p. 331. See there for cross references.

3. The fifty year period includes – and with particular emphasis – the timely date of the 28th of Sivan (28=koach-strength) of this week, (which is blessed from this Shabbos) – See, at length, the talk of the 28th of Sivan (*Sefer HaSichos*, 5751, p. 635ff.) [The 28th of Sivan is the anniversary of the Rebbe's (and Rebbitzin Chaya Mushkah Nishmoso Eden) arrival in America in the year 5701.]

4. *Kiddushin* 15a. *Mechilta* and *Rashi, Mishpatim* 21:6. Also note *Likkutei Torah* of our Parsha, 42d ff.

5. *Divrei HaYamim* I, 28:9. See *Tanya, Kuntres Acharon*, 156b and elsewhere .

6. [A reference to G-d's response to Moses that the sending of the spies to Israel was not G-d's own command, but it was based on Moses' discretion, lit. "according to your

כ.ו.

משיחות ש"פ שלח, מבה"ח תמוז תנש"א

הַפְּצַת הַמַּעֲיָנוֹת דְּפְנִימִיּוֹת הַתּוֹרָה ("סְתִימִים" שְׁבַתּוֹרָה, שְׁעַל יְדֵה נַעֲשִׂית הָאֲחָדוֹת ד' סְתִימִים" דִּישְׂרָאֵל עִם "סְתִימִים" דְּקוּדְשָׁא-בְּרִיךְ-הוּא¹) חוֹצָה, עַד לְחוֹצָה שְׂאִין חוֹצָה הַיְמָנוּ, כְּפִי שְׁנַתְּחֵדֵשׁ בְּמִיחָד בְּדוֹרָנוּ זֶה גַם וּבְמִיחָד בְּחֲצֵי כְּדוֹר הַתְּחַתּוֹן (שְׁבוּ לֹא הִיָּה הַגְּלוּי דְּמַתָּן-תּוֹרָה)², שְׁבוּ נִקְבַּע מוֹשְׁבוּ שְׁל נְשִׂיא הַדּוֹר, כְּבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר, מָשָׁה שְׁבְדוֹרָנוּ, וּמָשָׁם מוֹפְצִים הַמַּעֲיָנוֹת בְּכָל קְצוּי תֵּבֵל מִמָּשׁ, וּבְמִשְׁךְ יוֹבֵל שָׁנִים³ ("עוֹלָם"⁴),

אֲשֶׁר, עַל-יְדֵי הַהוֹסָפָה בְּהַפְּצַת הַמַּעֲיָנוֹת חוֹצָה (שְׁפָכֵר הַיְתָה בְּאִפְן ד' דִּי וְהוֹתֵר), "דַּע אֶת אֱלֹקֵי אֲבִיךָ"⁵, "לְדַעְתֶּךָ", זוֹכִים⁶ תִּכְף

(1) ראה זח"ג עג, א. לקו"ת ויקרא ה, ג. נצבים מו, א. ובכ"מ.

(2) ראה אג"ק אדמו"ר מוהררי"צ ח"ב ע' שלא. וש"נ.

(3) כולל ובמיוחד בענין שהזמן גרמא, יובל שנים לכ"ח ("כח") סיון (שמתברר מיום השבת-קדש זה) – ראה בארוכה שיחת כ"ח סיון (סה"ש תנש"א ע' 536 ואילך).

(4) קידושין טו, א. מכילתא ופרש"י משפטים כא, ו. – ולהעיר גם מלקו"ת פרשתנו מב, ד ואילך.

(5) דה"א כח, ט. וראה תניא קו"א קנו, ב. ובכ"מ.

(6) כהבטחת מלך המשיח להבעל-שם-טוב – במענה לשאלתו אימת אתי מר – כשיפצו מעינותיה (דהבעל-שם-טוב) חוֹצָה (אגה"ק דהבעש"ט – כש"ט בתחלתו).

understanding." In the full text of the Sicha, the Rebbe interprets this as a reference to the need for us to employ our own understanding of G-d.]

7. In accordance with the promise of the King Moshiach to the Ba'al Shem Tov: in response to the Ba'al Shem Tov's question "When will the master come?" Moshiach's response was "When your wellsprings will be disseminated to the farthest reaches." (The holy epistle of the Ba'al Shem Tov - *Keser Shem Tov*, beginning).

of the Messianic Age of which it is written: "In that time⁸... the only occupation of the entire world will be to know G-d exclusively. Israel will thus become great sages and will know the hidden matters and will grasp the knowledge of their Creator according to the capacity of man, as it says⁹ "for the earth will be filled with the knowledge of G-d as the waters cover the sea bed."

*(From the talk of Shabbos Parshas Shelach,
Mevorchim Hachodesh Tammuz, 5751)*



8. Rambam, at the conclusion of his work, *Mishneh Torah*.

9. *Yeshayahu* 11:9.

וּמִיָּד לְ"אוֹתוֹ" הַזְּמַן . . (ש) לֹא יִהְיֶה יַעֲסֹק כָּל הָעוֹלָם אֶלָּא לְדַעַת
 אֶת ה' בְּלִבָּד, וּלְפִיכָךְ יִהְיוּ יִשְׂרָאֵל חֲכָמִים גְּדוֹלִים וַיִּוְדְעוּ דְבָרִים
 הַסְּתוּמִּים וַיִּשְׁיִגּוּ דַעַת בּוֹרְאָם כְּפִי כַח הָאָדָם, שֶׁנֶּאֱמַר⁸ כִּי מְלֵאָה
 הָאָרֶץ דַּעַה אֶת ה' כְּמַיִם לַיָּם מְכַסִּים".



(7) רמב"ם בסיום וחותם ספרו "משנה תורה".

(8) ישעי' יא, ט.

28***Sivan 28 5751 – June 10 1991***

The 28th day of Sivan marks the anniversary of the Rebbe and the Rebbetzin's rescue from Nazi occupied Europe and arrival to the Shores of safety in the United States in 5701 – 1941. On the 50th anniversary of this auspicious occasion in 5751 the Rebbe handed out to each and every person present in the Synagogue a special pamphlet and before it delivered a special talk.

In the talk the Rebbe spoke of the theme of the day, as one that was a special landmark on the way to Redemption, for the Rebbe's arrival at these shores preceded by the arrival of his Father in law a year earlier, brought along with it Chassidus and a great boost of life to Yidishkeit in the US.

Bringing Chassidus and Judaism to these shores marked the final preparation for the Redemption, for the way to lift up something is from its very bottom, and uplifting the world from its exiled state is through elevating its spiritually lowest point, which is the Lower hemisphere in which the United States is located, that did not merit the revelation of the giving of the Torah.

The Rebbe went on to say that just as general idea of Redemption is caused by elevating the very lowest, so to the actual processes of the Redemption will begin from the lowest place.

An analogy may be drawn between the general idea of exile and Redemption, and the specific location, where we are presently situated – in the "lower hemisphere."¹

This "miniature Sanctuary"² is where my sainted father-in-law, the leader of our generation established his domicile,

1. [The term "lower hemisphere" refers to the Western Hemisphere. The Rebbe here indicates that just as there is a general relationship between exile and Redemption, so there is a specific relationship between the place of exile in the "lower hemisphere" and the place of Redemption, Jerusalem.]

2. *Yechezkal* 11:16. *Megillah* 29a. [A term used to describe a Synagogue being a place where G-dliness resides, similar to the *Beis HaMikdash*.]

ב.ח.

תרנום משיחת יום כ', כ"ח סיון תנש"א

וַיֵּשׁ לְוֹמֵר, שְׁכַשֵּׁם שְׁזָה בְּנוֹגַע לְכָל־לֹוֹת עֲנִין הַגְּלוּת וְהַגְּאוּלָּה,
כִּן הוּא גַם בְּנוֹגַע לְמָקוֹם הַפְּרָטִי שְׁנִמְצָאִים בּוֹ בְּ"חֲצֵי כְּדוֹר
הַתְּחִתוֹן" – שְׁהִיּוֹת שְׁזָה (ה"מְקַדֵּשׁ מְעַט"1) הַמָּקוֹם שָׁבוּ כְּבוֹד-
קִדְשַׁת מוֹרֵי-וְחָמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ קִבַּע אֶת מְקוֹמוֹ, בְּתוֹר
הַמָּקוֹר לְהַפְצַת הַמְעֵינּוֹת חוּצָה בְּכָל הָעוֹלָם כְּלוֹ, הָרִי דוֹקָא בְּמָקוֹם
וּמְמָקוֹם זֶה נִפְעָלַת הַגְּאוּלָּה וּבְנִין בֵּית הַמְקַדֵּשׁ הַשְּׁלִישִׁי, "מְקַדֵּשׁ
אד' כּוֹנְנוּ יְדִיד"2,

דָּאָה-עַל-פִּי שְׁמָקוֹמוֹ בְּאַרְץ הַקִּדְשׁ, בִּירוּשָׁלַיִם עִיר הַקִּדְשׁ,
עַל הַר הַקִּדְשׁ – הָרִי כִּיּוֹן שְׁזָה נִפְעַל עַל יְדֵי "מְעֵשִׂינוּ3 וְעַבּוֹדֵתֵינוּ

(1) יחזקאל יא, טז. מגילה כט, א.

(2) בשלח טו, יז.

(3) תניא רפ"ז.

and the place from which the wellsprings of Torah were disseminated to the entire world. Thus the Redemption and the building of the third Temple, "the sanctuary of G-d which Your hands established,"³ will begin from and occur specifically within this place.

True, the site of the Temple is in the Holy Land, in Jerusalem, on the Temple Mount. However, since the building of the Temple is facilitated by "our deeds and Divine service in the course of exile,"⁴ particularly, through our efforts to

3. Beshallach 15:17.

"disseminate the wellsprings of Torah to the remotest reaches" in the end of the age of exile, then this location, and only this location, embodies the full preparation for "the sanctuary of G-d which Your hands established."

And thus imminently the revelation of "the Sanctuary of G-d which Your hands established" will occur in this place. For, indeed, My sainted father-in-law, the leader of our generation, can demand and accomplish that the revelation of "the Sanctuary of G-d which Your hands established," will occur first and foremost in the location ("seven seventy") where he lived and worked for the last ten years of his life, which represented the sum total of his entire life's work.

This will occur specifically through completion of the Divine service in the "lower hemisphere," indeed in, the uttermost depths "raise up"⁵ and This in turn will reveal the *entire* building of "the Sanctuary of G-d which Your hands established," including the roof, where "the King Moshiach... stands on the roof of the *Beis HaMikdash* and will proclaim to Israel, 'Humble ones, the time for your Redemption has arrived!'"⁶ All this is "raised up," i.e., achieved by the (uplifting) efforts within the lowliest aspects of existence.

The most essential matter is to bring about the true and complete Redemption And in order for G-d to achieve this goal He "needs," as it were, the participation of every Jew. This means living Jews, souls within bodies. The Redemption comes through "our deeds and efforts," and it "depends," as it were, on the Jewish person's consent, desire and proclamation

4. *Tanya*, beg. of ch. 37.

5. See *Torah Or, Bereishis* 4a. See also *Likkutei Sichos*, vol. 18, p. 33.

6. *Yalkut Shimoni, Yeshayahu* 499.

כָּל זְמַן מְשֶׁךְ הַגְּלוּת", וּבִפְרָט בְּסִיּוּם זְמַן הַגְּלוּת עַל-יְדֵי הָעֲבוּדָה
 דִּ"פּוּצוֹ מֵעֵינֹתֶיהָ חוּצָה" – יֵשׁ כָּבֵד בְּמָקוֹם זֶה, וְדוֹקָא בְּמָקוֹם
 הַזֶּה, אֶת הַהֲכַנָּה הַמְשַׁלְּמֵת לְ"מִקְדָּשׁ אֲד' כּוֹנְנֵי יְדִיד",

עַד שֶׁתִּכְרַךְ וּמִיד נַעֲשֶׂה בְּמָקוֹם זֶה הַגְּלוּי שֶׁל "מִקְדָּשׁ אֲד' כּוֹנְנֵי
 יְדִיד" – שָׁאֵת זֶה יְכוּל כְּבוֹד-קִדְשֵׁי מוֹרֵי-וְחָמֵי אֲדָמוֹר נְשִׂיא
 דוֹרְנוֹ לְתַבְעַ וְלַהֲבִיא לְפַעַל, שֶׁלְּכָל לְרֹאשׁ נַעֲשֶׂה הַגְּלוּי דִּ"מִקְדָּשׁ
 אֲד' כּוֹנְנֵי יְדִיד" בְּמָקוֹם זֶה ("שִׁבְעַ מְאוֹת וְשִׁבְעִים") שָׁבוּ הוּא חֵי
 וּפְעַל עֲבוּדָתוֹ בְּמִשְׁךְ עֶשֶׂר שָׁנִים הָאֲחֵרוֹנוֹת שָׁלוֹ, הַסֶּךְ-הַכֹּל דְּכָל
 עֲבוּדָתוֹ (פִּנ"ל).

וְדוֹקָא עַל יְדֵי סִיּוּם הָעֲבוּדָה בְּחֻצֵי כְּדוּר הַתַּחְתּוֹן, עַד בְּהַתַּחְתּוֹן
 תַּחְתּוֹן בְּיוֹתֵר – "מִגְבִּיהִים"⁴ וּמִגְלִים אֶת כָּל הַבְּנִין שֶׁל "מִקְדָּשׁ אֲד'
 כּוֹנְנֵי יְדִיד" כּוֹלָל גַּם הַגַּג שֶׁל הַבְּנִין, אֲשֶׁר "מְלַךְ הַמְּשִׁיחַ . . עוֹמֵד
 עַל גַּג בֵּית הַמִּקְדָּשׁ וְהוּא מְשַׁמֵּעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר עֲנוּיִם הַגִּיעַ
 זְמַן גְּאֻלְתְּכֶם"⁵ – כָּל זֶה מֵתְעַלָּה (נִפְעַל) עַל יְדֵי הָעֲבוּדָה (הַהֲגַבָּה)
 שֶׁל הַתַּחְתּוֹן בְּיוֹתֵר.

. . . כּוֹלָל וְעַקֵּר – בְּהִבָּאת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה, אֲשֶׁר
 כְּדִי שֶׁהִקְדוּשׁ-בְּרוּךְ-הוּא יַפְעַל זֹאת בְּשַׁלְמוֹת הוּא זָקוּק (כְּבִיכּוֹל)
 לְהַשְׁתַּתְּפוֹתוֹ שֶׁל כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל, וְדוֹקָא בְּתוֹר נְשִׂמָה
 בְּגוּף, שֶׁעַל-יְדֵי מַעֲשֵׂינֵנו וְעֲבוּדָתֵינוּ בְּאֵה הַגְּאוּלָּה, וְנַחוּץ כְּבִיכּוֹל
 לְכַף שִׂיְהוּדֵי יִסְכִּים, וְיִתִּירָה מְזוֹ – שֶׁהוּא יִרְצֶה וְיִכְרִיז, שֶׁלֹּא רַק

4 ראה תו"א בראשית ד, א. וראה לקו"ש ח"ח ע' 33.

5 ילקוט שמעוני ישעי' רמז תצט.

that not only has "the time for your Redemption arrived," but that the Redemption is actually here, literally speaking. As mentioned above, Geulah (Redemption) is cognate to the term *Giluy* (Revelation), and is a reference to the revelation of the Master of the world within *Golah* (exile). It is the effort of the Jews in exile that brings this about.

(From the talk of Monday, 28 Sivan 5751)



שׁ"הִגִּיעַ זְמַן גְּאֻלַּתְכֶם", אֲלֵא שֵׁשְׁנָה כָּבֵר הַגְּאוּלָּה בְּפִשְׁטוֹת,
כַּמְדַּבֵּר לְעֵיל שְׁגְאוּלָּה הִיא מְלִשׁוֹן גְּלוּי – הַגְּלוּי דְ"אֶלּוּפּוֹ שֶׁל
עוֹלָם" בְּ"גוּלָּה" (שְׁנַפְעַל עַל-יְדֵי עֲבוֹדַת הַיְהוּדִי בְּגָלוֹת).



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Tammuz 3, 5751 – June 15, 1991

One might still raise a question, as others have done. Even if one were to do his work to perfection, even reaching the level of "dissemination" (which implies total commitment and self-abnegation), one might question to what avail is it considering the fact that "you are the least among the nations,"¹ and that there are the "seventy nations" who so outnumber the "one lamb"² – Israel.

In other words, what will be the response of the world and the Gentiles to the Jewish efforts of "disseminating the wellsprings to the remotest reaches," in order to hasten the true and complete Redemption, since they do not understand what all this means?! Granted, these efforts are indeed noble and sublime, but one might object that we have to consider the world's reaction!

The answer to this question is:

The world is ready and completely receptive! When a Jew performs his work properly, transcending all limits and constraints, and simultaneously channeling these efforts within the parameters of nature, he will see how the world, nature and the nations of the world will assist him in his work.

... This is particularly true now that so many of the impediments are no longer existent. (And as was noted earlier, even the Soviet Union has undergone significant changes for the better.) On the contrary, we are witness to the miracles

1. *Vo'eschanan* 7:7.

2. *Tanchuma Toldos* 5. *Esther Rabbah*, 10:11. *Pesikta Rabbasi*, 9:2.

כ.מ.

תרגום משיחות יום ה' פ' קרח, בדר"ח תמוז וש"פ קרח, ג' תמוז תנש"א

אִמְנָם עֵדִין יְכוּלָה לְהִיּוֹת הַשְּׂאֵלָה – כְּפִי שְׂכֵמָה שׁוֹאֲלִים:
אִפְלוּ כְּאֲשֶׁר אֲנִי בְּעֲצָמִי עוֹשֶׂה אֶת עֲבוֹדָתִי בְּשִׁלְמוֹת, עַד שֶׁאֲנִי
מִגִּיעַ לְדֶרְגָא שְׂמֻצִיאֹתִי הִיא "יְפוּצוֹ" (תְּכֵלִית הַבְּטוּל) – מֶה
הַתּוֹעֵלֶת בְּזֶה, כְּאֲשֶׁר "אַתֶּם הַמַּעֲט מִכָּל הָעַמִּים"¹, וּבְעוֹלָם סְבִיב
יִשְׁנָם שְׁבַעִים אַמּוֹת שֶׁהֵם רַבּוּי עֲצוֹם בְּכִמּוֹת בְּעֶרְךָ לְהַכְבִּישָׁה אַחַת².

וּבְסִגְנוֹן אַחֵר: מֶה יֵאמֵר הָעוֹלָם וּמֶה יֵאמְרוּ הָאֻמּוֹת עַל כֶּךָ
שִׁיהוּדִי עוֹשֶׂה אֶת עֲבוֹדָתוֹ ד' "יְפוּצוֹ מְעִינֹתֶיךָ חוּצָה" וּבְמִיחָד –
בְּקִרּוּב הַגְּאוּלָּה הָאֻמִּיתִית וְהַשְּׁלִימָה, הֲרִי אֵין הֵם מְבִינִים מֶה פְּרוּשׁ
הַדְּבָר?! אִמְנָם זֹהֵי עֲבוֹדָה גְּדוּלָה וְנַעֲלִית בְּיוֹתֵר – אֲבָל צְרִיכִים
לְכַאוּרָה לְהַתְחַשֵּׁב – טוֹעֵן הוּא – עִם הָעוֹלָם!

וְהַמַּעֲנָה עַל זֶה הוּא: הָעוֹלָם כָּבֵר מוּכֵן! כְּאֲשֶׁר יְהוּדִי יַעֲשֶׂה
אֶת עֲבוֹדָתוֹ כְּדַבְעֵי – בְּאִפְּן שְׁלִמְעָלָה מְמַדִּידָה וְהַגְּבֻלָה, וּבִיחַד עִם
זֶה כְּפִי שֶׁזֶה מְלוּבֵשׁ בְּכִלִּים דְּלְבוּשֵׁי הַטֶּבַע – יִרְאֶה אֵין שֶׁהָעוֹלָם,
טֵבַע הָעוֹלָם וְאֻמּוֹת הָעוֹלָם מְסִיעִים לוֹ בְּעֲבוֹדָתוֹ.

... עַל-אַחַת-כִּמָּה-וּכְמָה עֲכָשׁוּ, כְּאֲשֶׁר כִּמָּה-וּכְמָה מְמַנִּיעוֹת
וְעוֹבְבִים אֵלוֹ אֵינָם [וְכֶאֱמוֹר לְעֵיל, שְׁגָם בְּמַדִּינָה הֵיא נַעֲשׂוּ
שְׁנוּיִים גְּדוּלִים לְטוֹב], וְאִדְרָבָה – בְּעוֹלָם עֲצָמוֹ רוֹאִים אֶת הַנְּסִים

(1) ואתחנן ז, ז.

(2) תנחומא תולדות ה. אסת"ר פ"י, יא. פס"ר פ"ט, ב.

and wonders that have occurred, specifically in the last two years (of "miracles" and of "wonders I shall show him, 5750 and 5751). The time has thus arrived, that notwithstanding the need for supernatural changes (the miracles and wonders of the true and complete Redemption), these supernatural energies permeate the nature of the world itself, so that the world itself assists in the blossoming of the Redemption.

(From the talk of Thursday, Parshas Korach, second day of Rosh Chodesh Tammuz and of Shabbos Parshas Korach, 3 Tammuz, 5751)



וְהַנְּפִלְאוֹת שֶׁמְתַרְחֵשִׁים בְּפֶרֶט בְּשָׁנִים הָאַחֲרוֹנוֹת [שְׁנַת נְסִים,
וְשְׁנַת אֲרָאָנוּ נְפִלְאוֹת] – כָּבֵר הַגִּיעַ הַזְּמַן, שֶׁהֵגַם שְׁצָרִיךְ לְהִיּוֹת
עֵינַיִן שְׁלִמְעָלָה מְמַדִּידָה וְהַגְּבֵלָה – נְסִים וְנְפִלְאוֹת, עַד לְנְסִים
וְנְפִלְאוֹת דְּגְאוּלָּה הָאֲמֵתִית וְהַשְּׁלִימָה – הֲרִי זֶה חוֹדֵר גַּם בְּטַבַּע
הָעוֹלָם, שֶׁהָעוֹלָם עֲצָמוֹ מְסִיעַ לְצִמְיַחַת הַגְּאוּלָּה.



30

Tammuz 17, 5751 – June 29, 1991

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 fifty years

Consider this: If at the *beginning* of this era, my sainted father-in-law, the leader of our generation, issued a proclamation that "Immediate Teshuvah, [will bring] immediate Redemption!" 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 era, 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."¹ 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:

In addition that we find ourselves in literal proximity to the true and complete Redemption, in this year of "It shall be a

ל.

משיחות ש"פ בלק, י"ז (טוב) תמוז תנש"א

על-פי כל הסימנים שבדברי חז"ל אודות דרא דעקבתא דמשיחא, דורנו זה הוא דור האחרון של הגלות ו(במילא) דור הראשון של הגאולה. . ובכל זה ניתוסף עוד יותר על-ידי שלמות העבודה והפצת התורה והיהדות והפצת המעיינות חוצה בחצי כדור התחתון (כתוצאה מהגאולה די"ב-י"ג תמוז) במשך יובל שנים,

אשר, אם בהתחלת תקופה זו יצא כבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו בהכרזה "לאלתר לתשובה לאלתר לגאולה", והעיד שכבר סימו כל עניני העבודה, וצריכים רק "לצחצח הכפתורים", ויתירה מזה, שכבר סימו גם "צחצוח הכפתורים", וצריכים רק לעמד הכן ("עמדו הכן בלכם") לקבל פני משיח צדקנו, הרי בסיומה של תקופה זו, בודאי ובודאי ללא כל ספק וספק ספיקא שכבר הגיע זמן הגאולה, ובלשון חז"ל "כלו כל הקיצין" וגם ענין התשובה (פהמשך המאמר "ואין הדבר תלוי אלא בתשובה") היה כבר בשלמות.

. . . וחדוש נוסף בדורנו זה גופא – בשנה זו:

נוסף לכך שנמצאים בסמיכות ממש לגאולה האמתית

(1) סנהדרין צו, ב.

year in which I will show you wonders," when the prediction of "As in the days you have departed from Egypt, I shall show you wonders,"² will materialize. And we have, in fact, witnessed wonders that testify that this is "*the year in which the King Moshiach will be revealed,*" and the "*time when the King Moshiach will come...* and announce to Israel, 'Humble ones, the time for your Redemption has arrived.'"³ Further, these wonders and the announcement that "Behold, he (the King Moshiach) is coming,"⁴ 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 fashion*. 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, will thus imminently) be revealed and arrive from Heaven"⁵ *instantaneously!*

The attitude towards the study of these laws should be analogous to what was discussed in the recent past,⁶ 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

2. Michah 7:15.

3. Yalkut Shimoni, Yeshayahu 499.

וְהַשְּׁלִימָה, הָרִי, שָׁנָה זֹו הִיא " (תְּהֵא) שְׁנַת נִפְלְאוֹת אֲרָאֲנוּ" (כְּהָרְאֵשׁי-תַבּוֹת דְּמִנֵּן הַשָּׁנָה שְׁנַת־פֶּשֶׁט בְּתַפּוּצוֹת יִשְׂרָאֵל), הַשָּׁנָה שְׁבָה יָקִים הַיְעוּד "כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֲנוּ נִפְלְאוֹת"², וְכָבֵר רָאוּ בְּפִעַל "נִפְלְאוֹת" הַמְעִידִים שְׁזוּהֵי הַ"שָּׁנָה שְׁמֶלְךָ הַמְּשִׁיחַ נִגְלָה בּוֹ", וְעַד לַ"שָּׁעָה שְׁמֶלְךָ הַמְּשִׁיחַ בָּא . . . וְהוּא מְשִׁמֵּעַ לָהֶם לְיִשְׂרָאֵל עֲנוּיִם הַגִּיעַ זְמַן גְּאֻלְתְּכֶם" (כְּדַבְּרֵי הַיִּלְקוּט שְׁמַעֲנִי)³, וְעַד לְהַכְרֵזָה שְׁ"הִנֵּה זֶה (הַמֶּלֶךְ הַמְּשִׁיחַ) בָּא"⁴, שְׁכָבֵר בָּא, הִינוּ, שְׁעוֹמְדִים כְּבָר עַל סֶף הַתַּחֲלַת יְמוֹת הַמְּשִׁיחַ, עַל סֶף הַתַּחֲלַת הַגְּאוּלָּה, וְתַכְּף וּמִיד הַמְּשַׁכְּתָה וְשְׁלֵמוֹתָהּ.

. . . כִּיּוֹן שְׁעוֹמְדִים עַל סֶף הַגְּאוּלָּה שְׁבָאָה תַכְּף וּמִיד מִמֶּשׁ, מוּבָן, שְׁלֵמוֹד הַלְכוֹת בֵּית הַבְּחִירָה בְּשָׁנָה זֹו צָרִיךְ לְהִיּוֹת בְּאִפְּן אַחֵר לְגַמְרֵי . . . וְעוֹד וְעָקֵר – שְׁהַלְמוֹד הוּא מְתוֹךְ יְדִיעָה וְהַכְרָה בּוֹדְאוֹת גְּמוּרָה שְׁאִין זֶה "הַלְכָתָא לְמְשִׁיחָא", כִּי אִם, הַלְכָה לְמַעֲשֵׂה בְּפִעַל בְּרַגַע שְׁלֵאֲחֵרֵי זֶה, כִּיּוֹן שְׁ"מִקְדָּשׁ הַעֲתִיד שְׁאֲנוּ מְצַפִּין בְּנוֵי וּמְשַׁכְּלֵל (כְּבָר עֲתָה לְמַעֲלָה, וְתַכְּף) יִגְלָה וְיִבּוֹא מְשִׁמִּים"⁵ בְּרַגַע כְּמִימְרָא!

וְעַל-דֶּרֶךְ הַמְּדָבֵר בְּתַקּוּפָה הָאַחֲרוֹנָה⁶ בְּנוֹגַע לְהוֹסְפָה הַמִּיחָדָת

(2) מיכה ז, טו.

(3) ישעי' רמז תצט.

(4) שה"ש ב, ח ובשהש"ר עה"פ.

(5) פרש"י ותוס' סוכה מא, סע"א. ועוד.

(6) לעיל ע' 99. ועוד.

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

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

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

Redemption. Rather this study should enable us to begin to live with and thrive on matters of Moshiach and Redemption, to "live with the time" of the Messianic Era. This can be attained when his 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 and say "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 Sages⁷ 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 fashion⁸ on matters of Moshiach and Redemption, which means primarily thought and reflection that we are now standing at the very entrance of the Messianic Era and 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."⁹ This implies

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).

בְּלִמּוּד הַתּוֹרָה בְּעֵינֵי גְאוּלָּה וּמְשִׁיחַ – לֹא (רַק) בְּתוֹר "סִגְלָה" לְמַהַר וּלְקֶרֶב בִּיאַת הַמְּשִׁיחַ וְהַגְּאוּלָּה, אֲלֵא (גַּם) וּבְעֶקֶר כְּדֵי לְהַתְחִיל "לְחֵיוֹת" בְּעֵינֵי מְשִׁיחַ וּגְאוּלָּה, "לְחֵיוֹת עִם הַזְּמַן" דִּימוֹת הַמְּשִׁיחַ, עַל-יְדֵי-זֶה שֶׁהַשְּׂכָל נַעֲשֶׂה מְמַלָּא וְחִדּוֹר בְּהִבְנָה וְהַשְּׂגָה בְּעֵינֵי מְשִׁיחַ וּגְאוּלָּה שְׁבַת־תּוֹרָה, וּמֵהַשְּׂכָל מִתְפַּשֵּׁט וְחִדּוֹר גַּם בְּרָגֶשׁ הַלֵּב, וְעַד לְהִנְהֵגָה בַּפְּעַל בְּמַחְשָׁבָה דְבוּר וּמַעֲשֶׂה בְּאִפְנֵי הַמִּתְאַיִם לְזְמַן מֵיחָד זֶה, שְׁעוֹמְדִים עַל סֶף הַגְּאוּלָּה, וּמְרֵאִים בְּאַצְבַּע שׁ"הֵנָּה זֶה (הַמֶּלֶךְ הַמְּשִׁיחַ) בָּא."

וַיֵּשׁ לְהוֹסִיף בְּבִאוֹר הַצֶּרֶךְ וְהַמַּעֲלָה דְלִמּוּד הַתּוֹרָה בְּעֵינֵי מְשִׁיחַ וּגְאוּלָּה וּבְנִיין בֵּית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי כְּכַנְיָסָה לְהַתְחַלֵּת יְמוֹת הַמְּשִׁיחַ – וּבְהַקְדָּמָה:

אִף שְׂאֲמְרוּ חַז"ל⁷ שֶׁמְשִׁיחַ בָּא "בְּהַסַּח הַדַּעַת", אֵינן זֶה בְּסִתְיָרָה חֹס-וְשָׁלוֹם לְמַחְשָׁבָה וְהַתְּבוּנָנוּת בְּאִפְנֵי שֶׁל "דַּעַת" ("שְׁמֻקְשָׁר דַּעַתוֹ בְּקִשָּׁר אַמִּיץ וְחֻזֵק מְאֹד וַיִּתְקַע מַחְשַׁבְתּוֹ בְּחֻזֵק"⁸) בְּעֵינֵי מְשִׁיחַ וּגְאוּלָּה [וּלְכָל לְרֵאשׁ הַמַּחְשָׁבָה וְהַתְּבוּנָנוּת לִידַע וּלְהַכִּיר שְׁעוֹמְדִים כְּבָר בְּהַכְנִיסָה לְיְמוֹת הַמְּשִׁיחַ, "הֵנָּה זֶה בָּא", כִּיּוֹן שְׁכָבָר כָּלוּ כָּל הַקִּיצִין, וְכָבָר עָשׂוּ תְּשׁוּבָה, וְסִימוּ כָּל עֵינֵי הָעֵבוּדָה בְּשִׁלְמוֹת, כְּכָל פְּרֻטֵי הַדְּבָרִים הָאֲמוּרִים לְעִיל] – כִּי, "הַסַּח הַדַּעַת"

7 סנהדרין צו, א.

8 תניא ספ"ג.

9 תניא אגה"ק (קה, ב).

that after one has allowed this matter of Moshiach to permeate one's intellect (by applying his thought and constant reflection, etc.) one then reaches the level where this then transcends his knowledge.

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 a person.¹⁰ 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 elevated to the state of Redemption. He 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)*



10. See the comments of our sages on the verse "Lo'keil gomer olai" (*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).

פְּרוּשׁוֹ "לְמַעַלָּה מִן הַדַּעַת"⁹, הֵינּוּ, שְׁלֹאֲחֵרֵי שְׁעֵנִין זֶה חוֹדֵר בְּדַעַתוֹ
 (עַל-יְדֵי הַמַּחְשָׁבָה וְהַתְּבוּנָה כו'), הֵרִי-זֶה נַעֲשֶׂה אֶצְלוֹ בְּאִפְן
 שְׁבַ(הַסַּח ו) לְמַעַלָּה מִן הַדַּעַת.

וּבְנוֹגַע לַפְעֵל – לְמִרּוֹת הַ"שְׁטוּרְעִים" שֶׁבְּדַבָּר בְּתַקּוּפָה
 הַאֲחֻרּוֹנָה בְּשָׁנָה זוֹ, תִּהְיֶה שְׁנַת נִפְלְאוֹת אֲרָאֵנוּ, לְאַחֲרֵי רֵאִית
 הַנִּפְלְאוֹת הַמְּעִידוֹת שְׁזוּהֵי הַ"שָּׁנָה שְׁמֶלֶךְ הַמְּשִׁיחַ נִגְלָה בּוֹ", רוֹאִים
 שִׁישְׁנוּ קִשְׁי ("עַס קוֹמֵט אֵן שְׁווער") לְהַחֲדִיר הַהִכָּרָה וְהַהֲרַגְשָׁה
 שְׁעוֹמְדִים עַל סֶף יְמוֹת הַמְּשִׁיחַ מִמֶּשׁ עַד שִׁיתְחִילוּ "לְחַיּוֹת" בְּעֵנִינִי
 מְשִׁיחַ וּגְאֻלָּה . . וְהַעֲצָה לָזֶה – עַל-יְדֵי לְמוֹד הַתּוֹרָה בְּעֵנִינִי מְשִׁיחַ
 וּגְאֻלָּה, כִּי, בְּכַח הַתּוֹרָה (חֻכְמָתוֹ שֶׁל הַקְּדוֹשׁ-בְּרוּךְ-הוּא שְׁלֹמֹה
 מִהָעוֹלָם) לְשָׁנוֹת טַבַּע הָאָדָם¹⁰, שְׁגָם כֹּאֲשֶׁר מִצַּד הָרַגְשׁ שְׁלוֹ נִמְצָא
 עֲדִין חֵס-וְשְׁלוֹם מַחוּץ לְעֵנִין הַגְּאוּלָּה (כִּיּוֹן שֶׁלֹא יֵצֵא עֲדִין מִהַגְּלוּת
 הַפְּנִימִי), הֵרִי עַל-יְדֵי לְמוֹד הַתּוֹרָה בְּעֵנִינִי הַגְּאוּלָּה מִתְּעַלָּה לְמַעֲמַד
 וּמְצַב שֶׁל גְּאוּלָּה, וּמִתְחִיל לְחַיּוֹת בְּעֵנִינִי הַגְּאוּלָּה, מִתּוֹךְ יְדִיעָה
 וְהִכָּרָה וְהַרְגְּשָׁה שֶׁ"הִנֵּה זֶה בָּא".



10 רֵאָה דְּבָרֵי רַז"ל עַל הַפְּסוּק לֹא-ל גּוֹמֵר עָלַי (ירושלמי כתובות פ"א ה"ב. וש"נ. והוּכָא
 לְהִלְכָה בְּש"ךְ (וּשׁו"ע אַדְה"ז) יו"ד סַקפ"ט סְקִי"ג (סַקכ"ג)).

31**24 Tammuz, 5751 – July 6, 1991**

As the Rebbe is promoting the idea of the imminence of the Redemption, he takes time in this Farbrengen to ensure that although we can already see the future, we still need to live the present.

The Rebbe related this story: One of the Tzemach Tzedek's Chasidim wished to go to the Holy land. He yearned to serve Hashem in the atmosphere of Israel's holiness. He consulted with the Tzemach Tzedek whether or not he should travel to Israel. The Tzemach Tzedek replied to him so: "make Israel here", i.e. instead of traveling to Israel, bring the holiness of Israel down to where you are.

Thus, the Rebbe explains that even though the redemption will take place momentarily, we have to bring holiness into our present situation in these final moments of Exile.

{There is additional emphasis to all the above in our time and generation, as visible in the calendar setting of Rosh Chodesh Menachem-Av this year on Friday, which is a day that [symbolizes, following the content of the first Friday of creation on which creation was completed] "everything is ready for the feast" for Adam:

We find ourselves now in the sixth millennia (corresponding to the sixth day of the week), and in it – we find ourselves in the time corresponding to Friday afternoon – "the eve of Shabbos after midday", and} all the signs indicate that we are literally at the Redemption.

As my sainted father-in-law publicized and declared, we have completed everything necessary for Redemption. Even the "polishing of the buttons"¹ and "all of you stand ready,"² have also been achieved. This means that "all is prepared and ready for the feast"³ and we are ready to approach the table and

ל.א.

תרגום משיחת ש"פ פנחס, מבה"ח מנחם-אב, כ"ד תמוז תנש"א

וּבִזְזָה מִתּוֹסֵף עוֹד יוֹתֵר בְּדוֹרֵנוּ זֶה וּבְזַמְנֵנוּ זֶה – וּבַהֲדַגְּשָׁה
בְּקַבִּיעוֹת דְּרֹאשׁ-חֹדֶשׁ מְנַחֵם-אָב בְּשָׁנָה זֹו, בַּיּוֹם הַשְּׁשִׁי, שָׂאז "הַכֹּל
מוֹכֵן לְסְעוּדָה"¹ לְאָדָם הָרֹאשׁוֹן²:

נִמְצָאִים אָנוּ עֹכְשׁוּ בְּאֶלֶף הַשְּׁשִׁי (שֶׁהוּא כְּנֶגֶד יוֹם הַשְּׁשִׁי), וּבו
גּוֹפֵא – "עֶרֶב שַׁבַּת לְאַחַר חֲצוֹת"³, { וְעַל-פִּי כָּל סִימְנֵי הַגְּאוּלָּה
נִמְצָאִים אָנוּ כְּכֹר מִמֶּשׁ אֶצֶל הַגְּאוּלָּה,

וּכְפִי שֶׁהוֹדִיעַ, פָּרְסָם וְהִכְרִיזוּ כְבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי
אֲדָמוֹר, שֶׁכְּבָר סִימּוֹ הַכֹּל, כּוֹלֵל גַּם "לְצַחֲצַח אֶת הַכֶּפֶתוֹרִים"⁴,
וְסִימּוֹ גַּם אֶת הַ"עֲמֻדוֹ הֵכֵן כְּלָכֶם"⁵, זֹאת אוֹמַרְתָּ שֶׁכְּבָר "הַכֹּל מוֹכֵן
לְסְעוּדָה"¹, וּכְבָר מוֹכְנִים לְגִשְׁתָּ לְשִׁלְחָן, וְלֹאכַל אֶת סְעוּדַת לוֹוִיתָן

(1) ל' המשנה – אבות פ"ג מט"ז.

(2) סנהדרין לח, א.

(3) סה"מ תש"י ע' 245. וראה אגרות קודש אדמו"ר מהוריי"צ ח"א ע' תקלא. ספר השיחות

תש"נ ח"א ע' 256.

(4) ראה שיחת שמח"ת תרפ"ט.

(5) ראה אגרות קודש אדמו"ר מהוריי"צ ח"ד ע' רעט. וראה "היום יום" טו טבת.

partake of the feast of *Livyasan* and the *Shor Habar* [the feast that will take place upon the coming of Moshiach consisting of the large fish, the wild ox and the wine preserved from

1. See talk of Simchas Torah, 5689.

2. See *Igros Kodesh, Admor MaHaRayatz*, vol. 4, p. 279. See *Hayom Yom* 15 Teves.

3. Mishnaic expression, *Avos* 3:16.

creation], because "Behold he (the King Moshiach) is coming"⁴ – imminently!

* * *

As we stand in such close proximity to the Redemption, every Jew must accustom himself to this reality. Everyone must internalize a state and feeling of Redemption, by making his personal day a "Redemption day," and transforming his private space into "the land of Israel." One achieves this by doing at each moment and in every place his Divine service in thought, speech and action to utter perfection.

Also, just as the "the lots themselves spoke,"⁵ when one has internalized his Divine service to "make here Israel,"⁶ to the point of penetration of his very core, the result of that perfection of his service (in thought, speech and action) must be expressed in his speech; to speak to others about it with enthusiasm and to eagerly publicize the directive of "make here Israel" to his family and acquaintances, and certainly to his students, and ultimately to all those he can reach.

Being that this message comes from within, his words are words which come from the heart, which are guaranteed to enter the heart⁷ and will have their intended effect. When

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

5. [When the land of Israel was divided among the 12 tribes, the lots that were used to determine the division miraculously spoke, declaring out loud which territory belonged to which tribe.

*The Rebbe derives the above mentioned point from this story too: seemingly, what importance is there to **how** the Jews were notified that the territories that were chosen in the lottery? Rather, this too teaches us that even the things which don't seem to be essential, such as the Divine service in the final moments prior to the Redemption, must be given importance.]*

6. See *Igros Kodesh, Admor MaHaRayatz*, vol. 1, p. 485 ff.

וְשׁוֹר הַבֵּר, כִּי־זֶה הַיְהוָה זֶה (מְשִׁיחַ) בְּאֵ"פ, תִּכְרַף וּמִיַּד מִמָּשׁ!

* * *

וּבְאוֹתִיּוֹת פְּשׁוּטוֹת: בְּעִמְדָנוּ קָרוֹב מִמָּשׁ לְפָנַי הַגְּאוּלָּה –
צָרִיךְ כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל לְהִתְרַגֵּל לְגְאוּלָּה וּלְהַצִּיב אֶת עֲצָמוֹ
בְּמַצֵּב וְרָגַשׁ שֶׁל גְּאוּלָּה, עַל-יְדֵי הַפִּיכַת יוֹמוֹ הַפְּרָטִי לְ"יוֹם גְּאוּלָּה
(פְּרָטִית)", וְהַפִּיכַת מְקוֹמוֹ הַפְּרָטִי – לְ"אַרְץ יִשְׂרָאֵל", עַל-יְדֵי-זֶה
שְׁעוֹשָׂה אֶת הָעֲבוּדָה שְׁלוֹ בְּרַגַע זֶה וּבְמִקּוֹם זֶה בְּתַכְלִית הַשְּׁלָמוֹת,
בְּמַחְשָׁבָה דְבוּר וּמַעֲשֵׂה.

וּכְתוּצָאָה מְשֻׁלְמוֹת עֲבוּדָתוֹ הַפְּרָטִית (בְּמַחְשָׁבָה דְבוּר וּמַעֲשֵׂה)
– הֵרִי-זֶה צָרִיךְ לְהִתְבַּטֵּא גַם בְּדְבוּרוֹ, עַל-דֶּרֶךְ "הַגּוֹרֵל הֵיךְ מְדַבֵּר",
שְׁכִינּוֹן שֶׁהוּא חָדוֹר בְּפִנְיָמִיּוֹת בְּהוֹרָאָה וְהָעֲבוּדָה ד'עֲשֵׂה כָּאֵן אֶרֶץ
יִשְׂרָאֵל", מִתּוֹךְ חִיּוֹת פְּנִימִית – מְדַבֵּר הוּא אוֹדוֹת זֶה מִתּוֹךְ חִיּוֹת
גַם עִם אַחֲרִים, וּמְפָרְסֵם אֶת הַהוֹרָאָה ד'עֲשֵׂה כָּאֵן אֶרֶץ יִשְׂרָאֵל"
אַצֵּל בְּנֵי בֵיתוֹ, אַצֵּל הַקְּרוֹבִים אֵלָיו, וְעַל-אַחַת-כַּמָּה-וְכַמָּה אַצֵּל
תְּלַמִּידָיו, עַד שְׁמַדְבֵּר אוֹדוֹת זֶה עִם כָּל מִי שְׁיִכַל לְהִגִּיעַ אֵלָיו,

וּכְיִן שְׁזֶה בָּא מְפִנְיָמִיּוֹתוֹ, מְדַבֵּר הוּא דְבָרִים הַיּוֹצְאִים מִן
הַלֵּב שְׁנֹכְנָסִים אֶל הַלֵּב⁶ וּפּוֹעֲלִים פְּעֻלָּתָם, וְעַל-אַחַת-כַּמָּה-וְכַמָּה

6) שֶׁה"ש ב, ח. וּבִשְׁהַש"ר עה"פ.

7) רֵאָה אַגְרוֹת קוֹדֵשׁ אֲדַמּוֹר מְהוֹרִי"צ ח"א ע' תַּפְּה וְאֵילֶךְ.

8) סִפְר הַיִּשׁוּר לר"ת ס"ג. הוּבֵא בִשְׁל"ה סט, א.

one actually becomes a living example of this ideal in his own efforts, he can certainly have the effect on others. This is true to such an extent that the listeners themselves become speakers – "the lots themselves begin to speak."

*(From the talk of Shabbos Parshas Pinchos, Mevorchim
HaChodesh Menachem Av, 24 Tammuz, 5751)*



7. *Sefer HaYashar* by Rabeinu Tam 13, cited in *Shaloh*, 69a.

עַל-יְדֵי-זֶה שְׁמֵרָאָה דְּגָמָא חֵיָּה מֵעֲבוּדַת עֲצָמוּ. עַד שְׁפוּעֵל שְׁגָם
הַשׁוֹמְעִים נַעֲשִׂים מְדַבְּרִים – "הַגּוֹרֵל הָיָה מְדַבֵּר".



32**2 Menachem-Av, 5751 – 13 July, 1991**

There is a special connection between "Ahavas Yisroel" – love for a fellow Jew and the Redemption; The cause for the exile was "sin'as chinam" (undue hatred), hence the way to rectify the exile is to increase in love for a fellow Jew, thus bringing the Redemption.

Another connection is that in the time of the future Redemption, being that all negative elements will be eliminated, hatred and quarrel will exist no more, thus the Jewish people will be in a state of absolute unity. The Rebbe points out here that being that we have already rectified the cause of the exile and we stand on the threshold of the Redemption, the primary reason for "Ahavas Yisroel" today is to get ready for and "taste" of the Jewish unity in the time of the Redemption.

The connection between *Ahavas Yisroel* and the future Redemption can be emphasized yet again, not only because the negation of exile comes through the removal of the cause of exile (which came through the opposite of *Ahavas Yisroel*¹). For in our situation, after the completion of our actions and Divine service throughout the time of exile, and after the completion of all forty two journeys in the "wilderness of the nations,"² [when] we find ourselves already "by the Jordan river near Jericho"³ (referring to the spiritual level of Moshiach who "smells and judges"⁴), on the threshold of Redemption, certainly the reason for exile has already been corrected.

Therefore, the emphasis on *Ahavas Yisroel* anticipates⁵ the beginning of the true and complete Redemption, which

1. See *Yoma* 9b.

2. See *Likkutei Torah* of our *Parsha* 88c. and further.

[The idea the Alter Rebbe explains there is that the 40 year journey of the Jews in the dessert is analogous to the "journey" of Jews throughout history. The objective of that 40

ל.ב.

משיחות ש"פ ממות-מסעי, ב' מנחם-אב תנש"א

וַיֵּשׁ לְהוֹסִיף וְלַהֲדַגִּישׁ הַקָּשׁוּר וְהַשְּׂיִכוֹת דְּאֶהְבֵּת יִשְׂרָאֵל
 לְהַגְּאוּלָּה הָעֵתִידָה – לֹא (רַק) מִפְּנֵי שְׁבִטוֹל הַגְּלוּת הוּא עַל יְדֵי בְּטוֹל
 סִבַּת הַגְּלוּת (שָׁבָא עַל יְדֵי הַהִיפֵךְ דְּאֶהְבֵּת יִשְׂרָאֵל¹), שֶׁהָרִי בְּעַמְדָנוּ
 לְאַחֲרֵי סִיּוּם מַעֲשֵׂינוּ וְעִבּוּדֵינוּ כֹּל זְמַן מִשְׁךְ הַגְּלוּת, לְאַחֲרֵי סִיּוּם
 כָּל מ"ב הַמַּסְעוֹת בְּ"מַדְבַּר הָעַמִּים"², נִמְצָאִים כָּבֵר "עַל יַרְדֵּן יִרְחוּ"³
 (דְּרַגְתּוֹ שֶׁל מֹשֶׁה ד' מוֹרַח וְדַאִין⁴), עַל סֶף הַגְּאוּלָּה, בְּוֹדָאֵי שְׁכָבֵר
 נִתְתַקְנָה סִבַּת הַגְּלוּת,

וְלָכֵן, הַהֲדַגְשָׁה דְּאֶהְבֵּת יִשְׂרָאֵל הִיא – בְּתוֹר טְעִימָה וְעַד

(1) ראה יומא ט, ב.

(2) ראה לקו"ת פרשתנו פח, ג ואילך.

(3) פרשתנו לג, מח.

(4) סנהדרין צג, ב. וראה לקו"ת פרשתנו פט, ב.

year journey was that it serve a preparation to enter the Land of Israel, and so too, our long journey is a preparation to the ultimate entry to the holy land at the true and complete Redemption. The dessert is titled "the wilderness of the nations" connoting the mission we have in our "dessert" is to refine and elevate the divine "sparks" that fell so low to the lands of the nations.

The final journey found the Jews on the threshold of the Holy land, across the Jordan River facing the city of Jericho (which comes from the Hebrew word "reiach" – to smell) which corresponds to the spiritual level of Moshiach, who's revelation we will bring about as we stand on the threshold of the Redemption, which as described in the Talmud, will give him the ability to Judge right from wrong just by "smelling". See as well above Ch. 19 ft 13.]

3. Our Parsha 33:48.

4. Sanhedrin 93b. See Likkutei Torah on our Parsha 89b.

5. [Literally, "serves as a taste."]

is connected with the point of unity above any division. This emphasis on the unity of the Jewish people is a result of the aspect of *yechida* (the fifth level of the soul)⁶ that exists in all Jews equally, which is a spark of the soul of Moshiach,⁷ the general *yechida*.⁸

*(From the talk of Shabbos Parshas
Matos-Masai, 2 Menachem Av, 5751)*



6. *[There are five levels to the soul. The fifth and highest level, "yechida," which means unity or singularity, is the "actual part of G-d Above" within every Jew, which is constantly in total unity with him, whereas the other parts of the soul are in a certain minute form of separation. See in elaboration in "On the essence of Chassidus" Ch. 5ff.]*

7. Ramaz on the Zohar, vol. 2 40b. And on the Zohar, vol. 3 260b. And elsewhere.

8. It is known that the verse "A star shall go forth from Yaakov" refers to king Moshiach; Yet it also refers to each and every Jew who is compared to a star, since in each and every Jew there is a spark of the soul of Moshiach. (See *Likkutei Sichos* vol. 2, p. 599. See there for further references.)

לְהִתְחַלָּה דְהַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה הַקְּשׁוּרָה עִם נִקְדַּת
הָאֲחָדוּת שְׁלֹמֵעֵלָה מֵהִתְחַלְקוּת, שְׁמִדְגָּשֶׁת בְּאֲחָדוּתָם שֶׁל יִשְׂרָאֵל,
מִצַּד בְּחִינַת הַיְחִידָה (דְּרָגָה הַחֲמִישִׁית) שֶׁבְּכָל יִשְׂרָאֵל בְּשׁוּוֹה, שֶׁהִיא
נִיצוּץ מִנְשָׁמְתוֹ שֶׁל מְשִׁיחַ⁵, יְחִידָה הַכְּלָלִית⁶.



(5) כִּידוּעַ שֶׁהַפְּסוּק "דֶּרֶךְ כּוֹכַב מִיַּעֲקֹב" שֶׁקָּאֵי עַל מֶלֶךְ הַמְּשִׁיחַ, קָאֵי גַם עַל כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל שֶׁנִּמְשָׁל לְכוֹכַב, כִּיּוֹן שֶׁבְּכָל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל יֵשׁ נִיצוּץ מִנְשָׁמַת מְשִׁיחַ (רֵאָה לְקו"ש ח"ב ע' 599. וש"נ).

(6) רמ"ז לזח"ב מ, ב. ולזח"ג רס, ב. ועוד.

33**9-11 Menachem-Av, 5751 – July 20-22, 1991**

When the Ninth of Av occurs on Shabbos, the fast of Tishah b'Av, commemorating the destruction of the first and second temple, is deferred to Sunday. So it was in the year of 5751-1991.

In The Farbrengen of that Shabbos and in the talks of the subsequent days, the Rebbe explained that in essence a fast-day is a good day, as evident from the fact that when Moshiach will come they will become festivals, and therefore when the fast is delayed, it only delays the negative aspects of it while as the good aspects of Tishah b'Av such as the birth of Moshiach remain in full force.

Thus, concluded the Rebbe, Tishah b'av is a opportune time for the revelation of Moshiach.

As was discussed recently on several occasions, all the signs of Redemption point to the fact that "Behold (he) Moshiach is coming"¹ imminently, (and the fact that Moshiach has not yet arrived is incomprehensible).

* * *

This concept is all the more powerful now that we are in a threefold house: a house of prayer, Torah study and acts of loving-kindness. Moreover, this is the house of my sainted father-in-law, the leader of our generation, the Moses of our generation. This place is thus analogous to and a prelude for the third *Beis HaMikdash* which also comprises a threefold character: "My house is a house of prayer,"² it is a house of Torah (as it was the location of the Sanhedrin near the Hewn Chamber³), and it is a house for acts of loving-kindness (which were generated through) the offering of sacrifices.⁴

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

2. *Yeshayahu* 56:6.

לג.

תרגום משיחות ש"פ דברים, שבת חזון, תשעה באב (נרחה),
 יו"ד אב (לפני ערבית) וי"א אב תנש"א

כַּמְדָּבָר לְאַחֲרוֹנָה כַּמָּה-וְכַמָּה פְּעָמִים, שְׁלָפִי כָּל סִימְנֵי
 הַגְּאוּלָּה "הִנֵּה זֶה (מְשִׁיחַ) בָּא"¹ תִּכְרַף וּמִיד מִמֶּשׁ (וּמָה שְׁמֹשִׁיחַ עֲדִין
 לֹא בָּא אֵינוּ מוּבָן כָּלֵל).

* * *

עֲנִין זֶה מִתְחַזֵּק יוֹתֵר כַּאֲשֶׁר נִמְצְאִים כְּעֵת בְּבֵית מְשָׁלֵשׁ,
 בֵּית הַכְּנֶסֶת, בֵּית הַמְדָּרֵשׁ וּבֵית מַעֲשִׂים טוֹבִים וּגְמִילוֹת חֲסָדִים,
 וּבְמִיחָד – שֶׁל כְּבוֹד-קִדְשֵׁת מוֹרֵי-וּחְמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ,
 מִשֶּׁה שְׁפָדוֹרְנוּ – שֶׁהוּא מַעֲיִן וְהַכְּנָה לְבֵית הַמְקַדָּשׁ הַשְּׁלִישִׁי, שְׁאֵף
 הוּא בֵּית מְשָׁלֵשׁ: בֵּיתֵי בֵּית תְּפִלָּה², בֵּית תּוֹרָה) מְקוֹם סְנֵהֲדֵרִין לִיד
 לְשַׁכַּת הַגְּזִית³, וּבֵית גְּמִילוֹת חֲסָדִים) שְׁנִמְשַׁכַּת עַל-יָדֵי הַקְּרַבֵּת
 הַקְּרַבְנוֹת⁴.

(1) שה"ש ב, ח. ובשהש"ר עה"פ.

(2) ישעי' נו, ז.

(3) ירושלמי מכות פ"ב ה"ו. מכילתא ס"פ יתרו. פרש"י ר"פ משפטים. מדות פ"ה מ"ד.
 סנהדרין פו, ב (במשנה). רמב"ם הל' סנהדרין פי"ד הי"ב.

(4) ראה בארוכה מכתב בין עשירי בשבט וט"ו בשבט תשמ"ז (לקו"ש חל"א ע' 235 ואילך).
 סה"ש תשמ"ז – שיחת ש"פ תרומה. וש"נ.

3. *Jerusalem Talmud, Makkos 2:6. Mechilta, end Parshas Yisro. Rashi, beginning Parshas Mishpatim. Middos 5:4. Sanhedrin 86b (in the Mishneh). Rambam, Hilchos Sanhedrin 14:12.*

4. See, at length, the letter of between the 10th of Shevat and the 15th of Shevat 5747. *Lekutei Sichos* vol. 31, P. 235ff. Sefer HaSichos 5747, talk of Shabbos Parshas Terumah. See there for cross references.

The fact that this is the Shabbos of *Tishah b'Av* at Mincha time, the birthday of Moshiach, when there is a strengthening of Moshiach's *Mazal*,⁵ adds even greater significance to the above concept. Additionally, this is the year 5751 whose initials stand for "It will be a year of wonders that I shall show you," including the wonders associated with the true and complete Redemption, of which it says "as in the days of your exodus from Egypt, I will show you wonders."⁶

From all of the above it is clear that the present time and the present location is most appropriate for Moshiach's coming.

Simply put: a Jew believes with perfect faith that our righteous Moshiach, "a king from the House of David, who meditates on Torah and is preoccupied with the Commandments,"⁷ who subsequently becomes the "certain Moshiach" (by fulfilling [all the requirements to be "presumed Moshiach"], succeeding [as "presumed Moshiach"] and [then] building the Holy Temple on its site and gathering the dispersed of Israel⁸), will literally now enter this synagogue and will arrive, liberate us amongst all Jews, and lead us proudly to our Holy Land, to Jerusalem, to the Temple Mount – to the third *Beis HaMikdash*.

* * *

5. [The term "*Mazal*" has several meanings: luck, star, fortune, fate, etc. In general, it refers to a person's portion from above. Certain dates, such as a birthday, are more propitious for receiving one's "heavenly share," since such dates are also determinative of the nature of one's "portion from above." Traditionally, *Tishah b'Av*, the day of the destruction of both Temples, is also the birth date of Moshiach.]

6. *Michah* 7:15.

7. Rambam, *Hilchos Melachim*, 11:4.

8. *Ibid.* [According to Rambam, there are two stages to Moshiach: the "presumed

ובפרט שנוסף לכהן הרי-זה גם זמן זכאי - שבת תשעה באב בזמן תפלת מנחה, כשנעשית התגברות חדשה ד(לידת ומזל משיח צדקנו, ונוסף לזה - בשנת ה'תנש"א, ראשי-תבות היה תהיה שנת נפלאות אראנו, עד להנפלאות דהגאולה האמתית והשלימה) עליהם נאמר "כימי צאתך מארץ מצרים אראנו נפלאות"⁵).

ומכל זה מובן - שזמן זה ומקום זה הרי הוא זמן ומקום הכי מסגלים לביאת משיח צדקנו.

ובפשטות - שיהודי מאמין באמונה שלימה, שמשיח צדקנו, "מלך מבית דוד הוגה בתורה ועוסק במצוות כו"⁶, וכ"משיח ודאי" (על-ידי-זה ש"עשה והצליח ובנה מקדש במקומו וקבץ נדחי ישראל"⁷) - נכנס כעת ממש לבית הפנסת, יבוא ויגאלנו ויוליכנו קוממיות לארצנו, הוא מולין את כל בני-ישראל בתוך כלל ישראל לארץ הקדש, לירושלים עיר הקדש, להר הקדש, לבית המקדש השלישי.

* * *

(5) מיכה ז, טו.

(6) רמב"ם הל' מלכים פי"א ה"ד.

(7) רמב"ם שם.

(8) ראה ס' השיחות תש"נ ח"א ע' 254. וש"נ.

Moshiach," who can be identified as a "a king from the House of David, who meditates on Torah and is preoccupied with the Commandments," etc., and a certain or established Moshiach who has fulfilled all of the requirements of the "presumed Moshiach" and in addition rebuilds the Holy Temple and gathers the dispersed of Israel, thus ending the redemption process.]

This is the most fitting time for Redemption, since we are now living after the "midday" of the sixth millennium, which occurred in the year 5500,⁹ after the passing of the various deadlines (*kitzin*), such as the year 5608¹⁰ and 5666,¹¹ have passed, and after the declaration of the leader of our generation that "Immediate Teshuvah, [will bring] immediate Redemption" (in the years 5701-3¹²); Also, during these subsequent years there has been an increase of the revelation of the inner dimension of Torah. Over the years this revelation has increased more and more, to the point where the fountains have been disseminated to the farthest reaches of the world, even the most remote location. And not only have the results extended to these remote regions, but the actual fountains of knowledge themselves have been introduced there [making these remote corners alone sources of good].

‘We have already completed everything; the *Beis HaMikdash* is complete, standing ready in Heaven. Similarly,

9. See *Sefer HaSichos*, 5750, vol. 1, p. 254ff.

[As known, the purpose of creating the world is to reach the time of Redemption when the world will acknowledge its purpose as being here only to reveal G-d's glory. The history of the world clearly points to this; our sages tell us that the world will exist six millennia in preparation for the Redemption which will be at the seventh millennia, corresponding to the six days of the week which are a preparation for Shabbos.

Just as the preparations for Shabbos intensify as Shabbos gets closer, the spiritual preparations for the Redemption get stronger.

The time corresponding to Friday afternoon – when it is customary to taste of the Shabbos food, signifying that the preparations reached their peak – circa 5500-1740, marked the revelation of Chassidus with the birth (in 5458-1698) and subsequent revelation (in 5494-1734) of the holy Ba'al Shem Tov and his new movement. This is considered to be the tasting of the redemption, for the teachings of Chassidus are a sample of the inner secrets of the Torah that Moshiach will teach.]

10. [About *kitzin* in general see above ch. 22 ft 1. About this specific *ketz*] see *Sefer HaSichos-Toras Sholom*, p. 237. *Igros Kodesh, Admor MaHaRayatz*, vol. 1, p. 485.

[The Alter Rebbe and another of his colleagues, Rabbi Nachum of Chernobyl,

בְּעִמְדָנוּ בְּאֶלֶף הַשְּׁשִׁי עֲצָמוּ, לְאַחֲרֵי "חֲצוֹת" הָאֶלֶף, לְאַחֲרֵי שְׁנַת ה'ת"ק⁸, וְלְאַחֲרֵי הַקְּצִים הַשְּׁוֹנִים שְׂכָבָר חֲלָפוּ, בְּשְׁנַת תר"ח⁹ וּשְׁנַת תרס"ו¹⁰, עַד – הַהֲכָרְזָה שֶׁל נְשִׂיא דוֹרְנוּ "לְאַלְתֵּר לְתִשׁוּבָה לְאַלְתֵּר לְגְאֻלָּה" (בְּשְׁנוֹת תש"א – תש"ג)¹¹, אֲשֶׁר בְּשָׁנִים אֵלּוּ נִתְּוֶסֶף יוֹתֵר וְיוֹתֵר בְּגִלּוֹי פְּנִימִיּוֹת הַתּוֹרָה. וּבְהַמְשָׁךְ הַשָּׁנִים נִתְּוֶסֶף בְּזוֹה עוֹד וְעוֹד, עַד – הַפְּצַת הַמְּעֵינּוֹת חוּצָה בְּכָל קְצוֹי תֵּבֵל, אֶפְלוּ בְּפִנְהַ נְדַחַת בְּעוֹלָם, וְלֹא רַק שֶׁהִגִּיעוּ לְשֵׁם הַתּוֹצְאוֹת דְּהַפְּצַת הַמְּעֵינּוֹת חוּצָה, אֲלָא גַם הַמְּעֵינּוֹת דְּפְנִמִּיּוֹת הַתּוֹרָה בְּעֲצָמָם.

... כְּבָר סִימּוֹ כָּל הָעֵינְיָנִים, וּבֵית הַמְּקַדָּשׁ עוֹמֵד וּמוֹכֵן לְמַעְלָה,

(9) ראה ס' השיחות תורת שלום ע' 237. אגרות קודש אדמו"ר מהוריי"צ ח"א ע' תפה.

(10) ראה שיחת אחש"פ תש"ל (נדפסה בהמשך תרס"ו בהוספות. לקו"ש ח"ז ע' 209).

(11) "קול קורא" ב"הקריאה והקדושה" תש"א-תש"ג (אגרות קודש אדמו"ר מהוריי"צ ח"ה ע' שסא ואילך. שעז ואילך. תח ואילך. ח"ז ע' תל ואילך).

calculated and predicted a *ketz* to take place in the year 5608-1848. When the time passed and unfortunately the very hoped for revelation of Moshiach did not take place, the *Tzemach Tzedek* was asked why he has not come? he replied: "Is the publishing of the *Likutei Torah* not enough"?! I.e. there indeed was a certain revelation of Moshiach that came forth through the printing and subsequent dissemination of the basics of the teachings of *Chassidus* that appear in this book.]

11. See talk of the Last Day of Passover, 5730 (published in the addendum to the series of 5666. *Likkutei Sichos*, vol. 7, p. 209).

[There was a *ketz* predicted in several books scheduled for 5666-1906. Although the *ketz* did not materialize, the Rebbe *Rashab* connected to this *ketz* both the pogroms that took place that year on Russian Jews and the delivery of the above said series of Chassidic discourses he began on the *Rosh Hashanah* of that year. This above mentioned series is unique; it discusses extremely deep concepts yet lucidly and in unprecedented clarity. The Rebbe in his above mentioned talk points this out as being a novel kind of "tasting" from Moshiach's Torah, and thus a revelation of Moshiach.]

12. "Proclamation" of the previous Rebbe in "*Hakeriah v'hakedushah*" 5701-5703 (*Igros Kodesh, Admor MaHaRayatz*, vol. 5, p., 361 ff. p. 377 ff., p. 408 ff., and vol. 6, p. 430 ff.) [See Introduction, p. XLVIII.]

in all other respects, "all is prepared for the feast." Everything is complete and contained, as it were, in a closed box, which has been given – along with its key – to every Jew.¹³

The only thing left to wait for is for a Jew to cry out, demand, request and remind once more: "*Ad mosai*" – "Until when will we remain in exile"?!...

And when one does so, he will cause our righteous Moshiach to enter this synagogue and take all of the Jews who are here, along with all other Jews, to our Holy Land, to our Holy City Jerusalem, to the Holy Mountain, to the third *Beis HaMikdash*.

(From the talk of Shabbos Parshas Devarim, Shabbos Chazon, (deferred) Tisha B'Av, and from the talk of 10 Av (before evening service) and the 11th of Av, 5751)



13. See *Likkutei Sichos*, vol. 28, p. 289. See there for cross references.

וְעַל-דֶּרֶךְ-זֶה בְּנוֹגַע לְכָל הָעֲנִינִים – כָּבֵר "הַכֹּל מוֹכֵן לְסְעוּדָה",
 יְשָׁנָם כָּל הָעֲנִינִים מוֹכְנִים כְּבַתְּבָה סְגוּרָה וְנִתְּנוּ אֶת הַתְּבָה וְהַמְּפִתָּח
 שְׁלָה לְכָל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל¹²,

הַדָּבָר הַיְחִידִי שֶׁעָלִיו מַחְכִּים הוּא – שְׂיֵהוּדִי יִצְעַק עוֹד צְעָקָה,
 עִם עוֹד בְּקִשָּׁה וְתַבִּיעָה וְעוֹד תְּזַכֶּרֶת: "עַד מַתִּי"?!..

וְעַל יְדֵי זֶה הוּא פּוֹעֵל שְׂמִשִּׁיחַ צְדָקָנוּ נִכְנָס עֲכָשׁוּ לְבֵית
 הַכְּנָסֶת זֶה, וְלוֹקַח אֶת כָּל בְּנֵי-יִשְׂרָאֵל כְּאֵן בְּתוֹךְ כָּלֵל יִשְׂרָאֵל
 לְאַרְצָנוּ הַקְּדוּשָׁה, יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ, לְהַר הַקְּדוֹשׁ, לְבֵית הַמְּקֹדֵשׁ
 הַשְּׁלִישִׁי.



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16 Menachem-Av, 5751 – July 27, 1991

It has been often said lately that according to all the signs we are situated in the "year that the King Moshiach will be revealed."¹ (This is in addition to the calculation that we are in the afternoon of the eve of the Sabbath, which began in the year 5751.²) These signs are represented by the widely known initials of this year, "It will be a year when I will show you wonders," particularly since throughout this year we have seen (and we will continue to see) many incidents that can be characterized as "wonders." Moreover, each one of these wonders could be described as a "wonder" even in relation to the preceding "wonder," that is, a wonder which continues to evoke a new sense of amazement when compared to the previous one.

Among the wonders there is also a "wonder" that has occurred in these last few days: A gathering of *Chassidim* and *Shluchim* [= the Rebbe's emissaries to spread Judaism and *Chassidus*] in Russia! They gathered from various places and countries around the world in the city of Lubavitch with the intention, among other things, to visit and pray at the holy resting places of our Rebbes and leaders there, including the holy graveside of my father, master and teacher, of blessed memory (whose *yahrtzeit* is the 20th of *Av*, a day blessed from this Shbbos). Additionally, they will be convening in Moscow, the capital of Russia, to discuss and consult with one another ("Each man will assist his fellow,"³ imbued with the spirit of love and unity, "as one man with one heart"⁴), and to pass

1. *Yalkut Shimoni* 499.

2. See *Sefer HaSichos*, 5750, vol. 1, p. 254. See there for cross references. [See above ch. 33 ft 9. for further explanation]

לד.

משיחות ש"פ ואתחנן, שבת נחמו, מ"ז מנחם-אב תנש"א

דְּבַר כְּמָה-פְּעָמִים בְּתַקוּפָה הָאֲחֵרוֹנָה שְׁלִפִי כָּל הַסִּמְנִים
נִמְצְאִים אָנוּ בְּשָׁנָה שׁ"מֶלֶךְ הַמְּשִׁיחַ נִגְלָה בּו"י¹ (נוֹסֵף עַל הַחֲשׁוֹן
דְּעָרַב שֶׁבֶת לְאַחַר חֲצוֹת שְׁמֵת־חֵיל בְּשָׁנַת ה'תנש"א²) – כַּמְרוֹמָז
בְּהָרְאֵי-תְבוֹת (שְׁנַת־פֶּשֶׁט בְּכָל יִשְׂרָאֵל) "הִיָּה תְהֵא שְׁנַת נִפְלְאוֹת
אֲרָאָנוּ", וּבִפְרֹט שְׁבִמְשָׁה הַשָּׁנָה רָאוּ בְּפֶעַל (וִירָאוּ עוֹד) כְּמָה-וּכְמָה
מְאָרְעוֹת שְׁהֵם "נִפְלְאוֹת", וִיתִירָה מְזָה, שְׁכָל אֶחָד מֵהֶם הוּא בְּאִפְן
שֶׁל פְּלֵא גַם בִּיחַס לְהֵ"פְלֵא" שְׁלִפְנִי, פְּלֵא לְגַבִּי פְּלֵא שְׁמַעוֹרֵר
הַתְּפַעְלוֹת חֲדָשָׁה.

– כּוֹלֵל גַּם הֵ"פְלֵא" שְׁמֵת־רַחֵשׁ בְּיָמִים אֵלּוּ מִמֶּשׁ: כְּנוֹס אֲנִשִּׁי-
שְׁלוֹמְנוּ וְהַשְׁלוּחִים שִׁיחֵיו בְּמַדִּינַת רוֹסְיָא, שֶׁהַתְּכַנְסוּ מִכְּמָה-וּכְמָה
מְקוֹמוֹת (גַּם מִשְׁאָר מְדִינוֹת שְׁבַע־עוֹלָם) בְּעֵירָה לְיוֹבְאוּיֹטֶשׁ, כּוֹלֵל
גַּם כְּדִי לְהַשְׁתַּטַּח עַל צִיּוּנֵי קִדְשׁ שֶׁל רְבוּתֵינוּ נְשִׂאֵינוּ שְׁשֵׁם
מְנוּחָתָם כְּבוֹד, וְגַם עַל הַצִּיּוֹן הַקְּדוֹשׁ שֶׁל אֲדוּנֵי-אֲבֵי-מוֹרֵי-וִרְבֵי
זְכָרוֹנוּ-לְבָרְכָה (שִׁיּוֹם הַהִילּוּלָא שְׁלוֹ, עֲשָׂרִים בְּאָב, מִתְבָּרֵךְ מִיּוֹם
הַשְּׁבֶת-קִדְשׁ זֶה), וְנוֹסֵף לְזֶה, מִתְכַנְסִים בְּעִיר הַבִּירָה דְכָל הַמְּדִינָה,
מֵאִסְקוּוֹא כְּדִי לְהַתִּיעֵץ וְלְהַתְּדַבֵּר יַחְדוֹ ("אִישׁ אֶת רַעְהוּ יַעֲזוּרוּ"³,

(1) יל"ש ישעי' רמז תצט.

(2) ראה סה"ש ה'תש"נ ח"א ע' 254. וש"נ.

(3) ישעי' מא, ו.

(4) פרש"י יתרו יט, ב.

3. Yeshayahu 41:6.

4. Rashi, Yisro 19:2.

resolutions to increase with greater intensity and vigor in the dissemination of Torah and Judaism and the wellsprings of Torah to the farthest reaches of that country and the entire world. May it be G-d's will that the convention should be blessed with outstanding success, endowed with an exponential increase⁵ of infinite proportions.

Now this convention must be classified as a "wonder; for it is the very same country that previously waged an incessant struggle against the activities of my sainted father-in-law, the leader of this generation (as well as the activities of my father) to disseminate Torah and the wellsprings of Torah, that is now *hosting* and *honoring* his disciples and emissaries and those who follow in his path in the dissemination of Torah and its wellsprings to the remotest reaches!"

These "wonders" awaken us to know and underscore the knowledge that imminently we will see the greatest wonder, the true and complete Redemption, "As in the days of your exodus from Egypt I will show you wonders."⁶ This will be a "wonder" even in comparison with the events of the Exodus from Egypt.⁷

... [what this means to us] in practical terms:

Since we are standing on the threshold of the true and complete Redemption where everything will manifest itself in an unbounded manner, one must have a "foretaste" (as is the custom to "taste a little of every dish"⁸ on the eve of Shabbos) of

5. "One who increases, shall be increased" - *Ta'anis*, at the end.

6. Michah 7:15.

7. See *Or HaTorah, Nach* on this verse (p. 487). See there for cross references.

8. *Shulchan Aruch* of the Alter Rebbe, *Orach Chaim*, end of sec. 250

מתוך אהבה ואחדות, "כְּאִישׁ אֶחָד בְּלֵב אֶחָד"⁴) וּלְקַבֵּל הַחֲלָטוֹת טובות להוסיף בִּיתֵר שְׂאֵת וּבִיתֵר עֵז בְּהַפְצַת הַתּוֹרָה וְהַיְהוּדוֹת וְהַפְצַת הַמַּעֲיָנוֹת חוּצָה בְּכָל הַמְּדִינָה וּבְכָל הָעוֹלָם כְּלוּ, וְיֵהִי רְצוֹן שְׂיִהְיֶה הַכְּנוּס בְּהַצְלָחָה רַבָּה וּמוֹפְלָגָה, וּבְאִפְנֵי שֶׁל הוֹסֵפָה כְּפוּלָה וּמְכוּפְלָת, "דְּמוֹסִיף יוֹסִיף"⁵, וְעַד לְהוֹסֵפָה שְׁלֹמֵעֵלָה מִמְּדִידָה וְהַגְבְּלָה –

שְׁמֵאָרַע זֶה הוּא-עֲנִין שֶׁל "נִפְלְאוֹת", שְׂאוֹתָה מְדִינָה שְׁלַחְמָה נֶגֶד פְּעוּלוֹתָיו שֶׁל כְּבוֹד-קְדוּשַׁת מוֹרֵי-וְחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ (וְעַל-דֶּרֶךְ-זֶה בְּנוֹגֵעַ לְפְעוּלוֹתָיו שֶׁל בַּעַל הַהִילּוּלָא דְעֵשְׂרִים בָּאָב) בְּהַפְצַת הַתּוֹרָה וְהַמַּעֲיָנוֹת חוּצָה, מְאָרְחַת וּמְכַבְּדַת אֶת תַּלְמִידָיו וְשְׁלוּחָיו וְהַהוֹלְכִים בְּדַרְכּוֹ וְאוֹרְחוֹתָיו בְּהַפְצַת הַתּוֹרָה וְהַמַּעֲיָנוֹת חוּצָה –

שְׁ"נִפְלְאוֹת" אֵלוּ (שְׁכָבֵר רָאוּ בְּפַעַל) מְעוֹרְרִים וּמְדַגִּישִׁים שְׂתַכְּף וּמִיד רואים הַפְּלָא הַכִּי גְדוֹל – גְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה עָלֶיהָ נֶאֱמַר⁶ "כִּימִי צִאתָךְ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת", "נִפְלְאוֹת" גַּם בְּעֶרְךָ לִיצִיאַת-מִצְרַיִם⁷.

... וּבְנוֹגֵעַ לְפַעַל:

כִּינּוּן שְׁנַמְצָאִים עַל סֶף הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה שְׁבָה יְהִיו כָּל הָעֲנִינִים בְּאִפְנֵי שֶׁל בְּלִי גְבוּל – צְרִיכָה לְהִיּוֹת הַ"טְעִימָה"

(5) תענית בסופה.

(6) מיכה ז, טו.

(7) ראה אוה"ת נ"ך עה"פ (ע' תפז). וש"נ.

(8) שו"ע אדה"ז או"ח סו"ס רנ.

the infinite nature of the G-dly revelations of the Redemption, by a commensurate unrestrained increase in matters of Torah and Mitzvos.

More specifically, there should be an increase in the study of Torah (to "augment the nights to the days in the preoccupation with Torah⁹). This includes both the revealed as well as the inner dimensions of Torah, including the study of *Ein Ya'akov*, an anthology of the Aggadic¹⁰ parts of Torah, in which "the majority of the Torah's secrets are hidden."¹¹ The greatest emphasis should be placed on the study of the inner dimension of Torah, in accordance with the teaching of the *Arizal* (whose *yahrtzeit* is on the fifth of *Menachem-Av*) that "in these later generations, it is permissible and even mandatory that we reveal this [esoteric] wisdom."¹² This is particularly true now that once these heretofore-secret teachings were elucidated and made accessible to each and every Jew in the teachings of *Chassidus*.

An even greater emphasis should be put on an increase in the study of matters concerning the Redemption, in both the revealed parts of the Torah, especially *Rambam's* work which comprises all the laws relating to Redemption, e.g., the laws of the Temple (which is studied currently in the period of the Three Weeks) as well as the laws of Kings and their Wars and the King Moshiach, – and [these subjects the way they are explained] in the inner dimension of Torah.

– In general, Study of the inner dimension of Torah on its own hastens the Redemption [as said about the *Zohar*, the base book on the inner dimension of Torah]: "With this work of yours (the teachings of Rabbi Shimon Bar Yochai – the author

9. *Rashi*, end of *Ta'anis*.

(בְּעֶרְב שֶׁבֶת, שׁ"טוֹב לְטַעַם מִפֶּל תְּבַשִּׁיל וְתְבַשִּׁיל"8) מֵהַבְּלִי גְבוּל דְהַגְּאוּלָּה, עַל-יַדֵי הַהוֹסָפָה בְּעֵינֵי הַתּוֹרָה-וּמִצְוֹת בְּאִפְן שְׁלִמְעָלָה מִמְדִידָה וְהַגְּבָלָה.

וּבִפְרָטִיּוֹת יוֹתֵר – הוֹסָפָה בְּלִמּוּד הַתּוֹרָה ("מוֹסִיף לִילוֹת עַל הַיָּמִים לְעֶסֶק בְּתוֹרָה"9) הֵן נִגְלָה דְתוֹרָה וְהֵן פְּנִימִיּוֹת הַתּוֹרָה, כּוֹלֵל לְמוּד עֵין יַעֲקֹב, אֲגָדָה שְׁבִתוֹרָה, שׁ"רֵב סוּדוֹת הַתּוֹרָה גְנוּזִין בָּה"10, וְעוֹד וְעָקֹר, לְמוּד פְּנִימִיּוֹת הַתּוֹרָה, כְּדַבְּרֵי הָאֲרִיז"ל (שְׁיִוִם הַהִילּוּלָא שְׁלוֹ בַחֲמִשָּׁה מְנַחֵם-אָב) שׁ"בְּדוֹרוֹת אֱלוֹ הָאֲחֵרוֹנִים מִתָּר וּמִצְוָה לְגָלוֹת זֹאת הַחֲכָמָה"11, וּבְמִיחָד לְאַחֲרֵי שְׁנַתְבָּאָרָה בְּתוֹרַת הַחֲסִידוֹת בְּאִפְן שְׁשִׁיף לְהַבְנִה וְהַשְׁגָּה דְכָל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל, וְהַדְּגִשָּׁה מִיחָדָת עַל הַהוֹסָפָה בְּלִמּוּד הַתּוֹרָה בְּעֵינֵי הַגְּאוּלָּה – הֵן בְּנִגְלָה דְתוֹרָה, וּבִפְרָט בְּסִפְרוֹ שֶׁל הָרַמְבַּ"ם שְׁכּוֹלֵל גַּם הַהֲלָכוֹת שְׁשִׁיכוֹת לְזִמְן הַגְּאוּלָּה, כְּמוֹ הַלְכוֹת בֵּית הַבְּחִירָה (שְׁלִמְדוּם זֶה-עֵתָה בִּימֵי בֵין הַמְּצָרִים), וְכֵן הַלְכוֹת מְלָכִים וּמְלַחֲמוֹתֵיהֶם וּמְלָךְ הַמְּשִׁיחַ, וְהֵן בְּפְנִימִיּוֹת הַתּוֹרָה,

שְׁנוֹסָף לְכֶךְ שְׁכָלְלוֹת הַלְמוּד דְפְנִימִיּוֹת הַתּוֹרָה מְקָרֵב אֶת הַגְּאוּלָּה, "בְּהַאי חִיבוּרָא דִילָךְ (תּוֹרַתוֹ שֶׁל רַבִּי-שְׁמַעוֹן-בֶּן-יֹחָאי)

9) פרש"י תענית שם.

10) תניא אגה"ק סכ"ג.

11) שם סכ"ו (קמב, ב).

10. [Aggadah is the non-halachic, inspirational portions of the Talmud.]

11. *Tanya, Igeres HaKodesh*, sec. 23.

12. *Op cit.*, sec. 26 (142).

13. *Zohar III*, 124b, in *Raya Mehemna*, cited and elucidated in *Igeres Hakodesh*, *ibid.*

of the *Zohar*) . . . they will emerge from exile with mercy."¹³ However, study of the inner dimension of Torah's treatment of Redemption subjects has an added advantage.

Ideally, these learning sessions should be conducted in a manner [described in the *mishnah*] as "(a quorum of) ten people sitting (i.e., they are established) preoccupied in the study of Torah,"¹⁴ (as one is when conducting "business")

...An additional lesson and directive concerning Redemption can be derived also from the beginning of the third chapter of *Pirkei Avos*: "Look at *three* things:"

The term "three things" standing by itself can be a hint of the third and threefold Redemption and the third and threefold *Beis HaMikdash*, because they each comprise the virtues of both the first and the second Redemption and the first and the second Temple, and these twosome features will be combined as one, [thus making it a tripled and threefold Redemption and Temple "three things"].

The imperative term "look," that the *mishnah* uses, implies gazing intently, by deeply reflecting and contemplating¹⁵ matters concerning the third Redemption and the third *Beis HaMikdash* ("three things"), imbued with feelings of anticipation and exceptional yearning, as written "I anticipate his coming *every day*,"¹⁶ implying that he will come every day, today literally. How much more so, now that we stand on the threshold of Redemption, that the gazing at these three matters is increased and done with more vigor.

The suggestion can be made that the one's reflection on matters of the third Redemption and third *Beis HaMikdash*

14. *Avos* 3:6.

15 See *Alter Rebbe's Shulchan Aruch, Orach Chaim*, 128:36, and in other places.

.. יִפְקֹון בֵּיה מִן גְּלוּתָא בְּרַחֲמִים¹², יֵשׁ עֲלוּי מִיַּחַד בְּלַמּוּד הַחֲלָקִים
דְּפְנִימֵיּוֹת הַתּוֹרָה שְׁמַבְאָרִים עֲנִינֵי הַגְּאוּלָּה.

וְזֶה טוֹב – שְׁלַמּוּד זֶה יְהִיָּה בְּאִפְּן ד' עֲשָׂרָה (צְבוּר) שְׁיִוְשְׁבִים
(בְּהַתְּיָשְׁבוֹת וּקְבִיעוֹת) וְעוֹסְקִים (בְּאִפְּן שֶׁל "עֶסְק") בַּתּוֹרָה¹³.

.. . וְיֵשׁ לְהוֹסִיף לַמּוּד וְהוֹרָאָה בְּשִׂיכוֹת לְעֲנִין הַגְּאוּלָּה גַּם
מֵהַתְּחִלַּת פְּרָק שְׁלִישִׁי – "הַסְּתַכַּל בְּשִׁלְשָׁה דְבָרִים":

"שְׁלִשָּׁה דְבָרִים" (סְתָם) – יֵשׁ לוֹמַר, שְׁגַם רוּמְזוֹ לְגְאוּלָּה
הַשְּׁלִישִׁית וּבֵית-הַמְּקֻדָּשׁ הַשְּׁלִישִׁי, גְּאוּלָּה מְשׁוּלְשֶׁת וּבֵית-
הַמְּקֻדָּשׁ מְשֻׁלָּשׁ, שְׁכוּלִל שְׁנֵי הַמַּעֲלוֹת דְּגְאוּלָּה רֵאשׁוּנָה וּשְׁנִיָּה,
בֵּית רֵאשׁוֹן וְשְׁנִי, וּשְׁנִיָּהם יַחַד.

וְ"הַסְּתַכַּל בְּשִׁלְשָׁה דְבָרִים" – "הַסְּתַכַּל" דִּיִּיקָא, שְׁמוּרָה עַל
הַעִיּוֹן וְהַהֲתַבּוֹנְנוֹת בְּהַעֲמָקָה יְתִירָה¹⁴ בְּעֲנִין הַגְּאוּלָּה הַשְּׁלִישִׁית
וּבֵית-הַמְּקֻדָּשׁ הַשְּׁלִישִׁי ("שְׁלִשָּׁה דְבָרִים"), מֵתוֹךְ צְפִיָּה
וְהַשְּׁתוֹקְקוֹת מִיַּחַדָּת, "אַחַפָּה לוֹ בְּכָל יוֹם שְׁיָבוֹא"¹⁵, שְׁיָבוֹא בְּכָל
יוֹם, בְּיוֹם זֶה מְמַשׁ, וְעַל-אַחַת-כַּמָּה-וּכַמָּה כְּשִׁעוּמְדִים עַל סֶף
הַגְּאוּלָּה, שֶׁהַסְּתַכַּלוֹת בְּשִׁלְשָׁה דְבָרִים הֵיא בִּיתָר שְׂאֵת וּבִיתָר עוֹז.
וְיֵשׁ לוֹמַר, שֶׁהַסְּתַכַּלוֹת בְּעֲנִינֵי הַגְּאוּלָּה הַשְּׁלִישִׁית וּבֵית-

(12) זח"ג קכד, ב – ברע"מ. הובא ונת' באגה"ק שם.

(13) אבות פ"ג מ"ו.

(14) ראה שו"ע אדה"ז או"ח סקכ"ח סל"ו. ועוד.

(15) גוסס "אני מאמין" הנדפס בסידורים וכו'. וראה לקו"ש חכ"ג ע' 394.

16. The text of "Ani Ma'amin" published in prayer books etc. See *Likkutei Sichos*, vol. 23, p. 394.

("three matters") has the capacity to effect perfection to all of our efforts within the "three pillars" – the three modes of Divine service, Torah, prayer and loving-kindness¹⁷ whose fulfillment is through the three "garments" of the soul¹⁸, thought, speech and action. When one's thoughts are directed towards the three redemptions one's Divine service is unbounded and therefore beyond division. Without the limits and boundaries which delineate and divide, one attains perfection in all of the three modes.¹⁹

*(From the talk of Shabbos Parshas Vo'eschanan,
Shabbos Nachamu, 16 Menachem Av, 5751)*



17. Avos 1:2.

18. *Chassidus* explains that a person's soul consists of three attributes of intellect and seven emotional ones. In addition to that the soul has three "garments" – i.e. three ways of expression for these ten attributes, they are thought, speech and action. See *Tanya* part 1, ch. 3 and 4.

19. *In a similar vein, with regard to "keeping from evil" one is precluded from evil, as a matter of course, without a need to actively engage in negating evil, as the mishnah continues: "And you will not come to the hands of sin." The expression "and you will not come" implies that it will not take effort. The usage of the term "to the hands of sin," implies further, that even matters that are not inherently sinful, but could lead to sin (such as satisfying permissible desires), are automatically dismissed because of one's reflection on matters of Redemption. This is analogous to the way things will be in the Messianic Era. As the Rambam rules (in the end and seal of his work "Mishneh Torah") that "in that time ... all delights will be as abundant as the dust of the earth." His choice of the word "dust" implies that it will have no significance to us, inasmuch as "all of the preoccupation of the world will be exclusively to know G-d."*

הַמְקַדָּשׁ הַשְּׁלִישִׁי ("שְׁלֹשָׁה דְבָרִים") פּוֹעֵלֶת שְׁלֵמוֹת בְּכָל עֵינֵי
הָעֲבוּדָה שְׁנִכְלָלִים בְּ"שְׁלֹשָׁה דְבָרִים" – ג' הַקּוּיֵן דְתוֹרָה עֲבוּדָה
וְגַמְיָלוֹת חֲסָדִים¹⁶, שְׁקִיּוּמָם עַל-יְדֵי ג' הַלְבוּשִׁים דְמַחְשָׁבָה דְבוּר
וּמַעֲשֵׂה – שְׁהָעֲבוּדָה אֵינָהּ בְּאִפְּן שֶׁל הַתְּחַלְקוֹת, אֲלֵא בְּאִפְּן שֶׁל
בְּלִי גְבוּל, וּמִצַּד הָעֵדָר הַהֶגְבְּלָה יִשְׁנָה הַשְּׁלֵמוֹת בְּכָל הַקּוּיֵין¹⁷.



(16) אבות פ"א מ"ב.

17) ועל-דֶרֶךְ-זֶה בְּנוֹגַע ל"סוּר מֵרַע" – כְּהַמְשָׁךְ הַמְשֻׁנָּה "וְאֵין אַתָּה בָּא לְיַדִּי עֲבָרָה" –
"וְאֵין אַתָּה בָּא" דִּיִּיקָא, בְּדֶרֶךְ מִמִּילָא, לְלֹא צָרָךְ לְהַתְעַסֵּק בְּשְׁלִילַת הָרַע, וְאִפְלוּ לֹא "לְיַדִּי
עֲבָרָה", שְׁגָם דְבָרִים שְׁיִכּוּלִים לְהִבִּיא לְיַדִּי עֲבָרָה (כְּמוֹ תַּאֲוֹת הַיִּתֵּר) נַעֲשִׂים מוֹשְׁלָלִים
בְּדֶרֶךְ מִמִּילָא, מִצַּד הַהִסְתַּכְלוֹת בְּעֵינֵי הַגְּאוּלָּה, מַעֲיֵן וְדִגְמַת הַמַּעֲמֵד וּמִצַּב דִּימוֹת
הַמְשִׁיחַ, כְּפֶסֶק-דִּין הָרַמְב"ם (בְּסִיוֹם וְחוֹתֵם סִפְרוֹ "מְשֻׁנָּה תוֹרָה") שְׁ"בְּאוֹתוֹ הַזְּמַן . . כָּל
הַמַּעֲדָנִים מִצּוּיֵן כְּעֶפֶר", "כְּעֶפֶר" דִּיִּיקָא, שְׂאִין לוֹ שׁוּם חֲשִׁיבוֹת, כִּיּוֹן שְׁ"לֹא יִהְיֶה עֵסֶק כָּל
הָעוֹלָם אֲלֵא לְדַעַת אֶת ה' בְּלִבְד".

35**23 Menachem-Av, 5751 – August 3, 1991**

On the final Shabbos of every month a special blessing of the coming month is said before the Mussaf prayer, this Shabbos is titled "Shabbos Mevarchim" (lit. "the Shabbos when we bless") This Farbrengen took place on the Shabbos Mevarchim" of the final month of the year – Elul.

The month of Elul, being the last of the year, is a month dedicated to reckoning of one's Divine service throughout the past year. The theme of the Farbrengen was the nature of this reckoning in our time, on the threshold of Redemption. Following the description of what should be the character of one's private account, the Rebbe went on to "reckon" with G-d:

The timely theme now is the true and complete Redemption. As discussed several times, especially most recently, since one must "await his [Moshiach's] coming every day"¹ and all of the signs indicate that "behold, he (Moshiach) is coming"² we therefore continuously think and speak of the Redemption. We also make every effort to connect all matters of current concern with the Redemption. Our Divine service now as Jews is to hasten the Redemption.

'It has been discussed many times that my sainted father-in-law testified and proclaimed that we have already completed all that was needed, including the "polishing of the buttons."³ The only thing left is the one simple gesture on G-d's part to take the Jews out of exile and to bring them to the Holy Land... Thus, Jews implore and cry out, time and again – and now with much more intensity than previously – "*Ad mosai*" – "Until when will we remain in exile"?!...

'A Jew not only has the capacity to awaken himself and other Jews, but also to "arouse" G-d, as it were, to "come and

לָהּ.

תרגום משיחות ש"פ עקב, כ"ג מנחם-אב, מכה"ח אלול תנש"א

ענין שהזמן גרמא – הגאולה האמתית והשלימה, כמדבר כמה-פעמים ובפרט לאחרונה, שפיון ש"אחכה לו בכל יום שיבוא¹, ועל-פי כל הסימנים הרי"הנה זה (משיח) בא², לכן עסוקים כל הזמן במחשבה ודבור אודות הגאולה, ומחפשים לקשר את כל הענינים דזמן זה עם הגאולה, והעבודה דבני-ישראל היא למהר את הגאולה.

. . . מדבר כמה-פעמים, שכבוד-קדשת מורי-וחמי אדמו"ר העיד והודיע, שכבר גמרו את כל הענינים, וגמרו גם"לצחצח את הכפתורים", והדבר היחידי שנשאר הוא – תנועה אחת של הקדוש-ברוך-הוא שיוציא את בני ישראל מהגלות ויביאם אל ארץ הקדש... ולכן מבקשים וצועקים יהודים עוד הפעם ועוד הפעם – ועכשו עוד יותר בתקף מפעם – "עד מתי?!"...

. . . ליהודי יש כח לעורר את עצמו ולעורר יהודים אחרים, ובעקר לעורר כביכול את הקדוש-ברוך-הוא – ש"בואו ונחשב

(1) נוסח "אני מאמין" הנדפס בסידורים וכו'. וראה לקו"ש חכ"ג ע' 394.

(2) שה"ש ב, ח ובשהש"ר עה"פ.

(3) ל' חז"ל – ב"ב עה, ב.

1. The text of "Ani Ma'amin" published in prayer books etc. See *Likkutei Sichos*, vol. 23, p. 394.

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

3. [See introduction, *ibid* p. XLVIII and p. LIV]

4. Talmudic expression, *Bava Basra* 78b.

let us make the reckoning of the world."⁴ According to all calculations (which G-d had indicated in His Torah and in the miracles He wrought in the world), G-d should long ago have brought the true and complete Redemption through our righteous Moshiach. [This should have happened] particularly in this year, which according to all of the calculations and the signs is "the year when King Moshiach will be revealed,"⁵ as was discussed several times in recent months.

A Jew acquires (in this place and time) the most potent energies as well as the greatest privilege and responsibility to implore and cry out to G-d: "*Ad mosai*" – "Until when will we remain in exile"?!...

* * *

Since we have already completed all the requirements of "our deeds and efforts,"⁶ which is why we cry out and demand "*Ad mosai*" (as was discussed earlier), the raging question remains the same: Since we have already accomplished everything, how is it that our righteous Moshiach has not yet arrived?!...

*(From the talk of Shabbos Parshas Ekev,
23 Menachem Av, Mevorchim Hachodesh Elul, 5751)*



5. *Yalkut Shimoni* on *Yeshayahu*, *remez* 499.

6. See *Tanya part 1*, beginning of ch. 37.

חֶשְׁבוֹנוֹ שֶׁל עוֹלָם"3: לְפִי כָּל הַחֲשָׁבוֹנוֹת (שֶׁהַקְּדוֹשׁ-בְּרוּךְ-הוּא הִרְאָה בְּתוֹרָתוֹ וּבַהֲנִיסִים שֶׁהוּא עוֹשֶׂה בְּעוֹלָם) הִיָּה צָרִיךְ הַקְּדוֹשׁ-בְּרוּךְ-הוּא כָּבֵד מְזִמֵּן לְהַבִּיא אֶת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה עַל-יְדֵי מְשִׁיחַ צְדָקָנוּ (כְּנֹזֵכֶר-לְעִיל), וּבִפְרֹט בְּשָׁנָה זוֹ, שֶׁלְּפִי כָּל הַחֲשָׁבוֹנוֹת וְהַסִּימָנִים הִיא הַ"שָּׁנָה שְׁמֹלֶךְ הַמְּשִׁיחַ נִגְלָה בּוֹ"4 (כַּמְדַּבֵּר כַּמָּה-פְּעָמִים בְּחֻדָּשִׁים הָאֲחֵרֹנִים),

... מְקַבֵּל יְהוּדִי (בְּמָקוֹם וּזְמַן זֶה) אֶת הַכַּחוֹת הַגְּדוֹלִים בְּיֹתֵר וַיֵּשׁ לוֹ גַּם זְכוֹת וְאַחֲרֵי־כֵן גְּדוּלָּה בְּיֹתֵר לְבַקֵּשׁ וּלְצַעֵק לְהַקְּדוֹשׁ-בְּרוּךְ-הוּא: "עַד מָתִי"?!...

* * *

כִּיּוֹן שֶׁכָּבֵד סִימָנוֹ אֶת כָּל הָעֲנִינִים ד' "מַעֲשֵׂינוּ וְעַבְדוֹתֵינוּ"5, וּבְמִילָא צוֹעֲקִים וְתוֹבְעִים "עַד מָתִי" (כַּמְדַּבֵּר לְעִיל) – נִשְׁאַלְת מִיֵּד הַשְּׁאֵלָה הַמְרַעִישָׁה: כִּיּוֹן שֶׁכָּבֵד נִפְעְלוּ כָּל הָעֲנִינִים – כִּיֵּצֵד יִתְכַּן, שֶׁמְשִׁיחַ צְדָקָנוּ עֲדִין לֹא בָּא?!...



(4) יל"ש ישעי' רמז תצט.

(5) ראה תניא רפל"ז.

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1 Ehul, 5751 – August 10, 1991

The relationship of our time to Redemption is based not only on the fact that "I await his coming every day"¹ and especially after "all the deadlines have passed"² and all the factors of Divine service [necessary for the Redemption] have been completed (as was discussed many times), but also on the fact that we are now in a special year whose initials represent: "It will be a year when I will show you wonders," for "as in the days of your exodus from Egypt, I will show you wonders."

Indeed, we have actually seen many "wonders." The most notable among them has been the liberation of our brethren in that regime [of the former Soviet Union], where many of them have emerged from distress to freedom, in both the literal sense of the word as well as (and primarily) with respect to the freedom granted them to live a Jewish life based on Torah and *mitzvos*; To the point that in the last few days the convention of Chabad emissaries from many countries convened in that country, and its effects are continuing through these days. The convention took place in the country where the city of Lubavitch is situated, as well as other cities where the Chabad Rebbes were active for many generations, such as Liadi, Liozna, Rostov and Petersburg. The emissaries of the leader of Chabad of our generation, my sainted father-in-law, gathered in the capital, Moscow, with the intention of increasing – with more vigor – the dissemination of Torah and the wellsprings (of Chabad

1. Text of "Ani Ma'amin" (published in several prayer books) – Based on the expression used in *Chabakuk* 2:3. *Commentary on the Mishneh of the Rambam*, Introduction to Chapter Chelek, 12th principle.

2. Talmudic expression - *Sanhedrin* 97b. [See above ch. 22 ft 1].

לו.

משיחות ש"פ ראה, א' דר"ח אלול תנש"א

נוסף על כללות הענין ד"אחכה לו בכל יום שיבוא¹, ובפרט לאחרי ש"כלו כל הקיצין"², וסימו כל עניני העבודה (כמדבר כמה-פעמים), נמצאים בשנה מיחדת שהראשי-תבות שלה "היה תהיה שנת נפלאות אראנו", "כימי צאתך מארץ מצרים אראנו נפלאות",

– וכבר ראו בפעל כמה-וכמה "נפלאות" הן בנוגע לגאלת הפרט והן בנוגע לגאלת הכלל, כולל ובמיחד בנוגע לאחינו בני-ישראל שבמדינה ההיא, שרבים מהם יצאו מן המיצר אל המרחב, הן כפשוטו, והן (ובעקרו) בנוגע להאפשרות לחיות חיים יהודים על-פי התורה ומצוותיה, ועד שבימים האחרונים ממש (ובאפן דפעולה נמשכת גם בימים אלה) התקיים הכנוס של שלוחי חב"ד (מכמה-וכמה מדינות) במדינה ההיא – שבה נמצאת העירה והערים ליובאוויטש, ליאדי, ליאזנא, רוסטוב ופטרוברג, שבהם חיו ופעלו נשיאי חב"ד במשך כמה-וכמה דורות – נתכנסו השלוחים של נשיא חב"ד בדורנו כבוד-קדושת מורי-וחמי אדמו"ר בעיר הבירה של מדינה ההיא (מאסקווא), על מנת להוסיף ביתר שאת וביתר עז בהפצת התורה והפצת המעיינות (דתורת חסידות חב"ד)

(1) נוסח "אני מאמין" (נדפס בכמה סידורים) – ע"פ לשון הכתוב חבוקק ב, ג. פירוש המשניות להרמב"ם סנהדרין הקדמה לפרק חלק היסוד הי"ב.

(2) לשון חז"ל – סנהדרין צו, ב.

(3) אגרת הבעש"ט הידועה – נדפס בכתר שם טוב (הוצאת קה"ת) בתחילתו. ובכ"מ.

Chassidus teachings) to the farthest reaches, for it is through such activity that the King Moshiach will come.³

It is already *Rosh Chodesh Elul*, the month of reckoning for the entire year. The sum total of this accounting is: "*Ad mosai*" – "Until when will we remain in exile"?!...

How can it be that at the conclusion of eleven months of the year "I will show you wonders," our righteous Moshiach has still not come?!...

* * *

Translating the above in practical terms:

One should publicize and draw people's attention in every location, to the specific efforts which are associated with the month of Elul and are alluded to in the initials of five verses which form the word Elul. These verses are references to: Torah, prayer, acts of loving kindness, Teshuvah (repentance or return) and Redemption. Special emphasis should be placed on the fifth acronym, the theme of Redemption, as it permeates all other areas of Divine service, so that everything is done in the spirit of Redemption. This includes particularly Torah studies in matters concerning Redemption and the *Beis HaMikdash*. All of this should be permeated with the eager anticipation and the certain conviction that imminently we will see with eyes of flesh that "Behold he (the King Moshiach) is coming."⁴

In simple terms:

It should be announced and publicized in all places – with heartfelt words – that G-d says through His servants, the prophets, to each and every Jew: "Behold I am placing before you today a blessing," so much so, that literally today we will see with eyes of flesh the blessing of the true and complete Redemption.

חוּצָה, שְׁעַל-יְדֵי-זֶה אֶתִּי מִרְדָּא מְלָכָא מְשִׁיחָא³ –

וּבְשִׁנָּה זֹו עֲצָמָה – עוֹמְדִים כְּבָר בְּרֵאשׁ-חֲדָשׁ אֱלוּל, חֲדָשׁ
הַחֲשׁוֹבֹן שֶׁל כָּל הַשָּׁנָה, אֲשֶׁר, הַסֵּךְ-הַכֹּל דֶּה־חֲשׁוֹבֹן הוּא: "עַד
מִתִּי"!!!

הֵיתְכֵן שְׁבִסְיוּמָם שֶׁל י"א חֲדָשִׁים דְּשָׁנַת "נִפְלְאוֹת אֲרָאָנוּ",
מְשִׁיחַ צְדָקָנוּ עֲדִין לֹא בָּא!?...!

* * *

וּבְנוֹגַע לַפְעֵל:

יֵשׁ לְפָרְסָם וּלְעוֹרָר בְּכָל מְקוֹם וּמְקוֹם עַל-דְּבַר הָעֲבוּדָה
הַמֵּיחֲדָת דְּחֲדוּשׁ אֱלוּל הַמְרוּמָזוֹת בְּחֻמְשַׁת הָרֵאשִׁי-תַבּוֹת דְּתוֹרָה
תַּפְלָה גְּמִילוּת-חֲסָדִים תְּשׁוּבָה וּגְאֻלָּה, וּבְהַדְּגָשָׁה מֵיחֲדָת בְּנוֹגַע
לְרֵאשִׁי-תַבּוֹת הַחֲמִישִׁי, עֲנִין הַגְּאוּלָּה, כְּפִי שְׁחוֹדְרַת בְּכָל עֲנִינֵי
הָעֲבוּדָה, עַל-יְדֵי-זֶה שְׁחֲדוּרִים וְנַעֲשִׂים בְּרוּחָה שֶׁל הַגְּאוּלָּה (כּוֹלֵל
וּבְמֵיחָד עַל-יְדֵי לְמוֹד הַתּוֹרָה בְּעֲנִינֵי הַגְּאוּלָּה וּבֵית-הַמִּקְדָּשׁ),
מִתּוֹךְ צְפִיָּה וּוְדָאוֹת גְּמוּרָה שְׁתַּכְּף וּמִיד מִמֶּשׁ רוּאִים בְּעִינֵי בְּשׂר
שׁ"הִנֵּה זֶה (הַמְלִךְ הַמְשִׁיחַ) בָּא"⁴.

וּבְפִשְׁטוּת:

לְהַכְרִיז וּלְפָרְסָם בְּכָל מְקוֹם – בְּדַבְרִים הַיּוֹצֵאִים מִן הַלֵּב –
שֶׁהַקְּדוּשׁ-בְּרוּךְ-הוּא אוֹמֵר (עַל-יְדֵי עֲבָדָיו הַנְּבִיאִים) לְכָל-אֶחָד-
וְאֶחָד מֵיִשְׂרָאֵל "רְאֵה אֲנִי נוֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה", וְעַד שֶׁהַיּוֹם
מִמֶּשׁ רוּאִים בְּעִינֵי בְּשׂר בְּרֵכַת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה.

(4) ש"ה ב, ה. שהש"ר עה"פ.

3. The well know epistle of the *Ba'al Shem Tov* – Published in *Keser Shem Tov (Kehot edition)*, in the beginning, and in several other sources.

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

[This announcement must be made even by those who argue that they have not completely absorbed its full meaning. Since their faith is intact, they are able to (and consequently, required to) publicize these matters to others, first and foremost to their own family members. (they certainly don't need to "suffer" from his lack of comprehension of this matter...) They should also spread the word to all those within their surroundings and ultimately to each and every Jew. Undoubtedly, the appropriate effort will be well received and it will have its intended effect on others, as well as inspiring the one making the announcement and doing the publicity, that he too should internalize the message.]

*(From the talk of Shabbos Parshas Re'eh,
first day of Rosh Chodesh Elul, 5751)*



[ויש להוסיף ולהדגיש שההכרזה והפרסום דכל-הנזכר-
 לעיל צריכה-להיות גם על-ידי אלה שטוענים שעדין לא נקלט
 ענין זה (בשלמות) בהבנה והשגה והפרה שלהם, דכיון שגם אצלם
 ישנו ענין האמונה בשלמות, יכולים (ובמידא צריכים) הם לפרסם
 הדברים לאחרים החל מבני ביתו (שבודאי אינם צריכים "לסבל"
 מזה שעדין לא הונח הדבר בשכלו), וכל אלה שנמצאים בסביבתו,
 כל אחד ואחת מישראל, ובודאי שעל-ידי ההשתדלות המתאימה
 יתקבלו הדברים ויפעלו פעולתם, כולל גם אצל המכריז והמפרסם,
 שיקלט אצלו בפנימיות וכו'].



37*Elul 7, 5751 – August 17, 1991*

In this Farbrengen of parshas Shoftim – Judges, the Rebbe elaborates on the prayer – based on the opening verse of the parsha – of "Restore our judges as in former times", and resolves that now as we stand on the threshold of the Redemption the time for the fulfillment of this prayer has come, as evident from the return of prophecy to Israel on which as Rambam writes, is an "introduction to the coming of Moshiach".

The Rebbe describes the return of prophecy in the recent generations and hints very clearly that the same is true in ours. The Rebbe goes on to describe his announcement of the Redemption as his "main prophecy", thus giving it a special validity that only prophecy enjoys, - the certainty that it will materialize in the most literal sense.

The proclamation of my sainted father-in-law, the leader of our generation:¹ "Immediate repentance (and automatically) immediate redemption," and that everything is already completed, including "polishing the buttons,"² has been mentioned often lately. [This mission discussed in] his announcement that all that remains is to "all of you stand³ prepared,"⁴ has also been completed. We are now ready to greet our righteous Moshiach immediately. It is obvious that we are now at the time when the promise that "I will restore your judges and your counselors [as they were in former times]"⁵⁶ is ready to be fulfilled. Furthermore, [the Hebrew word for "as they were in former times,"] "*K'vatchila*" [which means literally "beginning" alludes to the fact that this has already begun,⁷ as will be explained.

'In all generations – even before the resurrection of Moshe – it is relevant to know the *halacha* [=law] that "G-d gives prophecy to mankind."⁸ Prophecy is a revelation of G-dliness

לז.

תרגום משיחות ש"פ שופטים, ז' אלול תנש"א

על-פי המדבר כמה פעמים ובפרט לאחרונה – בנוגע להכרזת והודעת כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו: "לאלתר לתשובה (ובמילא) לאלתר לגאלה", שפבר סימו הכל, גם את "צחצוח הפפתורים"², וצריך רק להיות "עמדו³ הכן כלכם"⁴ – וגם את זה כבר סימו – לקבל פני משיח צדקנו תכף ומיד ממש – מוכן, שאוחזים כבר עתה בזמן של קיום היעוד "ואשיבה⁵ שופטיך גו' ויועצין"⁶, ויתרה מזו: כבתחלה: כבר ישנה ההתחלה בזה, כדלקמן.

... בכל הדורות – גם לפני תחית המתים של משה – נוגע

(1) "קול קורא" ב"הקריאה והקדושה" (סיון-תמוז תש"א. אלול תש"ב) – נדפסו באגרות-קודש אדמו"ר מהוריי"צ ח"ה ע' שסא ואילך. שעז ואילך. תח ואילך. ח"ו ע' תל ואילך.

(2) ראה שיחת שמח"ת תרפ"ט.

(3) אגרות-קודש שלו ח"ד ע' רעט. וש"נ.

(4) ראה "היום יום" ט"ו טבת. ובכ"מ.

(5) ישעי' א, כו.

(6) ראה פרוש המשניות להרמב"ם סנהדרין פרק א' מ"ג, דמשמע שם ש' לפני בוא המשיח" ובהסיום בכתוב זה "אחרי כן יקרא לך עיר הצדק גו'". וראה ליקוטי שיחות חלק ט' עמוד 105 הערה 74.

1. "Kol Koreh" in "HaKriah VhaKedushah" (Sivan-Tammuz 5701. Elul 5702) – published in the *Igros Kodesh of the Rebbe Rayatz*, vol. 8, p. 361ff. 377ff. 408ff. Vol. 6, p. 430ff.

2. See *Sichos Simchas Torah* 5689.

3. His *Igros Kodesh*, vol. 4, p. 279. See there for cross references.

4. See *HaYom Yom* 15 Teves and in many other places.

5. *Yeshayhu* 1:26.

6. See *Rambam's Commentary on the Mishnah, Sanhedrin*, 1:4, which implies there

that is within the grasp of the created to experience, even to the degree of perfection that was attained by Moshe.⁹ Furthermore – it is relevant to every generation that "I will establish a prophet for them a *like you* [=Moshe],"¹⁰ as the Rambam explains:¹¹ "We do not believe in a prophet that arises after Moshe our Teacher only because of the sign [he performs], but because of the *mitzvah* commanded by Moshe in the Torah, etc." This means that every prophet is a continuation of the prophecy of Moshe and his Torah. As the Rambam explains, it is only in the *manifestation* of the prophecy that there exists different levels.¹² In our generation my sainted father-in-law has attained the degree of prophecy.

[The knowledge of this *halacha* becomes more relevant] specifically after when "prophecy will returne to Israel,"³ as an "introduction to Moshiach"¹³ – for our righteous Moshiach (who will be "a great prophet¹⁴ approaching the level of our teacher Moshe") will prophesy. Our Sages¹⁵ state that "the first Redeemer (Moshe) is the final Redeemer" and in every generation there is one who is qualified for this.

Therefore one has to know as a *halacha* that also now prior to the Redemption, that there exists a revelation of

that "I will return your judges, etc." will be "*before* the coming of Moshiach" and as the passage concludes, "afterwards it will be called for you a righteous city, etc." See *Likkutei Sichos* vol. 9, p. 105, note 74.

7. [There is a play on words. In the citation from Isaiah it says, "All your counselors as in the beginning." The Rebbe interprets this to mean that the beginning of this prophecy has already occurred.]

8. Rambam, *Hilchos Yesodei Torah*, beginning of ch. 7.

9. *Likkutei Sichos*, vol. 23, p. 71. And elsewhere.

10. Our *parsha*, 18:18.

11. Rambam, *Hilchos Yesodei Torah*, 8:2.

12. *ibid* 7:5.

לְדַעַת אֶת הַהִלְכָה שֶׁ"הָאֵל-ל מִנְבֵּא אֶת בְּנֵי הָאָדָם"⁷ (גְּלוּי אֶלְקוּת בְּגִדְרֵי הַנְּבִיאִים), עַד הַשְּׁלֵמוֹת בְּזֶה כְּפִי שֶׁהָיָה אֶצְל מֹשֶׁה⁸. וַיִּתְרָה מִזֶּה – בְּכָל דּוֹר שִׁינָה שֶׁ"נְּבִיא אֶקִּים לָהֶם גּוֹ' כַּמּוֹד⁹, כַּמְבֹאֵר בְּרַמְבַּ"ם¹⁰ שֶׁ"כָּל נְבִיא שֶׁיַעֲמֹד אַחֲרַי מֹשֶׁה רַבִּינוּ אֵין אָנוּ מֵאֲמִינִים בּו מִפְּנֵי הָאוֹת לְבִדּוֹ כּו' אֶלָּא מִפְּנֵי הַמִּצְוָה שֶׁצִּוָּה מֹשֶׁה בַּתּוֹרָה כּו"¹¹, כְּלוּמַר, שֶׁכָּל נְבִיא הוּא הַמְּשִׁיךְ נְבוּאָת מֹשֶׁה וְתוֹרָתוֹ (אֶלָּא שֶׁבְּגְלוּי הַנְּבוּאָה יִשְׁנֵם חֲלוּקֵי דְרָגוֹת, כַּמְבֹאֵר בְּרַמְבַּ"ם¹¹). וּבְדוֹרָנוּ נִשְׂיָא דוֹרָנוּ כְּבוֹד-קְדֻשַׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹר.

וּבַפֶּרֶט לְאַחֲרֵי שֶׁ"תַּחֲזוֹר הַנְּבוּאָה לְיִשְׂרָאֵל"¹², שֶׁהִיא "הַקְּדָמַת מְשִׁיחַ"¹³ (כַּנְזָכַר-לְעִיל) – הַנְּבוּאָה שֶׁתְּהִיָּה אֶצְל מְשִׁיחַ צְדִקְנוּ (שֶׁ"נְּבִיא גְדוֹל הוּא קָרוֹב לְמֹשֶׁה רַבִּינוּ", וְאָמְרוּ חַז"ל¹⁴ שֶׁ"גּוֹאֵל רֵאשׁוֹן (מֹשֶׁה) הוּא גּוֹאֵל אַחֲרוֹן", וּבְכָל דּוֹר וְדוֹר יִשְׁנוּ אֶחָד הָרְאוּי לָזֶה

– לְכֵן צְרִיכִים לְדַעַת בְּתוֹר הַלְכָה גַם בְּזִמְנֵי הַזֶּה (עוֹד קֹדֶם

(7) רמב"ם הל' יסודי התורה רפ"ז.

(8) לקו"ש חכ"ג ע' 71. ע"ש.

(9) פרשתנו ית, יח.

(10) שם פ"ח ה"ב.

(11) פ"ז ה"ו.

(12) רמב"ם אגרת תימן פ"ג.

(13) רמב"ם הל' תשובה פ"ט ה"ב.

(14) ראה שמו"ר פ"ב, ד. זח"א רנג, א. שער הפסוקים פ' ויחי. תו"א ר"פ משפטים. ועוד.

13. Rambam, *Igeres Teiman*, ch. 3.

14. Rambam, *Hilchos Teshuva*, 9:2.

15. See *Shmos Rabbah*, chapter 2:4. *Zohar Chadash* vol. 1, 253a. *Sha'ar HaPesukim*, *parshas Veyechi*. *Torah Or*, beginning *parshas Mishpatim*. And elsewhere.

prophecy from Moshiach, even before the Redemption which is a taste and beginning of the complete revelation of prophecy after the Redemption. This means, that this prophecy is not an innovation that will be realized only after the Redemption, but the beginning of it will be achieved even before, in the spirit of "your counselors as in former times."; the *Rambam*, who includes in his code of law the laws relevant to the days of Moshiach and the introduction to it as well, therefore writes about this [prophecy].

One can then understand the accomplishment of the later generations in general and the current generation in particular. It is only in current times that my sainted father-in-law, who is the leader of *our* generation, has declared that everything has been completed. Thus, According to all the signs, it is the last moments before the Redemption.

‘The spreading of the wellsprings outside, to all corners of the world, has been completed, and they now appear in a way that is intellectually comprehensible even to one who is situated in the furthestmost hinterland. The inner teachings of Torah and Chassidus have been translated through my sainted father-in-law, the leader of our generation into many languages (Russian, among many), in an ever expanding and illuminating fashion. We have also come to witness the recent publication of the Tanya, the Written Torah of *Chassidus*¹⁶ in Braille, the script for the blind, May G-d preserve us (as mentioned above¹⁷).

According to the announcement of my sainted father-in-law, all aspects of Divine service have been completed, including the Divine service of our Rebbe’s, our leaders, who

16. A letter of my sainted father-in-law – published *Kitzurim V’hearos on Tanya*, p. 118ff. His *Igros Kodesh*, vol. 4, p. 221 and further. See there vol. 5, p. 90.

הַגְּאוּלָּה), שִׁישְׁנָה הַמְצִיאוֹת דְּגִילוּי הַנְּבוּאָה (אֶצֶל מְשִׁיחַ עוֹד לִפְנֵי הַגְּאוּלָּה), כְּמַעֲיֵן וְהַתְּחַלַּת ("יֹעֲצִיךְ כְּבַתְּחִלָּה") שְׁלֵמוֹת גְּלוּי הַנְּבוּאָה לְאַחֲרֵי הַגְּאוּלָּה. הֵיִינוּ, שְׂאִין זֶה חֲדוּשׁ שְׁיִתְּחַדֵּשׁ רַק לְאַחֲרֵי הַגְּאוּלָּה, אֶלָּא שֶׁהַתְּחִלָּה בְּזֶה נִפְעֶלֶת עוֹד קִדְּם בְּבַחֲיַנֵּת "יֹעֲצִיךְ כְּבַתְּחִלָּה", וְלִכֵּן כּוֹתֵב זֹאת הָרַמְבַּ"ם בְּסֵפֶר הַהֲלָכוֹת (שְׁלוֹ) וּבִפְרָט שְׁהַרְמַבַּ"ם כּוֹתֵב בְּסֵפֶרוֹ גַּם אֶת הַהֲלָכוֹת הַנוֹגְעוֹת לִימֹת הַמְּשִׁיחַ, גַּם – הַהֶקְדָּמָה לְזֶה).

עַל-פִּי הַנִּזְכָּר-לְעֵיל יוֹבֵן הַחֲדוּשׁ דְּדוֹרוֹת הָאַחֲרוֹנִים בְּכָל־וּבִפְרָט דְּדוֹרֵנוּ זֶה וּבִפְרָט בְּזִמְנֵן זֶה, שְׁעַל-פִּי הַכְּרֻזֹּת וְהוֹדְעַת כְּבוֹד-קִדְּשַׁת מוֹרֵי-וְחַמֵּי אֲדַמּוֹ"ר נְשִׂיא דוֹרְנוּ כְּבָר סִימוּ הַכֹּל, וְעַל-פִּי כָּל הַסִּימָנִים אוֹחֲזִים כְּבָר בְּרַגְעִים הָאַחֲרוֹנִים לִפְנֵי הַגְּאוּלָּה:

. . . יִשְׁנָה הַשְּׁלֵמוֹת דִּיפּוּצוֹ מְעֵינּוֹתֶיךָ חוּצָה בְּכָל קְצוֹי תִּבְלֵ, וּבְאִפְּן הַמּוּבָן בְּשָׂכָל בְּנֵי אָדָם, אֶפְלוּ שֶׁל זֶה הַנְּמָצָא בְּחוּצָה שְׂאִין חוּצָה הַיְמָנוּ, וְגַם – תִּרְגּוּם פְּנִימִיּוֹת הַתּוֹרָה וְתוֹרַת הַחֲסִידוֹת בְּלִשׁוֹן עַם וְעַם [רוֹסִית, וְכִיּוּצָא-בְּזֶה] עַל-יְדֵי כְּבוֹד-קִדְּשַׁת מוֹרֵי-וְחַמֵּי אֲדַמּוֹ"ר נְשִׂיא דוֹרְנוּ, וּבְאִפְּן דֶּהוּלַךְ וּמוֹסִיף וְאוֹר, עַד לְיָמִים הָאַחֲרוֹנִים – שְׁנַדְפָּס גַּם (סֵפֶר הַתְּנִיָּא, תּוֹרָה שְׁבַכְתָּב דְּחֲסִידוֹת¹⁵) בְּ"בְרִיל", הַכְּתָב עֵבוֹר "סְגִי נְהוֹר" רַחֲמָנָא-לְיִצְלָן (פְּמִדְבָּר לְעֵיל¹⁶).
וְעַל-פִּי הַהֶכְרֵזָה הַנִּזְכָּרֶת-לְעֵיל דְּכְבוֹד-קִדְּשַׁת מוֹרֵי-וְחַמֵּי

15) מכתב כ"ק מו"ח אדמו"ר - נדפס בקיצורים והערות לתניא ע' קיח ואילך. אגרות קודש של ח"ד ע' רכא ואילך. וראה שם ח"ה ע' צ.

16) שיחת ש"פ עקב (סה"ש ה'תנש"א ע' 764 ואילך).

served as "your judges" and "your counselors" until the present day. Now, the expression "the generation is worthy"¹⁸ can be understood *literally*. It follows then that we have already arrived at the time when "I will return your judges as of former times and your counselors as in the beginning" in the most complete sense of the words, (when there is therefore no need for officers to enforce the law, because everything is already refined [thus leaving no objection to the law]); following the taste and beginning of this, that our Rebbe's and leaders have already provided us with.¹⁹

In the last moments of exile, the lesson for everyone of *Shabbos Parshas Shoftim* can be clear. There must be a Divine service appropriate – measure for measure – to the situation of Redemption:

One must publicize to himself and to all whom he can reach the necessity to internalize the lessons and advice of "your judges" and "your counselors" of our generation. In general these leaders are the rabbis, as in the statement "Who are the kings? – The rabbis."²⁰ More specifically, it is the leader of our generation, the judge, counselor and prophet of our generation who is the continuation of our Rebbe's who preceded him.

The obligation to receive the words of the leader is rooted in the commandment of the Torah:²¹ "I will raise up a prophet for them from amongst their brethren like you and will put My words in his mouth and he will speak to them all that I command him..." "To him you shall listen." According to the

18. The expression of our Sages - *Yevamos* 39b. *Chullin* 93b. [The expression in the original is read with wonder: "Is the generation indeed worthy"?! Here the Rebbe uses the expression in the literal meaning: "The generation is indeed worthy"!]

19. See Rambam's *Commentary on the Mishneh* in ft 6: I will return your judges as before times and your counselors as in the beginning... this will be without a doubt when

אֲדַמוּר, שְׁכַבְר סִימו אֶת כָּל עֲנִינֵי הָעֲבוּדָה, כּוֹלֵל הָעֲבוּדָה דְרַבּוֹתֵינוּ
נְשִׂאֵינוּ כִּ"שׁוֹפְטִיךְ" וְ"וִיעֲצִיךְ" עַד הַיּוֹם הַזֶּה, וְ"אֲכַשׁוּר דְרִי" 17
כְּפֶשׁוּטוֹ – מוֹבֵן, שְׁכַבְר הַגִּיעַ הַזְמַן דְ"וְאֲשִׁיבָה שׁוֹפְטִיךְ כְּבִרְאֵשׁוֹנָה
וְוִיעֲצִיךְ כְּבִתְחִלָּה" בְּתַכְלִית הַשְּׁלֵמוֹת (וְאִין צְרִיכִים לְשׁוֹטְרִים,
פִּיּוֹן שְׁכַבְר הַכֹּל מְבַרְר), לְאַחֲרֵי הַטְּעִימָה וְהַתְּחִלָּה בְּזֶה עַל-יְדֵי
רַבּוֹתֵינוּ נְשִׂאֵינוּ 18.

מִזֶּה מוֹבֵן הַלְמוּד לְכָל אֶחָד וְאֶחָד בְּעַמְדָנוּ בְּשַׁבַּת פְּרִשַׁת
שׁוֹפְטִים בְּדוֹרָנוּ זֶה וּבְפֶרֶט בְּזְמַן הָאַחֲרוֹן, הַרְגָעִים הָאַחֲרוֹנִים
דְּהַגְלוֹת – שְׁצְרִיכָה לְהִיּוֹת עֲבוּדָה בְּהַתְּאָם מִדָּה כְּנֶגֶד מִדָּה לְמַצַּב
הַגְּאֻלָּה:

לְפָרְסָם אֲצֵל עֲצָמוּ וְאֲצֵל כָּל אֱלוֹ שְׁאֲפֶשֶׁר לְהַגִּיעַ אֵלֵיהֶם
– שְׁצְרִיכִים לְקַבֵּל עַל עֲצָמָם וְלַקַּחַת עַל עֲצָמָם (בְּיִתְרָ חֶזֶק)
אֶת הַהוֹרָאוֹת וְהַעֲצוֹת דְ"שׁוֹפְטִיךְ" וְ"וִיעֲצִיךְ" שְׁבְדוֹרָנוּ – "מָאן
מַלְכֵי רַבָּנָן" 19 כְּכֹל, וּבְפֶרֶט נְשִׂיא דוֹרָנוּ – הַבָּא בְּהַמְשֵׁךְ לְרַבּוֹתֵינוּ
נְשִׂאֵינוּ שְׁלֹפְנֵיו – שׁוֹפֵט דוֹרָנוּ וְוִיעֵץ דוֹרָנוּ וּנְבִיא דוֹרָנוּ,

וּכְצוּוֵי הַתּוֹרָה הַנּוֹכַח – לְעֵיל⁹: "נְבִיא אֲקִים לָהֶם מְקַרֵּב אַחֵיהֶם

(17) ל' חז"ל - בימות לט, ב. חולין צג, ב.

(18) ראה פרוש המשניות להרמב"ם שבהערה 6: ואשיבה שופטיך כבראשונה ויעצריך
כבתחלה. . זה יהיה בלי ספק כשיכון הבורא יתברך לבות בני אדם ותרבה זכותם ותשוקתם
לשם יתברך ותגדל חכמתם לפני בוא המשיח כו'.

(19) ראה גיטין סב, א.

the Creator corrects the hearts of men, their merits increase, their desire is for G-d and
their wisdom increases before the coming of Moshiach, etc.

20. See *Gittin* 62a.

21. Our *parsha*, 18:18.

legal decision of the *Rambam* mentioned above, if one has the qualifications and perfection required of a prophet, when this same person performs signs and miracles, "we do not believe in him because of the signs alone, but because of the *mitzvah* Moshe commanded in the Torah when he said, 'if he gives you a sign, listen to him.'" The sign is: "He will tell you things future to occur in the world and they will prove true,"²² – as we have seen and continue to see the fulfillment of the blessings of my sainted father-in-law, the leader of our generation.

Furthermore: "A prophet about whom another prophet testifies that he is a prophet is presumed to be a prophet and the second one needs no examination."²³ This applies to the leader of our generation, and continues in the next generation through his disciples. One must immediately obey him even "before he gives a sign." Similarly, "it is forbidden to have doubts about him and question his prophecy, that maybe it isn't true, and it is forbidden to test him overmuch" as it says,²⁴ do not test the L-rd your G-d as you tested Him at *Massa...*, But since it is known that he is a prophet, believe in him and know that G-d is in their midst. Do not doubt or question him..."²⁵ One believes in the words of the prophet not because it is the prophet's speech, but because these are *G-d's* words being said by *this prophet!*

...The above mentioned directive remains: It must publicized to all people of the generation that we have merited that G-d has chosen a person endowed with free choice, who is incomparably higher than the members of his generation,

22. Our Parsha, 18:15.

23. Rambam, *ibid*, beginning of chapter 10.

24. *Ibid*, halacha 5.

25. *Vaeschanan*, 6:16.

כְּמוֹךְ וְנִתְּתִי דְבָרֵי בְּפִי וְדַבֵּר אֵלֵיהֶם אֶת כָּל אֲשֶׁר אֶצְוֶנוּ, "אֵלֶיךָ תִּשְׁמָעוּן"²⁰, וְכַפְסֵק-דִּין הַרְמַב"ם הַנִּזְכָּר-לְעֵיל, שְׁאֵם יֵשׁ לְאַחַד הַמַּעֲלוֹת וְהַשְּׁלֵמִיּוֹת שְׁצָרִיכִים לְהִיּוֹת לְנַבִּיא וּמְרֵאָה אוֹתוֹת וּמוֹפְתִים – כְּפִי שְׁרָאִינוּ וְרוֹאִים בְּהַמְשָׁךְ קִיּוּם בְּרִכּוֹתָיו אֶצֶל נְשִׂיא דוֹרְנוּ – הֲרִי "אֵין אֲנוּ מֵאַמִּינִים בּוּ מִפְּנֵי הָאוֹת לְבַדּוּ כּוּ' אֶלֶּא מִפְּנֵי הַמְצָוָה שְׁצוּהָ מְשָׁה בַתּוֹרָה וְאָמַר אִם נִתֵּן אוֹת אֵלֶיךָ תִּשְׁמָעוּן", עַל-יְדֵי-זֶה שְׁ"יֵאמַר דְּבָרִים הַעֲתִידִים לְהִיּוֹת בְּעוֹלָם וַיֵּאמְרוּ דְּבָרָיו"²¹ (כְּפִי שְׁרָאוּ זֹאת אֶצֶל כְּבוֹד-קִדְשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוּ"ר),

וַיִּתְּרָה מְזוֹ: "נְבִיא שֶׁהָעִיד לוֹ נְבִיא אַחֵר שֶׁהוּא נְבִיא – כְּפִי שֶׁהוּא בְּנוֹגֵעַ לְנְשִׂיא דוֹרְנוּ, וְנִמְשָׁךְ בְּדוֹר שְׁלֹאֲחָרָיו עַל-יְדֵי תַלְמִידָיו כּוּ' – הֲרִי הוּא בְּחֻזְקַת נְבִיא וְאֵין זֶה הַשְּׁנִי צְרִיךְ חֻקִּירָה"²²; וְצָרִיכִים לְצִיַּת לוֹ תַּכְּף וּמְיָד עוֹד "קִדְּם שְׁיַעֲשֶׂה אוֹת", וְ"אֶסוּר לְחַשֵּׁב אַחֲרָיו וּלְהִרְהוֹר בְּנִבּוּאָתוֹ שְׁמָא אֵינוּ אִמֶּת וְאֶסוּר לְנִסּוֹתוֹ יוֹתֵר מְדֵי כּוּ' שְׁנֵאמַר"²³ לֹא תִּנְסוּ אֶת ה' אֱלֹקֵיכֶם כְּאֲשֶׁר נִסִּיתֶם בְּמִסָּה כּוּ' אֶלֶּא מֵאַחֵר שְׁנוֹדַע שְׁזָה נְבִיא יֵאמְרוּ וַיִּדְעוּ כִּי ה' בְּקִרְבָּם וְלֹא יִהְרָהוּ וְלֹא יִחְשְׁבוּ אַחֲרָיו כּוּ"²², כִּיּוֹן שְׁמֵאמִינִים בְּדְבָרֵי הַנְּבִיא, לֹא מְשׁוּם שְׁאֵלוֹ דְּבָרָיו שֶׁל הַנְּבִיא, אֶלֶּא מְשׁוּם שְׁאֵלוֹ דְּבָרֵי הַקְּדוּשׁ-בְּרוּךְ-הוּא עַל-יְדֵי נְבִיא זֶה!

... יִשְׁנָה הַהוֹרָאָה כְּנִזְכָּר-לְעֵיל, שְׁצָרִיכִים לְפָרְסָם לְכָל אֲנָשִׁי הַדּוֹר, שְׁזֻכִּינוּ שֶׁהַקְּדוּשׁ-בְּרוּךְ-הוּא בָּחַר וּמָנָה בְּעַל-בְּחִירָה, שְׁמַצֵּד

(20) פּרשׁתָּנוּ יח, טו.

(21) רמב"ם שם רפ"י.

(22) שם ה"ה.

(23) ואתחנן ו, טז.

to be "your judge," "your counselor" and the prophet of the generation. This chosen leader will provide the instructions and advice relevant to the service of all Jews and all people of the generation, in all matters of Torah and *mitzvos*, as well as in daily conduct even concerning mundane issues, "in all *your* ways (– Know Him), " and "all *your* deeds (– should be for the sake of Heaven)."26

[His counsel has] extended to the most essential prophecy27 of "immediate Redemption" and instantly "Behold he (Moshiach) comes."28

The acceptance of and adherence to the instructions of "your judges" and "your counselors" of our generation creates the sampling and beginning of the fulfillment of the prayer29 "Return our judges as of old and our counselors as in the beginning." This is in accordance with the principle "The end of creation arose in thought first."30 How much more [must there be acceptance and adherence] when these matters have already been expressed in speech (i.e., prophecy, which in Hebrew derives from a word that means "movement of the lips"), as it has become customary recently to express the words in speech, particularly the words that the Redemption is imminent.

We can now answer the question that has been raised recently on what is being spoken that the Redemption is coming imminently: How can this statement be accepted? How will the family members and the world at large react to this?

26. The eleventh blessing of the *Amidah* prayer.

27. *Mishlei* 3:6. *Avos*, 2:12. See *Rambam, Hilchos De'os*, end of ch. 3. *Tur* and *Shulchan Aruch, Orach Chayim*, section 231.

28. *Not just as a Sage and Judge, but as a Prophet, for this is certain – see Maamarei Admur Hazaken Ha'ketzorum*, p354-5.

עֲצָמוּ הוּא שְׁלֵא בְּעַרְךָ נַעֲלָה מֵאַנְשֵׁי הַדּוֹר, שְׁיִהְיֶה הַ"שׁוֹפְטִיךָ"
 וְ"יִוְעֲצִיךָ" וּנְבִיא הַדּוֹר, שְׁיִוְרֶה הוֹרָאוֹת וַיִּתֵּן עֲצוֹת בְּנוֹגַע לְעִבּוֹדַת
 כָּל בְּנֵי-יִשְׂרָאֵל וְכָל הָאֲנָשִׁים דְּדוֹר זֶה, בְּכָל עֲנִינֵי תוֹרָה וּמִצְוֹת,
 וּבְנוֹגַע לְחַיֵּי וְהִנְהַגַּת הַיּוֹם יוֹם הַכְּלָלִית, גַּם בַּ"בְּכָל דְּרָכֶיךָ (דְּעָהוּ)"
 וְ"כָל מַעֲשֵׂיךָ (יִהְיוּ לְשֵׁם שְׁמַיִם)"²⁴,

עד – הַנְּבוּאָה²⁵ הָעֵקֶרֶת – הַנְּבוּאָה שֶׁ"לֹאֲתֵר לְגֵאֲלָה"
 וְתִכְךָ וּמִיֵּד מִמֶּשׁ "הִנֵּה זֶה (מְשִׁיחַ) בְּאֶמֶת"²⁶.

וְעַל-יְדֵי הַקְּבֵלָה וְקִיּוּם הַהוֹרָאוֹת דְּ"שׁוֹפְטִיךָ" וְ"יִוְעֲצִיךָ"
 שְׁבְדוֹרְנוּ – נַעֲשֶׂה עַל-יְדֵי-זֶה גּוֹפָא מַעִין וְהַתְּחַלַּת קִיּוּם הַתְּפִלָּה²⁷
 "הַשְּׂבִיבָה שׁוֹפְטִינוּ כְּבִרְאשׁוֹנָה וְיִוְעֲצִינוּ כְּבַתְּחִלָּה" בְּגֵאֲלָה הָאֲמִתִּית
 וְהַשְּׂלִימָה (כְּנִזְכֹּר-לְעִיל), בְּמִכָּל שְׁפָן מִ"סוֹף מַעֲשֶׂה בְּמַחְשָׁבָה
 תְּחִלָּה"²⁸, עַל-אַחַת-כַּמָּה וְכַמָּה שְׁזֶה כְּבָר גַּם בְּדַבּוּר ("נִיב
 שְׁפָתַיִם", עֲנִין הַנְּבוּאָה), כְּנֶהוּג לְאַחֲרוֹנָה לְבִטָּא אֶת הַדְּבָרִים בְּדַבּוּר,
 כּוֹלֵל וּבְמִיחָד – שְׁהִנֵּה הִנֵּה בְּאֵה הַגְּאֲלָה.

– וְעַל-פִּי-זֶה יִשְׁנוּ גַם מַעֲנָה עַל הַשְּׂאֵלָה שְׁשׁוֹאֲלִים עַל כָּךְ
 שְׁמַדְבָּרִים לְאַחֲרוֹנָה שְׁהַגְּאֲלָה בְּאֵה תִכְךָ וּמִיֵּד מִמֶּשׁ – לְכַאוֹרָה:
 כִּיֵּצֵד זֶה יְכַל לְעֵבֵר וְלְהַצְלִיחַ בְּצוּרָה חֲלָקָה כָּל כָּךְ; כִּיֵּצֵד יִגִּיבוּ בְּנֵי

(24) משלי ג, ו. אבות פ"ב מ"ב. וראה רמב"ם הל' דיעות ספ"ג. טושו"ע או"ח סרל"א.

(25) לא רק בתור חכם וְשׁוֹפֵט אֲלָא בתור נביא, שְׁזֶהוּ בְּנִדְאוֹת – רָאָה מֵאֲמָרֵי אֲדָמוֹר
 הַזֶּהן הַקְּצָרִים עֲמוּד שְׁנֵה-ו.

(26) שה"ש ב, ח ובשהש"ר עה"פ.

(27) ברכה הי"א ותפלת העמידה.

(28) פיוט "לכה דודי".

29. Shir HaShirim 2:8 and Shir HaShirim Rabbah on the verse.

30. The hymn "Lecha Dodi."

The answer to this is: The question could have been asked were the subject of Redemption were an innovation; But the Redemption is not new; rather all of it has already begun ("as in the beginning") and has been brought into and received in this physical world, the lowest of all possible worlds (in the context of "your counselors as in the beginning"³¹). Therefore it won't be a wonder when the Redemption comes imminently!

(From the talk of the Shabbos Parshas Shoftim, 7 Elul, 5751)



31. [In the full *Farbrengen* the Rebbe analyzed the difference between the two figures described in the verse and subsequently in prayer, – judges and counselors.

A judge, represents G-dliness which is above the world and therefore dictates to the world how to behave, like a judge who dictates the law regardless of if the judged grasps or understands it, a counselor however, brings down the law and makes it comprehensible to the counseled, this making it not law, but advice. The second represents G-dliness the way it penetrates the world and becomes its very own nature.]

הַבֵּית עַל זֶה, וּמָה יֹאמֵר הָעוֹלָם עַל כֵּן?!

וְהַמַּעֲנָה הוּא, שְׂאֵלוֹ עֲנִינֵי הַגְּאֻלָּה הִיוּ חֲדוּשׁ, אוֹלֵי הִיָּה
מְקוֹם לְשִׂאֵלָה; אֲבָל הֵיּוֹת וְהַגְּאֻלָּה אֵינָה חֲדוּשׁ דְּבָר, אֶלֶּא כֹּל עֲנִינֵי
הַגְּאֻלָּה הִתְחִילוּ כָּבֵר ("כְּבַתְחֻלָּה") וּכְבֵּר נִמְשְׁכוּ וְנִתְקַבְּלוּ בְּעוֹלָם
הַזֶּה הַגְּשָׁמִי הִתְחַתּוֹן שְׂאֵין תְּחַתּוֹן לְמִטָּה מִמֶּנּוּ (בְּבַחֲיַנֵּת "וְיִוְעֲצִיךָ
כְּבַתְחֻלָּה") – לֹא יִהְיֶה פְּלֵא כֹּאֲשֶׁר הַגְּאֻלָּה בָּאָה תִּכְפֹּף וּמִיָּד מִמֶּשׁ!



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Elul 14, 5751 – August 24, 1991

This Farbrengen took place on the 14th of Elul, the day after the 94th anniversary of the previous Rebbe's wedding on Elul 13, 5657-1897 the previous Rebbe got married; during the days of the Sheva b'rachos (the customary seven day celebration following a Jewish wedding) his father, the Rebbe Rashab announced the opening of a new Yeshiva (later to be named "Tomchei Temimim"); a Yeshiva of a new (yet ancient) kind, introducing a totally different approach to Judaism, as became visible not very long after. The primary visible innovation was that the study of Chassidus was an inseparable part of its curriculum. This change caused a fundamental change in the education of its students, who merited the title "temimim", meaning perfect. Several years later the Rebbe Rashab told his students in a fundamental talk that they are the "soldiers of the house of David", "the house of David refers to the revelation of Moshiach. you are to fight a war, yet in a peaceful manner with the means of spiritual weapons such as study of Torah, especially Chassidus, against those "who revile G-d and his anointed one" (=Moshiach): against those who battle Judaism and Torah, and against those who are Torah observant Jews yet battle the revelation of Moshiach". It was these students who kept fighting the fire of the communist regime to spread and practice Torah and Judaism, and the American ice to bring Judaism to regions where it did not feel at home.

These following passages appear in midst of a discussion about the month of Elul as the last month of the year, and therefore the time for an honest reckoning and completion of the "marriage" between G-d and the Jewish people. The latter concept is raised because the name of the month – Elul – is a Hebrew acronym for "I am for my beloved and my beloved is mine", and due to the timing of this Farbrengen, the Rebbe then went on to discuss the Yeshivah, and finally related these three ideas to the times and the impossibility of a delay in the fulfillment of the imminent revelation of Moshiach.

All of the above receives particular emphasis in the month of *Elul* of the year *Hey-Tov-Nun-Sin-Aleph*,¹ the first letter of which also forms the word "*Tinasay*," which has the dual

ל.ח.

משיחות ש"פ תצא, י"ד אלול תנש"א

וְהִדְגָּשָׁה מִיְחַדְתָּ בְּכָל-הַנִּזְכָּר-לְעֵיל בְּ(חֹדֶשׁ אֱלוּל ד') שְׁנַת
ה'תנש"א - "תנשא" בְּלִשׁוֹן צְוּי - הֵן בְּנוֹגַע לְהַתְגַּלוּת וּבִיאַת
הַמְּשִׁיחַ שׁ"נְשָׂא גו' מֵאֲד"1, וְהֵן בְּנוֹגַע לְהַנְשׂוּאִין דְּכִנְסַת-יִשְׂרָאֵל
וְהַקְּדוּשׁ-בְּרוּךְ-הוּא שְׁבִימוֹת הַמְּשִׁיחַ, וּבְלִשׁוֹן הַיְלָקוּט שְׁמַעְנִי:
"שְׁנָה שְׁמֶלֶךְ הַמְּשִׁיחַ נִגְלָה בּוּ . . עוֹמֵד עַל גַּג בֵּית הַמִּקְדָּשׁ . .
וְאוֹמֵר עֲנוּיִם הִגִּיעַ זְמַן גְּאֻלְתְּכֶם".

* * *

(1) ישעי' נב, יג.

(2) ישעי' רמז תצט.

meaning of "you shall be exalted" and "you shall be married" in command form. This² is relevant both to the revelation and coming of Moshiach, who "shall be *exalted*... very high"³ and to the *marriage*⁴ of the Jewish people and G-d that will take place in the days of Moshiach. Using the style of expression of the *Yalkut Shimoni*: "The year in which King Moshiach will be revealed... he will stand on the roof of the Temple and say, Humble ones, the time of your Redemption has arrived."⁵

* * *

1. [The letters used to designate the year in which this is said also form the word "Tinasay," which means to raise up or exalt.]

2. ["This" refers to the two concepts mentioned in the introduction.]

3. *Yeshayahu* (52:13).

4. [The word for marriage in Hebrew, "ni-su-in" is etymologically related to "tinasay," meaning to elevate.]

5. *Yeshayahu*, *remez* 499.

The students of the Yeshiva are called "*temimim*"⁶ because they study "G-d's Torah, both the revealed part and *Chassidus, temimah* [=completely]"⁷. Moreover, the study of the inner aspect of the Torah, with intellectual comprehension, resembles and is a preparation for the situation of the days of Moshiach, when "Israel will be extremely wise and know the hidden things and comprehend the knowledge of their creator, etc."⁸

These students are therefore called "*the soldiers of the house of David*" who overcome the position of those who "revile the footsteps of your anointed." Their work reveals and brings Moshiach who is the son of David in a manner of "Blessed is G-d forever Amen and Amen."⁹

This period (described at the conclusion of this Psalm) has already reached a conclusion after the accomplishments and work during the forty years since the *histalkus*¹⁰ of my sainted father-in-law, the Previous Rebbe, the leader of our generation. We have spread the wellsprings outward in such a way that "G-d gives to you a heart to understand and eyes to see and ears to hear,"¹¹ and we stand now in a period connected to Psalm 90,¹² that concludes with the verse "May the pleasantness of the L-rd our G-d be upon us... and the work of our hands establish it." This means "the Divine Presence dwells in the

6. [The word "*temimah*" has the meanings of whole, perfect, innocent, upright, etc. By learning both the revealed aspects of Torah as well as its inner dimension, Torah study is itself whole, perfect, etc.]

7. The Talk of Simchas Torah 5659 – "*HaTamim*" section 1, page 25.

8. Rambam at the conclusion of his work, *Mishneh Torah*.

9. This follows the words of the Rebbe Rashab in the well-known Talk of Simchas Torah 5661 (printed in *Likkutei Diburim* vol. 4, 787:2 ff.) [Psalm 89, which refers in the conclusion to those who "revile the footsteps of your anointed." For an explanation on why Moshiach is called the son of David see *ibid* ch. 16 ft 1.]

תְּלַמִּידי הַיְשִׁיבָה נִקְרְאוּ "תְּמִימִים" עַל-שֵׁם שְׁלוֹמְדִים
 "תּוֹרַת ה' תּוֹרָה הַנְּגִלִית וְתוֹרַת הַחֲסִידוֹת תְּמִימָה"³, וְלֹא עוֹד אֶלָּא
 שֶׁהַלְמוּד דְּפְנִימִיּוֹת הַתּוֹרָה הוּא בְּהִבְנָה וְהַשְׁגָּה . . מֵעֵין וְדַגְמַת
 וְהַכְנָה לְהַמְעַמֵּד וּמִצָּב דִּימוֹת הַמְּשִׁיחַ שֶׁ"יְהִיו יִשְׂרָאֵל חֲכָמִים
 גְּדוֹלִים וְיוֹדְעִים דְּבָרִים הַסְּתוּמִים וְיִשְׁגִּיגוּ דַעַת בּוֹרְאִם כו"⁴.

וְגַם (וְלִכְּן) נִקְרְאוּ "חֲיִילֵי בֵּית דָּוִד" שְׁמֻנְצָחִים אֶת הַמְעַמֵּד
 וּמִצָּב ד' חֲרָפוֹ עֲקוּבוֹת מְשִׁיחֵד', וּפּוֹעֲלִים הַתְּגִלוֹת וּבִיאַת מְשִׁיחַ
 בֶּן דָּוִד בְּאִפְּן ד' בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן⁵, כִּלְשׁוֹן הַכְּתוּב בְּסוּיָם
 וְחוֹתָם מְזֻמּוֹר פ"ט בְּתַהֲלִים.

וְלִהְעִיר שְׁתַּקּוּפָה זוֹ (שְׁמַתְאָרַת בְּסוּיָם מְזֻמּוֹר זֶה) נִסְתִּימָה
 כְּבָר לְאַחֲרֵי מַעֲשֵׂינוּ וְעִבּוּדֵינוּ בְּמִשְׁנֵי אַרְבָּעִים שָׁנָה מֵהַסְּתַלְקוֹתוֹ
 שֶׁל כְּבוֹד-קְדוּשַׁת מוֹרֵי-וְחַמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ, שְׁנַתּוֹסֵף בְּהַפְצַת
 הַמַּעֲיָנוֹת חוּצָה בְּאִפְּן שֶׁ"נִתְּנָה" ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת
 וְאִזְנַיִם לְשִׁמְעַ", וְעַתָּה עוֹמְדִים בְּתַקּוּפָה הַשְּׂיִכַת לְמְזֻמּוֹר צְדִיק,
 שְׁסִיּוּמוֹ וְחוֹתָמוֹ בַּפְּסוּק "וַיְהִי נֵעַם ה' אֶלְקִינוּ עָלֵינוּ גו' וּמַעֲשֵׂה
 יְדִינוּ כּוֹנְנָהוּ", שֶׁ"תְּשַׁרְהָ שְׂכִינָה בְּמַעֲשֵׂה יְדִיכֶם"⁷, שֶׁזֶהוּ תְּשֻׁלוֹם

(3) שיחת שמח"ת תרנ"ט – "התמים" ח"א ע' כה.

(4) רמב"ם בסוים וחותם ספרו "משנה תורה".

(5) כְּדַבְּרֵי כְבוֹד-קְדוּשַׁת אֲדָמוֹר נִשְׁמָתוֹ-עֵדן בְּשִׁיחָתוֹ הַיְדוּעָה בְּשִׁמְחַת-תּוֹרָה תַּרס"א
 (נדפסה בלקו"ד ח"ד תשפז, ב ואילך. ועוד).

(6) תבוא כט, ג.

(7) פרש"י עה"פ.

10. [The word "histalkus" literally means elevation and is used to refer to the day of departure of a tzadik from this world.]

11. *Tavo* 29:3.

12. [The year 5751 was the year the Rebbe entered his 90th year. According to Chassidic tradition, it is customary to recite the Psalm that corresponds to that year.]

work of their hands,"¹³ which represents the payment for all our accomplishments and work.

* * *

Some practical directives from the above, for it is know that "Action is the main thing"¹⁴:

It should be publicized everywhere that we stand at the conclusion of our deeds and Divine service (resembled by the situation described as "when you go out to war against your enemies",) and we are now at the beginning of the period of the "payment of the reward of the righteous" (resembled by the situation described as "when you come to the land... and you inherit it and you will dwell upon it"). Accordingly, one's work also has to be connected to the days of Moshiach, beginning with learning Torah on the subjects of Moshiach, Redemption and the *Beis Hamikdash*. This should be done with tranquility, joy and a gladdened heart, especially through arranging joyful gatherings. [Such an approach has] particular relevance to the celebration of a wedding and the seven days of feasting (including also strengthening the Jewish custom to arrange a meal for the poor).

These joyous activities and celebrations are all a preparation for the promise that "then (in the time to come) our mouths will be filled with laughter."¹⁵ For the leader of this generation, my sainted father-in-law, whose second name "*Yitzchak*," which means laughter and rejoicing, is the eighth ("*Az*" (then) in gematria is eight) leader from the *Baal Shem Tov*. Therefore, in this generation, we will make it so that "our mouths will be filled with laughter" (not in the future tense, "then," but) in the present tense.

(From the talk of Shabbos Parshas Teitzei, 14 Elul 5751)



הַשְּׂכָר עַל כָּלְלוֹת מַעֲשֵׂינוּ וְעִבּוּדֵינוּ.

* * *

מההוראות מהאמור לעיל בנוגע למעשה בפעל – "המעשה הוא העקר"⁸:

לְפָרְסָם בְּכָל מְקוֹם וּמְקוֹם שְׁעוּמָדִים בְּסִיּוּם וְחוֹתָם דְּמַעֲשֵׂינוּ וְעִבּוּדֵינוּ ("כִּי תֵצֵא לְמַלְחָמָה עַל אוֹיְבֶיךָ"), וּבַהֲתַחֲלַת הַתְּקוּפָה דְּתִשְׁלוּם הַשְּׂכָר, "מִתֵּן שְׂכָרְךָ שֶׁל צְדִיקִים" ("כִּי תָבוֹא אֶל הָאָרֶץ גּו' וִירִשְׁתָּהּ וַיִּשְׁבַּתְּ בָּהּ"), וּבַהֲתַאֵם לְכֶךָ צְרִיכָה לִהְיוֹת הָעִבּוּדָה גַּם בְּעִנְיָנִים הַשֵּׂיכִים לִימֹת הַמְּשִׁיחַ, הַחֵל מִלְמוּד הַתּוֹרָה בְּעִנְיָנֵי מְשִׁיחַ וּגְאֻלָּה וּבֵית-הַמִּקְדָּשׁ, וְעוֹד וְעַקֵּר – מִתּוֹךְ מְנוּחָה וְהַתִּישְׁבוּת, שְׂמֻחָה וְטוֹב לִבָּב, כּוֹלֵל גַּם עַל-יְדֵי עֲרִיכַת הַתּוֹעֵדוּיּוֹת שֶׁל שְׂמֻחָה, וּבְמִיחָד בְּשִׂיכוֹת לְשִׂמְחַת נְשׂוֹאִין וְשִׁבְעַת יְמֵי הַמְּשִׁתָּה (כּוֹלֵל גַּם חֲזוּק "מְנַהֵג יִשְׂרָאֵל" לְעֶרְךָ סְעֵדַת עֲנִיִּים),

מֵעֵין וּדְגָמָא וְהַכְּנָה לְקִיּוּם הַיְעוּד "אָז (לְעֵתִיד לְבוֹא) יִמְלֵא שְׂחוֹק פִּינוּ"⁹, אֲשֶׁר, בְּדוֹרְנוּ זֶה, שְׁנֵשִׂיא הַדּוֹר, כְּבוֹד-קְדוּשַׁת מוֹרֵי-וְחָמֵי אֲדָמוֹר, שְׁשִׁמוּ הַשְּׁנֵי "יִצְחָק", עַל-שֵׁם הַצְּחוֹק וְהַשְּׂמֻחָה, הוּא נְשִׂיא הַשְּׂמִינִי ("אָז" בְּגִימְטְרִיא שְׂמוֹנָה) לְהַבְעֵל-שֵׁם-טוֹב, נַעֲשֶׂה הָעֲנָן ד' יִמְלֵא שְׂחוֹק פִּינוּ" (לֹא בְּלִשׁוֹן עֲתִיד, "אָז", אֲלֵא) בְּלִשׁוֹן הַיּוֹם.



8) אבות פרק א' משנה י"ז – שלומדים בשבת זו.

9) תהלים קכו, ב. וראה ברכות לא, א.

13. Rashi's commentary on the verse.

14. Avos 1:17 – which we learn on this Shabbos.

15. Psalm 126:2. See Brochos 31a.

39*Elul 21, 5751 – August 21, 1991*

A special lesson must be derived from all of the above with respect to the Redemption which – according to all the signs – must come imminently and immediately... Since according to all the signs the Redemption should have come long ago, we must apply [the verse in this weeks *parsha* that describes the recitation that accompanied the bringing of the first fruits to the Beis Hamikdash] "you say loud before the L-rd your G-d"¹ to the special supplication of "*Ad mosai*" – "*Until when will we remain in exile?*"²! [In conformance with the Talmudic commentary that the recitation must be made in a "loud voice," the supplication "*Ad mosai*" must also] be made in a loud voice.

This request is particularly appropriate in the month of *Elul* when "anyone who wants has permission to greet Him and He receives them all with a gracious countenance and shows to everyone a smiling face."²... Let the Redemption occur already in actuality!

(From the talk of Shabbos Parshas Tavo, 21 Elul 5751)



1. Our *parsha* 26:5.

2. Likkutei Torah, *Parshas Re'eh* 32:1. [The Alter Rebbe explains that in the month of *Elul* the thirteen attributes of mercy are in revelation, thus making G-d more "accessible" and *Teshuva* easier.

to explain this, the *Alter Rebbe* makes an analogy to a king: a) When he is in his palace, there only a select few may enter and see him, alluding to the entire year, and b) when the king goes out to the field and allows everyone, even the simple peasants, to come before him and express their requests which he fulfills willingly, this situation alludes to the month of *Elul*, where every Jew, notwithstanding his degree of divine service, is welcome to come close to G-d.]

ל.מ.

תרגום משיחות ש"פ תבוא, כ"א אלול תנש"א

בְּכָל הַנִּזְכָּר - לְעֵיל נוֹסֵף לְמוֹד מִיַּחַד בְּנוֹגַע לְהַגְּאוּלָּה, שְׁצָרִיכָה
 לְבוֹא תַכְּף וּמַיִד מִמֶּשׁ (עַל-פִּי כָּל הַסִּימָנִים) . . פִּיּוֹן שְׁזָהוּ עֲנִין
 הַכִּי עֲקָרִי שְׁהַזְמַן גְּרָמָא - כִּי עַל-פִּי כָּל הַסִּימָנִים הִיְתָה הַגְּאוּלָּה
 צָרִיכָה לְבוֹא כְּבָר לְפָנַי זְמַן רַב - מוּבָן שֶׁ"וְעֵנִית וְאִמַּרְתָּ לְפָנַי
 ה' אֱלֹהֶיךָ"¹, וּבִפְרָט בְּחֹדֶשׁ אֱלוּל כִּאֲשֶׁר "רִשְׁאִין כָּל מִי שְׁרוּצָה
 לְהַקְבִּיל פָּנָיו וְהוּא מְקַבֵּל אֶת כָּל־בְּסָבֵר פָּנִים יְפוֹת וּמְרָאָה פָּנִים
 שׁוֹחֲקוֹת לְכָל־מִי"² - צָרִיכָה לְהִיּוֹת בְּמִיַּחַד הַבְּקָשָׁה (בְּקוּל רַם) "עַד
 מְתִי"?...! שְׁתַּבּוֹא כְּבָר הַגְּאוּלָּה בְּפַעַל מִמֶּשׁ!



(1) פרשתנו כו, ה.

(2) לקו"ת פ' ראה לב, א.

40*Elul 29, 5751 – September 8, 1991*

The most essential matter now is: the true and complete Redemption that should come literally and immediately!

Several signs indicate the imminence of the Redemption, primarily the statement of our Sages¹ many generations ago that: "All the deadlines have passed, and the matter depends solely on *teshuvah* ." My sainted father-in-law, the leader of our generation clarified that *Teshuvah* had already been achieved, and that now we "all stand ready,"² and we have been already in this situation for quite some time.

*(The blessing of the Rebbe Shlita, after the Annulment
of the Vows, Erev Rosh Hashanah, 5752)*



1. *Sanhedrin* 97:2.

2. The expression of my Sainted father-in-law in his letter of 26 Adar I 5698, published in his *Igros Kodesh* vol. 4, p. 279. And see *HaYom Yom* of 15 Teves.

מ.

ברכת כ"ק אדמו"ר שליט"א לאחרי התרת נדרים, ער"ה תשנ"ב

בְּהַעֲנִין הַכִּי עֲקָרִי – גְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה, תִּכְפֶּה וּמִיד
מִמֶּשׁ.

וּבִפְרֵט שְׁיִשְׁנֶם כְּבָר כַּמָּה סִימָנִים עַל-זֶה – הִחַל מְדַבְּרִי
חַז"ל כַּמָּה שָׁנִים וְדוֹרוֹת לְפָנָי זֶה: "כָּלוּ כָּל הַקְּצִין וְאֵין הַדְּבָר תְּלוּי
אָלָא בְּתִשׁוּבָה", וְכָבוֹד-קִדְשָׁת מוֹרִי-וְחֻמֵי אֲדַמּוּ"ר נְשִׂיא דוֹרְנוּ
הַסְּבִיר שְׁגָם עֲנִין הַתִּשׁוּבָה נִפְעַל כְּבָר, וְעוֹמְדִים כְּבָר "הֵכֵן כְּלָכֶם"²,
וְעוֹמְדִים כֶּךָ כְּבָר מִשְׁךְ זְמַן.



(1) סנהדרין צו, ב.

(2) ל' כ"ק מו"ח אדמו"ר במכתבו מכ"ו אד"ר תרח"ץ – אגרות קודש שלו ח"ד ע' רעט. וראה
"היום יום" ט"ו טבת.

41***Beginning of Tishrei, 5752 – September 7-14, 1991***

The most essential matter is that the Redemption should actually come.

Moreover, indeed, it has already come, when taking in consideration what our Rebbes and leaders have revealed to us concerning the reporting of the coming of Moshiach is in the newspapers.¹ This has actually occurred in recent times, as several newspapers throughout the world have publicized (and we should increase the publicity) that “Behold, he (*Melech HaMoshiach*) is coming.”² and we should immediately be able to say that he already came, below ten handbreadths³ and in a manner that is manifest for the entire world to see, and especially “for the eyes of all of Israel.”⁴ may this occur in actuality, immediately!

(from the talk of Shabbos Parshas Netzavim 5751, Second day of Rosh Hashanah, and Shabbos Parshas Vayelech, 6 Tishrei, 5752)



1. See *Sefer HaSichos Toras Shalom*, p. 12: “The Rebbe (the *Alter Rebbe*) has said that Moshiach will be reported in the newspapers ... all the Jews will be ready for the coming of Moshiach as if the newspapers reported that he is coming...”

2. *Shir HaShirim* 2:8. And in *Shir HaShirim Rabba* on the verse.

3. [An expression frequently used by the Rebbe to denote that what will occur is not just a metaphor or even a spiritual reality, but that it will be so in the domain that we inhabit, within the confines of the physical world.]

4. End of *Parshas Berachah*.

מ.א.

משיחות ש"פ נצבים תנש"א, יום ב' דר"ה, וש"פ וילך ו' תשרי תשנ"ב

ועוד והוא העקור – שְׁכַן תְּהִיָּה לָנוּ בַּפֶּעַל-מִמֶּשׁ, וּיְתִירָה מִזֶּה, שְׁכַבְר הִיְתָה לָנוּ, בְּלִשׁוֹן עֵבֶר, וּבַפֶּרֶט עַל-פִּי הַפֶּתַח הַיְדוּעַ שֶׁל רַבּוֹתֵינוּ נִשְׂאִינּוּ עַל-דִּבְרֵי הַפְּרָסוּם דְּבִיאַת הַמְּשִׁיחַ בְּעֵתוֹנִים¹, כְּפִי שְׁנֵתְקִים בַּפֶּעַל מִמֶּשׁ בְּתִקּוּפָה הָאַחֲרוֹנָה שְׁנֵתְפָרֶסם בְּכִמָּה-וְכִמָּה עֵתוֹנִים בְּעוֹלָם כָּלוּ (וַיֵּשׁ לְהוֹסִיף וּלְפָרֶסם עוֹד יוֹתֵר) שֶׁ"הִנֵּה זֶה (הַמְּלֶךְ הַמְּשִׁיחַ) בָּא"², וְתַכְּף – כָּבֵר בָּא – בַּפֶּעַל מִמֶּשׁ, לְמַטָּה מִעֲשָׂרָה טְפָחִים, וּבְגִלּוּי לְעֵינַי כָּל בָּאֵי עוֹלָם, וְעַל-אַחַת-כִּמָּה-וְכִמָּה "לְעֵינַי כָּל יִשְׂרָאֵל"³, וְתַכְּף וּמִיד מִמֶּשׁ.



(1) רֵאָה סֵפֶר הַשִּׁחוֹת תּוֹרַת שְׁלוֹם עֲמוּד 12: "דְּעַר רַבִּי (אַדְמו"ר הַזְּקֵן) הָאֵט גְּעוֹנָגֵט אֹז מְשִׁיחַ וְעֵט שְׁטִיין אִין גְּאוֹעֵטן . . אַלְע אִידֶען וְעֵלְען זַיִן פֶּארֶטִיג צוּ בִיאַת הַמְּשִׁיחַ גְּלִיִּיךְ וּוי עֵס שְׁטִיט אִין גְּאוֹעֵטֶען אֹז עַר גֵּיט". [הַרְבֵּי (אַדְמו"ר הַזְּקֵן) אָמַר שְׁמִשִּׁיחַ יְהִיָּה כְּתוּב בְּעֵתוֹנִים . . כָּל הַיְהוּדִים יְהִיוּ מוֹכְנִים לְבִיאַת הַמְּשִׁיחַ מִיַּד כְּאֲשֶׁר יְהִיָּה כְּתוּב בְּעֵתוֹנִים שֶׁהוּא הוֹלֵךְ".]

(2) ש"ה ב, ח. ובשהש"ר עה"פ.

(3) סיום וחזתם פ' ברכה.

42

Tishrei 23, 5752 – September 30, 1991

In this talk, delivered before Hakafos (the traditional dancing with the torah on the holiday of Simchat torah), the Rebbe explained the verse traditionally said at the opening of the Hzakafos “You have been shown to know that the L-rd is G-d; there is nothing else aside from him” in a fresh Moshiach approach: the Rebbe pointed out again that living in the time of Moshiach, on the threshold of the Redemption is not only a great privilege, but it is also a great obligation. It demands of us to take the step into Redemption by living a Moshiach lifestyle, a lifestyle in which G-dliness is the only existence, a lifestyle where “there is nothing else aside from him” where our only concern is how to unite with this tRuth more and more.

The Rebbe then went to explain in this light the reason why ten years earlier, around this time of year in 5741-1980 he founded the world wide Jewish children’s movement “Tzivos Hashem” – the army of G-d, dedicated to strengthening Judaism starting from this young age. The purpose of this young army is to lead all the Jews of all ages to the Redemption. The reason for this is because Jewish children are called “meshichai” – (literally “my anointed ones”, but also read as “my Moshiachs”), for it is only a Jewish child that by nature has the sincerity and readiness for the idea of a Moshiach life in which “there is nothing else aside from him”.

The point of many of our discussion lately, is that according to all indications we are now standing on the threshold of Redemption, when “Behold he (Moshiach) is coming”¹ and [hoping that] immediately thereafter, it can be read as he has already come.²

One can accordingly appreciate that the nature of the Jewish people’s service during *Simchas Torah* and its extension throughout the year, particularly this year, is one that is permeated with the ideal of Redemption and Moshiach.

מ.ב.

תרגום משיחות ליל שמח"ת קודם הקפות תשנ"ב

על-פי המדבר כמה-פעמים לאַחרונה, שְׁלֹפִי כָּל הַסִּימָנִים
נִמְצְאִים אָנוּ כִּיּוֹם עַל סֶף הַגְּאוּלָּה, כְּאֲשֶׁר "הִנֵּה זֶה (מְשִׁיחַ) בָּא"¹
וְתִכְף וּמִיד רָגַע לְאַחֲרֵי זֶה – כָּבֵר בָּא.

וּמִזֶּה מוֹבֵן גַּם בְּנוֹגַע לְעִבּוּדַת בְּנֵי-יִשְׂרָאֵל הַנִּדְרָשֶׁת בְּשִׁמְחַת
תּוֹרָה, וְהַמְשָׁכָה בְּמִשְׁךְ כָּל הַשָּׁנָה כְּלָה, וּבְמִיחָד בְּשָׁנָה זֹו – עִבּוּדָה
שְׁחֻדוֹרָה עִם עֵינֵן הַגְּאוּלָּה וּמְשִׁיחַ. הֵינּוּ, שֶׁהִנְהִגְתּוּ שֶׁל יְהוּדֵי בְּכָל
הָעֲנִינִים בְּחַיֵּי הַיּוֹם יוֹם שְׁלוֹ גַם בְּזִמְנֵן הַזֶּה תִּכְף וּמִיד לְפָנֵי הַגְּאוּלָּה
– הִיא מְעִין וּבְדִגְמַת חַיֵּי וְהִנְהִגְתּוּ בְּנֵי-יִשְׂרָאֵל בִּימֹת הַמְּשִׁיחַ מִמֶּשׁ.

[וְזוֹהִי גַם הַהִדְגָּשָׁה הַמִּיחָדָת בְּתִקּוּפָה הָאַחֲרוֹנָה בְּהַנּוֹגַע
לְהַלִּימוֹד ד' "הִלְכָתָא לְמְשִׁיחָא", הַהִלְכוֹת שְׁנוֹגְעוֹת לְחַיֵּי בְּנֵי-
יִשְׂרָאֵל בְּזִמְנֵן הַגְּאוּלָּה].

(1) שה"ש ב, ח ובשהש"ר עה"פ.

This means, that the manner in which a Jew conducts his daily activities, even as we stand in exile immediately before the Redemption, is a sampling of and analogous to the way of life and conduct that will occur in the actual Messianic Age.

(This is also the reason for the recent emphasis on learning the laws concerning the era of Moshiach," i.e., the laws that relate to the life of a Jew in the Era of Redemption.)

1. *Shir Hashirim* 2:8 and *Shir Hashirim Rabah* on this verse.

2. [The Hebrew word "Bah" can be translated both in the present tense as well as in the past tense.]

One of the essential features of the future era (stated in *Tanya*, as cited earlier), is that we will experience fully the state expressed in the verse: “You have been shown to know that the L-rd is G-d; there is nothing else aside from him.”³ In the entire world will visible that there is no other existence save G-d, “There is nothing else aside from him.”

The life of a Jew must also reflect a similar sense and feeling that “There is nothing else aside from him.” This means that not only should the intent and objective of all worldly matters be G-dliness, so that one’s service will be in a manner that “All of *your deeds* are for the sake of Heaven,”⁴ and “Know Him in all of *your ways*,”⁵ but still the “secular” still exists, and they remain “your deeds” and “your ways,” whose purpose is holiness. Rather more is expected: that the worldly matters themselves be G-dly, and consequently one does not even begin to “detect” any other existence, because, “there is nothing else but him...”

This might provide us with a rationalization for the bizarre delay of the Redemption. The reason is that Jewish people have lacked the integrity in the level of Divine service that is: “I was *not* created *except* for serving my maker.”⁶ Only with this understanding can one attain the Redemption that will be characterized by the type of Divine service in which “there is nothing else aside from him.” However, this impediment has now also been removed “and (therefore) everything is ready

3. *Va’eschanan* 4:35.

4. *Avos* 2:12. Rambam *Hilchos De’os* end of ch. 3. *Tur* and *Shulchan Aruch*, *Orach Chayim*, sec. 231.

5. *Mishlei* 3:6. See Rambam and *Tur* and *Shulchan Aruch* there. *Shulchan Aruch*, *Admor Hazoken*, sec. 156:2.

6. *Mishnah* and *Baraita*, end of *Kiddushin*. This is the version in the manuscripts

אֶחָד הָעֲנִינִים הָעֶקְרִיִּים לְעֵתִיד לְבוֹא – הוּא (כְּמוּבָא לְעֵיל מִהֶתְנִיָּא) שְׂאֵז תְּהִיָּה הַשְּׁלֵמוֹת דְּ"אַתָּה הָרֵאתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מְלַבְדּוּ": בְּכָל הָעוֹלָם כְּלוּ יִתְגַּלֶּה אֵיךְ שְׂאֵין שׁוּם מְצִיאוֹת אַחֲרֵת זוּלְתוֹ יִתְבַּרַךְ, "אֵין עוֹד מְלַבְדּוּ".

וּבְדַגְמַת זֶה נִדְרַשׁ גַּם בְּחֵיּו שֶׁל יְהוּדֵי – שְׂיַחֲוֹשׁ וַיִּרְגִּישׁ בְּכָל עֲנִינֵיּו מִמֶּשׁ, שְׂ"אֵין עוֹד מְלַבְדּוּ". זֹאת אוֹמֶרֶת: מְלַבְדּוּ זֹאת שְׁהַכְּנִנָּה וְהַתְּכַלִּית דְּכָל עֲנִינֵי הָעוֹלָם הִיא אֱלוֹקוֹת, וּבְמִילָא עֲבוּדְתוּ הִיא בְּאִפְן שְׂ"כָל מַעֲשֵׂיךָ לְשֵׁם שְׂמִים"³, וְ"בְכָל דְּרַכִּיךָ דְּעָהוּ"⁴, אֲבָל יִשְׁנָה מְצִיאוֹת שֶׁל "חול", "מַעֲשֵׂיךָ" וְ"דְרַכִּיךָ" (אֱלֹא – שְׁתַּכְלִיתֶם הוּא קִדְשָׁה), אֱלֹא יִתְרָה מְזוּ: שְׂעֲנִינֵי הָעוֹלָם עֲצָמָם הֵם אֱלוֹקוֹת, וּבְמִילָא לֹא "נִרְגְּשָׁת" מְלַכְתְּחָלָה שׁוּם מְצִיאוֹת כְּלָל, כִּי "אֵין עוֹד מְלַבְדּוּ"...

– וְעַל-פִּי-זֶה אוֹלֵי יֵשׁ לוֹמֵר הַבְּאוּר בְּהַעֵיכוּב הַמְּבַהִיל שֶׁל הַגְּאוּלָּה – שֶׁהוּא מְצַד זֶה שְׁהֵיְתָה חֶסְרָה אֲצֵל בְּנֵי-יִשְׂרָאֵל שְׁלֵמוֹת בְּדַרְגַּת הָעֲבוּדָה בְּאִפְן דְּ"אֵנִי לֹא נִבְרָאתִי אֱלֹא לְשִׁמְשׁ אֶת קוֹנֵי"⁵, שְׂדוּקָא עַל-יְדֵי-זֶה מְגִיעִים לְהַגְּאוּלָּה אֲשֶׁר תְּהִיָּה בְּאִפְן זֶה (דְּ"אֵין עוֹד מְלַבְדּוּ"). – אֲבָל עֲכָשׁוּ כְּבַר הוֹסֵר גַּם עֲכֹב זֶה, וּבְמִילָא הָרִי

2) ואתחנן ד, לה.

3) אבות פ"ב מ"ב. רמב"ם הל' דיעות ספ"ג. טושו"ע או"ח סרל"א.

4) משלי ג, ו. וראה רמב"ם וטושו"ע שם. שו"ע אדהרי-זה או"ח סקנ"ו ס"ב.

5) משנה וברייתא סוף קידושין. כ"ה גירסת הש"ס כתי" (אוסף כתבי-היד של תלמוד הבבלי, ירושלים תשכ"ד) במשנה וברייתא הנ"ל. וכן הובא במלאכת שלמה למשנה שם. וראה גם יל"ש ירמ' רמז רעו.

for the feast,” a reference to the feast of the Leviathan, the Wild Ox and the preserved wine⁷ that will occur during the true and complete Redemption, imminently and in actuality.

‘According to our sages,⁸ the verse, “Do not touch My anointed ones (*Meshichai*),⁹ refers to the Jewish children who study Torah.”

One of the explanations of this statement (in addition to those provided by the commentators) is that the education of Jewish children must be in a manner that the children are completely permeated and absorbed with the ideal of Moshiach, that just by looking at a Jewish child, what should one see at first glance? – Moshiach!

His entire being is “Moshiach” – i.e., the realization of “You have been shown... there is nothing aside for him.”

‘The idea is even more pronounced with respect to the school children of our generation who are called (and endorsed by Jewish leaders as) “*Tzivos Hashem* – the Army of G-d:”

The name *Tzivos Hashem* signifies that the children are totally devoted and subordinated to G-d, as (and even more than) the devotion of “soldiers” to their “general.” It follows that Jewish children of our generation – boys and girls – possess in an even more revealed measure the status of *Meshichai*, i.e., G-d’s own anointed ones. This provides for the preparation and introduction that leads to the impending revelation of the general Moshiach of all Jews, with the true and complete Redemption.

this version in his commentary on that Mishnah . See also *Yalkut Shimoni, Yirmiyahu, remez 276*.

7. See *Berachos 34b. Bava Basra 75a. Vayikra Rabbah Parsha 13:3*, and ins other sources.

"הַפֶּל מוֹכֵן לְסַעֲוֵדָה", סַעֲוֵדַת לְוִיתָן וְשׁוֹר הַבֵּר וַיֵּינן הַמְּשָׁמֵר⁶
בַּגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה תַכְּף וּמִיד מִמֶּשׁ.

חַז"ל אֹמְרִים⁷: "אַל תִּגְעוּ בְּמִשְׁחֵי⁸ אֱלֹהֵי תִינוּקוֹת שֶׁל בֵּית
רַבִּין".

אַחַד הַבְּאוּרִים בְּזֶה (נוֹסֵף לְהַפִּירוֹשׁ בַּמְּפָרְשִׁים): חֲנוּךְ תִּינוּקוֹת
שֶׁל בֵּית רַבֵּן צְרִיךְ לְהִיּוֹת בְּאִפְּן שֶׁהַתִּינוּקוֹת נַעֲשִׂים חֲדוּרִים לְגַמְרֵי
בְּתוֹךְ תוֹכֵם עִם הָעֵנִין וְהַנְּקָדָה שֶׁל "מְשִׁיחַ", כֶּה, שֶׁכָּאֲשֶׁר רַק
מְעִיפִים מִבֶּט עַל יֶלֶד יְהוּדִי, מֶה רוֹאִים? – מְשִׁיחַ!

כֹּל מְצִיאֹתָם הִיא "מְשִׁיחַ" – הַגְּלוֹי ד' אֶתָּה הָרֵאתָ גו' אֵין
עוֹד מִלְּבָדוֹ".

וְעֵנִין זֶה מְדַגֵּשׁ בְּמִיחָד בְּתִינוּקוֹת שֶׁל בֵּית רַבֵּן דְּדוֹרְנוֹ זֶה –
שְׁנַקְרָאִים (בְּהַסְכַּמַת גְּדוּלֵי יִשְׂרָאֵל) בְּשֵׁם "צְבָאוֹת הַשָּׁמַיִם":

הַשָּׁמַיִם "צְבָאוֹת הַשָּׁמַיִם" מוֹרָה – שֶׁהַיְלָדִים מְסוּרִים וּבִטְלִים לְגַמְרֵי
לְהַקְדוּשׁ-בְּרוּךְ-הוּא, בְּדַגְמַת (וְיוֹתֵר מ') "חִילִים" אֶל "מְפַקְדֵיהֶם".
. וּמִזֶּה מוֹבֵן, שֶׁבִילְדֵי יִשְׂרָאֵל – יְלָדִים וְיְלָדוֹת – דְּדוֹרְנוֹ זֶה, נִכְרַ
עוֹד יוֹתֵר בְּגְלוֹי אֵיךְ שֶׁהֵם "מְשִׁיחֵי", "מְשִׁיחֵי" דְּהַקְדוּשׁ-בְּרוּךְ-
הוּא עֲצָמוֹ, שֶׁזֶה נַעֲשֶׂה הַכְּנָה וְהַקְדָּמָה קְרוּבָה לְהַתְגַּלּוֹת הַמְּשִׁיחַ
הַכְּלָלִי דְּכָל בְּנֵי-יִשְׂרָאֵל, בַּגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִמָה.

(6) ראה ברכות לד, ב. ב"ב עה, א. ויק"ר פי"ג, ג. ועוד.

(7) שבת קיט, ב.

(8) דברי הימים-א טז, כב.

8. Shabbos 119b.

9. Divrei Hayamim I, 16:22.

And “As in the days that you left Egypt I shall you wonders:”¹⁰ just like then [as the expression is in the verse] “all the “*Tzivos Hashem* departed from the Land of Egypt,”¹¹ so, too, the “*Tzivos Hashem*” of our generation will depart from the present Exile to the true and complete Redemption.

(From the talks of the night of Simchas Torah before Hakofos, 5752)



10. *Michah* 7:15.

11. *Bo*, 12:41.

וְכִימִי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת" ⁹: כְּשֵׁם שְׂאֵז
"יֵצְאוּ כָּל צְבָאוֹת ה' מֵאֶרֶץ מִצְרַיִם" ¹⁰, כִּן "צְבָאוֹת הַשָּׁמַיִם" דְּדוֹרְנוּ
זֶה יֵצְאוּ מַגְלוֹת זֶה לְגְאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה וְתִכְףּ וּמִיד מִמֶּשׁ.



(9) מיכה ז, טו.

(10) בא יב, מא.

43

Tishrei 27, 5752 – October 5, 1991

One of the many things that will occur in the time of the Redemption as a result of G-dliness being revealed to all, is the fact that it will be recognized worldwide that the Jewish people are G-d's chosen nation and his beloved children, thus all the nations will feel obligated to whatever is in their power to assist and help Jews.

The week when this talk was delivered, a certain Jewish community leader publically announced that Jews must feel subjugated to the nations of the world and not resist them in even in matters concerning our well being, such as retaining the integrity of the land of Israel. In this Farbrengen the Rebbe explained, in reply to the above, that Gentiles in essence respect Jews, especially as we get closer to the Redemption, and therefore a Jew must behave as a free independent person with full Jewish pride.

We have already openly seen the miracles at the beginning of this year, in continuation of the miracles of last year, in connection with the fact that the Ruthsian government released and assisted thousands and thousands of Jews to go the land of Israel (and other places). In those places they can live their individual lives in full freedom. This reveals the greatness of the Jewish people, which even the nations of the world recognize and thus assist them.

The revelation in the world and recognition by the nations of the greatness of the Jewish people has increased from generation to generation. As we approach ever nearer to the final and true Redemption, the scriptural promises that “Nations will go by your light,”¹ “And “kings will be your nurturers, and their princesses your nursemaids,”² come closer to their fulfillment.

Over the course of generations – even in the time of exile – we find that the nations of the world have recognized that

מ.ג.

תרנום משיחות ש"פ בראשית, מכה"ח מר"חחשון תשנ"ב

וּכְפִי שֶׁכָּבַר רָאִינוּ בְּגִלּוֹי אֶת הַנִּפְלְאוֹת בְּתַחֲלַת שָׁנָה זוֹ –
בְּהַמְשָׁךְ לְנִפְלְאוֹת בַּשָּׁנָה שֶׁעָבְרָה – בְּמִיחָד בְּקֶשֶׁר לְזוֹה, שֶׁמִּדִּינָה
הֵיא (רוֹסְיָה) מְשַׁחֲרֶרֶת וּמְסִיעֶת לְאַלְפֵי אַלְפֵי יְהוּדִים לְעֵלוֹת
לְאַרְץ יִשְׂרָאֵל (וְלִמְקוֹמוֹת נוֹסְפִים), אֲשֶׁר בָּם יְכוּלִים הֵם לְחַיּוֹת
בְּמִלּוֹא הַחֲפָשִׁיּוֹת בְּחַיֵּיהֶם הַפְּרִטִיִּים – גִּלּוֹי מַעֲלָתָם שֶׁל יִשְׂרָאֵל,
בְּאִפְּן שֶׁגַּם אַמוֹת הָעוֹלָם מְכִירִים וּמְסִיעִים בְּזוֹה.

וּבְהַקְדָּמָה, אֲשֶׁר – הַגִּלּוֹי וְהַהֲפָרָה שֶׁל הָעוֹלָם וְשֶׁל אַמוֹת
הָעוֹלָם בְּמַעֲלָתָם שֶׁל יִשְׂרָאֵל מִתְחַזֵּק מְדוּר לְדוּר, כְּשֶׁאֲנִי מִתְקַרְבִּים
יּוֹתֵר וְיּוֹתֵר לְגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה, כְּאֲשֶׁר יֵקָם "וְהִלְכוּ גוֹיִם
לְאוּרָה"¹, "וְהָיוּ מְלָכִים אוֹמְנִיָּה וְשָׂרוּתֵיהֶם מִנִּיקוֹתֶיךָ"², וְכוּ'.

וּכְהִכְנֶה לְזוֹה, הֵרִי בְּמִשְׁךְ הַדּוֹרוֹת – גַּם בְּזִמְנֵי הַגְּלוּת – רוֹאִים
שֶׁאֲפִלוֹ אַמוֹת הָעוֹלָם מְכִירִים בְּכֶךְ שֶׁהַיְהוּדִים הֵם הָעַם הַנִּבְחָר.

(1) ישעי' ס, כג.

(2) שם מט, כג.

(3) יט, רע,א.

the Jewish people are the Chosen People. We see this in many places in the *Midrashim* of our Sages of blessed memory. (For example, in the Talmud in tractate *Zevachim*,³ where a

1. *Yeshayau* 60:23.

2. *Ibid* 49:23.

3. 19a at the beginning.

gentile king said to a sage as he was helping to beautify his appearance “I will fulfill the Biblical prediction of: kings will be your nurturers,” and many more such sources.)

It is also known that non-Jews call the Jewish people (even when speaking among themselves) – the “Chosen People.”

In the United States and other benevolent countries, Jews are permitted to perform their Divine service with a calm mind and amidst physical comfort. Jews in the Diaspora and in Israel are commonly offered assistance.⁴ This assistance itself has increased in recent years, specifically last year (the year of “I will show them wonders”) and beginning with this year (a year with wonders within it) in relation to the permission to emigrate and the aid from that country to our fellow-Jews to go to the land of Israel.

*(From the talk of Shabbos Parshas Bereishis,
Blessing of the month of Mar-Cheshvan 5752)*



4. There are many well-known stories in which gentiles gave honor to our Rebbeim and leaders (see for example in relation to the Rebbe *MaHaRash*, *Sefer HaMaamarim Meluket*, vol. 4, p. 26.)

כַּנְרֵאָה בְּכֶמֶה-וְכֶמֶה מְדַרְשֵׁי חֲזו"ל [לְדַגְמָא: הַגְּמָרָא בְּזַבְחִים³,
שְׁמַלְךָ מֵאֲמוֹת הָעוֹלָם סִיעַ שְׂיִהוּדֵי יִהְיֶה לְבוּשׁ "לְכָבוֹד וּלְתַפְאֶרֶת",
"אֲקִיָּים בְּךָ וְהָיוּ מְלָכִים אוֹמְנִיךָ", וְעוֹד].

וְכִידוּעַ גַּם, שְׂאֲמוֹת הָעוֹלָם קוֹרְאִים לַיהוּדִים בְּלִשׁוֹנָם (גַּם
כְּאֲשֶׁר הֵם מְדַבְּרִים בֵּינֵיהֶם) – "הָעַם הַנִּבְחָר". וּבִזְהָ נוֹסֵף עוֹד
יוֹתֵר בְּדוֹרוֹת הָאַחֲרוֹנִים⁴, וּבְמִיָּחַד – בְּמְדִינַת אֶרְצוֹת הַבְּרִית (וְעוֹד
מְדִינוֹת), אֲשֶׁר הִיא מְדִינָה שֶׁל חֶסֶד, הַמְתִּירָה לַיהוּדִים לַעֲשׂוֹת
עֲבוֹדָתָם מֵתוֹךְ מְנוּחַת הַנֶּפֶשׁ וּמְנוּחַת הַגּוּף, וְעוֹד מְסִיעֵת בְּזֶה,
וּמְסִיעֵת לַיהוּדִים בְּאַרְץ יִשְׂרָאֵל וְכו'.

וּבִזְהָ גּוֹפָא – נוֹסֵף יוֹתֵר בְּכֶךָ בְּשָׁנִים הָאַחֲרוֹנוֹת, וּבְפָרֵט בְּשָׁנָה
שְׁעֵבְרָה (שְׁנַת אֲרָאֵנוּ נְפִלְאוֹת) וּבְתַחֲלַת שָׁנָה זוֹ (שְׁנַת נְפִלְאוֹת בָּהּ)
– בְּנוֹגַע לְהַתֵּר הַיְצִיאָה וְהַסִּיעוּעַ מִמְדִינָה הַהִיא בְּעֲלִית אַחֲיָנוּ בְּנֵי-
יִשְׂרָאֵל לְאַרְץ יִשְׂרָאֵל, כְּנִזְכָּר-לְעֵיל.



(4) וְכִידוּעַ כֶּמֶה סִפּוּרִים עִם רְבוּתֵינוּ נְשִׂיאֵינוּ שְׂאֲמוֹת הָעוֹלָם חֲלָקוּ לָהֶם כְּבוֹד (רְאֵה לְדוּגְמָא
בְּנוֹגַע לְאֲדָמוֹ"ר מַהֲר"ש – סֵפֶר הַמֵּאֲמָרִים מְלוֹקֵט חֲלָק ד' עֲמוּד כו).

44

Mar-Cheshvan 4, 5752 – October 12, 1991

It is incumbent upon Every Jew (and indeed, upon every human being) perform every once in a while a “Cheshbon Tzedek,” a “just reckoning;” A process of self-analysis and self-judgment of where one stands spiritually and honestly assessing one’s faults and deficiencies, with the intent of improving and correcting them. This analysis takes place, on different levels, at regular intervals, i.e., once a day (before retiring), once a week (Shabbos), once a month (Rosh Chodesh), once a year (in the Month of Elul and the following Rosh Hashana and Yom Kippur). In the full text of the talk, the Rebbe discusses the significance of Parshas Noach as the first full week of the post-Holiday season. Accordingly, this is the time for an honest self-appraisal and correction of all that needs correction in a manner that is consistent with the rest and joy that is characterized by Noach. In this excerpt, the Rebbe speaks of the special self-appraisal that has to be made because of the uniqueness of this year.

Special emphasis should be placed this year in all that was said previously in relation to the “just accounting” of *Parshas Noach*:

The reason for this special emphasis this year can be understood from the following. My sainted father-in-law, the leader of our generation, has testified that all aspects of our Divine Service have already been completed, including the polishing of the buttons, and we stand ready (“all of you stand ready”) to greet our righteous Moshiach. Therefore, the sum total of the “*just reckoning*” (emphasizing that it must be a *true* one) performed in these days is that the true and final Redemption must come in the most literal sense immediately!

More specifically:

Even though a person recognizes his own personal

מד.

משיחות ש"פ נח, ד' מרחשון תשנ"ב

וְהִדְגָּשָׁה יְתִירָה בְּכָל-הַנִּזְכָּר-לְעֵיל – בְּנוֹגַע לְחֻשְׁבוֹן-צְדָק
בְּשִׁבְת פְּרֻשֶׁת נַח בְּשָׁנָה זוּ:

וּבַהֲקִדְמָה – שְׁפִינֵן שֶׁהַעֵיד כְּבוֹד-קִדְשֵׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר
נְשִׂיא דוֹרְנוּ שֶׁכָּבֵר סִימוֹ כֹּל עֲנִינֵי הָעֲבוּדָה, כּוֹלֵל גַּם צְחָצוּחַ
הַכְּפֹתוֹרִים, וְעוֹמְדִים מוֹכְנִים ("עֲמָדוֹ הֵכֵן כְּלָכֶם") לְקַבֵּל פְּנֵי מְשִׁיחַ
צְדָקְנוּ, הָרִי, מִסְקֶנֶת הַחֻשְׁבוֹן-צְדָק (חֻשְׁבוֹן-צְדָק דֵּיִיקָא, חֻשְׁבוֹן
אַמְתִּי) שְׁעוֹשִׂים בְּיָמֵינוּ אֱלֹהֵי, הִיא, שֶׁתִּכְף וּמִיד מִמֶּשׁ צְרִיכָה לְבֹא
הַגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלִימָה בַּפְּעַל מִמֶּשׁ!

וּבַפְּרָטִיּוֹת יוֹתֵר:

גַּם כְּשִׁידַע אִינִישׁ בְּנַפְשִׁיה מַעֲמָדוֹ וּמִצְבּוֹ שֶׁיֵּשׁ אֶצְלוֹ עֲנִינִים
הַצְּרִיכִים תְּקוּן, אֵין זֶה בְּסִתְרָה חֶסֶד-וְשְׁלוֹם לְעֵדוּתוֹ שֶׁל נְשִׂיא דוֹרְנוּ
שֶׁכָּבֵר נְשִׁלְמָה הָעֲבוּדָה וְעוֹמְדִים מוֹכְנִים לְקַבֵּל פְּנֵי מְשִׁיחַ צְדָקְנוּ,
כִּי, הָעֲבוּדָה דְּכֻלְלִית בְּנֵי-יִשְׂרָאֵל בְּמִשְׁךְ כֹּל הַדּוֹרוֹת שֶׁצְּרִיכָה לְהִיּוֹת

deficiencies that need correction, this doesn't contradict, G-d Forbid, the testimony of the leader of our generation that we have already completed the Divine Service and stand ready to greet our righteous Moshiach This is because the Jewish people's *collective* Divine Service over the course of the generations, required during the time of exile to bring the complete Redemption (which depends on our deeds and service during the entire period of exile¹) has been concluded

1. *Tanya*, beginning of chapter 37.

in its entirety. There is absolutely no explanation or reason for the delay of the Redemption. Therefore, even if an individual's Divine service is lacking over the course of time that the Redemption has been delayed, this is a matter of *personal* nature that certainly needs to be corrected and completed, but does not diminish, G-d Forbid, the completion and perfection of "our actions and service" of the Jewish people as a whole, which stands ready for the Redemption. The very fact that the collective has been perfected allows the individual to correct himself more easily and joyfully, knowing that the true and complete Redemption is coming imminently.

And if the words said during the lifetime of my sainted father-in-law , the leader of our generation, all the more so after many decades have passed, more than forty years when "G-d gives you a heart to understand and eyes to see and ears to hear."²

This is even more true in this year – 5752, written in Hebrew as *Hey, Tov, Shin, Nun, Beis*³ – which is an acronym for (in continuation and in addition to that of the previous year, *Hey, Tov, Shin, Nun, Aleph*, a year in which I will show you wonders) "it will be a year of wonders within it," and "wonders in everything," "inclusive of everything."⁴

This [acronym] includes all aspects [of the year will be wondrous]. Additionally, the letter *Beis* [meaning "in"] is a

2. *Tavo*, 29:3.

3. [Each Hebrew letter has a numeric equivalent, which can be used to designate the years. The year 5752, in which this talk was delivered, can be rendered alphabetically with the letters enumerated above]

4. Lit. "In everything, from everything, everything" – see *Bava Basra* end of 16bff. [These are three quotes from declarations of blessing and abundance to and by the three patriarchs. *Avraham* "was blessed by g-d in everything", *Yitzchak* said "I have eaten from

בְּזִמְנֵי הַגְּלוּת כְּדִי לְבֹא לְהַשְׁלֵמוֹת דְּהַגְּאוּלָּה (שְׁתְּלוּיָהּ "בְּמַעֲשֵׂינוּ וְעִבּוּדֵינוּ" (ד) כָּל זִמְנֵי מִשְׁךְ הַגְּלוּת"¹ – נִסְתֵּימָה וְנִשְׁלָמָה, וְאֵין בְּאוֹר וְהַסְּבֵר כָּלֵל עַל עֵכוּב הַגְּאֻלָּה, וְלִכֵּן, גַּם אִם חָסַר בְּעִבּוּדֵנוּ שֶׁל הַפָּרֶט בְּמִשְׁךְ הַזִּמְנֵי שְׁמַתְעַכְכַּת הַגְּאֻלָּה מֵאִיזוֹ סִבֵּה שְׁתֵּהִיָּהּ, הָרִי-זֶה עֵנִין פְּרָטִי שְׁבוּדָאֵי צְרִיךְ לְתַקְּנוּ וּלְהַשְׁלִימוּ, אֲבָל, אֵין זֶה גּוֹרֵעַ חֵס-וְשָׁלוֹם בְּגִמְרָה וּשְׁלֵמוֹת "מַעֲשֵׂינוּ וְעִבּוּדֵינוּ" דְּכָלֵל יִשְׂרָאֵל שְׁעוֹמְדִים מוֹכְנִים לְהַגְּאוּלָּה, וְכִיוֵן שְׁכֵן, גַּם הַתְּקוּן וְהַשְׁלֵמוֹת דְּהַפָּרֶט הֵיא בְּנִקְלָה יוֹתֵר, וּמִתּוֹךְ שְׁמַחָהּ, בִּידְעוּ שְׁתַּכַּף וּמִיד מִפֶּשׁ בָּאָה הַגְּאֻלָּה הָאֲמִתִּית וְהַשְׁלִימָה.

... וְאִם הַדְּבָרִים אֲמוּרִים בְּזִמְנֵנוּ שֶׁל כְּבוֹד-קִדְשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ בְּחַיִּים חִיּוֹתוֹ בְּעֵלְמָא דִּין, עַל אַחַת כַּמָּה וְכַמָּה לְאַחֲרֵי שְׁעָבְרוּ כַּמָּה עֲשִׂירִיּוֹת שָׁנִים, יוֹתֵר מֵאַרְבָּעִים שָׁנָה שְׁנָתֵן ה' לָכֶם לֵב לְדַעַת וְעֵינִים לְרֹאוֹת וְאָזְנִים לְשִׁמְעַ"².

וְעַל-אַחַת-כַּמָּה-וְכַמָּה בְּשָׁנָה זֶה – ה'תשנ"ב – שְׁהֲרָאֲשִׁי-תְבוֹת שְׁלָהּ (לְאַחֲרֵי וּבְהוֹסְפָה לְשָׁנָה שְׁלִפְנֵיָהּ, ה'תשנ"א, הִיָּה תְהָא שְׁנַת נְפִלְאוֹת אֲרָאֵנוּ) "הִיָּה תְהָא שְׁנַת נְפִלְאוֹת בְּה", וְ"נְפִלְאוֹת בְּכָל", "בְּכָל מְכַל כָּל"³ (בְּגִמְטְרִיא "קַבֵּץ"⁴),

(1) תניא רפ"ז.

(2) תבוא כט, ג.

(3) ראה ב"ב טו, סע"ב ואילך.

(4) ראה חידושי חת"ס שם.

preposition that can be used in conjunction with everything. This applies primarily to the “wonders” of the true and final Redemption, “As in the days of your exodus from Egypt I will show you wonders”.⁵ ...So with absolute certainty it can be declared that all of the appointed times have passed, and we’ve already done *teshuvah*, *now it depends only [on the arrival of] our righteous Moshiach himself!*

* * *

When we make a just reckoning at the conclusion of the first week of Divine service in the world for the year 5752, “a year of wonders in everything,” and we come to the conclusion that *now it depends only [on the arrival of] our righteous Moshiach himself*; this awareness must express itself in added conscientious and enhancement in the way of reciting the prayer for the sanctification of the moon, [which has a special connection to the Jewish people and to Moshiach] “for they are destined to be renewed like her,”⁶ in the true and complete Redemption through David, the King Moshiach, – “David, the king of Israel, who is living and enduring.”⁷

More specifically:

One should be careful and make an effort to recite the Sanctification of the Moon while dressed in dignified and attractive garments, in the street and “in a multitude of people [wherein] is the glory of the King.”⁸ This applies also in those places where people have not been conscientious about this until now (because they lived among non-Jews).⁹ One should

Land of Israel at the true and complete Redemption. See *Chiddushei Chasam Sofer* there.]

6. *Michah* 7:15.

7. The text of the blessing of the Sanctification of the Moon (based on *Sanhedrin* 42a), [On why Moshiach is called David see *ibid* ch. 17 ft 1].

שְׂכוּלֵל כָּל הָעֲנִינִים כָּלָם (נוֹסֵף לְכַד שְׁהָאוֹת ב' הִיא אוֹת הַשְּׂמוּשׁ לְכָל הָעֲנִינִים), וְלִכְל לְרֹאשׁ וּבְעֶקֶר הַ"נְּפִלְאוֹת" דֶּה־גְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה, "כִּימִי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נְּפִלְאוֹת"⁵ . . הֲרִי בּוֹדָאֵי וּבּוֹדָאֵי שְׂכַבְר כָּלוּ כָּל הַקִּיצִין, וּכְבַר עָשׂוּ תְּשׁוּבָה, וְעַכְשָׁו אֵין הַדְּבַר תְּלוּי אֱלֹא בְּמִשִּׁיחַ צְדִיקָנוּ עֲצֻמוּ!

* * *

כְּשֶׁעוֹשִׂים חֻשְׁבוֹן-צְדָק בְּסִיּוּמוֹ שֶׁל הַשְּׁבוּעַ הָרִאשׁוֹן לְעִבּוּדָה בְּעוֹלָם בְּשָׁנַת ה'תשנ"ב, "הִיָּה תִּהְיֶה שְׁנַת נְּפִלְאוֹת בְּה", וּבְאִים לְמִסְקָנָא שְׁאִין הַדְּבַר תְּלוּי אֱלֹא בְּמִשִּׁיחַ צְדִיקָנוּ עֲצֻמוּ – צְרִיךְ הַדְּבַר לְהַתְּבַטֵּא בְּתוֹסֶפֶת זְהִירוֹת וְהַדְּיוֹר בְּקִדּוּשׁ לְבָנָה, "שְׁהֵם עֵתִידִים לְהַתְּחַדֵּשׁ כְּמוֹתֶה"⁶, בְּגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה עַל-יְדֵי דְּוֹד מְלָכָא מְשִׁיחָא, "דְּוֹד מְלָךְ יִשְׂרָאֵל חֵי וְקִיָּם"⁷.

וּבְפִרְטִיּוֹת יוֹתֵר:

לְכָל לְרֹאשׁ – לְהַזְהֵר וְלְהַשְׁתַּדֵּל יוֹתֵר בְּקִדּוּשׁ לְבָנָה, בְּבִגְדִים חֻשׁוּבִים וְנְאִים, בְּרַחוּב וּבְרַב עִם הַדְּרַת מְלָךְ⁸, גַּם בְּאוֹתָם מְקוּמוֹת

5. מיכה ז, טו.

6. נוסח ברכת קידוש לבנה (סנהדרין מב, א).

7. ר"ה כה, א.

8. פְּרִטֵי הַדִּינִים דְּקִדּוּשׁ לְבָנָה - ראה בטור-שולחן-ערוך אורח-חיים סימן תכ"ו, ובנושאי-כלים שם.

9. ראה מג"א שם סקי"ד.

8. Rosh Hashanah 25a.

9. For details of the laws of the Sanctification of the Moon – see *Tur Shulchan Aruch, Orach Chayim*, section 427, and in the commentaries there.

10. See *Magen Avraham* there, 14.

also be careful in regard to the *time* of the Sanctification of the Moon, since we find different customs about when to conduct it: some opinions hold that it can be said three days after the *molad*¹⁰ [= the New Moon], others say seven days after the *Molad*¹¹ on Saturday night at the conclusion of Shabbos,¹² “If the night after Shabbos is before the tenth of the month... but if it is afterwards one should not wait until after Shabbos, because there might be two, three or four cloudy nights and the moon won’t be seen and the time will pass.”¹³ This applies specifically in those countries where the sky is often cloudy; particularly in winter time.¹⁴ Each place should follow its custom and according to its circumstances. When there is a question or doubt, one should act according to the instructions of the rabbinic authority of that place.

Further, and this is the main point, the Sanctification of the Moon should be performed with the specific intention to speed, hasten and actualize the immediate arrival of David the King Moshiach, through an increased appeal and entreaty for the Redemption, as expressed in the conclusion of the Sanctification of the Moon: “And they will seek the L-rd their G-d and David their King, Amen.”

(From the talk of Shabbos Parshas Noach, 4 Mar-Cheshvan 5752)



11. See *Turei Zahav* there, section 3.

12. *Shulchan Aruch* there, part 4. And in the *Siddur* of the Alter Rebbe: “according to the *Kabbalah* the Sanctification of the Moon is not recited until seven days after the *Molad*” (and see at length the glosses of the Rebbe Rashab (in the Prayer Book Torah Or 242:1-2. And in the *Siddur im Dach* (Siddur with Chassidic discourses) 321:1-2). *Shaar HaKolel* chapter 33, section 2. And see there for further cross references.)

13. *Shulchan Aruch* there, par. 2.

14. *Remo* there.

שַׁעַד עֵתָה לֹא הִקְפִּידוּ עַל זֶה (לְפִי שְׁדָרִים בֵּין הַגּוֹיִם⁹), כּוֹלֵל גַּם
הַזְהִירוֹת בְּנוֹגַע לְהַזְמֵן דְּקִידוּשׁ לְבִנְיָה – שְׁמַצִּינוּ בְּזֶה חִלּוּקֵי מְנַהֲגִים:
אַחַר ג' יָמִים לְמוֹלַד¹⁰, אַחַר ז' יָמִים לְמוֹלַד¹¹, וּבְמוֹצָאֵי שַׁבַּת¹²,
"אִם לֵיל מוֹצָאֵי שַׁבַּת הוּא קָדֵם י' בְּחֹדֶשׁ . . אֲבָל אִם הוּא אַחַר-
כֵּן אֵין מְמַתִּינִין עַד מוֹצָאֵי שַׁבַּת, שְׁמָא יְהִי ב' לַיְלֹת אוֹ ג' אוֹ ד'
עֲנָנִים וְלֹא יֵרָאוּ הַלְבָּנָה וַיַּעֲבֵר הַזְּמַן"¹³, וּבְפֶרֶט בְּמַדִּינֹת שְׂרָגֵל
יוֹתֵר שֶׁהַשָּׁמַיִם מְכֻסִּים בְּעֲנָנִים, וּבְפֶרֶט בַּיָּמֹת הַחֹרֶף¹⁴ – וְנִהְרָא
נִהְרָא וּפְשָׁטִיָּה, וּבְכָל מְקוֹם וּמְקוֹם לְפִי עֲנִינוּ (וּבְמְקוֹם שֵׁישׁ שְׂאֵלָה
וּסְפִיק יַעֲשׂוּ כְּהוֹרָאת רַב מוֹרָה-הוֹרָאָה שְׁעַל אֶתֶר).

וְעוֹד וְעַקֵּר – קִדּוּשׁ לְבִנְיָה מִתּוֹךְ כּוֹנֵנָה מִיַּחַדָּת לְמַהֵר וּלְזָרוּ
וּלְפַעַל תִּכְרַף וּמִיָּד בִּיאַת דְּוֹד מְלֶכָא מְשִׁיחָא, עַל-יְדֵי הַהוֹסְפָה
בְּדַרְיִשָּׁה וּבְקִשָּׁה עַל הַגְּאוּלָּה, כְּסִיּוֹם וְחוֹתֵם קִדּוּשׁ לְבִנְיָה: "וּבְקִשׁוּ
אֶת ה' אֱלֹקֵיהֶם וְאֶת דְּוֹד מְלֶכָם אָמֵן".



(10) ראה ט"ז שם סק"ג.

(11) שולחן-ערוך שם ס"ד. ובסדור אדה"ו "על-פי הקבלה אין לקדש הלבנה עד אחר ז' ימים
למוֹלַד" (וראה בארוכה הגהות כ"ק אדמו"ר-נ"ע (בסדור תורה אור רמב, א-ב. ובסדור עם דא"ח
שכא, א-ב). שער הכולל פרק ל"ג ס"ב. וש"נ).

(12) שו"ע שם ס"ב.

(13) רמ"א שם.

(14) ראה הגהות כבוד-קדשת אדמו"ר נשמתו-עֵדוֹן וְשַׁעַר הַכּוֹלֵל שָׁם, שְׁמַטְעַם זֶה לֹא הִיָּה
הַצְּמַח-צֶדֶק מְקַפֵּיד (בַּיָּמֹת הַחֹרֶף) לְהַמְתִּין עַד אַחַר ז' יָמִים. אֲבָל פְּשוּט שְׁחִלּוּק בְּזֶה בְּאֵם דָּרִים
בְּמַדִּינָה שְׁ(כְּמָה-וְכְּמָה מ) חֹדֶשׁ הַחֹרֶף אֵינָם מְעַנְנִים.

15. See the glosses of the Rebbe *Rashab* and *Shaar HaKolel* there, that for this reason the *Tzemach Tzedek* was not particular (in winter time) to wait until after seven days. But obviously it's different for those dwelling in countries where (many of the) winter months are not cloudy.

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Mar-Chesvan 6, 5752 – October 14, 1991

On the 6th of Mar-ceshvan Rabbi Mordechai Eliyahu, then the Sefardic chief Rabbi in Israel and a long-time friend of Lubavitch, came to visit the Rebbe. At the visit a fascinating Torah discussion took place between these two Torah giants covering many topics in Halach, Chassidus and Kabbalah. The Rebbe did not leave out the “hot” topic – Moshiach and the imminent Redemption, and spoke of a special means to hasten it which lays only in the hand of Rabbis:

‘The topic of which I spoke many times should be once again aroused: the Rabbis must publicize the legal decision that “all the appointed times have passed.”¹ and therefore Moshiach must come. Now in respect to teshuva,² which is a necessary process that must be done In order to bring about Moshiach’s revelation, it should be clarified that the teshuvah necessary for that has already been done and all aspects of Divine service have already been completed. All that remains now is that the true and complete Redemption should come about in actual reality.

There is nothing more to wait for, since all aspects of Divine service have already been concluded and teshuvah has already been done, thus, it depends only on the coming of Moshiach himself. The statement of the Talmud that “It depends only on teshuvah” was [required] earlier, but now that teshuvah has already been done it depends only on the coming of Moshiach himself! All that is necessary is for Moshiach to come in actual reality and [for us to] “point with our finger and say: this indeed is the one,”³ this is our righteous Moshiach.

1. *Sanhedrin* 97b.

2. As continued in the *talmud* *ibid*: “it [the coming of Moshiach] depends only on *teshuva*.”

מה.

בעת ביקור הרה"ג מרדכי אליהו שליט"א, ו' חשוון תשנ"ב

יש לעזור עוד הפעם (כפי שאמרת כמה-פעמים) שהרבנים צריכים לפרסם הפסק-דין ש"פלו פלו הקצין"¹, ובנוגע לתשובה (כהמשך דברי הגמרא "ואין הדבר תלוי אלא בתשובה") – כבר עשו תשובה (כפי שאמר כבוד-קדשת מורי-וחמי אדמו"ר כמה-פעמים שפבר עשו תשובה, וכבר השלימו כל עניני העבודה), ועתה נשאר רק הענין דגאולה האמתית והשלימה בפעל ממש.

... אין מה לחכות יותר, כיון שפבר סימו כל עניני העבודה, וכבר עשו תשובה, ואין הדבר תלוי אלא בביאת משיח עצמו. – "אין הדבר תלוי אלא בתשובה" היה לפני משך זמן, אבל עכשו (לאחרי שפבר עשו תשובה) אין הדבר תלוי אלא בביאת משיח עצמו. כל מה שצריך זה שייבוא משיח בפעל ממש, "מראה באצבעו ואומר זה"², זה משיח צדקנו.

... והעקר – שיהיה כן בפעל ממש, באפן ש"מראה באצבעו ואומר זה", ותכף ומיד ממש, כפי שהנני חוזר ומדגיש כמה-

(1) סנהדרין צז, ב.

(2) ראה תענית בסופה. שמו"ר ספכ"ג. פרש"י בשלח טו, ב.

"The main thing is that this should actually happen, and we should immediately be able to "point with his finger and say this is the one." As I have repeated and emphasized many

3. See *Ta'anis* at the end. *Shmos Rabba*, end of chapter 23. *Rashi's* commentary on *Beshalach* 15:2.

times that not only will the Redemption eventually come, but the Redemption is already standing on the threshold, and awaits that every Jewish man and woman should open his door and pull the Redemption into the room!!

(At the visit of Rabbi Mordechai Eliyahu, 6 Cheshvan 5752)



פְּעָמִים שְׁלֹא זֶה בְּלִבְדֵּי שְׂסוּף הַגְּאוּלָּה לְבוֹא, אֲלֵא שֶׁהַגְּאוּלָּה עוֹמְדָת
כְּבָר עַל סֵף הַפְּתִיחַ, וּמְחַכֶּה לְכָל אֶחָד וְאַחַת מִיִּשְׂרָאֵל שִׁיפְתֵּחַ אֶת
הַדָּלֶת וְיִסְחוֹב אֶת הַגְּאוּלָּה לְתוֹךְ הַחֲדָר.



46

Mar-Cheshvan 11, 5752 – October 19, 1991

Parshas Lech Lecha opens with G-d's command to Avraham to go to the land of Israel. In this Farbrengen the Rebbe derived timely directives from this to us at the threshold of Redemption

As mentioned several times, “all the appointed times”¹ have already ended, and my sainted father-in-law, the leader of our generation, has announced that *teshuvah* has already been done and we have also “polished the buttons.” Therefore according to all the signs, our generation is the last generation of exile and automatically the first generation of Redemption. What this time requires is that one should prepare *in reality* to “Go out from your land... to the land I will show you,” [=the land of Israel] imminently and immediately.

‘Particularly in our generation, the last generation of exile and the first generation of Redemption, there should be a special emphasis on the Divine service of “Go out from your land... to the land I will show you,” and the acquisition of all ten lands.² This must be reflected primarily in an increase in Torah study, which foreshadows this service. This needs to be not only with his three intellectual faculties as they are connected to his emotional character traits, but also in the essence of the three intellectual faculties. What this means specifically is an increase in the study of the inner teachings of the Torah (including the explanations on this matter of Divine service of with the intellectual faculties³), including the subjects of Redemption and our righteous Moshiach.

(From the talk of Shabbos Parshas Lech Lecha, 11 Mar-Cheshvan 5752)

1. Sanhedrin 97b.

2. [The land of Israel originally comprised the land of the seven nations; these correspond to the seven emotional attributes. In the Age of Redemption, the Torah

מו.

תרגום משיחות ש"פ לך לך, י"א מרחשון תשנ"ב

כמדבר כמה-פעמים שכבר "כלו כל הקצין"¹, וכבוד-קדשת מורי-והמי אדמו"ר נשיא דורנו הודיע שכבר עשו תשובה, וגם את הכפתורים כבר צחצחו, ולפי כל הסימנים הרי שדורנו הוא הדור האחרון לגלות ובמילא הדור הראשון לגאולה. על-פי-זה מובן שזהו ענין שהזמן גרמא – לערך כבר את ההכנות בפעל ל"לך לך מארצה גו' אל הארץ אשר אראך", תכף ומיד ממש.

... על פי המדבר לעיל, שבדורנו זה במיוחד (הדור האחרון בגלות והדור הראשון של הגאולה) ישנה הדגשה יתרה על העבודה ד"לך לך מארצה גו' אל הארץ אשר אראך", וקנין כל עשר הארצות – הרי מובן, שהדבר צריך להשתקף לכל לראש בעבודה מעין זה של יהודי, על ידי שהוא מוסיף בלמוד התורה, לא רק לפי ג' המחין שלו השיכים למדות, אלא גם ג' מחין בעצם. שנה במיוחד – על ידי הוספה בלמוד פנימיות התורה (כולל בבאור ענינים אלו דעבודת המחין²), כולל בעניני הגאולה ומשיח צדקנו.

(1) סנהדרין צז, ב.

(2) ראה גם שיחת ח' חשון שנה זו.

promised us that we will acquire an additional three lands; these correspond to the three intellectual faculties. One is required to spiritually "conquer" his "garments" of thought, speech and action to be fully G-dly, i.e. to think of, talk of and do only things that are associated with G-dliness. There is yet a higher level of Divine service where one conquers also his emotions, that he only feels for G-dly matters, and there is yet a higher level, of which the Rebbe speaks here that is associated distinctly to the Redemption, where one conquers his intellectual faculties to be absolutely G-dly, corresponding to the three lands that will be given to us at the time of the Redemption]

3. See also the talk of *Cheshvan* 8, this year.



47

Mar-Chesvhan 18, 5752 – October 26, 1991

The Redemption, being one of the foundations of Judaism, can come any time. The Redemption is to come through a Moshiach. Therefore there has always been a Tzadik present in every generation who contained in himself the potential to be the Moshiach in actuality, were it G-d's desire to bring forth the Redemption then.

The Rebbe said at this Farbrengen, and in many of the subsequent ones, that in regard of our time when on the redemption is on the threshold, this Moshiach is no longer only a potential Moshiach, but his revelation to all began! What this means to us is that we must accept and greet him, and also bring this clear knowledge that the Moshiach of our generation received his “green light” to reveal himself to our day-to-day life and live a life which is fully infused with a Moshiach spirit.

The accomplishment of the Rebbe *Rashab*¹ in founding the *Yeshiva Tomchei Temimim* is explained in his well-known discourse² on the topic of “Whoever goes out to the fight the War of House of David [must write a divorce document to his wife].” 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.”³ In the words of *Rambam* in his *Laws of Kings, their Wars and the King Moshiach*:⁴ “He [Moshiach] will fight the wars of G-d” until he is “victorious.”⁵ [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*.”⁶ For “Amen” (and all the more so when Amen is repeated) testifies to victory in war,⁷ through which the coming and revelation of David, the king Moshiach will be accomplished in actual reality.

1. [The founder of the *Yeshiva Tomchei Temimim* was the Rebbe *Rashab*, the fifth

מ.ז.

משיחות ש"פ וירא, ח"י מריחשון תשנ"ב

פְּעַלְתוּ שֶׁל אֲדָמוֹר נִשְׁמָתוֹ – עֵדֶן בְּיָסוּד יִשְׁיֵבֶת תּוֹמְכֵי תְּמִימִים
 – כַּמְבָּאָר בְּשִׁיחָתוֹ הַיְדוּעָה: בְּעֵנִין "כָּל הַיּוֹצֵא לְמַלְחָמַת בֵּית דָּוִד",
 שְׁתִּלְמִיֵּדִי תּוֹמְכֵי תְּמִימִים הֵם "חֵילֵי בֵּית דָּוִד" שְׂיוֹצְאִים לְמַלְחָמַת
 בֵּית דָּוִד נֶגֶד אֱלוֹ "אֲשֶׁר חָרְפוּ עֲקָבוֹת מְשִׁיחָךְ"², וּבְלִשׁוֹן הַרְמַב"ם
 בְּהִלְכוֹת מְלָכִים וּמַלְחָמוֹת וּמְלֶךְ הַמְּשִׁיחָךְ³: "יִלְחַם מַלְחָמוֹת ה'"
 עַד שֶׁ"נִצָּח", כַּמְרָמֹז גַּם בְּהַמְשָׁךְ הַפְּתוּבִים ד' אֲשֶׁר חָרְפוּ עֲקָבוֹת
 מְשִׁיחָךְ" – "בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן"⁴, שֶׁ"אָמֵן" (וְעַל-אֲחַת-
 כְּמָה-וְכְמָה ב' פְּעָמִים אָמֵן) מוֹרָה עַל הַנִּצָּחוֹן בְּמַלְחָמָה⁵, שְׁעַל-
 יְדֵי-זֶה נַעֲשֶׂה בִּיאַת וְגִלּוֹי דָּוִד מְלֶכָא מְשִׁיחָא בְּפַעַל מְמַשׁ.

1) שיחת שמח"ת תרס"א – לקו"ד ח"ד תשפז, ב ואילך. ס' השיחות תש"ב ס"ע 141 ואילך.

2) תהלים פט, נב.

3) ספי"א.

4) שם, נג.

5) ראה נזיר בסופה. וש"נ.

Lubavitcher Rebbe and father of the Previous Rebbe. See above introduction to ch. 38.]

2. The talk of *Simchas Torah* 5661 – printed in *Likkutei Dibburim* vol. 4, p. 787bff, and in *Sefer HaSichos* 5702 end of p. 141ff.

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.]

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 *Rambam* and the directive given at the founding of the *yeshiva*.]

6. *Ibid*, 53.

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

This all receives greater emphasis in our generation, the third generation from the Rebbe *Rashab* and his students, the soldiers of the House of David, for it is in this generation that the conclusion and completion of their Divine service to bring the Redemption in actual reality through David, the king Moshiach, occurs. 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 David, the king Moshiach. 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.”⁸

We now find ourselves in the 90th year⁹ – 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 David. [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 *establish* the work of our hands.” which refers to the future *Beis HaMikdash*¹⁰, “The sanctuary, O L-rd, which *Your* hands have established.”¹¹

* * *

Furthermore, and essentially:

It was explained above, that Moshiach exists in the spark

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.]

10. *Midrash Tehillim* on the verse.

וּבַהֲדַגְשָׁה יִתְּרָה בְּדוֹרְנוּ זֶה – דוֹר הַשְּׁלִישִׁי לְאַדְמוֹ"ר נִשְׁמָתוֹ-
 עֵדֶן וּלְתַלְמִידוֹ חִילֵי בֵּית דָּוִד, שָׁבוּ מִסְתַּיְמַת וְנִשְׁלַמַת עֲבוֹדַתְם שֶׁל
 חִילֵי בֵּית דָּוִד לְהַבִּיא אֶת הַגְּאוּלָּה בְּפֶעַל מִמֶּשׁ עַל-יַדֵי דָּוִד מְלֶכָא
 מְשִׁיחָא, וּכְדַבְרֵי כְבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אַדְמוֹ"ר נִשְׂיָא דוֹרְנוּ
 בְּחַיִּים חַיּוֹתוֹ בְּעֵלְמָא דִּין שְׁכָבֵר נִסְתַּיְמָה וְנִשְׁלַמָּה כָּל הָעֲבוֹדָה,
 וְעוֹמְדִים מוּכְנָסִים לְקַבְּלַת דָּוִד מְלֶכָא מְשִׁיחָא, וְעַל-אַחַת-כַּמָּה-
 וְכַמָּה לְאַחֲרֵי הַמִּשָּׁף הָעֲבוֹדָה בְּאַפְּן שׁ"נִתֵּן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם
 לְרֹאוֹת וְאַזְנוֹיִם לְשִׁמְעַ"6.

וּבְדוֹרְנוּ זֶה נִמְצְאִים כְּבָר בְּשֵׁנַת הַצַּדִּיק – לְאַחֲרֵי סִיּוּם
 שְׁנַת הַפ"ט, הַקְּשׁוּרָה עִם מְזִמּוֹר הַפ"ט, שְׁסִיּוּמוֹ וְחוֹתְמוֹ "אֲשֶׁר
 חִרְפוּ עֲקֻבוֹת מְשִׁיחָךְ", "בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן", גְּמַר הַנִּצְחוֹן
 דְּמִלְחַמַת בֵּית דָּוִד, וּמִתְחִילָה הַתְּקוּפָה הַשִּׁיכָת לְמְזִמּוֹר צַדִּיק,
 שְׁסִיּוּמוֹ וְחוֹתְמוֹ "וַיְהִי נֶעַם ה' אֱלֹקֵינוּ עָלֵינוּ גּוֹ' וּמַעֲשֵׂה יַדֵּינוּ
 כּוֹנְנָהוּ", דְּקָאֵי עַל בֵּית הַמְּקַדָּשׁ דְּלַעֲתִיד⁷, "מְקַדָּשׁ אֲדָנִי כּוֹנְנָהוּ
 יְדִיךָ"⁸.

* * *

וְעוֹד וְהוּא הָעֵקֶר:

נוֹסֵף עַל הַמְּבָאָר לְעִיל שְׁקִימַת מְצִיאוֹתוֹ שֶׁל מְשִׁיחַ בְּנִיצוּץ

6) תבוא כט, ג.

7) מדרש תהלים עה"פ.

8) בשלח טו, יז.

of Moshiach (the aspect of *Yechida*¹²) within each and every Jew. In addition Moshiach also exists in the literal sense (the general *Yechida*). As it is known that “in every generation there is an individual from the descendants of *Yehudah* is born who is qualified to be the Moshiach for Israel,”¹³ “one who is worthy because of his righteousness to be the Redeemer, and when the time arrives, G-d will reveal himself to him and will send him, etc.”¹⁴ And if it were not for the undesirable things that got mixed in, which delayed and obstructed his mission, he would have been revealed and come in actual reality.

Now according to the pronouncement of my sainted father-in-law, the leader and Moshiach¹⁵ 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, we now not just *the existence* of Moshiach, but also *the revelation* of Moshiach. Now we need only greet our righteous Moshiach in actual reality!

‘Therefore, 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 *Livyasan*, *Shor Habor* and *Yayin Haeshumar*¹⁶ is so great that even after the meal one remains hungry for it. Consequently, he complains to

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.]

13. The commentary of the *Bartenura* on *Megillas Ruth*.

14. See *Sha’alos v’Teshuvos Chasam Sofer Choshen Mishpat* (vol. 6) at the end (section 98). And see *S’dai 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*, ch. 12).

מְשִׁיחַ (בְּחִינַת הַיְחִידָה) שְׂבֻכָל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל, קִימַת גַּם
מְצִיאֹתוֹ שֶׁל מְשִׁיחַ כְּפִשּׁוּטוֹ (יְחִידָה הַכְּלָלִית) – כִּידוּעַ שׁ"בְּכָל דּוֹר
וְדוֹר נוֹלָד אֶחָד מְזַרַע יְהוּדָה שֶׁהוּא רָאוּי לְהִיּוֹת מְשִׁיחַ לְיִשְׂרָאֵל"⁹,
"אֶחָד הָרָאוּי מְצַדְקָתוֹ לְהִיּוֹת גּוֹאֵל, וְלִכְשִׁיגִיעַ הַזְּמַן יִגְלֶה אֵלָיו
הַשֵּׁם-יִתְבָּרַךְ וַיִּשְׁלַחֵהוּ כו"¹⁰, וְאֵלּוּ לֹא הָיוּ מִתְעַרְבִים עֲנִינִים בְּלִתֵּי
רְצוּיִים הַמוֹנְעִים וּמַעֲכָבִים כו', הִיא מִתְגַּלֶּה וְבָא בְּפִעַל מִמֶּשׁ.

וְעַל-פִּי הוֹדַעַת כְּבוֹד-קְדוּשַׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹ"ר נִשְׂיָא
דוֹרְנוּ, מְשִׁיחַ¹¹ שְׂבָדוֹרְנוּ, שְׂכַבְרַ נְסִתִּימוּ וְנִשְׁלָמוּ כָּל עֲנִינֵי הָעֵבוּדָה
וְעוֹמְדִים מוֹכְנִים לְקַבְּלַת פְּנֵי מְשִׁיחַ צְדָקְנוּ, הָרִי, בְּיָמֵינוּ אֵלּוּ נִתְבַּטְּלוּ
כָּל הַמְּנִיעוֹת וְהַעֲכוּבִים כו', וְכִיּוֹן שְׂכָן, יִשְׁנֶה (לֹא רַק הַמְּצִיאֹת
דְּמְשִׁיחַ, אֲלֵא) גַּם הַהִתְגַּלּוֹת דְּמְשִׁיחַ, וְעַכְשָׁו צְרִיכִים רַק לְקַבֵּל פְּנֵי
מְשִׁיחַ צְדָקְנוּ בְּפִעַל מִמֶּשׁ.

... וְכִיּוֹן שְׂכָן, מוֹבָן, שְׂכָל הָעֲנִינִים וְכָל הַפְּעֻלוֹת חֲדוּרִים בְּעֲנִינֵי
מְשִׁיחַ וְגֵאֵלָה, כּוֹלָל גַּם בְּאַכִּילָתוֹ וּשְׂתִיתוֹ, שְׂמִשְׁתוֹקֵק לְסֵעוּדָה
דְּלוּיָתָן וְשׁוֹר הֶבֶר וַיֵּין הַמְּשֻׁמָּר, עַד כְּדֵי כֶּף שְׂגָם לְאַחֲרֵי הַסֵּעוּדָה
נִשְׂאָר רֵעֵב לְסֵעוּדָה דְּלוּיָתָן וְשׁוֹר הֶבֶר וַיֵּין הַמְּשֻׁמָּר, וּבְמִילָא, טוֹעֵן

(9) פי' הברטנורא למגילת רות.

(10) ראה שו"ת חת"ס חו"מ (ח"ו) בסופו (סצ"ח). וראה שד"ח פאת השדה מע' האל"ף כלל
ע'. ועוד.

(11) יחידה הכללית, שמאירה ומתגלה בנשמתו של נשיא הדור, שכולל את כל נשמות
ישראל שבדור.

16. [Liviyasan is the great fish, Shor Habor the great ox and Yayin Hameshumar is the
aged wine that will feed the righteous in the era of Moshiach.]

G-d that he cannot fulfill the commandment of “you shall eat, *you shall be satisfied* and you shall bless”¹⁷ in truth, until G-d seats us at His table for the feast of the world to come.

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



¹⁷. *Eikev* 8:10.

לְהַקְדוֹשׁ-בְּרוּךְ-הוּא שְׂאִינוּ יִכַל לְקַיֵּם הַמִּצְוָה ד' וְאֶכְלֵת וְשִׁבַעַת
וּבִרְכַת¹² לְאֻמֵּיתָהּ עַד שֶׁהַקְדוֹשׁ-בְּרוּךְ-הוּא יוֹשִׁיבֵנו עַל שְׁלֵחָנוּ
לְהַסְעוּדָה דְּלַעֲתִיד לְבוֹא.



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Mar-Cheshvan 25, 5752 – November 2, 1991

Every year the Rebbe's shlichim from around the globe gather for their annual convention, in which they hear and exchange ideas on how to enhance their holy work. The highlight and official opening of the conference is when the sender, the Rebbe, addresses the Shlichim at the weekly Farbrengen and gives them directives and missions, as well as guidance and inspiration.*

However, this time it was different: the Rebbe gave a historical declaration that their job of shlichus (which in essence is the mission of every Jew) is over, for all the necessary Divine service to bring Moshiach has been accomplished, their shlichus now remains to be "the only and essential shlichus" of greeting Moshiach, also through incorporating this theme into all their outreach work.

The most recent innovation in the work of *shlichus*^[*] is: to greet our righteous Moshiach in the true and complete Redemption. Indeed, this innovation is not merely another detail or general aspect in *shlichus*, rather the preparation for the coming of our righteous Moshiach is the most all encompassing and fundamental aspect of Judaism and includes all the other points and details of the work of *shlichus*.

As has already been said many times, that according to the declaration of our Sages¹ "all the appointed times have passed," and according to my sainted father-in-law, the leader of our generation, *teshuvah* has already been done, to the extent that all aspects of Divine service have already been completed (even "polishing the buttons"²), and we therefore stand ready to greet our righteous Moshiach. Hence, 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 *shlichim*³ is: to produce good resolutions of how to accomplish

מ.ח.

תרגום משיחות ש"פ חיי שרה, כ"ה מרחשוון, מבה"ח בסלו תשנ"ב

הַחֲדוּשׁ שְׁנַתְנוּסָף בְּמִיחָד בְּזִמְנֵי הָאֲחֵרוֹן בְּעִבּוּדַת הַשְּׁלִיחוֹת:
 לְקַבֵּל פְּנֵי מְשִׁיחַ צְדִקְנוּ בְּגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה . . שְׁזֵהוּ
 חֲדוּשׁ כְּלָלִי וְעֶקְרִי, שְׂאִינוּ רַק עוֹד פָּרֵט (אוּ כְּלָל) בְּשְׁלִיחוֹת, אֲלָא
 הוּא עֶקֶר וְעִנְיָן כְּלָלִי בְיוֹתֵר, וְעַד שֶׁהוּא הָעִנְיָן הַכִּי כְּלָלִי בַתּוֹרָה –
 הַכְּנָה לְבִיאַת מְשִׁיחַ צְדִקְנוּ – שְׂמַקִּיף אֶת כָּל הַנְּקֻדּוֹת וְהַפְּרָטִים שֶׁל
 עִבּוּדַת הַשְּׁלִיחוֹת.

וּכְפִי שְׂכָבֵר דְּבַר פְּעָמִים רַבּוֹת (וּבַפָּרֵט בְּחֻדְשֵׁים וְהַשְּׁבוּעוֹת
 הָאֲחֵרוֹנִים): עַל-פִּי הוֹדַעַת חַז"לֵי שְׂכָבֵר "כָּלוּ כָּל הַקְּצִינִין",
 וְהַהוֹדָעָה שֶׁל כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ, שְׂכָבֵר
 עָשׂוּ תְּשׁוּבָה גַם כֵּן, עַד שְׂכָבֵר סִימּוֹ אֶת כָּל עִנְיָנֵי הָעִבּוּדָה (אֲפֵלוּ
 "לְצַחֲצַח אֶת הַכְּפַתּוֹרִים"²), וְעוֹמְדִים מוֹכְנִים לְקַבֵּלַת פְּנֵי מְשִׁיחַ
 צְדִקְנוּ – הֲרִי הָעִבּוּדָה וְהַשְּׁלִיחוֹת עֲכָשׁוּ הִיא: לְהִיּוֹת מוֹכְנִים בְּפַעַל
 לְקַבֵּלַת פְּנֵי מְשִׁיחַ צְדִקְנוּ בְּפַעַל מִמֶּשׁ!

מִזֶּה מוֹבֵן, שֶׁהַמְּטָרָה שֶׁל כְּנוּס הַשְּׁלּוּחִים הָעוֹלָמִי הַנוֹכְחִי

(1) סנהדרין צו, ב.

(2) ראה שיחת שמח"ת תרפ"ט.

* ["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 mainly to the mission of the Rebbe's emissaries to all four corners of the world to spread the wellsprings of Torah, increase observance of mitzvos and be a resource for one's fellow Jew, materially and spiritually.]

1. Sanhedrin 97b.

2. See the talk of Simchas Torah 5689.

3. ["Shluchim" is the plural of "Shliach," hence it means "emissaries."]

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 (“all of you stand ready”) to greet our righteous Moshiach.

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*⁴) that “the time for your Redemption has arrived” when “the nations incite one another,”⁵ particularly in the Arab countries.

...And we see in reality how “he will fight the wars of G-d”⁶ in the past and presently, and that and he emerged victorious in various issues, specifically through a peaceful war.⁷ “Victory” is also an expression of “eternity,”⁸ connected with the revelation of the *Sefirah* of “*Netzach*” – “Endurance”:⁹ which is made of the letters *Nun* – resembling the revelation of the 50th gate;¹⁰ *Tzaddik* – the ninetieth year (as Jewish people have designated the year);¹¹ and *Ches* – the revelation of our

4. *Yeshayahu, remez* 499.

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

6. *Rambam, Laws of Kings*, 11:4.

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.”]

8. [The word for “victory” in Hebrew – *nitzachon* – is etymologically related to the Hebrew word for “eternity” – *nitzchiyus*.]

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

מִתְבַּטָּאת בְּנִקְדָּה זו: לְהִתְדַבֵּר בְּיַחַד וּלְקַבֵּל הַחֲלָטוֹת טוֹבוֹת עַל מִנַּת לְקִיּוֹן בְּפִעַל, כִּי צַד לְבַצֵּעַ אֶת הַשְּׁלִיחוֹת הַמֵּיחָדָת שֶׁל הַזְּמַן שְׁלָנוּ: קִבְּלַת פְּנֵי מְשִׁיחַ צְדָקָנוּ.

. . . כַּמְדַּבֵּר לְעִיל, הוֹדִיעַ כְּבוֹד-קִדְשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרָנוּ, שְׁכָבֵר סִימוֹ כָּל עֲנִינֵי הָעֲבוּדָה, וְעוֹמְדִים מוֹכְנִים, "עֲמָדוֹ הֵכֵן כְּלָכֶם", לְקַבְּלַת פְּנֵי מְשִׁיחַ צְדָקָנוּ. כְּפִי שְׂרוּאִים זֹאת (כַּמְדַּבֵּר כִּמָּה פְּעָמִים) גַּם בְּכָה, שְׁבַמְאָרְעוֹת הָעוֹלָם נִתְקִימוּ כִּמָּה סִימָנִים עַל הַגְּאוּלָּה, הַחֵל מֵהַסִּימָן (בִּילְקוּט שְׁמַעוֹנִי³) שֶׁ"הַגִּיעַ זְמַן גְּאֻלְתְּכֶם", כְּפִי שְׁנִרְאָה בְּזֶה שֶׁ"מְלָכוֹת מִתְגַּרְוֹת זֶה בְּזוֹ"⁴, בְּפָרֵט בְּמַדִּינֹת הָעֶרְבִיִּים.

. . . וְרוּאִים בְּפִעַל אֵיךְ שְׁנִפְעַל הַ"לְחֹם מְלַחֶמֶת הַ"⁵ וַיִּנְצַח בְּכִמָּה וְכִמָּה עֲנִינִים – וַדּוֹקָא מִתּוֹךְ מְלַחֶמָה שֶׁל שְׁלוֹם. וַנְּצַחֵן הוּא גַּם מְלִשׁוֹן נְצַחִיוֹת, קָשׁוּר עִם הַגְּלוּי שֶׁל "נְצַח": נ' – גְּלוּי שְׁעַר הַנּוֹ"ן, צ' – שְׁנַת הַצְּדִיק (כְּפִי שְׁבַנֵּי-יִשְׂרָאֵל קָרְאוּ לְשָׁנָה זו) וַח'

(3) ישעי' רמז תצט.

(4) מדרש לקח טוב לך לך יד, א. וראה גם ב"ר פמ"ב, ד.

(5) רמב"ם הל' מלכים פי"א ה"ד.

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.]

10. [A reference to the fiftieth and final gate of Wisdom.]

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

righteous Moshiach, who is connected with the number eight (eight princes of man¹²).

The *shluchim* have long ago *began* 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 passed the *middle* of it and according to the announcement of my sainted father-in-law mentioned above, now have even reached the *completion* of it. 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 “that “in every generation there is an individual from the descendants of *Yehudah* is born who is qualified to be the Moshiach for Israel,”¹³ “one who is worthy because of his righteousness to be the Redeemer, and when the time arrives, G-d will reveal himself to him and will send him, etc.”¹⁴ 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 eventually send,”¹⁵ the *shlichus* of my sainted father-in-law. And therefore it’s obvious that

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 Michah that mentions seven shepherds and eight princes. In the Talmudic discussion, each of the shepherds and princes is identified. One of the eight princes is Moshiach.]

13. The commentary of the *Bartenura* on *Megillas Ruth*.

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* 70ff.

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

– הַגְּלוּי שֶׁל מְשִׁיחַ צְדָקָנוּ, הַקָּשׁוּר בַּמִּסְפָּר שְׁמוֹנֶה (שְׁמוֹנֶה נְסִיכֵי אָדָם⁶).

מִזֶּה מוֹבֵן, שֶׁמֵּאֲחֵר שֶׁהַשְּׁלוּחִים עוֹמְדִים כְּבָר מִזְמַן לְאַחַר מְלוּי הַתְּחִלַּת עֲבוֹדַת הַשְּׁלִיחוֹת בְּהַפְצַת הַתּוֹרָה וְהִיהָדוּת וְהַפְצַת הַמַּעֲיֵנוֹת חוּצָה, וּמִזְמַן לְאַחַר אֲמִצַּע עֲבוֹדַת הַשְּׁלִיחוֹת, עַד שֶׁכְּבָר סִיְמוּ אֶת הַשְּׁלִיחוֹת (כְּהוֹדַעַת נְשִׂיא דוֹרְנוּ הַנִּזְכָּר – לְעִיל), וְאֶף-עַל-פִּי-כֵן עֵדִין לֹא בָּאָה בְּפֶעַל מִמֶּשׁ הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה – צָרִיךְ לוֹמַר, שֶׁעֵדִין נִשְׁאָר מִשְׁהוּ לַעֲשׂוֹת כְּדִי לְהַבִּיא אֶת הַגְּאוּלָּה בְּפֶעַל.

וְהוּא: עַל-פִּי הַיְדוּעַ שֶׁ"בְּכֹל דוֹר וְדוֹר נוֹלָד אֶחָד מִזֶּרַע יְהוּדָה שֶׁהוּא רְאוּי לְהִיּוֹת מְשִׁיחַ לְיִשְׂרָאֵל"⁷, "אֶחָד הָרְאוּי מִצְדָּקָתוֹ לְהִיּוֹת גּוֹאֵל וְכַשִּׁיגִיעַ הַזְּמַן יִגְלֶה אֵלָיו הַשֵּׁם-יִתְבָּרַךְ וַיִּשְׁלַחוּ כו"⁸, וְעַל-פִּי הוֹדַעַת כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ, הַשְּׁלִיחַ הַיְחִיד שֶׁבְדוֹרְנוּ, הַמְּשִׁיחַ הַיְחִיד שֶׁבְדוֹרְנוּ, שֶׁכְּבָר סִיְמוּ אֶת כָּל הָעֲבוֹדָה – הֵרִי מוֹבֵן, שֶׁמִּתְחִיל לְהִתְקַיֵּם הַ"שְּׁלַח נָא בְּיַד תְּשַׁלַּח"⁹, הַשְּׁלִיחוֹת שֶׁל כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר. וּמִזֶּה מוֹבֵן,

(6) סוכה נב, ב.

(7) פ"י הברטנורא למגילת רות.

(8) ראה שו"ת חת"ס חו"מ (ח"ו) בסופו (סצ"ח). וראה שו"ת פאת השדה מע' האל"ף כלל ע'. ועוד.

(9) שמוות ד, יג.

the *shlichus* are the words quoted. This phrase, "send now the one you will eventually send" is classically seen as a reference to Moshiach. Thus, Moses asked G-d to send Moshiach immediately. This – the immediate sending of Moshiach – is also the *shlichus* of the Previous Rebbe.]

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 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 the same applies to every Jew, is to greet 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 this point; how it leads to greeting our righteous Moshiach.

As emphasized in the theme of the convention – which reads “all the days of your life are to bring the days of Moshiach.”¹⁶ [In other words:] 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),¹⁷ meaning that he (the *shliach*) should stand and wait until Moshiach will come, at which point he will take part and increase his satisfaction. Rather *he* is “to bring.” He does all that depends on him to accomplish and bring forth

16. *Brochos* 1:5.

[The expression “All the days of your life to bring the days of Moshiach” is the *Mishnah*’s interpretation of the Biblical commandment to “Remember the Exodus from Egypt all the days of your life.” The *Mishnah* 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 talk cited by

שֶׁהַדָּבָר הַיְחִיד שֶׁנִּשְׁאָר עֲכָשׁוּ בַעֲבוּדַת הַשְּׁלִיחוֹת, הוּא: לְקַבֵּל פְּנֵי
מֹשִׁיחַ צְדִקְנוֹ בַּפֶּעַל מִמֶּשׁ, כְּדֵי שְׂיֻכַּל לְקַיֵּם אֶת שְׁלִיחוֹתוֹ בַּפֶּעַל
וּלְהוֹצִיא אֶת כָּל יִשְׂרָאֵל מֵהַגְּלוּת!

... מִזֶּה יִשְׁנֶה הַהוֹרָאָה בַּפֶּעַל שִׁישׁ לְהוֹצִיא בְּעַמְדָנוּ עֵתָה
בְּהַתְחַלָּה וּבַפְּתִיחָה שֶׁל "כְּנוּס הַשְּׁלוּחִים הָעוֹלָמִי":

לְכָל לְרֹאשׁ – צָרִיךְ לְצִאת בְּהַכְרָזָה וּבְהוֹדָעָה לְכָל הַשְּׁלוּחִים,
שֶׁעֲבוּדַת הַשְּׁלִיחוֹת עֲכָשׁוּ וְשָׁל כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל מֵתַבְּטָאֵת
בְּזֶה – שֶׁיִּקְבְּלוּ אֶת פְּנֵי מֹשִׁיחַ צְדִקְנוֹ.

זֹאת אוֹמְרֵת: כָּל הַפְּרָטִים בַּעֲבוּדַת הַשְּׁלִיחוֹת שֶׁל הַפְּצַת
הַתּוֹרָה וְהַיְהִדּוּת וְהַפְּצַת הַמַּעֲיָנוֹת חוּצָה, צָרִיכִים לִהְיוֹת חֲדוּרִים
בְּנִקְדָּה זוּ – כִּיֵּצֵד זֶה מוֹלִיךְ לְקַבֵּל מֹשִׁיחַ צְדִקְנוֹ.

וּכְמִדְגָּשׁ בְּנוֹשֵׂא הַכְּנוּס – "כָּל יְמֵי חַיֶּיךָ לְהִבְיֵא לְיָמוֹת
הַמֹּשִׁיחַ": כָּל עֲנִינֵי הָעֲבוּדָה (בְּכָל יְמֵי חַיֶּיךָ, וּבְכָל יוֹם עֲצָמוֹ –
בְּכָל פְּרָטֵי וְשְׁעוֹת הַיּוֹם) צָרִיכִים לִהְיוֹת חֲדוּרִים בְּ"לְהִבְיֵא לְיָמוֹת
הַמֹּשִׁיחַ". לֹא רַק "לְרִבּוֹת" (כְּפִי שְׁכָתוֹב בְּכִמָּה מְקוֹמוֹת), שֶׁהוּא
(הַשְּׁלִיחַ) עוֹמֵד וּמְחַכֶּה שֶׁמֹּשִׁיחַ יָבוֹא וְאִזּוּ הוּא יִטַּל חֵלֶק בְּזֶה וְיִהְיֶה
מִזֶּה וְכו', אֲלֵא – "לְהִבְיֵא", הוּא עוֹשֶׂה כָּל הַתְּלוּי בּוֹ כְּדֵי לְהִבְיֵא

(10) ברכות פ"א מ"ה.

the Rebbe combines the Biblical phrase and the *Mishnah's* interpretation to produce a novel idea, namely, that "All the days of your life [you must endeavor] to bring the days of Moshiach."¹⁷

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.]

“the days of Moshiach.” [The word “days” is] in the plural, [meaning] not only the beginning of one day rather the many days of Moshiach (and not only when Moshiach is “presumed to be Moshiach,”¹⁸ but all the days of Moshiach – also the completion of “Moshiach in certinaty”¹⁹ etc.)

The outcome of the international convention must be good resolutions on how every *shliach* must prepare himself and 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 manner graspable by everyone according to his level of intellect and understanding. This includes in particular studying the subject of Moshiach and Redemption, and specifically in an intellectually comprehensible manner.

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

‘Moreover: since the work of *shlichus* has already ended, every *Shliach* needs to approach the true *M’Shalayach*²⁰ – 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* (as written in the verse; He tells *His* word [which he performs] to Yaakov, etc.”²¹) “Send now the one You will eventually send” – send us our righteous Moshiach in actual reality. (And along with the ten *Sefiros*, G-d, Himself, it is essence and being, as it were, is our righteous Moshiach²².

18. Rambam, *Laws of Kings*, 11:4.

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.]

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

"לְיָמוֹת הַמְּשִׁיחַ" לְשׁוֹן רַבִּים, לֹא רַק הַהֶתְחַלָּה שֶׁל יוֹם אֶחָד, אֲלָא שֶׁל יָמוֹת (לְשׁוֹן רַבִּים) – יָמוֹת הַמְּשִׁיחַ (לֹא רַק כַּאֲשֶׁר הַמְּשִׁיחַ הוּא "בְּחֻזְקַת מְשִׁיחַ"⁵, אֲלָא כֹּל יָמוֹת הַמְּשִׁיחַ – גַּם הַשְּׁלֵמוֹת שֶׁל "מְשִׁיחַ וְדאי"⁵ וְכו').

וְהַפְּנִינָה בַּפְּשׁוּטוֹת הִיא – שְׂמֻכְנוּס הַשְּׁלוּחִים צְרִיכִים לְבוֹא וּלְהִבִּיא הַחֲלָטוֹת טוֹבוֹת כִּי־צַד כָּל שְׁלִיחַ צָרִיךְ לְהִתְכַּוֵּן בְּעֶצְמוֹ וּלְהַכִּין אֶת כָּל הַיְהוּדִים בְּמִקוּמוֹ וּבְעִירוֹ וְכו' לְקַבֵּל פְּנֵי מְשִׁיחַ צְדִקְנוֹ, עַל-יָדֵי שֶׁהוּא מְסַבֵּיר אֶת עֲנִינּוֹ שֶׁל מְשִׁיחַ, כַּמְּבָאָר בַּתּוֹרָה שְׂבַכְתָּב וּבַתּוֹרָה שְׂבַע־עַל-פֶּה, בְּאִפְנֵי הַמִּתְקַבֵּל אֲצֵל כָּל אֶחָד וְאֶחָד לְפִי שְׂכָלוֹ וְהַבְּנָתוֹ, כּוֹלֵל בְּמִיחָד – עַל-יָדֵי לְמוֹד עֲנִינֵי מְשִׁיחַ וּגְאֻלָּה, וּבַפֶּרֶט בְּאִפְנֵי שֶׁל חֲכָמָה בִּינָה וְדַעַת.

וְהַיּוֹת שְׂזוּהֵי הָעֲבוּדָה בְּזִמְנֵי הַזֶּה, הֵרִי מוּבָן שְׂזוּהַ שִׁיךְ לְכָל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל, בְּלִי יוֹצֵא מִן הַכֶּלֶל.

. . . וְעוֹד וְעַקְרָ: מֵאַחַר שֶׁכָּבַר סִימוֹ אֶת עֲבוּדַת הַשְּׁלִיחוֹת – בָּא כָּל שְׁלִיחַ אֶל הַמְּשִׁיחַ הָאֲמִתִּי, הַקְּדוּשׁ-בְּרוּךְ-הוּא, וּמוֹדִיעַ: עֲשִׂיתִי אֶת שְׁלִיחוּתִי, וְעַכְשָׁו הֵגִיעַ הַזְּמַן שְׂאִתָּה, כְּבִיכּוֹל, תַּעֲשֶׂה אֶת שְׁלִיחוּתְךָ [שְׁגַם הַקְּדוּשׁ-בְּרוּךְ-הוּא הוּא שְׁלִיחַ ("מְגִיד דְּבָרָיו לְיַעֲקֹב גו'¹¹"), וּבִיחָד עִם עֶשֶׂר הַסְּפִירוֹת – הֵרִי עֲצֻמוֹתוֹ וּמַהוּתוֹ בְּעֶצְמוֹ, כְּבִיכּוֹל, הוּא מְשִׁיחַ צְדִקְנוֹ]: "שְׁלַח נָא בְּיַד תִּשְׁלַח" – שְׁלַח לָנוּ אֶת מְשִׁיחַ צְדִקְנוֹ בְּפַעַל מְמִשׁ!

(11) תהלים קמז, יט. וראה שמו"ר פ"ל, ט.

22. [In the talk the Rebbe refers to the fact that the word "shliach" (numerically 348) plus ten equals "Moshiach" (numerically 358).]

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.”²³ All that the master of the house – i.e. G-d – says, one must fulfill “except to [remain even a minute longer in exile and thus] leave” G-d forbid, the table of their father. One begs and demands of G-d: “send now the one you will eventually send” [=Moshiach] – in the beginning of the year 5752 [which is the *gematria* of the Hebrew words “*B’yad tishlach*” – “whom you will eventually send”²⁴ and bring the true and complete Redemption *immediately!*

And along with the completion of the work of *shlichus* [which is hinted and explained] at the conclusion of *Likkutei Torah*, on *Parshas Bracha*²⁵) one immediately reaches the completion of the wedding of Israel and G-d – which is described in “the Song of Songs” – (specifically through an actualization of the good resolution to learn all of *Torah Or* and *Likkutei Torah*, all their sections 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, Shabbos M'vorchim of Kislev, 5752)



23. *Pesachim* 86:b.

24. [The Hebrew words numerically add up to (5)752, the year in which the talk was said.]

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.]

וּאִפְלוּ אִם עֵדִין יִכַּל לְהִיּוֹת סִפְקָא, שְׁמָא הַקְּדוּשׁ-בְּרוּךְ-הוּא
 רוֹצֵה לְהַחְזִיק אֶת יִשְׂרָאֵל עוֹד רִגְעַ אֶחָד בְּגָלוּת, לְמַעַן גְּדֹל הַנְּחֻת
 רוּחַ וְהַהֲנָאָה שֶׁהַעֲבוּדָה בְּזִמְנֵי הַגָּלוּת מִסִּיבָה לּוֹ – זֹעֵק יְהוּדִי: "כֹּל
 מָה שְׂיֵאמֹר לָךְ הַבְּעַל-הַבֵּית עָשָׂה חוּץ מִצֵּא"¹², כֹּל מָה שֶׁבְּעַל-
 הַבֵּית זֶה הַקְּדוּשׁ-בְּרוּךְ-הוּא אוֹמֵר צְרִיךְ לַעֲשׂוֹת, "חוּץ מִצֵּא", חוּץ
 מִלְּהַשְׁאֵר עוֹד רִגְעַ חָס-וְשָׁלוֹם בְּמִצְבַּ שֶׁל "צֵא", מִחוּץ לְשִׁלְחַן
 אֲבִיהֶם, מִבְּקָשִׁים וְתוֹבְעִים כְּבִיכּוֹל מִהַקְּדוּשׁ-בְּרוּךְ-הוּא: "שִׁלַּח נָא
 בְּיַד תְּשֻׁלַּח" – בְּשָׁנָת וּבַתְּחִלָּתָהּ "יַד תְּשֻׁלַּח" – וְהִבֵּא כִּבְרַ עֲכָשִׁיו
 אֶת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה!

וַיַּחַד עִם הַשְּׁלֵמוֹת בַּעֲבוּדַת הַשְּׁלִיחוֹת (בְּסִיּוּם לְקוּטֵי תוֹרָה
 פְּרֻשֵׁת בְּרָכָה) יֵשׁ מִיַּד אֶת שְׁלֵמוֹת הַנְּשׂוֹאִין – שִׁיר הַשִּׁירִים –
 שְׁלִישֵׁי־יִשְׂרָאֵל וְקוּדְשָׁא בְּרִיךְ הוּא [וּבְפֶרֶט עַל-יְדֵי שְׁמֻקְבָּלִים גַּם אֶת
 הַהַחֲלָטָה הַטּוֹבָה לְלַמֵּד אֶת כָּל סֵפֶר תוֹרָה אֹר וְלְקוּטֵי תוֹרָה כֹּל
 חֲלָקֵיהֶם עַד סִיּוּמָם. שְׁעַל-יְדֵי לְמוּד הַתּוֹרָה בְּעִנְיָנִים אֵלוֹ, מִמֶּהֲרִים
 עוֹד יוֹתֵר אֶת הַהֲמָשְׁכָּה בְּפִעֵל].



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Kislev 1-2, 5752 – November 8-9, 1991

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 gains additional 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 (as we see in the interpretation of the sages on the verse “Let every being that has a living soul praise G-d,” that one should praise G-d “for 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 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*, in the words of our Sages, “*the spirit of King Moshiach.*”³

1. *Brochos* 12, end of second side – in the Mishnah .

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

מ.מ.

משיחות ליל ה' פ' תולדות, אדר"ח כסלו, וש"פ תולדות, ב' כסלו תשנ"ב

הַנִּקְדָּה הַעֲקָרִית שֶׁבַחֵי כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל וְכָל־לוֹת יִשְׂרָאֵל בְּמִשְׁךְ כָּל הַדּוֹרוֹת: "כָּל יְמֵי חַיֶּיךָ לְהֵבִיא לִימּוֹת הַמְּשִׁיחַ"¹, וּבַהֲדַגְשָׁה יִתְּרָה בְּדוֹרֵנוּ זֶה וּבִתְקוּפַתְנוּ זֶה, כַּמְדַּבֵּר כַּמָּה-פְּעָמִים בְּתַקוּפָה הָאֲחֵרוֹנָה (שֶׁכִּכְּבַר נִשְׁלַמוּ כָּל הָעֲנִינִים וְצָרִיכִים רַק לְקַבֵּל פְּנֵי מְשִׁיחַ צְדָקְנוּ בְּפֶעַל מַמְשׁ).

... "כָּל יְמֵי חַיֶּיךָ" – פְּרוּשׁוֹ בְּכָל רִגְעַ וְרִגְעַ שֶׁהָאָדָם חֵי, הֵן בַּיּוֹם וְהֵן בַּלַּיְלָה, הֵן עַר וְהֵן יוֹם, שֶׁגַּם אִזּוֹ הוּא חֵי עַל-יְדֵי נְשִׁימַת הָאָוִיר ("כָּל הַנְּשִׁמָּה תְהִלֵּל י-ה", "עַל כָּל נְשִׁימָה וְנְשִׁימָה שֶׁאָדָם נוֹשֵׁם כּו"²) שֶׁמְכַרַח לְהִיּוֹת בְּכָל רִגְעַ וְרִגְעַ (מָה-שֶׁאֵין-כֵּן אֲכִילָה וְשִׁתִּיָּה). וְ"כָל יְמֵי חַיֶּיךָ לְהֵבִיא לִימּוֹת הַמְּשִׁיחַ" – פְּרוּשׁוֹ שֶׁהַחַיּוֹת שָׁלוֹ (בְּכָל רִגְעַ וְרִגְעַ) הוּא בְּהִבָּאת יְמּוֹת הַמְּשִׁיחַ, כְּלוּמַר, לֹא רַק בְּשָׂעָה שְׁחֹשֵׁב וּמְדַבֵּר וְעוֹשֶׂה פְעֻלּוֹת לְהִבָּאת הַמְּשִׁיחַ, אֲלָא עֲצָם חַיּוֹתוֹ ("חַיֶּיךָ") הוּא לְהֵבִיא לִימּוֹת הַמְּשִׁיחַ.

... וּבִפְרָטִיּוֹת יוֹתֵר:

הָעֲנִין ד' "כָּל יְמֵי חַיֶּיךָ לְהֵבִיא לִימּוֹת הַמְּשִׁיחַ" מִתְבַּטָּא בְּכַךְ שֶׁתִּכְף כְּשֶׁנֶּעוֹר עֲצָם הַנְּשִׁמָּה (שֶׁמִּתְגַּלֶּה עֲצָם מְצִיאֹתוֹ וְרַק הָעֲצָם) מְרַגֵּשׁ בְּנְשִׁימַת הָאָוִיר עֲנִינוֹ שֶׁל מְשִׁיחַ – אָוִיר שֶׁל מְשִׁיחַ, וּבִלְשׁוֹן חז"ל³ "רוּחוֹ שֶׁל מֶלֶךְ הַמְּשִׁיחַ".

(1) ברכות יב, סע"ב - במשנה.

(2) תהלים בסופו. ב"ר פי"ד, ט. דב"ר פ"ב, לו.

(3) ב"ר פ"ב, ד. פ"ח, א.

It can be suggested that the “*air of Moshiach*” is even higher than “*the light of Moshiach*,”⁴ 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. This refers to the revelation of his existence (which is there even prior to his leadership⁶) as the King Moshiach. And only after the revelation of his existence (resembled by the *air* which is incomparable to the *light* of Moshiach) begins the revelation through his *activities* that all can see (the 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 David 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: every Jew needs to increase the concept that “all the days of your life are to bring about the days of Moshiach”, with additional strength and vigor. His entire existence,

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.]

8. *Avos*, 1:17.

ויש לומר, ש"אזיר (רוח) של משיח" הוא למעלה גם מ"אורו" של משיח, כי אור של משיח מורה על ההתגלות דמשיח על-ידי פעולותיו (כמו "ילחם מלחמות ה'" עד ש"נצח"⁵, וכיצא-בזה), מה-שאין-כן אזיר של משיח מורה על העצם (חיות) דמשיח, כלומר, התגלות מציאותו (מציאות שקימת גם לפני-זה למלכות⁶) בתור מלך המשיח, ולאחרי התגלות מציאותו (אזיר שבאין ערך מאורו של משיח), מתחילה ההתגלות לעיני כל על-ידי פעולותיו (אור של משיח).

ועל-פי-זה מובן שעקר החדוש דביאת המשיח הוא בהתגלות מציאותו ("מצאתי דוד עבדי"⁷), כי כל פרטי הענינים שלאחרי-זה (התגלותו לעין כל על-ידי פעולותיו לגאל את ישראל, וכל הענינים דימות המשיח), באים כתוצאה והסתעפות מהתגלות מציאותו, וכוללים בה.

... ובנוגע לפעל - "המעשה הוא העקר"⁸. צריך כל-אחד-ואחד מ'ישראל להוסיף ביתר שאת וביתר עז בהדגשת הענין ד"כל ימי חייה להביא לימות המשיח", על-ידי-זה שכל מציאותו, תכף

4 זח"ג לד, ב. נת' בלקוטי לוי"צ לזח"ג ע' ריט ואילך.

5 רמב"ם הל' מלכים ספי"א.

6 "מאותן הבאים מבני דוד ועדין היה להם ממשלה גם בגלות . . . כגון רבינו הקדוש" (חדא"ג מהרש"א לסנהדרין צח, ב).

7 תהלים פט, כא.

8 אבות פ"א מי"ז.

immediately upon awakening from his sleep, is penetrated with the liveliness of Moshiach (for the Moshiach that is within him is the essence of the existence of every Jew,).

‘May it be G-d’s Will and this is main thing – that at the beginning of the month of *Kislev*, the month of Redemption⁹, 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 says¹⁰ ‘then I will turn to the nations, etc., to serve Him together.’”¹¹

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.”¹² 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 David and the seed of Shlomo.”¹³ – 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. [The month is called “the month of redemption” because of the liberation of the Alter Rebbe from czarist prison in Ruthsia that occurs on the 19th of the month.]

9. Zephaniah 3:9.

10. *Rambam*, Laws of kings, end of ch. 11.

כְּשֶׁנֶּעוֹר מִשְׁנָתוֹ, חֲדוּרָה בְּהַחֲיוֹת דְּמִשִּׁיחַ (שְׁזוּהֵי עֵצִים מְצִיאֹתוֹ שֶׁל
 כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל, מְשִׁיחַ שָׁבוּ) שֶׁמְבִיאָה לְיָמֹת הַמְּשִׁיחַ.

. . . וַיְהִי רְצוֹן וְהוּא הָעֶקֶר – שֶׁבְּתַחֲלַת חֹדֶשׁ כְּסִלּוֹ, חֲדָשׁ
 הַגְּאוּלָּה, תָּבוֹא בְּפֶעַל וּבְגִלּוּי הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה, הַתַּחֲלַת
 הַגְּאוּלָּה וְשִׁלְמוֹתָהּ, עַל-יְדֵי מְשִׁיחַ צְדִיקְנוֹ – "יַעֲמֵד מֶלֶךְ מִבֵּית דָּוִד
 כּוֹ", עַד שֶׁ"יִתְקַן אֶת הָעוֹלָם לְעַבְדֹת אֶת ה' בְּיַחַד, שְׁנֵאמַר⁹ אִזְ אַהֲפֹךְ
 אֶל עַמִּים גּוֹ' לְעַבְדוֹ שְׁכֵם אֶחָד"⁵.

וְכַמְרָמוֹ גַּם בְּסִיּוּם וְחוֹתֵם הַהַפְּטָרָה דְּשָׁבוּעַ שֶׁעֵבֵר . . . הַהַפְּטָרָה
 דְּשָׁבוּעַ שֶׁעֵבֵר מְסַתִּימָת בְּהַכְרֵזָה – יַחֲיֵי אֲדוֹנֵי הַמֶּלֶךְ דָּוִד לְעוֹלָם"¹⁰
 – נִצְחִיּוֹת מַלְכוּת דָּוִד שְׁנִמְשָׁכָה בְּמַלְכוּת שְׁלֵמָה, שֶׁשְׁלֵמוֹתָהּ עַל-
 יְדֵי הַמֶּלֶךְ הַמְּשִׁיחַ שֶׁהוּא "מִבֵּית דָּוִד וּמִזֶּרַע שְׁלֵמָה"¹¹ – שֶׁתִּכְנָה
 שֶׁל הַכְרֵזָה זֶה הוּא הַתְּגָלוֹת מְצִיאֹתוֹ דְּמֶלֶךְ הַמְּשִׁיחַ.

וְעַל-יְדֵי-זֶה וְלְאַחֲרֵי-זֶה בָּאָה הַתְּגָלוֹתוֹ לְעֵינַי כָּל-עַל-יְדֵי
 פְּעֻלוֹתָיו כּוֹ' . . .



9) צפני' ג, ט.

10) מ"א א, לא.

11) סהמ"צ להרמב"ם מל"ת שסב. פיה"מ סנהדרין ר"פ חלק יסוד הי"ב. אגרת תימן.

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

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

50

Kislev 9, 5752 – November 16, 1991

The timely issue in our time and generation is the true and complete Redemption through our righteous Moshiach. As has been mentioned many times lately, that all the requirements have been met, we need thus only to receive our righteous Moshiach in actual reality.

All the more so in our time and generation, for according to the signs of our Sages (in the tractate *Sanhedrin*, in *Midrashim* and in many places) we are actually on the verge of the Redemption.

As mentioned many times recently, that after our many great achievements of Divine service throughout the generations, and specifically after the Divine service of our *Rebbeim* and leaders ...through the Divine service of my sainted father-in-law, the leader of our generation, all necessary spiritual purifications have been accomplished.

This also includes the spiritual purification of “*Esav [Esau] who is Edom.*”¹ Even *Esav* is already completely spiritually purified, as we see how the nations of this time (in the exile of *Edom*²), which stem from “*Esav who is Edom,*” conduct themselves as benevolent governments. Such conduct has spread to other nations, as we have seen, especially lately.

It is therefore understood that now the situation is already one in which the physical body, and even the physicality of

1. *Vayishlach* 36:1.

2. [The Jewish people have endured four exiles, each named after the dominant country or culture of the time. These were the Egyptian exile, the Babylonian, the Greek and the Roman. Edom is the Biblical ancestor of the Roman people, whose empire still

ג.

תרגום משיחות ש"פ ויצא, ט' כסלו תשנ"ב

הענין שהזמן גרמא בדורנו זה ובזמננו זה – הגאולה האמתית והשלימה על-ידי משיח צדקנו, כפי שדבר פעמים רבות לאחרונה, שעתה כבר סימו את כל הענינים וצריך רק לקבל פני משיח צדקנו בפעל ממש.

. . . על אחת כמה וכמה בדורנו זה ובזמננו זה – שעל-פי סימני חז"ל (במסכת סנהדרין, במדרשים ובכמה מקומות) נמצאים כבר בשלב הגאולה ממש, וכמדבר כמה פעמים לאחרונה, שלאחר הרבוי המפלג של מעשינו ועבודתינו במשך כל הדורות, ובפרט לאחר עבודתם של רבותינו נשיאינו. . . עד לעבודתו של כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו – כבר סימו את כל הברורים,

כולל גם הברור של "עשו הוא אדום"¹. . . הרי עשו כבר נתפרר לגמרי, כפי שרואים זאת גם בהנהגה בזמן הזה (בגלות אדום) של אמות העולם המתיחסים ל"עשו הוא אדום", בדרך מלכות של חסד (והנהגה זו מתפשטת גם בעוד מדינות, כפי שראו ורואים בפרט לאחרונה)

– הרי מובן, שעתה נמצאים כבר במצב בו הגוף הגשמי

(1) וישלח לו, א.

(2) זח"ג לד, ב. הובא ונת' בלקוטי לוי"צ לזח"ג ע' ריט ואילך.

the world, is completely purified and refined. It is a “vessel” receptive to all the spiritual lights and concepts, primarily the light³ of our righteous Moshiach and of the true and complete Redemption.

The only thing lacking is that a Jew should open his eyes in the proper manner demanded of him, then he will see that all is ready for the Redemption! There already is the Set Table; laden with the *Livyasan*, the *Shor Habor* and the *Yayin Hameshumar*.⁴ The Jewish people already are sitting by the table, “the table of their Father”⁵ the Holy One Blessed be He, together with our righteous Moshiach. (As is stated in *halachic* works that “in every generation there is an individual from the descendants of *Yehudah* is born who is qualified to be the Moshiach,” In our generation it is the leader of our generation, my sainted father-in-law. And now forty years after the passing of my sainted father-in-law we also are more receptive for we already have “a heart to know and eyes to see and ears to hear.”⁷

We must now only open the “heart to know” and open “the eyes to see” and open the “ears to hear.” Likewise we must utilize all 248 physical limbs and 365 physical sinews not only for the study of torah and the performance of *mitzvos* in general (who the 248 positive *mitzvos* correspond to the 248 limbs and the 365 negative ones to the 365 sinews), but also learning of

3. *Zohar* section 3 34:b. Cited and explained in *Likkutei Levi Yitzchak* on the *Zohar*, section 3, p. 219ff.

4. See *Brochos* 34:b. *Bava Basra* 75:a. *Vayikra Rabba* Chapter 13:3. And in other sources.

5. *Brochos* 3, end of side a.

6. Commentary of the *Bartenura* on *Megillas Ruth*. And see also *Sha'alos U'teshuvos Chasam Sofer Choshen Mishpat* (vol. 6) at the end (section 98). And see *S'dei Chemed, Peas HaSadeh*, entry *Aleph*, *Klal* 70. And elsewhere.

7. *Tavo* 29:3.

וְאָפְלוּ גִשְׁמִיּוֹת הָעוֹלָם כְּבָר נִתְבָּרְרוּ וְנִזְדַּכְּכוּ לְגַמְרִי, וְהָרִי הֵם "כְּלִי"
 מוֹכֵן לְכָל הָאוֹרוֹת וְהָעֲנַנִּים הַרוּחָנִיִּים, כּוֹלֵל וּבַעֲקָר – אוֹרוֹת² שֶׁל
 מְשִׁיחַ צְדִיקָנוּ, אוֹר הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה,

וְהַדְּבָר הַיְחִיד שֶׁחָסַר הוּא – שִׁיְהוּדִי יִפְקַח אֶת עֵינָיו כְּדַבְעִי,
 וְיִרְאֶה אֵיךְ הַכֹּל כְּבָר מוֹכֵן לְגֵאֻלָּה! יֵשׁ כְּבָר אֶת הַ"שְּׁלַחַן עֲרוֹן",
 יֵשׁ כְּבָר אֶת הַלְוִיָּתָן וְשׁוֹר הַבֵּר וַיֵּין הַמְּשֻׁמֵּר,³ וְיִהוּדִים כְּבָר יוֹשְׁבִים
 סָבִיב הַשְּׁלַחַן – "שְּׁלַחַן אֲבִיהֶם"⁴ (מִלֵּךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ –
 בְּרוּךְ-הוּא), יַחַד עִם מְשִׁיחַ צְדִיקָנוּ (כְּפִי שְׁכָתוֹב בְּסִפְרִים⁵ שֶׁבְּכָל
 דּוֹר וְדוֹר יִשְׁנֶה "אֶחָד מְזַרַע יְהוּדָה שֶׁהוּא רֹאשׁ לְהִיּוֹת מְשִׁיחַ"),
 וּבְדוֹרָנוּ נִשְׂאֵי דוֹרָנוּ כְּבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר, וְלֹאֲחֲרָי
 אַרְבָּעִים שָׁנָה מֵאֲזוֹ הַסְּתַלְקוֹת כְּבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר יֵשׁ
 כְּבָר גַּם "לֵב לְדַעַת וְעֵינַיִם לְרֹאוֹת וְאָזְנִים לְשִׁמְעַ"⁶;

כַּעַת צְרִיךְ רַק לְהִיּוֹת, שִׁיִּפְתָּחוּ אֶת הַ"לֵּב לְדַעַת", וְיִפְקַחוּ אֶת
 הָ"עֵינַיִם לְרֹאוֹת", וְיִפְתָּחוּ אֶת הַ"אָזְנִים לְשִׁמְעַ", וְעַל-דֶּרֶךְ-זֶה –
 לְנִצֵּל אֶת כָּל רַמ"ח הָאֲבָרִים וְשֵׁם הַגִּידִים הַגִּשְׁמִיִּים – נוֹסֵף עַל
 לְמוֹד הַתּוֹרָה וְקִיּוּם הַמְּצוּוֹת בְּכֻלָּל (רַמ"ח מְצוּוֹת עֲשֵׂה כְּנֶגֶד רַמ"ח
 אֲבָרִים⁷ וְשֵׁם הַמְּצוּוֹת לֹא תַעֲשֶׂה כְּנֶגֶד שֵׁם הַגִּידִים⁸) – לְלַמּוֹד

(3) ראה ברכות לד, ב. ב"ב עה, א. ויק"ר פי"ג, ג. ועוד.

(4) ברכות ג, סע"א.

(5) פי' הברטנורא למגילת רות. וראה גם שו"ת חת"ס חו"מ (ח"ו) בסופו (סצ"ח). וראה
 שד"ח פאת השדה מע' האל"ף כלל ע'. ועוד.

(6) תבוא כט, ג.

(7) מכות כג, סע"ב.

(8) זח"א קע, ב.

the *inner* aspects of the Torah, as revealed in the teachings of *Chassidus* and observing the directives of our *Rabbeim* and leaders. These directives include learning about the concepts of Redemption, in a way that will open the heart, eyes and ears to understand, see and hear within the physicality of the world the true and complete Redemption in actual reality and should learn the Torah of Moshiach (the inner aspects of Torah) in a way of seeing⁸. Now, all the above is already prepared; one need only open the eyes to see it!

‘Also the Jewish custom which is continually spreading in our time: to study the subject of Redemption and Moshiach, in order to prepare himself and others even more for the revelation of the true and complete Redemption, as mentioned above.

(From the talk of Shabbos Parshas Vayeitze, 9 Kislev 5752)



8. [Due to physical limitations, the process of studying Torah in the time of exile is a strictly intellectual one, which has its limitations; one can only relate and identify with an idea only with the certainty of an intellectual validity. When Moshiach will come these limitations will be removed along with “the spirit of impurity” and the certainty of the ideas we will learn will be like the certainty of something we see.]

פְּנִימִיּוֹת הַתּוֹרָה כְּפִי שְׁנַתְּגַלְתָּהּ בְּתוֹרַת הַחֲסִידוּת וְקִיּוּם הוֹרָאוֹת רְבוּתֵינוּ נְשִׂיאֵינוּ, כּוֹלֵל – לְלַמֵּד בְּעֵנֵינִי הַגְּאוּלָּה, בְּאִפְסָן שְׁזֵה יִפְתַּח אֶת הַלֵּב וְהָעֵינַיִם וְהָאָזְנַיִם – וְשִׁיבֵנוּ, יִרְאוּ וְיִרְגִּישׁוּ בְּפִשְׁטוֹת מַמָּשׁ בְּגִשְׁמִיּוֹת הָעוֹלָם – אֶת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה בְּפִעַל מַמָּשׁ, וְלְלַמּוֹד תּוֹרָתוֹ שֶׁל מְשִׁיחַ (פְּנִימִיּוֹת הַתּוֹרָה) בְּאִפְסָן שֶׁל רְאִיָּה, שְׁכַל זֶה כִּבֵּר יֶשְׁנֵנוּ מִן הַמוֹכֵן, צָרִיךְ רַק לִפְקַח אֶת הָעֵינַיִם וְאֲזִי יִרְאוּ זֹאת!

... גַּם מְנַהֵג יִשְׂרָאֵל אֲשֶׁר הוֹלֵךְ וּמִתְפַּשֵּׁט בְּזַמְנֵנוּ זֶה לְלַמֵּד עֵנֵינִי גְאוּלָּה וְעֵנֵינִי מְשִׁיחַ, כְּדִי לְהִתְכוּנֵן וּלְהַכִּין אַחֲרֵימֶן לְגִלּוֹי שֶׁל הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה, כְּנֹזֶכֶר – לְעֵיל.



51***Kislev 16, 5752 – November 23, 1991***

It is explained in the kabbalah and Chassidus that the objective of doing mitzvos with physical objects is to refine G-dly sparks that “fell” into those objects. When this process will be completed and the world in total will be refined Moshiach will arrive.

In this Farbrengen the Rebbe declared that indeed the Divine service now is no longer “birurim” - refinements, but it is a new kind of Divine service, one that is “to bring the revelation of Moshiach accomplished through the “refinement of the sparks” into the reality of the world”.

The Rebbe brought indication that indeed all the sparks were refined from the fact that even France, who in the time of the Alter Rebbe was a kelipah that posed a threat to Judaism with its spirit of freedom, even from G-dly obligations, now has become not only a home for Judaism, but a beacon of the light of Torah to the entire world. If even France is ready, so is the entire world!

The “deeds and Divine service” of all the Jewish people throughout the generations brought about the culmination and perfection of all aspects of refinement to the world *within its parameters*, as my sainted father-in-law was able to publicize that all aspects of the Divine service have been completed. This includes “polishing the buttons,” and everything is ready for the coming of Moshiach.

In particular, this process was affected by the revelation of the teachings of *Chassidus* on the 19th of *Kislev*, which was the principal beginning of “your wellsprings will spread farther outward.”¹ From that time onward, the dissemination has progressively increased through our *Rebbeim* and leaders from generation to generation until the leadership of my sainted father-in-law, through whom the wellsprings were spread to the farthest corner of the world.

נ.א.

משיחות ש"פ וישלח, ט"ז כסלו תשנ"ב

לְאַחֲרֵי "מַעֲשֵׂינוּ וְעִבּוּדֵינוּ" דָּכַל בְּנֵי-יִשְׂרָאֵל בְּמִשְׁךָ כָּל הַדּוֹרוֹת, כּוֹלֵל וּבְמִיחָד לְאַחֲרֵי גְלוּי תּוֹרַת הַחֲסִידוֹת בִּי"ט כְּסֵלוֹ, שָׂאז הַתְּחִיל עֵקֶר הָעֲנִיָּן ד' "יְפֻצּוּ מַעֲיִנוֹתֶיךָ חוּצָה"¹, וּמוֹסִיף וְהוֹלֵךְ עַל-יְדֵי רַבּוֹתֵינוּ נְשִׂאֵינוּ מְדוֹר לְדוֹר, עַד לְכְבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹר נְשִׂיא דוֹרְנוּ, שְׁעַל יְדוֹ הוֹפְצוּ הַמַּעֲיִנוֹת חוּצָה בְּכָל קִצּוֹי תַבֵּל – כְּבָר נִגְמְרוּ וּנְשַׁלְמוּ כָּל הָעֲנִיָּנִים גַּם מִצַּד (וּב) הָעוֹלָם, כְּפִי שֶׁהוֹדִיעַ וְהִכְרִיז שְׁכָבֶר נְשַׁלְמוּ כָּל עֲנִיָּי הָעִבּוּדָה, גַּם "צַחְצוּחַ הַכְּפָתוֹרִים", וְהַכֵּל מוֹכֵן לְבִיאַת הַמְּשִׁיחַ.

וּמִזֶּה מוֹבֵן שֶׁהַמְּשִׁיחַ הָעִבּוּדָה שְׁלֵאֲחֲרֵי-זֶה (כָּל זְמַן שְׁמִשְׁיחַ צִדְקָנוּ מִתְּעַכֵּב מֵאִיזוֹ סִבָּה (בְּלִתי יְדוּעָה וּמוֹבֵנַת כָּלֵל)) אֵינוֹ "עִבּוּדַת הַיְּבוֹרִים" (שֶׁהֲרִי כְּבָר נִסְתַּיְמָה וּנְשַׁלְמָה עִבּוּדַת הַיְּבוֹרִים), אֲלָא, עִבּוּדָה מִיחָדָת לְהִבְיָא הַהִתְגַּלוֹת בְּפַעַל בְּעוֹלָם.

(1) ראה ס' השיחות תורת שלום ס"ע 112 ואילך.

It follows then that now, as long as our righteous Moshiach delays his coming (for whatever reason, utterly incomprehensible), our Divine service is no longer one of "refinement" (since we have already concluded and perfected the service of refinement), but one unique to bringing the revelation into reality in the world.

1. See *Sefer HaSichos Toras Shalom* end of p. 112ff.

The uniqueness of our generation is alluded to in the *Haftarah* of *Parshas Vayishlach* – “And² the house of *Yaakov* will be a fire and the house of *Yosef* a flame and the house of *Esav* straw... and the inhabitants of the Southland will inherit the mountain of *Esav*... and those exiled... until *Tzarfis*... will inherit the cities of the South. And the saviors will ascend *Har Tzion* [Mount Zion] to Judge *Har Eisav* [the mountain of *Eisav*].”

The “House of *Yosef*” of our generation (my sainted father-in-law, the leader of our generation whose first name was *yosef*) distinguishes itself in comparison to former generations, even that of the *Alter Rebbe* (“The House of Jacob.”)³ The innovation of our *Yosef* is that through him the wellsprings spread to the farthest ends of the world, beyond which there is nothing further, as the country of *Tzarfis* (France). In the times of the *Alter Rebbe* (and also in the times of our *Rebbeim* and leaders that followed) the revelation of the wellsprings of the Torah of *Chassidus* was not so well established in France due to its lowly state (to such an extent that the *Alter Rebbe* feared it might be victorious...⁴). Precisely in our generation, through “the House of *Yosef*,” the wellsprings were revealed and spread even into France, through the establishment there of the *Yeshiva Tomchei Temimim*, in the spirit of the first one in the town of Lubavitch. Therefore, we have actually reached the time of “they will inherit the cities of the South” and “the saviors will ascend to *Har Tzion* to judge *Har Eisav*.”

This can be expanded and elucidated through an allusion:

2. *Ovadyah* 1:18ff.

3. The particular connection between the *Alter Rebbe* and *Yaakov* should be noted. (see at length *Ma'ayanei HaYeshua* (Kehot 5748 p. 101ff.)

ויש לומר, שהמעלה המיוחדת בדורנו זה מרמזת בהפטרָה דפְּרָשַׁת וּשְׁלַח – "וְהָיָה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבֶּה וּבֵית עֵשָׂו לְקֵשׁ גּוֹ" וּרְשׁוֹ הַנֶּגֶב אֶת הַר עֵשָׂו כּוֹ' וְגַלּוֹת גּוֹ' עַד צְרַפְתַּת גּוֹ' יְרֵשׁוּ אֶת עַרְי הַנֶּגֶב וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשִׁפְט אֶת הַר עֵשָׂו":

מֵהַחֲדוּשִׁים שֶׁל (יוסף והמִשְׁךָ ד) "בֵּית יוֹסֵף" שֶׁבְּדוֹרְנוּ (כְּבוֹד-קִדְשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ, שֶׁשְׁמוֹ הָרֵאשׁוֹן יוֹסֵף), לְגַבֵּי הַדּוֹרוֹת שְׁלֹפְנֵי-זֶה עַד לְדוֹרוֹ שֶׁל רַבִּינוּ הִזְקֵן ("בֵּית יַעֲקֹב"³) – שֶׁעַל יָדוֹ נַעֲשֶׂה הַפְּצַת הַמַּעְיָנוֹת חוֹצָה בְּכָל קְצוּי תֵּבֵל מִמֶּשׁ, עַד לְחוֹצָה שְׁאִין חוֹצָה מִמֶּנּוּ, כְּמַדִּינַת צְרַפְתַּת, אֲשֶׁר, בְּזַמְנֵנוּ שֶׁל רַבִּינוּ הִזְקֵן (וְכֵן בְּזַמְנֵם שֶׁל רַבּוֹתֵינוּ נְשִׂאֵינוּ שְׁלֹאֲחֵרֵי-זֶה) לֹא הָיָה גְלוּי בְּקַבְיֵעוֹת כָּל-כָּף הַפְּצַת תּוֹרַת הַחֲסִידוֹת בְּמַדִּינַת צְרַפְתַּת, לְהִיּוֹתָהּ תַּחְתּוֹן לְמִטָּה (וְעַד כֵּדֵי כָּף שְׁרַבִּינוּ הִזְקֵן חָשַׁשׁ לְנִצְחוֹנָהּ שֶׁל צְרַפְתַּת כּוֹ'⁴), וְדוֹקָא בְּדוֹרְנוּ זֶה, עַל-יְדֵי "בֵּית יוֹסֵף", נַעֲשֶׂה גְלוּי וְהַפְּצַת הַמַּעְיָנוֹת גַּם בְּמַדִּינַת צְרַפְתַּת, בְּיִסוּד שֵׁם יְשִׁיבַת "תּוֹמְכֵי תְּמִימִים" עַל-דֶּרֶךְ כְּבִלְיֹבֵאֵוֹיטְשׁ, וְלִכֵּן, הִגִּיעַ בְּפִעַל הַזְמַן שֶׁ"יְרֵשׁוּ אֶת עַרְי הַנֶּגֶב", "וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשִׁפְט אֶת הַר עֵשָׂו".

ויש להוסיף ולהעיר על-דֶּרֶךְ הַרְמָזוֹ:

(2) עובדי' א, יח ואילך.

(3) להעיר מהשכיחות המיוחדת דְּרַבִּינוּ הִזְקֵן לְיַעֲקֹב (ראה בארוכה מעייני הישועה (קה"ת תשמ"ח) ע' 101 ואילך).

(4) ראה ספר התולדות אדה"ז (קה"ת תשל"ו) ע' רנט ואילך. ועוד.

4. See *Sefer HaToldos Admur HaZakein* (Kehos 5736) p. 259ff. And elsewhere. [During the Napoleonic Wars, the Alter Rebbe was a vehement antagonist to Napoleon and the so-called "Enlightenment" he brought with him.]

“*Tzarfas*” in *Gematria* is seven hundred and seventy (770).⁵ This is the perfection of the number seven, since it includes ten sevens (70) and a hundred sevens (700) and both of them together (770). It may be said that herein is an allusion that in the refinement of France (*Tzarfas*) lays the overall completion and perfection of the world, which was created in the seven days of building, with all its myriad details.

It should be noted that the refinement of “*Tzarfas*” which has the numerical value of “770” was accomplished through (“the flame” that is ignited from) “the house of *Yosef*.” This refers to the house of *Yosef* in its simplest sense, the house which my sainted father-in-law, the leader of our generation, chose, bought and lived in for the last ten years of his life in this world. From there he continued and extended (in an “ever increasing measure”) the Divine service of “the house of *Yosef* – whose number is (- the house number in the obvious sense), is “770.”

On a deeper level, the letters of “*Tzarfas*” - צרפה, are the same as “*paratzta*” - פרצה. This implies that the revelation and spreading of the wellsprings are “*Tarfas*” (breaks through all barriers⁶). The wellsprings not only penetrate to even the lowest possible level (because the barriers of the wellsprings were breached) but this [occurs] from *the perspective of the nether regions*, exemplified by the correspondence of the letters of “*Tzarfas*” with those of “*U’faratzta*.” Through this is

5. [The number 10 represents completeness, and thus 100 – perfection. Here, we have the completeness and perfection of the number 7, which represents the physical world (seven days of Creation, etc.)]

6. [The root letters for “*Tzarfas*” (south, France), “*U’faratzta*” (spread forth) and *Pritzas* (breaking through) are the same: *Pey, Reish, Tzadik*. Thus, the etymological connection indicates a deeper significance.]

"צִרְפַּת" בְּגִימָטְרִיא שְׁבַע מֵאוֹת וְשִׁבְעִים (770), הַשְּׁלֵמוֹת דְּמִסְפָּר שְׁבַע, כְּפִי שְׁכָל אֶחָד כְּלוּל מֵעֶשֶׂר (שְׁבַעִים), וּכְפִי שְׁכָל אֶחָד כְּלוּל מִמָּאָה (שְׁבַע מֵאוֹת), וְשִׁנְיָהֶם יַחַד (שְׁבַע מֵאוֹת וְשִׁבְעִים), וַיֵּשׁ-לוֹמֵר שְׁבוּזָה מְרֻמֹּז שְׁבֵה־בִירוֹר דְּמִדִּינַת צִרְפַּת, נִגְמַר וְנִשְׁלַם בִּירוֹר הָעוֹלָם שֶׁנִּבְרָא בְּשִׁבְעַת יְמֵי הַבְּנִיין בְּכָל הַפְּרָטִים וּפְרָטִים.

וּלְהַעִיר, שֶׁהַבִּירוֹר דְּ"צִרְפַּת" שֶׁמִּסְפְּרוֹ "770" נַעֲשֶׂה עַל-יְדֵי (הַ"לְּהִבָּה" שֶׁמֵּאִירָה מִ) "בֵּית יוֹסֵף", וְעַד לְבֵית יוֹסֵף כְּפִשׁוּטוֹ, הַבֵּית שָׁבוּ בַּחֵר וְעַד שֶׁקָּנְהוּ וּבּו חֵי כְבוֹד-קִדְשַׁת מוֹרֵי-וּחְמֵי אֲדָמוֹר נִשְׂיָא דוֹרְנוּ בְּעֶשֶׂר שָׁנִים הָאֲחֻרוֹנוֹת בְּחַיִּים חַיּוּתוֹ בְּעֶלְמָא דִּין, וּמִשָּׁם הוֹלְכַת וְנִמְשַׁכַּת ("מוֹסִיף וְהוֹלֵךְ") הָעֲבוּדָה דְּ"בֵית יוֹסֵף" - שֶׁמִּסְפְּרוֹ (מִסְפָּר הַבֵּית כְּפִשׁוּטוֹ) "770".

וּבַעֲמֻק יוֹתֵר - "צִרְפַּת" אוֹתִיּוֹת "פְּרֻצָּת", שְׁבוּזָה מְרֻמֹּז שֶׁגְלוּי וְהַפְּצַת הַמַּעֲיִנוֹת הוּא בְּצִרְפַּת - פְּרִיצַת כָּל הַגְּדָרִים, וְלֹא רַק בְּאֶפֶן שֶׁמִּצַּד פְּרִיצַת כָּל הַגְּדָרִים דֵּהַמַּעֲיִנוֹת בָּאִים הֵם גַּם בַּתְּחִתּוֹן שְׂאִין תְּחִתּוֹן לְמִטָּה מִמֶּנּוּ, אֲלֵא יִתְרָה מְזֵה, שֶׁעֲנִין זֶה הוּא גַם מִצַּד הַתְּחִתּוֹן, כַּמְדַּגֵּשׁ בְּכֹךְ שֶׁ"צִרְפַּת" אוֹתִיּוֹת "פְּרֻצָּת", וְעַל-יְדֵי-זֶה נַעֲשֶׂה "פְּרֻצָּת" עֲלֵיךְ פְּרִיץ, "זֶה מְשִׁיחַ, שֶׁנֶּאֱמַר⁷ עָלָה הַפּוֹרֶץ

(5) וישב לח, כט.

(6) מיכה ב, יג.

(7) אגדת בראשית ספס"ג. וראה ב"ר ספפ"ה ובפרש"י.

7. *Vayeishev* 38:29. [The Hebrew emphasizes the concept by repeating the word as both verb and noun: "*Paratzta alecha paretz*," literally, "you have breeched for yourself a barrier." (Note that the f-sound and the p-sound are physiologically related, i.e., made by

accomplished, “You have broken through⁷ for yourself, *Peretz*” which talks about Moshiach, as our sages say “This refers to Moshiach, of whom it says,⁸ “The breaker [*HaPoretz*] has gone up before them.”⁹

...In these days we really only need to open the eyes and to see the existence in actual reality¹⁰ – that we are sitting together with the Holy One, Blessed be He (as mentioned in *Kabbalah* that “Israel and the Holy One Blessed be He are altogether one”¹¹) at the “set Table” for the wedding feast, the feast of *Livyasan*, *Shor Habor* and *Yayin Hameshumar*.

(From the talk of Shabbos Parshas Vayishlach, 16 Kislev 5752)



a closure of the lips. In Hebrew, the same letter is used for both; they are differentiated by an indicator of stress, called a *dagesh*.]

8. *Micha* 2:13.

9. *Aggados Bereishis*, end of chapter 63. And see *Bereishis Rabba* end of chapter 85 and in the commentary of *Rashi*.

10. *That is to say, not only is the Divine service completed and the revelation needs to be brought into the world (as mentioned above), but more than this, that it already is actually revealed. All that is needed is to open the eyes, because He already (in the past) “gave to you... eyes to see.”*

11. See *Zohar* Vol. 3 73a.

לפניהם"⁷.

. . . ומזה מובן שבמינו אלה ממש צריכים רק לפתח את העינים ולראות את המציאות בפעל ממש⁸ – הינו שיושבים יחד עם הקדוש-ברוך-הוא ("ישראל וקודשא בריך הוא כולא חד"⁹) ב"שלחן ערוך" לסעודת הנשואין, הסעודה דלוינתן ושור הבר ויין המשמר.



(8) כלומר, לא זו בלבד שגשגלמה העבודה וצריכים לפעל הגלוי בעולם (כנזכר-לעיל), אלא יתרה מזה, שישנו כבר בפעל ובגלוי, וצריכים רק לפתח את העינים, כי מכבר "נתן לכם . . . עינים לראות".

(9) ראה זח"ג עג, א.

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Kislev 19, 5752 – November 26, 1991

The unique advantage of the 19th of Kislev of this year is that it occurs after the completion of the eighty-ninth year, in *Gematria* “Redeem.”¹ The redemption from everything that obstructed and hindered the coming of David, the King Moshiach, “who reviled the footsteps of your Moshiach,” (as Psalm 89 (*Gematria* of *Padah*) concludes) has been completed. We find ourselves already in the ninetieth [*Tzaddik*] year, connected with the third Redemption and the third Temple.

...In these times – *the days of Moshiach* – in which we now find ourselves,² we need only to open our eyes. Then we will see that the true and complete Redemption already exists, in the simple sense. All the Jewish people, “with our youth and our aged, etc., with our sons and our daughters,”³ are prepared in every single last detail to approach and sit at the table, the table prepared with every delicacy and delight, beginning with those of the Redemption, *Livyasan*, *Shor Habor*⁴ and *Yayin Hameshumar*.⁵ Also, [the Jewish people are ready for] the most important thing, “to know G-d,”⁶ “the world will be filled with knowledge of the L-rd as the waters cover the ocean bed.”⁷

(From the talk of the end of 19 – beginning of
20 Kislev 5752 - in a group private audience)

1. [This address was given in the Rebbe’s 90th year. The Hebrew letters for “89” are *Pey* and *Tes*. The Hebrew word for “Redeem” is spelled *Pey*, *Daled*, *Hey*. The letter *Tes* has the numerical equivalent of 9; the letter *Daled* has the value of 5 and the letter *Hey* the value of 4. Thus, the word *Padah* (Redeem) is numerically equivalent to and therefore connected with the number *Pey-Tes* (89)]

2. As mentioned many times by the leader of our generation, my sainted father-in-law, that long ago all the appointed times have passed, and all aspects and preparations have been completed, including [polishing the buttons], etc.

3. *Bo* 10:9.

4. See *Bava Basra* 75:a. *Vayikra Rabba* chapter 13:3, and in other places.

נב.

משיחת מוצאי י"ט כ"ה כסלו תשנ"ב - ביחידות כללית

הַמְעַלָּה הַמֵּיחָדָת דִּי"ט כְּסֵלוֹ בְּשָׁנָה זוּ . . . שִׁי"ט כְּסֵלוֹ בְּשָׁנָה זוּ הוּא לְאַחֲרֵי הַשְּׁלֵמוֹת דְּשַׁנַּת הַפ"ט, בְּגִימְטְרִיא "פְּדָה", שֶׁכָּבֵר נִשְׁלָמָה הַפְּדִיָּה מְכַל הָעֲנִינִים שְׁמוֹנְעִים וּמַעֲכָבִים בִּיאַת דָּוִד מֶלֶכָא מְשִׁיחָא, "אֲשֶׁר חָרְפוּ עֵקְבוֹת מְשִׁיחָךְ", כְּסִיּוֹם וְחוֹתָם מְזִמּוֹר פְּדָה-פ"ט בְּתֵהֱלִים, וְנִמְצְאִים כָּבֵר בְּשַׁנַּת הַצְּדִי"ק, הַקְּשׁוּרָה עִם הַגְּאוּלָּה הַשְּׁלִישִׁית וּבֵית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי.

. . . בְּיַמֵּינוּ אֵלֶּה - יְמוֹת הַמְּשִׁיחַ - שֶׁבָּהֶם נִמְצְאִים עֲכָשׁוּי, וְצָרִיכִים רַק "לְפִתּוֹחַ אֶת הָעֵינַיִם", וְאִזּוֹ רוֹאִים שֶׁנִּמְצְאָתָּ כָּבֵר הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה בַּפְּשׁוּטוֹת, וְכֹל בְּנֵי-יִשְׂרָאֵל "בְּנִעְרֵינוּ וּבְזִקְנֵינוּ גו' בְּבָנֵינוּ וּבְבָנוֹתֵינוּ"², מוֹכֵנִים בְּכֹל הַפְּרִטִים וּפְרִטֵי פְּרִטִים "לְגִשָׁת וְלִהְסֵב אֶל הַשְּׁלֶחָן" ("צוּגִיין אוֹן זַעֲצֵן זִיךְ צוֹם טִיש"), שֶׁלְּחָן עָרוֹךְ בְּכֹל מְטַעְמִים וּבְכֹל טוֹב, הִחַל מֵעֲנִינֵי הַגְּאוּלָּה, לוֹיִתֵן וְשׁוֹר הַבָּרֶ3 וַיֵּין הַמְּשִׁמָּר⁴, וְעוֹד וְעַקָּר, "לְדַעַת אֶת ה"ה"⁵, "מְלֵאָה הָאֲרֶץ דַּעָה אֶת ה' כַּמִּים לַיָּם מְכֻסִּים"⁶.

1) כַּמְדָּבָר כַּמָּה-פְּעָמִים עַל-יְדֵי נְשִׂיא דוֹרְנוּ, כְּבוֹד-קִדְשַׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹר, שֶׁלְּפָנֵי זְמַן רַב כָּבֵר כְּלוֹ כָּל הַקְּצִין, וְנִסְתִּימוּ כָּל הָעֲנִינִים וְהַהֲכָנוֹת, גַּם הַכַּפְתּוּרִים כו'.

2) בא יו"ד, ט.

3) ראה ב"ב עה, א. ויק"ר פי"ג, ג. ועוד.

4) ברכות לד, ב. ועוד.

5) רמב"ם כסיוס וחותרם ספרו "משנה תורה".

6) ישעי' יא, ט.

5. Brachos 34:2. And in other places.

6. Rambam at the conclusion of his work the Mishnah Torah.

7. Yeshayahu 11:9.

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Kislev 23, 5752 – November 30, 1991

In This Farbrengen the Rebbe replied to those who claim that there are no more miracles in our time. The Rebbe reiterated what he said in the last week more in length, about the spiritual revolution in France, that a place that once has been the total opposite of anything Jewish now is a power house of Judaism! The Rebbe went on to say that publicizing the miracles G-d performs even today hasten the Redemption.

It has been said many time lately, especially in the last few months, that according to all the signs our generation is the last generation of exile and the first generation of Redemption. Since all aspects of Divine service have already been completed, we stand now ready for the true and complete Redemption through our righteous Moshiach, as an imminent reality.

...According to what was said above (and has been stated many times), that according to all the signs all necessary spiritual refinements have been accomplished, it is obvious why we are now ready for the Redemption.

* * *

Furthermore, and essentially: Recognition, acknowledgment and praising G-d for the miracles He performs, in addition to the concept of expressing gratitude, is relevant to the coming of our righteous Moshiach in the true and complete Redemption. For as the *Talmud* states:¹ G-d desired to make king *Chizkiyahu* Moshiach... the attribute of Divine Justice said to G-d... *Chizkiyahu* for whom you did all these miracles (who was saved from *Sancheriv* and healed of his illness²) and didn't sing praises to You, You want to make him Moshiach?"

נ.נ.

תרגום משיחות ש"פ וישב, כ"ג כסלו, מכה"ח מכת תשנ"ב

דְּבַר פְּעָמִים רַבּוֹת לְאַחֲרוֹנָה וּבְפֶרֶט בְּזִמְנֵי הָאֲחֵרוֹן, כִּי עַל-פִּי
כָּל הַסִּימָנִים, דּוֹרְנוּ הוּא הַדּוֹר הָאֲחֵרוֹן שֶׁל הַגְּלוּת, וּבְמִילָא הַדּוֹר
הָרֵאשׁוֹן שֶׁל הַגְּאוּלָּה, שֶׁהָרִי כָּבֵר סִימּוֹ אֶת כָּל עֲנִינֵי הָעֲבוּדָה וּכְבֵר
עוֹמְדִים מוֹכְנִים לְגְאוּלָּה הָאֲמֵתִית וְהַשְּׁלִמָּה עַל-יְדֵי מְשִׁיחַ צְדֻקְנוּ
תִּכְפֹּף וּמִיד מְמוֹשׁ.

... עַל-פִּי הַמְדַבֵּר לְעֵיל (וְכִמָּה פְּעָמִים), שֶׁלְפִי כָּל הַסִּימָנִים,
כָּבֵר סִימּוֹ אֶת כָּל הַבְּרוּרִים, הָרִי מוֹבֵן מְדוּעַ מְצוּיִים אָנוּ כָּבֵר לְקִרְאָת
הַגְּאוּלָּה.

* * *

עוֹדֵד וְהוּא הָעֵקֶר: הַהֲפָרָה וְהַהוֹדָאָה וְנִתְיִנֵּת הַשְּׂבִיחַ לָהּ עַל
הַנְּסִים שֶׁהוּא עוֹשֶׂה, נוֹסֵף עַל הַיּוֹתֵם עֲנִינֵי שֶׁל הַכֶּרֶת טוֹבָה – הָרִי-
זֶה נוֹגַע גַּם לְבִיאת מְשִׁיחַ צְדֻקְנוּ בְּגְאוּלָּה הָאֲמֵתִית וְהַשְּׁלִמָּה, כְּפִי
שֶׁהִגְמָרָא אוֹמְרָתָּ: "בְּקִשׁ הַקְּדוּשׁ-בְּרוּךְ-הוּא לַעֲשׂוֹת חֲזִקְיָה מְשִׁיחַ
. . אֲמָרָה מִדַּת הַדִּין לְפָנֵי הַקְּדוּשׁ-בְּרוּךְ-הוּא . . חֲזִקְיָה שֶׁעֲשִׂיתָ לוֹ
כָּל הַנְּסִים הִלְלוּ (שֶׁנִּצְלַל מִסַּנְחֲרִיב וְנִתְרַפָּא מִחֲלִיּוֹת²) וְלֹא אָמַר שִׁירָה
לְפָנֶיהָ תַעֲשֶׂהוּ מְשִׁיחַ".

(1) סנהדרין צד, א.

(2) פרש"י שם.

Obviously, in our context, publicizing the miracles which G-d has done in our times is relevant to bringing the true and complete Redemption in actual reality!

From this we can derive an essential lesson:

Since we are already after all the requirements and the Redemption still has not yet come – it is most appropriate to be involved with “publicizing the miracle,” to publicize to one’s self and to others, and indeed everywhere, the miracles which G-d does for us, knowing this is connected with the true and complete Redemption!

*(From the talk of Shabbos Parshas Vayeishev, 23 Kislev,
Blessing of the Month Teves 5752)*



על-פּי-זֶה מוּבָן בְּעֵינֵינוּ, שְׁפָרְסוּמֵי נִיסָא שֶׁל הַנְּסִים שְׁעוֹשֶׂה
הַקְּדוֹשׁ-בְּרוּךְ-הוּא בְּזַמְנֵנוּ – הֵרִי זֶה נוֹגֵעַ לַהֲבָאת הַגְּאוּלָּה הָאֲמִתִּית
וְהַשְּׁלִימָה בַּפְּעַל מִמָּשׁ!

וּמִזֶּה מֵתְקַבֵּלֶת הוֹרָאָה עֲקָרִית:

מֵאֲחֵר שְׁכָבֵר עוֹמְדִים לְאַחֲרֵי כָּל הָעֵנִינִים, וְהַגְּאוּלָּה עֲדִין לֹא
בָּאָה – דְּבַר נָכוֹן בְּיוֹתֵר הוּא לְעֶסֶק בְּעֵינֵי שֶׁל "פְּרָסוּמֵי נִיסָא",
לְפָרְסָם אֲצֵל עֲצָמוֹ וְאֲצֵל הַזּוּלָּת, וּבְכָל מְקוֹם וּמְקוֹם – אֶת הַנְּסִים
שֶׁהַקְּדוֹשׁ-בְּרוּךְ-הוּא עוֹשֶׂה עִמָּנוּ, מֵתוֹךְ יְדִיעָה שְׁבִיזָה קְשׁוּרָה
הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִמָה.



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Kislev 25, 5752 – December 2, 1991

On the first day of Chanukah Jews from more than six locations around the globe gathered together via satellite to publicize the miracle of Chanukah. The highlight of this annual “Chanukah live” celebration was the Rebbe’s address, in which he spoke of the directives we can take from the satellite which gives two people from the farthest corners of the world the ability to connect and help each other. This unprecedented innovation helps a Jew understand how his “little” mitzvah performed in one side of the world is of international importance and may affect the lives of many millions of people in the entire globe:

What was said previously is of particular relevance for our period, in which the hope and the “I believe every day that he will come” should be with greater strength and vigor, until we can physically see the true and complete Redemption through our righteous Moshiach.

* * *

The mitzvah that possesses a unique merit to hasten the Redemption is the mitzvah of *tzedekah*, as our sages teach us “great is *tzedekah* for it hastens the Redemption.”¹

Therefore it’s clear that one should increase in the *mitzvah* of *tzedekah*. It’s preferable if the increase in *tzedekah* occurs immediately, so that the Redemption (which comes through the *mitzvah* of *tzedekah*) should also come immediately.

Especially since “there is none... among us who knows for how long [the Exile will continue],”² it may very be that the only thing lacking to bring the Redemption is nothing more than the giving of several coins to *tzedekah*! . . .

As *Rambam* expresses³ it in the form of a final legal

נר.

משיחת נר א' רחנוכה תשנ"ב - במעמד "פרסומי ניסא" עולמי

הָאָמוּר לְעֵיל שִׁיךְ בְּמִיחָד לְתַקּוּפֵתְנוּ זוּ – שְׁתַּתְקוּה וְהָאֲנִי
מֵאָמִין בְּכָל יוֹם שְׂיָבוֹא הִיא בֵּיתֵר שְׂאֵת וּבֵיתֵר עוֹ, וְעַד שְׁנִרְאָה
בְּמוֹחַשׁ הַגְּאוּלָּה הָאֲמֵתִית וְהַשְּׁלִימָה עַל-יְדֵי מְשִׁיחַ צְדָקְנוּ.

* * *

הַמְצָוָה שְׂיֵישׁ לָהּ סְגוּלָה מְיֻחָדֵת לְקָרֵב אֶת הַגְּאוּלָּה, הִיא,
מְצוֹת הַצְּדָקָה – "גְּדוּלָה צְדָקָה שְׂמֻקְרַבֵּת אֶת הַגְּאוּלָּה"¹.

וּמִזֶּה מוּבֵן שְׂיֵישׁ לְהוֹסִיף עוֹד יוֹתֵר בְּמְצוֹת הַצְּדָקָה, וּמָה טוֹב
שֶׁהוֹסִפָּה בְּצְדָקָה תִּהְיֶה תַכְףּ וּמִיד, כְּדִי שְׂגֵם הַגְּאוּלָּה (שְׂבָאָה עַל-
יְדֵי מְצוֹת הַצְּדָקָה) תָּבוֹא תַכְףּ וּמִיד.

וּבִפְרֵט שְׂכִיּוֹן שְׂ"אִין גו' אֲתַנּוּ יוֹדַע עַד מָה"², הֵרִי יִתְכַן שֶׁהַדְּבָר
הַיְחִיד שְׂחִסֵּר לְהַבְּאֵת הַגְּאוּלָּה אִינוֹ אֶלָּא נְתִינַת מְטַבְּעוֹת אַחַדוֹת
לְצְדָקָה!...

וּבְלִשׁוֹן הַרְמַב"ם³ – פֶּסֶק-דִּין לְהִלְכָה – "צְרִיף כָּל אָדָם

(1) ב"ב יו"ד, א. וראה תניא פל"ו.

(2) תהלים עד, ט.

(3) הל' תשובה פ"ג ה"ד.

1. *Bava Basra* 10a. See *Tanya* Chapter 37.

2. *Tehillim* 74:9.

3. *Hilchos Teshuvah*, 3:4.

decision: “every individual must see himself... and also the whole world as half meritorious and half liable... by doing one *mitzvah* he and the whole world together will be inclined to the side of merit, and bring about for himself and everyone salvation and deliverance.” That is, the action of a single individual, adult or child, that gives a single penny to *tzedekah*, brings for himself and the whole world the “salvation and deliverance” of the true and complete Redemption.

*(From the talk of the First Light of Chanukah 5752 -
during the world-wide “publicizing of the miracle”)*



שִׁירָאָה עֲצָמוּ . . וְכֵן כָּל הָעוֹלָם חֲצִיּוֹ זְכָאֵי וְחֲצִיּוֹ חִיב . . עֲשֵׂה מִצְוָה
אֶחָת הֵרִי הַכְּרִיעַ אֶת עֲצָמוֹ וְאֶת כָּל הָעוֹלָם כָּלוֹ לְכַף זְכוּת וְגֵרָם לֹ
וְלָהֶם תְּשׁוּעָה וְהִצִּילָהּ", הֵינּוּ, שִׁפְעֵלְתוֹ שֶׁל יְהוּדֵי אֶחָד, מְבַגֵּר אוֹ
יֶלֶד, שְׁנוֹתַי פְּרוּטָה אֶחָת לְצַדִּיקָה, גּוֹרְמַת לוֹ וְלְכָל הָעוֹלָם "תְּשׁוּעָה
וְהִצִּילָה" דְּגְאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה.



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Teves 1, 5752 – December 7, 1991

The revelation of the teachings of Chabad *Chassidus* began with the Alter Rebbe on the 19th of Kislev and continued and increased with greater strength and greater vigor through all seven generations of its leaders. This includes in particular the founding of the *Yeshiva Tomchei Temimim*, [whos students are] the soldiers of the House of David who go out to the wars of the House of David to be victorious over those “who revile the footsteps of your Moshiach”¹ and to bring into reality the revelation of David, the King Moshiach.² The revelation comes to its fulfillment in our generation, which has already completed all the requirements, and the only thing necessary is “to open the eyes” and to see that “Behold he (the King Moshiach) comes.”³

* * *

From this we can derive a practical lesson:

In addition to this generation being the last generation of exile, thus the end of the exile, it is also the first generation of Redemption, thus the beginning of Redemption. We therefore find ourselves at an auspicious time connected to the Redemption. There should be a daily increase (connected to the lesson of Chanukah,⁴ that “from here on continuously increase”⁵) in matters that bring the Redemption into reality and into the open.

1. *Tehillim* 89:52.

2. See the talk of *Simchas Torah* 5661 – *Likkutei Dibburim* vol. 4, 787bff. *Sefer HaSichos* 5702, end of p. 141ff.

3. *Shir HaShirim* 2:8 and *Shir HaShirim Rabba* on the verse.

4. And in a continuing manner also after *Chanukah*, since “increase in holiness and (certainly) don’t decrease” (*Shabbos* 21b).

נ.ה.

(שיחות ש"פ מקיץ, שבת (ו') חנוכה, אדר"ח מכת תשנ"ב)

מֵהַתְּגַלּוֹת תּוֹרַת חֲסִידוֹת חַב"ד עַל-יְדֵי רַבֵּינוּ הַזְקֵן בִּי"ט
כְּסִלּוֹ הוֹלֵךְ וְנִתְּוֶסֶף בֵּיתָר שְׁאֵת וּבֵיתָר עוֹז בְּכָל שְׁבַעַת הַדּוֹרוֹת
דְּנֻשִׁיָּאֵי תּוֹרַת חֲסִידוֹת חַב"ד, כּוֹלֵל וּבְמִיָּחַד עַל-יְדֵי הַתִּיֶּסְדוֹת
יְשִׁיבַת תּוֹמְכֵי תְּמִימִים, חִילֵי בֵּית דָּוִד שְׂיוּצָאִים לְמַלְחַמַת בֵּית
דָּוִד לְנִצְחָה אֵת אֱלֹהֵי "אֲשֶׁר חָרְפוּ עֲקֻבוֹת מְשִׁיחָד"¹, וְלַהֲבִיא בְּפַעַל
הַהֲתַגְלּוֹת דְּדָוִד מְלֶכָא מְשִׁיחָא², וּבְפֶרֶט בְּדוֹרֵנוּ זֶה, שְׁכָבֵר נִשְׁלָמוּ
כָּל הָעֲנִינִים, וְצָרִיכִים רַק "לְפַתַּח אֶת הָעֵינַיִם" וְלִרְאוֹת שֶׁ"הִנֵּה זֶה
(הַמֶּלֶךְ הַמְּשִׁיחַ) בָּא"³.

* * *

מֵהַהוֹרָאוֹת מֵהָאֲמוֹר לְעֵיל בְּנוֹגַע לְמַעֲשֵׂה בְּפַעַל:

כִּיּוֹן שְׁנוֹסָף לְכַךְ שְׁדוֹרְנוּ זֶה הוּא דוֹר הָאֲחֵרוֹן שֶׁל הַגְּלוּת, סוּף
הַגְּלוּת, וְדוֹר הָרֵאשׁוֹן שֶׁל הַגָּאוּלָּה, הַתְּחִלַּת הַגָּאוּלָּה, נִמְצָאִים אָנוּ
בִּימֵי סִגְלָה הַשְּׂיֻכִּים לְהַגָּאוּלָּה. . . יֵשׁ לְהוֹסִיף מִיּוֹם לְיוֹם (כְּהוֹרָאֵת
יְמֵי חֲנֻכָּה⁴ שֶׁ"מִכָּאֵן וְאֵילָף מוֹסִיף וְהוֹלֵךְ"⁵) בְּהָעֲנִינִים הַמְּבִיאִים אֶת
הַגָּאוּלָּה בְּפַעַל וּבְגָלוּי.

(1) תהלים פט, נב.

(2) ראה שיחת שמח"ת תרס"א – לקו"ד ח"ד תשפז, ב ואילך. סה"ש תש"ב ס"ע 141 ואילך.

(3) שה"ש ב, ח ובשהש"ר עה"פ.

(4) ובאפן של פעלה נמשכת גם לאחר ימי חנכה – שהרי "מעלין בקדש ונעל אחת-כמה-
וכמה (ש) אין מורדין" (שבת כא, ב).

(5) שבת כא, ב. שו"ע או"ח סתרע"א ס"ב.

5. *Shabbos 21b. Shulchan Aruch Orach Chayim 671: 2.* [This is a reference to the increase in light during the days of *Chanukah*, lighting one candle the first night, two candles the second, etc.]

Among them:

One must strengthen one's belief in, longing for and anticipation of the coming of Moshiach, to such an extent that as long as our righteous Moshiach has not yet come in reality and openly, one feels his life is lacking. As *Yaakov* described [in response to *Paros's* question: how old are you?] that even his one hundred and thirty seven years (!) were "few"⁶ because the Redemption had not yet actually come.

Furthermore, and essentially:

One must increase in learning and spreading the inner teachings of the Torah (as Torah in general is *Yaakov's* function), which is resembled by oil (secrets of the secrets) of the Torah, in a way that they shine "from the opening of the house on the *outside*,"⁷ "your wellsprings will spread *outward*,"⁸ "until the Tarmudites leave the market."⁹

*(From the talk of Shabbos Parshas Mikeitz, Shabbos (6th of)
Chanukah, Evening Rosh Chodesh Teves 5752)*



6. *Vayigash* 47:9.

7. *Shabbos*, *ibid.*

8. *Mishlei* 5:16.

9. *Shabbos*, *ibid.* [This is a reference to the passage in the Talmud that discusses the latest time for kindling the *Chanukah* lights; the rabbis declare this to be when the Tarmudite merchants would leave the market and no one else would remain outside. *Chassidus* explains that the word "*Tarmud*" (the name of a nation) rearranged spells "*Moredes*," rebel. Metaphorically this means that we will bring light to the outside to the extent of removing all resistance to the Divine.]

וּמָהֶם:

חֲזוּק הָאֱמוּנָה הַתְּשׁוּקָה וְהַצְּפִיָּה לְבִיאַת הַמְּשִׁיחַ, עַד כְּדֵי כֶּן, שְׁנַרְגֵּשׁ אֶצְלוֹ שְׂכַל זְמַן שְׁמִשִּׁיחַ צְדָקָנוּ עֲדִין לֹא בָּא בְּפַעַל וּבְגִלּוּי, יָמָיו חֲסָרִים, כְּדַבְּרֵי יַעֲקֹב שְׁאֶפְלוּ מֵאָה וּשְׁלוּשִׁים שָׁנָה הֵם "מְעַט"⁶, כִּיּוֹן שְׁעֲדִין לֹא בָּאָה הַגְּאוּלָּה בְּפַעַל.

וְעוֹד וְעַקֵּר: לְהוֹסִיף בְּלִמּוּד וְהַפְּצַת פְּנִימִיּוֹת הַתּוֹרָה (וְתוֹרָה בְּכָל־ל - עֲנִינוֹ שֶׁל יַעֲקֹב), שְׁמֹן (רִזִּין דְּרִזִּין) שְׁבַת־תּוֹרָה, בְּאִפְּן שְׁמֵאִיר "עַל פֶּתַח בֵּיתוֹ מִבְּחוּץ"⁷, "יִפּוּצוּ מֵעֵינֹתֶיהָ חוּצָה"⁸, "עַד דְּכֻלֵּיא רְגֵלָא דְּתַרְמוּדָאִי"⁷.



(6) ויגש מזו, ט.

(7) שבת שם.

(8) משלי ה, טז.

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Teves 7, 5752 – December 14, 1991

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 (by transforming the coarseness into material [which is more receptive to G-dliness]), in a manner revealed to the physical eye.

...Now one needs only to open his eyes, then he will see that the entire world is demanding that every Jew be in the state 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; it all depends solely on their will. We are immediately prior to the Redemption, when it will become actually revealed that “And David 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 [the opening verse of the *parsha*] “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

1. *Yechezkel* 37:25.

נו.

תרגום משיחות ש"פ ויגש, ו' מבת תשנ"ב

כְּפִי שֶׁדִּבְרוּ וְעוֹרְרוּ כִּמָּה פְּעָמִים לְאַחֲרוֹנָה – שְׁעַל-פִּי הוֹדַעַת
כְּבוֹד-קִדְשֵׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ, כְּבָר סִימוּ אֶת כָּל
הַהֲכָנוֹת לְגְאוּלָּה, וְכַעַת צְרִיכִים רַק לְהַמְשִׁיךְ אֶת הַגְּאוּלָּה בְּפַעַל
בְּגִשְׁמִיּוֹת וַחֲמוּרִיּוֹת הָעוֹלָם (חֲמוּרִיּוֹת שֶׁנַּעֲשִׂית לְגִשְׁמִיּוֹת), בְּגִלּוּי
לְעֵינַי בְּשָׂר.

. . . הַיּוֹם צְרִיךְ רַק לְפַתַּח אֶת הָעֵינַיִם, וְאֲזִי יֵרְאוּ אִיךָ שֶׁכָּל
הָעוֹלָם תּוֹבֵעַ שֶׁכָּל יְהוּדֵי יִהְיֶה כְּבָר בְּהַמְעַמָּד וּמִצָּב דְּגְאוּלָּה
הָאֲמִתִּית וְהַשְּׁלִימָה.

וַיֵּשׁ לּוֹמֵר, שְׁזֶה גּוֹפֵא הוּא הַטַּעַם לְכַךְ שֶׁרוֹאִים כִּיּוֹם אִיךָ
שְׁיִהוּדִים יְכוּלִים לְעַמֵּד בְּעֵינַיִי הַיְהוּדִים עִם כָּל הַתְּקֵף וְהַבְּעַל
הַבִּיט'יוֹת גַּם עַל אֲמוֹת הָעוֹלָם – וְאִין הַדְּבָר תְּלוּי אֶלָּא בְּרִצּוֹנָם –
דְּכִיּוֹן שְׁעוֹמְדִים מִיַּד לְפָנַי הַגְּאוּלָּה, שְׁבִיחָה יִתְגַּלֶּה בְּפַעַל כִּי צִד "וְדוּד
עֲבָדֵי נְשִׂיא לָהֶם לְעוֹלָם"¹, "וַיִּדְעוּ הַגּוֹיִם כִּי אֲנִי ה'"² – לְכֵן זֶה
מִשְׁתַּקֵּף בְּפַעַל בְּמִצָּב שֶׁל דוֹרְנוּ, כִּהְכָנָה הַמוֹלִיכָה יִשְׁרִיּוֹת לְגְאוּלָּה
הָאֲמִתִּית וְהַשְּׁלִימָה עַל-יַדֵּי מְשִׁיחַ צְדָקָנוּ.

וְלַהוֹסִיף, שְׁזֶה מְרָמֵז גַּם בְּ"וַיִּגֶשׁ אֵלָיו יְהוּדָה", שֶׁיַּחַד עִם
הַסִּיּוּעַ שֶׁל תּוֹקֵף הָעֲבוּדָה שֶׁל יוֹסֵף שֶׁבְּדוֹרְנוּ – כְּבוֹד-קִדְשֵׁת מוֹרֵי-

(1) יחזקאל לו', כה.

(2) שם, כח.

of our generation) we also possess the power of “And *Yehuda* approached him,” i.e., Moshiach, who will come imminently, when “And David my servant will be the leader over them forever.” This comes through the support of, and infusion of strength from *Yosef* (of our generation), of which it is said “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.”]

וְחָמִי אֲדַמּוּ"ר נְשִׂיא דִּוְרָנוּ, יֵשׁ גַּם אֶת הַ"וַיִּגַּשׁ אֵלָיו יְהוּדָה", מְשִׁיחַ
 שְׂיָבוֹא בְּקֶרֶב מִמֶּשׁ, "וְדוֹד עֲבָדֵי נְשִׂיא לָהֶם לְעוֹלָם", שָׁבָא בְּסִיּוּעַ
 וּנְתִיבַת כַּח מְיוֹסָף (שְׁבַדִּוֶרְנוּ), "כְּמוֹף כְּפָרְעָה"³, (פְּרַעָה דְקְדוּשָׁה)
 דְ"אַתְּפָרְיעוּ וְאַתְּגַלְיָן מִיְנִיָּה כָּל נְהוּרִין"⁴.



(3) פרשתנו מד, יח.

(4) זח"א רי, א.

57

Tevet 10, 5752 – December 17, 1991

Our generation is the last generation of exile and the first generation of Redemption, as proclaimed and announced by my sainted father-in-law, the leader of our generation, the *Yosef* of our generation (named after the first *Yosef* who proclaimed and announced that “G-d will surely remember you and bring you up from this land to the land that was sworn to *Avraham*, to *Yitzhak* and the *Yaakov*”¹). For all our deeds and Divine service have already been completed, all appointed times have already passed, *teshuvah* has already been done, and all the preparations have already been finished. In a manner of “great preparation,” all is ready for the festive meal² of the time to come, *Livyasan*, *Shor Habor*³ and *Yayin Hameshumar*.⁴

(From the talk of the fast of the 10th of Teves (may it be transformed into rejoicing), and Shabbos Parshas Vayechi, 14 Teves 5752)



1. Our *Parsha* 50:24.

2. Based on the expression of our Sages – *Avos*, 3: 16. *Sanhedrin* 38a and *Rashi's* commentary thereof.

3. See *Bava Basra* 75a. And *Vayikra Rabba* 13:3.

4. *Brachos* 34b. See there for cross references.

נ.ו.

משיחות עשרה כמבת (יהפך לשמחה), וש"פ ויחי, י"ד מבת תשנ"ב

דִּוְרָנוּ זֶה הוּא דוֹר הָאֲחֵרוֹן שֶׁל הַגְּלוּת וְהוּא הוּא דוֹר הָרֵאשׁוֹן
 שֶׁל הַגְּאוּלָּה – כְּהוֹדְעַת וְהַכְרִזַת כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר
 נְשִׂיא דִּוְרָנוּ, יוֹסֵף שְׁבַדוֹרָנוּ (על-שם יוֹסֵף הָרֵאשׁוֹן שֶׁהוֹדִיעַ וְהַכְרִיז
 שֶׁ"אַלְקִים פָּקַד יַפְקֵד אֶתְכֶם וְהֵעֵלָה אֶתְכֶם מִן הָאָרֶץ הַזֹּאת אֶל
 הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב"¹), שְׁכַבְר נִשְׁלָמוּ כָּל
 מַעֲשֵׂינוּ וְעִבּוּדֵינוּ, וְכַבֵּר כָּלּוּ כָּל הַקְּצִין וְכַבֵּר עֲשׂוּ תְּשׁוּבָה, וְכַבֵּר
 נִסְתִּימוּ כָּל הַהֲכָנוֹת וּבְאִפֵּן ד'הַכְּנָה רַבְתִּי", וְהַכֵּל מוֹכֵן לְסַעוּדָה²
 דְּלַעֲתִיד לְבוֹא, לוֹיִתֵּן וְשׁוֹר הַבֵּר³ וְיֵין הַמְּשֻׁמֵּר⁴.



(1) פרשתנו נ, כד.

(2) ע"פ ל' חז"ל – אבות פ"ג מט"ז. סנהדרין לח, א ובפרש"י.

(3) ראה ב"ב עה, א. ויק"ר פי"ג, ג.

(4) ברכות לד, ב. וש"נ.

58

Teves 21, 5752 – December 28, 1991

The opening verse of this Parsha says: “these are the names of the Jewish people who went out of Egypt” and goes on to name the twelve tribes. The Midrash on this verse explains that “it is Reuven and Shimon that descended to Exile, and its Reuven and Shimon that went out of Exile”, the simple meaning of the Midrash is that the Jews maintained their names, style of dress and language all through the long Exile. The Rebbe here at this Farbrengen explained this Midrash with a touch of the imminent coming of the Redemption: the very same Jews, “Reuven and Shimon”, that live in the last generation of Exile, will go out of Exile alive literally, without the departure of the soul from the body, and thus be the same exact “Reuven and Shimon who were in Exile”.

We have already spoken many times of the words of my sainted father-in-law, the leader of our generation, that aside from the fact that already “all the appointed times have passed,”¹ the Jewish people have already done *teshuvah* and already completed everything [necessary to bring the Redemption], even including “polishing the buttons.” We only need G-d to open the eyes of the Jewish people so that they should see that the true and complete Redemption already exists, and we are sitting already by the prepared table at the festive meal of *Livyasan, Shor Habor*,² etc.

Therefore it’s understood... that in this generation and at this time, after every requirement has been met (as mentioned above), one has the complete assurance from the Torah that there will certainly be [eternal life, as hinted in the *Misnah*] “(You will remember the day of your exodus from the land of Egypt) *all the days of your life... to bring about the days of Moshiach.*”³

נח.

תרגום משיחות ש"פ שמות, כ"א טבת תשנ"ב

כְּמַדְבֵּר רַבּוּי פְּעָמִים דְּבָרֵי כְבוֹד-קִדְשָׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר
נְשִׂיא דוֹרְנוּ, שְׁנוּסָף עַל-זֶה שְׁכָבֵר "כָּלוּ כָּל הַקְּצִינִי"¹, כְּבָר עָשׂוּ בְּנֵי-
יִשְׂרָאֵל תְּשׁוּבָה, וְסִימוּ הַכֹּל, כּוֹלֵל גַּם – "לְצַחֲצַח הַכַּפְתּוֹרִים",
וְצָרִיךְ רַק שֶׁהַקְּדוּשׁ-בְּרוּךְ-הוּא יִפְתַּח אֶת עֵינֵיהֶם שֶׁל בְּנֵי-יִשְׂרָאֵל
שִׁירָאוּ שֶׁהַגְּאוּלָּה הָאֲמֵתִית וְהַשְּׁלִימָה כְּבָר יִשְׁנָה, וְיוֹשְׁבֵים כְּבָר
לִפְנֵי שְׁלַחַן עֲרוּךְ, בְּסֵעוּדַת לְוִיתָן וְשׁוֹר הַבֵּר² וְכו' וְכו'.

מִזֶּה מוֹבֵן . . בְּדוֹרְנוּ זֶה וּבְזַמְנֵנוּ זֶה, לְאַחֲרֵי שְׁכָבֵר סִימוּ הַכֹּל
(כְּנֻזָּר-לְעֵיל), יִשְׁנָה הַבְּטָחָה גְּמוּרָה בַּתּוֹרָה, שְׁבֻטָּח יִהְיֶה "תִּזְכָּר
יוֹם צִאתְךָ מִמִּצְרַיִם) כָּל יְמֵי חַיֶּיךָ . . לְהֵבִיא לְיָמוֹת הַמְּשִׁיחַ"³,

וּבַפְּשׁוּטוֹת – שְׁלֹא זְקוּקִים לְהַפְסֵק חֵס-וְשְׁלוֹם בֵּין "כָּל יְמֵי
חַיֶּיךָ" וְ"יָמוֹת הַמְּשִׁיחַ" (כְּמוֹ שֶׁהָיָה אֲצֵל בְּנֵי-יִשְׂרָאֵל בְּכָל הַדּוֹרוֹת
שֶׁלִּפְנֵי דוֹרְנוּ זֶה),

(1) סנהדרין צז, ב.

(2) ראה ב"ב עד, ב ואילך. פסחים קיט, ב. ועוד.

(3) ברכות יב, ב.

In simple terms: there is no need for any interruption, G-d Forbid, between "all the days of your life" and "the days of Moshiach" (which has been the situation for the Jewish people in all the generations *before* our generation).

1. *Sanhedrin* 97b.

2. See *Bava Basra* 74bff. *Pesachim* 119b and in other places.

3. *Brochos* 12b.

Rather, “all the days of your life”, the physical life of every Jew, as a soul in a body, simply includes (also) “the days of Moshiach” without an interruption, since the Redemption is actually coming imminently and immediately at this instant and in this place (even if the condition is one of “night”, “coming to Egypt”). Thus the last moment of exile and the very last point of exile become the first moment and the very first point of Redemption.

And from “the days of your life” at this time and place (even if one is older than seventy years, etc.), without any interruption whatsoever, G-d Forbid, every Jew will go immediately – totally and completely, into the continuation of “all the days of your life,” into the days of Moshiach and the eternal life that then will be, and thus “the same Reuven and Shimon who descended, are the Reuven and Shimon who went out”.⁴

Practically this means that the Divine service of the Jewish people now must be “to bring about the days of Moshiach.” We must reveal that the situation of “coming to Egypt” in exile is in tRuth a situation of the “Redemption of Israel.” [This is achieved] through his preparation of himself and others for the situation of “the days of Moshiach.”

(Particularly in conjunction with the day of passing of the Rambam⁵) the above includes strengthening and increasing the study of *Rambam’s Mishnah Torah*, especially the Laws of King Moshiach,⁶ in the last two chapters of the “Laws of Kings” which conclude the *Mishnah Torah*.

4. *Vayikra Rabba*, chapter 32:5. See there for cross references.

5. [Rambam passed away on 24 Teves.]

6. This is header in the Venice edition of 5284 and 5310.

אלא "כל ימי חיידך" דכל-אחד-ואחד מיישראל, חייו הגשמיים כנשמה בגוף, כוללים בפשטות (גם) "ימות המשיח" בלי הפסק, מפיון שהגאולה באה תכף ומיד ממש ברגע זה ובמקום זה (אפלו אם זה מצב דלילה, "הבאים מצרימה"), כך שהרגע האחרון דהגלות והנקדה האחרונה דהגלות נעשים רגע ראשון ונקדה ראשונה דגאולה,

ומ"ימי חיידך" בזמן הזה ובמקום הזה, בלי שום הפסק כלל חס-ושלום (אפלו אם הוא כבר מבגר משבעים שנה וכיוצא-בזה), עובר כל-אחד-ואחד מיישראל מיד בתכלית השלמות, "ראובן ושמעון נחתין ראובן ושמעון סלקין", בהמשך ד"כל ימי חיידך" בימות המשיח, וחיים נצחיים שיהיו אז.

ובנוגע לפעל הכונה היא, שהעבודה דבני-ישראל עתה צריכה להיות "להביא לימות המשיח", לגלות כבר תכף בפעל איך שהמצב ד"הבאים מצרימה" בגלות הוא באמת מצב ד"גאלת ישראל", על-ידי-זה שמתכוננים בעצמם ומכינים אחרים למצב ד"ימות המשיח".

כולל ובמיוחד – בקשר עם יום ההולוא דהרמב"ם – על-ידי שמתחזקים ומוסיפים בלמוד ספר משנה תורה להרמב"ם. ובפרט – בספר הרמב"ם עצמו – הלכות מלך המשיח⁵, בשני הפרקים האחרונים דהלכות מלכים בסיום ספר משנה תורה.

ונוסף ללמודו בזה, להשפיע גם על עוד מבני-ישראל

(4) ויק"ר פל"ב, ה. וש"נ.

(5) כ"ה הכותרת בדפוס ויניצאה רפד. שי.

In addition to one's own study of this, one should also influence other Jews around him (men, women and children) to do so in a manner of "raising many disciples,"⁷ and many more will see and emulate them.

May it be G-d's Will, that the mere resolution itself will bring imminently and immediately the reward, the actual fulfillment of *Rambam's* words at the conclusion of his work,⁸ that after there already exists "a king from the House of David, who delves deeply into the study of Torah and engages in the *mitzvos* like David his father... and he will compel all Israel to walk in [the ways of Torah], strengthen its breeches and fight the wars of G-d" – who is the "presumed Moshiach" [*b'chezkas Moshiach*] – he should immediately become a "confirmed Moshiach" [*Moshiach vadai*], who "does all the above and succeeds, builds the Temple in its place and gathers the dispersed of Israel... He will then improve the whole world so that it serves G-d in unity..."

(From the talk of Shabbos Parshas Shmos, 21 Teves 5752)



7. *Avos* 1:1.

8. *Laws of Kings*, end of chapter 11.

מסביבתו, אנשים נשים וטף, באפן ד'והעמידו תלמידים הרבה"6, ומהם יראו וכן יעשו רבים.

ויהי רצון, שעל-ידי עצם ההחלטה בדבר יקבלו תכף ומיד את השקר, הקיום בפעל של דברי הרמב"ם בסיום ספרו, שלאחר שישנו כבר ה"מלך מבית דוד הוגה בתורה ועוסק במצוות כדוד אביו . . ויכוף כל ישראל לילך בה ולחזק בדקה וילחם מלחמת ה" - שאז "בחזקת שהוא משיח" - שכבר יהיה מיד "משיח בודאי", על-ידי-זה ש"עשה והצליח ובנה מקדש במקומו וקבץ נדחי ישראל . . ויתקן את העולם כלו לעבד את ה' ביחד כו".



(6) אבות פ"א מ"א.

(7) הל' מלכים ספי"א.

59

Teves 28, 5752 – January 4, 1992

The story of the exodus of the Jews from Egypt is told in the Torah over the course of three portions; Shemos, Va'eirah and Bo. The story of the Exodus of the Jews from Egypt in essence is the story of the Jewish people.

*Jewish history can be divided to three time units: **before** the giving of the Torah – the Divine service of the patriarchs which was merely a preparatory service for the giving of the Torah. **since** the giving of the Torah – the Divine service of the Jewish people throughout history making the world a better place infused with G-dliness, and the future coming of Moshiach – the time when the world will finally reach its destiny and goal when G-dliness will be revealed for all to see. The three Torah portions discussing the exodus are each analogous to one of these periods of Jewish history. Shemos tells the story of the Jewish slavery and suffering, Va'eirah unfolds the destiny of the Jews with the promise for Redemption and the giving of the Torah, and Bo tells of Moshe's coming to pharaoh, which in Kabbalistic terms is an absolutely limitless Divine revelation, such that will be at the future Redemption.*

In this Farbrengen the Rebbe shows how this process is reflected in its culmination in the final generation of Exile, where we find these three periods in the Previous Rebbe's lifetime.

The tenth of *Sh'vat* ("the tenth is holy,"¹ in every month, and all the more so the tenth day of the eleventh month²) is the day of passing of my sainted father-in-law, the leader of our generation.

The concept of a day of *hilulahh*³ is explained by the Alter Rebbe in Tanya:⁴ "all his deeds, his Torah and his Divine service that he performed throughout his life... reveals itself and shines in a revelation from above to below... affecting salvation in the midst of the land." This includes most importantly gift strength for a continued growth with greater force and greater

נ.מ.

משיחות ש"פ וארא, כ"ח טבת, מכה"ח שבט תשנ"ב

הַעֲשִׂירֵי בְּשֶׁבֶט ("הַעֲשִׂירֵי יְהִיָּה קִדְשׁ"¹, בְּכֹל חֹדֶשׁ, וְעַל-
אֶחָת-כַּמָּה-וְכַמָּה הַעֲשִׂירֵי בְּחֹדֶשׁ אֶחָד עֶשְׂרֵי) הוּא יוֹם הַהִלּוּלָא
דְּכְבוּד-קִדְשַׁת מוֹרֵי-וְחַמֵּי אֲדַמוֹר נְשִׂיא דוֹרְנוּ:

עֲנִינּוּ שֶׁל יוֹם הַהִלּוּלָא – כְּמוֹ שֶׁכָּתַב רַבֵּינוּ הַזֶּקֶן בְּתַנְיָא² שׁ"כֹּל
מַעֲשָׂיו וְתוֹרָתוֹ וְעִבּוּדָתוֹ אֲשֶׁר עָבַד כָּל יְמֵי חַיָּיו . . . מִתְגַּלָּה וּמֵאִיר
בְּבַחֲיִנַת גְּלוּי מְלַמְעָלָה לְמַטָּה . . . וּפּוֹעֵל יְשׁוּעוֹת בְּקִרְבַּי הָאָרְצִי",
וְעוֹד וְעֵקֶר, שְׁכוּלֵל הַנְּתִינָת-כַּח עַל הַמְּשִׁיחַ הַצְּמִיחָה בְּיַתֵּר שְׂאֵת
וּבְיַתֵּר עֵז לְאַחֲרֵי הַסְּתַלְקוֹתוֹ כְּתוּצָאָה מִהַזְּרִיעָה ד'כָּל מַעֲשָׂיו
וְתוֹרָתוֹ וְעִבּוּדָתוֹ אֲשֶׁר עָבַד כָּל יְמֵי חַיָּיו"³, עַד לְהַצְּמִיחָה דְּהַגְּאוּלָּה

(1) בחוקותי כו, לב.

(2) אגה"ק סי' ז"ך וכ"ח.

(3) ראה אגה"ק שם: "וּנְנֻרְעוּ בְּחַקֵּל תְּפוּחֵינ קַדִּישֵׁינ אִוְרוֹת עֲלִיוֹנִים מְאֹד . . . גְּדוּלֵי גִידוּלֵינ".

vigor after his passing, as a result of his sowing "all his deeds and Torah and Divine service that he performed throughout his life."⁵ [This continues] until the flowering of the true and complete Redemption through our righteous Moshiach in this generation (the last generation of exile and the first generation

1. *Bechukosai* 27:32. [see above ch. 21 and ft 7.]

2. [See below Ch. 65 for the significance of the eleventh month.]

3. [*Hilulahh* literally means "wedding celebration," and is used to refer to the reunion of a soul with its Maker.]

4. *Iggeres HaKodesh*, sections 27 and 28.

5. See *Iggeres HaKodesh* there: "And in the *chakal tapuchin kadishin* ["orchard of the

of Redemption), according to the testimony of the leader of our generation that all the appointed times have already passed, and all is ready for the festive meal of the future, a table prepared with the festive meal of *Livyasan*, *Shor HaBar* and *Yayin HaMeshumar*.

One might say that the era that related with the day of passing on the tenth of *Shevat* (i.e. the seventy years that he lived in this world, and the more than forty ongoing years⁶) can be divided into three periods that parallel the three general periods throughout all the generations (before the giving of the Torah, the giving of the Torah, and the days of Moshiach). These are indicated in the three *parshahs*: *Shmos*, *Va'eira* and *Bo*:

The first period of forty years (5640-5680 [1880-1920]), was during the leadership of his *father*, the Rebbe *Rashab*, when the finishing touches of the process of the spreading of the Wellsprings commenced, particularly through the establishment of the *Yeshiva Tomchei Temimim* (which was administered by his only son). This followed the pattern and is analogous to the Divine service of *the Patriarchs*, who prepared for and introduced the concept of the giving of the Torah.

The second period includes the thirty years of *his own* leadership during his lifetime in this world (5680-5710 [1920-1950]). During this period his unique innovation in his role as the leader of the teachings of Chabad *Chassidus* was his spreading of the wellsprings outward – outward in the most literal sense – to the extent that during his last ten years (which resembled the completion and perfection of his Divine service) the innovation in the spreading of the wellsprings outward

holy apples," i.e., the Garden of Eden] *are implanted* most sublime lights... growths in the second degree."

הָאֲמָתִית וְהַשְּׁלִימָה עַל-יְדֵי מְשִׁיחַ צְדָקָנוּ בְּדוֹרְנוּ זֶה (דוֹר הָאֲחֵרוֹן
 שֶׁל הַגְּלוּת וְדוֹר הָרֵאשׁוֹן שֶׁל הַגְּאוּלָּה), כְּעֵדוּתוֹ שֶׁל נָשִׂיא דוֹרְנוּ
 שְׁכַבְר כָּלוּ כָּל הַקְּצִין, וְהַפֶּל מוֹכֵן לְסַעוּדָה דְּלַעֲתִיד לְבוֹא שְׁלַחַן-
 עָרוֹךְ עִם הַסַּעוּדָה דְּלוֹיֶתָן וְשׁוֹר הַבֵּר וַיֵּין הַמְּשָׁמֵר.

וַיֵּשׁ לוֹמֵר, שְׁכַלְלוֹת הַזְּמַן הַקָּשׁוֹר עִם יוֹם הַהִלּוּלָה הָעֲשִׁירִי
 בְּשִׁבְט (שְׁבַעִים שָׁנָה בְּחַיִּים חַיּוּתוֹ בְּעֶלְמָא דִּין, וְהַמְּשֶׁךְ הַשָּׁנִים
 שְׁלֹאֲחֵרֵי זֶה, יוֹתֵר מֵאַרְבַּעִים שָׁנָה⁴) נִחְלַק לִג' תְּקוּפוֹת שֶׁהֵם עַל-
 דֶּרֶךְ וּבִדְגָמַת ג' הַתְּקוּפוֹת הַכְּלָלִיּוֹת בְּמִשְׁךְ כָּל הַדּוֹרוֹת (לְפָנַי מֵתָן-
 תּוֹרָה, מֵתָן-תּוֹרָה וַיְמוֹת הַמְּשִׁיחַ), שְׁמֵרְמִזּוֹת בְּג' הַפְּרָשׁוֹת שְׁמוֹת
 וְאַרְאָ בָּא:

תְּקוּפָה רֵאשׁוֹנָה, אַרְבַּעִים שָׁנָה (תּר"ם-תּר"פ), בְּזְמַן נְשִׂאוֹתוֹ
 שֶׁל אָבִיו, שָׂאז הַתְּחִיל שְׁלֵמוֹת הָעֲנִין דְּהַפְּצַת הַמַּעֲיָנוֹת חוּצָה
 וּבִפְרָט עַל-יְדֵי הַתִּיסְדוֹת יְשִׁיבַת תּוֹמְכֵי תְּמִימִים (בְּנֵהוּלוֹ שֶׁל בְּנוֹ
 יְחִידוֹ) – עַל-דֶּרֶךְ וּבִדְגָמַת עֲבוּדַת הָאֲבוֹת בְּהַכְּנָה וְהַתְּחַלַּת הָעֲנִין
 דְּמֵתָן-תּוֹרָה.

תְּקוּפָה שְׁנִיָּה, שְׁלוּשִׁים שָׁנוֹת נְשִׂאוֹתוֹ בְּחַיִּים חַיּוּתוֹ בְּעֶלְמָא
 דִּין (תּר"פ-שִׁ"ת), שְׁבָהֶם הָיָה הַחֲדוּשׁ הַמֵּיחָד שֶׁלוֹ בְּתוֹר נְשִׂיא
 דְּתוֹרַת חֲסִידוֹת חֲב"ד בְּהַפְּצַת הַמַּעֲיָנוֹת חוּצָה מִמֶּשׁ, וְעַד לְהַחֲדוּשׁ

4 שְׁבָהֶם "קָאֵי אֵינִישׁ אֲדַעְתִּיהּ דְּרַבִּיהּ" (ע"ז ה, רע"ב), כִּיּוֹן שְׁ"תָנָן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם
 לְרֵאוֹת וְאָזְנַיִם לְשִׁמְעַ" (תּבוֹא כּט, ג).

6. For then "a person reaches the level of his teacher" (*Avodah Zara* 5, beginning of side b) because "G-d gave you a heart to understand, eyes to see and ears to hear" (*Tavo* 29:3).

reached the lower hemisphere (wherein the giving of the Torah did not occur). This followed the pattern and is analogous to the innovation of the giving of the Torah.

In the third period, the continuation of the leadership after his elevation from his physical state [through the Rebbe taking leadership], (from the eleventh day of the eleventh month of the eleventh year (5711⁷), the spreading of the wellsprings outward increased, with greater strength and greater vigor, into all corners of the world, until the Divine service was completed and perfected. Everything is already prepared for the festive meal of the future – the days of Moshiach.

*(From the talk of Shabbos Parshas Vaeira,
28 Teves, Shabbos M'vorchim Shevat, 5752)*



7. See the pamphlet from the talk of *Shabbos Parshas Vaeira* 5750, note 99 (*Sefer HaSichos* 5750, vol. 1, p. 255-56.)

בְּעֶשֶׂר שָׁנִים הָאֲחֵרוֹנוֹת (גָּמַר וּשְׁלָמוֹת עֲבוֹדָתוֹ) בְּהַפְצַת הַמַּעֲיָנוֹת
 חוֹצָה בַּחֲצֵי כְּדוֹר הַתַּחְתּוֹן (שָׁבוּ לֹא הָיָה מִתֵּן-תּוֹרָה) – עַל-דֶּרֶךְ
 וּבִדְגֻמַּת הַחֲדוּשׁ דְּמִתֵּן-תּוֹרָה.

וּתְקוּפָה שְׁלִישִׁית, הַמְּשִׁךְ הַנְּשִׂאוֹת לְאַחֲרֵי הַסְּתַלְקוֹתוֹ (מִיּוֹם
 עָשִׂיתִי עֶשֶׂר לְחֹדֶשׁ עָשִׂיתִי עֶשֶׂר דְּשָׁנָת עָשִׂיתִי עֶשֶׂר (תְּשִׁי"א)⁵),
 שֶׁנִּתְּוֶסֶף בֵּיתָר שָׂאת וּבֵיתָר עַז בְּהַפְצַת הַמַּעֲיָנוֹת חוֹצָה בְּכָל קְצוּי
 תִּבְלִי, וְעַד לְגָמַר וּשְׁלָמוֹת הָעֲבוּדָה, שֶׁהַכֹּל מוּכָן כָּבֵר לְסִעוּדָה
 דְּלַעֲתִיד לְבוֹא – יְמוֹת הַמְּשִׁיחַ.



(5) ראה קונטרס משיחות ש"פ וארא תש"נ הערה 99 (ס' השיחות תש"נ ח"א ע' 56-255).

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Teves 28, 5752 – January 4, 1992

On Friday, Teves 27 (January 3) Rabbi Moshe Yitzchak Hecht of Newhaven, Connecticut, passed away. Rabbi Hecht was one of first Shluchim of the previous Rebbe and the Rebbe's. At the weekly Farbrengen the Rebbe dedicated one of the talks to his memory and spoke of his passing as another sign for the imminent coming of the Redemption based upon a statement in the Talmud that "one who passed away on the eve of Shabbos it is a good sign for him".

What occurred that "one passed away¹ on the eve of Shabbos" becomes a "good sign"² (if there is still any need for "signs") that the Divine service of the emissaries (*shlichus*) to refine and purify mundane matters, has already been completed and perfected. This was done in a manner of "a wolf that tears", through "the offspring of Yosef" (my sainted father-in-law, the leader of our generation) who are compared to fish.³ Everything is prepared for the festive meal of the time to come ("a day that is all Shabbos and rest, in the world to come"⁴), when there will be the utmost completion of the consumption of the fish (after completion of all the preparations on the eve of Shabbos) "from the flesh⁵ of *Livyasan*," and also the *Shor HaBar* and *Yayin HaMeshumar*.

(From the talk (2) of Shabbos Parshas Vaeira, 28 Teves, Shabbos M'vorchim Shevat, 5752)

1. *Kesubos* 103b.

2. When it says "a good sign **for him**," this describes not just a particular individual, but also describes his role as a member of the community of students and emissaries of my sainted father-in-law, the leader of our generation.

3. [This talk was delivered in honor of the passing of Rabbi Hecht. The name "Hecht" in Yiddish is the name of a fish (pike). The Rebbe here discusses the connection between the family name ("Hecht") and eating fish on Shabbos. More precisely, the pike is a "fish that tears" (which is nevertheless kosher). The Talmud teaches that for every creature on dry land there is a corresponding creature in the sea. Thus the "*hecht*" (pike) corresponds

ד.

משיחת ש"פ וארא, כ"ח טבת, מכה"ח שבט תשנ"ב (ב)

הַמְאָרֵעַ ד'מַתָּה בְּעֶרְבַּ שַׁבַּת² מֵהוּהוּ "סִימֵן יִפָּה"³ (אם עֲדִין יֵשׁ צֶרֶךְ ב'סִימָנִים") שְׁכַבְר נִגְמָרָה וְנִשְׁלָמָה עֲבוּדַת הַשְּׁלִיחוֹת דְּבִירוֹר וְזִכּוֹן עֲנִינֵי הַחֹל בְּאִפְּן ד'זָאב יִטְרָף" עַל-יְדֵי "זִרְעוּ שְׁלֵו יוֹסֵף" (כְּבוֹד-קִדְשָׁת מוֹרֵי-וְחֻמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנו) שְׁנַמְשְׁלוּ לְדָגִים, וְהַכֵּל מוֹכֵן לְסַעוּדָה, הַסַּעוּדָה דְּלַעֲתִיד לְבוֹא ("לְיוֹם שְׁכָלוּ שַׁבַּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים"⁴), שְׁבָה תִּהְיֶה תְּכַלִּית הַשְּׁלֵמוֹת דְּאִכִּילַת הַדָּגִים (לְאַחֲרֵי שְׁלֵמוֹת הַהִכָּנָה בְּעֶרְבַּ שַׁבַּת) – "מְבַשְׂרוֹ⁵ שֶׁל לְוִיתָן", וְכֵן שׂוֹר הִבֵּר וַיִּין הַמְשָׁמֵר.

(1) כתובות קג, ב.

(2) פְּטִירַת הָרַב הַחֲסִיד וְכו' ר' מֹשֶׁה יִצְחָק עֲלֵיו הַשְּׁלוֹם הֶעֱכַט בְּעֶרְבַּ שַׁבַּת זֶה. וְרָאָה בְּפָנִים הַשִּׁיחָה בְּאֵרוּכָה (הַמּוֹ"ל).

(3) וּמָה-שְׁכָתוֹב "סִימֵן יִפָּה לו" – אֵין זֶה רַק בְּתוֹר אִישׁ פְּרִטִי, אֲלָא גַם בְּתוֹר חֵלֶק מְכַלְל הַתְּלַמִּידִים וְהַשְּׁלוּחִים דְּכְבוֹד-קִדְשָׁת מוֹרֵי-וְחֻמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנו.

(4) תמיד בסופה.

(5) ב"ב עה, א.

to the wolf, since both are creatures that tear. The tribe of *Binyomin* is compared to a wolf, and the Rebbe points out that *Binyomin* tore for *kedusha*, that is, he "snatched" things from this world and elevated them to *kedusha*, holiness. The evening before Shabbos is, of course, a time for preparing the Shabbos meal, including fish, which is traditionally eaten on Shabbos. Furthermore, our Sages teach that one should add to the time of Shabbos, both its beginning and its conclusion, from the weekday. In other words, one should tear time from the week for Shabbos, just as a wolf tears. This indicates the conclusion of the Divine service of the six days of work, namely, the purification and elevation of the things of this world so that they will be included in the holiness of Shabbos. Therefore, fish is prepared before Shabbos (and this corresponds to the wolf's (*Binyomin's*) Divine service of "snatching"). The preparation of the fish before Shabbos (and the "tearing" of time from the week) result in the eating of the fish on Shabbos (the time of rest).]

4. *Tamid* at the end.

5. *Bava Basra* 75a.

61***Shevat 3-6, 5752 – January 8-11, 1992***

*The opening verse of this Parsha reads: “And G-d told Moshe, **come** to Pharaoh”. The commonly asked question is that it should have said “go to pharaoh”? the explanation that is given in Kabbalah and Chassidus is that Pharaoh resembles an extremely high limitless measure of G-dly revelation hinted in the word “Pharaoh” which means in Hebrew “boundless”. Hence, Moshe feared that his exposure to this great light will result in a separation of his soul from his body! G-d therefore told him “come – with me – to pharaoh”, for, I – G-d’s essence which is above **any** limitation – can make even a soul in a body hold this revelation without expiring! The Rebbe gave this teaching a fresh relevance that in our generation, being that there will be a great revelation of G-d’s essence at the Redemption, there will be no form of separation of the soul from the body as was previously.*

There is an innovation unique to our generation, the ninth [from the *Baal Shem Tov*], over all preceding generations, including the previous one (the eighth): Since the Redemption had not actually occurred then, the “come to Pharaoh” (the “revelation of “all the lights”¹ to those below) was not completely perfect, as a soul in a healthy body. (i.e. The soul was detached from the body, and even when the soul was in a body it was in a situation of “his speech was in exile,” etc.²). This is not the case with our generation – the last generation of exile and the first generation of Redemption – when imminently and immediately “the lights [sun and moon] will be hung,” meaning, not only is nothing lacking in the great lights (the revelation of the Written Torah and the Oral Torah³), but on the contrary; for this generation will realize a greater perfection [in the revelation of the Written and Oral Torah]. (There will no longer be the “speech impediments” in the [transmission of] the Oral and Written Torah.⁴ Rather they

ס.א.

תרגום משיחות יום ד' פ' בא, ג' שבט, ו' פ' בא, ו' שבט תשנ"ב

החדוש דדורנו – הדור התשיעי לגבי כל הדורות שלפני זה, עד לדור שלפני זה (דור השמיני): מכיון שהגאולה לא באה אז בפעל, ה"בא אל פרעה" (הגלוי ד' אתפריעו כל נהורין¹ למטה) לא היה בתכלית השלמות כנשמה בגוף בריא (היתה הסתלקות הנשמה מן הגוף, וגם הנשמה בגוף היתה במצב ש"הדבור הוא בגלות" וכו'); מה-שאין-פן בדורנו זה – הדור האחרון לגלות והדור הראשון לגאולה – נעשה תכף ומיד "נתלו המאורות", שלא זו בלבד שלא חסר חס-ושלום במאורות הגדולים דגילוי תורה שבכתב ותורה שבעל-פה², אלא אדרבה – נוספת בזה שלמות נעלית יותר [לא באפן ד'כבד פה מאורייתא שבעל-פה וכבד לשון מאורייתא שבכתב³, להיותו למעלה מזה], באפן שכןשמות

(1) זח"א רי, א.

(2) ראה של"ה בהקדמתו טז, סע"א. מס' שבועות שלו קצא, א. וראה לקו"ת שה"ש יא, ד. אוה"ת בראשית יד, א. לו, סע"ב. במדבר ע' מו. מג"א (בהוצאת תש"נ - ע' קמט). נ"ך ע' ריז. ועוד. וראה לקו"ש ח"ל ע' 10 ואילך.

(3) זח"ג כה, רע"א.

1. *Zohar*, vol. 1 p. 210a.

2. [A reference to the Previous Rebbe's inability to speak due to a stroke.]

3. See introduction to *Shaloh* p. 16, end of side a. His tractate *Sh'vuos* 191a. See *Likkutei Torah on Shir HaShirim* 11:d. Or *HaTorah on Bereishis* 14a, 36 end of side b. *Bamidbar* p. 46. *Megillas Esther* (in 5750 edition p. 149), *Nach*, p. 217. And in other sources. See *Likkutei Sichos* vol. 30, p. 10ff.

4. *Zohar*, vol. 3, p. 28, beginning of side a.

will be transcended.) Even souls within bodies will internalize “the revelation of all the lights” that were “hung” now, by virtue of the imminent arrival of our righteous Moshiach (“Send now by the one You will eventually send”⁵), who will teach Torah to the entire nation,⁶ including the “new Torah [that] will come forth from Me.”⁷

...We see in reality (as mentioned many times recently) how the nations of the world in many, many countries are assisting the Jewish people in their Divine service (to an even greater degree than it was during the exodus from Egypt). Even Ruthsia which was closed and locked for many years, and which did not permit Jews to emigrate, etc. and did not allow the proper observance of the Torah and *mitzvos*, has recently changed from one extreme to the other. Now not only are Jews permitted to live there as they please, and even to emigrate, but even more, the country assists them!

Things have changed to such an extent that we can see today in reality that, in addition to the Jews being in a situation of “all of you be Ready “ for the Redemption, the nations of the world also “all stand ready “ for the Jews to go out already from exile and go into the land of Israel in the true and complete Redemption.

And with our souls in our bodies without any interruption at all, we will come immediately to the full realization of “Come to Pharaoh” with the true and complete Redemption, the completion of the revelation of “all the lights,” as written “And you, O L-rd, will be a light for the world.”⁸

5. *Shmos* 4:13.

6. See *Rambam*, Laws of Repentance, 9:2. *Likkutei Torah* on *Tzav*, 17aff. and in several other places.

בְּגוֹפִים מְקַבְּלִים בְּפְנֵימִיּוֹת "אֶתְפָּרְיעוּ כָּל נְהוֹרִין" שֶׁ"נִּתְלוּ" עִתָּהּ,
עַל-יְדֵי-זֶה שֶׁמְשִׁיחַ צְדָקְנוּ בְּאֵי מִיד, "שֶׁלַח נָא בְּיַד תְּשַׁלַּח"⁴, וְיִלְמַד
תּוֹרָה אֶת כָּל הָעָם כְּלוּם,⁵ עַד "תּוֹרָה חֲדָשָׁה מֵאֵתִי תֵצֵא"⁶.

. . . רואים בפעל (כמדבר כמה-פעמים לאחרונה) שאמות
העולם בכמה-וכמה מדינות מסייעים לבני-ישראל בעבודתם
(על-דרך ויותר מכפי שהיה ביציאת מצרים), עד שגם במדינה
ההיא שהיתה סגורה ומסגרת רבוי שנים, ולא נתנו ליהודים
לצאת ממנה ולא אפשרו להם לקיים תורה-ומצוות בשלמות וכו'
– הרי לאחרונה נשתנתה מן הקצה אל הקצה, וכעת לא זו בלבד
שמאפשרים ליהודים להתנהג כרצונם, ומאפשרים להם לצאת
משם, אלא עוד יותר – מסייעים להם בכך.

עד שרואים כיום בפעל, שנוסף לזה שבני-ישראל עומדים
"הֵכֵן כְּלֶכֶם" לגאולה, גם אמות העולם עומדים "הֵכֵן כְּלֶכֶם" שבני-
ישראל יצאו כבר מהגלות וילכו לארץ ישראל בגאולה האמתית
והשלמה,

ונשמות בגופים בלי שום הפסק כלל, באים מיד לתכלית
השלמות ד"בא אל פרעה" בגאולה האמתית והשלמה, שלמות
הגלוי ד"אתפריעו כל נהורין", "והיה לה הוי' לאור עולם"⁷.

4) שמות ד, יג.

5) ראה רמב"ם הל' תשובה פ"ט ה"ב. לקו"ת צו יז, א ואילך. ובכ"מ.

6) ישעי' נא, ד. ויק"ר פי"ג, ג.

7) ישעי' ס, יט.

7. Yeshayahu 51:4. Vayikra Rabba, chapter 13:3.

8. Yeshayahu 60:19.

...It has been mentioned many times that already “all the appointed times have passed”⁹ and everything is concluded, and the Redemption should have come long ago. But for totally incomprehensible reasons, it has not yet come.

Therefore it follows, that now the Redemption must come imminently and immediately. To employ a colloquial expression: this is High time for the true and complete Redemption!

...In terms of spiritual matters (including the “highest” levels of spirituality) there already is perfection, including also the most (spirituality) complete state of Redemption. Thus the spiritual eyes of the Jew can already see it. We must open our *physical* eyes that they too should see the Redemption in a way that is clearly visible to eyes of flesh at this time...

Of practical relevance, everyone should resolve that his study of the previous Rebbe’s Torah should complete and compensate for that which was lacking in the dissemination and spreading of the wellsprings due to the speech impediment of my sainted father-in-law. One accomplishes this, both through one’s own learning *verbally* as well as spreading of the wellsprings to others.

*(From the talk of Wednesday, Parshas Bo, 3 Shevat,
and Shabbos Parshas Bo, 6 Shevat, 5752*



9. Sanhedrin 97b.

. . . דְּבַר כַּמָּה-פְּעָמִים, שְׁכַבְר "כָּלוּ כָּל הַקְּצִינִין"⁸ וְכַבֵּר סִימוֹ הַכֹּל, וְהַגְּאוּלָּה הַיְתֵה צְרִיכָה לָבוֹא כְּבָר מְזֻמָּן, וּמִפְּנֵי טַעְמִים שְׂאִינָם מוּבְנִים כָּלֵל וְכָלֵל עֵדִין לֹא בָּאָה.

מִזֶּה מוּבָן, שְׁעַל-כָּל-פְּנִים כַּעַת, צְרִיכָה הַגְּאוּלָּה לָבוֹא תַכְף וּמִיָּד מִמָּשׁ. וּבִלְשׁוֹן הָעוֹלָם: זֶהוּ הַזְמַן הַכִּי נַעֲלָה ("הַעֲכַסְטֵע צַיִט") לַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה!

בְּרוּחַנִיּוֹת (עַד לְדִרְגוֹת "הַכִּי נַעֲלוֹת") יֵשׁ כְּבָר שְׁלֵמוֹת הָעֵינָיִם עַד לְשְׁלֵמוֹת דְּגְאוּלָּה (רוּחַנִית), הָעֵינָיִם הָרוּחַנִיּוֹת שֶׁל יְהוּדֵי רוּאִים כְּבָר אֵת הַגְּאוּלָּה; כַּעַת צְרִיךְ רַק לִפְתַּח אֵת הָעֵינָיִם הַגְּשָׁמִיּוֹת, שְׁגַם הֵם יֵרְאוּ אֵת הַגְּאוּלָּה כְּפִי שֶׁהִיא בְּגִלּוּי לְעֵינָי בִּשְׂר בַּזְמַן הַזֶּה.

וּבְנוֹגַע לְפַעַל . . שְׁכָל אֶחָד יִקְבֵּל עַל עֲצָמוֹ שֶׁהַלְמוּד בְּתוֹרָתוֹ שֶׁל בַּעַל הַהַלּוּלָא יִשְׁלִים וּיִמְלֵא גַם מֵה שֶׁנִּחְסַר בְּהַתְּפִשְׁטוֹת וְהַפְּצַת הַמַּעֲיֵנוֹת בְּגִלְל הַמְּנִיעָה וְעֹכּוֹב בְּכַח הַדְּבוּר דְּבַעַל הַהַלּוּלָא, הֵן עַל-יְדֵי לְמוּדוֹ הַפְּרָטִי בְּדְבוּר וְהֵן בְּהַפְּצַת הַמַּעֲיֵנוֹת חוּצָה לְאַחֲרִים.



62***Shevat 6-13, 5752 – January 11-18 1992***

It is explained in the writings of the *Ari”zal*¹ that the generation of the future Redemption is the reincarnation of the generation that went out of Egypt. Accordingly, the righteous women of our generation, in whose merit we will be redeemed, are the same righteous women in whose merit we left Egypt.

Our generation, being the last of exile and the first of Redemption, for, in the words of my sainted father-in-law, all aspects of the Divine service have been completed and we stand ready to greet our righteous Moshiach, Merited that my sainted father-in-law, the leader of our generation, endeavored to affect and influence its women, in order to hasten the Redemption which comes in the merit of the righteous women of our generation.

...There is a unique and essential lesson in regards to the concept of song, as exemplified by the song of *Miryam* and the song of *Devorah*:

Just as in the exodus from Egypt “*the righteous women of the generation were confident that G-d would perform miracles for them, and they brought tambourines out from Egypt*”² [to celebrate those miracles], so too in this final Redemption from exile, the righteous women of Israel must be confident, and certainly *are confident*, that immediately and imminently the true and complete Redemption is actually coming. [So strong is their conviction that] *they begin immediately* (in the last

1. Introduction of *Shaar HaGilgulim*, *Hakdamah* 20. *Likkutei Torah* and *Sefer HaLikkutim Shmos* 3:4.

ס.ב.

משיחות ש"פ בא, ו' שבט, וש"פ בשלח, שבת שירה, י"ג שבט תשנ"ב

מבאר בכתבי האריז"ל שדור הגאולה העתידה הוא גלגול של הדור שיצא ממצרים, ועל-פי-זה, הנשים הצדקניות שבדורנו שבזכותן נגאלים, הן הן הנשים הצדקניות שבזכותן יצאו ממצרים. וכיון שדורנו זה הוא דור האחרון של הגלות ודור הראשון של הגאולה, כדברי כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו, שכבר נשלמו כל עניני העבודה ועומדים מוכנים לקבלת פני משיח צדקנו – השתדל כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו לפעל ולהשפיע ביותר על הנשים, כדי למהר ולגרוז את הגאולה בזכותן של נשים צדקניות שבדורנו.

. . . והוראה מיחדת ועקרית בנוגע לענין השירה – כמדגש

בשירת מרים ושירת דבורה:

כשם שפיציאת מצרים "מבטחות היו צדקניות שבדור שהקדוש-ברוך-הוא עושה להם נסים והוציאו תפים ממצרים"², כך גם בהגאולה מגלות זה האחרון, שנשי ישראל הצדקניות צריכות להיות מבטחות ובודאי מבטחות הן שתכף ומיד ממש באה הגאולה האמתית והשלמה, ועד שמתחילות תכף (ברגע)

(1) שער הגלגולים הקדמה כ. לקוטי תורה וספר הליקוטים שמות ג, ד.

(2) פרש"י שמות טו, כ.

2. Rashi's commentary on Shemos 15:20. [Miriam comes from the Hebrew word "Mar" which means bitter.]

moments of exile) *to sing and dance with tambourines, for the coming of the true and complete Redemption!*

More specifically and practically:

Along with the prayer, entreaty and supplication that G-d will actually bring the Redemption, imminently and immediately that is said with the feeling of *pain and bitterness* (“she was named *Miryam* because of the bitterness”³) over the length of the exile. which are expressed with the cry from the depths of the heart, “*until when, until when, until when [will we remain in Exile]!*”..., the righteous women are (also and essentially) imbued with the feeling of *joy*; a joy so great that it is expressed *in song*, because of the great truth that “Behold he (the king Moshiach) is coming”,⁴ and he has already come!

(From the talk of Shabbos Parshas Bo, 6 Shevat, and Shabbos Parshas Beshallah, Shabbos Shirah, 13 Shevat, 5752)



3. *Shmos Rabba*, beginning of chapter 26. *Shir HaShirim Rabbah* 2:11. [Miryam and meriRuth (bitterness) share the same root letters in Hebrew.]

4. *Shir HaShirim* 2:8 and *Shir HaShirim Rabba* on the verse.

הַגְּלוּת הָאֲחֵרוֹנִים) בְּהַשִּׁירָה וּבַתְּפִים וּבַמְּחֻלוֹת, עַל בּוֹא הַגְּאוּלָּה
הָאֲמִתִּית וְהַשְּׁלֵמָה!

וּבַפְּרָטִיּוֹת יוֹתֵר: בְּיַחַד עִם הַתְּפִלָּה, הַבְּקָשָׁה וְהַדְּרִישָׁה
מִהַקְּדוּשׁ-בְּרוּךְ-הוּא שְׂיָבִיא אֶת הַגְּאוּלָּה תַּכְּף וּמִיַּד מִמֶּשׁ, שֶׁהִיא
מִתּוֹךְ רִגְשׁ שֶׁל צָעַר וּמְרִירוֹת ("מְרִים עַל שֵׁם הַמְּרוֹר"³) עַל אֲרִיכוֹת
הַגְּלוּת, שְׂבָאָה לְיַדֵּי בְטוּי בַּהֲצַעְקָה מִקְרֵב וְלֵב עֲמוֹק "עַד מָתִי, עַד
מָתִי, עַד מָתִי" ... חֲדוּרוֹת הֵן (גַּם וּבְעֵקֶר) בְּרִגְשׁ הַשְּׂמֻחָה, וְשְׂמֻחָה
גְּדוּלָּה בְּיוֹתֵר שְׂבָאָה לְיַדֵּי בְטוּי בְּהַשִּׁירָה, מִצַּד גְּדֹל הַבְּטָחוֹן שֶׁ"הִנֵּה
זֶה (הַמֶּלֶךְ הַמְּשִׁיחַ) בָּא"⁴, וּכְבֹר בָּא!



(3) שמו"ר רפכ"ו. שהש"ר פ"ב, יא.

(4) שה"ש ב, ח ובשהש"ר עה"פ.

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Shevat 11-13, 5722 – January 16-18, 1992

In our generation, the tenth day of the eleventh month is the passing day of my sainted father-in-law, the leader of our generation. At that point he achieved an elevation, for “all his deeds and Torah and Divine service that he accomplished during his life”¹ who rose to a higher level, in a manner of *incomparable* elevation. The essential perfection of this was completed on the eleventh day of the eleventh month of *this year* – the forty-second year (5710-5752[1950-1992]).

The forty-second year is connected with the Divine Name of “*Mem-Beis*,”² through which all aspects of elevation occur. All the elevations of the forty-two anniversaries of the day of passing have *been completed*, as well as all the elevations through our actions and Divine service of the past forty-two years (including the completion of the fortieth year³). These parallel the forty-two stages in the wilderness of the nations in our generation⁴ (the last generation of exile and the first generation of Redemption). And imminently and immediately we will actually enter the good and expansive land in the true and complete Redemption.

...There is an additional and also essential lesson on the concept of Song⁵ when in regard to the Divine service of prayer (also described as hymn⁶, done in a manner of singing). As is

1. *Tanya*, part 4, section 27 and its explanation that appears thereafter.

2. [There are several Divine Names, each indicating a different aspect or manifestation of G-dliness. Many of these names also have alpha-numeric representations. Thus, the name “*Mem-Beis*” is numerically equivalent to 42, according to the numeric values of the Hebrew alphabet.]

3. See *Devarim* 1:3. [Forty years is a time period after one can come to a full appreciation

ס.ג.

משיחות יום ה' פ' בשלח, י"א שבט וש"פ בשלח, י"ג שבט, שבת שירה תשנ"ב
 יום העשירי בחדש האחד עשר בדורנו זה הוא יום ההלולא
 של כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו, שבו נעשית
 העליה ד' כל מעשיו ותורתו ועבודתו אשר עבד כל ימי חייו¹
 לדרגא נעלית יותר, ועד לעלוי שבאין-ערך. . והשלמות העקרית
 בזה נעשית בעשירי והאחד עשר בחדש אחד עשר בשנה זו – שנת
 הארבעים ושתיים (תש"י-תשנ"ב), שקשורה עם שם מ"ב שעל ידו
 נעשים כל עניני העליות – שכבר נשלמו כל העליות דמ"ב ימי
 ההלולא, וכל העליות שעל-ידי מעשינו ועבודתינו במ"ב השנים
 (בהוספה על השלמות ד' ויהי בארבעים שנה²) שהם בדגמת מ"ב
 המסעות במדבר העמים שבדור זה (דור האחרון של הגלות ודור
 הראשון של הגאולה), ותכף ומיד ממש נעשית הכניסה לארץ
 טובה ורחבה בגאולה האמתית והשלמה.

. . . והוראה נוספת וגם-כן עקרית בענין השירה בנוגע

(1) תניא אגה"ק סז"ך וביאורה.

(2) דברים א, ג.

(3) ספרי ר"פ ואתחנן. ועוד.

and understanding of what he was taught by his teacher, thus forty years after the previous Rebbe's passing, the spiritual accomplishments of that time come to be fully appreciated.]

4. [This is a reference to the forty-two stages of the journey of the Jewish people from Egypt to Israel, as recorded in the Torah. Since our generation – the generation of Redemption – is a reincarnation of the generation of the Exodus (see no. 62), the events of our time parallel those of the Exodus, including the stages of the journey.]

5. [This is a reference to the Song of Sea, recorded in the Torah reading of *Beshallah* and included in the daily prayer service.]

6. *Sifrei*, beginning of section *Va'eschanan* and other sources.

known, the Alter Rebbe used to pray out loud and with singing. Although song generally is connected with elevation from below to above, *now* there needs to be (after all the elevations are completed) the song from a position of attachment and inclusion in the Supernal. This serves as a preparation and introduction to the “*new song*” of the time to come⁷.

This applies particularly to the prayer for the true and complete Redemption, specifically after the declaration of my sainted father-in-law, the leader of our generation, that “all the appointed times have passed”⁸, and all aspects of Divine service have been completed. Hence, in addition to the desire, longing and yearning for the Redemption (until now), there now must also be an essential feeling of *joy*, borne out of the realization that the Redemption is actually coming at this actual moment.

(From the talk of Thursday, Parshas Beshallach, 11 Shevat, and Shabbos Parshas Beshallach, 13 Shevat, Shabbos Shirah, 5752)



7. There are nine “songs” of praise to G-d for various miraculous events (such as the splitting of the red sea (in this *Parsha*) and the victory in the war with *Sisra* (read in this week’s *Haftarah*) recorded in the *Tanach*. Our sages teach that there will be a tenth song at the Redemption. The nine first songs are titled “*Shirah*” – song in feminine, while the song of the future redemption is titled “*Shir*” – in masculine. The explanation for this in *Kabbalah* and *Chassidus*, as mentioned inside, is that song in general is an expression of the lower longing to the higher, it is thus called “*Shirah*” in feminine which is considered the recipient who is lower than the giver. The song of the Redemption is in masculine, for at the Redemption the advantage of the recipient over the giver will be revealed as written in *Yirmiyahu’s* prophecy of Redemption (31:21) “G-d has created something new in the world – *that the woman will court the man*”. Thus this song does not represent longing of the lower for the higher, rather it represents cleaving and inclusion in the supernal.

8. *Sanhedrin* 97b.

לְעִבּוֹדַת הַתְּפִלָּה (שְׁנִקְרָאת גַּם בְּלִשׁוֹן רְנָה³ (שִׁירָה)) בְּאִפְּן שֶׁל
 שִׁירָה (כִּידוּעַ שְׂרָבִינוּ הַזֶּקֶן הִיא מִתְפַּלֵּל בְּקוֹל וְשִׁירָה) - שְׁנוּסָף עַל
 הַשִּׁירָה הַקְּשׁוּרָה עִם הָעֲלִיָּה מְלִמְטָה לְמַעַלָּה, צְרִיף לְהִיּוֹת עֲכָשׁוּ
 (לְאַחֲרֵי גָמַר כָּל הָעֲלִיּוֹת) הַשִּׁירָה שְׂמֻצָּד הַדְּבִקוֹת וְהַתְּפִלּוֹת
 בְּהָעֲלִיּוֹן, כִּהְכִנָּה וְהַתְּחִלָּה לְ"שִׁיר חֲדָשׁ" דְּלַעֲתִיד לְבוֹא.

וּבְמִיָּחַד בְּנוֹגַע לְהַתְּפִלָּה עַל הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה
 (וּבִפְרָט לְאַחֲרֵי שֶׁכָּבַר "כָּלוּ כָּל הַקְּצִינִי"⁴, וְנִשְׁלְמוּ כָּל עֲנִינֵי הָעִבּוֹדָה,
 כְּדַבְּרֵי כְבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוֹ) - שְׁנוּסָף עַל
 רְגֵשׁ הַכֶּסֶף וְהַתְּשׁוּקָה וְהַגְּעֻגוּעִים לְהַגְּאוּלָּה (עַד עֵתָה), צְרִיף-
 לְהִיּוֹת עֲכָשׁוּ גַּם וּבַעֲקָר רְגֵשׁ הַשְּׂמִחָה מְזֵה שֶׁהַגְּאוּלָּה בָּאָה בְּפַעַל
 מִמֶּשׁ בְּרַגַע זֶה מִמֶּשׁ.



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Shevat 20, 5752 – January 25, 1992

At this time, as we stand immediately preceding the true and complete Redemption... as mentioned frequently of late, that already all conditions have been met and now there only has to be the Redemption *in actuality*.

* * *

It has been mentioned many times that a possible acronym of “*MiYaD*”¹ is *Moshe*, *Yisroel* (the name of the *Ba’al Shem Tov*) and *Dovid*, the king Moshiach. This means that the first generation, that of the giving of the Torah (the generation of Moshe) is bound up with the last generation (that of the Redemption through David, the king Moshiach) by means of the revelation of *Chassidus* from the *Baal Shem Tov* and our *Rebbeim* and leaders who succeeded him. Thus when your wellsprings overflow, “the master will come,” the king Moshiach.²

One might say that, according to the meaning of the word “*MiYaD*” (immediately), the three letters are not connected with three different times (*Moshe* in his generation, *Yisroel* the *Baal Shem Tov* in his generation and *Dovid* the king Moshiach in his generation). Rather they all come together, actually simultaneous (“*MiYaD*” means immediately) in every generation and at all times. That the word “*MiYaD*” is also the acronym for “*Moshe*, *Yehoshua*, *Doram* [their generation]” all three in the same generation, alludes to this as well.

1. [The Hebrew word “*miyad*” means immediately. It consists of three letters: *Mem*, *Yud* and *Dalet*.]

סד.

תרגום משיחות ש"פ יתרו, כ"ף שבט תשנ"ב

בְּזַמְנֵנוּ זֶה, בְּעַמְדָנוּ סְמוּךְ מִיַד לְפָנֵי הַגְּאוּלָּה הָאֲמִתִּית
וְהַשְּׁלִימָה . . . כַּמְדַּבֵּר כַּמָּה-פְּעָמִים שְׁסִימּוּ כָּבֵר הַכֹּל וְכַעַת צְרִיכָה
רַק לֵהיוֹת הַגְּאוּלָּה בְּפִעֵל.

* * *

כַּמְדַּבֵּר כַּמָּה-פְּעָמִים הָרְאִישִׁי-תְבוּת בְּדֶרֶךְ אֲפָשָׁר שֶׁל
"מִיַד" – מִשָּׁה, יִשְׂרָאֵל (הַבְּעַל-שֵׁם-טוֹב), דָּוִד מַלְכָּא מְשִׁיחָא,
הֵינּוּ שֶׁהַדּוֹר הָרְאִישׁוֹן דְּמִתֵּן-תּוֹרָה (דּוֹר מִשָּׁה) מִתְקַשֵּׁר עִם הַדּוֹר
הָאַחֲרוֹן (דְּהַגְּאוּלָּה עַל-יַד דָּוִד מַלְכָּא מְשִׁיחָא), עַל-יַד גְּלוּי
הַחֲסִידוֹת דְּהַבְּעַל-שֵׁם-טוֹב וְרִבּוּתֵינוּ נְשִׂיאֵינוּ מְמַלְאֵי מְקוֹמוֹ,
אֲשֶׁר לְכַשְׁפּוּצוֹ מַעֲיֵנוֹתֶיךָ חוֹצָה "אֶתִּי מֵר" דָּא מַלְכָּא מְשִׁיחָא.

וַיֵּשׁ לּוֹמֵר, שְׁבִהֶתְאֵם לְתַכְּן תְּבַת "מִיַד", צְרִיךְ לּוֹמֵר שֶׁג'
הָאוֹתִיּוֹת קְשׁוּרִים לֹא עִם ג' זְמַנִּים שׁוֹנִים (מִשָּׁה בְּדוֹרוֹ, יִשְׂרָאֵל
הַבְּעַל-שֵׁם-טוֹב בְּדוֹרוֹ, וְדוֹד מַלְכָּא מְשִׁיחָא בְּדוֹרוֹ), אֲלֵא בְּאִים
כָּלֵם יַחַד בְּסִמְיֻכּוֹת מִמֶּשׁ ("מִיַד") בְּכֹל דּוֹר וְדוֹר וּבְכֹל זְמַן וְזְמַן.
כַּמְרָמְזוּ גַם בְּזֶה שֶׁ"מִיַד" הוּא גַם רְאִישִׁי-תְבוּת "מִשָּׁה, יְהוֹשֻׁעַ,
דוֹרִים", שֶׁשְׁלֻשָׁתָם הֵיוּ בְּדוֹר אֶחָד.

(1) אגה"ק הידועה דהבעש"ט – כש"ט בתחלתו. ובכ"מ.

2. The well known holy letter of the *Baal Shem Tov* – appears at the beginning of *Keser Shem Tov* and in several places.

One can also apply this to our generation. For in this same generation one has the revelation of all three: *Mem* (the first letter of Moshiach³), *Yud* (the first letter of both names of my sainted father-in-law) and *Daled* (*Doram*). Combining [*Mem*] the Moshe of our generation (my sainted father-in-law, the leader of our generation) with the concept of [*Yud*] ten (tenth of *Shevat*), which also includes his revelation of the *Chassidus* (the wellsprings of the *Baal Shem Tov*), one has as well the revelation of the aspect of eleven, “the first Redeemer is the final Redeemer,”⁴ David King Moshiach.

(From the talk of Shabbos Parshas Yisro, 20 Shevat, 5752)



3. It should be noted that “*Menachem* is his name” (*Sanhedrin* 98b).

4. See *Shmos Rabba* Chapter 2:4, 2:6. *Zohar*, vol. 1 253a. *Sha’ar HaPesukim*, on *Parshas Vayechi*. *Torah Or* on *Mishpatim* 75b.

וְכֵן יֵשׁ לומר בְּנוֹגַע לְדוֹרְנוֹ זֶה – שֶׁבְּאוֹתוֹ הַדּוֹר יִשְׁנוּ הַגְּלוּי
 דְּשִׁלְשָׁתָם – מ' (רְאשֵׁי-תְבוֹת מְשִׁיחָ²), י' (רְאשֵׁי-תְבוֹת דָּב'
 שְׁמוֹתָיו דְּכְבוֹד-קְדֻשַׁת מוֹרֵי-וְחָמֵי אֲדָמוֹ"ר) וְד' (דוֹרָם); יַחַד עִם
 מֹשֶׁה שֶׁבְּדוֹרְנוֹ (כְּבוֹד-קְדֻשַׁת מוֹרֵי-וְחָמֵי אֲדָמוֹ"ר נִשְׂיָא דוֹרְנוֹ),
 בְּחִינַת עֶשֶׂר (עֲשִׂירֵי בְּשֶׁבֶט), כּוֹלֵל גַּם הַגְּלוּי דְּתוֹרַת הַחֲסִידוֹת
 (מְעִינּוֹת הַבַּעַל-שֵׁם-טוֹב) עַל יְדוֹ, יִשְׁנוּ גַם הַגְּלוּי דְּבְּחִינַת אֶחָד
 עֶשֶׂר, "גּוֹאֵל רְאשׁוֹן הוּא גּוֹאֵל אַחֲרוֹן"³, דּוֹד מְלֻכָּא מְשִׁיחָא.



(2) לְהַעִיר שְׁמוֹנָחַם שְׁמוֹ (סְנֵהדְרִין צַח, ב.).

(3) רָאָה שְׁמוֹ"ר פ"ב, ד. שם, ו. זח"א רנג, א. ש' הפסוקים פ' ויחי. תו"א משפטים עה, ב.

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Shevat 20-22, 5772 – January 25-27, 1992

*Shevat 22, is the Yahrtzeit of the previous Rebbe's daughter and the Rebbe's wife, Rebbetzin Chaya Mushka OBM in 5748-1988. In this Talk, four years later, the Rebbe reveals that this day was a landmark in his and his father-in-law's leadership which is divided to three stages comprising and culminating the Divine service of the Jewish people all through history until the Redemption, which consists of: a) **preparing** the world to receive the Divine revelation, b) **drawing down** that revelation, and c) **connecting** both, thus bringing the Redemption from potential into actuality.*

Our generation is the last generation of exile and the first generation of the Redemption. As my sainted father-in-law, whose *hilulah* we commemorated [on the tenth of *Shevat*], announced and publicized many times, all requirements have already been completed and all that is necessary is to actually greet our righteous Moshiach. Obviously then, if in the meantime there was a physical passing, as was the case on the twenty-second of *Shevat* four years ago (5748 [-1988])¹, this is surely only to bring the only elevation that still remains – the elevation of the true and immediate Redemption.

...The amazing innovation and advantage of this generation – the last generation of exile and the first generation of Redemption – has been mentioned frequently, that it completes and concludes “our work and our Divine service”² of the Jews of all previous generations. It completes the last purification of exile, as expressed by my sainted father-in-law,³ “polishing the buttons.” Our Divine service consists of bringing the Redemption into reality, for this generation and for all generations preceding it! This means, that this generation concludes the work and Divine service of all preceding generations of Jews.

ס.ה.

משיחות ש"פ יתרו, כ"ף שבט, וליל ויום כ' פ' משפטים, כ"ב שבט תשנ"ב

דוֹרְנוּ זֶה הוּא הַדּוֹר הָאַחֲרוֹן שֶׁל הַגְּלוּת וְהַדּוֹר הָרִאשׁוֹן לַגְּאוּלָּה – כְּפִי שְׁכָבוֹד-קִדְשֵׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹ"ר בְּעַל הַהִלּוּלָא הַכְרִיז וְהוֹדִיעַ כַּמָּה-פְּעָמִים, שְׁכָבֵר סִימוּ הַכֹּל וְעַכְשָׁו צְרִיכִים רַק לְקַבֵּל אֶת מְשִׁיחַ צְדָקְנוּ בְּפַעַל מִמֶּשׁ – בְּמִילָא מוֹבֵן, שְׂאֵם בִּינְתִים הִיָּה עֲנִין שֶׁל הַסְתַּלְקוֹת, כְּפִי שְׁהִיָּה בְּכ"ב שְׁבֻט אַרְבַּע שָׁנִים לְפָנָי זֶה (שְׁנַת ה'תשמ"ח), הֲרִי-זֶה אֲךָ וְרַק בְּכַדֵּי לְפַעַל אֶת הָעֲלִיָּה הַיְחִידָה שְׁנוֹתָרָה – הָעֲלִיָּה דֶּה־גְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה.

דִּבֵּר רַבּוּי פְּעָמִים שְׁהַחְדוּשׁ וְהָעֲלוּי הַנִּפְלָא שֶׁל דוֹרְנוּ – הַדּוֹר הָאַחֲרוֹן שֶׁל הַגְּלוּת וְהַדּוֹר הָרִאשׁוֹן לַגְּאוּלָּה (כְּנִזְכֹּר-לְעִיל ס"ב) – שֶׁהוּא מְשַׁקֵּף ("עַר שְׁטַעֲלֵט מִיט פֶּאָר") הַגְּמָר וְסִיּוּם ד'מַעֲשִׂינוּ וְעִבּוּדֵינּוּ¹ שֶׁל בְּנֵי-יִשְׂרָאֵל בְּמִשְׁךְ כָּל הַדּוֹרוֹת שֶׁלְפָנָי זֶה, לְסִיּוּם אֶת הַבְּרוּרִים הָאַחֲרוֹנִים בְּגְלוּת, וּבְלִשׁוֹן כְּבוֹד-קִדְשֵׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹ"ר² – "לְצַחֲצַח אֶת הַכְּפֹתוֹרִים" ("צוּפּוּצֵן דִּי קִנְעֵפֶלְעֵךְ"); עִבּוּדֵינּוּ מִתְבַּטָּאת בְּהַבָּאת הַגְּאוּלָּה בְּפַעַל עֲבוּר דוֹרְנוּ וְעֲבוּר כָּל הַדּוֹרוֹת שֶׁלְפָנָי זֶה! זֹאת אוֹמְרָת, שְׁבִדּוֹר זֶה מְסִימִים אֶת מַעֲשִׂינוּ וְעִבּוּדֵינּוּ שֶׁל בְּנֵי-יִשְׂרָאֵל בְּמִשְׁךְ כָּל הַדּוֹרוֹת.

(1) תניא רפל"ז.

(2) שיחת שמח"ת תרפ"ט.

1. [Passing of the Rebbetzin Chaya Mushka.]

2. Tanya, beginning of chapter 37.

3. Talk of Simchas Torah, 5689.

...The generation of the leader of our generation in itself comprises several stages and periods. In general, there are three stages [expressed in three dates]: 1) the tenth day of the eleventh month (10th of Shevat, 5710 [-1950]), the conclusion of the period of my sainted father-in-law's Divine service during his life in this world; 2) the day after – the eleventh day of the eleventh month⁴ (the first complete day after his passing), particularly commencing with the eleventh year (5711 [-1951])⁴, when the progression and innovation of a new period began, and “the lights were hung” of the seventh generation from the *Alter Rebbe* (or the ninth generation from the *Baal Shem Tov*); 3) the period after the passing of the daughter of my sainted father-in-law on the twenty-second of the eleventh month (22 Shevat 5748 [-1988]).

...The tenth day of the eleventh month is connected with and completes the Divine service of purifying the last “remnants” of exile, “polishing the buttons.”

...The day afterwards, the eleventh day of the eleventh month, signifies that in addition to and after the Divine service of the tenth day of the eleventh month, one has achieved and been elevated (according to the principle, “only elevate in holiness”⁵) to the revelation of the eleventh (day) as well.

...One comes afterward to yet a higher level. After the Divine service of all the purifications has already been completed, and we have already also “polished the buttons,” etc., we need

4. See *Sefer HaSichos*, 5750, vol. 1, p. 255, note 99. [The first *full* day of the Rebbe's leadership was on the *eleventh* day of *Shevat* (which is the eleventh month in the Jewish calendar when counting since *Pesach*), for the previous Rebbe Passed away on the *morning* of the tenth of *Shevat*. The Rebbe *officially* accepted the leadership of Lubavitch (by saying a *Mamar* – a Chasidic discourse for the first time) only a year later – on 5711, at the *Farbrengen* on the night concluding the tenth day of *Shevat*, which for many purposes

... בדורו של נשיא דורנו גופא ישנם כמה שלבים ותקופות, ובכללות – שלושה שלבים: (א) יום עשירי לחדש אחד עשר (יו"ד שבט ת"ש יו"ד) – סיום התקופה של עבודת כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו בחיים חיותו בעלמא דין. (ב) היום למחרתו – יום אחד עשר לחדש אחד עשר (היום השלם הראשון לאחרי ההסתלקות), ובמיוחד בשנת עשתי עשר (תשי"א)³ – קשהתחיל ההמשך והחדוש של תקופה חדשה ו"נתלו המאורות" של הדור השביעי מאדמו"ר הנקן (או הדור התשיעי מהבעל-שם-טוב). (ג) התקופה לאחר הסתלקות בתו של כבוד-קדשת מורי-וחמי אדמו"ר ביום כ"ב לחדש אחד עשר (כ"ב שבט תשמ"ח).

... יום העשירי בחדש האחד עשר קאי על סיום וגמר העבודה של ברור ה"שירים" האחרונים של הגלות, "לצחצח את הכפתורים".

... היום למחרתו – יום אחד עשר לחדש אחד עשר – מציין שנוסף ולאחרי העבודה דיום עשירי בחדש אחד עשר, משיגים ומתעלים (על-פי הכלל ד"מעלין בקדש"⁴) גם להגילוי (יום) דאחד עשר.

... ובזה גופא מגיעים אחר-כך לדרגא גבוהה עוד יותר – שאוחזים כבר לאחרי סיום עבודת כל הברורים, ואף כבר "צחצחו

(3) ראה סה"ש תש"נ ח"א ע' 255 הערה 99.

(4) ברכות כח, א. וש"נ.

in Jewish law is already considered the next day thus it can be said the second period began on the *eleventh* day of the *eleventh* month on the *eleventh* year.]

5. Brochos 28a. See cross references there.

only stand ready to receive our righteous Moshiach. This is the perfection of eleven (completely incomparable to ten)... as alluded to in twenty second of *Shevat* – eleven doubled.

...After the 22nd of Shevat (the day of passing of his daughter), the last stage in preparing the world (as a dwelling place for G-d here below) for the Redemption has been accomplished. The completion of this matter comes through and in the merit of the Jewish women.

Therefore, the lesson for the wives and daughters of Israel in general, and in particular for the *shluchos* [emissaries], may they live and be well, of my sainted father-in-law, the leader of our generation, who have gathered from all corners of the world for the “International Convention of *Shluchos*”: At this time, the last moments before the Redemption, one must raise one’s own awareness and that of all the Jewish women concerning the great merit of theirs to actually bring the true and complete Redemption, imminently and immediately. This comes “in the merit of the righteous women of the generation,”⁶ as mentioned above.

(From the talk of Shabbos Parshas Yisro, 20 Shevat, and Sunday night and Monday, 22 Shevat, 5752)



6. *Yalkut Shimoni* on Ruth, *remez* 606 at the end, (from *Midrash Zuta* on Ruth).

אֶת הַכְּפֹתוֹרִים" וְכוּ', וְצָרִיכִים רַק לְהִיּוֹת מוֹכְנִים לְקַבֵּל מְשִׁיחַ
צְדִקְנוּ – הַשְּׁלֵמוֹת דָּאֶחָד עֶשֶׂר (לְגַמְרֵי שְׁלֵא בְּעַרְךָ לְעֶשֶׂר) . .
כְּמִרְמֵז בְּכ"ב שֶׁבֶט . . אֶחָד עֶשֶׂר בְּכַפְלֵיִם.

. . . אַחֲרֵי כ"ב שֶׁבֶט (יוֹם הַסְּתַלְקוּתָהּ שֶׁל בְּתוֹ) נִפְעַל הַשְּׁלֵב
הָאַחֲרוֹן בְּהַכְנַת הָעוֹלָם (כְּדִירָה לוֹ יִתְבַּרְךָ בְּתַחַתוֹנִים) לְהַגְּאוּלָּה, כִּי
שְׁלֵמוֹת עֲנִין זֶה נַעֲשֶׂה עַל-יַדֵי וּבְשֹׁכֵר נָשִׂי וּבְנוֹת יִשְׂרָאֵל.

מִזֶּה יִשְׁנוּ הַלְמוּד לְנָשִׂי וּבְנוֹת יִשְׂרָאֵל בְּכֻלָּל, וּבְמִיָּחָד –
לְהַשְׁלוּחוֹת תַּחֲיִינָה דְכָבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נָשִׂיא דוֹרְנוּ
– שֶׁהִתְאַסְּפוּ כָּאֵן יַחַדוּ מִכָּל קְצוֹי תֵּבֵל בְּה"כְּנוּס הַשְּׁלוּחוֹת הָעוֹלָמִי"
. . . בְּזַמְנֵנוּ זֶה, הֶרְגָּעִים הָאַחֲרוֹנִים לְפָנֵי הַגְּאוּלָּה – לְהַתְּעוֹרֵר בְּעֶצְמָן
וּלְעוֹרֵר אֶת כָּל נָשִׂי וּבְנוֹת יִשְׂרָאֵל אוֹדוֹת גְּדֹל הַזְּכוֹת דְּנָשִׂי וּבְנוֹת
יִשְׂרָאֵל לְהַבָּאת הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה תַּכְף וּמִיד מִמָּשׁ,
שְׁבָאָה "בְּשֹׁכֵר נָשִׂים צְדִקְנִיּוֹת שִׁישׁ בְּדוֹר", כְּנִזְכָּר-לְעִיל.



66

Shevat 27, 5752 – February 1, 1992

Wars and bloodshed between nations over territorial and monetary disputes was a common scene all through history. During and following World War I the recognition that much more can be achieved through peaceful negotiation and cooperation than with war and bloodshed began to sink in to public opinion. Thus was born “the league of nations”, which (during and after World War II) reappeared as the “United Nations” based in New York City.

These efforts of the nations reached a peak in the beginning of 1992:

Following the fall of communism and consequently the end of the Cold war in mid 1989, which removed the threat of a nuclear war, G-d forbid, the interest of the leading superpowers – Russia and the US – in owning nuclear weapons of mass destruction dwindled down. This was the background that led to the UN Security Council summit on Friday, January 31 1992 and on the following day in which the leaders of these two superpowers, President George Bush of the US, and President Boris Yeltzin of Russia met in order to pass resolutions on minimizing their nuclear programs and redirecting these funds towards charitable and educational programs.

President Bush announced these plans at the state of the union address in congress on Wednesday of that week and received congressional approval for it.

This positive movement was parallel to an increase in the dissemination of Judaism and Chassidus by the Chabad Rebbeim throughout the generations. Thus, the Rebbe concluded in his Farbrengen on that Shabbos that these efforts towards world peace are a taste and a beginning of the world peace we will enjoy at the imminent Redemption.

In regard to recent events:

First of all, it occurred that on the eve of this Shabbos, the heads of the great and important countries of the world, and at their head the leaders of the two largest superpowers,

סו.

משיחות ש"פ משפטים, ו"ך שבט, מכה"ח אדר א' תשנ"ב

בְּנוֹגַע לְהַמְאֹרְעוֹת דִּימִים אֱלֹהִים:

לְכָל לְרֹאשׁ – הַמְאֹרְעַת שְׂאֲרַע בְּעֶרְבֵי שַׁבַּת זֶה, שֶׁבּוֹ הַתְּאֻסָּפוּ
וְהַתְּכַנְסוּ יַחְדָּו רְאשֵׁי מְדִינוֹת גְּדוֹלוֹת וְחֹשׁוֹבוֹת בְּעוֹלָם, וּבְרֹאשׁם
נְשִׂאֵי שְׂתֵי הַמְעַצְמוֹת הַגְּדוֹלוֹת, וְהַחֲלִיטוּ וְהַכְרִיזוּ עַל תְּקוּפָה
חֲדָשָׁה בִּיחְסֵי מְדִינוֹת הָעוֹלָם – בְּטוֹל מִצָּב שֶׁל מְלַחְמוֹת בֵּין
מְדִינוֹת הָעוֹלָם, שְׂתִיבְטֹא גַם בְּצִמְצוֹם וּבְטוֹל כְּלֵי נֶשֶׁק, וְעַד לְשָׁלוֹם
וְאַחֲדוּת, שְׂתוּפֵי פְעֻלָּה וְעֹזְרָה הַדְּדִית בֵּין מְדִינוֹת הָעוֹלָם לְטוֹבַת
הָאֲנוּשׁוֹת כָּלָה.

וְקִדְם לְמֹאֲרַע זֶה (בְּהַשְׁגָּחָה פְּרֻטִית) נִאֻמוֹ שֶׁל נְשִׂיא מְדִינָה
זוֹ לְאַמֶּה כָּלָה (בְּאוֹר לְיוֹם הָרְבִיעִי, "קִמִּי שַׁבְּתָא"¹, הַתְּחִלַּת עֶרְב

(1) פסחים קו, סע"א.

convened together. They resolved and announced a new era in the relationship between the countries of the world. The status of war between the nations of the world was nullified, to be expressed in a reduction and elimination of weapons of destruction until there is peace and unity, a working partnership and strong cooperation between nations for the good of all mankind.

(By Divine Providence,) prior to this event was the address the President of this country to the entire nation (on Wednesday, the when begin the "preparations for Shabbos,"¹

1. *Pesachim* 106, end of side a.

which is in turn the beginning of the eve of this Shabbos) that he would announce and publicize a reduction and elimination of weapons of destruction, utilizing the money that was not spent to procure weapons to expand economic programs that provide for the citizenry. The announcement was confirmed by Congress, wherein the laws of the country are established and which have the force of law according to Torah (“the law of the government is law”²)

One has to consider the lesson as well as the details of the event – its place and time, including its connection to the contents of the time *in the Torah*, i.e. the *Parsha* of the week, as will be explained.

The lesson from this event is a general and fundamental aspect of the Divine service of the Jewish people (“our work and Divine service while in exile”³) – to bring the coming of Moshiach.”⁴

One of the promises of the true and final Redemption through our righteous Moshiach is connected to the conduct of the nations of the world: “they shall beat their swords into plowshares and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”⁵

Furthermore, this will occur through the activity of our

2. *Gittin* 10b. See there for cross-references.

3. *Tanya*, beginning of chapter 37.

4. The expression of our Sages,– in the *Mishnah* at the end of the first chapter of *Brachos*.

5. *Yeshayahu* 2:4. *Micha* 4:3.

שֶׁבֶת זֶה), שָׁבוּ הוֹדִיעַ וְהִכְרִיז עַל פְּעוּלוֹתָיו בְּצַמְצוּם וּבִטּוּל כְּלֵי נֶשֶׁק, וְנִצּוּל הַכֶּסֶפִּים (שֶׁלֹּא יִנְתְּנוּ לְרִכִּישַׁת כְּלֵי נֶשֶׁק) כְּדֵי לְהוֹסִיף בְּעֵינָיו הַפְּלֶכְלָה שֶׁל בְּנֵי הַמְּדִינָה – הַכְרִזָּה שְׂאוּשָׂרָה עַל-יְדֵי "בֵּית הַנְּבַחְרִים", שָׁבוּ נִקְבְּעִים חֻקֵי הַמְּדִינָה שִׁישׁ לָהֶם תִּקְוָה עַל-פִּי תוֹרָה ("דִּינָא דְּמַלְכוּתָא דִּינָא"²).

וַיֵּשׁ לְהִתְבּוֹנֵן בְּהִלְמוּד וְהַהוֹרָאָה מִמְּאָרֶע זֶה, וְגַם בְּפִרְטֵי הָעֵינָיִם דְּהַמְּאָרֶע – מְקוּמוֹ וְזִמְנוֹ, כּוֹלֵל שִׁיכוּתוֹ לְתוֹכְנוֹ שֶׁל הַזְּמַן בְּתוֹרָה, בְּפִרְשַׁת הַשְּׁבוּעַ, כְּדִלְקָמוֹן.

הַלְמוּד וְהַהוֹרָאָה מִמְּאָרֶע זֶה הוּא בְּעֵינָיו כְּלֵי וְעֻקְרֵי בְּעִבוּדְתָם שֶׁל בְּנֵי-יִשְׂרָאֵל ("מַעֲשֵׂינוּ וְעִבוּדְתֵינוּ כֹּל זְמַן מִשֶּׁךְ הַגְּלוּת"³) – "לְהַבִּיא לְיָמוֹת הַמְּשִׁיחַ"⁴:

מֵהִיעוּנֵידִים דְּהַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה עַל-יְדֵי מְשִׁיחַ צְדָקְנוֹ בְּשִׁיכוּת לְהַנְהַגַּת אֲמוֹת הָעוֹלָם – "וְכִתְתוּ חֲרֻבוֹתָם לְאֲתִים וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרָב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה"⁵.

וְלַהוֹסִיף, שֶׁעֵינָיו זֶה יִהְיֶה עַל-יְדֵי פְּעוּלָתוֹ שֶׁל מֶלֶךְ הַמְּשִׁיחַ

(2) גִּטִּין יו"ד, ב. וּש"נ.

(3) תְּנִיא רַפְל"ז.

(4) ל' חז"ל – בַּמִּשְׁנָה סַפ"ק דְּבִרְכוֹת.

(5) ישע"י ב, ד. מִיכָה ד, ג.

righteous Moshiach *himself*, as stated at the beginning of the verse,⁶ “He will judge among the nations and reprove many peoples” (“The judge is king Moshiach... for he is the master of all the peoples, and he reproves them; he says to whoever in whom is found sin, let the crooked be made straight... and because of this there will not be war between one nation and another because he will make peace between them, and they will not need weapons of war, and they will beat them to make of them utensils for working the ground”⁷). For “At the end of days the mount of the House of the L-rd will be mended... and all the nations will flow to it, and many peoples will go and they will say let us go up to the mount of G-d, to the House of the G-d of Yaakov and learn from his way and go in his paths, because Torah goes forth from Zion and the word of G-d from Jerusalem,”⁸ and “the one who will teach them is the king Moshiach, about whom it is said, and he will judge.”⁹

The heads of the nations of the world are resolving and announcing the reduction and elimination of weapons of destruction and an expansion of programs that provide sustenance for the country and the world as a whole. This is the content of the promise that “they shall beat their swords into plowshares,” breaking weapons of war to make them vessels for working the ground, “ground from which comes bread.”¹⁰ [Since they are currently making this resolution,] this is a clear sign concerning *the beginning of the fulfillment of this promise* at the true and complete Redemption through our righteous Moshiach.

6. *ibid.*

7. Commentary of *Radak* on the verse.

8. *Yeshayahu* *ibid.*, 2-3. *Micha* *ibid.*, 1-2.

9. Commentary of *Radak* on the verse.

10. *Iyov* 28:5.

עצמו – כמו-שכתוב בהתחלת הפסוק⁵ "ושפט בין הגוים והוכיח לעמים רבים" ("השופט הוא מלך המשיח . . . שיהא אדון כל העמים, והוא יוכיח להם ויאמר למי שימצא בו העול ישר המעות . . . ומפני זה לא תהיה מלחמה בין עם לעם כי הוא ישלים ביניהם, ולא יצטרכו לכלי מלחמה, וכתתו אותם לעשות מהם כלי לעבודת האדמה"⁶), שכן, "באחרית הימים נכון יהיה הר בית ה' בראש ההרים ונשא מגבעות ונהרו אליו כל-הגוים והלכו עמים רבים ואמרו לכו ונעלה אל הר ה' אל בית אלקי יעקב וירנו מדרכיו ונלכה בארחתיו כי מציון תצא תורה ודבר ה' מירושלים"⁷, "והמורה הוא מלך המשיח, ועליו נאמר ושפט"⁶.

וכיון שבמים אלו מחליטים ומכריזים ראשי מדינות בעולם על-דבר צמצום ובטול כלי נשק וההוספה בהענינים הדרושים לקיום כלכלת המדינה והעולם כלו – תכן היעוד "וכתתו חרבותם לאתים", שבירת כלי המלחמה לעשות מהם כלים לעבודת האדמה, "ארץ ממונה יצא לחם"⁸ – הרי-זה סימן ברור על התחלת קיומו של יעוד זה בגאולה האמתית והשלימה על-ידי משיח צדקנו.

(6) פי' הרד"ק עה"פ.

(7) ישע' שם, ב-ג. מיכה שם, א-ב.

(8) איוב כח, ה.

To explain further:

Since we find ourselves in the “high time” for the coming of our righteous Moshiach, “Behold he (the king Moshiach) comes,”¹¹ we already see (an example) and beginning of *the effect of the king Moshiach on the nations* – “and he judges between the nations and reproves many peoples and they shall beat their swords to plowshares...” Essentially, G-d is inspiring the rulers of the world (“the heart of kings and princes is in the hand of G-d”¹²) to resolve and announce together concerning the position and situation of “they shall beat their swords into plowshares.”

The resolution and announcement occurred specifically at this time, because of its special connection with the true and complete Redemption through our righteous Moshiach.

It may be added, that the connection of the event to the beginning of the activities of our righteous Moshiach is also emphasized in the details of the event – *the time and place* wherein the heads of state made the resolution and announcement concerning the position and situation of “they shall beat their swords into plowshares”:

The *place* wherein this event occurred (in [the United Nations] – a place designated for representatives of the nations of the world to gather to deliberate among themselves in a courteous and peaceful manner) is in this country and this city. In the country and city wherein is “*Beis Rabbeinu Sh’B’Bavel*”¹³

11. *Shir HaShirim* 2:8 and *Shir HaShirim Rabba* on the verse.

12. A common expression – based on *Mishlei* 21:1. See *Likkutei Sichos*, vol. 13, p. 285, note 1 and the marginal note there.

13. *Megillah* 29:1. And see at length the pamphlet on the subject *Mikdash M’at Zeh* etc. (*Sefer HaSichos* 5752, p. 465.) [Excerpts appear below ch. 70].

ליתר באור:

כיון שנמצאים ב"זמן השיא" ("די העכסטע צייט") של ביאת משיח צדקנו, "הנה זה מלך המשיח) בא", רואים כבר (מעין ו) התחלת פעולתו של מלך המשיח על העמים, "ושפט בין הגוים והוכיח לעמים רבים וכתתו חרבותם לאתים וגו'" – על-ידי-זה שהקדוש-ברוך-הוא נותן בלב המלכים דאומות-העולם ("לב מלכים ושרים ביד ה'")¹⁰ להחליט ולהכריז יחדו על-דבר המעמד ומצב ד"וכתתו חרבותם לאתים".

וזהו הטעם שהחלטה והכרזה זו הייתה בזמן זה דוקא – בגלל שיכותו המיוחדת להגאולה האמתית והשלימה על-ידי משיח צדקנו בפעל ממש.

ויש להוסיף, ששיכותו של המאָרע להתחלת פעולתו של משיח צדקנו מודגשת גם בפרטי המאָרע – המקום והזמן שבהם הייתה החלטת והכרזת ראשי המדינות על המעמד ומצב ד"וכתתו חרבותם לאתים":

המקום שבו ארע מאָרע זה (מקום מיחד שבו מיצגים בקביעות באי-כח המדינות שפעולם כדי להתדבר ביניהם בדרך נעם ודרכי שלום) – הוא במדינה זו ובעיר זו, המדינה והעיר שבה נמצא "בית רבינו שבבבל"¹¹, "בית חיינו", בית הכנסת

9) שה"ש ב, ח ובשהש"ר עה"פ.

10) לשון הרגיל – ע"פ משלי כא, א. וראה לקו"ש חי"ג ע' 285 הערה 1 ובשוה"ג.

11) מגילה כט, א. וראה בארוכה קונטרס בענין מקדש מעט זה כו' (סה"ש תשנ"ב ע' 465).

[The House of our Rebbe in Babel], “*Beis Chayeinu*” [The House of our Life], the synagogue and study hall, the house of Torah, Prayer and acts of loving-kindness, [all creations] of my sainted father-in-law, the leader of our generation. He chose [this place] and established here the headquarters from which “Torah will go forth,” the dissemination outward of Torah and the wellsprings into all corners of the world until the coming of our righteous Moshiach (when your wellsprings extend outward¹⁴). For then also will the promise be fulfilled that “they shall beat their swords into plowshares.”

The meaning of this idea is:

When the leader of our generation came to the lower hemisphere and established his residence in this country and city, there began in force the purification and refinement of the lower hemisphere, extending there the revelation of the giving of the Torah (which had been in the upper hemisphere¹⁵). More than this, it became the source from which extended and spread the fundamental activity of disseminating the Wellsprings outward literally into all corners of the world. This was done through the *shluchim* [emissaries] that he sent throughout the world (also to the upper hemisphere), to the farthest corner imaginable, in order to disseminate Torah and Judaism to all the Jewish people (including and specifically those dwelling among the gentiles and speaking their language and acting in all appearances like them).

Further, and this is also essential, he disseminated matters

14. The Holy Letter of the *Baal Shem Tov – Tov* appears at the beginning of *Kesser Shem Tov* And in many places.

15. See *Igros Kodesh* of the *Rebbe Rayatz*, vol. 2, page 492ff. See there for cross references.

ובית המדרש, בית תורה תפלה וגמילות-חסדים, דכבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו, שבחר בו וקבעו להמקום המרכזי שממנו "תצא תורה", הפצת התורה והמעיינות חוצה בכל קצוי תבל עד ביאת משיח צדקנו (כשיפצו מעיינותיך חוצה¹²), שאז יהיה גם קיום היעוד "וכתתו חרבותם לאתים".

והענין בזה:

בבוא נשיא דורנו לחצי כדור התחתון, וקבע מקומו במדינה זו ובעיר זו, התחיל בתקף ונעשה הברור והזכוך דחצי כדור התחתון, שגם בו נמשך הגלוי דמתן-תורה (שהיה בחצי כדור העליון¹³), ויתירה מזה – אדרבה – שנעשה המקור שממנו נמשך ונתפשט עקר הפעלה דהפצת התורה והמעיינות חוצה בכל קצוי תבל ממש, על-ידי השלוחים ששלח ברחבי העולם (גם לחצי כדור העליון), עד לפנה הכי נדחת שבעולם, כדי להפיץ תורה ויהדות בין כל בני-ישראל (כולל ובמיחד אלו שדרים בין אמות העולם ומדברים בלשונם ומתנהגים בחיצוניות כמותם),

ועוד וגם-זה עקר, הפצת כל עניני טוב וצדק וישר גם בין

(12) אגה"ק דהבעש"ט – כש"ט בתחלתו. ובכ"מ.

(13) ראה אג"ק אדמו"ר מהוריי"צ ח"ב ע' תצב ואילך. וש"נ.

of goodness, justice and integrity between the gentiles as well, through fulfillment of the commandments of the children of Noah.¹⁶ As greatly emphasized in recent years, as we come closer to and approach the time of the coming of our righteous Moshiach, “Then I will turn to the nations a pure language to call all of them on the name of G-d and to serve Him with one consent.”¹⁷

In this last period (beginning with the *year of miracles* [5750-1989-90], and continuing into the years of “*wonders I will show you*” [5751-1990-1] and “*wonders in everything*” [5752-1991-2]) this activity has reached its climax, with the breaking down of the boundaries of the country [Russia] that at its inception engraved on its flag and declared a war against the dissemination of Torah and Judaism, to the extent of waging war against belief in the Creator and Guide of the world. (This also includes the imprisonment of my sainted father-in-law, the leader of our generation, and consequently his expulsion from the borders of that country.) Nevertheless, the activities of the *shluchim* of the leader of our generation extended even there, spreading Torah and Judaism in secret and with real *mesiros nefesh* [self-sacrifice]. This continued until the recent period, when the decrees of the country were nullified, and it became possible to continue the activities of spreading Torah and Judaism with greater strength and vigor, openly and publicly. Finally, the previous government fell and a new government was established, declaring itself for justice, integrity and peace, based on belief in the Creator and Guide of the world.

As a continuation of this, on the eve of this Shabbos

16. According to the ruling of Rambam (*Laws of Kings*, 8:10), that “Moshe Rabbeinu commanded, by Divine edict, that all who come into the world be compelled to accept the

אוֹמוֹת-הָעוֹלָם עַל-יְדֵי קִיּוֹם מְצוּוֹת בְּנֵי נֹחַ¹⁴, כְּמִדְגָּשׁ בְּיוֹתֵר
בְּשָׁנִים הָאֲחֵרוֹנוֹת, כְּכֹל שֶׁהוֹלְכִים וּמִתְקַרְבִּים יוֹתֵר לְהִזְמֵן דְּבִיאַת
מְשִׁיחַ צְדָקָנוּ, שֶׁ"אִזְ אֶהְפֹּךְ אֶל עַמִּים שְׂפָה בְּרוּרָה לְקִרְאָ כָּלֵם בְּשֵׁם
ה' לְעַבְדוֹ שְׂכֵם אֶחָד"¹⁵.

וּבִתְקוּפָה הָאֲחֵרוֹנָה (הַחֵל מְשַׁנֵּת נְסִים, וְהַמְשַׁכָּה בְּשַׁנֵּת
"נִפְלְאוֹת אֲרָאֵנוּ" וְ"נִפְלְאוֹת בְּכָל") הַגִּיעָה פְעֻלָּה זוֹ לְשִׂיא –
בְּפָרִיצַת גְּבוּלוֹתֶיהָ שֶׁל הַמְּדִינָה הַהִיא שְׁבַשְׁעָתָה חֲרָתָה עַל דְּגָלָה
וְהַכְרִיזָה מְלַחֶמָה בַּהֲפָצַת הַתּוֹרָה וְהִיְהִדוּת וְעַד לְמַלְחָמָה בְּאַמוֹנָה
בְּבוּרָא עוֹלָם וּמְנַהִיגוֹ (כּוֹלָל גַּם הַמְּאַסֵּר דְּכְבוֹד-קְדוּשַׁת מוֹרֵי-וּחְמֵי
אֲדָמוֹר נְשִׂיא דוֹרְנוּ, וְלֶאֱחָרֵי-זֶה וּכְתוּצָאָה מְזָה יְצִיאָתוֹ מִגְּבוּלוֹת
הַמְּדִינָה הַהִיא), וְאֶף-עַל-פִּי-כֵן, נִמְשַׁכָּה גַם שֵׁם הַפְּעִילוֹת דְּשְׁלוּחֵי
נְשִׂיא דוֹרְנוּ בַּהֲפָצַת הַתּוֹרָה וְהִיְהִדוּת בְּחֻשָּׁאֵי וּבְמִסִּירוֹת-נִפְשׁ
מִמֶּשׁ, עַד לְתִקּוּפָה הָאֲחֵרוֹנָה שְׁנַת־בְּטָלָה גְּזִירַת הַמְּלָכוֹת וְנִתְאַפְּשׁר
הַמְּשִׁיחַ הַפְּעִילוֹת דֶּהֲפָצַת הַתּוֹרָה וְהִיְהִדוּת בִּיתֵר שְׂאֵת וּבִיתֵר עוֹז,
בְּגָלוּי וּבְפָרְסוּם, וְעַד לְנִפְיִלְתּוֹ שֶׁל הַמְּשִׁטֵּר הַקּוֹדֵם, וְהַקָּמְתּוֹ שֶׁל
מְשִׁטֵּר חֲדָשׁ שֶׁהַכְרִיז לְצַדֵּק וְלִישָׁר וְלִשְׁלוֹם, עַל יְסוּד הָאַמוֹנָה
בְּבוּרָא הָעוֹלָם וּמְנַהִיגוֹ.

וּבְהַמְשִׁיחַ לְזֶה הַתְּקִימָה בְּעֶרֶב שַׁבַּת זֶה הַפְּגִישָׁה בֵּין מְנַהִיגָה

14) כְּפִסְקֵי-דִין הַרְמַב"ם (הל' מלכים פ"ח ה"י) שֶׁ"צִוָּה מוֹשֶׁה רַבֵּינוּ מִפִּי הַגְּבוּרָה לְכוּף אֶת כָּל
בְּאֵי הָעוֹלָם לְקַבֵּל מְצוּוֹת שְׁנַצְטוּוּ בְּנֵי נֹחַ."

15) צַפְנִי' ג', ט. וְרָאָה רַמְב"ם שֵׁם סַפִּי"א.

a summit with the new president of that country and the president of this country occurred, in partnership with many other leaders of the great countries of the world. There they accepted the resolution and publicized its contents that “they shall beat their swords into plowshares.”

The location of this conference, its resolution and announcement in the city of the leader of our generation, my sainted father-in-law (in which gathered the leaders of the countries, including as well the president of this country, who had to come from the capital city to this city¹⁸) implies that all this came as a result of the activities in disseminating Torah and Judaism, justice and integrity throughout the world. That was done, and is being done, through the leader of our generation, *the Moshiach of the generation*.¹⁹ This is so to such an extent that through the completion of the Divine service mentioned above, at this time the whole world is made ready for the beginning of the activities of the king Moshiach, “and he will judge between the nations and reprove many peoples, and they shall beat their swords into plowshares.”²⁰

18. *Even though the simple reason for this is that the designated location for the representatives of the nations of the world to gather in an established way was from the outset designed to be in a place that was not the capital city of a particular country, yet the true reason for establishing that place [the United Nations] specifically in this city is that it was to be the capital city of “the kings, the rabbis” (see Gittin 62, end of side a and in other sources), my sainted father-in-law, the leader of our generation (and see below note 20.)*

19. See the pamphlet mentioned above (in note 11), section 5, that the leader of the generation is the Moshiach of the generation. This is emphasized especially in regard to my sainted father-in-law, the leader of our generation, as alluded to in his two names: “Yosef” – “the L-rd shall set his hand again [Yosif]... and gather the outcasts of Israel” (*Yeshayahu* 11:11-12), and “*Yitzhak*” – “then our mouths will be filled with laughter [S’chok]” (*Tehillim* 126:2. And see *Brachos* 31:1).

20. *It should be noted, that the United Nations, organized for the purpose of peace and unity among the nations, was established in the lower hemisphere after and in*

הַחֲדָשׁ שֶׁל הַמְּדִינָה הִיא לְמִנְהִיגָה שֶׁל מְדִינָה זוֹ, בְּהַשְׁתַּתְּפוּתָם שֶׁל עוֹד כְּמָה מְנַהִיגֵי מְדִינוֹת גְּדוּלוֹת בְּעוֹלָם, שֶׁבָּה נִתְקַבְּלָה הַחֲלָטָה וְהַהֲכָרָזָה שֶׁתִּכְנֶנָּה "וְכִתְּתוּ חֲרֻבוֹתֵם לְאַתִּים".

וַיֵּשׁ לּוֹמֵר, שֶׁבְּקִיּוּמָהּ שֶׁל פְּגִישָׁה הַחֲלָטָה וְהַכְרָזָה זוֹ בְּהַעִיר שֶׁל נְשִׂיא דוֹרְנוּ כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר (שֶׁבָּה נִתְקַבְּצוּ מְנַהִיגֵי הַמְּדִינוֹת, כּוֹלֵל גַּם מְנַהִיג מְדִינָה זוֹ, שֶׁהֲצַרָּךְ לְבוֹא מֵעִיר הַבִּירָה לְעִיר זוֹ¹⁶), מְרָמֵז, שֶׁכָּל זֶה בָּא כְּתוֹצָאָה מֵהַפְּעָלוֹת דִּהְפָצַת הַתּוֹרָה וְהִיָּהוּדוּת, צִדֵּק וַיֵּשֶׁר, בְּכָל הָעוֹלָם, שֶׁנַּעֲשׂוּ וְנַעֲשִׂים עַל-יְדֵי נְשִׂיא דוֹרְנוּ, מְשִׁיחַ שְׂבָדוֹר¹⁷, וְעַד שֶׁעַל-יְדֵי שְׁלֵמוֹת הָעֲבוּדָה בְּכָל-הַנִּזְכָּר-לְעֵיל בְּיָמֵינוּ אֵלֶּה נַעֲשֶׂה הָעוֹלָם כְּלוֹ רְאוּי וּמְכַשֵּׁר לְהַתְחַלֵּת הַפְּעָלָה דְּמַלְךְ הַמְּשִׁיחַ, "וְשִׁפְט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכִתְּתוּ חֲרֻבוֹתֵם לְאַתִּים"¹⁸.

16) וְאָף שֶׁהֵטַעַם הַפְּשוּט לָזֶה הוּא לְפִי שֶׁהַמְּקוֹם הַמֵּיחָד שָׁבוּ מֵיִצְגִים בְּקִבְעוֹת בְּאֵי-כַח הַמְּדִינוֹת שֶׁבְּעוֹלָם נִקְבַּע מְלַכְתְּחֻלָּה בְּמְקוֹם שְׂאִינוּ עִיר הַבִּירָה שֶׁל מְדִינָה מְסִימָת, הָרִי, הֵטַעַם הָאֲמִתִּי לְקִבְעוֹת מְקוֹם זֶה בְּעִיר זוֹ דִּנְקָא, הוּא, לְהִיְתָה עִיר הַבִּירָה שֶׁל "מְלַכֵּי רַבָּנָן" (רֵאָה גִּיטִין סב, סע"א. וְעוֹד), כְּבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ (וְרֵאָה לְקַמְן הָעֵרָה 18).

17) רֵאָה קוֹנְטְרַס הַנִּל (שֶׁבְּהָעֵרָה 11) ס"ה שֶׁנְּשִׂיא הַדּוֹר הוּא הַמְּשִׁיחַ שְׂבָדוֹר. וּבַהֲדַגְּשָׁה יְתִירָה בְּכְבוֹד-קְדוּשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ – כְּמֵרֹמֵז בְּ' שְׁמוֹתָיו: "יוֹסֵף" – עַל-שֵׁם שְׁ"יֹסִיף אֲדָנִי-שְׁנִית יָדוּ גו' וְאֹסֵף נְדָחֵי יִשְׂרָאֵל גו'" (יִשְׁעִי' יא, יא-יב), וְ"צִחֶק" – עַל-שֵׁם שְׁ"אֵז יִמְלֵא שְׁחוֹק פִּינוּ" (תְּהִלִּים קכ, ב. וְרֵאָה בְּרֻכּוֹת לֵא, א).

18) וְלַהֲעִיר, שְׂאָרְגוֹן חֲבֵר הָעַמִּים לְמְטַרְת אַחַדוֹת וְשְׁלוֹם בֵּין הָעַמִּים הוֹקֵם בְּחֻצֵי כְּדוֹר הַתְּחִתוֹן לְאַחֲרֵי וּבְסִמְיֻכּוֹת לְבוֹאוֹ שֶׁל נְשִׂיא דוֹרְנוּ לְחֻצֵי כְּדוֹר הַתְּחִתוֹן (הַחֵל מֵהַחֲלָטָה שְׁנִתְקַבְּלָה בְּאֲמִצְעַת הַמְּלַחְמָה, בְּשָׁנַת תש"ב לְעֵרָה, וּבְעֵקֶר בְּסִיּוּמָהּ שֶׁל הַמְּלַחְמָה, בְּשָׁנַת תש"ה לְעֵרָה), וְנִקְבַּע מְקוֹם מוֹשְׁבָה בְּעִירוֹ שֶׁל נְשִׂיא דוֹרְנוּ, וְעַד לְבִנְיַת

The time in which this event occurred is also appropriately connected with the Redemption because of its connection to the life of the leader of our generation; for it occurred on the eve of the last Shabbos of the month of Shevat, the eleventh month, on the tenth of which is the *hilulah*²¹ (the completion and perfection of the Divine service) of my sainted father-in-law, the leader of our generation. The eleventh [of *Shevat*] produced an expansion and innovation in his leadership, with greater strength and greater vigor, until the completion and conclusion of all the Divine service of our generation (the last generation of exile which is the first generation of Redemption). [This happened] during the [past] forty-two years, which correspond to the forty-two stages of travel in the desert of the nations [i.e., exile]. Thus we are already prepared and poised to enter the land in the true and final Redemption (as discussed at length at a previous gathering).²² For the time (as well as the place) of the announcement that “they shall beat their swords into plowshares” emphasized the connection with the activities of the leader of our generation, my sainted father-in-law, the Moshiach of the generation, through whom is fulfilled the promise that “they will beat their swords into plowshares.”

proximity to the arrival of the leader of our generation to the lower half of the world (beginning with the acceptance of the resolution in the middle of the war, circa 5702 [1942], and principally at the conclusion of the war, circa 5705 [1945]). The headquarters were established in the city of the leader of our generation, even constructing a special building (circa 5711 [1951]). This emphasizes that the unity and the peace between the nations is a result of the activities of the leader of our generation in purifying the world (through the dissemination of Torah, Judaism, righteousness and integrity throughout the world). According to the increase of purification of the world through the leader of the generation, so also increases the solidification of an organization whose goal is to achieve unity and peace in the world, to the point of the completing and perfecting the purification of the world, fulfilling the prediction that “they shall beat their swords into

וְגַם הַזְמַן שָׁבוּ אֶרֶע מְאֲרָע זֶה (בְּתַקוּפָה הָאַחֲרוֹנָה עֲצֻמָּה) הוּא זְמַן מְסֻגָּל בְּשִׁיכוֹת לְהַגְּאוּלָּה. . מִצַּד הַקָּשֶׁר וְהַשִּׁיכוֹת דְּזַמַּן זֶה לְנִשְׂיַא דּוֹרְנוּ – לְהִיּוֹתוֹ עָרַב שַׁבַּת הָאַחֲרוֹן בַּחֲדָשׁ שְׁבֹט, חֲדָשׁ הָאֶחָד עָשָׂר, שֶׁהַעֲשִׂירֵי שָׁבוּ הוּא יוֹם הַהִילוּלָא (גְּמַר וּשְׁלָמוֹת הָעֵבוּדָה) שֶׁל כְּבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר נִשְׂיַא דּוֹרְנוּ, וּבְאֶחָד עָשָׂר שָׁבוּ נַעֲשָׂה הַמְּשִׁיךְ וַחֲדוּשׁ הַנְּשִׂיאוֹת שֶׁלּוֹ בֵּיתָר שָׂאת וּבֵיתָר עַז עַד לְסִיּוּם וּגְמַר כָּל הָעֵבוּדָה שֶׁל דּוֹרְנוּ זֶה (דּוֹר הָאַחֲרוֹן שֶׁל הַגְּלוּת שֶׁהוּא הוּא דּוֹר הָרֵאשׁוֹן שֶׁל הַגְּאוּלָּה) בְּמִשְׁךְ מ"ב שָׁנִים דִּישׁ-לוֹמַר שֶׁהֵם כְּנֶגֶד מ"ב הַמְּסָעוֹת שֶׁבְּמִדְבַר הָעַמִּים, שְׂאֵז כְּבַר מוֹכְבִּים וְעוֹמְדִים לְהַכְנִיסָה לָאָרֶץ בַּגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה (כְּמִדְבַר בְּאַרוּכָה בְּהַתְעַדוֹת שְׁלִפְנֵי-זֶה¹⁹) – שֶׁגַּם בְּהַזְמַן (נוֹסֶף עַל הַמְּקוֹם) שָׁבוּ הֵיטָה הַהַכְרָזָה עַל-דְּבַר "וְכַתְּתוּ חֲרֻבוֹתֵם לְאֵתִים" מוֹדַגְּשַׁת הַשִּׁיכוֹת לְפַעוּלָתוֹ שֶׁל נִשְׂיַא דּוֹרְנוּ כְּבוֹד-קְדֻשַׁת מוֹרֵי-וַחֲמֵי אֲדָמוֹ"ר, הַמְּשִׁיחַ שְׁבַדּוֹר, שֶׁעַל יָדוֹ נַעֲשָׂה קִיּוּם הַיַּעֲוֹד "וְכַתְּתוּ חֲרֻבוֹתֵם לְאֵתִים וְגו'".

הַבְּנִיין הַמֵּיחָד (בְּשֵׁנַת תַּשִּׁי"א לַעֲרָף) – שְׁבֻזָּה מְדַגֵּשׁ שֶׁהָאֲחָדוֹת וְהַשְּׁלוֹם בֵּין הָעַמִּים הֵיא כְּתוּצָאָה מְפַעוּלָתוֹ שֶׁל נִשְׂיַא דּוֹרְנוּ בְּבִירוֹ הָעוֹלָם (עַל-יְדֵי הַפְּצַת הַתּוֹרָה וְהַיְהוּדוֹת וְצַדִּיק וַיִּשְׂר בְּכָל הָעוֹלָם), וְכָל שְׁנַתּוֹסֶף בְּבִירוֹ הָעוֹלָם עַל-יְדֵי נִשְׂיַא הַדּוֹר נְתוּסֶף גַּם בְּקִיּוּמוֹ וּבִיסוּסוֹ שֶׁל הָאָרְגוֹן שֶׁמְטַרְתּוֹ לְפַעַל אֲחָדוֹת וְשְׁלוֹם בְּעוֹלָם, וְעַד לְגַמַר וּשְׁלָמוֹת בְּרוּר הָעוֹלָם בְּקִיּוּם הַיַּעֲוֹד "וְכַתְּתוּ חֲרֻבוֹתֵם לְאֵתִים" שֶׁהוּא הַיִּסוּד שֶׁל אָרְגוֹן זֶה. [וְעַד שֶׁפְּסוּק זֶה מְתַנּוּסֶס עַל גְּבֵי כְּתַל הַבְּנִיין.]

(19) שיחות י"א שבט וש"פ בשלה (סה"ש תשנ"ב ע' 308).

plowshares," which is the foundation of this organization (to such an extent that it is emblazoned on the walls of the building.)

21. [The Zohar describes the passing of a *tzadik* as "*hilulah*." Literally it means wedding celebration, because it is the "reunion" of the soul of the *tzadik* with his Maker.]

...It may be said that the resolution and announcement of the leaders of the nations of the world on the eve of Shabbos *Parshas Mishpatim* concerning the condition and situation of “they shall beat their swords into plowshares” is an effect of the resolution and announcement of “*our kings, the Rabbis*” that “Behold he (the king Moshiach) comes.” [The situation today] began with the legal decree of my sainted father-in-law, the leader of our generation, that we have already completed our work and Divine service in the course of the exile and we are already prepared to greet our righteous Moshiach. It then continued through the legal decree of the rabbis and authorities of the Jewish people *that the time of Redemption has arrived*, “a king from the house of David will arise... it is presumed [b’chezkas] that he is Moshiach”, until the situation and position of “behold, he is certainly Moshiach [*vadai*].”²³ [These are] legal decrees “*from Sinai*,” which extend into and penetrate *the parameters of the world* as well, to such an extent that the leaders of the nations²⁴ resolve and announce *voluntarily* (and “*in their own courts*” for they have the force “the law of the country is the law”) concerning the situation and position that “they shall beat their swords into plowshares.”

...According to what was said above, the wonder and amazement becomes much stronger, together with the great pain and bewilderment (a pain so great that one should not go into lengthy discussion of this matter on Shabbos) – how is it possible that the Jewish people still find themselves in exile?!... Until when?!...

22. Talks of 11 *Shevat* and *Shabbos Parshas Beshallah* (*Sefer HaSichos* 5752, p. 380).

23. *Rambam, Laws of Kings*, end of ch. 11.

... יש לומר, שהחלטת והכרזת מנהיגי אמות-העולם בערב שבת פְּרֻשֶׁת מְשַׁפְּטִים על-דבר המעמד ומצב ד' וְכַתְּתוּ חֲרֻבוֹתֵם לְאַתִּים", היא, כתוצאה מהחלטת והכרזת "מלכי רבנן" ש' הנה זה (מלך המשיח) בא", החל מהפסק-דין של כבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו שֶׁמְכַבֵּר נְשַׁלְמוּ מַעֲשֵׂינוּ וְעִבּוּדֵינוּ דְּמִשְׁנֵי זְמַן הַגְּלוּת וּמוֹכְנִים כְּבָר לְקַבְּלַת פְּנֵי מְשִׁיחַ צְדִקְנוּ, וְכֵן הַפֶּסֶק-דִּין שֶׁל הַרְבֵּנִים וּמוֹרֵי-הוֹרָאָה בְּיִשְׂרָאֵל שֶׁהִגִּיעַ זְמַן הַגְּאוּלָּה, "יַעֲמַד מֶלֶךְ מִבֵּית דָּוִד וְכוּ' בְּחֻזְקַת שֶׁהוּא מְשִׁיחַ" וְעַד לְהַמְעַמַּד וּמִצָּב ד' הָרִי זֶה מְשִׁיחַ בּוֹדָאִי"²⁰ – פֶּסֶק-דִּין "מְסִינִי", שְׁנִמְשָׁךְ וְחָדָר גַּם בְּגִדְרֵי הָעוֹלָם, עַד כְּדֵי כֶּךָ שֶׁמְנַהֵיגֵי אוֹמוֹת-הָעוֹלָם²¹ מְחַלְטִים וּמְכַרְזִים מִדַּעְתָּם (ו' בְּעֶרְפָּאוֹת שְׁלֵהֶם", שֵׁשׁ בָּהֶם הִתְקַף ד' דִּינָא דְּמַלְכוּתָא דִּינָא") על-דבר המעמד ומצב ד' וְכַתְּתוּ חֲרֻבוֹתֵם לְאַתִּים".

... על-פי האמור לעיל מתחזקת יותר הפליאה והתמיהה, ביחד עם גדל הצער והבהלה (ועד שמצד גדל הצער אין להאריך בזה ביום השבת) – היתכן שבני-ישראל נמצאים עדין בגלות?!...
עד מתי?!...!

(20) רמב"ם הל' מלכים ספי"א.

(21) "דאף-על-גב דאינהו לא חזו מזליהו חזו" (מגילה ג, א).

How is it possible that after all the signs that the true and complete Redemption is coming imminently and immediately in actual reality, including the event of this eve of Shabbos, when even the nations of the world announce that the time has arrived for “they shall beat their swords into plowshares” we find ourselves on the holy Shabbos day outside the land of Israel? Instead of being together with all the Jewish people from all corners of the world, is in our holy land, in Jerusalem the holy city, and in the *Beis Hamikdash*, gathered at the “table prepared and set for the meal before the people,”²⁵ upon which is set the *Livyasan*, the *Shor Habor* and the *Yayin Hameshumar*!

Further, and this is essential, the announcement, the commandment and the power to “make me a Sanctuary and I will dwell among them” (as we read in the Torah at *Mincha*) in regard to building the Third *Beis Hamikdash* has not yet been received!

From this is understood the great need and the urgency to increase with greater vigor and greater force involvement those things which draw closer, hasten and bring in actual reality the Redemption, imminently and immediately.

First of all, in the matter emphasized in *Parshas Mishpatim*:

“*Mishpatim*” are the details of the laws discussing the behavior between people in order to achieve peace²⁶ (and obviously the absence of its opposite, nullifying the cause of

24. That “even though he doesn’t see, his *mazel* [lit., constellation, spiritual guide] sees” (*Megillah* 3a).

25. *Rashi’s* commentary to the beginning of our *Parsha*.

26. See *Shmos Rabba* at the beginning of our *Parsha* (ch. 30:1): “they came to

הִיתְכַּן שְׁלֹאֲחָרֵי כָּל הַסִּימָנִים עַל בּוֹא הַגְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה תִּכְף וּמִיד מִמֶּשׁ, עַד לְהִמָּאָרֶע דְּעָרְב שֶׁבֶת זֶה שְׁאֲפְלוֹ אוֹמוֹת-הָעוֹלָם מְכַרְיִזִים שֶׁהִגִּיעַ הַזְּמַן ד' וְכִתְתוּ חֲרֻבוֹתֵם לְאֵתִים" – נִמְצָאִים אָנוּ בְּיוֹם הַשַּׁבָּת-קֹדֶשׁ זֶה בַּחוּץ לְאָרֶץ, בְּמִקּוֹם לְהִמָּצָא, יַחַד עִם כָּל בְּנֵי-יִשְׂרָאֵל מִכָּל קְצוֹי תֵּבֵל, בְּאַרְצֵנוּ הַקְּדוּשָׁה, בִּירוּשָׁלַיִם עִיר הַקְּדֹשׁ וּבֵבֵית הַמִּקְדָּשׁ, מְסֻבִּים ל' שְׁלַחַן הָעֶרְוֶה וּמוֹכְנֵי לְאֹכֵל לְפָנֵי הָאָדָם"²², שְׁעָלְיוּ עֲרוּכִים הַלְוִיתֵיךָ וְשׁוֹר הַבֵּר וַיֵּין הַמִּשְׁמֵר.

וְעוֹד וְעָקֵר – שְׁעֵדִין לֹא נִתְקַבְּלָה הַהוֹדָעָה וְהַצְּוִי וְנִתְיַנֵּת כֹּחַ ד' וְעָשׂוּ לִי מִקְדָּשׁ וּשְׁכֵנֵתִי בְּתוֹכְכֶם" (כְּפִי שְׁקוֹרָאִים בְּתוֹרָה בְּמִנְחָה) בְּנוֹגַע לְבִנְיַן בֵּית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי.

וּמִזֶּה מוֹבֵן גְּדֹל הַצָּרָה וְהַהֲכָרַח לְהוֹסִיף בֵּיתָר שְׁאֵת וּבֵיתָר עַז בְּהַעֲנִינִים שְׁמֻקְרָבִים וּמְזוֹרְזִים וּמְבִיאִים בְּפִעַל מִמֶּשׁ אֶת הַגְּאוּלָּה תִּכְף וּמִיד מִמֶּשׁ.

וּלְכָל לְרֹאשׁ – בְּהַעֲנִין הַמְּדַגֵּשׁ בְּפִרְשַׁת מִשְׁפָּטִים:

"מִשְׁפָּטִים" – פְּרִטֵי הַדִּינִים בֵּין אָדָם לְחֵבְרוֹ מִתּוֹךְ שְׁלוֹם²³ (וּפְשִׁיטָא שְׁלִילַת הַפְּכוֹ, בְּטוֹל סִבַּת הַגְּלוּת הָאֲחֵרוֹן²⁴), שְׁעַל-יָדֵי-זֶה בָּאָה הַגְּאוּלָּה, כְּמֵאֲמַר-חַז"ל²⁵ בְּמַעַלַת הַמִּשְׁפָּט שָׁבוּ צִיּוֹן נְבִינִית,

(22) פרש"י ריש פרשתנו.

(23) ראה שמו"ר ריש פרשתנו (פ"ל, א): "בְּאֵין לִידֵי מִשְׁפָּט וְהֵם עוֹשִׂין שְׁלוֹם". וּבַחֲדוּשֵׁי הַרְד"ל שֵׁם: "אֲפִשְׁר רְצוּנוֹ-לוֹמַר עַל-יָדֵי פְשָׁרָה, וְכִמוֹ-שְׁכָתוֹב בְּסִנְהֶדְרִין (ו, ב) אִיזְהוּ מִשְׁפָּט שְׁלוֹם זֶה הַבְּצוּעַ".

(24) ראה יומא ט, ב.

(25) שמו"ר שם, טו.

the final exile²⁷), which brings the Redemption, as our Sages of blessed memory²⁸ said about the advantage of justice [*mishpat*], that “with it *Zion will be built*, as it says,²⁹ *Zion will be redeemed with justice.*” [This also applies] to *tzedekah* (“and its captives through *tzedekah*”²⁹) and acts of loving kindness,³⁰ as explained in our *Parsha*,³¹ “If you will lend money to any of my people that is poor” and “such acts of loving kindness are greater than *tzedekah*.”³² Also the relevant section of *Bava Basra*³³ (the explanation of *parshas Mishpatim* in the Oral Torah) explains in detail the concepts of the *mitzvah* of *tzedekah*. Among the fundamental ones is “Great³⁴ is *tzedekah* for it brings close the Redemption, as it says,³⁵ “Thus says the L-rd, keep judgment and do justice [*tzedekah*], for my salvation is near to come and my righteousness to be revealed.”

As a continuation of this, there is also the lesson from the beginning of *parshas Terumah* (which is read at *Mincha* on Shabbos): “Make me a Sanctuary and I will dwell among them,” beginning with the individual sanctuary within each and every Jew (“within *it* is not written but within *them*, within each and every one”³⁶), within his inner heart. [The Sanctuary should

judgment and they made peace.” In the *Chiddushe HaRaDaL* there: “Possibly it means through a compromise, as it says in *Sanhedrin* (6b), what is a peaceful judgment? It is a compromise.”

27. See *Yoma* 9b.

28. *Shmos Rabba* there, 15.

29 *Yeshayahu* 1:27.

30. Including as well the effect on the nations of the world to be involved with *tzedekah*; particularly after the resolution of the leaders of the nations to save on the expenditures for weaponry, it is much easier to affect an increase in activities of *tzedekah*, whether for the nations of the world or for the Jewish people.

31. 22:24.

שְׁנֵאמַר²⁶ "צִיּוֹן בְּמִשְׁפֵּט תִּפְדֶּה" וְכֵן צִדְקָה ("וְשָׁבִיָּה בְּצִדְקָה"²⁶)
 וְגַמְלֵלוֹת חֲסִדִים²⁷, כְּמִפְרָשׁ בְּפִרְשֵׁתֵנוּ²⁸ "אִם כֶּסֶף תִּלְוֶה אֶת עַמִּי
 אֶת הָעֵנִי", "גְּדוּלָה גַּמְלֵלוֹת חֲסִדִים יוֹתֵר מִן הַצִּדְקָה"²⁹, וְכַמְבָּאֵר גַּם
 בְּהַסוּגֵיָא בְּבָבָא בִּתְרָא³⁰ ("פִּירוּשָׁה" שֶׁל פִּרְשֵׁת מִשְׁפָּטִים בִּתְוֹרָה-
 שְׁבַע-לִפְנֵי) פִּרְטֵי הָעֵנִינִים דְּמִצּוֹת צִדְקָה, וּמִהֶעֱקָר, "גְּדוּלָה"³¹
 צִדְקָה שְׁמֻקְרָבֶת אֶת הַגְּאוּלָּה, שְׁנֵאמַר³² כֹּה אָמַר ה' שְׁמְרוּ מִשְׁפָּט
 וַעֲשׂוּ צִדְקָה כִּי קְרוּבָה יִשׁוּעָתִי לְבוֹא וְצִדְקָתִי לְהַגְלוֹת".

... וּבְהַמְשֵׁךְ לָזֶה – גַּם הַהוֹרָאָה מִהֶתְחַלֵּת פִּרְשֵׁת תְּרוּמָה
 (שְׁקוּרִין בְּמִנְחַת שַׁבָּת): "וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם", הַחֵל
 מִהַמְקַדָּשׁ הַפִּרְטֵי שְׁבַכְל-אַחַד-וְאַחַד מִיִּשְׂרָאֵל ("בְּתוֹכוֹ לֹא נֵאמַר
 אֱלֹא בְּתוֹכְכֶם, בְּתוֹךְ כָּל אֶחָד וְאַחַד"³³), בְּלִבּוֹ פְּנִימָה, וּבְבֵיתוֹ

(26) ישעי' א, כז.

(27) כולל גם הפעלה על אומות-העולם לעסק בצדקה, ובפרט לאחרי החלטת מנהיגי
 המדינות על-דבר חסכון בהוצאות הכספיות לצרכי נשק, אזי נקל יותר לפעל שיוסיפו
 בפעלות של צדקה, הן בנוגע לאומות-העולם, והן בנוגע לבני-ישראל.

(28) כב, כד.

(29) סוכה מט, ב.

(30) ח, א ואילך.

(31) יו"ד, א.

(32) ישעי' נו, א.

(33) ראה אלשיך עה"פ. של"ה סט, א. ועוד.

also be] in his house and his room, making it a house of Torah, prayer and acts of loving-kindness. This includes in particular joining in building and expanding synagogues and Houses of Study in a manner of “Take for me *terumah*... gold and silver and copper”³⁷ (all thirteen (fifteen)³⁸ things enumerated in the Torah), through which is accelerated and hastened and effected immediately the building of the third *Beis Hamikdash* in reality, in the simple sense.

This resolution³⁹ should bring immediately the reward,⁴⁰ the Redemption, imminently and immediately in reality, for then the *Melave Malka* [the meal after Shabbos], “the meal of David, king Moshiach,”⁴¹ will be arranged in partnership with the leader of our generation, our righteous Moshiach, at our head, in our holy land, in Jerusalem the holy city, in the third *Beis HaMikdash*.

May it be His Will, and this is the most fundamental matter, that he true and complete Redemption through our righteous Moshiach comes into actual reality imminently and immediately... with all the explanations of “*MiYaD*” (including as well the acronym that encompasses the generations, *Moshe, Yisroel* (the *Baal Shem Tov*), *Dovid* (king Moshiach)).

And specifically to our generation, that the acronym of “*MiYaD*” alludes to the three periods connected to my sainted

34. 10a.

35. *Yeshayahu* 56:1.

36. See *Alshich* on the verse. *Sheloh* 69a and in other places.

37. 25:2-3.

38. See *Likkutei Sichos*, vol. 21, p. 153, in the references there.

39. [To give according to the generosity of their pure hearts to the *Gemach* [Free Loan] Fund, for whose benefactors a *Melave Malka* was arranged after this Holy Sabbath.]

ובחֲדָרוֹ, שְׁנַעֲשֶׂה בֵּית תּוֹרָה תְּפִלָּה וּגְמִילוֹת-חַסְדִּים, כּוֹלֵל וּבְמִיָּחַד
הַהִשְׁתַּתְּפוּת בְּבִנְיָן וְהִרְחַבְתָּ בְּתִי-כְּנִסְיֹת וּבְתִי-מִדְרָשׁוֹת בְּאֶפֶן
ד'וִיִּקְחוּ לִי תְרוּמָה גּוֹ' זֶהָב וְכֶסֶף וּנְחָשֶׁת³⁴ (כָּל י"ג ט"ו)³⁵ דְּבָרִים
הַמְּנוּיִים בְּכַתּוּב, שַׁעַל-יָדַי-זֶה מִמֶּהָרִים וּמִזֶּרְזִים וּפּוֹעֲלִים תִּכְף
בְּנֵי בֵּית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי כִּפְשׁוּטוֹ מִמֶּשׁ.

. . . שֶׁהֶחֱלָטָה עַל זֶה³⁶ תָּבִיא תִּכְף אֶת הַשְּׂכָר³⁷, תָּבִיא
הַגְּאוּלָּה, תִּכְף וּמִיד מִמֶּשׁ, שָׂאז תַּעֲרֶךְ הַמְּלִיָּה מִלְּכָה, "סְעוּדָתָא
דְּדוּד מִלְּכָא מְשִׁיחָא"³⁸, בְּהִשְׁתַּתְּפוּתוֹ שֶׁל נָשִׂיא דוֹרְנוּ מְשִׁיחַ צְדָקְנוּ
בְּרֵאשֵׁנוּ, בְּאַרְצֵנוּ הַקְּדוּשָׁה, בִּירוּשָׁלַיִם עִיר הַקְּדֹשׁ וּבְבֵית הַמִּקְדָּשׁ
הַשְּׁלִישִׁי.

. . . וַיְהִי רְצוֹן וְהוּא הָעֶקֶר – שֶׁהַגְּאוּלָּה הָאֲמֵתִית וְהַשְּׁלִימָה
עַל-יָדֵי מְשִׁיחַ צְדָקְנוּ תָּבוֹא בְּפִעַל מִמֶּשׁ תִּכְף וּמִיד מִמֶּשׁ . . עִם
כָּל הַפְּרוּשִׁים שְׁבִ"מִיד" [כּוֹלֵל גַּם הָרֵאשִׁי-תַּבּוֹת דְּכָלְלוֹת הַדּוֹרוֹת
מִשֶּׁהַ יִשְׂרָאֵל (הַבַּעַל-שֵׁם-טוֹב) דּוּד (מִלְּכָא מְשִׁיחָא)]

. . . [וּבְפִרְטִיּוֹת יוֹתֵר בְּנוֹגַע לְדוֹרְנוּ זֶה – שְׁפִרְאשִׁי-תַּבּוֹת
ד'מִיד" נִרְמְזִים ג' הַתְּקוּפוֹת הַשִּׁיכוֹת לְכָבוֹד-קְדֻשַׁת מוֹרֵי-וְחַמֵּי

(34) כה, ב-ג.

(35) ראה לקו"ש חכ"א ע' 153, ובהנסמן שם.

(36) ליתן כפי נדבת לבם הטהור להקָרן גמילות-חסדים, שבמוצאי שבת קדש זה נַעֲרַכַת
מְלִיָּה מִלְּכָה לְטוֹבַת הַקָּרָן (הַמוֹ"ל).

(37) ראה תענית ח, ב. שו"ע או"ח סו"ס תקעא.

(38) סידור האריז"ל במקומו. ועוד.

father-in-law, the leader of our generation:⁴² in the order closest to us, *Moshiach* (*Menachem* is his name), *Yosef Yitzchak*, *DouBer* (the second name of the fifth Lubavitcher Rebbe).

And all the explanations of “*mamosh*” [in reality], and above all immediately in the *literal meaning* of “*mamosh*”, in reality!.

*(From the talk of Shabbos Parshas Mishpatim, 27 Shevat,
Blessing of the New Month Adar I, 5752)*



40. See *Taanis* 8b. *Shulchan Aruch Orach Chaim* end of section 571.

41. *Siddur HaArizal* in its place [section dealing with the Saturday night *Melave Malka* repast] and in other places.

42 See above, ch. 59.

אֲדָמוֹ"ר נְשִׂיא דוֹרְנוֹ³⁹, וְעַל סֵדֶר הַקְּרִבָּה אֵלֵינוּ – מְשִׁיחַ (מְנַחֵם שְׁמוֹ), יוֹסֵף יִצְחָק, דּוֹבְעֵר (שְׁמוֹ הַשְּׂנִי שֶׁל כְּבוֹד-קִדְשֵׁת אֲדָמוֹ"ר נְשִׁמְתוֹ-עֵדוֹן),

וְכָל הַפְּרוּשִׁים שֶׁבְּ"מִמֶּשׁ", וְלִכְּל לְרֹאשׁ מִיַּד מִמֶּשׁ כְּפִשׁוּטוֹ, מִמֶּשׁ מִמֶּשׁ מִמֶּשׁ.



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Adar I 7-11, 5752 – February 11-15, 1992

On Thursday, Adar I 2 (February 16) Mrs. Peshah Leah Lapine, a mother to several small children, was brutally murdered in her apartment in Crown Heights, Al Kidush Hashem (for sanctifying G-d's name, when a Jew is killed for refusing to do a sin or for his Jewishness). In this bitter and heartfelt Talk delivered on the day when her family got up from Shiv'va the Rebbe spoke with a broken voice of the greatness of being killed "al kidush hashem" and concluded with the importance of demanding from G-d that the Redemption come immediately when she will reunite with her children.

Further, and this is essential, to cry to G-d about the length of the exile, "Until when will we remain in Exile" ... and to beseech and entreat and do everything possible so that the true and complete Redemption through our righteous Moshiach will come imminently and immediately.

The Jewish people find themselves in exile already more than nineteen hundred years and our righteous Moshiach has still not come...! All the Divine service of exile has already been completed, and we have already done everything in every way possible (including in particular the rejoicing of the month of Adar for sixty days). It's unknown what else is to be done. Nevertheless, another week, another day, another moment has passed, and still the true and complete Redemption has not yet come in actual reality!

(From the talk of Tuesday, the eve of Shabbos Kodesh, Shabbos Kodesh Parshas Titzaveh, the 7th, 10th and 11th of Adar Rishon, 5752)



ס.ח.

משיחות ג', ועש"ק וש"ק פ' תצוה, ו', יו"ד וי"א אדר ראשון תשנ"ב

ועוד ועקר, לזעק להקדוש-ברוך-הוא על אריכות הגלות,
 "עד מתי" ... ולבקש ולדרש ולעשות כל מה שאפשר שתכף ומיד
 תבוא הגאולה האמתית והשלימה על-ידי משיח צדקנו.

... בני-ישראל נמצאים כבר בגלות יותר מאלף ותשע מאות
 שנה ומשיח צדקנו עדין לא בא! ... כבר סימו כל עניני העבודה
 דזמן הגלות, וכבר נעשו כל הפעלות בכל האפנים האפשריים
 (כולל ובמיוחד על-ידי השמחה בחדש אדר במשך ששים יום), ולא
 יודעים מה נתן לעשות עוד, ואף-על-פי-כן, עובר עוד שבוע, עוד
 יום ועוד רגע, ועדין לא באה הגאולה האמתית והשלימה בפעל
 ממש!



67

Adar I 1-4, 5752 – February 5-8, 1992

In our generation – the last generation of exile and the first generation of Redemption – after all the requirements have already been completed, and it only remains to actually greet our righteous Moshiach, it is certain that G-d will bless every Jew with golden riches, materially and spiritually. [This blessing] will be such that (as it was "in the days of your going forth from the land of Egypt" and will be now that "I will show him wonders"¹) "there was no Jew that had less than ninety Luvian donkeys with him loaded with the wealth and gold of Egypt."²

This is in order that one should use the wealth ("gold and silver and copper") to make of one's own home a Sanctuary and Temple to G-d (and I will dwell among them, within each and every individual). This is also done through giving tzedekah to build synagogues and Houses of Study in the simple sense, "a small sanctuary."³

Further, and this is the currently essential requirement, the third Beis Hanikdash must be built in simple reality:

After all the explanations of the verse "Make me a Sanctuary and I will dwell among them," including the explanation "within each and every individual," a Torah verse does not leave its simple meaning⁴ First and foremost

1. Micha 7:15.

2. Bechoros 5b. And also in Tanchuma Beshalach 25. Cited by Rashi, Bo 13:13 (See Likkutei Sichos, vol. 16, p. 253, note 20*).

3. Yechezkel 11:16. Megillah 29a.

4. Shabbos 63:1. See there for cross references.

סו.

תרנום משיחות לילות ד', ה', ו' ושבת קודש פ' תרומה תשנ"ב

בְּדוֹרְנוּ זֶה – הַדּוֹר הָאַחֲרוֹן לְגָלוּת וְהַדּוֹר הָרִאשׁוֹן לְגָאֻלָּה –
 לְאַחֲרֵי שְׁסִימוֹ הַכֹּל, וְצָרִיכָה לְהִיּוֹת רַק קִבְּלַת פְּנֵי מְשִׁיחַ צְדָקְנוּ
 בְּפִעַל – וְדַאי שֶׁהַקְּדוּשׁ-בְּרוּךְ-הוּא מְבָרֵךְ כָּל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל
 בְּעֵשִׂירוֹת בְּזֶהָב בְּגִשְׁמִיּוֹת וּבְרוּחַנִּיּוֹת, עַד לְאַפֵּן ("כִּימִי צֵאתָךְ
 מֵאֶרֶץ מִצְרַיִם" כִּךְ גַּם עָתָה "אֲרָאנוּ נִפְלְאוֹת"¹) – שֶׁ"אֵין לָךְ כָּל
 אֶחָד וְאֶחָד מִיִּשְׂרָאֵל שֶׁלֹּא הָיוּ עִמּוֹ תְּשׁוּעִים² חֲמוּרִים לּוֹבִים טְעוּנִים
 מִכֶּסֶּפֶה וְזֶהָבָה שֶׁל מִצְרַיִם"...

בְּכַדִּי . . . לְנַצֵּל אֶת הָעֵשִׂירוֹת ("זֶהָב וְכֶסֶף וְנַחֲשֶׁת וְגו'") כְּדִי
 לַעֲשׂוֹת מִבֵּיתוֹ הַפְּרָטִי מִשְׁכָּן וּמְקֻדָּשׁ לֵה' (וְשִׁכְנָתִי בְּתוֹכְכֶם בְּתוֹךְ כָּל
 אֶחָד וְאֶחָד), כּוֹלֵל – גַּם עַל-יְדֵי נְתִיבָה לְצְדָקָה לְבָנוֹת בֵּית הַפְּנִסֶּת
 וּבֵית הַמְּדָרֶשׁ כְּפִשׁוּטוֹ, "מְקֻדָּשׁ מֵעַט"³.

וְעוֹד וְהוּא הָעֶקֶר – בְּעֵנִין שֶׁהִזְמַן גְּרָמָא – בְּנֵית בֵּית הַמְּקֻדָּשׁ
 הַשְּׁלִישִׁי בְּפִשְׁטוֹת מִמֶּשׁ:

לְאַחֲרֵי כָּל הַפְּרוּשִׁים בְּפִסּוּק "וְעָשׂוּ לִי מְקֻדָּשׁ וְשִׁכְנָתִי
 בְּתוֹכְכֶם", כּוֹלֵל הַפְּרוּשׁ "בְּתוֹךְ כָּל אֶחָד וְאֶחָד" – הָרִי אֵין מְקָרָא

(1) מִיכָה ז', טו.

(2) בְּכוֹרוֹת ה', ב'. וְכ"ה בְּתַנְחוּמָא בְּשִׁלַּח כַּה. הוּבָא בְּפִרְש"י בַּא יג, יג (וְרָאָה לְקו"ש חט"ז ע'
 253 הָעֵרָה *20).

(3) יַחְזַקָּאֵל יֵא, טז. מְגִילָה כַּט, א.

(4) שַׁבַּת סג, א. וְש"נ.

the practical legal meaning of this text is that Jews have the obligation to build the Beis Hamikdash.

In regard to us, this means to build the third Beis Hamikdash, in simple reality, according to the ruling of Rambam,⁵ that it will be built through our righteous Moshiach, "And he will build the Temple in its place."⁶ Rambam stated,⁷ "Everyone is obligated to build and assist, with their own efforts and with their money, men, women and children, as with the Sanctuary in the wilderness." It's obvious that this is also relevant to the third Temple, that every Jew should participate through his contributions, men and women, and it may be suggested that even children (as it was with the gifts to the Tabernacle).

*(From the talk of Wednesday night, Thursday, Friday
and Shabbos Kodesh, Parshas Terumah, 5752)*



5. Laws of Kings, beginning of chapter 11 and its end. See *Likkutei Sichos* vol. 18, p.418ff. See there for cross references.

6. The expression of *Rambam* there, end of chapter 11.

7. Laws of the Temple (*Hilchos Beis HaBechirah*), 1:12.

יוצא מדי פשוטו⁴, לְכֹל לְרֹאשׁ הַפְּרוּשׁ בְּזֶה בְּנוּגַע לְהִלְכָה לְמַעֲשֵׂה –
שֶׁעַל בְּנֵי-יִשְׂרָאֵל מוּטָל הַחַיִּיב לְבָנוֹת אֶת בֵּית הַמִּקְדָּשׁ.

ובנוגע אלינו הכוונה – לְבָנוֹת אֶת בֵּית הַמִּקְדָּשׁ הַשְּׁלִישִׁי,
בְּפִשְׁטוֹת מַמָּשׁ, כַּפֶּסֶק דִּין הַרְמַב"ם⁵ שֶׁהוּא יִבְנֶה עַל-יְדֵי מְשִׁיחַ
צְדָקָנוּ, "וּבְנֵה מִקְדָּשׁ בְּמִקְוֵמוֹ"⁶, וְעַל-פִּי דְבָרֵי הַרְמַב"ם⁷ "הַכֹּל
חַיִּבִּין לְבָנוֹת וּלְסַעַד בְּעֶצְמָן וּבְמִמוֹנָם, אֲנָשִׁים וְנָשִׁים כְּמִקְדָּשׁ
הַמְדָּבָר" (כַּנִּזְכָּר-לְעִיל), מוּבָן שֶׁכֶּךָ הוּא גַם בְּנוּגַע לְבֵית הַשְּׁלִישִׁי,
שְׁכָל-אֶחָד-וְאֶחָד מִיִּשְׂרָאֵל יִשְׁתַּתֵּף בְּזֶה עַל-יְדֵי נְדָבוֹתָיו, אֲנָשִׁים
וְנָשִׁים, וַיֵּשׁ לוֹמֵר גַּם טָף (כַּפִּי שֶׁהִיָּה בְּנִדְבַת הַמֶּשְׁכָּן).



(5) הל' מלכים רפי"א ובסופו. וראה לקו"ש חי"ח ע' 418 ואילך. וש"נ.

(6) ל' הרמב"ם שם ספי"א.

(7) הל' ביהב"ח פ"א הי"ב.

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Adar I 14-18, 5752 – February 18-22, 1992

Parshas Ki-Tisa is one with extremes: the Parsha opens with “uplifting the Jewish people”, then goes on to discuss perhaps the peak of spiritual lowliness the Jews have reached at making the golden calf just a few weeks after hearing from G-d himself the prohibition against idolatry which resulted in Moshe breaking the tablets of the covenant. The Torah continues to discuss once again how the Jews were uplifted when Moshe received the second set of tablets and his face shone with a brilliant divine light.

*In this Farbrengen the Rebbe explained that indeed this is the order of events in Judaism: first comes stage **one**, the plan and objective. The way to accomplish this is specifically through stage **two** which is what seems to be a spiritual decent, whose purpose is to reach an elevation which could not have been reached otherwise, which is stage **three**, the Geulah – which begins with a “gimel” – the Hebrew letter with the numerical value of three.*

In our generation – the last generation of exile and the first generation of Redemption – after the tremendous amount of “our efforts and Divine service” of the Jewish people throughout all the previous years and generations, and now even the last purification has been accomplished, now the main emphasis must be first of all on completing, concluding and perfecting the Divine service – to bring the “gimmel” – the third stage of the true and complete Redemption, in actual reality!

(From the talks of Monday, Tuesday, Wednesday and Thursday nights, and Shabbos Kodesh, Parshas Ki Tissa, 14-18 Adar I, 5752)



ס.מ.

משיחות לילות ג', ד', ה', ועש"ק וש"ק פרשת כי תשא, י"ד-י"ח אד"ר תשנ"ב

בְּדוֹרֵנוּ זֶה – הַדּוֹר הָאֲחֵרוֹן בְּגִלּוֹת וְהַדּוֹר הָרִאשׁוֹן דֶּהֱגֹאֲלָה –
 לְאַחֲרֵי שֶׁיִּשְׁנׁוּ כְּבֹר הָרְבוּי הַכִּי גְדוֹל דְּ"מַעֲשִׂינוּ וְעִבּוֹדֵתֵינוּ" שֶׁל בְּנֵי
 יִשְׂרָאֵל בְּמִשְׁךְ כָּל הַדּוֹרוֹת וְהַשָּׁנִים שֶׁלִּפְנֵי זֶה, וְכַעַת כְּבֹר סִימּוֹ גַּם
 אֶת הַבְּרוּרִים הָאֲחֵרוֹנִים – כְּעַת הַהִדְגָּשָׁה הִיא בְּעֵקֶר וּלְכָל לְרֹאשׁ
 עַל סִיּוֹם וּשְׁלֵמוֹת וּגְמֵר הָעֲבוּדָה – לְהַבִּיא אֶת הַגִּימ' לְדִגְאוּלָּה
 הָאֲמִתִּית וְהַשְּׁלִימָה בְּפַעַל מִמֶּשׁ.



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Winter 5752-1991

It stands to reason that the future *Beis Hamikdash* (which will descend from Heaven fully rebuilt and perfected¹) will first be revealed in the place of exile where the *Beis Hamikdash* “traveled and settled²” (i.e., *Beis Rabbeinu* [the house of our Rebbe] in *Bavel*³), and relocate from there to Jerusalem.

...One might suggest that this idea that the *Beis Hamikdash* will begin its return to Jerusalem from its place in exile is alluded to in *Rambam’s* description of Moshiach: “If he...built the *Beis Hamikdash* in its place...⁴ he is definitely Moshiach.” Why are the words “in its place” necessary? And if they are necessary, why does Maimonides not name the place explicitly by saying, “if he...built the *Beis Hamikdash* in Jerusalem?” The answer is that since, grammatically, “in its place” can also be read as “in *his* place,” it is an allusion to Moshiach’s place in exile — that is, before he achieves the status of Moshiach *Vadai* [Definite Moshiach]. While still *in exile*, (where he sits⁵ waits and longs to redeem Israel along with the *shechinah* from Exile), Moshiach builds a (Small) Temple — a microcosm and model of the *Beis Hamikdash* [similar to the synagogue of “*shaf veyasiv*”⁶ [to where the temple “traveled” to]. This is a preparation for the future

1. *Rashi’s* commentary and *Tosfos* on *Sukkah* 41a at the end and in other sources.

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

3. *Megillah* 29a.

ע.

קונטרס בענין מקדש מעט זה בית רבינו שבבבל – סה"ש תשנ"ב ע' 465

יש לומר – שְׁהַמְקֻדָּשׁ דְּלַעֲתִיד (ש"בנוי ומשכלל יגלה ויבוא מן השמים¹) יתגלה תחלה בהמקום "שנסע מקדש וישב שם"² בזמן הגלות ("בית רבנו שבבבל"³), ומשם יועתק למקומו בירושלים:

. . . ואולי יש לומר, שמרמז בלשון הרמב"ם (בהלכות מלך המשיח⁴) "ובנה מקדש במקומו" – דלכאורה: מהו הצורך להשמיענו כאן שבנין המקדש הוא במקומו? ולאידך, למה אינו מפרש המקום, "ובנה מקדש בירושלים"? – ש"במקומו" רומז גם על מקומו של מלך המשיח בזמן הגלות (לפני ש"הרי זה משיח בודאי"), הינו, שבהיותו בגלות (ששם יושב⁵ וממתין ומצפה לגאל את בני-ישראל ושכינה עמהן מהגלות) בונה מלך המשיח מקדש (מעט) שהוא מעין ודגמת המקדש שבירושלים (כמו "בי כנישתא דשף ויתיב", "שנסע מקדש וישב שם"), בתור הכנה למקדש

(1) פרש"י ותוס' סוכה מא, סע"א. ועוד.

(2) ערוך ערך שף (הובא בחדא"ג מהרש"א מגילה כט, א).

(3) מגילה כט, א.

(4) ספי"א.

(5) ראה סנהדרין צח, א: "יתיב אפיתחא דרומי".

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").]

Beis Hamikdash, that will be revealed first there, in exile, and will then return (with G-d and the Jewish people) to Jerusalem.

... Indeed, when the *Midrash* says⁷ that “at the time of Moshiach’s coming he will stand upon the roof of the *Beis Hamikdash* and proclaim to the Jewish people, ‘Humble ones, the time of your Redemption has arrived,’” it is actually referring to the primary Small Temple, which is located outside of Israel,⁸ and which stands in the stead of the *Beis Hamikdash*; if it were referring to the actual *Beis Hamikdash*, after its revelation and descent from Heaven, there would be no need for anyone to proclaim, “The time of your Redemption has arrived.”

... To apply all this to the *Beis Rabbeinu* of the present generation — that is, to the sanctuary of my holy father-in-law, the Rebbe, the leader of our generation:

... This generation, being the last of Exile and the first of Redemption, is the culmination of the Jewish people’s actions and Divine service throughout the duration of exile,⁹ — that is, our mission of transforming the “gentile” lands, including the lowliest of them, the Lower Hemisphere, where the Torah was

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into exile with the Jewish people: G-d’s Presence moved away from Jerusalem and settled in *Bavel*.]

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, 6:7*). 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. 492ff. See there for cross-references.

הַעֲתִיד, שְׁיִתְגַּלֶּה תַּחֲלָה שָׁם, וּמִשָּׁם יָשׁוּב (עַם הַקְּדוֹשׁ-בְּרוּךְ-הוּא וּבְנֵי-יִשְׂרָאֵל) לִירוּשָׁלַיִם.

... וְאוּלַי יֵשׁ לוֹמֵר, שְׁמָה שְׁכַתּוֹב בַּמִּדְרָשׁ שׁ"ב שְׁעָה שְׁמֹלֶךְ הַמְּשִׁיחַ בְּאֵ עוֹמֵד עַל גַּג בֵּית הַמִּקְדָּשׁ וְהוּא מְשַׁמֵּעַ לָהֶם לְיִשְׂרָאֵל וְאוֹמֵר עֲנׁוּיִם הִגִּיעַ זְמַן גְּאֻלְתְּכֶם", קָאֵי עַל גַּג בֵּית הַמִּקְדָּשׁ דְּמִקְדָּשׁ מַעֲט שְׁבַחוּץ לְאַרְצֵי שֶׁהוּא בְּמִקּוֹם הַמִּקְדָּשׁ בִּירוּשָׁלַיִם ("שְׁנִסְעַ מִקְדָּשׁ וַיֵּשֶׁב שָׁם"), כִּי, לְאַחֲרֵי שְׁמִקְדָּשׁ הַעֲתִיד יִתְגַּלֶּה וַיֵּרֵד לְמִטָּה לֹא יִהְיֶה צָרֶךְ לְהַשְׁמִיעַ לְיִשְׂרָאֵל "הִגִּיעַ זְמַן גְּאֻלְתְּכֶם".

... יֵשׁ לְבָאֵר כָּל הַנּוֹזֵכַר לְעֵיל בְּנוֹגֵעַ לְ"בֵית רַבְּנׁוּ שְׁבַבְבֵּל" בְּדוֹרְנוּ זֶה – בֵּיתוֹ (בֵּית הַכְּנֶסֶת וּבֵית הַמִּדְרָשׁ) שֶׁל כְּבוֹד קִדְשֵׁת מוֹרֵי וְחַמֵּי אֲדָמוֹ"ר נְשִׂיא דוֹרְנוּ:

... בְּדוֹר זֶה, דוֹר הָאֲחֵרוֹן שֶׁל הַגְּלוּת וְדוֹר הָרֵאשׁוֹן שֶׁל הַגְּאוּלָּה, מְסִימִים וּמְשֻׁלְּמִים "מַעֲשֵׂינׁוּ וְעַבּוּדְתֵּנׁוּ כָּל זְמַן מִשְׁךְ הַגְּלוּת"⁸ לַעֲשׂוֹת מְאָרֶץ הָעַמִּים אֶרֶץ יִשְׂרָאֵל גַּם בְּמִקּוֹם הַיּוֹתֵר תַּחְתּוֹן דְּאַרְצֵי הָעַמִּים, חֲצִי כְּדוֹר הַתַּחְתּוֹן (שְׁבוּ לֹא הָיָה מִתַּן תּוֹרָה⁹), אֲשֶׁר, עַל יְדֵי הַעֲלָאת הַמִּקּוֹם הַיּוֹתֵר תַּחְתּוֹן מַעֲלִים גַּם אֶת כָּל

(6) יל"ש ישע"י רמז תצט.

(7) ועל פי זה ימתק הדיינק "עומד על גג בית המקדש" – ש"גגות... לא נתקדשו" (רמב"ם הלכות בית הבחירה פרק ו הלכה ז), שרומז על חוץ לארץ בערך לקדשת ארץ ישראל.

(8) תניא רפ"ז.

(9) ראה אגרות-קודש אדמו"ר מוהרי"צ ח"ב ע' תצב ואילך. וש"נ.

(10) "כמו בהגבהת כתלי בית שצריכים להתחיל להגביה הקורה התחתון דוקא ואז ממילא יגבהו העליונים הימנו, מה שאין-כן אם היה מתחיל מאמצע הכתל לא היה מגביה התחתונים" (תורה אור בראשית ד, ריש עמוד א).

not given,¹⁰ into the land of Israel. It is by elevating this lowest of places that we automatically elevate all the other places in the gentile lands.¹¹

This elevation is accomplished through *Beis Rabbeinu*, from which light issues forth to the entire world in order to transform it (including its farthest reaches) into the land of Israel.

This [elevation of the entire world] is what the Sages referred to when they said, “In the future, the land of Israel will spread out over all the lands.”¹² As for the teaching, “In the future, Jerusalem will spread out over the entire Israel”¹² — this means that all the synagogues and study halls around the world will become affixed to the *Beis Hamikdash* at the time of the true and complete Redemption, which will be brought about by Moshiach, the Leader of the generation.

Furthermore — and this too is essential — he is the Leader of *chassidus*,¹³ and it is the dissemination of *chassidus* outward that brings Moshiach.¹⁴

Now we can appreciate the unique greatness of *Beis Rabbeinu*: As the main Small Temple of the final exile, *Beis Rabbeinu* is the *very place* of the future *Beis Hamikdash*, and moreover, the place where the future *Beis Hamikdash* will first be revealed, and the place from which it will return

11. “As in raising the walls of a house, it is necessary to raise the lower beam and then the uppers 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

שָׂאֵר הַמְּקוֹמוֹת דְּאֶרֶץ הָעַמִּים¹⁰, וְעִנִּין זֶה נַעֲשֶׂה עַל יְדֵי "בֵּית רַבְּנוּ" שְׁבַחְצֵי כְּדוֹר הַתַּחְתּוֹן, שְׁמִמְנוּ אֹרֶה יוֹצֵאָה לְכָל הָעוֹלָם, לַעֲשׂוֹת מִהָעוֹלָם כְּלוֹ (עַד לְפָנָה הָכִי נִדְחַת בְּקִצּוֹי תִּבֵּל) אֶרֶץ יִשְׂרָאֵל, שְׁזֵהוּ עִנִּין ד' עֲתִידָה אֶרֶץ יִשְׂרָאֵל שְׁתַּתְּפֹשֵׁט בְּכָל הָאָרְצוֹת¹¹, ו' עֲתִידָה יְרוּשָׁלַיִם שְׁתַּתְּפֹשֵׁט בְּכָל אֶרֶץ יִשְׂרָאֵל¹¹, שְׁבֵה יוֹקִבְעוּ כָּל בְּתֵי כְּנַסְיוֹת וּבְתֵי מְדַרְשׁוֹת שְׁבְכָל הָעוֹלָם כְּלוֹ מְחַבֵּר לְבֵית הַמְּקַדָּשׁ, בְּגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל יְדֵי מְשִׁיחַ צְדָקְנוּ, נְשִׂיא הַדּוֹר, שֶׁהוּא הַמְּשִׁיחַ (גּוֹאֲלֵן שֶׁל יִשְׂרָאֵל) שְׁבַדּוֹר, וְעוֹד וְגַם זֶה עֶקֶר, שֶׁהוּא הַנְּשִׂיא דְתוֹרַת הַחֲסִידוֹת¹², אֲשֶׁר, עַל יְדֵי הַפְּצָתָה חוּצָה ("יְפּוּצוּ מֵעִינוֹתֶיךָ חוּצָה", עַד לְחוּצָה שְׁאִין חוּצָה מִמְּנוּ, בְּכָל קִצּוֹי תִּבֵּל) פּוֹעֲלִים בֵּיאַת מְלָכָא מְשִׁיחָא¹³.

וְעַל פִּי זֶה מוּבָן גְּדֵל הָעֲלוּי ד' בֵּית רַבְּנוּ" – "מְקַדָּשׁ מְעֻט" הָעֶקְרִי בְּגֵלוֹת הָאֲחֵרוֹן, "שְׁנַסֵּעַ מְקַדָּשׁ וַיֵּשֶׁב שָׁם", וְלִכֵּן "הָרִי הוּא מְקוֹם הַמְּקַדָּשׁ גּוֹפִיָּה דְלַעֲתִיד", וְלֹא עוֹד אֵלָּא שְׁבוּ יִתְגַּלֶּה מְקַדָּשׁ

(11) ראה ספרי דברים בתחלתו. פס"ר פ' שבת ור"ח. יל"ש ישעי' רמז תקג.

(12) להעיר, שתורת החסידות היא בחינת היחידה שבתורה (ראה קונטרס ענינה של תורת החסידות), הקשורה עם בחינת היחידה שבִּישְׂרָאֵל, נשמתו של משיח צדקנו (רמ"ז לוח"ב מ, ב. ועוד).

(13) אגה"ק דהבעש"ט – כש"ט בתחלתו.

(See "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. The holy letter of the *Baal Shem Tov* – printed at the beginning of *Kesser Shem Tov*.

to Jerusalem.

This connection between *Beis Rabbeinu* and the Redemption is also alluded to in the name¹⁵ of *Beis Rabbeinu* of our generation: Both of *Rabbeinu's* [“our Rebbe”, the previous Rebbe] names — “*Yosef*” and “*Yitzchak*” — hint at the Redemption. *Yosef* is alluded to in the verse, “On that day, the L-rd will once again (*yosif*) show His hand, to gather the remnant of His people, who will have remained, from Assyria and from Egypt...and from the islands of the sea... and He will gather (*ve'asaf*) the dispersed of Israel, and He will assemble the scattered of Judah from the four corners of the earth.”¹⁶ *Rabbeinu's* second name, *Yitzchak*, is alluded to in the verse, “Then our mouths will be filled with laughter (*s'chok*),”¹⁷ which refers to the era of Moshiach,¹⁸ when the Jewish people will say to *Yitzchak*, “You (specifically) are our father.”¹⁹ As for *Beis Rabbeinu*, the number of the House of *Rabbeinu* is “seven hundred and seventy.”²⁰ This number,

15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, part 2, 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 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.”

הַעֲתִיד, וּמִשָּׁם יָשׁוּב לִירוּשָׁלַיִם (כַּנִּזְכָּר לְעֵיל סְעִיף ד).

וַיֵּשׁ לְהוֹסִיף, שְׁעַנְיָן זֶה מְרַמֵּז גַּם בְּשִׁמוֹ¹⁴ שֶׁל "בֵּית רַבְּנוּ"
שֶׁבְדוֹרְנוּ:

"רַבְּנוּ" – ב' שְׁמוֹתָיו רוֹמְזִים עַל הַגְּאוּלָּה: שְׁמוֹ הַרְאִשׁוֹן –
יוֹסֵף – עַל שֵׁם "בְּיוֹם הַהוּא יוֹסִיף אֲדָנָי-י שְׁנִית יָדוֹ לְקִנּוֹת אֶת
שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאֲשׁוּר וּמִמְצָרִים גּוֹ' וּמֵאֵי הַיָּם גּוֹ' וְאִסְיָ
נִדְחֵי יִשְׂרָאֵל וּנְפוּצוֹת יְהוּדָה יִקְבֹּץ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ"¹⁵, וּשְׁמוֹ
הַשְּׁנִי – יִצְחָק – עַל שֵׁם הַצְּחֹק וְהַשְּׂמִיחָה שֶׁשְׁלֵמוֹתָהּ בַּגְּאוּלָּה
הָאֲמִתִּית וְהַשְּׁלֵמָה עַל יְדֵי מְשִׁיחַ צְדָקְנוּ, כְּמוֹ שֶׁכְּתוּב¹⁶ "אִזּוֹ יִמְלֵא
שְׂחֹק פִּינוּ", "אִזּוֹ" דִּיקָא, לְעֲתִיד לְבוֹא¹⁷, כְּשִׁיאֲמָרוּ לְיִצְחָק (דְּוִקָא)
"כִּי אַתָּה אַבְיָנוּ"¹⁸.

וּ"בֵּית (רַבְּנוּ)" – מְסַפְרוֹ שֶׁבַע מְאוֹת וְשֶׁבַע עִים¹⁹, וְעַל שֵׁם
מְסַפֵּר זֶה נִקְבַּע שְׁמוֹ אֲשֶׁר יִקְרָאוּ לְ"בֵּית רַבְּנוּ" בְּפִי כָּל יִשְׂרָאֵל,

14) כִּידוּעַ שֶׁהַשֵּׁם מוֹרָה עַל תַּכְנֵנוּ וּמַהוּתוֹ שֶׁל הַדְּבָר הַנִּקְרָא בְּשֵׁם זֶה (תַּנְיָא שְׁעַר הַיְחִיד
וְהָאֲמוּנָה סוּף פֶּרֶק א. וְרָאָה בְּאֵרוּכָה תְּשׁוּבוֹת וּבֵאוּרִים (קִה"ת תַּשְׁל"ד) ס"א וְשֵׁם נִתְבָּאָר).

15) יִשְׁעִי' יָא, יָא-יב.

16) תַּהֲלִים קכׁ, ב.

17) מַה שְׂאִין-כֵּן בְּזִמְנֵי הַגְּלוּת, שְׁ"אֲסוּר לְאָדָם שִׁמְלֵא שְׂחֹק פִּיו בְּעוֹלָם הַזֶּה, שְׁנֵאֲמַר אִזּוֹ
יִמְלֵא שְׂחֹק פִּינוּ" (בְּרִכּוֹת לָא, א).

18) יִשְׁעִי' סג, טז. שַׁבַּת פֶּט, ב.

19) לְהַעִיר מִהַנְּהַגַּת גְּדוּלֵי יִשְׂרָאֵל שֶׁלְּמִדּוֹ רְמִזִּים וְהוֹרְאוֹת בְּעִבּוּדַת ה' גַּם מְעַנְיָנֵי חוּל כִּיּוּצָא
בְּזֶה (כְּמוֹ מְסַפֵּר הַקְּרוֹן בְּמִרְכַּבַּת הַמִּסְעָ, שֶׁהוּא עֲנִין עֲרָאִי, וְעַל אַחַת כַּמָּה-וְכַמָּה בְּנוֹגַע לְבֵית
קְבוּעָה), וּבְפֶרֶט בְּנִדּוֹן דִּינָן שֶׁהַמְּסַפֵּר נַעֲשֶׂה שְׁמוֹ שֶׁל הַבַּיִת, כְּכַפְּנִים.

20) הֵן בְּלִשׁוֹן הַקֹּדֶשׁ – שֶׁבַע מְאוֹת שְׁבַע עִים, הֵן בְּאִידיש – זִיבֵן זִיבְּעִיק, וְהֵן בְּלִשׁוֹן הַמְּדִינָה
(אַנְגְּלִית) – "סְעוּעוֹן סְעוּעוֹנִי".

“770,”²¹ has become the universal name by which all Jews refer to *Beis Rabbeinu*. “770” in *gematria* has the numerical value of the word *paratzta*, burst forth, as in the verse, “You shall burst forth (*u’faratzta*) westward, eastward, northward and southward.”²² This alludes to the fact that light emanates from this house toward the four directions of the world, and in a manner that breaks through limitations, elevating all four directions of the world to the level of The land of Israel (as in the teaching, “In the future, the land of Israel will spread out over all the lands”). This is accomplished especially through the transfer of all the world’s synagogues and study halls to The land of Israel, where they will be appended to the *Beis Hamikdash* — an event that will transpire with the coming of the true and complete Redemption at the hand of Moshiach. Indeed, the term *paratzta* is used in connection with Moshiach, as the Sages said²³, the verse, ²⁴“You burst forth (*paratzta*)...’ refers to Moshiach as it says²⁴; ‘The one who breaks forth (*ha’poretz*) will go before them.”²⁶

... The complete form of seven (770) also alludes to *Rabbeinu’s* divine service throughout the course of his lifetime, for his lifespan was seventy years (seven tens, 5640-5710 [1880-1950]) and it was in the Lower Hemisphere (in the house whose number is “seven hundred seventy”) that he thoroughly completed his divine service, on the tenth day of the seventh month. The complete form of seven also alludes to the continuation of *Rabbeinu’s* divine service in

22. *VaYeitze* 28:14.

23. *Aggadas Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and *Rashi’s* commentary on it

24. *VaYeshev* 38:29.

25. *Micha* 2:13.

"770"20, שְׁמִסְפָּר זֶה הוּא הַגִּימַטְרִיא ד'פֶּרְצַת", עַל שֵׁם "וּפְרַצַת יְמָה וְקִדְמָה וְצִפּוֹנָה וְנִגְבָּה"21, שְׁרוּמִזוּ שְׁמֵבִית זֶה אוֹרָה יוֹצֵאָה לְכָל ד' רוּחוֹת הָעוֹלָם, וּבִאֲפֶן שֶׁל פְּרִיצַת גְּדֵר, שְׁכָל ד' רוּחוֹת הָעוֹלָם מִתְעַלִּים לְדַרְגַת אֶרֶץ יִשְׂרָאֵל ("עֵתִידָה אֶרֶץ יִשְׂרָאֵל שְׁתַּתְּפֹשֵׁט בְּכָל הָאֲרָצוֹת"), כּוֹלֵל וּבְמִיחָד שְׁכָל בֵּיתִי כְּנִסְיוֹת וּבֵיתִי מְדַרְשׁוֹת שְׁבָכַל הָעוֹלָם נִקְבְּעִים בְּאֶרֶץ יִשְׂרָאֵל וּמִתְחַבְּרִים לְבֵית הַמְּקֻדָּשׁ, בְּגְאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל יְדֵי מְשִׁיחַ צִדְקָנוּ, עָלִיו נֶאֱמַר22 "פֶּרְצַת עָלֶיךָ פֶּרֶץ", וְדָרְשׁוּ חֲכָמֵינוּ זְכוּרָנָם לְבִרְכָה23 "זֶה מְשִׁיחַ, שְׁנֶאֱמַר24 עָלָה הַפּוֹרֵץ לְפָנֵיהֶם"25.

. . . בְּשִׁלְמוֹת דְּמִסְפָּר שֶׁבַע (שֶׁבַע מְאוֹת וְשֶׁבַעִים) נִרְמְזוֹת גַּם שְׁלֵמוֹת עֲבוֹדָתוֹ שֶׁל רַבְּנּוּ בְּמִשְׁךְ כָּל יְמֵי חַיָּיו, שֶׁבַע עֲשִׂירִיּוֹת שָׁנִים, שֶׁבַעִים שָׁנָה (ת"ר"ם – תש"י), וְעַד לְגִמְרָה וּשְׁלֵמוֹת עֲבוֹדָתוֹ בְּעִשׂוֹר הַשְּׁבִיעִי בְּחֻצֵי כְּדוֹר הַתְּחִתּוֹן (מֵהֵבֵית שְׁמִסְפָּרוֹ שֶׁבַע מְאוֹת וְשֶׁבַעִים), כּוֹלֵל גַּם הַמִּשְׁךְ הָעֲבוֹדָה בְּשָׁנִים שְׁלֹאֲחֵרֵי-זֶה עַל-יְדֵי

(21) ויצא כח, יד.

(22) וישב לח, כט.

(23) אגדת בראשית ספס"ג. וראה ב"ר ספפ"ה ובפרש"י.

(24) מיכה ב, יג.

(25) ולהעיר, ש"בית משיח" בגימטריא "פרצת" (770). ודו"ק.

(26) ויק"ר פכ"ט, יא. וראה ד"ה באתי לגני ה'שית בתחלתו. ובארוכה – ד"ה זה תשי"א.

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

27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5710 at the beginning. Also at length, the same-named discourse of 5711.

the subsequent years through the spiritual service of the seventh generation (“all the seventh are cherished”²⁷), which thoroughly completes the Jewish people’s divine service in the seven lands throughout the duration of exile. And this completion brings the immediate realization of, “The L-rd will once again (*yosif*) show His hand...and He will gather (*ve’asaf*) the dispersed of Israel” by means of “You burst forth (*paratzta*,” in *gematria* 770²⁸, — “The one who breaks forth (*ha’poretz*) will go before them”).

In recent times, all of this has gained additional emphasis:

Since the *histalkut* of *Rabbeinu*, the dissemination of Judaism and the wellsprings of *chassidus* have continued — and with greater strength — for over forty years (5710-5750 [1950-1990]), so that we are now at the stage where “G-d has given you a heart to know and eyes to see and ears to hear.”²⁹ Thus, for more than a jubilee³⁰ (5700-5750 [1940-1990]), which reflects eternity, *Beis Rabbeinu* has been *Talpiyot*, “The elevation towards which all mouths turn.”³¹

This *Talpiyot* aspect of *Beis Rabbeinu* has been gaining emphasis as more and more Jews are coming to *Beis Rabbeinu*, in the spirit of the verse, “A multitude of people is a king’s glory.”³² this multitude includes Rabbis and sages

28. [The letters of the word “*Paratzta*” have the numerical value of 770: *Peh*=80; *Reish*=200; *Tzadik*=90; *Tuv*=400.]

29. *Tavo* 29:3.

30. *Shmuel I* 1:22 and *Rashi’s* commentary. *YeRuthhalmi Brochos* 4:1. See *Kiddushin* 15a. *Mechilta* and *Rashi’s* commentary on *Mishpatim* 21:6.

31. *Brochos* 30a.

32. *Mishlei* 14:28.

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

דֹּר הַשְּׁבִיעִי, "כָּל הַשְּׁבִיעִין חֲבִיבִין"²⁶ – שְׁעַל-יְדֵי-זֶה נַעֲשִׂית
הַשְּׁלֵמוֹת דְּמַעֲשֵׂינוּ וְעִבּוֹדֵתֵנוּ כָּל זְמַן מִשָּׁךְ הַגְּלוּת בְּכָל שְׁבַעַת
הָאָרְצוֹת שְׁבַעֲוֹלָם, וְתִכְף וּמִיד "יוֹסִיף אֲדֹנָי-י שְׁנֵית יְדוּ גו' וְאֶסְף
נְדָחֵי יִשְׂרָאֵל גו'", עַל-יְדֵי-זֶה שְׁפָרְצַת (בְּגִימָטְרִיא שְׁבַע מֵאוֹת
וְשִׁבְעִים) עָלֶיךָ פָּרִץ", "עָלָה הַפּוֹרֶץ לְפָנֵיהֶם".

וּבְכָל זֶה נִתּוֹסַף הַדְּגִשָּׁה יִתְרָה בְּתַקּוּפָה הָאֲחֵרוֹנָה:

הָעִבּוּדָה דְּהַפְּצַת הַתּוֹרָה וְהַיְהוּדוּת וְהַמְעִינּוֹת חוּצָה מִ"בֵּית
רַבְּנוּ" ("770") הוֹלְכֵת וְנִמְשָׁכֶת וּבִיתָר שְׂאֵת וּבִיתָר עַז גַּם לְאַחֲרֵי
(עֶשֶׂר שָׁנִים הָאֲחֵרוֹנוֹת בְּ) חַיִּים חֵיוֹתוֹ בְּעֶלְמָא דִּין, יוֹתֵר מְאַרְבָּעִים
שָׁנָה (תש"י – תש"נ), כְּאִפְּן דְּ"נִתְּנָה ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרֵאוֹת
וְאֲזַנַיִם לְשִׁמְעָ" ²⁷, וְנִמְצָא, שְׁ"בֵּית רַבְּנוּ" ("770") הוּא בְּבַחֲנֵית
"תְּלַפְיּוֹת", "תֵּל שְׁכָל פִּיּוֹת פּוֹנִים בּו" ²⁸, יוֹתֵר מִיּוֹבֵל שָׁנִים (ת"ש
– תש"נ), "עַד עוֹלָם" ²⁹.

וְעַנֵּן זֶה מְדַגֵּשׁ עוֹד יוֹתֵר כְּשֵׁרוּאִים בְּמוֹחָשׁ שְׁהוֹלֵךְ וְנִתּוֹסַף
בִּיתָר שְׂאֵת וּבִיתָר עַז בְּמִסְפַּר בְּנֵי יִשְׂרָאֵל שְׁבָאִים לְ"בֵּית רַבְּנוּ",
"כְּרַב עִם הַדֶּרֶת מֶלֶךְ" ³⁰ (כּוֹלֵל גַּם "מֵאֵן מְלָכֵי רַבָּנָן" ³¹, וּבִפְרָט

(27) תבוא כט, ג.

(28) ברכות ל, א.

(29) שמואל-א א, כב ובפרש"י. ירושלמי ברכות פ"ד ה"א. וראה קידושין טו, א. מכילתא
ופרש"י משפטים כא, ו.

(30) משלי יד, כח.

(31) ראה גיטין סב, סע"א. זח"ג רנג, ב – ברע"מ.

who are compared to kings.³³ Thus, it has become a great necessity to enlarge and expand *Beis Rabbeinu* even more, and in a manner that bursts all confines — *paratzta*, which has the numerical value of 770 — and which resembles the building of a *new* house.³⁴

In light of what has been explained above regarding the greatness of *Beis Rabbeinu* of *Bavel* — that it is the place where the *Beis Hamikdash* “traveled and settled,” and it is “the very place of the future *Beis Hamikdash*,” to the extent that the future *Beis Hamikdash* will first be revealed there, and will return to Jerusalem from there — we can appreciate the great merit each and every Jew has been given to participate both bodily and financially³⁵ in the construction of *Beis Rabbeinu* of *Bavel*, as a preparation for the imminent descent and revelation of the future *Beis Hamikdash*.

(Pamphlet concerning “*Mikdash M’at — Zeh Beis Rabbeinu Sh’B’Bavel*” — *Sefer HaSichos 5752*, p. 465)



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 Lubavitch headquarters synagogue and *beis midrash*. The Rebbe placed the cornerstone with his holy hands.]

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* 112).

נְשִׂיא (מֶלֶךְ) הַדּוֹר), וְנַעֲשֶׂה צֶרֶךְ וְהִכְרַח לְהַגְדִּיל וּלְהַרְחִיב אֶת "בֵּית רַבְּנוּ", וְעַד לְהַגְדִּלָּה וְהַרְחֵבָה שֶׁהִיא בְּאִפְּן דְּפָרִיצַת גְּדֵר, "פְּרֻצַּת" (בְּגִימָטְרִיא 770), כְּמוֹ בְּנִין בֵּית חֲדָשׁ³².

וְעַל פִּי הָאָמוּר לְעִיל עַל דְּבַר גְּדַל הָעֲלוּי ד' "בֵּית רַבְּנוּ שֶׁבְּבָבֶל" – ש' "נִסְעַ מִקְדָּשׁ וַיֵּשֶׁב שָׁם", ו"הוּא מְקוֹם הַמִּקְדָּשׁ גּוֹפִיָּה דְלַעֲתִיד", וְעַד שֶׁבּוּ יִתְגַּלֶּה מִקְדָּשׁ הָעֲתִיד וּמִשָּׁם יִחְזֹר לִירוּשָׁלַיִם – מוּבֵן גְּדַל הַזְּכוּת דְּכָל אֶחָד וְאַחַת מִיִּשְׂרָאֵל לְהַשְׁתַּתֵּף בְּגוֹפּוֹ וּבְמִמוֹנּוֹ³³ (וְכָל הַמְּרַבֵּה הָרִי זֶה מְשַׁבַּח) בְּבִנְיַת "בֵּית רַבְּנוּ שֶׁבְּבָבֶל", כִּהְכֵנָה לִירִידַת וְהַתְּגַלוֹת מִקְדָּשׁ הָעֲתִיד תַּכְּף וּמִיד מִמֶּשׁ.



(32) וְעַד לְהַנְחִיחַ אֶבֶן פְּנֵה.

[בְּעֶרְב ח"י אֱלוּל שְׁנַת תַּשְׁמ"ח נִעְרְכָה הַנְּחִיחַ אֶבֶן פְּנֵה (לְהַגְדִּיל וְהַרְחִיב) בֵּית הַכְּנֶסֶת וּבֵית הַמִּדְרָשׁ דְּלִיּוּבְאוּיִטְשׁ שֶׁבְּלִיּוּבְאוּיִטְשׁ, בְּמַעֲמַד כְּבוֹד קִדְשׁת אֲדָמוֹ"ר שְׁלִיט"א, שֶׁהֵנִיחַ הָאֶבֶן פְּנֵה בִּידוֹ הַקְּדוּשָׁה (וְרָאָה הַשִּׁיחָה שֶׁנֶּאֱמָרָה בְּמַעֲמַד זֶה. וְרָאָה גַּם שִׁיחַת לֵיל הוֹשַׁעֲנָא רַבָּה תַּשְׁמ"ט). הַמּוֹ"ל].

(33) עַל-דֶּרֶךְ וּבְדִגְמַת בֵּית הַמִּקְדָּשׁ – ש' הַכֵּל חִיבִין לְבָנוֹת וּלְסַעַד בְּעֲצָמוֹן וּבְמִמוֹנָם כו" (רַמְבַּ"ם הַל' בִּיהַב"ח פ"א ה"ב).

71***Winter 5752-1991***

This year more emphasis should be put on all that has been said, for the timely issue now is the true and complete Redemption through our righteous Moshiach. As has been said frequently of late, all the requirements have already been met and we only need to greet our righteous Moshiach in actual reality. This will be hastened even more through learning Torah in general and in particular through learning all of the Talmud as divided on *Yud Tes Kislev*, when the inner teachings of Torah were given. For through “engaging in Torah study, etc.”¹ one accomplishes “Redeem my soul in peace”² – “he redeemed me and my children from within the nations of the world,”³ through the true and complete emancipation and Redemption.

(Pamphlet on the occasion of the completion of the division of the Talmud for study, 19 Kislev – Sefer HaSichos 5752, p. 491)



1. *Brochos* 8a.

2. *Tehillim* 55:19.

3. *Brochos* 8a.

ע.א.

קונטרס ע"ד חלוקת הש"ס בי"ט כסלו – סה"ש תשנ"ב ע' 194

וְהַדְּגִישָׁה יְתִירָה בְּכָל הַנ"ל בְּשָׁנָה זוֹ – אֲשֶׁר הָעֵנִין שֶׁהַזְּמַן גֶּרְמָא
 הוּא: גְּאוּלָּה הָאֲמִתִּית וְהַשְּׁלִימָה עַל יְדֵי מְשִׁיחַ צְדֻקְנוּ, כַּמְדַּבֵּר כַּמָּה
 פְּעָמִים לְאַחֲרוֹנָה, שְׁפָבֵר גָּמְרוּ כָּל הָעֵנִינִים וְצָרִיךְ לִהְיוֹת רַק קִבְּלַת
 פְּנֵי מְשִׁיחַ צְדֻקְנוּ בְּפֶעַל מִמֶּשׁ – אֲשֶׁר עֵנִין זֶה מְזַרְזֵם עוֹד יוֹתֵר עַל-
 יְדֵי לְמוֹד הַתּוֹרָה בְּכָלֵל, וּבְפֶרֶט לְמוֹד כָּל הַש"ס שְׁמַחֲלָקִים אוֹתוֹ
 בִּי"ט כְּסֵלוֹ, מֵתֵן-תּוֹרָה שֶׁל פְּנִימִיּוֹת הַתּוֹרָה, כִּי עַל יְדֵי "הָעוֹסֵק
 בַּתּוֹרָה כו"1 מְקִימִים הָעֵנִין ד'פְּדָה בְּשָׁלוֹם נִפְשִׁי"2, "פְּדָאֲנִי לִי
 וּלְבָנֵי מִבֵּין אוֹמוֹת הָעוֹלָם"1, בְּפִדְיָהּ וּגְאֻלָּה הָאֲמִתִּית וְהַשְּׁלִימָה.



(1) ברכות ה, א.

(2) תהלים נה, יט.

לזכות

הת' השליח החי"ל בע"ה אברהם דוד בן -
יבלחט"א - השליח הרה"ח שניאור זלמן שי'

ליבעראו

ומ' פשעא לאה בת ר' חיים לייבל שי'
יה"ר שיקויים תומ"י הייעוד "הקיצו ורננו שוכני
עפר" בהתגלות כ"ק אדמו"ר משיח צדקנו
שליט"א, תיכף ומי"ד ממ"ש, נא"ו!

לזכות

החתן הרב הת' דובער שי' הכהן,

והכלה מ' חי' מושקא תחי'

בריסקי

ולזכות זקניהם אחיהם ואחיותיהם וב"ב שיחיו

נדפס ע"י ולזכות הוריהם שיחיו

לזכות

כ"ק אדמו"ר מלך המשיח שליט"א

יה"ר שיראה הרבה נחת משלוחיו, חסידיו
ובניו – תלמידי התמימים בפרט,
וכלל ישראל; וכשם שבישר לנו
בשורת הגאולה, כן יבשר לנו
שכבר באה הגאולה בפשטות
בפועל ובגלוי, ויגאלנו
ויזלכנו קוממיות
לארצנו, ונשמע
תורה חדשה מפיו
ותיכף ומי"ד מומ"ש, נא"ו!