

תשורה

Excerpts from the English Translation of
בשורת הגאולה
THE ANNOUNCEMENT OF THE REDEMPTION

A Compilation of Talks
of the Lubavitcher Rebbe from 1990-92
on How Events in the Present Era
Relate to the Redemption and the Coming of Moshiach

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This booklet is a sampling of excerpts from The Announcement of the Redemption, translated by Rabbi Yisroel Heschel Greenberg and Rabbi Yisroel Ber Kaufman, PhD in 1998. Originally published in 1993 by Vaad L'hafotzas Sichos as בְּשׂוֹרַת הַגְּאוּלָּה in the original Hebrew and Yiddish, the book presents a collection of selected talks (sichos) of the Lubavitcher Rebbe from 1990-92 concerning how recent events relate directly to the unfolding Redemption and the coming of Moshiach. These talks were edited by the Rebbe personally with the special request that they be publicized throughout the world. The book is not an exhaustive compendium of all of the Rebbe's talks on Moshiach and Redemption, but rather selections are excerpted from lengthier discussions. In order to fully grasp the contents of the Rebbe's talks, the study of the complete text of the sicha is required.

The purpose of this booklet is to make a sampling of these seminal sichos accessible to a wider audience many of whom may not have read the Rebbe's work in the original. Yet, the passage of time has only increased the relevance, prescience and urgency of the Rebbe's words, given the news and advances of today. It has become vitally important to gain a greater understanding of the spiritual dimension of the tumultuous developments in these times. The material in the booklet has been abridged and annotated to facilitate comprehension while leaving the Rebbe's words unchanged, including his parenthetical remarks. Nevertheless, much of the original breadth and depth has been sacrificed in the service of clarity and brevity. This booklet does not highlight every important theme contained within the cited sichos. The following additions to the text have been made by the compiler: 1) a capitalized title for each selection to highlight a theme, 2) inserted word(s) within curly brackets, i.e., { }, to facilitate readability, and 3) underlining used to emphasize selected insights of the Rebbe. Any subjectivity related to editing is the responsibility of the compiler. Gratitude is extended to Vaad L'hafotzas Sichos for permission to use the content of the English rendition and to the translators for their work. It is the hope that this booklet will nurture the inborn spark of Moshiach found within each and every Jew and help the Jewish nation to complete their G-dly mission to bring Redemption to the entire world with the coming of Moshiach now!

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד!

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THE PERSIAN GULF WAR IS THE FULFILLMENT OF PROPHECY

Shabbos Parshas Re'eh 5750 Already the signs identified by which our Sages identified the end of exile and the time of Redemption have been fulfilled including the sign in Yalkut Shimoni: 'Rabbi Yitzchak said: In the year Melech HaMoshiach will be revealed, . . . the King of Persia will provoke the Arabian king . . . Israel will also be in turmoil and terror . . . [G-d] will say to them 'My children . . . do not fear, the time of your Redemption has arrived . . . Melech HaMoshiach will stand on the roof of the Bais HaMikdash and will proclaim to Israel 'Humble ones, the time of your Redemption has arrived.'

SIGNS AND MIRACLES OF THE REDEMPTION

Shabbos Breishis 5751 . . . the miracles we experience now . . . are a prelude to miracles of the future Redemption which shall arrive imminently . . . To illustrate, . . . major . . . regimes . . . are changing. . . granting {the Jews} freedom in all matters associated with Judaism, permitting the exodus . . . of Jews . . . which {is} a prelude for the ingathering of the exiles. . . in the days of Moshiach. The events which occurred in the Persian Gulf are among the signs of the Redemption, . . . based . . . on the Midrash. . . 'The King of Persia (. . . referring to . . . the . . . area . . . {of} Iraq) will provoke the Arabian King . . . G-d says to them '(Israel) . . . do not fear, the time of your Redemption has arrived' . . . when Melech HaMoshiach comes he will stand on the roof of the Bais HaMikdash and will proclaim to Israel 'Humble ones, the time of your Redemption has arrived.' . . . Ironically, the (seventy) nations . . . gathered to accuse Israel: 'you are thieves for having conquered the Land of Israel.' . . . is itself one of the signs of Redemption . . .

THE ACCOMPLISHMENT OF OUR GENERATION TOWARD THE REDEMPTION

22 Mar Cheshvan 5751 . . . Consequently, the service of . . . {this} generation, the generation of Redemption, has already been completed . . .

A FORETASTE OF THE REDEMPTION

7 Kislev 5751 ' . . . there will be neither famine nor war . . . {Rambam}'
A foretaste . . . in the last moments of exile . . . {as} the Jewish people are

experiencing a state of tranquility and peace, since G-d says to them ‘My children, do not fear.’

THE PURPOSE OF THE EXILE HAS BEEN FULFILLED

21 Kislev 5751 We have now concluded the service of the era of Exile, . . . collecting and gathering the Divine sparks of the entire world (for which purpose G-d exiled Israel among the nations of the world) . . . the dissemination of {Chassidus} to the far reaches . . . {has} been completed . . . We are ready for the realization of the promise that when the fountain [of Chassidus] will be disseminated to the farthest reaches, . . . Melech HaMoshiach will come.

THE REPENTENCE NECESSARY FOR THE REDEMPTION HAS BEEN COMPLETED

Shabbos Chanuka 5751 . . . (after the passing of all the deadlines {cited in Sanhedrin 97B}, and after my sainted father in law {the 6th Lubavitcher Rebbe} testified that we have already done Teshuva and that all the necessary efforts have been completed) ‘we are totally immersed in awaiting for him every day that he will come.’

MIRACULOUS ASSISTANCE TO THE JEWISH NATION

5 Teves 5751 We receive governmental assistance in the manner depicted in the Torah, ‘The best of the land of Egypt is yours’ . . . Since our generation is the last generation of exile and the first generation of Redemption, preparing for the transformation of the exile into the Redemption is emphasized through a ‘taste’ of what is to come. This is particularly true . . . {as} we have vividly beheld miracles and wonders . . . {with} that country {Soviet Union} facilitat{ing the emergence of} the Jewish people from distress to freedom . . .

OUR DIVINE SERVICE IN EXILE HAS ACHIEVED THE STATUS OF MERITORIOUS

10 Teves 5751 ‘The Holy One Blessed be He sought a person who would find merit in them {the Jews}. . . He found Gideon to be meritorious, because he found merit in them. . . In your merit they shall be redeemed ‘ . . . The merit which will hasten the Redemption is the following: . . . ‘all the deadlines have passed’ . . . and in regard to teshuva . . . they have already done teshuva. Indeed there is no Jewish person who has

not entertained a thought of Teshuva. . . Considering the above, it is with utmost certainty that our righteous Moshiach must arrive here and now, immediately, in the most literal sense. . . the imminence of Moshaich's arrival constitutes a definitive ruling issued by many rabbis . . . and so it will be confirmed . . . After all 'our deeds and actions throughout the length of the exile,' . . . and the oppression and persecution, . . . , particularly the Holocaust, the process of refinement and purification has without any doubt, been achieved in full. . . Consequently, {with} the [current] 'siege of the Babylonian king' {Saddam Hussein}, . . . {G-d} says to Israel, 'My children have no fear. All that I have done I have done exclusively for you . . . The time of your Redemption has arrived.'

THE SIGNS POINT TO THE REDEMPTION AND STRENGTHEN OUR FAITH

19 Teves 5751 All the signs mentioned by our Sages indicate that we are currently situated at the very end of the period of exile. . . The Jewish people therefore stand with firm faith and conviction that G-d will immediately fulfill his promise that 'I have indeed remembered you' by bringing the true and complete Redemption, especially when hearing from the Moshe of our generation, my sainted father in law, the leader of our generation, that we have already concluded all matters of divine service, and are presently standing ready to greet our righteous redeemer . . . prepare ourselves to greet him by increasing our observance of Torah and Mitzvos, in accordance with the ruling of the Rambam, . . . that through 'one mitzvah, . . . {it can cause} salvation.'

G-D'S MERCY IS DOMINANT IN BRINGING MOSHIACH

26 Teves 5751 'G-d will redeem Israel from all of its distress' and only after that 'He will redeem Israel from all of their sins.' [Translators' Note: . . . G-d will bring the Redemption even before we fully atone for our sins.]

AN INCREASE IN OLIM AND MITZVOS PREPARES FOR KIBUTZ GOLIYUS

4 Shevat 5751 . . . the exodus of many Jews from that country [the Soviet Union] to the land of Israel, through which they also come closer to Judaism, Torah and its mitzvos. . . {their emigration} is a reflection and

an example of . . . {as well as an} immediate preparation to fulfill the promise of ‘a great congregation will return here.’ The . . . {fact that} ‘the kingdoms struggle with each other’ {in the Gulf War} . . . as explained in the Midrashim of our Sages . . . is one of the signs of the Redemption. . . And in regard to the activities of the enemies of Israel . . . their efforts will not succeed . . . the connection of these events to the children of Israel is the knowledge that ‘the time of your Redemption has arrived’ ; therefore, stand ready all of you to greet our righteous Moshiach . . . through increasing in . . . Torah and mitzvos, since one mitzvah . . . tips the scale for himself and for the entire world to the side of merit, and causes for himself and them salvation and deliverance {through the Redemption}.”

G-D'S PROTECTION DURING THE GULF WAR FULFILLS A MOSHIACH PROPHECY

18 Shevat 5751 ‘A great nation will return here’ 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.’ Therefore, also before the Redemption, the children of Israel dwell in it in security, without fear from ‘the nations of the world [who] are in terror and turmoil . . . {as G-d} says to them (to Israel), my children, do not be afraid, . . . the time of your Redemption has arrived.’ Melech HaMoshiach stands on the roof of the Bais HaMikdash and he proclaims to Israel, “Humble ones, the time for your Redemption has arrived.”

THE NEED TO CONNECT TO MOSHIACH THROUGH KABOLAS HAMALCHUS

Shabbos Parshas Mishpatim 5751 The appointment of David, Melech HaMoshiach , has already occurred . . . It requires only an acceptance of his kingship by the people and a complete revelation of the attachment between the king and the people, in the true and perfect Redemption.

THE GULF WAR'S END : PREPARING TO RECOGNIZE G-D'S SOVEREIGNTY

25 Adar 5751 As we come from the days of Purim . . . now is an appropriate time to turn our complete attention to the wonders and miracles which occurred close to this year's Purim. . . what actually happened was beyond the familiar natural order, for not only was a world war avoided, but the war that did break out ended quietly. . . victory

came in a very short time. . . they are among the signs that the true and complete Redemption through our righteous Moshiach is imminent . . . one needs to strengthen awareness that this is the time to prepare for the fulfillment of the promise “For sovereignty is the L-rd’s” when all people will be convinced that ‘there is a master to this world.’ . . {which} will bring them “to call all of them on the Name of G-d to serve Him together.”

MIRACLES: PREPARATION FOR RECOGNIZING OUR REDEMPTION

26 Nisan 5751 “As in the days of your going forth from Egypt I will show him miracles”. Everyone can clearly see how the miracles of the exodus from Egypt are reflected now in the victory of these days. . . And on the day of Purim. . . was the victory, . . and his downfall . . . and specifically through non-Jews . . . He was forced to acknowledge and accept and fulfill all the commands, instructions, and requirements that were given to him. . . Another example of the events of these final times in which we see wonders and miracles is the exodus of many Jews from that country {USSR}, which is like the exodus from Egypt. After many years . . . in which Jews were not allowed to leave . . . And the miracle has increased until the country itself assists them to leave, as was the case in the Exodus from Egypt. . . {which} includes assistance from the treasures of ‘Egypt’ . . . And may it be His will that G-d should help every Jew that he should have ‘eyes to see and . . . ears to hear’ and ‘a heart to know,’ to see ‘the great trials that your eyes saw, the signs and great wonders,’ the revealed miracles that occur every day. Particularly since we have been already been more than ‘forty years’ in the desert of the nations (of exile) . . . and we are ready to come to . . . the Holy Land and Jerusalem . . . with the true and complete Redemption. 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 . . . from Egypt . . .).

IT IS UNBEARABLE TO ACCEPT ONE MORE MOMENT WITHOUT MOSHIACH

28 Nissan 5751 From what has been said previously about emphasizing the subject of Redemption . . . at this time, emerges the absolutely incredible: how is it possible that notwithstanding all these things, we have not yet accomplished the coming of our righteous Moshiach in actual reality?! Something completely beyond comprehension. . . Equally

incredible , that when ten (and many times ten) Jews gather together, and in a worthy time with regard to Redemption, and nevertheless they don't create an uproar to cause the coming of Moshiach immediately and instantly, and it's not inconceivable to them, G-d forbid, that Moshiach won't come this night, and also tomorrow our righteous Moshiach won't come, and also the day after tomorrow our righteous Moshaich won't come, G-d forbid! . . . What more can I do? . . . do everything in your ability . . . to actually bring . . . Moshiach immediately . . .

ACCEPTING PERSONAL RESPONSIBILITY FOR BRINGING MOSHIACH

Shabbos Parshas Shimini 5751 . . . Simply put: All Jews, men, women and even children have the responsibility to increase their efforts to bring our righteous Moshiach in actual reality! Therefore, it is obvious there's no place for relying on others or imposing the work on someone else instead of doing it oneself, but this is the task of every man and woman, . . . what this duty consists of is also simple: increasing one's Torah and mitzvos. This means learning both the open aspects of the Torah and the inner aspects of the Torah, and performing the mitzvos with distinction . . . All of this should be done with an intense anticipation and desire for the Redemption . . .

BRING MOSHIACH BY LEARNING TORAH SOURCES ON THE SUBJECT OF REDEMPTION

6 Iyar 5751 Moshiach is found in the world in the time and place of exile, and in the situation of exile for he bears the afflictions of exile . . . And there {in Talmud Sanhedrin it states:} 'The school of Shilah said Shiloh is his name, and it is written 'until Shiloh comes.' The school of Rabbi Yannai said, Yinun is his name, . . . (. . . [thus] each one explained the name of Moshiach after his name) . . .' And we (Chassidim) follow their example (in regard to our Rebbeim, our leaders, in particular My sainted father in law, leader of our generation) . . . The question is: Since we have already completed 'our actions and service throughout the duration of the exile' what is the straightforward path, (the easiest and fastest among all the paths of Torah), that all the Jewish people . . . should choose to realize the revelation and coming of Moshiach? Simply put, . . . learning the Torah concerning Melech HaMoshiach and Redemption that are explained in many places . . .

SEE HOW THE WORLD IS CHANGING TO PREPARE FOR THE REDEMPTION

13 Iyar 5751 . . The nations of the world . . are assisting in the service of bringing the Redemption. . . In previous generations Jews lived among countries which in general were a hindrance and obstacle . . to the service of G-d. However, in recent generations, Jews live among benevolent governments . . And in this last year we see how this attitude towards the Jewish people has spread to other countries, even to that country {USSR} . . This is a prelude of the assistance . . {which} 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. . . we also see instances where the nations of the world themselves performed acts of goodness and kindness. . . it was not this way previously. . . recently . . we see how the world . . .{is} preparing and assisting the way to the Redemption . . instead of using planes for conquest, and instead of using food and clothing for its own citizens, it used them to rescue unfortunate people . . and this is in addition to the many things that daily occur . . helping to . . bring the Redemption . . The practical conclusion . . is: the Redemption comes precisely through the service in exile, from revealing the master of the world in exile . .

AN EXAMPLE OF THE TORAH OF MOSHIACH CAN NOW BE REVEALED

12 Sivan 5751 . . Since this is the Shabbos after the giving of the Torah, . . it is . . appropriate for the revelation of ‘a new Torah will proceed from me.’ . . this is the set time to prepare (a sample and example of) the new dimensions of Torah to be revealed, . . there should be an increase in learning Torah with vigor and delight, until one originates new insights . .

OUR GENERATION IS THE FIRST GENERATION OF REDEMPTION

19 Sivan 5751 All of this receives greater emphasis in recent generations, described as . . ‘the heels of Moshiach,’ particularly this generation, the last generation of exile, . . will be the first generation of Redemption . .

KNOWLEDGE OF G-DLINESS HAS MADE THE WORLD WORTHY OF MOSHIACH

Shabbos Parshas Shelach 5751 . . . 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’ . . . we deserve to see the immediate realization of the Messianic age of which it is written: In that time, the only occupation of the entire world will be to know G-d exclusively.

EVERY JEW MUST CONSENT, DESIRE & ANNOUNCE: THE REDEMPTION IS HERE

28 Sivan 5751 . . . This ‘miniature Sanctuary’ is where my sainted father in law, the leader of our generation, established his domicile 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 . . . will begin from and occur specifically within this place . . . (seventy hundred seventy) . . . 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 . . . The Redemption comes through ‘our deeds and efforts’ and it ‘depends,’ as it were, on the Jewish person’s consent, desire, and proclamation that not only has ‘the time for your Redemption has arrived’ but that the Redemption is actually here, literally speaking . . .

HOW TO LIVE WITH THE NEW REALITY: LEARN TORAH ABOUT MOSHIACH

17 Tamuz 5751 . . . The study of the teachings of Torah concerning Redemption and Moshiach . . . should enable us to . . . ‘live with the time’ of the Messianic Era. This . . . permeates one’s emotions, and then translates into thought, speech and action . . . and {into} reflection that we are now standing on the very entrance of the Messianic Era . . . 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 . . . the solution . . . is Torah study concerning Moshiach and Redemption, for Torah . . . is G-d’s wisdom, and thus transcends the natural order of the universe and has the capacity to alter the nature of man . . .

INTERNALIZE REDEMPTION BY TRANSFORMING TIME AND SPACE

24 Tammuz 5751 All the signs for Redemption indicate that we are literally at the Redemption . As my sainted father in law publicized and declared , we have completed everything necessary for Redemption . . We are ready to approach the table and partake of the feast of the Levyoson and the Shor HaBor because ‘Behold he (Melech HaMoshiach) is coming imminently.’ . . Everyone must internalize a state and feeling of Redemption, by making his personal day a ‘personal day of Redemption’ and transforming one’s private space into the ‘Land of Israel.’

ULTIMATE UNITY IS NOW THE CALL OF THE HOUR

2 Menachem Av 5751 . . certainly the reason for the exile has already been corrected. Therefore the emphasis on Love for Your Fellow Jew anticipates the beginning of the true and complete Redemption, which is connected with the point of unity above any division . .

LEARNING CHASSIDUS BRINGS THE REDEMPTION IN A WAY OF KINDNESS

16 Menachem Av 5751 . . That this country {USSR} that waged an incessant struggle against the activities of my sainted father in law .. to disseminate Torah and the wellsprings of Torah, should now host and honor his disciples and emissaries and those who follow in his path in the dissemination of Torah and the wellsprings of Torah to the remotest reaches, must be classified as a ‘wonder.’ These wonders awaken us and underscore that imminently we will see the greatest wonder, the true and complete Redemption. . . There should be an increase in the study of Torah . . the greatest emphasis should be placed on the study of the inner dimension of Torah. . . and made accessible to each and every Jew in the teachings of Chassidus . . {also with} an increase in the study of matters concerning the Redemption . . ‘With this work . . of . . (Rabbi Shimon Bar Yochai), . . they will emerge from exile in mercy.’ Ideally these learning sessions should be conducted in a manner of ‘ten people’ a minyan . . The suggestion can be made that one’s reflection on matters of the third Redemption and the third holy Temple (three matters) has the capacity to effect completeness to all of our efforts within the three pillars . . Torah, service (prayer) and loving-kindness . .

SAYING 'AD MOSAI!' AROUSES G-D TO REDEEM THE JEWISH PEOPLE

23 Menachem Av 5751 . . 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, How much longer?! {Ad Mosai} . . A Jew not only has the capacity to awaken himself and other Jews, but also to 'arouse G-d, as it were.' . .

G-D IS GIVING US THE BLESSING OF REDEMPTION TODAY

Rosh Chodesh Elul 5751 . . 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 . .

G-D'S CHOSEN PROPHET OF THE GENERATION DECLARES:

MOSHIACH IS COMING

7 Elul 5751 . . It's obvious that we are now at the time when the promise that 'I will return your judges (as they were in the beginning) {11th blessing of the Amida} . . and your counselors' is ready to be fulfilled. Furthermore, 'as they were in the beginning,' alludes to the fact that this has already begun . . every prophet is a continuation of the prophecy of Moshe and his Torah . . in our generation it is my sainted father in law who has attained the degree of prophecy. Specifically, 'after prophecy has returned to Israel' as an 'introduction to Moshiach,' our righteous Moshiach (who will be a 'great prophet approaching our teacher Moshe') will prophesy . . Therefore one has to know as a halacha that even now prior to the Redemption, there exists a revelation of prophecy from Moshiach, . . According to all the signs, it is the last moments before the Redemption. . . According to the announcement of my sainted father in law, all aspects of Divine Service have been completed, including . . of . . our leaders, who served as 'your judges' and 'your counselors' until the present day. In addition, the expression 'the generation is worthy' can be understood literally. It follows then that we have arrived at the time of 'I will return your judges as at first and your counselors as in the beginning' in the most complete sense of the words. . . One must publicize to oneself and to all whom he can each the necessity to internalize the lessons and

advice of ‘your judges’ and ‘your counselors of our generation. . . More specifically, it is the leader of our generation, the judge, counselor and prophet of our generation, and the continuation of our Rebbeim who preceded him. The obligation to receive the words of the leader is rooted in the commandment of the Torah: ‘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 will listen.’ . . . And furthermore: ‘A prophet about whom another prophet testifies that he is a prophet is presumed to be a prophet and the second needs no examination.’ This applies to the leader of our generation, and continues in the next generation, through his disciples. . . as it says: do not test the L-rd your G-d as you tested him Massa, But since it is known that he is a prophet, believe in him and know that G-d is in your midst. Do not doubt or question him. . .’ One must make known to all members 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, 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, and daily conduct . . . [His counsel] has extended to the essential prophecy of ‘immediate Redemption’ and instantly ‘Behold he (Moshiach) comes.’ . . . We can answer the question that has been raised recently that the Redemption is coming imminently. The question is how can this statement be accepted? How will the family and the world at large react to this? In truth, if the subject of the Redemption were an innovation, the question would have a place. 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, . . . Therefore it won’t be a wonder when the Redemption comes imminently.

ADULTS AND CHILDREN SHOULD CONDUCT THEMSELVES IN A MOSHIACH WAY

Simchas Torah 5752 . . . One can . . . 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 the Redemption and Moshiach. This means that the manner in

which a Jew conducts his daily activities, even as we stand in exile immediately before Redemption, is a sampling of and analogous to the way of life and conduct that will occur in the actual Messianic Age. . . .

According to our sages, the verse ‘Do not touch My anointed ones (Meshichoi)’, refers to children who study Torah. One of the explanations of this statement . . is that the education of school children has to be in a manner that the children are completely permeated and absorbed with the ideal of Moshiach. Just by looking at a Jewish child, what should one see? Moshiach . .

THE WORLD NOW RECOGNIZES THE TRUE NATURE OF A JEW

Shabbos Breishis 5752 We have already openly seen the miracles at the beginning of this year, in connection with the fact that the country (Russia) freed and assisted thousands and thousands of Jews to go the Land of Israel. In those places they can live their individual lives in full freedom. This reveals the greatness of Israel that even the nations of the world recognize this and assist them. . . . This assistance itself has increased in recent years . .

AN INDIVIDUAL'S FAULTS DO NOT AFFECT OUR BEING READY FOR MOSHIACH

4 MarCheshvan 5752 . . Even though a person recognizes his own personal 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 . . . has been concluded and perfected. There is absolutely no explanation or reason for the delay of the Redemption. Therefore, if an individual's Divine Service is lacking . . this is a personal matter . . this does not diminish, G-d forbid, the completion . . 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 easier and with joy, knowing that the true and complete Redemption is coming imminently . . Further, . . the sanctification of the moon should be performed . . to speed . . the immediate arrival of Dovid Malka Moshicha . .

THE REDEMPTION DEPENDS ONLY ON THE COMING OF MOSHIACH HIMSELF

6 Cheshvan 5752 . . the Rabbis must publicize the legal decree that ‘all the appointed times have passed.’ . . The statement in the Gemara that ‘It depends only on teshuva’ was [required] earlier, but that teshuva has already been done , it depends only on the coming of Moshiach himself. . . the Redemption already stands on the threshold. It waits for every man and woman of Israel to open the door and pull the Redemption into the room!!

ALL OBSTACLES HAVE BEEN REMOVED: MOSHIACH IS REVEALED

18 MarCheshvan 5752 . . And according to the pronouncement of my sainted father-in law {the 6th Lubavitcher Rebbe}, the leader of our generation, the Moshiach 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, there is not just the existence of Moshiach, but also the revelation of Moshiach. Now we need only greet our righteous Moshiach in actual reality. . . With this in mind, every activity must be permeated with the subject of Moshiach and Redemption, including one’s eating and drinking. . .

THE MISSION OF EVERY JEW NOW IS TO PREPARE ALL TO GREET MOSHIACH

25 MarCheshvan 5752 The most recent innovation in the work of shlichus is to receive our righteous Moshiach in the true and complete Redemption. Indeed, the preparation for the coming of our righteous Moshiach is the most all encompassing aspect of Judaism and includes all the other points and details of the work of shlichus. . . The shlichim have already begun long ago to fulfill the work of shlichus in spreading Torah, Judaism and the Wellsprings of the inner teachings of Torah {Chassidus}, outward and for a long time have even reached completion in the work of shlichus, according to the announcement of my sainted father in law mentioned above. Nevertheless, the true and complete Redemption has not yet actually come. It must be said then that there must be something

that remains to be done that will bring the Redemption into reality. . . .
From {this} international convention {of shluchim} must come and be brought good resolutions such that each shaliach must prepare himself and prepare all Jews in his place and city, etc. to greet our righteous Moshiach. This should be done through his explanation of the concept of Moshiach, as explained in the Written Torah and the Oral Torah, in a way that it will be received by everyone according to his intellect and understanding. This includes in particular learning the subject of Moshiach and Redemption, and specifically in a manner of Wisdom, Undersanding and Knowledge {Chochma, Bina and Daas}. And since this is the Divine service of the time, it's understood this applies to every Jew without any exception whatsoever . .

THE ONLY THING MISSING: OPEN YOUR EYES VIA TORAH TO SEE ALL IS READY

9 Kislev 5752 . . As mentioned many times recently, that after our many great achievements and 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, leader of our generation, all necessary spiritual purifications have been accomplished. This also includes the spiritual purification of 'Aisev is Edom.' Aisev is already completely spiritually purified, as we see how the nations at this time (in the Exile of Edom), which stem from Aisev is Edom, conduct themselves as benevolent governments. Such conduct has spread to other nations, as we have seen , especially of late. It's therefore understood that now the situation is already one in which the physical body, and even the physicality of the world, is completely purified and refined. It is a 'vessel' receptive to all the spiritual lights and concepts, primarily the light of our righteous Moshiach, the light of the true and complete Redemption. And the only thing missing is that a Jew should open his eyes as he should, when he will see that all is ready for the Redemption! There is already the Shulchan Aruch (set table) . . .the Livyosoan, the Shor HaBor and the Yayin Meshumar. The Jewish people already sit by the table . . together with the righteous Moshiach, . . . In our generation, this is the leader of our generation, my sainted father in law. And now 40 years after the passing of my sainted father in law, we also have already 'a heart to know and eyes to see and ears to hear.' We must now open the 'heart' . . . 'eyes' . . and . . ' ears' . . (and) utilize all 248 . . limbs and 365 . . sinews in the learning . . of the inner aspects of Torah, . . the concepts of Redemption. .

One must understand , see and hear in the . . world the true and complete Redemption in actual reality. All of the above is already prepared; one need only open the eyes to see it. . . to learn the subject of Redemption and Moshiach (the inner aspects of Torah) in a way of seeing. . to prepare himself and others, . . for the . . Redemption . .

AFTER THE WORLD IS ELEVATED, NOW TO REVEAL THIS NEW REALITY

16 Kislev 5752 . . It follows then that now as long as our righteous Moshiach delays his coming (for utterly incomprehensible reasons), 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 . . .

PREPARE FOR THE PERFECTION OF TORAH OBSERVANCE: LEARN RAMBAM

21 Teves 5752 . . the Divine service of the Jewish people now must be to ‘bring about the days of Moshiach.’ . . The above includes . . strengthening and increasing the study of the Rambam’s Mishneh Torah, especially the Laws of Melech HaMoshiach, in the last two chapters of the ‘Laws of Kings’ which conclude the Mishneh Torah. In addition to one’s own study, one should also influence other Jews around him {to learn it}.

THE RIGHTEOUS WOMEN ARE CONFIDENT WITH TAMBOURINES IN HAND

6 & 13 Shevat 5752 . . 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 from Egypt,’ so too in this final Redemption from exile, the righteous women of Israel must be confident and certainly they are confident, that immediately and imminently the true and complete Redemption is actually coming. . . they begin immediately . . to sing with tambourines and with dances, for the coming of the true and complete Redemption! . .

THE EFFECT OF MOSHIACH ON THE NATIONS CAN BE CLEARLY SEEN

27 Shevat 5752 In regard to recent events: . . . 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 will beat their swords into plowshares,’ breaking weapons of war to make them vessels for working the ground, ‘ground from which comes bread.’ . . . this is a clear sign concerning the beginning of the fulfillment of this promise of the true and complete Redemption through our righteous Moshiach. . . . we already see (an example) and the beginning of the effect of Melech HaMoshiach on the nations ‘and he judges between the nations and reproves many peoples and 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. . . . 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 states made the resolution and announcement. . . The place . . . is in this country and in this city . . . wherein is ‘Beis Rabbeinu Sh’B’Bavel {770 Eastern Parkway}, . . . the synagogue . . . of my sainted-father-in law, leader of the generation The location of this conference, its resolution and announcement in the city of the leader of our generation, my sainted father in law, 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. 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 Melech HaMoshiach . . . 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 It may be said that the resolution and announcement of the leaders of the nations of the world . . . is an effect of . . . the announcement of . . . our Kings, the Rabbis that ‘Behold he (Melech HaMoshiach) comes’ . . . and {the effect of the} legal decree of my sainted father in law . . . that ‘we have already completed our . . . Divine service’ and {the legal decree} of the Rabbis and authorities of the Jewish people that ‘the time of Redemption has arrived’ . . . May it be His Will, . . . that the true and

complete Redemption through our righteous Moshiach comes into actual reality imminently and immediately {‘miyad’ in Hebrew} . . .with all the explanations of ‘**MiYaD**’ . . . {which} alludes to the three periods connected to my sainted father in law, the leader of our generation: in the order closest to us, **Moshiach (Menachem is his name), Yosef Yitzchak, DovBer** (the second name of the 5th Lubavitcher Rebbe). . and all the explanations of ‘mamosh’ [really], and above all immediately in the literal meaning of ‘mamosh’, really really, really.

CRY OUT TO G-D ABOUT THE DELAY OF MOSHIACH FOR YET ANOTHER MOMENT

7, 10-11 Adar I 5752 Further, and this is essential, to cry to G-d about the length of the exile, ‘Until when’ {Ad mosai} . . . 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 possible way. . . 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!

RAMBAM RULES MOSHIACH FIRST BUILDS THE MINIATURE TEMPLE IN EXILE

Kuntres Beis Rabeinu Sh’B’Bavel, 5752 It may be suggested that the Temple of the future (‘it will be revealed and come from heaven already built and perfected’) will first be revealed in the place ‘That the Temple traveled and settled there’ {Megillah 29a} in the time of exile (The House of Our Rebbe in Bavel) from there it will be transported to its place in Yerushalayim. . . Perhaps it can be said that this is alluded to in the Rambam’s choice of words . . . ‘And build the Temple in its place.’ {Mishneh Torah: Laws of Kings} . . . What is the need to inform us here that the building of the Temple will be in its place? . . . Why isn’t the place specified ‘And build the Temple in Yerushalayim?’ [It must be] that ‘in its place’ alludes as well to the place of Melech HaMoshiach in the time of

exile (before [the status] of 'behold he is certainly Moshiach'). Therefore, while he is still in exile . . . Melech HaMoshiach builds a Temple (in microcosm) . . . as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim. . . Perhaps it can be said that the statement in the Midrash that 'at the time when Melech HaMoshiach comes, he will stand on the roof of the Beis HaMikdash and announce to the Jewish people saying "Humble ones, the time of your Redemption has arrived. "' refers to the roof of the Beis HaMikdash (Temple) which is the Temple in microcosm outside the land, which takes the place of the Temple in Yerushalayim . . . because after the future Temple is revealed and descends to the earth below, there is no need to announce to the Jewish people that 'the time for your Redemption has arrived.' . . . The above can be applied to 'The House of our Rebbe in Bavel' of our generation, the house (the synagogue and study hall) of my sainted father in law, the leader of our generation . . . its number of seven hundred seventy . . . '770' {Eastern Parkway} . . .

LEARNING THE ENTIRE TALMUD DIVIDED AMONG MANY HASTENS MOSHIACH

19 Kislev 5752 . . . the true and complete Redemption through our righteous Moshiach . . . will be hastened . . . through learning Torah in general, and in particular through learning all of the Talmud as divided on Yud Tes Kislev {the Rosh Hashana of Chassidus} . . .

In Loving Memory
Of
Richard Jack Friend
O. B. M.

לעילוי נשמת
ר"ר יעקב בן ר"ר ישראל
נפטר י"ב אלול תשע"א
מוצאי שבת קודש
ת.נ.צ.ב.ה.