

What We're All About

Discovering Moshiach in every detail of the Rebbe's nesius.

Part 1: Introduction

The Rebbe's unique and multifaceted Torah continues to gush forth like an endless stream of refreshing water and the Rebbe's breathtaking impact on the world is only starting to be discovered. It can be felt in every area of Yiddishkeit and resonates in the halls of power and academia.

The more we learn the Rebbe's Torah and discover the diverse nature of the Rebbe's *askanus haklal*, it is important to remain focused on the essential factor that brings the seemingly disparate puzzle pieces together.

One need not be familiar with every *maamar* and *sicha* to know that the objective of the Rebbe's *nesius* is to bring Moshiach. In the *maamar* of *kabbalas hanesius*—"Basi LeGani" 5711—at the dawn of *dor hashvi'i*, the Rebbe set the standard for this new period in the history of *am Yisroel*:

"This is why כל השביעין חביבין—the seventh is cherished: it is he who draws down the Shechinah, in fact—the essence of the Shechinah. Moreover, he draws it down into this lowly world. This is what is demanded of each and every one of us of the seventh generation..."

"We are now very near the approaching footsteps of Moshiach; we are at the conclusion of this period and our spiritual task is to complete the process of drawing down the Shechinah—moreover, the essence of the Shechinah—specifically within our lowly world."

Is this something new?

Geula is the culmination of the combined efforts of every generation of *am Yisroel* since *matan Torah*. During the farbrengen of Shabbos Parshas Shemos 5752² the Rebbe revealed a fascinating lesson from a famous paragraph of the Haggada to explain how bringing Moshiach is in fact the very core of the function of every *nosi hador* in history.

It was a critical era in our history when, overnight, the yeshiva in Yavne was transformed. Rabban Gamliel was replaced as *nosi* by the 18-year-old Rabi Elazar ben Azarya, whose beard had miraculously sprouted white hairs. In a dramatic policy change, everyone was allowed to enter the *beis midrash* to join the Torah discussions of the *chachamim*. The entire *Masechta Eidiyos* is a partial record of the vast amount of Torah discussed on that day; every halachic complication raised that day was resolved.

The day Rabi Elazar ben Azarya accepted the *nesius* of *klal Yisroel* was so profoundly consequential that throughout *Torah Shebe'al Peh* it is referred to simply as "בו ביום—on that day."

On that historic day, Rabi Elazar ben Azarya taught Torah about the mitzvah of *krias shema*; specifically the obligation to recite the parsha of *tzitzis* (for the purpose of mentioning *yetzi'as Mitzrayim*) at night.



"I am like a man of 70 years old, yet I did not merit to identify the Torah source for the obligation to mention yetzias Mitzrayim at night, until Ben Zoma derived it from the possuk: '...that you may remember the day you left Mitzrayim all the days of your life.'

"The days of your life' teaches us the daytime obligation; the seemingly extra word 'all [the days of your life]' is meant to include the nights.

"The chachamim said: 'The days of your life' refers to this world; the seemingly extra word 'all [the days of your life]' is meant to include yemos haMoshiach—להביא לימות המשיח."

Simply put, according to the *chachamim*, (quoted by Rabi Elazar ben Azarya) we will continue to recite the *parsha* of *tzitzis* twice daily in *krias shema* and invoke the memory of *yetzi'as Mitzrayim* even after *Moshiach* comes.

Although this teaching is today one of the most familiar *mishnayos* in *Shas*, recited by all of *klal Yisroel* during the *seder*, it is puzzling that the new *nosi* chose to deal with this specific *halacha* on such a consequential day.

Certainly, the fact that Rabi Elazar ben Azarya taught this specific Torah on the day he became *nosi*, indicates that the message contained therein is relevant to his new *avoda* as *nosi hador*, which began on that day.

To explain the connection, the Rebbe delves into the inner dimension of *yetzi'as Mitzrayim* and *geula* according to *nigleh* and *Chassidus*, and concludes—by using a more literal translation of the word *להביא*—that the Mishna cites the words *לימות המשיח* to reveal the deeper purpose of mentioning *yetzi'as Mitzrayim* every day in the present era of *golus*: To bring the spirit of *yemos haMoshiach* into the current reality of *golus* and, through doing so, to bring about the imminent arrival of *yemos haMoshiach*.

On that day, Rabi Elazar ben Azarya articulated the primary function of every *nosi hador*: To uplift *Yidden* from their personal *golus*, empower them to imbue every aspect of life with the spirit of *Moshiach*, thereby ushering in the era of *yemos haMoshiach*!

If this was the goal all along, why is our generation so unique?

With the revelation of *Chassidus*, the concept of the *nosi hador* serving as the catalyst for making the *geula* a reality became much more apparent. *Moshiach* famously told the *Baal Shem Tov* that spreading the wellsprings of *Chassidus* is the ultimate preparation for *Moshiach's* arrival and every *nosi* after the *Baal Shem Tov* progressively revealed more *Chassidus*, reaching increasingly further frontiers.

This progression peaked with the advent of *dor hashvi'i*. In a letter dated 3 Nissan 5712, addressed to *Chassidim* in *Eretz Yisroel*, the Rebbe expresses in poignant terms the unparalleled expectation and opportunity of our generation.

"... We are the successors of *Chabad Chassidim* of all previous generations—up to the דור דעה of the Alter Rebbe's *Chassidim*. They paved the way for us and only the פכים קטנים—the smallest *birurim*—remain for us to complete. On the other hand, the obligation has been placed on our generation to complete these final *birurim* and thus bring about the revelation of *Moshiach* in our world.

"Even a brief meditation about this should cause one to be seized by trepidation and awe. All the wondrous concepts of *Moshiach* expressed by *Chazal* and explained in *Chassidus*—depend entirely on our *avoda*!

"... Every moment of our time is extremely precious and every minute wasted on meaningless discussions and excuses ... benefits no one."³

What We're All About

At every juncture this is front and center!

Carefully learning the *sichos* and *igros* in which the Rebbe makes reference to himself, it becomes clear that the common thread through every major *tekufa* by the Rebbe is the acute awareness of the necessity and urgency to bring Moshiach.

In a letter addressed to Israeli President Yitzchak Ben-Tzvi (Yud-Alef Nissan 5716) the Rebbe writes, **“From the day I started attending cheder, and even before that, my mind started to envision the future geula, the redemption of am Yisroel from this final golus.”**⁴

With the Rebbe’s arrival in America on Chof-Ches Sivan 5701, a new chapter in the work of Lubavitch to bring Moshiach began.⁵ As the Rebbe mentioned on Chol Hamoed Pesach 5748, *“I did not see this behavior (to demand the geula with urgency) by my father or my grandfather, and I myself did not do so before arriving in America...”*⁶

As mentioned above, when assuming the *nesius*, the Rebbe clearly outlined the mission of our generation—to cause the *Shechina* to dwell within our world—to bring Moshiach. This theme steadily developed throughout the years until the 5740s when the topic of Moshiach and the urgency to demand his imminent arrival intensified, to the point that the Rebbe directly addressed the seemingly sudden change in tone during the famous *farbrengen* of Purim 5747.

“...There were many farbrengens in the past in which Moshiach was discussed but never with such frequency. Especially the emphasis on the fact that every individual is obligated to do what they can to bring Moshiach.”

Explaining that this idea is not new and, in fact, there is a clear *psak din* of the Rambam⁷ that every person is obligated to appreciate that their one thought, speech or action can tip the scale and bring salvation for the entire world, the Rebbe then asked: **“Why the sudden change in the recent past?”**⁸

After the Rebbetzin’s *histalkus* on Chof-Beis Shvat 5748, and especially during the years 5751 and 5752, the Rebbe elevated the conversation about Moshiach to unprecedented levels. In the increasingly frequent *sichos*, the Rebbe strongly emphasized that the time is now. Every detail of reality was connected to the imminent *geula* and the urgency for every individual to prepare themselves for Moshiach’s arrival was pronounced as the singular mission of our generation.

“During yemos haMoshiach the true purpose of Torah and mitzvos will be revealed—the ultimate revelation of Elokus... We are therefore obligated to anticipate Moshiach’s arrival. Although we express this anticipation only several times a day, during Shemoneh Esreh, it must become constant and all-encompassing, since Moshiach is the essence of all avodas Hashem.

“For this reason, Yidden that are fully immersed in this anticipation find the Moshiach factor in every mitzvah and in every Yom Tov, because the ultimate and true revelation of this respective mitzvah or Yom Tov will only occur in yemos haMoshiach.”⁹

The Rebbe demanded that everyone start living and breathing a Moshiach reality even while still in the final moments of *golus*. The Rebbe *“shturemed”* about the importance of focusing on learning elements of Torah that are directly connected to Moshiach and *geula*, not only as a *segula* to bring Moshiach or as a preparation for the future, but mainly in order to allow ourselves to start experiencing the *geula* reality, now!¹⁰

Moshiach can be found in every detail

Although Moshiach is a constant theme throughout the Rebbe's *nesius*, there may be some areas of the Rebbe's Torah and influence that, on the surface, do not seem to be directly connected to the topic of *geula*. However, based on the above, it is clear that every element of the Rebbe's *nesius* is directly connected to Moshiach.

Not only are the Rebbe's teachings, *peulos* and *hora'os* a vehicle through which to **bring** Moshiach, they themselves are an expression of a *geula* reality.

On numerous occasions, the Rebbe explained how diverse topics such as the *Rashi sichos*, establishing *shiurim* for the elderly and emphasizing the urgent need for *chinuch al taharas hakodesh* are all, in their own ways, a reflection of the *geula* reality imminently at hand.

This new monthly column will focus on discovering the Moshiach factor in areas of the Rebbe's *nesius* where it may not always seem obvious on the surface.

With the hope that even before we can publish the next installment of this column, we will be *zoche* to the complete and ultimate *geula*, and hear *Torah chadasha* from Moshiach! **י**

1. Sefer Hamaamorim Melukat vol. 1 page 5.
2. Sefer Hasichos 5752, page 245.
3. Igros Kodesh vol. 5, p. 281.
4. Igros Kodesh vol. 12, p. 414.
5. It is interesting to note that the Rebbe wrote a *reshima* on the topic of *bias haMoshiach* (Reshimos #11) on the eve of his departure from Lisbon, Portugal on the Serpa Pinto to New York. See Derher "No Fish for the Ill," *Derher, Cheshvan 5777*. Upon the Rebbe's arrival, the Frierdiker Rebbe appointed him executive director of Machne Yisroel. One of the specific purposes of Machne Yisroel was to "publicize the truth that לאתער לגאולה - לאתער לתשובה - שלימה על ידי משיח צדקנו—The sooner we do *teshuvah*, the sooner we will experience the ultimate redemption by Moshiach." See introduction to Kuntres Chof-Ches Sivan-Yovel Shanim, page 5 footnote 7. See "לאתער לתשובה לאתער לגאולה," *Derher, Adar 5775*.
6. Hisvaduyos 5748, vol. 3, p. 118.
7. Hilchos Teshuva 3:4.
8. Toras Menachem Hisvaduyos 5747 vol. 2 page 613. The Rebbe's answer to this question will be discussed in a future article.
9. Sefer Hasichos 5751 vol. 1, p. 204.
10. Sefer Hasichos 5751 vol. 2, p. 692.

What We're All About

*Discovering Moshiach
in every detail of
the Rebbe's nesius*

Part Two: Hiskashrus

A central theme of the Rebbe's Torah in the early years of the nesius is “hiskashrus.” Never before had this topic been presented and clarified to Chassidim from any Rebbe so thoroughly and succinctly. The igros and sichos of those years present a clear and concise formula how a Chossid can and must achieve a true *hiskashrus* with the Rebbe.

Clearly, the limbs of the body receive their life and energy from the head and nothing can be attributed to the limbs independently. The same is true about the life and energy of the people of every respective generation: They receive everything through the nossi hador.

*When the Yidden in the desert desired meat, and it was impossible for Moshe Rabbeinu to provide it for them due to his elevated spiritual status, Hashem instructed him to gather 70 elders so that “I will bestow upon them **your** spirit.” Only through Moshe's spirit, flowing through the elders, was it possible for the Yidden to receive meat. This is because everything needed to come to bnei Yisroel through Moshe Rabbeinu—even meat.*

The same is true in every generation, with their respective Moshe Rabbeinu.¹

On 24 Iyar 5711*, the Rebbe was the sandek at a bris and during the seuda he explained the specific need for *hiskashrus* in our generation:

A Rebbe is a מחבר המכחיר—a connecting intermediary between a Yid and Hashem, as Moshe Rabbeinu proclaimed “וביניכם” אנכי עומד בין ה' ובניכם.”

*Specifically today when we find ourselves in the extreme darkness of the final galus, it is absolutely vital to have “a special *hiskashrus*” [the Rebbe said these words in English. –ed.] to the Rebbe. This will give us the ability to always be connected above and not to be affected by any circumstances.²*

The fact that *hiskashrus* serves as the vehicle through which every individual Chossid remains connected with the source of life and receives all of his spiritual and physical needs, was relevant in all generations. However, on numerous occasions the Rebbe explained how the need for proper *hiskashrus* is particularly emphasized in our generation since it is intertwined with Moshiach on many levels. In the following sections we will discuss how *hiskashrus* is: (a) necessary to bring Moshiach, (b) crucial to destroying all vestiges of *galus*, (c) an integral element of preparing the world for *geula*, and (d) a taste of the era of Moshiach.

Only Real Soldiers Will Bring Moshiach

Before drafting a soldier to fight a war, he needs to be “fit to serve.”

The same is true of a spiritual war. As the Rebbe Rashab proclaimed: כל היוצא למלחמת בית דוד כותב גט כריתות לאשתו.

He who goes out to war in Dovid Hamelech’s army [to bring Moshiach] must divorce himself from all concerns. The only thing in his world must be the orders of the commanding general...

When it comes to winning the war, nothing else matters!

If the soldier is concerned about anything else other than his mission... he should go home and eat cholent...

There is a story recorded in Shivchei HaArizal which, as a part of Torah, serves as an eternal lesson for us today.

Every Shabbos evening, the Arizal and his students would go out to the field to be mekabel Shabbos. One time, the Arizal asked them if they would like to go to Yerushalayim to be mekabel Shabbos.

Although there was no natural way for them to travel from Tzefas (where the Arizal lived) to Yerushalayim before the onset of Shabbos, the students had no doubt that the Arizal had his ways of accomplishing this...

However, since going to Yerushalayim meant they would be away from their homes for the duration of

Shabbos, some of the students commented that they had a halachic obligation to notify their wives of the plan.

The Arizal was immediately crestfallen, remained in Tzefas and said that had they all immediately agreed to follow him to Yerushalayim unquestioningly, they would have succeeded in bringing Moshiach.

How can the Arizal’s students’ hesitation, rooted in halacha, be a hindrance to Moshiach’s arrival?

*While their concern was legitimate, they were unworthy of winning the war! It is impossible to bring Moshiach when, upon hearing an instruction from the Arizal, one takes out the Shulchan Aruch and asks a rav to justify that it is in accordance with halacha. **It is impossible to bring Moshiach with this behavior!***

This concept is so obvious even in the realm of nigleh. Since they had received an instruction from the Arizal, who was a great gaon in nigleh as well, it should have been clear to them that they can trust his halachic judgement and that he would never cause them to behave contrary to halacha, chas veshalom.

*And if one doubts his Rebbe’s instructions, clearly he is lacking in hiskashrus... **One must primarily have a strong hiskashrus and follow the Rebbe’s instructions... The same is true in every generation!***

*...Imperfect hiskashrus does not only negatively affect a Chossid personally, it impacts all of klal Yisroel! We see this from the story of the Arizal. **Since then, 400 painful years of galus have passed—all due to the imperfect hiskashrus of the Arizal’s talmidim!***³

What We're All About

Only Moshe Rabbeinu Can Win the War

The need for *hiskashrus* in the context of fighting the spiritual war of *galus* and the battles of *avodas Hashem* we face on a daily basis is rooted in the famous story of *milchemes Amalek*. In response to Amalek's unprovoked attack, Moshe Rabbeinu instructed Yehoshua to choose a select group called *anshei Moshe*—Moshe's men, to repel the vicious attack. They were victorious in battle only when Moshe Rabbeinu's hands were raised in prayer.

Chassidus explains at length that Amalek represents the essence of *kelipa*, capable of challenging *kedusha* and the awareness of—and *bittul* to—Hashem. The ultimate obliteration of Amalek on every level is the final phase in the conclusion of *galus* and the beginning of the *geula*.

...Perhaps this is the reason the topic of Amalek and the war against it was explained by every single Rebbe in every generation, and repeated every year. As long as we are still in galus, notwithstanding the great strides taken in avodas Hashem, Amalek is still here... It is beyond human capacity to vanquish Amalek, and we need a special power from Above.

*This power comes to us through our Rebbeim in their maamarei Chassidus... Just as the first battle with Amalek was won through anshei Moshe and the unique power of Moshe; likewise, during the times of Purim, Haman was destroyed due to the great connection the Yidden had with Mordechai Hatzaddik, and the same is true in every generation—we receive the power to eradicate Amalek from the Moshe Rabbeinu of the generation, [the Rebbe]... And through the *hiskashrus* with the tzaddik, and by us doing our part to destroy*

Amalek, we hasten the realization of the ultimate destruction of Amalek with the coming of Moshiach.⁴

The same idea is expressed in Torah when Moshe Rabbeinu is appointed as Hashem's messenger to Pharaoh and is given the power to afflict him even while he was still the superpower of the world. As a result, every Yid in every generation receives the ability to overpower anything that conceals *kedusha*, through the Moshe Rabbeinu of the generation.

This is the answer to those who wonder how it is possible to fulfill the demand of our Rebbeim to bring the wellsprings of Chassidus to every place, especially when they are so brutally challenging.

They must know that there is a Moshe Rabbeinu in every generation... Specifically regarding our generation, דרא דעקבתא דמשיחא, the Arizal writes that we are a gilgul of the dor hamidbar, so we certainly have all the components of that generation.

Through being connected to the Rebbe, there is no reason to be intimidated by the challenges of galus, because we have the Rebbe's strength to be victorious.⁵

Preparing the World for Geula

The Baal Shem Tov was informed that Moshiach will arrive לכשיפוצו מעיינותיך חוצה. The Rebbe explains that in addition to the fact that Chassidus must be disseminated so broadly that it be available to all of humanity, this three worded message also describes the function of Chassidus in uniting the “essential spring of life”—the innermost core of truth—with every facet of reality. Uniting every layer of Torah, every facet of the *neshama* and every level of *klal Yisroel* is crucial to preparing the world for the *geula*.

The “heads of the Yidden” are compared to the “maayan.”

Before the revelation of Chassidus it was standard for the spiritual leaders to be secluded from the people. Although they certainly affected the klal through their Torah teachings or by setting examples, personally they were on a separate plane.

The standard of "יפוצו מעיינותיך חוצה" changed all of that. The leaders are no longer secluded and on a separate plane. Rather they (the tzaddikim, the "maayan") are now in the "chutza" together with those lacking proper insight and they must teach them on their level and in their language.

Moreover, since the maayan must reach every detail of reality, the leaders must now be involved in the physical and material needs of am Yisroel as well.⁶

Hiskashrus is not only necessary to bring Moshiach. The novel chemistry developed through *hiskashrus* is an expression of how the *maayan* reaches the *chutza*, an integral step in preparing the world for *geula*.

A Taste of Things to Come

The eleventh *bracha* of Shmoneh Esreh begins "Restore our judges as in former times, and our counselors as of yore." This expression is based on the *nevu'a* of Yeshaya (1:26), "ואשיבה שופטיך כבראשונה ויועציק כבתחילה,"—in the days of Moshiach, our judges and counselors will be restored.

During the *farbrengen* of Shabbos Parshas Shoftim 5751* the Rebbe explained at length the difference between a *shofet* (judge) and a *yo'etz* (counselor) and the respective role each plays in influencing Yidden to behave according to the instructions of Torah. The overwhelming power of a judge represents the ability of Torah to inspire a Yid beyond his limits, while the counselor represents the fact that Torah must be absorbed by everyone on their level. A *novi* (prophet) is similar to a *yo'etz* (counselor) as the function of prophecy is to reach the people on their level.

Both elements are critical to enveloping a Yid in *kedusha* inside and out, which will be the reality in the era of *geula* through Moshiach, who will fill the role of *shofet* and *yo'etz/novi*.

Focusing on the novelty of the most recent generations, the Rebbe explains that although these roles were filled by the *gedolei Yisroel* throughout history, Chassidus also revealed the unprecedented function of these roles as they were expressed by the Rebbeim.

Since we are currently in the final moments of *galus* and we must begin living in a *geula* fashion, *It is incumbent upon each and every one of us to strengthen our resolve to fulfill the instructions and the guidance we receive from the Rebbe, the shofet, yo'etz and novi of our generation... Doing so heralds the beginning of the fulfillment of the Tefillah: "השיבה שופטינו כבראשונה."* ויועצינו כבתחילה" **T**

Living a life of genuine *hiskashrus* to the Rebbe is the way we begin experiencing the *geula* reality today.

בעמדנו בשבת מברכים שבת, כולל ובמיוחד בעשירי בשבת - צריך כאו"א לקבל על עצמו להוסיף ביתר שאת ויתר עוז במעשיו, תורתו ועבודתו של בעל ההילולא, כ"ק מו"ח אדמו"ר נשיא דורנו, אשר הורנו מדרכיו ונלכה באורחותיו נס"ו, ובפרט בהביטול וההתקשרות אל כ"ק מו"ח אדמו"ר נשיא הדור, "הנשיא הוא הכל", שבכאו"א - מציאותו וכל עניניו, בכל מכל כל, נעשים קדוש לנשיא הדור, עי"ז שמלאים וחדורים בקיום שליחותו של נשיא הדור - משה רבינו שבדור, גואל ראשון הוא גואל אחרון - שענינו העיקרי "להביא לימות המשיח" בפועל ממש. משיחת ש"פ וארא, מבה"ח שבת תשנ"ב - ספר השיחות תשנ"ב ע' 266

The next installment of this series will focus on the Rebbe's emphasis on the importance of *chinuch al taharas hakodesh* and its relevance to Moshiach and *geula*.

1. Toras Menachem, vol 1 page 128.
2. Toras Menachem vol. 3, p. 105.
3. Toras Menachem vol. 22, pp. 290-297.
4. Likkutei Sichos vol. 26, pp. 227-228.
5. Likkutei Sichos vol. 16, pp. 77-78.
6. Likkutei Sichos vol. 15, pp. 283-284. See footnote 32.
7. Sefer Hasichos 5751 vol 2 pages 780-795.

BRING *it* HOME!

A CHASSIDISHER DERHER

available in stores, or delivered to your door!



» www.Derher.org/subscribe