



Marching Forward

In connection with Gimmel Tammuz, we felt it appropriate to quote the following selected excerpts of the Rebbe's first maamor, Bosi Legani – Yud Shevat, 5711, reminding us of our special mission in Dor Hashvi'i and the ultimate assurance that we will be reunited with the Rebbe speedily.

Raza"l say: "כל השביעיין חביבין" - "all those who are seventh are cherished". They don't say "כל החביבין שביעיין" - "all those who are cherished are seventh". This indicates that the seventh's primary *maala* is the fact that he is seventh. In other words: the seventh is cherished not because of [something he did by] his own choice, desire, or *avoda*, but because he is seventh. This is something he was born into.

Nevertheless, the fact remains that "כל השביעיין חביבין", and it was for this reason that Moshe was privileged to have the Torah given through him.

The [Frierdiker] Rebbe explained (soon after arriving in America), that even while we say "כל השביעיין חביבין", the special quality of the first one [Avraham Avinu] is apparent. For the fact that the *shvi'i* is the seventh indicates that he is the seventh in a direct line from the first one.

The [Frierdiker] Rebbe went on to

explain, that the special quality of Avraham Avinu was attained through his *avoda*, and that his *avoda* was with *mesirus nefesh*...

...He knew that his main *avoda* was spreading *Elokus*. As it says in the *possuk*, "He proclaimed there the Name of Hashem, G-d of the world". As Raza"l explain, "Do not read 'Vayikra' - 'he [merely] proclaimed,' but 'Vayakri' - 'he made others proclaim'". His *avoda* was that the other person should also proclaim Hashem's name, and if, in the course of this *avoda*, *mesirus nefesh* was called for, he could supply that too.

Avraham's *avoda* and *mesirus nefesh* were so great, that the fact that Moshe was privileged to have the Torah given through him, was because he was the seventh - the seventh to the first. This is why it says in Midrash, "Hashem told Moshe (referring to Avraham), 'Do not stand in the place of the greats'..."

...This, then, is why the seventh is so

cherished, because it is he who draws down the Shechinah; moreover, he draws down the *Ikar Shechinah*; and even more so, he draws it down into this lowly world.

It is this that is demanded of each and every one of us of the seventh generation - וכל השביעיין חביבין:

Although the fact that we are in the seventh generation is not the result of our own choosing and not the result of our own *avoda*. In certain ways, this that we are in the seventh generation is perhaps contrary to our will. Nevertheless, כל השביעיין חביבין. We are now in the time of עיקבתא דמשיחא, and near the end of עיקבתא דמשיחא. Our *Avoda* is to complete the process of drawing down the Shechinah - moreover, the essence of the Shechinah - and specifically into this lowly world.

FILLING THE VOID

The *inyan* of צדיקא דאתפטר, the passing of a *tzaddik*, is in order that "אסתלק יקרא"



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“דקוב”ה בכולהו עלמין - that there be a tremendous degree of revelation of the glory of Hashem throughout all the worlds.

Although there have already been considerable העלמות והסתרים, and there have also been many questions and inexplicable occurrences, nevertheless, all this did not suffice. In order for there to be “אסתלק יקרא דקוב”ה בכולהו עלמין”, there had to be סילוקן של צדיקים, *histalkus* of Tzadikim, which is something that is not only as harsh as the destruction [of the Beis HaMikdash], but more so.

And the ultimate objective of all of this is “אסתלק יקרא דקוב”ה” - that there be a tremendous degree of revelation of the glory of Hashem.

This is demanded of each of us: To know that we find ourselves in *Dor Hashvi’i*, and that the entire *maala* of the seventh is that he is seventh to the first. The conduct of the first was that he sought nothing for himself, not even *mesirus nefesh*. For he knew that his whole existence was for the sake of “proclaiming there the Name of Hashem, G-d of the world.”

This kind of *avoda* resembles that of Avraham: arriving in places where no-one knew anything of *Elokus*; no-one knew anything of Yiddishkeit; no-one even knew of the Alef Beis - and while

there setting oneself completely aside and proclaiming Hashem's Name...

ENERGIZING OUR SHLICHUS

Although there exists no man who has the boldness to say, “I will serve like our Avraham Avinu,” nevertheless, some small measure of this *avoda* can -- and must -- be performed by each and every one of us.

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arriving in places where no-one knew anything
of *Elokus*; no-one knew anything of Yiddishkeit;
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And the power to do so has been granted to us through the conduct of the first [of the Rebbe'im], and from him onwards, up to and including the conduct displayed by the [Frierdiker] Rebbe. They have paved the way and granted us the necessary powers [that we may follow in their footsteps]. This in itself indicates the dearness of the seventh generation - so much power has been given and revealed for our sakes...

...The [Frierdiker] Rebbe, who “bore

our ailments and carried our pains”, who was “anguished by our sins and ground down by our transgressions”, - just as he saw us in our affliction, so will he speedily in our days and rapidly in our times, redeem the sheep of his flock simultaneously both from the spiritual and physical exile, and uplift us to [a state where we will be suffused with] rays of light...

...All the above is accomplished through the *histalkus* of *tzaddikim*, which is even harsher than the destruction of the Beis HaMikdash.

Since we have already experienced all these things, everything now depends only on us -- the seventh generation -- *Dor Hashvi’i*.

May we be privileged to see and meet with the Rebbe here in this world, in a *guf, le'mato me'asora tfochim, ve'hu*