

# 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 5752<sup>2</sup> 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.

לזכות  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת שטערנא שרה  
ומשפחתם שיחיו  
שם טוב

"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 להביא 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."<sup>3</sup>

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## 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.”**<sup>4</sup>

With the Rebbe’s arrival in America on Chof-Ches Sivan 5701, a new chapter in the work of Lubavitch to bring Moshiach began.<sup>5</sup> 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...”*<sup>6</sup>

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 Rambam<sup>7</sup> 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?”**<sup>8</sup>

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.”**<sup>9</sup>

The Rebbe demanded that everyone start living and breathing a Moshiach reality even while still in the final moments of *golus*. The Rebbe “*shtured*” 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!<sup>10</sup>


## 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! 

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 Friediker Rebbe appointed him executive director of Machne Yisroel. One of the specific purposes of Machne Yisroel was to "publicize the truth that לאתער לחטובה - לאתער לגאולה—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 לחטובה 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.