

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 המחובר—a connecting intermediary between a Yid and Hashem, as Moshe Rabbeinu proclaimed "אנכי עומד בין ה' וביניכם."

*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 hishkashtus... **One must primarily have a strong hishkashtus and follow the Rebbe’s instructions... The same is true in every generation!***

*...Imperfect hishkashtus 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 hishkashtus 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 *nevua* 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 כבתחילה⁷

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.