



Absolute Faith



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Foreword

“When the world claims [what was said regarding Yaakov Avinu] that “they eulogized him and they embalmed him” - it is necessary to explicitly state the true reality according to the Torah....” In accordance with this directive of the Rebbe Melech HaMoshiach Shlita (Hisvaduyos 5747, Vol. 2, p. 209), we hereby present the Torah foundation for the intense belief of many thousands of Jews that the Rebbe Melech HaMoshiach Shlita is alive and enduring, as a soul in a physical body with uninterrupted eternal life, without any changes whatsoever, G-d forbid. As per the Psak din of the Rabbanim (that was given into his holy hands - on the 11th of Nissan 5752), “Hashem's oath is placed upon him, that his candle shall never be extinguished, and he is to live an eternal life as a soul in a body.

Even when the world asserts that its version of reality is the true one, we must know that not one word of the Rebbe's words will remain unfulfilled, as in the saying “Moshe does not say anything of his own, only that which he hears from Hashem.”

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This booklet has been arranged in chapters to make it easier for the reader to follow. We have made an effort in this booklet to cite the main points and to arrange them in a structured way to presents the foundations of the belief step by step:

1. Belief: Torah is the yardstick with which we measure belief.

2. A test of faith: We must stand with firm belief in the

reality of Torah, even when the physical reality seems to be contradictory.

3. Nossi Hador: A Nossi Hador is clothed in a body of flesh and blood in this physical world.

4. Nossi Doreinu - Forever! : Nossi Doreinu - his soul will eternally be in his body.

5. Melech HaMoshiach: Is clothed in a body of flesh and blood in this physical world.

6. Publicity: Publicizing the view of Torah with conviction, clearly and openly, since it is the truth.

Appendix: Various personal responses from the Rebbe Melech HaMoshiach Shlita in the latest years that illustrate how the Rebbe Melech HaMoshiach Shlita strongly encourages any activities to hasten the Redemption especially publicizing that he is Moshiach.

A portion of the sources quoted were not directly related to the topic of discussion, but were included as they shed more light on the subject and teach important lessons.

In this translation we have made an attempt to translate the Sichos in the most literal manner, as faithful to the actual wording of the Rebbe as possible. The purpose of this booklet is to know precisely what the Rebbe Melech HaMoshiach says, without interpretations.

Explanatory notes of the translator have been limited to required background to facilitate understanding the context of the passage quoted. These explanations appear in a smaller text either underneath the Sichos as a note, or within the Sichos in brackets.

It is preferable to learn the cited sources in the context of the complete Sicha, to have a fuller understanding and appreciation of what the Rebbe Melech HaMoshiach Shlita is saying.

It should be noted that, as in all translations, despite the effort of the translator and editors, the possibility of inadvertent error exists. For this, the translator and editors accept full responsibility.

*

There is a famous story concerning one of the more prominent misnagdim of the past:

A short while after the Baal Shem Tov passed away, this misnaged became a Chassid. He later explained that this came as a result of a dream that he had, in which the Baal Shem Tov revealed himself. In the dream the Baal Shem Tov asked him: "Why do you not fulfill what the posuk says, 'and you shall seek out, and investigate, and inquire well etc.?'” When he awoke, totally shaken by the severity of the matter, he decided right then and there to examine and investigate the matter. It is self understood that it did not take long until he discovered the truth.

On this note we turn to you, the readers, to approach the matter with the proper seriousness, to examine and investigate it, being that it is the essence of the Hiskashrus to the Tree of Life - the Rebbe Melech HaMoshiach Shlita.

* * *

The period we are going through is only a test. The Rebbe Melech HaMoshiach Shlita says that a test has no reality in this physical world and by not being intimidated by it, the truth becomes revealed! As the Rebbe Melech HaMoshiach Shlita says (Likkutei Sichos, Vol. 4, p. 1040), "Every obscuring and concealment has a purpose - and the purpose is, to make use of the concealment. Not only that we should not be intimidated by it, but on the contrary, the obscuring

should affect a an additional strengthening, in the study and dissemination of Chassidus.”

So let us fortify ourselves in our belief, and proclaim to the world that “Moshe is true and his Torah is true” and he is Melech HaMoshiach, and everyone is obligated to adhere to everything he says, since his words have the quality of prophecy.

We must especially publicize the prophecy, which the Rebbe Melech HaMoshiach refers to as the “main prophecy,” of “Behold here comes Moshiach.”

The obligation devolves upon each individual to hasten King Moshiach’s revelation, by increasing in Torah and Mitzvos and good deeds, and by studying the concepts of Moshiach and Redemption. This is the “straightforward path” and “the easy and quick [way]” to the Redemption. And understandably, through the acceptance of his kingship by the nation, for “There is no king without a nation,” as it is written, “They will seek out the L-rd their G-d and Dovid their King.” **Therefore let us come together with true love and unity to declare as one:**

יחי אדונינו מורינו ורבינו מלך המשיח לעולם ועד

Long Live Our Master Teacher and Rebbe King Moshiach Forever and Ever!

Yafutsu - Hafotsas Hamayonois

3 Tammuz 5777 - Yemos HaMoshiach

By Way of Introduction

The Mittlerer Rebbe writes these words in the introduction to his sefer "Shar HaEmuna":

"This will be understood through a famous allegory, of a father who has a very treasured and beloved young child. He wants to assess the child in two areas: his wisdom and knowledge, and in his good hearted trust, whether he is attached to his father with true affection to the extent of actual self sacrifice. How does he test him? If his father is continually close to the child, and provides him with whatever he desires, there is no novelty that the heart of the child is always loyal to his father. However, if the father would hide and distance himself from his child in an extremely concealed place, so that the child feels distress and seeks out his father, then the father will see that the innermost part of the child's heart is loyal towards him.

Initially when the father conceals himself from his child, the child feels great distress, and he runs with all of his might to search for his father. This show the inner heart of the child, when he seeks out his father. After the son has searched all the paths and trails that he knows his father travels every day and still does not find him, the child definitely becomes anguished. He weeps that his father, the light of his eyes and the life of his head, has been taken from him. His soul constantly weeps within him without comfort, until he tells himself to give up hope of ever seeing his father again. As time passes, after he give up hope, the soreness of his heart wanes, and his heart forgets little by little, until he completely ceases to

look for his father, and stops weeping. It appears that the rope of attachment between the father and the child has been torn completely.

This all happens because of two reasons:

Firstly, as a result of the limited intelligence of the child; since his attention span is so short, he does not understand and discern that his father is only testing him, and that the father did not actually intend to conceal and distance himself from him. Rather, his father's intent was to bring about a greater closeness. His father had not distanced himself out hatred; rather, he wanted to test him to truly know the child's heart.

Secondly, when the child gives up within himself, he reveals a weakness in his love and attachment to his father. He was lacking trust in his father. If his attachment had been strong, he would not have given up. On the contrary, the heart of a faithful child becomes energized with all its might to search for his father. Even while his father is concealed and hidden from his eyes, he does not fall into a state of hopelessness. In his heart he knows how strong his loyalty and bond with his father is, and since, "As water reflects the face to the face," certainly his father must feel the same way towards him. [He would understand that] his father must have hidden himself in order to test him. This is a wise child, loyal with all his heart, who understands that the concealment is not real. He continues to look in all of the paths that the father traveled on, and even if he does not locate his father he does not cry and give up. On the contrary, he constantly searches for him with all his heart in all of his father's paths, following in his father's footsteps, in all of the places where his father might be found. Even if he does not find his father on these paths, his heart still rejoices,

for he is certain that since he is going in the paths of his father, he will surely find him.

... When the father sees the immense effort that the son is making, to search for him in his paths, to see him even from his rear, without discouragement, he realizes his son's great faithful devotion, that he runs after his father in even in the darkness, even though he does not see his father on these paths. Nonetheless he goes and runs with all of his might and strength, even though he might not end up seeing his father's face.

Then, the heart of the father is aroused with strong affection for his child, double of what had been before. The father cannot resist, and he emerges from his hiding place, and shows the child the radiance of his face from the core of his heart, with great love that no vessel can contain, until he kisses him with double kisses. Like a father who amuses himself with his dear son, he kisses him twofold, for his heart does not suffice with one kiss and he kisses him another time out of the great affection with extra love... For the quality of the love has increased twofold over what had been before... Due to the concealment and the distancing, the love of the child has faithfully come out even stronger. Since it has come as a result of the distancing, it is stronger than it was when they were close together. So too in the relationship of the father to the child. As a result of the father distancing himself from his son, his love increases twofold, when the son proves himself faithful in the test.

“Until they shine as a constant light”

Moshe is referred to as “a shepherd of faith”... This nurturing process involves internalizing the potential of faith. The maamar [Vekibel HaYehudim] continues, emphasizing that the designation of Moshe as “a

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shepherd of faith," [applies not only to Moshe Rabbeinu who led the Jews out of Egypt, but to] "the extension of Moshe in all generations" the heads of the thousands of Jewish people in every generation who reinforce the faith of the Jews (of their generation, enabling them to internalize the faith. This concept can be applied in regard to the Moshe of our generation, the Previous Rebbe. His service involved arousing and revealing the faith that stems from the essence of the soul possessed by each and every Jew in a manner that afterwards, they will be able to continue to carry out their divine service on their own initiative until they shine as "a constant light," without any change [or variation] even from the perspective of the revealed powers.

(Kuntres "Purim Katan" 5752 Ch. 3 and 12)

Chapter 1

Belief

The Torah tells us what to believe. Our intellect and senses are merely tools to help accomplish this

1. The obligation to believe

Believing the words of the sages even when it does not make sense to us

Chumash: According to the teaching that they will teach you and according to the judgment that they will say to you, shall you do; Do not stray from anything they tell you, to the left or to the right.

Rashi: Right or left - Even if he tells you that right is left and left is right. How much more so when he tells you that right is right and left is left.

Sifsei Chachomim: The explanation of this is: even if he tells you about the right side, which you think is the left side, and about the left side, which you think it is the right side, you shall listen to him. Do not attribute the mistake to him, but rather to yourself, because Hashem always gives His spirit upon His holy ones and will protect them so that nothing besides truth shall leave their mouths. You might ask how we know that this is the proper meaning; perhaps we should follow the simple meaning of "you shall not stray" - from what they say, left or right. We cannot say this, since we are dealing

with an intellectual matter, where the expressions left or right do not apply.

(Devorim 17, 11)

“Even if the intellect cannot imagine it”

To answer the question of the Baal HaIkrim, [that] how do we know what to believe, and what to be skeptical about [Since Hashem can do the impossible, how can we distinguish between what is plausible and what isn't?] (This is what forced the Ikrim to differentiate between two types of impossibilities, those which we can imagine and those which are outside the realm of imagination). We will say, that what the Torah commands us to believe in, we will believe with full conviction even if we cannot imagine it, since the Torah is true, as was established in the previous chapters. Whatever the Torah commands, and whatever accompanies it, we will not doubt its truth, such as the existence of Hashem etc. and other principles and roots (the previous page, chapter 11. According to the Rambam, it is one of the Mitzvos etc. and here is not the place to explain it). Additionally, those things that our sages stated (previous page, chapter 23) we will also believe. Conversely, whatever is opposite of the Torah, or opposite of any of its principles or roots, we will distance ourselves from and not believe at all. Whatever the Torah discusses and commands us about, even though we cannot imagine it with intellect, nonetheless, we will not doubt its authenticity. This answers the question of the Ikrim.

(Sefer HaMaamorim 5649, p. 204)

One that believes only after he witnesses it - is a shallow person

As R' Yochanan [explained] when he [once] sat and gave an exposition:

In the time to come, The Holy One, blessed be He, will bring precious stones and pearls that are thirty [cubits] by thirty and will cut out from them [openings] ten [cubits] by twenty, and will set them up in the gates of Yerushalayim. A certain student sneered at him: [Jewels] the sizes of a dove's eggs are not to be found; are [jewels] of such size to be found? After time, his ship sailed out to sea [where] he saw ministering angels engaged in cutting precious stones and pearls which were thirty [cubits] by thirty on which were engravings of ten [cubits] by twenty. He said unto them, "Who are these for?" They replied that the Holy One, blessed be He, would in the time to come set them up in the gates of Yerushalayim. [When] he came [again] before R' Yochanan he said to him: "Expound, my master; it is becoming for you to expound; as you said, so I have seen." He replied to him "empty person, had you not seen you would not have believed. You sneer at the words of the Sages! He set his eyes on him and [the student] collapsed into a heap of bones...

(Baba Basra p. 75b)

All of our senses are totally insignificant in comparison to a posuk in the Torah

All of the senses and eyes of flesh are totally insignificant in relation to "the verse that I expound" [which teaches us that Yaakov our forefather did not die]. Because this is the reality and this is the way of the Torah we

should follow it with [full] sincerity without deviating from it right or left.

(Shaalos V'tshuvos "Tzitz Elazer" Vol. 14, Ch. 18,
p. 181)

2. Simple and pure faith

Primarily in our times

In our times, even the great minds must lay aside their intellects and not be misguided by their reason and knowledge, for they are susceptible to be misguided by their intellect etc. to the point that their end may be a bitter one. The essential thing in these times of the "footsteps of Moshiach" is not to follow intellect and reason, but to fulfill Torah and Mitzvos wholeheartedly, with simple faith in the G-d of Israel.

(Hayom Yom 12 Teves)

The wars of Moshiach

These wars have no place in rationale, even in the rationale of the soldiers fighting them.

(Sefer Maamorim Meluket Vol. 3, p. 249)

It is forbidden to mix in the intellect

Among the lessons that we need to learn from the episode of the Meraglim [spies] is - not to mix in the intellect and make any changes. Even a change in the order of the words of the Rebbe, my father-in-law, even if it may appear that with these changes he will be more successful in his mission. Even with a minute variation he

may come to err, to the magnitude of the spies' mistake. If the spies, of whom the verse says that [they were] "All of them, heads of the Jewish nation," when they deviated from the words of Moshe, still erred to the extent that they said "We cannot go up" - how much more so people on our level.

(Hisvaduyos 5710, Vol. 1, p. 105)

Not to do foolishly

I am asking of the "Shpitz Chabad" [those who consider themselves the most elite Chasidim] not to act foolishly by adding [their own] explanations and interpretations to my words, e.g. [when I spoke] I really meant such and such - what I say is what I mean, and there is no need for their help. At least they should not do the opposite of helping...

(Hisvaduyos 5744, Vol. 4, p. 2453)

3. The Power of the Torah Sages

The obligation to listen to the Rebbe

There are dissenting views as to how we know that the Torah obliges us to obey the Rabbinic Mitzvos and precepts. According to one opinion, it is derived from the verse, "Do not stray from anything they tell you," whereas yet another deduces it from the verse, "Ask your father and he will tell you, your elders and they will answer you."

Moreover, according to the Rambam, if one transgresses a Rabbinic admonition [issued by the Sanhedrin or the Talmudic Sages] which has been widely

accepted amongst the Jewish masses, he is disregarding a Mitzvah of the Torah and violating a prohibition.

Hence, it is self-understood with regard to Chassidim of the Rebbe, of whom it states "Do no stray etc.," as the Rebbe is the one who issues directives, judgment, and teaching, to all his disciples, his Chasidim. When a Chasid fails to heed the Rebbe's request, he is in effect violating a positive or negative Mitzvah of the Torah.

(Hisvaduyos 5710, p. 163-4)

Through a Psak din of Beis din, reality and the laws of nature change

As ChaZal say regarding the posuk, "Do not stray from anything they tell you right or left", even if the Rabbanim were to "tell you about your right that it is left and about your left that it is right". Meaning to say, that even a matter which is classified as left according to the Torah of truth, if the Rabbanim will come and tell you it is right, the Torah itself decides that: "Do not stray..." - you shall listen to them.

It is possible to say furthermore, that through the Rabbanim declaring that left is right - it *becomes* "right" [the reality changes]. Being that the Torah, the Torah of *truth*, decides "do not stray from it" (the intent is not that in reality it remains "left", and in spite of this the Torah commands that actual deed, that we should do the opposite [of reality, and act as if left is right]. Since the sages say that it is "right", it is impossible that the Torah of truth would instruct us to act opposite of the truth, rather) it means, that although the Torah of truth considers it "left", nonetheless the Torah itself empowered the Rabbanan with the ability, that through

their verdict, that which was left (before their verdict) should become right.

This is *similar* to what is said in the Talmud Yerushalmi about the posuk "G-d decrees upon me" that through a ruling of Beis Din concerning the sanctifying the new month and making a leap year, nature²⁸ and reality change. We see that it is possible that the ruling will be established even with annulling witnesses that were accepted earlier, according to whom, we ruled (a reality of Torah) differently.

28) According to this we can say, that right and left in our instance does not merely apply to laws of Torah, but also to nature. This requires further examination.

[Likutei Sichos Vol. 5, p. 127-8]

When there is a Psak din

... In matters of Kabballa, as in all facets of the Torah, it is possible to have varied opinions only prior to a decision according to the rules of Torah. However, once an opinion is decided concerning actual deed, only this opinion is a valid opinion. The same applies in regard to our question: Until the AriZal came along there was a difference of opinion in this matter... however after the AriZal stated his view in this...we cannot explain the concepts of action and existence (i.e. the subject of creation) except in accordance to his words.

(Igros Kodesh, Vol. 13, p. 145-6)

Psak Din - the Rebbe Melech HaMoshiach Shlita will live forever

"We have come to a decision, that according to din Torah, Hashem's oath that "his candle will never be

extinguished" applies to him [the Rebbe Mh"m Shlita]. And he is to live an eternal life as a soul in a body, and he is to get well immediately, in its literal meaning, in all of his 248 limbs and his 365 arteries, health for his body and good light, and to see G-dly success in all of his activities.

(Part of the "Psak din" of Yud Aleph Nissan 5752, appears in its entirety in the book "Yechi HaMelech HaMoshiach")

4. The words of the Nossi Hador - Hashem's speech

The words of the "Moshe of the generation" are Hashem's words literally

When there is a directive given from the "emanation of Moshe in every generation" - up until the leader of our generation - we must know that it is exactly the same as if we would hear this [directive] from Hashem. The speech of Hashem speaks through him and Hashem's words are upon his tongue, and Hashem revealed His words through His servants the prophets. Therefore we must accept [his words] exactly as if we were to hear them directly from Hashem Himself.

This is similar to what it says in the Iggeres Hakodesh [fourth part of Tanya]: If we were to hear something from Hashem Himself, we would fulfill this with utmost thoroughness. Here also, we must fulfill it with utmost thoroughness, without any excuses. As the later sages write, that Hebrew word for excuse, "amasla", is comprised of the words "emes lo" [no truth to it]; do not debate about this or find interpretations regarding this.

It does not matter whether [the prophet] mentions a

source for his words, or not, for it is clear that Hashem has spoken through him.

(Sichos Kodesh 5729, Vol. 2, p. 423)

Speech of Hashem

Being that an answer from the Rebbe is “The speech of Hashem has spoken through me and his words are on my tongue.”

The Rebbe M”hm Shlita added this in his holy handwriting on the margin of the Sicha of Shmini 5710.

(Appears in the Sefer “Yemei Breishis”)

Hiskashrus - faith at its utmost

All we need is to have complete faith that there is no difference between before and now, and carry out the mission that is upon us. We see with our own eyes that those who stood [firm] with this attitude, i.e. that they did not think about how it should be according to nature, knowing that they are going as messengers of the leader of the generation - who is boss over nature - they achieved great success.

We must firmly resolve that when we are connected to the Rebbe - the laws of nature have no say.

(Sichos Kodesh Vol. 4, p. 171)

We cannot bring Moshiach with such an approach, when every time people hear something [from the Rebbe] they take out a “Shulchan Aruch” and they go to a Rav to inquire as to whether or not [the Rebbe’s words] conflict with the Be'er Heitiv. This is not how we will be able to

bring Moshiach.

... Moreover, if he doubts, G-d forbid, the words of his Rebbe it is evidence that he is lacking in connection.

(Sichos Kodesh 5718, p. 214)

Truth does not change

The true definition of truth is not (only) negation of the opposite of truth (fallacy). Rather, truth implies something which is not subject to change; something eternal, as it says "and the corner of truth will endure forever."

(Likutei Sichos Vol. 26, p. 4)

5. The Prophet

The words of a prophet - is Hashem speaking through this prophet

We believe the words of a prophet, not because it is the prophet's speech, but because it is the speech of Hashem [speaking] through this prophet!

(Sefer HaSichos 5751, Vol. 2, p. 792)

A prophecy is guaranteed

The concept of "prophet": - "Utterances of the lips," which is the level of speech [similar to]*, "He spoke and it became," and "With the breath of the mouth he created all creatures." Therefore, if a matter will come down from its source to the level of speech of a prophet it will

definitely be fulfilled, for this is something that has already happened.

*The Alter Rebbe is saying that the level of prophecy is “supernal speech”, that immediately after He spoke, everything came into being. So too by a prophet when he speaks he “creates” reality in this world, we are therefore certain that his prophecy will materialize, visible even to the physical eyes.
[Translator’s note]

(Maamorim Haktzorim of the Alter Rebbe, p. 356)

Literally a prophet

Since we know that the Alter Rebbe wrote, that only “actual prophets” can answer questions about material matters, we therefore know that the Rebbe answers questions regarding material matters only because he is “*in fact a prophet*”!

(Hisvaduyos 5711, p. 107)

The prophet of our generation

The leader of our generation - who comes in continuation to the previous Rabbeim and Nesseim - [is] the judge, advisor and the prophet of our generation.

(Sefer HaSichos 5751, Vol. 2, p. 791)

Chapter 2

A test of faith

**Standing with firm belief against any
evidence that seemingly contradicts faith
(=a trial)**

1. Torah - the true reality

The truth is - as Torah says

When the sages of the nations say that a certain event or idea in the world is contradictory to what Torah says, we cannot answer that the Torah is only speaking in a spiritual context. As spoken on many occasions, the proof to this is from a story in the Gemora (Bechoros 8b). When the wise sages of the nations experimented and proved that a snake gives birth after three years of gestation, R' Yehosua responded with certainty that it does not. He then brought a proof from a *posuk and Kal V'chomer* that a snake gives birth after seven years of gestation (The topic discussion was about the gestation of an actual *snake*).

(Likutei Sichos Vol. 22, p. 235 footnote 46)

**When the Torah testifies about something - it
is the truth**

It is understood, that even though one does not see the *Asalos* (the wagons that the Neseim brought) - it does not

change the reality, that they exist eternally.

On the contrary, since the *Torah* says that the Agalos still exist, the Agalos exist *in a most real and true way*, even more [real] than something that one sees with his eyes. For what one sees with his eyes is possibly only an illusion, whereas when the *Torah* testifies about the existence of something, this is certainly the *true reality*, with its full intensity.

This concept - that we can be fully assured that something is true only when the *Torah* says so - is axiomatic to every Jew, even to a young child. A Jewish child, from birth, is surrounded by objects of holiness, "Shir Hamaalos", and the like, and is sung a lullaby about the preciousness of the *Torah*, that it is the "best merchandise among all merchandises," even though [the child] is not capable of understanding and comprehending anything, "before the young lad knows to despise the bad and decide on the good". Consequently, as a product of such education, there is no need to explain to him that the true reality is the reality of *Torah*!

(Hisvaduyos 5747 Vol. 2, p. 101)

He who is refined - also sees with physical eyes

It is necessary to know that the concept of "time" exists only as part of the reality of the *Torah* [itself], from which it is derived. [Since the *Torah* established, in Bereishis, that there is day and night, weekdays, holidays, etc., it follows that it is the *Torah* that establishes the very existence of time.] Although we do not perceive this with physical eyes, whether or not something is revealed to us or hidden does not make any

change at all in the matter itself. The only difference is, that when something is revealed, *everyone* can see it, and when it is hidden, it is possible that a certain individual might not see it, but the matter itself remains the same.

We must realize that the fact that we perceive time with physical eyes as an independent existence is only because we are looking with physical eyes. However, in truth it is otherwise. One who is refined also sees the truth with his physical eyes.

(Sichos Kodesh 5717, p. 204 emphasis not in source)

2. Not to get intimidated by what the eyes see

Seeing something that may minimize the faith should not move you

...Even when it seems like there is confusion, we should follow the path of Avraham, our forefather, the first Jew. When he saw a big river impeding him from fulfilling the commandment of Hashem [the Akeida], he stood firm and was not intimidated. It then became apparent that the river had no actual existence, but was only an illusion.

(Sefer HaMaamorim Vol. 4, p. 105)

A nisayon [trial] is to disguise and conceal the truth

An additional point in this: A nisayon [trial] is created by something that has no reality to it at all; its entire

function is only in order to bring about an elevation and uplifting:

With regard to the tenth nisayon [the Akeida] the Midrash relates: “‘On the third day;’ if the destination was close why did it take three days? Since he (the Satan) saw that they (Avraham and Yitzchok) were not receptive to him, he turned himself into a big river before them. Avraham immediately descended into the water ... when he reached the middle of the river, the water reached his neck, at which time *he raised his eyes to Heaven*, and he prayed before Him ‘Hashem etc.’ Right then Hashem shook the spring, and the river dried out. And he was left standing on dry land.”

This means to say, that the “big river” which “reached his neck” - *had no reality to it at all* (not only in a spiritual sense but) even *in this physical world* [it was not real], it was only an *illusion*, therefore, when Avraham showed that he was not intimidated by it (rather he continued in his way to fulfill the commandment of Hashem) and “Avraham raised his eyes to Heaven” - then the *truth* became apparent, that in reality there is no “big river,” “the river dried out and they stood on dry land.” On the contrary - all that remained from it was only *elevation and uplifting*.

In the same fashion in our instance: - a trial has no reality, even in this physical and material world, “the world of kelipos”. Therefore, when we “raise...our eyes to Heaven”, it becomes apparent to everyone that there is no such reality, and all that is left is *elevation and uplifting...*

(Sefer HaSichos 5747, Vol. 1, p. 265-6)

Just as until now it was clear to each one of us that the Rebbe would lead us to greet our righteous Moshiach, so

should it be clear now. That which happened [i.e. the Previous Rebbe's passing], etc., is merely for our physical eyes, and is no more than a test. (This is one of the trials of the birthpangs of Moshiach which need to occur before the arrival of the righteous Redeemer.) Its entire function is to disguise and conceal the truth... The purpose of the test is so that people should strengthen themselves when confronted by it. In this way the obscurity will be banished and nullified, and *the truth will be revealed*.

(Hisvadyos 5710, p. 16)

What we think does not change reality

A certain individual once asked the Rebbe RaShab: How can he talk about angels and other spiritual matters? How does he know that such-and-such indeed exist? After all, no one has come back from that world and reported how angels look?

The Rebbe RaShab replied with a parable: A few sages are seated in a horse-drawn wagon, talking about angels. The horse thinks that they are traveling for the sake of the fodder that is awaiting him at their destination. The wagon driver (on a more sophisticated level) is making the trip for the sake of the fare that will enable him to support his family. Now, because the horse is thinking about horse food and the wagon driver is thinking about the fare, does that mean that the sages' talk about angels is not real?

So, too, with our subject. Since our cognitive capacity, however subtle, is quite material, our ignorance of elevated matters makes no difference whatsoever to the truth.

Concealment and obscuring

If only we will not be disheartened, and work with the power of inner submission and strength, then everything [all difficulties] will become nullified. It would then be possible to carry out the shlichus that was placed upon us, down here in this physical and material world, "lower than ten cubits."

(Sichos Kodesh (new edition) Vol. 2, p. 307)

This has already come about...

Chumash (Shemos 32:1): The people saw that Moshe had delayed in coming down from the mountain, and the people gathered against Ahron and said to him, "Come on, make for us gods that will go before us (and lead us), for this man Moshe who brought us up from the land of Egypt - we do not know what became of him.

Rashi: The Satan showed them the appearance of Moshe being brought up onto the firmament of the heavens.

Torah V'hamitzva (Malbim): He parted from them with the intention to return, and forty days had already passed. He did not take along bread or water. They thought it was impossible for someone to remain alive without food for forty days, since the body requires food to sustain it. Therefore, although they believed Moshe when he said "Wait for me until I return," nonetheless they thought that Moshe's soul had separated itself from physicality, and his body had become like the bodies of Chanoch and Eliyahu. I.e., that the corporeal aspect of his body had been removed and only the element of fire remained, and he had ascended to be like an angel and an intellectual being

that is detached from materialism, to the extent that was no longer visible to physical eyes. They needed a leader whom they could see, as it was up until that point. Although Moshe was a man of G-d, whose inside was Gdliness and G-d was resting within him, and he was divested of his body, nonetheless, he appeared to the Jewish people as a G-dly soul within a body and as such, he took them out of Egypt. Now too, they needed a new leader whom they could perceive with their senses, who would take the place of Moshe, and could stand among their congregation in the camp.

3. The challenge to believe

The extent of the challenge

In the name of the Rebbe M"hm Shlita: Before the coming of Moshiach there will be again the same phenomenon as took place with Eliyahu Hanavi and the prophets of the Baal on Mt. Caramel. [The only difference that will be is that] then a fire descended upon the altar of Eliyahu and not on the altar of prophets of the Baal. However before Moshiach will come, a fire will descend upon the altar of the prophets of the Baal, and not on the altar of Eliyahu Hanavi, and whoever will not be intimidated by this appearance and continue to believe in Eliyahu Hanavi - will merit to see the coming of Moshiach.

(Excerpted from the sefer "V'hu Yigaleinu," p. 109,
and so too is written in "Divrei Shmuel" Parshas
Noach, p. 40)

Whoever believes him

Whoever believes in him and follows him will eat from a juniper and moss from the tree as it states (Iyov 30) "They will scrape moss from the tree and juniper will be their food."

(Bamidbar Rabba 11,3)

"Whoever stayed with his belief"

At that time, the Jews will understand differently and dishonor Moshiach by saying, "Woe is to us we had mistaken to follow... this one." Hashem will tell them: "Now you will see his light... whoever believed in him will not be removed from the book of life." As it says, "...At that time your nation will be saved!"

[Pirkei Heicholos Rabbasi, 35, 6)

Chapter 3

The Nossi Hador

(Leader of the generation)

The definition of a Nossi Hador is somebody that his soul is clothed in a physical body of flesh and blood in this material world; in our generation, it is the Rebbe Melech HaMoshiach Shlita.

1. The soul of Moshe

In the body and soul

. . . Additionally and furthermore, in every generation, sparks descend from the soul of our teacher Moshe, peace unto him, and they clothe themselves in the body and soul of the sages of the generation, the “eyes” of the congregation, to impart knowledge to the people so that they may know the greatness of G-d. .

(Tanya Chapter 42)

In the body

[In continuation to the above:] The Rebbe M’hm Shlita points out: It would seem that the order should be reversed - the sparks clothe themselves not only in the soul of the sage, but also in his body.

The Rebbe M"hm Shlita explains however, that if the order would indeed be reversed one could erroneously be led to think that the spark of Moshe clothed in the sage is first clothed in his soul, and only then does it reach his body. By first stating "body" and then "soul," the Alter Rebbe underscores the fact that the spark of Moshe clothed in the body arrives at its destination directly from Moshe, without the interposition of the sage's soul. Just as the distinctive quality of Moshe himself, related not only to his soul but also to his body, so too, regarding the spark that emanates from him: it is clothed directly in the body of the sage.

This helps us understand more deeply why the sages are known as "Moshe", as mentioned earlier, for even within their bodies a spark of Moshe is en clothed.

(Lessons in Tanya on English, Vol. 2, p. 612)

2. Moshe in the body of the Nossi

"You shall command them" - a soul in a body

The revelation and the reinforcement of faith are through Moshe, as is explained in the Maamar "There is an emanation of Moshe in every generation." He explains there that in the time of Haman's decree Mordechai was the Moshe of that generation. Through this, [my father-in-law] determined his own function, that he, the Rebbe, Nossi Doreinu, is the "Moshe of our generation," who sustains and nurtures the faith of the Jewish people.

However, this aspect is revealed in the Jewish people, as souls in bodies, through this command that comes from Moshe our teacher, as a soul in a body. We might suggest that this is the reason why the verse says, "*You*

shall command," "you" - not in G-d's name, since the command has to come from Moshe, as a soul in a body.

(Sefer HaMaamorim 5741, p. 155)

Always in a body

The ChaZal say that there is an emanation of Moshe in every generation - i.e. the soul of Moshe clothes itself in [the bodies of] the sages, the "eyes" of the congregation, in every generation, particularly within the [body of the] Nossi Hador, "there is no generation in which there is no Moshe" (it is *absolutely essential* that there is a "Moshe" in every generation in which Moshe's soul clothes itself)

[Even though this is not Moshe's body, nonetheless, since "The life of a tzadik is not physical life but spiritual life," hence the life of Moshe is not the physical life of his body, but rather the spiritual life of his soul; and the spiritual life [of his soul] remains forever in this physical world by becoming encloded in the body of the Nossi Hador of every generation]

(Translation from Likutei Sichos Vol. 26, p. 7)

3. Intermediary that connects

To serve G-d properly requires an intermediary

In order that a Jew, in this lower world should have a relationship with G-d and serve him properly with all of the faculties his soul, including his intellect and feelings, G-dliness is drawn down to world below, to the point of "To *know* that there is a G-d." We must *know* G-d, in addition to believing in His existence, which is a level of

G-dliness as it is purely in and of itself.

G-dliness manifests itself to “man” down below, as a soul in a body, and clothes itself within him in a wonderful union even to the extent of being similar to Moshe who was a “Man of G-d,” a person who can be seen and heard.

(Likutei Sichos Vol. 24, p. 6)

An intermediary has both, manly and G-dly qualities

Moshe our teacher is the *intermediary* that connects between G-d and the Jewish people, “I stand between G-d and you.” An intermediary must contain both matters that he is connecting:

About the term “Man of G-d,” the ChaZal say, “if he is G-d why is he called “man,” and if he is man why is he called “G-d”? From his middle downward he is man; from his middle upwards he is G-d.” Being that he possesses both of these qualities - “Man (and) G-d” - Moshe has the capacity to merge G-dliness with the world (as was manifest in the Mishkan of Moshe).

(Sefer HaSichos 5751, Vol. 1, p. 399)

“An intermediary that connects” - the essence of G-d as situated in a body

The Jewish people, the Torah and G-d are all one, meaning not only that the Jewish people *connect* to G-d *through* the Torah; rather they are “one” literally. So too, the bond between Chasidim and a Rebbe is not like two separate things that bond; rather, they become “one” literally. The Rebbe is not an “intermediary that

separates" [causing incomplete unification], but an "intermediary that connects" [causing absolute unification]. Accordingly, from the position of a Chassid, he, the Rebbe and G-d are all one.

- I have not seen this said explicitly in Chassidus; rather, it is a "feeling." Therefore, those who want to feel this - let them feel it. Those who do not want to - I do not wish to contend with them. Let them do as they wish.

Thus there is no difficulty with the concept of an "intermediary"* - for this is G-d's Essence and Being Itself, as He has situated Himself in a body.

Identically, the Zohar says, "Who is the face of the L-rd G-d? This is Rabbi Shimon Bar Yochai."⁵⁶ We also find regarding an angel, that at the time of his mission, the angel is called G-d. Also, as Moshe Rabbeinu stated "I will provide grass" [meaning that Moshe himself will cause grass to grow].

56) I have seen Nigla scholars loudly contend against this, saying, how is it possible etc. but we find a similar thing stated clearly in Nigla, in Yerushalmi, Bekurim Halacha 3: "and G-d in his holy chamber" this is R' Yizchok the son of R' Elazer in the assembly of Kisrin.

*Earlier in the Sicha, the Rebbe M"hm Shlita asks, how can somebody request a bracha from the Rebbe? He should instead pray to G-d, because by going to the Rebbe he makes an "intermediary," and separates the absolute unity of G-d? The Rebbe M"hm Shlita answers, that a Rebbe is not a second existence, separate from G-d. [Translator's note]

(Likutei Sichos Vol. 2, p. 510-11, emphasis not in source)

Through connecting to the Rebbe we connect to whom he is connected to

The concept of "Hiskashrus" to the Rebbe is not because of any of these qualities. Rather, it is only because he is the "Rebbe"... "The Rebbe" is the one who is connected to Atzmus Ein Sof. Therefore, what is important to us is to be connected to the Rebbe, and through him we connect with Atzmus Ein Sof.

(Hisvaduyos 5710, Vol. 1, p. 94)

Somebody told me - with great enthusiasm - that my father-in-law, the Rebbe, told him:

"Be connected to me, and through me you will be connected to whom I am connected."

- That person thought that when the Rebbe said, "to whom I am connected" he meant his father the Rebbe RaShab or the like, and this is what he was excited about. But the truth is, that the Rebbe meant connecting with *Atzmus Ein Sof*!

(Hisvaduyos 5710, Vol. 1, p. 95)

Several days ago, a young man came to me and related with great enthusiasm, that once my father-in-law, the Rebbe, told him that through being connected to him, he would be connected (through him) to whom he (the Rebbe) is connected...

Because he was excited, I did not want to cool him off, but the truth of the matter is that this has no relevance (to whom he - the Rebbe - is connected). We are connected to *him* [the Rebbe], and for us there is nothing higher.

(Hisvaduyos 5710, Vol. 1, p. 40)

This is his main characteristic

Many are seeking to explain the character and greatness of Chabad in general and of Nossi Doreinu, my father-in-law, the Rebbe in particular, in terms of the following designations: a man of great self-sacrifice, a great Torah scholar, a man of integrity, a possessor of divine inspiration, able to perform miracles etc. etc.

These praises are even more significant as they are defined by the teaching of Chassidus. Yet in all this, the main point is missing.

This point, in addition to its being essentially the main one, is also the most relevant, especially to us - his congregation of Chasidim, and those who are connected to him. And this is, the fact that he is the Nossi, and the leader of Chabad.

For in general, the Nossi is called "the head of the community of Israel": in relation to them, he is their head and brain; it is through him that they derive their vitality. By cleaving to the Nossi, they connect and unite themselves with their source above.

(Likutei Sichos Vol. 11, p. 209-210)

4. Nossi Doreinu

The Rebbe M"hm Shlita made the following statements in connection to the passing of the Friediker Rebbe, and the beginning of the leadership of the Rebbe M"hm Shlita.

The Rebbe M"hm Shlita generally does not refer to himself explicitly as being Nossi Doreinu, rather "my

father-in-law Nossi Doreinu. However on occasions the Rebbe M"hm Shlita does hint to that. The following are a few examples.

(Editor)

He described his own function

It is possible to say that by citing the quote "Mordechai, in his generation, was equivalent to Moshe in his generation," in the Maamar, he [The Friediker Rebbe] determined his own function*, i.e., that (in an open and revealed manner) he served as the shepherd of faith for all the members of his generation.

* Based on the statement of Pirkei Avos "judgment and accounting," the Baal Shem Tov learns that when somebody says something regarding another person, he also passes judgment on himself if he would ever come into an identical situation.

(Kuntres "Purim Katan" 5752, Ch. 7)

"His soul is within me"

(The Rebbe M"hm Shlita concluded:) The same is true concerning the Rebbe; I do not say "Nishmoso Eden" [peace upon his soul, in Gan Eden], but rather "Nishmoso Bi" [his soul is in me].

(Hisvaduyos 5711, Vol. 2, p. 136)

This is the same Rebbe

This is the same Rebbe, with the same customs, except that he clothed himself into other, more radiant,

garments. So why should it make a difference to anyone - being that it is the same Rebbe.

(Sichos Kodesh (new edition) Vol. 4 p. 126)

He is alive also now - in other clothing

When we gather together, and see (The Rebbe M"hm Shlita said the following with a weeping voice:) that there are Jewish people standing here. This fact alone that they are alive in a spiritual and physical sense [which by Jewish people both of these go hand-in-hand] is due to the fact that they are "his children"- which is a proof that "he also is alive."

This term "he is also alive" is not a virtual term, not "alive" with interpretations. Rather, [it is meant] literally: the same way that his children are alive [he too is alive]. Just as these Jews are alive and active and can conquer the whole world - the same too, "he is alive" now also.

The Gemora knew that "they embalmed him and they eulogized him." This is written in Chumash, and it is relevant to Halacha etc. But this is no contradiction. That was related about his physical garment. This garment has changed, and now he is clothed in other garments.

(Sicha of Yud Shvat 5726 - from the tape, see also
Sichos Kodesh, p. 174)

The Torah of Nossi Doreinu - Likutei Sichos

...Particularly in the Torah of Nossi Doreinu (his Maamorim and Likutei Sichos)

(Sefer HaSichos Vol. 2 p. 501)

The Previous Rebbe's continuing leadership

The primary revelation of the inner Torah started in the times of the AriZal... and moved and increased from generation to generation through the Rabbeim, the Nesseim. [This process continues] through the eighth leader, the Previous Rebbe, both in his leadership during his lifetime in this world, and his leadership after his passing (when he is "Found more than during his lifetime") as the leader of the ninth generation (from the Baal Shem Tov), the last generation of exile and the first generation of Redemption.

(Sefer HaSichos 5750, Vol. 1, p. 254-5)

The same too applies to his successor - the seventh branch

Immediately must be the true and complete redemption through the Righteous Moshiach... i.e. my father-in-law, of blessed memory, Nossi Doreinu. The same also applies to his continuation, his successor. Just as my father-in-law succeeded his father, the Rebbe RaShab, as we spoke many times about the concepts of the seven branches of the Menorah and the seven Ushpizen [heavenly guests].

(Sichos Kodesh 5752, p. 318)

Chapter 4

Nossi Doreinu – forever!

The Nossi of this generation - the last generation of exile - is the eternal Nossi of an eternal generation, as a soul in physical body with eternal life.

1. In this generation the soul of the Nossi Hador constantly remains in his body

A soul in a body eternally

... It is obviously understood, that even though the posuk says “before his [Moshe’s] death,” in our present time, after all we have undergone in previous generations, we have fulfilled our obligation in [undergoing] negative experiences (as taught in the works of the Mitteler Rebbe). There will no longer be any descents etc. (not even the concept of “one that falls from his level is considered as he had etc. [died]”) Thus, we have the presence of Moshe - “the first redeemer is the final redeemer” - as a soul in a body for eternity...

(Hisvaduyos 5750, Vol. 1, p. 89)

In the generation in which Moshiach did not come - there was the concept of a soul leaving the body, whereas in our generation

From this is understood the innovation unique to our generation - the ninth [since the Baal Shem Tov], over and above all preceding generations including the most recent one (the eighth generation): since the redemption did not actually occur then, the "coming to Paraoh" (the "manifestations of all lights" down here) was not expressed in its full capacity, to a soul in a healthy body (there was the histalkus [leaving] of the soul from the body and [even] when the soul was still clothed in the body there was the condition of "the speech was in exile" [his ability to speak was impaired]). Whereas in our generation, the last generation of exile and the first generation of redemption, there immediately comes about the concept of "the luminaries were suspended." Not only is there nothing lacking, G-d forbid, in the manifestation of the great luminaries, the Written Torah and the Oral Torah [through the Nossi Hador], but on the contrary. There is added greater perfection [not in a manner of "speech impediments"* in the Oral and Written Torah - being above this limitation, but], in a manner that as souls in bodies we internalize the "manifestations of all lights" which are now "suspended," [made available] through the immediate arrival of our Righteous Moshiach, "please send [the redemption] through the hand [of whom] you will [eventually] send". And he, [Moshiach], will teach Torah to the entire nation, until "the new Torah which will go forth from me."

* As explained in Chassidus, Moshe's "speech impediment" was a virtue, coming in result of his unique level - higher than revelation.

He is not subject to change, even the change of geniza (burial)

The way that He reveals Himself in the world is through His prophet, whom He anoints. "I will appoint a prophet like you [Moshe]. Since the "Nassi is everything" and "the tzadik is the foundation of the world."

This phenomenon [of "the tzadik..."] can be compared to the Even HaShesiya - this age-old rock exists eternally in this physical world, and is not subject to any sort of variation (not even the variation of being stored away [in the ground] ("geniza") like the Holy Ark, which was stored away). The same is true with regard to the judge and prophet of the generation who exists (perpetually) in every generation (as a sign of Hashem's constant manifestation in the world.) From it the existence of the whole world is derived. These two concepts that the Even Hashesiya [possesses] - that it is (1) a single point (2) that includes everything in it (since the existence of world is derived from it) are alluded to in the letters of Shesiya¹³³ ["Shin" "Tof" "Yud" and "Hey"]...

133) To note that in the year 5710 [alluded to in the letters "Hey" "Tof" "Shin" "Yud," the same letters as Shesiya] (the year of the passing of the Previous Rebbe) a new era began for his works etc. Especially [considering] that since then 40 years have passed, when the Jews were given "a heart to know and eyes to see and ears to hear" (Ki Savo 29, 3)

(Sefer HaSichos 5751, Vol. 2, p. 794)

The Even Hashesiya is always revealed

... In the Kodesh HaKadoshim, where the Even

HaShesiya is located. It was not buried to begin with; rather, it remains constantly revealed.

(Hisvaduyos 5751, Vol. 4 p. 217)

We now see the Even Hashesiya

... The fact that the Even Hashesiya exists, complete and in a revealed way, in the Kodesh HaKadoshim of the Beis HaMikdash, intensifies the claim and the demand of the Jewish people for the redemption. The contention is because we now see, out in the open in this physical world, the Even Hashesiya, which is the foundation for the entire world, even now - for it remains complete and unchanged in its place.

(Sefer HaSichos, 5752, Vol. 1, p. 11)

Where Moshiach is located

“And rebuilds the [Beis Ha]Mikdash on its place”... “on its place” alludes to the place of Melech HaMoshiach during the time of exile* (before “he is definitely the Moshiach”). Meaning to say, while he is in exile (where he awaits and anticipates to redeem the Jewish people and the shechina which is with them from the exile) King Moshiach builds for himself a (microcosmic) Mikdash which is an illustration and example of the Mikdash in Yerushalayim... in preparation to the future Beis HaMikdash, which will first materialize there [in the microcosmic Mikdash], and from there it will return (together with Hashem and the Jewish people) to Yerushalayim.

We can supplement the explanation of the quality of “Beis Rabbeinu Shebebabel” [by explaining] that its

superiority over the other Shuls in Bavel is... due to it being “the house of *Rabbeinu*”... the house of the *Nossi Hador*, since “the Nossi is everything.”

... Based on this it is possible to explain the quality of “Beis Rabbeinu Shebebabel” - being that this is the set place (house) of the Nassi Hador, [and] “the Nassi is everything,” he includes within him the entire generation. Therefore it [his Shul] contains the dwelling (in a way that we are able to perceive) of the entire Shechina [not only a part, which rests (in a revealed way) on an assembly of ten Jews] comparable to the degree of manifestation of the Shechina in the Beis HaMikdash, “the Mikdash traveled and settled there.” [In the Diaspora]

... We can say, that the house of the Nossi Hador, who includes within himself the entire generation, is comparable to “Talpiyos,” “a mount that all mouths turn [to Hashem] in it,” like the exposition of the ChaZal concerning the Beis HaMikdash.

... According to this it is possible to explain [the greatnesses of Beis Rabbeinu Shebebabel] as referring to “Beis Rabbeinu Shebebabel” in this generation - the house (The Shul and the houses of study) of my father-in-law, the Rebbe, Nossi Doreinu: ... the set place of “Beis Rabbeinu,” his Shul and his house of study, the headquarters of Lubavitch... until the coming of our Righteous Moshiach.

... “*Beis* (Rabbeinu)” - its address is seven hundred and seventy. Based on this number, its name, which all Jews use, “770,” was established.

* “On its place” on Hebrew can also mean “On his place” the place

of King Moshiach, as the Rebbe M"hm Shlita interprets it.
[Translator's note]

(Kuntres "Beis Rabbeinu Shebebabel," Sefer HaSichos
5752, Vol. 2, p. 468 and on)

Eternal life

And as souls in bodies without any interruption [in this] whatsoever, we come immediately to the ultimate completion of "coming to Paraoh," the true and complete redemption. Then there will be the full revelation of "manifestation of all lights" and "Hashem will be an eternal light for you."

(Sefer HaSichos, 5752, Vol. 1, p. 295)

[Until the eternal life of the world to come (and concerning our generation - without interruption in the meantime⁵⁸), specifically bodily life, and in a way that the soul is nourished from the body]

58) And the elevation of "returning to dust" is accomplished (in a spiritual sense), through self-nullification on the level of "let my soul be as dust to all."

(Sefer HaSichos, 5751, Vol. 2, p. 496)

Even though it is written that every Jew must undergo [the purification of] "and to dust you shall return" at least "one moment prior to the resurrection of the dead", it is understood that now we can fulfill our obligation of "and to dust you shall return" with a spiritual service⁶⁷ - the service of self-nullification (dust), the concept of death in spiritual service.

67) Similar to what is explained (Torah Or beginning of P. Shemos), that in our times we will merit the revelation of the inner dimension of the Torah

through “hard slavery with Chomer and Leveinim [stones and bricks.]” Chomer is the concept of Kal V'chomer, and Leveinim is elucidating the Halacha. [i.e. we will not need to undergo literal slavery, but only “slavery” in an allegorical sense, referring to intense effort in Torah study.] In the exile of Egypt, they merited to receive the Torah through literal “hard slavery with Chomer and Leveinim [stones and bricks] “ in its plain and simple meaning.

(Sefer HaSichos 5748, Vol. 1, p. 227-8)

2. The elimination of all questions and doubts

To publicize that Chassidus and its leaders are eternal

First, a blessing pertaining to life - “The living should take to heart” - good and prolonged years, as mentioned previously. The years should increase both quantitatively and qualitatively, in a way that is completely unparalleled.

... Amongst her last deeds (of the departed) [Rebbetzin Chaya Mushka] during her lifetime in this world, was her [famous] answer [during the cross-examination regarding the “seforim” that took place in her house] about my father-in-law, which became publicized to all, even to the nations of the world: “My father, the Rebbe, his library and his other belongings, belong to the Chasidim.”

With this answer, the departed one publicly expressed and stated that the leadership of the Nossi Doreinu - the successor of the previous Rabbeim and Nesseim, until the Alter Rebbe, the founder of the Chassidus Chabad, and the Baal Shem Tov, the founder of the general Chassidus movement of - is something that is *eternal* (is

not subject to any interruption, G-d forbid) *until the coming of Moshiach.*

The main innovation in this (something that is self understood in any case 38) - is that the nations of the world accepted her answer, and it was used as the foundation upon which the verdict (regarding the seforim) was decided that “so shall it be” [that the Rebbe M”hm Shlita should get back his seforim].

... This statement (of the departed one) regarding the eternity of Chassidus and its leaders, until the arrival of our Righteous Moshiach, was accepted and had its effect “in front of all the ministers and the nations.”

From this is understood that the concept of “the living should take to heart” must also (and primarily) be in this manner - strengthening and increasing the emphasis on the eternity of the general Chassidus and the Chabad Chassidus movements and its leaders of generations, until the coming of our Righteous Moshiach, in a public manner, even to “the nations of the world.”

38) Similar to what the Alter Rebbe told over in the name of the Maggid, who heard it from the Baal Shem Tov: “With the help of Achiya Hashiloni, the Mercy of Heaven shall be aroused upon him [the Alter Rebbe], that he should be successful in his endeavor which is upon him for generations... until our Righteous Moshiach will come lead us ‘upright to our land’ etc.” (Sefer HaMaamorim, 5708, p. 176) See also Torahs Shalom p. 176: Dovid the king of the Jewish people is living and enduring, this was the Baal Shem Tov, the Maggid and the Rebbe [Alter Rebbe]. And this way forever, since we are descendants of Dovid, it will remain this way until Moshiach comes.

Publicizing to Everyone

To preface:

All Jews must be clearly informed of the continuation

and the eternity of the Chassidic movement, because they are all connected to and receive their life-force from the leaders of the Jewish people whose souls are like the "head" and "brain." Even those who are on the level of "fingernails" and those who "willfully sin against the sages," in which case their life-force "comes from behind the back of the nefesh, ruach and neshama of the scholars" [still receive their life force from the sages].

Even "all the ministers and all the nations who are in all of the countries of the king," the King of the world, have to know this with certainty. Chassidic teachings, just like the true and complete redemption (which comes through the dissemination of Chassidus) are not only for all Jewish people, but also for entire world, "that everyone will serve him together."

Therefore we should eliminate any room for question and doubt in the matter [by telling the whole world that Chassidus and its leaders are eternal] - even though that [this matter is] simple and self understood without any question and doubt. It has to be [expressed] in a way that it is certain to everyone, even to the "nations of the world" (who are liable to be aroused with questions and doubts etc.).

Through a "Chesbono Shel Olam" [accounting for the entire world] - based on Torah - life is added

... From this is understood in our instance (which for this purpose my father-in-law related this story.) Even if somebody arouses a question or doubt in the matter of "let us go and make an accounting for the world" [what are G-d's plans in running the world (in regard to reward and punishment)] (even though in truth it is simple and self

understood without any question of doubt in the first place, as we mentioned earlier), we must know that concerning actual fact, it is on the contrary. After such a question, more good and prolonged years will definitely be added to the continuation of the leadership of Nossi Doreinu, and to the dissemination of the teachings of Chassidus until the arrival of our Righteous Moshiach.

... The main thing is that our Righteous Moshiach should come immediately. (As mentioned earlier, we already finished the service of “polishing the buttons,” and all that is left is for it to become apparent to the physical eyes). Then there will not only be good prolonged life, but also eternal life in its plain and simple meaning.

... As mentioned earlier, through this accounting - “an accounting for the world,” in accordance with Torah - more will be added to the matter (of “the living should take to heart”), based on what it says in Koheles “there is no etc. accounting etc.” [In Sheol (kelipa) - something referred to as death] it is understood that the concept of life is associated specifically with accounting, an accounting of kedusha⁴⁷.

47) not only the eliminating “doubts” that come from the other side - “Safek [doubt] has the same numerical value as Amalek” (Kesser Sh”t, Hosofos, Ch.93) We must even eliminate the doubts that come from the side of holiness, since the Torah itself has several uncertainties.

... And all the questions and doubts etc. are completely nullified, like we mentioned earlier, on the basis of halachic ruling of our holy Torah.

... In summation, in simple words:

It is clear - according to the halachic ruling of the Torah

Absolute Faith

- that from now on there will be continual adding in life ("the living should take to heart") in an increasing manner, for good and prolonged years.

[After the distribution of dollars for Tzedaka, the Rabbanim of the Beis Din approached the Rebbe M"hm Shlita and blessed the Rebbe M"hm Shlita with good prolonged life and it should be "you shall command the Jewish people." The Rebbe M"hm Shlita added to this: in the manner of "a candle to light" without the concept of "crushed," with revealed and apparent good].

(Hisvaduyos 5748, Vol. 4, p. 398 and on)

Chapter 5

Melech HaMoshiach

King Moshiach is a man of flesh and blood, a soul in a body, who exists in this material world.

1. Alive now

“Soul in a body in this material world”

There is a clear ruling of the Rambam: “Whoever does not believe in him (King Moshiach, “a king from the Royal House of Dovid” a soul within a body in this material world), or does not *await his coming*, denies not only [the teachings of] the other prophets, but also [those of] *the Torah and of Moshe, our teacher!*

(Hisvaduyos 5746, Vol. 1, p. 155)

How much more so after the “victory”

Moshiach must be a soul in a body in this physical world, as the Rambam explains in the laws of “Kings, and King Moshiach and *their wars.*” Certainly after “he will be victorious over all of the nations,” the victory of Moshiach over all opposing matters... especially and most importantly, since this stage (of “he will be

victorious over all of the nations”) has been already achieved.

(Sichos Kodesh 5752, Vol. 1, p. 318)

His physical existence (a soul within a body) is already present

May it be Hashem's will... that Moshiach will come and reveal himself in actuality - [a man] of flesh and blood, who is already present in this physical world. Being that “I await his coming every day,” it must be that his physical presence (a soul within a body) already exists...

(Hisvaduyos 5749, Vol. 1, p. 446)

2. He who heralds the redemption - lives forever

“The promise of the announcement”

Therefore go up on the tall mountain, and from there announce to Zion [regarding the redemption], because the promise of the announcement [of redemption] *comes from the mouth of someone who lives forever.*

(Rashi Yeshaya, 40, 8 emphases not in source)

King Moshiach heralds the redemption

The Yalkut Shimoni (Vol. 2, ch. 499) writes: “At the time when King Moshiach comes, he *stands on the roof of the Beis HaMikdash*, and proclaims to the Jewish people, Humble ones: The time of your Redemption has arrived.” It is possible that “the roof of the Beis Hamikdash” refers

to the roof of the Beis HaMikdash, [i.e.] the “sanctuary in microcosm” of the Diaspora* which is in place of the sanctuary of Jerusalem (“the sanctuary traveled and settled there”) [which from there he communicates his message of redemption to the Jewish people]. For when the Beis HaMikdash will appear and descend in this world, it would no longer be necessary to proclaim to the Jewish people “the time of the Redemption has arrived.” [Because then, this will be something that is obviously understood]

*This is alluded to by the expression “he stands on the roof of the Beis HaMikdash.” As the Rambam writes, “roofs were not consecrated.” This alludes to the Diaspora, as compared to the holiness of the land of Israel.

(Sefer HaSichos 5752, Vol. 2, p. 465, footnote 38)

[The Yalkut Shimoni] continues, “King Moshiach... stands on the roof of the Beis HaMikdash and proclaims to the Jews, 'humble ones the time of your Redemption has arrived' - as it was announced, and is being announced especially as of late.

(Sefer HaSichos 5751, Vol. 1, p. 138-9)

Moshiach abolishes death completely

In the debates with the non-Jews, the Ramban refuted their claim that “Moshiach” already came and passed away, by arguing that Moshiach cannot die. He explains there, that the concept of death originated as result of the sin of the Eitz Hadaas, “and everyone agrees that the punishment for this sin [death] will cease in the times of Moshiach. If so, after Moshiach's coming (death) will be

abolished from amongst all of us. However, concerning Moshiach himself, this [factor] never existed." As a proof for this, the Ramban brings the posuk, which is associated with Moshiach, "[Moshiach] requested life from You, You granted him long everlasting days."

The Kabballa and Chassidus concur with the Ramban...

("Yemos HaMoshiach," p. 140-1, ("Kedaas HaRamban" - Igros Kodesh, Vol. 2, p. 92))

"Dovid, King of Israel, is living and enduring" - Moshiach

(In reference to Moshiach it is written, "I granted him life", this is the eternal life of Ein Sof, as it says about him, "The L-rd will reign forever." This is the concept of "Dovid King of Israel, is living and enduring." However, Moshiach Ben Yosef will not live forever.

(Toras Chaim by the Mitteler Rebbe, Parshas Vayechi, p. 106)

The throne of Dovid and his reign is forever. We also say in Kiddush Levana, "Dovid King of Israel, is living and enduring." [There is however, a seeming contradiction] for it is explained in the Scriptures and in the sayings of our sages, that Dovid only lived for seventy years... However the matter is like this: When we say "Dovid King of Israel, is living and enduring," it refers to Moshiach the descendent of Dovid... Regarding Moshiach it is written, "you granted him long everlasting days," a gift which is not retractable; therefore there will be eternal life. This is the meaning of "you granted him long everlasting days."

(Maamorim of the Mitteler Rebbe Neviem, Yeshaya, p. 60-1)

“His candle will never be extinguished,” [meaning to say that] the candle of the Baal Shem Tov illuminates at all times. Chassidus will undoubtedly exist until the coming of Moshiach, for “Dovid King of Israel, is living and enduring.” This was the Baal Shem Tov, the Maggid and the Rebbe, and so too always, since we stem from Dovid. [Therefore] this will continue until the coming of Moshiach.

(Sefer HaSichos Torahs Shalom, p. 176)

Furthermore, we find written in the Midrashim of ChaZal that King Dovid is Moshiach. As it is written, “Dovid is my name” ([which implies] “Dovid himself”) and like the known expression: “A man that is named Tzemach [Moshiach] is Dovid himself.”

[Dovid's life is eternal] To the extent that even with the lapse of time, during exile, we still say (in Kiddush Levana) “Dovid King of Israel, is living and enduring.” As we have spoken on several occasions, the meaning of “living and enduring” is not that he is living and enduring in the “world to come” - for if it were so 1) this is not exclusive to Dovid, for “All Jews have a share in the world to come” 2) this matter has nothing to do with “Kiddush Levana”...

Rather, the meaning is that [Dovid is] “living and enduring” also nowadays. Furthermore, he is living and enduring as a “King of Israel,” which includes [reigning over] the entire Jewish people, “The heads of your tribes... your small children... your wives... from the hewer of your wood to the drawer of your water.” Therefore the matter [“living and enduring”] is applicable 1) to King Dovid himself, as mentioned above, that his reign is “forever” 2)

to "Kiddush Levana" - [which we say in connection to the ultimate Redemption, because then the Jews will be "renewed" just as the moon will be "renewed" as it is written:] "They will be renewed just like it," with the ultimate Redemption through Dovid Malka Mishicha!

... And not only as the Jewish king, rather as a king of the entire world. As the Rambam rules, that King Moshiach "will then perfect the entire world [causing all of the nations] to serve G-d together, as it is written, "I will make the peoples pure of speech, so that they will all call upon the Name of G-d and serve him with one purpose," "and the kingship will then be the L-rd's."

(Hisvaduyos 5746, Vol. 1, p. 525-8)

Moshiach - continually in a physical body

However, about Moshiach it is written "He will be permeated with the [spirit of] fear of G-d" and the ChaZal tell us that he is "Morach V'doyan" [i.e. the ability to sense a persons fear of Hashem, and know with certainty whether a person is guilty or innocent.] Therefore*, the physicality of his body does not change through refinement. Rather, he will possess the same material body as all Jews at that time, and he will sit on his throne of judgment as anybody would sit on a chair. (There will be changes only during the period of "the world to come" which follows "the days of Moshiach", about which it says that there will be no eating and drinking)... From this we understand the great quality and level of Moshiach, which is even greater than Chanoch, because Chanoch had to transcend the physicality of his body when he ascended above. However, Moshiach will remain in his body, together with the source of his soul, here below, in precisely the same way as it is above... Therefore his soul can remain

and clothe itself into a regular body and still be “Morach V’doyan.”

* The concept of “smell” in and of itself represents elevation to higher, more sublime, levels. By Chanoch this was the case; he elevated himself, transcending physicality. However, by Moshiach the posuk says “V’hericho B’yiras Hashem” literally translated that Hashem gave the “smell” of the fear of Hashem to him. Meaning that the concept of smell became drawn down (opposite of its own nature). Therefore, Moshiach remains in this world eternally, since Moshiach epitomizes drawing down to physicality. [Translator’s note]

(Maamorim of the Mitteler Rebbe, Derusei Chasana,
Vol. 1, p. 131)

Behold, it is known that there are three levels of [continuity:] Moshe, Chanoch and Moshiach. Moshe, even though that he passed away with a death of “Neshikin” [kiss of G-d], nonetheless, his body required burial, and he was buried on Mt. Navo. Chanoch is on a higher level than this. It is written about him, “he is no longer, for G-d has taken him away” [implying that he remained in his body], nevertheless, his body underwent a change. However, Moshiach will be a soul in a physical body, and his body will be attached and united with the highest levels of infinity.

(Sefer HaMaamorim - 5745 edition - p. 239)

Behold, Moshe, even though he passed away with the death of “Neshikin,” nonetheless, his body required burial, and he was buried on Mt. Navo. Chanoch is on a higher level than this. It is written about him: “he is no longer, for G-d has taken him away” [implying that he

remained in his body], nonetheless, his body underwent a change. However Moshiach will be a soul in a physical body, and “the spirit of Hashem will rest upon him” [his body].

(Sefer HaMaamorim - 5745 edition - p. 247)

The Union of M”a and Ba”n

According to this, it is understood why Moshiach himself (also) has the characteristic of a *shliach*, which is expressed through the union of the two concepts [M”a and Ba”n]: an entity for himself, so to speak, a soul within a body of flesh and blood... and together with this - a shliach of the “supernal man [G-d]” [and] is *identical* to him.

Therefore, in order to achieve the union of the soul and the body of [all] Jews (through “prevailing upon all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance],”) and the unification between spirituality and the physicality in this world, he must himself possess both of these qualities and as they are united together.

(Sefer HaSichos 5752, Vol. 1, p. 107)

Even though the opposite seems true

As it is known, Moshiach, the descendent of Dovid, will come when our attention is diverted, which is a result of obscurity and concealments*. This is because the true revelation of Moshiach is the revelation of the “unknown higher delight,” which is something that is essentially hidden, and since it is essentially hidden, it appears as the opposite [that there is a lack of revelation] etc.

* Which is a result of the initial hiding of the G-dly light, in order to create the world. [Translator's note]

(The second night of Succos 5674, "B'shaa Shehekdimu,"
Vol. 1, p. 419-20)

Moshiach will be concealed after he is revealed and then he will return to be revealed

(12) Fortunate is the one that waits etc. - An additional forty five years, in addition to the above mentioned reckoning, for in the future Moshiach will be concealed* after being revealed and then he will reappear. Similarly, we find this also in the Midrash of Ruth etc.

*According to the Sichos of the Rebbe Melech HaMoshiach Shlita, this does not mean to suggest that there is a change in Melech HaMoshiach, G-d forbid, (See Chapter 4 about Even Hashesiya) i.e. he becomes invisible, but rather the change is in us, that *we* cannot see him, and our mission is to "open" our eyes and see him. [Translator's note]

(Rashi Daniel 12, 12, and others, emphasis is not in source, see also Bamidbar Rabba 11, 3)

Nossi Hador - Moshiach of the generation

The Hebrew term "Shliach" (emissary) has the numerical value equivalent to 348, ten short of "Moshiach."

"Moshiach" refers to the Nossi of the generation. When the Nossi charges his emissaries with their mission, they become his messengers and when they commit their ten soul-powers and dedicate themselves to fulfilling their mission, they effect the revelation of the sender, Moshiach.

The Nossi is equivalent to Moshiach. Starting with the simple meaning of the term Moshiach “the anointed one of G-d,” [which personifies the Nossi], who was chosen and anointed to be the Nossi and shepherd of the generation.

I will not be troubled if one will translate Moshiach, according to its simple meaning, i.e. the “redeemer - our Righteous Moshiach,” since this is the truth; the Nossi of the generation is in fact the Moshiach of the generation.

Simply put, the role of the generational Nossi and Shepherd of the Jewish People is to be the “Moshe Rabbeinu” of that generation. As the Zohar teaches, an emanation from Moshe is present in every generation. So much so, that every genuine Torah scholar is also called Moshe - “Moshe said well” [referring to a genuine Torah scholar].

Inasmuch as Moshe is also Moshiach, “the first redeemer will also be the ultimate redeemer,” it follows that the Moshe of every generation, is also the Moshiach, the redeemer of the generation.

Those who argue that they are incapable of grasping the profundity of this concept and are still grappling with the principle that the Nossi is Moshiach - no matter. Let them simply carry out the directives of the Nossi by disseminating Torah Yiddishkeit and the wellsprings of Chassidus to the outside, for there is no time to wait for them to absorb it internally.

This includes strengthening the faith in the advent of Moshiach and anticipating his coming. As the Rambam rules, Moshiach will be a “King from the family of Dovid ...” in this physical temporal world. “And whoever does not believe in him, or does not await his coming, denies not only [the teachings of] the other prophets, but also

[those of] the Torah of Moshe, our teacher, for the Torah attests to his coming... in the words of the prophets... all of the books are filled with this subject" (like the Psak din of the Rambam).

(Hisvaduyos 5746, Vol. 1, p. 342-3)

Chapter 6

Publicizing

The Torah view must be publicized out of firm belief, in a clear and open way, being that this is the truth.

1. The way to publicize the truth of Torah

The world is ready and prepared

One may wonder, “What will the world say if a Jew performs his Divine service... particularly if he tries to speed the Redemption?... “Seemingly,” he argues, [in order to succeed,] one must take into consideration how the world will view it.”

The answer is that the world is ready and prepared! When a Jew goes about his divine service properly, rising beyond all limitations and constraints, yet doing so in a way that [his service] can be en clothed in the vestments of nature, he will see how the world, nature, and gentiles, are indeed aiding him in his service.

(Sefer HaSichos 5751, Vol. 2, p. 663)

People will accept it

This is also the response to the question which has been asked with regard to the recent statements that the

Redemption is coming immediately. Some might suggest that it would not be so easy for this message to reach people who are uncertain of how their families and the world at large will react to it.

Such concerns would only be valid if the idea of the Redemption were an innovation. However, the Redemption is nothing new. Rather, all its elements have already begun, and have already been brought down and accepted in the physical world, the lowest possible level. Therefore, it should be no surprise when the Redemption comes, immediately.

(Sefer HaSichos 5751, Vol. 2, p. 793)

The truth should be declared openly

Seemingly, it is possible for one to come and claim: These words are “wild talk” that throughout all of time and the generations preceding us have not been spoken. Why all of a sudden are we speaking like this? How will the world react when they hear such talk? Therefore, firstly it should be made known that there is no reason to be intimidated from the world, what they will say etc. Since this is the truth according to the Torah of truth, we should proclaim it openly.

Furthermore - the situation nowadays is that even the world is ready to accept it; all that is needed is for us to come and say it openly.

Similarly, when the world claims [what was said regarding Yaakov Avinu] that “they eulogized him and they embalmed him” - it is necessary to then state the truth of Torah, and there is no reason to fear for a negative reaction, since the world is ready to accept these words.

So, too, when gatherings are made to investigate and analyze how the Jewish nation should conduct themselves - there is nothing to be afraid of! On the contrary, we must tell them out of simplicity that they should take a look in the "Bible" (something that even they regard as holy), in Yeshaya Hanavi where he speaks about the purpose of the Jewish nation - "This nation I have created for Myself (so that) they should convey my praise!"

As mentioned, the world finds itself in a position that it is ready to accept these words; all that is needed is to say them, in a manner of "heartfelt words." Then the words will achieve the desired effect, in a manner that the effect will be in a "pleasant and peaceful way," without having to eliminate any opposition (and certainly controversy - for this is not necessary.) This is something that all those who are involved with this have witnessed.

(Hisvaduyos 5747, Vol. 2, p. 109)

This is the reality even if you don't understand

With this inspiration, they can go to synagogues and explain to the Jews whom they meet there, that in fact, Moshe did not die* and there has been no change, except that now room has been given to think this way. If they will accept this, wonderful. If they have questions or arguments, it is like a young child who asks his teacher a question, which the teacher does not know how to answer, so he slaps him on the cheek, and tells him that when you get older you will understand.

... This is how one must respond to the Jew who asks

questions: "This is the reality whether you understand it or not!"

*The Rebbe Mh"m Shlita here is alluding to the Previous Rebbe
[Translator's note]

(Hisvaduyos Vol. 2, 5711, p. 36)

2. Not to compromise in Torah matters, believing.

No compromising - even to achieve results

Our Torah is the living Torah, and there is only one truth. Therefore any deviation from it, even with good intentions, will in the end cause damage, since this is not the way of Torah.

(Igros Kodesh, Vol. 15, p. 133)

Compromise is founded on surrender

Generally, all types of compromises are suspect to be founded on surrender and lack of faith in the matter that he is compromising.

(Igros Kodesh, Vol. 7, p. 240)

Not the way to bring about peace and unity

Particularly, anyone who contemplates the truth of the matter is forced to admit that any type of compromise is not the way to bring peace and unity.

(Igros Kodesh, Vol. 18, p. 232)

Certain things are not meant to be explained

... Surely it is superfluous [for me] to remark to you about the need to eliminate compromise, not only compromise in the actual fulfillment of Mitzvos, which is self understood, but even compromise in views, and even compromising in the explanation of certain concepts [and thereby resolving difficulties posed by them.] There are those who say that science contradicts the views of Torah, and explain that this is the only way to win over the youth who believe in science and its conclusions. Behold how many have been harmed by this method. Not only harm in the sense of [creating] false views, but to our misfortune, [it leads to] a weakness in the actual fulfillment of Mitzvos, and self understandably, in the self-sacrifice in their fulfillment.

(Igros Kodesh, Vol. 15, p. 60)

3. How we must publicize

We must remove all fears

There are those that claim that not every mind can accept the aforementioned matter - that in every person shines a ray of Moshiach. On the contrary, through hearing something like this he will become confused,

However, this is not true [any more], since the situation has changed, and the time has come that the "outside" is able to accept this matter. All that needs to be done is to remove the fears of those who bring this matter to the "outside." When they will say these matters are with simplicity (without any doubts) - through strengthening

their own faith [in the matter] - their words will be accepted by the listeners and have their desired effect.

(Likutei Sichos, Vol. 7, p. 274)

Especially by those who haven't yet completely internalized

[And to add and stress that this announcing and publicizing must be done also by those who claim that this subject has not yet been (completely) absorbed in their own understanding and grasp. Since they, too, have within them this complete faith, they are able (and consequently, required to) publicize these matters to others, beginning with family members (because they certainly do not need to "suffer" from his lack of comprehension in the matter), and all those within their environment and to each and every Jew. Certainly, through the proper endeavor these things will be well received and will have their desired effect, as well as inspiring the announcer and publicizer himself, that he will absorb this matter internally].

(Sefer HaSichos 5751, Vol. 2, p.778)

Powerfully and calmly

One must go forth with forcefulness. However, one must also speak gently so that the words should be accepted (like the adage of my-father-in-law, the Rebbe: "don't rip his nose off"). However - with conviction, and through speaking gently and with strength, you will achieve success.

(Likutei Sichos, Vol. 1, p. 128)

Lights of Tohu in vessels of Tikun

Now the only thing I am able to do - is turn the matter over to you: *do everything within your ability* - things that are the nature of lights of Tohu, but in vessels of Tikun - *to actually bring our Righteous Moshiach immediately, now!*

(Sefer HaSichos 5751, Vol. 2, p. 474)

I await to hear good news from you, that you have adapted the lights into vessels. However, towards the "outside" this does not need to be apparent, because in these times and especially in those places where they are, a great amount of light needs to be shown in order to break through the twofold darkness.

(Igros Kodesh, Vol. 21, p. 163)

4. The Shlichus work

The "gateway"

... From time to time, a different dimension of the shlichus receives emphasis. At that time, that dimension permeates the entire shlichus and defines its character, serving as the gateway through which the entire shlichus ascends. Surely, this applies in the present instance, when the emphasis is on such an essential and all-encompassing point, preparing for Moshiach's coming.

Infused with this point

... Every aspect of our service and every dimension of our activity must be infused with this goal - how this

leads to actually accepting our Righteous Moshiach.

... He does everything that is possible for him to do, "to bring about the days of Moshiach," plural tense, not only the beginning, of a singular day, rather the days of Moshiach (plural tense) - the days of Moshiach (not only the beginning, when Moshiach is "Bechezkas Moshiach" [presumed], but all of the days of Moshiach - even the completion of "Moshiach Vadai" [he is definitely Moshiach] etc.

To explain the concept of Moshiach, in a way that it is possible to understand and relate to (not in an abstract way. Editor)

The intent is, simply - that from the International Conference of Shluchim must come out good resolutions regarding how each shliach should ready himself and his place and his city etc., to accept our Righteous Moshiach, through explaining the concept of Moshiach to all individuals of his city, as it is explained in the Written and Oral Torah, in a manner which they can *understand and relate* to, each individual on his own level.

(Sicha Parshas Chaya Sara, the opening session of the Kinus Hashluchim, 5752)

What really affects a Jew

Behold, this manner of conduct must also be exhibited when he goes to talk with others - firstly it is upon him to go out and shout "Moshiach Now!" ...and to shout it to the point that also the other people will themselves begin to shout "Moshiach Now!"...

Apparently, one can come to complain: how can this be? If you want to affect the other person, you must act

like a “gentleman”... firstly, you must greet him with a “Shalom Aleichem” and to ask “how are you, how are you feeling.” Specifically in the language of the country, “How do you do?” Afterwards, ask him about his wife and family, and how his business is going, what did he do and what is he planning to do, etc. Afterwards, begin to speak to him about various matters of Judaism, starting from the “Alef- Beis” of Judaism, until finally you get to “the end of days,” “Moshiach is coming immediately” ...

This behavior, he asserts, is like that of the Baal Shem Tov...As known from stories about the Baal Shem Tov, he would interest himself in the welfare of every Jew, his household and business, so that the person would answer “Thank G-d.” Only afterwards would he begin to speak to him about Judaism.

But to start with shouting “Moshiach Now!” - this is a very bizarre behavior! ...On the contrary, he contends: “The words of the wise are listened to when spoken gently,” with composure and consideration, “[like when walking] the heel beside the toes.” If so, he argues, what kind of impression will shouting “Moshiach Now” leave on the other person?!

The truth of the matter is that the opposite is true:

When a person who is completely normal, dresses like a normal person, speaks like a normal person etc., suddenly starts to shout “Moshiach Now”... specifically such behavior will affect and awaken the other person’s inner dimension. For in truth, his soul, too, is shouting “Moshiach Now”! ...

From the standpoint of the core of his soul, it is the will and desire of every individual of the Jewish people for

the true and complete Redemption, "Moshiach Now". All that is needed is to remove his exterior covering, which itself is covered with a layer of dust ...in order to reveal his inner dimension. Therefore, if he were to approach the other person with the proper formalities, he would not even be able to remove the layer of dust which covers the exterior covering; on the other hand, if he approaches the other person and shouts "Moshiach Now," "listen up, the Jews need Moshiach"... through this he removes the exterior covering, and consequentially, reveals the core of his soul!

There was an actual story with one of the Shluchim:

Once a shliach was visiting in the office of a respected, successful Jew, a man of means in worldly matters, and - in his own mind - in spiritual matters, in intellect and philosophy, in order to bring him closer to Judaism.

This Jew was not willing to be persuaded so quickly, and being an intellectual person he sought to understand everything with his intellect. He asked questions and debated on every detail, for the "smart one [yeitzer hara]" also has intellectual assertions, not only those coming from the mind of the "animal soul" but also those that come from the mind of the "rational soul"...

In the midst of their involved and profound discussion, the host took a book down from the shelf and looked into it to find some point to prove that he was in the right. Upon looking up from the book to continue the discussion, he could not believe his eyes: the shliach, with his face to the wall, was swaying back and forth...

Their conversation had prolonged itself. Realizing suddenly that sunset was close at hand, the Shaliach got up and began to daven Mincha.

Behold something incredible: this unconventional and uncivilized behavior - to suddenly stop in middle of a philosophical discussion, without excusing himself from the discussion. The man had detached himself from all his work to invite the shliach to his house...

It was specifically such behavior that caused the beginning of the "revolution" within the heart of that Jew, which eventually brought him to become a Baal Teshuva. Furthermore, he in turn led dozens and hundreds Jews closer to Judaism!...

This Jew had no idea what "davening" was. The thing that did astonish him, to the extent that it caused a "revolution" in his heart, was only the fact that "suddenly" his partner in discussion forgot all of the laws of politeness and decorum, which his partner had followed during their entire discussion, and behaved like an uncivilized person - standing facing the wall and swaying to and fro! ...

This story, which became know by chance, and stories like this one, have occurred dozens, hundreds and even thousands of times...

The main thing is there is no need for proofs - "taste [try it out] and see"... everyone should try this way, and witness for themselves the results!

From this is also understood concerning the concept of "Moshiach Now" - that specifically the exclamation of "Moshiach Now" will affect and arouse the other person,

(Hisvaduyos 5745, Vol. 3, p. 1649, and on)

Each and everyone is a shliach

... Especially in this generation, there was an innovation in the concept of shlichus that my father-in-law Nossi

Doreinu appointed every individual in the generation to be a shliach of his, in disseminating the wellsprings of Judaism and Chassidus outwards, to the point of bringing the true and complete redemption.

(Sefer HaSichos 5752, Vol. 1, p.)

Our special service - to bring Moshiach

From this is understood that the continuation of the avoda after this (as long as our Righteous Moshiach is withheld from us for some reason (unknown and inconceivable whatsoever)) is not avodas habirurim [a service of refinement] (because we have already ended and completed the service of refinement). Rather, it is a special service to bring about the revelation [of Moshiach] actually in the world.

(Sefer HaSichos 5752, Vol. 1, p. 163)

5. “King” Moshiach

“King Moshiach”- his title

Moshe is called “Moshe, our teacher.” Even though it is written “and it will be when the proper one will be king,” [Vayehi B’eshurun Melech] and according to one opinion this is referring to Moshe, nonetheless his title [that describes him] is “our teacher,” meaning that his primary function is to serve as a teacher, which is a matter of understanding, and not to be a king. However, Moshiach is not called “Moshiach our teacher” rather “King Moshiach.” [This describes his main function, to be a king]

(Sefer HaMaamorim 5713, p. 392)

Writing the name of the King - everywhere

There is a parable about a king who commanded his servant to build a palace for him. On each and every thing that the servant built, he wrote the name of the king. He built walls, and wrote on them the name of the king. He erected pillars, and wrote on them the name of the king. He put up roof beams, and he wrote on them the name of the king. Time passed and the king entered the palace, which had the king's name written on each thing. Everything that the king looked at, he found his name written on it. He thought, my servant has honored me so, and I stand inside the palace while he is outside? He [immediately] called him into the innermost chambers. So too, when Hashem told Moshe to make for Him a Mishkan, each thing that Moshe made, he wrote on it "as Hashem commanded Moshe." Hashem said, Moshe has honored me with such honor, and I stand inside the Mishkan while he is outside? Immediately, He called for Moshe that he should enter to the innermost chambers; therefore, it says "And Hashem called to Moshe"

(Midrash Rabba, Vayikra 1, 7)

The Main thing

In these days that main thing is - the announcement that we are standing prepared for the Redemption (See also the Sicha of the 2nd of Nissan section 12)

(Sefer HaSichos 5748, Vol. 1, p. 365, footnote 81)

Appendix

Using accessories of advertising - for holiness

Pins

This rare photo shows the Rebbe Melech HaMoshiach Shlita standing by the side entrance of "770" and looking at a button (badge) of "Mesibas Shabbos" that R. Baumgarten is showing to him - which was just printed - in the year 5702. Nearby, stands R. Shmuel Isaac Popak [both involved in organizing "Mesibas Shabbos" at that time]. People that observed say - that the Rebbe Melech HaMoshiach also at times wore it then, on the inside of the lapel.

(Yemei Breishis)

Shirts

From the words of R. Shmuel Butman: when we printed shirts with the writing "Moshiach is on his way" and showed an exemplar to the Rebbe Melech HaMoshiach Shlita by the distribution of dollars, the Rebbe inquired how many were printed, we told the Rebbe that now there are two thousand printed, the Rebbe M"hm Shlita said that he will take one and there will still remain another 1999... and added "a yasher koach for the shirt".

Stickers

In the year of 5703, in continuance of the "Kol Korah" [proclamation] of "Immediately to repentance [and thereby automatically] immediately to redemption," the Rebbe

Melech HaMoshiach Shlita printed, in the name of the organization "Machane Yisroel," which he was at its head, special (yellow) stickers that read "L'alter L'geula" ["immediately to redemption"], the Rebbe M"hm Shlita would give these stickers to the tmimim, to publicize them and to affix them throughout the streets of New York, and especially in the subway, there are those that say that - that the Rebbe Melech HaMoshiach would himself (several times) stick them in the streets of the city.

(appears in "Tzadik Lemelech," vol. 4, p. 152)

Tambourines

The Nishei Chabad decided to hold an exclusive evening on Motzei Shabbos Parshas Tetzave, with live music, "tambourines and dancing" to rejoice for the coming Redemption, when they notified the Rebbe M"hm Shlita the Rebbe replied "It should be with much success I will mention you at the gravesite [of the Previous Rebbe]".

During the distribution of dollars the next day, a representative from this group, Mrs. C. Chohen, gave a tambourine that on it was written "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olam Va'ed" to the Rebbe M"hm Shlita, and said: "This is for the Rebbe, Shlita. With this tambourine the women danced yesterday with joy that breaks through all limitations, with a deep trust in the revelation of the Rebbe, Shlita, King Moshiach, immediately and actually to the complete Redemption."

The Rebbe M"hm Shlita answered with a radiant smile, "This [tambourine] you are most probably leaving with me," [the Rebbe handed her a second dollar and referring to psalm 150, said:] "This is for the 'Clanging Cymbals'.

This is how it is referred to in Tehillim. It should be in a good time.”

Personal Replies

To Rabbi Dovid Nachshon who presented the Rebbe Mh”m Shlita with a letter of acceptance of the Rebbe Mh”m Shlita as Moshiach, on 4 Iyar, 5751, which contained some 250 signatures, the Rebbe Mh”m Shlita replied:

“I received your submission and was delighted. Your work should continue and increase. It is in appropriate time. Azkir al haTzion.”

In Jerusalem, N’shei Chabad was divided on the question of organizing an evening for Kabbalas Hamalchus with the purpose of collecting signatures, etc. It was decided that both sides of the issue would write to the Rebbe M”hm Shlita seperately, explaining their rationale. Both letters, however were submitted together.

The Secrateriat related that when the letters were presented to the Rebbe Mh”m Shlita, he took the first one, which contained the proposal favoring the collection of signatures. On the margin, the Rebbe Mh”m Shlita wrote, “It should take place in a good and auspicious hour. Azkir al haTzion.” Then, the Rebbe Mh”m Shlita examined the other letter for a few seconds (which outlined the concern that such activities might distance people from Chabad). The Rebbe Mh”m Shlita then asked to be given the fist letter again, putting aside the second (negative) letter. He reiterated his instruction to give the positive answer.

Intensifying Activities

After 27 Adar I, 5752, many similar answers were received. For the most part, they were communicated by

the Rebbe Mh"m shlita nodding his head and expressing his satisfaction of various sorts of activities that publicize the Rebbe Mh"m Shlita as Moshiach. Rabbi Leibel Groner, a member of the Rebbe Mh"m Shlita's Secretariat, related at a farbrengan on 11 Nissan 5752:

"A certain woman wrote to the Rebbe Mh"m Shlita, 'Some people are saying that what transpired on 27 Adar occurred as a result of the special activities designed to hasten the Redemption, as a result of our petitions to G-d that the Rebbe [Mh"m Shlita] should be revealed as Moshiach. If this is true,' the woman wrote, 'ought we to conclude that we should stop such activities?'"

"To this question, the Rebbe [Mh"m Shlita] did not respond," said Rabbi Groner.

" 'Should no answer at all be given to this woman?' I asked the Rebbe [Mh"m Shlita].

The Rebbe [Mh"m Shlita] negated this suggestion.

'Should I answer her at all,'" I asked.

"The Rebbe [Mh"m Shlita] indicated an affirmative response."

"I continued to ask, ' Should I notify her that such activities, to expedite the arrival of the Redemption and the revelation of the Rebbe [Mh"m Shlita], should stop?'

The Rebbe [Mh"m Shlita] negated this.

'Should I tell her to continue, and to do so in an increased measure?'

The Rebbe [Mh"m Shlita] responded affirmatively".

"The above took place on a Friday. The following Sunday, a similar letter was sent. After I read it to the Rebbe [Mh"m Shlita], I informed him that I had communicated his earlier response to the first letter, and that it created quite a stir. The Rebbe [Mh"m Shlita] nodded his head in approval [to the reading of the letter], 'Does the

first reply then also apply to this [present] letter?' the Rebbe [Mh"m Shlita] nodded his head in the affirmative."

*

In response to Rabbi Dovid Nachshon's request for the Rebbe Mh"m Shlita's approval and blessings for his plans to organize a procession of Mitzvah Tanks to welcome Moshiach, a procession that would tour all of Israel during Chanukah, the Rebbe Mh"m Shlita nodded his head in the affirmative.

Before commencing, on the evening of 26 Kislev, the drivers of the Tanks wrote to the Rebbe Mh"m Shlita, inviting him to the welcoming ceremony that was organized in his honor. They wrote:

"Pursuant to the Rebbe [Mh"m Shlita]'s statement that the only remaining component of our mission is the welcoming of Moshiach, we express our desire to see the Rebbe [Mh"m Shlita] here in Israel, together with the Beis HaMikdash, together with all our Jewish brethren throughout the world. We urge, request, petition and demand that all the above should be actualized through wondrous miracles and immense joy caused by your revelation to all, at once, MaMosh, MaMosh, MaMosh. Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olam Va'ed!"

On Friday, the eve of Shabbos Miktetz, the Rebbe Mh"m Shlita's Secretariat reported the response: "The Rebbe Mh"m Shlita nodded his head in the affirmative."

*

Rabbi Yitzchok Springer submitted various ads to the Rebbe Mh"m Shlita which he had placed in a number of newspapers (In Yiddish, Hebrew, and English). Rabbi

Groner read these ads to the Rebbe Mh"m Shlita, including the pronouncement that the Rebbe Mh"m Shlita is Moshiach.

The Rebbe Mh"m Shlita gave his blessings.

*

Rabbi Hillel Pewzner, The Rav of Chabad in Paris, wrote to the Rebbe regarding a conference that was to be held on matters pertaining to Moshiach. It was to take place Motzei Shabbos Bo, in the Sinai School. He also informed the Rebbe Mh"m Shlita about the purposed topics:

- 1) "The time for your Redemption has arrived";
- 2) Preparations for the coming of Moshiach;
- 3) The declaration of "Yechi." The third topic was particularly emphasized and presented as the central point of the gathering.

He requested the Rebbe Mh"m Shlita's consent and blessings. In turn, the Rebbe Mh"m Shlita approved all of the above.

The Rebbe Mh"m Shlita's Secretary returned and emphasized the third matter, and mentioned that this part was to be underscored. Again the Rebbe nodded his head, signaling his approval and blessing.

*

The organizers of the Mitzvah Tanks (belonging to the office of Lubavitch Youth Organization), submitted pictures of a new tank on which there was affixed a banner with the words "Let's Welcome Moshiach" along with a picture of the Rebbe. They requested the Rebbe Mh"m Shlita's blessings for their success.

The Rebbe Mh"m Shlita gave his blessings.

*

Rabbi Moshe Bordogo of Migdal HaEmek in Israel had received the Rebbe Mh"m Shlita's approval and blessings to erect signs reading "Yechi HaMelech" and "Baruch Haba [Welcome] Melech HaMoshiach" in his city. He brought a picture album and submitted it to the Rebbe Mh"m Shlita.

The Rebbe Mh"m Shlita looked at every picture. The Rebbe Mh"m Shlita's secretary reported that the Rebbe Mh"m Shlita's particular satisfaction was discernible on his face.

*

Amongst the many reports submitted to the Rebbe Mh"m Shlita during the period, special prominence was given to the report concerning the Tank processions welcoming Moshiach from Dan to Eilat. On Shabbos Va'eira, the secretary presented the Rebbe Mh"m Shlita with a replica of a large picture of the Rebbe Mh"m Shlita with the words, "Baruch Haba Melech HaMoshiach."

The Rebbe Mh"m Shlita nodded his head several times, and even smiled as well.

*

10th of Shevat 5753

On the tenth of Shevat, 5753, the day marking the anniversary of the passing of the Previous Rebbe and the anniversary of the Rebbe Mh"m Shlita's ascent to leadership, the Rebbe Mh"m Shlita appeared to thousands of Chasidim gathered in 770 in his holy presence. While the world watched the televised event, the Chasidim again proclaimed with their innermost convictions, with a reverberating declaration of "Yechi" that received the explicit approval of the Rebbe. The

Rebbe Mh"m Shlita's approval had been received for every aspect of the event including its broadcast by satellite all over the world.

The Mateh Moshiach (International Campaign to bring Moshiach) who organized the event received positive answers at various stages of the preparations including for the original idea, and that it should be broadcast by satellite around the world.

After it was widely advertised that the Rebbe Mh"m Shlita was going to be publicly coronated as Moshiach, several people asked the Rebbe Mh"m Shlita not to attend, so as to prevent people from interpreting his presence as approval. The Rebbe Mh"m Shlita would not agree not to be present, although he did allow an announcement that it was not a coronation.

*

Inscribe on the monument of Daniel Nambdar, of blessed memory, is the he was, " A devotee of the Rebbe, Melech HaMoshiach."

When the text of the inscription was read to the Rebbe Mh"m Shlita, and the words "Melech HaMoshiach" were mentioned, the Rebbe Mh"m Shlita inclined his head as if in thought. After a few seconds, the Rebbe Mh"m Shlita nodded his head several times vigorously, in approval.

*

An ornately decorated card containing the "Shema Yisrael" prayer, and bearing a picture of the Rebbe Mh"m Shlita, was printed. Under the Rebbe Mh"m Shlita's picture was a caption reading, Yechi

Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olam Va'ed. The Rebbe Mh"m Shlita was asked for his approval and blessings.

The Rebbe Mh"m Shlita nodded his head in approval. (It is interesting to note that a few years earlier, when a similar card, with the words "Prepare for Moshiach's arrival," was presented to the Rebbe Mh"m Shlita, he instructed that his picture be removed from it.)

*

Rabbi Yaakov Blum, A shliach in Paris, wrote to the Rebbe Mh"m Shlita regarding a pamphlet that he had written about Moshiach. One point of the pamphlet's explanation concerned itself with the Rebbe Mh"m Shlita as Moshiach. The Rebbe Mh"m Shlita gave his consent and blessing.

*

On the monument of Mrs. Miriam Lakein, of blessed memory, the following was written: "She was bound in heart and soul to all matters of the Rebbe, Melech HaMoshiach."

When this text of the inscription was read to the Rebbe Mh"m Shlita, he gave his approval to it.

*

A venerable Chasid in Israel wrote to the Rebbe Mh"m Shlita detaining the lessened enthusiasm caused by the long delay from the first announcement of the imminence of Moshiach until that point, about two years later. He asked permission to publicize the following:

"Notwithstanding the great concealment that has

persisted for so long, nothing has changed. The prophecy of the Rebbe [Mh"m Shlita] that, "Behold Moshiach is coming" is an explicit prophecy, in the literal sense. In this generation, the seventh generation, Melech HaMoshiach, the leader of our generation, will come and be revealed, and our generation will merit the true and complete Redemption, and the Rebbe [Mh"m Shlita] will lead us.

"This is not dependant on anything more, nor on any prerequisite. As the halachic ruling of the Rambam (Laws of the Foundations of the Torah) that 'Any good decree of G-d, even when made conditional, is never retracted.' And the only matter dependent on us, is our belief in this prophecy and dissemination, we can hasten it, and cause that it comes about in a kind and merciful manner."

The writer suggested that the publication of the above, with the blessing of the Rebbe [Mh"m Shlita], would generate renewed excitement in all activities related to the coming of Moshiach, and through it we would merit his full revelation, immediately now.

When this letter was read to the Rebbe Mh"m Shlita, he nodded his head in approval, and gave his blessing.

*

In Av 5753 the Rebbe Mh"m Shlita gave his consent to use the title 'Melech HaMoshiach' in the Publisher's preface to his works, published by Kehos - the official publishing house of Chabad Lubavitch.

A member of the Rebbe Mh"m Shlita's Secretariat informed the Rebbe Mh"m Shlita about the recent Kehos publication entitled, Besuras HaGeula. He remarked to the Rebbe Mh"m Shlita, "Melech HaMoshiach is written here in the foreword. Does it matter?"

The Rebbe Mh"m Shlita indicated that it did not. The member of the Secretariat then asked, "This is the first time that a publication of Kehos has officially written that the Rebbe [Mh"m Shlita] is Melech HaMoshiach. The Rebbe [Mh"m Shlita] doesn't mind?"

The Rebbe Mh"m Shlita again indicated in the negative.

"Then may they continue to write this?"

The Rebbe Mh"m Shlita nodded his head, giving his approval.

*

Nevertheless the most important answer which has the last word in this entire discussion in the clearest way is what every person was able to see with his own eyes - the constant daily encouragement of the song "Yechi" For just over a complete year, the Rebbe Mh"m Shlita not only allowed but encouraged its singing with every ounce of strength and with complete self-sacrifice. This public demonstration by the Rebbe Mh"m Shlita on such a regular basis infused all who were present with the certainty that the song "Yechi" and its message were not just appropriate, but imperative.

In Chicago, a shliach wrote to the Rebbe Mh"m Shlita: "The students of our cheder here are animatedly involved in the theme of Moshiach. The Jewish community too, is discussing how in Lubavitch, there is tremendous excitement about Moshiach, and about the Lubavitcher Rebbe [Mh"m Shlita] being Moshiach. We see empirically that when we speak about such matters pleasantly and sincerely, our words are accepted. The time has already come for the Almighty to answer the supplication of the Jewish nation for the revelation of Moshiach, immediately MaMosh.

On the eve of Rosh Chodesh Adar I, 5752, the answer was received:

"Continue to inform me of good tidings. Azkir al HaTzion."

לזכות

כ"ק אדמור מה"מ שליט"א



לזכות

הרה"ח הרב ירחמיאל שי' וזוגתו מ' חנה תחי'

וב"ב: חיה מושקא, דבורה לאה, שיינא, מנחם מענדל, חוה רבקה, דוד, שיינדל גיטל, מנוחה

סימה, צבי הירש, יקותיאל דובער שיחיו

בעלינאוו

שלוחי כ"ק אדמו"ר מה"מ שליט"א

להצלחה רבה ומופלגה בעבודת השליחות

לנח"ר כ"ק אדמו"ר מה"מ שליט"א

ס. פאלו ברזיל

נתרם ע"י הרה"ת ר' שמואל וזוגתו מרת שטערנא שרה שיחיו

שפריצער

יחי אדונינו מורינו ורבינו מלך המשיח לעולם ועד

לע"נ

האשה החשובה מרת חיה רות בת

ר' יחיאל יצחק ע"ה

קבקוב

נלב"ע כ"ה אייר ה'תשע"ז

שתזכה לעליה הכי גדולה - התלבשות

הנשמה בגוף הגשמי בהתגלות הרבי

משיח צדקנו וטיכף ומיד ממש.

לע"נ

הבחור מנחם מענדל הלוי בן ר'

שלום הלוי

ברוכשטט

נלב"ע ר"ח סיון ה'תשע"ז

שיזכה לעליה הכי גדולה - התלבשות

הנשמה בגוף הגשמי בהתגלות הרבי

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**לכשיפוצו
מעירותיך**