



Moshiach Weekly

גליון צ"ה | פרשת וישב | כ' כסלו | Issue 95

Living Geulah

In the Rebbe's Words

דאס איז טאקע מכריע כל העולם לכף זכות!

"עשה מצוה אחת | וואס דאס מיינט סיי במעשה סיי בדיבור סיי במחשבה] הרי הכריע את עצמו ואת כל העולם לכף זכות וגרם לו ולהם תשועה והצלה", וואס הצלה בפשטות מיינט דאך די גאולה העתידה.

דאס מיינט, ניט ווי דער יצר (דער "מלך זקן וכסיל") וויל איינריידן, אז עס איז ניט אזוי וויכטיג צי ער וועט זאגן א גוט ווארט וואס מ'מעג אים זאגן אדער מ'דארף אים זאגן ע"פ שו"ע, אדער דאס איז א ווארט של רשות אדער גאר בלתי רצוי (ווי דער רמב"ם איז מאריך בפירוש המשניות וועגן די כמה דרגות בדיבור, און וועגן דער זהירות בוה), און טעהנ'ט - וואס קען אויפטאן אן איין-און-איינציקער מענטש, וואס יעדע איניש בנפשי מעמדו ומצבו, דורך זיין זהירות במעשה בדיבור אדער במחשבה;

נאר - דאס איז טאקע מכריע עצמו וכל העולם כולו לכף זכות!

(משיחת י"ט כסלו תשמ"ה - בלתי מוגה)

"מיר וועלן זיך ניט לאזן איינשמעסן" ... ונמשיך לדרוש את הגאולה

בדורות הקודמים - "האט מען געקענט איינשמעסן דעם עלטער עלטער ויידן" שכדאי להתעכב עוד מעט בגלות כדי שיהי' "וישב" בתכלית השלימות, או כדי ש'ואחרי כן יצאו ברכוש גדול"; אבל אנו, שנולדנו לאחרי שנדפס ב"סידור" "את צמח דוד עבדך מהרה תצמיח . . כי לישועתך קוינו כל היום", ולאחרי שנפסק בספרי הלכה שיש לדרוש ולתבוע על הגאולה (כנ"ל) - "מיר וועלן זיך ניט לאזן איינשמעסן"...

ומכיון שכן, נמשיך לדרוש ולתבוע על הגאולה מתוך עקשנות - "עם קשה עורף" למעליותא.

(משיחת ש"פ וישב תשמ"ו - בלתי מוגה)

The Sichah of Parshas Vayeishev 5752 is a most interesting Sichah. Written with unusual transparency, it enters immediately into the thick of the topic of Moshiach without including even one conventional "dvar Torah" on the Parsha or current events, addresses the worldwide advancement towards the Geulah and states explicitly that all progress in these lines is achieved by or with empowerment from the Nosi HaDor.

That said, when describing the transformation of France through the Nosi HaDor, the Rebbe mentions only that the Friediker Rebbe sent members of his household to settle there, without mentioning (in the actual Sichah) that those members were the Rebbe himself together with his wife (only in a footnote by the editor - "haoras hamotzi lo'or" - does it specify who those members were).

The transformation of France is unique in that it doesn't continue to receive energy and resources from the source, necessitating Shluchim from other countries and backgrounds to organise events, Shiurim and communities, rather, this country itself produces outreach activists. When the late Rabbi Azimov A"H suggested that he would increase his activities if the Rebbe would send additional Shluchim, the Rebbe responded that the Shluchim must be produced in France - by Rabbi Azimov and his colleagues.

This is not a mere management tactic, nor a successful comeback to remove responsibility onto someone else's shoulders; the Rebbe views this as the epitome of "dirah batachtonim" where the "tachton" itself is transformed to the extent that it is united with the source, performs

the same procedures and achieves matching results. For this purpose one must develop strategies how to cleverly integrate the uniquely local mannerisms and customs into his outreach work, thereby converting them from worldly to holy.

A country which once represented atheism, freedom from religion - as opposed to the American Founding Fathers' freedom of religion - and intolerance of faith, now stands at the forefront of universal development in Yiddishkeit. Multiple centers were established to strengthen prayer and Torah study, one of the most successful Lubavitcher Yeshivos, administrated similar to in its former location - the 'townlet' Lubavitch, was established, in addition to various other Torah true educational institutions.

Nonetheless, a large portion of the Sichah is dedicated to clarifying that this is ultimately the achievement of the Rebbe, in fact, it is an impossible assignment without his input.

Whatever the explanation, the fact and its message are clear. Everything, be it the lowest and most downtrodden place or the loftiest and most consequential mission of transforming the "tachton" until it become the source, is somehow connected to the Rebbe. Especially the Sichah which pronounces this physical world as "independent" and self sufficient, continues to acclaim this revelation to... the source. On a large scale, independence means that physicality is connected and united with Hashem directly, not through spirituality. Personally that means, that one's body and mundane affairs are holy just like his soul related matters and are to be viewed that way.



ויש להוסיף, אז דער ענין שטייט נאכמער בהדגשה אין "הלך בנימוסי": מען נוצט אויס די תכונות המקום גופא למעליותא - צו מגלה זיין דעם עצם (פון עצמות ומהות) אין דעם מקום, אזוי אז עס הערט זיך אן ווי דער ארט ווערט "זעלבסטשטענדיק" בכל עניני תומ"צ (ע"ד די מעלה אין דעם יש הנברא וואס ער איז מרגיש ווי "מציאותו מעצמותו", וויבאלד אז ער נעמט זיך פון עצמותו ית' וואס "מציאותו הוא מעצמותו ואינו עלול מאיזה עילה שקדמה לו ח"ו")

Moshiach Basics

In the previous issue we explained that the seemingly exaggerated attention and focus which the belief in and yearning for the time of Moshiach receive in the Torah, to the extent that they are regarded fundamental principles of Yiddishkeit, is readily comprehensible based on that which was explained in the previous issues, that the time of Moshiach is not merely a bright future of peaceful times, but the very purpose for the creation of the world and a time when the universe will reach perfection and serve its creator.

In order to gain deeper appreciation for the centrality of yearning for and even demanding the arrival of Moshiach in Yiddishkeit, we must first "dissect" Yiddishkeit and retract its numerous details to fewer central beliefs.

It is well known that there exist three "loves" within Yiddishkeit. The first is an innate love for Hashem which every Yid possesses, compelling them to even sacrifice their life for Hashem. It follows that every Yid would possess an essential love for the Torah and Mitzvos, being that they are the vehicles and tools which connect and unite him to Hashem, Whom he so deeply loves. This love for Hashem also produces an intrinsic love for every single Yid, for it is only natural that one would love the one whom their beloved one loves.

In the time of Golus, all of the above are battered and shattered. Instead of the glory and splendor which Hashem should ideally enjoy from the work His own hands, His existence is impudently denied. The spark of Hashem which lies within every creation to enliven it, is confined by the constraints of its shell, rather than the spark taking charge and functioning freely. This concept is termed in Kabbalah as "golus haShechina - the exile of

the Divine Presence".

In the time of the Geulah, when every creation will recognise its soul which is a spark of Hashem, the entire world will serve Hashem in unison. The Shechina will no longer be exiled and Hashem will rule in all His glory and splendor. This will truly be a time of beauty for Hashem and certainly a time He longs and yearns for.

In the time of Golus, Torah observance is scarce and Yiddishkeit downtrodden. In addition to the fact that most Mitzvos are inapplicable nowadays and that Yidden lack the physical wherewithal to fulfill those remaining Mitzvos, the unrelated disturbances which Yidden suffer indirectly lower their observance, specifically quality wise.

In the time of the Geulah, all Mitzvos will be reenacted, the necessary means for performing Mitzvos will be readily available and, instead of the disturbance which goyim once caused, they will now support and assist Yidden in their religious responsibilities. This is the true honor for Torah and Mitzvos, as the Rambam writes "the honor of the Torah is its fulfilment".

In the time of Golus, Yidden are scattered around the world and deemed homeless, being exiled from their homeland as a whole and also their private homes, forcing them to dwell under dire conditions. When a potential convert voices his wish to join the faith, the Beis Din ridicules the notion, reminding him that Yidden "are afflicted, crushed, subjugated, strained, and suffering comes upon them" in the time of Golus.

In the time of the Geulah, their circumstances will change entirely, as they will enjoy freedom of any foreign suppressor. In fact, no converts will be accepted then, because it will be unclear whether their conversion is a result of fear of the people, not love for the faith.

One who actually possesses the deep love described above for these three components of Yiddishkeit, will mourn over their destruction and, more importantly, actively yearn for and do everything in his reach to reinstate them. Knowing that the Geulah will usher in an era of glorious pride for all three, all efforts will be focused specifically on hastening its arrival.



5752 - At the Farbrengen of Shabbos Vayeshev, the Rebbe gave tremendous attention to the group of guests that had come from Paris to spend Shabbos with the Rebbe. The Rebbe began the Farbrengen in a most unusual way: Instead of starting with a Sicha, The Rebbe began by saying "A group has arrived from Paris. They should all say Lechaim", following which the group began singing "Hoaderes VeHomeuna" to the tune of the French national anthem. During the singing, the Rebbe motioned to whistle!

During the Sicha, the Rebbe addressed the question often asked: Where do we see that the world is ready for Moshiach?

The Rebbe answered by bringing France as an example of the world's readiness for Geula: It is known that the Alter Rebbe did not want the French to win the battle against the Russians, because although that would bring about physical benefits for the Yidden, nevertheless, the spiritual needs of the Yidden would suffer, since France was known for its open minded attitude to authority and the like.

However, continued the Rebbe, in recent times, France has become a hotbed of Jewish activity, culminating in the establishment of the Yeshiva in Brunoy, which spreads Yiddishkeit throughout France.

For all the skeptics, this proves that in our times, even countries who in the past have been opposed to Yiddishkeit, are themselves ready for Moshiach!

23 Kislev

מוקדש לזכות
כ"ק אדמו"ר מלך המשיח
לזירוז קיום נבואתו
'הנה זה משיח בא'

לע"נ
הרה"ח יואל בן ר' אלימלך ע"ה
נלב"ע כ"ב כסלו תשס"ט

לע"נ
הרב שמאי בן ר' שלום ע"ה
ליום היארצייט שלו

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Weekly Highlights



לחזות פני מלך

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד