

ימות המשיח - ימים הסמוכים לחג הגאולה ג' תמוז תש"פ

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## Gimmel Tammuz Edition

YECHI ADONEINU MOREINU V'RABBEINU MELECH HAMOSHIACH L'OLAM VA'ED

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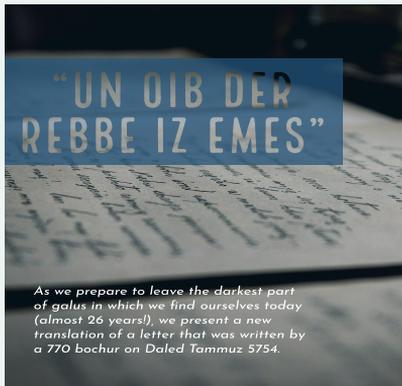
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by Rabbi Sholom Mendel Simpson  
OBM - the Rebbe's Mazkir



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י"ל ע"י התמימים יוסף הכהן בן הנייה לאה והת' מנחם מענדל בן נחמא אביבא  
עזרו בהוצאה לאור: הת' מנחם מענדל הלוי בן נחמא דינא פייגא והת' ישראל אריה לייב בן מרים והת' שניאור זלמן בן חנה  
גאלדא

## Foreword:

As we come from the Yom-Tov of Gimmel Tammuz, we are proud to present you with issue #4 of the "Pnimi Magazine".

As the Rebbe says in the Sicha of Yud Beis Tammuz 5744 that we need to feel that the Beis Hamikdash was destroyed today, so to, the day after Gimmel Tammuz, we can't forget about the dark galus we are in and do everything we can to bring the Geulah especially, as the Rebbe says, by adding in happiness to greet Moshiach.

This issue includes:

Dvar Malchus, a portion of the Sicha of the Rebbe Melech HaMoshiach Shlita from Shabbos Parshas Korach (Gimmel Tammuz) 5751, which explains how we are to continue our Avoda in the face of the world's skepticism after Gimmel Tammuz 5754. Due to lack of space, we only brought a portion of the Sicha, for full context, learn the Sicha in full (Sefer HaSichos 5751 Vol. 2 Pg. 649). English translation from Royal Words (livingmoshiach.com), with thanks to ATO International.

זקניך ויאמרו לך, several Mashpi'im Farbrenging about how we should look at Gimmel Tammuz 5754, during the months right after (taken from Beis Moshiach Magazine and Sefer V'hu Yigaleinu).

"Who do you listen to?," an emotional and thought-provoking letter, written by a Bochor in 770, Mendy Kaplan, on 4 Tammuz 5754, translated into English here for the first time.

"The Missing Piece", a Bochor from our Yeshivas thoughts on the importance of trusting in the Rebbe Melech HaMoshiach Shlita, that learning the Sichos is not enough, we need to keep in mind that no matter what, the Rebbe Melech HaMoshiach Shlita doesn't make mistakes, otherwise we can still get things horribly wrong.

As an appendix, we have added a serialized Yoman, going through the years of 5750-5754, the years that we were Zoche to the biggest Giluim from the Rebbe Melech HaMoshiach Shlita, and especially his Besuras Hageulah. In this Issue we have printed the first chapter, the rest will be printed in future issues, IYH. (Translated into english for the first time from the Sefer Yemei Besurah by Moshiach Friedman) and more...

We hope that by the time you are reading this magazine, we are already long into the Geulah, with the complete and ultimate Hisgaalus of the Rebbe Melech HaMoshiach Shlita, Teikef U'Miyad Mamesh NOW!

Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!

## משיחות ש"פ קרח ה'תנש"א

11. We also have a special lesson in the Service of 'spreading the wellsprings outward', which has broadened, reaching an incomparable [range], through and after the redemption of the 3rd and 12th-13th of Tammuz:

We may say that the three aspects of "spread your wellsprings outward" are similar to the three aspects in the letter Dalet:

- [1] 'spread' – the point of Bittul, self-nullification,
- [2] 'your wellsprings' – the line above (width),
- and [3] 'outward' – the line lengthwise which represents the flow from Above to below.

Meaning, first and foremost a Jew must be in a state of "spread [forth]," his existence must be composed of "spread [forth]," an existence which spreads G-dliness, and in a manner which is above confines and limitations ('spread' with no limits).

Even before we tell him what (specifically) he must spread [your wellsprings], and where he must spread them [outward] – he must know, that immediately upon awaking in the morning (even before he does his Service in its details) he is an existence of "spread [forth]" – "I am thankful, before You... how great..." [For] "I was created to serve my Master" does not mean that he is an existence for himself, and this existence is occupied in "spread[ing forth]" (serving my Master), rather his whole existence is "spread [forth]."

And as the known saying: "Go over [it], in the first place," right at the start he stands over [and above].

Afterwards he must draw this into details: "your wellsprings" – he must spread specifically

יא. דערפון האָט מען אויך אַ לימוד מיוחד אין דער עבודה פון הפצת המעינות הוצה, וועלכע איז נתרחב געוואָרן ביז באופן שלא בערך דורך און נאָך דער גאולה פון ג' תמוז און י"ב-י"ג תמוז:

יש לומר אַז די דריי ענינים פון „יפוצו מעינותיך הוצה“, זיינען ע"ד די דריי ענינים אין דעם אות ד': יפוצו – נקודת הביטול, מעינותיך – דער קו למעלה (רוחב), און הוצה – דער קו באורך וואָס באַדייט די השפעה מלמעלה למטה.

לכל לראש דאָרף אַ איד שטיין אין אַ מצב פון „יפוצו“ – זיין גמלאות דאָרף באַשטיין פון „יפוצו“, אַ גמלאות וואָס פאַרשפרייט אלקות, ובאופן שלמעלה ממדידה והגבלה (יפוצו אָן הגבלות). נאָך איידער מ'זאָגט אים וואָס (בפרטיות) ער דאָרף מפיץ זיין [מעינותיך], און וואו ער דאָרף מפיץ זיין [הוצה] – דאָרף ער וויסן, אַז גלייך ווי ער שטייט אויף אינדערפרי (נאָך איידער ער טוט זיין עבודה בפרטיות) איז ער אַ גמלאות פון „יפוצו“ – „מודה אני לפניך כו' רבה כו'“, „אני נבראתי לשמש את קוניי“ איז ניט דער פשט אַז ער איז אַ גמלאות לעצמו, און די גמלאות איז זיך עוסק אין „יפוצו“ (לשמש את קוניי), נאָר כל גמלאות איז „יפוצו“. ובלשון הידוע: „לכתחילה אַריבער“, גלייך מלכתחילה שטייט ער אַריבער.

דערנאָך דאָרף ער דאָס ממשך זיין אין פרטים: „מעינותיך“ – ער דאָרף מפיץ זיין דוקא די

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the wellsprings of the Torah, מעינות פון תורה,  
 which purify [even] with a droplet שמטהר בכל שהוא  
 [on a higher level] העכער פאר די דרגות  
 than the level of [bodies of] water lower than it, מים שלמטה מזה,  
 Mikvah water [which only purifies when it is 40 Se'ah] מי מקוה וכיו"ב,  
 etc.], and he must spread them "outward", און ער דארף זיי מפיץ זיין „חוצה“,  
 beginning with the 'outermost' within himself אָנהויבנדיק פון חוצה אין זיך  
 (from his 'essential point' of faith (פון זיין נקודת האמונה  
 and 'acceptance of the yoke' וקבלת עול  
 into his intellect, attributes and inner powers), until אין זיין שכל ומדות וכחות פנימיים), ביז  
 in 'outward' in its simple sense – אין חוצה כפשוטה –  
 outside the four cubits| חוץ פון די ד' אמות  
 of holiness, פון קדושה,  
 of Yeshiva, פון ישיבה,  
 Torah academy, synagogue and hall of Torah study, ביהכנס"ס וביהמ"ד,  
 including in outside ביז אין „חוצה“  
 (with a 'Hei' [at the end] (מיט אַ ה"א)  
 which includes: outward) וואָס איז כולל חוצה)  
 of which there is no 'lower' outward than it. שאין חוצה למטה ממנה.

Similar to the known story וע"ד דער סיפור הידוע  
 of a Chassid מיט אַ חסיד  
 that was going in the street געגאנגען אין גאָס  
 in 'that' country – במדינה ההיא –  
 disregarding ניט רעכענענדיק זיך  
 any limitations, מיט מזידות והגבלות,  
 as the nature of ווי דער סדר  
 a true Chassid – פון אַן אמת'ער חסיד איז –  
 in a time that אין אַ זמן ווען דאָס איז געווען  
 this was dangerous. פאַרבונדן מיט סכנה.  
 A policeman stopped him און אַ פּאָליסמאַן האָט אים אָפּגעשטעלט  
 and asked him: און געפרעגט:  
 "k'ta id'yat" (who goes here)? „קטאַ אידיאַט“ (ווער גייט)?  
 He then answered: האָט ער געענטפערט:  
 "Bittul id'yat" (self-nullification goes)! „ביטול אידיאַט“ (ביטול גייט)!  
 He answered ער האָט געענטפערט  
 what was by him דאָס וואָס ביי אים  
 the simple truth: האָט זיך געלייגט מיט אַן אמת –  
 that his whole existence is "Bitul", אַז כל מציאותו איז „ביטול“,  
 and the entity און די מציאות  
 of "Bittul" goes! פון „ביטול“ גייט!

Together with this, צוזאַמען דערמיט  
 he answered it to him האָט ער עס אים געענטפערט  
 specifically in Russian – דוקא אויף רוסיש –  
 since his Bitul ווייל זיין ביטול

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was also drawn	איז אויך נמשך געוואָרן
into the setting and language	אין דעם מצב און שפראך
of the place –	פון דעם מקום –
in the nature and existence	אין דער טבע ומציאות
of Russia –	פון רוסלאַנד –
similar [to the concept of] “when you go to a town	ע”ד „אזלת לקרתא
act in accordance with its customs,”	הלך בנימוסא“,
as such, that the nature	אזוי אַז דער טבע
and language of the place itself	ולשון המקום עצמו
says and understands that	זאָגט און דערהערט אַז
“Bitul goes.”	„ביטול אידיאָט“.
12. However, there can still be the question –	יב. דערביי קען נאָך זיין די שאלה –
as others ask:	ווי אַנדערע פרעגן:
even when I	אפילו בשעת איך אַליין
do my Service completely,	טו מיין עבודה בשלימות,
to the extent that I reach	ביז אַז איך דעגרייך
a level that my	צו אַ דרגא וואָס מיין
existence is “spread”	מציאות איז „יפוצו“
(the ultimate self-nullification)-	— (תכלית הביטול) —
what is it worth,	וואָס העלפט עס,
when “you are the minority among all the nations,”	ווען „אתם המעט מכל העמים“,
and in the world around [him]	און אין דער וועלט אַרום
there are	זיינען פאַראַן
seventy nations	שבעים אומות
which are an immense number,	וועלכע זיינען אַ ריבוי עצום
in quantity, in comparison	בכמות בערך
to the ‘one sheep.’	צו דער כבשה אחת.
In other words:	ובסגנון אחר:
what will the world	וואָס וועט די וועלט
and the nations say	און וואָס וועלן די אומות זאָגן
about a Jew	אויף דעם וואָס אַ איד
doing his Service of	טוט זיין עבודה פון
“spreading the wellsprings outward,”	„יפוצו מעינותיך הוצה“,
and especially –	— ובמיוחד –
in hastening	אין ממהר זיין
the true and complete Redemption,	די גאולה האמתית והשלימה,
seemingly they don’t understand	זיי פאַרשטייען דאָך ניט
what this means?!	וואָס דאָס מיינט?!
It is indeed	ס’איז טאַקע
a great and lofty Service –	גאָר אַ גרויסע און הויכע עבודה –
however seemingly we must take into account	אַבער מ’דאַרף זיך דאָך לכאורה רעכענען
– he objects-	— טענה’ט ער –
(what) the world (will say)!	מיט דער וועלט!

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The answer to this is: איז דער ענטפער אויף דעם:  
 the world is ready, period! די וועלט איז שוין צוגעגרייט, פארטיק!  
 When a Jew does בשעת אַ איד וועט טאָן  
 his Service in the proper manner— זיין עבודה כדבעי —  
 in a manner of above confines and limitations, באופן שלמעלה ממדידה והגבלה,  
 and together with this וביחד עם זה  
 as it is clothed ווי דאָס איז אָנגעטאָן  
 in the vessels of the vestments of nature – אין די כלים פון לבושי הטבע —  
 he will see וועט ער זען  
 how the world, ווי דער עולם,  
 and the nature of the world, טבע העולם,  
 and nations of the world און אומות העולם  
 assist him זיינען אים מסייע  
 in his Service. אין זיין עבודה.

Even in afore times אפילו אַמאָל  
 (when there were (ווען עס זיינען געווען  
 restraints and difficulties) מניעות ועיכובים)  
 the nature איז דער סדר  
 of the Chassid ביי דעם חסיד געווען,  
 was that he personified אַז מצבן איז,  
 and automatically he said, און במילא האָט ער געזאָגט,  
 “Bitul goes”; „ביטול אידיאָט“;  
 how much more so now עאכו"כ איצטער,  
 when we don't have ווען מ'האָט ניט  
 many of these restraints and difficulties כו"כ פון די אַלע מניעות ועיכובים  
 [as spoken above, [וכאמור לעיל,  
 that even in 'that' country אַז אויך אין מדינה ההיא  
 there have come about great changes for the good], זיינען געוואָרן שינויים גדולים לטוב],  
 And on the contrary – in the world itself ואדרבה — אין דער וועלט אַליין  
 we see miracles and wonders יעט מען די נסים ונפלאות  
 which are taking place וואָס קומען פאַר  
 especially in the recent years בפרט אין די לעצטע יאָרן  
 [the year of Nissim, miracles [5750 (1990)], [שנת נסים,  
 and the year 'I shall show them wonders' [5751 (1991)] – און שנת אראנו נפלאות] —  
 the time has already come איז שוין הגיע הזמן,  
 that although there must be אַז הגם וואָס עס דאַרף זיין  
 phenomena of 'above confines and limitations' – אַן ענין שלמעלה ממדידה והגבלה — נסים  
 miracles and wonders, ונפלאות,  
 including the miracles and wonders ביז די נסים ונפלאות  
 of the true and complete Redemption – פון דער גאולה האמיתית והשלמה —  
 [nonetheless] it also permeates the nature of the world, נעמט עס דורך אויך טבע העולם,  
 [namely,] the world itself assists אַז די וועלט אַליין איז מסייע  
 in the developing of the Redemption צו צמיחת הגאולה  
 [just like [the miracle of] “the staff of Aharon blossomed,” אַזוי ווי „פרח מטה אהרן”]

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which affected the nature of the staff, האָט גע'פועלט אין טבע המטה,  
as such that there should be אַז עס זאָל זיין  
the growing of fruit צמיחת הפירות  
in the natural way]. בדרך הטבע].

Similar to how it was וע"ד ווי ס'איז געווען  
with regard to the exodus from Egypt – באַ יציאת מצרים –  
which 'just as in the days you left the land of Egypt, וואָס כימי צאתך מארץ מצרים  
I shall show them wonders' [in the ultimate Geula] – אראנו נפלאות –  
that in addition to the miracles אַז נוסף צו די נסים  
that took place then, וואָס זיינען דעמולט געווען,  
there was [the phenomenon of] איז געווען  
"and they emptied Egypt [of its wealth]," „ווינצלו את מצרים“,  
in a manner באופן כזה  
that although it began אַז הגם דאָס האָט זיך אָנגעהויבן  
in a miraculous way, בדרך נס,  
it however lead and brought about האָט דאָס געפירט דערצו  
that the Egyptians themselves אַז די מצריים אַליין  
assisted the Jewish people in this, האָבן אין דעם מסייע געווען אידן,  
and [even] gave them more than they were asked. און געגעבן מער ווי מ'האָט זיי געבעטן.  
How much more so עאכו"כ  
in the true and complete Redemption – אין דער גאולה האמיתית והשלימה –  
when there will be wonders ווען עס וועלן זיין נפלאות  
even in comparison to the wonders אפילו בערך צו די נפלאות  
of the exodus of Egypt , באַ יצי"מ,  
it will also be as such וועט דאָס אויך זיין באופן כזה  
that the world and nature of the world itself אַז דער עולם וטבע העולם עצמו  
will assist in it. וועט דערצו צוהעלפן.

Rabbi Levi Yitzchok of Berditchev asked:

Why did Moshiach answer the tanna Rabbi Yehoshua ben Levi, who asked, "When are you coming?" - "Today, if you heed His voice," when it says, "Behold, I will send you Eliyahu HaNavi before the coming of the great and fearful day of Hashem?"

And why must Eliyahu come to herald the Geula?

When R' Levi Yitzchok saw that nobody was answering his questions, he said:

The reason is because people are immersed in the travails of this world and Eliyahu must come before Moshiach arrives in order to pull them away from their work and prepare them to greet Moshiach. However "if you heed His voice," i.e., if we shake ourselves free of worldly matters, then Moshiach can come "today," immediately, without Eliyahu having to prepare us for his coming.

# The Final Test

RABBI LEVI YITZCHOK GINZBERG OBM



The Rebbe once mentioned during a Yechidus (private audience), the following saying, widely acknowledged among the Chasidim of Poland, which was brought to light in the Kfar Chabad magazine by Rabbi Uri Ben Shachar, in the name of Rabbi Shaul Brook o.b.m.:

Before the true and final Redemption, the Jewish people will again have to face the very same trial set forth by Eliyahu HaNavi (Elijah the prophet) in chapter 18 of the first Book of Melachim. Addressing the entire Jewish nation, Eliyahu castigated them sharply. "Till when will you persist in straddling both sides of the issue?" he asked. "If the L-rd is G-d, follow Him, and if ( G-d forbid) Baal, then follow him!"

An empirical "test" followed. "Let them therefore give us two bullocks, and let them choose one bullock for themselves, cut it in pieces, and lay it on the wood pile, and put no fire underneath. I will prepare the other bullock, and lay it on the wood pile, and put no fire underneath. You will call in the name of your gods, and I will call in the name of Hashem. The G-d Who answers with fire will be the G-d." In the end, despite the many machinations of the prophets of Baal, no fire came down from heaven to burn their offering, whereas a great

flame descended from Above to consume the bullock that had been offered by Eliyahu. "And the fire of the L-rd fell, and consumed the burnt sacrifice, and the wood pile, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, 'Hashem Hu Ha'Elokim! Hashem Hu Ha'Elokim!'" (The L-rd, He is the G-d! The L-rd, He is the G-d!).

The same test, the Rebbe mentioned, will be reenacted immediately before the final Redemption, but with one major difference: At that time, the heavenly fire will descend not toward the side of holiness, but toward the prophets of the idol, implicating Eliyahu.

This "test" will be the final trial before the coming of Moshiach, which the Jewish people will overcome when they remain strong and do not fall prey to the lure of the "Baal." Rather, like their ancestors, their faith will remain strong and absolute and they will proudly declare, "The L-rd, He is G-d! The L-rd, He is G-d!"

Indeed, the heavenly fire has descended toward the "other side," at least as events appear. This happened despite the pure and steadfast faith of tens of thousands

of holy Jews all over the world—from the "leaders of your tribes" to "your tree cutters and water carriers" —who proudly proclaimed, "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olam Va'ed" ("May our master, our teacher and Rebbe, King Moshiach, live forever and ever"), spurred on and encouraged by the Rebbe himself. Even when all the medical doctors and experts insisted that there was no hope and that the forces of nature would prevail, Chasidim had no doubt that the Rebbe would recover and redeem the Jewish nation. The entire world watched in amazement, accompanied by no small degree of envy, as the faith of the Rebbe's Chasidim could not be budged.

Suddenly, however, on Gimel Tamuz, it seemed as if G-d had directed His favor toward the "prophets of Baal."

But if anyone thinks that we will cease believing what we believed until now—and that events have proven that "sanity" has prevailed — he is sorely mistaken!

The words of the Rebbe are absolute truth. Our faith was, and is, clear, unconditional and absolute. We believe and know with utter certainty that whatever the Rebbe said is true, despite any indications to the contrary.

Our belief in the Rebbe was never based on signs and wonders. As Maimonides writes in his compendium of laws on the foundations of belief, "He who believes solely because of miracles has a taint in his heart." Our belief is based entirely on what we saw and heard. What we saw was an individual who was clearly "a man of G-d" in the full sense of the phrase; what we heard were public

addresses whose burning words were uttered with "thunder and lightning." We witnessed the Rebbe's incredible self-sacrifice for every single Jew; eagerly we passed by the Rebbe in procession to receive his bountiful blessings and goodwill. We clearly understood that it was the Divine Presence that issued forth from the Rebbe's holy mouth, and that "whatever Moshe uttered was at the directive of G-d."

The truism that "the Nasi (leader) is everything" we learned from the Rebbe himself through his holy talks. Over and over the Rebbe repeated that "the leader of the generation is the Moshiach of the generation." In fact, when at first the editors of these talks hesitated to include these words, the Rebbe added them in his own holy hand to the first draft before publication. (Copies of these emendations may be seen in the books "Tzadik L'Melech.") The directive to publicize the fact that "there is a prophet in Israel" and that each of us has an obligation and privilege to connect to him and to follow his instructions was received explicitly from the Rebbe, in particular the paramount prophecy of "L'Alter Li'Geulah" (the Redemption is

**” WE DON'T ALWAYS SEE CLEARLY HOW THE REBBE IS ALIVE, BUT WHAT DO OUR FEELINGS MAKE A DIFFERENCE?! IF WE DON'T UNDERSTAND HOW THE REBBE IS ALIVE, THAT DOESN'T CHANGE THE FACT IN ANY WAY, SHAPE, OR FORM!**

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immediate) and "Hinei zeh (Moshiach) ba" (Moshiach's arrival is imminent).

The instruction to publicize in newspapers that Moshiach is coming; the announcement that all that remains "is to actually greet Moshiach"; the special emphasis placed on "a King from the House of David" as Moshiach, and in our generation it is "my father in law, the Rebbe, the only Moshiach of our generation;" and the assurance that our only task now is to accept Moshiach's sovereignty so that he can take us out of Exile-were all heard directly from the Rebbe, "signed and sealed with the king's signet ring" in countless talks he personally edited.

And let us not forget the literally hundreds of times the Rebbe encouraged Moshiach activities, including publicity about identifying the Rebbe as Moshiach, with a nod of his head, the same holy gesture by which matters of great urgency were decided. From marriages, medical problems, the threat of hurricanes in Miami and political turmoil in Russia, to the appointment of institution heads and questions about where one should live-all were determined by the Rebbe's nod. With this same nod the Rebbe encouraged the singing of "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'Olam Va'ed" on hundreds of occasions, until it became the rousing anthem which accompanied all the activities of Lubavitch, both within and without.



The entire edifice of Chabad, painstakingly built over the years of the Rebbe's leadership, is based upon the underlying principle that "this generation, the seventh generation, is the last generation of Exile and will be the first generation of Redemption." The Rebbe assured us of this, assuming full responsibility for preparing the world for Moshiach. There is no turning back.

Only one solitary question remains: "Till when will you persist in straddling both sides of the issue? If the L-rd is G-d, follow Him, but if ( G-d forbid) Baal, then follow him!" If the Rebbe's words are absolute truth, in spite of what our physical eyes perceive, then follow him!

We Chasidim have no doubts. All we can do is cry out to our fellow Jews, "Disregard the fire that has fallen from heaven towards the 'other side: Come join us in declaring, openly and without hesitation, 'Hashem Hu Ha'Elokim! Hashem Hu Ha'Elokim!' and 'Yechi Adoneinu Moreinu V'Rabbeinu, Melech HaMoshiach L'Olam Va'ed!' "

Just as until now we believed and had no doubts, with a faith that transcended the laws of nature, so shall we continue to believe, even after Gimel Tamuz, that the Rebbe, Melech HaMoshiach, will rise up, encloded in a physical body, and lead us to the complete and true Redemption.

IN THE

FOOTSTEPS

OF OUR

ELDERS

*As Chassidim, we know that we don't decide certain things on our own, rather we turn to Ziknei Hachassidim. Therefore, we present our readers a collection of talks and stories from elderly Chassidim and Mashpiim from shortly after Gimmel Tammuz 5754.*





## IN NUMEROUS PLACES IN HIS LETTERS

In numerous places in his letters and sichos, the Rebbe Rayatz extols the importance and special privilege of basking in the presence of elder Chassidim whose job it is to bestow upon the bachurim and young men what they received from the elders of their generation.

The Rebbe Rayatz, in the 12 Tammuz farbrengen of 5708 said that the ziknei ha'chassidim throughout the generations would strongly admonish their students and the young Chassidim in general, and according to the circumstances of the times they remind them how Chassidim act in those situations.

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When we heard the news on Gimmel Tammuz 5754, nobody was ready for it. The confused feelings and reactions welled up spontaneously; the emuna, bitachon, the shock, the pain, the hope, the anticipation, the longing, the cheshbon ha'nefesh ... and those who were plagued with despair and paralysis.

Since then, each one in his way tries to give expression to the Chassidische hergesh that burns within and to fulfill the Rebbe's wishes. Some study the D'var Malchus, some find consolation in a shiur Chassidus, some raise the torch of the Besuras Ha'Geula and the Goel; others work on the ten mivtzaim, some put a Moshiach sign in their window or over their door.

Gimmel Tammuz unites every last Chassid around the fierce desire and cry: We want to see our king!

Going back to 5754, 5755, 5756 ... many Chassidim sought the wisdom of the ziknei ha'chassidim, wanting to hear from them

how to respond. Their mushpaim yearned for guidance about how to relate to the new situation.

With Chassidic strength, each of them in his way inspired his mushpaim and Anash to continue with the holy proclamation of Yechi and that we have a Rebbe and his life is eternal, and we need to strengthen ourselves with devotion to the Nasi Ha'dor.

R' MENDEL:

WE MUST CONTINUE WITH YECHI!



Since the start of Mivtza Moshiach, it was the famous mashpia, R' Mendel Futerfas, who led the way in publicizing the Besuras Ha'Geula and the Goel. R' Mendel, who was a model of a Chassid and loyal soldier who carried out every order he was given, would repeatedly convey, in his farbrengens and talks with his mushpaim, the need to deepen one's hiskashrus to the Rebbe, emphasizing the necessity of saying Yechi specifically at this time.

Right after Gimmel Tammuz 5754, despite his physical infirmity, he was one of those who loudly proclaimed Yechi. He also continued to encourage traveling and hiskashrus to the Rebbe.

When someone tried to say that perhaps after Gimmel Tammuz it would be fitting to add a few words to the Yechi sign, such as "may we immediately merit Yechi Adoneinu," in order not to anger so-and-so, R' Mendel nearly screamed: No, no, absolutely not! Don't add a word, don't delete a word, don't change a word!

R' Mendel said: Those who do not feel and do not want to cry out, there is no point in forcing them; let them be. As for me, it is clear: Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed.

His talmid, R' Chaim Levi Yitzchok Ginsberg relates: When I asked him whether it could be publicized in his name that people should go to the Rebbe for Tishrei 5755, he exclaimed: M'darf foren? M'muz foren! (Do we need to go? We must go!). When discussion about the K'vutza came up and some suggested that the length of time be shortened, R' Mendel exclaimed: An entire year! Not one minute less!

### R' MICHOEL: STRENGTHEN THE TALMIDIM WITH THE BELIEF THAT THE REBBE IS MOSHIACH



We saw that same devotion to the Rebbe by the Chassid, R' Michoel Teitelbaum, a model of mesirus nefesh. He was the “Nachshon” who jumped to carry out the Rebbe’s wishes and founded the first yeshiva al taharas ha’kodesh, with no secular studies.

R' Michoel’s approach to inyanei Moshiach and Geula, especially after the Rebbe encouraged the kabbalas ha’malchus, and for over a year encouraged the singing of Yechi, was to enthusiastically publicize the Besuras Ha’Geula and kabbalas ha’malchus. This was despite those who had a hard time accepting and joining the tremendous revolution the Rebbe created.

R' Michoel was firm in his beliefs and fought to strengthen the pure belief in the Rebbe and his identity as Moshiach among the 1000+ talmidim in his yeshiva. In his guidance to his staff he sought to instill this within the hearts of all the employees and talmidim. He instructed them to increase the inyanei Moshiach and he himself took drastic steps against someone who tried to fight this. He encouraged all Moshiach activities done in his school.

He himself farbrenged with the talmidim now and then and strengthened them in the belief that what the Rebbe said is true. He asked every bachur to devote a moment every night, before saying the bedtime Shma, to thinking about what he did to bring about the Rebbe’s hisgalus.

After Gimmel Tammuz, when certain people opined we should take things down a notch, R' Michoel insisted that the talmidim be strengthened in the belief that the Rebbe is Moshiach and insisted that within the walls of the yeshiva Yechi be proclaimed and that it appear on materials printed by the yeshiva.

### R' MOTTEL: FROM THE REBBE'S PERSPECTIVE, NOTHING HAS CHANGED



The esteemed mashpia, R' Mottel Kozliner, who set himself aside completely in order to carry out the Rebbe’s mitzvaim and wars, showed that same determination and commitment within the confusion created after Gimmel Tammuz. Many of Anash in Nachal Har Chabad asked him, “What now?” R' Mottel’s immediate response was, “What do we do? Now we need to sit and farbreng.” For over a year there was a farbrengen every night in which they spoke about strengthening hiskashrus to the Rebbe and how, from the Rebbe’s perspective nothing changed and we need to internalize that.

R' Mottel, who as a boy and young married man was interrogated by the KGB dozens of times for his work on strengthening Judaism in Soviet Russia, consistently stoked the fire of emuna and hiskashrus to the Rebbe in his farbrengens and his conduct. He personally attended all the kinusim (gatherings) that took place after Gimmel Tammuz and even spoke once, which was unusual for him.

At his farbrengens, he used stories and parables, of which he had an enormous repertoire and wove them into thoughts he heard from Chassidim of previous generations. In the yeshiva in Nachalat Har Chabad, which he ran following a horaa he received from the Rebbe, he consistently instilled in his talmidim and mushpaim the principles of the darkei ha'chassidus as they were from the days of the Alter Rebbe until our generation, in his unique and authentic manner.

During the Moshiach seudos in later years in Kfar Chabad he explained the saying of Chazal that Moshiach comes to bring the tzaddikim back in t'shuva in a humorous vein as follows: Why do the tzaddikim need to be brought back in t'shuva? Because nearly all the baalei t'shuva proclaim and sing Yechi, while when it comes to the "tzaddikim," not all of them are on board yet. Apparently, this is Moshiach's job, to get the "tzaddikim" to behave like the baalei t'shuva and proclaim along with them ...

After he said this the crowd got up and began enthusiastically singing Yechi, but a few, who didn't like it, tried shushing them. R' Mottel was very bothered by this and he stood on the steps near the Aron Kodesh and began shouting: It's one thing if you are not holding by Yechi, let be unto you what is yours, but how is it that you try and prevent and disturb others who are singing it!? If, over the four cups that we drink at Moshiach's seuda, the Rebbe Rashab said, "this is the seudas Moshiach," it certainly could be said about Yechi Adoneinu that "this is Moshiach's seuda," for it is what the Moshiach's seuda is all about!

Then he continued farbrenging and said: It is known how everybody used to push to eat the kasha of Yud-Tes Kislev, because it was known that whoever eats the kasha of Yud-Tes Kislev, the kasha of the Alter

Rebbe, would not die without doing t'shuva. A person knows himself that with his revealed powers he can't be certain that he will be found worthy and so he tries, with all his might, at least to hold on to the klamka (doorknob) of Chassidus – the doorknob of the Rebbe now is Yechi Adoneinu! We need to hold on to it tightly and push and do everything in our power to grab it and cling to it.

## R' ITZKE: DON'T BE AMALEK WHICH COOLS OFF EMUNA



He was born on the day the Rebbe Rayatz was freed and the Rebbe Rayatz said his name should be Yitzchok. In his youth he was educated among the great Chassidim who often visited his parents' home in Moscow, which was located near Red Square, the communists' stronghold. That was R' Itzke Gansbourg, the Rebbe's soldier.

As someone whose every step of his busy life in askanus demonstrated his being a Chassid and mekushar, he displayed a special koch in spreading the Besuras Ha'Geula. He also received encouragement from the Rebbe for this. He was most creative and came up with original ideas of how to publicize the Rebbe's prophecies to the world while using all that modernity has to offer, and it cost him a fortune. For example, in his later years, he produced a high quality video about the Rebbe's message to all of humanity about the Geula.

R' Itzke, who was drafted to serve on the first vaad of Tzach in 5711, displayed the same level of obedience in 5755 too. In an interview he gave Beis Moshiach in Tishrei 5755 he revealed to what extent publicizing Moshiach's identity burned in his bones. Here are some excerpts:

There was a religious pharmacist who knew the Rebbe from France, whose son went off the derech. A few years later the son did t'shuva and began growing a beard. His father, who was unaccustomed to this, wrote to the Rebbe and asked him to convince his son to stop because, as he put it, "you can be religious without a beard." The Rebbe responded that for every person who chooses a certain path, in this case, one of religious observance, there are things which, if they are tampered with, can ruin everything, and in this case, could weaken his son completely.

So too with belief in Moshiach. Not everybody is so intellectual as to be able to understand all the points for and against, but someone who weakens, disparages, or cools off the proclaiming of Yechi, takes responsibility for being Amalek who tries to cool off all matters of Torah and mitzvos.

In general, a widespread claim is that "it does not sound realistic and people are likely to think you are crazy." We say "Shalom aleichem malachai ha'shoreis" every Friday night. Does it sound normal? Who are we welcoming? And yet, we have never heard that anyone tried to hide the fact that we are talking to angels with the claim that it doesn't sound normal. Everyone can understand that there are things that are supernatural and ultimately, Moshiach too, despite all the investment within nature, is still an above-nature kind of thing, "And he shall be animated by the fear of Hashem and he won't judge by what he sees ..."

The Rebbe said hundreds of times that Moshiach is about to come. When the Rebbe tells us things it is not just a prophecy of what will happen in the future; the Rebbe sees it. It is like Reuven who lives on the top floor who warns Shimon, his downstairs neighbor, that water will be entering his apartment any minute. It's not that Reuven is a prophet; it's

just that he sees that his pipe burst. The same is true for us. The Rebbe is way higher than us and he sees what is going on up above and he informs us that within a short time the Geula will reach this world too.

Suddenly, we pick which words of the Rebbe we want to accept and which not. When the Rebbe said miyad (immediately) is an acronym for Moshe, Yehoshua, doram (their generation) or even the name of the Baal Shem Tov and even the names of the Rebbe Rashab, the Rebbe Rayatz, that's fine, but when there's the addition of "Menachem shmo," that already is not rational and we can't publicize it? That is an example of being selective when it comes to the Rebbe's teachings and horaos.

## R' REUVEN: ALL THE PROBLEMS COME FROM THE FAULTY FOUNDATION



R' Reuven Dunin was a mashpia of a different sort. Something unique. He first became acquainted with the world of Chabad when he showed up at the zal of Tomchei T'mimim in Lud in khaki shorts. He got a taste of Chassidus and went to the Rebbe and became utterly mekushar to him. The Rebbe reciprocated his great love and had a special relationship with him that few Chassidim had.

In his work of being mekarev people in Eretz Yisroel, he attracted hundreds and even thousands and started a new generation of Lubavitchers and sabras, to whom emuna in the Rebbe was completely "normal."

R' Reuven shied away from interpretations whose source was in one's own personal intellect. That was the case when Mivtza Moshiach began, and then with greater vigor after the Rebbe encouraged the singing of Yechi. As a Chassid and mekushar he knew

this was the Rebbe's desire and he would publicize it everywhere.

After Gimmel Tammuz too, he spread the identity of Moshiach when he spoke at farbrengens and other times. He wore a Moshiach flag on his lapel and hat. He also carried around a bag of these little flags and gave them to whoever said he would wear them. He instilled the belief that the Rebbe MH" M is *chai v'kayam* at his farbrengens and in conversations with hundreds of his mushpaim. At one of his farbrengens he expressed the foundation of emuna that even after the "obscuring" nothing has changed. He did so in his unique style: "We simply must, please excuse me, start learning Tanya. I hope I am mistaken but sometimes I get the impression that people are embarrassed to sit with a Tanya, especially a little one, and the first pages ... When this foundation is faulty, all kinds of problems crop up: He says that 'after Gimmel Tammuz' it doesn't sit well with him. Help me understand what happened to you? What 'sat well' with you before Gimmel Tammuz? And what 'happened' after Gimmel Tammuz? Explain it in simple terms: what happened to you that you suddenly can't say? What's all the stammering about?"

"What can I say ... Sometimes, when I hear the way they proclaim *Yechi, rachmana litzlan*, you could think you were in some lair or underground cellar in Russia ... They have to clear their throats before ... And this can happen even in the Rebbe's 'four cubits' (770). If it's *Yechi Adoneinu*, then it's *Yechi Adoneinu!*"

### R' HEISHKE: ANTICIPATORY LONGINGS



R' Heishke Dubrawski did not farbreng much with his mouth but his written farbrengens were famous. The Chassidic fervor that flowed in his veins,

his fascinating memories of the lives of Chassidim in Samarkand, the Chassidic perspective he portrayed, his strong *hiskashrus* to the Rebbe – he bequeathed this to thousands of people who were exposed to his captivating farbrengens that he conveyed in his rich, colorful and lively language, by way of his special writing abilities.

For many years, with a powerful and impassioned style and with writing that exuded great love for the Rebbe and suffused with unique Chabad flavor, R' Heishke stood strong and fought to defend the honor of Lubavitch. Just as he couldn't stand the *Misnagdim's* attacks on Lubavitch, even more so, he could not stand the internal Lubavitch attacks on the pure faith of Chassidim in the Rebbe MH" M and his eternal life even after Gimmel Tammuz.

Without any qualms and without hesitation, with the same passionate inner-Chassidic-truth in which he expressed his admiration for the elder Chassidim of the previous generation, R' Heishke was full of admiration for the young *bachurim* who "remembered" the Rebbe not because they saw him or heard him but only from what is written and what they saw on video. And still, they were full of longing to hear every detail, every movement and glance of the Rebbe.

"The most amazing thing," wrote R' Heishke about the *bachurim* of the seventh generation, "is that these are not, G-d forbid, the yearnings of orphanhood that fill the eyes with a glint of nostalgia. These are longings of energized and alert anticipation, like children who know their father is almost there, 'standing behind the wall.'"

In another article, exuding love for the *bachurim* who come to *Beis Chayeinu* despite the "concealment" he wrote:

One day in Tishrei, and then a second and third day, when I walked into the big zal of 770, I blurted out unthinkingly, “Dear father, what is going on here!” I had never seen anything like it, even though, over the years, I had become used to this “Mikdash me’at” being filled with surprises and innovations of all sorts.

We older Jews had to remain standing in the doorway. All the benches and places to sit in the beis midrash, which contain thousands of people, were taken over by the bachurim with refined faces, full of chein, who came from all over the world! Over 1000 talmidim “took over” the “Beis Rabbeinu in Bavel” and the sound of Torah was thunderous!

Why do they leave their yeshivos and their warm homes and come to 770 for Tishrei? From where do these b’nei Torah take the money for the many travel expenses? From where do they get the strength, as soon as they arrive, after nights without sleep from traveling, to sit with such vitality and give themselves over to a complicated Tosafos or a deep topic in Chassidus – from where? Questions ...

However, when you get to know these guests it all becomes clear and is in line with an even bigger chiddush:

They’ve actually been traveling to Beis Chayeinu for months. I’m talking about the best of the talmidim from the Chabad yeshivos in Eretz Yisroel and elsewhere. For the material expenses and the spiritual acquisitions of the trip, they prepared for a long time in learning hours upon hours after night seder, learning pages of Gemara, Mishnayos, maamarei Chassidus; many of these young talmidim earned monetary prizes for this, which they hoarded (not to buy a computer or the like) so they would have the wherewithal to pay for a ticket to America!

And who knows? I heard that their spiritual preparations in learning and Chassidische davening full of heartfelt chayus and neshama, were even more than their efforts in acquiring the material means. But once again the same story: even those who saw it with their own eyes did not make a big deal about it.

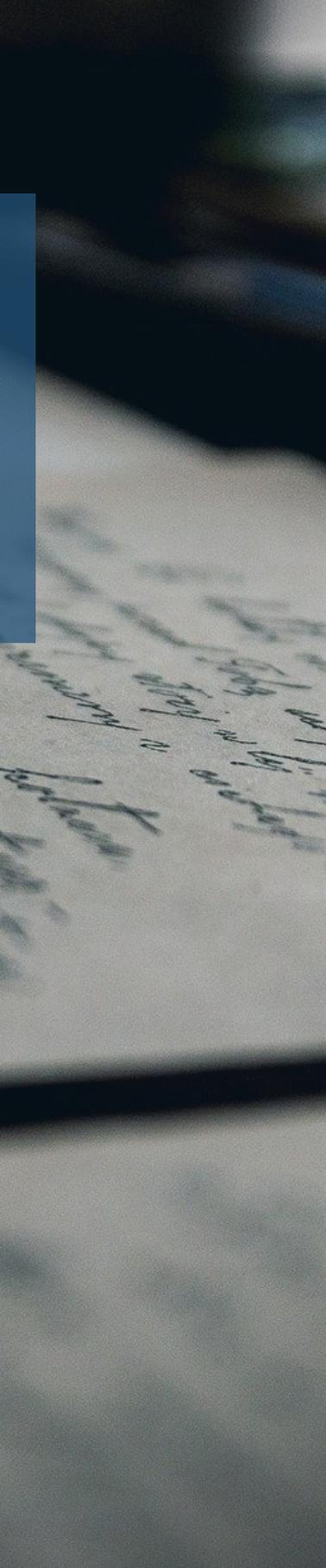
I think that more than their yiras Shamayim, their Chassidishkait and their diligence, what ought to arouse our wonder is that burning sincerity, the pure faith which is seen in every glance of theirs, and that feeling of certainty that they have, 770 is still full of light and warmth; in this place “where Torah is made great,” the learning and davening look altogether different; in this “Mikdash me’at” of Beis Rabbeinu in Bavel, the “western light” did not, G-d forbid, go out and from it so many other candles, souls, are lit.

They are not involved in philosophizing or in asking questions. They don’t even wallow in nostalgia about the “good old days.” But the shining light in their eyes testifies, like a thousand witnesses, that they are encountering, sensing and delighting in the main thing, the reason that brought them here after such lengthy preparations.

The Rebbe, Nasi Doreinu, Melech Ha-Moshiach looked at all Jews and at every Jew, with a special fatherly-Rebbe look; but for the yeshiva bachurim (as well as the girls in his schools) he had a completely different look, a kind of warm gaze that transcends words. So too, by these talmidim and talmidos you can discern a different way of looking at the Rebbe, one that is filled with longing and anticipation.

# “UN OIB DER REBBE IZ EMES”

*As we prepare to leave the darkest part of galus in which we find ourselves today (almost 9523 days (26 years!)), we present a new translation of a letter that was written by a 770 bochur on Daled Tammuz 5754.*



## OUR STORY TAKES PLACE

ON THURSDAY, 20 SHVAT 5751. IN ERETZ YISROEL THE CLOCK SHOWED 2:00 AM, WHEN THE WAILS OF THE SIRENS WERE HEARD AND AN EMERGENCY ALERT CAME OUT FROM THE RADIOS WITH THE FRIGHTENING INFORMATION, "DUE TO MISSILE ATTACKS ON ISRAEL, THE CITIZENS ARE ASKED TO ENTER BOMB SHELTERS."

THE LUBAVITCHERS WERE ABSOLUTELY SHOCKED. THE REBBE GUARANTEED THAT THERE IS NOTHING TO BE AFRAID OF, ERETZ YISROEL IS THE SAFEST PLACE IN THE WORLD, AND THERE WILL BE NO NEED FOR GAS MASKS. THE REBBE SAID, "בני ארץ תתירוהו הגיע זמן גאולתכם", SO WHAT'S GOING ON OVER HERE? THEY WERE ASTOUNDED TO HEAR THE LOUD EXPLOSIONS THAT SHOOK THE GROUND OF GUSH DAN.

IN 770, IT WAS 7:30 PM WHEN THE TERRIBLE NEWS DRIFTED OVER THE SEA. ONE OF THE MOST WELL-KNOWN NEWS OUTLETS IN AMERICA REPORTED THAT DUE TO THE MISSILE ATTACKS ON ISRAEL, MANY BUILDINGS COLLAPSED AND MANY CITIZENS WERE KILLED AND WOUNDED.

THIS NEWS AS WELL, WHICH WAS BLARED ALL OVER THE LOCAL RADIO AND TELEVISION, REACHED 770 AND HIT THE CHASSIDIM LIKE A BOMB! HOW COULD IT BE?! THIS IS EXACTLY THE OPPOSITE OF WHAT THE REBBE GUARANTEED... A FEW TROUBLED BOCHURIM WENT OVER TO REB ITCHE SHPRINGER, THE MASHGIACH, AND TOLD HIM IN SHOCK THE NEWS THAT WAS BROADCAST ON THE RADIO.



Reb Itche did not understand at all what they were concerned about, and responded with typical spontaneous simplicity, “Who do you believe – the Rebbe or the radio?!” Sure enough, a few hours later, the news outlets corrected their mistake and informed the world that throughout the attacks there were many buildings and houses that were crushed, however not one Jewish life was touched, exactly what the Rebbe assured.

This is essentially the story of Gimmel Tammuz: The news, the radio, the television, repeatedly broadcasted mistaken information, only this time it’s taking them a little longer to admit their mistake and to give their excuses as to what it was... There are many people who are waiting for the moment when the world will acknowledge their mistake, just like in 5751 there were those who could not rest until they heard the radio announce the corrected information.

But we prefer to take the approach of Reb Itche: He did not at all take into account what the radio was screaming, because if the Rebbe said that this is what is happening then this is what will happen,

and there is no need for any news outlet or reporter to validate the Rebbe’s words. לא מפייהם אנו חיים.

Let’s read an authentic letter, written by Hatomim Mendy Kaplan (then a bochur in 770), dated Daled Tammuz 5754:

To Anash and Tmimim sheyichyu,

The Rebbe Shlita instructed us countless times in his holy sichos that in any occurrence that takes place in a Yids’s life, he has to find in תורה – תורה חיים – the fitting lesson for this matter, and how to behave accordingly.

On Zayin Tammuz 2448, Moshe Rabeinu arose upon Har Sinai, and let everybody know clearly that in 40 days he will return to them. And on Tes-Zayin Tammuz, a short while before his return, a terrifying and frightening incident happened: The entire B’nei Yisroel saw clearly how Moshe Rabeinu was being carried on a stretcher to his burial rachmono l’tzlan, and they said (according to what they clearly saw with their physical eyes), "כי זה משה האיש אשר העלנו מארץ" – "מצרים לא ידענו מה היה לו" – We don’t know what happened to Moshe Rabbeinu.

Certainly there were those wise people who got up immediately and found many different explanations in the words of Moshe, and argued that it doesn’t even say anywhere clearly in his words that such a thing cannot happen. Perhaps they even found hints in his words that it is possible (and maybe it even had to hap-

pen!) that such a thing should take place. They surely also found some midrashim or mesoros that they had baal peh which from there it was derived that this had to happen. As a result, they went and served the Eigel Hazahav (golden calf).

The “believers” among them also proclaimed that all of this is not in any way contradictory chas vesholom to their positive belief that Moshe will return; it’s just that for a short period of time – temporarily – the physical “reality” is that Moshe was not with them (even though certainly beruchniyus, Moshe had not left them), and as a result they too served the Eigel Hazahav temporarily!

There were certainly also the people who paskened that being that everyone saw this bitter event happening, then definitely according to halacha, this is the situation, and we have to act according to Shulchan Aruch and rip their garments and follow the customs of mourning. How much more so being that there were the doctors there as well, who clearly stated that naturally it’s not in any way

” THIS IS NOTHING MORE THAN AN ILLUSION, A MAASEH SATAN, AND THE TRUTH IS THAT THIS COMPLETELY NEVER HAPPENED, NOTHING HAPPENED AND MOSHE WAS PHYSICALLY ALIVE, AND VERY SOON HE WOULD RETURN TO THEM AS HE ASSURED.

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possible to live for 40 days without eating or drinking (or being hooked up to an IV). Being that according to halacha the doctors have a say, and the doctors say that naturally this is the situation, that is how we must act, according to Shulchan Aruch! And with their “halacha”, they too served the golden calf.

And what’s more: besides for a small extremist minority – Shevet Levi – all the community leaders, etc. said so as well, and it looked like even Aharon Hakohen agreed too!

*Continuation on page 33*



# The Missing Piece

Why did all this happen? When will all this end? How much longer can we stay strong? What should I do if I don't understand? These are all common questions people tend to ask repeatedly about the Rebbe being alive etc.

All these questions have room when one is missing the piece; when someone is building a puzzle, there are 500 pieces, and when it's finished it will be a beautiful scenery with trees, mountains etc. He starts putting everything together, starting with the border, then the green pieces near the edge. But as he comes closer to the end, things start getting complicated, "Why does that part look so out of place?" Maybe I put one piece in the wrong place. He double checks, but everything is where it is supposed to be! Maybe the one who made the puzzle made a mistake! He tries for some more time but after a while, he decides to give up.

Little did he know that he missed out one of the pieces, which is still lying in his drawer.

If only he would have that piece, things would look so much brighter, everything would fit perfectly, and his doubts on the one who made the puzzle would instantly vanish. If only he would just find that missing piece.

The Rebbe has told us so much about Moshiach; that Moshiach is here and is ready to be revealed, that our generation is the last and final generation, that the leader of our generation is Moshiach, the Rebbe also spoke a lot about the everlasting life of Moshiach and the list goes on.

One can put all these bits of pieces together by collecting parts from sichos and maamorim. At that point however, things can start getting blurry, and nothing seems to fit. Therefore, chas vesholom one can even reach the state of 'recalculating', or rachmana litzlan even worse.

We need to know and keep in our mind constantly that we are putting together a puzzle, and this is a beautiful puzzle of over 5000 years. This puzzle is Moshiach! There are many pieces to this puzzle, but there is one very important and crucial piece, and without this piece things seem very blurry and confusing.

What is this piece? This piece is our complete belief in the Rebbe's words, that everything the Rebbe says is 100% true, and there is no room at all for any doubt!

One can learn all the sichos of 5751 and 5752 (and everyone should of course be learning them), and everything will look clear for a while, a week, a month, or even a year, but if one is missing this piece, things will seem very confusing and chas vesholom one can even start doubting...

The Rebbe's words by Chassidim have to be facts and we must know that there is absolutely nothing to argue about. If we all have this 'missing piece' the whole matzav will be a lot more clear.

Although we may encounter various stumble blocks, and things might seem like contradictions that we don't understand, if



we have this piece and we keep it close, nothing can let us down.

It is so clear from so many sichos that the Rebbe has to be (and is) alive physically, so if someone has questions about it, and starts to doubt it, he needs to use this crucial “piece”, which is emuna pshuta in the Rebbe's words

The fact that the Rebbe is alive is not some mystical theory, and it has to be a fact to us just like the fact that the sun rises in the morning (and really it's even more true!).

We don't always see clearly how the Rebbe is alive, but what do our feelings make a difference?! If we don't understand how the Rebbe is alive, that doesn't change the fact in any way, shape, or form!

When Sarah Imainu thought that Yitzchok was sheched, did it make Yitzchok any less alive? Did his blood flow slow down?!

The truth does not change at all when we don't understand. The fact that there are so many sichos which speak about the Rebbe being alive, is a present the Rebbe gave us, so that we can also understand, but even if we didn't receive them, or when we don't understand, the facts will stay the same.

We need to stop being foolish and recognize that there are so many things in the world which we can't even begin to understand, but that does not and it can not change the reality!

With this piece we will complete the puzzle of the confusion of golus, and we will finally understand that the Rebbe is alive and

with us b'gashmius! When we strengthen this foundation, it will help us realize that even when we reach misunderstandings, or “dead ends”, like coronavirus, etc. the facts will remain facts and we will still be able to believe strongly. With this “complete puzzle” we will always believe strongly that the Rebbe is Melech HaMoshiach and the Rebbe is with us b'gashmius and waiting to be nisgale, teikef u'miyad!

The pure emunah in the Rebbe's words is going to keep us strong even when we don't understand. By strengthening our belief in the Rebbe's words and nevuah that Moshiach is coming, and knowing that “דבר אחד מדבריו” “לא ישוב ריקם”, we will be zoche to see the Rebbe Melech HaMoshiach in his full glory with the hisgalus immediately!

**” WE DON'T ALWAYS SEE CLEARLY HOW THE REBBE IS ALIVE, BUT WHAT DO OUR FEELINGS MAKE A DIFFERENCE?! IF WE DON'T UNDERSTAND HOW THE REBBE IS ALIVE, THAT DOESN'T CHANGE THE FACT IN ANY WAY, SHAPE, OR FORM!**



בכנס אקדמי הוכחה חשופי הנגד - שכלום חג חנוכה חג חנוכה  
**לקראת שעת האפס**

טילים שלי יכולת  
ביולוגית וכימית

# HIGIA ZMAN דמון GEULASCHEM

**-Part 1-**

דיעות אחרונות  
**התקפת טילים  
על ערי ישראל**



עודת אחרונות  
ב לישראל: אל  
אף יריה אחת -  
ו נהרום אותם



אשר לבוש לפתוח במלחמה  
רם לוחץ על סדאם לפשרה

## "THE SITUATION OF THE WORLD

is getting worse and worse, Rachmana Litzlan", the Rebbe MHM Shlit"a suddenly said, in the middle of a Farbrengen on Shabbos Bechukosai, 19 Iyar 5741. The startled Chassidim listened attentively as the Rebbe MHM Shlit"a continued "In the past, if someone wanted to cause a great amount of damage, he didn't have any way of doing so on his own. He would first need to gather a large army, put together a plan, and choose a leader."

"Today however," the Rebbe MHM Shlit"a continued, "things are happening in the world that were previously unthought of. Human beings, leaders of countries, act in such a wild way; it is only with Hashem's help that the world is continuing to exist."

"With one press of a button, these people can destroy the entire world, Rachmana Litzlan! One meshugene, sitting on a throne in Africa, or even just a regular person, can sneak away to where the "button" is, press it, and bring destruction to not just his own house, but the entire world! It is a miracle that this hasn't happened until now."

With this Sicha, the Mivtza which the Rebbe MHM Shlit"a had announced only a bit more than a month earlier on Yud-Alef Nissan, Mivtza Ois Besefer Torah, moved into high gear. The Rebbe MHM Shlit"a quoted the Posuk "all of you that are written in the Sefer will be saved", explaining that

the koach of Torah can save the world from its dangerous situation.

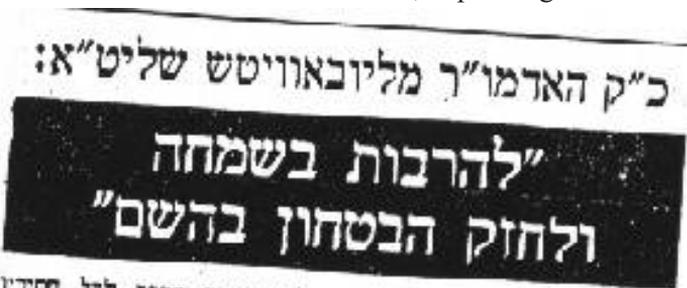
The Rebbe MHM Shlit"a requested from the Chassidim to put themselves into this campaign with even more energy during the period between Lag B'omer and Shavuos of that year, to sign kids up for the Kids Sefer Torah.

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The Chassidim left the Farbrengen confused but energized. Everyone understood the message the Rebbe MHM Shlit"a was saying. The clock is ticking and we must do everything we can for this urgent mission. If that wasn't enough, during the Farbrengen of Shabbos Parshas Naso, 4 Sivan, the Rebbe MHM Shlit"a announced that all the Chassidim should drop what they are doing, and spend the whole next day, Erev Yom Tov(!), to sign kids up for the Sefer Torah. The Rebbe MHM Shlit"a requested that a list should be made of all the kids that signed up before Shavuos and be sent in to him.

It is easy to imagine what the Chassidim were busy with that Sunday, Erev Yom Tov. No, not preparing cheesecakes. From the early hours of the morning until right before Yom Tov started, all the Chassidim were busy running around the streets, racing against the clock, signing kids up for the Sefer Torah. They were trying to get enough kids to sign up, so they can give the Rebbe MHM Shlit"a a list they would be proud of. In the afternoon, when Yom Tov was starting in Eretz Yisroel, the Rebbe MHM Shlit"a started receiving the detailed lists of how many kids signed up all over the world.

After Yom Tov we found out, that on that night, 4 Israeli planes had flown out on a secret mission, to blow up the nuclear reactor in Iraq, that would have been used to make nuclear bombs, Chas V'Shalom. The mission was a major success, with many miracles happen-



מליובאוויטש כביק לכל חסידיו  
בארץ ונרחבי תכל'ה שבו קרא  
להרבות בשמחה גיולה וגלויה  
במצד יום-השבת.  
מברקו של הרבי דביא לויקויר  
ושמחה פורצת גדר ככפ"ר הכ"ר

כל יודדי הש"ס לפני הנהיג  
ברוך ה'א' ככבת עינו הוא שרמר  
עליו, בכל תשומת הלב, בכביחוד  
בארץ הקודש, יאשר תמיד עינו ה'  
אלהיך בה טראנסיות השנה תהי'  
הנה יאשר ה'א' ה'א'

ing along the way. To the Chassidim it was clear, that the urgent call of action of the Rebbe MHM Shlit"a from before Yom Tov was connected to this dangerous mission. Saddam Hussein, a truly crazy man, could have, had he been able to finish making the bombs, destroyed the world with one press of a button, Rachmana Litzlan!

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This amazing chain of events can give us an idea of who the world was dealing with a mere decade later – during the Gulf war. An enemy that represented the klipa of Sancheriv, who openly cursed and made fun of Hashem, a person with tremendous powers, both physically and spiritually (from tumah), who was threatening to destroy the world.

Us as Chassidim were strengthened with the knowledge that Hashem is running the show, behind all the events, causing a war between the greatest countries in the world, all for us, so that the Yidden should recognize their Navi, and listen to his Besuras Hageulah

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Already before the year of 5750 - ה'תש"נ started, the Rebbe MHM Shlit"a had already told us that the letters of the year stand for ה'י תהא שנת ניסים, it will be a year of miracles. These miracles were clear for all to see with the fall of communism, allowing thousands of Yidden that were previously stuck in Russia to finally be able to leave to Eretz Yisroel, and be able to practice Yiddishkeit

openly. However, as the year was coming to a close, it became obvious that the real miracle was yet to happen. Something drastic and world-changing was about to occur.

Already in the month of Iyar 5750, the Rebbe MHM Shlit"a told us what the Roshei Teivos of the coming year, 5751 - ה'תנ"א, would be: ה'י תהא שנת אראנו נפלאות, a year in which I will show you wonders. This Lashon is taken from a Possuk that says “just as when I took you out of Mitzrayim, (so too by the Geulah) I will show you wonders” describing the amazing miracles and wonders that will occur by the Geulah.

“For the first time during the Nesius” scream the Yomanim, the Rebbe MHM Shlit"a traveled to the Ohel on Rosh Chodesh Menachem-Av 5750, as opposed to the Rebbe MHM Shlit"as holy custom not to go to the Ohel on Rosh Chodesh. No one knows why, but all understood that something was happening. Only time would tell.

It didn't take much time, and we got our explanation. On 11 Menachem-Av, the radios announced dramatically, that the Iraqi army had invaded its oil-rich neighboring country of Kuwait. With no warning, Iraqi forces moved into Kuwait in a surprise attack, and within a short time, had taken over the whole country.

Kuwait was a small Arab country that was right next to Iraq. For many years the two countries didn't get along at all, with Iraq considering Kuwait to be a part of their country, and refused to recognize it as its



own country. The fact that Kuwait had a lot of natural oil, making it a very rich country, didn't help matters in the least.

Iraq had just finished a war with Iran, in which it suffered terribly. So, Saddam Hussein of course decided the best course of action was to start a new war, with his other neighbor, Kuwait. About a month before, Iraq started threatening to attack Kuwait, and tensions grew. On Rosh Chodesh Menachem-Av, the CIA reported that Iraq had moved 30,000 troops to the border with Kuwait. Finally, on 11 Menachem-Av, Iraq attacked! The attack started by using planes to bomb the country, mainly its capital - Kuwait City, and then moved on to the ground, where Iraqi forces moved into the country, quickly conquering important and strategic parts of the country. Within a few days, Iraq had completely taken over the country.

This attack left the entire western world shocked. The world leaders realized that Saddam's craziness knew no limits or boundaries at all. He needed to be stopped quickly.

"The entire world is in danger," remarked one of the world leaders at the time, echoing everyone's feelings. At the security council in the UN, experts explained in vivid colors the scary future of the entire middle east, if Iraq was not stopped.

As the stock market dropped around the world, and the price of oil skyrocketed, Saddam was already making his intention clear. Take over Saudi Arabia, his new neighbor and from there, Eretz Yisroel, Chas V'Shalom!

Not only the middle east, but also the entire western world trembled at the thought. If Iraq were to take over Saudi Arabia, another oil-rich country, the vast majority of the world's oil would be in the hands of the tyrant Saddam.

The king of Saudi asked the USA for military help, but world leaders were not sure

what to do. Every child knows that the middle east is a ticking time bomb, and America going to war with Iraq would quickly turn into a world war, which nobody had any interest in starting.

American citizens in Iraq were taken captive, with worries that they would be transferred to the frontlines, to deter American intervention.

In a sadistic twist, Saddam announced that he was making Eretz Yisroel, with its millions of innocent citizens, his bargaining chip. If Iraq was attacked, he in turn would attack Eretz Yisroel with Scud missiles, which can contain all sorts of unconventional warfare (dangerous gasses and the like). The threat of an all-out chemical war was very real.

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Saddam was already known to the world as a cruel leader, who ruled his country with an iron fist, showing no mercy. Everyone knew that there was no limit to his madness. If he were to get hold of this amount of power, the entire world would be in danger. Therefore, the President of America, George Bush, announced that he was launching "Operation Desert Storm", to prevent Iraq from invading Saudi Arabia.

At the same time, the UN announced several resolutions, their purpose being, to remove the Iraqi forces from Kuwait, and re-establish its previous borders. This included various sanctions (business Chereims), as well as a blockade on the waters leading to Iraq.

Military commenters and security experts appeared frequently in the news, giving their estimates on how the war will go. They all predicted a global impact, with the effect spreading out well beyond the Persian Gulf. All the news networks were reporting on the developments, which further raised the confusion and uncertainty for the future.

On 16 Tammuz, “Operation Desert Storm” started, which was a great display of international force. 700 planes and 400 ships started transferring hundreds of thousands of troops and millions of tons of equipment, towards the Persian Gulf.

To show a proper opposition to Iraq, America established a coalition of 34 nations from around the world. Most sent military aid for the planned war, while others helped out financially. This created a scary phenomenon, in which most of the countries of the world would be involved in the war that was expected to break out, something which hadn’t happened in a long time.

The term “World War” was inevitable. Everyone understood that as bad as the Second World War was, it would be nothing compared to a similar war breaking out 45 years later when the weapons that have been developed since then were capable of so much more damage.

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Iraq’s dictator Saddam Hussein was known as a rabid anti-Semite. Also, as we said earlier, it was less than 10 years from when Eretz Yisroel had destroyed Iraq’s nuclear plant. Besides for that, in the months before, Saddam had made many threats against Eretz Yisroel in his speeches.

Starting in the winter of 5750, Iraqi planes have been flying into Eretz Yisroel airspace, through Jordan, scanning and taking pictures of Eretz Yisroel property. If that wasn’t enough, American intelligence revealed that Iraq had set up 5 Scud missile launchers, towards Eretz Yisroel!

In the months that followed, Saddam continued to threaten to “burn half of Eretz Yisroel” and “free Yerushalayim speedily”. These threats were backed up by the foreign minister of Iraq saying “Israel will be involved in the conflict from the beginning”.

Eretz Yisroel sent an emergency message to the President of America, George Bush, that was right away published in the newspapers “Eretz Yisroel doesn’t look kindly at the attempts of the UN, to avoid doing their job, of keeping the peace in the world. Iraq has chemical and unconventional warfare in their possession, and they can strike the heart of Eretz Yisroel if you allow them to carry out their threats”.

As can be expected, these threats caused much panic and confusion. Everyone was discussing the dangerous and complicated situation, the upcoming war was the topic of conversation, as the people of Eretz Yisroel started getting ready. A public debate started about when the best time would be to give out the gas masks, right away, or only when



they became necessary. This itself added to the mass hysteria.

How will we protect the children? How will we protect the animals? Is it better to prepare a sealed-off room in each house, or is it better to run to the bomb shelter? At the same time, hordes of shoppers flooded stores across the country and emptied shelves, looking to stockpile groceries and household items to prepare for the inevitable war (almost like corona). Canned foods, bottled water, plastic wrap, and tape (to seal off windows) were quickly sold out, and there was a worry of a nationwide shortage of basic supplies. Many people were stockpiling food in their homes, as a precaution for what was to come.

A glimpse of the situation can be seen from the following episode that was shown on TV: a man was seen coming out of a local supermarket pushing a shopping cart full to the brim, with enough supplies to last for months to come. In response to the reporter's question of how he had the money to buy all this, he replied simply "the world is anyways coming to an end, what do I need to worry about the check bouncing?"

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The biggest fear of all, more than anything else, was the chemical gasses. It was no secret that Iraq had chemical weapons and would not hesitate to use it. One of the main ways that Iraq won over Iran in the war a few years earlier, as well as winning over the Kurdish rebellion against Iraq, was their use of these weapons. On Saddam's command, bombs and missiles with gas were shot at the soldiers, and planes sprayed gas over entire areas. Tens of thousands of people were killed this way.

The international media started showing graphic pictures of Kurdi and Irani soldiers, after having been exposed to the gas attacks from Iraq. Reports of biological weapons

from Iraq started leaking out to the media as well. These weapons are based on bacteria and toxins from animals and even plants, and were worse than chemical weapons. Unlike chemicals that are swept away with the wind after a few hours, the bacteria and toxins stay on the surface they land on for years. Gas masks won't help against it (besides, as we know, you can't go around wearing a mask for years), and a small amount can contaminate a large area.

The uncertainty was making people crazy. No one knew what the evil dictators' real plans were, and whether or not he would use chemical warfare. No one was able to properly analyze the mind of this insane person, to predict what he might do. No one had answers. Doubt and uncertainty gripped everyone.

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And then, as the whole world was in the midst of panic of what was to come, there was one clear voice, calming and encouraging. The voice of the Nasi Hador, the Rebbe MHM Shlit"a, who sent messages of hope, faith, and encouragement to the Yidden of Eretz Yisroel.

The first message on the topic came during the visit of Mr. Eli Kulas, an Israeli politician in charge of security for Eretz Yisroel, to the Rebbe MHM Shlit"a on 14 Menachem-Av, only days after Iraq's invasion of Kuwait. He asked a Bracha for the Yidden in Eretz Yisroel, and the Rebbe MHM Shlit"a replied:

צריכים להוסיף בביטחון בהקב"ה, ואז יוסיף הקב"ה עוד יותר בברכותיו. והם יהיו ברכות בריאות וברכות שקטות, ומתוך מנוחת הנפש והגוף

(Free translation: They need to add in Bitachon in Hashem, and then Hashem will add even more in his Brachos. And they will be healthy Brachos, and calm Brachos, with peace of mind and body.)

**To be continued...**

## *Continuation from page 23*

This was how B'nei Yisroel did not pass this hard test, which resulted in Hashem saying, "הניחה לי ויחר אפי בהם" – Leave Me and let Me destroy them. Only after the tefillos of Moshe who was a faithful servant were they eventually forgiven, and after an 80-day delay, they built the Mishkan and had the Shechina rest amongst them.

What was their mistake? Their mistake was that they did not understand that when Moshe Rabeinu says that he will return, it is unthinkable that anything else should take place! And if it looks like this is what happened? This is nothing more than an illusion, a maaseh Satan, and the truth is that this completely never happened, nothing happened and Moshe was physically alive, and very soon he would return to them as he assured.

Dear brothers, don't let us fall for this again! It has to be clear to every single Chossid that this event that people are speaking about, did not at all happen chas vesholom!

This did not happen, for the simple reason that it cannot happen, and something that cannot happen will not happen. Why can't it happen? ווייל אויב ס'איז דא אן אויבערשטער אויף דער וועלט, און אויב תורה איז מן השמים, און אויב חסידות איז אמת, און אויב דער רבי איז א רבי, און אויב דער רבי (Because if there is a G-d in the world, and if Torah is from heaven, and if Chassidus is true, and if the Rabbe is a Rabbe, and if the Rabbe knows what he speaks), it cannot happen. End of story!

We heard from the Rebbe Shlita that Geula is coming in our generation, Dor

Hashvii, through the Nosi of Dor Hashvii, and that we were already yotze the inyan of "עפר אתה ואל עפר תשוב" through "ונפשי כעפר לכל תהיה", and now we are approaching Geula and eternal life, and after – and only after the Geulah will start a new generation!

It is clear as day to everyone, according to all that we saw and learned from the Rebbe Shlita throughout the years, that it is not possible for the world to maintain its existence even for a moment without a Rebbe who will be physically present in it.

This that it seems that we have seen a certain sight – clearly this is only an illusion, an "אהיות עיניים פורחת באויר" which has absolutely no connection with the true reality of the world in any sense of the word. There is no need to be מתייחס to it, or to act upon it, in any way!

Who knows if the hisgalus was meant to already be yesterday, just like the Mishkan was ready to be built then immediately if not for the fact that they then served the golden calf, but because many of us did not pass this test, and we behaved according to the illusion in many aspects, thereby serving the calf, the hisgalus did not take place in its designated time!

We are only here to follow the Rebbe Shlita; our duty is to continue doing so, continue davening and saying tehillim for the Rebbe's health, and it is certain that the Rebbe will immediately be healthy, and the Rebbe will lead us to the complete and final Geula, right away!



BY RABBI SHOLOM MENDEL SIMPSON OBM – THE REBBE'S MAZKIR

## The Pain? The Strength!

Speaking as a person who had the privilege to be close to the Rebbe for the past 43 years, since 5710 (1950), the pain is very severe. The pain is perhaps greater than of those who were not privileged to be so close.

We remember that dreadful night when we were all reciting Tehilim, impatiently waiting to hear that the doctors had succeeded. Sorrowfully, this did not happen. In the subsequent days and weeks, up until the present moment, the pain has grown immensely.

We do not have all the answers. Yet, does this mean that we permit ourselves to fall into the pit of despair? Do we have a right to say that it is all over? Do we have the right to say that 200 years of Lubavitch has come to an end? The answer to these questions is a resounding "No." Each and every one of us must tell ourselves that we cannot and dare not permit ourselves to entertain such alien thoughts.

You must remind yourselves, your children and your neighbors, that the Rebbe is here. He has not and cannot leave us; Hashem will not permit it, nor will the Rebbe permit it. Let us seriously take this to heart and understand it well. You may have shared your thoughts with others during the last couple of weeks. I had the opportunity to speak to a group of Russian Jews from Brighton Beach, I tried to explain things to them, so that they might understand, feel and know that the Rebbe is here. This idea is based on a well known saying of our Sages that "Moshe lo mes" (Moshe did not die). He is here.

Who and what is Moshe Rabbeinu (our teacher)? There is a manifestation of the soul of Moshe in every generation. There is no

doubt that the Rebbe, the faithful shepherd, the true leader of Israel, is the Moshe Rabbeinu of this generation, and that he is the one who will lead us out of Exile speedily in our days.

"Moshe lo mes," according to some commentaries, means that even the body of Moshe Rabbeinu can not be put in a category of death, G-d forbid. Moshe was chosen by Hashem as the first leader of Israel, giver of the Torah. The Rebbe is the Moshe of our generation. As such, we have no reason to despair.

A unique quality of the Rebbe is that the Rebbe never tolerated people being sad. In 5738 (1977) when the Rebbe suffered a heart attack, he was confined to his room. The doctors cautioned the Rebbe not to come out and farbreng (conduct a Chasidic gathering) with everyone, so the Rebbe delivered the talks from his room, via a microphone. The doctors were reluctant to allow the Rebbe to do so, yet the Rebbe insisted, not wanting the Chasidim to be sad or, G-d forbid, heart broken. In order that the listening Chasidim should not know the Rebbe's true condition, the Rebbe exerted himself to continue speaking an extra ten or fifteen minutes.

The Rebbe had no tolerance for depression. Many times the Rebbe remarked to me, "Such a down attitude! Isn't it enough?" At almost every farbrengen, there was joyous singing. At times the Rebbe would even encourage Chasidim to whistle in ever-increasing liveliness. The Rebbe demands joy. The Rebbe does not permit melancholy, even for a moment.

If we are to act as Chasidim and fulfill the Rebbe's will, we must never allow a feeling of despair to overtake us, G-d forbid. It is not over; the Rebbe is here with us right now, at

this moment. In the meantime, however, how can we face today, tomorrow, the following day, until the coming of Moshiach?

The Rebbe himself allowed for this eventuality. About six or seven years ago, the Rebbe told me to immediately begin publishing his letters from all the years of his leadership. At that time the Rebbe told me to begin printing as quickly as possible. I wondered what the urgency was to have the letters printed. Looking back, I realize that the Rebbe-knowing and realizing what was going to happen-prepared us, and gave us these special instructions. He guided us and taught us how to find the answers to all the difficult questions and problems that we are encountering today. I would advise everyone to read these letters. I guarantee that you will get a tremendous amount of solace and strength from them.

In one of the letters that the Rebbe sent after the passing of the Previous Rebbe, he wrote, "We always have to remember that we are the Rebbe's followers, and we must ask ourselves constantly, day in and day out, whether the Rebbe is happy with what we are doing, or is there more that we should do which the Rebbe demands of us at this time."

The Rebbe writes clearly in many of his letters after the passing of the Previous Rebbe that the time demands an increase in everything that has been done up to that point.

We all believe with complete faith that the Rebbe is Moshiach, and that the Rebbe will, without doubt, take us out of Exile. There is no doubt in my mind or in yours that the Rebbe will, indeed, do so. We demand of Hashem that the Rebbe be with us here, and fulfill what he promised us, "Hinei zeh Moshiach ba" (Behold, here comes Moshiach).

On the 21st of Cheshvan 5738, the Rebbe distributed a booklet containing the Chasidic

discourse, "Heicholtzu." The booklet very clearly teaches us that the klipah (evil) of Midyan, a nation against whom Moshe was commanded to battle, is the baseless hatred which we find from time to time between one Jew and another Jew. One of the reasons for the destruction of the Holy Temple was baseless hatred; unfortunately, this plague has afflicted the Jewish people for the past 1,900 years since the destruction of the Holy Temple. We, today, must assume the responsibility of doing away with baseless hatred, not only amongst ourselves, but amongst the entire Jewish people. In his last talks, the Rebbe pleaded with us to replace baseless hatred with unconditional love.

The Rebbe is the epitome of love for every single Jew. Because of his indescribable ahavas Yisrael (love of a fellow Jew) he put his personal life to the side, like Moshe Rabbeinu who was ready and willing to have his name removed from the Torah if Hashem did not forgive the Jewish people. This was true self sacrifice, and this is just what the Rebbe demands from us.

True ahavas Yisrael between one Jew and another, between one Chasid and another, means that we are concerned for another individual, that we join him both in joy and in sorrow. True Ahavas Yisrael means that we know that we are one body, one soul, and that each part cares for the other and feels the others pain.

The Rebbe will fulfill what he told us, and very soon, with our own eyes, we will see our Rebbe together with us, a soul in a body. As he wrote in one of his letters about the Previous Rebbe: "The Rebbe will take everyone by the hand personally, and lead us out of Exile." Then, indeed, we will see that all the difficult moments that we lived through were only a test for us to overcome, and our reward will be the complete Redemption, speedily in our days.

לזכות

כ"ק אדמו"ר מלך המשיח שליט"א

מהרה יגלה אכי"ר

יה"ר שיראה רוב נחת מבניו – התמימים בפרט,

משלוחיו, חסידיו וכלל ישראל – בכלל

ויגאלנו ויוליכנו קוממיות לארצנו הק'

ויבנה ביהמ"ק במקומו ויקבץ נדחי ישראל

בגאולה האמיתית והשלימה

נאו תיכף ומי"ד ממ"ש!

יחי אדוננו מורנו ורבנו מלך המשיח לעולם ועד!

לעילוי נשמת

הרה"ג הרה"ח חבר הבד"ץ דקראון הייטס

"כאן צווה ה' את הברכה"

וחבר ההנהלת רוחניות דישיבתנו

הרב אהרון יעקב שוויי ע"ה

ולעילוי נשמת

חבר ההנהלת רוחניות דישיבתנו

הרה"ח ר' מרדכי לייב חן ע"ה

ויה"ר שנזכה ל"הקיצו ורננו שוכני עפר" תיכף ומיד ממש

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To Our Dear Menahel

**Rabbi Sharf**

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