

BESURAS HAGEULO

kings? the rabbis,"³³ and specifically the leader (king) of the generation). [The increase] has made it necessary to enlarge and expand "Beis Rabbeinu" further. The enlargement and expansion must be in a way that breaks through barriers, "Paratzta" (770 in Gematria), as if constructing **a new building**.³⁴

According to what was said previously concerning the pre-eminence of "Beis Rabbeinu Sh'b'Bavel" - that "the Temple traveled and settled there," and "this is the place of the actual Temple in the future," so that there the future Temple will be revealed and from there return to Yerushalayim - the great merit each and every Jew has in becoming a partner, physically and monetarily³⁵ (and all who increase are praiseworthy) in building "Beis Rabbeinu Sh'b'Bavel" is obvious. And this is like a preparation for the actual descent and revelation of the future Temple, imminently and immediately.

(Pamphlet concerning "Mikdash M'at Zeh Beis Rabbeinu Sh'B'Bavel" - Sefer HaSichos 5752, p. 465)

33. See *Gittin* 62, end of first side. *Zohar*, vol. 3, 253b in *Raya Mehemna*.

34. Including the laying of the corner stone. [*On the eve of 18 Elul 5748 was arranged the laying of the cornerstone for (increasing and expanding) the synagogue and study hall of Lubavitch in Lubavitch. The Rebbe placed the cornerstone with his holy hands. Publisher's note.*]

35. Following the example of the Beis HaMikdash, that "everyone is obligated to build and support it themselves and with their money, etc." (*Rambam, Hilchos Beis HaBechirah*, chapter 1, halacha 12).

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By Yanki Tauber

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THE ANNOUNCEMENT OF THE REDEMPTION

"all sevenths are beloved."²⁷ Through this [extension] is accomplished the completion of our actions and Divine service during the time of exile in all seven continents of the world. Immediately and imminently "the L-rd shall **continue to apply [yoseef]** His hand a second time, etc., and He shall **gather [Asaf]** the lost of Israel, etc." In this way, "**You have broken** (in Gematria, seven hundred and seventy²⁸) barriers for yourself," "The breaker is come up before them."

All this receives added emphasis in this last period:

The Divine service of spreading Torah and Judaism and the wellsprings outward from "Beis Rabbeinu" ("770") has continued and expanded with greater vigor and greater strength, even after (the last ten years of) his life in this world, for more than forty years (5710-5750). It has done so in a way that "G-d has given you a heart to know and eyes to see and ears to hear."²⁹ Thus we find that "Beis Rabbeinu" ("770") is a "fortress," "the mount that all mouths turn to,"³⁰ for more than a Yovel of years (5700-5750) - "Forever."³¹

[That Beis Rabbeinu is a "fortress"] receives further emphasis when we see with our own eyes the many Jewish people, and the increasing numbers of them, that come to "Beis Rabbeinu," with greater vigor and greater strength, - "in the multitude of people is the splendor of the king"³² (which includes also "Who are the

IN LOVING MEMORY OF
Horav **Schneur Zalman Halevi** ע"ה
ben Horav **Yitzchok Elchonon Halevi** ה"י
Shagalov
Passed away on 21 Tamuz, 5766
Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman
Passed away on 5 Sivan - Erev Shavuot, 5765
Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה
Marenburg
Passed away on the second day
of Rosh Chodesh Adar, 5766
Reb **Yitzchok Moshe** (Ian)
ben Reb **Dovid Asniel** ע"ה
Ekman (Santiago, Chile)
Passed away on the 24th day of Shevat, 5769
ת. נ. צ. ב. ה.
AND IN HONOR OF
Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחיל
Shagalov
DEDICATED BY
Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחיי
Shagalov

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27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5750 at the beginning. Also at length, the same-named discourse of 5751.

28. [The letters of the word "Paratzta" have the numerical value of 770: Peh=80; Reish=200; Tzadik=90; Tuv=400. Translator's note.]

29. *Tavo* 29:3.

30. *Brochos* 30a.

31. *Shmuel I* 1:22 and Rashi's commentary. *Yerushalmi Brochos*, chapter 4, halacha 1. See *Kiddushin* 15a. *Mechilta* and Rashi's commentary on *Mishpatim* 21:6.

32. *Mishlei* 14:28.

"770."²¹ This number in Gematria is "**Paratzta**," derived from "You shall spread out [U'Faratzta] west and east and north and south."²² This indicates that from this house light will go forth to all four corners of the world, in a manner of **breaking through barriers**, so that all four corners of the world will be elevated to the status of the land of Israel. (In the future the land of Israel will extend to all the lands.) This means in particular that all the synagogues and study halls throughout the world will be established in the land of Israel and connected to the Beis HaMikdash in the true and complete Redemption through our righteous Moshiach. For about him it says,²³ "**You have broken barriers for yourself**," which our Sages of blessed memory explain²⁴ as follows: "This is Moshiach, about whom it is said,²⁵ "**The breaker** is come up before them."²⁶

...In the completeness of the number seven (seven hundred and seventy) can also be found an allusion to the completeness of the Divine service of our Rebbe during his complete lifetime of **seven** decades, **seventy** years (5640-5710). His Divine service was concluded and completed in the lower hemisphere in the **seventh** decade (from the house whose number is seven hundred seventy). [This completeness] includes as well the extension of his Divine service in the years afterwards, through the **seventh** generation -

so in regard to an established dwelling). This is particularly true in our case, when the number becomes **the name of** the house, as discussed below.

21. Whether in Hebrew, Yiddish or English - "Seven Seventy."

22. *VaYeitze* 28:14.

23. *VaYeshev* 38:29.

24. *Aggados Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and Rashi's commentary on it.

25. *Micha* 2:13.

26. One should note that "Beis Moshiach" in gematria is "Paratzta" (770). Consider this carefully. [*Gematria is the numerical analysis of words. Translator's note.*]

39:33-43

ויביאו את המשכן אל משה

ויברך אתם משה

And they brought the Sanctuary to Moses, the tent and all its furnishings, its clasps, its boards, its bars, its pillars, its foundations... And Moses saw all the work, and, behold, they have done it as G-d had commanded... and Moses blessed them...

"And Moses blessed them" - He said: "May it be the will of G-d that His presence shall dwell within the work of your hands."

Rashi's commentary

Often, a person may feel inadequate in the face of a spiritual challenge and may contend that he is simply not equipped to reach for 'lofty' attainments. For example, he may argue that while the perfection of his behavior is a matter of choice and violation, he lacks the mental and emotional fortitude to transform his character. This, he maintains, is best left to individuals of a greater spiritual stature than himself.

Says the Torah: You do yours. Apply yourself to constructing the external edifice, and the Almighty will provide the 'soul' to dwell therein. Do your utmost to make yourself a fitting vessel, and G-d

Once Upon A Chassid

will fill it with the sublime resources which seem so elusive to you now.¹

Rabbi Schneur Zatman of Liadi

Hypocrisy

Once, a certain individual was condemned to Rabbi Schneur Zalman of Liadi as a hypocrite. “He considers himself a chassid,” the Rebbe was told, “and has assumed all sorts of pious customs and practices. He acts like a real holy fellow. But it’s all superficial - internally, his mind and heart are as coarse and unrefined as ever.”

“Well,” said the Rebbe, “in that case, may he meet the end that the Talmud predicts for such people.”

1. In his *Tanya*, Rabbi Schneur Zalman applies this to the *Benoni* (the ordinary man), who feels that he lacks the spiritual credentials to aspire to the level of *Tzaddik*, the perfectly righteous individual who has utterly transformed himself both ‘inside’ and ‘out’ (see footnote or page 43).

In the words of Rabbi Schneur Zalman: “Habit reigns supreme in any sphere and becomes second nature. So if one accustoms himself to despise evil, it will, to some extent, become despicable in truth; likewise, if one accustoms himself to gladden his heart in G-d through reflection upon His greatness, his self impulsion will bring on inspiration from On High. If he pursues this path, perhaps a spirit from above will descend upon him and imbue him with the soul of a Tzaddik.”

THE ANNOUNCEMENT OF THE REDEMPTION

mentioned above).

It may be added, that this concept is also alluded to in the name¹⁵ of "Beis Rabbeinu" in our generation:

"Rabbeinu" [our Rebbe] - His two names alluded to the Redemption: His first name - Yosef - "And it shall come to pass that on that day, the L-rd shall **continue to apply [yoseef]** His hand a second time to acquire the rest of His people that will remain from Assyria and Egypt, etc. and from the islands of the sea, etc, and He shall **gather [Asaf]** the lost of Israel and the scattered ones of Judah He shall gather from the four corners of the earth."¹⁶ His second name - Yitzchak - refers to the laughter and rejoicing that will be complete in the future Redemption, and which will be completed through our righteous Moshiach. Thus it is written,¹⁷ "Then our mouths will be filled with laughter [**S'chok**]. It specifies "then," in the future,¹⁸ when they will say to Yitzchak (specifically), "Because you are our father."¹⁹

And **Beis** (Rabbeinu) [**The House** of our Rebbe] - its number is seven hundred seventy.²⁰ The name by which "Beis Rabbeinu" is called by all Jews has been universally accepted to be this number,

15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, "*Shaar HaYichud v'HaEmunah*," end of chapter 1. See at length *Teshuvos u'Be'urim* (Kehos, 5734), section 1 and the cross references there).

16. *Yeshayahu* 11:11-12.

17. *Tehillim* 126:2.

18. Which is not the case during the time of exile, when "it is forbidden for an individual to be completely joyful [literally, fill his mouth with laughter] in this world, since it is written that "Then our mouths will be filled with laughter [we will be completely joyful]" (*Brochos* 31a).

19. *Yeshayahu* 63:16. Shabbos 89b.

20. One should note the customs of the leaders of the Jewish people, who learned allusions and lessons in Divine service from secular matters as well (for example, the number of wagons in the train, which is incidental, and all the more

and completed. Through the elevation of the lowest possible place all the other lands of the nations are also elevated.¹¹ This [objective] is achieved through "**Beis Rabbeinu**" [Our Rebbe's House] in the lower hemisphere, from which light goes out to all the world, to make the whole world (until the furthest corner of the world) into the land of Israel. This is the concept that "In the future the land of Israel will extend into all the lands,"¹² and "In the future, Yerushalayim will extend over all the land of Israel."¹² For then there will be established a connection between all the synagogues and study halls throughout the entire world and the Beis HaMikdash. [This will occur] in the true and complete Redemption through our righteous Moshiach, the leader of the generation, who is the Moshiach (the Redeemer of Israel) of the generation. Further, and this is also essential, he is the leader of the Torah of Chassidus,¹³ since through the spreading outward ("when your wellsprings spread forth," until there is nothing beyond, to all corners of the world) is achieved the coming of the king Moshiach.¹⁴

Therefore the greatness of "Beis Rabbeinu" can be understood. It is the essential "Temple in microcosm" of the final exile, "that the Temple traveled and settled there." Therefore, it is the actual place of the Temple of the future; not only that, but the future Temple will be revealed there, and from there return to Yerushalayim (as

cross-references.

11. "As in raising the walls of a house, it is necessary to raise the lower beam and then the upper beams will be raised automatically; this is not the case if one begins in the middle of the wall, one does not raise the lower beams" (*Torah Or Bereishis* 4, beginning of side a).

12. See *Sifrei Devarim* at the beginning, *Pesikta Rabbasi*, *Parshas Shabbos v'Rosh Chodesh*. *Yalkus Shimoni*, *Yeshayahu*, *remez* 503.

13. One should note that the Torah of Chassidus is the aspect of the Yechida in Torah (See the pamphlet concerning "On the essence of Chassidus), which is connected with the aspect of Yechida in Israel - the soul of our righteous Moshiach (*RaMaZ on Zohar* vol. 2, 40b and other sources).

14. *Igros Kodesh of the Baal Shem Tov - Kesser Shem Tov* at the beginning.

The 'informers' were taken aback. They had merely desired to 'warn' the Rebbe about this individual. But now, what sort of calamity had the Rebbe called down upon him?

Rabbi Schneur Zalman explained: In the final *Mishnah* of the tractate *Pe'ah*, the Talmud discusses the criteria for a pauper to be eligible to receive charity. The section concludes with the warning: "*One who is not in need, but takes... one who is not lame or blind but makes himself as such, will not die of old age until he is indeed as such.*"

"In the same vein," concluded the Rebbe, "one who makes of himself more than he is in matters of righteousness and piety, will eventually find that these traits have become ingrained in his character and very being."

Source:

Told by Rabbi Menachem M. Schneersohn, the Lubavitcher Rebbe shlita, May 12, 1977.

IN LOVING MEMORY OF
 Reb **Reuvein** ben Reb **Mordechai Yaakov HaKohen** ע"ה
Caplan
 Passed away on 11 Tishrei, 5778
 ת. נ. צ. ב. ה.
 AND IN HONOR OF HIS WIFE - שתבלחט"א
 Mrs. **Elka** bas **Raizel** שתחיל **Caplan**
 May she go from strength to strength
 in health, happiness, Torah and *mitzvot*.

BESURAS HAGEULO

The Announcement Of The Redemption

70

It may be suggested that the Temple of the future ("it will be revealed and come from heaven already built and perfected"¹) will first be revealed in the place "That the Temple traveled and settled there"² in the time of exile ("The House of our Rebbe in Bavel"³); from there it will be transported to its place in Yerushalayim.

...Perhaps it can be said that this is alluded to in the Rambam's choice of words (in *Hilchos Melech HaMoshiach*⁴) "And build the Temple **in its place**." For apparently [there is a question]: what is the need to inform us here that the building of the Temple will be **in its place**? On the other hand, why isn't the place specified: "And build the Temple in **Yerushalayim**?" [It must be] that "in its place" alludes as well to the place of the king Moshiach in the time of exile (**before** [the status of] "behold he is certainly Moshiach"). Therefore, while he is still **in exile** (for there he sits⁵ and waits and anxiously looks forward to redeeming the Jewish people, and the Divine Presence with them in exile) the king Moshiach builds a Temple (in microcosm). This is an illustration and example of the Temple in Yerushalayim (like "the synagogue of He slipped and settled,"⁶ "that the Temple traveled and settled there."). [This

1. Rashi's commentary and Tosfos on Sukkah 41, end of side a and in other sources.

2. *Aruch*, entry Shaf (brought in the *Chiddushei Aggada MaHaRaSHA*, on *Megillah* 29a).

3. *Megillah* 29a. [In Hebrew, "Beis Rabbeinu Sh'B'Bavel". *Translator's note*.]

4. End of chapter 11.

5. See *Sanhedrin* 98a: "He is dwelling at the gate of Rome." [In the referenced passage, Rabbi Yehoshua ben Levi asks Eliyahu HaNavi where Moshiach can be found. The quotation actually combines the end of the question ("Where is Moshiach dwelling?") and the answer ("At the gate of Rome"). *Translator's note*.]

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into exile with the Jewish people: G-d's Presence slipped away from Jerusalem and

THE ANNOUNCEMENT OF THE REDEMPTION

settling serves] as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim.

...Perhaps it can be said that the statement in the Midrash,⁷ that "at the time when the king Moshiach comes, **he will stand on the roof of the Beis HaMikdash** [Temple] and announce to the Jewish people, saying, Humble ones, the time for your Redemption has arrived," refers to the roof of the Beis HaMikdash which is **the Temple in microcosm** outside the land,⁸ which takes the place of the Temple in Yerushalayim ("The Temple traveled and settled there"). [This may be said] because after the future Temple is revealed and descends to the earth below, there is no need to **announce** to the Jewish people that "the time for your Redemption has arrived."

...The above can be applied to "The House of our Rebbe in Bavel" **of our generation**, the house (the synagogue and study hall) of my sainted father-in-law, the leader of our generation:

...In this generation, the last generation of exile and the first generation of Redemption, "our actions and Divine service during the time of exile"⁹ to make the lands of the nations into the land of Israel even in **the lowest possible place**, that is, **the lower hemisphere** (where the Torah was not given¹⁰) has been concluded

settled in Bavel. Translator's note.

7. *Yalkut Shimoni, Yeshayahu, remez* 499.

8. Accordingly, the expression "He stands on the roof of the Beis HaMikdash" becomes clarified; that "roofs... do not become sanctified" (Rambam, *Hilchos Beis HaBechirah*, chapter 6, halacha 7). Hence this alludes to the lands outside of Israel in comparison to the holiness of the land of Israel.

9. *Tanya*, beginning of chapter 37.

10. See *Igros Kodesh of the Rebbe RaYaTZ*, vol. 2, p. 492 ff. See there for