

*A deeper understanding of the Ruling of  
Great Rabbis that the Rebbe King  
Moshiach Shlita is physically alive and  
continues all of his holy activities.*

*Alive!*

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

*Third Edition*

**Erev Shabbos 23rd of Menachem-Av, 5776**

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5776 (2016)

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# Introduction

Moshe the first redeemer brought the concept of Redemption into the world. Redemption means G- dliness revealed in the world in a permanent manner, eternity. The Sanctuary he built is eternal. The Mishkan (Tabernacle) was never destroyed (it was only buried). Moshe likewise is eternal: Moshe always has a successor in every generation, his soul is always found in a body – in the body of the leader of the generation.

This is not the ultimate however. The ultimate perfection of this will only be through Moshiach who will build an eternal Beis Hamikdosh, never to be destroyed or even buried – with true eternality in every aspect. Moshiach himself is also truly eternal: he himself is always is alive as a soul in a body in this physical world and continues all his holy activities in every detail.

*See Dvar Malchus Tzav and Shoftim 5751, Sefer Hamaamorim Melukat, vol. 1, pg. 31*

This is the message the Rebbe King Moshiach Shlita, the seventh Chabad leader, gave us at the last years (5753-4) we all merited to see his majesty. The encouragement of us singing “Yechi Adoneinu Moreinu Verabeinu Melech Hamoshiach Le’olam Va’ed” (“Long live our master, teacher and Rebbe King Moshiach, forever and ever”) by his majesty at the end of the

daily prayers that we saw with our own eyes instilled in us the fact that the Rebbe Shlita is Moshiach and he will live forever!

The Rebbes are prophets and tell us the future. The future that our Rebbe Shlita conveyed to us is that his majesty is Moshiach and he will live forever. This is seen clearly in the fact that even now the Rebbe King Moshiach Shlita continues all of his holy activities. The more we study about Moshiach and Redemption the more we see that this is the fact. We should tell this to everyone and thereby strengthen our faith in the imminent arrival of the Redemption through Moshiach.

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This book contains adapted excerpts of Talks of the Rebbe King Moshiach Shlita and essays expounding on the above, explaining the Ruling of Great Rabbis (see the last pg. of this book) that the Rebbe King Moshiach Shlita is physically alive and continues all of his holy activities.



# Dvar Malchus Bo 5752 *adaptation*

## “Come to Paroh”

“Come to Paroh,” said Hashem to Moshe. This commandment was the beginning of the Redemption, as we shall see. What is the deeper meaning of "coming to Paroh" – from which we can learn a lesson even now, when the world, including Paroh, has already been refined?

## The Holy Source of Paroh

And we may say the explanation of this in accordance with what is known that every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness. Indeed, everything has a holy spiritual source, including Paroh. The source of Paroh is a level at which all the G-dly lights burst forth ("Paroh" has the same root as "Ispariu" – bursting forth). It is the Revelation of Hashem's Essence, where all the lights, even those usually hidden, are revealed with intense strength – "bursting forth" without any limitations.

Moshe was afraid to approach this high level, because a soul cannot remain in the body in the face of such great G-dly revelation. That is why when Paroh told Moshe that if he would "see his (Paroh's) face" again he would die, Moshe agreed.

Hashem told Moshe, "Come to Paroh". Hashem Himself would take Moshe to Paroh; Moshe would not be going alone. With the power of Hashem's Essence, Moshe would be able to receive the greatest G-dly revelations while remaining physically alive.

This was a preparation for Matan Torah – the purpose of the redemption from Egypt – when Hashem made it possible for spirituality and physicality to unite.

## **Hashem Enables Moshe to Speak**

Moshe had a speech impediment. In truth, this was because he was on a high level – "Tohu", the world of many lights – that is above revelation through speech. He told Hashem to send Moshiach – who is from "Tikkun", the world of many vessels. Hashem, though, can do anything – including uniting Tohu and Tikkun and giving Moshe the ability to speak.

This too was bringing this lofty level into Moshe, revealed in the physical world (brought out in speech).

## **Mitzvos – Limited Yet Unlimited**

The purpose of all of creation is that the physical world should become a home where Hashem can reveal His truest Essence, just as a person reveals his true self in his home. The preparation for this was when Hashem took Moshe to Paroh –

where Moshe received the greatest revelations while being alive in his body.

The Mitzvos, through which we transform the world into a home for Hashem, unite holiness with the physical. They are Hashem's unlimited wisdom and will, and at the same time are limited – specific, detailed physical actions. The limitations themselves are above limitations.

The Mitzvos express the fact that even our limited physical bodies are united with Hashem's unlimited Essence. (The true way to connect to Hashem's Essence is through keeping the Mitzvos which deal with physical things!)

In the true and complete Redemption, the state of ultimate perfection, we will be in our bodies (as the opinion of the Ramban that the ultimate reward is to souls within bodies).

## **The Physical World Itself Helps**

Because the purpose is the unification of holiness and the physical world, the Egyptians gave their riches to the Jews willingly – whenever possible, the world itself should help with the Geulah.

In the true and complete Redemption, Paroh – "the great serpent" will become a "great servant". Everything will be refined, so we will go peacefully into the Redemption – unlike at Yetzias Mitzrayim when we had to flee from Egypt.

## **The Previous Generation**

Yud Shvat is the Yahrtzeit of the previous Rebbe, the Rebbe Rayatz (Rabbi Yosef Yitzchak). On his Yahrtzeit he receives the revelation of the good source of "Paroh" – all Hashem's lights bursting forth. However, he receives this revelation while his Neshamah, soul, is separate from his body. Even when he was physically alive, at the end of his life he did not speak – similar to Moshe's speech impediment. In fact, the doctor did not understand how it could be that Hashem did not allow him to speak, when speaking Chassidus was so important to him!

Because the world was not yet completely refined, the level of the Rebbe Rayatz was too high to be revealed in physical speech.

## **Our Generation – the First of the Redemption**

The ultimate unification of high revelation and physicality is through our generation – Moshiach (the Rebbe Melech HaMoshiach Shlita – Rabbi Menachem M. Schneerson). The difference between our generation (the ninth from the Baal Shem Tov) and previous generations is that in past generations the Redemption did not actually come. Therefore, it was impossible to receive the great revelations of the holy source of "Paroh" while remaining within a healthy body, and high revelations were unable to come down in physical speech.

The previous leaders of the generations passed away since Hashem revealed Himself to them. Since a soul in a body could not handle such a great revelation, they passed away (like the Jews souls left their bodies at Matan Torah). This was because the physicality was not yet refined and therefore unable to accept this great Revelation. Our generation, however, is the first generation of the Redemption! The innovation of our generation is that the leader does not pass away. Indeed, our generation can receive the highest, unlimited revelations while remaining within healthy bodies. (This is why the leader of our generation, the Rebbe Melech HaMoshiach Shlita, did not pass away and did not have a speech impediment – despite what it may seem to us; and as the Rebbe Melech HaMoshiach Shlita tells us (in other Sichos) that in our generation there is total unification of physicality and spirituality, especially epitomized by the leader of our generation.)

We see this in the fact that in our generation Torah, Mitzos and Chassidus has been spread much more than ever before, reaching the most distant places in the world. This has made every place a "vessel" ready to receive the greatest lights while remaining in healthy physical bodies – through fulfilling the 613 Mitzvos for the Jews and the Seven Mitzvos for non-Jews. In our times, the non-Jews even help us, even in Russia where it used to be so hard for the Jews.

Now, Jews and non-Jews are ready for the Geulah!

We will go immediately into the greatest revelations – the holy source of "Paroh" – of the Redemption, while remaining within our physical bodies.

Our spiritual eyes already see the Redemption; all that is left is to open our physical eyes because it is revealed to them too at this time.

## **Instructions for Yud Shvat**

We should add in learning Torah and keeping Mitzvos scrupulously, as the Rebbe Rayatz demanded, and spread Torah and Mitzvos and Chassidus to others. We should learn and spread the Torah of the Rebbe Rayatz, in a way that will make up for his lack of speech.

## **The Importance of Educating Women and Children**

The Rebbe Rayatz taught men, women and children; relating to each in a way befitting their special qualities. He was unique among Jewish leaders in that he especially devoted himself to the education of women and girls, and of children.

The education of the women and children affects the entire household: Children are taught little by little, and also "make food into crumbs" – when we teach children, we cause the knowledge to spread to people who are at this point only able to receive "crumbs" of it.

Women and girls light Shabbos and Yom Tov candles – especially in this generation when many more have begun to light. These candles illuminate their entire homes with holy light. The candles usher in Shabbos for the whole household, and only later come the Davening and Kiddush of the men. In the merit of the Shabbos candles, we have children who are Talmidei Chachamim (the light of Torah in the merit of the light of the Mitzvah of Shabbos candles). "Ner"–candle is the gematria of 250: 248 positive Mitzvos performed with (1) love and (2) fear of Hashem. It should be Hashem's will that we will celebrate Yud Shvat in the true and complete Redemption!

\*

It is interesting to note that this Talk speaks about the difference between the Rebbe Rayatz and the Rebbe Melech Hamoshiach Shlita and that the tenth of Shevat is the day of the beginning of the eternal leadership of the Rebbe Melech Hamoshiach Shlita. One of the reasons for this is because there must always be a leader that is alive. (See intro. to Hayom Yom, etc.). Being that our generation is the last generation of exile and the first of Redemption so there cannot be any other leader. This is emphasized in the fact that in this Sichah which discusses this topic the Rebbe Melech Hamoshiach Shlita does not mention at all the significance of the 11th of Shevat being the first (complete) day of his leadership although in the Talks in the weeks before this and after this the 11th of Shevat is the main emphasis. We may say that this is because in this Sichah of Bo the topic is the fact that there is always a leader and when one passed away there is right away another leader – on the tenth of Shevat itself is the beginning of the eternal

leadership of Moshiach, as the Rebbe Melech Hamoshiach Shlita says at the end of the Talk of Vayigash 5752 that Yosef (the Rebbe Rayatz) who is “Like Pharaoh” gives the power for Yehudah, Moshiach, to be "leader for them forever"!

This will also help us understand the words of the Rebbe Melech Hamoshiach Shlita in the Talk of Chayei Sarah 5752, regarding Moshiach being a soul in a body specifically since this is the concept of Moshiach, Malchus, which represents the body, the recipient, as we see that the Rambam writes that Moshiach fights the wars of Hashem which shows that he is alive in a world where there are enemies to fight and he wins.

Then the Sichah mentions the fact that the Rebbe Rayatz is presently not a Soul in a body, and he is reincarnated through him being vested in the body of the Rebbe Melech Hamoshiach Shlita – being his successor and united with the Rebbe Rayatz, the soul (of the Rebbe Rayatz) characteristic of Yesod as a soul in a body, Malchus. Indeed the Rebbe Rayatz gives the strength for Moshiach to be a Soul in a body forever since Yesod (the sixth Sefirah, the end of Z”A) brings and is followed by Malchus, the seventh Sefirah “all seven branches.” Thereby Malchus is raised even higher than Yesod (see Kuntres Hei Teves in Melukat Vav, at length).



# Amazing!

The Rambam writes (Pirush Hamishnayos Perek Chelek) that among the foundations of Judaism is believing in the greatness of Moshiach. What does this practically mean for us today?

Our Sages say “The first redeemer (Moshe) is similar to the final redeemer (Moshiach).” Moreover – the Midrash says – Moshiach is on yet a higher level than Moshe (Tanchuma end Parshas Toldos). This correlates to the Redemptions they brought: “Just as the days you left Egypt I shall show them wonders” in the ultimate Redemption, meaning that the wonders of the ultimate Redemption will be wonders even in comparison to when we left Egypt. The redemption from Egypt was a major one – “it opened the pipeline for redemption.” The ultimate Redemption, however, will be yet greater – an eternal Redemption with no exile after it.

When Moshe – the emissary of Hashem to redeem the Jewish people from Egypt – passed away and was buried his soul nevertheless continues to be in a body – the body of the leader of every generation. Moshiach is however much greater – he never passes away and his soul is continuously in his body forever, and he is never buried Heaven forbid.

The ultimate revelation of G-dliness through the exodus from Egypt was the erecting of the Mishkan – the work of the hands of Moshe. The Mishkan likewise was a great edifice – it was never destroyed it was merely stored away (buried). The third Beis Hamikdash – built by Moshiach – is however yet greater, not only does it never get destroyed, rather, moreover, it remains built forever.

Our Sages say (Bamidbar Rabbah 11:2, see also Likkutei Sichos vol. 9, pg. 105 and more) that prior to the exodus from Egypt Moshe was concealed for a period of time; after, he announced to the Jewish people that the time has come for them to be redeemed, he was concealed from them and nobody knew where he was for 3 (6) months. Therefore, the verse says the nation spread out throughout the land of Egypt – to search for him. Now, our Sages say that similarly will happen with Moshiach before the ultimate Redemption – he will be concealed (from their eyes) for a period of time (the longest that any of the commentaries say this can be is 45 years – Rashi at the end of Daniel – but it definitely does not have to take that long and at every moment we anticipate seeing the Rebbe King Moshiach Shlita). Our Sages, however, did not say exactly where Moshiach is during this time. However, based on the above facts it is understood that Moshiach is much greater than Moshe and is connected to true eternity; therefore even when he is not seen he is still in his place where he was until he was concealed, moreover he continues all of his holy activities as in the previous years. As the Rebbe King Moshiach Shlita says that Moshiach anxiously waits at his Synagogue for the moment when he will redeem the Jewish people.

Indeed, we actually have merited to live in this amazing time and actually see this today. Anyone who visits 770 – Beis Moshiach can see this with their very own eyes. The Leader of the generation is in his place, 770 Beis Moshiach. We must do our part and reveal this more and more, emphasizing our true belief in every detail of the Torah.

Tell everyone to come and receive a dollar – “a large nation glorifies the king,” help to make a path for the Rebbe King Moshiach Shlita to enter upon the commencing of the daily

Tefillos and upon their conclusion etc. and etc. Immediately Hashem should open our eyes so we may see the “king in his glory” – the Rebbe King Moshiach Shlita, now!

# Moshiach Lives!

The Torah portion of Naso discusses the laws of a Nazir – one who separates himself from wine, etc. The Lubavitcher Rebbe King Moshiach Shlita quotes our Sages “one who says ‘I am a Nazir the day Moshiach comes’ can never drink wine” (for every day is a day that Moshiach can come) and says that this is a place where we see in Jewish law “that we await the coming of Moshiach the entire day”.

On a similar note, in another address the Rebbe King Moshiach Shlita says that the command to “await the coming of Moshiach the entire day” is presently with great intensity; since “here he (the king Moshiach) comes” (Moshiach is among us and immediately we will redeem us). Of course this stands true even today – many rabbis have signed a ruling that the Rebbe King Moshiach Shlita is alive physically and continues all of his holy activities as we have seen in the past years. This ruling is based on the words of our Sages that “it is among the foundations of our religion that there is always a leader of the generation alive among us as a sign of the constant revelation of G-dliness in the world” (Dvar Malchus Shoftim 5751 ch. 12, see also the ruling of the Rambam quoted in Likkutei Sichos vol. 19, beg. pg. 177, Likkutei Sichos vol. 6 pg. 255), and concerning Moshiach our Sages say that there will be a period of time that we won’t see him, although he is still with the Jewish people. And so we anxiously wait to see the Rebbe King Moshiach Shlita in his full glory.

We can understand the fact that the Rebbe King Moshiach Shlita is alive physically based on what Rebbe King Moshiach

Shlita explains (beg. Likkutei Sichos vol. 8) regarding the significance of the Holiday of Shavous by comparing three great leaders and their contributions to the furtherance of the giving of the Torah. The original accomplishment of the giving of the Torah by Moses was bringing the presence of Hashem down to His lower worlds – “Hashem descended upon Mt. Sinai.” King David, whose passing is on Shavous, added to this by refining and elevating the lower worlds to a higher, spiritual level. An example of King David’s accomplishments is his great contribution to the building of the First Beis Hamikdosh, a permanent dwelling for Hashem.

The Baal Shem Tov (the founder of the Chassidic movement etc.), whose passing was also on Shavous, began the process of unifying both the descending of the Higher worlds and the refinement and ascent of the Lower worlds. Since both aspects have an advantage, one over the other, the objective is their unification. The Baal Shem Tov accomplished this through the teaching and spreading of Chassidus (the inner aspect of the Torah). This ultimately brings the completion of this unification during the Final Redemption, through our righteous Moshiach.

The Baal Shem Tov himself expresses the above concept. The Baal Shem Tov’s physical body was completely refined, to the extent that had he desired he could have ascended to heaven with his body like Eliyahu Hanavi. The Baal Shem Tov’s body did not require the refinement of burial, contrary to Moses’ body which did. This that ultimately the Baal Shem Tov was buried was due to his desire to have the advantage of “returning to dust”. The Baal Shem Tov also had the advantage of Moshe of being united with a high revelation of G-dliness.

Moshiach, however, epitomizes the above concept. As the Rebbe King Moshiach Shlita quotes the words of the Mittlerer Rebbe (Likkutei Sichos Chukas 5751, note 28):

Moshiach is a soul in a physical body, in this physical world and his body is connected with the highest levels of G-dliness. Moshiach is even greater than Eliyahu Hanavi who ascended to heaven with his body, for Eliyahu Hanavi's body underwent a change (it ceased to be physical and became spiritual, like that of the angels).

As for the advantage of returning to dust (the Sichah of Tazria Metzora, 5751 ch. 8, note 58 and more) in our generation, this is accomplished through our Bittul, self-abnegation – being like earth. The Rebbe King Moshiach Shlita, the leader of our generation is the one who emphasizes this (see Eikev 5751 and more) this is certainly true about him.

Of course, since Jewish law says that the Lubavitcher Rebbe King Moshiach Shlita is alive and is not subject to the variation of being buried – we know that it is the true reality. The above gives us a better understanding of this fact, which helps us feel the imminence of seeing Rebbe King Moshiach Shlita – it can be every moment!

Let us all stand strong with our faith and proclaim:

**LONG LIVE OUR MASTER TEACHER & REBBE KING MOSHIACH FOREVER & EVER!**

# **The Rambam's Description of Moshiach Illuminated by the Light of Chassidus**

## **The Ruling of the Rambam**

A King will arise, who is a descendent of King David. He will be immersed in Torah and Commandments as David his ancestor, as the Written and Oral Law. He will also influence all the Jewish people to go in the ways of the Torah and Commandments, and repair the breaches in its fulfillment. In addition, he will fight the wars of G-d Almighty. He will succeed and win all the nations around him and then build the Beis Hamikosh, Holy Sanctuary, as well as gather the dispersed Jewish people. Ultimately, he will correct the whole world to serve G-d Almighty as one. (Rambam, Laws of Kings, Their Wars and the King Moshiach, 11:4 – free rendition)

## **A Deeper Understanding of the Above, Adapted from the Talks of the Rebbe King Moshiach Shlita**

- The Rebbe King Moshiach Shlita, a descendant of the dynasty of King David, has the virtue of leading the people with

great wisdom, as King David his ancestor. (See Dvar Malchus Emor 5751 and Chaye Sarah 5752)

- As known to all, his Majesty is greatly immersed in Torah and Commandments. To date, over 200 volumes of his Majesty's illuminating explanations of the Torah were published, truly uniting the Laws of the Torah with their Deepest Reasons. (See Dvar Malchus Chukas 5751 and Likkutei Sichos vol. 8 at the beg.)

- G-d A-lmighty created the world since He desires to have a dwelling place in this lowest world. This is accomplished by the Jewish people using the world and everything in it, for G-d A-lmighty's Commandments, dealing mainly with physicality to reach this goal. A Jew is one with the Essence of G-d A-lmighty. He thereby accomplishes the revelation of the Essence of G-d A-lmighty in this lowest world. G-d A-lmighty is revealed in this world in His full glory in the ultimate Redemption. Moshiach is the one who convinces all the Jews to go in the way of the Torah and strengthens the breaches in its fulfillment, thereby accomplishing the unity of the soul and body of Jewish people and the physical and spiritual in general. Being that Moshiach is the one who accomplishes this great thing he therefore has both qualities of a soul in a body, living in this physical world and together with he is completely given over to G-d A-lmighty. All this we can see clearly in the Rebbe King Moshiach Shlita. (See Dvar Malchus Chaye Sarah and Mishpotim 5752)

- The Rebbe King Moshiach Shlita also puts great emphasis on spreading all matters of goodness and justness even among the other nations through the Seven Noachide laws for all Non-Jews. Even Russia, which previously fought against the



observance of the Jewish Religion and belief in G-d A-lmighty in general, has changed completely through the Rebbe King Moshiach Shlita. Indeed, he wins all the nations around him, to all serve G-d A-lmighty as one. (See Dvar Malchus Chaye Sarah, Vayigash and Bo, 5752)

- Moshiach's House, 770 Eastern Pkwy Brooklyn N.Y. (the permanent place of the Rebbe King Moshiach Shlita) which is also a Synagogue and Study Hall, is the Sanctuary in microcosm, in preparation for the third Holy Sanctuary. From this House, the Rebbe King Moshiach Shlita illuminates the world with the light of Torah, Mitzvos and Chassidus. (See Dvar Malchus Beis Rabbeinu Shebibavel, 5752)

- The Rebbe King Moshiach Shlita announced that the whole world is already refined. The Jewish people utilize the whole world and everything it contains for G-d A-lmighty. In recent decades, Jewish people literally live in the whole globe. Now that we have completed all we needed to accomplish throughout the world (which is the reason we were sent to Exile throughout the world), the Rebbe King Moshiach Shlita gathers all the Jews back to the Holy Land, to fulfill the Commandments in the best way. (See Dvar Malchus Vayeshev and Vayakhel, 5752)

# **The Lubavitcher Rebbe Shlita is Moshiach, Alive and Continues All His Holy Activities**

Jewish Law is decided and based on the Shulchan Aruch, and other codes of Law. The only codified description of who Moshiach is, is found in the Rambam's Mishneh Torah.

When one takes a mere glance at this law, and thinks about the Lubavitcher Rebbe Shlita, the immediate conclusion is that the Lubavitcher Rebbe Shlita fits the description perfectly.

Now the fact that to our dismay we presently do not see the Rebbe King Moshiach Shlita – may this immediately change – was already accurately stated by our Prophets and Sages, and foreseen clearly by the Prophet of our generation: the Rebbe King Moshiach Shlita.

One way we see the Rebbe King Moshiach Shlita foresaw what would take place on the the 3rd of Tammuz and eliminate the possibility of making a mistake is from the following interesting fact:

In 5749 the Rebbe King Moshiach Shlita began printing special Ma'amarim in honor of practically every significant date on the calendar. These Ma'amarim were printed afterwards in Sefer

Hama'amorim Melukat vol. 3 – the Ma'amarim of 5749, vol. 4 – the Ma'amarim of 5750, vol. 5 – the Ma'amarim of 5751, vol. 6 – the Ma'amarim of 5752.

Now in 5749 the Rebbe King Moshiach Shlita printed Ma'amarim in honor of: ... Shavuos, the 15th of Sivan, the 28th of Sivan and the 3rd of Tammuz, the 12th -13th of Tammuz... ,

And similarly in 5750: ... Shavuos, the 15th of Sivan, the 28th of Sivan, the 3rd of Tammuz, the 12th -13th of Tammuz...

And in 5751, amazingly: the Rebbe King Moshiach Shlita printed Ma'amarim in honor of ... Shavuos, the 15th of Sivan, the 28th of Sivan, the 12th - 13th of Tammuz... but no Ma'amar for the 3rd of Tammuz. Now this would have been the last Ma'amar for the 3rd of Tammuz (since vol. 6 does not have any Ma'amarim for the Summer months), had there been a Maamar for the 3rd of Tammuz 5751.

Now the significance of there not being a Maamar for the 3rd of Tammuz that year is as follows: The Rebbe King Moshiach Shlita mentions upon many occasions that the previous Lubavitcher Rebbe, the Rebbe Rayatz specifically printed a Ma'amar for his Yahrtzeit – in 5710 the Rebbe Rayatz had the Maamar Basi Legani printed in honor of the tenth of Shevat, a few days prior to his passing on this very day – the 10th of Shevat 5710. The Maamar actually talks about passing away.

The Rebbe King Moshiach Shlita did not print a Maamar for the 3rd of Tammuz in the last year that Maamarim were printed for every significant date, moreover, the last Maamar in general that the Rebbe King Moshiach Shlita printed – as of yet – is in

honor of Rosh Chodesh Kislev 5753 and speaks about being healed from ailments and souls in bodies.

What is truly amazing about this is as follows:

In the Likkutei Sichos of Chukas 5751 (the most recent as of yet for this Parshah) the Rebbe Melech Hamoshiach Shlita shows us clearly that he knows the future and tells us what is truly

happening – on the Sunday of Parshas Chukas (5754 – the 3rd of Tammuz) we are to be certain that the Rebbe Melech Hamoshiach Shlita is alive as a soul in body and did not pass away, heaven forbid. In that Sichah the Rebbe Melech Hamoshiach Shlita explains a verse in the Chumash of the Sunday of Parshas Chukas at great length regarding “Tzamid Psil” – a seal on vessel that keeps everything inside it pure from the impurity of the opposite of life.

The Sichah discusses (the Chumash of Sunday) the way to be safe from impurity, the opposite of life (which is a result of the world having a negative influence on the person). The soul itself cannot not be influenced by the world only after it comes into a body (a vessel) it receives connection to the world and may be influenced by it, Heaven forbid. One way to avoid this is through revealing the soul to such a great extent that it overwhelms the limitations of the body, and the second way is to refine the body to a very great extent – in both cases the body does not conceal over the Neshamah. These two ways however are each slightly imperfect since they both have relation to negativity (as explained at length in the Sichah). The Sichah concludes that if a person is in the attic where the impurity of the ‘opposite of life’ is not present (the impurity is in the lower floor) then he is impure – the way to avoid

impurity is not through leaving this world rather through being in it and working with it.

Now in the middle of the Sichah in footnote 28 (Yechi) the Rebbe Melech Hamoshiach Shlita says that the two above-mentioned ways were personified by Moshe and Eliyahu. And then (with seemingly no connection to the Sichah that only discusses two ways) the Rebbe Melech Hamoshiach Shlita adds an additional paragraph and writes: “And see the Discourses of the Mitler Rebbe, Derushei Chasunah, vol. 1 pg. 131: the special level and advantage that Moshiach has even over Chanoch, for Chanoch had to unclothe from bodily physicality when he ascended to Heaven [he did not pass away, rather ascended to heaven alive – however, his body ceased to be physical], whereas Moshiach will remain in his body with the his high sourced Soul, in this physical world, just as he is sourced Above literally (and it is understood from there that he is also higher than the body of Eliyahu). Study [what is written] there (and ibid pg. 138 ff.) at length.”

What more in every other place (that I have seen as of yet) that the Rebbe King Moshiach Shlita mentions or explains this difference between Moshe and Eliyahu his majesty does not mention that Moshiach is greater (besides for this Likkutei Sichos, Chukas, 5751). See for example Likkutei Sichos vol. 2, pg. 458 and more, vol. 8 at the end of the first Sichah, vol. 18, pg. 235, pg. 345 ff. What more, in two Ma'amorim of the Rebbe King Moshiach Shlita in 5714, we do find this idea in the unedited version (see Sefer Hama'amorim 5714 (5745 edition), pg. 238 and 247) however when the Rebbe King Moshiach Shlita edited the Ma'amorim and had them printed it does not appear (see Sefer Hama'amorim Melukat 2, pg. 237 ff. and vol.

4, pg. 391). (Note that this idea is also found in Sefer Hama'amorim of the Alter Rebbe 5562, pg. 62 ff. and more.)

Indeed everything is accurate: in these days in 5751 the Rebbe King Moshiach Shlita specifically mentioned something new (it wasn't printed beforehand in any of his teachings), and omitted the opposite possible message!

Yet another interesting fact:

In 5752 in the edited address of Parshas Beshalach which speaks about the Yahrteit of the 6th Lubavitcher Rebbe, Rabbi Yosef Yitzchak on wednesday that year. The Rebbe King Moshiach Shlita mentions that we say the short Lechu Nerannena in the Song of the Day and adds in the footnote "And the originality of this is – [that although] the 'song of the fourth day [of the week]' is the previous Psalm (Psalm 94, "Hashem is a vengeful G-d..." culminating [with the verse] "Hashem our G-d shall destroy them"), notwithstanding this, we continue and also say the Psalm after it (Psalm 95)." We may possibly explain the emphasis of this in this address as follows: as known we say the psalm for the age of the Rebbe. After the passing of the 6th Lubavitcher Rebbe, Rabbi Yosef Yitzchak the instruction was to say his Psalm (71) until the tenth of Shevat 5711 (his first Yahrzeit). Now on the eleventh of Nissan 5754 we began to say psalm 93, and on the eleventh of Nissan 5755 we began to say psalm 94. Had we stopped on Gimmel Tammuz 5755 we would have not continued to psalm 95, only what, the Rebbe King Moshiach Shlita does not have a Yahrzeit hence we continue without any interruption to Psalm 95.

# The Oxygen for the Illuminant Flame

In the Dvar Malchus of Toldos 5752 (at the end) the Rebbe Melech Hamoshiach Shlita explains the concepts of “Avir Shel Moshiach” and “Oro Shel Moshiach.” “Avir Shel Moshiach” is the existence of Moshiach alive in the world. “Oro Shel Moshiach” is the accomplishments of Moshiach – the amazing state of the world of the era of Moshiach.

In the footnote the Rebbe Melech Hamoshiach Shlita brings the explanation in Chassidus of the difference between the Hebrew words Ohr and Avir, a Yud – as in the physical sense, Avir, air is the source of the Ohr, light of the flame.

There must be constantly Avir for the flame to burn. Likewise all the amazing things we see in our world today of the nations helping the Jews keep the Commandments and more – the accomplishments of Moshiach are due to his constant input, although we may not see him at the moment, may this immediately change, he still has a clear impact as seen clearly to anyone who enters 770 Beis Moshiach, at the time of a Minyan of the Rebbe Melech Hamoshiach Shlita or distribution of dollars etc.

# PUBLICIZING THE IDENTITY OF MOSHIACH

By R. E. Y. Benyaminson

The Rambam (R. Maimonides) at the end of his code of Jewish law (Laws of Kings 11:4) writes the way to identify Moshiach – (know it by heart!) A King will arise, who is a descendent of King David. He will be immersed in Torah and Commandments as David his ancestor, he will also persuade all the Jewish people to go in the ways of the Torah and Commandments, and repair the breaches in its fulfillment. In addition, he will fight the wars of G-d Almighty. He will succeed and win all the nations around him and then build the Beis Hamikdosh as well as gather the dispersed Jewish people. Ultimately, he will correct the whole world to serve G-d Almighty as one.

Earlier in that chapter the Rambam writes that Moshiach does not need to perform miracles to prove that he is Moshiach.

In the book Yechi Hamelech (printed with the consent and blessing of the Rebbe King Moshiach Shlita) it says (in explaining the words of the Rambam) that once a person has the identity of Moshiach, Jewish Law requires us to tell this to others so that they may accept his kingship.

Many Rabbis have ruled that based on the above the Lubavitcher Rebbe Shlita is Moshiach.



In addition, now we even have a prophet testifying to this (as the Rabbis have written):

The Rebbe King Moshiach Shlita said in 5751 (1991) that we have a prophet (referring to himself) saying “the main prophecy – the prophecy that "immediately to redemption" and literally immediately "Behold, this one (Moshiach) comes," and in the note on the words “the prophecy...”: “Not [being said] just as a sage and judge, rather as a prophet, which [therefore] it is definite – see short discourses of the Alter Rebbe p. 355-6.” (see the following essay).

A few days after this address was spoken the Rebbe King Moshiach Shlita said (on the tenth of Elul), that as result of the fulfillment of this instruction (to publicize that “here he comes” to the extent that we point and say “here he comes”) the Leader of our generation is revealed as the Moshiach, and 'revealed' in its full strength. Yet another reason we need to publicize the identity of Moshiach.

# **Prophecy of the Rebbe King Moshiach Shlita: Moshiach is here!**

## **The Difference Between The Proclamation Regarding The Coming Of Moshiach In Our Generation Over Any Other Time In History**

The Alter Rebbe explains in a Ma'amar the deeper reason behind the fact that a prophecy must certainly come true, as follows: a true wise man with Kabalistic wisdom can comprehend with supernal wisdom what is transpiring in the upper worlds, to the extent of knowing the future. However, it is possible that the opposite of what he sees will actually happen. This is possible since there can be obstacles that hold back what he has seen from coming down to this physical world as he saw it above. However, what has come down to this physical world into the speech of the prophet will surely be fulfilled, for it, in the words of the Ma'amar, "already came to be..." (has already been drawn down into the physical world). With this we can understand what is said in the Zohar that the Redemption will come in the year 5408, for this was not a prophecy, rather it was what was seen only in the upper worlds, and therefore it didn't happen.

The Rebbe King Moshiach Shlita refers us to this Ma'amar of the Alter Rebbe in a Sich'a in 5751 on the seventh of Elul, the Shabbos of Parshas Shoftim. It is in reference to what the Rebbe King Moshiach Shlita said then that the announcement "here he (Moshiach) comes" is a prophecy and therefore it is with certainty.

On that Shabbos the Rebbe King Moshiach Shlita spoke at great length regarding prophecy in our times especially regarding the coming of Moshiach. The following is a number of points from that Sich'a:

Always, in all generations, the revelation of Prophecy is possible. Moreover, this includes even a level of Prophecy which approaches the level of the Prophecy of Moshe as implied by the verse, "I will set up for them a Prophet from their brothers like you (Moshe)".

Although Moshe's level is the zenith of Prophecy, as the Rambam explains at length (Hilchos Yesodei Hatorah ch. 7 ff.), others are able to attain levels approaching that of Moshe.

This is certainly so when (as the Rambam writes in his Iggeres Taiman), Prophecy will return to Israel, as a preparatory step for Moshiach – the prophecy Moshiach himself possesses even before the Redemption. And as it is stated concerning the Era of the Redemption "Your sons and daughters will prophesize". The Rambam states that Moshiach will be a great Prophet, near in level to Moshe Our Teacher. And in all generations there is the possibility of the coming of Moshiach. It is therefore an important law for all the generations to know that Torah law dictates that it is "one of the fundamentals of (our) faith to know that Hashem grants prophecy to people."

The Rambam enumerates the Torah's requirements for identifying a prophet. The way we know if a prophet is a true prophet is when: "he will forecast future events that will occur and they in fact do occur". Upon seeing this we are commanded by the Torah to listen to him. In our generation, these qualities are personified by the leader of the generation, the Rebbe.

In addition the Rambam rules: "After it has become known that a person is a Prophet, they should believe in him, and know that G-d is in their midst, they should not doubt or disparage him...", since the words of the Prophet are believed not because these are the words of the prophet [being a great person], rather because these are the words of The Holy One Blessed Be He through this prophet!

Therefore, it must be publicized to everyone in this generation that we have merited that Hashem has chosen and appointed a person who has free choice to serve as the Prophet of the generation. He tells us the main prophecy "To Redemption immediately", and literally immediately "Behold this one (Moshiach) is coming." Since this is a prophecy it is with certainty (it is on these words that the Rebbe King Moshiach Shlita refers us to the abovementioned Ma'amar of the Alter Rebbe). All of the wondrous aspects of the redemption have already begun!

A few days after the Rebbe King Moshiach Shlita spoke these words his majesty said (on the tenth of Elul): now that we have said to publicize that "here he comes" to the extent that you point with your finger and say "this one (Moshiach) is coming," Moshiach is now revealed with the height of intensity.

In the following months the Rebbe King Moshiach Shlit”a explained how we see now the beginning of all the matters of the Redemption taking place in the world.

# No Hefsek

A common saying of the Rebbe King Moshiach Shlita is that our generation is the last generation of exile and the first generation of the Redemption.

In the Discourse “Zeh Yitnu,” 5748, the Rebbe King Moshiach Shlita explains the meaning of this statement as follows: Our generation is different from the generation that left Egypt, the generation that left Egypt was the last generation of exile but not the first of redemption – they did not enter the Holy Land, rather they passed away including Moshe (thereby achieving the advantage of returning to dust) and only the next generation entered the Holy Land.

Our generation is different, the last generation in exile itself is the first generation of the Redemption and the advantage of returning to dust is in the spiritual sense through humility “as dust to all.”

As the Rebbe King Moshiach Shlita says many times that without any interruption at all we enter the eternal life – as souls in bodies – in the true and complete Redemption!

# Communication with the Rebbe Melech Hamoshiach Shlita today

The Rebbe Melech HaMoshiach Shlita says (Sefer Hasichos 5748 (1988), Parshas Beshalach) that he stopped having personal Yechidus and started giving out dollars instead because now that so much of his Torah is published, it is not necessary to discuss all questions with him personally – we can know what to do by learning Sichos and asking people for advice. We ask for Brochos at dollars, which is like a miniature Yechidus. Also, the Mitzvah of giving Tzedakah is a vessel for the Brochah to be fulfilled.

The Rebbe Melech HaMoshiach Shlita also says (ibid, Parshas Mishpotim) that when you open a new institution, you should get permission from the rabbi of the place first and then just notify the Rebbe Melech Hamoshaich Shlita that you are opening the new Mosad. However one should not ask the Rebbe Melech Hamoshiach Shlita if one should open the new Mosad.

# Where Moshiach Lives

## Interesting Facts about 770 – the Residence and Shul of the Rebbe King Moshiach Shlita

In 5752 the Rebbe King Moshiach Shlita printed an essay on the topic of 770 – the house of Moshiach, combined of addresses his majesty said upon a number of occasions. The essay discusses the significance of this amazing place during the time of exile, its significance in the ultimate Redemption as well as during the transition from the Diaspora to the Holy Land in the Redemption. The essay is based on the words of Tractate Megillah (29a) regarding the house and Synagogue of the Leader of the generation. The following are some points of this essay.

During the time of exile this house and Synagogue is the place where the Divine Presence is revealed as in the Holy Temple. This is because in the time of exile, the Divine Presence is in the house and Synagogue of the Leader of the generation and from there it will return to Jerusalem.

In the ultimate Redemption through Moshiach this house and Synagogue will be a part of the third Holy Temple, moreover it will be adjacent to the actual walls of the Third Holy Temple.

And regarding the transition from the Diaspora to the Holy Land in the Redemption – the Third holy Temple will first be revealed in the place of this house and Synagogue and from there it will go with it to Jerusalem.



The reason for the great virtue of this House and Synagogue is due to it being the central Synagogue and Study Hall of the Jewish people, since it is the Synagogue and Study Hall of the leader of the generation. In addition it is also the house, permanent place, of the Leader of the generation (the Rebbe Shlita), the Moshiach of the generation, who brings the Redemption through spreading G-dliness throughout the world. This he does especially through building Synagogues, and making every Jewish home into a miniature sanctuary through keeping the Commandments.

In our generation the seventh of Chabad Leaders, we complete the Service of refining the world and thereby the Redemption comes in this generation. The Leader of our generation is the actual Moshiach especially since he has spread the teachings of Chassidus throughout the world. This is alluded to in the number 770 (the name of his house) the perfection of the number seven (the seven days of Creation, and the service of the Jewish people which is comprised of seven aspects). Moreover, 770 is the numerical value of **בית משיח** (Moshiach's House), the place where Moshiach waits – with great anticipation – to redeem the Jewish people.

The spreading of Judaism and the wellsprings of Chassidus from this house has reached an exceedingly great degree as seen from the vast amount of people that flock to this place, “a vast nation glorifies the king” (referring also to the leader/king of the generation). Indeed from elevating the lower hemisphere he elevates the entire world.

May we immediately merit the revelation of the Third Holy Temple in this place and from there to Jerusalem, now!

It is interesting to note that in this essay, when the Rebbe King Moshiach Shlita speaks of the fact that Moshiach waits at his Synagogue for the moment when he will redeem the Jewish people, his majesty cites Sanhedrin (98a) which says that Moshiach “sits at the entrance of Rome [waiting to redeem the Jewish people].” Now, some Commentaries explain this to mean, especially based on the versions of the Talmud that says “sits at the entrance of the city” that Moshiach waits at the entrance to the Garden of Eden. This explanation of the words of the Talmud is problematic (see Maharsha a.l.). The Rebbe King Moshiach Shlita, however, explains that the “entrance to Rome” means the place of Moshiach during the time of exile down here in this world, as the explanation of the Maharal (Gevuras Hashem, ch. 18) of this Talmudic passage – just as Moshe grew up in the home of Pharaoh, likewise Moshiach is found at the entrance to the fourth kingdom. This emphasizes that Moshiach is alive, and is waiting in New York (the “entrance” to the dominant country)!

## **History of 770 Beis Moshiach**

The Rebbe Rayatz completed the purchase of 770 – Beis Moshiach and received the keys on the 12th of Menachem Av, 5700. It is interesting to note that nine years before this on this very same day, (the 12th of Menachem Av, 5691) there was the first meeting of the women’s auxiliary (the Lubavitch Women’s Organization) in America (it took place in New York).

On the 21st of Elul, 5700 there was the Chanukas Habayis of 770 – Beis Moshiach. In 5750 the Rebbe King Moshiach Shlita printed a special Mamar in honor of the 50th Anniversary of the Chanukas Habayis of 770 – Beis Moshiach.

On Erev Chai Elul (the 17th of Elul) 5748 there was the ceremony of laying the cornerstone for (the expansion of) 770 – Beis Moshiach during which the Rebbe King Moshiach Shlita placed the corner stone with his holy hands.

In 5749 the Rebbe King Moshiach Shlita actually made 770 – Beis Moshiach his actual residence (this is where his majesty eats and sleeps etc.).

## **“The House of Our Life”**

“...Especially including and beginning with the people who find themselves now, here – in the synagogue, study-house and house-of-good-deeds of his revered holiness, my father in law the Rebbe, the leader of the generation, which is the "sanctuary in microcosm... the house of our Rebbe in the Diaspora" which is the "house of our life" of all the Jewish people which find themselves in this place, and of all the Jewish people of this whole generation, for "the leader is everything" , from him is drawn forth the 'flow of vitality' to the whole entire generation, who are found throughout the world. Therefore it is understood that his synagogue, house of study and 'house of good deeds', is the "house of our life", and especially through him providing the flow of the 'Torah of life' and Commandments (which about them it says "and you shall live by them"), which "they are our life and lengthen our days"...

Furthermore, and this is the main thing – that literally immediately, the true and complete Redemption comes in literal actuality. Upon which this synagogue, ‘house of study’ and ‘house of good deeds’, together with all the synagogues, houses of study and houses of good deeds, will ascend [and fly with the clouds of the sky] together with all the Jewish people, "With our youth, and with our elders etc., with our sons and with our daughters," to our Holy land..."

(An excerpt of Dvar Malchus Shabbos Parshas Yisro 5752 – free translation)

## **“Including the Women’s Section”**

“...Immediately we will all merit the ultimate Redemption. Especially since we find ourselves now in a holy house – synagogue, study-house and house-of-good-deeds – we shall merit that immediately we will find ourselves in our Holy Land, including the Women’s section of the synagogue, and especially through the Commandment of Tzedakah, which Jewish women and girls have a special part in, since their Tzedakah is [food] ready to be eaten without delay...”

*(an excerpt of a synopsis of the addresses of the Rebbe King Moshiach Shlita on Shabbos Parshas Vayikra, 5751 – not edited by his Majesty)*

## **“A House of Tzedakah”**

“...We find ourselves in ... a house of Tzedakah, both discussions regarding giving Tzedakah and acts of Kindness, as well as the actual giving of Tzedakah...”

“Since it is the custom that on Sunday we make every person into an emissary to give Tzedakah, we will do this also now, as the accustomed, since “accustomed” is a Minhag Yisroel (Jewish custom)...”

(Excerpts of the words of the Rebbe King Moshiach Shlita on Hoshanah Rabbah 5749 – unedited)

A point explained in the Alter Rebbe’s Siddur with explanations (D”ach) is the importance of having both vocal song and instruments in the Beis Hamikdosh. Vocal singing represents the Neshamah, while instruments represent the body. The Bais Hamikdash causes Hashem to dwell among the Jewish People. The fact that the music in the Bais Hamikdash includes both vocal singing and instruments – representing the Neshamah and the body – emphasizes that Hashem dwells among us specifically as we are Neshamos within bodies.

## **Moshiach – a soul in a body in 770**

The Rebbe King Moshiach Shlita says that today, Hashem dwells among the Jewish People in 770 Bais Moshiach, because it is the place of the leader of the generation, who includes the entire generation. His majesty says that Hashem will continue

to dwell in 770 Bais Moshiach until the Bais Hamikdash will be rebuilt. Moshiach also points out (in the discussion with Rabbi Mordechai Eliyahu, 5752) that Hashem only dwells among the Jewish People as they are Neshamos within bodies. This emphasizes that the Rebbe King Moshiach Shlita is physically alive – a Neshamah within a body!

# Moshiach – a Soul in a Body, in the Words of the Mittler Rebbe

In the Address of Bo 5752 the Rebbe King Moshiach Shlita makes it clear that he has eternal life as a soul in a body, with no interruption at all, not like the Rebbe Rabbi Yosef Yitzchok who has eternal life only after the resurrection. This is because our generation is the generation of the Redemption when there will be the ultimate Revelation of G-dliness to the Jewish people as souls in bodies, and a prelude to this is the fact that Moshiach receives the greatest Revelation of G-dliness (which by other Righteous people this was the cause for their passing “for man cannot see Hashem and remain alive”) and remains a soul in a body.

It is interesting to note that the words in that Address correlate with the words of the Mittler Rebbe in Toras Chaim Bereishis, 106a: “and this is what is written about Moshiach ‘life I have given to you,’ eternal life [given to him] by the Infinite One, about Whom is written ‘Hashem shall reign forever and ever,’... however Moshiach Ben Yosef is not eternal...”

Indeed in the Address of Balak, 5750, (ch. 3-5) the Rebbe King Moshiach Shlita discusses the above regarding Moshiach (Ben Dovid) and Moshiach Ben Yosef and the eternal life of Moshiach Ben Dovid (unlike Moshiach Ben Yosef) and makes it quite clear that the Rebbe Rabbi Yosef Yitzchok (the leader of the sixth

generation: corresponding to the sixth Sefirah, Yesod – connected to Yosef) is Moshiach Ben Yosef and the leader of the seventh generation is Moshiach Ben Dovid (corresponding to the seventh Sefirah, Malchus – connected to Dovid).

The Rebbe Melech Hamoshiach Shlita quotes a similar explanation of the Mittler Rebbe in Likkutei Sichos of Chukas 5751: “And see the Discourses of the Mittler Rebbe, Derushei Chasunah, vol. 1 pg. 131: the special level and advantage that Moshiach has even over Chanoch, for Chanoch had to unclothe from bodily physicality when he ascended to Heaven [he did not pass away, rather ascended to heaven alive – however, his body ceased to be physical], whereas Moshiach will remain in his body with the his high sourced Soul, in this physical world, just as he is sourced Above literally (and it is understood from there that he is also higher than the body of Eliyahu). Study [what is written] there (and ibid pg. 138 ff.) at length.”



# Eating Can Be Holy?

## The Significance of a Soul in a Body

Indeed the significance of life, as souls in bodies is very important. When I was working on the index of the 14 Addresses of Shemos – Vayakhel, 5752, I truly realized how much the Rebbe King Moshiach Shlita emphasizes this. The following are some of the points from practically every one of the 14 Addresses:

- 1) The leader of the 7th generation (9th from the Baal Shem Tov) remains a soul in a body forever.
- 2) Being alive in the world and making it into a dwelling for Hashem – the ultimate.
- 3) The essence of the soul is revealed specifically as a soul in a body.
- 4) Living in the world as souls in bodies and bringing G-dliness into it – the ultimate.
- 5) In our times – long life including eternal life of the Redemption, as soul in a body.
- 6) The purpose of the Giving of the Torah: so that souls in bodies in the physical world make the world into a dwelling for Hashem – the ultimate goal and purpose.
- 7) Soul in a body in the physical world and making it into a dwelling for Hashem – the goal.

- 8) The revelation of the Essence of Hashem to the Jewish people as souls in bodies, through this – G-dliness is drawn into the world.
- 9) The soul comes into the world to change it through serving Hashem.
- 10) The Torah applies to the Jews specifically as souls in bodies.
- 11) As souls in bodies, we enter the eternal life of the Redemption with no interruption at all.
- 12) The ultimate: souls in bodies.
- 13) The virtue of life as a soul in a body.
- 14) Through serving Hashem in the physical world, we reach the Redemption.
- 15) As souls in bodies, we enter the eternal life of the Redemption with no interruption at all.
- 16) Torah's lessons – for souls in bodies.
- 17) Eternal life as souls in bodies.
- 18) In our generation no interruption in life, Heaven Forbid.
- 19) The will of Hashem in Torah is that a person be a soul in a body.

## Discussion Question:

How can the awareness that our physical lives are holy affect our behavior?

Some possible ideas:

We will learn and be careful about the Jewish laws regarding each of our physical activities. We will take care of the physical aspects of our lives (eating, health, livelihood etc.) as much as necessary, while at the same time not overdoing it.

We will eat etc. in a dignified, respectful manner befitting a holy activity.

We will act at all times and in all places according to Halachah and beyond the letter of the law.

What are your ideas?

# The Scientists and the Sun

Once there was a group of scientists that made an amazing discovery: that the sun is larger than the earth. Many times larger, in fact. They had only been able to reach such a conclusion through intense studying. Were they to rely solely on their eyes, they would continue to believe that the sun is many times smaller than the earth.

They were a bit intimidated by the reaction of the uneducated masses. “What?! Come on, everyone sees that the sun is smaller than the earth!” said the people. The group became known as the “crazy scientists”. They started to think that maybe they shouldn’t talk about their discovery. They felt that it was too distressing for the people to hear this revolutionary idea, and maybe it also made them respect the scientists less.

One day, however, someone came up and asked one of the scientists, “Is it really true that you think the sun is bigger than the earth?”

“Yes,” replied the scientist truthfully.

“Even though you can see for yourself that it is so much smaller?” the person insisted.

The scientist looked into the person’s eyes, and did not see any ridicule but rather true interest in knowing the full truth. The scientist patiently explained, in a simplified manner, how they had reached this realization.

“Thank you for sharing this information with me,” the person said gratefully.

This encounter remained in the scientist’s mind for a while. People just want to know, to understand, realized the scientist. We, who are privileged to have been able to discover this fact, should share the knowledge with others. Even if their initial response is laughter, they are ready to hear us explain how we reached this conclusion – and eventually they too accept it as the truth.

The scientist shared this insight with the rest of the group, and eventually it became common knowledge that despite the evidence of our eyes, the sun is indeed many times larger than the earth.

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The Rambam (Laws of Swearing 5:22) mentions that while wise scholars know that the sun is many times larger than the earth, most regular people think that it is smaller, based on what their eyes see.

This was the inspiration for the above story, and the lesson we can learn from it.

It takes learning and knowledge to know a truth that contradicts the senses. Learning the Sichos of Dvar Malchus (and other Chassidic texts) brings us to the logical conclusion that the Rebbe King Moshiach Shlita is physically alive, though our eyes may tell us differently. A few examples: The Mittlerer Rebbe says that Moshiach is greater than Eliyahu Hanavi because while Eliyahu went up to heaven while alive, Moshiach lives physically

in this world forever; the Rebbe King Moshiach Shlita compares the leader of the generation to the foundation stone from which the world was created, saying that both exist eternally in the physical world without ever being buried; his Majesty says the soul of the leader of the generation, the Chabad Rebbe is always in a physical body, and when one Rebbe passes away, that soul enters the body of the next Rebbe, “it is a foundation of our religion that there is always a leader and prophet of the generation as a sign for the constant Revelation of G-dliness in the world.” These are just a few of the ways that we know that the Rebbe King Moshiach Shlita is physically alive. “ChaBaD” stands for Chochmah-Wisdom, Binah-Understanding and Da’as- Knowledge: our intellectual powers. Chabad brings lofty, abstract belief into intellectual understanding of the physical brain. Simple Emunah is the basis for our belief. But Chabad teaches that it is necessary to bring down the Emunah into our intellect, to work to understand the things we believe in with all of our mental ability.

The “scientists” are those privileged, through learning, to have managed to bring their innate Emunah that the Rebbe King Moshiach Shlita is physically alive into their intellectual understanding.

The “masses” are the people who, though no fault of their own, have not yet been educated about this. While every Jew innately believes everything in Torah – including the fact that the Rebbe King Moshiach Shlita physically lives forever – many people may not even be aware of this belief.

What is the task of the “scientists”? To share their discoveries with others. To listen to their questions and to know how to answer them. To make sure that they themselves learn and

contemplate the matter thoroughly so as to be able to answer questions. To set aside their egos and have the courage to tell the truth. When the truth is told with a certainty people accept it to (no worries of people reacting by laughing). Not to become impatient or upset if people don't realize this immediately – they can't be blamed for believing the evidence of their eyes if they haven't been taught the truth. When words come from the heart, they enter the heart. When we give over the message patiently and pleasantly, it will have the desired effect. It is the responsibility of the “scientists” to explain the matter thoroughly so that people will understand and accept it with their own minds, as the Rebbe King Moshiach Shlita stresses in the Dvar Malchus Sichah of Chayei Sarah. People want to know about Moshiach, who is Moshiach, where is he, what is he doing now. This is vital to preparing the world for the complete revelation of Moshiach as well as bringing it about through people accepting the Rebbe Shlita as the King Moshiach. The knowledge that the King Moshiach is alive in this world leads people to strengthen their observance of Torah and Mitzvos.

In our case, we have an advantage over the scientists. The people we are speaking to already have the Emunah inside; we just need to bring it into their intellectual awareness and understanding.

The Rebbe King Moshiach Shlita says that a question leads to a deeper understanding. Let us fearlessly publicize our knowledge about Moshiach, and embrace questions and challenges as catalysts for deeper learning.

The world is grateful to those scientists who were courageous enough to publicize that the sun is larger than the earth, even

though this knowledge is not extremely vital to their personal lives – people want to know the truth. (The Jewish People, however, did not need to hear it from the scientists, because this fact is in the Torah.) How much more so is it important to teach people about Moshiach, enabling everyone to take part in bringing about his Majesty's complete revelation even to our eyes; may this occur immediately!



# The Arousal From Below

One of my Mashpi'im told me the following story: One time one of the Rebbes said a Ma'amar in which he used the following analogy to explain a certain concept: for example if one learns the Tractate of Kesubos by heart... Upon hearing this one of the Chassidim decided he must learn the Tractate of Kesubos by heart. And so that is what he did, although it was a mere example. This story expresses the true Bittul and Hiskashrus of a Chassid.

We as Chassidim of the Rebbe Melech Hamoshiach Shlita, certainly we act in the same way. Beginning with the Leadership to be the Rebbe: The Rebbe Melech Hamoshiach Shlita didn't say, "make me your Rebbe," and on the contrary, in the beginning the Rebbe Melech Hamoshiach Shlita (for the most part) refused to accept the Leadership; the Chassidim knew, however, that Chassidim must have a Rebbe that is alive and the Rebbe Rayatz (the Previous Rebbe) hinted to the fact that the Rebbe Melech Hamoshiach Shlita is the next and ultimate Rebbe - Moshiach. And as for the refusal to accept the leadership they knew that it says that leadership must come against one's will, for only one who runs away from honor, befits honor. And so they continued their efforts for the Rebbe Melech Hamoshiach Shlita to openly accept the leadership. And of course the Rebbe Melech Hamoshiach Shlita did indeed openly accept to be the Rebbe.

Likewise on a greater scale; namely, the ultimate leadership of all the Jewish people of all generations and even of the Goyim - to be Moshiach. Already from the beginning of the leadership

the Rebbe Melech Hamoshiach Shlita made it quite clear that he is Moshiach in his first Maamar. However, for the Rebbe Melech Hamoshiach Shlita to be openly revealed as Moshiach also took the efforts of the Chassidim. After Chof Ches Nissan 5751 when the Rebbe Melech HaMoshiach Shlita said that they (the Chassidim) must do all they can to bring Moshiach, Chassidim began getting people to sign a proclamation accepting the Rebbe Shlita as the King Moshiach. And just as regarding being Rebbe, likewise took place regarding Moshiach. Little by little, the Rebbe Shlita openly accepted the Kingship of Moshiach. This reached its height with the Rebbe King Moshiach Shlita encouraging the singing of Yechi... Melech Hamoshiach Le'olam Va'ed (a few times in 5751 and 5752, and then on a constant basis from 5753 and on).

And indeed the Chassidim today, once again, understood the state we are in and the correct way to act befitting this state. We are certain that the Rebbe Melech Hamoshiach Shlita is alive as a soul in a body and continues to do all his Majesty's holy activities as we saw in the past years. Only what, it has come time for the Chassidim to bring these things about through their initiative, and show their true Hiskashrus to the Rebbe Melech Hamoshiach Shlita – they come to dollars not due to any pressure; rather, they do what is right because it is right.

Therefore Chassidim go ahead with their part of these activities, for example, they place down the dollars on the table one by one for the Rebbe Melech Hamoshiach Shlita to distribute.

Already in 5752 (1991) the Rebbe Melech Hamoshiach Shlita said that we have already completed everything to bring the Geulah. Our efforts are certainly more than enough, Hashem

should open our eyes so that we may see the Rebbe Melech  
HaMoshiach Shlita, Now!

# What do you mean you “*believe* he is alive,” “he is alive”!

There is something interesting about the fact that the Rebbe Melech Hamoshiach Shlita is alive as a soul in body. There are many people that for them this is so obvious that it is a given. In the words of child to me upon telling him “we believe he is alive,” “what do you mean, you “believe he is alive,” “he is alive”!

We can understand this based on the words of the Zohar brought in Tanya Iggeress Hakodesh sect. 26 that the people that taste from the Tree of Life, the Zohar, do not need any test and in the merit of them tasting from the Tree of Life the Jewish people will leave exile with mercy. In Lessons in Tanya a.l. it explains what is meant with “do not need any test”: earlier in the Zohar it says that at the time of the final Redemption Hashem will test the Jewish people, the people that taste from the Tree of Life, however, do not need any test – for them there is no test in the first place.

Indeed, the talks of Dvar Malchus 5751-2 are full of citations to the Zohar, and a point is made to also cite the Zohar even if the same idea is also found in the Talmud etc.

Also, note that the topic of not being intimidated by a test is practically not mentioned at all in Dvar Malchus. In fact in the

Sichah of Korach, 5751, (the last Sichah as of yet for Gimmel Tammuz) the Rebbe Melech Hamoshiach Shlita says that we should not be intimidated, saying “how will the world react...” In other words everyone knows the truth, that the Rebbe Melech Hamoshiach Shlita is Moshiach and alive (maybe people don’t know, however, this is only do to a lack of knowledge of learning the Sichos etc.) their mind might tell them to say otherwise because they are afraid what will people say about them. And this is the issue the Rebbe Melech Hamoshiach Shlita addresses in the Sichah – don’t worry, the world is ready for the truth!

# Foreseeing the Future

In the addresses of Dvar Malchus 5751-2, we also see the prophetic vision of the Rebbe King Moshiach Shlita. The following is one possible example of this.

In the address of Eikev 5751 the Rebbe King Moshiach Shlita speaks at length about the phenomenon of the printing of the Tanya in Braille, for the sightless. As for the reason why a sightless person is referred to as “one having a lot of light” (in the Talmud), the Rebbe King Moshiach Shlita only cites sources explaining this, but barely mentions what they say, (see note 122 *ibid.*). On the other hand, in the Dvar Malchus of Shoftim 5751 (a few weeks later), the Rebbe King Moshiach Shlita only briefly mentions the phenomenon of printing the Tanya in Braille. However, this time the Rebbe King Moshiach Shlita explains why a sightless person is called so (note 107):

“This is because he has literally “an abundance of light” – due to the great quantity of light that enters the eye, and the filters are lacking [which let in only a limited amount of light] etc. (see Ohr Hatorah... ). And also we may say, that through the descent of not being able to see (temporarily), there comes about afterwards a manifestation of light and seeing, with advanced vigor and greater strength, like the advantage of light from darkness (Koheles 2,13).”

Now, we may possibly say that the reason why the Rebbe King Moshiach Shlita explains this concept specifically in the Dvar Malchus of Shoftim, is in order to help us understand the fact that the Rebbe King Moshiach Shlita is alive physically, since he will live forever and not even be buried Heaven forbid, as

mentioned at the end of this address (ch. 12). And although there might be a time that we will Heaven forbid, not merit to see the Rebbe King Moshiach Shlita, this does not change the fact that the Rebbe King Moshiach Shlita is still physically alive the same as before. We are not meriting to see because we are 'sightless' (due to the abovementioned reasons). And immediately we will merit to open our eyes and see the Rebbe King Moshiach Shlita "with advanced vigor and greater strength"!

# Education that Will Last

**How emphasizing Emunah in Moshiach will  
cause our children and students to continue on  
the right path**

We live in a generation vastly different from previous ones. The approach to education must befit our times in order to be effective. The main emphasis in all aspects of life today should be on Moshiach. In education, too, the way to deal with today's unique challenges is through a strong emphasis on Moshiach. Let us take a look at different aspects of education in our time, and discover how emphasizing Moshiach is the way to make education effective and lasting.

## Meaning and Purpose

The awareness that we are living in the days of Moshiach, that we know who Moshiach is and that his Majesty is alive among us, gives us hope to continue working to improve in Torah and Mitzvos. We have something imminent to look forward to, and we feel that we are accomplishing something with our efforts. Moshiach and Redemption are not far off in the future; they are current! And soon we will experience the complete Redemption, when everyone will see the Rebbe King Moshiach Shlita and we will serve Hashem in the third Bais Hamikdash. It is important to constantly emphasize this so that we will happily



and energetically devote every moment and every detail of our lives to Hashem.

The Rebbe King Moshiach Shlita says that the Jewish people have already done Teshuvah and therefore the Redemption is coming immediately and that even the phenomenon of “Moshiach bringing the Tzadikinm to do Teshuvah” we already have. So even if one makes a mistake he should realize that Teshuvah is a timely matter.

## **Teaching Emunah Above Understanding Makes Education Last**

The Rebbe King Moshiach Shlita says that true, lasting education is when it is based on the foundation of Emunah in Hashem, and that we need to teach children that there are things above our understanding and this will cause them to continue in the right path even if they don't always understand the reasons for everything.

Emphasizing the Emunah that Rebbe King Moshiach Shlita is physically alive even if we don't see or understand gives a strong message that we believe in the Tzaddik – and through this also in Hashem – even if it is above our understanding.

Then we are to help them understand why this is so. This Makes the Emunah be felt deeply so that it is not only something that one accepts alone. This is a foretaste of the Geulah when we will truly internalize our Emunah (see Va'eschanon 5751).

## Demonstrating the Eternal Truth of the Torah and Mitzvos

The complete Emunah in the words of the Rebbe King Moshiach Shlita that we are the first generation of Redemption and that the leader of the generation must always be physically alive is a powerful expression of our Emunah in the Torah in general. The words of the Rebbe King Moshiach Shlita, the Torah-teacher of the generation – are Torah. All of his Majesty's teachings are based on Torah sources, which we can trace back to the Torah given on Har Sinai. Emunah in all of his Majesty's words is Emunah in all of the Torah and Mitzvos. The Emunah in the leader of the generation being physically alive is so fundamental to our religion that the lack of it caused the Jews of the desert to commit the worst sins! When Moshe didn't come down from Har Sinai at the time that they expected him, the Satan showed them a realistic vision of Moshe in a coffin. The Jews who believed their eyes – rather than having Emunah that the leader must be alive – committed the three cardinal sins of idol worship (the golden calf), adultery and murder (according to Rashi's commentary). We are the reincarnation of that generation. Let us correct their mistake and continue to have strong Emunah in the fact that the Rebbe King Moshiach Shlita is physically alive – the Satan cannot pull the same trick on us again. This belief is expressed in strong Mitzvah observance, the opposite of the sins that the Jews committed in the desert. Instead of serving idols, we will serve Hashem for His sake alone. Instead of adultery, we will strengthen our Tznius. And instead of murder, we will learn and spread Chassidus, especially on the subjects of Moshiach and Redemption, because Chassidus sheds light on our direction in life and negates all types of "spilling blood,"

including all sins, which “spill” holy life- force (“blood”) into the realm of negativity. “Moshe is true and his Torah is true” – Emunah in the eternity of the Moshe of the generation is belief in the eternal truth and relevance of the entire Torah and its Mitzvos.

## **A Positive Approach**

Just a few generations ago, it was common to discipline by hitting children. Over the recent decades this has become unacceptable. Screaming at children has also been recognized as ineffective and destructive. Today’s children (and adults) respond to a positive approach rather than to punishments. The Rebbe King Moshiach Shlita says that in our time, when we have completed all the necessary refinement of the world in preparation for the Redemption, we need only the positive authority of “judges” – who give over the instructions of Hashem and the details of how to serve Him, and “advisors” – who explain these instructions in a way that we can understand why it is good for us to do the will of Hashem, but we no longer need “officers” to force us to follow the instructions.

The Rebbe King Moshiach Shlita makes it clear that his Majesty is the judge and advisor of the generation. In educating, we should emulate his Majesty’s positive and loving approach. Constant study of the Sichos of Dvar Malchus, which strongly emphasize Moshiach, constantly remind us about our special time and how we should act now. These Sichos emphasize a positive, happy approach to every aspect of serving Hashem, including Teshuvah for misdeeds. When we internalize the Moshiachdik messages of the Rebbe King Moshiach Shlita, we

will relate to our children and students in a positive, encouraging manner and a cheerful mood.

The realization that we have a leader guiding us helps us (the parents and teachers) have a positive approach for another reason. Negative approach usually extends from frustration. When we find advice from the Rebbe King Moshiach Shlita, in major decisions in our life we illuminate our lives.

## **Deep and True Motivation to Continue on the Right Path**

When we reveal the Essence of the Soul which permeates (is the essence of) one's entire existence everything one does is permeated with the Essence of the Soul which is strong and eternal, and does not change under any circumstance. Moshiach is the pipeline through which Hashem reveals His Essence in the Jewish people. Revealing the essence of Moshiach brings on the revelation of the essence of Hashem. Moshiach's essence being revealed is revealing the identity of Moshiach, indeed Moshiach is a living person in our time – Moshiach exists in the world. This is accomplished especially through announcing: “Long Live our Master Teacher and Rebbe King Moshiach Forever and Ever.”

Emphasis on Moshiach also imparts an awareness of the purpose of the world, namely, making Hashem a home in the physical world, the culmination of which is brought about through Moshiach – indeed, “the world was created only for Moshiach”. Knowing the true purpose of life gives a deep and true

motivation to keep Torah and Mitzvos, through which we fulfill the purpose that we were created for.

Every Jew innately wants to serve Hashem; the Essence of our Neshamah is a part of Hashem! Learning and emphasizing these ideas make it much easier for us to serve Hashem willingly and happily.

## **Satisfying the Natural Need for Excitement and Channeling the Drive for Action**

Young people seek excitement and action. What can be more exciting than the fact that the long-awaited Moshiach is finally among us and that the miraculous, amazing events of the ultimate Redemption are imminent? Dancing with Moshiach flags to upbeat Moshiach songs, joyous Farbrengens and similar activities are also a wonderful outlet for youthful energy.

Young people are amazingly driven, and this can be channeled toward carrying out the numerous instructions of the Rebbe King Moshiach Shlita for our special time – which demand tremendous energy and creativity in order to be fulfilled in the optimal way.

From organizing groups to learn about Moshiach and Redemption to bringing Moshiach spirit into summer camps to publishing booklets of original Torah insights, making Moshiach signs, there is no end to the instructions of the Rebbe King Moshiach Shlita that can keep our youth busy with good things.

## **Influencing the Outside World in a Positive Way**

There is a rule that when influencing others, one does not get influenced. How can we protect our children and students from negative influences? By giving them opportunities to influence others positively. The world needs to be told about Moshiach. Let us involve the babies, children and teenagers in this important project. Let us listen to their innovative ideas on how to spread the message of Moshiach. Let us take them on Mivtzoyim and let their charming smiles reach infinitely more people than all the sophisticated explanations of adults. Besides for their huge positive effect on the world, they will receive the personal benefit of becoming leaders who positively influence the outside world rather than being influenced by it.

In summary: In our special time, let us recognize, emphasize and publicize that Moshiach is physically with us. This is the most effective approach to everything today, especially education.

# VOTE FOR MOSHIACH!

## Monarchy and Democracy

Once the Rebbe Rayatz was riding on a train and the people sitting around him, who held high political positions, were discussing how the Jewish Torah views monarchy. They argued about whether the Torah promotes monarchy, socialism or communism. When the Rebbe Rayatz was asked to state his opinion, he said that each type of government has advantages and disadvantages. These government systems were created by people, and therefore they each have good aspects and bad aspects. The Torah, however, was given by Hashem, and has only good in it. The Torah has all the good aspects of each type of government.

Moshiach's kingdom is both a monarchy and a democracy, containing all the advantages of both and none of the disadvantages.

The Rebbe King Moshiach Shlita says that the King Moshiach causes Hashem's kingship to be revealed in the world, and in a way that it is willingly accepted by the world rather than being forced upon it. This idea blends monarchy and democracy – willing acceptance (democracy) of kingship (monarchy).

In an ideal Torah monarchy, the king is on a higher spiritual level than the rest of the nation. He therefore has the wisdom, moral stature and connection to Hashem to lead the nation in the best way. A Jewish king is restricted in his acquiring of personal possessions (he is forbidden to have too many wives,

horses or money). He is to carry a Sefer Torah with him, and to selflessly lead the people, helping them connect to Hashem. The king elevates the nation to levels that they cannot reach without him. Living in a monarchy also instills the characteristic of “Bittul” – self-nullification and submission to a higher authority – in the citizens. Bittul, which is above intellect, is an important quality in serving Hashem. We must do what Hashem says not only because we understand it, but just because Hashem has commanded us. The Rebbe King Moshiach Shlita writes in a letter that he instituted the “Tzivos Hashem” (Army of Hashem) children’s network in order to instill these values in American children, who grow up in a society that stresses freedom over obedience. By being part of an “army”, even these children who grow up in a democratic culture can develop qualities of obedience and submission to Hashem.

At the same time, a democracy too has advantages. The Rebbe King Moshiach Shlita explains that the French Revolution changed the entire world. It was based on the ideal of freedom – rather than being forced to follow the commands of the king and queen, the people wanted to elect a government that represented them. This system provides more freedom, justice and fairness to the citizens. However, the French Revolution was not based on faith in Hashem, and therefore brought with it an attitude of “freedom from religion”. That is why the Alter Rebbe fought against it, preferring the monarchy that existed in Russia even though it was physically difficult for the Jews to live under the Czar’s regime. Today, however, France has transformed into a center of Torah. The United States, perhaps the symbol of democracy in the world today, was originally founded on the ideal of freedom together with faith in Hashem – “freedom of religion”. The United States allows and even



helps the Jews to serve Hashem according to the Torah, and has influenced other countries to do the same. The Rebbe King Moshiach Shlita calls the United States a “kingdom of kindness”. We can especially appreciate this when comparing the freedom in America and in other countries where Jews live today to the governments under which the Jews used to live, who made obstacles and restrictions to serving Hashem.

From a worldly perspective also, both monarchy and democracy have advantages and disadvantages. The advantage of a monarchy is that the king and his advisors, who are usually more educated than the masses, are likely to make wise decisions that will help the entire country, and are not limited in carrying out these decisions. The disadvantage is that there is a great temptation for the ruler to misuse his power for selfish gain at the expense of the citizens, and there is no guarantee that the king will be truly wise and benevolent. In a democracy, the power is distributed more fairly. The citizens have the right to influence public decisions. The disadvantage is that many uneducated, short-sighted and frivolous people have power to make decisions that can be disastrous for everyone, including themselves. Also, a tyrant can present a false image of democracy in order to gain popularity, while in truth ruling as a dictator. The Rebbe King Moshiach Shlita writes that the countries that embraced Marxism and its ideal of no one person having significant power ended up with the very opposite – that tyrannical individuals took control.

Clearly, the ideal government must be a combination of both systems.

## **Our Power to Elect Moshiach**

What is the “democratic” aspect of the King Moshiach’s rule? It is the acceptance of Moshiach’s kingship by the people. We have the privilege and responsibility to actively “vote” for Moshiach, causing his Majesty to be fully revealed, rather than waiting passively. “There is no king without a nation” – especially Moshiach, who does not force himself upon the people but instead is willingly accepted as the leader.

Everyone has the right to vote in the “election” of Moshiach – men, women and children. And like a true democracy, no one is forced to vote (unlike in a pseudo- democracy where everyone is forced to vote for the same candidate). Everyone has free choice to decide what to vote for. But the Rebbe King Moshiach Shlita will win the unanimous vote by virtue of his Majesty’s supreme greatness, wisdom and benevolence.

## **How do we vote for Moshiach?**

The Rebbe King Moshiach Shlita says that the proclamation “Yechi Hamelech – Long live the king!” crowns the king and adds life to him. Proclaiming “Yechi” daily, many times a day, expresses our desire and acceptance of the Rebbe King Moshiach Shlita’s leadership, and this causes his Majesty to be completely revealed as the King Moshiach.

Many people have also signed their names on declarations accepting the Rebbe Shlita as the King Moshiach and given it to his Majesty, who responds very positively. The following are two of the numerous examples:

- In response to 250 signatures accepting the kingship of the Rebbe King Moshiach Shlita, submitted to his Majesty on 6 Iyar 5751 (1991): “Received with much appreciation. It should be a continuing and increasing activity, as the time has come...”
- In response to women who presented a beautiful box with signatures in it to the Rebbe King Moshiach Shlita on 3 Kislev 5752 (1991), as their representative said that they are accepting the Rebbe Shlita as Moshiach and hoping that his Majesty will immediately lead us to the Holy Land:

“Amen. This is for me (referring to the box)? Good news. In all matters one must give Tzedakah. May it be with great success, and may you go from strength to strength, until... the true and complete Redemption. Blessing and success. Much success.”

As the U.S. citizens prepare to vote for the president, let us all vote for the true leader of the world: Moshiach. We can sign our names and give them to the Rebbe King Moshiach Shlita at his Majesty’s distribution of dollars. And we, for Moshiach, should “campaign” for his Majesty and publicize this to others. The Rebbe King Moshiach Shlita is too noble and humble to seek kingship for himself; it is our responsibility. His Majesty says that everything is ready for the true and complete Redemption. Moshiach has already been appointed; all that is needed is that the nation should accept his Majesty as king, and that the connection between the king and the nation should be fully revealed (see Sichah of Mishpotim 5751 (1991)). This is the main Shlichus (mission) today – to accept Moshiach and cause everyone to accept Moshiach. We should teach people about Moshiach and explain it so well that they understand and accept Moshiach (see Sichah of Chayei Sarah 5752 (1991)).

It is not enough to say “Yechi” in Hebrew; we need to teach people to say it in the language that they understand. Even then, people may not necessarily understand what we are saying. We need to explain clearly that the Rebbe Shlita is the long-awaited Moshiach. We have to learn about Moshiach so that we will be able to answer any questions that people ask us about this, until everyone knows, understands and accepts it.

May our “votes” reveal Moshiach Now!

# Shabbos Candles

Shabbos candles although they are a Mitzvah for the whole household (a man and woman are equally obligated), nevertheless, specifically women and girls do this Mitzvah (only if for some reason the wife is not at home does the husband light and even then it is felt that he is temporary replacing the wife's job).

The custom is that every woman and girl in the house lights. Hence, even other married women and even little girls light.

Specifically in our generation, there is a special emphasis on all women lighting even little girls (before their mother lights) from when the girl can understand.

The following is a possible deeper understanding of the significance of Shabbos Candles based on the talks of the Rebbe King Moshiach Shlita, giving us a better understanding of the unique role of women and girls in Torah and Mitzvos in general and especially in bringing Moshiach. Including an explanation of the connection of all this to the fact the Rebbe King Moshiach is alive physically – “among the foundations of our religion that there is always a leader and prophet in every generation at all times.”

The Rebbe King Moshiach Shlita explains that the deeper meaning of Shabbos candles is bringing light to the world. In truth every Mitzvah brings G-dly light to the world, Shabbos candles are unique – their bringing of light to the world is clearly evident.

We may say that the emphasis on Shabbos candles bringing light (in addition to the simple reasons) is expressed in the fact that even little girls light Shabbos candles bringing even more light to the house and thereby to the whole world. The lighting of Shabbos candles is mainly for the women who are the ones mainly at home. Although they go outside, especially to outreach to other women and girls this is nevertheless done in a modest way. Their candle lights shine however “undercover.” This is similar to the Attribute of Hashem that women represent – Malchus, through which Hashem creates the world in which G-dliness is not openly revealed so that there can be the concept of a king over foreigners (a king cannot be a king over only his children), our job is to reveal Hashem in it.

Now in past generations the main emphasis of women was the concept of concealment (they were the whole time in the homes and for the most part they weren't taught that much Torah and the men would just tell them the laws they needed to know). In our generation the emphasis is also on the goal of their concealment (symbolizing the concealment of Hashem in the world), namely, only in order that there be the concept of revelation of Hashem in a world (a world that is seemingly separate from Hashem); hence, in our generation they are especially modest but at the same time go out to teach other women, in a modest manner – the key to their success. This brings out the virtue of their modesty (the opposite of being loud or showing off) – they go outside and accomplish a lot, however in a modest manner (and only in front of other women). Indeed the women and girls all light and even get other women and girls to light (a lot of light) however in the home. Through this, they influence their husband and boys to do more Torah and Mitzvos: the men who go outside a lot. This is concealment as openly revealed good – in (and through) a

modest manner they do a lot, especially reaching out to others. They rejoice over the coming of Moshiach however only in the presents of other women. The lighting of the Shabbos Candles is 1) the culmination of the hard work of the week and 2) makes sure there is light on Shabbos. The hard work (Service) of exile is similar to the six days of the week and the Service of Hashem on Shabbos is connected to the Redemption through Moshiach.

The Rebbe Rayatz, the sixth leader of Chabad brought the completion of the “hard work” of exile, completed upon his passing when all his life’s work was elevated, similar to the lighting of the Shabbos candles, elevating the work of the week to the Holiness of Shabbos. Hence, the emphasis is on aspect #1 – the culmination of the “hard work of the week,” in which it is seemingly sufficient to have even one person of the household to light the Shabbos Candles.

The present, seventh, leader of Chabad, the Rebbe King Moshiach Shlita brings the Redemption. Hence, the emphasis is on aspect #2 – making sure there is light on Shabbos, which is emphasized in the fact that there is a lot of light (even little girls light), not elevation and leaving the world heaven forbid, rather bringing light into the physical home (in a modest manner). (Regarding the above see Dvar Malchus Bo, Bo-Beshalach and the 22 of Shevat, 5752).

Indeed “the women (and women to be) are the main ones who form the body and soul of the Jewish home bringing into it the light of Torah and Mitzvos, Shabbos and Yom Tov, good Midos and beautiful Jewish customs – all the things that make a Kosher, clean and fortunate home.” “In their merit the

Redemption comes when we will fulfill the Mitzvos with ultimate perfection.”



# Even if We Don't See or Hear

Once Rebbetzin Chana (mother of the Rebbe King Moshiach Shlita), was at a Farbrengen of his Majesty. She heard two young women speaking to each other.

“Can you see anything?” “No.” “Can you hear anything?” “No.”

“Can you understand anything?”

“No.” (She did not understand Yiddish.) “But I can't leave.”

This story teaches an important lesson for our difficult time, when to our dismay we do not see or hear the Rebbe King Moshiach Shlita.

We should learn from these girls – and the many people who have always come to 770 Bais Moshiach for when the Rebbe King Moshiach Shlita speaks, Davens etc. – to always come whenever the Rebbe King Moshiach Shlita comes out, even if we do not see or hear his Majesty. We know that the Rebbe King Moshiach Shlita always continues to do his Majesty's holy activities, including saying Sichos and Farbrenging, etc. Even when we saw the Rebbe King Moshiach Shlita, there were always people present who could not see, hear or understand his Majesty. We can learn from them to come for the Rebbe King Moshiach Shlita himself, and not only for revelations.

May we immediately receive the revelations as well – may Hashem immediately open our eyes to see the Rebbe King Moshiach Shlita bringing the true and complete Redemption!

# “Leader Over Them Forever”

The coming of Moshiach is certainly the efforts, actions and goal, unique to the Chabad Rebbeim, the question was however: has the time come. The freeing of the Alter Rebbe to continue and increase his efforts was a result of the Heavenly decree that indeed the time has come.

Now Hei Teves was a similar issue – if the Chabad leaders are those that return the Kingship of the Dynasty of Dovid then the seven leaders of Chabad correspond to the Seven Sefiros which the last Sefirah (the seventh) is Malchus correlating to Moshiach the eternal king “and Dovid My servant shall be their leader forever” (from the Haftorah of Parshas Vayigash – referring to Moshiach the descendant of Dovid).

Now there may be no hefsek (interval) between Yesod (the sixth Sefirah) and Malchus, to the extent that Malchus is a continuation of Yesod (“Geulah Arichta”). And indeed the Rebbe King Moshiach Shlita who corresponds to Malchus says that his leadership is a (mere) continuation of the leadership of the Rebbe Rayatz. Being that this is so it is obvious that all the possessions of the Rebbe Rayatz are transferred to the Rebbe King Moshiach Shlita. The question arose again “Is it the actual time for the coming of Moshiach?” The victory of Hei Teves was a result of the Heavenly decree that indeed the time has come! The connection of the victory of Yud Tes Kislev and Hei Teves to the coming of Moshiach was clear, as the Rebbe King Moshiach Shlita says that in both cases there was an emphasis on the fact that the non-Jews agreed and realized the victory.

This is connected to the coming of Moshiach, since Moshiach accomplishes that even the nations will serve Hashem.

Now we will have a better understanding of the unique role of the Rebbetzins in these victories. Regarding the victory of Yud Tes Kislev it says that the mother of the Alter Rebbe, Rebbetzin Rivkah is the one who strengthened everybody's spirits guarantying them that the Alter Rebbe will be freed very soon.

Regarding the victory of Hei Teves the Rebbetzin Schneerson is the one that declared that "her father the Rebbe (Rayatz) himself his books and all his matters belong to the Chassidim." We all know that the Rebbetzin said, "My father has only one Chassid – my husband," (see also Dvar Malcus Bo, 5752, ch. 12-13, and Vayigash 5752, ch. 12 and more). As the Rebbe King Moshiach Shlita said in a talk, "that her declaration regarding Hei Teves, stated that the Chabad leaders are those that return the Kingship of the Dynasty of Dovid, forever – the leadership and life of the leader of our generation is eternal; although this is a fact, the unique accomplishment of her statement is that even the non-Jews agreed to this" (adaptation).

# Eternal Life With No Interruption

On the 13th of Shevat 5711 the Rebbe Melech Hamoshiach Shlita said the Maamar Hayosheves Baganim, and Sichos following this. The Sichos appear in Likkutei Sichos vol. 2 (pg. 514 ff.). In the Sichos the Rebbe Melech Hamoshiach Shlita explains why the Baal Shem Tov returned to the dust and Eliyahu Hanavi went up to Heaven alive. For each person, their perfection is the purpose they serve. Eliyahu Hanavi whose purpose is to be sent on different missions – including to announce the coming Moshiach – had to remain as a soul in body for his purpose. The Baal Shem Tov whose job was to revive the Jewish people from the deep faint that they were in at that time and to revive even the people on the lowest of levels through bringing on the Essence of Hashem, returned to the dust for this purpose. Similarly was the job of the Rebbe Rayatz.

The Rebbe Melech Hamoshiach Shlita then speaks about the Rebbe Rayatz very soon being resurrected with Resurrection of those that dwell in the dust and then he will lead us to the Holy Land; people have asked isn't the order: first Moshiach comes and then there is the era of Moshiach and only then the Resurrection. The answer is: Although in general there will be the coming of Moshiach, then the building of the Beis Hamikdosh, then the ingathering of the exiles, then the resurrection, however, there will be the resurrection of individuals before as well.

When the Rebbe Melech Hamoshiach Shlita answers the question he adds a more detailed order of the Redemption, this is obviously necessary in answering the question. There is also a note on these words in the answer citing many sources that the Beis Hamikdosh will be built prior to the ingathering of the exiles. What significance does this have to answering the question?

The answer seems to be quite simple based on another place where the Rebbe Melech Hamoshiach Shlita addresses this topic in a letter for Rosh Chodesh Shevat 5730 (appears in Likkutei Sichos vol. 6 pg. 294) “following the coming of Moshiach there will be the resurrection of those that dwell in the dust and he [the Rebbe Rayatz] will be among them” and in the note the Rebbe Melech Hamoshiach Shlita explains that the special individuals will be resurrected when the Beis Hamikdosh will be rebuilt and the Rambam rules that it will be rebuilt before the ingathering of the dispersed Jewish people.

In other words the earliest possible for the Resurrection is upon the building of the Beis Hamikdosh. See also the Likkutei Sichos vol. 22, pg. 213 and in note 17 that the resurrection will be immediately after the coming of the true and complete Redemption, upon the building of the Beis Hamikdosh by Moshiach.

Therefore it is necessary to emphasize that first is the coming of Moshiach then the Beis Hamikdosh will be built upon which there will be the resurrection of special individuals including the Rebbe Rayatz and then the ingathering of the exiles – so the Rebbe Rayatz can lead his generation to the Holy Land (had the ingathering of the exiles been first and then the building of the Beis Hamikdosh then the ingathering of the exiles would have

preceded the resurrection of special individuals). As the Rebbe Melech Hamoshiach Shlita brings in the note at the end of Basi Legani 5711 that it says in the Midrash that in the Geulah the leader of every generation will lead their generation to the Holy Land.

Based on this we can also explain the connection of this to what was explained earlier in the Sichah regarding Eliyahu Hanavi, the Baal Shem Tov and the Rebbe Rayatz. The Rebbe Rayatz returned to the dust similar to the Baal Shem Tov, who was the leader of his generation and will lead them to the Holy Land. Eliyahu Hanavi who announces that Moshiach will come must have never passed away, for if he passed away he will only be resurrected in the true and complete Redemption when Moshiach has already come.

From all this we will understand regarding Moshiach himself, the present Rebbe Shlita. Since his job is to unite the souls and bodies of the Jewish people and bring the ultimate of eternal physical life as souls in bodies, this is his perfection to remain a soul in a body with complete physical life. “And with no interruption at all,” as the Rebbe Melech Hamoshiach Shlita often says in the most recent talks we heard in 5751-2. For Moshiach must be alive and bring the true and complete Redemption [when all will be granted eternal life], namely the building of the Beis Hamikdosh and there cannot be any interruption, Heaven forbid in his life necessitating resurrection, since he is the one who brings the true and complete Redemption and only then there will be the resurrection. As the Rebbe King Moshiach Shlita always emphasizes that the true and complete Redemption is through Moshiach as the Rambam rules, it is this way and cannot be

different (see Likkutei Sichos vol. 23 pg. 395 ff. and many places (some are cited there)).

The reason why the Resurrection can only take place upon the building of the Beis Hamikdosh by Moshiach seems to be (see Likkutei Sichos vol. 22 ibid and more) since only upon the building of the Beis Hamikdosh by Moshiach is the actual beginning of the true and complete Redemption (before this Moshiach is not considered Moshiach in the full sense). And it is clear that the Resurrection will only be in the true and complete Redemption since this is really what the true and complete Redemption is all about – a true union with Hashem Who is the source of Life, hence no passing away at all for those that are alive and even those that passed away will return to life (see Likkutei Sichos vol. 28 Parshas Chukas and Dvar Malchus Bo 5752 (ch. 8 and 11) and more). Moshiach has eternal physical life as soul in a body (and cannot pass away Heaven forbid) even before true and complete Redemption because he has this ultimate unity with Hashem even before the true and complete Redemption (see Likkutei Sichos Chukas 5751 note 28 and more).

# Its Captives Will Be Redeemed With Tzedakah

We are all familiar with the famous verse “Tzion will be redeemed with judgement and its captives with Tzedakah.” In the Maamar on this verse from 5735, the Rebbe Melech Hamoshiach Shlita explains that the essence of the Soul is referred to as Tzion and it can never be taken into captivity it can however be in exile for which it needs to be redeemed. The revelations (powers) of the soul can however be taken into captivity, Heaven forbid, and is redeemed through Tzedakah.

It is interesting to note that regarding the leader of our generation (who is also referred to as Tzion, see the Maamar) regarding he himself being alive, although there might have been a misunderstanding about this, however, it was quite certain to many already at the start of concealment to our eyes that the truth is that the Rebbe Melech HaMoshiach Shlita is physically alive. Regarding his actions, regular holy customs, there took a lot more effort. The most difficult seemed to be the weekly distribution of dollars for Tzedakah by the Rebbe Melech Hamoshiach Shlita. And indeed this is the key to redeeming the revelations, the Mitzvah of Tzedakah. Everything else (setting up the place for the Rebbe Melech Hamoshiach Shlita for davening etc.) can be perceived as a mere preparation, but heaven forbid, not that the Rebbe Melech Hamoshiach Shlita is really there; dollars on the other hand certainly means that the Rebbe Melech HaMoshiach Shlita is physically there, for had this not been the case, Heaven forbid, what are you doing taking a dollar?!



The Rebbe Melech Hamoshiach Shlita explains in a letter that it is not sufficient to do things in general rather the details have to be done as well. In our case: it is not sufficient to believe that the Rebbe Melech Hamoshiach Shlita is alive in general rather it is important to emphasize and act on the fact that being that this is so all the details are relevant. Go to dollars on Sunday etc.

# No More Need For Officers

In the talk of Shoftim 5751, the Rebbe Melech Hamoshiach Shlita emphasizes that there is no more need to mention officers to enforce us to do the Mitzvos since the world is already refined and we have the complete Judge and Advisor, of the Redemption, the Rebbe Melech Hamoshiach Shlita, for when a person truly understands why he should do the Mitzvos (advisor) and has the obedience to the Torah Leader (judge) there is no more possibility for him to need to be forced in any form.

Also in this talk the Rebbe Melech Hamoshiach Shlita makes it clear that he is the leader of the generation that must always be present without burial, as the Shesiyah stone that is eternal and never buried. Moreover, he is very connected to this stone since he became leader in the year Shesiyah (Hey Shin Yud Tav, 5710).

It is interesting to note that Moshe (who did pass away) actually specifically asked before he passed away for officers to be present in order to insure that the Jewish people continue to serve Hashem after he passes away. (See the Talk of Vayeilech, 5746).

This is yet another time that the Rebbe Melech Hamoshiach Shlita made clear in the last talks we heard as of yet that he will live forever in the most literal sense!

# The 11th of Nissan, 5751 and 5752

In the Talk on the eleventh of Nissan 5751, marking the 5th anniversary of the day the Rebbe Melech HaMoshiach Shlita began distributing dollars every Sunday (in 5746), it speaks about dollar distribution for Tzedakah. The idea is making everyone a Shaliach to give Tzedakah and Shaliach plus 10 is the Gematria of Moshiach; not only Gematria (of Moshiach) which is concealed, rather literally revealed, that we can literally see.

This was the last talk we heard as of yet for the 11th of Nissan. It is possible that the Rebbe Melech Hamoshiach Shlita was hinting to our present time when Moshiach distributes dollars but he is concealed from our eyes to our dismay – may this immediately change – and the Shaliach to give the Tzedakah that he makes us when he gives us each a dollar, is what we see; we should not be intimidated and this itself will bring Moshiach in a revealed way since when the Shaliach does his part he brings Moshiach in a revealed way that we can see him!

It is interesting to note that the Rabbinic Authorities made a ruling on the 11th of Nissan 5752 that the Rebbe Melech HaMoshiach Shlita is Moshiach and as result it applies to him the promise that “his flame will never be extinguished,” that he will live as a soul in a body forever.

This day is the day when the Rebbe Melech Hamoshiach Shlita began giving out dollars to be given to Tzedakah on a weekly basis to hundreds of thousands of men, women and children. It

is known that “Tzedakah saves from death” and on the anniversary of this very day, on the 11th of Nissan (5752) is the day the Rabbis ruled that the Rebbe Melech Hamoshiach Shlita will live forever. Moreover, this is emphasized especially in the dollar distribution for Tzedakah!

# Moshiach transforms the exile into Redemption

One of the main aspects the Rebbe Melech Hamoshiach Shlita explains is the fact that the Redemption is not a completely different thing than exile rather the exile itself becomes the Redemption through bringing Hashem clearly revealed in the world. This is especially accomplished through the efforts of Moshiach, who is alive among the Jewish people in the exile as the Gemarah (Sanhedrin 98b and in Rashi) says that Moshiach is called a Metzarah since he suffers with the Jewish people in exile and takes them out of there.

And the Rambam emphasizes that the order of the coming of the Redemption is that “a king will arise from the house of Dovid... he will convince all the Jewish people to go in the way of the Torah... he will bring the Beis Hamikdosh... gathers the dispersed Jewish people...”

Not only is Moshiach alive in the exile suffering with the Jewish people, but also there he is already a King and brings the Redemption! The main aspect of Moshiach is that he is a king, *Melech* Hamoshiach, whereas, Moshe *Rabeinu* (a teacher). Malchus represents the body, Moshiach is specifically a soul in a body, not only in the Redemption rather already this is his quality in the time of exile. For his job is to unite the souls and bodies of the Jewish people through keeping Torah and Mitzvos therefore he himself must be a soul in a body.

(Based on Tazria Metzarah 5751, Chaye Sarah 5752)

B"H

**Through Fullfilling the Insruction of the Rebbe  
King Moshiach Shlita of the Importance of  
Learning the Laws of Taharas Hamishpachah  
The Following Came into Fruition**

**Halachah says: Yechi  
Hamelech Hamoshiach!**

From the following one can see how it is important to study all parts of Torah and connect them to Moshiach and Geulah. Also specifically due to me studying the laws of Family Purity in depth in order to be extra careful in its fulfillment did I find the following. (Note also the great importance of women keeping the Halachah in going to the Mikvah on time and not pushing it off for this may be connected to Hashem bringing the Geulah without delay – see # 4)

**Important note: The following is not meant to be a practical guide to the laws of Family Purity rather sources in Halachah for Moshiach in our midst. For the Laws of Family Purity please see the practical guides on these Laws**

1) Once Moshiach is Bechezkas Moshiach a seeming Reusah is obviously understood otherwise and the Chazakah that he is

Moshiach stands especially since Chazal already said Nigleh Vinechseh Vinegleh (see Likkutei Sichos vol. 9 pg.105 in the asterisk) - see regarding Chezkas Taharah - Ishah Bechezkas Taharah Omedes once she did a hefsek Taharah although she didn't yet go to the Mikvah (Alter Rebbe's Shulchan Aruch, Yoreh De'ah Siman 187, Seif Koton 23 (many Poskim say the same, see Taharas Habayis by R. A. Yosef vol. 1))

2) The mere fact that you feel that Rebbe Shlita is present in 770 Beis Moshiach shows that he is really physically there as if you see him (see ibid, Siman 189 s"k 12, Mahadurah Basra, Siman 183 s.v. Ach (when it says seeing Dam it means being Margish that there is Dam although she didn't actually see the Dam)) and this is a wonder of Moshiach (see Perush Hamishnayos LehaRambam Perek Chelek, Yesod 12, that among the Yesodei Hadas is to believe that Moshiach is exceedingly great greater than all other kings before him) that he is alive and among us although we do not see Le'es Atah

3) Since the Rebbe Shlita has set things he did for many years although they stopped to our eyes for a side reason we are certain that the Rebbe Shlita starts again after the side reason goes away (see ibid, Siman 189 s"k 116, that the Shulchan Aruch rules that a Veses Kovua that stopped because she became pregnant etc. after the Yemei Hanakah we say she goes back to her Veses Kovua and she is Choshesh for it even before she sees it (and most certainly in our case where Seyata Dishmaya showed that they actually did start again - so it is even according to the conflicting opinion))

4) Hashem has to make Moshiach bring the Geulah - Ishah Asur Laamod Beymei Tumasah Afilu Keshe'en Baalah Ba'ir (ibid, siman 186 s"k 8) and see Eichah 1:8 and more, and since

Kvar Higia Zman Geulaschem so it is time for Vezarakti  
Alechem Mayim Tehorim in the Geulah!



B”H.

*Free Translation*

Yemos Hamoshiach, 5768-5776

## Halachik Ruling

The Lubavitcher Rebbe Shlita King Moshiach states that “there must be a Moshe in every generation in whom the Soul of Moshe is vested... in the body of the Leader of the Generation” (Likkutei Sichos vol. 26, pg. 7) and this is “among the foundations of the Religion” that he exists eternally and is found in a specific place in this physical world without any change not even the change of being buried, as a sign of the constant Revelation of G-dliness in the world (Dvar Malchus Shabbos Parshas Shoftim 5751),

And he already made it clear that his permanent place is Beis Rabbeinu Shebibavel, Beis Moshiach “770,” where he is, Davens and teaches Torah to his students (Kuntres Beis Rabeinu Shebibavel), and states that in our generation the Leader of the Generation will not pass away and not even “be hard of speech” (Dvar Malchus Shabbos Parshas Bo 5752),

And also explains in reference to the eternity of Moshe Rabbeinu that it is regarding all his aspects specifically, for “the complete phenomenon of eternity is specifically when it is expressed in all details, for if one detail is not eternal this shows

“weakness” even in the aspects that are eternal, since there is room and possibility for the opposite of eternity” (Dvar Malchus Shabbos Parshas Tzav 5751, note 69), and from this is understood also regarding the eternity of the “extension of Moshe” in our generation, the Rebbe King Moshiach Shlita that it is also regarding the details and his holy customs.

Indeed, all his words are the words of a prophet and have the authority of prophecy according to Torah (Dvar Malchus Shabbos Parshas Shoftim 5751), hence, we are obligated to listen to his words due to the obligation to listen to the words of a prophet (as the ruling of the Rambam Hilchos Yesodei Hatorah ch. 7), in addition to him being the “judge” and “advisor” of our generation, coming in one continuation to the Rebbes before him, and all his words are in the category of a “Dvar Mishnah” that are not possible to be challenged, and “one and a majority, the Halachah is according to the majority,”

We hereby make a clear ruling according to our holy Torah that the Rebbe King Moshiach Shlita is alive in a physical body without any Genizah or burial, Heaven forbid, and continues his holy customs as always.

Hence, we must prepare his place for Davening (including making way for him to enter and leave Davening, and prepare his place to be Shaliach Tzibur on the days he is accustomed to Daven for the Amud), for “Kiddush Levanah,” for Farbrengens, for Sichos, for Yechidus Klolis, for Dollar, Kos Shel Brachah and Lekach distribution, for Kabbolas Panim, and to give him an Aliyah to the Torah as well as all other of his activities that we saw with our eyes,

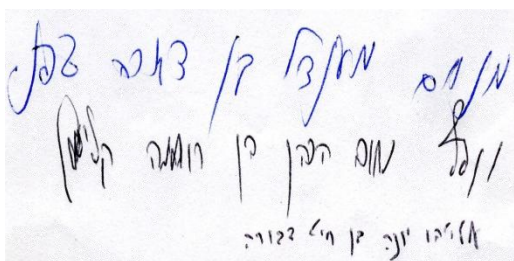
And due to the law that “a vast nation glorifies the king” “Who are the kings? The Rabbis” and especially the Leader (King) of the Generation, it is a Mitzvah upon each and every one to place effort to Daven with the Minyonim of the Rebbe King Moshiach Shlita and to take part in the above-mentioned Farbrengens and distributions etc.

[And it is obvious that everyone is obligated to write the title “Shlita” on Rebbe King Moshiach Shlita, and it is obvious that it is prohibited to write titles that contradict all the above-explained (e.g. Zayin Yud Ayin or the like) as well as not to leave there be in ones vicinity things that say these titles, and not to do things that contradict all the above-explained],

And “in the merit of the belief they are destined to be redeemed” and Hashem will open our eyes to see the Rebbe Shlita King Moshiach, a king in his glory, in the true and complete Redemption literally immediately.

Long Live our Master, Teacher and Rebbe King Moshiach,  
Forever and Ever!

On this we sign:



Also signed by:

Rabbi Benyamin Edrei, Chief Rabbi of Japan. Rabbi Shlomah Frank, Rav in Ako. Rabbi Moshe Antizada, Rav of Iranian community in Eretz Hakodesh. Rabbi Klonimus Kupchik, Rav of Chabad Shul in Chadera. Rabbi Nitzan Simchon, Shaliach to Gilo, Eretz Hakodesh and more.

Dedicated in Honor of the  
Rebbe King Moshiach  
Shlita

So That Hashem Open Our Eyes  
For Us to See “The King His  
Glory” And Bring Us to The Holy  
Land, Now!

**Long Live the Rebbe  
King Moshiach  
Forever!**

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Dedicated Lezchus Chayah Devorah Bas Beracha Lifsha