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MOSHIACH WEEKLY

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Expanded Edition

... וההוספה בלימוד התורה
בעניני משיח והגאולה היא ה"דרך
הישרה" לפעול התגלות וביאת
משיח והגאולה בפועל ממש
(משיחת ש"פ תז"מ ה'תנש"א)



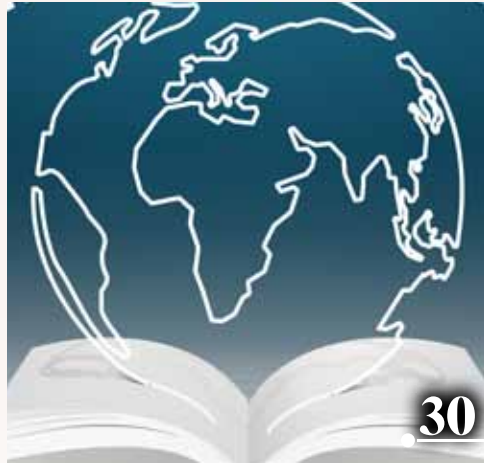
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לְרֵאוֹת עֵזְךָ וְכְבוֹדְךָ

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

INDEX



.4



30



.17



.41



.44

- 3 **Gimmel Tammuz didn't change a thing**
A word from the Editors
- 4 **From a doctors office, to Beis Moshiach**
The story of 770
- 17 **Gimmel Tammuz to a Chossid**
Rabbi Levi Garelik
Rabbi Yosef Yitzchok Kesselman
Rabbi Zushe Silberstein
- 29 **Transform the saddest day, into the happiest**
ksav Yad kodesh
- 30 **The Maagel Haolami**
Then and now
- 35 **Tatte, just one blast!**
Story
- 36 **The most elated summer**
Summer 5751
- 40 **Story behind the picture**
Beis HaMikdash model
- 41 **קער א וועלט היינט**
Farbrengen 12 Tammuz 5744
- 44 **The Rabbonim should Pasken that Moshiach needs to come**
Rabbi Marlow

GIMMEL TAMMUZ DIDN'T CHANGE A THING!



About Cover Picture:

The cover is a **Pirsum Rishon** picture of the Rebbe walking out of Gan Eden Ha'tachton, towards the elevator on a Chol Hamoed of one of the late 5740's. This picture expresses our great passion to finally see our Rebbe coming out of his room, to be with us again Be'inei Bosor, מלך ביפיו תחזינה עינך!

נסדר והוכן לדפוס ע"י:
אברהם משה בן עטא לאה, יעקב זביר-
לון בן דינה, לוי בן בריינא, מנחם מענדל
בן מלכה זיסעל, מנחם מענדל בן שיינא
באשא, שלמה בן רבקה זלטה, שלמה זלמן
בן יהודית, שמואל בן אלנה, שמעון יהודה
לייב בן בלומא רבקה.

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As we approach the date of Gimmel Tammuz 5774, marking twenty years since the beginning of this dark Helem V'Hester, twenty years since we have last seen our Rebbe, our hearts are filled with a burning thirst and desire to be reunited with our Rebbe.

From day one, when the Rebbe told us that we are going to be the generation to bring Moshiach, he made sure to keep on emphasizing this point. Every time there was a major world event, the Rebbe explained it as the Simanim of Moshiach's arrival. In later years the Rebbe started stressing it with more and more frequency, until it came to the peak in 5751- 52, with the Rebbe literally telling us week after week how we are Mamosh on the threshold of the Geulah, each week getting even closer than ever before.

Even after Chof-Zayin Adar 5752 and then 5754, when there appeared to be no hope of recovery, Chas V'sholom, the Chassidim still kept on believing with yet even stronger faith that despite all odds, very soon the Rebbe will be Gezunt and take us out of Golus.

On Gimmel Tammuz 5754, it appeared as if the Satan won! How are we still possibly expected to believe that Moshiach is coming any moment?! Maybe it was all one big delusion?! Two long decades have passed and still nothing has changed, we are still in this bitter Golus with no apparent salvation in sight!

In the sicha of Shabbos Parshas Shoftim 5751 the Rebbe told us and instructed that we publicize that he is telling us the message of "Hinei Zeh Moshiach Bo" as a clear Nevuah from Hashem Himself. As is well known it states in Halacha that it is impossible that a good Nevuah cannot come to pass in the most literal way. More than this the belief in the immediate Hisgalus should be one totally natural by a Chossid: It is clear to us, having experienced constant care and love from the Rebbe, his brochos experienced in every factor of our life, that it is impossible that the Rebbe would let us down.

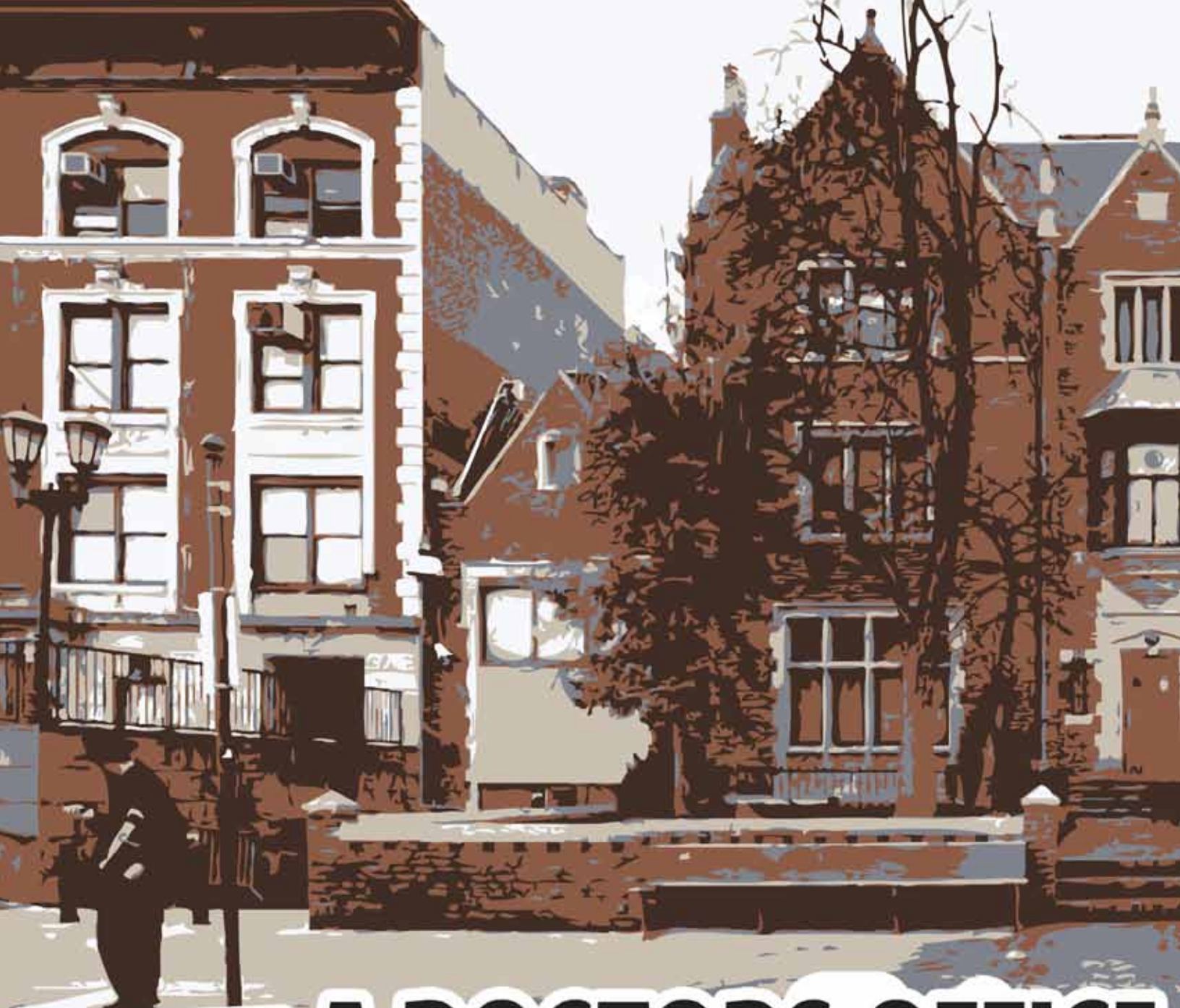
Despite the many years which have passed, the cry of the Rebbe "אט אט קומט משיח" has not been diminished, as Chassidim we must believe and heed this call. With every passing day only adding in our wanting of Geulah and to be found in a state that will give Nachas Ruach when it finally arrive mounting emphasis every passing day, inspiring us to intensify our involvement in his holy work to usher in the Geulah one second sooner. How much more is this felt in these present momentous days.

In the year preceding Chof-Zayin Adar, the Rebbe expressed clearly what he wants from chassidim to be involved in: learning Inyonei Geulah U'moshiach, to live and publicize the Besuras Hageulah, bringing Moshiach into every aspect of our Torah and Mitzvos and life in general. All other matters at this time, as good and holy as they may be, truly serve only as a Tofel to this; these Inyonim permeating everything we do 24 hours a day!

Again and again the the Rebbe stressed the importance of learning Inyonei Moshiach in Torah. Through learning these matters, our mind understands it, our hearts feel it, which then infuses and inspires us to live our daily life accordingly.

It is on this note, that we present you with this expanded edition of Moshiah Weekly, where you will find many interesting articles on the subject of Moshiach and Geulah.

It is our fervent hope that this publication will inspire its readers to do more in all Inyonim connected with 'the only Shlichus remaining to be Mekabel Pnei Moshiach Tzidkeinu Be'Poel Mamash. May we be Zoche Teikef U'Miyad to see again our Rebbe, leading us out of this bitter Golus, where we will rejoice together in the Geulah in the Beis Hamkidash Hashlishi. May it happen right now!



FROM A DOCTORS OFFICE
TO BEIS CHAYEINU

THE STORY OF 770



“May it be Hashem’s will that this be a permanent dwelling b’nefesh – for Torah and Avodah, and a temporary dwelling place – because very soon we will be in Eretz Yisroel with Moshiach”.

These words said by the Freirdiker Rebbe upon entering 770 for the first time in Menachem-Av 5700, stressed from the onset the deep connection of this building to the coming of Moshiach and its transportation to Eretz Yisroel.

Indeed, this role would be further explained and expounded on decades later by our Rebbe in a totally new way which was to astound chassidim and deepen their bond to 770 on a totally new level.

But first let us recount some history:

On the 9th of Adar II 5700, the Freirdiker Rebbe miraculously arrived in America escaping war-torn Europe. Upon arriving he immediately declared “America iz nisht anderish!” and promised to bring the Jewish life of the shtetl to the spiritual waste-lands of America. To do so properly would require a Headquarters, from where Yiddishkeit and Chassidus would be able to be disseminated from and serving as an address where the many who would seek this message could flock to. However for the next number of months such a quarters was unavailable, the Freirdiker Rebbe’s himself residing temporarily in the Greystone Hotel in Manhattan.

**FROM A DOCTORS OFFICE
TO BEIS CHAYEINU**

Meanwhile a special “Vaad L’Man Bin-yan Beis Chayeinu” was founded to try to make the necessary measures to purchase a permanent home and headquarters for Chabad-Lubavitch.

After several months a home was found at 770 Eastern Parkway in Crown Heights, Brooklyn. The building was three stories tall and seem to be more than large enough to house the Freirdiker Rebbe and the activities of Chabad-Lubavitch in general.

At that time the Admu”r of Tush-pul, Reb Moshe Chayim Yehoshuah Schneerson-Teversky, had his Shul based in Crown Heights. The Freirdiker Rebbe related to him at that time that he takes a liking to the neighborhood of Crown Heights and expressed his interest in living there. The Rebbe added that the neighborhood has “potential that can be worked with”.

Following this the building was purchased by Agudas Chassidei Chabad on the 12th of Menachem-Av 5700.

On Sunday, Ellul 19th the Freirdker Rebbe moved into the new home and two days later the official Chanukas HaBayis celebration was held with the participation of many chassidim and

The bochorim breaking down wall dividing 770.
Leil Hoshana Rabba 5728



friends of Lubavitch. During the farbrengen which ensued the Rebbe recited the Maamer “Al Shloisho Dvorim”¹.

“It cannot be possibly put to paper the ohr, simchah and feeling of satisfaction that was felt by all of the participants. All truly felt that this is indeed a most holy simcha”

So describes the chos-sid Reb Avrohom Pariz the Chanukas HaBayis in a letter to a friend.

Finally a permanent place had been found for the Rebbe, a Shul for chassidim and a headquarters for the different offices of the Lubavitch organizations whose activities grew and bolstered especially with the arrival of the Rebbe MH”M to American shores on Chof-Ches Sivan 5701.

After the histalkus of the Freirdiker Rebbe on Yud Shvat 5710 the Rebbe decried the fact that chassidim were not cherishing their time being in 770. “In the past people would gather in great numbers and push to get in; now however all doors are open – but no one comes”, the Rebbe said painfully.

On Yud-Beis Tammuz 5710 the Rebbe said: the walls of the Rebbe’s home, in which he davened and learned and accept people for Yechidus, uniting himself with their Yechidah sh’b’nefesh, surely the walls of this building – that we now find ourselves in – were totally infused with all of the inyonim connected to the very essence of the Rebbe!

In connection to this Reb Meir Harlig relates:

At a certain point in the earlier years of the n’sius there was a student in Tomchei Tmimim 770 who did not learn and behave as expected. After a while he left the Yeshivah and got engaged. Before his chasunah the bocher wanted to come



Building 770 in Kfar Chabad. On the right R’ Menachem Lerer, mayor of Kfar Chabad at the time

back to 770 for several weeks (as is the custom for chasanim to spend the precious time, “yokor m’kol yokor”, before the chasunah specifically in the Rebbe’s daled amos) but the hanholas hayeshivah would not hear of it. The bocher turned to the Rebbe telling over his situation. The Rebbe proceeded to turn to the hanhollah telling them that even though their position was quite understandable they should nevertheless allow him to come being that “from the walls of 770 one can receive a large amount”².

Uforatzta (770):

Continuous Expansion

During the following years the Rebbe pushed again and again that 770 be expanded to be able to fit the thousands who now thronged to it from around the world. Until the end of 5720 the large Farbrengens which were held on big Yemei d’pagrah would take place in large hall’s in nearby neighborhoods simply because the 770 could not contain the large crowds. In the Farbrengen of 12 Tammuz 5720 the Rebbe spoke in great pain about this situation, saying: “This situation constitutes more than “tzaar”... In place of remaining in the place in which the Rebbe spent ten years straight and was moser nefesh, when a large amount of Jews gather they are forced to wander throughout the the city looking for a suitable place that will have

rachmonos and let the Yidden come and hear a vort from the Rebbe..."

At that Farbrengen the Rebbe announced that there would no longer hold farbrengens out of 770. In wake of this, efforts were accelerated for the first expansion of 770, making a Shul in place of the area known as the "Shalash", which was completed in time for Rosh Hashonah 5721.

During that period five stunning chandeliers were affixed to the newly-built ceiling a donation of Rebbetzin Chayah Mushkah זצ"ל, beatifying Beis Chayenu.

Towards the end of Menachem-Av 5727 a second expansion went under way aiming to considerably expand the Shul by Rosh Hashonah. The second expansion included the ground level of the 784 Eastern Parkway building. The space of 784 was indeed ready for use in honor of Rosh Hashanah however a wall remained separating what was previously the "Shalash" and the newly purchased 784 building. Several holes large enough for people to get through were made to enable people to get from one side of the Shul to the other. Fol-

Reb Shmerl Gourarie (right) and his son Reb Nosson



"Zushe Der Partisan" in action

According to the Rebbe's instruction, R' Zushe would encourage the chassidim's singing



lowing Rosh Hashonah much effort was exerted to try to motivate the construction company to destroy the wall in time for Shmini Atzeres/Simchas Torah. The separating wall would prevent many from being able to properly see and participate in Hakofos together with the Rebbe.

Following Tehillim Hoshonah Rabbah night a group of bochurim took the initiative and decided that they would take down the wall themselves. Throughout the night the bochurim toiled using metal rods and various other tools. Early morning the bochurim turned to gain some rest with a happy heart having successfully completed the expansion.

Leil Shmini Atzeres a look of nachas ruach could be easily seen on the Rebbe's face as he looked about the complete Shul for the first time.

Reb Leibel Shapiro relates that the Rebbetzin זצ"ל upon seeing some photographs of the bochurim destroying the separating wall she displayed much pleasure from their doings.

Around Purim 5732 the Hanhala of 770 decided that because of the lack of space the bocherim who came from Eretz Yisroel for their year of kvutzah be relocated to learn in Chovevei Torah. 770 was simply too full containing hundreds and hundreds of bochurim who sought to specifically learn within its four walls following completing their years and Yeshivah (and shlichus). The bochurim were extremely disappointed to forego the z'chus of learning in the daled amos of the Rebbe. To this end they issued a "Kol Koreh" encouraging one another to hold dear whenever they do have a chance to learn in 770 and daven in the Rebbe's Minyonim that maybe through this the "kitrug" would be reverted.

In 5733 the Shul was expanded including also the building 788 Eastern Parkway reaching the current length of the Shul.

Forever Connected

The deep connection of chassidim to 770 was brought out by several chassidim not only in their lives but even in their passing:

Leil Yom Tov Sheini d'Sukkos 5747: Chassidim rejoiced throughout the night fulfilling the Rebbe's horo'oh. Reb Zushe Wilimovsky, nicknamed by the Rebbe "Partisan", encouraged the singing enthusiastically as was his custom every year. However this time Reb Zushe did not remain long by the rikudim but rather turned to go to 770. The yungerman who accompanied him noticed that he seemed quite tired and suggested that he go into a house to rest up. Reb Zushe however told him passionately that he wants to go particularly to 770. After a while Reb Zushe entered the big Sukkah adjoined to 770. Suddenly feeling unwell some chassidim helped him to take off his kapotah and hat and lie down on a bench. A short while later however Reb Zushe got up, put back on his kapotah and hat, straightening out his clothes he liked back on the bench.

Several seconds later seeing by his poor complexion it was realized that Reb Zushe had been nifter.

Following this chassidim recalled words that he had spoken at a farbrengen which took place on Motzei Yom Kippur in the Zal Hakoton of 770 that year. During the farbrengen someone mentioned the special merit of Reb Shmaryahu Gourarie a"h who passed away right before Kol Nidrei, Leil Yom Kippur 5745, in close vicinity to the Rebbe. Reb Zushe had responded on that occasion: "I am not "spoiled" like him; I'll be contented with the "chotzor hamlucha" (courtyard of the king's palace).

770: The True Home of a Chossid

The story is told that once a chossid who had come in for Yud Shvat went in to Yechidus to the Rebbe. The Rebbe asked him: How much longer are you staying here? The chossid answered: For another four weeks. The Rebbe asked: Did you come for a simchah or for business purposes? The chossid answered: I came to be in 770. The Rebbe answered: Indeed there is nothing better than being in 770.

It is a fact that this feeling was and is indeed felt by chassidim and tmimim:

Reb Moshe Kotlarsky related on occasion:

“During the time I learnt at the Yeshi-

R' Mendel Futerfas and R' Sholom Ber Kesselman next to 770 Yud Shvat 5730



vah on Bedford Avenue. I once shared a taxi with Reb Dovid raskin after seder. I said that I was heading for home but I noticed that the taxi was driving in the direction of 770. When we pulled up in front of 770 Reb Dovid turned to me and said “Come, we have arrived”. Confused I informed him that this was not quite where I lived.

“Reb Dovid replied, “You said you are heading home; 770 is your home”. Reb Dovid meant it with complete sincerity and in this manner he managed to ingrain within us, the young bocherim, the idea that 770 is truly our home and the place where we must spend us much time as possible”.

One of the talmidim of R' Mendel Futerfas recalls that once R' Mendel called him over and asked how does he feel being in 770? The bocher kept quite and R' Mendel immediately said: “Az ich kum fill ich glaich in der heim”, “When I come I immediately feel at home”.

His talmidim recall that this was easily noticeable in his conduct. While when participating at farbrengens in other places it would often be hard to get Reb Mendel to actually farbreng with the crowd, in 770 he would find it much easier Farbrenging for long periods of time even without taking much mashkeh.

770 is not only a place where a chossid feels at home more than this it also constitutes the most natural place to daven and learn in, especially actually learning the Torah of the Rebbe himself.

The following story clearly demonstrates this point:

Once Reb Yossel Weinberg complained to the Rebbe that he had trouble Davening with proper kavonah and asked for advice as for what he should do about this problem. The Rebbe told him that he should daven in the daled amos of someone who does have kavonah and that would also have the desired effect on him. Reb Yosef understood this advice to mean that he should try whenever at all possible to daven specifically in Seven-Seventy.

On a later occasion the Rebbe explained the great significance of Davening in 770 being the set place from where Torah instruction goes forth and place that the Shechinah rests at this present time.

The Rebbe's Deep Connection to 770

The deep connection that the Rebbe felt for 770 can be evidently seen in the fact that for decades besides for going to his home on President Street and visiting the Ohel, the Rebbe practically never left 770.

“From Here One Does Not Depart”

When Mr. Zalmen Shazar came to America for the first time as President of Israel he wanted to visit the Rebbe at 770. However different Israeli politicians placed immense pressure on him expressing their opinion that it was not proper for the President of Israel to go to visit the Rebbe, but rather the Rebbe should go and visit the President.

Mr. Shazar therefore asked the Mazkirus to ask that this being the circumstances if it would be possible for the Rebbe to visit him. The Rebbe answered that he would have to ask on this point the Freirdiker Rebbe. Upon returning from the Ohel the Rebbe asked to relay his answer to Mr. Shazar that “from here one does not depart”.

When Mr. Shazar heard of this he took the courage and despite the protests of those close to him he went to 770 as a chossid coming to his Rebbe.

On Purim 5731 the Rebbe welcomed him warmly at the entrance to 770, bringing him inside the small Zal upstairs the Rebbe proceeded to show him the place where the Freirdiker Rebbe danced on Simchas Torah, cried on Tisha B'Av and the place in which he said Chassidus, and said: “All of this I would not be able to take with me to Manhattan”...

Upon entering the Rebbe's room the Rebbe pointed to his table and said: Upon this table were heard many Jews a cry, this room took Jews out of Russia, and here the Rebbe recited maamorei Chassidus; all of this I wouldn't of been able to bring to you if I had gone to visit you...

"זייער צופרידען אז ס'איז דא א ליבשאפט..."

In 5740 in a tragic fire the central Chabad House of Los Angeles, California was totally destroyed. When plans began to be thought of regarding the building of a new structure an idea was brought up for it to be built in the replica of 770. In this regard the members of the building committee disagreed each side bringing their reasons for or against the erection of such a building.

Reb Boruch Shlomo Cunin, the Rebbe's shliach to California, brought the dilemma before the Rebbe through Rebbetzin Chaya Mushka ז"ל and the answer he received was: "There is great satisfaction from this that there is an affection for fathers (the Freirdiker Rebbe's) home".

Following this exceptional answer many Chabad House's across the globe have followed California's lead and established their Shuls in the model of 770.

An extra-ordinary model of 770 was built in Kfar Chabad according to a direct instruction by the Rebbe in Summer 5745: At that time there raged the infamous court case over the sfirim of the Aguch Library with the other side claiming that things belonging to the Freirdiker Rebbe were now the private property of certain individuals. The Rebbe on the other hand stated firmly that these possessions belonged to all chassidim being that "the Rebbe and the sfirim belong to the chassidim", as the Rebbetzin testified. To this end the Rebbe instructed that the words "Beis Agudas Chassidei Chabad - Oholei Yosef Yitzchak" be painted above the main entrance to 770. The Rebbe also instructed that a Shul and headquarters for Lubavitch activities be established in Kfar Chabad as soon as possible. The Hanochas Even Hapinah was held on 26 Teves 5746 and the building company working at a fast pace day and night the entire building was completed less than eight months later with the Chanukas Habayis taking place on 15 Tammuz! The entire cost of the building (some \$700,000) was subsequently paid by the Rebbe.

Even following the Rebbe's heart-attack on Shmini Atzeres תשל"ח, when the doctors implored and demanded that the Rebbe go to the hospital, the Rebbe refused outright. The Rebbe went so far asking the Rabbonim not to pasken that he must go to the hospital, being that he does not want to have to go against their psak by remaining in 770. "If anything is going to happen", the Rebbe said, "I want it to happen here..."

In the following story we can gain a glimpse for the reason why being in 770 was so dear to the Rebbe: In the past Far Rockaway used to be a recreational leisure place. Rebbetzin Chaya Mushka ז"ל would travel there from time to time but the Rebbe would stay in 770. The Rebbetzin asked of some of the altere chassidim that they request of the Rebbe to come on occasion with her to Far Rockaway. Upon hearing of this the Rebbe exclaimed: "What do you think? For some fresh air I will give up on going in to the Rebbe?!"...

In the sicha of Shabbos Parshas Vayikroh 5747 the Rebbe spoke about how the kdushah of the place where a Tzadik davens and learns remains in its place forever. The Rebbe continued that this is so also in regards to the table and chair of the Rebbe. The Rebbe quoted a story of the Freidiker Rebbe where he describes how he saw the Rebbe Rashab, going into the Rebbe Maharash's room several years following the Histalkus. The Rebbe Rashab stood by the Rebbe Maharash's table, opposite his chair, with his gartel on, his lips moving and crying for a long time. From this story the Rebbe said we can realize just how holy the Rebbe's place and belongings are. The Freidiker Rebbe's vivid description of this event demonstrates that this kdushah is exactly the same as what was there during the Tzadik's lifetime, with the Rebbe Rashab literally going to "Yeichidus" in the above way.

It should be noted that it could be seen how important this sichah was to the

Rebbe when after being printed as the (almost) weekly mugeh sicha, the Rebbe requested that it be printed again as part of the Likkutei Sichos.

On numerous occasions the Rebbe spoke about the need for 770 to be kept clean and tidy and well air-conditioned for the benefit of the many mispalelim and visitors. In a sicha said on Shabbos Parshas Ki-Sovo 5724 the Rebbe spoke about how when making a farbrengen in 770, the table should be cleaned off immediately when the farbrengen ends. In regards to the Shul of a Rebbe, a Nosi Yisroel, the Rebbe said, being careful in keeping the halochos of Kdushas Beis Haknesses should be especially emphasized.

Chassidim preparing the area for the Hanochas Even Hapina before the Rebbe arrives



Gabai of 770, R' Shiya Pinson, with several other Chassidim before the event



**FROM A DOCTORS OFFICE
TO BEIS CHAYEINU**

The Rebbe also spoke of the need of the bochorim, as well as the Hanhollas Hayeshivah, who learn in 770 to remember the kdushah of the place that they find themselves.

On Shushan Purim 5741 the Rebbe spoke in painful terms for some time about the fact that when a Jew comes into 770 it is impossible for him to get a tea, soda water or even find a cup to have a drink. Following this sicha “Vaad Seudas Shlomo” was set up providing food and drink following Taanasim and other times and a hot water machine with tea and coffee was installed.

A Time to Build

Towards the end of 5748 the Rebbe started a new campaign calling on Klal Yisroel to build new, or at least expand, Shuls, schools and even personal houses. In order to “pave the way” for this new campaign, the Rebbe explained, was held the “Hanochas Even HaPina” of 770.

In the Rebbe’s own words: “With the start of the building of the house of

The Rebbe during the Hanochas Even Hapina



Nosi Doreinu, that “Hanosi Hu Hakol” – every Jew receives the ability to build buildings, everyone in his place”.

On Erev Chai Ellul the Hanochas Even HaPina was held, the Rebbe surprised chassidim accepting an invitation by Mr. David Chase to personally participate in the ceremony which was to take place a mere few hours later.

After delivering a sicha explaining the meaning of the ‘groundbreaking’ ceremony in avodas Hashem the Rebbe proceeded over to the place where the groundbreaking was to take place. The Rebbe moved away some dirt with a shovel and picked up the corner stone with both of his holy hands and placed it in the ground. After covering it with some dirt the Rebbe watched for several minutes as Mr. Chase, members of Agudas Chassidei Chabad and important askonim finished burying the corner-stone.

Immediately following this the Rebbe gave out dollars to the thousands of participants of the event. During the time of the chalukah which lasted for over an hour the music band of the Piamenta brothers played joyous niggunim as fitting for such a special occasion.

When the Rebbe left hours later to his home, chassidim broke into a freiliche



Special dollars chalukah outside 770 following the Hanochas Even Hapina

dance animated by that days special gilyim.

At a farbrengen which took place two days later the Rebbe explained the reason why he came to the Chanukas HaBayis wearing his silk kapotah (“zeidens”) which was only worn on Shabbos and Yom Tov³ – being that every inyan of Yom Tov Rabboseinu Nesieinu would wear specifically a silk kapotah.

This planned expansion the Rebbe affirmed was to be one of totally different proportions to the previous ones, “until it should be as if a totally new building has been erected”. The need for this was simply obvious, the Rebbe explained, being that more and more Yidden are flocking to 770 in fulfillment of the mamer Chazal that “ברוב עם הדרת גושן” (“מלך הדור”).

On Yud-Alef Nissan 5751, marking ninety years from the birth of the Rebbe, the actual expansion work began to be worked on. During the month of Iyar on several occasions the Rebbe waved to the workers who were toiling at the expansion encouraging them in their work.

A Fascinating Medrash

During the month of Menachem-Av 5750 a chossid by the name of Reb Yosef Kazan OBM pasted on a door in 770 the following Yalkut Shimoni in connection with the developments that were taking place at that time in the Middle East:

“In the year that Melech HaMoshiach will be revealed the monarchs of the world will battle with each other. The King of Persia will battle with the King of Arabia, and the King of Arabia will go to the nation of Aram in order to take advice...Yisroel will scream and be frightened and say, to where shall we go? Where shall we go? And Hashem tells them: My sons don't be afraid; all that I'm doing is only for your sake...the time of your redemption has arrived (הגיע זמן הגאולתכם)”.

On the way out of Maariv the Rebbe stopped and looked at the sign and instructed Reb Leibel Groner to tell Rabbi Kazan to add the following section of the medrash:

“Raboseinu said: At the time of the coming of Moshiach, he will stand on the roof of the Beis HaMikdosh and announce: Humble ones, the time of your redemption has arrived!”

From then and throughout 5751 the Rebbe explained on countless occasions this medrash showing how all of its details accurately described the events which took place at that time:

The Rebbe explained that the revelation of Moshiach described by the medrash was not the ultimate revelation which will take place in the Geulah rather the medrash was talking of the revelation of Melech HaMoshiach while still being found in the time of Golus. This understanding of the medrash is easily understood, because it is obvious that after the descent of the Beis HaMikdosh, and all of Klal Yisroel arriving in Eretz Yisroel on heavenly clouds, there will be no need for the announcement that “the time of the Geulah has arrived” simply because it will be obvious for all to see. According to this, the Rebbe explained, the meaning of the medrash that Moshiach will stand on the “roof” of the Beis HaMikdosh to make his announcement:

In Hilchos Beis HaBchirah the Rambam states that the roofs of the Beis HaMikdosh were not holy with the kedushah of the Beis HaMikdosh. Bearing this in mind it can be said, the Rebbe explained, that the medrash is hinting to the fact Moshiach's announcement

is coming from

the Mikdash Me'at Beis HaMikdosh in Chutz L'Aretz which is not holy in comparison to Eretz Yisroel, similar to the difference between the holiness of the roof of the Mikdosh to the Mikdosh itself.

This fact is even hinted to in Halochah where at the end of Hilchos Melochim the Rambam writes that Melech HaMoshiach will build the Mikdosh in its place” (“זבנה מקדש במקומו”). The Rebbe asked: Why does the Rambam have to write that Moshiach will build it “in its place” or at least he should write clearly that Moshiach must build the Mikdosh in Yerusholayim?

The Rebbe answered that with the words “in its place” the Rambam is hinting to the fact that Moshiach, while still anticipating the Geulah in lands of the Golus, will build a Mikdosh Me'at as a preparation for the descent of the Beis HaMikdosh Hashlishi.

Nosi Doreinu's Demand

A totally new understanding and awareness for the greatness and kdu-shah of 770 took place in the wake of the special events of Chof-Ches Sivan 5751 which marked fifty years to the arrival of the Rebbe and the Rebbetzin to America in 5701.

This important date had been celebrated by chassidim ever since the date was revealed in 5746 and much planning was put in to mark this special anniversary with an extra measure of “shturem”. However also in this regard the awareness of the great significance of the day of Chof-Ches Sivan also reached a totally new level in the light of the sichos kodesh which were related on that occasion.

In honor of the special day a number of 770 bocherim, together with members of “Vaad Hanochos HaTmimim”, worked on a special kuntres which would be put out in regards to Chof-Ches Sivan. The kuntres contained a historical account regarding the rescue of the Rebbe and

The Rebbe saying the Sicha (with his eyes closed) following Rabbi Gourarie's brocha



FROM **A DOCTORS OFFICE**
TO **BEIS CHAYEINU**

Rebbetzin and their arrival in New York, the toichen of the Rebbe's first farbrenge on American shores and a write-up of all the Rebbe's activities since 5703 (which is printed at the beginning of "Hayom Yom") together with all the sichos and Maamorim connected with Chof-Ches Sivan.

At the beginning of the kuntres was printed a unique Pesach-Dovor explaining the meaning of the day as one in which every Jew must give thanks to Hashem for the miracle which transpired and 2) the beginning of a new stage in spreading Torah and Chassidus even in the spiritually Lower Hemisphere. The preface ended with the following t'fillah: "It should be Hashem's will, that through the addition in avodah of Hafotzas Hamoyonos Chutza infused with an anticipation and yearning for Bias HaMoshiach – which this is one of the special concepts emphasized in the avodah of the Rebbe shlita from when he arrived in America – it will be fulfilled speedily the guarantee that Moshiach

gave the Baal Shem Tov that "Osi Mar – L'ch'sh'yofutzu Mayenosecho Chutza".

In a footnote it is made mention of an intriguing point that the Freirdiker Rebbe's first Kol Koreh to prepare for the coming of Moshiach was made on Erev Rosh Chodesh Sivan, less than a month before the arrival of the Rebbe to American shores⁴.

On the morning of Chof-Ches Sivan the Rebbe informed the Mazkirus of his intentions to distribute the kovetz to the thousands of chassidim who would be present by the special brocha which would be given on behalf of chassidim for this momentous occasion.

Following Mincha, R' Schneur Zalmen Gourarie gave the brochah to the Rebbe, describing the spiritual revolution throughout America and the world over as a result of the Rebbe's arrival on this day he blessed the Rebbe that he see continuous success in all of his peulos until the fulfillment of the Rebbe's innermost wish and desire – the Geulah shleimah.

Following the Rebbe's request, Birkas Kohanim was done by Reb Yosef Gutnick from Australia and the Rebbe spoke a most historic sicha kodesh. In the sicha the Rebbe termed Chof-Ches

Sivan as a יום זכאי when the "koach" of "Sivan" – the month in which the Torah was given – is revealed to be able to effect the making of a Diroh for Hashem in the lowest of places.

The Rebbe continued explaining the chidush of the place of Raboseinu N'sieniu moving to America where Matan Torah did not have an effect and how now it has become a mokor from where Torah reaches even the "Chetzi Kodur HaElyon".

Chassidim held their breath as the Rebbe said the following words: וואס קען דאס נשיא דורנו מאנען און פירט אויס אז צום אלעם ערשטנס ווערט דער גילוי פון "מקדש א-דני כונונו דייך..." דוקא אין דעם ארט. The Rebbe was saying that Nosi Doreinu can demand and achieve that the giluy of the Beis HaMikdosh first take place specifically in 770...

At the conclusion of Mariv which followed the sicha it was planned that there would be a short break being that not all the kovtzim had arrived yet and especially being that the Rebbe had gone to the Ohel that day and had been fasting all day. At the end of the t'fillah the Gabai, Reb Zev HaKohen Katz made an announcement to the effect of there being made a "hefsek" for a short while and then afterwards the Rebbe would

"היכל המשיח"

In Reb Zalmen Jaffe's My Encounter with the Rebbe it can be found an account of a reaction of the Rebbe to this Roshei Teivois tens of years earlier:

Visit to the Rebbe, Shavuos 5730:

"I found a Tehillim in 770 which had inscribed on its frontispiece "The gimatriyah of Beis Moshiach is 770". I showed it to the Rebbe who laughed heartily".

Interestingly enough the Freirdiker Rebbe said in a sicha on Leil Alef D'Sukkos תרצ"ו that the Chassidim of the Alter Rebbe would call the Alter Rebbe's room "היכל המשיח".

The Rebbe distributing Kovetz Chof-Ches Sivan. The chalukah lasted for over three hours "bli hefsek"



distribute the kovetz.

As this announcement was being made the Rebbe smiled and then said "A "hefsek" would be a waste of time, instead we'll make a "hemshech"!" and continued into a second sichas kodesh. In this sicha the Rebbe said that a Jew becomes a partner with Hashem in all of His inyonim including bringing the Geulah. For in order for Hashem to be to make the Geulah happen He needs (k'vayochol) the participation of every Jew - that he should agree, and more so, desire and proclaim about the Geulah.

The chalukah of the special kuntres lasted for over three hours (!) and was conducted in a very freiliche fashion, with the bochurim singing niggunim connected to Chof-Ches Sivan and the Geulah and the Rebbe smiling to many of the thousands of those passing by.

Only at 1:00 AM did the official Chof-Ches Sivan farbrengen begin, the MC being Reb Meir Harlig who started the minhag of celebrating this significant day several years earlier.

After such profound statements regarding Bias HaMoshiach in the sichos which were said that night Anash and the tmimim were found in a state of great hisorerus in regards to peulos which were recieved by the Rebbe as being means which hurry the hisgalus. At the farbrengens the mashpi'im were me'oirer regarding learning the Mamorim and Likkutei Sichos which discuss the concepts of Moshiach and Geulah and the initiative of Anash writing a ksav of kabolas hamalchus of Melech HaMoshiach to the Rebbe.

The Kuntres that Made History

On the morning of Chof Cheshvan, birthday of the Rebbe Rashab, between Chassidus and Shachris several boxes containing a new 'kuntres' which had just been edited by the Rebbe arrived in 770. It was assumed that this was a muggedike

Maamer for Chof Cheshvan but it was immediately discovered that this was no regular kuntres. The title alone demonstrated the specialty of the kovetz: "Kuntres Beis Rabbeinu Shebebovel".

The kuntres was eleven pages long, containing eight se'ifim and systematically explained the importance of the Shul of the Nosi HaDor as being the Beis HaMikdosh of the time of Golus. However the specialty of Beis Rabbeinu does not end with the coming of the Geulah but on the contrary, the Rebbe proves with an array of proofs from psukim and Gemorah, specifically there the Beis HaMikdosh will first descend and from there will return to Yerushalayim. Following a detailed explanation for the fact that the Nosi HaDor is Moshiach, the Rebbe clearly pin-points the location of the "Beis Rabbeinu" of our generation: 770 Eastern Parkway. The meaning of the number 770 is explained in a number of ways and the kuntres ends off stating that according to all the above it is understood the zchus of every Jew to participate in the building of Beis Rabbeinu as a preparation for descent of the Beis HaMikdosh Hashlishi.

The kuntres was 'the talk of the town' among the Lubavitcher community and the Torah world in general. Although the kuntres served only as a likut from a number of different sichos said throughout the years, all were still stunned by its unique composition and style. The fact that the Rebbe had put out an entire kuntres explaining the greatness of 770 and in particular its connection to Geulah was truly astonishing and clearly



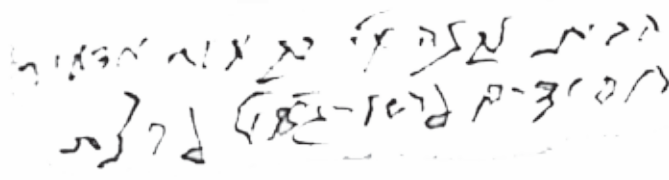
The Rebbe leaving to the Ohel holding in his hand Kuntres Beis Rabbeinu and the "Beis Chayeinu" Yoman

demonstrated that we had entered into a new tkufah. This fact was especially stressed by the fact that the Rebbe was magiah (in heorah 92) of the sichah that 770 is bgimatriyah Beis Moshiach and the clear words of the Rebbe that the present Nosi of Toras Hachassidus is Moshiach.

Regarding this above mentioned heorah Reb Chayim Shaul Brook of Vaad Hanochos Balahak told over on several occasions that the Rebbe added in his own handwriting the word "ודוק", which is a roshei teivos for the words "ודייק ותמצא קל" (loosely translated as "pay some attention to this matter and it will easily understood"). It should be noted that this phrase is one which is used extremely rarely in the Rebbe's Torah yet specifically in regards to this point the Rebbe decided to insert it.

The anti-Lubavitch newspaper, Yated Neman, and other newspapers proceeded to print entire sections of the kuntres proving to their readers that the notion among chassidim that the Rebbe is Moshiach in effect originates the Rebbe's own words.

However to actually refute the conclusions of the kuntres was proven impos-



"הבית נקנה ע"י כ"ק מו"ח אדמו"ר חסידים פרשו - גמט' פרצת Ksav yad from 5749 to those supervising the harchovah

**FROM A DOCTORS OFFICE
TO BEIS CHAYEINU**

sible with a group of the great lamdanim of Bnei Brak who toiled for days on disproving it emerging empty handed.

Times Have Clearly Changed

At a farbrengen that took place at that time in Kfar Chabad Reb Laibel Raskin, one of the Rebbe's first shluchim, described to his listeners a story which illustrates the chiddush of the Kuntres: During his younger years, he told over, he was sent on a shlichus of the Rebbe to Europe and spent some time in Yeshivas Tomchei Tmimim in Brunoy. It happened during that time at a farbrengen in the attic of the Yeshiva in the wee-hours of the night some of the altere bocherim of Yeshiva whispered to him: "You should know that 770 is b'gimatriyah Beis Moshiach!"

Exclaimed Rabbi Raskin: Look what's happening here! Things that in the past were told over as the biggest of secrets were are now zoche that they are printed in the Rebbe's heilige sichos, sichos which are checked over by the Rebbe himself and then given by him to be printed and publicised!

The famous maskil in Chassidus, Reb Zelig Feldman, on many an occasion at that time spoke of the specialty of the kuntres. It is known, he said, that the learning of Chassidus in general is a hachonah for Bias HaMoshiach but a part of Toras HaChassidus which discusses the centrality of the notion that the Nosi of Chassidus himself being Melech HaMoshiach this is surely a catalyst of a totally new level.

That same day the Rebbe went to the Ohel taking together with him the new Kuntres together with the popular Yo-man, which described in detail the hap-

penings in 770, "Beis Chayeinu".

When a new kuntres was printed it was common practice for the Rebbe to keep it at the back of his Siddur, where it would stay for a number of days or weeks at most. Kuntres Beis Rabbeinu was special in this regard being that from when it came out, from the end of Cheshvan and on (!) the Rebbe did not remove it out of his Siddur, demonstrating its great importance and the affection held towards it by the Rebbe.

Chassidim and especially tmimim who



Moshiach in Gazeten": Full page report in "Ha'aretz" newspaper about Kuntres Beis Rabbeinu

frequented 770 at that time period recount how from the appearance of the kuntres their impression of the greatness of 770 took on a new, deeper understanding and sensitivity. For example Reb Noam Wagner, who was then learning in Oholei Torah Zal, relates that at that time many bocherim took on themselves the hachlota never to walk into 770 without having gone to the Mikveh

beforehand.

In the following months the Rebbe continued speaking time and again about the specialty of Beis Rabbeinu⁵:

On the Shabbos Parshas VaYeishev⁶ the Rebbe discussed at great length the profound effect that 770 has even on the most spiritually low of all places: The Rebbe began the sicha repeating the oft-mentioned in the sichos that all the Divine service required for the coming of Moshiach has been completed and we are standing ready to greet Moshiach. On this, the Rebbe said, a question has been asked: The Geulah is going to be something which will make a global effect, elevating all countries of the world; where can it be seen that the world is now ready for Moshiach like never before?

The Rebbe said this can be perceived by contemplating on the enormous spiritual awakening which has taken place in the country of France:

It is well-known that the Alter Rebbe put in much effort to ensure that the Army of Napoleon be defeated on the Russian front. The reason for this was being that with Napoleon came a new trend encouraging freedom and liberty from all types of authority (including that of Hashem and His commandments) which set the tone for the "modern world" and culture we are exposed to today. Describing Napoleon as a wizard the Alter Rebbe was moser nefesh k'pshuto fleeing from him and even made absolutely certain that none of his belonging be found under his territory.

In our generation, however, we find something totally different: hundreds of Shluchim have been sent to live in France and built up tens of tens of mosdos which successfully educate multitudes of Yidden; specifically in Brunoy, France, was established a branch of Tomchei Tmimim which in the words of Rabboseinu N'sieniu functions "al derech k'b'Lubavitch", in the spirit of the

original Yeshivah founded by the Rebbe Rashab and Torah literature is printed in France and from there is disseminated throughout the world.

This enormous change, the Rebbe explained, was effected by Beis Rabbeinu, the building which adds up to the same gimatriyah as "770) "צרפת"; from where light spreads out to the whole world. In the spirit of "פרצות" which also holds the gimatriyah 770 the most spiritually isolated country has been transformed clearly serving as a sign that the world is ready for Moshiach.

In the sicha of Shabbos Parshas Yisro the Rebbe called 770 - "Beis Chayeinu shebeBovel", explaining that being the place of the Rebbe from this building is nimshach chayus for the entire generation and the entire world. According to this the Rebbe pointed out the important role played by those who frequent the Rebbe's shul. "Through the Yidden which are found here showing a dugmah chayah how one must conduct himself fulfilling the horo'os of Nosi Doreinu - there is nimshach a hashpo'oh to Yidden wherever they may be throughout the world. And most importantly - that tekef umiyad mamash the Geulah will come in actuality, and this Shul and Beis Medrash will ascend, together with all Shuls and Botei Medroshe and Maasim Tovim, with all of Am Yisroel, to Eretz HaKodesh".

In an astounding sicha the following week, the Rebbe shed light on the role that 770 plays in developments of a global scale, decisions affecting the lives of millions of people internationally:

During the week of Parshas Mishpotim at a historic meeting in the U.N. building in Manhattan American President George Bush and the new Russian Premier Mikhail Gorbachev signed a pact putting an end to the "Cold War" and bad state of relations which had been in effect between these countries for over forty-five years. Trillions of dollars which had been put into nuclear

and armament development would be now spent on bettering the industries of their respective countries. In the sicha said that week the Rebbe explained that in this could be seen the beginning of the fulfillment of the Nevuah that when Moshiach will come "And they will turn their swords into plowshares...one nation shall not lift up a sword against another nation". The Rebbe said that this connection was obvious bearing in mind the place where this event took place: New York, the city in which is found "Beis Rabbeinu". The many Shluchim of "Nosi Doreinu, Moshiach Tzidkeinu", in the Rebbe's own words, have for tens of years departed from this location throughout the world (including in the former Soviet Union) spreading Yiddishkeit and Chassidus and encouraging goodness and moral principles among the nations of the world. The fact that this significant meeting took place particularly in this city is hinting that the resolutions are Moshiach's doing. In a footnote the Rebbe points out that the founding of the United Nations organization which aims at furthering peace and good relations among countries was founded (in 5702) a short time after the arrival of Nosi Doreinu to America and it was established in the city of the Rebbe with the building of a special building in the year 5711 (which is the year the Rebbe officially accepted the nusach - ed.) which again hints to the fact that the peace and unity among the nations is a result of the peulos of the Nosi HaDor, Moshiach of the generation, in refining the world.

The profound sicha ended off with the Rebbe revealing a roshei teivos for the word "מיד", one of the terms the Rebbe often used to emphasize the immediacy of Moshiach's arrival: "מישהו (מנחם שמו), יוסף", "יצחק, דובער".

Exactly a month following this sicha the Rebbe

suffered a stroke while visiting the Ohel of the Freirdiker Rebbe. Members of the Mazkirus, Reb Leibel Groner and Reb Binyomin Klein related a story which occurred at that time: Arrived at the Ohel minutes after hearing the terrible news, they heard from the first ambulance crew that arrived at the scene that they had informed the Rebbe of their intentions of taking him to the hospital. The Rebbe however told them clearly: "Seven-Seventy". They proceeded to suggest that they take the Rebbe to his house on President Street, but the Rebbe refused reiterating again his explicit desire to be brought only to 770.

For the next few months the Rebbe remained inside his room concealed from the eyes of chassidim. Anash and tmimim added in peulos to hurry the Rebbe's refuah, learning tons of the Rebbe's Torah, twenty-four hour mishmoros for saying Tehillim and spreading even further the Rebbe's nevuah of "Hinei zeh Moshiach bo".

As Tishrei approached, the question arose for the first time if there was a point flying in and spending much money on a ticket, when it seemed that the Rebbe would not even be able to be seen.

Upon being asked, Reb Mendel Futerfus, *mashpia* in Yeshivas Tomchei Tmimim in Kfar Chabad, said that Anash and tmimim must fly in as usual and that this itself would cause that the Rebbe would be revealed to the chassidim.

Reb Mendel sleeping on a bench in 770



During that time a special room and balcony was built at the back of the Shul and indeed from the beginning of Tishrei the Rebbe participated in t'filos and after Davening was seen encouraging vigorously the singing of "Yechi"⁷.

The heartfelt connection to the Rebbe at that time reached new heights. Special beepers (nicknamed "Yechi beepers") were purchased by hundreds of Crown Heights residents informing them immediately when the Rebbe would be coming out next. Stores were closed and the hanholla's of the Yeshivah's had a hard time keeping the bochurim to remain during the Seder. Before every t'fillah hundreds of people could be seen running down Kingston Avenue to be present when the Rebbe came out to encourage the singing.

Following a number of unannounced "surprise" appearances by the Rebbe it became natural for there to be seen Anash and tmimim at all hours of the day and night in 770. No one wanted to miss out being in 770 when the Rebbe might make his next entrance. With this being the situation the bochurim from 'kvutzah' were finally allowed to return learning full-time in 770.

At the same time Anash donated large amounts to the expansion of 770. A special fundraising committee travelled internationally raising funds and being me'oier Anash of the importance of 770 as explained in Kuntres Beis Rabbeinu.

On Simchas Torah 5754 before Hakofof, gvirim who donated large amounts of money for the building of 770 were zoche to a special Yechidus from the Rebbe. Among them Reb Meir Schraiber who showed the Rebbe a picture of the Rebbe jubilantly encouraging the singing Motzei Simchas Torah 5748. He then asked the Rebbe "Will we be zoche

to see such giluyim again?" The Rebbe nodded his head in affirmative.

In countless sichos the Rebbe spoke about the fact that immediately Moshiach will walk through 770's door and take everyone to Eretz Yisroel in the Geulah.

In the sicha of Shabbos Parshas VaEra 5752 the Rebbe said at "the knowledge that tekef umiyad the Rebbe מורי והמי, Nosi Doreinu will walk in and will look at his chassidim and mekushorim to see where he is holding in his avodah is me'oier a chossid to finish (and perfect) his avodah..."

In our present situation this, more than anything else, holds the most importance and relevance in our lives and avodah in general and in particular in regards to our connection with 770.

Learning, davening, farbrenging and spending time in these Daled Amos where we know the hisgalus will tekef umiyad take place awaken within a chossid the feeling to be alert and ready for the hisgalus.

Footnotes:

1. In 5750 marking fifty years to this special occasion the Rebbe put out a special kuntres containing a Maamer with this dibur hamaschil explaining the Frididker Rebbe's Maamer.

2. The saying was repeated by the Rebbe on numerous occasions. For example in the later years Rabbi Yitzchok HaKohen Hendel, who was to be the Lubavitcher Rov in Montreal, Canada, arrived to spend time with the Freirdiker Rebbe during the month of Tishrei. However when it became apparent that the Freirdiker Rebbe would not be able to

appear in public (due to his poor health at the time), Rabbi Hendel planned on returning home. Upon hearing of this the Rebbe told him that he must stay explaining that from the walls of 770 one can receive a great deal.

3. At that time for the Rebbe to wear a silk kapotah on a week-day was considered a chiddush (and as the Rebbe himself explained the reason why he did so). In later years, from the days of Aseres Yemei Tshuvah in 5750 – תהא שנת ניסים – the Rebbe began wearing a silk kapotah every day of the week.

4. In a sicha said on Shavuos 5701 the Freirdiker Rebbe expressed the need to prepare for the coming of Moshiach with the moshol of a special guest to his set to arrive in some two weeks that everyone is involved in the preparations for his coming. Years later altere Chassidim explained this sicha and the publishing of the Kol Koreh at that time as a hint regarding the coming of Moshiach – the Rebbe – to America.

5. In Adar I the Rebbe even put out an issue of Likkutei Sichos providing insight in the understanding of Kuntre Beis Rabbeinu. See Likkutei Sichos Chelek 37 pg. 123

6. The Rebbe began discussing some of these points in the sicha of Shabbos Parshas VaYishlach.

7. The Rebbe's encouragement specifically of the singing of "Yechi" after Davening started on Simchas Torah 5753 and continued until the last time the Rebbe was seen in public on 14 Cheshvan, 5754.

"על גג בית המקדש..."





Gimmel Tammuz to a Chossid

An interview with 3 respective Mashpiim,
regarding the way to approach Gimmel Tammuz



The Imperative to Learn Dvar Malchus That the Rebbe distributed בִּידוּ הַקְדוּשָׁה

By Rabbi Levi Y. Garelik
Brussels - New York

Throughout the years, the Rebbe spoke frequently about the coming of Moshiach and how best to prepare ourselves for his arrival. I remember being present Chof Ches Nissan, 5751, when the Rebbe further stressed the importance of this message, and two weeks later, the Rebbe brought this down in *Maase Bepoel* when the Rebbe distributed the *Dvar Malchus* to men women and children, where it is explained that the most direct way – the *derech ha'yeshara* – to bring Moshiach is through learning the topics of *geulah* and *Moshiach*.

Just as prior to *Yom Tov* we prepare ourselves for the occasion through learning the relevant *halochos*, so too before the coming of *Moshiach*, it is incumbent upon us to learn the *halochos* of Moshiach as outlined by the *Rambam* and the other sources and elucidated in an unprecedented way – in *Likutei Sichos*.

The *Rambam* explains that the belief in Moshiach is not only believing that he will come to redeem us, rather the concept also consists in **waiting expectantly** for his arrival at every moment - *mechakeh l'bioso*. Although contemplation is an important step in our personal preparation, it does not suffice. It is only through actively learning and **understanding** the topic of Moshiach and *geulah* that we fulfill the mitzvah as discussed by the *Rambam*. This is something that we do not find in the other 12 *Ani Maamin*.

As mentioned before, on 15 Iyar, 5751, the Rebbe distributed a special booklet of *sichos* called *Dvar Malchus* which contains extremely relevant discussions about Moshiach; four *sichos* which explain the last two *perokim* in *Rambam* that discuss the *halochos* of Moshiach; the person; the era when Moshiach comes etc. In addition to *Dvar Malchus*, the *sichos* of 5751-52 speak about the unique time we find ourselves in and stress that the coming of Moshiach is imminent.

Just as we dedicated ourselves to learning these *sichos* prior to *Gimmel Tammuz*, so must we apply ourselves now. Regrettably, Moshiach and *geula* is a topic that is not given the proper attention. When I give shiurim on the topic, I start with *Dvar Malchus*, which constitutes the ABC of *geulah* and Moshiach, and I am very often met with surprise. I'm often told by the audience that they've never heard these concepts before, and it is so fascinating, interesting etc. As people begin to realize that they know little about a topic that the Rebbe cared so much to encourage, they thirst to know more.

A perfect example of this happened to me personally a few months after *Gimmel Tammuz* when I was invited to speak at a very well-known Q&A radio show. The show was run by a *frum Yid*, who would ask questions without letting his guest know (prior to the program) what the

questions would be. As the show started, he asked me, "Why, in many places, and on Motzoei Shabbos we refer to Dovid Hamelech as Dovid *Malko Meshicho*? What is the connection of Dovid Hamelech to Moshiach? He is not Moshiach! At best he is the Grandfather of Moshiach!?"

Whenever I go to speak about *inyonei Moshiach* I take along the *Dvar Malchus* that I had the *Zchus* to receive from the Rebbe's holy hand. So I picked up the *Dvar Malchus* and I showed to him. I explained to him that the Rebbe gave out over 9000 copies of this booklet, and the **first** question the Rebbe asks within, is the question he had just asked!! He was shocked of the Rebbes foresight, that his first question is actually the first question that the Rebbe addresses! The show, which usually lasted 15 minutes, lasted an entire hour.

By each person learning these inyanim, each according to their own understanding and ability, the concepts themselves become an intrinsic part of oneself. As it explains in Chassidus, that once one toils in Torah, ובתורתו יהגה, it is no longer considered solely Hashem's Torah, rather ours as well. As we work towards understanding the concept of Moshiach, it will become a part of our reality, and thus hasten its manifestation.

Something I repeat often is to dispel the misconception that Moshiach is coming to take us out from our *tzoros* and the negativity in the world. It's the opposite. The purpose of Moshiach is, as the Rebbe said again and again, to give us a perfect world! What does a "perfect" world

mean? That when we have the opportunity to fulfill the *shleimus* and *kiyum* haTorah V'hamitzvos, to have Torah

with all its *mitzvos* along with the Torah Chadasha which Moshiach will bring us – that is a perfect world. Waiting for Moshiach because we are unhappy with our lives doesn't constitute a true desire for Moshiach because the moment we don't have the Tzorois we don't need Moshiach..... Truly wanting Moshiach means waiting for what he is meant to bring us - the true and full Torah, complete with all of its mitzvos.

In order to prepare ourselves, we need to learn these topics every single day. Coming up to Gimmel Tammuz, it is appropriate to push ourselves and stretch to do more of what the Rebbe wanted of us. The Rebbe told us that the most

direct way to bring Moshiach is to learn about him, so, on a day like Gimmel Tammuz, we have an opportunity to strengthen our *hiskashrus* to the Rebbe by learning that which the Rebbe demanded of us and distributed into each and every Chossid's hand.

And when we learn the *Dvar Malchus*, and we know it thoroughly we become more comfortable with the

subject, and we fulfill the *Halocho* in the Ramabam of *Mechake Lebioso*, and above all – we are showing to Hashem and to the Rebbe that we are ready עשינו מה שגזרת עלינו now they have to do their part! Which we are sure will happen today!!



The Rebbe holding the Dvar Malchus



The Rebbe distributes the Dvar Malchus



The Rebbe's Chassidim Born After Gimmel Tammuz

By Rabbi Yosef Yitzchok Kesselman
Johannesburg, South Africa

Throughout history, the Jewish Nation had to endure a number of changes. Since the Churban of the first and second Beis Hamikdash, Yidden were left in Golus, searching to find communities where they could live in peace and serve Hashem. As the years continued to pass, the Yidden remained in Golus – suffering under dictators during the world war as well as the devastating pogroms in Russia.

One may wonder what the avoda of a Yid should be under such grueling conditions. What does Hashem expect of us now as opposed to the past? Yiddishkeit never changes, yet our personal lives hardly remain the same from day to day. Every day presents hurdles and obstacles as well as achievements, *brachos* and revealed good. Now, does a Yid's Avoda change according to his or her personal circumstance?

Our Rabbeim teach us, that Hashem asks of us to do our absolute best in serving Him. Regarding the former questions, each Avoda is very different.

Hashem demands that each Yid serve Him under any condition in which he is placed. If Hashem puts a Yid in a certain situation, for instance, it is because he has the ability to handle it. Hashem does not put a Yid anywhere that he is incapable of performing His Will. We must embrace this understanding, truly internalize it, and feel comforted.

Similar can be said of the Avoda we received from Raboseinu Nesienu during the previous generation. The demands of our Rebbe are not the same as those of the Frier-

diker Rebbe, and furthermore, our Rebbe does not demand that we follow the same Shlichus as the Frierdiker Rebbe asked of his generation. The demands of the Rebbe now are fitting to our unique generation.

During the years throughout the Rebbe's Nesius, the Rebbe had his own demands and style of performing *avoda*. Was it hard work? That is not up to us to decide. Did we enjoy doing it? This also does not matter. We were zoche to see the Rebbe every day, and that was enough. Did seeing him make the avoda any easier? Truth to be told this also did not matter, because ultimately we knew we had to do as we were told. The Rebbe demanded tremendously of his Chassidim, and that was all the incentive anyone needed.

Now, after Gimmel Tammuz, one could say that it is impossible to do what the Rebbe demands from us because we cannot see him. On the contrary, however, since the Rebbe chose a Yid to be in this Heelm V'hester, and sent him on a mission, it is in fact achievable.

The Kav in our avoda now is different. As mentioned earlier, the avoda of Chinuch Tashbar in Russia is not the same type of avoda the Rebbe wants you to do now. There is a new style of avoda in this day and age. During the previous years, the avoda was performed in a way of Giluy from L'malah - meaning the Rebbe gave you the Hisoirerus to do something, and you did not resist. Now, however, the Rebbe wants you to do your part in a different way. He desires the avoda of the Mata without any Hisoirerus.

It is inaccurate to claim that it was easier to do what the Rebbe requested in the past. This shows a great lack of respect for our Rebbe's teachings during many years. You see, just as Matan Torah made a lasting effect on all Yidden and future generations to come, so, too, the Rebbe has his Hashpa'ah on us, now

Before Gimmel Tammuz, the Rebbe gave each and every one of us the opportunity to gather the strength that was necessary for the job. Whoever was smart took it, while some Chassidim unfortunately did not. There were Chassidim who were physically present in 770, but nonetheless did not make any effort to see or hear the Rebbe. The Rebbe always gave us the option to choose whether we wanted to gain from him.

Being a Chossid, coming to see the Rebbe, and going into Yechidus, is fundamental within a Chossid's life. There are times, of course, when it is not possible. In such cases, does it mean that you are lacking in your Hiskashrus? No, because the Rebbe himself put you in that very Matzav. I will present to you a personal example:

My father, Reb Velvel Shyichye, was born in 5687 in Russia. A year later in 5688 the Frierdiker Rebbe left Russia to Austria, and traveled to Eretz Yisroel before his final stop in America. During that time, my father was still in Russia – the country where he grew up and went to an underground Cheder and Yeshiva, until the day he managed to leave with his father Reb Shlomo Chaim. They traveled

through Germany and France before reaching Eretz Yisroel.

My father was first a Chossid of the Frierdiker Rebbe, and later became a Chossid of the Rebbe. My father did not have the privilege to physically see the Frierdiker Rebbe, but he was still considered a Chossid, and Moser Nefesh for him. The Matzav in which he was in, and which the Rebbe both knew about and wanted him to be in, could not possibly be in contradiction to Hiskashrus to the Rebbe.

The first time he finally did come to the Rebbe was in 5721, when he was at the age of 33. Throughout that period of his life, there were less Sichos than what we have been given today, and certainly not as many videos. Nevertheless, he was a true Chossid.

In my younger years I grew up in Kfar Chabad. Throughout that period in time videos and Sichos were not as available and conveniently attainable as they are today. The Shefa which we have today B'ruchniyus did not exist at that time.

At the age of 15 I came to see the Rebbe for the very first time. From that day forward I was attending 770 until the age of 28. During those years, I left on Shlichus a few times to destinations across America, but I never strayed from attending for longer than 6 weeks at a time. I was





constantly a part of Farbrengens on 19 Kislev, 10 Shevat, Purim, 11 Nissan, and so forth. Thankfully, I had never felt distanced from the Rebbe until I took off on Shlichus for the first time to South Africa.

I came back to Crown Heights after more than a year away from 770. I pictured in my mind what it would be like, and the feeling that I would have within my heart after reuniting with the Rebbe, the feeling was inexpressible beyond words. Everything that I had imagined it would be was far surpassed in the actual moment. After this moment, it was clear to me that many others did not feel such things, for the depth of their avoda was not the same – my internal feelings towards the Rebbe were immeasurable, but I was not sure that it was true for the others.

Who ever claims that our avoda is either over or cannot be done anymore, he is just fooling himself. There are a few ways, however, to tend to such a person.

First, when a person has complete and absolute belief that the Rebbe is Nosi Hador here - the real Baal Habais - then, the Rebbe makes sure to help him in all that he needs to grow more connected to him. The Rebbe has no limits or bounds. We must do our utmost best to fulfill his avoda. It does not matter if the Yid saw the Rebbe or not. Nosi Ha-

dor, the Rebbe, cannot possibly let you down. You need to follow him and trust him.

Yes, it will be hard, but we must believe that now is the time of Avodas Hamata. Every generation had their own Nisyonos, even including the Chassidim who actually saw the Rebbe!

You were chosen to do this Shlichus because it will benefit you. In the same way that a man goes to the gym, pays, uses the equipment – at first he is in a great deal of pain and anguish, but the end result is a healthy, muscular physique. He understands that through pain and effort come lasting results.

The Rebbe chose where we should be, and the challenges that would be placed within our paths for a reason. He loves us, and wants to lead us to a greater place. The pain and struggles are not abandonment. They are to propel you forward through life.

Additionally, the fact that you were born after Gimmel Tammuz does not mean that you are any less important to the Rebbe. On the contrary, you were chosen to perform a bigger mission - the mission of OUR generation - and he knew that you had the ability to get through it with success and Simcha.

In the Tekufa of 22 Shevat 5748, the Rebbe spoke a few times about a Matzev - what we should do when we cannot see our Rebbe, suggestions regarding Aseh Lecho Rav, and issues that would arise in cases of finding doctors for medical issues. The Rebbe prepared us for our new mission.

The Maamer of V'ato Tetzave was the clearest place in which the Rebbe addressed a Tekufah like in this case. There, he touches on the difference between other generations regarding the Giluy Elokus they had from Moshe Rabbeinu, and the Tekufos of which they had less.

Today we have been blessed with abundant tools and luxuries to serve Hashem - every single person has more than he needs. A bocher that learns Sichos, especially from 5710, realizes that the Keshet he has with the Rebbe is genuine. Similarly, we should explain to our children why it is necessary to believe in the Rebbe, just as much as we teach them to believe in Hashem.

There is an interesting letter from the Frierdiker Rebbe which states that the most effective education for young girls involves instilling a genuine love for Yiddishkeit from an early age. We can also train our children to love the Rebbe by transmitting the personal experiences we shared between our families and the Rebbe.

Today, thankfully, we are not limited in resources and there are many more ways to connect to the Rebbe. Yechidus is imperative of every Chossid. He can choose to do it wherever he feels most comfortable – whether in 770, by the Rebbe's Bima, in the Rebbe's room, by the Ohel and so forth. The point of Yechidus is **אשפוך את נפשי לפני ה'** - to write to the Rebbe about whatever is going through our minds, as well as to share our good deeds with him.

These areas of connection are always available to us, whereas in previous years there were many limitations. We need to keep this in mind. Any time when a Chossid feels a desire to talk to the Rebbe, he has the ability to do so.

We must regularly contemplate what the Rebbe wants us to do, what is our Shlichus, and the steps to take in order to bring Moshiach - which is the whole Inyen of

the Rebbe.

The Rebbe once said that a Chossid should sit in a closed room and ask himself, "What did I do today to bring Moshiach?" Plus, by learning about Moshiach we can turn it into a reality, come closer to the light, and fulfill our Rebbes shlichus.

The only way we can do this is through complete belief, in full Emes – such is the way the Rebbe wants. The Rebbe said many times that the problem lies in a lack of conviction - not screaming at the top of our lungs with an Emes. We must mean what we are saying, and we must be living examples of what we say. It should be **חוקק** inside of us in a *pnimuskdiker* way. The moment each one of us will realize **אליבא דנפשיה** what he is capable of achieving, the Rebbe will undoubtedly bring us the Geulah Shleima.

Finally, as the Rebbe told over Vaad L'hafotzas Sichos one year, "The name is Vaad **L'hafotzas** Sichos, and not **L'hadfosas** Sichos" – meaning that our mission is not only to print and write Sichos but to spread Sichos. This comes with passion and effortless deliverance. This can only come from a sincere belief within yourself, and acknowledging the enormous impact you have on the world.

We should strive towards every Mivtza and Shlichus the Rebbe has given to us to perform. Rather than having the point of view that these are orders to follow, see to it that you throw yourself into the performance of the Rebbe's Shlichus with an unflinching drive and determination - this is the truth.





Gimmel Tammuz: Two words, heavy with meaning, laden with feeling.

A day when we all, those within the Lubavitch circle and many from outside, question and wonder- what is Gimmel Tammuz? What happened on this day? And most of all, what should our approach be to a day such as this one?

Questions. We all are full of questions and the more time goes by, the more questions we find ourselves asking. But Gimmel Tammuz is really not a day for questions. It is not a day for reasoning and trying to understand how things evolved, why certain things have happened and continue to happen. The first thing we need to realize is that these questions are the type that can only be answered when Moshiach comes; as of now, all we can and must do is to work on ourselves and work on spreading what we do have a clear perception of.

There is an interesting story that relates to this concept, told of the Rogochover Gaon and the Ohr Sameach, who were both Rabbonim in the town of Dvinsk, Russia: The Ohr Sameach once sent a long list of questions to the Rogochover, hoping that his colleague would shed some light on the difficulties he was having.

A few days later, the Ohr Sameach received a long list of Marei Mekomos from all over Chumash and Shas. However, none of the Marei Mekomos related to the questions the Ohr Sameach had asked. The Ohr Sameach proceeded to

express his lack of understanding to the Rogochover.

To which the Rogochover replied that indeed, all the places that he had referred to are not specifically answering the questions asked. However, they all focused on a common theme – the fact that we do not always understand things; there were times that even Rashi admitted *לא ידעתי*, the Gemara writes *תיקו* and so on.

When a question in regards to our Emunah, our understanding of Hashem's ways, arises, it does not mean that everything else we have learned until now loses its validity. One must realize that the fact that we may have a question simply shows that we do not know enough! The Torah itself is Emes, absolute truth - our understanding of it may need sharpening. Confusion only arises because we are in Golus, hence the lack of complete 'light'.

It is certainly okay to have questions; it is in fact healthy to ponder and delve into the intricacies of the Torah and Yiddishkeit.

It is what we do with the questions that matters. The result of all of our questions needs to lead us to one thing- to add in our Avodah. If we allow ourselves to be consumed by our doubts, our faith and connection will be weakened.

The Rebbe expounds on this concept in the Sichah of Chof Ches Nissan. Indeed, the concealment and the confusion keeps growing, our questions turn to being intense. But the

Can we understand Gimmel Tammuz?

By Rabbi Zushe Silberstein
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Rebbe tells us that this only means that we need to do more, to hasten the arrival of Moshiach and to chase away the Helem Vehester.

Although the date itself, Gimmel Tammuz, is a once a year occurrence, it's timeless message should serve us all year. The approach that we have on this one day, should essentially be our approach every single day.

Gimmel Tammuz is a state of mind. Every morning, every day, in whichever way it relates to us as individuals - as long as there is a relation to it constantly. If the effect of Gimmel Tammuz hits us on that one day... that depicts a lack of connection to what Gimmel Tammuz really is. We are not living and understanding the core and foundation of this day.

Indeed, the pinnacle of Gimmel Tammuz happens once a year. But the change that it initiates should permeate year round.

In the Sich'a of Gimmel Tammuz 5751, the Rebbe explains that we are holding by the Hascholas Hageulah. That's what the Rebbe tells us - the Geulah is on our doorstep! And we need to live with that mantra.

When Moshe Rabbeinu's passing is described in the Torah, we find written: ולא ידע איש את קבורתו. However, earlier on, we read, ויקבור אותו בגיא מול בית פעור. This seems to imply that the burial place is known- why then, the words, ולא ידע איש את קבורתו?

How can this paradox be explained?

Hashem told us where Moshe is buried, the actual physical place. But the idea of Moshe being buried is simply not understandable. It is higher than Seichel and we will never fully wrap our heads around the fact that Moshe, the leader left this world.

למעלה מטעם ודעת it is.

The same is true with Gimmel Tammuz. We know what the Rebbe told us what Gimmel Tammuz was in previous generations which in turn gives us the understanding that this day serves merely as a stepping stone to Moshiach- but we will never truly understand it. The concealment is too strong and will only be lifted when Moshiach comes.

What is Gimmel Tammuz?

I don't know and I can't understand, but the Rebbe explained it to us in his own, unique way. And I know that the Rebbe is with me, *er lebt*. But are we alive? Are we doing what the Rebbe instructed us to do, to be Mekabel Pnei Moshiach? The Rebbe wanted us to be the ones to actually bring Moshiach, rather than to just welcome him when he finally arrives.

The world is ready. We need only to allow the Rebbe's words to reverberate in our minds. To have him enter our very life, impacting every single thing we do. To realize that all our actions need to be with the Geula in mind, with the Havana that Moshiach is here.



Because he truly is - we just need to open our eyes.

The Rebbe was extremely *Makpid* on the Mitzvah of Ahas Yisroel. It was something that was, literally, very close to his heart. As his Chassidim, our way of thought should reflect this important Mitzvah- we need to tailor ourselves to fit with the Rebbe's will. His teachings and his lessons are for us to internalize and understand in the most possible way.

This is one of the main messages that we must focus on in this momentous period: Togetherness. Unity. Love. The Rebbe wants us to be together, all chassidim united. The Rebbe asked and begged us that we love every single fellow Jew as yourself. He told us time and time again that we all possess a Neshama, a part of G-d and there is nothing greater than true Achdus.

Practically speaking, the way we can "live with the Rebbe" is to view every day as one in which Moshiach will finally arrive. Everything we do needs to be permeated with Moshiach. We need to infuse our life with Chassidishe and Yiddishe outlooks, bring Chassidus into practicality. Learning, actions, the way we speak.

The Rebbe saw the world as just a - *avodas habirurim*. This part - *shoin geendikt!* Now we live in a time where it is Avodas Hanisyonos. Every hurdle is being thrown our way. Challenge after challenge arises. The Golus is heavy with sorrow and grief, yet it is our job to not become *nispoel*

from the world we live in. We need to remember what it coming, what we are living for. We need to live Geulah.

How do all these ideas and words translate into actual life?

It's how you learn. It's how you Daven. It's how you act throughout the day.

Anything you do becomes imbued with holiness. Like going to the bank, for example. You would go to the bank and take your Tefillin with you, in the event that an opportunity arises to lay Tefillin on someone. Any activity throughout your day should be used as an opportunity to use Chassidus in your personal life. These small, every day acts, will ensure that your entire day is good.

In the year 5752-3, I launched a campaign called 'Discover Moshiach'. The campaign included a 1-800 number to which calls could be made from all over the U.S.

The campaign was going well, but I was missing quite a bit of money to keep it going.

30,000 dollars.

One day, I received a phone call from a Satmer Chossid. He told me that he wants to discuss something with me. I didn't know this Chossid too well, but he wanted to meet and I didn't see the harm in acquiescing. So I went.

We exchanged pleasantries, chatted a little and then he told me that he owes me tremendous Hakoras Hatov. A few

years back, he had asked me to help him with recommendations for a lawyer. I introduced him to a top of the line, influential lawyer who helped him greatly. The chossid ended up benefitting wonderfully from this meeting.

Now, some time had passed, but the Chossid felt very strongly that he wanted to repay me for my assistance. "I would like to give you a check of \$30,000." He said, "But please tell me a specific project you are working on that this would be used for."

Despite the fact that this Chossid was of Satmar origin, I right away responded with the details of my newest campaign, Discover Moshiach. I mentioned that we were actually missing that very amount to keep the campaign going!

The Chossid almost fell off his chair. He shook his head and said sadly, "I can't- I can't give for that kind of project."

"If you don't want to give with this campaign in mind, give the money to a different Chabad organization," I responded. I left the check on the table and walked out.

That evening, the Chossid called me again.

"Why do you want the money to go specifically to this project? Is there nothing else you are involved in right now that could use this donation?"

I explained to the Chossid that I felt that Hashgocha Proti was coming into play very strongly over here. It seemed like the Rebbe was directly sending me the \$30,000 I needed! There was no other way to explain it.

We met up again.

Slowly, the Chossid took out his check book. He painstakingly wrote the date and the amount. Then he asked me who to make the check out to. Truthfully, I answered, "The name of the account I have opened for this purpose is 1800moshiach."

The Chossid did not have the heart to actually write these words. But I did not let him go, until he was the one who wrote the account name on the check. He signed on the bottom, stood up to leave and said, "I have a lot of respect for you..."

Since then, this Chossid has a totally different approach to Chabad. Our understanding and yearning for Moshiach is ingrained deep within us. When we endeavour to spread these teachings and to work in these Inyonim, the Rebbe will send the messengers, send the money in the most interesting and surprising ways.

We need to stand higher. We need to ensure that Moshiach is not *nispoel* from the world.

There is no question that the Geulah is here. We know that it is simply Behelem- in a concealed manner. We need to work

to reveal the truth.

As the Rebbe said on the 28 nissan, "Today there is no makifim, dollars, farbrengens etc."

After Gimmel Tammuz, our inspiration, our cheerleader seems to be missing. But no, now we need to be mekabel pnimi. All this time- twenty years! – shows us that we need to work with an Emes on connect to Moshiach and Geula in a more real way.

Our mind need to be set that the Geulah is coming today! Not tomorrow, not next week - because if we adopt this mindset, we will never truly feel that he is coming. The same is in regards to Gimmel Tammuz. We cannot spend the year telling ourselves, "Gimmel Tammuz is coming soon, I need to prepare for it next month." Gimmel Tammuz is right now. Today. This minute. Every second.

Let's stay connected. Learning the Rebbe's sichos every day gives us that Koach to bring Moshiach and also enables us to strengthen our Keshet to the Rebbe. Of course, our Emuna is being targeted; we have the Nisayon of not seeing our leader.

Gimmel Tammuz to a Chossid





But the more we learn and strengthen our Emuna, the quicker we will get over this Nisayon. There is no doubt about that.

How else can we stay connected?

By learning Likkutei Torah and Dvar Malchus of the week, strengthening our Hiskashrus all the time, watching videos of the Rebbe. We need to fit ourselves into the Rebbe's program, see the world the way he sees it.

Every chossid wants to see the Rebbe and connect to the Rebbe. Every single one.

Kol asher beshem anash yechune- every Yid who is *mekusher* to the Rebbe has a natural desire to create and to feel that bond. The Rebbe gave each and every one of us the shlichus to bring Moshiach. He left us this one, important, world changing job, and yes, he also gave us the Koach to complete this task

In Vezos Haberecha, when Yaakov gives the Brochos to his sons, before he begins with Reuvain's Brachah, it says, *ויהי בישורון מלך בהתאסף ראשי עם יחד שבטי ישראל*:

All the Yidden were gathered to receive the Brachos, as one.

Rashi writes: *בהתאסף בהתאספם יחד באגודה אחת ושלוש ביניהם הוא מלכם, ולא כשיש מחלוקת ביניהם*

When they get together as one, with no differences and arguments between them, then he can be their king.

Only after this statement did Yaakov begin blessing Reuvain and subsequently, the other sons. Only after they showed their unity and love for one another, could Yaakov bring down blessings and feel like he rules over them.

The same is true for our generation. When we act as one, our king- the Rebbe will come through, and give us the Brachas as needed- namely the revelation of Moshiach.

May it be speedily in our days.



TRANSFORM THE SADDEST DAY INTO THE HAPPIEST

In connection with Gimmel Tammuz, we present you the following Ksav Yad where the Rebbe tells us how to transform the saddest day in history to be the happiest.

This Ksav Yad is of an article based off a Sicha which was placed in a major newspaper before Tish'a B'av 5750, and was Zoche for the Rebbe to edit it Bi'ksav Yad.

The following are the the Rebbe's corrections Bi'ksav Yad (corrections in bold):

of the first and [הרבה מאות שנים] [many hundreds of years later] second

Rabbi Menachem M. Schneerson also sees בתוך כל חז"ל ומנהיגי כולל ובראשם - רבני ישראל [amongst all Chazal and leaders - including first of all the Rabbonim - of the Jewish people shlita]

The Rebbe then crosses out and moves around the next few lines. It now reads like this:

renewal and hope, we must make it a time for returning בשלימות - [completely] to roots, we

must make it a time for kindness, charity and good deeds, we must make it a time for unity [of all our brethren - the Jewish people], and we really must because what

own lives, but **the** entire world

we can **and** **must** achieve

Maimondies has foreseen [Paskened and stressed]

FAVARA, SKAHAN, TABACZYK
A D V E R T I S I N G

Headline:
The saddest day in the Jewish calendar will be the happiest.

Tisha B' Av (this year, July 31st) is the saddest day in the Jewish calendar.

Preceded by "The Nine Days", it is a day of mourning and fasting.

On that day, a series of tragic events befell the Jewish people, including the destruction of the first and second Holy Temple in Jerusalem.

It is then the Jewish people were driven into exile, an exile that endures to this day.

But as our sages explain, in every negative experience there lies great potential. Therefore the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson also sees this day as an auspicious time to be shared by Jews everywhere in a positive way.

It is a time when the actions of each individual can bring profound change.

From a time of sadness, we must make it a time for renewal and hope.

~~From a time of dissension, we must make it a time of unity.~~

~~From an time of disperet, we must make it a time for returning to roots.~~

~~From a time of cruelty, we must make it a time for kindness, charity and good deeds.~~

and we must because what each of us does can affect not only our own lives, but our entire world.

We can achieve what one of our greatest teachers and scholars, Maimondies has foreseen: What in times to come these days of fasting and mourning will be transformed into days of great happiness and rejoicing.

Just a few weeks ago, the international 'Maagal Limud Inyonei Geulah U'Moshiach – 24 Hour Cycle of Learning Topics of Geulah and Moshiach' has been restarted.

The cycle was set up by a group of 770 bochurim who decided that it is time to do something global to bring Moshiach. However this cycle is not a new thing at all...

The bochur stage has always been a central one in a Lubavitcher's life. It is the time when one can dedicate his every moment to living on a higher realm. The outlook of a bochur is one of pure Achdus Hashem, a time when he is still untouched by the false mindset of the world.

Of course, the key to the above is Yeshivas Tomchei Tmimim. The life of Tomchei Tmimim is made up of constant Torah learning especially learning Chassidus, giving oneself over to davening and farbrengens which remind him of his purpose in this world.

This special stage has been acknowledged by the Rebbe on countless occasions. For instance, on Erev Yom Kipur 5712 the Rebbe called the bochurim in for 'Birkas HaBonim,' and told them, "You learn in the Rebbe's Yeshiva, (therefore) you are the Rebbe's children". From that Erev Yom Kippur on the Rebbe benched the bochurim at this time on this most holy of days.

In the war to bring Moshiach, particularly the bocherim play a major role. As the Rebbe once said (Acharon Shel Pesach 5716), "Bringing of Moshiach is especially connected to Bochurim in Yeshiva, who learn Nigleh and Chassidus, and connecting them together. The idea of Moshiach and causing his coming is revealing G-dliness in the world - revealing Chassidus, learning it and spreading it. Who is constantly

The Maagal



Then

el Haolami,



involved is this the entire day? The Bochurim!”

On 28 Nissan 5751 the Rebbe in a sicha which “shook up” all those who heard it, demanded constant awareness of the need for Moshiach and a constant drive to bring it about. Following the sicha hundreds of bochurim and anash remained in 770; first the recording of the sicha was replayed numerous times and afterwards discussed what can be done to finally bring Moshiach into the wee-hours of the night.

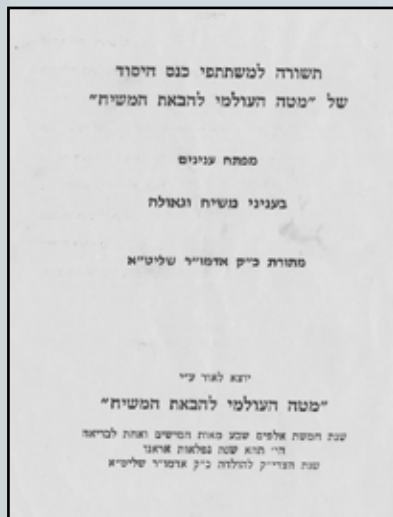
Among the decisions from the meeting was to add in punctual attendance in Seder Ha’Yeshiva, and to add more Mivtza Tanks and Mivtzoim on Fridays. When the bochurim gave in this decision to the Rebbe, the Rebbe replied: “נתקבל ות”ח ותהא פעולה נמשכת ובהוספה והזמ”ג” - “It was received, tshuas chen, may it be a persistent deed, and with an addition. It is the proper time for this, and ‘the inyan.’ I will mention it by the Ohel.”

At thw Shabbos Farbrengen following 28 Nissan, the Rebbe explained that in order to bring Moshiach every Jew, men, women and children must to add in their learning of Torah and performance of Mitzvos, with a yearning and thirst for Moshiach.

During the next week, some bochurim decided to compile an index of all the sources in Torah which discuss Moshiach and the Geulah. This booklet was given out by a meeting of Mateh HaOlami L’Havoas HaMoshiach on 4 Iyar.

On Shabbos Parshas Tazria Metzora, the Rebbe declared that “The fastest, easiest and most straight-forth path to bring Moshiach is through learning about Moshiach and the Geulah, the way it is explained all over Torah”. In this farbrengen the Rebbe made mention of the index published by the bochurim.

That Motzei Shabbos, a group of bochurim got together and decided to set up a cycle of learning Inyonei Geulah U’Moshiach throughout the 24 hours



of the day! This cycle was set up through splitting up the hours of the day with Yeshivos throughout the world, spanning many time zones. Bochorim of all ages dedicated much time to learning Inyoei Geulah U'Moshiach. The bochorim involved in setting this up received very encouraging responses from the Rebbe with brochos for success in the Maagal.

A number of weeks later, the Rebbe turned to one of the mazkirus with the question, "Is the Maagal still going on?"

This Maagal continued into the next year – 5752, and was strengthened after 27 Adar 5752. The happenings of 27 Adar made the need to demand and bring Moshiach ever more apparent. After the Rebbe went to the Beis Yisroel Hospital in Adar 5754, the Bochorim kept strong in their learning of Geulah and Moshiach, and even printed a Kovetz Heoros focusing totally on these topics.

Over the past two decades, bocherim in Oholei Torah Zal arranged the Maagal in many Yeshivos, on rare occasions like Chof-Zayin Adar or Yud Shvat. This year, a group of bochorim got to work: getting in touch with close to one hundred (!!)

Lubavitcher Yeshivos in all 6 continents, in around 15 countries and 10 different states throughout the U.S.A, to set up times fitting with each one according to their seder and time zone.

The Yeshivos participating as of now are:

United States

770, Baltimore, Buffalo, Chicago, Chovevei Torah Mesivta and Zal, Cincinnati, Detroit Mesivta and Zal, Hadar Hatorah, Los Angeles Zal, Miami Zal, Smicha program and Torah Ohr, Morristown Zal and Tiferes Bachurim, New Haven Mesivta and Zal, Ocean Parkway, Oholei Torah 8th grade, Mesivta and Zal, Postville, Queens, Seagate, Staten Island.

Eretz Yisroel:

Beer Sheva, Bnei Brak, Chanoch Lenaar, Daat, Eilat, Immanuel, Kfar Chabad, Kiryat Gat Mesivta and Zal, Lud, Machon Technology, Migdal HaEmek, Nachlas Har Chabad, Netanya, Ohr Yehuda Mesivta and Zal, Oro Shel Moshiach, Ramat Aviv, Rechovot, Rishon LiTzion, Toras Emes, Tzeirei Hashluchim, Tzfas Mesivta and Zal, Yitzhar.

אין עוד מלבדו - Reb Mendel Marozov

On the night after 28 Nissan, Reb Mendel Marozov farbrenged with the Bochorim of 770. The bochorim were a bit unsure as to the exactly what the Rebbe wants from them, and asked Reb Mendel "What can us bochorim do to bring Moshiach? What is our job, and how can we fulfill the Rebbe's demand?"

Reb Mendel answered them with his old famous tune: פרעגט די וועלט אן אלטע קשיא – the world asks an old question, meaning: The existence of the world, seems to be a contradiction to Elokus, and this is a question that exists since the world was created. From one side there is Elokus which says – אין עוד מלבדו. And from the other: there is a whole Metzius of the world that states: Yesh.

Ultimately Moshiach will figure it out once and for all, Reb Mendel said.

And that's your job - said Reb Mendel, you the temimim, to devote ourselves to the idea of bringing Moshiach – revealing the Achdus Hashem in the world. How?

Through learning Chassidus and working on our Avodas Hatefila, we prepare ourselves to be mekabel Pnei Moshiach Tzidkeinu. Because in Chassidus it is open and clear that Ein Od Milvadoi. Chassidus reveals the truth of Hashem in the world. Which is what the coming of Moshiach is all about, when it will be sensed and felt by all that "Elokus b'pshitus" being the only true reality. אין עוד מלבדו.

דו"ח מאסיפת התמימים ע"ד הבאת משיח צדקנו

לאור דברי כ"ק אדמו"ר שליט"א לאחרונה שעל כאו"א מוטל המשימה להבאת משיח, נתאספו כל התמימים מהישיבות דברוקלין ומאריסטאן באופן שאיש את רעהו יעזורו לטכס עצה במימוש הוראת כ"ק אדמו"ר שליט"א.

הנושא העיקרי ה' התחזקות בשמירת הסדרים, גגלה וחסידות והוספה מיוחדת בלימוד עניני גאולה ומשיח בתורתו של נשיא דורנו, במאמריו ובלקוטי שיחות.

באסיפה השתתפו מצד ההנהלה הרב דוד שי' רסקין, והרב יואל הכהן שי' כהן, ודברו אל הת' ע"ד התביעה מכל הת' להתחזק בכל הענינים השייכים לחיילי בית דוד, כמו"כ דברו כמה מהת' ע"ד קבלות ההחלטות דלקמן.

הוחלט אשר בכל ישיבה יהיו שני תמימים אחראים לראות שיהי' דו"ח פרטי בכל שבוע ע"ד כל הנ"ל, ושהם ישתדלו שההתעוררות תמשך בפעולה נמשכת ובהוספה.

כן הוחלט אשר לכבוד חג השבועות הבעל"ט יו"ל קובץ חידושי תורה - בעניני גאולה ומשיח - בהשתתפות התמימים מכל הישיבות.

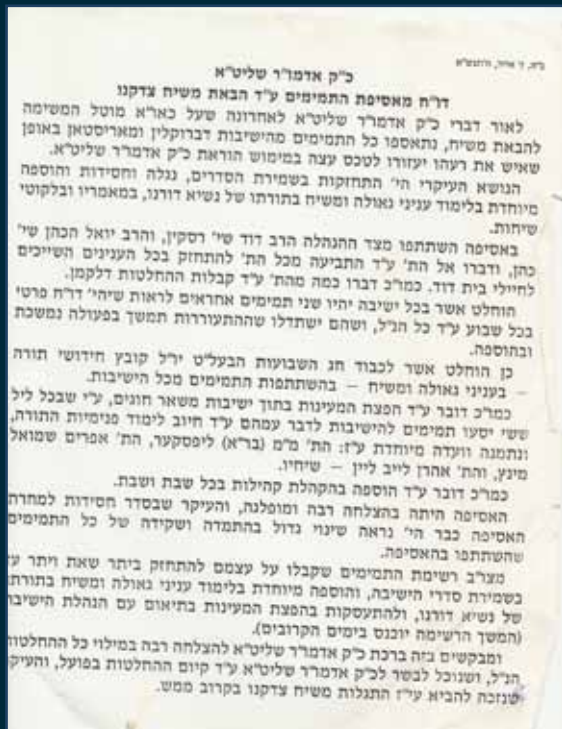
כמו"כ דובר ע"ד הפצת המעינות בתוך ישיבות משאר חוגים, ע"י שבכל ליל ששי יסעו תמימים להישיבות לדבר עמהם ע"ד חיוב לימוד פנימיות התורה, ונתמנה וועדה מיוחדת ע"ז: הת' מ"מ (בר"א) ליפסקער, הת' אפרים שמואל מינץ, והת' אהרן לייב ליין - שיחיו.

כמו"כ דובר ע"ד הוספה בהקהלת קהילות בכל שבת ושבת.

האסיפה היתה בהצלחה רבה ומופלגה, והעיקר שבסדר חסידות למחרת האסיפה כבר ה' נראה שינוי גדול בהתמדה ושקידה של כל התמימים שהשתתפו באסיפה.

מצו"ב רשימת התמימים שקבלו על עצמם להתחזק ביתר שאת ויתר עז בשמירת סדרי הישיבה, והוספה מיוחדת בלימוד עניני גאולה ומשיח בתורתו של נשיא דורנו, ולהתעסקות בהפצת המעינות בתיאום עם הנהלת הישיבה (המשך הרשימה יוכנס בימים הקרובים).

ומבקשים בזה ברכת כ"ק אדמו"ר שליט"א להצלחה רבה במילוי כל ההחלטות הנ"ל, ושנוכל לבשר לכ"ק אדמו"ר שליט"א ע"ד קיום ההחלטות בפועל, והעיקר שנוכל להביא עי"ז להתגלות משיח צדקנו בקרוב ממש.



The Bochurim's Duch from 7 Iyar 5751

Yeshivos all over the world:

Argentina Mesivta, Berlin, Brunoy Mesivta and Zal, Caracas, Congo, Dnepropetrovsk, Frankfurt, Kharkov Cheder, London, Manchester, Melbourne Mesivta, Moscow, South Africa, Sydney, Toronto Mesivta and Zal, Venice.

The learning is split into time frames from as little as five minutes up to an hour. Some Yeshi-

vos has set up daily shiurim while others learn b'chavrusa. Many Yeshivah bocherim have set aside time during their break time for this important learning.

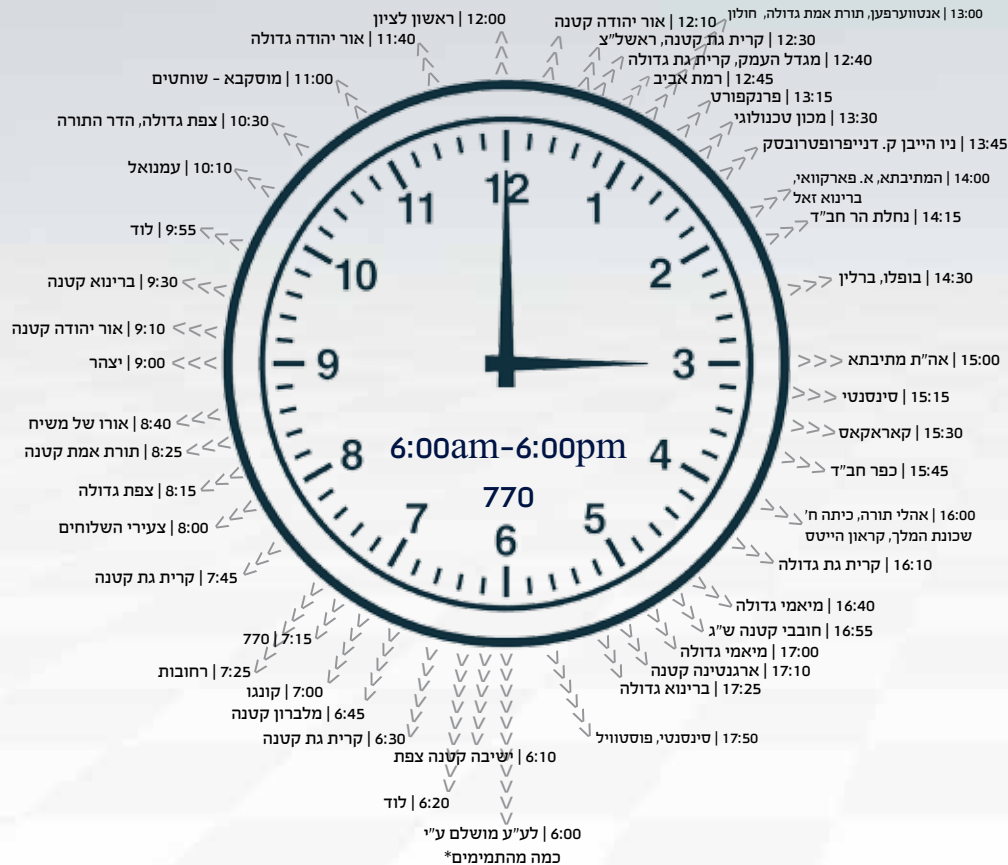
The cycle currently is from Sunday through Thursday, and will go (if Moshiach's coming, chas vsholom will be withheld) until the end of the Yeshiva-year. It will resume at the beginning of the next Yeshiva year Bezras Hashem, if needed.

Yeshivos, Chabad Houses, Kollels, Shuls and schools are all encouraged to take part in this exciting and powerful cycle. To add your time to the Maagal, email Moshiach24@gmail.com or call Mendel at 770-546-7321.

The clock below depicts the complete cycle, updated as of the end of Sivan 5774.



Moshiach around the clock



TATTE, JUST ONE BLAST!

Reb Baruch Rabinovitch, the son in-law of the Munkatcher Rebbe - the Minchas Elazar told over the following story:

For a period of time Reb Boruch and his wife lived in Warsaw. Later, when the Minchas Elazar became ill, he begged them to come back to Munkatch, in Czechoslovakia, which they did.

Reb Baruch had a son named Tzvi Nosson Dovid. Reb Baruch would often recall that his father-in-law loved this boy—the Minchas Elazar's dear grandchild—in an "exaggerated way," in part due to the fact that they had waited a long time to have that first child. He would play with and "spoil" the child, and Tzvi would sit on his grandfather's lap at the Shabbos Tish.

In the final year of his life, the Minchas Elazar took the Shofar on the first day of the month of Elul and tested it to see whether it was in good condition. Tzvi was in the room and was visibly excited by the Shofar and its sounds

He asked his Zeide for one more blast, and his Zeide gladly obliged. From then on, for the remainder of the month, this became a ritual; the Minchas Elazar blowing the Shofar once each day for little Tzvi. On the day before Rosh Hashanah, Tzvi was there, awaiting his daily blast, but he was disappointed.

"Today is the day before Rosh Hashanah," his grandfather explained. "Today we do not blow the Shofar. Tomorrow morning, we will blow the Shofar in Shul."

The child did not comprehend the reasons. He knew no reason. He kicked and screamed, "Just one blast! Just one blast!"

After a while, the grandfather softened at the sound of

his favorite grandchild crying, and he took the Shofar and blew one blast.

On Rosh Hashanah, the custom in Munkatch was that the Rebbe spoke before blowing the Shofar. That year, the Rebbe went up before the Aron Kodesh, opened it and said: "Ribono Shel Olam, I have to do Teshuva. It's written that on the day before Rosh Hashanah one mustn't blow Shofar, yet I did."

He began to sob uncontrollably and called out: "Ribono Shel Olam, do you know why I transgressed this custom? It was because my young grandchild lay on the floor begging and crying that I should only blow one blast of the Shofar for him. My heart melted, I couldn't bear to watch him cry like that, so I blew once for him, though I shouldn't have.

"Tatte, how can you stand by and see how millions of Your children are down on the floor, and crying out to You, 'Tatte, just one blast! Sound the blast of the great shofar which will herald the final Geulah!?' Even if the time is not right for it yet, even if the time for Moshiach has yet to arrive, Your children cry out to You: how can You stand by idly?!"

Rabbi Baruch cried as he recounted the story, and recalled how at that time the entire crowd cried along with the Minchas Elazar. The sounding of the Shofar was delayed, and for a long time. "They could not regain their composure... loud wailing was heard throughout the synagogue..."

How much more so now, after the Rebbe told us and explained to us, that all the preparations for Moshiach to come are long finished already, and there is no comprehensible reason why Moshiach is yet to arrive, we must cry out to Hashem: "Ad Mosai?! Two decades is too long! Retzonenu Lir'os Es Malkeinu!"

► Summer 5751



► The Most Elated S

From Chof Ches Nissan onwards, after the Rebbe started the massive Koch in Moshiach, whenever the Rebbe would come in to the Shabbos Farbrengen, the Chassidim would sing the Niggun “Zol Shoyn Zain Di Geulah”. The words of the Niggun are זאל שוין זיין די גאולה, משיח זאל שוין קומען, we should have the Geulah, Moshiach should come already.

During the following weeks, at one particular Shabbos farbrengen, one of the Chassidim started singing the Niggun with a change in the words, he sang: עס קומט שוין די גאולה, משיח

קומט שוין - the Geulah is coming already, Moshiach is already coming. The Rebbe encouraged this Niggun with his hands.

Living with the times of Moshiach

In one of the Duchos written to the Rebbe about the Shiurim in Inyonei Geulah and Moshiach, a Bochor wrote that “it is difficult to feel the imminence of the Geulah”. The Rebbe addressed this during the Farbrengen of Shabbos Parshas Balak.



Summer

The Rebbe explained the benefit of learning Inyonei Geulah and Moshiach, saying that it is not only a 'Segulah' to hasten the Geulah (as the Rebbe had explained previously, in the Sicha of Shabbos Parshas Tazria Metzora), rather (the learning) also brings the person to actually live, and feel the Geulah. When a persons mind is occupied with Inyonei Geulah and Moshiach, the Rebbe went on, the Torah has the power to change the person's nature, and cause him to begin living with Moshiach and feel that *Hineh Ze Bo*.

The Three Weeks

Usually, the Three Weeks between 17 of Tammuz and Tisha B'av are a time when we decrease in Simcha and mourn the Churban of the Beis Hamikdosh.

That year however, in 5751, the feelings of Aveilus was not felt that much, it was replaced rather by the feeling of the Geulah, and that it is about to happen today. This was actually also expressed by the Rebbe: When he would come in to, and leave 770 for davening, he would encourage the singing.



Unlike in earlier years, when the Rebbe didn't want the Chassidim to sing during the Three Weeks (when the Rebbe would come in and out). From the year 5750 and onwards however, the Rebbe actually encouraged it.

In fact, on Rosh Chodesh Av when the Rebbe came in for davening, the Rebbe turned around to the chassidim from his place and encouraged the singing. Even in the nine days the Rebbe encouraged the singing!

Shabbos Chazon

That year, Tishah B'av fell out on Shabbos, and therefore Tishah B'av was pushed off to Monday. In the Farbrengen that Shabbos the Rebbe was Shtureming about the special *Maalah* of Tishah B'av *Nidcheh*, and how this shows on the time when it will be Nidcheh completely, and turned into *Yemei Simcha*.

The Rebbe stressed the *Maamar Chazal*, that whoever eats on Erev Tisha B'av is considered as if he fasted for the 9th and 10th days of Av. Therefore, since on this year we were *Zoche* to eat on Tish'a B'av itself, we should have no need to fast at all on Tish'a B'av, since Moshiach will surely come before than! The Rebbe also stressed the great *Maalah* of Chamisha Asar B'av, and that the *Simcha* should be continued until then, especially by making *Siyumim*.

After that Farbrengen all the Chassidim felt a new burst of *Chayus* and *Simcha*. A different feeling was in the air, not a *Aveilus* feeling, rather a feeling of Moshiach, a feeling of

“Ye'hofchu Yomim Eilu l'Sason ul'Simcha”

By the *Seudah Ha'mafsekes* in 770, everyone joined together for a big Farbrengen, and there was great *Simcha*. People were trying to make as many *Siyumim* as possible. When it reached Shkia and it was *Ossur* to continue eating, the Chassidim and Temimim joined together in a joyful dance that continued almost into the *Taanis* itself...

Tish'a B'av

The height of all this period was on Tish'a B'av. The Rebbe did everything as in other years, he sat on a low box and said *Eicha* and *Kinus*, but it was noticeable that the whole theme of the day was one thing: The day when Moshiach was born.

After *Eicha* the Rebbe began to give out dollars, something which never happened before on Tish'a B'av. The next morning after Shacharis the Rebbe again gave out dollars, as on a usual Sunday. Later that day the Rebbe made another surprise. The Rebbe came downstairs and went to his Bima, and signaled that he wanted to say a *Sicha*.

This was a great shock to all the Chassidim present. The Rebbe in the *Sicha Shturemed* again about the *Inyan* of Moshiach and that Tisha b'Av is the day when Moshiach was born. After the *Sicha*, there was another surprise: The Rebbe signaled he would be giving out dollars. A third time! This was unprecedented, that the Rebbe gave out dollars three times in one day!

After Maariv and Havdala, the Rebbe suddenly began singing in a *Simchas Torah'dike* note, the *Niggun Hakofos*

Pirsum Rishon pictures from 17 Tammuz 5751



to his father Reb Levik. The whole crowd burst out with great joy in singing this *Niggun*, and the singing and dancing continued for a long while after the fast, and it took a while for people to remember that they need to break the fast...

It was clear that the Rebbe was trying to minimize as much as possible the negative feeling of the fast (according to the limits of Shulchan Aruch) and to replace it with the feeling of Geulah.

Shabbos Parshas Shoftim

The Farbrengen on Shabbos Parshas Shoftim, Zayin Elul, was unprecedented in history. The Rebbe spoke about the existence of a judge and advisor in our generation, who is also the Novi of our times, and how we have to publicize him, and his *Nevuah* to all the people of our generation, particularly that “Hineh Zeh Moshiach Bo”, that Moshiach is coming imminently.

The *Mugah'dike* Sicha of this Farbrengen includes a very long and detailed explanation of the concept of a Novi in our times, and how everyone is able to identify him, and is obligated to obey his word. However, in the original Farbrengen the words were spoken in a much stronger and emphasised way than in the *Mugah* version.

In fact there was one line which was repeated many times during the sicha: “And this is the lesson which we must take from this Farbrengen, that we will go out and publicize in all places, that Nesi Doreinu is the Novi Doreinu!..”

This Sicha was complete shock to all the Chassidim. Many were looking at each other in disbelief, they just couldn't believe what they were hearing. Never in all the Sichos of the *Nesius* did the Rebbe speak with such open and clear terms about himself, such as “the Memalei Makom Shel Nesi Doreinu”, and a Novi which was certified by another Novi etc. It was clear to everyone there, what was needed to publicize, and how to publicize.

One of the Chozrim there said afterwards, that only someone with closed eyes won't be able to see the difference of this Sicha!

An interesting anecdote to this: In the Sicha when the Rebbe speaks about the obligation to obey the Novi of the *Dor*, he quoted from the Rambam in Sefer Ha'mada, and he added that “it is explained there all the different details of the *Dinim* regarding this”. That week, when the Rebbe traveled to the Ohel, he took with him the Sefer Ha'mada...



THE STORY BEHIND THE PICTURE

Beis HaMikdash Model 24 Kislev 5752

During the early winter months of 5752 the Talmidim Hashluchim to Sydney, Australia wrote a letter to the Rebbe describing their activities. The Rebbe answered their letter writing “עיתים בהתועדות שבת קודש מברכים...”, I have answered (in regards to your letter) in the Farbrengen of Shabbos Kodesh Mevorchim Kislev, this being the famous sicha said at the beginning of Kinus Hashluchim where the Rebbe defined clearly the only shlichus remaining in our time: Kabolat Pnei Moshiach. In the sicha the Rebbe explained that this is done primarily through learning and teaching the subjects of Moshiach and Geulah.

Following this most direct instruction, the Talmidim Hashluchim intensified their activities in teaching Inyonei Moshiach, which includes those pertaining to the Beis HaMikdash.

On Sunday 24 Kislev 5752 while going by Dollars, Mr. Ofir Nadav from Sydney, Australia presented the Rebbe with an exquisite large model of the Beis Hamikdash which he had worked on for the past few months. To help wheel the model by the Rebbe, he asked several Bochorim who were involved with its building, to assist him.

On the side of the model, there was a golden plated plaque where he wrote a Hakdasha to the Rebbe (see picture below):

A present to the Rebbe Shlita “and he will build the Beis Hamikdash in it’s place”, stand on the rooftop of the Beis HaMikdash and announce to Am Yisroel, “ענויים, הגיע זמן גאולתכם”.

When he passed by, the Rebbe told him:

Thank you very much for your gift.

Mr. Nadav: I am giving this as a gift to the Rebbe for Chanuka, with the hope that the Beis Hamikdash will be rebuilt soon.

Rebbe: Amen, *b’korov mamash*, that is what’s most important.

The Rebbe looked in detail at the model for close to a minute. As it was being wheeled passed, the Rebbe turned to Reb Leibel Groner and asked, “They will most probably be leaving it here...” Rabbi Groner responded affirmatively.

Afterwards, the other Bochorim passed by, and the Rebbe gave each one a dollar and thanked him personally saying: This is for the model.





קעזער

א וועלעלע

היינט

FARBRENGEN 12 TAMMUZ 5774

Shmuel, a Chossid of Reb Nochum of Chernobyl, was excited. His Rebbe, Reb Nochum, was coming to visit his town, and, as was his custom, he would be staying in Shmuel's house.

Shmuel cleaned and prepared the house with much joy, anticipating the great honor of Reb Nochum's visit.

Finally, the long awaited day arrives and Shmuel goes out with other hundreds of Chassidim, waiting to greet their Rebbe. Shmuel excitedly walks over to Reb Nochum's carriage to invite him to his house as usual, but is shocked to hear his Rebbe tell him "I will not come to your house until you bring me two thousand ruble. You should not come to see me, not come to my Tefillos or even to my *Tishen*, until you bring two thousand ruble".

Shaken, Shmuel pleads with Reb Nochum to allow him to host his Rebbe, to see him and be in his holy presence, but to no avail. Reb Nochum was adamant, "either two thousand ruble or don't come".

Completely crushed and broken, Shmuel comes home and cries bitterly. Not that he was a poor man, but two thousand ruble was something he could only dream of getting. With a broken heart,

he starts davening to Hashem saying "Ribono Shel Olam, you know that I have never asked you before to become rich, because it says in your holy Torah 'who is rich, someone who is happy with his lot'. But now I have no choice, if I don't have two thousand ruble, I won't be able to see my Rebbe again! Hashem please make me rich!"

With tears streaming down his face, Shmuel continues to beg and plead, when suddenly an announcement was



made throughout the city. A troop of soldiers is passing through the town and each house has to host a few soldiers.

To Shmuel's house as well soldiers arrived, and when they left, they left behind a chest. Opening up the chest, Shmuel was stunned to see a huge treasure. Taking two thousand ruble, he went to give Reb Nochum the money he demanded.

After he brought it to Reb Nochum, the Rebbe explained to him how he saw that

Shmuel was supposed to be rich, but it was being held up by just one problem, Shmuel never asked for it. "Therefore", explained Reb Nochum, "I had to pain you so that you should go daven for the richness".

On Shabbos Mishpatim 5747, Rabbi Shimon Goldman said this story in front of the Rebbe by the Farbrengen.

The Rebbe commented on this story, asking how could it be that in order to

pain his Chossid, Reb Nochum had to go to such extents as to not stay by his house, to forbid him from visiting him, coming to his Tefillos and *Tishen* etc. Being a Chossid of Reb Nochum, even from being forbidden to be by his Rebbe for just one Tefillah would be enough to pain him to the core, making

him cry out from the depths of his heart to Hashem to give him the money to give his Rebbe?

Therefore, the Rebbe proves, that indeed, Reb Nochum forbade him to come to just one Tefillah and that was enough for Shmuel to cry out to Hashem and on the same day was given the money; as such that Shmuel missed just one Tefillah by his Rebbe.

This is the definition of a Chossid, to be pained to the core for not being able to

be in his Rebbe's presence or to see him for even such a short amount of time, making him cry out to Hashem to help him to be together with his Rebbe.

Thirty years ago, on Yud Beis Tammuz 5744, the Rebbe said one of the most famous Sichos about Moshiach, charging Chassidim with the task to do anything they can to bring him.

In the Rebbe's holy words:

"And since Yidden yesterday screamed Ad Mosai, two days ago screamed Ad Mosai and all the days beforehand screamed Ad Mosai, and then, G-d forbid, the Beis Hamikdash is destroyed this morning or later on today, it would be completely understood why there should be the scream of Ad Mosai now!

"And like mentioned, this is not a P'shetel (a nice vort), this is a Halacha in Torah that 'whoever doesn't have the Beis Hamikdash built in his days, it's as if ... (it was destroyed in his days):'

"Just imagine in the time when the Beis Hamikdash is burning, and standing there is a Jew, who is a tough Jew, a "stone Jew" with a heart of stone, and sees how the Beis Hamikdash is being burnt in his days, he would turn over the world!

"Says Toras Emes (which is a) Toras

Chayim – a lesson for life: "קער א וועלט" – היינט – TURN OVER THE WORLD TODAY!"

As Chassidim, we all know and believe that "Kedusha Lo Zazah Mimkomah", just like the Har Habayis has the same Kedusha that was there at the time when the Beis Hamikdash was standing, so too the Rebbe is with us in 770 just as much as before Gimmel Tammuz, and



the He'lem V'hester is only to our physical eyes but the truth is that the Rebbe is alive and will soon reveal himself and take us out of golus.

But, as we see from the way the Rebbe looks at the story of Reb Nochum of Chernobyl and what the Rebbe said in the aforementioned Sicha, it's not enough to know that the Rebbe is with us and everything is ok, absolutely not, it has to bother us, היינט we can't see our Rebbe!? היינט we can't see our Rebbe's holy face, smiling at us, saying Ma'amorim, Sichos, encouraging us with his holy hand, Dav-

ening with us, giving dollars, Kos Shel Brachah etc.!?

Shmuel wasn't able to come for just one Tefillah and was so hurt by it that he cried out to Hashem to allow him to see his Rebbe. How much more so should we, after 20 years of not being able to see our Rebbe, be pained, crying out Ad Mosai!? How could it be that there are bochurim who never saw their Rebbe, Shluchim who never saw their

Meshale'ach, Chassidim who never saw their Makor HaChayim!?

It has to bother us, until even someone who has a "Lev Ho'Even" – a heart of stone – will "קער א וועלט" – היינט – do all he can to bring the Hisgalus!

This is what the Rebbe is commanding us to do, to do

all we can to bring Moshiach; learn more Torah, daven with more Kavana, have more Ahavas Yisroel, spread more Yiddishkiet, Chassidus and Inyonei Geulah U'Moshiach - Poshut do all we can to bring the Hisgalus of our Rebbe Melech HaMoshiach, who will take us out of this last H'elem V'hester, these last, darkest and hardest moments of golus, and bring us to the Geulah Teikef U'Miyad Mamash!

קער א וועלט היינט!

“The Rabbonim should Pasken that Moshiach needs to come.”

Rabbi Yehuda Kalman Marlow, a”h, Mara D’Asra and member of the Crown Heights Beis Din • 10 Adar I 5692 - 20 Sivan 5760.

MASHPIA AND RAV COMBINED

“In the past, it was necessary to make sure that in addition to a Rav there should also be a mashpia. This was because a rav would teach Niglah D’Torah along with Halacha L’Maaseh, and a mashpia would teach Pnimiyus ha’Torah with its practical application. However, regarding Rabbonei Lubavitch, they have both advantages. Thus, they are one unified whole.” (Sichas Motzaei Shabbos Truma 5748).

This description was fully realized in Rabbi Yehuda Kalman Marlow, who was an expert in halacha as well as a Chassid permeated with Pnimiyus Ha’Torah and Darkei Hachassidus.

HIS CHILDHOOD

Rabbi Yehuda Kalman Marlow was born on 10 Adar Rishon 5692 (1932) in Frankfurt, Germany. His father was R’ Avrohom Yehoshua Malinovsky, a great admirer of Torah scholars. His mother, Rochel, descended from a well-known chain of rabbis, first among them the great Gaon R’ Heschel, Av Beis Din of the famous Cracow community.

After the rise of the Nazi party, life in Germany became intolerable, and in 5699 the Malinovsky family emigrated to the

United States and settled in Newark, New Jersey, where they shortened their name to Marlow. R’ Avrohom refused work opportunities that involved Chilul Shabbos, and preferred demeaning and difficult work as long as he could remain Shomer Shabbos. Six-year-old Yehuda Kalman endured great hardship, as there were times that the family simply went hungry. This experience, however, educated him to stand up for his principles under the most trying of circumstances.

Despite the difficult financial situation, R’ Avrohom Yehoshua sent his young son to learn in Torah Vo’daas, where he was first introduced to Chabad Chassidus through Reb Shalom Ber Gordon. Rabbi Gordon was a young Lubavitcher who had emigrated to the U.S. a few years before, and began disseminating Chassidus in Jewish schools.

Although R’ Avrohom Yehoshua was not a Chassid, he loved the Chassidic lifestyle, and when the Frierdiker Rebbe came to the U.S. he went with the Chassidim to the Rebbe’s farbrengen. Over the years, R’ Avrohom Yehoshua participated in the Frierdiker Rebbe’s farbrengens on a number of occasions, and even had Yechidus twice. Sometimes he took his son along so that he could breathe the Chassidic atmosphere in the Rebbe’s



court. Since young Bochorim were not allowed to participate in the Farbrengens, young Rabbi Marlow had to hide. When he became Bar Mitzva, his father asked for a Yechidus for him, but the Frierdiker Rebbe was not well at the time and very few people were granted an audience.

On Shabbos, Yud Shvat 5710, Rabbi Marlow was in Newark, where he heard of the histalkus of the Frierdiker Rebbe. He rushed to Beis Chayeinu and took part in the large Levayah that took place the next day. By this time he had already transferred to Yeshivas Tomchei Tmimim in New York, and from time to time he would go to Crown Heights and participate in the Rebbe MH" M's farbrengens.

On one occasion, Rabbi Marlow related that he had been at the Yud-Beis Tammuz 5713 farbrengen, at the end of which the Rebbe distributed mashke, telling each participant matters that pertained to the future. When Rabbi Marlow passed before the Rebbe, the Rebbe spoke to him for a long time concerning the future. Rabbi Marlow didn't hear everything the Rebbe said because of the noise in the Beis Midrash, but what he did make out was, "Nehenin Mimenu Eitzta V'Sushiya" - "they benefit from him, receiving advice and counsel".

IN YESHIVAS TOMCHEI TMIMIM

One year on his birthday, Rabbi Marlow had a Yechidus with the Rebbe in which he was asked what Mesechta he

was learning. After answering that he was learning Maseches Gittin, the Rebbe asked how he learned it. Rabbi Marlow answered that he learned the Gemara with Rashi, Tosfos, and commentaries. The Rebbe asked him, "And what about the Poskim?" From then on, Rabbi Marlow put special emphasis on learning the practical halachic applications of whatever Mesechta was being learned in yeshiva.

At that time, Rabbi Marlow learned in Yeshivas Tomchei Tmimim in 770. He was known for his tremendous diligence, and his teachers predicted greatness for him. He received his Smicha from the Roshei Yeshivas Tomchei Tmimim at a young age.

Reb Nachman Shapiro related an episode that he heard from Rabbi Leibel

The Rebbe being M'sader Kidushin by Rabbi Marlow's wedding



Groner: One night the Rebbe asked Rabbi Groner why the lights in the Beis Midrash were burning late at night. Rabbi Groner told the Rebbe that Rabbi Marlow was still sitting there learning Sifrei Poskim. The Rebbe asked him to shut all the lights except for the one directly above Rabbi Marlow. Due to his great absorption in his studies, Rabbi Marlow didn't even notice Rabbi Groner enter the Beis Midrash and shut off the lights.

At Seudas Moshiach on Acharon Shel Pesach 5718, the Rebbe called Rabbi Marlow by his first name, asked him whether he had drunk the four cups of wine, and in a rare move poured for him from the bottle of wine on his table.

SHABBOS MEAL AT MIDNIGHT

In 5719, Rabbi Marlow married Chaya Reicher. His wife's mother had been murdered by the Nazis in a concentration camp, and his wife had been miraculously saved and had emigrated to America. The Rebbe was Mesader Kiddushin at their Chasunah.

At the time, he worked as a teacher in the Lubavitcher Yeshiva. After teaching in the morning, he would go to a Shul where he sat and learned. He would return home late at night.

Rabbi Marlow had a special system of learning on Shabbos. After davening he would put two Tallis bags full of Seforim down on the table and would study them in a certain order, generally until 11:00 p.m. Only then would he return home for the Shabbos meal. His son, Rabbi Yosef Yitzchok Marlow, remembers that his mother would serve him the Shabbos Meal before he went to Maariv so that he would be able to go to sleep right after Kiddush, which took place late at night.

On Shabbos Mevarchim, Rabbi Marlow wouldn't go to sleep at all. After the meal, he would take a nap in his chair for about two hours and get up and wash

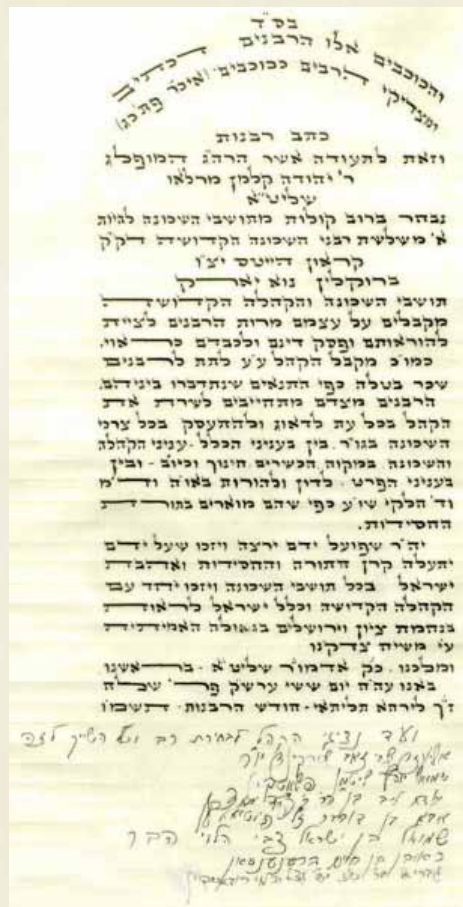
his hands. Then he would say Birchos Ha'Shachar and begin reciting Tehillim. He would usually finish the entire Tehillim twice every Shabbos Mevarchim.

A WALKING SHULCHAN ARUCH

Although Rabbi Marlow tried to hide his Lomdus, he couldn't conceal his tremendous diligence from all those who saw him in Shul. They always saw him sitting in his corner, delving deeply into his Sefarim. Some people began approaching him with their halachic queries, and discovered that Rabbi Marlow was fluent in all of the Alter Rebbe's Shulchan Aruch by heart, word for word.

The Rov in Crown Heights at the time was Rabbi Zalman Shimon Dvorkin, a'h, who spoke mostly in Yiddish and wasn't that comfortable in English. Baalei teshuva who joined the community couldn't communicate with Rabbi Dvorkin and preferred asking Rabbi Marlow their questions. Rabbi Marlow, however, did not want to "pasken in the presence of his teacher" and would, therefore, not answer directly; he would open the Shulchan Aruch to the section that ad-

dressed the topic and learn it with them until they understood what to do.



Rabbi Marlow's K'sav Rabonus

Rabbi Marlow with his class from Lubavitcher Yeshiva - 5730



Rabbi Marlow acquired his incredible proficiency in Shulchan Aruch through his intensive studies. Before every Yom Tov he reviewed all the pertinent Halachos in depth, and he had a special system of learning for the Halachos that apply all year round.

THE INCIDENT IN THE SUKKAH

When the Rebbe would eat the Yom Tov meals on the second floor of 770 with the Ziknei Ha'Chassidim, the bochurim would ask the Rashag (the Rebbe's brother-in-law) interesting questions so that he could bring them up at the meal, and the Rebbe would answer them.

On Succos 5730, Rabbi Marlow asked the Rashag why Minhag Chabad is not to sleep in the Sukka, although Al Pi Din there is an obligation to do so. He

Rabbi Marlow in 770, next to Reb Sholom Marozov



also asked why Chabad Chassidim are extremely stringent about not eating or drinking outside the Sukka, even under circumstances when Al Pi Din they could be lenient.

The Rashag asked these questions to the Rebbe, and at the Farbrengen on the second day of Yom Tov, the Rebbe referred to the question and explained the Chabad custom at length. After finishing the explanation, the Rebbe smiled and said that since "all who delve into the laws of sleeping are as if they are actually sleeping," they should sing a happy Niggun. The Rebbe strongly encouraged the singing, and the large crowd danced with much chayus.

Suddenly, one of the piles of benches making up bleachers collapsed, crushing Rabbi Marlow's leg. Despite the terrible pain, Rabbi Marlow didn't say a word so as not to disturb the Farbrengen. The

Vaad Ha'Mesader rushed over and began moving people aside. Rabbi Marlow was at this point lying on the ground, and when they tried moving him, they noticed his leg crushed under the fallen benches. The singing had stopped and the Rebbe looked grave as he kept looking at that spot.

After great effort, they managed to get Rabbi Marlow out. They then brought him to the hospital for emergency treatment. Rabbi Marlow's leg was in a cast for six months, and Mipi Ha'shmuah it has been said that the Rebbe showed concern regarding every stage of the treatment. During that difficult time, one was able to see how particular Rabbi Mar-

low was about going daily to the Mikva. As soon as he was able to, while still in his cast, Rabbi Marlow went to the Mikva and toveled, keeping his leg out of the water.

Rabbi Aharon Chitrik, who had been standing near Rabbi Marlow when the benches fell, relates that on Motzaei Simchas Torah of that year, two of Rabbi Marlow's friends went to visit him in the hospital and brought him on crutches to the Rebbe's farbrengen. The Rebbe was in the middle of a Sicha as they entered, and Rabbi Marlow stood off to the side so as not to attract attention. When the Sicha was finished, the Rebbe looked in his direction and motioned for them to bring him up to the Bima and give him L'chaim.

After the break between Sichos, the Rebbe said that this is the time to finish the topic they had begun on Succos about the Chabad custom of not sleeping in the Sukka. After that Sicha, Rabbi Marlow realized that the Rebbe knew exactly who had asked the question, and he felt that this was the Rebbe's way of saying welcome back.

THE ELECTIONS FOR THE RABBONIM

On Motzaei Shabbos, 17 Adar 5745, Rabbi Dvorkin, Rav of Crown Heights, passed away. Less than a year later, elections were held in which the residents of Crown Heights selected three rabbanim: Rabbi Marlow, Rabbi Avrohom Osdoba, and Rabbi Yosef Heller. Rabbi Marlow was elected with a stunning majority of over 800 votes out of 1,000 possible votes! It was only natural that Rabbi Marlow be selected as Rav, after already serving as a member of the Vaad Rabbonei Lubavitch, headed by Rabbi Dvorkin, for many years.

The Rebbe was personally involved in the election process. When certain

Askanim tried to interfere with the elections, the Rebbe uncharacteristically stated (Sichas Shabbos Mattos-Massei 5746), “When I saw the situation, I had no choice but to put everything else aside to ensure that everything about the elections for the Rabbonim be done according to Shulchan Aruch.”

The Rebbe made another interesting comment in the sicha of Shabbos Mishpatim 5747: “Crown Heights is one of the few communities in which the Rabbonim were elected by the entire Tzibur. All men of the community were called upon to personally participate in the elections, and most responded and came to a holy location, a Beis Ha’knesses and Beis Ha’midrash, particularly the Beis Ha’Knesses and Beis Ha’Midrash of the Rebbe, my father-in-law, Nesi Doreinu, where they themselves elected the Rabbonim, a fact which gives the Rabbonim the greatest possible authority.”

In that sicha, the Rebbe recited the statement of Chazal and applied it to the Rabbonim of the community: “Yerubaal in his generation was like Moshe in his generation...Yiftach in his generation was like Shmuel in his generation...when a leader is appointed over the tzibur he is like the mightiest of the mighty [Abir She’be’abirim]...you may only go to the judge of your times!”

The Rebbe continued, “It makes no difference whether this fact pleases them or not. It is the same as the fact that they weren’t consulted about the giving of the Aseres Ha’Dibros, the 613 mitzvos of the Torah, and everything a Talmid Chacham will innovate in the future, long before he and his father were born, as well as those who educated him to conduct himself in this way. The reality is that these Rabbonim were elected by the majority of the community, and they will continue to serve in this Rabbonus until the coming of Moshiach!”

Another sicha that dealt with the special position of Chabad Rabbonim was said on Motzaei Shabbos Truma 5748 after the conclusion of Shiva for Rebbetzin Chaya Mushka, a’h. Following the Sichah, the Rabbonim of the community, led by Rabbi Marlow, approached the Rebbe. Rabbi Marlow spoke along the same lines as the Rebbe’s Sichah, saying that we are in the week of Parshas V’Ata Tetzaveh, and we all know who the “V’Ata” [and you] is. So the Rebbe will surely have length of days and good years. The Rebbe listened to Rabbi Marlow and then said with a smile, “but it should be without the ‘Kasis’ [crushing].”

On Erev Pesach 5747, the first Erev Pesach after being elected Rav of the community, the telephone at Rabbi Marlow’s house rang at the time of bedikas chametz. Rabbi Chadakov, the Rebbe’s secretary, was on the line, and he told Rabbi Marlow that the Rebbe asked that he come to 770. Rabbi Osdoba and Rabbi Heller were there, as well. Rabbi Chadakov told them in

the Rebbe’s name that during the year between Rabbi Dvorkin’s passing and the elections, the Rebbe had sold his Chometz to Rabbi Yisroel Yitzchok Piekarsky. Since you cannot sell chametz to three rabbanim, this year the Rebbe would sell his chametz to Rabbi Piekarsky again. However, since they are the Rabbonim of the Shchuna, the Rebbe asked that each of them be given a hundred-dollar bill. From that time on, every Erev Pesach, the Rabbonim received a hundred-dollar bill from the Rebbe.

In Cheshvan 5750, the Rebbe wrote: “Obviously I am satisfied with the Vaad Ha’Rabbonim Shlita of the community. ויאריך ימים על ממלכתם.”

Rabbi Shneur Zalman Lipsker of Philadelphia relates that back in 5737, the Rebbe had already told Rabbi Marlow to become a Rav More Hora’a. This is how it came about:

That year, the N’shei Chabad produced a cookbook and Rabbi Marlow was the

Rabbi Marlow standing next to the Rebbe - Erev Rosh Hashana, by Hatoras Nedarim





Asara B'Teves 5747, Rabbi Marlow presenting the Rebbe the Psak Din

one responsible for the halachic aspects of the book. After the book was printed, Rabbi Marlow gave the Rebbe a copy of it at a farbrengen. Rabbi Lipsker, who was standing nearby, heard the Rebbe say, “Enough already being Nechba El Ha’keilim (i.e. humble). The time has come for you to be a More Hora’a to the public!”

Rabbi Yitzchok Ha’Kohen Hendel, Av Beis Din and Rav of the Chabad community in Montreal, said that he once heard the Rebbe refer to Rabbi Marlow as an “Ish Halachah”.

INSPIRING ANASH IN INYONEI MOSHIACH AND GEULA

Rabbi Marlow had a special chayus in all Inyonei Moshiach and Geula, especially in regard to the Emunah of Chassidim that the Rebbe is Melech Ha’Moshiach.

Rabbi Marlow used every opportunity to encourage activities of this nature and on many occasions he participated as well.

It was a blustery winter day in early 5747. 770 was brimming with bochurim just going about their regular learning schedule, as well as some *Balabatim* still finishing off the Shacharis. All were completely oblivious to that which was about to transpire.

Then, as if the sound barrier had been broken, the prevailing serenity was shattered by the earth-shaking news: Didan Notzach! After an anxious year-long wait, the federal court finally ruled in favor of the Rebbe, that the Frierdiker Rebbe’s library belongs to Agudas Chasidei Chabad.

The Bochurim broke out in spontaneous joyous dancing, soon joined by

throng of Chassidim who flocked to 770 to take part in the festivities.

The celebrations lasted for a full week, manifesting itself in exuberant dancing and lively Farbrengens. Every day of that week the Chassidim also merited hearing a Sicha from the Rebbe.

When Shabbos Parshas Vayigash arrived, the first Shabbos following the ruling, the Chassidim’s expectations were high. This would be the first Farbrengen with the Rebbe since the ruling. And indeed, they were not disappointed. At that week’s Farbrengen the Rebbe spoke very strongly about Moshiach and the need to demand his arrival through the cry of ‘Ad Mosai!’ After one of the Sichos, the Chassidim broke out chanting ‘Ad Mosai’ for a very long time.

Sitting at that Farbrengen was the Rov of Crown Heights, Rabbi Yehuda Kal-

man Marlow. He quickly made up his mind that he would not let the Rebbe's words linger solely in chants and slogans, but that they must be channeled into concrete actions. So, that very night, he gathered a group of twenty five Rabbonim to discuss what they can halachically do regarding this issue.

At that meeting, Rabbi Marlow inked out an extensive Psak Din ruling that Moshiach must come without delay. The Psak was signed by all those in attendance.

The following morning, Asara Be'Teves, Rabbi Marlow, along with some other Rabbonim, positioned themselves in Gan Eden Ha'tachton, near the entrance to the Rebbe's room, in order to hand the Psak to the Rebbe.

Upon receiving the Psak, the Rebbe leafed through it for some time and then benched the Rabbonim that indeed Hashem should carry out the Psak by bringing Moshiach without further tarry.

This would be the first Psak Din, though not the last, signed by Rabbi Marlow regarding the coming of Moshiach. Also, in the summer of 5751, when the rabbonim were writing Piskei Dinim that the time for the Geula had arrived and that the Rebbe is Melech Ha'Moshiach according to Halacha, Rabbi Marlow was in the forefront of these activities.

Following Gimmel Tammuz, Rabbi Marlow ruled together with other leading Rabbonei Anash, that "Yechi" continue to be printed on Lubavitch publications and to be announced and sung in Lubavitcher mosdos and shuls.

This psak he based on the sicha of Beis Nissan, 5748, where the Rebbe first spoke about the importance of the Hachraza of Yechi and the almost daily encouragement of the singing of Yechi by the Rebbe during the years of 5753-4. He pointed out how the Rebbe had added to the original Hanocha of the Sichas that the declaration of "Yechi Ha'Melech" speeds

up the Techiyas Ha'Meisim of the Friediker Rebbe and the "הקימו ורננו", "Arise and sing" of Melech Ha'Moshiach himself, seeing this as a clear Remez to our Matzav today after Gimmel Tammuz.

Based on his instructions, a large sign with this part of the Sichas was affixed to the wall of the main Shul in 770.

At that time several Lubavitcher activists for Shleimus HaAretz asked the rabbonim of the Schunah to write up a letter calling on the public to give money and take part in peulos for Shleimus HaAretz. Wanting that this letter be signed by other Rabbonim who they were concerned would not want to sign a letter stating regarding the Rebbe the title "Melech HaMoshiach", they asked the Rabbonim to hold themselves back from using that term. Rabbi Marlow informed them that if they didn't want to write "Melech HaMoshiach" by the Rebbe's name he would not be willing to sign it at all.

Rabbi Marlow had come for his first

והוא יגאלנו!

Several days after Gimmel Tammuz Rabbi Marlow held a meeting with a number of leading Askonim and Chassidim in regards to Mivtza Moshiach in light of the new situation. During the meeting he spoke of the dire need to have a familiarity with the Rebbe's sichos on the subject of Moshiach and Geulah. While until Gimmel Tammuz, chassidim were enthusiastically involved in awaiting and publicizing the immediate coming of Moshiach, not enough emphasis was placed on actually in-depth learning of these subjects. Now following Gimmel Tammuz the excitement was beginning to wade off and with it the general involvement in Peulos to bring Moshiach. What was needed was for Chassidim to actually learn and understand these topics, especially as explained in the sichos of 5751-2, enabling them to live with Moshiach in a Pnimiys'dike way.

Taking up his suggestion a few bochurim in 770 began working on a collection of Sichos which would answer basic questions which had arisen by many following Gimmel Tammuz. Before Shabbos a booklet was published bringing

the sources regarding the identity of Moshiach, the task of Chassidim at this momentous time period and what the Rebbe's opinion in regards to the concern of "What will the world say?"

Later the bochurim decided to print an entire sefer containing sichos, answers of the Rebbe and articles written by shluchim and mashpi'im regarding these essential issues.

Working day and night, literally against time, the bochurim managed to put together and have printed an entire book containing some 150 pages in less than three weeks! On Gimmel Menachem-Av at the central kinus at 770 countless chassidim and tmimim purchased the new sefer, "V'hu Yigoleinu", which infused a new chayus in inyonei Moshiach specifically during that dark and confusing time period.

The bochurim were not satisfied and sought to bring the Rebbe's message also to the English speaking public. Two short months later an English version of the book was printed under the title "And He Will Redeem Us – Moshiach In Our Time".



14 Kislev 5754. Rabbi Marlow reads the Psak Din about the Rebbe being Moshiach, with a Bracha for a complete recovery

BAAL TZEDAKA

visit to the Eretz Yisroel in 5755, but since it was so close to Pesach, he had to return home that same night. He gave a notable speech at the huge Hakhel gathering in Inyonei Moshiach on Beis Nissan which was attended to close to ten thousand people. Rabbi Marlow's speech was all of three minutes long, but more was truly unnecessary. The following words speak for themselves: "All the rabbanim and those gathered here, gathered here this evening in order to strengthen the belief in Moshiach and the fact that Moshiach is here with us. I am privileged to represent the Crown Heights community — 'Kan tziva Hashem es ha'bracha' — who are here in spirit, and participates along with all those gathered in "a land which has Hashem's eyes upon it from the beginning of the year until the end of the year," and to represent all those who proclaim and cry out 'Ad mosai.'

"It is important to note that today, ten months have passed (from Gimmel Tamuz to Gimmel Nissan) and we find ourselves in a situation which even most definitely further emphasizes the cry of 'Ad masai.' The main thing is to conclude on a positive note: Today marks seven years

since the Rebbe Melech HaMoshiach informed us about the importance of the declaration of 'Yechi.' I represent, as I said, the Crown Heights community, who join in making this proclamation here in Eretz Yisroel: 'Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach L'olam Vo'ed.'"

Apparently the deep impression made by the kinus was felt even by Rabbi Marlow himself, for after he became sick, he asked to see the video of that kinus.

Rabbi Marlow's final public appearance was at the special Kinus HaYovel, on Erev Yud Shvat 5760, marking 50 years to the Rebbe's n'sius. Rabbi Marlow spoke about the importance of the pure faith of children: "Unfortunately, today's children never saw the Rebbe, yet they are still growing up as real mekusharim and maaminim b'emuna shleima. As far as we are concerned, we actually saw the Rebbe. But from where do the children get these kocho? The answer must be that these are very high neshamos with very special kocho. Otherwise there is no explanation."

Rabbi Marlow was a great baal tzedaka, and he did it all secretly.

Rabbi Marlow tried to hide his acts of charity from people, and only occasionally would those close to him notice anything unusual. When he was in the hospital, a resident of the community called and told Rabbi Marlow's daughter about a great kindness that Rabbi Marlow did for her a few years earlier.

Her son did not get along with the boys in the local Yeshiva and she wanted to send him to Eretz Yisroel to learn, but she didn't have enough money for the ticket. In desperation, the woman asked Rabbi Marlow for advice. Rabbi Marlow told her to order a ticket and he would take care of the cost. And that's just what happened — Rabbi Marlow paid for the ticket out of his personal funds, and the woman's son learned in a Yeshiva where he was successful.

In more recent weeks, when Rabbi Marlow couldn't personally distribute tzedaka, he would sit in bed and tell his daughter to write large checks for various causes. Rabbi Marlow would give away nearly his entire salary. One of the

gabbai ha'tzedaka in Crown Heights said that when he came to ask for tzedaka, Rabbi Marlow would give him money as though he owed it to him.

Rabbi Marlow did tzedaka with more than money. Someone once came to his office and told Rabbi Marlow that his daughter was in the hospital in critical condition and the doctors wanted to take her off life support. He had tried unsuccessfully to dispute the doctors, and as a last resort he was asking Rabbi Marlow if he could use his connections. Rabbi Marlow calmed him down and told him that everything would be taken care of. This was on Hoshana Rabba at 9:00 a.m. That day, Rabbi Marlow made telephone calls until 3:00 p.m. and only then was he able to ensure that the girl would not be removed from the machines. Then he finally left his office and went to 770 to daven Shacharis.

One of Rabbi Marlow's mashgichim for the milking of cows once felt heart pains in the middle of a milking and was taken to the hospital. Another mashgiach happened to show up after the first had left. When he heard what had happened, he called Rabbi Marlow and asked him what to do with the milk. Rabbi Marlow told him that as far as the hechsher of the rabbanim, the milk was no good, since there hadn't been a mashgiach constantly supervising it.

At the end of the milking, the mashgiach rushed to the hospital to visit his colleague. When he arrived at his room he saw his colleague talking on the telephone. After a quarter of an hour, when he finished the conversation, the mashgiach told him that he had been talking to Rabbi Marlow who had called to ask how he was doing. It seems that after hearing that the mashgiach had been hospitalized, Rabbi Marlow called all the hospitals in the area and asked whether a patient by that name had been admitted. When Rabbi Marlow finally managed

to locate him, he spoke with him on the telephone for quite some time in order to calm him.

After Tishrei of this year, Rabbi Marlow felt unusually tired. At first he thought it was accumulated exhaustion, but after a few weeks, he realized it was far more serious. He was examined by doctors, who discovered a malignant growth near his brain. An operation was immediately scheduled.

The operation took place on 7 Kislev, and Rabbi Marlow's preparations included photocopying hilchos Chanuka from the Shulchan Aruch. The night before the operation, he was hospitalized. He spent the night learning the Taz on hilchos Chanuka in depth. He was so immersed in his learning that he didn't notice his son-in-law, Rabbi Schechter, coming in and out every half-hour.

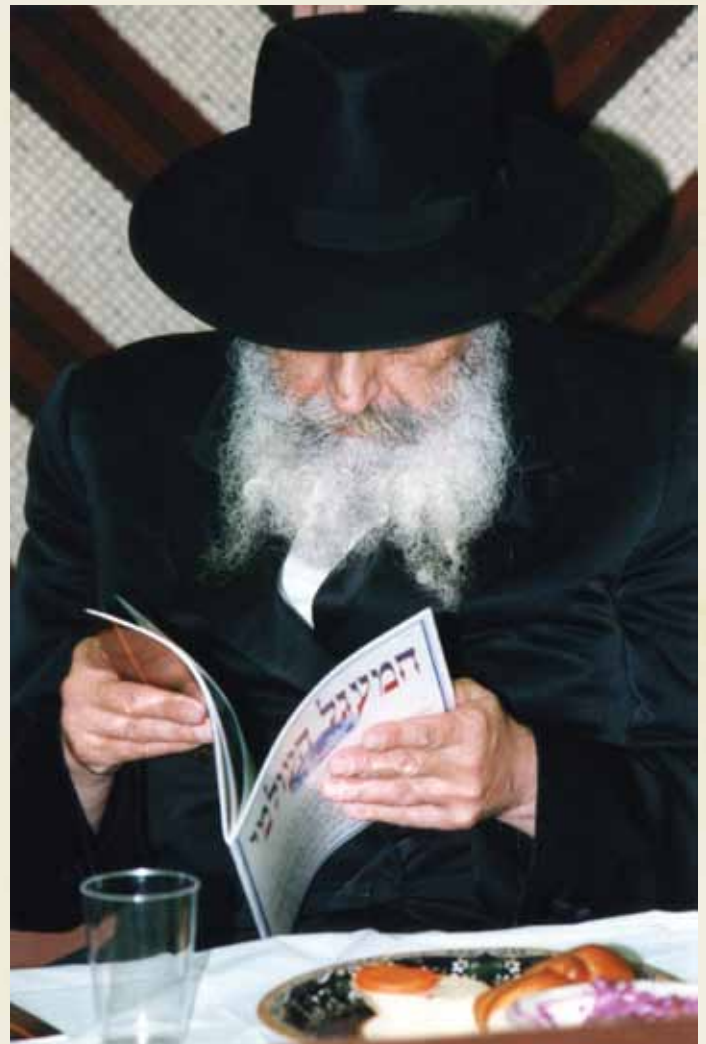
Before the operation, Rabbi Marlow asked his son to remind him to daven Maariv after the operation. Due to the tension and concern for his father, his son forgot his father's request. At 4:00 a.m., when he entered his father's room, his father asked him, "You came to remind me about davening Maariv? It's all right, I davened already."

"Think about it," says his son emotionally. "My father underwent a serious operation on

his head, in the course of which they opened up his skull. We're talking about severe pain, from which a normal person would take days to recover, yet he managed to remember that he had to daven Maariv!"

Rabbi Marlow was truly amazing. Even in his final days, when he found it hard to read, he made sure to complete the daily shiurim of Chitas and Rambam – shiurim which he never missed for even a day since the takana was established.

After the first operation, when he returned to the hospital, Rabbi Marlow wrote a letter to the Rebbe, which he put in the Igros Kodesh. In his letter, Rabbi Marlow asked for a bracha that he should not become a burden to his family during his illness. What bothered him, when





his life hung in the balance, was that he shouldn't be a burden to others!

Rabbi Marlow's strong faith in the Rebbe expressed itself even during his illness when the doctors confined him to his bed. On the first Shabbos after the operation, ten bachurim from Yeshivas Tomchei Tmimim - 770 came to daven Kabbalas Shabbos with him in the hospital. Before they began, the family asked them to daven fast because of Rabbi Marlow's condition. At the end of "Lecha Dodi," Rabbi Marlow motioned to them to dance "Yechi" as customary. When Rabbi Marlow noticed their hesitation, he got up from his chair and began dancing and singing "Yechi" himself. The dancing went on for ten minutes, and Rabbi Marlow returned to bed exhausted. The effort was so great that after davening he could not make Kiddush and he

had to rest for two hours. It was actual mesirus nefesh in order to dance to "Yechi." After he got up he told his family, "It was a special davening," and then made Kiddush.

In the final months of his illness, there was noticeable concern in all Lubavitch communities, particularly in Crown Heights. Tefillos were added on behalf of Rabbi Marlow, and people learned *hilchos* Shabbos as a *z'chus* for Rabbi Marlow (as suggested by Rabbi Osdoba).

On Thursday night, 20th Sivan 5760, Rabbi Marlow passed away after suffering from a heart attack.

The next morning thousands participated in his levayah which passed by 770.

Before the actual burial of the Aron, Reb Schneur Zalmen Gurary choked with emotion turned to Rabbi Marlow

asking him to go up and demand from the Ribono Shel Olam with the koach of the Torah to bring the Geulah with the hisgalus of the Rebbe Melech HaMoshiach.

The *mazkir* of the Beis Din, Reb Levi Garelik, asked in the name of the whole community for Rabbi Marlow to arouse rachmei Shomayim on the residents of the Rebbe's *schunah* and the entire crowd declared together three times "Yechi Adoneinu".

Rabbi Marlow is buried in close proximity to the Ohel. May we merit immediately to Techiyas Hameisim, "והקיצו ורגנו" שוכני עפר" והוא בתוכם

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