

# MOSHIACH WEEKLY

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Expanded Edition

... וההוספה בלימוד התורה  
בעניני משיח והגאולה היא  
ה"דרך ישרה" לפעול התגלות  
וביאת משיח והגאולה בפועל  
ממש.

(משיחת ש"פ תור"מ ה'תנש"א)



The  
**Mesirus Nefesh**  
of a **Shliach**

The Story of Rabbi Gabi Holtzberg HY"D



**MOSHIACH**  
*in our daily Shlichus*

Feature: Rabbi Nissan Dovid Dubov

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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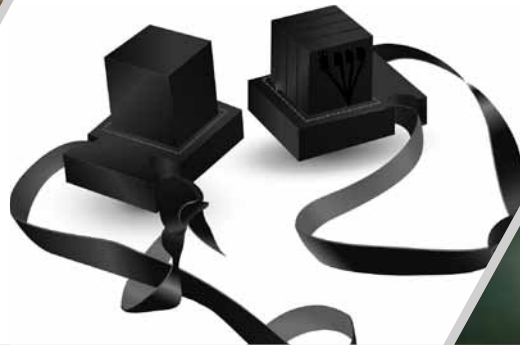


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## Shabbos Parshas Chayei Sara 5752

**T**he Kinus of 5752 began on 25 Cheshvan – Shabbos Mevarchim Kislev. Excitement filled the air in anticipation of the Sicha. Ever since the Sicha of 28 Nissan 5751, in which the Rebbe implored the Chassidim to do whatever they can to bring Moshiach Bepoel, Chassidim were caught up in a storm of Geulah. Nevertheless, in regards to the Shluchim’s work, there was no real innovation even during this period. The Rebbe did instruct to take on new activities (such as learning Inyonei Moshiach U’Geula) however the general Shlichus remained the same.

Half a year later, towards the end of Cheshvan 5752, Crown Heights filled with Shluchim. For many, it was their first visit since 28 Nissan, and they all wanted to get a clear picture of their mission at the current stage. They were not left disappointed.

The Rebbe explained, that from time to time, a new Inyan is introduced into Avodas HaShlichus which permeates and becomes the gateway for all other parts of Shlichus. In the recent past, the Rebbe continued, a new Inyan has been added and become the one Shlichus which must permeate and elevate all other facets of Shlichus: To be Mekabel Pnei Moshiach Tzidkeinu BiGeulah Hoamitis VeHashleimah

The Rebbe went on to explain the reason for the recent Chiddush in Shlichus: “Being that the Friediker Rebbe, the only Shliach in our generation, the only Moshiach in our generation proclaimed that we have already completed all Avodah needed to bring Moshiach, it’s understood that the Shlichus of the Friediker Rebbe has begun and therefore the only thing left in our Avodas HaShlichus is to be Mekabel Pnei Moshiach Tzidkeinu, so that he will be able to carry out his Shlichus and take all Yidden out of Golus.”

At the end of the Sicha, the Rebbe outlined in very clear terms the practical Hachalotos which must be taken at this year’s Kinus: First of all – all Shluchim must be notified that the Avodas HaShlichus of our times is to be Mekabel Pnei Moshiach Tzidkeinu. In practical terms this means that all details of Hafotzas HaTorah, Yiddishkeit and Hafotzas HaMaayonos Chutza must be permeated with this Nekuda: How this action leads to the Inyan of Kabolas Pnei Moshiach Tzidkeinu. This Kinus must bring every Shliach to prepare himself and all the Yidden is his area to be Mekabel Pnei Moshiach. This is accomplished through explaining the idea of Moshiach – as it is explained in Torah SheBiksav and Torah SheBaal Peh – in a manner in which every person will be able to understand according to his level and capabilities.

The only thing left in our Avodas HaShlichus is to be Mekabel Pnei Moshiach Tzidkeinu

### נסדר והוכן לדפוס ע"י:

אברהם בן יפה, אברהם משה בן עטא לאה, יאיר גאולה בן דליה, יוסף בן שיינא באשא, יעקב זבולון בן דינה, יעקב זלמן חיים בן נחמה, לוי בן לאה מרים בלומא, לוי בן שיינא באשא, מנחם מענדל בן אורית, מנחם מענדל בן אסתר, מנחם מענדל הכהן בן ח' שיינא מיכלא, מנחם מענדל בן חנה, מנחם מענדל בן מלכה זיסעל, מנחם מענדל בן שיינא באשא, מנחם מענדל בן עטא לאה, שלמה זלמן בן יהודית, שמאי בן חנה, שמואל בן אלנה.

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# "Gevald Gevald! How long can we be silent?!"

It is not for naught that the month of Kislev has been dubbed a "Chassidishe Chodesh," containing within it many Chassidishe Yomei D'pagra spanning throughout the month. A highlight for many is most certainly Rosh Chodesh Kislev, the day when, in 5738, the Rebbe returned home following the heart attack on Shmini Atzeres of that year.

As this day is always commemorated along with the Kinus Hashluchim Ha'olomi, it is, then, an opportune time for all chassidim to ponder how they can better their efforts in the avodas hashlichus. In a sicha by the Kinus Hashluchim in 5747, the Rebbe stresses how each and every person - especially Talmidei Hatmimim - must know how they need to go on shlichus, b'loshon Harav (written in enlarged, bold letters rarely used in Likkutei Sichos) **"Vert shluchim un geit ainemen di velt mit yiddishkeit!" ("Become shluchim and go conquer the world with yiddishkeit!")**

When reflecting on the Kinusei Hashluchim that have taken place, every Chossid naturally recalls the special shlichus we received from the Rebbe at the Kinus Hashluchim 23 years ago, to be "Mekabel pnei Moshiach tzidkeinu b'poel mamosh!" It is incumbent upon each and every Chossid to ensure that this memory is in a way of nizkarim v'nasim - a recollection that spurs him to advance and further his efforts in this special shlichus.

Though we find ourselves in a dark and painful helem v'hester, we must not be phased and take action. This

can be done through gathering together with the intent to commit ourselves to steadfast hachlotos tovos, which will aid us in this shlichus. Certainly, through looking into the Rebbe's words, we can find the basis on which to strengthen ourselves in the avodah needed to be done.

In the months preceding the histalkus of the Frierdiker Rebbe, the avodah of hafotzas hamayonos was broadened to further horizons, with the start of efforts on Jewish education in North Africa. Even after the histalkus these efforts continued growing with great success. Financially however, the mosdos were in dire need, as until now the main expenses had been covered by the Frierdiker Rebbe. Consequently, after the histalkus, the flow of income for the above institutions stopped, and after ten months the future of the mosdos stood in great danger.

In a letter during that period, dated Chai Kislev 5711, the Rebbe addressed the institutions founded by the Frierdiker Rebbe (Merkos L'inyonei Chinuch, Machaneh Yisroel, etc.)

The Rebbe demanded that the chassidim remember their special responsibility to act and fulfill their duty to strengthen the mosdos, especially being that it is still the Frierdiker Rebbe who is running the mosdos, just as before. The Rebbe then quoted from a sicha of the Frierdiker Rebbe, stating that "When expressing a more heartfelt issue, it would be common for the Rebbeim to use words of Yiddish. An example of this is seen in Igeres Hakodesh where the Alter Rebbe



uses the words, “Gevald, Gevald”. (The Rebbe then continued:)

**“Chayav adom loimer b’loshon raboi - “Gevald Gevald! How long can we be silent?! How will we justify ourselves and answer the question of the Rebbe, my father-in-law: “Is this how you involve yourself in the work and effort upon which I was moser nefesh?!”**

Standing now in Dor Hashvi’i, our job - as the Rebbe made clear in his first maamer “Bosi Legani” 5711 - is to bring down the Shechinah into this world, completing our avodah in golus. Throughout the years, the Rebbe continuously emphasized this point, while giving us directives on how to go about our shlichus, repeating again and again that we are the last generation of golus – as well as the first of geulah.

With the start of a new decade 5750, the Rebbe made it clear that we have entered a new era, the final stage in which we are literally ushering in the Geulah. The Rebbe continuously stressed “The buttons have already been polished”, “We have finished our work in hafotzas hama’ayonos”, “All we need to do is open our eyes”. Through these expressions never heard before in the nesius the Rebbe showed us the new avodah which is required. The Rebbe pointed out world events transpiring in this period as signs of the Geulah and the actualization of prophecies concerning the Geulah.

Then came the Kinus Hashluchim 5752; it was at that monumental event when the Rebbe informed us, all avodah required in our avodas hashlichus has already been completed, with our only shlichus remaining to be “Mekabel pnei Moshiach tzidkainu b’poel mamosh!”

Here we stand over 20 years later, who would have ever believed that this bitter golus would last so long? Yet to our utter dismay, our avodah is still not completed, there is still something left for us to achieve. If we would all make an honest cheshbon hanefesh, we may realize that in the 20 years since we last saw our Rebbe, the Koch

in Moshiach which the Rebbe demands has weakened and somewhat waned. With the passing of time many chassidim have lost the enthusiasm which they held in the inyan of Moshiach. True, they are still active and even adding in the area of Hafotzos Hamoyonos, but can we really look the Rebbe in the eye and declare **“We are involved in the shlichus you demanded of us!”**

The Rebbe tells us all **“Gevald, Gevald! How long can we be silent?!”** At this time of the Kinus Hashluchim, we must all ask ourselves; “Do I realize that all my davening and learning is a part of being M’kabel pnei Moshiach Tzidkeinu? Do all those with whom I come into contact, whether on Mivtzoim or even the neighbor on my block, know yet about the main nevuah of the navi of our generation: “Hinei ze Moshiach bo”? Does it really bother me if the sun sets and the geulah has still not arrived?”

Surely, already by just deciding upon hachlotos tovos, most certainly through bringing them into action by carrying out the shlichus with which we have been entrusted, we will be zoche to a repeat of the events of Rosh Chodesh Kislev 5738, when the he’elem vehester will finally end with the hisgalus of the Rebbe Melech Hamoshiach.

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*It is our hope and desire that the following expanded edition of the Moshiach Weekly, released in honor of this year’s Kinus Hashluchim, will aid the shluchim and all chassidim to carry out their shlichus to its completion. This issue is packed with essays, biographies and features - all focusing on the central concept of shlichus, primarily the final stage required, to be “M’kabel pnei Moshich Tzidkeinu b’poel mamash”. Through this inspiration derived, we will indeed carry out what is necessary, and as the Rebbe finishes off the above mentioned letter “We will not be ashamed, for we will truly be able to declare: **“We have done what you expected of us!”***

PHOTO: BARUCH EZAGUI

AN INTERVIEW WITH RABBI NISSAN  
KEYNOTE SPEAKER AT THIS YEAR'S

# MOSHIAH

IN OUR  
SHLICHUT





RABBI NISSAN DOVID DUBOV,  
KEYNOTE SPEAKER AT THIS YEAR'S BANQUET

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In a broad ranging interview conducted by the Moshiach Weekly, Rabbi Nissan Dovid Dubov, Shliach of the Rebbe in London, England and the keynote speaker at this year's Kinus Hashluchim, details the manner in which he believes the Rebbe's eternal message of Moshiach should be publicized in our modern world. Rabbi Dubov elaborates that our generation, being in the most crucial stage, the dark before the dawn, has an important mission to ensure that the knowledge of the imminent arrival of Moshiach be advanced in all sectors of society.



By recognizing  
the uniqueness  
each person  
presents,  
Shluchim can  
creatively  
customize their  
presentation  
on Inyonei  
Moshiach to  
best prepare  
individuals to  
be Mekabel  
Pnei Moshiach  
in a way suited  
to them.

**Moshiach Weekly:** Rabbi Dubov, let us go straight to the important things as the Rebbe wants from us - the message of Moshiach, without stalling on courteous preliminaries. Being a Shliach of the Rebbe, what was your immediate reaction to the Chof Ches Nissan Sichah, a Sichah that proved to be a catalyst in starting a period of time in which the Rebbe's Sichos were dominated by the theme of Geulah U'Moshiach?

**Rabbi Dubov:** The Sichah was said some twenty years ago and it is therefore difficult to provide detailed reports of those times. One thing I do recall is, that a week later the Rebbe clarified that the easiest and fastest way to bring Moshiach is through studying about these concepts. I prepared a leaflet containing fifteen common questions and answers on the concepts related to Geulah U'Moshiach, such as "Why is it necessary to believe in Moshiach?" "What concrete changes will occur when he does come?" and so forth. Various other projects were organized in this vein regarding which other Shluchim may be able to relate.

**MW:** Were you taken by surprise by the the Sichah of Parshas Chayei Sara 5752 or were you expecting something revolutionary after the Sichah of Chof Ches Nissan and those following it? How did the Sichah affect your Shlichus?

**RD:** The Chayei Sarah Sichah, it can be said, "crystallized" the message and summated the actions. It affirms what

all us Shluchim must know. We have a job to disseminate an important message. What we need to discover is the way in which it is best spread. As Shluchim, we are in the peoples business. Our jobs are dependent on communicating with individuals from all manners of society, yet at the same time delivering the constant, fundamental message of Moshiach to all the various people whom we reach out to. As is known, the language spoken by the Litvish velt contrasts to that of the Chassidische velt. A concept is relayed to a child on a very different level than it is to an adult. The layman's lingo is in stark contrast to that of the academic professional.

If our speech remains the same in every situation, we will not be servicing all the various groups in society and we will prevent the message of Moshiach from being comprehended by all. In order to relate the identical message to very non identical personalities we must learn to adapt, without compromising, the means through which the directive is delivered. By recognizing the uniqueness each person presents, Shluchim can creatively customize their presentation on Inyonei Moshiach to best prepare individuals to be Mekabel Pnei Moshiach in a way suited to them.

Whilst we rightfully use our "Mame Lashon" - the Rebbe's words and expressions - when discussing concepts of Bias HaMoshiach amongst ourselves, we cannot assume that all are as familiar with the Rebbe's Sichos and letters as we





are. The ideal way in which our Moshiach discussions would be shared may be using the Rebbe's holy and specifically chosen Leshonos. However, even within our own homes, our children may not understand the concepts at this level and it would be best to find different ways to teach the ideas. Similarly, in the city of Shlichus the medium through which the message of Moshiach's imminent arrival is disseminated can be varied to maximize audience. For example radio and newspaper articles have been utilized for this purpose. Shluchim can and should 'share' the workload and encourage others to employ the connections and skills they possess to reach all sections in the community with the Rebbe's words, as others operate in situations and levels that we just don't have access to, designed for that unique Oifen Hamiskabel.

**MW:** Do you have any ways in which community members could utilize their unique skill sets to teach topics of Geulah and Moshiach?

**RD:** Professionals could write academic papers explaining concepts such as how Moshiach will come, the halachic sources for the coming of Moshiach, Torah and Chassidus mentionings of the change that Moshiach's arrival will bring to the world and so forth. These are written in a unique style that will be appreciated by the academic world specifically.

Creativity can be in so far as soliciting people connected with obscure groups in society to talk about Moshiach amongst their peers. For example I have a member of a Philharmonic Orchestra in my community whose connections to that sector can prove invaluable as it is a group I share no common ground with otherwise. In addition to exponentially increasing the audience who will now hear Inyonei Geulah Moshiach, this approach also empowers those who help the Shliach with spreading the word and ultimately benefits their appreciation for the importance of Hafotzas hamayaanos.

**MW:** Could you provide your fellow Shluchim with specific ideas of how to

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Moshiach.

integrate the topics of Geulah and Moshiach into every part of their Shlichus?

**RD:** When speaking to individuals about non-related matters, perhaps a medical discussion with a group of doctors, Shluchim should strive to bring Moshiach into everyday doings, connecting Moshiach to all matters of our lives. The recent worldwide Shabbos campaign can be seen as a worldwide Moshiach campaign, in light of the Yerushalmi which states “If Yidden would only keep one Shabbos properly, Moshiach would arrive immediately”.

**MW:** Do you feel that there are specific portions of Chassidus that there should be an extra emphasis in teaching to community members?

**RD:** In the Sicha of Chayei Sarah Nun Beis the Rebbe encouraged the learning of the Alter Rebbe’s Torah Ohr on the Parsha- the whole Sefer including Shir Hashirim. A great idea is establishing a Shabbos morning Chassidus shiur that will progress through Likkutei Torah week by week so all will benefit from the Chassidishe message of the week. For the uninitiated crowd at the Chabad House who will not benefit from a Shiur in Likkutei Torah, the Shliach can adapt a point of the weekly Likkutei Torah for the topic of his sermon. By teaching the Chassidishe Parsha to possibly not yet fully engaged Chassidim, a Shliach will be bringing the concepts that will be fulfilled LeOsid Lovoh to the attention of a far reaching audience.

**MW:** Is there any advice which Shluchim could benefit from that can be gleaned from the Rebbe’s Sichos?

**RD:** An important point which the Rebbe spoke about in Sichos is the mindset that Shluchim maintain when venturing out onto their Shlichus. Many of us have grand visions of changing the world and creating a Dirah Betachtoinim on our own. Whilst this is very nice and commendable, we must be practical and concentrate on our place of Shlichus most importantly.

**MW:** What is meant by the Rebbe’s stress then on affecting the entire word which the Rebbe discussed in the Sicha of Chayei Sarah Nun Beis?

**RD:** The answer is that each Shliach’s efforts in his place has untold and often unknown effects beyond their imagination. The positive ramifications each small act or spoken message has, can spiral into global knowledge and acknowledgement of Moshiach. Just recently, “The Shabbos Project” proved that great ideas such as a universally celebrated Shabbos can lead to large-scale haafotzos hayahadus.

**MW:** Going forward, what is the most important thing that Shluchim must be doing?

**RD:** Whilst tremendous efforts by the Chabad community have shown impressive growth and direction, for whatever reason, perhaps due to the length of time, there is still a slight hesitation to repeat the Rebbe’s words that we are in the last generation before the coming of Moshiach. It



is a fact that becomes clearer with each passing day. The events predicted by the Rebbe are materializing. The immense evil we are witnessing partnered with great charitable acts all point to the imminent arrival of Moshiach.

Us, Shluchim, cannot tire of explaining that we are the last generation of Golus and will be the first to enter Geulah. The frum oilom should be commended for the incredible increases we have seen in their involvement in Kiruv, yet having said that, the concept of Hafotzah and Mivtzoim is still slightly foreign to them and many are hesitant to openly talk about the matzev we are in - standing on the doorstep of Geulah. We, however, must boldly use this language of Bias HaMoshiach to make the concepts more real to them. Even conversations with the secular world should be infused with the call of Geulah. The clearer the indicators of Moshiach's arrival the more we

should engage in discussions of Inyonei Moshiach.

Certainly the immense Hafotzas hayahadus is an incredible effort, but Hafotzas hamayonos is the Ikor. The 'Inspire' event in London, in honour of Yud Tes Kislev, is a great example of making Bias HaMoshiach the centrepiece of a discussion. So too summer camps illustrate islands of time in which children are enveloped in an atmosphere of Kuloi Rebbe, Moshiach and Geulah. These ideas need to become more mainstream and the accepted way of living our lives as we truly are on the brink of Bias Hamoshiach.

**MW:** Thank you, Rabbi Dubov, for your time. We sincerely hope that our readers will take your message to heart and prepare themselves to be Mekabel Pnei Moshiach Tzikeinu!



# The Rebbe's Message To The World



In the Rebbe's sichos throughout 5751-2 the Rebbe requested repeatedly that his announcement that Moshiach is coming and the need for us to be ready for it, reach every Jew possible. In Bosi L'Gani 5711 the Rebbe tells us that the fact that the Rebbeim themselves fulfilled the instructions that they gave chassidim makes it easier for us to put them into practice. To news reporters who visited 770 in these years, the Rebbe clearly relayed the message he wanted them to trumpet: Moshiach!

# World

From the very beginning of the Nesius, the Rebbe's message was crystal clear: We are in Dor Hashvi'i and, unlike any other generation, we will merit that Moshiach will actually come in our generation and we will be the ones to greet him.

This message continued throughout the years. By every Farbrengen the Rebbe spoke about Moshiach and demanded his arrival. In the later years, the Rebbe Shtured week after week that Moshiach is very near, and that one Mitzvah will tip the scale for the entire world could bring Moshiach.

The Rebbe inspired and motivated the chassidim that Moshiach cannot remain merely in our mind and heart, rather, we must go out to the world and bring the Nevuah out there that Moshiach is on his way and that it is very near.

This became the mission of every Chossid from the Nosi of the generation, to spread the word that Moshiach is coming! On Mivtzoim, Shlichus and at any available opportunity the Rebbe's message was relayed: Moshiach is coming and we must be ready to greet him by adding in Torah and Mitzvos.

The word spread like wildfire and everyone was talking about it. Moshiach was in the air. Signs and billboards went up all around the world proclaiming that Moshiach is coming. Shiurim teaching about the coming of Moshiach and the Geulah were taking place world over. Understandably, there were many questions and concerns, as well as areas which remained unclear. The Rebbe in frequently spoken sichos brought up many of these uncertainties and presented clear lucid answers to chassidim and the Torah world.

News reporters took the opportunity to visit Seven Seventy, during the Sunday morning dollar distribution, and ask the Rebbe in person about his message.

In the following article, we present an array of such interviews in which news reporters request that the Rebbe relay his message to the world. The Rebbe's powerful message is delivered to people from all walks of life in the same firm voice: Moshiach is coming, let's get ready!

## 10 Sivan 5750:

Mr. Yehudah Levy, editor of the Jerusalem Post, gave the Rebbe a book which had been printed by the Jerusalem Post. He said that it had been distributed in Israel and its surroundings.

Rebbe: Right now, I am outside Israel, but I hope to be there very soon, together with Moshiach.

The Rebbe added with a smile: Surely you will publicize in your newspaper when I come with Moshiach.

## 24 Av, 5751:

A news reporter asked the Rebbe for his message for all the readers of his newspaper.

Rebbe: Write about the coming of Moshiach.

Reporter: When is he coming?

Rebbe: Write about the preparations for his coming.

Reporter: But when is he coming?



Rebbe: When he will come is for him to decide, the important thing is that we must now increase in our fulfillment of Torah and Mitzvos and this will hurry his coming.

## 12 Cheshvan 5752:

Mr. Gary Tochman, a CNN Correspondent asks the Rebbe: “Rebbe, can you tell us the message you have for the world about Moshiach?”

Rebbe: “I have printed it. It was printed in all the press of all the countries. If you want to repeat it, tell them that Moshiach is ready to come now, it is only on our part to do something additional in the realm of goodness and kindness.

Journalist: The people should be doing goodness and kindness for him to come?”

Rebbe: At least a little more, then, Moshiach will come immediately”.

The Rebbe proceeded to give an additional dollar to the journalist and photographer, saying “A double portion of charity, a double portion of kindness”.

## 8 Teves 5752:

One of the owners of the Yediot Achronot newspaper thanks the Rebbe for the brochures which the Rebbe gave for the success of the newspaper.

Rebbe: Your newspaper is called “Yediot Achronot” – what will be at the end of all days - this being the coming of Moshiach. Therefore you should prepare an empty space



in the nearest newspaper for this itself will bring him sooner. Know that the advertisement is ready, this itself will pave the path for him”.

The Rebbe gave her an additional dollar and said, “For the above mentioned Yediah Achronah, u’bkorov mamosh”.

## 7 Shvat 5752:

Rabbi Leibel Groner introduced a journalist from the New York Times.

The Rebbe: “Brocha v’hatzlocha”

Journalist: “I am going to Israel, any words for your followers?”

Rebbe: G-d Almighty bless you

for success in your writing and to my followers you will transmit a message that Moshiach is coming very soon.

Journalist: Very soon?

Rebbe: Yes, and they must be prepared to accept him properly.

Handing him an additional dollar the Rebbe said, “You included” and then added “and me included”.

## 12 Adar I:

Reb Yudel Krinsky introduced a journalist from a S. Francisco newspaper:

Journalist: What should I tell the world, Rebbe?

Rebbe: That Moshiach is prepared to come and the world must finish all the preparations as soon as possible.

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Rabbi Yehudah Krinsky introduced a journalist from the New York Times Magazine:

May G-d Almighty bless you. May G-d Almighty help you to only write timely news and don't forget about Moshiach!

### 26 Adar I 5752:

Rabbi Yehudah Krinsky introduced an editor of the New York Post to the Rebbe:

Rebbe: May G-d Almighty bless you. It is called "Post," then you will articulate a letter that Moshiach is coming very soon.

Not coming - but he is on his way. G-d Almighty bless you.

•  
When prompted to relay his message to the entire world, there is a one and only proclamation which the Rebbe seems to repeat time and again. In no uncertain terms and with complete conviction, the Rebbe promises the imminent arrival of the Geulah through Moshiach.



In light of the recent passing of Rabbi Mulle Azimov OB"M, head shliach of Paris, we present here a summary of a the sicha from Shabbos Parshas Vayeshev 5752. In this sicha, the Rebbe speaks at length about the shlichus that was achieved in France and its deep connection to Geulah.

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**T**he purpose of creation is to make a dwelling place for Hashem in the lower realms (plural). This is accomplished through each particular area of the globe having its own particular refinement, according to the particular circumstances, characteristics, and customs of that place. Now that Jews have been spread to all places of the globe, more so than even previous generations of Golus, the refinement being accomplished in all particular places of the world has reached completion, and this worldwide refinement can be seen in microcosm specifically in the country of France.

The very name of Tzarfaz (France) alludes to tziruf (refinement). Tzarfaz is gematria 770 which represents the complete refinement of all seven emotional attributes in all their particulars. 770 is also the address of Nossi Doreinu, the source of the wellsprings of Chassidus, intimating that the source itself has refined and been revealed in the lower realms. This is the true goal of Dirah Betachtonim,

Ch Ezagui



דברי הרבנית הצדקנית מרת חי' מושקא נ"ע  
להשלוחה מרת אזימוב ע"ה:

# מיר האבן געאקערט און און איר דארפט שני

Photo: Baruch Ezagui

that the lower realms themselves should be shiach to G-dliness, not that G-dliness is 'imported' there from some higher level.

The reason why the refinement of the whole world in general is expressed specifically in the country of France, is because France was the lowest country that was (at the time of Napoleon) opposed to any and all ideas of religion or fear of heaven, and dedicated to remove faith and trust in G-d (which is why the Alter Rebbe opposed Napoleon's military campaign). However, now France has been transformed from one extreme to the other to a place and source of Yiddishkeit and Chassidus. The power for this came from the Freirdiker Rebbe himself saying Chassidus in France, and sending his family members (the Rebbe and Rebbetzin) to live there several years.

We can see the refinement of France in the amazing fact that the national anthem (which was adopted at the time of the French Revolution in the Alter Rebbe's times) was modified by France, after it was adopted by Chassidim to be used as a niggun! Since the anthem was taken into the realm of holiness, the country was therefore compelled to change their own anthem!

*In an upcoming issue of Moshiach Weekly, we will be'zras Hashem present a full account of the "French Revolution", a development which, the Rebbe has told us, is central to the coming of the Geulah.*



# The Cyberspace MOSHIACH Revolution

————— MOSHIACH.COM —————

How two Bochorim developed an idea into one of the first phenomenons of the Jewish internet



“Dear Rebbe,  
I am a gentile  
but I hope that  
you will answer  
my question  
. . I really  
enjoy your  
terrific site . .  
I read the ad  
that appeared  
in the New  
York Times in  
honor of your  
fifty years of  
leadership . . ”

It was the early years of the World Wide Web. The dot-com bubble, the period of years when the web rapidly expanded and drove the stock market to dizzying heights, was just beginning. For a bachur learning in Oholei Torah Zal, the boom of the internet was an opportunity not to be missed. “I was thinking to myself”, says Mendy Elishevitz, “what else can we do that hasn’t been tried before?” Standing a few years after Gimmel Tammuz, there were already lots of flyers and booklets explaining various Moshiach topics. However, this was generally available only in Lubavitch circles, and not to the general public. While there were already a few Jewish websites that had been launched, information about Moshiach was very sparse.

From a crowded room in Oholei Torah, without any outside support, Mendy Elishevitz and his friend Yitzchok Lowenbein set out to fill this gap. They were driven by the Rebbe’s directive at the Kinus Hashluchim 5752, “to prepare all the Jews of your place and city . . to greet Moshiach through explaining the concept of Moshiach as explained in the written and oral Torahs. [This should be] in a way that will make it receptive to every single person according to his

intellect and understanding, including and especially through learning Inyanei Moshiach U’Geula, particularly in a manner of Chochma, Bina, and Daas.”

Mendy’s goal was to explain Moshiach in simple terms, to an audience that was not necessarily familiar with the even the most basic concepts of Judaism. In Mendy’s words, to be able to explain the concept of Moshiach to a “humanist” that was not yet versed in Torah. Although many times Bochrin on Mivztoim would explain Moshiach concepts to the uninitiated, these efforts were understandably very limited in time and scope. How much can one explain about Moshiach to a hurried business man while on Mivztoim? And how many people can be spoken to? Launching a website all about Moshiach in those fledgling years of the Web would bring Moshiach material to the outside world on an unprecedented scale both in quantity and quality.

## Early Success

Mendy and Yitzchok launched a very successful website that drew praise from many circles, both frum and secular. Even many non-jews turned to the website to learn about the Jewish Messiah. One

## Moshiach.com Timeline



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visitor to the website thought that the site was personally managed by the Rebbe;

“Dear Rebbe, blessings and greetings. I am a gentile but I hope that you will answer my question . . . I really enjoy your terrific site . . . I read the ad that appeared in the New York Times in honor of your fifty years of leadership . . . First I want to express my pain for the cruel behavior of Christians against G-d’s chosen nation . . . I know that all members of the Christian community feel likewise . . . It is only now that we understand that it is the Jews who have led the world towards an era of goodness and justice for all nations. My question is: What connection is there between the nations of the world and Moshiach? Will they believe in him immediately? What value is there in a mitzva done by a gentile to hasten the Redemption?”

Another visitor wrote that he was a Jew studying in New Zealand with no connection to Jewish life. He expressed his gratitude that the website gave him a way to stay connected. In the early years of the site there were 350 other sites that linked to moshiach.com. “One of these sites actually has a warning to people they send to our site that says, ‘Just view the Beis HaMikdash and leave immediately. Do not view anything else!’”, said Yitzchok, referring to the site’s popular Beis Hamikdash 3D model. In short, the site became the go to place to find out about Moshiach and Geulah. People who

had seen a billboard or ad in passing were able to follow through and learn what Moshiach is really about.

The site included in-depth treatments of frequently asked questions, the Third Temple, the resurrection, the Seven Noahide Laws, and even a whole section dedicated to the topic of the Lost Ten Tribes.

Mendy collected various theories about the whereabouts of the lost ten tribes, including claims from remote parts of Afghanistan or Japan. This section was especially popular and helped bring visitors to the site;

“One day I came across a little site which discusses the connection between certain Japanese communities and the descendants of one of the Ten Tribes. The one who operates the site offered visitors additional information. We wrote to him and he sent us an entire book he had written on the subject.

“There’s an amazing story behind the book. The book was originally written in Japanese by a Rabbi from New York who served as a Rav in Japan and then returned to New York and wrote the book. In Japan, a Japanese gentile read the book and translated it into English. So in New York the book was written in Japanese and in Japan it was translated into English!

“In any case, the book is quite fascinating.



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...The challenge nowadays is to continue making Moshiach fresh and relevant.

The Rebbe said that finding the Ten Lost Tribes is connected with the revelation of Moshiach, which is why this material was added to the site.

"We put the entire book on the site, in addition to any other information we could find. We included documents and pictures sent to us by the gentile who translated the book, and that's how one of the most fascinating and popular sections came to be."

### The Challenge: Looking Forward

Moshiach.com was the trailblazer behind fresh, relevant, and in-depth Moshiach material on the internet. Now there are many places on the Web where novice and expert alike can learn about Inyanei Geulah U'Moshiach. Mendy Elishevitz says that the challenge

nowadays is to continue making Moshiach fresh and relevant. Many have already heard about the concept of Moshiach and might think of it as "old" news, ch"v.

Our job now, for ourselves and others, is to explain and live moshiach in a way that is new, fresh, and with continued insight. The story of Moshiach.com teaches us that we don't have to wait for a big Mossed, or Mashpia to make a difference to bring Moshiach. A couple of Bochrims were able to bypass dozens of organizations to set up a groundbreaking website.

Each one of us today can also make a difference to finally make the redemption a reality, immediately now!

**TEXT ONLY**  
**ABOUT**  
**DIRECTORY**  
**LINKS**  
**SUBSCRIBE**  
**SEARCH**  
**FEEDBACK**  
**QUESTIONS**

**TORAH**  
Torah is used variously for Chumash, especially in scroll form, or for the entire body of Jewish religious Law (Bible, Talmud, Midrash, etc.)

**FESTIVALS**  
Festival includes the Shabbos, Jewish Holidays and special days in the Jewish Year

**WELCOME TO CHABAD-LUBAVITCH IN CYBERSPACE**  
בִּיָּה

**MOSHIACH**  
A Jewish leader, descendant of King David, bringing Jews back to Judaism, fights G-d's battle, builds the Temple and gathers all Jews back to Israel.

**CHASIDISM**  
The movement founded by Rabbi Israel Baal Shem Tov in the mid-1700's

created by Designing Plus NYC - 1997

The original Chabad.org website in 5757

# Kislev: A Month Geulah

In the month of Kislev in which we find ourselves, we find a few special days which have a connection with the Geulah. The 9th of Kislev is the birthday and yartzeit of the Mittlerer Rebbe. The Mittlerer Rebbe started to disseminate chassidus in a broad way, to the extent that he was informed on to the government, which in essence was a Kitrug above trying to put a stop to this new level of Hafotzas Hachassidus.

On Yud Kislev the charges and accusations were dropped without major conflict, which led to the spreading of chassidus in an even broader manner.

The next special day we find in this month which has to do with the Geulah, is the Chag Hageulah of the Alter Rebbe – the founder of chassidus Chabad, on the 19th day of the month. By contrast to the short, fiery ma'amorim which were said before the arrest, the ma'amorim delivered after the liberation were very much more embodied in intellectual

explanations.

After the Alter Rebbe's histalkus in 5573 his son the Mittlerer Rebbe accepted the mantle of leadership, he started to say chassidus in a broader more explanatory fashion than his father.

This all serves as a preparation for the redemption which comes through יפוצו מעינותיך beginning with Yud Tes Kislev – the חוצה redemption of the Alter Rebbe and further developed on Yud Kislev – the redemption of the Mittlerer Rebbe.

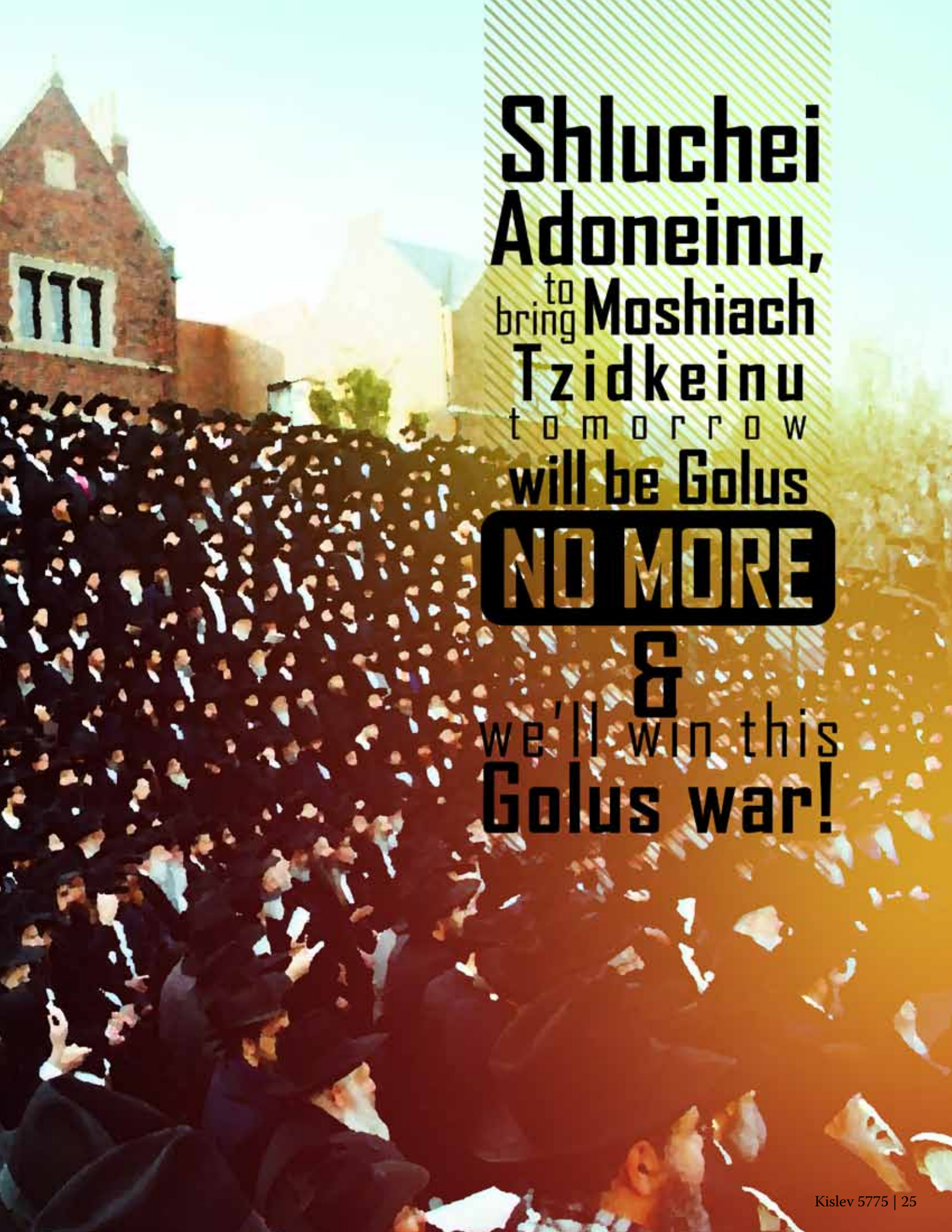
Since we have seen the success of hafotzas hamayonos throughout the years despite the obstacles they faced, and the redemptions which they experienced during this month: Yud Kislev, Yud Tes Kislev and Chanukah, this gives us extra encouragement in our belief that now is the time, and that this is the month for Moshiach to come now!





Photo: Baruch Ezagui





**Shluchei  
Adoneinu,**

**to  
bring Moshiach**

**Tzidkeinu**

**t o m o r r o w**

**will be Golus**

**NO MORE**

**&**

**we'll win this**

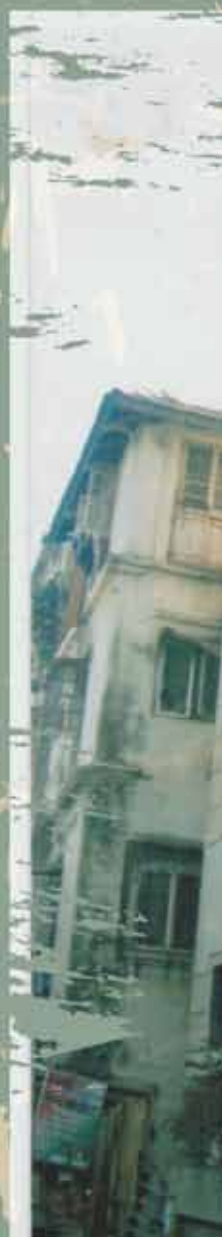
**Golus war!**

השליח הרב  
גבריאל נח  
הולצברג הי"ד



Rabbi Gavriel Noah Holcberg, born in Israel, emigrated to India, eventually settling in Hashem. Gabi is an active believer in the coming of the Mashiach, leading various groups during his short life. He was privileged to conduct Reb Nachman Habad's teachings to his friends and Mashpachot, and was one of some of the

# The Mesirus Nefesh of a Shi'ach



ach Holtzberg, HY"D, was born in  
l to the US and went on Shlichus  
lly sacrificing his life Al Kiddush  
s well known for his fervent and  
e imminent arrival of Moshiach,  
projects in this area throughout  
**Moshiach Weekly** has been  
duct an interview with his father,  
Holtzberg, as well as many of his  
pi'im, and will present an account  
of those many projects ■



**T**he story of Rabbi Gavriel Noach Holtzberg HY"D begins years before he was born, when his father, Rabbi Nachman Holtzberg had a Yechidus with the Rebbe. It was in the year 5730 - תש"ל. His father was a chosson and went into the Rebbe for a pre-wedding Yechidus. A normal Yechidus typically lasted less than a minute, but this Yechidus lasted for close to 20 minutes! In his Yechidus, Rabbi Holtzberg asked the Rebbe where he and his wife should live following their chassuna. "You should live in Nachlas Har Chabad," the Rebbe told him. "There, all of the Rabbeim can be found, including der Rebbe der Shver (the Friediker Rebbe). It is a place full of much kochos and brochos."

Gabi Holtzberg was born on ט"ז סיון תשל"ט in Nachlas Har Chabad. His father worked as a Shochet in the city, where his shechita was well-respected.

Gabi was a good student; diligent in his studies, yet friendly and talkative. He learned in the Cheder in Kiryat Malachi for close to 10 years.

One morning, Rabbi Holtzberg received a phone call from a kosher meat processing company in Boro Park who invited him to come work for them. They had heard about his reliable shechita and were willing to fly him to the States in order to shecht for them. After writing to the Rebbe and receiving a positive answer, Rabbi Holtzberg took on the job. He would travel to New York for long periods of time, leaving his family in Eretz Yisroel. This agreement lasted for about two years.

One Sunday, Rabbi Holtzberg came by the Rebbe for dollars. After receiving a dollar, the Rebbe turned to him and said, "What will be with your family?" Rabbi Holtzberg understood that the Rebbe wanted him to be together with his family. At that moment, Rabbi Holtzberg decided to move his family to New York. The Rebbe then smiled and said to him, "May you have nachas from all your children, and the main thing - may you have nachas fun zich alein - from yourself"

Soon after, the Holtzberg family moved to Crown Heights. Rabbi Holtzberg continued to work as a Shochet and was able to see his family much more often than before.

Gabi and his brothers were sent to learn in Oholei Torah. As is usual in such situations, the Holtzberg boys found it difficult to adjust to the new country and environment. They did not speak English upon arrival, which created a natural barrier between them and their classmates. It was hard for them to make friends and to grow comfortable in their new setting.

Gabi was the exception to this rule. Gabi knew how to be confident without being pressured by his peers. He worked hard to understand what was being taught in class and in a short while he became well-liked among his fellow students.

Oholei Torah would hold a Chidon HaMishnayos event each year. The students would learn and be tested on perakim of Mishnayos by heart. The winners of the contest would have the zchus to meet with the Rebbe and receive a bracha. The students were

taught that the real purpose of learning Mishnayos Baal Peh was to fulfill the directive of the Rebbe, which is the desire of every chossid.

Gabi jumped at the opportunity. A boy of just



>> At the Mishnayos competition

## Learning Mishnayos Baal Peh

The importance of learning Mishnayos Baal Peh is illustrated by the following Sicha of the Friediker Rebbe, said just a couple weeks before the Rebbe came to America:

“When something is dear, it requires preparation. When Shabbos comes, we add time before and after. This shows that it is dear to us.

I am speaking in a revealed and clear manner. It is normal that when an important guest comes, much preparation is completed in advance. Two weeks prior, the house is undergoing preparation, including the meticulous cleaning of every corner. The family members speak about his coming; they tell the neighbors, “In a short while, our greatly anticipated guest will be arriving!”

Now is the time just before Moshiach’s coming, we must get ready to greet the guest.

Wash up and clean! We must clean ourselves to greet the guest. We must clean in every corner, and make sure our household members do the same. We must fix the way we eat and sleep, and even the way we relax - everyone on their own level.

There are some things which one person may be more responsible than another. Say, someone who doesn’t know the importance of keeping the Mitzvos,

his responsibility will be less than one who knows. However, in regards to the preparation for Moshiach, everyone must prepare.

Fitting with the above, I would like to suggest that everyone should take on to learn one Mishna by heart, every week - starting from the first Mishna of Masechta Brochos. One who can become fluent in Torah and Neviim and in Shas, surely it is a good thing. But here we are talking about just one Mishna a week.

In addition to the main idea of preparing the world for Moshiach, learning a Mishna by heart also:

- Purifies the air, which is desperately needed here in America
- Saves a person from being punished for unnecessary talk
- Causes long life

If people would listen to me, I would suggest for Yeshiva bochurim to set up a Shiur in Seder Kodoshim and Taharos, as well as a shiur in the Mitzvos which apply in Eretz Yisroel. What an embarrassment it will be when Moshiach will come, and someone who is called by the title ‘Harav Hagaon’ or the like will be asked a simple question on these laws and he will be clueless.”

11-years-old, Gabi accepted upon himself to learn Mishnayos by heart. In just one week, Gabi had learned three perakim, word for word.

Rabbi Nachman Holzberg: "At that time I was a Shochet in a Empire Meat Plant in Pennsylvania from Sunday through Friday. There were two free public phones for the shochtim, which were always in use. Yeshiva started around 7AM, but Gabi made time to learn Mishnayos with me every morning. He would wake up every morning around 4AM, and we would learn for two hours on the phone. The loss of two hours of sleep didn't bother him at all."

The contest was over, and Gabi won first place! When he passed by the Rebbe to tell the Rebbe what he learnt, he mentioned to the Rebbe, "אין הגליות - מתכנסות אלא בזכות המשניות - the exiles will be gathered when Moshiach comes, in the merit of learning Mishnayos". The Rebbe answered, "Adaynk! Shnas Hatzlocho, Hatzlocho in ale inyonim - Thank you! May you have a year of success and success in everything."

The following year Gabi once again participated in the Chidon HaMishnayos. This time he learnt 4 complete Sedorim by heart - Noshim Nezikin Kodoshim and Taharos! When he passed by the Rebbe this time, the Rebbe said, "I remember you from last year. Der oibeshter zul helfen zulst baleichten di velt - Hashem should help that you should light up the world."

Shortly afterwards, a great snow hit Crown Heights. The streets were full of snow and it was hard for a 12 year old to get around. When Gabi woke up, he wanted to go to Mikveh, as every day, but was told by his parents that it's too snowy to go out. A clever boy, Gabi walked quietly to the porch. He

collected s n o w with his h a n d s and put them in a small hole he made. He then a d d e d s o m e water and went in to toivel. "T a t t y, I learnt f r o m Mishnayos how to build a Mikveh. Come see what I made!" Gabi knew that he had to go to Mikveh - and when there's a will there's a way!

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The Holtzberg family moved to Brazil, and lived there for two years. Gabi was in Yeshiva and learnt diligently.

Gimmel Tammuz, 5754. Gabi was a young bochur. He hears the sad news. Gabi comes home and sees that his family is sitting Shiva. "Why are you sitting Shiva? How can you say that...? As chassidim we must know that such a thing cannot happen!"

When Gabi went to Shul that day, he heard how people were talking about the Rebbe in past tense. Gabi got angry and walked out of Shul. He refused to go to Shul for a while afterwards.

As Gabi got older, he



<< Gabi getting a dollar from the Rebbe after completing the Mishnayos Baal Peh competition

returned to learn in Oholei Torah. He learnt in Zal, and enjoyed being near 770. At that time his focus on Moshiach became more apparent, and he became very active as follows.

Every week Oholei Torah would put out a Kovetz He'oros, which started in 5740. Gabi loved learning and knew the importance of writing He'oros, something the Rebbe spoke about many times. Gabi therefore decided to start a similar Kovetz, focusing on Geulah U'Moshiach, something the



<< The Kovetz Oholei Torah which Gabi founded to enhance the Koch in Inyonei Moshiach

Rebbe refers to as the 'fastest, easiest and straightest path to bring Moshiach.'

Gabi started the Kovetz, and made sure to fill it up weekly with he'oros and pilpulim on Inyonei Geulah U'Moshiach. He named it 'Kovetz Oholei Torah'.

One of the main reasons for a Kovetz He'oros is to add in 'Kinas Sofrim Tarbe Chochma - jealousy of Talmidei Chachomim adds in knowledge'. Their Kovetz did just that. The subject of Geulah U'Moshiach became the 'in' thing in Oholei Torah Zal, as well as Yeshivos around the world. Discussions went back and forth between the bochurim in writing and face to face, going in depth in the Rebbe's sichos and maamorim about Moshiach as well as in other sources regarding the Geulah.

Gabi put his heart and soul in this Kovetz, and it bore fruit. The atmosphere in the Zal changed; it became an atmosphere of Moshiach. There were times when the weekly

Kovetz wasn't large enough to be an honorable booklet, so Gabi sat and typed up many of his own He'oros and Chiddushim. When opposition rose up against the Kovetz, Gabi didn't despair. He stood strong and pulled through.

Gabi installed a box in 770 (with the help of Rabbi Zev Cadaner) with the words 'Kovetz Oholei Torah' imprinted in golden letters on it. The box was made of two parts - on the top there was room for incoming He'oros. Rabbi Nachman Shapiro would open the box and take out the papers from the top of the box. He would then look over the bochurim's work and write comments. The papers were then returned to the bottom of the box, in a pile.

Once, late in the week, the bochurim who worked on another Kovetz were having problems with their printing. Gabi understood that it would give the Rebbe nachas to help them, and Gabi put himself aside and retyped their Kovetz, and let them use his printer and copy machine. When these bochurim saw Gabi's exemplary good middos and care for the Rebbe, they put themselves aside and decided to learn from his other aspects too, specifically in his koch in Moshiach.

Another great accomplishment of Gabi was the Kovetz he put out called 'Derech Hayeshara'. As mentioned earlier, the Rebbe refers to learning about

A He'oro>>  
which Gabi  
wrote in  
Inyonei  
Geulah  
U'Moshiach



Moshiach as the 'quickest, easiest and straightest path to bring Moshiach'. Gabi, a true believer and one who really yearned for Moshiach, realized that not enough had been done to spread the teachings about Moshiach to the world.

Gabi took on the initiative to make a booklet which can be understood by school children, explaining Moshiach: the importance of knowing and anticipating the Geulah, why Moshiach will come in our generation, what we should do to bring Moshiach, and different prophecies told to us by the Neviim and Chachomim about Moshiach. This booklet, written in Yiddish, was used in chadorim and camps all over the world. Due to the high demand by many camps and schools, just a mere six months later a second edition was printed. The mesholim and simple explanations became very popular.

Every Shabbos afternoon, when Gabi was learning in Oholei Torah, he would

The>>  
box Gabi  
installed in  
770 for his  
Kovetz



walk on tahalucha to the Bronx to chazer chassidus. When asked why he needed to go so far, he replied 'there are Jews there too!'

Gabi went on Shlichus to Yeshivas Toras Emes in Eretz Yisroel. He continued shtureming about Moshiach and the first thing he did on Shlichus was to start a Moshiach shiur. He was a very popular shliach and helped the bochurim in learning, as well as farbrenge and showed a true dugma chaya (living example) of a chossid.

Once, when Gabi's friends were on their way to an army base on Purim to do Mitzva Purim, as they were passing by Chevron they were shot at by a group of Arabs. Some were seriously wounded and were hospitalized for a long period of time. When Gabi found out about it, he went right away to the hospital to visit and help them. Pesach came and Gabi's friends were still in the hospital. Gabi got in touch with the parents of the bochurim, "You can go home and have a pesach seder, and rest assured that I will care for your children over Yomtov."

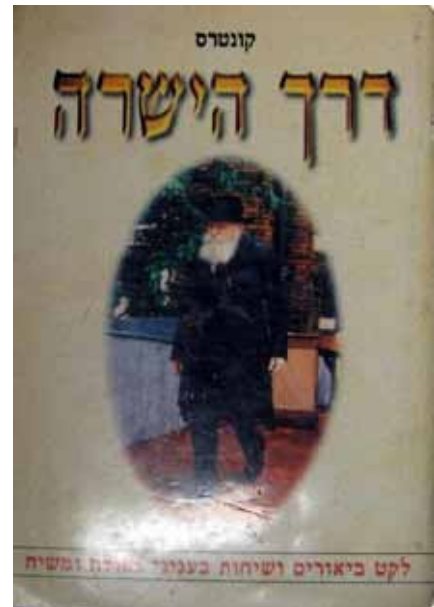
In his late bochur years, Gabi mastered Smicha, Milah, Shechita (dakos and gasos), Safrus (including making Batim), and Kiddushin. He also managed to pass three quarters of advanced dayanus in the Heichal Shlomo program in a matter of just a couple months. Gabi would learn every year one or two masechtas of Gemara besides the Gemara learnt in Yeshiva, and would become fluent in it by heart.

After getting married, Gabi started to look for a place to go on Shlichus. Rabbi Kantor from Thailand was close to Gabi as a bochur as Gabi helped him on building up his Chabad House in Thailand, and he liked Gabi a lot. Rabbi Kantor suggested to Gabi to take

on to go to Shlichus to Bombay. "Ask your parents and see if they'll agree to the idea", Rabbi Kantor said. A day later Gabi called Rabbi Kantor back. "I told my parents that I'm going to India on Shlichus and I'm coming back either in a coffin or with Moshiach!" Unfortunately this indeed came to pass...

Gabi went on Shlichus in 5763. He took on to fulfill the Rebbe's shlichus selflessly and give himself over not to stray from the Rebbe's desire at all. He made sure to spread Yiddishkeit and not to forget to have it all permeated with Moshiach, like the Rebbe demands. When Gabi and his wife decorated the rooms in the Chabad House, they made sure to put up pictures of the Rebbe in every room. In the children's rooms there were many signs about the Geulah and a big picture of the Rebbe with Yechi written on it. In one of the rooms a "Boruch Habo Melech HaMoshiach" sign with the Rebbe's picture was proudly displayed.

Gabi's great bittul to the Rebbe on Shlichus can be seen in the following anecdote, told over by a businessman. This businessman was a usual at the



<< The Kuntres Derech Hayeshara which Gabi made explaining Moshiach concepts for children

Chabad House in Bombay. Just a couple weeks before the tragedy, the Chabad House was dedicated, and Gabi made a big Chanukas Habayis event. This businessman made sure to be there. At the end of the event and farbrenge, he told Gabi he wanted to pose for a picture with him and the new building. Gabi replied sharply, "the building belongs to the Rebbe, not to me. If you want a picture with the new building, take it together with a picture of the



<< Gabi's Chassuna Bentcher

A business card Gabi made for his Chabad House



Rebbe.” And so he did.

Although Gabi went through some hard times, it was not noticed on him. When he got back from his son’s levaya in Eretz Yisroel, he was heartbroken. Nevertheless, he went straight back to work. That day he had many visitors - tourists and businessmen - who didn’t know that his son passed away. He smiled at them and helped them as if nothing happened.

On his first Shabbos on Shlichus, Gabi already made sure to have guests. David Smith\* of Manhattan relates the following story:

“It was the year of 2003. I

came to Bombay on a Friday morning with my mother for a visit. We started discussing where we should be for Shabbos. My mother said that surely there is a Chabad House in Bombay. But we had no way of finding out where and how to get to them.

It was just that Wednesday - two days earlier - when Gabi arrived to town. He came with suitcases of stuff, and didn’t even have a chance to finish unpacking. He decided that he must have guests for his first Shabbos, so Gabi went out to the center of the city to look for Yidden. B’hashgocha protis Gabi met up with us. ‘Shalom, how are you? I am sure you don’t have a place to eat Seudat Shabbat - let me tell you that you are coming to me tonight for the meal, ok?’ We were taken aback. Well, after such an offer, did we have a choice in the matter? Of course we joined him.

And what an experience it was.

By the meal I asked him

“how can it be that in a city of over 10 million Muslims he is not worried to walk around in the open as a Yid, with a kapote, hat, tzitzis and a gartel. He answered, we must show everyone that we are Yidden, and that we are not afraid of anyone. This answer really got me, and since then I wear a yarmulka every day, no matter where I go.”

It was Purim, 5765. Purim fell on a Friday that year, which made the one day Yom Tov more busy than every year. Besides the regular minyanim and mitvzoim by night and by day, the Seduas Yomtov of Purim must be eaten quick together with the party at the Chabad House and still leave time to prepare for Shabbos.

Nachman Cohen\*, a breslover chossid was taken to jail in Bombay a couple weeks earlier. He sat to himself in a corner in his jail cell, thinking out loud. “If only this Purim would be like all other Purims. If only I would be able to fulfill the 4 Mitzvos of Purim as written in the Megillah. I guess it’s just not meant to be..”

Nachman\* gets a knock on the cell door. “Mr. Cohen\*, a Rabbi is here to see you. Come right away.”

Mr. Cohen\* was flabbergasted. Gabi was taking from his packed schedule and coming to visit him to lain Megillah and bring shalach manos. Gabi explained, “You are a Yid and there is no way I can leave you here on your own, on this Yom Tov of Purim.”

Mr. Joe\* was sitting in his low class hotel



Gabi in the Kinus Hashluchim picture



room in Bombay, sad and distraught. It was Erev Pesach, and although a traditional Jew - not religious - he made arrangements to travel to a more Jewish city for first nights of Pesach. As he was in the train station waiting for the train he dozed off. When he awoke, he looked around and found that all his belongings, including his clothes and money were stolen. He decided to head back to a hotel, and cancel his trip. But now, he is stuck in Bombay without Matzos or a Pesach Seder. "Hashem, if you are truly around and know my situation, make sure I make it to a Pesach Seder," he said.

On the other side of town, Gabi was just about ready for the Seder. There were a few Indian workers finishing up last preparations under the decisions of his wife. Gabi decided to go around and look for the fifth son to shlep to the Seder.

Gabi decided to go to the quieter area of Bombay this time, not his usual area. He 'chanced' upon a hotel and found a Jewish name. Gabi buzzed the ringer.

"Who is it?"

"Rabbi Holtzberg, of Chabad of Bombay."

"What do you want?"

"I am here to invite you to our Pesach Seder tonight."

"Who sent you here?"

"Hashem sent me here!"

That was it. Mr. Joe\* saw right away that Hashem is with him. He came to the Pesach Seder that night and later on he became a full fledged Baal Tshuva.

Just a couple months before the attack on the Chabad House, Gabi flew to Israel to raise money. His



<< The Boruch Haba sign which hung in one of the rooms in Gabi's Chabad House

brother Moshe took him over for that time period. Moshe was impressed with the huge Chabad House, but was concerned with the lack of security it had. 'Such a large building in middle of Bombay ought to have some type of security,' he decided. He arranged to get

surveillance cameras around the entire building. When Gabi got back and saw what his brother did, he right away took down all the cameras, claiming that 'the Rebbe is here protecting the building, why do I need cameras?'



<< Multi-tasking on shlichus

On Rosh Chodesh Kislev 5769, 10 terrorists attacked India. Among their targets was the Chabad House. For a few days Chabad were in suspense, and davened for the benefit of the Shluchim. A decree from Hashem, and the Shluchim were killed, al kiddush hashem.

In the aftermath of the tragedy, the Aron Kodesh was opened to take a look at the Torahs. All the Torahs were complete, except one - it had a bullet hole right through the parchment. A closer look showed that the bullet hit directly in the beginning of Parshas Acharei Mos. The Parsha which starts of with the death of the two sons of Aharon - Nadav and Avihu - on which Hashem said בקרובי אקדש - with my close ones I shall be holy' (ויקרא י' ג'), Rashi explains, 'when those who are close to me pass away, I become holy.' The Parsha talks about the special Avodah of the Kohen Gadol on Yom Kippur. The holiest place, holiest person, holiest day. This is no ordinary sign from Hashem.

Rabbi Nachman Holtzberg relates:

## Living with Moshiach

Gabi as a strong and faithful Shliach of the Rebbe lived his life on shlichus with one goal to bring Moshiach, waiting and anticipating day by day for his coming, Gabi did many Peulos in connection with Moshiach getting the koch of Moshiach into every last place he can, that every last person in the world, even in Mumbai should know the Rebbe's message that Moshiach is on his way!

With Mr. >>  
George Rohr

"When I was in Australia just a short while following the tragedy, I took some time to speak in the local Jewish schools about Gabi and Rivki. After one such speech, a lady came over to me crying. She told me about the time she went to Bombay and visited the Chabad House. She felt so comfortable that she told the Shluchim all about her family, her kids and life. When she mentioned about an older daughter she had, Rivki made a comment that it's about time she gets married. 'When she gets married will you and Gabi come to the wedding?' 'Yes we will, Bezras Hashem.' After she got back to Australia, her daughter in fact got engaged. She didn't forget to invite Gabi and Rivki.

During the period of engagement, Gabi and Rivki were killed. She was totally broken. When she heard I am Gabi's father, she rejoiced. The wedding was to take place that upcoming week, and she realized that Rivki's promise to come to the wedding would be fulfilled by me and my wife."



To date, hundreds of children have been named after Gabi and Rivki. Many Sifrei Torah were written in their honor. Seforim were donated and Hachlotos were taken on. But the true legacy of Gabi - being completely given over to the goal of bringing about the Rebbe's hisgalus - is what really stands out. וזהו יתן אל לבו - let us take this to heart. Let's follow in Gabi's ways and make the Geulah a reality! ■

Moshe >>  
Holtzberg  
dressed up  
for Purim  
shortly after  
the tragedy



# Will This Approach Bring Moshiach?!

In the months following the passing of the Friediker Rebbe, the Rebbe continued answering letters of Chassidim, encouraging them to add more in their activities in order to spread out the Ma'ayanos of Chassidus in accordance with the will of the Friediker Rebbe.

Reb Shneur Zalman Duchman wrote a Pan in which he requested that a Chilul Hashem should not be caused through him.

In the reply, which the Rebbe sent back regarding his Pan, The Rebbe added in his own handwriting:

Is it a Chossid's wish, just to make certain that a Chilul Shem Shomayim should not be caused through him, will this approach bring Moshiach?!

Direct your efforts towards Hafotzas HaMaayanos Chutza, and automatically the rest will be accomplished.

אני רואה בך חסידים  
 שלא יתחלל, חס ושלוה, שם שמים על ידו! - דערמיט וועט מען  
 יצו! - דערמיט וועט מען  
 און אלא רביינאען  
 אטיקוץ? ישתדל בהפצת מעינות דברי אלקים  
 אעינות פאר חובביה,  
 ודאי לא הפך דבר זה.

א בקשה פון א חסיד:

שלא יתחלל, חס ושלוה, שם שמים על ידו! - דערמיט וועט מען אראפבריינגען משיח'ן?. ישתדל בהפצת מעינות דברי אלקים חיים חוצה, ובמילא הכל בכלל זה.

## The Ultimate Test

Excerpted from the keynote address at the banquet of  
the Kinus Hashluchim HaOlamim 5753

*Avrohom was a trailblazer for all Jews. Avrohom avinu worked with selfless devotion and sacrifice to bring Hashem's word to the ancient world of his times. The Rebbe, like Avrohom Avinu, has devoted his life to bringing Hashem's word to the twentieth century. It didn't come easy then, and it doesn't come easy now.*

Each of us, together with thousands of shluchim around the world, serves as the spiritual conscience of the Jewish world. We can do so only thanks to the leadership of the spiritual giant of our generation.

Upon assuming the nesius on Yud Shvat 5711, the Rebbe declared that we are working to bring Moshiach Tzidkeinu. From then until today, over forty years later, Moshiach is a constant theme in all of the Rebbe's talks and writings. The Rebbe has not moved from his statement that we will be the first generation of Redemption.

The Rebbe's secretary, Rabbi Binyomin Klein, mentioned the amazing fact that throughout all the years that he merited to serve the Rebbe, it never happened even once that the Rebbe's promises didn't fully materialize.

Sometimes a bit of patience is necessary, but if we only have the strength and patience to do exactly as the Rebbe says we will never be disappointed.

The question is asked: What was really so special about Avrohom Avinu's mesirus nefesh?

Great things are attained only through hard work; the greater the spiritual revelation the more difficult the task.

Hashem, therefore tested Avrohom many times;

ten times in all. After passing all the tests and doing everything right, one would expect he would enjoy a comfortable life, until the greatest test of all, the test of the Akeidah of his son Yitzchok.

The expression that Hashem used when speaking to Avrohom regarding this last test was "please take your son". It was a request. The Gemoro in Sanhedrin explains that Hashem said: "I ask you, Avrohom. Please don't disappoint me; I tested you in the past and you passed the tests. But now, I beg of you, be strong and pass this test with flying colors, so they won't say that the other tests were worthless."

The meforshim ask: Why did Hashem doubt Avrohom's faith in this test? Didn't Avrohom already prove himself time and time again, beginning with the total mesirus nefesh of being thrown into a burning furnace, rather than denying Hashem. Didn't he already prove himself by being ready to give up his very life for his faith? The explanation is alluded to in the Midrash, which says on the posuk "I and the child will go until here" "Let us see what will come of Hashem's promise of me having children." Avrohom Avinu wanted to see what would happen to Hashem's promise that he would have children, now that Yitzchok will be sacrificed.

The Midrash says that the Satan came to Avrohom and said to him, "Avrohom! How can Hashem want you to kill your son? You have worked so hard to spread Elokus in the world. Such a horrible act of killing your own son will alienate many people from following your teachings. Are you not concerned that all your self-sacrifice until this day will be in vain? The whole world sees you as the

**Rabbi Pinchas Feldman**  
Head Shliach Sydney, Australia



epitome of goodness and kindness. Now they will think that you went mad, they will stop respecting your beliefs; they will dismiss you as irrelevant!

The Satan indeed had a good argument: "All the souls that Avrohom and Sarah brought close to Yiddishkeit will distance themselves from you. How will you begin again, starting from scratch at your age? Hashem can't seriously expect you to do something that will make a mockery of all his promises to you. Avrohom, be rational! You will be sacrificing your very faith in Hashem! Maybe you err in understanding Hashem's word? Maybe you didn't hear right? Otherwise, what meaning is there for His promise to you that you will have children?"

Extending Satan's argument, I allow myself to further play "devil's advocate". Avrohom Avinu had a Yeshiva, as the Talmud says, "Avrohom sat in Yeshivah..." We all know well that in order to support an institution you need community support. In order to draw students you need community trust; the existence of the school necessitates that everyone see the head of Yeshivah as a rational person who cares for the community. The Satan said to Avrohom Avinu, "If you will do this, you will lose the trust and support of the public. Your behavior was correct before you built your institutions, but now that you behave so irrationally, it will destroy all you achieved...!"

In light of the above, it is understood, that the test of the 'akeida', this last test, was different from all the other tests. Here Avrohom didn't just have to sacrifice his physical being for the will of Hashem. This was a test of nullification on the highest level - absolute surrender of

even his spiritual self, in order to fulfill Hashem's will.

The sign of a true leader, especially the founder of a nation is absolute surrender of his entire being, including all his personal spiritual needs, aspirations and goals.

This is the message that the Rebbe gave us to be like Avrohom Avinu, to know that our role in the world is the role of Avrohom Avinu, regarding whom it is said: "He called in the name of Hashem", and the Talmud says: 'He didn't only call himself, but caused others to call.' It is not enough that we ourselves recognize the greatness of Hashem, but we must go out to every place where this message isn't yet known.

The Rebbe's leadership always focused on highlighting areas of Jewish life which had been neglected or forgotten. He brought them to the forefront of Jewish communal awareness. This was only possible through mesirus nefesh. The Rebbe didn't always adopt easy positions which no one objected to. He took stands on what was right, even if it wasn't popular. Throughout the years, our challenge as shlichim was to popularize unpopular ideas. This was so when the Rebbe began to speak about the "Baal Teshuvah movement", this was so about Yeshiva education, large families, MiHu Yehudi, Shleimus Ha'Aretz and more. In time, after much hesitation, these ideas became better understood by the mainstream community.

The Rebbe is always challenging us. But thanks to the dedication and devotion to the Rebbe, the shlichim overcame their difficulties and proceeded from strength to strength.

Now, we face a new unprecedented level and dimension

“Just like Avrohom Avinu passed the test and publicized Elokus in the world with self-sacrifice, so too the publicity of the ‘b’suras haGeulah’ of the Rebbe needs to be done with mesirus nefesh”

in the years of the Rebbe's leadership. The Rebbe gave us a role; to publicize his nevuah — a real nevuah, with all the Halachic implications of prophecy, that “Hinei zeh Moshiach bo!”

The Rebbe keeps emphasizing that Moshiach is a real thing; that we need to study about it, talk about it, publicize it, and most importantly “Live” with it. At last year's convention, the Rebbe taught us shlichim that the goal and objective of all our Yiddishkeit activities all the days of our life is “to bring the days of Moshiach”. The life of a Jew is Torah and Mitzvos, and “all the days of your life” should be permeated by this main theme - “to bring the days of Moshiach.”

The Rebbe also told us that Moshiach should be publicized “b’ofen hamiskebel”.

What does “b’ofen hamiskabel” mean? It refers to the example of a teacher and student as explained in Chassidus. When the student is young and his mind and knowledge are limited, a teacher must use a moshol to explain

the message in an interesting way, according to the student's capabilities. The Rav must use the moshol in such a way that all the depth of the Rav's teaching is clothed in the short message, or moshol. When the student works on understanding the message, he will then understand the essence. The message we deliver about Moshiach should contain the full depth of Moshiach as explained in the Rebbe's talks, but exactly how and what to say, depends on the type of place of every shliach, and everyone should judge what is the “b’ofen hamiskabel” in his place.

Every shliach works to prepare his city so that they will be able to understand and know everything. But the shliach must deliver the words according to the level of the community. The message of Moshiach must be delivered with clarity and strength. Certainly, the fear of unwanted results is part of the test. When we pass a test, it is clear that things are not as bad as we imagined them to be.



Just like Avrohom Avinu passed the test and publicized Elokus in the world with self-sacrifice, so too the publicity of the 'B'suras haGeulah' of the Rebbe needs to be done with mesirus nefesh. Certainly the Rebbe himself - more than any other person - knows the possible problems that can be caused by this publicity. Despite this, the Rebbe gave us this very mission. We must utilize all methods possible to prepare the world for Moshiach.

All of us, like one man with one heart, are devoted to prepare for Moshiach with mesirus nefesh, and we must say clearly: There are no opposing camps in Lubavitch!

Yet this convention does not impose one approach on everyone. As brothers, we give each other our trust and rely upon each other, as the Rebbe relies on each and every one of us to do the right thing. The right way is that every shliach will work on success in his city and others will see and learn from them. The general direction was given to us by the Rebbe, the Geulah is imminent and the preparation is our main task. Preparations in each specific place are not absolute. Every one of us should do it to the best of our potential. Let us honor each other for the true efforts and faithful work to fulfill the shlichus properly. There are different approaches to what is the best way, but when a shliach devotes himself to spread the message of Geulah, we must respect what he does.

People ask how can we do work with such devotion, when the Rebbe is not well? Without trying to 'justify' Hashem's ways, since understanding 'hashgochah protis' is beyond human capacity - it is important to know that the revelation of Moshiach is associated with Moshiach's suffering for Am Yisroel, as mentioned in Tanach, Gemorah and Kabballah.

The Pardes Yosef explains something interesting on Moshe Rabeinu's words when he came to redeem Am Israel: "Pokod Pokadeti - I have remembered." These words were the 'code' of redemption. The Yidden in Mitzrayim had a tradition going back to Yaakov Avinu that the Redeemer will say those very words.

But the question is: If everyone knew that the redeemer will say these words, how is it proof that he is a real redeemer, and not a pretender?

He answers this question with another question:

Why was Moshe Rabeinu's speech impaired? Yetziyas Mitzrayim involved so many miracles so couldn't Hashem throw in just one more miracle, and cure Moshe Rabeinu so he could speak perfectly like anyone else? Wouldn't it be nicer if the redeemer spoke clearly?

The explanation is that these specific words "Pokod Pokadeti" could not have been said correctly by a speech impaired person. When Moshe said these words, even though he usually stammered - this was the sign that he was indeed the redeemer, to announce that the Geulah is truly on its way.

The Rebbe mentions in his famous letter, that since he was a child, even before he went to cheder, he envisioned the wonderful redemption in such a way that would explain and justify all the pains of exile. When Moshiach will come, we will finally understand how all the pain was for the good.

May we soon merit to hear the Rebbe say his message, with clear speech, and all will recognize that the Redemption arrived!

"The Rebbe didn't always adopt easy positions which no one objected to. He took stands on what was right, even if it wasn't popular. Throughout the years, our challenge as shluchim was to popularize unpopular ideas"



**TEFILLIN:**  
**THE MOSHIACH**  
**CONNECTION**



As is well known Mivtza Tefillin was the first Mivtza of the Ten famous Mivtzoim which the Rebbe charged us to propagate among Klal Yisroel. The Rebbe reiterated on numerous occasions that on this Mitzvah is dependent the security of the Jewish people in Eretz Yisroel and worldwide, connecting the swift victory in the Six Day War to the increased fulfillment of the Mitzvah in wake of his call. This Mivtza is also probably the most commonplace to be put into action, with thousands of bochorim setting out on every Erev Shabbos to put on Tefillin with their Mekurovim.

During the Kinus Hashluchim in 5752 the Rebbe told us that “every aspect of Avodas Hashlichus of spreading Yiddishkeit, Torah and the wellsprings of Chassidus must be permeated with this point: how does it bring to greeting Moshiach”. In several Sichos the Rebbe highlights the connection of this special Mitzvah to the Geulah:

#### K'MITZVAS RETZONECHA

In the sicha of Shabbos Parshas Trumah 5752<sup>1</sup> the Rebbe explained the connection of Tefillin to the Geulah being that

the Kavonoh of Tefillin is Shibud Halev Vehmoach, moreover, as opposed to other Mitzvos in which the Kavonoh is separate Tefillin the kavona is actually part of the Mitzvah itself and the most perfect form of shibud halev vamoach will take place in the Geulah.

The Rebbe added that in addition to attaining the highest form of the kavona of the Mitzvah, when Moshiach will come the Mitzvah itself will be performed in the most perfect way - as in the Torah term “K'Mitzvas Retzonecha”, the way Hashem really desires and had intended - being that then the entire Jewish People will put on two pairs of Tefillin, and more than this - four pairs of Tefillin, Ravad and Shimusha Rabba, Rashi and Rabbeinu Tam.

It should be noted that years earlier at the famous Purim 5736 Farbrengen when the Rebbe requested that everyone put on Rabbeinu Tam Tefillin, the Rebbe explained the reason for his request is accordance with the deep connection of Rabbeinu Tam Tefillin to the coming of Moshiach as explained in the Zohar.

#### SIMCHAS HAGEULAH

In the astounding Sichah of Erev Yom Kippur 5752<sup>2</sup> the Rebbe spoke among other things of the connection of Tefillin in particular to bringing about the simchah of the Geulah:

The Rebbe quoted the Gemara which states that “It is forbidden to fill one's mouth with laughter during Golus, as the Posuk says particularly “Oz Yimolei Sechoik Pinu””, meaning particularly after the coming of Moshiach. However, the Rebbe said, in this very Gemara itself there is a Psak Din from an actual story which transpired regarding an Amora who was laughing profusely. Upon being asked how he could do so (in light of the above ruling) he answered “I am putting on Tefillin”. From this, the Rebbe learnt out, that is self-understood that fulfilling a Mitzvah can and must be done with much joy<sup>3</sup>, and through this we hurry and achieve the fulfillment the prophecy of “Oz Yimolei Sechoik Pinu” even faster.

#### PERFECT TEFILLIN FOR HASHEM

During the Shivah of Rebbetzin Chayah Mushkah

the Rebbe discussed with one of the Rabbonim who came to be menachem ovel the connection of Tefillin to Techiyas HaMeisim. The Rebbe explained that the Gemara states that in Hashem's Tefillin it speaks about the superiority of Am Yisroel, containing the Posuk "Mi KeAmcha K'Yisroel Goy Echod B'Oretz". The Halochah is that if there is even one letter missing in Tefillin, even though all the remaining letters are complete with all their specifications, never the less the Tefillin are possul. The same is true, the

Rebbe explained, in regards to Hashem's Tefillin that when the existence of even one Jew is missing, the Tefillin of Hashem are not complete. Being that Hashem needs to put on Tefillin every day it is incumbent upon Him to bring about Techiyas HaMeisim (the shleimus of Am Yisroel) as soon as possible that then Hashem's Tefillin will be b'shleimus<sup>4</sup>.

In the abovementioned Sicha of Shabbos Parshas Trumah 5752 the Rebbe points out yet another connection of Tefillin

to Moshiach expressed in the very word "Tefillin" itself. The word "Tefillin", the Rebbe explained, is connected with the word "Tefillah", which means connection and unification, hinting to the great achdus which will be felt among all types among the Jewish People which will take place in the Geulah.

#### MIVTZOYIM PERMEATED WITH MOSHIACH

In regards to Mitvtza Tefillin it can be easily discerned the stark contrast in regards to how the Rebbe wanted the message

## 100 YEARS TO THE REBBE'S BAR MITZVAH

This year we celebrate 100 years (5675-5775) to the Rebbe's Bar Mitzvah<sup>5</sup>. In her yoman the Rebbe's mother, Rebbetzin Chanah ז"ל, writes at great length regarding the joyous celebration which took place in connection with this momentous day in Yekatrinoslav. What is less well known is the deep connection of the Rebbe's Bar Mitzvah to the concept of Moshiach:

On the first day of Shavuos 5672 the Rebbe Rashab began the famous Hemshech "B'sho'o Sh'hikdimu", known among chassidim as *המשך תערי"ב*. On many occasions the Rebbe spoke of the speciality of this Hemshech, dubbing it "נפלאות שבנפלאות", explaining that it serves as a foretaste and preparation for the revelation of Pnimityus HaTorah which will be achieved in the Geulah. However, from the date of the Rebbe's Bar Mitzvah the Maamorim of this Hemshech reached a totally new higher level.

On Leil Shabbos Parshas Tzav 5675 (the night

following the Bar Mitzva) the Rebbe Rashab said a Maamer Chassidus as was his custom weekly. This Maamer however distinguished itself from the previous Maamorim of Hemshech 5672. From this Maamer on the Rebbe began explaining deep concepts in Chassidus in relation to the Giluy Elokus of the Geulah. In a series of profound Maamorim the Rebbe Rashab explained at length how in the Geulah the Tzimtzum which presently covers over and conceals Hashem's presence will itself be turned into a vessel through which the unlimited light of Hashem will penetrate the world.

Chassidim explained, that while we can not begin to comprehend the depth and meaning of the Rebbeim's conduct, it could be said that these extraordinary deep explanations in regards to what will take place in Bias HaMoshiach have a connection to this being the time of the Bar Mitzvah of the Rebbe Melech HaMoshiach<sup>6</sup>.



of Moshiach to permeate the Mivtzoyim in our time in comparison to previous years.

In 5744 a Tefillin brochure for use on Mivtzoyim was presented to Rebbe for approval. The front of the brochure featured an

illustration of Tefillin and the caption “Give a Hand to Bring Moshiach Put on Tefillin” and contained inside a picture of the Rebbe. The Rebbe proceeded to make a number of amendments and corrections to the Tefillin. Among them the Rebbe instructed that the caption “Give A Hand to Bring Moshiach” and his picture be removed from the brochure.



The >>  
Rebbe's  
emendations  
to the Tefillin  
brochure in  
5744

However in later years we find a totally different reaction from the Rebbe in this very regard:

1) In Adar 5753 a new special laminated Krias Shmah card was printed for use on Mivtzoyim. The front of the card stated (like its predecessor) “Give A Hand to

## One Jew putting on Tefillin - who could estimate its value!

In a letter in 5719 the Rebbe writes in heart felt terms of the great value of every action taken to spread Yiddishkeit and Chassidus this being the catalyst to the coming of the Moshiach:

...Through the conquering of the youth, group by group, camp by camp, is also the condition to end the present Golus. Being that this Golus is not like the previous exiles, were their Geulah was not a complete one in the sense that a portion of Bnei Yisroel were left behind in either a physical or spiritual Golus. Our Golus is very different however, from which we have been promised a complete and true Geulah from the internal and external Golus and from the Golus of the body and soul. Being so every hatzolah of every additional Jew hastens the general Geulah.

This is also the fundamental ideas of Toras HaChasidus, which stresses “Ve’ohavta l’raiecho komoch” through spreading the wellsprings of Chassidus outwards and every step done in this direction brings closer the end of the Golus, bringing closer the Ischalta d’Geulah, the true and complete Geulah.

From the above [can be learnt out:] Don’t belittle any small deed for even one act of putting on Tefillin on a young man or the recital of Shema Yisroel by a young girl who could estimate its value! And this is not an individual act [performed] on an individual day by [merely] an individual, since they all combine to a large Cheshbon, and every single detail is essential to the coming of the general Geulah.

(Igras Kodesh Vol. 18 Pg. 498)

Bring Moshiach Put on Tefillin” and contained a picture of the Rebbe adorned in Talis and Tefillin with the caption underneath reading Yechi was brought before the Rebbe for his holy haskomah ubrochah. Upon seeing the brochure the Rebbe nodded his head in approval.

2) Also in 5753 Rabbi Avrohom Blesofsky from Melbourne, Australia asked the Rebbe if it light of the Rebbe’s shturem in regard to connecting all matters of hafotzas hayahadus v’hamayonos to Moshiach if it would be desirable to recite with those putting on Tefillin the nusach “Ani Maamin b’Bias HaMoshiach” which is printed in many Siddurim. To this as well the Rebbe answered in the affirmative.

It should be noted that also in the Tefillin brochure which the Rebbe made amendments to in 5744 the Rebbe approved that following Krias Shmah the “Yehi Rotzon.. Sheyibonei Beis HaMikdosh” should be said.

May it be Hashem’s will that through our efforts in Mivtzah Tefillin, among all of the Ten Mivtzoyim of the Rebbe, as they are permeated openly with the message of Moshiach we will merit to be reunited with our Rebbe, Melech HaMoshiach - והוא יוליכנו בטנקים לארצינו!

1. Sichos Kodesh 5752 Vol. 2 Pg. 708-9.

2. Hisvaduyos 5752 Vol. 1 Pg. 56.

3. In the Sicha of Shabbos Parshas Trumah 5752 the Rebbe explained that the fulfillment of Mitzvas Tefillin itself is a microcosm of the simcha of the time of Moshiach. Sefer Hasichos 5752 Vol.2 Pg. 392.

4. “VeHachai Yitein El Lieboi” pg. 62

5. The Rebbe began putting on Tefillin a month before his Bar Mitzva on 11 Adar 5675. (Based on the diary of Reb Boruch Schneur Schneerson, paternal grandfather of the Rebbe).

6. It should be noted that the Rebbe himself connects the saying of different deep Hemshechim (and Maamorim) to the particular ages of the Rebbeim.

## Aha, Mikeitz!

Sichas Shabbos Parshas Mikeitz 5751

**S**tanding in the days when the Kinus Hashluchim Haolami takes place, what immediately comes to mind is the 'Yesod' for Shlichus in the momentous era we live in. In the Rebbe's last Sicha to the shluchim לע"ע, the Rebbe clearly defines the "Shaar" through which, from then on, Avodas Hashlichus must go through; that every detail of Shlichus be permeated in a revealed way with the Kavonah to greet Moshiach Bepoel Mamosh.

Many ask: How is it possible to fulfill the Rebbe's will in actuality; how is it really reachable that everything we do is permeated with the common denominator of Moshiach and Geulah?

The Rebbe, besides being the "Shofet" of the generation (whose Horaos we must fulfill immediately with kabolas ohl) is also the "Yoetz" of our generation who gives advice and practical suggestions regarding how we can fulfill our Avodah in the proper way. One just needs to know where to look...

In a sicha said during Chanukah 5751 the Rebbe explains a fundamental concept, an "Inyan Ikri" in the Rebbe's own words: When a person is strongly involved in a certain matter, it is human nature to automatically connect everything that comes up in his life to this point. This is even in spite of the fact that in these other matters there is also an important meaning and significance.

In regards to Am Yisroel, the Rebbe says, especially as the Golus finally nears its end and we have the promise that all the preparations for Moshiach have already

been completed, "Ligt Men" in "Achakeh Lo B'Chol Yom Sheyovo", every day (all day) we wait and hope for the Geulah to come. Therefore being that Yidden "Koch" in Moshiach, it is self-understood that first-things-first they look to connect everything to Moshiach.

When Chanukah comes around, commemorating Chanukas HaMikdash by the Chashmonoyim, a Yid immediately thinks of Chanukas HaMikdash in the Geulah, and how in that time we will merit to see once again Aharon HaKohen light the Menorah in the Beis Hamikdash..

Likewise, when the Parshah of Mikeitz is read, a Jew immediately "Chaps": Aha! This is referring to the "Keitz", the long-awaited end of Golus and the beginning of the Geulah Hoamitis V'HaShleimoh.

The Rebbe continues to point out the connection that the Haftorah, the Nesi'im and the specific day of Chanukah have with the Geulah.

And if one is still wondering "But how can I reach this level, that I should 'Takke' be living Moshiach's coming every second, that connecting everything to Geulah should be second nature?" This is reached, the Rebbe explains, by learning the parts of Torah which discuss Moshiach and Geulah. The Torah has a Koach to change human nature, to take "Golus Menschen Rachmona Lit-zlan" and make them into "Moshiach Yidden".

Indeed, this is the second Horaoh of the Rebbe to the Shluchim: to learn and teach Inyonei Geulah U'Moshiach.



המשיח – ווייל בימות המשיח וועט זיין די שלימות הגילוי פון אמיתית  
הענין אין דער מצוה ויו"ט.

וע"פ הנ"ל, אז חנוכה איז אויך פארבונדן מיט דעם גילוי ושלימות פון "נר  
מצוה ותורה אור", איז נאכמער יומתק די שייכות פון ימי חנוכה מיט ביאת  
המשיח. ועד"ז איז אויך מובן בנוגע צו דער פרשה וועלכע מ'לייענט דעם  
שבת חנוכה: גלייך בשעת א איד הערט און דערהערט בקריאת התורה דעם  
ווארט "מקץ" – כאפט ער זיך: אהא! דאס איז מרמז אויף דעם קץ הגלות,  
און קץ הימים און קץ הימין", דער קץ הגאולה!

דערנאך בשעת ער לייענט און הערט די הפטורה – "ראיתי והנה מנורת  
זהב כולה גוי", – דערהערט ער גלייך אז דאס רעדט זיר וועגן די גאולה  
העתידה!"

(משיחת ש"פ מקץ תנש"א)

**ב**שעת א מענטש ליגט שטארק אין א געוויסע זאך, איז דער  
בבע בן אדם, אז בשעת עס קומען נאך זאכן זוכט ער און גע-  
פינט – צום אלעם ערשטן – די נקודה משותפת מיט דער  
זאך אין וועלכער ער ליגט (אע"פ וואס אין דעם קענען זיך נאך ענינים, און  
ענינים עיקריים).

בנוגע צו אידן, ובפרט בסוף זמן הגלות (לאחרי וואס "כלו כל הקיצין",  
און כ"ק מו"ח אדמו"ר האט מעיד געווען אז מ'האט שוין תשובה געטאן און  
מ'האט אלץ פארענדיקט) – ליגט מען "אין" אחכה לו בכל יום שיבוא", אז  
ממשך כל היום (בכל יום) ווארט מען און מ'בענקט נאך דער גאולה האמי-  
יית והשלימה. און וויבאלד אז אידן קאכן זיך אין ביאת המשיח – איז פא-  
רשטאנדיק, אז אין יעדער זאך זוכט מען לכל לראש די שייכות מיט אחכה  
לו בכל יום שיבוא.

ויש לומר אז דאס איז דער טעם אויף דעם וואס אידן (וועלכע ליגן אין דעם  
אחכה לו בכל יום שיבוא) זוכן אין יעדער מצוה ויו"ט די שייכות מיט ביאת



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הוד כ"ק אדוננו מורנו ורבינו  
מלך המשיח  
לזירוז קיום נבואתו  
"הנה זה משיח בא"

לעילוי נשמת  
שליח כ"ק אדמו"ר מה"מ לבומביי  
הרה"ח גבריאל נח הי"ד בן יבלחט"א  
ר' נחמן שליט"א  
הולצברג

לעילוי נשמת  
שליח כ"ק אדמו"ר מה"מ למדינת צרפת  
הרה"ח שמואל בן ר' חיים הלל ע"ה  
אזימאוו  
נלב"ע י"ב מרחשון תשע"ה



לזכות השלוחים בס. פאלו ברזיל  
הרב ירחמיאל וזוגתו חנה  
חי'ה מושקא, דבורה לאה, שיינא, מנחם מענדל, חוה רבקה, דוד,  
שיינדל גיטל, מנוחה סימא וצבי הירש.  
להצלחה בשליחותם - בתוך כל השלוחים -  
בהשליחות לקבלת פני משיח צדקינו  
נתרם ע"י שמואל וזוגתו שטערנא שרה שפריצער  
יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



לעילוי נשמת  
הבחור התמים זלמן ניסן  
בן יבלחט"א הר' ברוך שליט"א  
טראפלער  
נלב"ע יום שני דחג הסוכות ה'תשע"ה