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NEWS

## Beis Moshiach

The International Weekly Heraldizing the Coming of Moshiach

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# MAKE FOR ME A SANCTUARY

SICHOS IN ENGLISH



## SHABBOS PARSHAS TRUMA; 6 ADAR, 5750

1. This week's Torah portion, Parshas Truma, contains a fundamental Torah subject, the commandment, "And you shall make for Me a Sanctuary and I will dwell within them."

The remainder of the book of Shmos is devoted to this subject. This week's portion describes G-d's command to build the Sanctuary itself and its utensils. Parshas Tetzaveh describes the *mitzva* of kindling the *menora*, the priestly garments, the initiation of Aharon and his sons, and the incense altar. Parshas Ki Sisa describes the donation of the half-shekel to make the sockets, the details involved in the incense offering, and the making of the basin for sanctifying the priest's hands and feet. Parshas VaYakhel describes the manner in which Moshe Rabbeinu related G-d's command to the Jewish people and how the Jewish people fulfilled it. And Parshas Pikudei describes the completion of this sequence, the actual construction of the Sanctuary and how "the glory of G-d filled the Sanctuary."

Only after completing the description of how the Sanctuary was constructed, does the Torah relate the

commands G-d gave to Moshe regarding the sacrifices, as described in the Book of VaYikra. Since the command to build the Sanctuary and its fulfillment is described in several *parshiyos*, we can infer that each of those *parshiyos* represents a different concept and stage in the spiritual service associated with the Sanctuary.

The construction of the Sanctuary expresses, in microcosm, G-d's intent in the creation of the world: establishing a dwelling, a place where His essence is revealed, in the lower worlds. For this reason, the command to construct (and the construction of) the Sanctuary came directly after the giving of the Torah. The giving of the Torah represented the nullification of the decree separating the spiritual from the material. From that time onward, the potential existed for the Divine presence to be revealed within the world and for the material entities of this world to be elevated and transformed into articles of holiness.

Both of these dimensions were revealed in the construction and the service of the Sanctuary. The material items donated by the Jews became part of G-d's Sanctuary, and after the Sanctuary was erected, during the

subsequent service, G-d's presence was revealed in the world.

For this reason, the command, "make Me a Sanctuary," applies not only to the Sanctuary built in the desert, but to the Sanctuary in Shilo, the *Beis HaMikdash*, and to the personal Sanctuary within the heart of every Jew, even during the time of exile. The establishment of a dwelling for G-d is the very goal of the creation of the world.

The establishment of such a dwelling, however, involves many phases; each of the *parshiyos* from Truma until VaYikra represents a different stage in the establishment of this dwelling. The names of the various *parshiyos* allude to the service to which they refer.

Parshas Truma describes G-d's command to build the Sanctuary. This command gave the Jews the potential to make a dwelling for G-d using the physicality of this world for a Sanctuary wherein G-d's presence would be revealed.

Parshas Tetzaveh adds a deeper dimension to the unity established between G-d and the world as revealed

in the opening phrase, “*Vata tetzaveh*.” “*Tetzaveh*” (command) is related to the word *tzavsa* (connection). “*Vata*” (you) refers to the essence of Moshe’s being, and ultimately, to G-d’s essence itself. In this sense, through the construction of the Sanctuary, a connection is established between the Jewish people in the material world, the essence of Moshe’s soul, and G-d’s essence.

The revelation of Moshe’s essence and G-d’s essence – which will also bring about the revelation of the essence of every Jew – will effect even the lowest levels. Regardless of the level one is on, the essence of every Jew, even the most simple person, is connected with the essence of G-d through a fundamental bond that cannot be broken or interrupted. As the Alter Rebbe declared, “No Jew can or desires to be separate from G-d.”

Based on the above, we can understand the higher level reflected by Parshas Tetzaveh in comparison with Parshas Truma. G-d mentioned Moshe’s name when He commanded him to build the Sanctuary. This implies a relationship only to the revealed levels of G-dliness. In contrast, in Parshas Tetzaveh, Moshe’s name is not mentioned, implying a connection reaching G-d’s essence itself, which is drawn down to every Jew, even those on the lowest levels.

This concept is also reflected in the kindling of the *menora*, the *mitzva* mentioned at the beginning of the *parasha*. The manner in which the Torah relates this command is problematic: Although Aharon and his sons kindled the *menora*, G-d told Moshe that the oil for the *menora* should be brought to him. Furthermore, in the initial verse, which was directed to Moshe, the Torah talks about kindling “a continuous flame,” whereas the second verse, which describes the kindling of the *menora* by Aharon, mentions that the *menora* should burn “from the evening until the morning.”

These difficulties can be resolved

through an analysis of the spiritual dimensions of the concept. The kindling of the *menora* refers to lighting “the candle of G-d, the soul of man,” which is in the heart of every Jew, motivating each Jew to love G-d, to desire to cling to G-dliness, and to shine with “the candle of *mitzva* and the light of Torah.” Aharon gives each Jew’s soul the potential to shine from below (the Jew’s own level) to above. Being that this potential stems from a human, and hence, inherently limited initiative, there are, therefore, limitations within the power of the light; it shines only “from the evening until the morning;” i.e., a small flame of G-dly light shines within the person’s darkness. This refers

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Moshiach.***

to the light generated by the service of prayer and the fulfillment of *mitzvos* that are bound by the constraints of limitations of time.

“From the evening until the morning” also implies a continuous process of growth. One ascends to a higher level, “morning,” which makes one’s previous rung appear as “evening.”

For Aharon’s kindling of the candles – the souls of the Jewish people – to be “a continuous flame,” the connection with the essence of G-d (“*Vata tezaveh*” as explained above) must be established. The essence of G-d is completely beyond the concept and possibility of change. Thus, it (through

the medium of the essence of Moshe) generates the potential for a Divine service that is similarly unchanging. This is reflected in the service of “the light of Torah,” which establishes a constant connection between a Jew and his source and, therefore, brings about a continuous light and revelation.

In particular, the passage speaks about different dimensions: Aharon’s lighting of the candles “from the evening until the morning,” a revelation which recognizes and relates to the world, as well as, “The continuous flame,” associated with Moshe. Each of these revelations is significant and contributes a dimension lacking in the other. “And both revelations are made possible and fused together through G-d’s essence — “*Vata Tetzaveh*.”

2. Parshas Ki Sisa contributes an added dimension to the manifestation of the Divine presence in the Sanctuary. The words “*ki sisa*” mean, “when you shall lift up.” To this end, Ki Sisa deals with the elevation of the Jewish people from their previous rung. Ki Sisa is also related to the Jewish people’s activities involving the material substance of the world, emphasized by the giving of the half-shekel.

To explain: When G-d commanded the Jewish people to give a half-shekel as “atonement for their souls,” Moshe was amazed. He could not comprehend how giving a coin, a physical object, could bring atonement for a soul, which is “truly a part of G-d Above.”

G-d responded by showing Moshe Rabbeinu “a coin of fire...from beneath His throne,” and telling him, “This is what they should give.” G-d informed Moshe that the coin the Jewish people would be giving would not be merely a material coin, but rather, “a coin of fire...from beneath His throne.” This does not mean merely that the source for this coin was spiritual, or merely that through the fulfillment of *mitzvos* the Jewish people have the potential of drawing down spiritual energy (fire) into their fulfillment of the *mitzvos*; rather, there is a potential for a

complete unity between the physical and the spiritual. Even as the coin exists in the material world, it remains “a coin of fire...from beneath His throne”; there is no change in its nature.

G-d showed Moshe this coin of fire, implying that this unity between spirituality and physicality is only possible through G-d's influence. G-d, Himself, established the different levels of existence. Thus, He alone can nullify the factors that differentiate one level from another and fuse the spiritual with the physical.

Thus, Parshas Ki Sisa teaches us that the union between the spiritual and the physical (which was brought about by the giving of the Torah and which was manifest in the Sanctuary) does not imply that a revelation of the spiritual will merely become revealed within the physical, but that the unity between them can be complete and total.

Parshas VaYakhel adds a further dimension to this process. The previous *parshiyos* deal with G-d's command to Moshe to construct a Sanctuary. Parshas VaYakhel mentions Moshe's relaying this command to the Jewish people, and their fulfillment of it. Thus, it describes the actual service of creating a dwelling for G-d in this material world.

There is an added aspect to this *parasha*. VaYakhel means “And he gathered together.” The establishment of Jewish unity was a necessary precondition to the construction of the Sanctuary. The Sanctuary was not merely the product of the combined efforts of many people, but rather the product of the Jewish people as a collective whole. When a donation was made to the Sanctuary, the money or article donated belonged to the community as a whole. As a preparation for this service, the Jewish people had to be gathered together and fused into a single unit.

Parshas Pikudei contributes another important element, for it is the summation of the narrative of the construction of the Sanctuary. It describes how the Sanctuary was

actually constructed and how G-d caused His Presence to rest therein: “And the cloud covered the Tent of Meeting and the glory of G-d filled up the Sanctuary.”

This leads to an even further dimension of service contributed by Parshas VaYikra. Whereas Parshas Pikudei relates that, because of the intensity of the revelation of G-d's essence, Moshe was unable to enter the Sanctuary, Parshas VaYikra describes how G-d called to him and made it possible for him to receive this revelation.

Furthermore, Parshas VaYikra describes the service of offering sacrifices. This represents the purpose of the building of the Sanctuary. The Hebrew word for sacrifice, *korban*, is related to the word *kiruv* (close). Sacrifices draw the material essence of the world close to G-d and also evoke pleasure, creating “a pleasant fragrance unto G-d,” for “it is pleasing before Me that I uttered a command and My will was done.”

The lessons from the above must be applied to our own Divine service. Their continuous relevance is further emphasized by the fact that the command, “And you shall make Me a Sanctuary and I shall dwell within,” does not apply to the construction of the Sanctuary alone; rather, it also applies to the construction of the first and second *Batei HaMikdash* as well as the third *Beis HaMikdash*, which will be constructed speedily in our days.

The third *Beis HaMikdash* will be “the Sanctuary of G-d, established by Your hands.” Therefore, it will be, unlike the first and second *Batei HaMikdash*, an eternal structure. It will represent the most complete expression of the unity between the physical and the spiritual and the ultimate expression of all the lessons contributed by each of the *parshiyos* mentioned above.

This is particularly relevant in our generation. Throughout the ages, the Jewish people have yearned for the

coming of Moshiach and the rebuilding of the *Beis HaMikdash*. This yearning has been expressed in the study of the service required in the *Beis HaMikdash* so that when the *Beis HaMikdash* is rebuilt, we will be prepared and will know the laws necessary to begin its service.

Efforts of this nature are particularly appropriate in the present era when, “all the appointed times for Moshiach's coming have passed,” and according to all the signs given by our Sages, we are in the time immediately preceding Moshiach's coming. Our generation will be the last generation of exile and the first generation of redemption.

In particular, at present, when the weekly Torah portions describe the construction of the Sanctuary, it is appropriate, in addition to one's efforts to transform his own home into a sanctuary in microcosm, to arouse the desire for the Messianic redemption and the building of the *Beis HaMikdash*. This should also be expressed in actual deeds, which reflect in microcosm and thus hasten the coming of the Messianic redemption. This includes the study of the laws of the construction of the *Beis HaMikdash* and the service carried out within. It includes activities that make the world into a dwelling for G-d by establishing a connection between G-d and the material world through the fulfillment of *mitzvos*. This prepares the world for the era when it will become transformed into a dwelling for G-d with the coming of the Messianic redemption and the revelation of the third *Beis HaMikdash*.

3. There is added significance within the Chabad community because this week, Shabbos Parshas Truma, falls on the sixth of Adar, the *yahrtzeit* of the Rashag (Rav Shemaryahu Gourarie), the Rebbe Rayatz's son-in-law, and the person appointed by the Rebbe Rayatz to be the director of Yeshivas Tomchei Tmimim.

A *yahrtzeit* signifies a dramatic ascent for the soul. This ascent, however, also draws down influence to

this earthly plane, and especially to those (in this instance, the students of Yeshivas Tomchei Tmimim) who shared a connection with the person whose *yahrtzeit* it is

The Rashag's primary activity was directing Yeshivas Tomchei Tmimim. He acted with the power invested in him by the Rebbe Rayatz, the first director of the *yeshiva*, who was appointed to that position by the Rebbe Rashab, the founder of the *yeshiva*. We see the fruits of his efforts – a multitude of students involved in the study of Torah (Nigla as well as Chassidus) and spreading the wellsprings of Judaism and Chassidus outward.

These efforts are related to the concepts described above, since every *yeshiva* is “a Sanctuary in microcosm” and their activities cause the light to shine in an internalized and settled manner, as it will in the *Beis HaMikdash* of the Messianic era. In particular, there is a connection to the Messianic era, since the students of Tomchei Tmimim are characterized as “soldiers of the House of David,” “candles to illuminate” the darkness of exile and hasten the coming of Moshiach.

The unity of the physical and spiritual, which characterizes the Sanctuary and its service, is also reflected in the fusion of Nigla and Chassidus as studied in the *yeshiva*. Nigla, the revealed aspects of Torah, is related to those aspects of G-dliness which are revealed through creation. *Pnimiyyus HaTorah*, Chassidus, the soul of Torah, is related to the hidden dimensions of G-dliness, the G-dliness which transcends creation.

The fusion of these two branches of study in Yeshivas Tomchei Tmimim unifies the hidden aspects of Torah and the hidden aspects of G-d with the revealed aspects of G-d and Torah. This, in turn, generates the potential for the students of the *yeshiva* to become “candles to illuminate,” who spread the light of Torah (*Pnimiyyus HaTorah*) throughout the world. This makes it possible to “kindle a continuous light,”

to reveal the “candle of G-d which is the soul of man” in every Jew. This will illuminate the entire world and make it a dwelling for G-d. Through the spreading of Chassidus, even the highest dimensions of G-dliness will be revealed in the world at large.

The above is also connected with the ninth of Adar on which, this year, we will celebrate the fiftieth anniversary of the Rebbe Rayatz's arrival in America. Directly upon his arrival in this country, the Rebbe Rayatz transferred the central branch of Yeshivas Tomchei Tmimim here. The establishment of the *yeshiva* in America is significant in the context of the statement “the Torah was not given in lower half of the world.” Although, on the surface, establishing the Yeshiva in a place where “the Torah

**“Ben Menachem Mendel” alludes to one whose nature is characterized by the efforts to bring about Moshiach’s coming.**

was not given” represents a descent, this descent brought about an increase in the Rebbe Rayatz's activities. Indeed, it is evident that from the time the Rebbe Rayatz settled in the United States, his activities in spreading *Yiddishkeit* expanded greatly.

The service associated with Tomchei Tmimim is also reflected in the Rashag's name, Shemaryahu ben Menachem Mendel. The name Shemaryahu contains three of the letters of the word *neshama*. The fourth letter, the *Nun*, can be formed by placing the letter *Yud* at the foot of the letter *Vav*. This is related to *Pnimiyyus HaTorah*, “the soul of the Torah.” This name is also connected with the Messianic redemption, as evidenced by the fact that it contains a

*Mem*.

The connection to the Messianic redemption is also emphasized by the name, ben Menachem Mendel. Our Sages relate that Menachem is one of Moshiach's names, and Mendel is numerically equivalent to Tzedek, also one of Moshiach's names. In this context, the word “*ben*” should be interpreted as a definition of the individual's nature as in the expression, “*ben chorin*” and not translated in its simple sense as meaning the “son of.” Thus, “ben Menachem Mendel” alludes to one whose nature is characterized by the efforts to (spread Chassidus, which will) bring about Moshiach's coming.

Today is also the day preceding the seventh of Adar, the birthday and the *yahrtzeit* of Moshe Rabbeinu. Moshe Rabbeinu is associated with Torah. Indeed, the entire Torah, both the written and oral law, is described as “the Torah of Moshe.” In addition, Moshe Rabbeinu is also associated with the Sanctuary.

It is appropriate that we increase in Torah study, and in particular, increase efforts to “gather people together on Shabbos to study Torah,” a practice initiated by Moshe. Also, the *yahrtzeit* should be connected with the efforts to make “a Sanctuary in microcosm,” as reflected by in an increase in Torah and *mitzvos*, and in particular, an increase in gifts to *tzedaka*.

The students of Tomchei Tmimim should increase their study of Torah, both Nigla and Chassidus, and also increase their efforts to be “candles that illuminate” and spread the light of Chassidus throughout the world. (In this context, it is appropriate that a Chassidic discourse which deals with the Messianic era and the concept of resurrection be printed in memory of the Rashag.)

May these efforts hasten the coming of the Messianic redemption when we will serve G-d in the third *Beis HaMikdash*, “the sanctuary of G-d, established by Your hands.”

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# MOSHE LIVES

BY BORUCH MERKUR

What is the unforgettable Jewish holiday that you always end up forgetting? Purim! – when it's a *mitzva* to celebrate “until you don't know” (*ad d'lo yada bein arur Haman l'varuch Mordechai*).

You may have a hard time remembering it the next morning, but you're guaranteed to be eternally reminded, for – whereas “all the festivals will be nullified in the future – the days of Purim will never be nullified.” (Yalkut Shimoni)

Purim is the eternal victory of the Chosen People over the schemes of those who seek to destroy us. Telling the tale of Purim, Megillas Ester relates how the cursed Haman sought to annihilate the entire Jewish people with a toss of the dice, using a lottery draw to determine the date of the massacre. But Haman's wicked plot was foiled in the most extraordinary way: G-d carefully fashioned miracles in the guise of chance, a series of coincidences, to save the Jewish people.

## WINNING THE LOTTERY: LUCKY SEVENS

It says in the Talmud: “When the lottery indicated the month of Adar, [Haman] was ecstatic, saying, ‘the lottery has selected for me the month in which Moshe died!’ But little did he know that the 7<sup>th</sup> of Adar was not only the day that [Moshe] died, but [Moshe] was also born on the 7<sup>th</sup> of Adar.” And as Rashi explains, “his birth was sufficient to atone for his death,” which means, quite simply, that the birth of Moshe on the 7<sup>th</sup> of Adar was a sufficient merit to remove the undesirable aspect of the same day 120

years later, and it was also a sufficient merit to effectively vanquish the threat of Haman's wicked decree, which was to be set into motion on the 7<sup>th</sup> of Adar.

But this explanation is itself confusing, for how can an event of the past, such as a birth, nullify the effect of a future event, and especially the ultimate fate of death itself?! Furthermore, who ever said that the Torah views birth as the superior event?

*From this angle, the passing of Moshe appears to be a more likely event to bring salvation from the malicious decree of Haman. Why then does the Talmud extol the virtue of Moshe's birth instead?*

In fact, Torah is full with phrases that suggest the opposite, such as, “better...is the day of one's death than the day of one's birth,” for “on the day of one's birth, no man knows what will be of his deeds.” But concerning the day of the passing of a *tzaddik*, there is, on the contrary, a need to “rejoice that he passed on with a good name,” for he “leaves the world in peace” (i.e., with Torah and good deeds), “bringing about

salvation in the midst of the land.”

From this angle, the *passing* of Moshe appears to be a more likely event to bring salvation from the malicious decree of Haman. Why then does the Talmud extol the virtue of Moshe's birth instead?

## MOSHE RABBEINU, THE EXCEPTION TO THE RULE

Although the general rule for all people – including *tzaddikim* – is, “better...is the day of one's death than the day of one's birth,” for, “no man knows what will become of his deeds,” Moshe Rabbeinu is an exception to this rule.

When Moshe was just born it says that “they saw that he was good,” and the Sages explain, “at the time Moshe was born, the house filled up entirely with light” (which is likewise described as being “good,” as in, “and G-d saw the light that it was good”), and as it is explained in the Zohar, from the moment Moshe was born he radiated G-dly light, illuminating the entire home. Simply being in close proximity to Moshe, you would come face to face with the truth of G-d's presence in the world.

Although it is true that every Jewish soul is “an actual part of G-d Above,” and that, of consequence, the birth of a Jewish baby constitutes a new manifestation of G-dliness in the world, nevertheless, it cannot be said of every birth that it constitutes a revelation of G-dly light, *per se*, for at the time of birth the soul is encloded in and concealed by the body.

The revelation of the soul from within the body depends entirely on the

success one has in refining his body throughout the course of his life, purifying the body so that it no longer conceals the soul. But at birth, the powers of the soul are virtually dormant. Only at the end of life, when it is clear “what has become of his deeds,” is the soul completely revealed in this sense.

But concerning Moshe, from the moment he was born, without any need to refine his body, his soul shined through in such a way that “they saw

that he was good,” and “the house filled up entirely with light.” As the Rabbeinu Bachaye explains, “from birth, Moshe Rabbeinu was fit to illuminate the entire world with the Torah.”

Moshe is different, “his soul is so lofty that the Torah itself is called by his name”: *Toras Moshe*. Moshe is different because, just like the Torah itself, Moshe is the paradigm of truth, as it is said, “Moshe is truth, and his Torah is truth.” And truth means never-changing and eternal, as it is written, “the edge of

truth is established forever.” To this extent, Moshe Rabbeinu is such a faithful expression of eternal truth that the Talmud even says of him, “Moshe did not die” – even in the physical sense!

This then is the meaning of “his birth was sufficient to atone for his death”: Since that on the day of Moshe’s birth the truth and eternity of his soul was revealed, therefore his birth “atoned for” and effectively wiped away and eradicated the concept of death from him to the extent that also in a physical, bodily sense, “Moshe did not die.” This was, therefore, a sufficient and an appropriate merit to nullify the murderous decree of Haman, which was to, G-d forbid, “destroy and murder the bodies” (Levush).

May we immediately merit to see the Rebbe, leader of our generation, Moshe of our generation (as it says in the Midrash, “there is no generation that does not have one like Moshe”), and Moshiach of our generation, “and he will redeem us.”

*(Based on Likkutei Sichos, vol. 26; pg. 1-9)*

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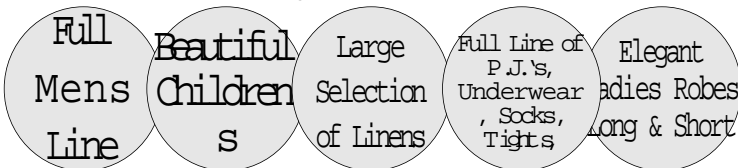
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# WHOEVER WANTS TO ERR, WILL ERR

BY RABBI LEVI YITZCHAK GINSBERG, MASHPIA, YESHIVAS  
TOMCHEI T'MIMIM – LUBAVITCH, K FAR CHABAD

TRANSLATED BY MICHOEL DOBRY



*Whoever wants to make a mistake will always find “proofs” for his mistake. \* We have to stop looking at the Rebbe as simple flesh and blood with human weaknesses. Whoever doubts this, ch’v, doubts “Anochi” and “lo yihyeh lecha.” \**

*Absolute faith in the total absence of human frailty concerning the Rebbe brings the complete revelation of the Rebbe MH”M*

We’ll start this week’s *farbrengen* with a story I heard recently about the Rebbe *shlita* MH”M that happened a little more than a decade ago:

In Greater Los Angeles lived a Jewish couple who during their lives were very far from the observance of Torah and *mitzvos*. They had several children who grew up, got married, and gave them grandchildren. One day, the grandmother informed her husband that she thought she might be pregnant. They visited their family doctor and were told without question that the grandmother was in the early stages of a dangerous pregnancy. Many dangers were involved, as the child would be

born physically and mentally deformed. The doctor recommended, or rather ordered, a certain procedure, *r’l*. They accepted his advice without protest and scheduled an appointment...

This couple has a nephew who is a Lubavitcher. When he heard what his aunt and uncle were proposing to do, he was shocked. He tried to explain the implications of that procedure to convince them that they shouldn’t do it, but they were not prepared to listen. They had heard from the doctor about the dangers that accompanied giving birth at an advanced age and they were not prepared to turn their lives into a living nightmare just because someone

thinks that it is forbidden to do!

When all else failed, the nephew said to them, “You are about to take a very critical and irreversible step which you will not be able to rectify afterwards. It would be inappropriate to rush into this without consulting another expert. I suggest that you write to the Lubavitcher Rebbe *shlita* whose greatness, expertise, and righteousness is known to all. Seek his advice on this matter.”

To this they agreed. They immediately wrote to the Rebbe, told him about their problem and the step they were planning to take, and requested his advice and *bracha*.

The Rebbe’s answer arrived shortly thereafter. In his answer, the Rebbe stated in clear language the grave implications, explaining that it is in essence a murder. Who would possibly do such a thing? The parents would murder their own child? The Rebbe *shlita* expressed his categorical opposition to the idea, and blessed them that the birth will be without complications and they will have a healthy child in a good and auspicious time.

At the beginning, everything went smoothly. The Rebbe's answer was accepted. They cancelled the appointment and began preparing for the birth. But the story is not finished yet. They went back to the doctor, who succeeded in frightening them by painting black pictures of what they could expect if they didn't go through with... They were convinced, and again they made an appointment.

When their nephew learned of this development, he exclaimed, "Don't you have the Rebbe's answer that explains how serious this is and that he gives you a *bracha* that everything will go fine? How can you possibly do the opposite?"

But all the explanations were to no avail. The parents were steadfast in their position to listen to the doctor. When he saw that there was no alternative, the nephew gave one last piece of advice: fly to New York and come for the distributions of dollars on Sunday. They won't tell the Rebbe anything about who they are and what their plans are. Yet perhaps the Rebbe, being a holy *tzaddik* who knows everything, would tell them something that will influence them to change their decision.

The couple claimed they didn't have the money for a flight from Los Angeles to New York, so the nephew bought the tickets, and one Sunday, they got in line to receive dollars from the Rebbe. The nephew arranged with those in charge of the *Vaad HaMesader* (the committee that maintains order during dollars distribution) that they would let the couple enter from the side entrance as a group, the two of them together (not in the regular line where men and women approached separately), and then he went off to work.

After a few hours, when he called to ask what happened and how it was, he found that they were very disappointed. "We just wasted a whole day for nothing," they told him. It turned out that on that same day a group of Jews from France came for dollars, and they also were permitted to enter through

the side door. There was a lot of pushing and they, visitors from Los Angeles, were not used to it and felt extremely uncomfortable. And if that weren't enough, when the moment came and they finally came to the Rebbe *shlita*, the Rebbe said to them a few words in French...

"We were born in America and grew up in America," the aunt told her nephew, "and French is a language that

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Whoever wants to  
make a mistake will  
always find "proofs"  
for his mistake.***

we hardly know. Apparently, the Rebbe made a mistake [*ch'v*] and thought we were also from that group from France. The Rebbe didn't say a word about what we are about to do. All your talk about the greatness and holiness of the Rebbe was just your imagination. The Rebbe is a well known and wise man, but he can make mistakes just like anyone else [*ch'v*]. There is no reason we shouldn't follow the doctor's orders on a matter so

important, and destroy our lives just because the Rebbe says so!"

"The Rebbe does not make mistakes!" the nephew answered forcefully. "I have no explanation why the Rebbe spoke to you in French, but I'm certain the Rebbe knows about your problem and answered exactly as he should answer. I suggest that you purchase the video from the dollars distribution. Watch and hear exactly what the Rebbe said and then we'll see."

The aunt mumbled a few words about the fanatical faith of the *chassidim*, but in the end she reluctantly agreed to see the video.

A little while later, the nephew, with some trepidation, called his aunt again. "Nu, what's happening?"

This time, the aunt couldn't answer. She sounded almost hysterical over the telephone, filled with excitement. "The Rebbe is a *tzaddik* and a holy man! How did he know? How did he know? Of course, we'll listen to him and we won't do it!"

The nephew didn't understand. "What happened? What's all the excitement? What did the Rebbe say?"

Only after a while, when the woman calmed down a little, was she able to explain. "My father came to America from France, and once in a while, he used French expressions. Father had a sentence that he used every time he heard about a joyous occasion in our family. The Rebbe said to us exactly the same sentence that Father always used to say for a family *simcha* (and we are going to have a child)! After a wonder such as that, there is no question that we wouldn't even dare to think about..."

Just imagine to yourselves what would have happened if the nephew had tried to apologize and to "explain" that "maybe there really was a mistake..."

\*\*\*

Many remember the famous *sicha* of 13 Tishrei 5743 when the Rebbe *shlita* spoke sharply about those who gaze at him during *davening* instead of looking

in their *siddur*.

I especially remember the expression the Rebbe used at the end of his words: “I can go into a room and *daven* by myself so they can’t gaze, but why do they want to take from me *aza teiere zach vi t’filla b’tzibbur* (something as precious as *t’filla b’tzibbur*)?!” The distinctive tone of voice the Rebbe *shlita* used when he said that was particularly unforgettable. Heard was the longing and yearning for something so beloved and dear – “*aza teiere zach vi t’filla b’tzibbur*.”

Among the things that the Rebbe said several times was, “*M’kukt oif a basar v’dam!*” (They’re looking at flesh and blood!).

That night, the *mashpia* R. Mendel Futerfas *farbrenge*d with us and the only subject of the *farbrengen* was “*M’kukt oif a basar v’dam*” R. Mendel said, “Certainly, first and foremost, we must fulfill the Rebbe’s words in their simplest interpretation. When we *daven* we have to look in the *siddur*. Along with this, however, within these words there is a fascinating allusion to our main problem: *M’kukt oif a basar v’dam*. It appears to us that even someone such as the Rebbe *shlita* is flesh and blood. He also has human limitations just like everybody else. True, he is a wise man and a *tzaddik*, and even more than that. But even he has physical bodily limitations (*ch’v*). He is liable to forget something, to fail in something; there are things he wants to achieve but cannot (*ch’v*) because they are not dependent upon him, etc.”

Whoever wants to look at it that way can even find “proofs” that the Rebbe doesn’t recognize everyone (the secretary always used to introduce people to the Rebbe, and the Rebbe would inquire and ask, as if he heard well or didn’t hear well, *ch’v*); the Rebbe didn’t succeed in achieving everything that he wanted (for example, regarding “Who is a Jew,” *shleimus ha’Aretz*, and most importantly, the true and complete Redemption), and sometimes it

appeared to us that the Rebbe forgot something or said something unintentionally (e.g., saying “*Nafshi u’chvodi*” in “*Tzama L’cha Nafshi*”).

Our Sages say (as brought by Rashi) concerning what is written in Torah, “Let us make man” in the plural, that there are people who might err and interpret that sentence that, *ch’v*, G-d did not create man by Himself. Yet G-d said, “Write it, and whoever wants to make a mistake will make a mistake.” Whoever wants to make a mistake will always find “proofs” for his mistake.

***“You are about to take a very critical and irreversible step which you will not be able to rectify afterwards. It would be inappropriate to rush into this without consulting another expert. I suggest that you write to the Lubavitcher Rebbe shlita...”***

Similarly, the *misnagdim* of long ago would learn the stories from Tanach and the Gemara according to their simple interpretation – that the “*g’dolim*” were only human and could fail a test, even a test involving very grave sins. The most powerful proofs: What happened to Moshe Rabbeinu regarding the sin at the waters of Meriba? What about the story of Yehuda and Tamar, or David HaMelech with Uriah HaChiti and Batsheva? “Rabba got up and *shechted* R. Zeira,” etc.

But those who don’t want to make a mistake know the truth – that we are not talking about people of our caliber. Even if the Torah explicitly states that there was a sin, it is not to be explained literally as a sin. We are really not even talking about a hint of a sin, *ch’v*.

Regarding the “sin” of Moshe Rabbeinu at the waters of Meriba, there is a lengthy explanation in the Rebbe Rashab’s *Hemshech* 5666. He says that when Moshe struck the rock he demonstrated the value of toil and effort in Torah, where the manner of understanding will be “from below to above,” through work and toil, which is the whole purpose. Regarding Yehuda with Tamar, and David HaMelech with Batsheva, it is explained that the revelation of Moshiach specifically had to come this way (see at the beginning of the *seifer Ata Yadati*). In the case of Rabba and R. Zeira, it is explained that Rabba revealed a light so sublime upon R. Zeira that it reached the point of “consuming the soul,” etc.

Sometimes a *chassid* comes across a story that appears strange, at first glance dealing with a grievous sin or a highly inappropriate act attributed to a *tzaddik*, for which he cannot find any explanation. Yet, he is certain that the defect is his own – “If it is empty, it’s from you” – since he doesn’t know the explanation. He understands that we are most definitely not discussing people of our nature who literally can get tangled in a web of sin, *ch’v*.

This kind of thinking is what motivated one *chassid* who followed his Rebbe on *Tashlich*. When the Rebbe shook out his *tzitzis*, as is customary as a sign of casting away one’s sins, the *chassid* made motions to catch and gather up the “sins” that the Rebbe was casting away. As he did so he said, “I want to take the ‘sins’ of my Rebbe for myself. If only my greatest *mitzvos* would be like the Rebbe’s ‘sins’...”

We must refrain from looking at the Rebbe as simple flesh and blood with human weakness. The Rebbe does not

make mistakes, the Rebbe does not forget, the Rebbe does not fail, *ch'v*. The Rebbe, who is completely nullified and attached to G-d, is the "most impossible impossibility" and represents the aspect of "who will tell him what you will do." He knows and can do anything.

The Rebbe *shlita* says in his *sicha* from Chaf Av 5710 that whoever has doubts about this, *ch'v*, has doubts about "Anochi" and "Lo Yiyeh Lecha." Nevertheless, the Rebbe continues, such a person must learn the Rebbe's teachings, and "its light will restore him to a better way"; the Rebbe will carry him out of the mud and mire in which he fell.

When the Rebbe Rayatz was "ill" and traveled for medical treatment because he couldn't speak, the famous *chassid*, Reb Itche der Masmid, said, "The world is so coarse that it can't hear the Rebbe!"

And the Rebbe *shlita* explains in the famous *sicha* from Shabbos Parshas Bo 5752 that whenever an "illness" occurs, it is because a revelation of light shines which is so great – "the source of all revelations" – that the physical body cannot endure it. As a result, the body becomes, as it were, "slow in speech and slow of tongue," as explained in *Torah Ohr* regarding Moshe Rabbeinu.

It could be said about all the great *tzaddikim* and *N'siim* that even they have bodily limitations; only when the soul departs the body do these limitations cease. Then we find that the *tzaddik* is in the world "more than during his lifetime."

But regarding *Melech HaMoshiach*, whose entire purpose is to bring Redemption specifically to physicality and the body, and to reveal their true existence, there are from the outset no limitations or defects in him even before he begins to bring the world to perfection. As explained in the *sicha* regarding the unique quality of this generation, the last generation of the exile and the first of the Redemption, the concept of departure from the body does not apply, as the body is constantly in a state of complete health.

(At the beginning of the *sicha*, the Rebbe explains why there had to be the aspect of "come unto Pharaoh" regarding Moshe Rabbeinu. It was necessary for the ultimate level of holiness to enter Moshe Rabbeinu's body – "the source of all revelations" – something that the physical body cannot possibly endure, "for man shall not see Me and live." This brought Moshe Rabbeinu to the point that his physical body could enter the revelation of G-d's very essence, allowing him to bring this revelation to all of Israel and the entire world. Then, physicality would not be nullified; it would be a vessel for this revelation.)

Of course, when we continue to sense an "illness" or a defect, we should still call a doctor and act in accordance with his instructions, as the need applies. But even then it should be clear to us, as the Rebbe says, that there is really no "illness" or defect as such, not as it was with Moshe Rabbeinu or the Rebbe Rayatz, and needless to say, no departure from the body as in previous

generations. Instead, there will be "souls in bodies in complete health and perfection passing immediately, without interruption, to the true and complete Redemption and the eternal life that will be then."

The essence of the absolute faith and trust in this, even when we neither see nor understand it (it appears that the reality is actually the complete opposite) comes when Jews say clearly that this is the reality according to Torah, without any other consideration. This is also the vehicle to instill the matter in the world at large. (See the unedited portion of the *sicha* from Shabbos Parshas VaYigash 5747.)

As the Rebbe says in this *sicha*, the world is ready to accept this when presented in the appropriate manner. For our part, we only have to strengthen the faith of those who say unequivocally yet in an acceptable fashion that this is the true reality as stated in Torah.

This will bring the complete revelation of the Rebbe *shlita* MH"M, who will appear physically before our very eyes immediately as a "soul in body in complete health and perfection passing immediately, without interruption, to the true and complete Redemption and the eternal life that will be then."

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# MOSHIACH: SETTING THE RECORD STRAIGHT

TRANSCRIBED AND NOTATED BY ALEXANDER ZUSHE KOHN

*In reaction to renewed controversy and interest regarding the Lubavitch-Moshiach issue, a small panel of prominent Lubavitch scholars and shluchim, utilized the medium of radio to provide thousands of listeners with a clear picture of the Torah's position on Moshiach.*

*The following is Part 5 of a transcript of the program, which aired Motzaei Shabbos Parshas VaYechi, on "Talk-line With Zev Brenner – America's Leading Jewish Program," WMCA, 570AM in New York, WAXY, 790AM in Miami. "Talk-line With Zev Brenner" airs every Saturday night, midnight to 2:00 am.*

**Z. Brenner:** Okay. So you're articulating clearly what some other Lubavitch spokesmen on this program have really shied away from. You're saying [these things] very clearly.

**R. Kalmanson:** I would like to make something clear. I don't speak in the name of Lubavitch. Rabbi Majeski is not speaking in the name of Lubavitch. And you did not have any spokesman on previously, who spoke in the name of Lubavitch. The only one who can speak in the name of Lubavitch is the Lubavitcher Rebbe. I can speak what I perceive, someone else can speak what they feel, but what Lubavitch speaks as a spokesperson — that is the Lubavitcher Rebbe.

**Z. Brenner:** Well, I never said that anybody spoke in the name of the whole Lubavitch, obviously Lubavitch has many different factions—

**R. Kalmanson:** Lubavitch is the Rebbe.

**Z. Brenner:** Lubavitch has a Rebbe, but Lubavitch doesn't have a Rebbe right now who you could ask questions to—

**R. Kalmanson:** Lubavitch still has a

Rebbe right now.

**Z. Brenner:** You have a Rebbe that you could ask questions to right now?

**R. Kalmanson:** A hundred percent.

**Z. Brenner:** How do you ask questions to the Rebbe right now?

**R. Kalmanson:** I write to the *Igros* — and you don't have to be a Lubavitcher *chassid* to do this, because there is such a concept among non-Lubavitchers and Lithuanian Jews. Reb Aaron Kotler came to the United States because he did something like that — he put a note into a *Chumash* and it led him to Reb Moshe Feinstein.

**Z. Brenner:** By the way — I'll get myself in trouble for saying this joke but — there's a story about the Leliver Rebbe, I believe, where every Shabbos, or whatever time it was, he gave his father, the Rebbe who had passed away, *Shlishi* I believe, or *Shishi*, whatever the case might be. So they brought this to, I believe, the Gerrer Rebbe, if I'm not mistaken, and he said, "If that's the case, they shouldn't give him *Shlishi*; they should give him *Hagba*." That's the famous joke that was said. But the point that I'm trying to make is that if you're

a *chassid*, and you need guidance from a Rebbe, and if a Rebbe is not around, it's very hard to say you put a note in a *seifer* and you go with whatever page it comes to — it's very difficult.

**R. Kalmanson:** I must tell you something. If I may tell you a little incident. I'm not going to go into stories of *Igros*, but I will tell you one thing: There was a so-called newcomer to Lubavitch who asked a question in the *Igros*, and received an answer that he was not too happy about. So he wrote another one, put it somewhere else [i.e., in a different *Igros*] and got a similar answer, which he was again not too happy about. He put in a third time, in a third *Igros*, and over there he got an answer: "I told you twice already."

**Z. Brenner:** By the way, I get *Beis Moshiach Magazine* and I see cases where people wrote notes, didn't like the answer and they kept going until they got the answer that they wanted.

**R. Kalmanson:** And you know something? Those people did the same thing before Gimmel Tammuz also, when they wrote notes to the Rebbe. You see you can't base Lubavitch on

what *this* guy is doing and what *that* guy is doing.

It's interesting that the Rebbe always shied away from publicity. The Rebbe was an introvert. The Rebbe was a private person; he always shied away [from the limelight]. [Most] of the *sichos* and the hundreds of volumes that have been printed, have come on the initiation of Chassidim, not the Rebbe. [One of the] only things that came on the initiation of the Rebbe, in 1988, was to begin *en masse*, and in a very speedy fashion, to publish the *Igros*. And obviously, nobody understood why. In retrospect, the Rebbe was preparing the world to be able to deal with it [i.e., *Gimmel Tammuz*], for those few moments when we can't see the Rebbe physically.

**Z. Brenner:** Gentleman, I want to pause. I want to take a few phone calls, because people have been patiently waiting. I think you've articulated very strongly your perspective. And again, whether one disagrees or agrees, you've been very *clear*, you've been honest in articulating what you believe in, and certain segments, or a good segment of Lubavitch currently believes that.

*(After Break)*

**Z. Brenner:** Welcome back to the program. By the way, we're looking at

Lubavitch and Moshiach, and you heard our spokesmen unequivocally state their position: They believe that the Rebbe is the soul of King David, Dovid HaMelech, that he is the Moshiach and he'll come one more time. He was among the living, and he'll come back...to redeem the world.

We're taking your phone calls. We're flooded with phone calls, so we're going to take as many phone calls as we can. Please be brief and to the point, so that we can get as many of you as possible. Let's go to Crown Heights. Moshe in Crown Heights — you have a question? Go ahead Moshe in Crown Heights.

**Moshe:** Yes, hello. I'd like to thank the Rabbis for clearing up some questions that people have. Also I'd like to suggest for the listeners that any questions that are not answered, even tonight, they can look up in the sources, in books that are published, and ask other Lubavitchers that know answers to their questions.

**Z. Brenner:** I think before, in the earlier program they gave out a phone number for people who had questions. So certainly, they will give that out again.

I was just passed a note saying that if you want a class on Moshiach you can call 718-778-5500, and they'll be

happy to bring you to hear that, if you want more clarification.

**Moshe:** Hello? I just have a question. I'd like the Rabbis to discuss Dr. Berger's accusation that Lubavitch believes that the Rebbe is Divine, is G-d. I know that there are answers to this, it's very complicated, but—

**Z. Brenner:** So your question is — you want to know if they believe the Rebbe is Divine. That's your question?

**Moshe:** Yes.

**Z. Brenner:** Okay. Fair question. Rabbi Sholom Ber Kalmanson, do you believe the Rebbe is Divine?

*(To be continued.)*

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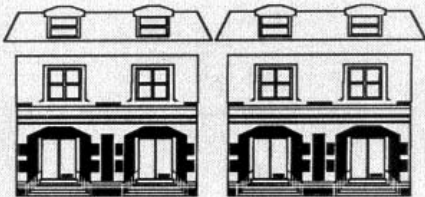
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*--Rabbi Sholom Ber Kalmanson*



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