

# The World Is Convinced

*Based on the Dvar Malchus of the Shabbos Parshas Korach, 5751*

## Gimmel Tamuz – The holiday of redemption

The Rebbe Melech Hamoshiach recounts the following:

"Gimmel Tamuz is the day that my father-in-law was released from prison on the condition that he would go into exile to Kostroma for a period of three years.

At the time it wasn't known whether or not it was a good thing and what would result. Only afterwards on Yud Beis Tamuz the Rebbe was told that he would be released and the release form would be given to him on the next day, on Yud Gimmel Tamuz. Then, when he was completely released, people realized that Gimmel Tamuz was the "aschalta digeulah" (the beginning of the redemption)."

When the Rebbe Harayatz went into exile the Chassidim cried and really felt terrible. They found out right away that the punishment of exile was instead of the death penalty, *chalila*. The exile turned out to be a preparation and the beginning of the complete

redemption that happened only ten days later. From then on, Chassidim made Gimmel Tamuz and Yud Beis – Yud Gimmel Tammuz the "Chag Hageulah" (the holiday of redemption) every year.

Even after the Rebbe was released from prison, the victory wasn't complete. The Russian government continued running after anything that had to do with Judaism, until the Rebbe Harayatz, so to speak, had to leave Russia because of them. The Jews in Russia continued to suffer many years after.

Only today, more than sixty years after his imprisonment and release, can we see how the Rebbe Harayatz's redemption brought a total victory against the communist rule that eventually collapsed. Now, Jews in Russia are allowed to freely practice Torah and mitzvos.

Let's ask a simple question. Hashem the blessed One brought about the tremendous miracle that saved the Rebbe Harayatz from those evil people and led him to freedom and redemption. Why did Hashem make only a half a



miracle; at first the decree of death was cancelled and his complete release was in just a few days. Many years later the complete victory over those wicked people took place. Why did the miracle have to be like a long drawn out suspense story, and not immediately?

### **The world agrees**

The Chazal said, "All that Hashem created in His world was done for His glory." Hashem created the world as we see it in order that nature itself should reveal and show us His glory.

When a Jewish child drinks a cup of water, he/she reveals Hashem's presence in the world. He makes the blessing *shehakol nehiya bidvaro*. The child states and realizes by saying this blessing that the whole world, especially this cup of water, was created by the One Hashem. When the child drinks another cup later on, he/she makes another blessing and reveals once again Hashem's presence in the world.

Therefore Hashem created the world with a lot of things in it in order that everything, including a cup of water, should reveal Hashem's glory. Hashem did this in order that we should feel that we're doing something important, that we're constantly revealing Hashem's glory – *mamash!*

Sometimes Hashem performs miracles that clearly tell us that He is the real *baal habayit* (boss) and

Creator. Here too, the goal is that nature (the world as we see it) should reveal the glory of Hashem. On the one hand a miracle is something that breaks and changes nature, yet on the other hand it is something that joins and comes together with nature, as was seen outright with the redemption of the Rebbe Harayatz.

The Russians didn't have to release the Rebbe Harayatz and the rest of the Jews that were in Russia. Hashem the blessed One waited, so to speak, until the Russians on their own would understand that they have no right to hurt the Rebbe and would as a result cancel the death sentence they imposed on the Rebbe. Hashem made things happen in such a way that those bad people who jailed the Rebbe Harayatz, Nachmanson and Lulov, would be the same ones to release him.

Many years passed since then. The Russian government came to the conclusion that there's no justification in denying Hashem's existence. As a result, they themselves gave the Jews permission to freely practice a life of Torah and mitzvos. The Russian government is currently thinking about changing the name of the city Leningrad, named after the communist leader who imprisoned the Rebbe Harayatz, to its original name of Petersburg. From this we can see clearly how they all by themselves thought about what they did and





realized that they made a big mistake.

Hashem wants that nature (what we see around us) should show us His greatness and glory and that the non-Jews should admit that they were mistaken, and as a result begin to act properly. Hashem didn't force them. They changed for the good all by themselves.

### **Bitul idiote!**

The Rebbe Melech Hamoshiach teaches how all of the above applies to us through a story:

Once a Chassid left a chassidishe farbrengen in a very happy mood. He was walking home through the streets thinking about all of the amazing things he heard in the farbrengen. At that time it was dangerous for Chassidim to walk around on the streets. A real Chassid isn't afraid. A Russian policeman saw the "suspicious" character walking around. He called out in Russian, "Kito idiote? (who's going there)?" Keeping his cool, the Chassid answered back (in Russian), "*Bitul idiote! (bitul is going)!*"

The Chassid had no intention whatsoever of lying to the policeman. The Chassid understood that he had so much bitul to Hashem. So therefore he told the policeman the whole truth, because it was true that "bitul is going".

The *bitul* that this Chassid had to Hashem is a good example of seeing

Hashem in the world. We see how such a Jew feels; he doesn't feel his existence nor does he feel important. What he does feel is that the only existence is Hashem the blessed One. When he felt that, the non-Jewish policeman didn't bother him.

The Chassid didn't speak to the policeman in *lashon hakodesh*. He spoke to him in Russian in order that the non-Jewish Russian and the Russian nature should realize and understand that the whole world is *batel* to Hashem.

We should feel the same way. We have to realize that our only existence is "*yafutzu*". Our only job in life as a *shliach* of the Rebbe is to publicize his existence everywhere, to tell everyone about the truth of Chassidus, the good news about the redemption, and the truth about the Rebbe Melech Hamoshiach. It looks like we need a miracle in order for the whole world to agree with us. But the reality is that we experience miracles all the time.

In addition, we need to know how to speak to every person in a way that's good for him or her. Every person should realize and understand on their own what the truth is. One has to speak Russian to a non-Jewish Russian policeman, words of Torah to a *talmid chacham*, tell stories to a simple Jew and give candies to a child. When we relate and speak to people in a way that's good and appropriate for them,



everyone will agree with us on their own what the truth is.

## Moshiach

The Rebbe says:

"People still ask, "...What will the world and nations around the world say when a Jew is involved with "...Your wellsprings should be disseminated to the outside", especially with bringing the true and complete redemption closer...he has no idea what it's all about?! It's a tremendous job to do such a thing and we have to consider what the world thinks..."

As much as we'll explain and let everyone know, how can we convince everyone of our truth?

"...The answer is that the world is ready! When a Jew does his job correctly, without limitations, while at the same time working with the world as it is, he will see that nature and the world will help do whatever he needs to do properly..."

Nowadays the world is ready for anything and everything. We have to do our job correctly and tell each

person according to his or her level what the Rebbe says. The world will then help us do our job.

The Rebbe Melech Hamoshiach Shlita finishes the sicha with a blessing and promise for the complete redemption...

"...This should immediately bring about the complete redemption...with our youth, our elderly, our sons, our daughters...all of us going to the Holy Land, Jerusalem the holy city, and to the third *Beis Hamikdash*, and as mentioned, immediately - mamash!

יחי אדונו מורנו ורבינו  
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