

## Why do we need the Rebbe?

Based on the Dvar Malchus of Shabbos Parshas Tzav 5751

### **Only one can do the job**

When the Torah relates the story of *yitzias mitzrayim*, it emphasizes that it was through Moshe. The Torah describes at length how Hashem chose Moshe to lead us out of Egypt while he was standing near the burning bush. Hashem refused to listen to Moshe's request that someone else should lead us out of Egypt. Moshe tried to avoid the acceptance of such a task, but Hashem wouldn't let up until Moshe finally agreed.

The future redemption also has to do with Moshe, as the Torah teaches us, "The first redeemer is indeed the last redeemer." From this expression, we see that Moshe has a very important and deep connection with the redemption and therefore he is the only one that can bring it about.

At this point we can ask two very obvious questions. Why was *B'nai Yisrael* redeemed by a person and not by Hashem Himself? Even if you want to say that Hashem wanted a person to take us out of Egypt, why was Moshe chosen to do the job and not someone else?

### **Reminder: You have a goal**

In order to understand this, we should think for a moment what the purpose of the redemption was. One reason is to be free of the wicked

Pharaoh. But there's more to it than that. The Torah says, "...And you will know that I Hashem your Hashem takes you out of Egypt from their burdens...I am Hashem your Hashem that took you out of Egypt..." The purpose of the redemption was in order that we, ordinary people, should recognize Him and know of His existence, as we saw by *Matan Torah* and later on when Moshe built the *mishkan*. These were times when *B'nai Yisroel* and Moshe heard Hashem.

For the same reason the redemption from Egypt was accompanied by miracles whose origin comes from above nature in order to help us see and understand that Hashem is the only "boss".

We will see this when the true redemption takes place, about which it says, "As the days when you left Egypt, I will show you wonders." Hashem in His honor will show the entire world the biggest wonders, and all of us then will know Hashem and will worship only Him. It will be a time when Hashem will have a dwelling place here in this lowest of all the worlds.

### **Joining opposites**

We have to deal with a difficult issue. Everything in the world is temporary. There are times when we are



closer and more attached to Hashem, such as when we *daven* or learn Torah; there are times when we are less attached. There are places where Hashem is more revealed, such as in shul or in the *Beis Hamikdash*; there are places where He is less revealed. In the future, Hashem will continuously reveal Himself everywhere and forever.

Hashem is unlimited and doesn't change, yet the world is limited and keeps changing. Our job is to join the two opposites by having this unchanging holiness penetrate and be part of this physical world. How can we do such a thing, something that's seemingly impossible?

Here's where Moshe Rabeinu comes into the picture. He's called "*ish haelokim*". Chazal explain this to mean that the lower half of his body is referred to as *ish*, a person, while the upper half of his body is referred to as *elokim*, g-dly. Moshe Rabeinu contains within himself these two opposites. On the one hand he is like any one of us who's made up of flesh and blood. At the same time, he's "*ish haelokim*". Hashem in His great holiness, in an unlimited way, is to be found continuously in his body.

That's the way it was with Moshe, and that's the way it is with the leader of each generation about whom it says "*ispashtusa dimoshe bechol doro vidoro*" (a continuation of Moshe in every generation), for he is also referred to as "*ish haelokim*".

The Rebbe Melech Hamoshiach summarizes:

"Based on the above, it's understood why Moshe was the redeemer for *B'nai Yisroel* when they were redeemed from Egypt (the first redeemer is the last redeemer). He was on the (spiritual) level of "...A prayer by Moshe, an *ish haelokim* ..." and therefore had the ability to bring about the redemption which requires unlimited powers - in the physical world - and to redeem the Jews from their limitations and boundaries (spiritual Egypt), including the *klipos* and Egyptian idol worship, which in turn will bring about the true and complete redemption, not only with miracles that are unseen in nature, but also miracles that are seen as miracles above nature, and even higher - wonders."

Only an *ish haelokim* such as Moshe can redeem the Jews from Egypt, and only such a person can become the *Melech Hamoshiach* and show us the wonders of the redemption, as is known, that the Nosi is the Moshiach of the generation. Someone as special as he is, for Hashem's great holiness dwells within him, is the only one that can bring the shechina into this world.

### **The Moshe within all of us**

All of us are made up of these two elements. One element is the good side that tells us to do good things and to be a good and happy Jew, to make the Rebbe part of everything we do, and to report to the Rebbe what we do. The other element within us tells us to do stupid and senseless things. The more we think about such things, the more



we're drawn to them. It doesn't stop. It tries to trick us to do not good things in order that we shouldn't listen to the Rebbe. It tries to get us involved with worthless *taives*.

Let's take time out for a moment and think. Why is it necessary to have both elements within us? Isn't one (the good side) enough? The answer can be explained in light of what we learned above. Our job is to join and bring together Hashem's ultimate and unlimited holiness into the world. If we only had the good side within us, we would be unable to make the world a better and holier place. As a result, Hashem gave us two elements within us and the free choice in order that we should rise above the situation and choose only good, in order that eventually the bad element within us should also do good things according to the Torah.

The Moshe Rabeinu of our generation, the Rebbe Melech Hamoshiach Shlita, gives us the strength and ability to make the right choice, to be totally devoted to Torah and mitzvos, to the point where we see this as our only choice, and eventually we should by ourselves want to serve Hashem with miracles upon miracles.

## **Moshiach**

The Rebbe Melech Hamoshiach says:

**"What was said before is especially applicable as we find ourselves in the month of Nisan of this year,, (5751), may it be a year when I show you wonders, as was (already) mentioned regarding the miracles and wonders that happened this year (in proximity to Purim)...The wars in that part of the world (between the King of Poras and the king of Aram) are signs from Heaven that the redemption will soon take place through the Moshiach our righteous one, as it says in Yalkut Shimoni, quoting, "...My sons, don't be afraid...the time of your redemption has arrived, and the King Moshiach is standing on the roof of the *Beis Hamikdosh* and says, "...Humble ones, the time of your redemption has arrived..."**

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