

# The World Receives the Light Of The Redemption

Based on the Dvar Malchus of Shabbos Parshas Veyetzei, 5752

The ninth day of Kislev is the birthday and *yom histalkus* of the Mitler Rebbe. One has the special merit of passing away on his birthday. A case in point would be Moshe Rabeinu who passed away on his birthday, on the seventh day of *Adar*. *Raboseinu Nisieinu* told us about this in order for us to learn from the Mitler Rebbe how we should act in our lives.

The above doesn't imply that we should make an effort to pass away on our birthday. What then is the *horaa* for us to learn from the story of the Mitler Rebbe's passing?

The Rebbe adds and emphasizes that "...Including and most important is for us to learn a timely lesson for our current generation about the true and complete redemption by *Moshiach Tzidkeinu*, as already mentioned on numerous occasions in the past. Everything is finished. We only have to greet *Moshiach Tzidkeinu* in actuality..."

In summary, we can ask ourselves what does this *yom histalkus* mean for

us and how does it tie in with the topic of Moshiach?

*Is there a connection between the physical and spiritual?*

The Torah tells us about *tzadikim*, "...I will fill the number of your days..." Hashem blesses them so that they should live a full life. Their lives start on their birthday and finish on the same calendar day years later, something that shows us that he did his job in a most perfect manner.

On the above the Rebbe asks, "...A *tzadik's* job is to be *beruchniyus* perfect in his Torah and mitzvos, yet his birthday and day of passing have to do with time and place, *gashmiyus*, things that are not *ruchniyus*. Seemingly, a *tzadik's* *ruchniyus* and *gashmiyus* are two different things. It's important for a *tzadik* to perform his mitzvos in the most perfect way possible. Being that the case, why is it important for us to know that that his birthday and day of passing, his physical life, was complete and perfected?



## *The perfect connection*

A Jew's job in life is to connect the physical with the spiritual. Some Chassidim, even their children, see to it that their *kipa* would never fall off their head, even while sleeping. Even if this were to happen, they would wake up in the middle of their deep sleep and put it back on again. This would be a perfect example of the connection between *gashmiyus* and *ruchniyus*. The *kipa* is so important for him that he cannot be without it. His body connected and "logged on" to wearing a *kipa*. Even while sleeping the body senses that the *kipa* fell off.

We are used to seeing *ruchniyus* a number of times during the day, such as when we learn or *daven*. The rest of the day we deal with the *gashmiyus*, such as eating or sleeping or whatever else we might be involved with. The Rebbe Melech Hamoshiach teaches us that **"...Regarding these matters, we must refine our bodies to the extent that our lives are always involved with our *avodas Hashem*..."** Everything we do throughout the day evolves around our *shlichus* for Hashem and the Rebbe Melech Hamoshiach. *Gashmiyus* and *ruchniyus* are not separate entities; they are one unit.

### *What does the Mitler Rebbe live on?*

Every day of our lives we have to fix and get things done. A tzadik used

every day of his life to the fullest and carried out the tasks that were placed upon him. The unique connection of a tzadik's *gashmiyus* and *ruchniyus* is seen in his every day life. Just as his *ruchniyus* life is complete and perfected, so too his *gashmiyus* years are complete, not lacking and not overdone. His birthday and day of passing occur on the same date on the calendar.

The Rebbe the Tzemach Tzedek told that if someone would cut his father-in-law, the Mitler Rebbe's finger, blood wouldn't come out, but Chassidus would. We see here clearly that his *gashmiyus* body was totally connected to the *ruchniyus*. He would live from the Chassidus that he learned.

The Mitler Rebbe would explain Chassidus at great length and would be clearly understood until the point that the person learning his Chassidus would become full with the *g-dly toras hachassidus*. We were therefore privileged to see that his *gashmiyus* and *ruchniyus* were fully connected, as seen when his birthday and day of passing occurred on the same date on the calendar.

### *Where are we holding?*

We have been talking until now about our job, in the last moments before Moshiach is revealed, a time when the *gashmiyus* would get to know the *ruchniyus* and unite with



each other. When he finally is revealed, there no longer will be *avoda*. This will become the natural state in the world. If a person would want to pick a fig off the tree on Shabbos, it will immediately scream out, "Today is Shabbos!" The world then will be full with holiness. Even a fig will not allow a person to commit an *aveira*. This will be much more obvious with people, who in the near future will begin to see and feel Hashem's presence.

The Rebbe Melech Hamoshiach Shlita informs us that "...**Jews after thousands of years of practicing Torah and mitzvos in the world have enabled it (the world) to connect to *ruchniyus*. The world has now reached the point when it is able to accommodate the greatest *ruchniyus* lights, the light of the *geula* and the light of Moshiach! The only thing left for a Jew to do is to open up his eyes and see that everything is ready for the *geula*! The table is already set and we have the *livyasan*, the *shor habar*, and the *yayin hamishumar*. Jews are already sitting around the table – the table of our Father, the King of all kings,**

**Hashem, together with *Moshiach Tzidkeinu*, and in our generation, my father-in-law..."**

### *Tachlis*

How do we open up our eyes? We use them and the rest of our body for good things, especially learning Chassidus and things that have to do with *geula* and Moshiach. By doing so, we will begin to see and feel how the *geula* has already set in.

In addition, every effort should be made that our *gashmiyus* look like that of a Chassid of the Rebbe Melech Hamoshiach Shlita. For example, a folder that is occasionally used should have a Moshiach sticker on it. This in fact is a unity of the *gashmiyus* and *ruchniyus*.

We will soon find ourselves in *Yirushalayim ir hakodesh behar hakodesh*, in the third *beis hamikdash* – and most important – immediately – *mamash*.

### לזכות

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