

IN LOVING MEMORY OF
Reb **Reuvein** ben Reb **Mordechai Yaakov HaKohen** ע"ה
Caplan

Passed away on 11 Tishrei, 5778

ת.נ.צ.ב.ה.

AND IN HONOR OF HIS WIFE - א - שתבלחט"א

Mrs. **Elka** bas **Raizel** שתחי **Caplan**

May she go from strength to strength
in health, happiness, Torah and *mitzvot*.

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ONCE UPON A CHASSID FESTIVALS

Stories and Anecdotes
told by the Lubavitcher Rebbe,
his predecessors, and their chassidim.
Arranged in conjunction with the festivals of the year.

By **Michoel Green**

Reprinted for Parshat Chukat-Balak, 5780
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IN LOVING MEMORY OF
 Horav **Schneur Zalman Halevi** ע"ה
 ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman
 Passed away on 5 Sivan - Erev Shavuot, 5765
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה
Marenburg
 Passed away on the second day
 of Rosh Chodesh Adar, 5766
 Reb **Yitzchok Moshe** (Ian)
 ben Reb **Dovid Asniel** ע"ה
Ekman (Santiago, Chile)
 Passed away on the 24th day of Shevat, 5769
 ת. נ. צ. ב. ה.
AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחיל
Shagalov
DEDICATED BY
 Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחיו
Shagalov

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IN LOVING MEMORY OF OUR DEAR MOTHER AND GRANDMOTHER
 Mrs. **Zlata Zelda (Lucille)** bas Reb **Yaakov** ע"ה **Hazan**
 Passed away on 18 Tamuz, 5768
 ת. נ. צ. ב. ה.
 *

DEDICATED BY HER CHILDREN & GRANDCHILDREN שיחיו
 * * *

IN LOVING MEMORY OF OUR DEAR FATHER AND GRANDFATHER
 Reb **Yechiel (Edward)** ben Reb **Chaim** ע"ה **Grayson**
 Passed away on 19 Tamuz, 5767
 ת. נ. צ. ב. ה.
 *

DEDICATED BY
HIS CHILDREN, GRANDCHILDREN & GREAT GRANDCHILDREN שיחיו

No Questions, Please

IN LOVING MEMORY OF A DEAR FREIND

Reb **Yosef Yisroel** ben Reb **Sholom** ע"ה **Rosner**
Passed away on 7 Menachem-Av, 5777

ת. נ. צ. ב. ה.

*

DEDICATED BY HIS FRIENDS

Mr. & Mrs. **Gershon** and **Leah** שיחיו **Wolf**
Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחיו **Shagalov**

* * *

IN LOVING MEMORY OF OUR DEAR PARENTS

Mr. **Tzvi Hirsh** ben Reb **Yitzchok** ע"ה **Greenberg**
Passed away on 19 Elul, 5771

Mrs. **Chava** bas Reb **Chaim** ע"ה **Greenberg**
Passed away on 25 Mar-Cheshvan, 5771

ת. נ. צ. ב. ה.

*

DEDICATED BY THEIR CHILDREN שיחיו

* * *

IN LOVING MEMORY OF OUR DEAR PARENTS

Mr. **Meyer** ben Reb **Hershel** ע"ה **Berger**
Passed away on 28 Iyar, 5772

Mrs. **Faige** bas Reb **Reuven** ע"ה **Berger**
Passed away on 22 Adar, 5766

ת. נ. צ. ב. ה.

*

DEDICATED BY THEIR CHILDREN

Mr. & Mrs. **Yaakov** and **Chana** שיחיו **Greenberg**

In the early fifties the Lubavitcher Rebbe began a campaign to dispatch emissaries to every corner of the globe, to fight assimilation and promote Jewish values and observance. Straight out of Yeshiva and just married, the Rebbe sent his followers to remote places of the world where few if any observant Jews lived. At the time, the concept of outreach was quite revolutionary. Moreover, it was practically unheard of that a young religious couple should leave their insular community and all its conveniences – family and friends, readily available kosher food, Orthodox schools and synagogues – and instead reside in a spiritual wasteland of secular society. Nonetheless, the Rebbe expected his chassidim to make these sacrifices on behalf of their alienated brethren.

Initially this demand met with much hesitation. While many young people were eager and willing to stand up to the challenge, others demurred with a variety of considerations. One such couple, when solicited by the Rebbe to move to a far-off town, voiced their objections. The young man argued that he had intended to remain longer in *kolel*,¹ immersed in his studies. Furthermore, he continued, when

1. Academy for all-day Torah study, financially supported by the community.

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he mentioned the proposal to his parents and in-laws, they simply would not hear of it. The precept of “honoring thy parents” is a justified cause for concern, is it not? At a subsequent gathering the Rebbe addressed these issues, and prefaced with a story:

* * *

Every Friday evening, shortly before twilight, the saintly Arizal² had a unique ritual. During this most spiritual and serene time, he would walk outdoors, accompanied by his disciples, and “greet the Shabbat bride” in the field. On one such occasion, the Arizal was in an unusually elated mood. Out in the field he turned to his entourage and exclaimed: “Let us proceed to Jerusalem together and greet the holy Shabbat there!”

His followers were startled; traveling is forbidden on the Sabbath, and only several minutes remained before sundown. It was humanly impossible to arrive in the Holy City, a distance of hundreds of miles away, within these short moments. Now, the Arizal’s students were well familiar with their master’s wondrous ways – if he intended to greet the Sabbath in Jerusalem, he certainly would do so. The *tzaddik* was capable of instantly transporting them via supernatural means. Though enticed by their Rebbe’s proposal, some of them paused hesitantly. They did not relish the idea of spending the Shabbat away from home, aban-

2. Rabbi Yitzchok Luria, seventeenth century Kabbalist.

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Translating the above into practical terms.

Despite the "uproar" associated with this matter in recent times within this year, the year of "I shall show him wonders," and after witnessing the wonders which testify that this is "The year that the King Moshiach will be revealed," we see how difficult it is to inculcate the awareness and the feeling that we are literally standing on the threshold of the Messianic Era, to the point that one begins to "thrive" on matters of Moshiach and Redemption...

The solution to this dilemma is **Torah study** concerning Moshiach and Redemption. For Torah - which is G-d's wisdom, and thus transcends the natural order of the universe - has the capacity **to alter** the nature of man.¹⁰ Even when one's emotions are still **outside** the parameters of Redemption - G-d forbid - (because he has not yet emerged from his internal exile), he can nevertheless learn the Torah's teachings concerning Redemption, and thereby be one elevated to the state of Redemption. One then begins to thrive on matters of Redemption, borne of the knowledge, awareness and feeling that "Behold he is coming."

*(From the talk of Shabbos Parshas Balak,
17 (numerically equivalent to "tov-good") Tammuz, 5751)*

10. See the comments of our sages on the verse "*Lo'keil gomer oh'lye*" (*Talmud Yerushlami, Kesubos, 1:2*. See there for cross references. Cited in Halacha by the *Shach* (and *Shulchan Aruch* of the *Alter Rebbe*), *Yoreh Deah*, sec. 189:13(23)).

This can be attained when one's intellect is filled with the comprehension of the Torah concepts of Moshiach and Redemption. This intellectual awareness then extends to and permeates one's emotions, and then translates into thought, speech and action consistent with this very auspicious period of time when we stand on the threshold of Redemption and we are able to point with our finger "Behold he (he King Moshiach) has come."

One might suggest an additional rationale for the need and the virtue of studying the Torah's teachings concerning Moshiach, Redemption and the building of the third Temple; as an entrance into the Messianic Era:

Although our Sages⁷ have declared that Moshiach will come "when we are distracted from his coming," this does not contradict, G-d forbid, **the need for thought and reflection of the most powerful order**⁸ on matters of Moshiach and Redemption. This means primarily thought and reflection that we are now standing at the very entrance of the Messianic Era, that "Behold he is coming," since all the deadlines have since passed, teshuvah has been done and all of the different aspects of our Divine service have been completed in accordance with the details mentioned above. The resolution of this apparent contradiction is that the term for distraction, "Hesech HaDa'as" (literally "removing one's knowledge") actually means "**transcending** one's knowledge."⁹ This implies that after one has allowed this matter of Moshiach to permeate one's intellect (by applying one's thought and constant reflection, etc.) one then reaches the level where this then transcends one's knowledge.

7. *Sanhedrin* 97a.

8. *Da'as*, the type of knowledge where "one binds his mind with an extremely powerful and strong bond; firmly attaching one's thought." - Tanya, end of ch. 3.

9. *Tanya, Igeres HaKodesh* (105b).

doing their families without prior notice. "Let us first go request our wives' consent," they replied.

Upon hearing their response, the Arizal became gravely serious. "You have just forfeited the opportunity to merit instant Redemption," he declared with a solemn gaze.

"In that case," the bewildered disciples rejoined, "we shall readily go with you!" Yet their pleas were all in vain, for it was too late. The gates of Heaven were only open at that auspicious moment, had they all heeded the Arizal's words without any hesitation. Since they faltered, the Jewish people were to remain in exile for centuries to come.

* * *

Upon completing his story, the Rebbe commented:

This episode is somewhat puzzling. After all, what is so terrible about wanting to inform their spouses of their changed plans? Marital harmony is a Halachic obligation, especially with regard to the Sabbath! Indeed, for this very reason our Sages enjoined that a candle be kindled in every Jewish home on Friday before nightfall³ – to prevent the possible discord that could erupt in the household should anyone stumble in the dark.

3. Talmud, *Shabbos* 23b; *Shulchan Aruch, Orach Chayim* 263:3; *Magen Avraham* *ibid*.

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The answer is self-evident: when one receives an instruction from his Rebbe, there is no need for ambivalence. This is not the way to bring Moshiach. Rather one must obey, with unwavering certainty that his Rebbe's directive is perfectly consistent with the Code of Jewish Law. All the other concerns, albeit valid, are simply irrelevant. If the Arizal bid his disciples to proceed to Jerusalem, they ought to have complied at once.

These emissaries have been given the rare opportunity to set out and conquer the world with Torah and mitzvos. They are the fortunate individuals who will verily bring about the long-awaited Redemption. Accordingly, now is not the time to confer with one's parents or in-laws. Likewise all other considerations, however justified, must be disregarded. A soldier must follow his instructions despite all odds, and this is precisely how the war will be won. Indeed, as a result of such conduct, the emissaries and their families will be showered with abundant blessings, in both the material and spiritual sense.

Source:

Told by the Lubavitcher Rebbe on Shabbos Parshas Shemini, 1958.

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And we have, in fact, witnessed "wonders" that testify that this is **"the year that the King Moshiach shall be revealed,"** and the **"time when the King Moshiach will come..."** and announce to Israel, 'Humble ones, the time for your Redemption has arrived.'³ Further, these wonders and the announcement that "Behold, he (the King Moshiach) is coming,"⁴ allowing for the translation that **"he has already come,"** mean that we already stand on the threshold of the beginning of the Messianic Era as well as on the threshold of the beginning of the Redemption, the continuation and culmination of which shall occur imminently.

Since we are standing on the threshold of Redemption which will arrive imminently, it follows that the study of the Laws of building the Temple this year must be **of an entirely different order**. First and foremost, this study must be permeated with the certain awareness and full recognition that this study is not merely an "academic exercise," but it is **relevant for practical use for the very next moment**. For indeed, the "Future Sanctuary that we are anticipating has already been built and is fully developed (above and will thus imminently) be revealed and arrive from Heaven"⁵ **instantaneously!**

The attitude towards the study of these laws should be analogous to what was discussed in the recent past,⁶ that the special increase in the study of the teachings of Torah concerning Redemption and Moshiach should not simply serve as a catalyst to hasten the coming of Moshiach and the Redemption. Rather this study should enable us to live with and thrive on matters of Moshiach and Redemption. We should "live with the time" of the Messianic Era.

3. *Yalkut Shimoni, Yeshayahu* 499.

4. *Shir HaShirim* 2:8 and *Shir HaShirim Rabbah* on this verse.

5. *Rashi* and *Tosphos* commentaries to *Sukkah*, 41, end side a and in other sources.

6. Above, p. 49 and in other places.

All the signs mentioned by our sages concerning the generation of "the heels of Moshiach" indicate that our generation is the last generation of exile and consequently the first generation of Redemption. This realization has been greatly increased through the enhancement of efforts to disseminate the Torah, Judaism and the wellsprings of Torah to the most remote reaches of the world, extending even to this "lower hemisphere," i.e. the Western Hemisphere, (as a result of the liberation of the 12th and 13th of Tammuz) over the course of the last 50 years

Consider this: If **at the beginning** of this epoch, my sainted father-in-law, the leader of our generation, issued a proclamation that "Teshuvah now, Redemption now!" and testified that we have already completed all of our Divine service, and all that remains for us to do is to "polish the buttons" and "All of you, stand ready to greet our righteous Moshiach." How much more so, **at the end** of this epoch, there is absolutely no shred of doubt that the time of Redemption has arrived. To borrow a Talmudic expression: "All of the deadlines have passed."¹ Even Teshuvah (which the Talmud there states is a prerequisite for Redemption ("Redemption depends solely on Teshuvah")) has already been fully realized.

...Within our generation itself, there is an added innovation this year:

Besides that we find ourselves in literal proximity to the true and complete Redemption, in this year of "It shall be a year of miracles I shall show him," when the prediction of "As in the days you have departed from Egypt, I shall show him wonders,"² will be realized.

1. *Sanhedrin* 97b.
2. *Michah* 7:15.

It may be suggested that the Temple of the future ("it will be revealed and come from heaven already built and perfected"¹) will first be revealed in the place "That the Temple traveled and settled there"² in the time of exile ("The House of our Rebbe in Bavel"³); from there it will be transported to its place in Yerushalayim.

...Perhaps it can be said that this is alluded to in the Rambam's choice of words (in *Hilchos Melech HaMoshiach*⁴) "And build the Temple **in its place**." For apparently [there is a question]: what is the need to inform us here that the building of the Temple will be **in its place**? On the other hand, why isn't the place specified: "And build the Temple in **Yerushalayim**?" [It must be] that "in its place" alludes as well to the place of the king Moshiach in the time of exile (**before** [the status of] "behold he is certainly Moshiach"). Therefore, while he is still **in exile** (for there he sits⁵ and waits and anxiously looks forward to redeeming the Jewish people, and the Divine Presence with them in exile) the king Moshiach builds a Temple (in microcosm). This is an illustration and example of the Temple in Yerushalayim (like "the synagogue of He slipped and settled,"⁶ "that the Temple traveled and settled there."). [This

1. Rashi's commentary and Tosfos on Sukkah 41, end of side a and in other sources.

2. *Aruch*, entry Shaf (brought in the *Chiddushei Aggada MaHaRaSHA*, on *Megillah* 29a).

3. *Megillah* 29a. [In Hebrew, "Beis Rabbeinu Sh'B'Bavel". Translator's note.]

4. End of chapter 11.

5. See *Sanhedrin* 98a: "He is dwelling at the gate of Rome." [In the referenced passage, Rabbi Yehoshua ben Levi asks Eliyahu HaNavi where Moshiach can be found. The quotation actually combines the end of the question ("Where is Moshiach dwelling?") and the answer ("At the gate of Rome"). Translator's note.]

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into exile with the Jewish people: G-d's Presence slipped away from Jerusalem and

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settling serves] as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim.

...Perhaps it can be said that the statement in the Midrash,⁷ that "at the time when the king Moshiach comes, **he will stand on the roof of the Beis HaMikdash** [Temple] and announce to the Jewish people, saying, Humble ones, the time for your Redemption has arrived," refers to the roof of the Beis HaMikdash which is **the Temple in microcosm** outside the land,⁸ which takes the place of the Temple in Yerushalayim ("The Temple traveled and settled there"). [This may be said] because after the future Temple is revealed and descends to the earth below, there is no need to **announce** to the Jewish people that "the time for your Redemption has arrived."

...The above can be applied to "The House of our Rebbe in Bavel" **of our generation**, the house (the synagogue and study hall) of my sainted father-in-law, the leader of our generation:

...In this generation, the last generation of exile and the first generation of Redemption, "our actions and Divine service during the time of exile"⁹ to make the lands of the nations into the land of Israel even in **the lowest possible place**, that is, **the lower hemisphere** (where the Torah was not given¹⁰) has been concluded

settled in Bavel. Translator's note.]

7. *Yalkut Shimoni, Yeshayahu, remez 499.*

8. Accordingly, the expression "He stands on the roof of the Beis HaMikdash" becomes clarified; that "roofs... do not become sanctified" (Rambam, Hilchos Beis HaBechirah, chapter 6, halacha 7). Hence this alludes to the lands outside of Israel in comparison to the holiness of the land of Israel.

9. *Tanya*, beginning of chapter 37.

10. See *Igros Kodesh of the Rebbe RaYaTZ*, vol. 2, p. 492 ff. See there for

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kings? the rabbis,"³³ and specifically the leader (king) of the generation). [The increase] has made it necessary to enlarge and expand "Beis Rabbeinu" further. The enlargement and expansion must be in a way that breaks through barriers, "Paratzta" (770 in Gematria), as if constructing **a new building**.³⁴

According to what was said previously concerning the pre-eminence of "Beis Rabbeinu Sh'b'Bavel" - that "the Temple traveled and settled there," and "this is the place of the actual Temple in the future," so that there the future Temple will be revealed and from there return to Yerushalayim - the great merit each and every Jew has in becoming a partner, physically and monetarily³⁵ (and all who increase are praiseworthy) in building "Beis Rabbeinu Sh'b'Bavel" is obvious. And this is like a preparation for the actual descent and revelation of the future Temple, imminently and immediately.

(Pamphlet concerning "Mikdash M'at Zeh Beis Rabbeinu Sh'B'Bavel" - Sefer HaSichos 5752, p. 465)

33. See *Gittin* 62, end of first side. *Zohar*, vol. 3, 253b in *Raya Mehemna*.

34. Including the laying of the corner stone. [*On the eve of 18 Elul 5748 was arranged the laying of the cornerstone for (increasing and expanding) the synagogue and study hall of Lubavitch in Lubavitch. The Rebbe placed the cornerstone with his holy hands. Publisher's note.*]

35. Following the example of the Beis HaMikdash, that "everyone is obligated to build and support it themselves and with their money, etc." (Rambam, *Hilchos Beis HaBechirah*, chapter 1, halacha 12).

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"all sevenths are beloved."²⁷ Through this [extension] is accomplished the completion of our actions and Divine service during the time of exile in all seven continents of the world. Immediately and imminently "the L-rd shall **continue to apply [yoseef]** His hand a second time, etc., and He shall **gather [Asaf]** the lost of Israel, etc." In this way, "**You have broken** (in Gematria, seven hundred and seventy²⁸) barriers for yourself," "The breaker is come up before them."

All this receives added emphasis in this last period:

The Divine service of spreading Torah and Judaism and the wellsprings outward from "Beis Rabbeinu" ("770") has continued and expanded with greater vigor and greater strength, even after (the last ten years of) his life in this world, for more than forty years (5710-5750). It has done so in a way that "G-d has given you a heart to know and eyes to see and ears to hear."²⁹ Thus we find that "Beis Rabbeinu" ("770") is a "fortress," "the mount that all mouths turn to,"³⁰ for more than a Yovel of years (5700-5750) - "Forever."³¹

[That Beis Rabbeinu is a "fortress"] receives further emphasis when we see with our own eyes the many Jewish people, and the increasing numbers of them, that come to "Beis Rabbeinu," with greater vigor and greater strength, - "in the multitude of people is the splendor of the king"³² (which includes also "Who are the

27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5750 at the beginning. Also at length, the same-named discourse of 5751.

28. [The letters of the word "Paratzta" have the numerical value of 770: Peh=80; Reish=200; Tzadik=90; Tuv=400. Translator's note.]

29. *Tavo* 29:3.

30. *Brochos* 30a.

31. *Shmuel I* 1:22 and Rashi's commentary. *Yerushalmi Brochos*, chapter 4, halacha 1. See *Kiddushin* 15a. *Mechilta* and Rashi's commentary on *Mishpatim* 21:6.

32. *Mishlei* 14:28.

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and completed. Through the elevation of the lowest possible place all the other lands of the nations are also elevated.¹¹ This [objective] is achieved through "**Beis Rabbeinu**" [Our Rebbe's House] in the lower hemisphere, from which light goes out to all the world, to make the whole world (until the furthest corner of the world) into the land of Israel. This is the concept that "In the future the land of Israel will extend into all the lands,"¹² and "In the future, Yerushalayim will extend over all the land of Israel."¹² For then there will be established a connection between all the synagogues and study halls throughout the entire world and the Beis HaMikdash. [This will occur] in the true and complete Redemption through our righteous Moshiach, the leader of the generation, who is the Moshiach (the Redeemer of Israel) of the generation. Further, and this is also essential, he is the leader of the Torah of Chassidus,¹³ since through the spreading outward ("when your wellsprings spread forth," until there is nothing beyond, to all corners of the world) is achieved the coming of the king Moshiach.¹⁴

Therefore the greatness of "Beis Rabbeinu" can be understood. It is the essential "Temple in microcosm" of the final exile, "that the Temple traveled and settled there." Therefore, it is the actual place of the Temple of the future; not only that, but the future Temple will be revealed there, and from there return to Yerushalayim (as

cross-references.

11. "As in raising the walls of a house, it is necessary to raise the lower beam and then the upper beams will be raised automatically; this is not the case if one begins in the middle of the wall, one does not raise the lower beams" (*Torah Or Bereishis* 4, beginning of side a).

12. See *Sifrei Devarim* at the beginning. *Pesikta Rabbasi*, *Parshas Shabbos v'Rosh Chodesh*. *Yalkus Shimoni*, *Yeshayahu*, *remez* 503.

13. One should note that the Torah of Chassidus is the aspect of the Yechida in Torah (See the pamphlet concerning "On the essence of Chassidus), which is connected with the aspect of Yechida in Israel - the soul of our righteous Moshiach (*RaMaZ on Zohar* vol. 2, 40b and other sources).

14. *Igros Kodosh* of the *Baal Shem Tov* - *Kesser Shem Tov* at the beginning.

mentioned above).

It may be added, that this concept is also alluded to in the name¹⁵ of "Beis Rabbeinu" in our generation:

"**Rabbeinu**" [our Rebbe] - His two names alluded to the Redemption: His first name - Yosef - "And it shall come to pass that on that day, the L-rd shall **continue to apply [yoseef]** His hand a second time to acquire the rest of His people that will remain from Assyria and Egypt, etc. and from the islands of the sea, etc, and He shall **gather [Asaf]** the lost of Israel and the scattered ones of Judah He shall gather from the four corners of the earth."¹⁶ His second name - Yitzchak - refers to the laughter and rejoicing that will be complete in the future Redemption, and which will be completed through our righteous Moshiach. Thus it is written,¹⁷ "Then our mouths will be filled with laughter [**S'chok**]. It specifies "then," in the future,¹⁸ when they will say to Yitzchak (specifically), "Because you are our father."¹⁹

And **Beis** (Rabbeinu) [**The House** of our Rebbe] - its number is seven hundred seventy.²⁰ The name by which "Beis Rabbeinu" is called by all Jews has been universally accepted to be this number,

15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, "*Shaar HaYichud v'HaEmunah*," end of chapter 1. See at length *Teshuvos u'Be'urim* (Kehos, 5734), section 1 and the cross references there).

16. *Yeshayahu* 11:11-12.

17. *Tehillim* 126:2.

18. Which is not the case during the time of exile, when "it is forbidden for an individual to be completely joyful [literally, fill his mouth with laughter] in this world, since it is written that "Then our mouths will be filled with laughter [we will be completely joyful]" (*Brochos* 31a).

19. *Yeshayahu* 63:16. Shabbos 89b.

20. One should note the customs of the leaders of the Jewish people, who learned allusions and lessons in Divine service from secular matters as well (for example, the number of wagons in the train, which is incidental, and all the more

"770."²¹ This number in Gematria is "**Paratzta**," derived from "You shall spread out [U'Faratzta] west and east and north and south."²² This indicates that from this house light will go forth to all four corners of the world, in a manner of **breaking through barriers**, so that all four corners of the world will be elevated to the status of the land of Israel. (In the future the land of Israel will extend to all the lands.) This means in particular that all the synagogues and study halls throughout the world will be established in the land of Israel and connected to the Beis HaMikdash in the true and complete Redemption through our righteous Moshiach. For about him it says,²³ "**You have broken barriers for yourself**," which our Sages of blessed memory explain²⁴ as follows: "This is Moshiach, about whom it is said,²⁵ "**The breaker** is come up before them."²⁶

...In the completeness of the number seven (seven hundred and seventy) can also be found an allusion to the completeness of the Divine service of our Rebbe during his complete lifetime of **seven** decades, **seventy** years (5640-5710). His Divine service was concluded and completed in the lower hemisphere in the **seventh** decade (from the house whose number is seven hundred seventy). [This completeness] includes as well the extension of his Divine service in the years afterwards, through the **seventh** generation -

so in regard to an established dwelling). This is particularly true in our case, when the number becomes **the name of** the house, as discussed below.

21. Whether in Hebrew, Yiddish or English - "Seven Seventy."

22. *VaYeitze* 28:14.

23. *VaYeshev* 38:29.

24. *Aggados Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and Rashi's commentary on it.

25. *Micha* 2:13.

26. One should note that "Beis Moshiach" in gematria is "Paratzta" (770). Consider this carefully. [*Gematria is the numerical analysis of words. Translator's note.*]