

LUBAVITCHER REBBE YAHRTZEIT EDITION

THANK YOU HASHEM!



# THE NEKUDA TOVA

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לזכות עלקא דבורה בת מרים רבקה חנה

קער  
א  
וועלט  
הייבט!

*The Rebbe's call to action:*

**OVERTURN THE WORLD TODAY!**





## MISSION FOCUSED

Harav Yussie Zakutinsky Shlita, Rav, K'hal Mevakshei Hashem, Lawrence, NY

There are so many different layers and aspects of a *Tzadik* like the Lubavitcher Rebbe, even just in the aspects of the *Tzadik* that we know about. So it's hard to pinpoint just one aspect of the Rebbe to put into words in honor of his *yahrtzeit*. But here is one idea that brings out one angle of the Rebbe.

When *Klal Yisrael* traveled through the desert, they carried the *Mishkan* with them. When they rested from their travels, and were in a state of "*Yachanu*," that is when the *Mishkan* was erected. It would seem that that was a time of *Ha'aras Panim*, when the Divine Presence was revealed. That's when the Jewish people were able to serve Hashem through the *Avodas HaMishkan* and the *Korbanos*; "*Kohanim b'avodasam, Leviim b'shiram u'v'zimram, Yisrael b'ma'amadam*." And then, when the *Mishkan* was disassembled, and traveled through the places of *nachash saraf v'akrav* (*Devarim 8:15 - snakes and scorpions, and other dangers of desert travel*), it was the opposite: the time of *Hester Panim*, the time of concealment.

This is why, when the *Mishkan* was on the move, *Moshe Rabbeinu* would daven "*Kuma Hashem v'yafutzu oyvecha*" (*Come forward, Hashem, may Your enemies be scattered, etc*). This was a time of danger and war! The *Ishbitzer* comments (*Behaaloscha, Mei Hashiloach, Chelek Aleph*) that when *Klal Yisrael* were

traveling through the *Midbar*, they were at a place of *Hester Panim* and *choshech* and *nachash saraf v'akrav*. In such a situation, in such a *matzav*, one can only call out to Hashem.

Yet later in *Mei HaShiloach* (*Behaaloscha, Chelek Beis*), the *Ishbitzer* points out that the truth is, to a certain degree, the exact opposite. The *Passuk* describes the *Mishkan* settling in certain places as "*Yamim Rabim*." The *Ishbitzer* quotes the *Medrash* that "*Yamim Rabim*" means *Yemei Tzar*, times of distress. This implies that it was specifically the moments of

### THE PRESENCE OF HASHEM SHINES BRIGHTEST WHEN KNESSES YISRAEL IS EMBRACING ITS MISSION-ORIENTED FOCUS OF FULFILLING HASHEM'S SHLICHUS IN A DARK WORLD.

traveling that were the times of *Ha'aras Panim* and the settled times were *Hester Panim*. This seems to be the opposite of what we outlined above.

Again, going into the *Midbar* is the *inyan* of entering a place of *nachash saraf v'akrav*. One needs a tremendous degree of confidence to

go into such a place and maintain a mission-orientation, to remain purpose-minded and to think, *mamish*, "I'm going to the place of *nachash saraf v'akrav* to fulfill the purpose of creation of *Dirah B'tachtainim*, to reveal Hashem in the lower, physical world, and I am a *shaliach*, a messenger of Hashem in that regard." The externalities of such an environment is one of concealment of Hashem, a place that represents both physical and spiritual "*nachash saraf v'akrav*".

Nevertheless, says the *Ishbitzer*, the *nekudah shel HaShechinah*, the Presence of Hashem, is specifically shining the brightest at that moment when *Knesses Yisrael* is embracing the confidence, the resolve and the mission-oriented focus of fulfilling Hashem's *shlichus* in this world.

At first glance, when the *Mishkan* was erected - when *Klal Yisroel* was encamped - that was the time of *ohr*, clarity, and *Ha'aras Panim*. And when the *Mishkan* was traveling, it was a time of *Hester Panim*, the concealment of Hashem and the dangers of the situation of *nachash saraf v'akrav*. But that's all in *chitzonius*, when only approaching the external layer of understanding!

But in a deeper place, in the *nekudas oimek shebalev*, it's the exact opposite. When the essential *nekudah* of the *Shechinah* that's



inside of every single *Yid* is not shining so brightly, that's when the *Ribono Shel Olam* has no choice but to keep us in a pristine environment, which is when the *Mishkan* was erected. But it's specifically when the *nekudah shebalev* is shining brightest and *Klal Yisrael* are strong enough to embrace that mission-oriented goal of *Dirah B'tachtoinim*, that the *Ribono Shel Olam* sends us to a place of *nachash saraf v'akrav* in order to conquer it *b'kedusha*. And so *davka* when you find yourself in that environment of *nachash saraf v'akrav*, is it a sign of a great revelation of Hashem and *Ha'aras Panim* that's taking place in the *oimek shebalev*.

To me, to a certain degree, this is the *inyan* of what the Lubavitcher Rebbe *zy"ta* did.

He embodied having this orientation of the *mochin shel*

**THE REBBE ORIENTED US TOWARDS THE MOCHIN SHEL GEULAH, WHICH FLIPS THE SCRIPT ON WHAT'S CONSIDERED CLOSE AND FULL OF LIGHT AND WHAT'S CONSIDERED FAR AND FULL OF DARKNESS.**

*Geulah*, the uplifted ever yearning for something greater mindset, as opposed to having the *mochin shel Galus*, the mindset that is restricted by whatever situation the person finds themselves in. The *mochin shel Galus* sees the *Mishkan* being erected as *ohr*, and dismantled and traveling as *choshech*. That itself is a *Galus* orientation. But the *mochin shel Geulah* sees it in the exact opposite way.

When the *Mishkan* is erected, but there's an entire world of chaos surrounding it and we're not doing anything about it, the *mochin shel Geulah* sees that as the time of *choshech*. And the reason why we're not able to do anything about it is because we ourselves are weak. But when there's an illumination in the *oimek shebalev*, then you have the confidence and the resolve and the mission-oriented focus of going to conquer that *choshech*. And so, to a certain degree, one of the key aspects of the Rebbe is that he oriented us towards the *mochin shel Geulah*, which flips the script on what's considered close and full of light and what's considered far and full of darkness.

It's known by *Chassidim* that the Rebbe said, "The farther you're out, and the more places of *Midbar* that you're going to illuminate, the closer you are to me." He used to tell the *Chassidim* that they could come to him for *Yom Tov*, but even

if they were right next to him it could be as if they are really very, very far. And the opposite is true as well - even if they were physically very far away, if they were helping other *Yidden*, he considered that to be very close to him.

That *mochin shel Geulah* shines brightest *davka* at a time when you're being sent as a *shliach* of Hashem to go illuminate the *Midbar*, to travel with the *Mishkan* on your shoulders through the *Midbar*. To me, that is an unbelievable shift in orientation, and it's *mamish* the *mochin shel Geulah*, and is a little bit of a taste of what the Lubavitcher Rebbe gave to us.







# Leader of Leaders

Reflections on the Rebbe by Yochanan Gordon

This year marks 31 years since the passing of the Lubavitcher Rebbe on 3 Tammuz 1994. The question which plagues many people who are unaware of the inner workings of Chabad is, how is it that 31 years after the Rebbe's physical demise, there has not been a successor?

While there are many technical answers to that question, the truth is that there really is only one true answer. There was a uniqueness to the Rebbe's leadership that we don't find by other ascendant Rebbes, and that is the degree to which he remained a *chassid* of his father-in-law and predecessor throughout his reign at the helm of the Lubavitch organization. In response to hundreds of thousands of requests for blessings, the Rebbe would sign off with the famous words: "*azkir al hatziyon*," "I will mention it at the graveside" of my father-in-law. In fact, in the face of mounting pressure within the year of the passing of the Rebbe Rayatz, the *Ramash*, as the Rebbe was known then, insisted that despite his father-in-law's passing, he still had a *rebbe* and, as far as he was concerned, there was no need for a successor. However, ultimately, he would acquiesce and go on to guide, not only *Chabad Chassidim*, but the world, in navigating a path towards the coming of *Moshiach*.

This fact is not just an arbitrary piece of history. The onset of the Rebbe's leadership introduced a new era in Jewish history wherein every individual Jew, regardless of how observant they were or how much Torah they knew, were being tapped as leaders, rather than mere followers. The uniqueness of the Rebbe's style of leadership was famously encapsulated in a speech by the late Lord Rabbi Jonathan Sacks z"l at the annual *Kinus Hashluchim* when he said: "A good leader creates followers; a great leader creates leaders." In fact, in a *sicha* during the early 1990's the Rebbe said, and it's printed in black and white for everyone to see, "The time has come wherein every Jew can be referred to by the honorific '*Admor*,' which is an acronym for *Adonenu*



**How is it that 31 years after the Rebbe's passing there has still not been a successor?**

*Morenu V'rabbenu*, a title typically held by *rebbes*.

The Baal Shem Tov was recorded in *Tzava'as Harivash* as having said that he had a vision: that prior to the coming of *Moshiach*, there would be thousands of *rebbes*, which seems to be a foreshadowing of the era that we have been describing which began with the Rebbe occupying what in retrospect could be characterized as a hybrid state of *Rebbe* and *Chassid* simultaneously.

So the response to the question of why 31 years after the Rebbe's demise has there not been a successor is: there has been a successor, and that is me and you and each and every Jew. The Rebbe, using the age-old *Talmudic* dictum of *shlichus*, would send emissaries across the world to every conceivable outpost in order to search out and reconnect every Jew with their heritage. The *Talmud* teaches that one *shaliach* can



## The Baal Shem Tov had a vision of thousands of rebbes in a hybrid state of Rebbe and Chassid simultaneously.

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appoint another *shaliach* even one-hundredfold. This means that anytime one shaliach is tapped by another, they are acting as a direct extension of the Rebbe as his successor.”

A lot of ink has been spilled in trying to capture and characterize the uniqueness of the towering persona of the Rebbe. But the Rebbe himself was not interested in hearing his praises. On one occasion, a petitioner exclaimed: “Rebbe, you are amazing!” Without skipping a beat, the Rebbe responded: “And how does the world benefit at the fact that the Lubavitcher Rebbe is amazing?”

The *Zohar* famously teaches: “*Ispashtusa d’Moshe bechol dara v’dara*,” the soul of Moshe is spread out across every generation. Great *Tzadikim* throughout the generations have always been referred to euphemistically by the name Moshe. We find in the *Talmud* the statement: “*Moshe shapir ka’amres*” meaning Moshe has spoken correctly, referring to various *Amoraim* whose names were not Moshe, but were nevertheless referred to by his name.

The *Gemara* relates that a convocation of people set out to locate the burial place of Moshe in spite of the fact that the Torah tells us that nobody knows where he is buried until this very day. They stood at the foot of the mountain of *Nevo* and it appeared to them that he was interred at the top of the mountain. When they climbed to the top, it appeared that he was at the bottom. They left a few on bottom while others went on top, and it remained elusive. The *Meor Einayim* of Chernobyl famously wrote that the reason why Moshe Rabbenu’s burial place remains unknown is due to the fact that he is interred within the hearts of every Jew.

Despite the fact that the Lubavitcher Rebbe’s burial place is well-known and remains one of the most visited holy sites in America, the fact that the Rebbe’s legacy continues growing over thirty years after his physical passing, the only way to explain that would be to say that, like Moshe, there is an extension of his soul that is interred within the souls of every Jew. This has given us the wherewithal to lead in the manner that he did for over forty years.

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For more articles visit [www.5TJT.com](http://www.5TJT.com) where he is a featured weekly columnist.

**A good leader creates followers;  
a great leader creates leaders.**

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# MOSHIACH NOW!!

## A DIRECT TRANSLATION OF AN EXCERPT FROM A FARBRENGEN OF THE LUBAVITCHER REBBE

Toras Menachem - Hisvaaduyos 5745, vol 3, pp. 1646-1647

Adapted from the book "Moshiach Mindset," available at [TutAltz.com](http://TutAltz.com)

**S**ome *Yidden* insist that they have it good in *Galus*, *Rachmana litzlan*! From their perspective, they would not object to the *Galus* being extended for another two thousand years...! That is the most shocking thought to entertain, and certainly the most terrible thing to express verbally! Despite that, their statement is met without the slightest protest or objection on the part of those who hear it!

The reason for the lack of objection is that those who need to scream out, "*Moshiach now!*" are embarrassed to do so. Not only are they ashamed, but they are personally baffled at such an expectation. What good will it do, they ask themselves, to shout "*Moshiach now!*"?

Their argument against doing so runs as follows: *Hashem* gave us the merit of living under circumstances that permit us to study *Torah* and perform *mitzvos behidur*. We are therefore able to engage in

*avodas hatefillah* in accordance with the directives of our *Rebbeim*, and not only on special occasions such as *Shabbos* and *Yom Tov* but even for an ordinary weekday *Minchah*. Accordingly, we are able to offer the *korbanos* in their spiritual form (for the *tefillos* were established in place of the *korbanos*) in the most perfect way.

### WHAT GOOD WILL IT DO, THEY ASK THEMSELVES, TO SHOUT "MOSHIACH NOW!"?

The fact that we cannot (and must not) offer an actual *korban-kemitzvos retzonecha*, in proper fulfillment of *Hashem's* Will—is not our fault at all, for we are not in a position to change the situation. As per the famous statement of the leader of our generation—or





so these individuals continue their argument—that “not of our own will were we exiled from our land and not with our own power will we return to *Eretz Yisrael*; it was our Father and King who exiled us... and He will redeem us.”

As a result, they claim, as long as we find ourselves in exile—due to the fact that this is *Hashem’s* will—we must perform our Divine service (“I was created only to serve my Creator”) in the most perfect way. This entails serving *Hashem* “with all your heart, soul, and might,” which includes “with all your wealth,” that embraces the work to bring spiritual refinement to our individual segments of the material world, etc. Not only do these people make such a claim, but they actually perform this service in reality.

Now, what about the reality that our Divine service will only be true and fully complete with the coming of the *Geulah*? Well, they argue, *ones rachmana patrei—one who is forced by circumstance is not held liable!* True, they admit, “one who is forced [not to observe a *mitzvah*, although not liable for neglect,] is nevertheless not considered to have performed it.” However, they counter, what point or benefit is there in our feeling pained, anxious, and grieved over a matter that is not our fault and not under our control? For that is precisely the concept of screaming out, “*Moshiach now!*”

In fact, they argue, the very opposite is true: if we are pained and grieved over the *Geulah’s* delay, it will undermine our efforts to serve *Hashem* with joy and gladness!

A Jew might find himself living a good and elevated life from a material as well as a spiritual perspective. He may study *Torah*, observe the *mitzvos*, and be materially well-off. But how can he relax and enjoy his state when the true and complete *Geulah* has still not arrived? How is it possible for him to not be motivated to shake



**YES, DURING TEFILLAH, KERIAS SHEMA SHE’HAMITAH, HE NEEDS TO CRY OUT, “SHEMA YISRAEL!” BUT AT ALL OTHER TIMES, HE MUST SCREAM, “MOSHIACH NOW!”**

all the worlds with his cries and screams of “*Moshiach now!*”?

Yes, during *tefillah*, *kerias shema she’hamitah*, he needs to cry out, “*Shema Yisrael!*” But at all other times, he must scream, “*Moshiach now!*”

He might have all the good in the world—the good of this material world and the good of *Olam Haba*. But what is all that worth compared to the true and complete *Geulah*? All of the greatest Divine revelations, even those available previously during the times of the *Beis Hamikdash*, reach no higher than *chitzoniyus atik* [the external dimensions of the higher element of *keser*]. So what is all that worth compared with the revelation of *penimius atik* that will be revealed in the Future Era!



# Portrait of a Tzadik

## The Lubavitcher Rebbe



*The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, outside the main entrance to 770.*

*JEM/The Living Archive*

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory (1902-1994), the seventh leader in the Chabad-Lubavitch dynasty, is one of the most phenomenal Jewish personalities of modern times. To hundreds of thousands of followers and millions of sympathizers and admirers around the world, he was — and still is, despite his passing — “the Rebbe,” undoubtedly, responsible for stirring the conscience and spiritual awakening of world Jewry.

The Rebbe was born in 1902, on the 11th day of Nissan, in Nikolaev, Russia, to the renowned Kabbalist, Talmudic scholar and leader Rabbi

Levi Yitzchak and Rebbetzin Chana Schneerson. Rebbetzin Chana (1880-1964) was known for her erudition, kindness and extraordinary accessibility. Her courage and ingenuity became legend when, during her husband’s exile by the Soviets to a remote village in Asian Russia, she labored to make inks from herbs she gathered in the fields — so that Rabbi Levi Yitzchak could continue writing his commentary on Kabbalah and other Torah-subjects. The Rebbe was named after his ancestor, the third Rebbe, Rabbi Menachem Mendel of Lubavitch, with whom he later shared many characteristics.

### To Save a Life:

There is a story told about the Rebbe’s early life that seems

to be almost symbolic of everything that was to follow. When he was nine years old, the young Menachem Mendel courageously dove into the Black Sea and saved the life of a little boy who had rowed out to sea and lost control of his small craft. That sense of “other lives in danger” seems to have dominated his consciousness; of Jews drowning in assimilation, ignorance or alienation—and no one hearing their cries for help: Jews on campus, in isolated communities, under repressive regimes. From early childhood, he displayed a prodigious mental acuity. By the time he reached his Bar Mitzvah, the Rebbe was considered an *illuy*, a Torah prodigy. He spent his teen years immersed in the study of Torah.



*The Rebbe photographed as a young child, Nissan 1904.*

*Courtesy of JEM.*

### Marriage in Warsaw:

In 1928 Rabbi Menachem Mendel married the sixth Rebbe’s daughter, Rebbetzin Chaya Mushka, in Warsaw. (The Rebbetzin, born in 1901, was chosen by her father, the sixth Rebbe, to accompany him in his forced exile to Kostroma in 1927. For sixty years, she was the Rebbe’s life partner; she passed away on 22 Sh’vat in 1988.)

### Arrival in the U.S.A.

On Monday, Sivan 28, 5701 (June 23, 1941) the Rebbe



*The photograph of the Rebbe from his Russian passport.*

*Courtesy of JEM.*

and the Rebbetzin arrived in the United States, having been miraculously rescued, by the grace of Almighty G-d, from the European Holocaust. The Rebbe’s arrival marked the launching of sweeping new efforts in bolstering and disseminating Torah and Judaism in general, and Chassidic teachings in particular, through the

establishment of three central Lubavitch organizations under the Rebbe’s leadership: Merkos L’Inyonei Chinuch (“Central Organization For Jewish Education”), Kehot

Publication Society, and Machne Israel, a social services agency. Shortly after his arrival, per his father-in-law’s urging, the Rebbe began publishing his notations to various Chassidic and Kabbalistic treatises, as well as a wide range



of responsa on Torah subjects. With the publication of these works, his genius was soon recognized by scholars throughout the world.

## Leadership:

After the passing of his father-in-law, Rabbi Yosef Yitzchak Schneersohn, in 1950, Rabbi Menachem M. Schneerson reluctantly ascended to the leadership of the Lubavitch movement, headquartered at 770 Eastern Parkway in Brooklyn, New York. Soon Lubavitch institutions and activities took on new dimensions. The outreach philosophy of Chabad-Lubavitch was translated into ever greater action, as Lubavitch Centers and Chabad Houses were opened in dozens of cities and university campuses around the world.

The Rebbe keenly understood that our every action is part of a bigger picture. Every good deed we do brings humanity closer to the ultimate goal, the era of cosmic perfection and universal awareness of G-d, known in Judaism as the tTime of Moshiach. The Rebbe spoke tirelessly about this time, demonstrating how the world is heading closer and closer to this special era and how every person can actualize it by increasing acts of goodness and kindness.

## Passing:

On Monday afternoon (March 2, 1992), while praying at the gravesite of his father-in-law and predecessor, the Rebbe suffered a stroke that paralyzed his right side and, most devastatingly, robbed him of the ability to speak.

Two years and three months later, the Rebbe passed away in the early morning hours of the 3rd of the Hebrew month of Tammuz, in the year 5754 from Creation (June 12, 1994), orphaning a generation.

## Uniqueness:

With the Rebbe's teachings propelling them and his example serving as a beacon to emulate, Lubavitch has rapidly grown to be a worldwide presence, and all its various activities are

stamped with his vision. Radiating a keen sense of urgency, he demanded much from his followers, and even more from himself. The Rebbe led, above all else, by example. The Rebbe was guided by inspired insight and foresight in combination with encyclopedic scholarship, and all his pronouncements and undertakings were, first and foremost, rooted in our holy Torah. Time and again, what was clear to him at the outset became obvious to other leaders with hindsight, decades later.

## Everyone's Unique Role:

From the moment the Rebbe arrived in America in 1941, his brilliance at addressing himself to the following ideal became apparent: He would not acknowledge division or separation. Every Jew — indeed every human being — has a unique role to play in the greater scheme of things and is an integral part of the tapestry of G-d's creation.

For nearly five of the most critical decades in recent history, the Rebbe's goal to reach out to every corner of the world with love and concern has unfolded dramatically. No sector of the community has been excluded — young and old; men and women; leader and layman; scholar and laborer; student and teacher; children, and even infants.

He had an uncanny ability to meet everyone at their own level — he advised Heads of State on matters of national and international importance, explored with professionals the complexities in their own fields of expertise, and spoke to small children with warm words and a fatherly smile.

## “Actualize Your Potential!”

With extraordinary insight, he perceived the wealth of potential in each person. His inspiration, now accessible through his writings and videos, boosts the individual's self-perception, ignites his awareness of that hidden wealth, and motivates a desire to fulfill his potential. In the same way, many a community has been transformed by the Rebbe's message, and been given — directly or indirectly — a new sense of purpose and confidence. In each case, the same strong, if subtle, message is imparted: “You are Divinely gifted with enormous strength and energy — actualize it!”

*Adapted from Chabad.org*



Photo: Shlomo Vishinsky |  
Courtesy Zev Markowitz /  
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#### The Rebbe

In an  
autobiographical  
letter, the Rebbe

describes how, as a child of 3 or 4 years old, he would vividly imagine the final redemption, a redemption so complete that it would make the senseless suffering of exile understood. From its inception, the teachings and mission statements of Chabad-Lubavitch have been to spread the wellsprings of Chassidus as a means of hastening the arrival of Moshiach. This cause became the Rebbe's primary goal, bringing a never-before-seen energy and urgency to Moshiach consciousness. From the Rebbe's perspective, the reality of redemption begins internally and must therefore be in the forefront of every Jew's mind.

# The Last Stand

UNIQUE CAPABILITIES IN THE FINAL MOMENTS OF EXILE

דור האחרון של גלות

*In recent decades, long-distance running has become increasingly popular. There are over 800 annual marathons worldwide, with an estimated 1.1 million runners participating. Whether running for a cause or to set a personal record, each runner must train for the multi-mile trek by building stamina and endurance. However, as runners will say, the last mile is always the hardest. When the energy tank is depleted and their legs are giving way, the runner has to dig deep and find the willpower and perseverance to cross the elusive finish line.*

פסיקתא רבתי ל"א

בְּאוֹתָהּ הַשָּׁעָה אָמְרוּ אוֹיְבֵי וְשָׂרֵי הַמַּלְכוּת: בּוֹאוּ וְנִשְׁטֵן עַל דּוֹרוֹ שֶׁל מָשִׁיחַ שֶׁלֹּא יִבְרָאוּ לְעוֹלָם. אָמַר לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא: אֵיךְ אַתֶּם מִשְׁטִינִים עַל הַדּוֹר הַהוּא שֶׁהוּא חֲמוּד וְנֶאֱדָר, וְאֲנִי שֶׁיֵּמֶחַ בּוֹ, וְאֲנִי חֶפֶץ בּוֹ, וְאֲנִי אֶתְמַדְּ בּוֹ, וְאֲנִי רוֹצֶה בּוֹ.

*From Pesikta Rabbasi, Chapter 36 section 1, a collection of Midrashic teachings anonymously compiled between the 7th and 8th centuries CE.*

At that auspicious hour when the generation of Moshiach is to be ushered into the world, the angels representing the enemies of the Jews and the supernal ministers of the nations say, "Come let us join together in casting aspersions against the generation of Moshiach to ensure that they never be created." In response to their plans, the Holy One, blessed be He, says to them, "How do you dare cast aspersions against that generation who are precious and pleasant in My eyes? I rejoice with them and I desire them. I support them and I want them and refuse to accept your prosecution against them."

## One of a Kind

The Jewish people's experience is a story of resilience in the face of persecution. The first Jew, Avraham, defied the idolatrous norms of his generation and charted a course of serving one Hashem. With unrelenting strength and conviction, Jews throughout the ages followed in the footsteps of their forefather and heroically overcame unimaginable challenges to their faith and identity. They have outlasted their adversaries against all odds. Torah giants and masters of good deeds form the landscape of a two-thousand-year exile and lay the groundwork for the era of Moshiach. But there is one group of Jews who will bear witness to both the suffering and the miraculous onset of revealed G-dliness on earth, and they are the last generation of exile. Does the final generation simply signify an inevitable end to the grueling journey or does it possess a unique quality enabling it to cross the finish line?

The text above offers a behind-the-scenes look in a dialogue between Hashem and the heavenly representatives of the Jewish nation's foes. In response to the prosecution against the impending birth of this final generation, Hashem issues His unequivocal verdict: they are the apple of My eye. This emphatic reaction by Hashem demonstrates that the final

generation holds great esteem in His eyes. They are not the straggling souls pushed to the back of exile's march. They are the orchestra perfecting the Divine symphony, *The Alef* of creation.

The Torah's description of Moshe as the most humble person on earth is explained thus by the Chassidic masters: Moshe was given a preview of all generations leading up to the final redemption. He was overcome with awe and humility upon observing the commitment and perseverance of the last generation of exile. Despite being spiritually inferior to their predecessors, lacking G-dly awareness and challenged by the breakdown of traditional values, they never quit. When Moshe saw a generation operating on unshakable, simple faith, he joined Hashem in admiring their extraordinary status.



כָּשֶׁם שֶׁזֶה בְּנוֹנֵעַ לְהַעֲבֹדָה שֶׁל כָּל יָחִיד לְעַצְמוֹ, כֵּן גַּם בְּנוֹנֵעַ לְהַעֲבֹדָה דְּכָלְלוֹת דִּזְרוֹנוֹ זֶה — שֶׁצָּרִיכִים לָדַעַת אֶת מַעֲלַת הַדֹּר (כְּנִסָּה עַל גְּבִי עֵנֶק), דֹּר הָאַחֲרוֹן בְּגָלוֹת וְדֹר הָרִאשׁוֹן שֶׁל הַגָּאֻלָּה, בְּכַדִּי שֶׁיִּנְצְלוּ אֶת הַכּוֹחוֹת שֶׁיִּשְׁנָם כְּדִי לְסַיֵּם אֶת אַחֲרוֹנֵי הַפְּכִים קִטְנִים וְהַ"שְׂרִיִּים" שֶׁל הָעֲבֹדָה, וְעַל יְדֵי זֶה — לְהָבִיא אֶת הַגָּאֻלָּה בְּפֶעַל מִמֶּשׁ.

From *Sefer Hasichos 5750* (1990), a collection of public talks delivered and edited by the Lubavitcher Rebbe. In *Parshas Korach*, the Rebbe addresses the imperative of every individual to recognize their positive attributes in order to maximize their potential, and adds:

Just as this is true for the Divine service of every individual on their own, so too with regard to the Divine service of this generation as a whole—that they must know the specific virtue of this generation (like a dwarf standing on a giant's shoulders), that they are the final generation of exile and the first generation of redemption. This knowledge empowers people to utilize their unique capabilities to conclude collecting the “last of the small vessels” and the “leftovers” of Divine service that are still unrefined and unfinished through the millennia of exile. And through this service, bring the redemption into reality.

*Hashem's defense of this last generation is not merely a comfort, but a call to action for individuals to persevere in their commitment to Torah and mitzvos.*

## The Transitional Generation

From the beginning of the 20th century, notable Jewish authorities have declared that we are in the period preceding the *Geulah* (final redemption). Some of these luminaries include the Chofetz Chaim (Rabbi Yisroel Meir Kagan, author of the *Mishnah Berurah*) and the

Satmar Rebbe (Rabbi Yoel Teitelbaum).

From the time he assumed the mantle of leadership of Chabad-Lubavitch in 1951, the Lubavitcher Rebbe declared that the current generation is the last of exile and the first of redemption. This classification of a dual identity, straddling the fence between two worlds, defines the uniqueness of the current age. With feet firmly planted in the reality of exile's challenges, and the mind able to visualize the euphoric redemption, we are like soldiers triumphantly marching the last hill.

At the crossroads of exile and redemption are people who carry more information in their pockets than exists in the entire Library of Congress, yet only a few clicks separate the holy from the profane. Though living in the most prosperous time in history, more people suffer from depression and anxiety than ever before. This inherent duality is evident in personal highs and lows as the speed at which we receive and absorb information creates

moments of clarity and purpose followed by confusion and dismay.

The Rebbe, as a visionary leader, teaches the Jewish people of this final era how to navigate the narrow bridge leading out of exile. Even as the challenges of exile surmount, the final generation can access hidden powers. In the grand scheme of history, they understand the position of being in the final stretch, with the compound value of past generations empowering them. Hashem's defense of this last generation is not merely a comfort, but a call to action for individuals to persevere in their commitment to Torah and mitzvot. Additionally, if one encounters feelings of hopelessness, Moshe's humility in the face of those in the transitional generation serves as a reminder that each person is capable, and responsible, of taking initiative and making their unique, irreplaceable contribution.

› *The last generation of Galus is uniquely cherished by Hashem. The current generation of Jews are seen as the final generation of exile and the first of redemption, capable of bridging the gap to the finale*

In a world beset by a constant cycle of highs and lows with alternating events that seem contradictory, staying grounded is paramount.

Jewish tradition provides many such daily grounding opportunities. Before going to sleep this week, **recite the Shema prayer with wholehearted conviction that Hashem is in control** and that He entrusts us with the responsibility of actualizing our unique potential.



## SOURCES & FURTHER READING:

- › *Beraishis Rabbah*, Chapter 24 Section 2
- › *Shemos Rabbah*, Chapter 40 Section 2
- › *Sefer Maamarim* 5698, pg. 170

מוקדש לע"נ הרה"ח  
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קאטלארסקי

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# BREAKING FREE

An excerpt from *Get Out of Golus*, segment six of the *Live With Geulah Now!* children's series.  
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## How can you experience yetzias Mitzrayim today?

Yetzias Mitzrayim was a wonderful event that happened over 3000 years ago. The Yidden were slaves in Egypt, and then they became free. And the effect of that still lasts today because even when we are ruled by other nations in golus, we are still free people and nothing can change that.

But leaving Mitzrayim is more than just an event that had a permanent change on the Jewish people. It's also an avodah, a way that we serve Hashem every day.

You—yes, you!—can serve Hashem in a “yetzias Mitzrayim” way! The Rebbe tells us how:



## THE REBBE SAYS:



How can people serve Hashem in a **יציאת מצרים** (going out of Mitzrayim) way? It's when the person's neshamah goes out of their **מִיְצָרִים**, the limitations and obstacles of the physical body and this world, to connect and unite with Hashem through Torah and mitzvos.

This is such a basic idea in Torah and Yiddishkeit! That's why “you should remember the day you left Mitzrayim all the days of your life!”

יציאת מצרים באדייט די יציאה פון  
(דער נפש האלקית פון) מיצרים  
וגבולים פון דעם מאסר הגוף און עולם  
הזה בכלל, און ווערן פארבונדן און  
פאראייניקט מיט דעם אויבערשטן  
דורך תורה ומצוות. און וויבאלד אז דאס  
איז אן ענין פֿללי אין גאנץ תורה און  
אידישקייט, דעריבער “תזכור את יום  
צאתך מארץ מצרים כל ימי חייך.”



# AN INVISIBLE PRISON

When you think of prison, you imagine handcuffs, a hard bench, metal bars and maybe a small window somewhere high up. But there are many types of prisons.

For example, there can be many different things holding you back from doing what's right. Have you ever had thoughts like these?

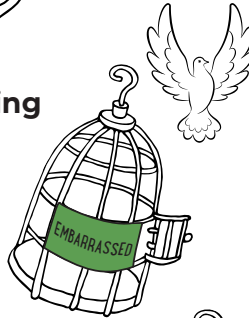
**I want to daven,  
but I don't have  
the energy.**



**Mommy told me to apologize  
to Yossi, but I still think I'm  
right and he's wrong.**



**I should really join the dancing  
at Cousin Esty's wedding,  
but I'm afraid everyone is  
going to stare at me.**



**Great-Aunt Bella  
would love if I came  
over and said hello,  
but I'm too nervous  
to ring her bell.**



**I need to study for a test,  
but there's so much material  
I don't know, so what's the  
point in trying?**



These are all invisible walls stopping you from moving forward. Can you think of where they come from? The sly yetzer hora! But you don't have to let him get the best of you.

Picture Hashem standing over you, watching closely to see if you will win the fight. Of course you'll do the right thing!

So pull up your sleeves, muster all of your strength, and break free—and your great aunt will be so happy to see you.

**How can you  
serve Hashem  
in a “yetzias  
Mitzrayim” way?**

- A. Tell over the story of yetzias Mitzrayim to as many Yidden as possible.
- B. Never enter a prison building.
- C. Say the posuk of “B'chol” every single day.
- D. Break free of anything stopping you from doing the right thing.



# AVRUMY GOES TO THE OHEL



Avrumy is sad. It feels like years since his trips to Meron and Kerister, but he'll never forget the davening and connection to Hashem he felt there! He itches for another holy experience!



He tells his Rebbe about this during recess the next day, and is surprised to learn that what he's looking for is actually right here in New York - Gimmel Tammuz at the Ohel of the Lubavitcher Rebbe!





Sunday arrives, and it seems like the entire Jewish people are streaming towards Queens. Yidden arrive with purpose and excitement, and walk their way through the long, narrow line towards the Rebbe's Kever.



Avrumy follows the long, narrow pathway, squeezing amongst thousands of Yidden who are pouring their heart out as they walk towards, and around, the Kever.



Feeling lighter after his conversation with Hashem, he heads back to the energetic bustle in the main building. He spends some time at the fabrengen, trying to imagine what it was like when the Rebbe would lead them!



Avrumy cannot believe that 31 years after he passed away, the Rebbe manages to continue doing what he always did - uplifting and reinvigorating every type of Jew and drawing us all closer to Hashem!





WHOEVER  
YOU ARE

WHEREVER  
YOU ARE

WHENEVER  
YOU ARE

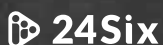
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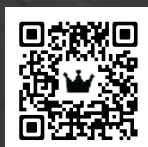
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