

## Ask Rabbi Leff A Question (<http://www.rabbileff.net/shiurim/ask/index.htm>)

Rabbi Zev Leff

Excerpt from #229:

Q: Why does the Chabad believe the Rebbe is the Moshiach, can the Moshiach come from one who already came and died? G-d bless you.

A: OK, the truth is that according to basic Jewish sources Moshiach cannot come from someone who died. Eventhough there seems to be sources in the Talmud that seem to imply perhaps that that is a possibility there are other ways of learning those sources. And the fact that for 2000 years all the great rabbis used this as an argument against Christianity that a Moshiach who came and died and is to return is not a Jewish concept it is very hard now to say that it is a Jewish concept because for 2000 years we said it is not a Jewish concept. And therefore the Rambam seems to say clearly that if someone comes and claims to be Moshiach and he dies or is killed that he is definitely not Moshiach unless before he died and was killed he built the Beis HaMikdosh, brought all Jews back into Eretz Yisroel, which obviously the Lubavitcher Rebbe did not do before he died.

Excerpt from #236:

Q: I agree with the Rav that the Lubavitcher Rebbe can't be Moshiach but the Lubavitchers claim or at least it seems that most of them claim that the Rebbe never died. What does the Rav say to this? How do you explain it?

A: Since Adam HaRishon all human beings on this planet, perhaps except for Eliyahu HaNovi, have died and that was the curse that was partly a corrective measure that was needed by all mankind, and the Lubavitcher Rebbe was part of mankind. And he died and was buried; he has a grave they go and visit. Whatever esoteric ideas of what we say that even after death for sure a person's soul lives on but he is no longer alive in this world.

I just saw recently R' Moshe Chaim Luzzatto (?) in his commentary on the Torah explains why Ya'akov Avinu and Moshe Rabbeinu blessed the Jewish people before they died because after they died their connection to them would be minimized and they wanted to leave a blessing that would leave something over after their death. That was Ya'akov Avinu, who the Talmud says that Ya'akov Avinu did not die. But obviously it doesn't mean literally that he didn't die because he did die and his body was buried except that the full idea of death didn't apply to him. Moshe Rabbeinu in the Torah it says that he died. Clearly those two great individuals died, and most certainly the Lubavitcher Rebbe was not greater than Moshe Rabbeinu, also died as all great people die. If he still had been married when he died his wife would be permitted to get married, just as the wife of Eliyahu HaNovi was permitted to get married because he no longer was alive physically in this world. And even if Eliyahu HaNovi comes back as a human being, but that's coming back. It's not being alive in the state where he is at this point. And, therefore, the Lubavitcher Rebbe was most certainly a *meis*, he is dead, if you got to his *kever* you become *tomei*. A kohen wouldn't be allowed to go and defile himself by the grave of the Lubavitcher Rebbe. And any esoteric ideas that even after death a person still has a connection to this world through his soul, that applies to everyone and not only the Lubavitcher Rebbe.