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MOSHIACH WEEKLY

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Expanded Edition

... וההוספה בלימוד התורה
בעניני משיח והגאולה היא ה"דרך
הישרה" לפעול התגלות וביאת
משיח והגאולה בפועל ממש
(משיחת ש"פ תז"מ ה'תנש"א)



THE MOSHIACH HAGGADAH

THE REBBE'S REQUEST: PAINT MOSHIACH

REB MICHEL SCHWARTZ

כָּלֹּךְ כָּל
הַקְצִיין

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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Feature

11 NISSAN - A TWOFOLD APPROACH



About Cover Picture:
About the cover: In this special expanded edition we present a *pirsum rishon* picture of a child receiving a dollar from the Rebbe in winter of 5752. The child is wearing a t-shirt reading “Moshiach is on the way Let’s be ready”. In Menachem-Av 5751 a t-shirt of this kind was shown to the Rebbe by Rabbi Shmuel Butman, chairman of International Campaign to Help Bring Moshiach and Tza”ch during Dollars. The Rebbe listened attentively to Rabbi Butman as he reported on this latest project, and asked that one be left by him. “If you will give me one you will be left with 1999”, the Rebbe said.

נסדר והוכן לדפוס ע"י:

אברהם בן יפה, אברהם משה בן עטא לאה, חיים מנחם מענדל בן פריידעל חנה, יהושע בן מינא רחל, יעקב זבולון בן דינה, יעקב יוסף בן רבקה, מנחם מענדל בן מלכה ז"ל, סעל, מנחם מענדל בן שיינא באשא, מנחם מענדל הכהן בן חיה שיינא מיכלא, שלמה בן רבקה זלטה, שאול ישראל זאנוויל בן מרים, שלמה זלמן בן יהודית, שמואל בן אלנה, שמעון יהודה לייב בן בלומא רבקה.

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As we approach the auspicious day of Yud Alef Nissan, conflicting thoughts echo our mind; on the one hand, this is the day when our Rebbe was born, everything we have is all because of this day.

On the other hand, it’s been already over twenty years since we have last seen our Rebbe, and the Golus keeps on getting worse, “Ein Lecho Yom She’eino Merubah Mishel Chaveiro”. One might ask “What happened to the Rebbe’s promise of ‘Hineh Zeh Moshiach Bo’?”

A famous Moshal is told, how there once lived a father who had an only son whom he loved with his whole heart. The father wished to prove his son’s capabilities, to see how smart and faithful his son is, he therefore hid himself from his son.

At first the son searched in all the places where his father could have possibly went, but as time went by, so did his faith. He began to doubt whether his father will ever return; after all he didn’t return in the first ten years, from where should he assume that the next ten years will be any different?

One day as he was pondering, a thought suddenly entered his mind, I am my father’s only son, he loves me with his whole heart, why than would he want to hide from me? Obviously he wishes to test me, to see how much I trust in him, am I going to continue looking even when there is no hope in sight?

Bearing this thought in mind, he set out to continue searching, and when the search yielded no results, he didn’t give up, he continued searching, again and again, for maybe this time he will find his father.

When the father saw that his son is not giving up, and continues searching day in and day out for years on end, he got filled with a doubled and redoubled love, and not being able to contain himself, he rushed out of his hiding place, and finally revealed himself to his only son embracing him again and again.

Even though it has already been twenty-two years since the Rebbe promised us “Hineh Zeh Moshiach Bo Teikef U’miyad Mammosh”, we know that it’s all just one big test, we don’t give up.

In the year preceding Chof Zayin Adar, the Rebbe stressed again and again what he wants from us: learn Inyonei Geulah U’moshiach, Koch in the Besuras Hageulah, everything we do should be permeated with Moshiach, it must truly bother us that Moshiach’s not here yet etc. etc., everything else is just a Tofel to this, this is what must cut through everything else we do!

It is on this note, that we present you with this expanded edition of Moshiach weekly, where you will find many articles about Moshiach, and how this is connected to everything else we do.

It is our fervent hope that this publication will inspire its readers to do more in all Inyonim connected with ‘the only Shlichus’, being Mekabel Pnei Moshiach. May we be zoche to see and hear our Rebbe, and he will lead us out of this hard, deep and bitter Golus, and we will celebrate with him amongst all the Chassidim, the complete and final Geulah with joy and happiness, in the Beis Hamkidash Hashishi, may it happen now!



MOSHIACH, WITH THE REBBE'S EMPOWERMENT

The famous Sicha of Chof Ches Nissan, 5751, is one that remains fresh into the memory of every single person who heard it and learned it. Chassidim listened in shock, as the Rebbe gave over the monumental task of bringing Moshiach to his Chassidim, saying, "I have done all I can and now I am giving it all over to you."

A talk, given by Rabbi Mendel Gordon, senior Mashpia in Yeshivah Gedolah Lubavitch London:

That year, Chof Ches Nissan was on a Thursday. At around three or four o'clock on Friday morning, London time, I was woken up and told, "The Rebbe is saying a Sicha!" When I heard the Sicha, I couldn't believe what I'd heard. In all the years, I had never heard the Rebbe speak with such urgency; it shook me to the core, as it did every Chossid. I remember that, immediately after Davening, I repeated the Sicha to those who hadn't heard it yet, trying to share that tremendous sense of urgency that we had gotten from the Rebbe that night; the sense that we had to do something drastic and do it immediately.

I immediately got on the phone and called a Shliach in the community to discuss what the Rebbe had said and what should be done in response. That Shabbos was Shabbos Mevorchim and I tried to encourage everyone to come to Shul to say Tehillim. One thing we knew for sure: we have to do something; things cannot stay the same. Indeed, many Pe'ulos were begun, in all corners of the world.

Unfortunately, it doesn't take twenty-two years for things to wear off. The question remains: how do we re-

tain that sense of urgency, with the same intensity that the Rebbe instilled in us on that night?

The Rebbe told us clearly, that, if we would scream Ad Mosai with an Emes, if it really bothered us that Moshiach isn't here yet and we really cared to do something about it, then Moshiach would have been here long ago. In 5741, the Rebbe said a Sicha, which was later printed in Likutei Sichos Chelek Chof, in which he speaks about Yaakov Ovinu and his words to his children: "Gather, and I will tell you what will be at the End of Days." Simply speaking, I'm going to let the cat out of the bag and tell you when Moshiach is coming. And then he suddenly changes the subject! Chazal explain that, since Hashem did not want this information to be known, the Shechina temporarily departed from Yaakov.

The Rebbe asks: Why would Yaakov Ovinu want to reveal to his children the date that Moshiach will come? We know today, over 3500 years later, that Moshiach isn't yet here and we all hope and pray that Moshiach will come today... If Yaakov Ovinu would have called together his children and said, "Chevreh, I'm going to tell you when Moshiach is coming", all of the Shvatim would have looked at him and said, "What?! For 3500 years we are going to wait for Moshiach?!" They would have been absolutely put off! Why would Yaakov Ovinu have thought that that would be a good idea?

The Rebbe explains that Yaakov Ovinu only wanted to tell his children what it says in the Shira which we say every morning in Oz Yoshir, "Tivi'emo Vi'Sita'emo Behar Nachaloscho Mochon Li'shivticha Po'alto Hashem Mik-

dosh Hashem Koninu Yodecha”; that the Eibershter is going to take the Yidden out of Mitzrayim, that he is going to bring them to Eretz Yisroel, and that he is going to build for them the Beis Hamikdosh. Since, at that point, there was a potential for the redemption from Mitzrayim to be the final Geulah, Yaakov Ovinu wanted to tell his children that the Geulah Shleima is just around the corner!

You might ask: one hundred ninety-three years is also a long time! How could Yaakov Ovinu tell his children that Moshiach is coming in one-hundred ninety-three years?! Who is going to live that long?! The Rebbe explains this as well: Yaakov Ovinu wanted to go further; he wanted to tell his sons that, because the Geulah is so close, the ability remains to bring it closer still. If each of us fulfills his maximum potential, then we can be Po’el that the Geulah will come that much sooner.

We see that, although the Yidden were told that they would be in Mitzrayim for four-hundred years, because of the Avodas Perach, their hard work, they were able to cut it down to two-hundred ten.

The same could have been applied to Yaakov Ovinu’s sons: if they had worked tirelessly and put in all of their strength, they would have been able to bring Moshiach much sooner. Had Yaakov Ovinu revealed this fact, surely the Shvatim would have devoted themselves, with a fire, toward this objective and, obviously, they would have succeeded.

Elsewhere, the Rebbe explains that Nosi is the Roshei Teivos of, “Nitzutz Shel Yaakov Ovinu”. Therefore, we know that we have our own Yaakov Ovinu, who is telling us, in no uncertain terms, that, “This is the last generation of Golus and the first generation of Geulah. Moshiach is not only around the corner, but he has already turned the corner! He is waiting for the one thought, word, or deed that will tip the world in his direction!”

And the Nosi is telling us that it is within the reach of every single person; to think that thought, say that word, or do that deed that will accomplish this. Our Yaaakov Ovinu has

revealed to us that the time is now and that if we try, we will surely succeed!

This being so, how could we not keep up the sense of urgency, with the same intensity, every day of our lives?! How could we not wake up in the morning and make a commitment that this will be the last day of Golus and the first day of Geulah?!

What should we do? The Rebbe told us what to do! He gave us ten Mivtzoim. He explained Avodas Atzmo and Avodah Im Ha’ Zulas; exactly how to go about our lives as a preparation for Moshiach and how to inspire others to do the same. We have been given clear instructions as to how we can use the tools that we have been given, Torah and Mitzvos, to actively engage ourselves in bringing Moshiach.

I was once told a story by Rabbi Paltiel, the Shliach in Port Washington, that he once had a conversation with a Ba’al Teshuvah who was in his twenties and that, in the course of the conversation, he asked him how he had come to Yiddishkeit and Chassidus. The answer he received: “The Rebbe was Mekarev me.” Rabbi Paltiel obviously asked if he could go into further detail. The man told him that he lived in Montreal and that until he had been twelve years old he’d had very little exposure to Yiddishkeit. At that time, around September or October, a group of his friends had decided to go on a sightseeing trip to New York and he joined them. They had a wonderful time, but, toward the end, someone told them that, if they really wanted to have a blast, they should go to 770 on Simchas



Torah. They looked into when Simchas Torah is and where exactly 770 is and they decided to go for it.

In the end, they arrived on Motzei Simchas Torah, at two o'clock in the morning. They walked inside as the Rebbe was giving out Kos Shel Brochah and the place looked, as the man described it, like a "Jewish Super Bowl". People stood on bleachers on both sides of the room, singing intensely; the atmosphere was incredible. At some point, someone noticed them, put a cup in each of their hands, and put them in line to receive Kos Shel Brochah. As this young boy stood before the Rebbe, who was about to pour wine into his cup, a thought went through his head. Why is this Rabbi looking at me? The rabbi in my synagogue has no time for me; there's a youth minister for that reason. And yet, this Rabbi, who has thousands of followers throughout the world, is looking at me. And instantly an answer came to him: This Rabbi is empowering me to be the best Jew that I can possibly be.

And, as he walked away, this boy decided that the Rabbi's efforts would not go to waste; he would do something with

them. And he went back to Montreal, inquired more into Yiddishkeit, and where he could learn more. He got in touch with the local Shliach, started attending Shiurim, eventually became Frum, went to Yeshiva, and, at the time he told his story, was a Chassidishe Yungerman, in a Kapote, with a beautiful Jewish family. And all of this, because of those few seconds that he stood in 770, as a twelve-year-old boy, in front of the Rebbe.

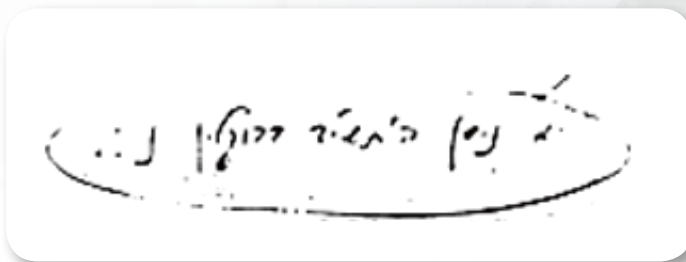
Today, on Chof Ches Nissan, Ko'ach Nissan, the Rebbe is empowering us all to think that thought, say that word, and do that deed that will transform us and the entire world from a state of Golus to a state of Geulah.

May we be Zoche that, Teikef U'Miyad Mamosh, Moshiach will take us out of Golus, build the third and final Beis Hamikdosh, Bim'heirah Biyomeinu Mamosh.

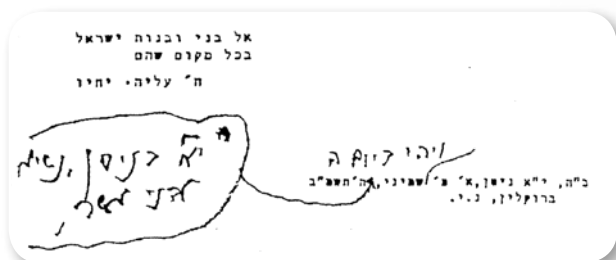


NISSAN - CHODESH HAGEULAH

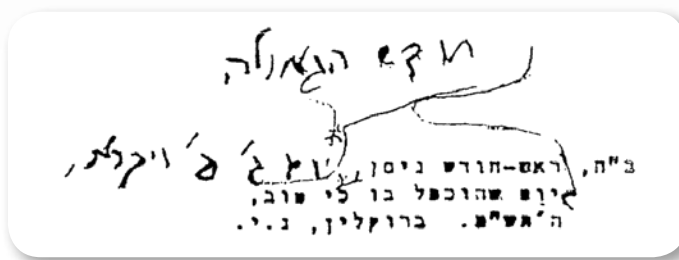
In connection with 11 Nissan and Pesach, we are pleased to share a collection of the Rebbe's Kisvei Yad related to these special days and the Geulah.



יא ניסן ה'תשי"ב ברוקלין נ.י.

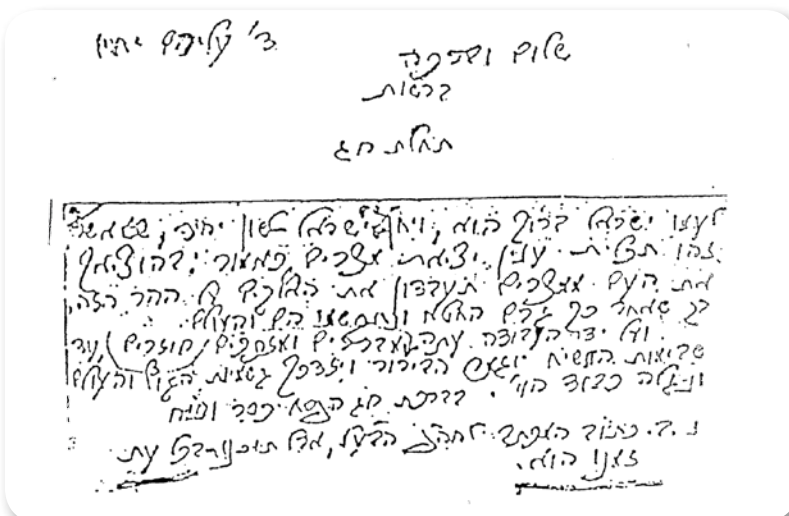


ויהי ביום ה', י"א בניסן, נשיא לבני אשר



חודש הגאולה, יום ג' פ' ויקרא

ה' עליהם יחיו
שלום וברכה
ברשות
תחלת החג



לעמו ישראל ברוך הוא, ויחן ישראל - לשון יחיה, שאשר זהו תכלית ענין יציאת מצרים כאמור: בהוציאך את העם ממצרים תעבדון את האלקים על החר הזה, כך שאחר כך גרם החטא, ונתגשמו הם והעולם.

ועל ידי העבודה, עתה חוזרים מבררים ומוזככים, עד שבימות המשיח יוגמר הבירור ויוכרך גשמיות הגוף והעולם ונגלה כבוד הוי'.

בברכת חג הפסח כשר ושמוח

נ.ב. כתוב המכתב לחג הפסח הבע"ל, אבל תוכנו בכל עת זמנו הוא.

11 Nissan: Moshiach thro

5716

On 11 Nissan 5716, the Rebbe wrote a long letter to the Israeli president Yitzchok Ben Tzvi.

At the end of the letter the Rebbe explains his reason, of why he didn't write any honorable titles before the president's name.

The Rebbe explains, that since he was a young child, he would always imagine the time of Geulah, and how at that time there will be a leader, a king (Moshiach) who will be the closest to Hashem, therefore it is hard for him to even mention such a title on another Yid.

Hence we bring below that portion of the letter with a free translation:

B"h 11 Nissan 5716

Brooklyn, NY

Many Greetings and blessings!

With honor and esteem, and wishes for a kosher and happy Pesach.

It is possible that the following section should have appeared in the beginning of the letter; an apology for leaving out the appropriate titles at the head of the letter. However, I relied on the descriptions I heard about your character traits and assumed you would understand me.

From the day I entered "Cheder", and even earlier, there began to develop in my mind a vision of the future redemption- the redemption of the Jewish nation from this last exile, such a redemption that will supply a sufficient explanation to all the sufferings of Golus, the decrees, and the genocides. And as part of this glorious future and this Geulah, there will be a "Nossi-meaning a king, not a Nossi of a *Shevet*, rather such that has no one superior to him but Hashem himself" (Horayos 11,a), and everything will than be in a way, that with a complete heart and full understanding, "we will say on that day, thank you Hashem for torturing me". Therefore it is so hard for me to use this title regarding the Jewish people, in a time when Yaakov is small and the Jewish people are "pushed, eroded, battered, and tortured". I could have used this word outwardly, but since I heard that your honor "is truthful, I didn't want to lie" in my soul, with apology.

ב"ה, י"א ניסן, ה'תשט"ז

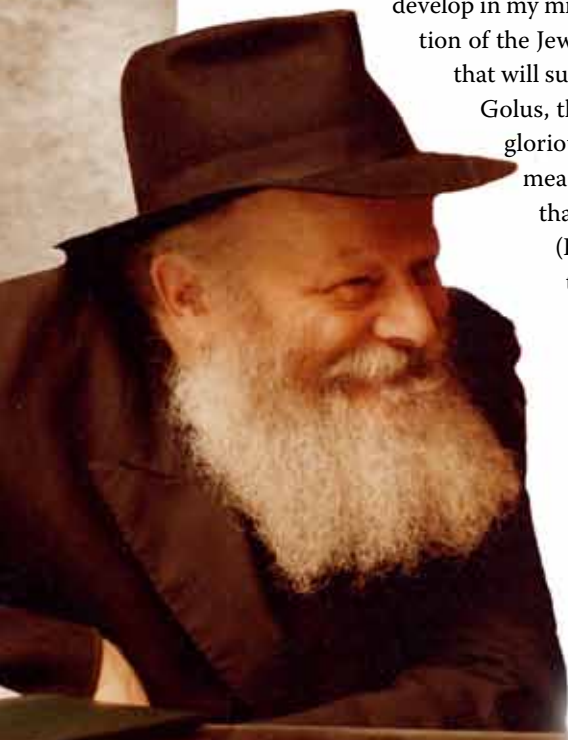
ברוקלין, נ.י.

שלום רב וברכה!

בכבוד ובהוקרה ובאיחולי חג הפסח כשר ושמת.

אפשר שפסקא הבאה להלן צריכה היתה לבוא בראש המכתב, והיא - בקשת סליחה על שפתחתי מכתבי בלי להקדים תוארים וכו'. וגם בזה שמכתי על מה שתיארו לפני ממדותיו ות-כונות נפשו אשר יבין לדעי.

מיום הלכי ל"חדר" ועוד קודם לזה התחיל להתרקם בדמיוני ציור גאולה העתידה - גאולת עם ישראל מגלותו האחרון, גאולה כזו ובאופן כזה שעל ידה יהיו מובנים יסורי הגלות הגזירות והשמדות. וכחלק מעתיד מזהיר זה וכחלק מגאולה זו יהי "נשיא זה מלך, לא נשיא שבט - אלא שאין על גביו אלא ה' אלקיו" (הוריות יא, סוף ע"א), והכל יהי באופן אשר בלבב שלם ובהבנה מלאה - "יאמר ביום ההוא אודך ה' כי אנפת בי". ולכן כל כך קשה לי להשתמש בתואר זה בקשר עם בני ישראל בעת אשר יעקב קטן הוא ובני ישראל "דווים דחופים סחופים ומטורפין ויסורין באים עליהם". יכו-לתי להשתמש במלה זו מן השפה ולחוק. אבל כיון ששמעתי אשר כ" "אמתי הוא - לא רציתי לכזב" בנפשי, ואתו הסליחה".



Throughout the Years

5722

In the first Maamar that the Rebbe said - Bosi L'gani, the Rebbe set out the goal of this generation - to bring down the Ikar Shchinah, with the coming of Moshiach. Throughout all the years, the

Rebbe always kept on telling us our purpose, our mission and how it's not far from happening today.

Chassidim were not used to hear the Rebbe talk about the pain of this, that Moshiach has still not arrived. Hence the Rebbeim hardly cried in public about the pain to Hashem, but there were exceptions.

One such exception was at the 11 Nissan Farbrengen of 5722.

The Farbrengen started with a joyous atmosphere, after all the Rebbe was turning 60, it was also the first time that the first volume of Likutei Sichos was published.



It was at the end of the Sicha, which the Rebbe made a Hadron on Masechta Pesachim; the end of the Mesechta talks about the Chiyuv, a Father has to redeem his firstborn son. After explaining it Al Pi Nigleh, the Rebbe started to explain this Chiyuv Bipnimitiyus Ho'inyonim, how Hashem has the Chiyuv of taking his children out of golus!

Then suddenly, the Rebbe's voice choked with tears, sobbing again and again. A shudder passed through the crowd which heard the crying. The Rebbe is crying!

"It says," the Rebbe continued: "that at the time right before moshiach comes, Hashem will say "I look and there is no one to help, and I watch and do not trust" --- Hashem, K'vayochol looks around, and sees no one to help us! To take out his children this from Golus ---

So Hashem has to do it himself!

The Rebbe cried...

"When Hashem sees this generation of Moshiach, and Kolu Kol Hakitzin ... and the (Friediker) Rebbe said that we finished polishing the buttons ... and Moshiach still did not come "

Oh until when....

5732

The Koch of Chassidim in recent years in this that the Rebbe is Melech HaMoshiach with the Rebbe's strong

approval and encouragement is well-known. Something which is of less common knowledge, is the fact that Chassidim believed and eagerly anticipated the Rebbe's Hisglau for many years prior to the 5750's, and sometimes even received special attention from the Rebbe as a result of this.

The following story is one example of this:

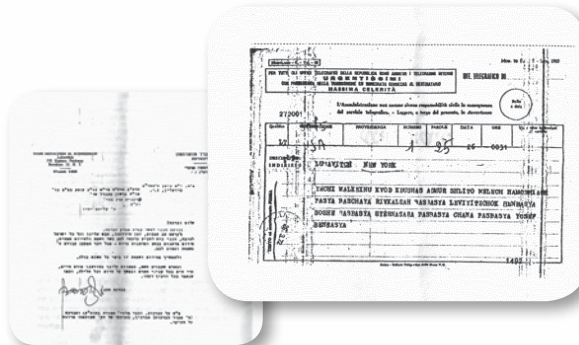
The year of 5732 marked 70 years since the Rebbe's birth; the Rebbe marking the date with a revolutionary call for the establishment of 71 (or more) Mosdos that year.

Chasidim around the world made their Hachonos way ahead of time, and as Yud Alef Nissan approached, many sent in Michtovei Brocho.

The famous Shliach of the Rebbe to Italy, Reb Gershon Mendel Garelik and family were no different in this regard. The Nusach Habrochah that they wrote in however, was unique; including the Hachrozah that decades later the Rebbe was to tell us is the key to Bias HaMoshiach and T'chiyas HaMeisim. The telegram (pictured below) started off with: "Yechi Malkeinu Kvod Kedushas Admur Shlita Melech HaMoshiach" and then contained the names of their family members.

It is interesting to note that to all those who sent in Michtovei Brochah, the Rebbe sent a standard Michtov Kloli- Prati thank you letter, but to the Gareliks, the Rebbe added at the beginning the following:

בנועם הנני לאשר קבלת מברק הברכה.





Farbrengen 11 Nissan 5744

5736

On 11 Nissan 5736 the Rebbe asked a general question, concerning Nissan being called the Month of Geula:

The Medrash (Shemos Rabba) says that when Hashem chose Yaakov and his children, Hashem then established the Chodesh He'Geulah (the month of redemption). This is the message that Moshe delivered to the nation when he said "Hachodesh hazeh lachem", that Nissan is the Chodesh Ha'geulah and thus the first of the months of the year.

This statement was made while the Yidden were still in Golus.

The question arises: Mitzrayim was the hardest and darkest Golus, to the extent that any other Malchus which oppresses the Yidden, or any other difficulty, is called by the name Mitzrayim. Toras Emes testifies that the Golus of Mitzrayim was so strong that

it wasn't even possible for one slave to escape! So how can we already call Nissan- the Chodesh Hageulah when there is still fifteen days left until the Geulah?! Even on Yud Nissan- Shabbos Hagadol, when the Bechorim fought against Pharaoh that he should send the Jews free, it could not break through the darkness of Mitzrayim. The answer is, that once Moshe Rabbeinu declared to the Jews that the time of Geulah has come, that we will leave with "our young, our old, our sons, our daughters", the Jews had such an absolute conviction and confidence that the Geulah would happen, that it is already called the month of Redemption even in the final moments of the bitter Gous!

The lesson for us is that even as we find ourselves in this dark Golus, and the darkness is extremely thick just before the dawn, our confidence and complete belief in the Torah's promise of the redemption should be so strong that we already act as if we are already found in a state of Geulah.

This is not to say that we should call this dark Golus - Geulah, chas vsholom. Nevertheless, the main factor in a person being "free" (Zman Cheiruseinu) is not external factors, but the way we feel and act. This can be achieved especially through us placing the Neshama as the Ikar, which never went into Golus, we can truly act free of Mitzrayim even in these last moments of Golus.



י"א ניסן תשע"ד

A collection of Pirushim on the Rebbe's Kapital for this year – Kapital קי"ג
B'Inyonei Geulah U'Moshiach.

קיג.

בו יסופר נפלאות מיציאת מצרים:

א הַלְלוּהָ | הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה:
ב יְהִי שֵׁם יְהוָה מְבֹרָךְ מְעַתָּה וְעַד־עוֹלָם: ג מִמִּזְרַח־
שֶׁמֶשׁ עַד־מְבֹאוֹ מְהֻלָּל שֵׁם יְהוָה: ד רַם עַל־כָּל־
גוֹיִם | יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ: ה מִי כִידוֹד אֱלֹדֵינוּ
הַמִּגְבִּיהִי לַשָּׁבֶת: ו הַמְשִׁפִּילֵי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:
ז מְקִימֵי מַעֲפָר דָּל מְאַשְׁפֹּת יָרִים אֲבִיוֹן: ח לְהוֹשִׁיבֵי
עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: ט מוֹשִׁיבֵי | עֶקְרֶת הַפֶּתִית
אִם־הַבְּנִים שְׂמִיחָה הַלְלוּהָ:

תוכן הפרק

In the *hakdama* to Tehilim, the Friediker Rebbe mentions several *takonos* for the *minhag* of saying Tehilim each day. One of them is to say the Kapital which corresponds to one's age before saying the Tehilim of the day. For Chassidim, in addition to saying our own kapital, we also say the Kapital of the Rebbe. Therefore one of the focus points of the Rebbe's *yom holedes* is the new Kapital which the Rebbe and the Chassidim will be saying in the coming year. (It is interesting to note, that in many of the Rebbe's mamorim, especially those of Yud Aleph Nissan the Rebbe connects the *toichen* of the *maamer* to the Kapital of that year.)

Starting from the Rebbe's 68th birthday in 5730, the Chassidim would compose a new *niggun* each year using *pesukim* from that year's kapital. These *niggunim* were strongly encouraged by the Rebbe in many years.

This year, we are starting Kapital קי"ג, which is also the first part of *Hallel*. It is worthwhile to have a small glimpse at the meaning of this kapital, and specifically in connection to Geulah and Moshiach.

In general, there are two opinions regarding the *toichen* of this Kapital. In the *hakdama* to the Kapital printed in the Tehilim and in the *Radak*, it states that the Kapital speaks about the wonders of *yetzias mitzraim*. In other *meforshim*, however (מדרש תהלים, מדרש הלל, ספורנו) it explains that it speaks praises that will be given to Hashem after the Geulah *ha'asida*.

The Gemara (פסחים, דף קי"ז ע"א) mentions many opinions when *Hallel* was first composed. The first opinion, ר"א, says that Moshe and the yidden said it by *krias yam suf*. The Chachomim however say that it was established by the Nevi'im to be said by a time of a *tzarah*. With the future redemption we will also say Hallel to praise Hashem for redeeming us.

פסוק א'

הָלְלוּ יְהוָה הַלְלוּ עַבְדֵי ה' הַלְלוּ אֶת שֵׁם ה'

In this *posuk* we begin by saying, הַלְלוּ עַבְדֵי ה', and then we conclude by saying הַלְלוּ אֶת שֵׁם ה', without specifying



עבדי ה'. Based on this change, the Midrash comments that while in **הבא** **עולם** only the yidden praise Hashem, **לעת"ל** all the nations of the world will praise him, as it says in the *posuk* regarding the Geulah *hassida*, **כי אז אהפוך אל העמים**, שפה ברורה לקרוא כולם בשם ה'. The *posuk* stresses **עבדי ה'** because it refers to the time of geulah, when we will be servants only to Hashem, and not to the nations of the world, in contrast to the time of *golus*.

פסוק ב'

יהי שם ה' מברך מעתה ועד עולם

At the *farbrengen* of Simchas Torah the Rebbe would, in some years, explain the meaning of the pesukim of **אתה** הראת עפ"י חסידות.

In 5751, the Rebbe explained that the *posuk* of **יהי שם** refers to the hamshacha of *elokus* into the world. See there in detail.

The *Radak* explains that the words **ועד עולם** refers to the period when Hashem's name is praised; in **עודה"** we praise Hashem, but afterwards we might anger him. When Moshiach comes, however, we will praise Hashem forever. And as a reward, Hashem will bless us forever.

In the explanation of Tehillas Hashem, it is written that **ה'** refers to the **שכינה**. The *posuk* describes the time of the Geulah when the **שכינה** will come out of *golus* forever, and will never go back in *golus*, and therefore everyone will praise the **שכינה** forever.

פסוק ג'

ממזרח שמש עד מבואו מהלל שם ה'

This *posuk* describes how Hashem will be praised **לעת"ל** by the entire world, from those that live in the east where the sun rises, to those that live in the west, where the sun sets. The mefarshim connect this to the *posuk* regarding the time of Moshiach, **והיה ה' למלך על כל הארץ**, the entire world will know of Hashem and accept him as their king.

פסוק ד'

רם על כל גוים ה' על השמים כבודו

After explaining that the entire world will praise Hashem, the *posuk* continues to explain the praises that will said by the goyim, stating that they make Hashem exalted above

them. Other mefarshim explain that the *posuk* means that Hashem is higher than all the praises that the goyim give Him. Other mefarshim explain that this means specifically to the time of moshiach when Hashem will be exalted above all the nations of the world, and they will be subdued to him. It is further explained that although the goyim will praise Hashem when Moshiach comes Hashem's shechina will not rest on them. Rather it will only be revealed for the yidden.

The words **רם על כל גוים ה'** have several different explanations. According to some it means that the *kevod* Hashem, meaning the shechina, is found in the heavens, and is higher than the goyim. Others explain that the word **רם** also refers to these words, meaning that Hashem's glory is higher even than the heavens.

This *posuk* is also explained in chassidus. It refers to how the goyim perceive Hashem, thinking that He is too high and exalted to be involved in the world and therefore has removed Himself from creation. (See at greater length in the Rebbe's maamer **ד"ה מים רבים תשי"ז**)

פסוק ה' - ו'

ה. מי כה' אלקינו המגביהי לשבת. ו. המשפילי לראות בשמים ובארץ

This *posuk* refers to the praises of the yidden to Hashem, who say that although Hashem is so great, He lowers Himself to concern Himself with all the matters of heaven and earth. It also refers to the time of Moshiach, when Hashem's shechina will be revealed to the yidden.

פסוק ז' - ח'

ז. מקימי מעפר דל מאשפת ידים אביון. ח. להושיבי עם נדיבים עם נדיבי עמו

The *posukim* continue from the above mentioned praise of Hashem, that although He is so exalted from the worlds, He lowers Himself to be involved with worldly matters, even to the lowest people who are **"עני ואביון"**, to raise them from their troubles and poverty, to the greatest heights, to sit with the rich and respected people.

The *posuk* is also explained in connection to the time of Moshiach, that the Yidden who will be in *golus*, in a very low condition, will be raised to the highest possible levels. In Tehillas Hashem it is added that usually when a person is uplifted from a low level to a high level, he goes up slowly, but the Yidden will be uplifted from the lowest of places to the highest levels instantly with the coming of Moshiach.



Then we will sit with the “distinguished people”, who are the kings and tzadikim who will rise by T’chiyas Hamesim.

The possuk also refers to the Birur Hanitzotzos which will be Leosid Lovo. Through the birur of the lowest sparks in domem, and their elevation in kedusha, (“מקמי מעפר דל” there will be the Geulah and elevation of all the Yidden (“מא” (“שפת ירים אביון”).

It is also explained by the Rami Mirokdu, that “מושיבי עקרת” refers to when Hashem will rebuild Yerusholayim (which is considered a barren city). Then there will be the third Beis Hamikdosh, then “אם הבנים שמחה”, the mother of the sons will rejoice, Rochel Imeinu, who cries for the Yidden throughout their suffering in *golus*. When they will return to Yerusholayim she will rejoice and stop her crying.

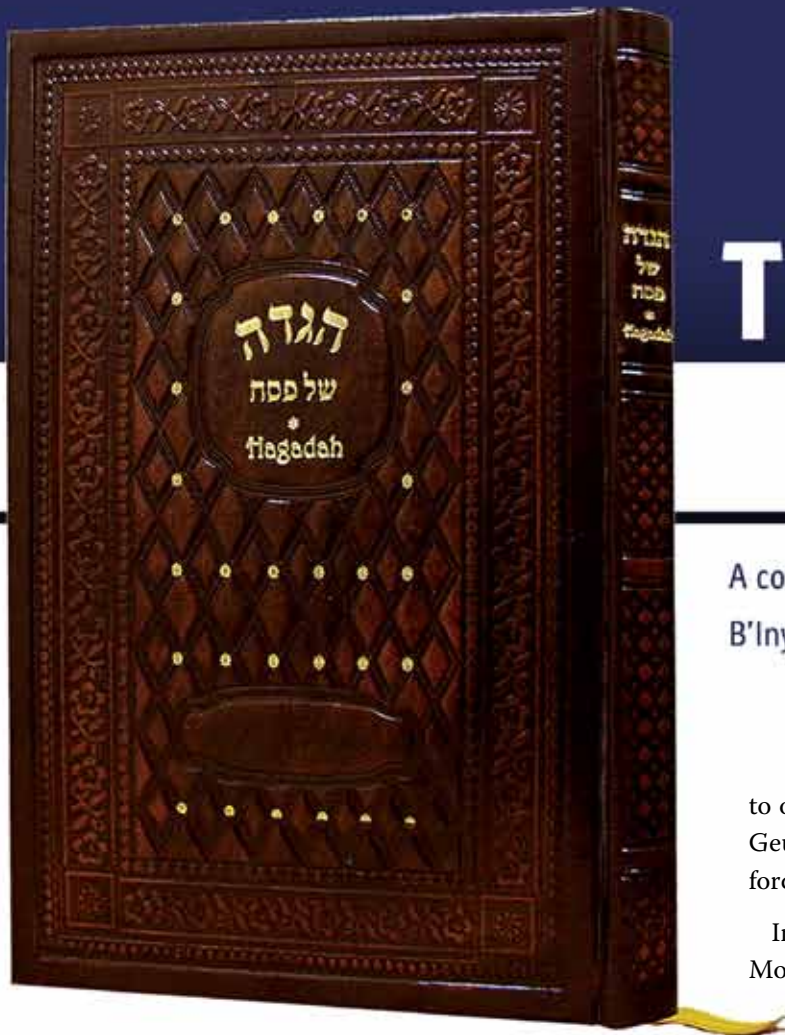
פסוק ט':

מושיבי עקרת הבית אם הבנים שמחה הללו י-ה מושיבי עקרת הבית אם הבנים שמחה הללו י-ה

The simple meaning of this possuk refers to Hashem’s wonders; He gives children to barren women, and through this makes her happy. In fact, the Yalkut Shimoni says that this possuk refers to five women who were originally childless, and were then blessed by Hashem with children: Sarah, Rivka, Leah, Rochel, Chana.

We should be zoche to the time when all these pesukim will be fulfilled in completion, when Moshiach will come and will take us out of Golus! And we should be zoche to be this year Yud Alef Nissan and Pesach together with the Rebbe, and then we will sing this year’s kapital, together with the saying of Hal-lal in general to thank Hashem for the Geulah, together with all of Klal Yisroel, B’nissan Nig’alu U’v’nissan assidin Ligoel, Bimhera Veyomeinu Mammosh!

Rashi explains that this possuk refers to Tziyon, which is Eretz yisroel. Although now it is considered empty and barren, Hashem will bring the Yidden back and it will be considered like a mother of children.



THE MOSHIACH HAGGADAH

A collection of Pirushim in Haggadah Shel Pesach, B'Inyonei Geulah U'Moshiach.

to our efforts to bring the Geulah; by being joyous about the Geulah now, Hashem cannot ignore ourselves Simcha, and is forced, so to speak, to bring the Geulah.

In 5748-1988 the Rebbe started a new campaign: to bring Moshiach through pure Simcha. "Try it, and you'll see", the Rebbe argued.

Thus, the two parts of the now broken Matzah symbolizes both the void felt in Golus and the joy of the Geulah. They are broken in two, yet form one whole piece. Because when one anticipates the redemption, he is pained from every extra moment in this Golus. Likewise when one feels broken from Golus, it should inspire him to do whatever he can to bring Moshiach.

(Culled from various sources, among them: Maamer Ve'ata Tetzave 5752, Likkutei Sichos vol. 3. End, sec. 19; Shaar haYichud of the Mitteler Rebbe, ch. 6; Sefer haSichos 5748 Parshas Tetze)

NEXT YEAR FREE

"This year, we are here, next year, in the land of Israel. This year, (we are) slaves, next year, (we will be) free".

Explained the Frierdiker Rebbe, **this year we are here, therefore we are slaves!** Because here in the lands of Golus, one can be nothing but slaves, both spiritually and physically. Physically, because we are slaves (*to the Goyische nations*), and also spiritually, because we have to occupy ourselves with the

BROKEN

Yachatz

The three Matzos represent the three forefathers; Avrohom, Yitzchok, and Yaakov. The middle Matzah which is broken, thus represents Yitzchok. As Yitzchok is associated with two opposite traits. On the one hand strictness - Gevurah; like it says in Chumash ופחד יצחק, while on the other hand the very name Yitzchok connotes "laughter" and joy, and the ultimate joy and laughter will be in the time of Geulah (the Posuk אז ימלא שחוק פינו is connected to the name יצחק).

In regards to the Geulah, on the one hand, the Rebbe tells us to be totally "broken" - צוטרײסלט - from the fact that we're still in Golus, and demand that Moshiach come already by saying Ad Mosai, We Want Moshiach Now, etc. Yet, at the same time, the Rebbe wants us to be b'Simcha - pure joy - from the fact that the Geulah is so close, and what's more, our Simcha itself will bring the Geulah.

As the story goes of the child who's father did not want to give him an apple, so he promptly made a Brocho, and the father, not wanting the Brocho to be in vain, was "forced" to give the child the apple. The Rebbe applies this same concept



THE MOSHIACH HAGGADAH

A collection of Prayers to the Jewish God
The Jewish God (Moshiach)

Avodas haBiru-
rim, like a ser-
vant, who has to
serve mainly in a
manner of Kabbolas Ol.

Next year however, when we will merit to be in the land of Israel through Moshiach Tzidkeinu, then **we will be free**. Freedom here means serving Hashem in the manner of a minister, or a son. Both, are Avodah's (which are in the realm) of "revealing light".

Hence the translation of the Piska: **Now we're here, *therefore* we are slaves. Next year we'll be in the land of Israel, *therefore* we are free.**

THE FOUR QUESTIONS

The Rebbe Rashab once explained the four questions of the Seder as it is in terms of Golus and Geulah:

“What is this night - the Golus is compared to night, and “this” night is a reference to this *last* Golus - **different from all the other nights** from the previous Golus’n?

All other nights we dont dip “Matbillin” - the word “matbillin” can mean to polish, clean and purify - **even once!** - the polishing was not complete, for they were followed by additional Golus - **This night, we dip twice** - (both) polishing the body and revelation of the soul.

All other nights we eat Chometz, or Matzah - meaning, even after the golus, the Avodas Hashem is required from both the G-dly soul, (which represents) Matzah and Bittul; and from our animal soul, (which represents) Chometz and ego **This night** - after this last Golus **only Matzah!** - because (in the time of Moshiach) the spirit of impurity will be removed (hence, there would'nt be any ego/klipah/impurity - Chometz - denying the reality of G-d).

All other nights, we eat various vegetables/greenery - (Based on the statement of our Sages) “Whoever is jealous her face becomes *green*”¹, in all the exiles, there were various forms of jealousy, “jealousy of writers” and the like **this night** - after this last exile **Marror** - (there will be) the ultimate jealousy, as in the statement of the sages “Every Tzadik will be burned by the Chupah of his friend”².

All other nights we eat either in a sitting or reclining position - all the revelations which come as a result of (the avodah of Yidden throughout) the exiles, **we eat** - (eating is

a Moshol for) the ‘taanug’, our Avodah elicits a pleasure by Hashem, either a manifest, extended pleasure, התפשוטות התע- or the ‘essence of pleasure’, but **This night** - after this final Golus **we all recline** - all Yidden will reach the ‘quintessential Taanug’ תענוג העצמי.

(Adapted from Hayom Yom of 19 Nissan)

EVERY DAY BRING MOSHIACH

On the Posuk “(Remember the day you left Egypt) **all the days of your life**”, the Mishnah in Berochos says that the words “**All** the days of your life” **come to bring** i.e. teach us, that the obligation to remember Yetzias Mitzaryim will remain, also in **the days of Moshiach**.

This statement, which collectively reads “All the days in your life - to bring on the days of Moshiach”, can be understood in two ways: 1. In whatever one observes in the world, in “these days”, one should contemplate *how they will be* in the “days of Moshiach”. Or, 2. That *the whole intention of Golus is to bring on the “days of Moshiach”,* to bring the Geulah.

One can be inside Golus and not realize that the very purpose of the Golus is for Geulah. Furthermore, one may think that the Golus itself is a Tachlis! He is happy with the Golus. He has no desire to leave. There can be various reasoning why one doesn't want to leave Golus. One might feel comfortable in the place he lives and consider himself a citizen like all others, he sees it as *his* country. He doesnt believe in a Geulah at all. Then there are those who know that their country is a “Golus country”, and believe in the promise of the redemption, but are embarrassed to tell their children the truth. They themselves however, believe that Hashem will send Moshiach Tzidkeinu to redeem the Yidden with the Geulah.

Still further are those who believe fully in the coming of Moshiach, but it bothers their whole “*baale'batishkeit*”. They're worried that when Moshiach will come and lead the Jewish people in to Eretz Yisroel, what will they do with their homes, how will they depart from their sons and daughters, they surely won't allow themselves to leave behind their businesses, and Goyishe friends with whom they eat and drink. Therefore, even from those who believe in Moshiach, there is a large percentage who don't want it to happen during their time. Why do they need the trouble of saying goodbye to their homes and family

And this is the opinion of the Chachomim, “All the days in your life to bring Moshiach”, a Jew must know what the end



goal of Golus is, and pray to Hashem that we merit the coming of Moshiach.

(Adapted from a Sicha of the Frierdiker Rebbe in 5703)

NO JEW WILL BE LEFT BEHIND.

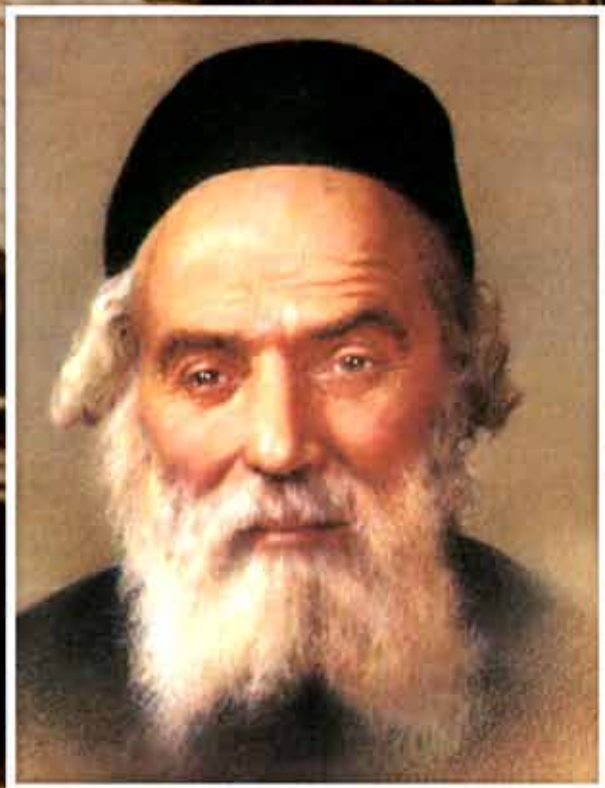
“Had he (the Rasha) been there, he would not have been redeemed”

The Rebbe, in numerous sichos, points out that our intention here is not to push away the Rasha from the Seder, אדרבא we tell him that **there** in Mitzrayim, *before Mattan Torah*, he wouldn't have been redeemed, but in the *final Geulah*, which we eagerly await, *he too* will be redeemed. This is because since Mattan Torah, when Hashem said אנכי ה' אלוקיך, Hashem became *his* G-d, and *his* life force כוחך וחיותך, therefore, it is essential that every yid must be redeemed, as he is necessary to

entire plan of Hashem. One must only work to bringing him close to the Torah.

1. Sotah 9a. “Morikos” - becomes green, is from the same word as “Yerakos” meaning vegetables.

2. Bava Basra 75a. Meaning, every Tzadik (yid) will have a Chupah surrounding him, which will be the reward/result of his deeds in this world, and the Torah (*esp. the Pnimitiyus haTorah, see Purim 5716 in Toras Menachem vol. 16-2 p.158-9 for a beautiful explanation on this statement.*) he learned. Since not everyone did or learned as much while here in this physical world, when Moshiach comes and each will see the other's Chupah, he will be jealous and try to get in, but will be burned from it's intensity.



A Man Who Truly

Anticipated Moshiach

The Chofetz Chaim

Although one of the first questions which are posed to any Yid upon arrival in heaven after living his designated years in this world is "*tzipiso liyeshuo* - did you await salvation (of the Geulah)", and although one of the thirteen fundamentals of Yiddishkeit is that "even if he may tarry I await his coming every single day", never mind the thrice daily proclamation of every Yid that "I await your salvation the **entire** day", nonetheless, certain personalities stand out in their fervent and active anticipation for the coming of Moshiach and the era of redemption which he will herald with his arrival.

One example of such a personality, incidentally in the not too distant history, is Reb Yisroel Meir Hakohen Kagan of Rodin (5598-5693/1838-1933), popularly known by the name of the first of his twenty one widely accepted and used Seforim - the Chofetz Chaim. In fact, it could be said that his focus on and constant involvement in the topic of Moshiach's arrival surpassed, not only that of his contemporaries, but even that of the great Jewish leaders of many generations prior to his time.

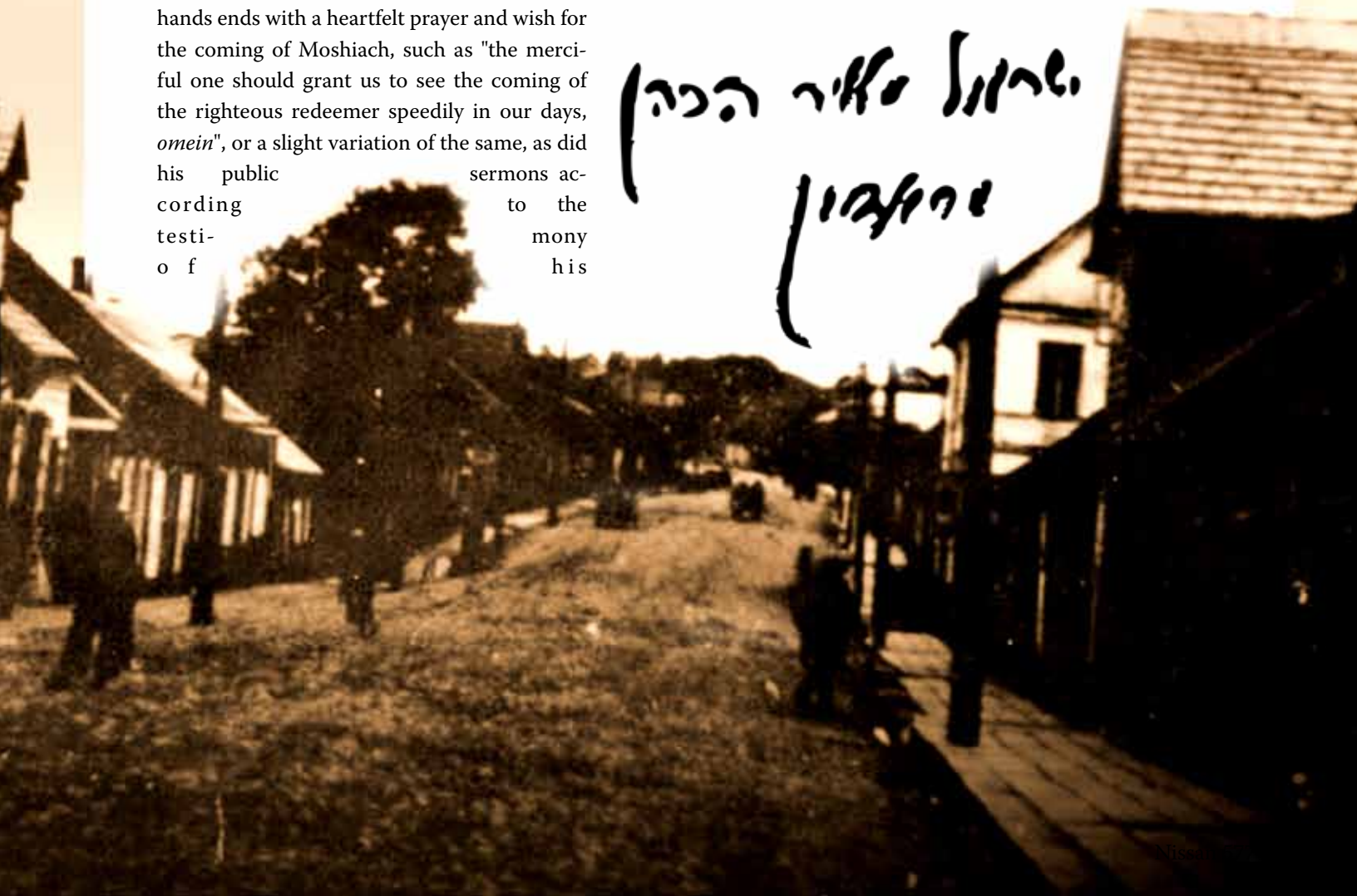
Almost every one of his letters that reached our hands ends with a heartfelt prayer and wish for the coming of Moshiach, such as "the merciful one should grant us to see the coming of the righteous redeemer speedily in our days, *omein*", or a slight variation of the same, as did his public sermons according to the testimony of his

students. No, not all his talks shared the exact same topic and his numerous letters cover a range of subjects seemingly unrelated to one another, yet no matter which was the topic at hand, the conclusion was always the same - Moshiach.

Whether he was establishing a women's group called "Nashim Shananos" for the purpose of strengthening their children's education or expressing his condolences after the recent, unprecedented earthquake which shook the holy city of Yerusholayim leaving many families poverty stricken - those who weren't buried under the ruins of their own home; be it a call unto his brethren to eradicate all hatred that they might possess to a fellow Yid or an arousal to *daven* with a *minyán* three times a day and answer *omein* to the blessings and *kaddish* which the *chazan* recites. The common denominator between all of the above and many more is that the final word is always: when Yidden will heed the aforementioned we will merit to see the arrival of the righteous Moshiach.

Moreover, this was not just an eloquent way of concluding a speech or letter on any random topic which were to remain absolutely unrelated

וְהָיָה אֵלֶיךָ הַכֶּתֶב
שֶׁהָיָה בְּיָדוֹ



to its ending, rather, the content of any discussion was somehow associated with bringing Moshiach and that was the focus of his every occupation.

By the rabbinical assembly in Grodno, called for the purpose of strengthening Torah study, the Chofetz Chaim based himself on the saying of Chazal (Psikta Zuta Va'eschanan, 4, 32) "*ein Yisroel nig'olin min ho'umos elo bizchus haTorah* - Yidden will only be redeemed from among the nations in the merit of the Torah". How many tens of times does he quote the *gemoro* (Sanhedrin, 98b) which relates how "R' Elazar the great was asked by his students: what can a person do to be spared the travail of Moshiach, and he responded: one should occupy himself in the study of Torah and in acts of kindness". Shabbos proves to be a simple one: if Yidden would only observe two Shabbos according to their law, they would be redeemed immediately (Shabbos, 118b).

From this short overview of the Chofetz Chaim's writings, it already becomes crystal clear that he was imbued with a firm and powerful belief in the imminent advent of Moshiach. He was certain that very soon Hashem would bring the Yidden back to their Holy Land and the Beis Hamikdosh will again stand in all its splendor and glory. He even went so far as to distinguish the thirteenth fundamental of Jewish faith as "the principal of all principals"

(Chofetz Chaim al hatorah, Noach).

In this he had a precedent to follow: According to the *gemoro* (Taanis, 17a), even in our time a *kohen* may not drink wine of a type and quantity that can cause intoxication, for Moshiach may suddenly come and the Beis Hamikdosh might be miraculously built and a *kohen* may not perform the *avodah* in the Beis Hamikdosh in an inebriated state.

The *gemoro* (Eiruvin, 43a) likewise rules, that if a person vows to become a nazir on the day of Moshiach's arrival he becomes forbidden at once to drink wine, because Moshiach can appear any day – even today. So strong was the belief and hope of Chazal about the advent of Moshiach and they strove to instill this faith in the hearts of the Yidden. Such anticipation, then, is not the product of a wild imagination nor is it a mere wishful thinking, it is grounded on sound halachic rulings.

But it gets better. The *gemoro* in Bechoros (53a) explains that the reason we do not separate animal *maaser* nowadays, despite the fact that the biblical obligation applies in all times, is because of concern that one will unwittingly commit a transgression by shearing or working the animal while waiting for it to develop a blemish. A possible solution is suggested, that the owner can inflict a blemish on his entire flock before he performs the *maaser* count, thereby

exempting them from *maaser* and avoiding the above issue of using an animal separated for *maaser* for personal use. But this proposition is rejected for the following reason: "*meheiro yiboneh Beis Hamikdosh ubo'inon behemois lehakrovo veleko* – the temple will speedily be re-

built and we will need unblemished animals for offerings and there will be none". Yes! Your eyes are not deceiving you.

The case being so, the Chofetz Chaim saw it an obligation to study the laws which will be necessary as soon as the Beis Hamikdosh will be built, an event which could very well transpire suddenly and unexpectedly, starting with the laws pertaining to the offerings discussed in Seder Kodshim. He himself had a daily Shiur together with his son-in-law on these subjects and also very much encouraged his son to join in their studies, although that never really materialized on a large scale, since his son was overwhelmed with community matters.

A letter most characteristic to the Chofetz Chaim was written upon receiving a copy of the Sefer Yad Romoh from the author, Rabbi Refoel Mordechai Soloveitchik, Chief rabbi of Kletshtzel: "I received your precious Sefer Yad Romoh, which is full of Talmudic acuteness and proficiency . . . I would like to take the opportunity to bring to the attention of his honor, being that all the signs which Chazal specified for the coming of Moshiach have been fulfilled . . . there is no doubt that we now stand on the eve of Moshiach's arrival. Therefore, if all the giants of Israel in our time would listen to me, I would advise that they harness their Talmudic capabilities to author compilations for the common folk on concepts related to the Beis Hamikdosh".

In order to bring his plans to reality in a more practical and concrete way, this Torah giant established a *kolel* for young married men, where, in addition to their regular studies of Yoreh Deah or Choshen Mishpot, the young men would dedicate at least three hours of their daily schedule to study Seder Kodshim, until they would become so fluently versed in its laws that they could

The Chofetz Chaim's Yeshiva



answer and decide any practical questions that might arise in these subjects.

He was of the opinion that it is the responsibility of the scholars of the time to teach their unlearned brethren, especially the *kohanim*, the basic laws of the long awaited era of the redemption. It wasn't once, nor twice, that he was seen sitting with the less literate *kohanim* of his town and learning with them the chapter of *eizehu mekomon* from the Siddur, a study rather simple for a giant of his stature but perfect for his uninitiated listeners.

Here also, this was not a baseless sentiment; it is actually a simple piece of history. When the time came for the building of the second Beis Hamikdosh, Hashem instructed the prophet Chagai to examine the *kohanim* to see if they knew the laws of ritual uncleanness and purity, and according to the *gemoro* they gave wrong answers out

of ignorance, which pained Hashem. "I am sure", the Chofetz Chaim writes, "that if there would be a Novi in our time, Hashem would command him the same, we must be ready". It could well be that he was sent in place of the prophets of old, to deliver Hashem's message unto the nation, after all, Hashem has many messengers, what more, such an esteemed one.

It is all too ironic that he has become so famous, almost idolized, for promoting the purity of speech and the love of one's fellow Jew - the subjects which fill the first few of his publications (Chofetz Chaim, Shmiras Haloshon and Ahavas Chesed), almost entirely dismissing the ulterior motive for these choices, which the author claims is that being careful in these will bring Moshiach.

According to the *gemoro* the sin of *loshon horo* delays the redemption. When Moshe heard that the wicked

man whom he scolded for his evil behavior had informed on him, he grew worried "there is slander among you, how are you fit to be redeemed". Before the exodus they had corrected this, as the *midrash* (Vayikro Rabo, 32, 5) lists four things in whose merit the Yidden were redeemed from Mitzrayim, one of them being that they did not gossip (see Likutei Sichos, Vol. 31, p. 8, at length). Similarly, the *midrash* (see Eliyahu Rabbah, 23) relates that the Yidden were liberated from Egypt through the merit of the very quality of loving-kindness, for despite their tribulations and the harshness of their servitude, they solemnly undertook to uphold and strengthen this quality and mode of behavior among themselves.

The truth is that this is somewhat irrelevant, for later on he was to publish many volumes of works directly focused on the laws pertaining to sacrifices.





Above all else, he became the author of *Likutei Halochos*, extending the work of the eleventh century Rabbi Yitzchok Elfassy, better known by the abbreviation of that - the Rif, to another nineteen tractates, the bulk of which are from *Seder Kodshim*, or at least deal with the service in the *Beis Hamikdash*. He also compiled a supercommentary on the cryptic *Toras Kohanim*, rendering this largely abandoned portion of Torah available to the masses, a mission so timely, as the study and knowledge of Temple services is all the more important nowadays when the time of the redemption is near.

Even in his *Sefer Machnei Yisroel*, which deals with all the laws a Jewish soldier must know while in the army camp, three long chapters were included explaining the obligation to long for Moshiach's arrival, as well as a description of what will be when he comes. It seems that the Chofetz Chaim held these to be important laws for a Jewish soldier in the Russian army to know.

In addition, the Chofetz Chaim authored a three chapter essay on the

importance of longing for and anticipating the arrival of Moshiach. He begins by demonstrating how all the signs which Chazal foretold of the time prior to Moshiach's advent have materialized in their most literal sense, concluding from this that it is only logical to expect him at any moment.

He continues to assure that when it finally happens it will be real quick, as usual, presenting an analogy to make this concept more tangible to his readership. If a king becomes infuriated with his son and sentences him to five years exile in a distant country, the truth is that the king longs the end of his son's exile period as much as, if not more than, the prince himself. He therefore orders his servants to pave the way and develop various machines to hasten his reunion so that his pain not be prolonged any more than the exact five years.

Almost prophecizing the invention of the airplane, he compares this hurry to the verse which describes the gathering of the exiled as "who are these who fly like a cloud". When the steam train was

invented, he commented that everything transpires in the right time. Nowadays, there is no time for prolonged travel by foot or by horse and wagon, for there is much yet to be achieved before the ultimate redemption, thus, the stream train was provided.

When Yosef was to be brought before Paroh, it says that "they hurried him from the pit", for as soon as his twelve years of imprisonment were over, he was to be set free without any further delay. It is brought (*Levush Yosef*, P. 228) in the name of the Chofetz Chaim, that the same will be by the ultimate redemption, as soon as the time comes we will be hurried out of exile without any extra delay.

How could one be so certain that now is the time about which the Torah speaks when promising the arrival of Moshiach? After all, it could be argued that our generation, with all its deficiencies and lack of Torah scholars, is not fit to see the revelations of the future redemption, revelations of such magnitude that the glorious and noble generations of the past, with all their Torah

scholarship and piety, did not merit to see? Moreover, the non-observant class of Jews continues to grow daily, which seems to render our nation totally undeserving of redemption!

The truth is, however, that both types of the above mentioned Yidden signal and hasten the *geulah*. What is special when a Torah giant observes the Torah in the comfort a kind and supportive monarchy? Special is when a simple Yid follows in the path he was taught to by his parents not understanding the meaning of his actions, even under the threat of pogroms and worse. As for the non-observant, their unequivocal message to the A-lmighty is: if You don't redeem us fast, you will have no one to redeem. The Chofetz Chaim concludes: Both are bringing Moshiach closer, these with their good deeds and the others via the opposite, better, then, to be of those with the good deeds! (Tzipiso Liyeshuo, Ch. 3)

In case one is still unconvinced, he claims (Beyam Derech, Lugasi, Vol. 5, p. 47) that this is itself the appropriate recipe for redemption, for when one realizes his shameful state of being he then becomes fitting for the *geulah*. Again, his stand is firmly based on a *gemoro* (Nedorim, 66b) where it is related that a man once vowed not to derive pleasure from his wife unless she would be able to show a nice part of her ugly self to Rabbi Gamliel, believing that this was an impossibility. After a tiring examination of her every limb, only to find negative results, the Rabbi tried his last resort, "maybe her name is beautiful", he asked. When he was informed that she was called "ugly", he nullified the vow proclaiming that her name matches beautifully. If we recognize our degradedness - we are beautiful and, hence, adequate for the *geulah*.

With regard to the numerous stories related about the Chofetz Chaim in which his deep yearning for Moshiach

expressed itself, it is difficult to know what actually happened and what didn't. His son writes: "In Poland they relate many exaggerations about my father's anticipation for the righteous Moshiach and they don't even contain an iota of truth, they are mere hallucinations which *chassidim* are accustomed to amplify about *tzadikim* . . . But in truth, in all the exaggerations that they told of him they did not yet reach the ultimate of his belief and faith in the coming of Moshiach".

Nevertheless, judging by the concepts on which he chose to print his Torah novelties and by his personal letters and calls to arousal, one can conclude that it is more likely that these episodes did occur than not. Especially taking into account that most of them can be traced back to numerous sources, at least one of which is a close disciple.

Many who arrived at his house were eye witness to the sight how at midnight, when the rest of his household were fast asleep and silence ruled outside, the Chofetz Chaim would enter his room, locking the door behind himself and before anyone else. Some would stand by his door trembling and listen how he would pour out his heart before Hashem.

At first he would thank and praise Hashem for all the goodness and kindness he was granted, but then the style of speech and the tone of voice changed to a somewhat more demanding one. "What reward do we receive

for our devotion to the study of Torah and fulfillment of *mitzvos*? Troubles, persecutions and murders! In all the lands of our dispersal and wonderings we have guarded the Torah and held onto it tightly. How much longer will we wait? *Ad mosai*?! We are all torn as a broken piece of earthenware! Try find even one Yid who's heart is still whole".

Suddenly he began to rally help from the *tzaddikim* who had passed away, "where are you?"; he would scream, "why are you quiet? You are supposed to be demanding for us. Holy souls, have you forgotten entirely"? (Chofetz Chaim al hatorah, Behar, 2).

From where did he gather strength to demand so strongly of Hashem that he redeem his children? It is an explicit law in Shulchon Oruch, that a day worker must be paid on the day of his work, but only if he demands his pay. The redemption is the reward for our work throughout this long exile, if we wish to be paid - we must demand it (Chofetz Chaim al

The Chofetz Chaim in his old age



hassidur, Ch. 168).

It is told that wherever the Chofetz Chaim traveled, he carried with him a new *sirtuk*, neatly wrapped in a suitcase. Once, one of his close acquaintances asked him why he doesn't ever wear his new coat, upon which he replied, "I truly believe that Moshiach will come any day now, and I want to be sure that as soon as he comes I will be ready to greet him with this new garment". This level of steadfast belief in the coming of Moshiach is truly exemplary.

In his house, one could find a ready packed suitcase containing his basic necessities so that he should be able to travel to Eretz Yisroel immediately upon Moshiach's arrival. He could be seen exercising to make sure he was fit enough to serve in the Beis Hamikdosh. His wagon drivers related that he never allowed them to slow down for him to ascend or descend. Instead, he would jump on and off while it was travelling, with the explanation that *kohanim* are

agile to help them serve in the Temple.

When Rabbi Yosef Ber Soloveitchik was in Warsaw, a delegation from Brisk asked him to become the rabbi of their city, but Rabbi Soloveitchik did not want to accept the position. Finally, one member of the delegation exclaimed: "Rabbi, how can you turn down the offer when 25,000 Jews eagerly await your arrival!" Rabbi Soloveitchik immediately told his wife, "please hand me my hat and coat, I can't keep 25,000 Jews waiting".

When news of this episode reached the Chofetz Chaim he emitted a deep sigh, saying: "Rabbi Soloveitchik didn't want to keep 25,000 Yidden waiting. If Moshiach knew that all the Yidden were eagerly awaiting his arrival, wouldn't he arrive immediately? The tragedy is that they aren't really waiting, they say it only with their mouth, but they have no real hope at all".

"More than we wish for him to come", he would say, "Moshiach wishes to re-

veal himself, but he won't come unless the entire Jewish nation will await and anticipate him". He quotes from Yalkut Shimoni (Eicha, 2), that "at the time of the destruction Yitzchok said to the holy one, blessed be He: Master of the universe, maybe there will be no return for the children, Hashem replied: don't say so, there will be a generation who will await my rulership and they will be redeemed immediately".

Many who arrived at his house were inquired of as to whether Moshiach is a topic of discussion in their city. When his inquiry was once met with silence, he expressed his regret, "you see, this is the issue, they recite "I await him", so how is it that they don't".

In greater elaboration, he writes "It is known that we have been warned in the Torah to distance ourselves from falsehood, as it says (Mishpotim, 23, 7) "*mid-var sheker tirchok*", even if it is not completely false and there is only a bit mixed in that isn't true (Shvuos, 31a). If when



talking to a contemporary it is so, surely to a Jewish leader and most certainly when talking before Hashem, one must be scrupulous not to talk falsehood, as it says (Tehillim, 15, 4) *“doiver shekorim lo yikon leneged einov”*, this is all without any mention of Hashem’s name, when mentioning Hashem’s name one must be particularly careful in this area.

“It is therefore extremely astonishing how we say Oleinu three times a day ending *“ve’al kein nekaveh lecho Hashem Elokeinu lir’os meheiro besiferes uzecho”*, if he truly hopes for the revelation of Hashem’s glory he should prepare himself by knowing all the subjects pertaining to the service in the Beis Hamikdosh and the offerings, which will then be practical . . . it must be that we recite it merely with our mouths but it is distant from our kidneys, about this I wonder . . . how do we recite before Hashem something which isn’t so” (Tzipiso Liyeshuo, Ch. 3).

When challenged by one of his students, “how can you speak constantly of Moshiach’s advent, when the Talmud states that he will only arrive *“behesech hada’as”* - when no one gives the matter any thought”, he responded, “I am afraid that after all the talk of his coming, there is still an enormous, widespread lack of interest and attention”.

He could not fathom how people saw any form of redemption in the Balfour Declaration, 5678. “We have a certain document of debt which Hashem will certainly repay in its time”, he proclaimed in a voice choked with emotion, “then people come and thank for even a small part of this document, everyone is happy with this declaration and see it as a greatness. They settle for less. They don’t anticipate more... Woe! What has become of us”.

“I remember when they read before my father what a certain Zionist wrote in the *“hamelitz”* magazine”, his son writes, “that there is hope that in the near future we (Yidden) will be like Bul-

garia who raised its head from its lowly situation under the oppression of the turks to be a nation among the nations, my father cried saying ‘is it for this that our blood was spilled for more than eighteen hundred years? To reach the stature of Bulgaria?’”, and he went on to list more promises which Bulgaria’s situation just didn’t seem to match.

“In my father’s later years”, his son continues to reminisce, “the ministers of Warsaw invited me to discuss my father’s relations with the community polls, when among the debates we had they raised the topic of my father’s stand on anti-Zionism, thinking that I might be able to influence him and draw him near to the religious Zionists, I answered that his belief in Hashem surpasses that of our’s as the heaven is higher than the earth”.

What may be described as the most interesting story that transpired with the Chofetz Chaim, is told as follows:

The Chofetz Chaim was accustomed to spend time in seclusion in the nearby village called Eishishuk, so that he could study without disturbance. Here he became extremely friendly with the village rabbi, Rabbi Yosef Zundel Hutner.

Once, he requested of a certain wagon driver that when he chances upon this rabbi he should receive a blessing on his behalf, to which the wagon driver obviously consented happily. But when he heard the peculiar blessing that this rabbi gave, he was no longer so excited, in fact, he dreaded his next meeting with his sender.

Yet, in the small town of Rodin it was



only a matter of time until he found himself face-to-face with the person whom any Yid so wished to meet and he so wished not to. Initially, he tried to avoid revealing the message, but when the pressure rose he began to stutter “he blessed your honor . . . that very soon you should walk . . . barefoot, wear . . . short pants and carry . . . stones on your chest”.

The Chofetz Chaim was ecstatic, he had never received such a delightful blessing in his life. “I am a *kohen*”, he explained, “and Rabbi Hutner blessed me that I should merit very soon to walk in the Beis Hamikdosh where *kohanim* went barefoot and wore short pants. In addition, he even bestowed upon me the blessing that I be the high priest who wears the *choshen mishpot* on his chest filled with twelve stones”. No blessing could possibly exceed this!

A complete documentary on the Chofetz Chaim and Moshiach could fill an entire volume or more, a feat which is way larger than the capacity of this publication. Let us take inspiration from this giant, aspire to emulate his ways to some extent and do all in our capability to bring Moshiach NOW!!!

MOURNERS' WEDDING FEAST

Reb Yechiel Michel of Zlotchov, before he was revealed as a tzaddik, lived in a town by the name of Yampol which is near Mezhibuzh, the town of the Baal Shem Tov. Amongst the Baal Shem Tov's Chassidim was also a businessman who dealt with animals, this businessman would often visit the Baal Shem Tov to receive a bracha for his business ventures.

One day, the businessman went to say goodbye to the Baal Shem Tov and get his Bracha. This time however, the Baal Shem Tov made a special request. "When you go to Yampol, please give my regards to R' Michel."

The businessman was happy to fulfill the Rebbe's request and when he arrived in Yampol, he looked for the tzaddik, R' Michel. However, he could not find him, there was no-one in town who knew of a tzaddik by such a name. "You must be mistaken," they said as they shook their heads.

Disappointed after so much effort, he went to the beis midrash to rest a bit. As a last attempt, he went over to one of the worshipers, a simple man, in the hopes that he might know the tzaddik by the name of R' Michel.

The man wrinkled his brow and finally said, "There is someone by the name of Michel, but he is not a Rabbi, far from it, children call him 'meshuga.' Nu, what should you say about someone who bangs his head on the wall when he davens until blood flows?"

The businessman realized

this was the man the Baal Shem Tov had meant. "Show me his house, I want to speak to him."

"That won't be easy," said someone who had overheard their conversation. "He spends all day bent over his seforim, unless you ask him for something to eat, he won't even look at you." Not being deterred, he asked to be still shown the way to the man's house.

when he arrived at the man's house, he was taken aback seeing the horrifying poverty in which R' Michel and his family lived. The dilapidated hut looked about to collapse, the windows were broken, and little children dressed in rags, toddled in front of the door. For a moment he thought that he might be mistaken and that this wasn't the man that the Baal Shem Tov meant, however, there was no-one else in the town with this name.

When he entered the hut he found R' Michel at a broken table with a book of Kabalah open in front of him. R' Michel was unaware that someone had walked in, so the businessman went over and whispered in his ear, "Reb Yid, I am hungry. I'd like to eat."

R' Michel jumped up, warmly welcomed his guest, and began to scrounge about in the cupboards, Perhaps a morsel of food remained that he could offer the guest. After not finding anything, he took one of his seforim and gave it to the shopkeeper as collateral, and in exchange, he bought

After our Beis HaMikdash was destroyed, and Tziyon the kalla was taken from us and is held captive by our enemies, we can no longer rejoice and take pleasure in all the tasty delights



bread and herring.

After the businessman ate, he told R' Michel, "Regards from the Baal Shem Tov." R' Michel responded by humbly inclining his head.

Later when he was about to leave, he dared ask, "R' Michel, I see that you are a holy man, all you need to do is pray to Hashem and your situation would improve, why do you live in such dire poverty?"

R' Michel looked pensive and after a moment, he responded. "This can be compared to a mighty king who married off his only daughter. On the night of the wedding he made a feast for numerous guests. He provided each of them with a menu of the delicacies that would be served. All rejoiced.

"Then suddenly, shortly before the guests sat down to eat, the bride died and the great joy turned into deep mourning. Many of the guests immediately got up from the wedding feast and returned home without tasting any of the dishes that had been prepared for them.

"However, some of the guests who were known as gluttons figured that since they were invited to a feast, they didn't intend on missing it! They remained seated and did not get up until they had finished eating the entire meal, desserts and all.

"We, the Jewish people, are guests who are invited by Hashem to a feast that He made for Yerushalayim-Tziyon, the kalla. But after our Beis HaMikdash was destroyed, and Tziyon the kalla was taken from us and is held captive by our enemies, we can no longer rejoice and take pleasure in all the tasty delights. We will sit as mourners until Hashem reclaims Tziyon and returns her children to dwell within as in the past.

"The Sh'china is still in galus," concluded R' Michel, "should I then conduct myself as those gluttons?!"

A sampling of unearthly episodes behind the piskei dinim of Moshiach's arrival as well as their ability to directly impact worldly affairs.

בבית



כִּלּוֹ פֶּלֶל הַקֵּץ



The Rebbe's regard for *halachik* rulings issued by Rabbonim has always been that of upmost repute. Particularly for those pertaining to the arrival of Moshiach. On many occasions the Rebbe would himself ask for Rabbonim to *pasken* that the time of the redemption has arrived.

The Rebbe gave great heed to each of these rulings, pointing out their effectiveness not only in the supernal realms, but down here too. When nations signed treaties to reduce their nuclear arsenals – something branded by the Rebbe as the onset of the messianic prophecy of “swords into plowshares” – the Rebbe attributed it to a recent *psak* recognizing the existence of someone who is *b'chezkas moshiach*.

These *piskei dinim* spawned an era saturated with sublime and uncanny events. Some taking place in the direct presence of the Rebbe, while others, across continents, yet at his behest. What follows is but a few of those stories, enough to give you a glimpse into the unearthly episodes behind the *piskei dinim* as well as their ability to directly impact worldly affairs.

5721

An opportunity squandered

The first time the topic of *piskei dinim* regarding Moshiach's arrival was brought to the fore was during the Motzoi Yom Kippur meal of 5721 (1960), held upstairs in 770, in the Previous Rebbe's living quarters.

Rabbi Yosef Yitzchok Segal, Rosh Kolel Tzemach Tzedek in Yerushalayim, related the following fascinating tale:

“It was late in the month of Elul, 5720, during one of my visits to the ‘Beis Yisroel’ of Ger, when I related to him about my planned travels to the Rebbe for the upcoming Tishrei.

“When he heard of my travel plans, he vested me with a *shlichus* to personally give his greetings to the Rebbe and wish him a K'siva Vachasima Tova.

“When I arrived at 770 I notified the Rebbe's secretary, Rabbi Chadakov, about my personal message from the Gerrer Rebbe. He right away set up a Yechidus for me by which I was to carry out my *shlichus*.

“When I entered for Yechidus and told the Rebbe about the message I have from the ‘Beis Yisroel,’ the Rebbe rose to his feet and remained standing while I relayed the message. When I concluded, the Rebbe answered ‘Amein.’ He then sat down and said ‘may Hashem help that all blessings Yidden give one another, be accepted.’ Great joy and satisfaction was visible on the Rebbe's face from this *shlichus*.

“After the Yomim Tovim, I returned to Israel. It was on a Thursday. And while I really wanted to immediately report back to the ‘Beis Yisroel’ on the fulfilment of his *shlichus* and the Rebbe's response, I was feeling tired and decided to postpone the visit until Sunday, since many Gerrer Chassidim visit their Rebbe on Erev and Motzoi Shabbos, it would thus not be an appropriate time for my visit.





The Beis Yisroel of Ger

“The following day, on Friday, I met a close confidant of the Gerrer Rebbe who expressed surprise upon learning that I have not yet reported back to his Rebbe. The same happened on Shabbos when I met my brother-in-law, Rabbi Avrohom Eliezer Aurbach, who was also close with the ‘Beis Yisroel.’

“From those two encounters it became clear to me that the Gerrer Rebbe is awaiting my visit, so I decided to go on Motzoi Shabbos. Upon entering his chamber, he asked a few questions, but then asked me to relate something ‘specific and special’ that the Rebbe said publically. When I asked the Gerrer Rebbe if he was referring to something from my Yechidus, his reply was no. When he once again asked if there was anything stated in public, I asked if he was referring to something said at the Farbrengen, to which he again replied no. Sounding frustrated, he again asked ‘something said privately, there also isn’t?’ It was then when the thought crossed my mind that he must be referring to something said at the Yom Tov Seuda, when a select few are privileged to dine with the Rebbe in the Frierdiker Rebbe’s apartment. When I asked if this was what he was referring to, he said that indeed it was, and he asked me to describe what takes place at that meal.

“I related how the Rebbe sits in his place while leaving an empty chair for the Frierdiker Rebbe at the head of the table. But he wanted to hear something the Rebbe said at the meal.

“I told him that it is not customary for the Rebbe to speak at the meal and he only responds to questions posed to him by the Rashag. From the entire exchange with the Gerrer Rebbe it was evident that he was after something specific that took place at that meal.

“It was then that I recalled something truly interesting that transpired, but I was somewhat reluctant to relate it. When I told him of my hesitance, he said “nu, this is precisely what I want to hear”... After some persistence, I agreed to relate what happened at one of the meals:

“When the Rebbe came upstairs for the Motzoi Yom Kippur meal, he was visibly ecstatic. In attendance at that meal was a large contingent of Rabbonim, including, Rabbi Zalman Garelik, rabbi of Kfar Chabad; Rabbi Chaim Shaul Brook, Mashpia at the Yeshiva in Rishon Lezion; Rabbi Nochum Trevnik; Rabbi Shmaryahu Sasonkin; and Rabbi Dovid Chanzin.

“In middle of the meal the Rebbe suddenly turned to the Rabbonim and said: “I’ve read in the papers that a group of respected Rabbonim have come here for Yom Tov. That being the case, when will they agree and *pasken* that Moshiach must come?” Silence prevailed, until one of the Rabbonim retorted: “Do we really have to agree to such a thing? Who are we anyway? Let the Rebbe agree!”

“A serious expression formed on the Rebbe’s face, in stark contrast to how it was just a few short moments ago, and the Rebbe asked, in a pain-laced voice: “You are waiting for me to agree? Is that what is lacking? My agreement?”

“Taken aback, the Rov immediately recognized his mistake, that when the Rebbe asked something of you, you do it without hesitation. He quickly apologized and took back his previous statement, but the Rebbe did not respond and remained with the same somber look.

“A few days later, a truly frightening occurrence transpired. I was at the Seuda of the first night of Sukkos with the Rebbe, when while the meal was being served, that very same Rov asked the Rebbe: “What’s with the ‘Yom Tov *sheini shel goluyos*’ for those who came from Israel?” Even before he could finish his question the Rebbe interrupted: “Yom Tov *sheini shel goluyos*? This could have all been avoided!”...

“Those seated by the table were thunderstruck. The Rov too was completely shaken and again tried apologizing for what had happened. But here too, the Rebbe didn’t respond and moved the conversation to another topic.

“Throughout the duration of my retelling this story to the ‘Beis Yisroel’ of Ger, he was looking at me in an uncharacter-

istically serious manner. When I finished, his eyes were bright red, and two tears ran down his cheeks. He then let out a heartfelt moan: "זאָל שױן זײַן גוט" (Oy Vey! May it be good!)"

"He sat there for another few minutes with his eyes turned heavenward, and once again said: "זאָל שױן זײַן גוט"

"I stood there shaken, not knowing how to respond to his reaction. It was only when the 'Beis Yisroel' noticed my bewilderment that he moved on to another topic..."

5746

The first Psak Din

On 27 Adar Sheini 5746 (1986), the two chief rabbis of Israel came to the Rebbe, Sefardic Chief Rabbi Mordechai Eliyahu and Ashkenazi Chief Rabbi Avrohom Schapiro. During their discussion with the Rebbe, the Rebbe suddenly asked them to *pasken* that Moshiach must come. For those who were present (as well as those who watched the video of that Yechidus), it is apparent that Rabbi Schapiro was hesitant, yet the Rebbe didn't push the matter too hard.

The following is a free translation of the transcribed conversation as it was edited by the Rebbe (printed in Hivaaduyos 5746, vol. 2, page 832):

The Rebbe Shlita: In connection with what we spoke about Moshiach – that despite all the hardships the Yidden have been through etc., and that all the signs brought in the Gemara about *ikvesa dimeshicha* have already occurred (and then some...), including the sign of *hesech hadaas*... and *kolu kol hakitzim*, yet still, **Moshiach has not yet come!**

Rabbi Schapiro: The 'Yad Ram"a' writes: "It is a true **wonderment** how, based on these signs, Moshiach hasn't come yet **in this generation!**"

The Rebbe Shlita: Maybe the Rabbonim will come together and issue a Psak Din that Moshiach must come immediately!

Rabbi Eliyahu: His honor has said that we have here the "Chief Rabbis." So maybe the

Rebbe should join us, thus we will have a Beis Din of three, and we will issue the Psak.

The Rebbe Shlita: I've been ready for a while. But I am just one, and we need another two.

Rabbi Eliyahu: We will join in with your honor...

The Rebbe Shlita: One of the signs of *ikvisa dimeshicha* is *chutzpa yasgi* (an abundance of Chutzpa). We must therefore utilize this trait for the positive by demanding by Hashem, to the extent of Chutzpa, that Moshiach should come, and Hashem will surely appreciate this demanding and send us Moshiach Tzidkeinu.

Rabbi Schapiro: Many Tzadikim have already worked on this. At any rate, such actions will definitely somewhat hasten Moshiach's arrival.

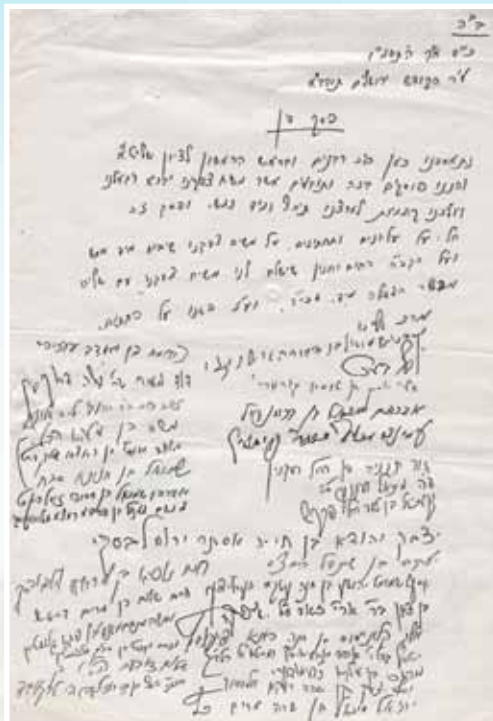
The Rebbe Shlita: Regarding your mentioning Tzadikim – we know that "your entire nation are Tzadikim." And with regard to "hastening" – after all the "hastening" etc., we need Moshiach **be-poel mamosh!**

Seemingly, all that is missing is the Chutzpa of the Yidden, to request and demand that Hashem send the Geulah. Here too we must begin with the chief rabbis, first the Kohen, followed by the chief rabbi, and then the entire nation, and in a manner of *kol gadol* and *kahal gadol!*

Regarding the above Yechidus, rabbi of the Chabad community in Rechovot, Israel, and assistant secretary of the Beis Din Rabbonei Chabad in Israel, Rabbi Menachem Mendel Glukowsky, related:

"Upon learning that the Rebbe said that Rabbonim must *pasken* that Moshiach must come, I decided that I must act!

"In the month of Iyar 5746, I arranged a meeting of Chabad Rabbis in Israel. This was part of a string of meetings by Chabad Rabbonim called to address pressing matters pertaining to Chabad in Israel, at the Rebbe's



The Psak Din of 5746

*

Chief Rabbi Mordechai Eliyahu signing the Psak Din





Rabbi Marlow presenting the Psak to the Rebbe

behest.

“The meeting was held in Yerushalayim, with the subject matter being *mikvaos*. We visited the Mikva in the French Hill neighborhood in Yerushalayim where Rabbi Avraham Michael Halperin serves as rabbi. In the evening, we went to the Institute for Halacha and Technology and it was there where we invited the chief rabbis to speak. I hoped to utilize our meeting to get them, along with the other Rabbonim present, to sign on to the Psak.

“The meeting was called for 4 in the afternoon. At the designated time, only Rabbi Schapiro had shown. I tried delaying the meeting’s end, with the hopes that Rabbi Eliyahu would also show - as I really wanted the Psak to be signed in the presence of both chief rabbis. Yet despite all my efforts, he did not arrive.

“As the meeting concluded, Rabbi Schapiro left. A mere minute or two later, Rabbi Eliyahu arrived. He apologized profusely for his delay, explaining that his driver had fallen asleep and came late to pick him up, and even once on the road, his driver surprisingly lost his way, despite having traveled these roads hundreds of times.

“I saw in this episode the clear hand of the *soton*, who cleverly orchestrated the events that they not meet – something which may have led to the fulfilment of the Rebbe’s wishes, and who knows, maybe even the Geula...

“Despite the setback, I approached Rabbi Eliyahu and asked him to append his signature to the Psak. He read the Psak, inserted several words, and then read it aloud in front of all the Rabbonim. One of the points Rabbi Eliyahu underscored was that “the Psak Din was signed in Yerushalayim Ir Hakodesh.”

“Immediately afterwards, I faxed the signed Psak to the Rebbe. The following morning I was supposed to travel to New York. Yet, that very night, Rabbi Yerusalvsky, secretary of the Beis Din, received a call from the *mazkirus* that the Rebbe wants there to be more signatories on the Psak. Later he received another phone call from the *mazkirus*, one whose contents cannot yet be divulged...

פלו פלו
הקצין

“In any case, from that day onward there have been many other *piskei dinim* signed in this regard, but this one was the first. It was a truly special moment. We sincerely felt as if we were having an effect on the world – something later corroborated by the Rebbe himself.

5747

The Psak following Didan Notzach

On Asara B’Teves 5747, following the *hisorerus* of the victorious verdict on Hey Teves, Rabbi Yehudah Kalman Marlow, Mara D’asra of Crown Heights, handed the Rebbe a Psak Din, signed by Chabad Rabbonim from around the world, stating that Moshiach must come immediately.

Upon receiving the Psak, the Rebbe leafed through it for some time, and then said: “May Hashem satiate your heart’s desires in all that is written herein. And to quote the Rambam: Amen! Indeed, may it be His will! And may it be immediately. Particularly since we find ourselves thirty days before Yud Shvat. May we hear good news. And may this day be transformed into one of “joy, happiness and festivals.”

This episode caused a great arousal amongst Anash, and the Temimim in particular, growing in intensity until Yud Shvat, the day of *kabolas hanesius*.

5749

The ‘Shamosh Beis Din’ will make certain the Psak comes to fruition

When Rabbi Yochanan Sofer, Av Beis Din of Erlau, visited the Rebbe on 5 Adar Sheini, 5749, for Sunday dollars, the Rebbe spoke to him about the importance of *piskei dinim* regarding Moshiach’s arrival as well as why it doesn’t fall into the category of *d’chikas hakeitz*. The Rebbe also pointed out that these *piskei dinim* must be adhered to just as all other *piskei dinim* issued by legitimate Beis Dins.

The following is a free translation of the transcribed exchange (Hisvaaduyos 5749, volume 2, page 544):

The Rebbe Shlita: Since you are involved in matters of Halacha, why not *pasken* that Moshiach come immediately, and we will see the fulfilment of your Psak *teikef u’miyad!* And your students will surely lend a hand in the matter.

It baffles me why they don’t make a tumult regarding this.

This that is written in Gemara about *d’chikas hakeitz* – that only applied hundreds of years ago. Now, however, when *kolu kol hakitzim*, it is no more *d’chikas hakeitz*, since Moshiach

וויפל איז א שיעור!?

Two months after Hey Teves 5747, on Shabbos Parshas Ki Tisa, the Rebbe spoke with searing pain on this that the Geulah is tarrying and on the need to cry out Ad Mosai. The following are select snippets from that Sichas (Hisvaaduyos 5747, volume 2, page 686):

יה"ר אז פון דעם דיבור בזה זאל אינגיכן מקייים ווערן בפועל דער ענין פון "וקראתם דרוור בארץ לכל יושבי" - שלימות החירות, בגאולה האמיתית והשלימה.

ווארום כל זמן וואס אידן געפינען זיך אין גלות, זיינען זיי ניט בדירתם, נאר אין א מצב פון "בנים שגלו מעל שולחן אביהם", און דעריבער שרייען אידן: "עד מתי"...

ווי דוד המלך קלאגט - "גם צפור מצא הבית ודרור קן לה": רחמיו של הקב"ה על כל מעשיו איז עד כדי כך אז "גם צפור מצאה בית", ד.ה. אז אפילו בנוגע א צפור, א בר' קטנה שבעולם, איז דא די השגחה פרטית פון דעם אויבערשטן, עצמות ומהות, צו באזארגן דעם צפור מיט א בית, די צפור דארף עס טאקע זוכן, אבער אחרי ווי זי זוכט - געפינט זי דאס ("מצאה"), און זי געפינט א "בית" ניט נאר א דירת עראי, נאר א דירת קבע.

"דרור קן לה": אויך א צפור דרוור, וואס איר טבע איז צו שטענדיק ארומפליען פון איין ארט צום צווייטן און זי קען ניט בלייבן אויף איין ארט, קען זי דאך ניט האבן א בית, דירת קבע - וואלט מען געקענט מיינען, אז וויבאלד די פייגעלע וויל שטענדיק ארומפליען אין די הימלען, דארף מען איר ניט באזארגן מיט א דירה: זאגט מען - ניין! "דרור קן לה" - אז אפילו ווען זי געפינט זיך אין א מקום מסויים באופן של עראי, האט זי א מקום דירה, עכ"פ א "קן", און אין אן אופן פון "קן לה", אז דאס איז א דירה וואס איז ספעציעל פאר איר;

און ווען עס רעדט זיך וועגן אידן, בנו יחידו של מלך מלכי המלכים הקב"ה... האט ער ניט א "בית" און האט ניט א "קן", ניט קיין דירת קבע און אפילו ניט קיין דירת עראי, נאר ער וואלגערט זיך ארום אין גלות, אין עוה"ז התחתון שאין תחתון למטה ממנו, ביז אין דעם חושך כפול ומכופל פון זמן הגלות!...

במילא שרייט מען: "עד מתי"?!... וויפל איז א שיעור אז בנו יחידו של מלכי המלכים הקב"ה זאל זיך וואלגערן אין גלות!?!...

"גם צפור מצאה בית ודרור קן לה" - און אידן וואלגערן זיך!...

און דער איינציקער ענטפער אויף די שאלה איז - "מצאתי דוד עבדי", באופן של מצאיה, וואס איז טאקע פארבונדן מיט היסח הדעת, אבער ח"ו זאגן אז דער אויבערשטער איז מסיח דעת פון דוד עבדו אפילו "לרגע קטן", ואדרבה - "בכל צרתם לו צר"...

און דעמולט ווערט אויך דער ענין פון "צפור מצאה בית" - "צפור הוא כנסת ישראל", וואס "מצאה בית" - בית המקדש "בבנינו", במהרה בימינו ממש - אין אן אופן פון "אחישנה", "ארו עם עניי שמיא".

אבער ס'איז פארשטאנדיק אז דער אמת'ער ארט פון אידן איז ניט צו פליען אין די וואלקנס... נאר צו זיין דא למטה און מאכן א דירה לוי ית' בתחתונים, א דירת קבע, ס'איז מערניט וואס דער דרך אויף צו קומען צום "בית" אויפן שנעלסטן אופן - איז "עם עניי שמיא", וואס די ענינים זיינען בבחי' "קן" ("דרור קן לה"), דירת עראי, לפי שעה, און ברענגען אידן גלייך צום "בית" בארצנו הקדושה, בירושלים עיר הקודש, בהר הקודש - בית קבוע ונצחי, "מקדש העתיד.. בנוי ומשוכלל הוא יגלה ויבוא משמים, שנאמר "מקדש אד' כונו ידיך",

און אין אן אופן גלוי ממש, אזוי אז מראין באצבע וואמר זה, ובעגלא דידן ממש.

should have long been here.

Particularly since we just read the Torah portion of Pekudei – we have already learned about, and completed, all the commandments relating to the Mishkan (including the future Beis Hamikdosh), so now all we need is a *halachik* arbiter to rule that we can't manage without it, meaning, that we need the third Beis Hamikdosh now. And after this ruling, it must be fulfilled at once, as one is not permitted to postpone the fulfillment of a *halachik* ruling, even those pertaining to unwanted things, heaven forbid. How much more so when it comes to a ruling regarding Moshiach's coming, which relates to all Yidden, and from all generations.

May Hashem help that you merit being amongst those who *pasken* that Moshiach must come. And most importantly – that you merit seeing the fulfilment of said Psak.

(The Rebbe Shlita smiled and said:) Your Beis Din certainly has a 'Shamosh Beis Din' who can see to it that the Psak will come to fruition.

Rabbi Yochanan Sofer: We already have the Psak Din from the Rebbe. And we all – amongst Klal Yisroel – join in with that Psak Din. And surely they will *pasken* the same in the heavenly court. And may it be fulfilled *b'poel mamosh*.

The Rebbe Shlita: Amein! We must not tie this to a single individual, but rather to Rabbonim, for Moshiach is needed by the masses, and thus, they are the ones who need to issue the rulings. Additionally, like this, you have the power of the multitudes, which Hashem does not ignore.

Toras Kohan and Toras Rishon Lezion

Two months after the Erlau Rov's visit, the Israeli chief rabbis returned for their second audience with the Rebbe.

The Talmudic discussion reached its peak when the Rebbe once again broached the subject of issuing rulings about Moshiach's arrival, while making mention that this discussion is a sequel to that which took place three years earlier, in 5746. What follows is a free translation of the transcribed Yechidus, edited by the Rebbe (Hisvaaduyos 5749, vol. 3, page 139):

The Rebbe Shlita: ...the Rambam there underscores another point that "whoever does not believe in him, or await his coming etc." Thus we see that the obligation is not merely to believe in Moshiach's coming, but also to await his arrival, as stated in the '13 principles of faith,' "I believe in the coming of Moshiach... **I await his arrival every day**".

Rabbi Schapiro: The believing and the awaiting are intertwined. Meaning, if one doesn't await his arrival, this in itself is indicative that he is also lacking in his belief, for if he would truly believe, how is it that he doesn't await him?!... If you be-

Nusach Psak Din

Beis Din Rabbonei Chabad of Eretz Hakodesh

Motzoi Shabbos Kodesh Parshas Tahara 30th of the month of Geula – Nissan, first day of Rosh Chodesh Iyar 5751

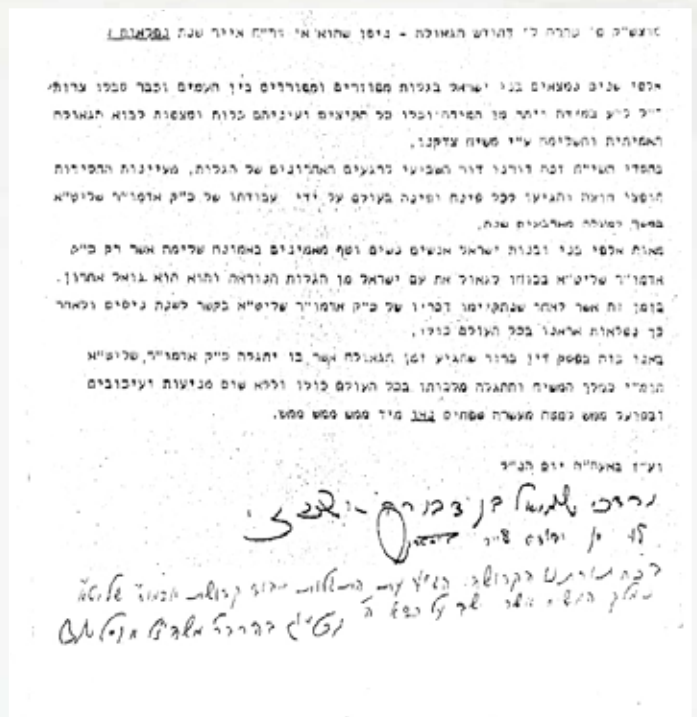
For thousands of years the Jews found themselves in exile, dispersed amongst the nations, enduring great suffering R”L, above and beyond any measurable amount. And *kolu kol hakitzim*, and our eyes gaze ahead anxiously awaiting the Geulah, through our righteous redeemer.

Thanks to the almighty, our generation, Dor Hashvi'i, has merited to find itself at the conclusion of this Golus. And the wellsprings of Chassidim have been spread to the farthest corners of the globe through the work of the Rebbe, for over forty years.

Hundreds of thousands of Yidden, men, women, and children, believe wholeheartedly that only the Rebbe has what it takes to redeem us from this bitter exile.

At this time, when the words of the Rebbe about Shnas Nissim and Shnas Arenu Niflaos have been fulfilled in their entirety, we hereby issue a *halachik* ruling that the time for the Geulah has come, at which point the Rebbe will be revealed as the Moshiach, and his sovereignty will reign supreme throughout the entire world. And all this, without any hindrance and obstacles, *l'mata m'asara tefachim*, now, *mamosh mamosh mamosh!*

The Psak Din of 5751



lieve that there exists such great goodness, how is it possible for you not to yearn and await it?! If one does not fervently await for Moshiach's arrival, his belief is surely lacking.

Rabbi Eliyahu: The belief and the yearning for Moshiach, includes that he come immediately, *teikef u'miyad*.

The Rebbe Shlita: The Rambam indeed includes that detail too in his Sefer Hayad – “The Torah has foretold that all Jews will do Teshuva and **immediately** be redeemed,” immediately being the key word.

Rabbi Eliyahu: At our previous discussion we spoke about making a resolution, a Psak Din, that Moshiach must come.

The Rebbe Shlita: If my memory serves me correct, I spoke then about the need to issue a Psak Din that Moshiach must come immediately. This includes this gathering, where we have more than three Rabbonim, among them Rabbonim from Israel, which ‘there is no Torah like that of Eretz Yisroel,’ including *toras* Kohen and *toras* Rishon Lezion.

Rabbi Eliyahu: “Uva LeZion Goel.”

The Rebbe Shlita: Uva LeZion Goel is said in future tense. We, however, need it in present tense!

In Medrash we find that Eliyahu Hanavi will first come to the Galilee, and particularly, Tiberias. However, no one will be bothered if Eliyahu Hanavi will first come to the diaspora, even Brooklyn, and then later go to Tiberias.

5751

The first Psak that the Rebbe is Moshiach

By 5751, the *koch* in Moshiach had reached unprecedented heights, following the Sicha the Rebbe spoke on 28 Nissan in which he stated that he's tasking the Chassidim with the job to bring Moshiach. This Sicha spawned a great awakening amongst the Chassidim.

The Motzoi Shabbos after the Sicha (Parshas Shemini), thousands of Chassidim from all across Israel gathered at the Beis Menachem Shul in Kfar Chabad.

Just after the gathering, Rabbi Dovid Nachshon paid a visit to the Rov of Kfar Chabad, Rabbi Mordechai Shmuel Ashkenazi, in order to get him to issue a Psak regarding Moshiach's arrival. Rabbi Ashkenazi immediately agreed, and began writing.

What follows is a free translation of the draft of the Psak, written by Rabbi Askenazi, that Motzoi Shabbos night:

This Psak Din was the first of its sort in which Rabbonim clearly direct the Eibershter - so to speak - that the Rebbe must be revealed as Melech Hamoshiach.

Rabbi Ashkenazi requested by Rabbi Nachshon that if this Psak were to be given to the Rebbe, at least two more signatories append their names to it.

Immediately upon arriving in New York, Rabbi Nachshon entered the offices of the Beis Din of Crown Heights where he met Rabbi Yosef Avraham Heller. He presented Rabbi Heller with the Psak, who after reading it, penned his name to its bottom. Next he met up with Rabbi Gershon Mendel Garelik, who happened to be in New York at that time, who also quickly signed it after reading the *nusach*.

Now that he had three signatories, Rabbi Nachshon decided to give it to the Rebbe on his way to the Mikva on Union Street. As he was waiting outside the Mikva, he received a phone call that Rabbi Levi Bistritzky, chief rabbi of Tzfas, and Rabbi Gedalya Axelrod, have also signed the Psak. Since Rabbi Axelrod's fax had not yet reached Rabbi Nachshon, he decided to insert the following line into the Psak: "At this moment a fax came through from Rabbi Gedalya Axelrod who has added to the *nusach* of the Psak: 'The time is ripe for the Rebbe Shlita to sit as Melech Hamoshiach on the heavenly throne! We will bring his signed Psak at a later point.'"

When the Rebbe arrived, instead of his usual brisk walk, he stopped and waited for Rabbi Nachshon to approach, with a sparkle of delight visible on his face.

Rabbi Nachshon handed the Rebbe the Psak and said "here is the Psak regarding the Rebbe Melech Hamoshiach, and here is the letter from ten Chassidim." The Rebbe looked at Rabbi Nachshon, then turned his gaze to those accompanying him, and with a smile on his face said: "Yasher Koach, Yasher Koach!" The Rebbe then inserted the envelope with the Psak into the inner pocket of his Sirtuk.

After delivering the Psak to the Rebbe, Rabbi Nachshon, and his accompanying delegation, decided to go to the Ohel, yet before the Rebbe arrives there, and read the Psak Din there and pray for the Geulah. They arrived there shortly after, and following the proper preparations, entered the Ohel. Upon entering, they proclaimed that they are there to present a Psak Din that the Rebbe is Melech Hamoshiach and must reveal himself as such immediately. They then read the Rebbe's Kapital Tehillim and *davened* for the Geulah. They also read the letter signed by ten Chassidim, in line with what the Rebbe spoke about on 28 Nissan.

Throughout that month, as well as during the subsequent two years, many such *piskei dinim* were submitted to the Rebbe.

נתרחק מליובאוויטש!?

In one of the first years of the Rebbe's Nesius, the Rebbe asked his Mazkir, Rabbi Sholom Mendel Simpson, to visit one of the big supporters of Lubavitch of the past. The reason was to find out his current relationship with Lubavitch.

Upon the completion of his visit, Rabbi Simpson wrote a Duch to the Rebbe describing what had happened. He explained how the supporter was always close to Lubavitch until the Friediker Rebbe started Shtureming about Moshiach with the Kol Korehs and even started writing a Sefer Torah, which he called Moshiach's Sefer Torah. Since then, he was Nisrachek from Lubavitch, saying he did not believe anyone knows when Moshiach will come.

The Rebbe replied to Rabbi Simpson's Duch: "If so, he should also be Nisrachek from all others who have made Kitzin, and they are..." The Rebbe then listed numerous Rishonim and Achronim, who have made a Keitz.

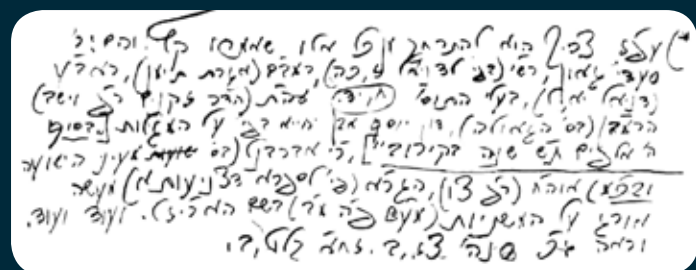
(One of the Rishonim whom the Rebbe mentioned made a Keitz that Moshiach will come around 5700, just three years before the Friediker Rebbe's Keitz of "L'alter L'tshuvah - L'alter L'geulah". The Rebbe therefore added and underlined the time of that Keitz.)

עפ"ז צריך הוא להתרחק מן כל אלו שאמרו קץ והם: ר' סעדי' גאון, רש"י (בפי' לדניאל ז, כה), ח, יד, רמב"ם (אגרת תימון), ראב"ע (דניאל יא, ל), בעלי התוס' ח, יד. עה"ת (הדר זקנים ר"פ וישב) הרמב"ן (בס' הגאולה), דון יוסף אבן יחיאל בפי' על המגילות [בסוף ה' אלפים ת"ש שנה בקירוב], ר"י אברבנל (בס' מעיני הישועה ובכ"מ) אוה"ח (ר"פ צו), הגר"א (פי' לספרא דצניעותא) מעשה אורג על המשניות (מע"ש פ"ה מ"ב) בשם האריז"ל. ועוד ועוד.

וראה ג"כ סנה' צו, ב. זח"א קלט, ב.

Part of the Duch

ליובאוויטש, עיר שבא כ"ק ארסו ר' בעשם ה' כ"א בשנת ה'ש"ס. וזו "אוסר הוא" מ"א. כשהחליט כ"ק מו"ה ארסו ר' בנימין חזקוני קורא וכו' אודות ענין לאחור בגאולה" וכו' וכתבם הספר תורת או נחלקים לליובאוויטש" וכו' .. או דאן בין איך אשקל, הייל איך האב געהאטען או קינער הייס נישט טען סתיה טעם קוסען"





משיח

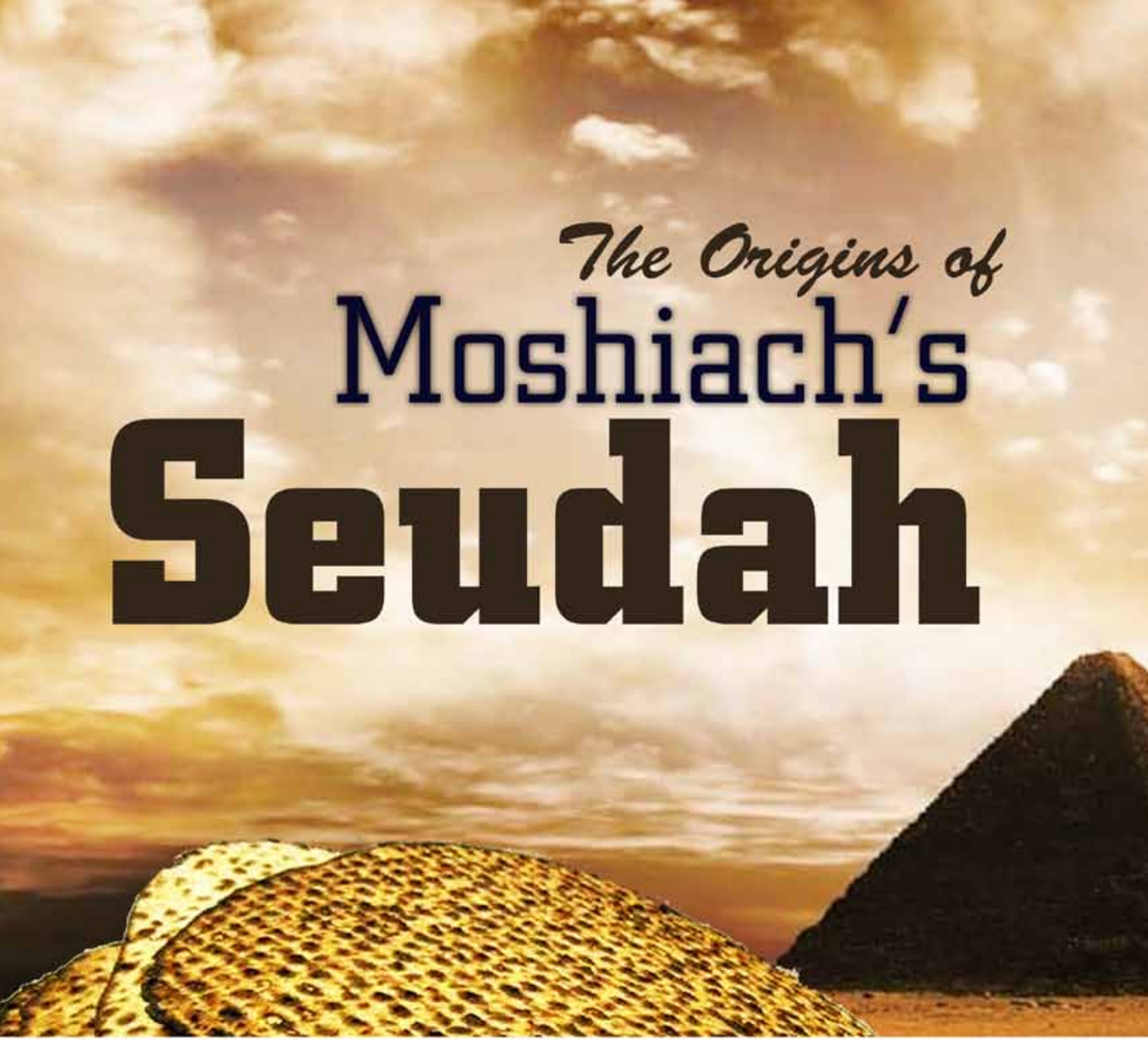
MOSHIAH

למה חלק לעולם
ד' מלך צדיקים
אריך כבוד מלכותו
לדוד המלך

קטן ולא מנחם
אך קטן נחם
קטן נחם

נצב עליו ומלא כל
עוז ומבוסס עליו ומחזק
לב אם עגודו מראוי

זה כל
מראוי



The Origins of Moshiach's Seudah

The general theme of the first two days of Pesach is the Geulah from Mitzrayim; the First Geulah. The last two days though, Shvi'i and Acharon Shel Pesach, are all about our anticipation of the final Geulah. This is particularly true of the last day; as is evident from the Haftorah read on this day which speaks about time and personality of Moshiach.

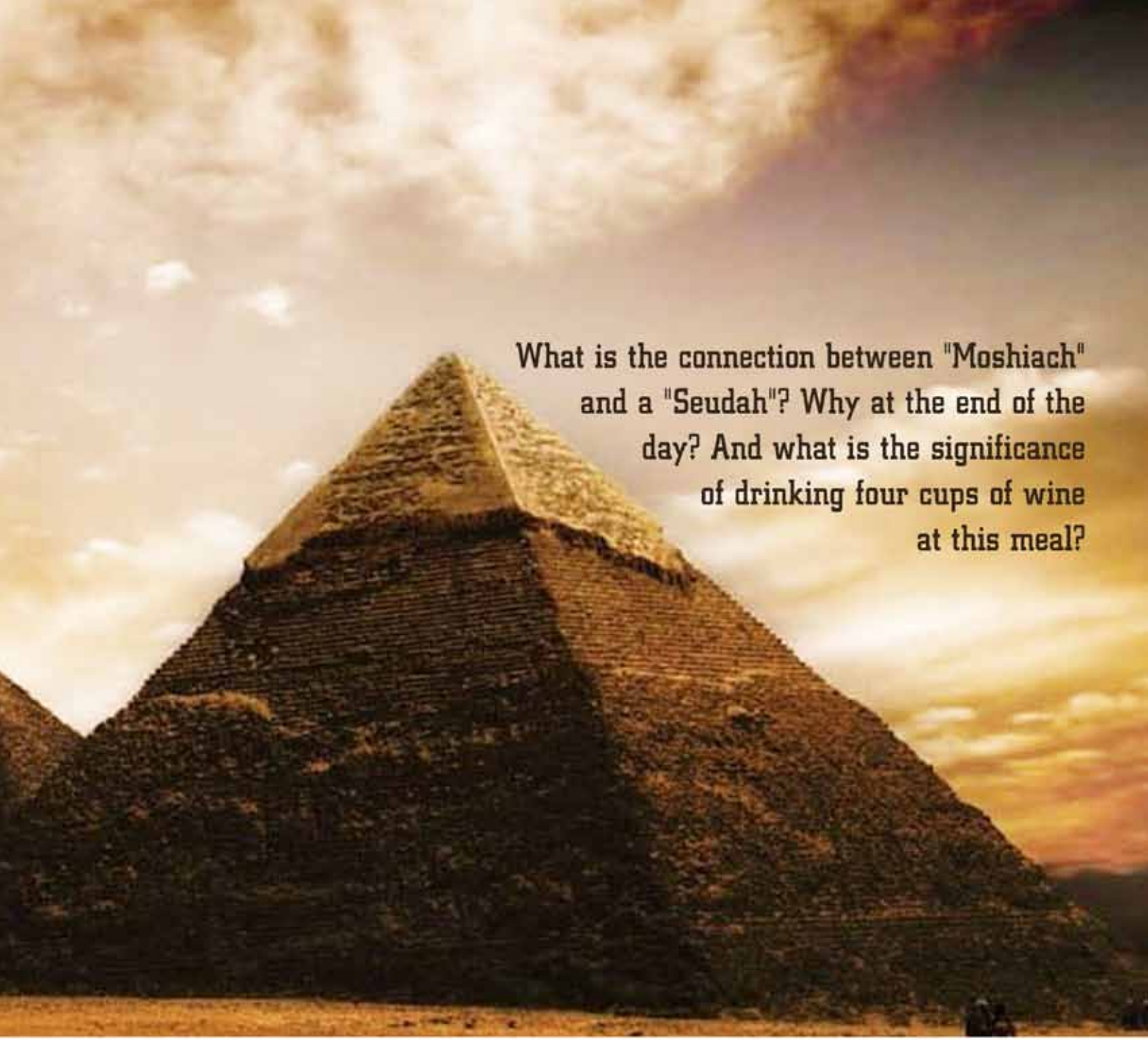
MOSHIACH IN ME

One of the prayers unique to yom tov, and which we say on Acharon Shel Pesach, is the Ribbono Shel Olam said when we open the Aron Kodesh. If one pays attention to the words within this prayer, you can find a rather puzzling request: "And it should be fulfilled in me the verse 'and a spirit of Hashem will rest on

him..." This verse is actually talking about Moshiach himself, and is one of the Pesukim from the Haftorah of the day. What is the meaning then of praying for the fulfillment of the Moshiach personality in us? It is talking about Moshiach, the redeemer!

The answer, tells us the Rebbe, is that every Jew has a spark of Moshiach in him. Every Jew, at the essence of his soul, at the level of his "Yechidah" is connected to the general Yechidah of Moshiach, as this is explained at length in Chassidus. We ask therefore that our inner Moshiach spark, our Yechidah, be revealed.

The day in fact is called "Acharon" the last, and not the eighth, because the entire day signifies the *end* of days and the *last* mo-



What is the connection between "Moshiach" and a "Seudah"? Why at the end of the day? And what is the significance of drinking four cups of wine at this meal?

ments of exile.

WHY A MEAL

The Rabbeim revealed the custom of the Baal Shem Tov to eat a third additional meal on Acharon shel pesach, which is called "Moshiach's Seudah". As the name implies, this meal is especially connected with Moshiach.

The reason for the meal is similar to the reason that we eat a seudah on Shabbos and Yom Tov; the holiness of the day is to be internalized and become part of our very body; not just to remain an abstract idea, unrelated to our physical existence. Similarly, on the last day of Pesach, when there is a "revelation of the ray of Moshiach," we want the spirit of Moshiach which shines on this

day to become absorbed within us through the food and drink that we eat.

This is, in essence, the idea of Moshiach; that the physical world itself will become filled with G-dliness and that G-dliness become our natural reality. This is also expressed in the view of the Ramban, with regard to whether the ultimate reward of the Yidden will be spiritual, in Gan Eden, or as *Neshomos b'Gufim*; that the reward will be Techiyas HaMeisim in *physical* bodies. Chassidus follows this view (as opposed to the Rambam's opinion), because the entire goal of Chassidus is to realize the purpose of creation, to make this world into an abode for Hashem.

Mitzvos and Torah were given to us by Hashem to refine and elevate ourselves and the world; to make the world a vessel, so

that, ultimately, G-dliness will be able to be experienced and seen from even the point of view of the material. This is the goal of Chassidus and why it was revealed, with the ultimate intent to ready the world for, and finally bring, Moshiach.

FOUR CUPS

In the year 5666-1906, it was instituted in Tomchei Temimim, that the talmidim eat the Pesach meal together in the study hall of the Yeshivah. There was at the time 310 students and 18 tables. For Seudas Moshiach, the Rebbe Rashab ate together with the students, and instructed that each of them be given four cups of wine, at which time he said: "This is Seudas Moshiach".

There is an interesting anecdote related to this particular Moshiach Seudah. Prior to Pesach that year, the Rebbe Rashab instructed his son, the Frierdiker Rebbe regarding one of the Temimim, that he should see to it that this Bochor be put to work extra hard, and toil physically in the baking of the Matzah which the Temimim were participating in.

Days later, at this Seudah on Acharon Shel Pesach, the Rebbe Rashab commented to his son how this Bochor had a noticeable, more refined appearance, and said "this is the result of the 'sweat of a Mitzvah'" (I.e. his toil in baking Matzah actually refined his features).

A question that could be asked: What is the meaning of this additional nuance, the Rebbe Rashab introduced, that one should drink four cups of wine at the Moshiach's Seudah? What is its significance? And why was it introduced then?

One of the reasons brought for the drinking of the four cups by the seder night, (Yerushalmi, Pesochim, beg. Chap. 10) is that the four cups symbolize the four cups of retribution which Hashem is destined to pour on the nation's of the world and the four cups of comfort which Hashem will pour upon the Yidden.

The connection between the four cups and the future Geulah, as Chassidus teaches, is that the breakthrough of the entire concept of Geulah (in the world) began at the Exodus from Egypt. Additionally, it opened up the path for the Final Redemption, may it come speedily in our day, Amein. Based on the known statement from chassidus, that the revelations which occurred on a particular Yom Tov, recur every year, it is understood that every year, including this year, when Pesach comes, the Geulah, not just from Egypt, but the Final Geulah as well, is reawakened. This is especially felt on Acharon Shel Pesach, even more so towards the days conclusion. Although the theme of Geulah is present during the entire Pesach holiday, it is at the very end that the entire experience is summed up and felt. (See *Siddur Drushei Seudas Shabbos*).

On Acharon shel Pesach however, we drink the four cups not only as a remembrance, or hope for the Geulah, but to actually bring the inyonim of Geulah down in to Gashmiyus.

CHASSIDUS AND WINE

The difference between Matzah and wine, according to Chassidus, is that Matzah represents Chochmah, "Abba" ("smallness"), while wine represents Binah (this is also the reason why we have 3 matzos; the *Mochin* of *Abba* is 3. The reason for the 4 cups, is because the *Mochin* of *Imma* is 4).

This is also in line with the simple difference between Matzah and wine; Matzah is called "poor bread" because it lacks flavor. Wine, on the other hand, has not only good taste, but it actually brings Simcha and delight, because *Atik*, pleasure, is revealed in Binah.

This explains why the Baal Shem Tov merely ate a "meal" of Moshiach, consisting mainly of Matzah, while, the Rabbeim of Chabad added the idea of the four cups of wine. Because Chassidus Chabad gives a depth, understanding and a 'Geshmak' to the general Chassidus. The addition of the four cups of *wine*, thus alludes to the effect that the Chassidus of the Rabbeim achieved "Lo'daas E's Hashem", that the deepest secrets of the Torah, the crown of Hashem so to speak, should be understood (Binah) intellectually. That even the cold, intellectual human mind should be able to grasp Godly concepts and be affected in a real way.

As Chassidus was increasingly revealed in an ever-broadening fashion, the reality of Moshiach became more and more tangible.



(This goes hand in hand with the fact that Pnimyus HaTorah, especially in as it is explained and illuminated in Chassidus Chabad, is a taste of the Torah of Moshiach, in whose time the reasons and explanations of the Torah will be fully revealed.)

The Chassidus of the Rebbe Rashab was very comprehensive in general and the year 5666-1906 saw a momentous breakthrough in that regard when the Rebbe began the "Hemshech Samach-Vov". It was that same year that the Rebbe instructed to drink the four cups.

This custom mirrored a momentous milestone reached, in the understanding of Chassidus. (To the point that [Hemshech Samach-Vov] explains many details regarding the G-dly revelations of the future. Despite the Rambam's writing that these matters are hidden.)

As the years of our Rebbe's nesius progressed, the Rebbe increasingly spoke about Moshiach and the Geulah. This was especially true during each year's Moshiach Seudah.

During the 5712-1952 Moshiach Seudah, the Rebbe related that the previous Rebbe had a custom to dance during this meal, calling it a "Moshiach Tantz". The Rebbe then said: "there are two ways one can choose to interpret this statement: either that (the dance) is a preparation for Moshiach, or that it is a dance in which Moshiach himself participates!

"Since the choice is ours", continued the Rebbe, "we will say as will benefit us, that Moshiach himself is participating in the dance." By that Farbrengen, the Rebbe also recited an historic

Maamer, on the topic of the miracles that will be shown in the Geulah.

In 5733-1973, at the conclusion of one of the Sichos, a certain Rov came to the Rebbe and, among a number of other things, mentioned something of political importance. The Rebbe said to him: (free translation) "Now is shining of the light of Moshiach and you want to pull me to such things?" The Rov replied: "Didn't the Rebbe just speak sharply about this matter?" The Rebbe answered: "How can one compare?! When we speak here by the Farbrengen, from this chair, we 'speak in high matters, and hint in the lower sphere". The last statement is a paraphrase from what Chassidus says about the Torah (that it speaks of Gashmiyus things, but is alluding to "Elyonim", i.e. G-dly matters).

FROM THIS SEUDAH TO THE NEXT

At the Moshiach Seudah in 5749-1989, the Rebbe said: May it be Hashem's will that through (eating) the Seudas Moshiach, actually and in a revealed manner, we will merit to actually, and in a revealed sense, eat the Seudah of the future, the Seudah of the *Shor Habor*, the *Levyasan* and the *Yayin Hameshumar*, ...And if in general "our deeds and actions" throughout Golus brings the Geulah; how much more so when our action is in something which is a glimmer of the revelation of Moshiach - the Moshiach Seudah. And this gives a Jew the right to demand the Geulah, actually and revealed, in a manner that he "points with his finger and says, this!".

INTENT FOR THE GEULAH

The Maamer V'Hechrim in 5749-1989 was the last Maamer of Acharon shel Pesach that we heard from the Rebbe, to date. At the end of the Maamer, the Rebbe added that, when drinking (each of) the four Kosos, one who is in doubt whether he had the intention that this is for the Geulah, should drink again (and make sure to have the Kavana)! Because the drinking has to be in a sure and absolute manner, since by doing so, we bring the Geulah closer.

May we merit, as the Rebbe wished in one of the sichos, that by virtue of the very fact that we make a Seudas *Moshiach*, while still in *Golus*, through which we are showing that Yidden don't the *Golus* recognition (I.e. we don't let the darkness of *Golus* stop us, and constantly look forward to Moshiach), we accomplish that *בקרוב ממש* we will "burn up the walls of *Golus*", as the Frierdiker Rebbe oft said, and Moshiach will reveal himself and 'lead us in an upright manner to our land". Amein.





THE REBBE'S REQUEST: PAINT MOSHIACH

REB MICHEL SCHWARTZ

When we think of someone who gave the Rebbe much Nachas and in whom the Rebbe showed great interest, we usually envision a Chosid with a white beard, whose primary pursuit was Hafotza. However, it must be noted, that many Mekurovim, to whom the Rebbe showed much respect, don't fit this image at all, especially those who knew the Rebbe from the earlier years. An example of such a person is the famed artist and calligrapher, Michel Schwartz, OBM.

Reb Michel was born in the year of 5686, in the Catskills, where his father served as a Rov. As a young Bochur, he attended Yeshivas Toras Chaim in Brooklyn. At the age of 13 however, his artistic talent couldn't go unnoticed any longer, so he enrolled at the New York School of Art and Design, while simultaneously starting to study in 770. His relationship with the Rebbe started even before the Nesius, for, when the Friediker Rebbe established the Talks and Tales periodical, our Rebbe chose Reb Michel, who was then a young bochur of 15, to be the illustrator. The Rebbe carefully and critically examined every aspect of Talks and Tales; this led to Reb Michel being Zoche to a Yechidus twice a month to discuss the illustrations.

In fact, a letter was recently published by a Lubavitcher Moissad, in which the Rebbe gives a detailed defense of some of Reb Michel's work for Merkos, giving us a glimpse of how much foresight the Rebbe put into it.

In his own words, describing the Rebbe's instructions to him, "I will never forget this awesome scene: his sparkling blue eyes and welcome smile... without uttering a word. I'm sure I was too young to appreciate the significance of the moment that I was being invited, by the man who was later to become the greatest of all Rebbes, to execute under his tutelage, some of the earliest pictorial interpretations of Judaism for Lubavitch children's books."

I remember that he thanked me for coming and indicated that he was pleased with my work. He discussed his desire to develop many additional programs for children, which he thought I could illustrate for him.

Illustration, in the Rebbe's view, was a key factor in translating to children the visual essence of the written word. Through pictures which would accompany the text, children would



more easily relate to the information that the text was presenting.

He was firmly in favor of producing this work in Yiddish and English. However, since the texts would be different from each other, they would require separate illustrations. As I understood it, the Rebbe felt that, even if a child could not read Yiddish, he or she would ask parents or teachers to read and explain what the pictures were about."

One thing that stands out as very remarkable, is that, while advising him as to the artistic style, the Rebbe instructed, "It should look like Ripley, -- *Es Zol Ois'zehn Vee Ripley*" (who was then famous for his piece, 'Ripley's Believe It or Not', which appeared in many modern american newspapers). Another time, the Rebbe asked him to create a true to life character, about whom adventure stories could be written. This time he suggested, "*Es Zol Ois'zehn Vee Dick Tracy*". It's amazing to know that the Rebbe was knowledgeable about everything that went on in the world, to the extent of cartoonists, and looked to elevate their ideas to further Yiddishkeit!

Once he graduated from art school, Reb Michel became a well-known graphic designer, working for such marquee names as Coca-Cola, Ford Motors, Johnson & Johnson, and Avon. In a 1970 feature, Fortune magazine called the artist, "a visionary of unobstructed and unparalleled foresight." Regardless, however, of his very busy career, he always was happy to do work for the Rebbe, starting with Talks and Tales, con-

tinuing with his design of the Merkos logo in 5704, the Lag Ba'omer Parade logo, the Tzivos Hashem logo, and countless other works. All these images were critiqued and approved by the Rebbe himself, and are still in use to this day. Of the Tzivos Hashem logo, he writes, "The Tzivos Hashem emblem, is the single most reproduced Jewish organizational symbol in history. Estimates run into the hundreds of millions over the years. When I consider the strides and accomplishments of this organization, my heart swells with pride and I feel honored that I was called upon to become involved when the Rebbe first initiated his new idea of Tzivos Hashem."

While his works are very diverse and too numerous to mention them all, one piece stands out: a Kos Shel Eliyohu, etched with his own style of "Calli-Graphic Judaica", with the Tefillah Shel Eliyahu, which is said on Motzoi Shabbos and expresses our yearning for Moshiach. When the prototype for it was shown by dollars to the Rebbe, the Rebbe examined it intensely and was told that this is the only one in existence. The Rebbe then asked, "Nu, if this is the only one, will it be left for me?" (This incident can be seen on video at





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Reb Michel's

brother, who

was showing the

cup to the Rebbe, was

flabbergasted and exclaimed

that it cannot be left here, but would

be put into production and then the Rebbe

would receive one.

To the best of the author's knowledge, the only other time the Rebbe requested a specific item as a gift, was when another artist, Raphael Nouril, showed the Rebbe a painting that he had made of him. Interestingly, Mr. Nouril also told the Rebbe that he couldn't part with the art, as he needed it for a showing in London. The Rebbe subsequently requested a photocopy. From these rare incidences, we see the Rebbe's tremendous appreciation for Jewish art.

Reb Michel's most famous piece, however, is the painting, "When Moshiach Comes", which was suddenly and personally commissioned by the Rebbe at dollars, on 24 Elul, 5749. The Rebbe commanded Reb Michel, as a general commands a soldier, "...And now, Michel, I want you to make another picture.... of what the world will look like when Moshiach will

come!" Reb Michel was completely surprised and at a loss for words; he had no clue what the rebbe wanted: he was a painter, not a prophet or even a scholar, how could he envision what the world would look like when Moshiach comes? Nonetheless, he immediately accepted the project, without hesitation. The Rebbe went on to specify that it should be very large, and gave him five one-dollar bills. (All of the consultation with the Rebbe on the project, from conception to completion, can be seen on video at www.goo.gl/0aHt6P).

Reb Michel relates that he didn't even know where to start, so he decided to ask two people very close with the Rebbe, the first being Reb Leibel Groner. Returning to 770 after dollars were over that day, he went to the office of Mazkirus and related his issue. "Michel," was his reply, "I am just as surprised as you. However, if the Rebbe asked you to do such a painting, then he thinks you have the genius to do it." Then in a somber voice Reb Leibel said, "So do it!"

Realizing then that Rabbi Groner would not intervene with the Rebbe, nor would he answer in a more specific way, Reb Michel decided to try Rabbi JJ Hecht, and went straight to his office at the NCFJE, half a block from 770. Entering his room, Reb Michel was immediately greeted with, "So the Rebbe served you curveball, and you've gotta hit a home-run! There's just no other way." At this point Reb Michel realized that no Chossid would help him understand what the Rebbe wanted, and that he was supposed to work at it himself. He visualized a picture on a very large scale. One which would contain as many references as can be found in the Torah, Nevi'im, Kesuvim, Mishna, Gemara, and Rambam; all of the prophecies about the coming of Moshiach. He wanted to confine the painting to 304,805 letters, which is the exact number of letters in the Torah. It would be very large in proportion, on a canvas approximately 6 feet by 4½ feet; the letters would be half an inch in height. Superimposed on this canvas of letters, would be many illustrations pertaining to the prophecies of Geulah.

In the next encounter with the Rebbe, which we are privy to, is on 25 Iyar 5750. Reb Michel's brother asks the Rebbe for help in finding all of the thousands of references to Moshiach. For this the Rebbe directed him to the Mavte'ach of the Tzemach Tzedek's Ma'amorim, and added, "if you'd learn Chassidus, you'd know this already!"

Finally, on 4 Tishrei 5751, Reb Michel came by for dollars, the Rebbe saw him, and called "Schwartz!"; while warmly shaking his hand. Reb Michel proceeded to show the beginning of the project; he showed the Rebbe that, so far, he'd written 44,000 letters and intended to write 304,805. Standing with Reb Michel was Professor Herman Branover and the Rebbe asked what his role in the project was. Reb Michel explained to the Rebbe that the funding for the project was being provided through SHAMIR and that they would receive the profit, in accordance with the directive that Reb Michel give a lot of

Ad Mosai by Michel Schwartz





When Moshiach comes by Michel Schwartz

Tzedakah with the profits. Reb Michel departed a very, very happy man; he realized that he truly had arrived at the exact same idea that the Rebbe had apparently had in mind.

Starting with Chazon Yishayahu, he had to transcribe the Pesukim directly onto canvas. It took almost a whole day to rule out a sheet of fine, hand-made, heavy archival paper, spacing the lines 7 to the inch; the width of the sheet was 75" and the depth 48". Mathematically, he determined the number of lines which would be needed to write out 304,805 letters, multiplying the number of letters per line by the number of lines on the canvas. He decided to use a mechanical pen, with an extremely fine stainless steel point. The ink used was of the finest quality imported from Windsor-Newton of England. The key to writing the letters was to draw an open-face or outline letter. If he would simply use a standard calligraphy pen, the entire page would be a black blotch. By doing the script in outline it effected an overall grey color.

Reb Michel had to pretty much finance himself; therefore, he could only start working on the Moshiach painting after he had completed his paying jobs. Thus he worked on the Moshiach painting daily, from about 5 PM and until the night. All in all, it took more than 2500 hours of work. Think about that for a minute; here was a person, who by no means considered himself a typical Chossid. Yet, he painstakingly worked over 2500 hours for the Rebbe; Reb Michel was world famous and could

have become very wealthy doing other jobs, but chose to volunteer for the Rebbe.

In Shevat 5752, he brought the Rebbe the almost finished work and explained that, in the end, there are close to 400,000 letters, from Tanach, through the Rebbe's Ma'amorim. The Rebbe seemed very pleased and asked that it be ready for his 90th birthday, Yud Aleph Nissan 5752. He also urged Reb Michel to finish it as soon as possible, before Moshiach arrives. Reb Michel suggested that they make a Siyum when its finished; to this the Rebbe gave a Brocho.

Unfortunately, the events of 27 Adar I delayed the Siyum until Yud Shevat 5753 (see more about this historic event in the Yud Shevat issue of Moshiach Weekly). In the midst of the Kinus, they announced that the unveiling of the painting would commence; the large painting was set up to the right of the Rebbe's porch. The unveiling was preceded by Reb Zalman Gurary benching the Rebbe, followed by everyone chanting Yechi, with the Rebbe gazing intently and nodding his head in encouragement. Reb Michel then spoke and became very emotional, telling how he never felt he could accomplish so much, and was very grateful to the Rebbe. The painting can now be seen at the Tzivos Hashem Jewish Children's Museum

Reb Michel's precious Neshmoh ascended to Hashem on Friday, Elul 10, 5771. He was 85 years old.

THE STORY BEHIND THE PICTURE

Shazar Presenting the Rebbe the 'Rimezei Geulah' Manuscripts



Shazar with the Rebbe

On Purim 5731, the president of Israel – Shazar, came to visit the Rebbe in 770. During his visit he gave the Rebbe as a present; rare copies of Maamorim of the Alter Rebbe, and a few copies of papers entitled 'Rimzei Geulah' – clues of Geulah, from the Alter Rebbe or the Tzemach Tzedek.

Regarding this present, the Rebbe responded, that is it very interesting, since it is unusual by Lubavitch to give clues regarding the Geulah. However, the Rebbe continued, here we find a Maamar of the Alter Rebbe (or Tzemach Tzedek), regarding that matter, though the Rabbeim kept it in secret and didn't publish it. The Rebbe finished off, that this Maamar needs to be checked out, if it is acceptable for printing and publishing to the public.

Reb Avrohom Chanoch Glitzenstien relates how this Ksav Yad was found: In one of my visits at the national Library in Yerusholayim, I saw listed in the catalog, a booklet with Maamorim of Chabad. When I asked for it and got it, I realized that all the Maamorim there, are related to Chassidus Ruzhin.

When I asked the management of the library the reason for it, they were surprised and could not explain why it was tagged under Chabad Maamorim. I decided to look it over deeply and find the reason.

After few hours of reading, I found a few pages titled Nachalah L'Yisroel - Rimzei Geulah, with the following opening words:

ב"ה, קץ הימין אשר השאיר אחריו ברכה ונמצא באמתחת של הרב הגאון הקדוש וכו' מהו' מנחם מענדיל זצ"ל"ה מק"ק ליבאוויץ, תלמיד הרב ז"ל וגם נכדו, ויש אומרים דהוא דברי הרב התניא בעצמו, וקבל האמת ממי שאמר.

It seemed to me like, that whoever tagged it, saw just this page, so he tagged the whole book under Chabad Maamorim.

The Ksav Yad was written at the year 5638, and is based on a different Maamar published two years earlier, which says that the time of the Keitz is by 5638 or 5666.

After finding it, and understanding the specialty of these Kesovim, I ran to the telephone and called a dear friend of mine; the president - Shazar, who was a big fan of these type of Kesovim. Hearing what I found, he told me, "wait there – I'm coming".

I immediately notified the library that the president is on his way and that they should be ready. They got all scared and told me to call him back, and tell him that they will send him the book. Since they don't usually allow to take out of the library rare books, they sent an officer of the library to accompany me to Shazar's house.

After looking it over, Shazar made a copy of it, and during his visit on Purim 5731, he gave the Rebbe this Maamar in a nice folder, together with an envelope containing a letter from me to the Rebbe, describing the Ksav Yad.

Reb Avrohom Chanoch Glitzenstien





28 Nissan 5751



It was in middle of the year 5751 (1991), a year in which it burned consciously in the hearts of Chassidim that this is the year of אראנו נפלאות "I will show you wonders." From the beginning of the year, the Rebbe stressed the fact that this is the year in which the Midrash describes as "Shono Sh'melech HaMoshiach Nigleh Bo", From Sicha to

Sicha the Rebbe continued emphasizing that according to all signs, we will soon witness Moshiach's arrival. Everyone felt that Golus is coming to an end. The Rebbe is the leader and he will be the one to fulfill the purpose of creation. We should not interfere.

Then, on Chof Ches Nissan, an incident took place that changed the whole picture. It changed the entire perception and attitude. It was Thursday and the Rebbe had recently returned from the Ohel. Immediately after davening Ma'ariv, the Rebbe hinted that he wished to say a Sicha. The special Shtender was set up instantly and the Rebbe started to speak at length in regards to many Inyonim: the specialty of the date Chof Ches Nissan, the month of Nissan, Avenu Niflaos, and the special virtues of redemption. Then came these historic words:

"And after all this, the biggest surprise arises: How will a group of ten Jews congregate together and, not looking at all of the above, still not have brought Moshiach. This is not understood whatsoever!"

Next, the Rebbe continued with strong expressions about the failure that prevails in connection with bringing the Geulah, the lack of recognizing "הנה זה בא" (behold, this one [Moshiach]

comes), the lack of screaming and claiming redemption and the lack of action. Following this, came the historic announcement heard from the Rebbe for the first time ever throughout all the years:

"What further can I do to effect this (that Yidden should truly demand and effect the coming of Moshiach)? I do not know! And being that everything I have done until now is להבל ולריק (vanity and nothingness), nothing came from it. We remain in Golus, and more than this, we remain in an internal Golus with regards to Avodas Hashem. The only thing I can do is to give this over to each one of you: טוט אלץ וואס איר קענטט Do everything you can to bring Moshiach immediately. This should be done with the "lights" of Tohu, but in the "Kaylim" of Tikun.

I have done everything that is within my ability. From now on, do all that is within yours!"

Chassidim all over the world were in complete shock. Nothing was clear what was going on, but everyone understood one thing: what had been until now is not what will be from now on. The only thing on the agenda now is to bring Moshiach!

This feeling was reflected in all areas. Farbrengens to discuss what should be done were held all night. Chassidim in 770 were speaking about it constantly. From the very next morning, more tanks went out every Friday on Mivtzoim all over New York. In addition, emergency meetings were held among Anash and Temimim where it was decided to choose practical Hachlotos to accomplish the mission. Not everyone knew what to do, but they knew something must change now!

At the next Farbrengen, Shabbos Parshas Shemini, one of the Chassidim who does much to bring Moshiach requested that the Rebbe should tell Hashem to send Moshiach, that Moshiach should come now. Afterwards, the Rebbe explained:

"I have enough to do. Do not impose on me any more work. What is there for me to do? I know myself what to do... and in regards to bringing Moshiach, I know myself what I should do and I am doing as much as I am able. And after all that has been done until now, Moshiach has not yet come... As I said and stressed: The mission is in your hands to do everything you can do. Each individual himself must

begin acting to bring Geulah!"

Chassidim got the point. They understood the message. Moshiach is not a private matter of the Rebbe. Bringing Moshiach is the personal mission of every single Chossid, and therefore it touches every Chossid. He must do all he can to bring Moshiach.

All of Anash did not stop. Every day Chassidim came up with new ideas of how to bring Moshiach. Hundreds of new initiatives were born during the summer of תש"א and put into action. In the beginning of Chodesh Iyar, a few Chassidim established something new: "The Global Headquarters to Bring Moshiach". Signs everywhere told people to prepare their family and friends for the coming of Moshiach. All Chabad Chassidim were busy with one message, to bring Moshiach. These initiatives were the ideal life of every single Chossid.

Also in the summer, the Rebbe gave many Ma'anos encouraging and blessing the actions to bring the Geulah. Soon after, by dollars, the Rebbe stated: "It is necessary that Yidden should act to bring the coming of Moshiach". One woman told the Rebbe: "You, Rebbe, you have to bring Moshiach." The Rebbe answered: "If I am a Rebbe, then I spoke clearly. This should be done by all of Am Yisroel, including you, and including this person and including that person" with the Rebbe pointing to a few people that were standing near by.

Since the above-mentioned Sicha, Moshiach has moved to first on the agenda, and as well to first in the minds and thoughts of Chassidim worldwide. This is the demand of the Rebbe to our generation, a demand which until now has not changed: "Do everything you can to bring Moshiach!"

כמדובר כמה פעמים אז דאס אלץ פארבונדען אויכעט מיט ענין הצדקה, און אלץ פארבונדען מיט די גאולה האמיתית והשלימה.

ובמילא ווערט זיך תמיהה הכי גדולה ווי קומט עס אז ס'קלייבט צען אידן צוזאמען, און ניט קוקנדיק אויף די אלע ענינים, נאך ניט אראפגעבראכט משיח'ן! דבר הכי אינו מוכן כלל וכלל.

און דערנאך קומען צוגיין און אויפטאן א סברא, סאיז דא נאך א שאלה און נאך אן ענין, א פארברענגען, ובמילא מ'וועט נאכאמאל פארשרייבען, און דערנאך וועט זיין די מתמידים, וואס דאס האלטן און געדיינקען, וואס פארשרייבען געווארען, און אין דעם בלייבט דאס, און רחמנא ליצלן סאיז רעכט אז היינט ביינאכט זאל ניט קומען משיח, און אויך מארגען נאך ניט קומען משיח, און אויך איבער מארגן נישט קומען משיח.

און משרייט טאקע און מהייסט אז מזאל שרייען עד מתי וכו', אויב מ'האט געשרעיי מיט אן אמת, און מ'האט געמיינט מיט אן אמת, משיח שוין לאנג געקומען, צוזאמען מיט די גאולה האמיתית והשלימה.

וואס נאך איך קען טאן אין דעם איך וויס נישט, ווארום אלץ וואס איך האט געטאן ביז איצטער געווען להבל ולריק, גארנישט האט ארויס דערפון, מ'בלייבט אין גלות, ויתירה מזו - מיר זיינען אין גלות פנימי בנוגע לעניני עבודת השם, וכמדובר כמה פעמים.

במילא, די איינציקע זאך וואס איך קען טאן, איך גיב דאס איבער צו יעדער פון אייך, און טוט אלץ וואס איר קענט, און זעט אראפבריינגען משיח'ן תיכף ומיד ממש, אין אופן פון ענינים דאורות דתוהו, אבער אין כלים דתיקון.

ויהיה רצון אז סוף כל סוף זאל מען געפינען צען אידן אז זאל איין עקשנען און זאגען אז זיי מוזן אויספירן ביי הקב"ה צו ברענגען משיח, ומכיון אז 'עם קשה עורף', 'סלחת לעווננו ולחטאתינו ונחלתנו', איז א זיכערע זאך, אז דער אויבערשטער וועט אראפברענגען די גאולה האמיתית והשלימה תיכף ומיד ממש.

און אויף ממהר וואס איך קען נאך טאן אין דעם, צו מאכן יעדער פון אייך אויף א שליח לצדקה.

ויהי רצון, אז איך האב געטאן אלץ וואס קען, און מכאן ולהבא טוט אלץ וואס איר קענט.

ויהי אז מזאל געפינען צווישן זיך על כל פנים איין צוויי דריי, וואס זאל אן עצה געבן, וואס צוטאן, און אזוי מ'זאל טאן ועוד והוא העיקר - אז מ'זאל אויספירן, אז ס'וועט זיין תיכף ומיד ממש, ומתוך שמחה וטוב לבב!





The
Megilah
of
דור השביעי





“You know, I’ve been thinking about it a lot recently. Ever since the Megillah was written, I realized how the turn of events we have experienced was really all a step towards the great miracle the Geulah.

When we were sitting by Achashverosh’s meal fifteen years ago and he commanded to kill Vashti, I had no idea that that would have led to the appointment of Esther as queen four years later, which ultimately led to her feast with evil Haman and his hanging just a couple years ago.”

These were the feelings of the Yidden in the time following the miracles of Purim. The miracle happened over a period of many years, and only looking back did the Yidden realize how everything fell right into place: Achashverosh’s party, killing Vashti, appointing Esther as queen, Mordechai foiling Bigsan and Seresh’s plot, Haman’s evil decree, the first wine party, Mordechai being exalted, the second wine party, Haman’s hanging and the victory over our enemies.

“You know, I’ve been thinking about it a lot recently. Looking back, the happenings of the past few decades weren’t just random happenings. They were all steps that brought to this great Geulah.

At first, I didn’t realize how the many different happenings in this generation over so many years were in fact all a buildup which led to this final Geulah.”

These will be the thoughts of the Yidden, in just a moment, with the final Geulah.

Over the years, so many things have happened which are a clear build up towards the Geulah. These occurrences weren’t random, rather they were all set up perfectly to lead slowly but surely the complete Geulah.

If we pause for a moment to think over what has transpired in the past 64 years of the Rebbe’s leadership, we will come to the realization that we are a lot closer to the Geulah than we might have thought.

There’s no turning back! And therefore - we must act accordingly.

The following are some of the many facts, happenings, sayings and more of the Rebbe throughout the years regarding Moshiach.

Yud Shvat, 5711

A year has passed since the Histalkus of the Friediker Rebbe. The Chassidim worked hard for a full year trying

to convince the Rebbe to take on the leadership as the Rebbe of the new generation. Letters were sent from all corners of the world to the Rebbe wherein full communities signed their lives to the Rebbe, taking upon themselves to fulfill all the Rebbe demands from them.

The Rebbe's farbrengen starts. One sicha, another sicha. Reb Sender Nemtsov stands up. "Rebbe, we want to hear chassidus!"

And the Rebbe starts the first Maamar. "My father in law the Rebbe starts his Maamar with the words: *Bosi L'gani...*"

In this Maamar the Rebbe explains the Avodah of this generation. The Rebbe discusses at length the idea that through our Avodah – the Avodos of Iskafya (breaking the evil) and Ishapcha (turning it over to holiness) – we will bring down the highest levels of G-dliness.

The Rebbe then went on to speak about the specialty of this generation. The Rebbe explained how Moshe Rabbeinu was the one to receive the Torah by Har Sinai. Why was Moshe Rabbeinu chosen, over one of our forefathers, Avrohom, Yitzchok or Yaakov? מפני שהוא השביעי, וכל השביעין חביבין – Because he was the seventh, and all sevenths are beloved.

"Our generation is the seventh from the Alter Rebbe. Similar to Moshe Rabbeinu, in whose generation was the dwelling of the Shchina temporarily by Har Sinai, we the seventh generation will be the ones to merit the dwelling of the Shchina, with the coming of Moshiach in our generation.

And this is what is demanded from each and every one of us in the seventh generation – that although the

fact that we are in the seventh generation was not due to our choice nor through our Avodah, and perhaps not even according to our desire, nevertheless, is it our job to draw down the Shchina, *ikar Shchina*, down here."

After the Maamar the Rebbe told us that unlike other sects of Judaism, by Chabad the Rebbe doesn't work for the Chassidim. The Chassidim must work on their own to turn over the evil and make it good. And the Rebbe will help them.

The reason is because Hashem has mercy and Hashem wants to include each and every Jew in his master plan of making a dwelling place for him in this world. If everything would be dependent on the Rebbe, the Yidden wouldn't earn and be a real part of final goal of this world.

The feelings of the chassidim after the farbrengen was two-fold. On the one hand, the great simcha bestowed upon the chassidim from the Rebbe's accepting the leadership openly was unprecedented. On the other, the chassidim took to heart this job they were given by the Rebbe – to work hard and succeed in their own personal Avodah until they finally bring about the coming of Moshiach.

It is told over, that when the Maamar Basi L'gani reached the hands of Rabbi Velvel Soloveitchik, he took the maamar into a room and learnt it for a long while. Upon exiting the room, he exclaimed, "The Rebbe holds of himself as Moshiach!"



11 Nissan, 5716

The Rebbe writes to Yitzchok Ben Tzvi, the President of Israel (apologizing for omitting the title 'President' on his name):

From the day I entered Cheder, and even earlier, there began to develop in my mind a vision of the future redemption - the redemption of the Jewish nation from this last exile, such a redemption that will supply a sufficient explanation to all the sufferings of Galus and to the harsh decrees. As part of this glorious future and this Geulah, there will be a Nossi – a leader, a king, not a leader of part of the Yidden, rather such that has no one superior to him but Hashem himself, and then we will say, thank you Hashem for torturing me.

5726

Rabbi Weinberg gives a shiur in Tanya every Motzei Shabbos, on the radio. The Rebbe explains:

"It says in Zohar that as a preparation for Moshiach's coming the well-

springs of spiritual knowledge, as well as the wellsprings of physical knowledge will open up. This will be a step towards the Geulah.

The wellsprings of spiritual knowledge has opened – through the Baal Shem Tov. At that time there was an outburst of physical knowledge too.

This outburst of physical knowledge and technology must be utilized to its fullest, as it is being used by the Tanya classes on the radio.

This outburst also brings us to understand and perceive many ideas in Torah which until now were not understandable. For instance, the extreme unity that is found in creation, which is connected to the unity of Hashem – to be revealed with the ultimate Geulah, is already understood through the revelation of the ideas of the atom and nucleus. This shows much more how the growth in technology is a lead up to the revelations which will be by the Geulah."

Lag Ba'omer, 5727

The Rebbe starts Mivtza Tefillin, in connection with the pending war in Eretz Yisroel.

The predictions were terrible; based on natural statistics, the small population of Yidden living in Eretz Yisroel stood no chance against the literally millions of Arabs threatening to fight them. The Rebbe stands up with full determination, announcing that through the mitzva of tefillin the yidden will win the war. Miraculously the war ended in a mere six days, with complete victory to the Yidden, including the conquer of many parts of Israel which were in the hands of the non-Jews for many years.



In the years following this Mivtza, the Rebbe instituted the other nine Mivtzoim. With these mivtzoim, the Rebbe literally carries out what the Rambam writes in regards to Moshiach, "will force all the Jews to go in its paths and will strengthen its breaches".

Not long after the war, many Israeli citizens and officials mis-



takened this war as the beginning of Moshiach's coming, when there will be Kibutz Goluyos - the ingathering of the exiles to Eretz Yisroel. The Rebbe stresses time and time again the clear psak of the Rambam that Kibutz Galuyos will follow Moshiach's 1) forcing the Yidden to go in the paths of Hashem, 2) fighting the wars of Hashem, and 3) building the Beis Hamikdosh.

During that time, many political figures started to pressure the Israeli government to return the land they conquered in the war. They claimed that it wasn't right for Israel to keep these lands, and that these lands re-

ally belong to the Arab nations.

As time went on, the pressure got worse and the Israeli government started discussing plans to give away parts of Eretz Yisroel. Deals started forming with the Arab nations.

Throughout the years the Rebbe stood up with full strength against these talks about giving away land. The Rebbe literally "fights the wars of Hashem", as written in the Rambam. The Rebbe doesn't give up but continues this war for the safety of the Yidden.

Among the Rebbe's expressions about the prohibition to give away parts of Eretz Yisroel:

"Giving away land is against the Shulchan Aruch. Even talks about giving away land endangers the lives of millions of Yidden, rachmana litzlan."

"I was the one who fought for the government to be run by Mr. Shamir. Just as I did all I could for the government to be run by Mr. Shamir, if he will continue talking about giving away land and the like, I, M. M. will be the first one to fight with all my strength against Mr. Shamir, that his government should fall apart."

"The answer to this claim is clear in the first Rashi in Torah: Rabbi Yitzchok says... Why does the Torah start with the creation of the world? When the nations of the world will claim that Eretz Yisroel belongs to them, they can look in the Torah and see – Hashem created the world, and promised Avrohom Avinu the land of Eretz Yisroel. Hashem gave the land to the nations of the world and then took it away from them and gave it to the Yidden."



“Why am I screaming about this - the words may not make a difference anyway. Simply because, when something hurts one screams!”

The Rebbe also mentioned that the mere fact that the non-Jews are claiming that Eretz Yisroel belongs to them, is in fact one of the signs of Moshiach.

Around this time period, the Rebbe said:

“The Moshiach of the generation is ‘fighting the wars of Hashem’ – including the war to eradicate the evil rule. The victory will be when the doors of Russia will open and thousands of Yidden will be allowed to leave Russia. Then the evil rule will be completely eradicated. This is being done through the Moshiach of the generation.

When this will happen, we will

know that the one who fought this war and caused this to happen was Moshiach.”

Rosh Hashana, 5728

During the farbrengen on Rosh Hashana, the Rebbe said a Maamar starting with the words, והי' ביום ההוא יתקע בשופר גדול ובאו האובדים מארץ אשור והגידחים בארץ מצרים והשתחוו לה' בהר הקודש בירושלים – ‘and it will be on that day, the grand Shofar will be sounded; those lost in the land of Ashur and in Mitzrayim will come and bow to Hashem on the Holy Mountain in Yerushalayim.’

In the Maamar and the sichos following, the Rebbe discusses how the ‘searching’ seen by the youth is really a result of the grand Shofar of teshuva being blown. The chassidim connected these words with the hippy movement.

It is said that the chapters in Novi

Y e s h a y a h u correspond to different years in the Rebbe’s leadership. For instance, in chapter 27 the Novi says this possuk regarding the Shofar of Moshiach. The Rebbe announced that the blowing of the shofar was in fact in the year 5727.

Shvat, 5730

Almost twenty years has gone by since the Maamor Bosi L’gani was said. The chassidim have since been working on this Avodah of turning over their own personal non-good to holiness. By now the chassidim have merited to hear at least one Maamor on 19 of the 20 paragraphs of Basi L’gani, every year shining new light on the paragraph of the year.

The Rebbe announces, “My father in law the Rebbe started a Sefer Torah to greet Moshiach. It was almost finished, but for certain reasons the

completion and final Hachnasa was delayed. Approaching the Rebbe's twentieth yartzeit I have decided that it's time to finish the Torah to greet Moshiach."

The Rebbe invited all the chassidim to take part monetarily in the completion of this special Torah. The completion was set up for Tes Shvat, on Friday afternoon.

When chassidim heard of the Rebbe's plan, it was self-understood that Moshiach will be coming on that Friday afternoon. It was just obvious from the way the Rebbe spoke, from the hints the Rebbe was giving.

Let's consider the facts: The sefer torah was practically forgotten about. The Rebbe barely mentioned it in sichos, letters, etc. The Friediker Rebbe started it eighteen years ago! And now, 'out of the blue' the Rebbe decides to finish it, together with a festive meal on the Friday afternoon Erev Yud Shvat.

Not only chassidim but even Yidden from other sects came to 770 to be present by this momentous occasion. As well known, many people didn't even make food for Shabbos. "The Shor Habor and Livyason will be a fine Shabbos meal", they said.

Rabbi Lifshiz, Shliach in Crimea relates, "When I got engaged in 5730, I was debating when to make my wedding date. I decided on Yud Beis Shvat – I made a simple calculation: Moshiach will be revealed on Friday Tes Shvat, and then a whole Shabbos will be farbrengens, with much mashke etc. I'll give it a day for everyone to get back to themselves and then on Monday Yud Beis I'll be the first one to get married after Moshiach's coming."

Tes Shvat came and went. The hap-

penings and events are well known. But Moshiach's coming didn't happen then...

At the farbrengen by the Siyum Sefer Torah, the Rebbe said: "Twenty years have gone by. Much Avodah has been done. We have worked hard and succeeded. Nonetheless, there are still 'small jugs' which much be completed to finally bring about the complete Geulah."

Disappointment... Though also encouraged that we are getting closer. We are working towards the goal, and must stay focused to bring it about.

5740s

In the period of the 'mems', the Rebbe's focus on Moshiach became a lot more apparent.

On the one hand, the Rebbe repeatedly reminded chassidim of the bitterness of golus. Of the importance of screaming 'Ad Mosai?!' "Sons have been exiled from their father's table, how can they be calm?" "A sick man who doesn't realize that he is sick is just a sign of how grave the sickness really is." "We spoke about it so many times; how can it be that when

a Lubavitcher Chossid is asked by a non-lubavitcher why lubavitch is constantly begging for Moshiach, he gets confused and doesn't know what to answer?" "Three times a day and sometimes more, in the central part of our prayers, we ask for Moshiach!" "One of the thirteen principles of faith: I await his coming every day! Furthermore, one who doesn't wait and anticipate Moshiach's coming – 'not only does he deny in the other prophets, but in the Torah and in Moshe Rabbeinu!'"

At the same time, the Rebbe stresses the need and importance to work hard to bring Moshiach. The Rebbe mentioned countless times the Rambam that 'one must always view the world as half right-

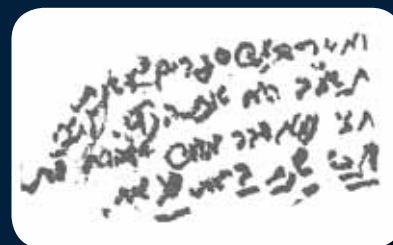


תהא שנת ביאת משיח

It is well known, that the Rebbe checked and corrected many details in the Shalshelas HaYachas (family tree of the Beis HoRav), which appears as an introduction to Hayom Yom.

On the year 5742 the Rebbe added:

And that in many Seforim the year 5742 is a Shnas HaKeitz (a year when it is even more probable that Moshiach will come), come and see, the common-folk say that may it be the year of the - תהא שנת ביאת משיח - Roshei Teivos of coming of Moshiach.



ואשר בכמה ספרים שנת תשמ"ב היא שנת הקץ, ותא חזי עמא דבר אומר שהוא ראשי תבות תהי' שנת ביאת משיח.

teous and half the opposite. When one does one Mitzva he tips the scale and causes the entire world salvation and redemption.' The Rebbe translated literally: one Mitzva will bring Moshiach!

This feeling was rubbed in the chassidim to such an extent that Moshiach's coming wasn't a dream anymore. As one chossid put it: "throughout those years there were some days I was hesitant to put a coin in the pushka! One day I didn't feel I was really ready to face Moshiach, due to some shortcomings in that day's Avodas Hashem, yet I knew that one Mitzva will literally tip the scale!"

Among the special things started in the *mems*, was Tzivos Hashem. When the Rebbe started Tzivos Hashem, the Rebbe taught that the mission of Tzivos Hashem is to fight the final war against the Yetzer Hara, and Hashem is the commander in chief. The goal is to bring Moshiach.

Our motto is: We Want Moshiach Now.

Another thing the Rebbe started in

those years is the custom of naming each year with a special abbreviation of the year. (See the Rosh Chodesh Kislev edition of Moshiach Weekly, this year.) The first year the Rebbe explained was 5742. The abbreviations was: 'ה' תהא שנת ביאת משיח - 'it should be a year of Moshiach's coming.'

Mid 5740s

The Rebbe started two interesting Mivtzahs (among others). First, to print Tanyas in every city where even one Jew is found. Sefer HaTanya is the foundation of the entire Chabad Chassidus. When Moshiach told the Baal Shem Tov that he will come when chassidus will be spread, he used the word 'wellsprings', not the 'water' of chassidus.

In order to bring about Moshiach's coming, the wellsprings themselves – the source of the water – must be spread all over. This is done by printing Tanyas in all cities.

Chassidim all over put themselves to the task. They traveled to many far away cities, to where shluchim are yet to reach, to print Tanyas.

Another Mivtzah is Mivtzah Sheva Mitzvos. In this Mivtzah the Rebbe sends his chassidim to cause the non-Jews to add in keeping their 7 general Mitzvos, and together with that to add in acts of goodness and kindness as a whole. In all the years the Rebbe's focus was on affecting Yidden, this was a big chiddush!

With this Mivtzah, the Rebbe literally makes an effect on all people of the world, as the job of Moshiach is - לתקן עולם במלכות ש-די -

5748

On the 22nd day of Shvat, Rebbe Chaya Mushka passed away. Four years later the Rebbe revealed that on this day a new period of time started: a period of time when the world is ready for Moshiach. The world is a proper vessel for the revelation of Hashem's essence. After all the Avodah of the Yidden, now everything is ready and there is nothing more that needs to be done.

In this time period, the Rebbe mentions many times how close the world is to Moshiach's coming. The Rebbe said, "we spoke many times

how now everything is ready, and all that is left to do is to 'polish the buttons'. The truth is, when one polishes his buttons too much the buttons get ruined!"

Late 5740s, Sichos

"Until now, Moshiach has been something that was the responsibility of the Rebbe. This must be changed. I decided that the best thing to do is to give over this responsibility from the 'Rebbe is equal to everyone' to 'everyone.'"

"Tehillim of Dovid Malka Meshicha was said; many farbrengens have been arranged; chassidus has been spread to the outskirts. The one thing that has not yet been done is pure simcha – joy because of Moshiach's coming.

There has been joy connected with certain Mitzvos. Every Mitzvah must be done with joy. But pure joy, just for Moshiach's coming – has not yet

been tried. That is what is missing.

How can it be – such an obvious solution has not yet been tried? The answer is simple: we are living in golus, and therefore it's extremely hard to live in a geulah way. Nevertheless, being that this is what is necessary, Hashem gives us the strength in the last days of golus to have this too."

Late 5740s

In the mid 5740s, the Rebbe prophesied that Yidden in Russia, a country which locked its doors for nearly seven decades on the Yidden, together with terrible decrees and anti-Semite government, will be freed and allowed to leave Russia.

The Rebbe instructs the chassidim to build housing in Eretz Yisroel to house the many immigrants which will soon flood the land.

A few years later, Russia opened its doors. A country which 'not a ser-

vant could escape', is now helping its citizens leave. The 'iron curtain' falls, in a miraculous way, with no war! The Rebbe points out that this is a clear sign of the Geulah. Revolutions in general is a sign of the Geulah, as brought down in Masechta Sotah. Furthermore, the safe revolution working for the good of mankind show how even the non-Jews are purified and ready for Moshiach.

Tishrei, 5750

The Rebbe starts wearing Shabbos clothes every day of the year.

Based on the calculation that every thousand years is like one day, and every five hundred is a half day, this year is the beginning of the last quarter of Friday afternoon, just before Shabbos – the Geulah. The chassidim see the above change as an added sign to the closeness to the Geulah.



5750 - 5751

Saddam Hussein, the dictator in Iraq attacked Kuwait. Directly afterwards he declared that he will soon go to war against Eretz Yisroel.

The Yidden in the country got very worried. If things would go as it seemed like they would, the war might end up evolving into a world war, together with nuclear weapons and many casualties.

The Rebbe stands up again, proclaiming that Eretz Yisroel is the safest place for the Yidden. Many Yidden from all walks of life come to the Rebbe for advice, and the Rebbe answers in an unequivocal way that there will be no need for gas masks and on the contrary, the war will only be a path to good for the Yidden.

The Rebbe then quoted the following two sections in the Medrash:

1) Rabbi Yitzchok declared: In the year when the Moshiach will come, all the gentile nations will challenge one another. The King of Persia will challenge an Arab king and the Arab king will go to Aram for advice. The King of Persia will then destroy the entire world. All the nations of the world will panic and become frightened, falling on their faces, suffering contractions like labor pains. The Jews will also panic and become frightened, asking, "Where will we go? Where will we go?" [G-d will then reveal Himself, and] tell them: "My children, you need not fear. Everything which I did, I did for your sake. Why are you frightened?... The time for your redemption has come."

This ultimate redemption will not resemble the first redemption which was followed by aggravation and subjugation to other powers. After

the ultimate redemption, there will be no aggravation and subjugation to other powers.

2) Our Sages taught: When Moshiach will come, he will stand on the roof of the Beis HaMikdash and call out to the Jews, "Humble ones, the time for your redemption has come."

As the gulf war started and hit its peak, the Rebbe repeatedly mentions the above Medrashim. Once, the Rebbe even said, "Behold, Moshiach is now announcing that 'the time of your redemption has arrived'".

39 scud missiles were fired and landed at well populated places in Eretz Yisroel. Not one Yid was killed. Neither was there any nuclear weapons used, exactly as the Rebbe prophesized.

Adar - Nissan, 5751

After the gulf war the Rebbe continues to shturem and speak about the greatness of the war. In a general letter sent by the Rebbe, the Rebbe writes, "The miracles of Purim were

in a hidden manner. The miracles of the recent times, though, were revealed miracles. According to natural conduct, a world war could have easily evolved with a long time span and much bloodshed. Nonetheless, the victory came in a very short time!" The Rebbe then went on to bring out the connection of the war with the Geulah.

In a Sicha, said on the 26th of Nissan, the Rebbe says, "It says 'As the days you left Mitzrayim, I will show you wonders (by the final Geulah)'. We see clearly how the miracles of these days are miracles similar to those of Yetzias Mitzrayim.

The beginning of the miracles of



נפלאות אראנו

Yetzias Mitzrayim was on Shabbos Hagadol. Then, the first born Egyptians held a war against the Egyptian nations. Nowadays too, the United Nations who are the 'firstborns of the nations' are waging a war against the enemy of the Yidden. They are making Saddam pay for his damages and free the prisoners."

The chassidim understood that these miracles aren't miracles as there have been in the past generations, these miracles are part of the Geulah process.

Just two nights later, the Rebbe says a Sicha. In the Sicha the Rebbe brings out the connection of the time and place with the Geulah. The chassidim were used to this part, the Rebbe always speaks about the specialty of the time we are in, and normally the Rebbe continues on to speak about the Avodah of the day.

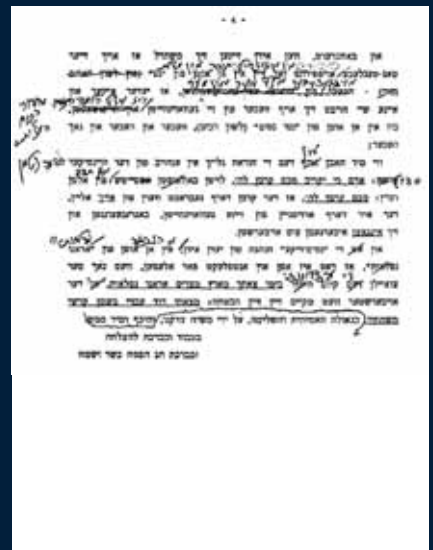
But here, instead of speaking about the simple Avodah for the day, the Rebbe starts demanding and questioning.

"How can it be that notwithstanding all the above, we still didn't cause Moshiach's coming?! This is not understood at all!

Another wonder: How can it be that ten Yidden get together, in such a special time in connection with the Geulah, and they do not demand and shturem regarding the Geulah?

Even when they scream Ad Mosai, it's because they were told to. If they would have really meant it, for sure Moshiach would have come!"

The Rebbe expects of us to realize that all the signs of Moshiach and happenings in regards to Moshiach aren't just random. They are all a build up of a big master plan!



The Rebbe's Hagahos on the Michtav Keloli from 25 Adar 5751



“This generation is special because we already have the revelation of Moshiach.

If we look at things this way, it is really not understood how come Moshiach isn't here yet!

Let's say one is anticipating a very exciting event. He sees the preparations. He counts down the days. He sees everything slowly falling into place, all the work needed to be done for this great event is finally finished.

He waits, and the event doesn't start!

He waits longer, and it still doesn't start!

And now, let's say this event is a life changing event. He wouldn't just let things go by.

He would wonder, demand and do all he could to bring it about.

Everything is in place, things are way overdue - when are we starting?

The Rebbe then continued:

“What else can I do, when all I did until now was for nothing – the proof is, we are still in Golus! The only thing I can do is to give it over to you: do all you can – things that are

in a way of lights of Tohu, but in vessels of Tikkun – to bring Moshiach!”

The Rebbe gives over the responsibility to bring Moshiach to each and every one of us. No one is exempt.

From this Sichah on, the chassidim took on different initiatives to bring Moshiach.

Rabbi Dovid Nachshon brought signatures of Rabbonim that it is already the time of the Geulah, and that the Rebbe is Moshiach and must reveal himself. He also arranged signatures from many chassidim that they accept upon themselves the Rebbe's kingship as Moshiach. These documents were received by the Rebbe in a grateful manner.

Many chassidim worldwide got together

for emergency meetings and farbrengens. Some chassidim asked the Rebbe to tell us what needs to be done, others took on their own hachlotos and decisions.

There definitely was an awakening by all chassidim, old and young alike.

Over the next couple weeks the Rebbe laid out the general outlook we should have to the Sichah and demand of Chof Ches Nissan.

The Shabbos directly following Chof Ches Nissan, the Rebbe said that what is demanded is an addition in learning Torah and doing Mitzvos, with the intention to bring Moshiach.

The next Shabbos, the Rebbe explained that the straight path, as well as the easiest and fastest path to bring about the Geulah is simply by learning about Moshiach and the Geulah. Later the Rebbe explained that through learning about Moshiach one can start literally living the Geulah, even in the last moments of Golus.

From then on, tens if not hundreds of Moshiach shiurim were started. Sections in Kovtzei He'aros were set aside for inyonei geulah u'moshiach, and some Yeshivos even put some time in seder for learning about Moshiach.

A group of bochurim got together and set up a system in which there would be non-stop learning inyonei geulah u'moshiach worldwide. The Rebbe gave very positive answers to those involved in setting up this system. (This system is now being worked on again, by a group of bochurim learning in 770. Get involved!)





In the following weeks the Rebbe explained at length that the Geulah is not a separate entity than Golus, rather the Avodah is to reveal how Golus really is Geulah.

Let's fast forward another year. 5752. A year of the greatest giluyim from the Rebbe, yet a year of much anguish.

The revelations in regards to our standing in the Geulah times of that year were completely unprecedented. For instance:

The President of Russia and the President of USA got together to add in peace and mutual help. This was after many many years in which there was a 'Cold War' between these two countries. The Presidents decided to add in helping each other, and lessen in weapons and war.

Within the same week, the President of USA make a speech in which he informed the nation that he plans on using much of the money which was until now used for weapons,

for food and other vital things to help mankind.

The Rebbe explained that this is, in fact, the meaning of the prophecy "and they will turn their spears into plowshares etc. The nations will not fight anymore". The Rebbe then stressed that this prophecy is being carried out now by Moshiach himself.

Here is a collection of sayings of the Rebbe in that time period (Nissan 5751 - Adar 1 5752):

"We find ourselves now in the 'days of Moshiach."

"This generation is special because we already have the revelation of Moshiach. Every generation has a Moshiach, who is ready to redeem the Yidden in the case that they merit it. This generation though is the generation of the Geulah; therefore not only do we have Moshiach in this generation – he is already revealed!"

"The reason for the setback of the

Geulah was due to the Yidden's avodah being in a way of 'I was created to serve my master', not 'I wasn't created, except to serve my master'. Now this has also been done, and there is no more setback for Moshiach's coming."

"The ascending of the Russian Jews to Eretz Yisroel is the beginning of the engathering of exiles."

"We already have in our generation someone who is 'probably Moshiach', may he soon become 'for sure Moshiach'."

"The Shluchim are holding way after the beginning of their Shlichus, way after the middle of their Shlichus, until that now they have already completed their Shlichus!"

"The gemara says: one may not fill his mouth with laughter nowadays, because it says that full laughter will only be when Moshiach comes. Being that the Rebbe's name is Yitzchak – laughter, and the Rebbe is Moshiach – and he has already been revealed



with full strength – now one may add in laughter and joy!"

"The posuk says that in the time of Moshiach, Hashem will return our judges and advisors. The time for this prophecy has arrived! We have in our generation a prophet!"

"In Nissan 5751, all the deadlines for Moshiach's coming have passed - b'pashtus!"

"Chassidus explains that the entire reason for Golus is to purify the G-dly sparks that fell in this world; all these sparks have been purified already."

The Rebbe doesn't understand:

How can it be - after all these signs of Moshiach, after we know that now is the time, this is the generation, after the blowing of Shofar Gadol, after Moshiach has started making an effect on the nations, and the engathering of the exiles have started, after Moshiach has announced that now is the time – we are literally holding there!

The Rebbe has been dreaming about

Moshiach since childhood, the Rebbe fulfilled the criteria for Moshiach "King, from the house of Dovid, well versed in Torah and is busy in Mitzvos, forces the Yidden to keep Torah and Mitzvos, fights the wars of Hashem" - and the Rebbe even told us that Moshiach is found in our generation!

The Shluchim finished their Avodah, the prophecies of Moshiach have started, 'avodas habirurim' is over and all the sparks have been purified, the army of Hashem has fought the Golus war - what is left?

How can it be that we are still living our lives comfortably; we are convinced that the Golus will go on for another day, another month; in other words, we are sleeping! We are not letting the Moshiach-build-up settle in our head, and we are not letting ourselves live in the ultimate world of the Geulah!

דבר שאינו מובן כלל וכלל!!!

The Rebbe's question and demand is NOW, more than ever.

We are standing there. We will

make this happen.

We will add in our Avodas Hashem in general, in our Torah and Mitzvos, in learning Inyonei Geulah U'Moshiach, and we will bring about the final Geulah.

In the last two years which we merited to see the Rebbe, the Rebbe encouraged the activities of spreading Moshiach and the Rebbe as Moshiach on a greater scale than ever. The Rebbe would come out once, twice, sometimes three times a day and encourage the singing of Yechi.

We continue to announce with full faith and selflessness: Yechi Adoneinu Moreinu Verabeinu Melech Hamoshiach Leolam Vaed! Rebbe, you showed us that we are already living in the Geulah, we know that when we will look back we will see that this Megillah of Moshiach is actual and perfect; Rebbe, with your help we will do the last mitzva and tip the scale and be *zoche* to see you again - Moshiach NOW!!!

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והנסיונות שבדבר, במבצעיו הקדושים ובמיוחד אין די אינציקע שליחות:
להכין עצמו ואת כל העולם כולו לקבלת פני משיח צדקנו, לפעול ולזרז את
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