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MOSHIACH WEEKLY

גיליון פ"ז | חג הסוכות ה'תשע"ה | Issue 87

Expanded Edition

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



A Letter for Every Child

מבצע אות בספר תורה

Moshiach Insights from

Reb Levi Yitzchok

A Chossid's Sincere

Undertaking: Reb Meir Avtzon



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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EDITORIAL

As we approach the Yom Tov of Sukkos many of us have gathered to spend these special days in the Daled Amos of the Rebbe. Being in 770, and still we have not been zoche to see our Rebbe, breaks our hearts. We wait and anticipate that we finally see our Rebbe once again. "רצוננו לראות את מלכנו!"

These feelings spurr within us to seek out whatever we can possibly do to hurry the hisgalus of the Rebbe.

In the last sichos that we were zoche to hear from the Rebbe (לע"ע), the sichos of 5751-2, the Rebbe innovated the entire Avodas Hashem of a Chossid. The Rebbe explained that we find ourselves in a time period which demands that everything now be done in a higher and more elated fashion, in a Moshiah'dike oifen. Time and time again the Rebbe demanded that we learn and teach Inyonei Geulah u'Moshiach, explaining its need and paramount importance for every Jew.

It is self-understood that in these sichos and instructions, being the last "Order of the Day" received from the Rebbe to date, must be our entire involvement and koch. It is also clear that particularly this is

the path which will bring us to the hisgalus tekef umiyad.

It is on this note that we are publishing this expanded edition of the "Moshiach Weekly" which includes an array of interesting articles on the subject of Moshiach & Geulah. Highlighted in this special issue is a number of articles connected to Reb Levi Yitzchok and Rebbetzin Chanah, the Rebbe's parents, which this year marks 70 and 50 years respectively to their Yartzeit's.

It is our fervent hope that this publication will add to the Koch of Anash and Tmimim in Inyonei Moshiach v'Geulah, in accordance with the Rebbe's Rotzon, and may this be the מכה בפטיש finally bringing the Geulah, and we will be zoche to celebrate this Sukkos together with the Rebbe in the Beis Hamikdosh Hashlishi, Amen!

The Editors

Motzei Vov Tishrei 5775

The Moshiah Weekly is a weekly publication for Chabad communities covering topics related to Moshiach and Geulah.

To subscribe or dedicate an issue contact us at: info@moshiachweekly.com

נסדר והוכן לדפוס ע"י:

אברהם משה בן עטא לאה, אריה לייב בן שרה, יהושע בן מינא רחל, ווי בן לאה מרים בלומא, מנחם מענדל בן זלאתע, מנחם מענדל בן מלכה זיסעל, מנחם מענדל בן שיינא באשא, מנחם מענדל הכהן בן חיה שיינא מיכלא, מנחם מענדל בן עטא לאה יעקב יוסף בן רבקה, מנחם מענדל הלוי בן נחמה דינה פייגא, חיים מנחם מענדל בן פריידעל חנה, שלמה בן רבקה זלאתע, שאול ישראל זאנוויל בן מרים, שמואל בן אלנה שמאי בן חנה.

Graphics and design:

M. Abadi

Design@MoshiachWeekly.org

MOSHIACH

AND THE MONTH OF TISHREI

Being that Tishrei is the first month of the year, as well as its head, it is obvious that each and every one of its many aspects must be permeated with the idea of Moshiach.

Rosh Hashanah

The main Tefila which describes the idea of Rosh Hashanah is this that we say “Elokeinu V'Elokei Avoseinu, Meloich Al Kol Ha'Olam Kuloy BiChevodecho”.

Although there are many other tefilos added on Rosh Hashanah such as “Zochreinu L'Chaim” and “Mi Komoicha” these are all later additions by the Geonim. Unlike the tefila of “Meloich Al Kol Ha'Olam Kuloy BiChevodecho” which was in the original tefila that has been instituted by the anshei k'nesses ha'gedolah.

In this Tefila we turn to Hashem and ask him to reveal his Malchus over the entire world to the extent that every living creature will proclaim the unity of Hashem. The only time when this is truly possible is in the times of Moshiach as only then will each creature scream out “Hashem Elokei Yisroel Melech U'malchuso Bakol Mosholo”.

From here we see how the whole idea of Rosh Hashanah is the crowning of Hashem as king, by everything on earth, which is the idea of Moshiach.

Aseres Yemei Teshuva - Yom Kippur

The main theme of the Aseres Yemei Teshuvah is, as its name implies,

Teshuvah. This concept reaches its peak on Yom Kippur.

Teshuva, Although during the times of golus is something primarily for those who have done Aveiros, when Moshiach comes even Tzadikim Gemurim (the highest level of tzadik) will do (some sort of) Teshuvah.

Another aspect of Yom Kippur in which we clearly see Moshiach, are the famous words of the Alter Rebbe; that in Aseres Yemei Teshuva a Tefila of a Yachid is as good as that of a Tzibbur. Meaning, that it is a time when the Yechida of the neshama is revealed.

The climax of this is Yom Kippur, on which there are five Tefilos, corresponding to the five levels of the Neshama, which are all revealed on Yom Kippur.

The fifth Tefila of Yom Kippur, Neilah, corresponds to the Yechida of the neshama where “Yisroel U'Malka BiLichudahi”.

Yechidah refers to Moshiach, and more specifically to the spark of Moshiach that is in every Jew.

Sukkos - Shmini Atzeres - Simchas Torah

Over the nine day span of Sukkos - Simchas Torah we take out the Sefer Torah four times each day, as well as say the Yud Gimmel Middos HaRachamim on the first two days of Sukkos, Shmini Atzeres and Simchas Torah. Following the Yud Gimmel Middos HaRachamim we say Ribono Shel Olam, in which we ask from

Hashem “SheYiskayem Bonu Mikra Shekosuv...” “May it be fulfilled upon us, the Possuk in Yeshaya, “On him shall be put the spirit of Hashem etc, the spirit of wisdom and understanding, the spirit of counsel and strength””.

This Possuk is speaking about Moshiach, and its source is in the Haftorah of Acharon Shel Pesach, which speaks entirely about Moshiach.

The question is therefore asked, how can every Jew request, and truly expect, to be at such high levels as Moshiach himself?

The Rebbe explains, that there is the ‘Moshiach’ in every one of us, and by asking that these attributes of Moshiach be revealed in us, we are in effect asking that our Yechida should be revealed, meaning that the Yechida should take charge of our lives.

That means that the Moshiach should take charge of us, and this is what the Rebbe demanded from us to live our daily lives according to Shulchan Aruch, because when the Yechida is revealed and takes charge, that is the outcome.

Regarding the Mitzvah of Sukkah the Possuk tells us “Kol HaEzrach BeYisroel Yeshvu BaSukkos”. Chassidus teaches that “Ezrach” means “I will shine”, meaning that the spiritual level that will shine by the Yidden when Moshiach comes, shines every year in the Sukkah.

This is why the Sukka is called “Sukkas Shlomecha”; because just as

Adapted from a talk by Rabbi Mendel Gordon
Mashpia - London, England



the Possuk says about Moshiach that as a result of “U’Moloh HaAretz De’ah Es Hashem”, due to the world being filled with the knowledge of Hashem there will be peace, “Lo Yoreyhu V’Lo Yaschisu Al Har Kodshi”. I.e; by Moshiach there will be absolute peace because knowledge leads to peace.

the same thing is said about Sukka, that All Yidden are fit to sit in the same sukka, all Kings can join in the one Sukka, there is no Machlokes in the sukka. This is because the purpose of the Sukka is “L’ma’an Yeidu Doroseichem”, that there should be the knowledge of Hashem. When there is the knowledge of Hashem, automatically there is no argument or disagreement.

And all of this culminates on Hoshana Rabba, whose Ushpiz is Dovid Malka Meshicha.

In fact, it is on this day that the Rebbe said many sichos containing the strongest expressions regarding the desperate yearning for Moshiach's coming.

As we say on Hoshana Rabbo “Kol Mevaser, Mevaser V’Omer, Kol Ish Tzemach Shmo” - Dovid himself spreads the word, a Shturemdike Koch in Moshiach!

All of the above leads into Simchas Torah, the revelation of the Yechida:

As the Rebbe tells us, that one would think the “koch” of Simchas Torah would be rejoicing in the words of the Torah, yet the way we celebrate the Yom Tov is not by opening up the

Torah and reading from it, but from holding it, closed, and dancing with it.

The Rebbe explains; that this is because the Simcha of Simchas Torah has to do with the revelation of the Yechida, the Etzem HaNeshomo. This is a level that is higher than being expressed in details, it is higher than being conveyed by a greater scholar, more, and by a lesser scholar, less, as is the case with the learning of Torah.

Simchas Torah talks to the level of the Neshomo which is exactly the same by every single Jew. And that is the level that will be revealed when Moshiach comes. As it says in Hayom Yom, that when Moshiach comes the advantage of “P’shitus”, simplicity, will be revealed. Then we will understand the ‘simplicity’ of a Yid.

What is Simchas Torah? There are two meanings:

The simple meaning of Simchas Torah is that the Yidden are rejoicing with the Torah. Chassidus tells us that Simchas Torah is much deeper; that the Torah itself is rejoicing. The Torah rejoices with the fact that the Yidden, whose Neshamos are rooted in a level higher than Torah, learned the Torah and have now completed it.

The Frierdiker Rebbe says, that Simchas Torah is the joy of the Torah, and therefore the Torah wants to dance. However, since the Torah has no feet, it turns to the Yid, and asks the Yid to dance with it.

How is this so that the Yidden are higher than the Torah?

because on Simchas Torah we feel the way it will be “Le’Osid Lavo”, in the times of Moshiach. During Golus times, we only sense what is on the superficial level, that the Torah is the Chochma of Hashem, “Oraiso V’kudsha Brich Hu Kula Chad”, and the Neshomo (Begoluy) in Gollus, is like a son and his father, which is a close relationship, yet the son is still a different existence than his father. so too the neshama looks like it is a separate metzius from Hashem.

But when Moshiach comes, then the shoresh of the neshomo is revealed, and the neshomo in its source Lema’alo is much deeper than that of the Torah.

So Simchas Torah is the joy of the Torah, that the Yidden learn it, because then is “shining” the way it will be “Le’Osid Lavo”.

Simchas Torah is “Dem Rebbin’s Tog”, the Rebbe’s day!

The Ushpizin are Avrohom, Yitzchak, Yaakov, Moshe, Aharon, Yosef and Dovid; Shmini Atzeres is Shlomo HaMelech, hence it follows that Simchas Torah is Moshiach.

Similarly with the “Chassidishe Ushpizin”. The Ba’al Shem Tov, The Mezritcher Maggid, The Alter Rebbe, The Mitteler Rebbe, The Rebbe Maharash, The Rebbe Rashab, and the the Rebbe was Mechadesh that Shemini Atzeres is the Frierdiker Rebbe, thus Simchas Torah is the Rebbe. The Rebbe need not tell us, it was always clear to everyone, that this

is “The Rebbe’s day”.

We have thus explained how Rosh Hashanah, Aseres Yemei Teshuva, Yom Kippur, Sukkos, Shemini Atzeres and Simchas Torah, their entire focus is entirely Moshiach. And to top it all off, this year Shmini Atzeres and Simchas Torah are followed immediately by Shabbos Bereishis, in which it says “VeRuach Elokim Merachefes Al Penei HaMoyim”, which is explained as “Ze Rucho Shel Moshiach”, and “Bereishis Boro Elokim Es HaShomayim V’es Haaretz”, The Alter Rebbe explains in Tanya, that for what did Hashem create the world? For one purpose, Moshiach! The world was not meant to be the jungle we see today, but rather the world of Moshiach! and we are right at the very end of the process of making it happen, bringing the true purpose of creation to fruition.

All of the above is true even if we celebrate these days outside of the Rebbes Daled Amos. All of these inyonim in the Yomim Tovim would be just the same.

How much more so for those of us who have the incredible zchus to be Chodesh Tishrei by the Rebbe. Every single element, aspect and dimension of the Rebbe is permeated with Moshiach. Beginning from the Rebbe’s first Maamer of “Basi Legani”, the mission of “Dor Hashvi’i”, to draw down and reveal the Shechina in this physical world. It is not enough that the Shechina should be in the seventh roke’a, the sixth, or even the first. The Rebbe clearly stated that the mission of the seventh generation, just as Moshe, the seventh leader brought the shechina down on Har Sinai, our generation, through the Rebbe, draw down the Shechina into this world.

So those who are Zoche to spend Tishrei by the Rebbe, every moment of Chodesh Tishrei are breathing Moshiach. Eating Moshiach, drinking Moshiach, living with Moshiach every minute.

We must think; experiencing such a dramatically heightened level of spiritual awareness for an entire month; every breath, every word, every step infused with Rebbe, Kedusha, Elokus and Moshiach, what must be the outcome of such an experience?

There is a Maamer of the Rebbe “Lehovin Inyan Simchas Torah” of 5738, right after the Rebbe had a heart attack. The Rebbe did not farbreng downstairs, but said the Maamer from his holy room, which was broadcasted to the shul.

It says in that Maamer, that it is expected from a Yid that it should be evident on his face that he just came from the special days of Yom HaKippurim and Simchas Torah.

That every day of the year it should be noticeable on a Yid that he has just finished Yom Kippur with all its excitement. In all of his actions one can tell that he has just come out of Hakafos. Meaning, powerfully, passionately, inspired with a love and simcha for the Torah.

Thus the outcome of Tishrei with the Rebbe is to be fired up with a commitment and dedication to the idea of bringing Moshiach, in these last moments of the darkness of golus and leading into the Geula. We are Zoche to be the T’mimim that will finish this golus, and be “mekabel p’nei Moshiach Tzidkeinu”, To be the Rebbe’s foot soldiers.

We have the incredible month of Tishrei, and absorb the incredible Kochos that have never been revealed before, as it says in Tanya that every Rosh Hashanah there are new revelations that have never been drawn down before.

Rosh Hashanah, Yom Kippur, Shemini Atzeres, Simchas Torah, Shabbos Bereishis are all Nimshach Kochos in to every Tomim that never were before, and fire us up to be able to fulfill the Rebbe’s desire to transform

the world from golus to geula and each chossid have the incredible zechus to make it a reality.

There are those who say, that nowadays, a Lubavitcher bochur is faced with two challenges; a small challenge and a big challenge.

The small challenge is that the Rebbe said that “Hiney Ze Bo”, this is the last generation of golus and the first of Geula, and Moshiach is coming immediately now. Its very difficult for someone who is born in to the generation where he wakes up every morning of his life and finds the world in a state of golus, to affect himself to actually believe that he will wake up tomorrow morning and there will be an entirely different life; there will be a Beis HaMikdosh and we will see the Rebbe. This is hard to believe, simply because we are in as state of golus. Yet we are entrusted with the challenge that the Rebbe told us Moshiach is coming, and it’s a matter of minutes and seconds, when the “Gola” will be transformed into “Geula”.

And if it is difficult for us to understand, one can see simply, that the Rebbe has a “good track record”, that everything the Rebbe promised in the past has been fulfilled:

Around forty years ago, the Rebbe spoke about the Yidden in Russia. The Rebbe published a Maamer in 5739, that said that when we do a mitzvah here in the free world, it affects the Yidden in Russia that they will be able to leave and do Mitzvos freely.

Most that learnt the Maamer did not understand. That the yidden will be able to fulfill Mitzvos freely? Russia was considered a “closed book”, there was no hope for Russia that it would be freed.

But now everyone can see, that every word of the Rebbe was exact and came through. and so too is with all nevu’os of the Rebbe.

So is it such a ‘big deal’ to believe what the Rebbe says, that the Geulah



is coming now?!

That is why it is the “small challenge”.

But then there is the “big challenge”: and it is *davka* here that the *yetzer hara* tries to dissuade you, and that is; who will be the ones to make it happen.

There is the easy option, that it should happen on its own, but again, that is the easy option. The difficult part is that the Rebbe gave each and every *chossid* as an individual, the great *zechus* and responsibility to bring out the “Alef” of “Alufo Shel Oilam” in the *golus*, and transform it into *Geula*.

The Rebbe has given me the mission, the task, the *Shlichus* to transform the world from *golus* to *geula*. The Rebbe has charged us to bring the *hisgalus* of *Moshiach* today! That is the charge and *Shlichus* that the Rebbe has given each and every one of us.

When I get up in the morning I have to know that it is my responsibility and my *zechus* to make today the last day of *golus* and the first day of *geula*. It is all truly up to me, how I will get up, learn *chassidus*, daven, learn *Nigle*, relate to a friend with *Ahavas Yisroel*, the way that I will learn the *chassidus* and the way that I will follow *shulchan aruch*. On the saying of Chazal “Da

Mah Lemala Mimoch” the *Mitteler Rebbe* says: “Da” you should know, that “*Mah Lemaloh*” whatever is happening above, is “*Mimoch*”, comes from you and your actions. You are in control.

So each and every *Chossid* should take from *Tishrei* the tremendous excitement to make today the last day of *golus* and the first of *geula*. Dedicating ourselves to bringing *Moshiach* today *Mamosh* ■



“M
to
Re

May You Merit to See Your Son.. "redeeming Am Yisroel"

I am honored to inform you that your pledge, given from your pure heart was received. May it be the will of Hashem that your son, the Rebbe shlita, should arouse mercy upon us, "az es zol zich davenen", causing our Tefillos to be accepted on High, thereby meriting a "kesiva vachasima tova" physically and spiritually", so writes R' Yochonon Gordon, Gabbi of 770, to the Rebbes mother, Rebbetzin Chana, Gimmel D'Slichos 5721, in receipt of her donation for the expansion of 770.

At the end of his letter, Rabbi Gordon wishes the Rebbetzin long life and that " she

be zoche that your son, who is a descendant of Yishai, should be nisgaleh to all as the leader of Klal Yisroel (and redeem Am Yisroel)".

Enclosed with the letter was a receipt of Rebbetzin Chanah's donation, entitled "recieved from the Rebbetzin - mother of the Melech Shlita".

(It is interesting to note that though the donation received was of two hundred American dollars, Rabbi Gordon writes on the receipt "two hundred sheckel". This terminology was used on numerous occasions by the Rebbe in regards to currency, even though it was in regard to

American dollars.)

Below we present the translation of the letter, together with the images of the Hebrew original and the receipt for Rebbetzin Chanah's cheque:

B”h Gimmel D’Slichos 5721

Brooklyn

To the the honorable Rebbetzin,

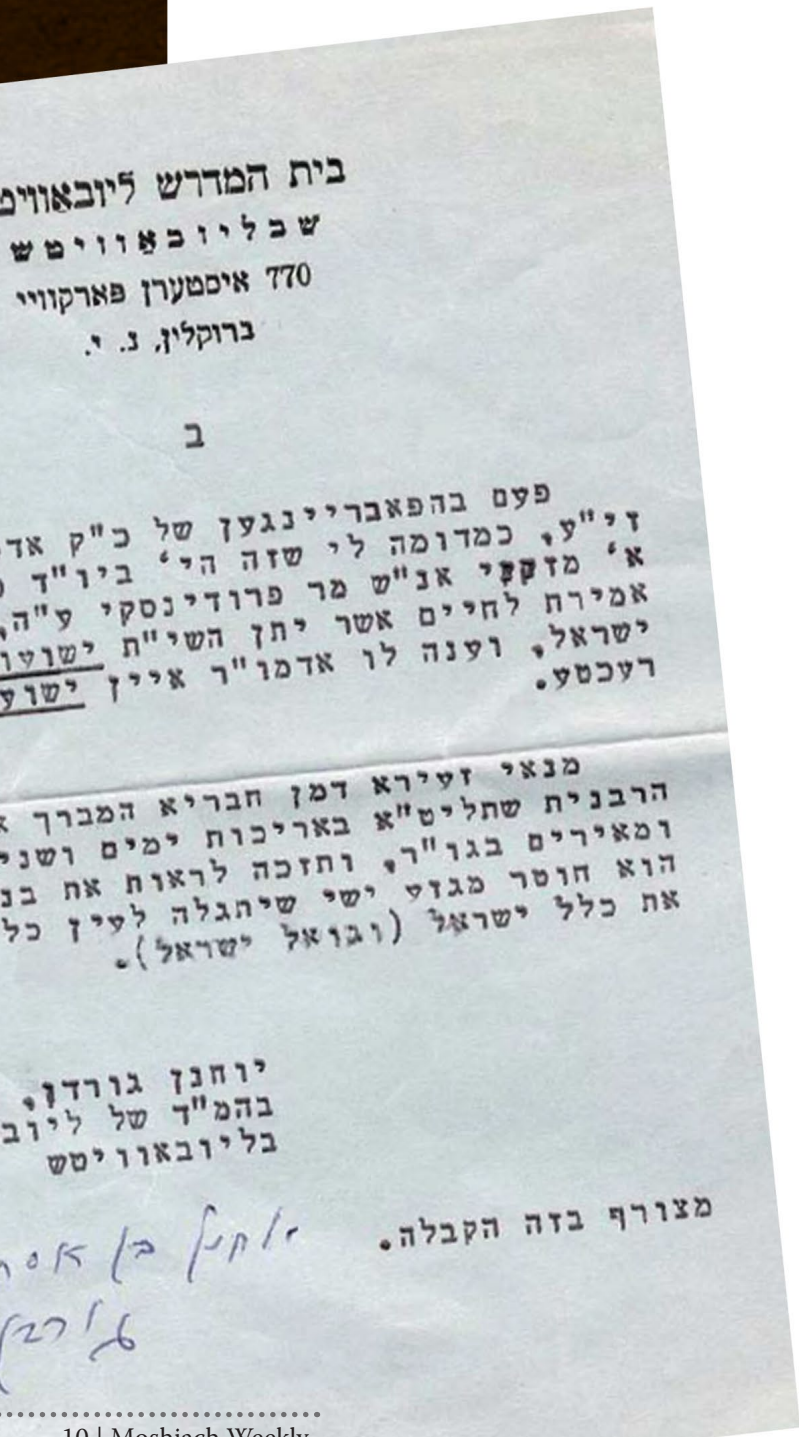
Mother of the Rebbe shlita



Mrs. Chanah, may she live long prosperous years Amen,

I am honored to inform you that your pledge, given from your pure heart was received. May it be the will of Hashem that your son, the Rebbe shlita, should arouse mercy upon us, “az es zol zich davenen”, causing our Tefillos to be accepted on High, thereby meriting a “kesiva vachasima tova” physically and spiritually.

Chassidim relate that when the Baal Shem Tov was arranging the different times , he set up that Erev Yom Kippur, at the time of Tefilas Mincha, should be the time for Teshuvah Tato’oh - a time for one to think into all the details of his Avodas Hashem during the previous year. As is self-understood making a cheshbon, being a cheshbon tzedek, necessitates peace of mind so not to be disturbed by one’s surroundings. (As is known that Yom Kippur is the time for Teshuvah Illah, that when we sing “Ashamnu”, because this is a time that Hashem turns over our Averois to be considered like Mitzvos, however Erev Yom Kippur is the time for having remorse over the past). Having this in mind, the mispalelim of the Baal Shem Tov’s shul wanted to nullify



the Minhag Yisroel of "Kaaros", [the giving of Tzedakah in the many different Pushka boxes and bowls in Shul], because it disturbed the opportunity to have proper kavanah on Erev Yom Kippur. When this proposition was brought before the Baal Shem Tov he rebuked them strongly, explaining, "Do you really think that by saying "Ashamnu" and hitting ones fist on their chest, the Satan becomes confused? No, this is not at all the case. Rather the sound that resounds from the coins jingling in the Tzedokah boxes is what truly confuses the Satan".

Once during a Farbrengen of the [Frierdiker] Rebbe, I believe it was on Yud Kislev, Mr. Prodinsky, one of ziknei Anash at the time, said a L'chayim that Hashem should give Yeshuois to Klal Yisroel. The [Frierdike] Rebbe answered him "One yeshuah and a solid one".

I, the insignificant one, offers a brochah to the honorable Rebbetzin אשת חיים with long life in prosperity B'Gashmiyus u'b'Ruchniyus, and you should merit to see your son, who is descendant of Yishai, that he should be revealed to all as the leader of Klal Yisroel and (redeem Am Yisroel).

Yochonan Gordon, Gabai

Beis Medrash Lubavitch sh'b'Lubavitch

Enclosed is a receipt.

ועד למען בנין בית המדרש ליובאוויטש

Building Committee for the Beth Hamedrash LUBAVITCH

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The sum of \$ 200 הסכום שני מאות דולר

By אוריאל גורדון

No 620 9/3/61

הילף פאטא

שכ"א

770 איסטערן פארקוויי ברוקלין, נ. י.

ב"ה, נ' דסליחות תשכ"א ברוקלין

אל כבוד הרבנית שלשה היוחסין אם כ"ק אדמו"ר שליט"א מרה חנה שתליט"א

אהר דרוטח שלומה הטוב כמסופר

אהכבוד להודיעה אשר לנכדך ר"ה אשה של חנה שליט"א יתור ר"ר עלינו אז ס' זאלי יאורו לך ומפילא יקובל תמילהנו לפני ארון ה' ונזכה לכתובה וחתופה טובה כגו"ר.

סופר בין חסידים, כאשר הבעש"ט סידר את עבודת ישראל לפרקיו וזמניו, הנה בעיוכ"ט, זמן הסלה מנחה, הוא זמן של תשובה התאה, להיות ממארי דהושבא ככל פרטי עניניו של השנה העברה, ומפילא דרוטח עושים השבון, והתשבון יהי' השבון זרק, בעת מנחה אשר סביביו לא יבלבלו אותו (כי ביוחכ"פ הוא תשובה עילאה, שאזסנגנים אשמנו, היינו דדונות נעשים כזכיות, אבל בטייכ"פ הוא זמן של הרטה על העבר), הנה מתפללי בהכנס"ט של הכעס"ט רצו לבטל את ענין של קצרות עיוכ"ט, כי זה מבלבל לכוון בתפלה עיוכ"ט, וכאשר הביעו זה לפני הבעש"ט, גער בהם ואמר מה אתם סבורים שבהכאה היר על התזה בעת אמרית אשמנו תבלבלו את השטן המקטרג? לא, כי אם בהשלכת המטפחות בהקדחת הרי בחקול היוא מזה תבלבלו את השטן המקטרג. ויקריים בנו הסגור ויקח סניגור מקומנו ונזכה לכתובה וחתופה טובה כגו"ר.

Rebbetzin Chanah's Connection to Geulah

"The name Chanah is connected to the Haftorah of the first day of Rosh Hashana which ends with - "V'Yorem Keren Meshicho". More so - the nevuah of Chanah in this Haftorah is regarding Shmuel HaNovi who was the first Novi from among Klal Yisroel and he anointed Dovid Malka Meshicho as king.

(Sichas Vov Tishrei 5750)



THE NAME OF MOSHIACH

A COLLECTION OF MOSHIACH INSIGHTS
FROM REB LEVI YITZCHOK

מה שמו (של משיח)? . מנחם בן חזקי' שמו, שנאמר כי רחוק ממני מנחם משיב נפשי" (סנהדרין צח, ב)

On these words of the Gemara the Maharsha writes: "Regarding the fact that Moshiach will be the son of Chizkiyah there is no proof regarding this from a Pasuk, rather this is a tradition, passed down from one generation to the next".

However it may be said that this is in fact hinted to in the Pasuk itself:

By adding up the gematria of the last letters of the words "מנחם משיב נפשי", we come to a total of 52

which is the numerical value of the word "ב"ן"; and by adding the value of the first letters of these words we come to a total of 130, which is the numerical value of "חזקי'ה".

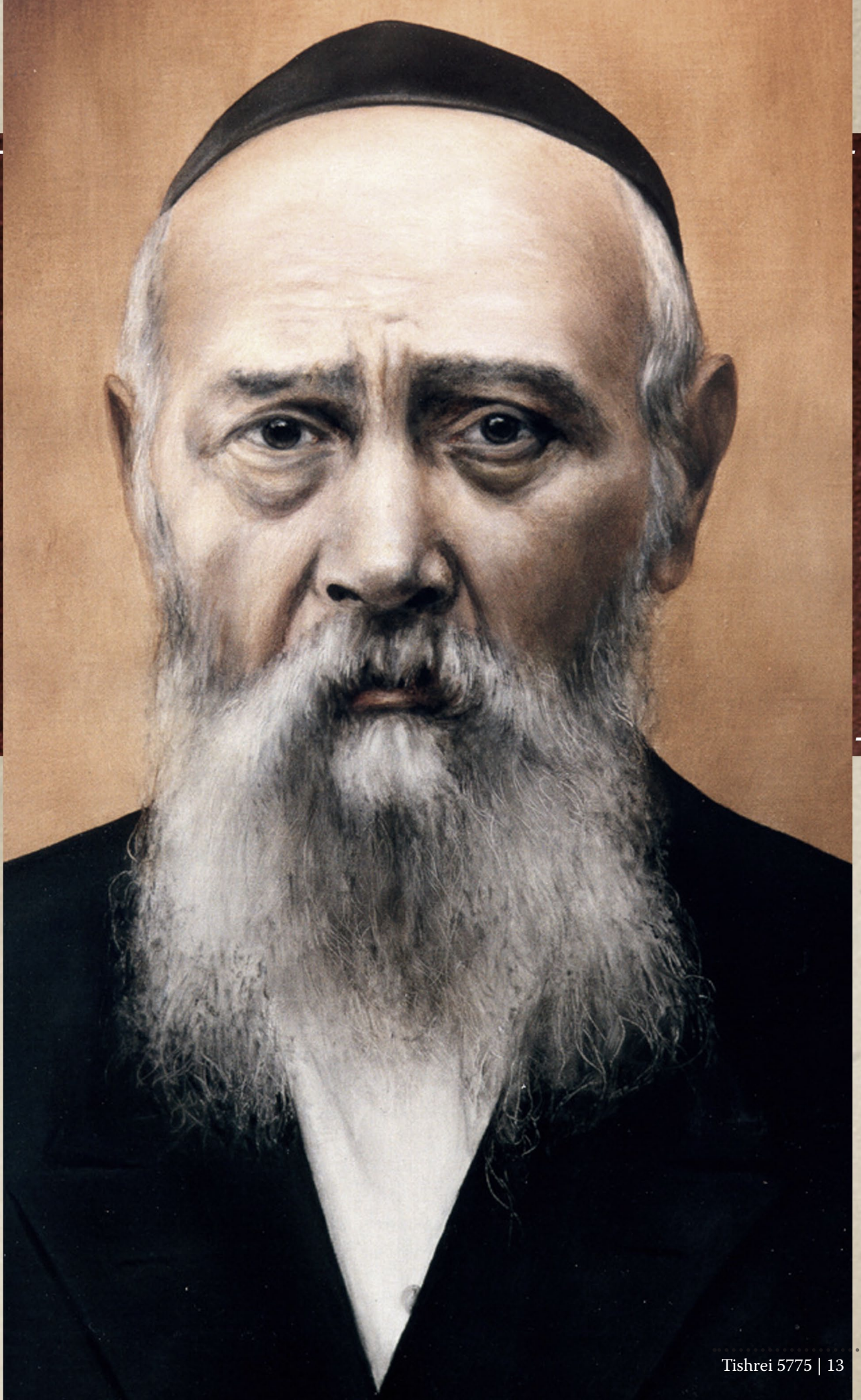
There is another opinion that Moshiach's name is Tzemach but this can be reconciled with the opinion that his name is Menachem according to what is explained in Medrash Rabbah Eichah [that Tzemach has the same numerical value as Menachem].¹

Sukkos and the Name of Moshiach

Through the Daled Minim we are zoche to Moshiach, regarding which the Pasuk gives four descriptions: "ונחה עליו רוח ה', רוח דעת חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת ה'". And the meaning of the Gemorah's specific use of the term "the name of Moshiach", and not simply "Moshiach" or "the coming of Moshiach", is because there are four names for Moshiach [as brought above], and all opinions are true, "Eilu v'Eilu Divrei Elokim Chayim". As can be seen by the fact that the word "Moshiach" is made up of the Roshei Teivos of the four names which are brought down: Menachem, Shiloh, Yinon and Chaninah.²



H
S



The Shocking Length of Golus

The time of Ikvesa D'Meshicho has been lengthened drastically; the time of Golus has been severely prolonged and still Ben Dovid has not arrived. And regarding this the Possuk states, "Higdil Olai Okeiv" ("he has lifted up his heel against me" (Tehillim 41, 10)).³

תכלית השלימות הזו של ימות
המשיח ותחיית המצעים.. תלוי במעשינו
ועבודתינו כל זמן משך הגלות (תניא
פרק ל"ו)

This culminating fulfillment of Yemos HaMoshiach and of Techiyas HaMeisim...depends on our actions and service throughout the duration of the Golus. (Tanya Chapter 36)

The terms "our actions" is a reference to Yemos HaMoshiach, while the term "our service" is a reference to Techiyas HaMeisim.⁴

An Everlasting Revelation

In says in the Zohar: R' Yehudah (who represented the Sfiroh of Chesed, which gives comfort)

spoke of the worry that when R' Shimon Ben Yochai would pass away the wellsprings of Chochmah would be discontinued

***"I remember
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about the
character of
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and then all of Klal Yisroel would err because there would be no one to continue revealing to them the Torah. However, he offered

the consolation that this will not continue forever, chas v'sholom, but rather in the time of Moshiach, Hashem will reveal deep secrets of the Torah.

This means to say that then Hashem Himself will reveal it, not like it was in the past than Moshe Rabbeinu or Rashbi revealed it and when they passed away the wellsprings of Chochmah were discontinued. However in the time of Moshiach, Hashem, who exists forever, will reveal the Torah and therefore it will never stop or be discontinued.⁵

"כי כולם ידעו אותי למקטנם ועד
גודלם" (ירמ' לא לג)

The Posuk states regarding the Geulah, "And all will know Me from the youngsters until the elders"; that the youngsters will not receive from the elders but rather all will receive from Hashem Himself, this will prevent any possibility for error in Torah study. More so, the Posuk prefaces the "youngsters" before the "elders", according to the concept of No'utz Sofon B'Tchilason. A greater dimension in the learning

Reb Levik's Connection to Moshiach

The "Giluy D'L'Osid" is hinted in his name [of HoRav Levi Yitzchok - editor]:

Both of his names are written in the future tense - Levi which comes from the Posuk, "Yiloveh Ishi Eilai", and Yitzchok is future tense as in the Pasuk, "Kol

HaShomeah Yitzchok Li", which is a reference to the most complete form of laughter and joy of L'Osid Lovoi, when we will say specifically to Yitzchok that he is our father.

Moreover, the Baal Hillulah is a descendant of

Dovid [as is known that he is the seventh generation from the Alter Rebbe, who was the seventh generation from the Maharal of Prague, and the Maharal descends from Dovid].

(Sefer Hasichos 5749 Vol. 2, pg. 649-50)

Why the Mesirus Nefesh?

In the Sichah of Vov Tishrei 5746 the Rebbe explained the reason for the Rebbetzin's mesirus nefesh for the ksovim of HoRav Levi Yitzchok: "Despite all the hardships and the many day to day worries, the Baalas HaYartzeit took upon herself an additional concern - how to achieve the dissemination of the my father's



Torah in a way that many would be able to benefit from learning the explanations of Pnimityus HaTorah as they are explained according to Chassidus Chabad, and all of this for what purpose - in order to bring closer the Geulah through Moshiach Tzidkeinu, which is dependent on Hafotzas HaMayonus Chutza!...

(Sichas Vov Tishrei 5746)

of Torah in the Geulah, will be the totally new revelation of the deepest secrets of the Torah and reasons for the Mitzvos which are presently unknown, which regarding this the Posuk states "Yaskeini M'Nshikos Pihu" [which Rashi explains as meaning "and they are assured by Him that He will appear to them to explain to them the secret of its reasons and its hidden mysteries"].⁶

A Fiery Droshah

"I remember one Shavuos before Musaf, Reb Levik on the Bimah

delivering a fiery Droshah about the character of Moshiach".⁷

Reb Levik's Last Request

On Wednesday, Chof Menachem-Av, the condition of Reb Levik decreased drastically. On the morning of that fateful day

his lips didn't stop murmuring. Reb Herschel Rabinovitz, the faithful assistant who stood ready at the Rav's bedside at all hours, leaned over and tried to hear the words which came out of his mouth. However all he was able to make out were the following words which were said repeatedly (interspersed with deep anguished sighing) : "V'Ikvoisecho Lo Nod'o ("His footsteps are not known" (Tehillim Kapitel 77))... Ay, Ikvos Meshicho...Ay, Ikvois Meshicho..."⁸

1. Likkutei Levi Yitzchok on Maamorei Chazal Pg. 106.

2. Likkutei Levi Yitzchok Vol. 3 Pg.106.

3. Toras Levi Yitzchok pg. 182 .

4. Likkutei Levi Yitzchok - Heores on Tanya pg. 15. (On this note of Reb Levik the Rebbe put out an entire Kuntres Chof-Av 5747, Maamer Dibur HaMaschil "V'Hoyo Eikev" 5727).

5. Likkutei Levi Yitzchok Vol. 2 Pg. 209.

6. Likkutei Levi Yitzchok Vol. 2 Pg. 210.

7. Toldos Levi Yitzchok Vol. 1 Pg. 218.

8. Toldos Levi Yitzchok Vol. 3, Pgs. 757-8.

The Redemption of the Ksovim: A Foretaste of Geulah

The Rebbe once told a lady in Yechidus: We have seen miracles in the last forty years which serve as a foretaste of the Geulah. Among them: The release of the Friediker Rebbe, the redeeming of the ksovim (of Reb Levik) with the help of my mother, and the Six Day War.

("Shlichus Chayai" Pg. 177)

A letter for

every Jewish child

מבצע אות בספר תורה



child



A little boy who lived in Communist Russia behind the Iron Curtain asked his father, "What is a Sefer Torah?" His father, who was also born after the Communist Revolution and did not know the answer, replied, "Why are you asking? Where did you hear of such a thing?" The child said that his friend had asked him if he wanted to buy a letter in a special Torah being written for

children all over the world. Something told the father that this had to do with something Jewish, and he said: "Ask someone older, perhaps he can answer your question".

The child approached one of the elder people of his community and asked his question. The senior explained to him the concept of a Sefer Torah

as well as many Jewish ideas that he still remembered. This led to lengthy discussions. Later on, the family visited an abandoned shul in order to see for themselves what a Sefer Torah looks like. They later proceeded to buy letters for all the children in their family. This was the stepping stone which led to a great interest in Yiddishkeit on the families part.

Hashem and those who are not yet registered.

The Rebbe told this story at a Farbrengen on 17 Tammuz 5741 as testimony to the power that lies within buying a letter for a child in a Sefer Torah. It is a Mivtza (campaign) that has been responsible for being Mekarev many Yidden to Torah. In certain cases, this simple deed was the catalyst that resulted in significant change in people's observance of Yiddishkeit.

A NEW MIVTZA IS INSTITUTED

The Mivtza (campaign) for a letter for every Jewish child in the world in a Sefer Torah began at the 11 Nissan 5741 Farbrengen, marking the beginning of the Rebbes eightieth year. It was only a few months after the Rebbe had founded Tzivos Hashem, the worldwide youth movement for all Jewish boys and girls under the age of Bar/Bas Mitzvah. At this Farbrengen, the Rebbe devoted a Sich'a to Tzivos Hashem and pointed out the power that children have to be Mekarev their parents to Torah and Mitzvos, as it says: "Veheshev Lev Avos Al Bonim..." (Hashem will return the hearts of the fathers through the children).

The Rebbe said that in the physical world we live in, it is important to do some physical action through which the unity of all the "soldiers in Tzivos Hashem" would be apparent. This action had to be connected with Torah, for it is only through Torah that we can truly unite the Jewish people. This was seen by Mattan Torah, as the Possuk says "Vayichan Shom Yisroel Neced Hahar" – "Vayichan" (camped) is in the singular, which our Chachamim explain, to denote "Kish Echad Uvelev Echad" (one man and one heart).

The Rebbe then announced the new Mivtza; a special Torah shall be written on behalf of every Jewish boy and girl under Bar/Bas Mitzvah, to include those who are already registered in Tzivos

BEGIN THE WRITING ON 11 NISSAN

The Rebbe dedicated three Farbrengens in a row to this topic, day after day. He spoke about all aspects of the Mivtza (campaign) and went into great detail, outlining the practical steps needed to be taken. For example, the Rebbe established the price for a letter, one dollar or its equivalent in the local

City, whose walls and roof are extant from the day it was built until today, despite the war and upheavals the city endured. This indicates the absence of change and that its eternal.

The Rebbe said the writing should begin immediately on 11 Nissan, and should be completed that same year, a Hakhel year, at least by the following Erev Rosh HaShanah, the birthday of the Tzemach Tzedek. The Sofrim got to work and finished the first Torah in the month of Av and made the Siyum celebration on Chof Av at the Kosel.

UNUSUAL ATTENTION TO EVERY DETAIL

This Mivtza of Ois B'sefer Torah was one of the only Mivtza's to which the Rebbe devoted such attention to every detail following up on many individual cases.

An example of this is evident from the following event: One Erev Shabbos, less than two months from the Mivtza's commencement, upon arriving at 770 the Rebbe noticed Reb Shlomo Cunin, head shliach of California who had come in to spend Shabbos with the Rebbe. The Rebbe immediately turned to him inquiring, "Does every last child in California already have an Ois B'Sefer Torah?"

The Rebbe attributed great importance to the pride each child takes in buying "his own" letter. "It is not enough for the parents to buy a letter for their children," said the Rebbe, "If the child is old enough, he should buy a letter from his own money and write the personal information himself, including his Jewish name, his mother's name, his birthday and address. In this way, the child will take an active role in buying his letter and be a full partner in this unifying act. Young children who cannot write on their own will have their parents fill out the form for them. It is important to remember that every action a child



currency where the child lived. The Rebbe also said that the Torah would be written in Eretz Yisroel, the land where "Tomid Einei Hashem Elokecha Bo Mereshis Hashana V'ad Acharis Shana" (the eyes of Hashem are always watching it). Within Eretz Yisroel, the Rebbe designated the Old City of Yerushalayim specifically, for it expresses the idea of unity as it is where the Tefillos of all yidden are directed.

Furthermore the Rebbe added, that the Torah should be written in the Tzemach Tzedek Shul, the only building in the Old

sees or hears, even from his first day, is etched in his memory and can affect him to his final day”.

The Rebbe said a special certificate should be given to each child, and even this certificate was given particular attention by the Rebbe. It should be treated as an official document, signed properly according to the halachos regarding Jewish documents the Rebbe said. This will give the letters an additional importance, when a child receives his certificate, he would be able to take pride in it and hang it prominently in his room, show it to his friends, and influence them to follow in his lead and acquire a letter.

Upon being shown the certificates design the Rebbe examined it and commented that the picture of the Kosel should be printed on the right (instead of the left) and a picture of Kever Rochel should be added on the left.

The Rebbe also instructed that ten adults (in addition to Rabbanei Anash and the Sofrim involved in the work) should buy a letter for themselves in each of the Sifrei Torah that would be written. This would avoid any halachic issues resulting from the fact that the Torah belonged entirely to children who are not B'nei Mitzvah.

THE MIVTZA GETS UNDERWAY

“Whenever you want something to be done properly, you need to appoint Mashgichim (supervisors) whose job will be to oversee the project making sure that it is done in the proper manner.” The Rebbe placed this responsibility of supervising the Mivtza on the Rabbanim, members of the Beis Din Rabbanei Chabad in Eretz Yisroel.

The next day an urgent meeting was held by the Rabbanim in Yerushalayim. Practical discussions took place to carry out the project in an organized manner and in accordance with all of the Rebbe’s instructions. The Rebbe said that the office that oversees this Mivtza should be located in Kfar Chabad. The Rabbanim chose the

Sofer, R’ Shlomo Aharon Henig, to write the Torah. High quality parchment and ink were bought that day and on 11 Nissan 5741 the first letters were written. After a few weeks, the Rabbanim asked another Sofer, R’ Shimshon Kahane, to join the work of writing the special Torah along with R’ Henig.

The Mivtza immediately became known to the public, and thousands of people wanted to register their children. Even before an organized system was put into place, names were collected in all Chabad centers from all over the world. The Rabbanim held a second meeting in which Rabbi Shmuel Greisman, one of the shluchim sent by the Rebbe to Eretz Yisroel, was asked to undertake the coordination of the campaign. Rabbi Greisman accepted the challenge and continues in this position till this day.

HUGE DEMONSTRATION OF UNITY IN HONOR OF THE TORAH

People throughout the world began diligently registering children. They made efforts to reach every Jewish boy and girl. Unprecedented dedication characterized this Mivtza, as Anash saw the unusual attention the Rebbe was devoting to it, speaking about it at every Farbrengen.

Time and again, the Mivtza was highlighted.

When a boy or girl passed by the “Rebbe’s Sunday Dollars”, they were immediately asked whether they already had a letter in the Torah. Parents who asked for a Bracha for their children were told to buy a letter for them in the special Torah and that will bring them blessing. The Rebbe said that even newborn babies should have a letter bought for them, even before they were named, and their name would be sent in afterward to the office in Kfar Chabad.

Gedolei Yisroel of all groups expressed their enthusiasm for the cause by supporting it and buying letters for their descendants in the special Torah to unite

“The Rebbe approached Rabbi Shlomo Cunin and asked does every last child in California have yet an Ois B’sefar Torah?”



Jewish children.

Over the summer, 304,805 letters were bought and the first Torah was completed in record time. The news was publicized all over the world and preparations were made for the Siyum that would take place on Chof Av, the Yahrtzeit of the Rebbe's father, Reb Levi Yitzchok.

The Siyum ceremony took place at the Kosel in a unique, beautiful way. The Rebbe sent a distinguished personal emissary, R' Zalman Shimon Dvorkin, the Rav of Crown Heights, to the Siyum. R' Dvorkin brought \$1200 along with him as the Rebbe's personal participation in the costs of writing the Torah, buying the parchment, the ink, and paying the Sofrim. The Rebbe designated another sum to buy two mantel's, velvet covers for the Torah, one blue and one white. R' Dvorkin was asked to give another sum to Tzedaka.

He brought as well a bottle of Mashke which the Rebbe had sent especially for the event, and an additional bottle of Mashke that had been sent to the Rebbe from a Chassidische Farbrengen that took place in Soviet Russia.

Thousands of men, women, and children gathered by the Kosel. It was a very diverse crowd made up of Jews from many different sects and all ages, joining together as one to take part in this great Simcha of the completion of the first Torah. Indeed the Torah had been a combined effort of Jews

from all over the world, from all K'hillos and groups. Dozens of Admurim, Rabbanim, Roshei Yeshivois, leaders and public figures graced the affair.

The Torah of unity was carried triumphantly with jubilant singing and dancing to the Kosel, before it was brought to its permanent place in the Tzemach Tzedek Shul in the Jewish quarter.

The joy reached its peak when the Rebbe's Sich'a was broadcast live from 770. The crowd was thus able to participate in the Rebbe's Farbrengen. The Rebbe spoke about the special qualities of this Torah which unites the Jewish people, even those whose connection to Torah and Mitzvos is not

apparent. The "Shleimus HaTorah" which was accomplished here, said the Rebbe, affected Shleimus Ha'am as well, and strengthened Shleimus Ha'aretz. It is the power of Torah that brings a strength in all areas, openly and tangibly.

Upon R' Dvorkin's return, he was immediately called into the Rebbe's room and was asked for a detailed report of the event. The Rebbe listened and took an interest in everything that had taken place.

At the farbrengen of Parshas B'Chukosai, the Rebbe said this that the Torah that had been completed at the Kosel and rested within the walls of the Ir Ha'atika (Old City) of Yerushalayim, strengthened and intensified true Shalom

and Achdus in the world (The Rebbe explained that Yerushalayim is an Inyan of Achdus since it was not divided between the Shevatim).

THE WRITING OF THE SECOND SEFER TORAH

The writing of the second Torah began at the Siyum of the first Sefer Torah and the sale of letters continued. Numerous people continued to register and unite even more Jewish children.

However, the initial enthusiasm had weakened and the rate at which letters were purchased slowed down resulting the second Torah to be completed only five years later on Chof Av 5746. Once again, a Siyum was held with a large crowd who attended an impressive ceremony.

Like the first time,



thousands of people crowded at the Kosel and the Simcha was shared by all. The Rebbe sent a bottle of Mashke and included twenty five lira coins. This Torah too was brought with singing and dancing to the Tzemach Tzedek Shul. With the completion of the second Torah, the third Torah was begun.

Nine years went by and in Elul 5755, which was also a Hakhel year, the third Torah was completed. For the third time, a beautiful Siyum was held at the Kosel and the Aron Kodosh in the Tzemach Tzedek Shul welcomed a third Torah. This was followed by a fourth Torah in 5765 and a fifth one completed in the summer 5772.

DOES HE HAVE A LETTER IN THE TORAH?

The Rebbe told the directors of the Mivtza to send him, each week, lists of names of children who had brought letters during the past week. R' Daniel Dahan of France told the following story in connection with this:

A woman who was acquainted with my family and became involved in Yiddishkeit in France went to visit 770. During her stay there, she went for "dollars" for Tzedakah. When it was her turn, the Rebbe gave her an additional dollar for her husband and another three dollars for her children. The woman was emotionally overwrought and once she moved on and calmed down, she went to the secretariat in order to submit a letter to the Rebbe. Being that she has five children, and the Rebbe had only given her three dollars she ended her letter saying she has a great desire to know why the Rebbe did this.

In his response, the Rebbe wrote that the number of dollars corresponded to the number of her children who have a letter in the Torah. Afterward, to her amazement, she discovered that this was the case, two of her children still did not have a letter in the Torah for Jewish children.

Another story occurred with a family

that went on vacation to Teveria. One of the children disappeared and they frantically began to search for him. They finally noticed that he had fallen into the waters of the Kinneret. They quickly took him to the hospital where the doctors decided to transfer him to another hospital. As the doctors worked on the child they told the parents that even if they do save his life, he would never make a complete recovery and return to his original health.

The family was horrified, one day as they walking the streets near the hospital trying to come to terms with their abominable situation they were approached by a young woman on Mivtzoim. She noticed the concerned look upon their faces and urged them to share with her their issues hoping she could be of aid. After they related their pain she told them about the recent mivtza the Rebbe had instituted and suggested that they buy a letter for him, as well as write a letter to the Rebbe requesting a Bracha. The parents agreed bought a letter for him, and wrote to the Rebbe with a request for a Bracha. The Rebbe sent his Bracha, and at the end of his letter he asked if they had bought a letter for him yet. The parents were happy to be able to respond that they had.

Already two days from the time of the Rebbes Bracha the son's situation had already begun to improve. By the end of the week the woman decided to visit the family in hospital. Upon arrival however, she did not find the family at the ICU being as the child had already been transferred to the regular pediatric ward. Within the next short while the son made a complete recovery.

ALL THAT ARE INSCRIBED IN THE BOOK

On Shabbos Parshas Lech Lecha 5742, the Rebbe emphasized how important it is for every Jewish child to be included in the special Torah for Jewish children. "Even if a letter was purchased for a child in a regular

"When a child receives this certificate, he would be able to take pride in it and hang it prominently in his room, show it to his friends, and influence them to follow in his lead and acquire a letter."





Torah, whose letters were bought also by adults, he should also have a letter in this special Torah for Jewish children.”

In connection to the Sifrei Torah for Jewish children, the Rebbe brought the Posuk in Daniel where it says, a time of distress of unparalleled stature will come, and all those inscribed in the book will be saved the Rebbe explained the book mentioned in the Posuk to be referring to the Children’s Sefer Torah.

In light of this sicha as well as the tense situation which was prevailing Eretz Yisroel during that time, the director of the project, R’ Greisman called on every child to obtain a letter in the Sefer Torah and along with their parents to encourage many others to do so.

The Rebbe never tired continuously urging on the Chassidim “We must buy letters for our children as soon as they are born and take every opportunity to register every Jewish boy and girl in our area, to tell everyone who is willing to listen about it, and to make sure that this unity project reaches the homes of every Jewish family. Over one and a half million children, from all over the world, have already been united in these Sifrei Torah. The work continues, more children have been born and there are tens of thousands of Jewish boys and girls who are not yet involved”.

SIFREI TORAH OF GEULAH

From the beginning of the Mivtza the Rebbe stressed the importance of having at least two Sifrei Torah. The Rebbe said that since we are about to experience the hisgalus of Moshiach who as a Melech is required to have two Sifrei Torah we so too need two for the children. The reason being is that children are referred to in Torah as “Mishichoi” as Chazal say on the Posuk “Al Tig’u Bi’mishichoi - Eilu Tinokos Shel Beis Rabban”, therefore “Mishichoi” (the children) need two Sifrei Torah corresponding to the two Sifrei Torah of a Melech.

Since all Neshamos must come in Gufim before Moshiach’s arrival the Rebbe said that over the next few months

surely many boys and girls will be born who will require letters in the Sefer Torah. These newborns will complete the amount needed to buy all the letters in the second Torah as well - in preparation to Moshiach’s arrival .

WRITING A TORAH – A SEGULA FOR HASTENING THE GEULA

The Rebbe connected the fact that the Torah is being written within the walls of the Old City of Yerushalayim with the Geula by saying that this shall be an immediate preparation for the fulfillment of the promise “Bone’h Yerushalayim Hashem” (the rebuilding of yerushalayim by Hashem) and “Prazos Teishev Yerushalayim” with the coming of Moshiach speedily in our days.

SPECIAL HINTS

As mentioned earlier the Rebbe sent for the siyum of the second Sefer Torah, a special bottle of Mashke and included twenty five-lira coins. Many Chassidim felt that there was a special symbolism in this, the twenty coins representing the date Chof Av, the day of the siyum, and



a five-lira coin was chosen to represent the five books of the Torah. The lion imprint on the coin was particularly relevant being as the mazal of Av within this event was held is a lion.

CHILDREN DON'T MISS OUT!

The Rebbe urged boys and girls who are soon to be Bar/Bas Mitzvah, even on 12 Nissan, to use out the opportunity they have on the final day before there Bar/Bas Mivtza, and quickly buy a letter. For as long as they are not yet Bar/Bas Mitzvah,

"If a boy or girl passed by the Rebbe, they were immediately asked whether they already had a letter in the Torah. The Rebbe said that even newborn babies should have a letter bought for them, even before they were named."

The Sefer Torah Mantel

In honor of the first Siyum the Rebbe sent money for the cost of two Mantel's and also wrote a note showing exactly how the design for the Mantel's should be.

The following is a transcription of the Rebbe handwritten note:

The drawing on the Mantel's

Whether on the white

Whether on the blue

(This means that the following is how both the white Mantel (for Tishrei) and also on the

blue Mantel (for the rest of the year) should look)

(The Rebbe drew a picture of the Luchos and on top of it he wrote how wide each one should be:)

(3 Tefachim)

(Then the Rebbe wrote how long the length should be:)

(6 Tefachim)

(Under the Luchos the Rebbe added:)

Torah Tziva Lanu...

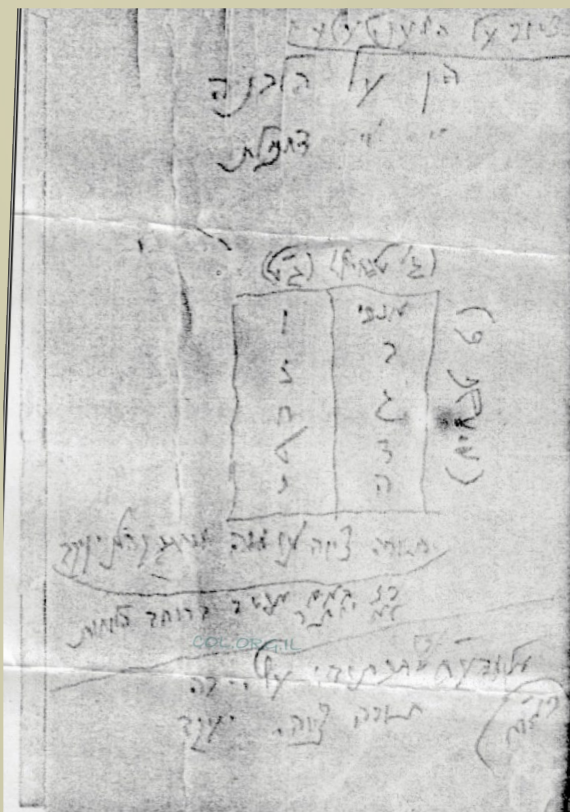
All this should if possible be within the width of the Luchos and not more

(Which means the Possuk Torah Tziva... should fit within the width of the Luchos)

(Then the Rebbe added)

On every one of the Atzei Chaim should be written "Eitz...Bah

Torah Tziva...Yaakov



ציור על המענטעלע

הן על הלבנה

הן על דתכלת

(ג' טפחים) (ג"ט)

(6 טפחים)

תורה ציוה לנו משה מורשה קהילת יעקב

כ"ז באם אפשר ברוחב הלוחות לא יותר

על כאו"א מהע"ח הכתוב: עץ .. בה

תורה ציוה...יעקב



they can participate in the writing of the special Torah that is being written in the merit of Jewish children. However once they are Bar/Bas Mitzvah they are considered adults and cannot participate in the writing of this special Torah - an opportunity not to be missed.

All this is in addition to the general idea of “Zerizim Makdimim L'mitzvot” for which reason all Jewish children not only those who are soon reaching Bar/Bas Mitzvah should hurry and buy a letter in the Torah for Jewish children as soon as possible.

THE CHILDREN'S INVOLVEMENT

In order to endear the buying of letters in the Torah to the children, the children should be involved in the hands on process. In addition to the money being their own from gifts they received from their parents etc. The children

themselves should send the money to the Vaad Rabbanei Anash in Eretz Yisroel, by putting the money into the envelope and filling out the form in their own handwriting with their name, mother's name and age. They shall also be the ones who address the letter and send it to Eretz Yisroel.

In addition to the dearness this will result in, this will constitute and increase in their activities in matters of kedusha. Especially since the writing of a minor is with great effort and attention this which causes him to exert himself in matters of kedusha as in this case where he participates in the writing of a Torah of Jewish children.

This should be done even if, after all the effort the child exerts the child's handwriting is illegible, as Hashem cherishes effort even if it doesn't show in actuality as it says “Ki Na'ar Yisroel Ve'ohavehu”. Nevertheless, the parents should include a letter along with their

child's letter in legible writing in which they explain the details that the child wrote which will be printed on the special certificate.

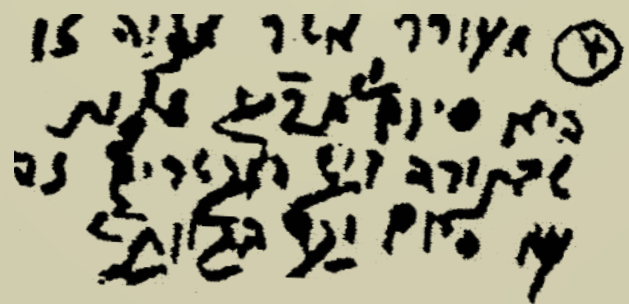
After many more than a million letters being already bought and the number increasing each and every day leading closer to the amount needed to complete the sixth Sefer Torah. May this be the springboard which leads to the coming of Moshiach and we will merit to celebrate the sixth siyum with all Bnei Yisrael in Yerushalayim with the Rebbe leading the way.

The Sefer Torah and Moshiach

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

In the year 5742, it had been written that the Rebbe made a big Shturem about the Mitzvah of buying a letter in the Sefer Torah.

The Rebbe added to this the following words in his own handwriting the connection of the campaign to the coming of Moshiach: [He] was Meorer that this Mitzvah is the end (last) of all the 613 Mitzvos of the Torah, and some say that this is connected with the end and the conclusion of Golus.



מעורר אשר מצוה זו היא סיום תרי"ג מצות שבתורה, ויש המקשרים זה עם סיום וקץ הגלות.

A TASTE OF MOSHIACH'S JOY

In the times of the Beis Hamikdash, the kohanim would go every evening of Succos to the well to draw water for the mitzva of nisuch hamayim. The mitzva was composed of two parts:

Firstly the drawing of the water and secondly the singing and dancing of all the Yidden accompanied by the music of the le'viim. On Shabbos and Yom Tov they would obviously not play music, therefore the mitzva was fulfilled by the drawing of the water alone.

Nowadays, even though we don't have the Beis Hamikdash, making there no obligation to draw water (to pour on the mizbeiach,) we still have the celebration of Simchas Beis Hasho'eiva. Only now the entire mitzva comprises just of singing and dancing (to add in simcha). From this we see how we now have a ma'aleh over the way the mitzva was

performed bizman Hamikdash, as we fulfill the mitzva beshleimus (without missing any parts of the mitzva) even on Shabbos and Yom Tov.

The deeper reason why we davka have Simchas Beis Hasho'eiva beshleimus every night including Shabbos, while bizman Hamikdash there were times when they were missing the inyan of simcha comes of a result of the darkness we find ourselves in during golus. Particually in a time of darkness when we don't see the light of Hashem, there is a need for

an addition in simcha by all Yidden, we therefore add in the mitzva of Simchas Beis Hasho'eiva by celebrating it every day of Yom Tov.

About the times of Moshiach, the Novi says "oz yiboka kashachar oirech" meaning, that then in the days of Moshiach the light of Hashem will once again shine upon us. This giluy elokus will cause us to be in a continuous state of Simcha. The light of Hashem will illuminate the darkness and break through all restrictions till it reaches every single Yid no matter his place or situation.

The clear lesson we must take from this to our daily lives is how he must not suffice with the fact that we once were in a state of happiness, or be content with the previous standards of

joy we have reached. Rather our simcha must be in similarity of that which we will enjoy by the Geulah when the light of Hashem will break through all boundaries. The Simcha we have must increase each night in order to break all menios ve'ikuvim, we will then dance from this Simcha uninterrupted and directly, to the simcha of the final geula!

(Adapted from the sicha of Leil Gimmel D'Succos 5741)

The story behind the Picture



Sunday, 26 Cheshvan 5752: The day following a most historic opening to the International Kinus Hashluchim. By the Farbrengen of Shabbos Parshas Chayei-Soroh 5752¹ the Rebbe had changed the face of shlichus for all time. After the shluchim fulfilling their job loyally for tens of years the fruits of their labor

were beginning to be seen. In this sicha the Rebbe affirmed in a dramatic announcement : Nosi Doreinu has been revealed as Moshiach, fulfilling the criteria of the Rambam for "B'chezkas Moshiach" and this has therefore called for a new type of Avodah. From now on Avodas Hashlichus was not

to solely entail spreading Yiddishkeit and Chassidus, rather every detail, the Rebbe demanded, must be permeated with the recognition that this act leads to the coming of Moshiach. The Rebbe also instructed that the way of every shliach to fulfill his shlichus was by explaining the concepts of Moshiach

and Geulah to his community. The Rebbe affirmed that being that this is the present Avodah at hand it is understood that it is relevant to every Jew without any exceptions.

A day later two individuals had already come up with something practical to meet the Rebbe's call. Moshiach Weekly was privileged to interview Reb Velvel Butman, shliach of the Rebbe to Westchester, New York, who recounted this special event:

The line moved slowly as they inched closer to the Rebbe. Rabbi Shmuel Butman and his son Reb Velvel waited impatiently, excited to present to the Rebbe a new production to publicize the B'suras HaGeulah. Deep down they hoped and prayed that this pe'ulah would truly be the last one needed to finally tip the scale and bring moshiach once and for all.

"You have to understand", explained Reb Velvel, "on Chof-Ches Nissan 5751 the Rebbe had said a sicha which left every single chossid totally shocked. No-one in their wildest dreams could have ever imagined hearing the words said on that unforgettable night. "Everything that I have done until now have been for naught... we still find ourselves in Golus and most importantly a Golus Pnimi in regards to Avodas Hashem", the Rebbe's impassioned words shook us to the core. The Rebbe continued, demanding and empowering us, "Ich gib dos iber tzu aich... Tut altz vos ir kent! I give this over to

you... Do ALL in your power to bring Moshiach in actuality!" That very night meetings were held, no one could sleep soundly with the Rebbe's pained words ringing in their ears. The meetings held brought to practical, concrete resolutions how to make the Rebbe's demands a reality. Very different from those meetings regarding which the Rebbe would often humorously remark, that their only outcome would be the hachlotah to hold yet another meeting to further discuss the subject at hand. At a meeting held several days later leading askanim from around the world gathered and decided to establish an organization which would focus solely on spreading the Rebbe's message that "Moshiach is on his way" and the need to prepare for the Geulah. The name of the organization was to be "the International Campaign to Bring

Moshiach" (or "Mateh Moshiach HaOlami" in Hebrew) and my father, (Reb Shmuel Butman), was chosen to be the chairman. The organization received the Rebbe's approval and brochah for their many activities, the greatest of which by far was the Yud Shvat 5753 event where the Rebbe's encouragement of the chassidim singing "Yechi" was broadcast worldwide with the use of the satellite technology. This event gained much media attention by the international press with millions being exposed to the Rebbe's message. (For more regarding this memorable event see article "Moshiach On Air" - Moshiach Weekly Expanded Edition Yud Shvat 5774).

"My friend, Reb Mordechai Glazman (now shliach of the Rebbe to Riga, Latvia), and myself took care of the technical details of the many different projects



the “Matteh” ran. We did not tire, we constantly came up with different ideas and gimmicks how to get the Rebbe’s message into the public’s eye. We were encouraged in this regard by the weekly sichos the Rebbe would say. Again and again² the Rebbe demanded that the news of the Rebbe’s Nevuah be publicized more and more, reaching an even wider audience than before. In one of the sichos³ the Rebbe implored that the B’surah reach every last Jew emphasizing that every Jew is an important entity that cannot, chas v’sholom, be overlooked.

“Responding to the Rebbe’s call we printed thousands of different bumper stickers, along Highway 17 we placed huge billboards and even designed special illuminated signs that could be placed on top of cars.

“A venture which received much attention from the Rebbe was in the summer of 5751 when we printed thousands of t-shirts for children which read “Moshiach is on the way - Let’s be ready!” When we brought one of them to show the Rebbe by Dollars, I was able to see how the Rebbe paid close attention to the details of the shirt and even requested to keep one for himself.

“And now in regard to the project at hand, when we finally reached the Reb-



be. My father stood ahead of me to report to the Rebbe regarding this special new undertaking while I stood holding the beautifully framed picture which we had prepared to give to the Rebbe. The picture itself stated the Rebbe’s Besurah, “Moshiach is on the way! הנה הנה משיח! הנה הנה משיח!”, with an illustration of the Beis HaMikdosh descending from the Heavens on clouds. In the background I had placed rays of the sun, depicting the light of Moshiach which had already started to light up the world. (This gimmick was later used in the famous “היכינו לביאת המשיח” billboard campaign which was run by Tzach in Eretz Yisroel).

“My father told the Rebbe about the new sign which would be publicized internationally arousing the public in regards to Moshiach and Geulah. The Rebbe responded “A Groisen Yasher Koach!” and gave him an additional

dollar saying, “This is for the picture” (the word “picture” the Rebbe said in English). The Mazkir took the sign on behalf of the Rebbe and the Rebbe gave me a dollar. The Rebbe then proceeded to ask if I had anything to do with the production of the picture. My father answered that I had in fact designed it, following which the Rebbe proceeded to give me a second dollar bill in appreciation of my participation in this meaningful project.”

In conclusion Rabbi Butman told us the following: “Every time we would bring something to the Rebbe I was able to clearly detect how the Rebbe took a very strong personal interest, and in a sense seemed to have a certain satisfaction that there was people doing something as a result of all the sichos spoken. We clearly saw that the Rebbe appreciated and offered encouragement for every genuine creative way, how small it may have been, to bring the message of Moshiach to the world.”

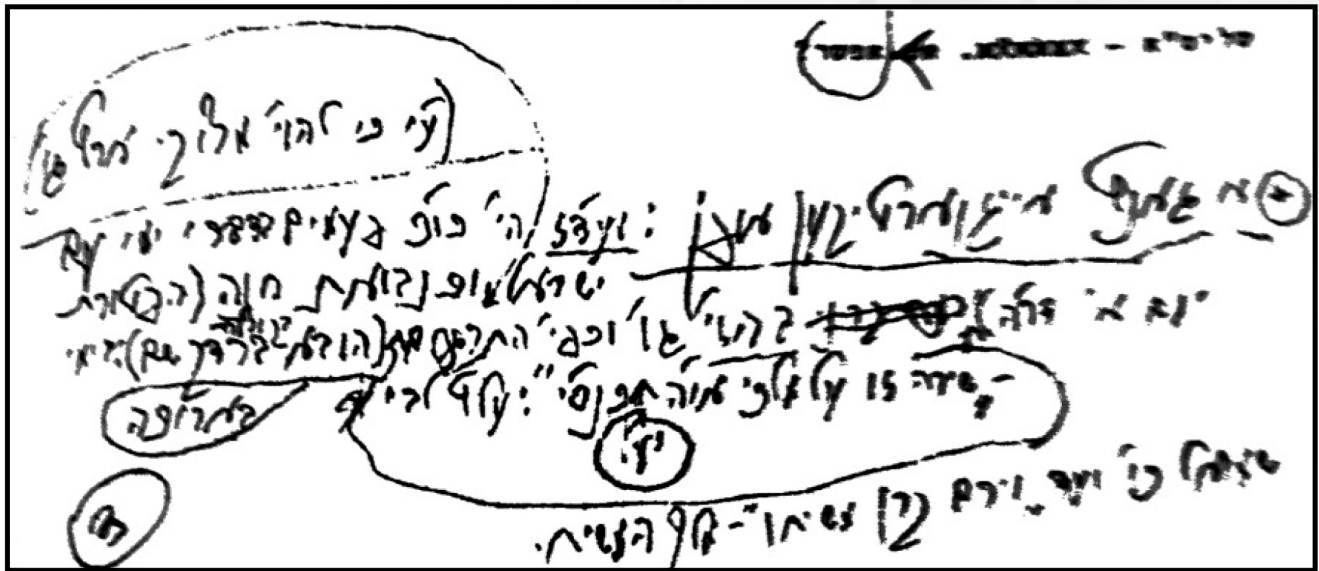
1. Sefer Hasichos 5752 Vol. 1 Pgs. 97-113.

2. See Sichos Shabbos Parshas Re’eh, Shoftim, Ki-Setzei 5751, Nitzovim 5751-VaYelech 5752 and others.

3. Sichas Shabbos Parshas Re’eh 5751 footnote 123. Sefer Hasichos 5751 Vol. 2 Pg. 779.



”וירם קרן משיחו”



In 5734 the Vaad L'hafotzas Sichos asked the Rebbe for permission to print the 'Michtav Kloli' for Vov Tishrei of that year which spoke about the Nevua of Chana about her son, Shmuel Hanovi (the Haftora of the first day of Rosh HaShanah) together with the Likkutei Sichos of that same week L'ilui Nishmas Rebbetzin Chana, the Rebbe's mother.

On Erev Yom Kippur 5734, early in the morning, the Rebbe called in Rabbi Chodakov and gave him an addition written in his holy handwriting to add to the 'Michtav Kloli' of Rosh HaShanah, which was dated Vov Tishrei. The addition had been made on the above-mentioned letter that the Vaad had given in.

The context of the paragraph to which the addition was added discussed the advantage of Yidden over all nations of the world which was expressed in a most clear way in the times of Shlomo HaMelech.

Regarding this the Rebbe added:

א גאנץ אייגנארטיקען אופן: ועד"ז הי' כו"כ פעמים בדברי ימי עם ישראל (ע"י כי להוי' מצוקי ארץ גו'), וכנבואת חנה (הפטורת יום א' דר"ה) "שירה זו על מלכי אוה"ע ועל כנס"י: עלץ לבי בהוי' וכפי' התרגום בארוכה (הובא בקיצור ברד"ק שם): "בימי שמואל כו' ועד "וירם קרן משיחו" - מלך המשיח.

Meaning in simple words that this quality was revealed many times throughout our history and this will continue until the coming of Moshiach.

Rabbi Chodakov ran out of the Rebbe's room and handed over the addition in order that they should print the Michtav Kloli from new with this special addition, saying that the Rebbe had ordered that the addition should reach Eretz Yisroel before Yom Kippur.

In the overview of Reb Gershon Ber Jacobson it was written: "On Erev Yom Kippur, when Reb Nissan Mindel passed by the Rebbe to get Lekach (at that time Yom Tov had already come in in Eretz Yisroel), the Rebbe asked him, "Did they manage to publicize in Eretz Yisroel the addition to the 'Michtav Kloli'?..."

Chassidim saw this addition (especially in view of the Rebbe's urgency in having this addition reach Eretz Yisroel before Yom Kippur) as one of the Rebbe's spiritual peulos that the Rebbe did to help Am Yisroel in the Yom Kippur War which broke out the following day.



A MOST WONDROUS TISHREI

תהא שנת נפלאות בכל

The following Yoman will highlight and bring to life many of the pinnacle moments of a unique and wondrous Tishrei. Throughout the month there were many sichos, farbrengens and Giluyim unprecedented in previous years.



Erev Rosh Hashanah

At approximately 11:00 the Rebbe left 770 towards the Mikva. However it wasn't until 12:30 that Shacharis started. The Rebbe walked briskly to his place, with his Siddur and an enlarged copy of the text of Hataras Nedarim. At the conclusion of Davening, a Minyan of Rabbonim and elderly Chassidim ascended the Rebbe's bima. The Rebbe stood in front of them and read the nusach of Hataras Nearim, as is customary. As the Minyan concluded "kulam yihyu mutarim loch," the Rebbe thanked them, saying "Yasher Koach," and went on to say the following short sicha:

"K'siva vachasima tova leshana tova u'mesuka, amongst Klal Yisroel. And most importantly, the true and complete Geulah, teikef u'miyad mamosh. Especially since we find ourselves in a time when many signs point to Moshiach's arrival; beginning with the words of Chazal stated many years ago, that kolu kol hakitzin, and the leader of the generation has said that Teshuva has already been done, and all that remains is to stand ready – and this too we have already been doing for some time..."

The Rebbe concluded by repeating "k'siva vachasima tova," and turned to descend from the bima. The Chassidim had already started singing k'siva vachasima tova, when the Rebbe stopped, mid-descent, and said yet another short Sichah. Its theme being the year's three peculiar characteristics, namely it being a 'full year' (both Cheshvan and Kislev have thirty days), a leap year, and the fact that the first day of Pesach falls out on Shabbos which leads to a shleimus in Sefiras Haomer, that it begins "Mimocharas HaShabbos".

Rosh Hashanah Night

A packed 770 waited eagerly for the entry of the Rebbe for Maariv. The Rebbe entered holding his Machzor and his large print Tehillim. Once the Rebbe reached his place, he began Tehillim from the beginning of the sefer, which lasted 20 minutes, followed immediately by Maariv.

The Davening was full of Chayus with the Rebbe encouraging the singing of the Chassidim during kaddish, and all Chassidim singing as one with a feeling fitting for "Kabolos Oil Malchus Shomayim", and Rosh Hashanah in the Rebbe's daled amos.

As the Davening concluded the Rebbe turned towards the Chassidim, visibly ecstatic, and proclaimed, "Gut Yom Tov!" to which the Chassidim responded in kind. The Rebbe then announced, "Leshana Tova Tikoseiv Viseichoseim," which was again followed by the repetition of the crowd. As the Rebbe made his way to the exit, the Chassidim began

singing "Visomachta Bichagecha," the Rebbe encouraged the singing and wished "Leshana Tova Tikoseiv Viseichoseim" to many chassidim personally.

Rosh Hashanah Farbrengen

The Farbrengen opened with the niggun of "Zol Shoyn Zein Di Geula." It was sung with much enthusiasm, with the Rebbe repeatedly encouraging it with both of his holy hands. It was after this 'introduction' that the Rebbe began to speak. The Rebbe said two Sichos. The first about the year "Nifla'os Bakol".

The Rebbe began the Sichah like most Rosh Hashanah Farbrengens, mentioning each of the the Rebbeim. However unlike usually, when the Rebbe would begin from the Baal Shem Tov, this time the Rebbe started backwards, beginning with the Frierdiker Rebbe and concluding with the Baal Shem Tov.

As the Sichah ended, the Rebbe turned to the Chozer, R' Yoel Kahn, asking him to begin the Niggunim of all the Rebbeim, preceded by the announcement of whose Niggun it is. R' Yoel began, however the Rebbe told him that he must announce louder. After this he rose and raised his voice much louder.

[A transcript of the episode as it occurred:

The Rebbe: Say the Niggunim of all the Rebbeim with their names.

R' Yoel: Sholosh Tenuos – from the Baal Shem Tov, the Maggid and the Alter Rebbe

The Rebbe: (with a broad smile as He pointed to the crowd) No one was able to hear anything.

R' Yoel repeated what he had previously said and then the Rebbe said:

"Announce that the Frierdiker Rebbe instituted the saying of the Niggunim of all the Rebbeim accompanied by the announcing of their names. Nu, announce it, You are doch the chozer" (the Rebbe once again smiled). The Rebbe also turned to R' Leibel Groner saying, "Er iz doch di chozer, nein?" (He's the chozer, no?). The Rebbe then once again turned to R' Yoel asking him to make the announcement. R' Yoel complied, doing it this time in a louder tone.]

The Niggunim sung were: 'Sholosh Tenuos' of the Baal Shem Tov, The Magid and the Alter Rebbe; 'Keili Atoh' of the Alter Rebbe; the 'Kapelyeh' of the Mittlerer Rebbe; 'Yemin Hashem' of the Tzemach Tzedek; 'Lichatchila Aribet' of the Rebbe Maharash; the 'Niggun Hachana' of the Rebbe

Rashab; the 'Beinuni' of the Freirdiker Rebbe; and 'Atoh Bechartanu' of the Rebbe.

During the time that the Niggunim were sung, the Rebbe sat with closed eyes, deep in dveikus, with an indescribable look of sincerity on his holy face. Only after the Chassidim concluded 'Atoh Bechartanu,' did the Rebbe wish 'Lechaim' to the crowd, and encourage the singing. These were truly uplifting moments on an auspicious day, in an auspicious place, and at an auspicious time.

Tzom Gedalya

Shacharis of Tzom Gedalya was as usual. At Mincha, the Rebbe received Maftir (due to the presence of a Chosson, Tachanun and Avinu Malkeinu were not said). Following Mincha, the Rebbe spoke a Sicha for some forty minutes. While it was said in the general framework of "divrei ki-vushin," it nevertheless did not contain any intimations of musar. Quite the contrary, the Rebbe spoke about the significance of the day and in praise of Am Yisroel.

Following the Sicha, the Rebbe distributed dollars – three to each person.

In line with the content of the Rebbe's Sicha, the crowd was in a uplifted mood, motivating them to sing joyously throughout the 40 minute chalukah, and while the Rebbe left the shul, which the Rebbe strongly encouraged.

Shabbos – Vov Tishrei

Upon the Rebbe's entry to the Farbrengen the Chassidim sang, as is customary, "Zol Shoyn Zein Di Geula." That later became the main theme of the Sicha, with the Rebbe connecting the Geulah to Rosh Hashana and its Haftarah.

The topic of the Sicha was what the Arizal writes, that each of the seven days between Rosh Hashanah and Yom Kippur corresponds to every occurrence of that day of the week throughout the entire bygone year. Thus, said the Rebbe, this Shabbos is connected to all the Shabbosim of the entire year, and most importantly, to the "Yom Sheku-loy Shabbos...".

This was followed by extraordinary words about the need to constantly await Moshiach's coming, with the Rebbe concluding with a blessing that Teikuf U'Miyad the Beis Hamikdosh will descend (Milmayla Limato) fully built from heaven, along with its gates that sunk into the ground, which will ascend (milmata limayla) from the earth. And all of this will transpire in front of our very eyes.

Following this Sicha, the Rebbe strongly encouraged the singing, also instructing the Chazan to sing "Sheyiboneh



Beis Hamikdosh".

The Rebbe then spoke a few words regarding the Chalukas HaMashke, concluding with a brocho that the aliya of those taking Mashke should hasten the ultimate aliya – up to Eretz Yisroel, with the coming of Moshiach.

After the distribution of the Mashke, the Rebbe started the Hakafo Niggun. This Farbrengen lasted around two hours, and as mentioned, contained some truly extraordinary moments about the imminent arrival of Moshiach, as well as about the significance of the Aseres Yemei Teshuva and the year 5752.

Zayin Tishrei – Yechidus of the Gevirim

Once all preparations were complete, the Rebbe entered the Shul. The time was around 8:00 in the evening. Inside, awaited the donors (many with their family members) along with some accompanying Shluchim.

The Rebbe spoke to the members of the Keren using business concepts and jargon (some of them in English). The gist being how they should use out the kochos that they were endowed with, to add in acts of Tzedakah etc. The Rebbe went as far as saying that the power to write checks

for Tzedakah should be given to their secretaries and when in doubt the secretaries should be allowed to give the larger sum.

In the second half of the Sicha the Rebbe spoke about the previous year's events, namely, the miraculous freedom of Russian Jewry, encouraging the donors to help with the resettlement of the migrants in both Israel and the United States. The Rebbe then went on to bentsh the year in the order of the Alef Beis, concluding with "Shana Temima" (in connection to this year being a leap year).

Following the Sicha, the donors split into groups comprising of the donor himself, his family and accompanying Shliach, with each group individually approaching the Rebbe. This lasted for approximately three and a half hours. After conversing with the group and answering all of their questions or requests, the Rebbe handed them a piece of lekach and a dollar bill for Tzedakah.

After the last group passed by, the Rebbe bundled together the letters handed to him, arose, and began the Hakafof Niggun, strongly encouraging its singing as he went up to His room. Some testify that the Rebbe even sang along together with the Chassidim.

Erev Yom Kippur

At 10 o'clock the Rebbe left for the Mikvah. It was announced that the Rebbe will be visiting the Ohel today.

At around 12:20 the Rebbe came down for Shacharis which was followed by the distribution of Lekach. This distribution was primarily for Rabbonim and community leaders as most Anash and Temimim had already received lekach on previous occasions.

At 2:30 it became known that the Rebbe would not be traveling to the Ohel as presumed and Mincha would be at its regular time, 3:15. Many rushed to the mizrach of 770 wanting a good place where they can be near to the Rebbe during the bracha which the Rebbe would give after Mincha.

770 was packed for Mincha. Following Mincha was the brocho, which in essence was a Sicha brimming with extraordinary expressions about the Geulah. Amongst them, the Rebbe expressed his sincere hope that the Seuda Hamafsekes would continue into the tenth day of Tishrei – as took place by the Chanukas Beis Hamikdosh – that the Shor Habor and Livyasan will be served, and it should continue into the following night, as is customary by Chasidische Farbrengens.

There were many other such expressions which we had never heard the likes of on Erev Yom Kippur. The Sicha concluded with the Rebbe requesting "the most joyous Niggun, and the greatest dancing", immediately following which the Rebbe started the Hakafof Niggun. The Rebbe then distributed dollars for Tzedakah.

No other year did the Rebbe begin the Niggun Hakafof following the bracha k'lolis on Erev Yom Kippur, and no other year, within the short time span of Aseres Yemei Tes-huva was this Niggun sung four times (following Kos Shel Bracha on Motzoi Rosh Hashana, after the Yechidus with the donors of Machane Israel, after the bracha k'lolis on Erev Yom Kippur, and following Havdalah on Motzoei Yom Kippur)!

The Bochorim quickly ran upstairs to grab a place for birchas habonim. They literally ate the Seudas Hamafsekes during their dash up the stairs. As can be expected after such a Sicha, wine 'appeared,' and the sounds of Lechaim reverberated throughout the stairwell.

After Maariv, when the Rebbe came upstairs he asked, "where are the Neshama candles?," to which R' Binyomin Klein answered, "downstairs." Again the Rebbe asked, "where?," and again R' Klein responded, "downstairs, near the sinks." The Rebbe asked, "near the water...?" as he entered his room.

Yom Kippur

Shacharis, Krias Hatorah and Musaf were as usual. The break between Musaf and Mincha was from around 3:30 until 5:30. When the Rebbe read Maftir Yona, the Shul was silent and the Rebbe read aloud – everyone was able to hear, indeed, an unforgettable moment.

Mincha and Neila were completed relatively fast, and at 7:45 the singing of 'Napoleon's March' began. At first the Rebbe stood and encouraged the singing for some time by his shtender. Then the Rebbe ascended the steps and began vigorously encouraging the singing – at first with one hand and then with both. The entire Shul danced with incredible enthusiasm, not one person remained unaffected. The intensity was indescribable.

Following the 'March,' was the blowing of the Shofar. But unlike all other years, the Rebbe remained on top of the steps, only somewhat lifting the Tallis from his face, to look at the ba'al tokea. The Rebbe joined in with everyone as they proclaimed 'Le'shana Haba BiYerusholayim' (as mentioned, the Rebbe's face was now uncovered).

After the Shofar blowing, the Rebbe motioned to continue

singing, which the Chassidim immediately did. The Rebbe continued to encourage the singing even after descending the staircase and going back to his shtender. Again, this was truly unprecedented.

After the 'march,' Kaddish was recited, as well as Ein Kelokeinu, Aleinu and Tehillim. The Rebbe then put on his hat and davened Maariv. Havdalah was made, and after the bracha achrona the Rebbe wished Gut Yom Tov three times, started the Hakafof Niggun, and exited the Shul.

Shabbos 13 Tishrei – "L'chatchila Aribet"

Many more Tishrei guests arrived from abroad to spend this Shabbos and the following days of Sukkos with the Rebbe. A Farbrengen was held in commemoration of the Rebbe Maharash's Yartzeit. The Sichos of the Farbrengen focused much on the motto of the Rebbe Maharash Lichatchila Aribet.

During the Farbrengen there were strong connotations to the Geulah. For example: At the conclusion of the second sicha the Rebbe ended with a blessing that we should immediately make our way to the Kodosh Hakodoshim in

Eretz Yisroel while singing "davka the Hakafof Niggun." The Rebbe then started the Hakafof Niggun, with all the Chassidim joining in with great enthusiasm. After some time, the Rebbe told R' Yoel Kahn to start the Niggun of Lichatchila Aribet. During the singing the Rebbe repeatedly instructed the Chassidim, by way of a head gesture, to repeat one of the stanzas in a seemingly endless loop, as was done many times.

At the end of the Farbrengen the Rebbe distributed Mashke to certain individuals. It is interesting to note that unlike usual when the Rebbe would pour a bit of Mashke directly from the bottle to his cup before pouring back into the bottle, this time the Rebbe poured from the bottle into a glass cup only then transferring it into his cup. Upon concluding the distribution, the Rebbe himself began the Hakafof Niggun for the second time during the Farbrengen.

Erev Sukkos

Around an Hour after Shacharis the Rebbe exited his room, where, in Gan Eden HaTachton, sets of daled minim were arranged arranged on the shtender used for 'dollars'



The lamp that the Rebbe used for Kiddush Levanah was also set up with which the Rebbe checked the Lulavim paying much attention to the Lulav's tip. The Rebbe began inspecting the Lulavim one by one in front of the lamp, putting some to the left, and some to the right. The Rebbe then asked Rabbi Groner to take four Lulavim into his room.

Soon after the Rebbe returned to his room, Rabbi Groner set up the daled minim for the Chalukah to the chosen Chassidim. A few minutes later the Rebbe returned. At this Chalukah each recipient received a double set of hadassim in line with Chabad custom to add at least three more to the obligatory three hadassim.

After all had received their daled minim, the representatives of Kfar Chabad presented their Esrogim, as was customary. The Rebbe then approached the table, placed his holy hands upon it, and began a "bracha." The gist of the "bracha" was about drawing down the hamshochos, through the Daled Minim, for the entire year. The Rebbe expressed his wishes that this manifest itself in each and every day of the year. The Rebbe emphasized in his bracha that this year is 'shnas nifla'os bakol, mikol, kol,' thus we should immediately experience the kabeitz - gathering (which is the numerical value of bakol, mikol, kol) of all of Klal Yisroel.

First Night Of Sukkos

An announcement was made that the Sicha will be said from the Rebbes Farbrengen place in order that many more should be able to hear. A bridge was built leading from the Rebbes davening shtender to the Farbrengen place.

When the Rebbe entered for Maariv, the entire Shul was seated as if for a Farbrengen. There were a few who made their way to the front to be near the Rebbe for the Davening, however most stayed in their place for the subsequent Sicha.

The Davening was a particularly freilecher one, accompanied by many Niggunim. At davening's conclusion the Rebbe walked by way of the "bridge" leading to his place for the sicha. Silence reigned in the Shul as all awaited the Rebbe's arrival at his place.

Upon arrival, the Rebbe looked at the table, then turned to Rabbi Groner and asked, "where is the shtender?" Rabbi Groner pointed to the table as it was assumed that the Rebbe would sit as by a farbrengen. The Rebbe however, refused to sit rather merely neared the table, placed his Siddur upon it, and with his hands slightly resting on its edge, began saying a Sicha. The sight of the Rebbe standing, fully

upright, on the Farbrengen Bima while delivering a Sicha was an extremely rare one. It was truly glorious - malchus-dik!

The Rebbe began with a raised voice "poischim bi'bracha – a gut yom tov," to which all responded with a resounding "gut yom tov." This repeated itself several times with the Rebbe's gaze traversing the crowd repeatedly wishing "a gut yom tov," while the Chassidim responded in kind. The Rebbe then started the Sicha.

The Rebbe began by explaining why Sukkos is particularly befitting three brachos ("gut yom tov"), as the Torah uses the word Simcha three times in reference to Sukkos. The Rebbe then went on to discuss various topics, amongst them were: chag ha'osif, the even hashesiya, and a lesson in avoda from the day's ushpizin - Avraham Avinu and the Baal Shem Tov.

The Rebbe concluded the Sicha with once again wishing "A Gut Yom Tov!" three times, just before starting the joyous Hakafo Niggun (we've already stopped counting how many times this has occurred in the year of nifla'os bakol...) and vigorously encouraging its singing while leaving the Shul.

The Rebbe's visit to the Orchim's Sukkah

After the Rebbe left the downstairs Shul, small groups began to form for chazara, while others broke out in jubilant dancing. The guests all rushed to the large Sukkah for the customary bracha to the Orchim.

Indeed, several minutes after the conclusion of the Sicha (eight and a half, to be exact), the Rebbe began making his way to the Sukkah. The Rebbe came out of the main entrance of 770 while holding a Siddur (unlike all other years). In the Sukkah, the Rebbe ascended the special staircase prepared for the occasion. On the staircase also stood the members of the Hachnosas Orchim board, Rabbi's: Kasriel Kastel, Tzvi Hirsh Krinsky and Sholom Horowitz (who was appointed in Rabbi Moshe Yeruslavsky's absence, due to his inability to make it this year).

The opening was similar to that of the Sicha said inside the Shul - "poischim bi'bracha – a gut yom tov." The Rebbe then elaborated some more on the topics of chag ha'osif, the significance of today's ushpizin, and the significance of the year 'nifla'os bakol, mikol, kol.' The Rebbe then connected the two by explaining how the ushpizin give the koach for the 'nifla'os' to remain in perpetuity, with the coming of Moshiach (the final part of the Sicha the Rebbe said with his eyes closed).

After the Rebbe went down the stairs to leave he asked R' Binyomin Klein where the members of the Hachnosas Orchim board were. The Rebbe waited for them to arrive (which took some time) and then smiled towards them motioning for them to go ahead of him as if they were inviting him as a guest.

The first morning of Yom Tov

At 8:30 the Rebbe exited the main entrance of 770 and made his way to his Sukkah while holding his Lulav and Esrog. Waiting there was R' Meir Harlig who would always take it once the Rebbe had finished and give the opportunity to Chassidim to shake with Rebbes daled minim.

This year though, when the door of the Sukkah finally opened, the Rebbe stood there, Lulav and Esrog in hand, unlike usual when they would be left on the table for R' Meir to take. R' Meir reached out to take the Lulav from the Rebbe, when the Rebbe asked, "where are the Chassidim waiting?". Realizing that something out of the ordinary was about to happen, Rabbi Groner quickly rushed to the scene.

It was then when the Rebbe dropped the bombshell. "Vu bencht der olam? Ich vil zen vi der olam bentch dem ershtin tog" ("Where does the olam bench? I wish to see them bench on the first day"). Rabbi Groner pointed to where the Chassidim would bench on the Rebbe's daled minim, and the Rebbe immediately began walking there with his Lulav and Esrog. Quickly, a path formed as the Rebbe strode across the large Sukkah to the small enclosure at its end designated for the purpose of benching on the Rebbe's daled minim.

Upon entering this enclosure, the Rebbe looked at the small table and asked if here is where they bench. After receiving a positive response, the Rebbe placed the daled minim on the table. The crowd then began to flow by, at first they took it themselves from the table, or passed it from person to person, later Rabbi Harlig took his usual spot at the table, holding the daled minim, as he would do every year. The Rebbe answered "boruch hu u'voruch shmo" and "amen" to each Chossid's brocha.

Many Chassidim were in utter shock upon seeing the Rebbe standing there and were unable to say the brochos properly, one chossid forgot to say shehechionu which the

rebbe had to tell him to say. Another held the esrog upside down and the Rebbe motioned to him to place it upright. One guest, a mekurev, found the reading of loshon hakodesh difficult. Noticing this, the Rebbe helped him read the brochos word by word from the siddur. Many chassidim compared this experience to a yechidus protis as here too they were with the Rebbe alone in a small enclosure.

It was three in the afternoon when all chassidim had shaken the daled minim. The Rebbe came down for shacharis which was full of Niggunim with the Rebbe encouraging each one. By "sim sholom" the Rebbe began encouraging before the chazan had even started the Niggun.

Motzei Shabbos – Leil Hoshana Rabbah

Shabbos Shacharis was particularly freilach with many Niggunim sung throughout Hallel and Musaf. Unlike the other days of Sukkos the Krias Hatorah bimah was moved further back towards the middle of 770 being as hoishanos is not said on Shabbos.

Following Mincha many began scurrying to find and hold places for the Hoshana Rabbah night Sicha. Just as by Yom Tov's end, a microphone was not used for Havdalah, which was conducted from the Sukkah just outside 770. The Rebbe's Sicha however, was amplified, as well as broadcasted to a large screen for ease of view.

The Sicha itself was full with extraordinary expression regarding the importance of using out the night for great Simcha. Amongst other things the Rebbe said that the Simcha must grow from night to night causing the Simcha of Shabbos Bereishis to be greater than even that of Simchas Torah! The Rebbe however did not seem satisfied with this adding that being that we are extremely close to Moshiach's arrival why even wait till then for this great Simcha.

The continuation of the sicha focused on the ushpizim of that day the Rebbe Rashab, founder of Yeshivas Tomchei Temimim. The Rebbe then gave out a clear directive to open new branches of the Yeshivas Tomchei Temimim throughout the world.

*It was then
when the Rebbe
dropped the
bombshell.
"Vu bencht der
olam? Ich vil
zen vi der olam
bentch dem
ershtin tog"*



א פ"נ פון א חסיד ר' אברהם פריז

*Reb Avrohom called
me over and said:
"Look here, I will
show you how one
should write a Pan to
the Rebbe!"*

.....

Reb Avrohom Maizlish relates: In 5713 I happened by chance to pay a visit to Reb Avrohom Pariz's home. When I came in I noticed that Reb Avrohom was in the midst of writing a Pan to the Rebbe. Reb Avrohom called me over and told me, "Look here, I will show you how one writes a Pan to the Rebbe!"

Reb Avrohom placed his hands over the contents of the Pan so that I would only be able to read the first line, where he had addressed the Rebbe as "כ"ק "אדמו"ר מלך המשיח שליט"א", as mentioned above this was back in 5713!

Today it is widespread among chasidim to address the Rebbe in this manner, however in years gone by this was the custom of only a select few.

One of these was the famous chossid Reb Berke Chein, who sat many long years in Siberia because of his mesirus nefesh in Soviet Russia, who as well, would always write to the Rebbe with this expression.

On an occasion Reb Berke related that once he entered the Rebbe's room for Yechidus, and as usual handed the Rebbe his Pan which was entitled to "כ"ק אדמו"ר המלך המשיח שליט"א". The Rebbe looked at his Pan and turned to him asking (two times): "Why (do you write) HaMelech HaMoshiach?" The Rebbe continued correcting him, "Melech HaMoshiach!" instructing him to write this title without the prefix letter Hey beforehand.

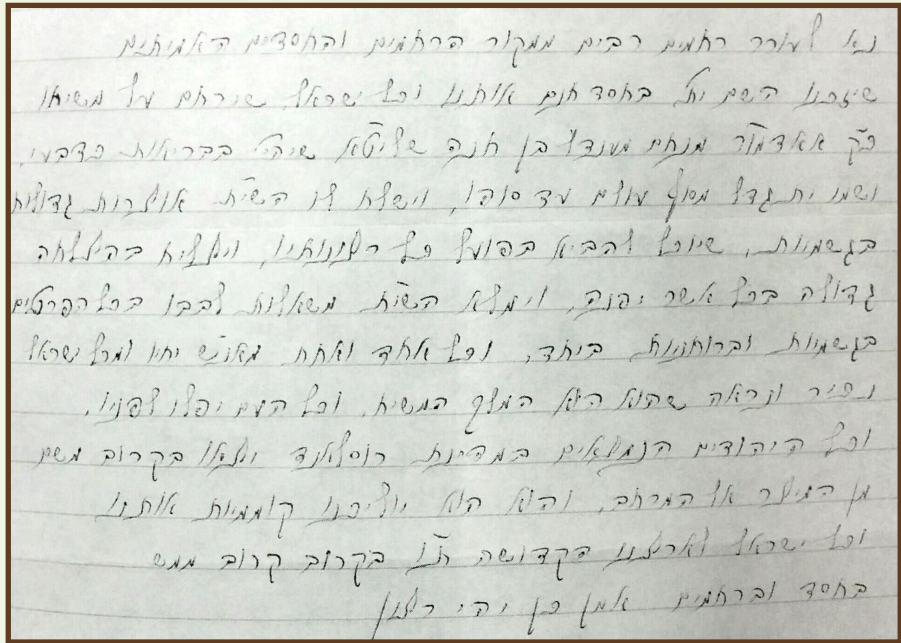
Below we present a picture of a Pan

of the chossid Reb Avrohom Pariz:

נא לעוור רחמים רבים ממקור הרחמים והחסדים האמיתים שיוכנו השם ית' בחסד חנם אותנו וכל ישראל, שירחם על משיחו כ"ק אאדמו"ר מנחם מענדל בן חנה שליט"א שיהי' בבריאות כדבעי, ושמו יתגדל מסוף העולם עד סופו, וישלח לו השי"ת אוצרות גדולות בגשמיות, שיוכל להביא בפועל כל רצונתיו, ויצליח בהצלחה גדולה בכל אשר יפנה, וימלא השי"ת משאלות לבבו בכל הפרטים בגשמיות וברוחניות ביחד, וכל אחד ואחת מאנ"ש יחיו ומכל ישראל נכיר ונראה שהוא המלך המשיח, וכל העם יפלו לפניו, וכל היהודים הנמצאים במידנת רוסלאנד יצאו בקרוב משם מן המיצר אל המרחב, והוא הוא יולכנו קוממיות אותנו וכל ישראל. לארצנו הקדושה ת"ו בקרוב קרוב ממש בחסד וברחמים אמן כן יהי רצון.

Please arouse Rachamim Rabim from the source of true Rachamim and Chasodim that Hashem should give us and all of Am Yisroel the zchus with chesed chinom, that He should have mercy on His Moshiach, our father the Rebbe Menachem Mendel ben Chanah shlita, that he should be in good health, and his name should be glorified from one end of the earth to the other, and Hashem should send him much wealth that he should be able to achieve all his wishes. And he should meet great success in everything that he desires, and Hashem should fulfill all his heart's desires in all their details both in Gshmiyus and Ruchniyus.

And every single member of Anash and every Jew should come to the realization that he is Melech HaMoshiach, it should be easy for him to subdue us, that we should be subdued to him, until we will be a kli pnimi till we will be totally one with him, and all of Am



The Pan of Reb Avrohom

Yisroel will fall before him. And all of the Jews of Russia should leave from there very soon אל המיצר, and he should lead us and

all of Am Yisroel upright to our Holy Land very, very soon b'chesed ubrachamim Amen Ken Yehi Rotzon.

A Chossid's Heartfelt Request

During the Seudah which took place in the Frierdiker Rebbe's apartment on Rosh Hashonah 5728, Reb Shmuel Levitin asked of Reb Avrohom Pariz that he make the mezuman, however Reb Avrohom refused.

Afterwards Reb Avrohom explained to Reb Yochanan Gordon the reason for his refusal being that if he would have made the zimun he would of said: "B'r'shus Adoneinu Moreinu ve-Rabbeinu Melech HaMoshiach".

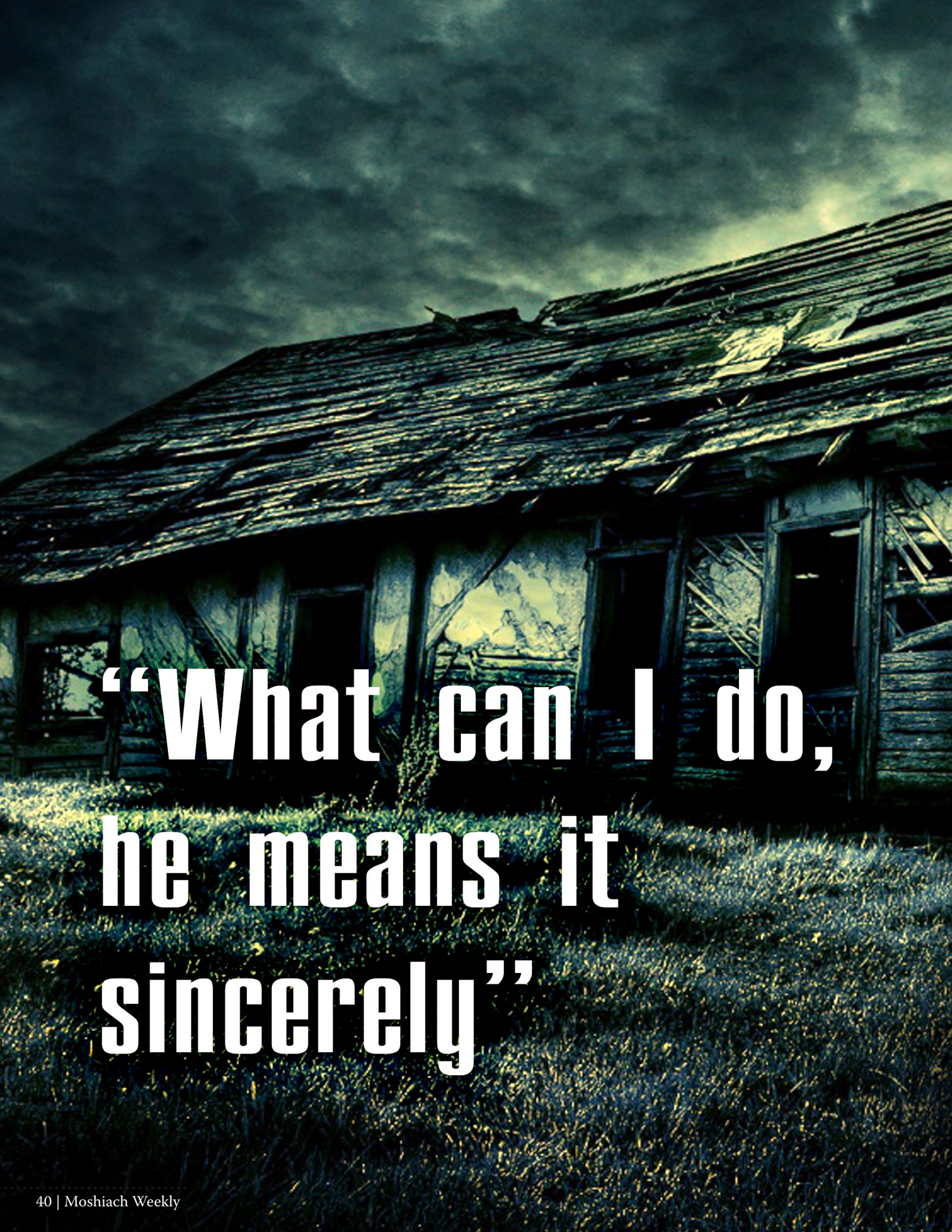
Several days later, on Erev Yom Kippur before Mincha, Rabbi Gordon went in to the Rebbe. Rabbi Gordon, being

Gabai of 770, was appointed the task to give the Rebbe Malkus (until his passing in 5729).

After Malkus he turned to the Rebbe and said "Hashem should help that it should already be the way that Reb Avrohom Pariz says".

Upon being asked by the Rebbe what Reb Avrohom says, Rabbi Gordon told over the above story to the Rebbe.

When he finished his story the Rebbe looked at Rabbi Gordon with a smile and said: "Amen ken yehi rotzon"...



**“What can I do,
he means it
sincerely”**



Reb Meir Avtzon - a Chossid that was arrested four times for spreading Yiddishkeit in communist Russia, later becoming the Rebbe's first Shliach to Detroit. The story of a true Mekushar totally given over to the Rebbe's Horo'as and Takonos, a Yid who anticipated Moshiach constantly who took an active part in spreading of the Rebbe's Besuras HaGeulah.



Reb Meir Avtzon was born in the town of Mirgorod in Russia on the Eighth of Teves 5669. His parents were Reb Gershon and Mrs. Esther Avtzon. Mirgorod had a Chassidishe atmosphere even though most of its inhabitants, were simple folk, and not mekusharim to our Rebbeim. Reb Hillel Paritcher, who would visit the town once or twice a year - amongst his travels to towns in Russia to strengthen Torah and Yidishkeit, was the one responsible for this Chassidishe character the town held. "I could honestly say that I heard more in our town about Reb Hillel of Paritch than I did about the Tzemach Tzedek," Reb Meir once said.

"Two people helped me go to Yeshivas Tomchei T'mimim," said Reb Meir. One of them was his melamed, who taught him for three years, Reb Levi Yitzchok Weichman, he used to travel to Reb Chaim Shneur Zalman of Liadi (The Tzemach Tzedek's son), as well as Reb Bentzion Rivkin, a great posek. "In the years that I knew him, he did not walk four cubits without Hemshech Samech Vov. When he went to the slaughterhouse he learned Samech Vov, when he sat at home he had with him Samech Vov, and wherever he went, he took it with him," said Reb Meir.

He learned Gemara until bar mitzva with the melamed, Reb Levi Yitzchok, who was the only remaining melamed left in the town after the Revolution. The melamed, realizing meir was bright, promoted him to the highest class within a few months. The class had bar mitzva age boys who had learned Gemoro for at least two years already while he was only eleven. After his bar mitzva, the melamed sent him to the yeshiva in Kiev, and after that yeshiva was shut down, he returned home to be t by Reb Bentzion Rivkin.

Reb Meir Gurkov once went to the town on a recruiting mission for his

yeshiva, and when he saw Meir told him to join the yeshiva, Reb Levi Yitzchok also tried his best to encourage. So on Lag B'Omer 5686 - 1926, Reb Meir found himself in Charkov, where the central underground Yeshivas Tomchei T'mimim was located and run by Reb Yechezkel Feigin and Reb Nissan Nemanov. Being as everyone went to the Rebbe for Tishrei 5687, the yeshiva closed. Reb Meir followed the yeshiva to Nevel where the yeshiva was established after the Yomim Tovim.



For Simchas Torah 5688, Reb Meir was among the hundreds of Chassidim who traveled to Leningrad to be able to see the Rebbe and spend time in his holy presence before he embarked from Russia. It was the last time he saw the Frierdiker Rebbe.

After he returned to Nevel, he was arrested and held for interrogation but was however released after only a few days. He remained in the yeshiva until 14 Kislev 5688, the day the authorities shut it down. On Chanuka he was arrested once again, with the interrogators wanting to know whether

he knew Reb Nissan. He was released after a day, but due to the persecution, he left with other bochurim in similar situations for Vitebsk.

After the Yevseksia tracked down the footsteps of the yeshiva in Kremenchug leaving the former mashgiach Reb Berel Koznitzov with no choice but to run away. Reb Meir was appointed the mashgiach of the yeshiva which was headed by Reb Yisroel Noach Blinitzky. He was responsible to arrange a place for the boys to eat teg (daily meals in the homes of the local Yidden), as was customary in those days, and to give shiurim to some classes, the shiurim were given in several shuls. Right after the shiur, the boys would leave and meet up again to continue learning under his supervision in another shul. Every day Reb Meir visited several shuls, after a few months, he was caught in one of the shuls and forced to leave the city.

He took a few bochurim with him and they went to Vitebsk. On the way, while on the train, a goy noticed that he was the leader of the bochurim and began to threaten to inform on him. In the end it turned out that this gentile came from a town near Mirgorod, Reb Meir's hometown, and he knew his grandmother who was a doctor, he therefore left him alone.

After that yeshivah also closed, Reb Meir setteled in Moscow where a Lubavitch community had developed. Among his friends in those days were Reb Yaakov Moskolik (Zuravitcher) HY"D, and Reb Avrohom Drizin (Mayor), in whose house he stayed.

In 5694, the Frierdiker Rebbe told him to try and leave Russia and to submit a request to move to Riga or some other city in Latvia. His request

however was not approved.

INCARCERATION AND TORTURE

In Elul 5695 Reb Meir was arrested when he went to the home of Reb Avrohom Mayor not knowing the house was under surveillance with Reb Avrohom just managing to sneak out of the house himself. He was taken along with six other Chassidim who were arrested the same night to the secret police headquarters, Lubyanka, in Moscow, where he was interrogated and tortured. The interrogators wanted him to supply information about who organized the chedarim and yeshivos, who taught in them, and who were the parents that sent their boys to these schools. Reb Meir kept quiet and did not tell them anything.

As soon as he arrived in jail, they took away his tefillin and wanted to rip them open in order to see whether he had hidden gold coins inside. Reb Meir pleaded with them but the interrogators refused to listen until a Jewish interrogator by the name of Yakobovitz told them to leave the tefillin alone since “he is not the type to hide valuables in his tefillin”.

After the interrogations, he was transferred to the Butirka prison where he waited to be sentenced. In the verdict on a long list of charges that covered six pages, Reb Meir was found guilty, along with the other Chassidim arrested that night, his crimes included organizing learning for Jewish children in Malachovka in addition to teaching Gemara and about various mitzvos. Charges such as these could have resulted in a sentence of execution, but they were given a relatively lighter sentence of three years of exile in Kazakhstan.

At first, he was with the Chassidim Reb Yitzchok Goldin and Reb Eliezer Nannes, but after a few months he



remained alone. Erev Yom Kippur, Reb Meir went to mikva in the river, despite the great danger involved. Indeed, on Yom Kippur already he began to feel sick, and on Simchas Torah he walked to the hospital where he was diagnosed with intestinal typhus, a terrible plague at that time. Even after the time for his official release arrived, the wicked supervisors tried in various ways to keep him in exile. It was only after he wrote to the Prosecutor General along with providing documents from the hospital that he was released.

Even after he returned to Moscow, his troubles weren't over. Since he had hidden in the home of someone who ran the Chassidic underground in Moscow, he was arrested again and was left for three days without food until his release. Then he had to forge a passport so he could continue living in the city. After Reb Avrohom Mayor left the city, Reb Meir became the leader of the secret community.

When the war broke out, he went with his fellow Chassidim to Tashkent where he married. In 5706, Reb Meir left the country via Lvov with a passport that said his name was Chaim

Gasthalter, from there he then went to France.

When the Frierdiker Rebbe passed away, Reb Meir was one of the first to sign a ksav of hiskachshus to the Rebbe and became his faithful Chassid.

REPORTED IN THE PAPERS: A FAMILY WITH SIX CHILDREN

Reb Meir arrived in the United States in the beginning of the 5710's. With the Rebbe's consent, he settled in Detroit where he worked as a mashgiach of kashrus in a meat factory. He began reaching out to Jews, mainly the many Russian Jews who lived in Detroit. Reb Meir became “the Rebbe's man” in Detroit, being responsible for all Chabad activities in the city from raising money for maamud to publicizing the Rebbe's hora'os and teaching Chassidus.

On 12 Tammuz 5723, the Rebbe asked the shluchim to come up and get mashke from him. When some of them did not go up, the Rebbe said their names out loud including Reb Meir: Where are the rest of the shluchim?



Nissim Hayward? Meir Avtzon?

As an interesting aside, when Reb Meir arrived in America, there was an article in the newspaper which reported in shock the arrival of a bearded Jew with no fewer than six children!

In Detroit, besides being mekarev Russian Jews, Reb Meir also took in many of them who did not have a place to live. In his small home he tried giving each one special attention and was able to inspire many of them to increase their mitzva observance.

THE REBBE'S HASHOVAS AVEIDAH

In 5716, Reb Meir sent the Rebbe packages of sefarim. The Rebbe thanked him and asked how much they cost. The Rebbe, who knew that Reb Meir would not want him to pay, explained to him in his language, the language of a Chassid and mekushar, why he had to send the Rebbe a bill.

“I just received the packages of sefarim and thank you for the bother.

Surely you will strengthen this good practice and also inspire the rest of Anash who will learn from you and do the same. Of course you will let me know the cost which will be covered immediately along with thanks. It is already known in matters such as this the instruction of the Rebbe [Rashab] that you must inform regarding the cost, for this is a segula to prevent someone from coming in the future and creating confusion. He answered in this way one of the Chassidim of the previous generation, a man of stature and one who was mekushar to him with all his heart and soul, and obviously, this person did so then and in the future.”

As to what kind of sefarim interested the Rebbe, the secretary, Reb Eliyahu Quint wrote to Reb Meir: “Many thanks for the seforim that you sent the Rebbe, and surely you will act in haste in this matter in the future as well. The kind of sefarim: Kabbala, Sha’alos U’Teshuvos and the like, and any book that is not commonly available.”

Reb Meir started a shiur in Chassidus when he first arrived, which was also

attended by some talmidim from the local yeshiva. When he informed the Rebbe of the shiur, the Rebbe wrote, “A young married man and talmid of the yeshiva is not yet involved in the world of falsehood and so it is even more important to instill in him a spirit of yiras Shamayim and love for Hashem. How is this done? Through learning Chassidus and going in its ways.”

Reb Meir was a big talmid chacham and his Torah insights often appeared in the Torah journals of those days.

Reb Meir was also in charge of allocating Mesechtos of Shas in Detroit. One year, when he had yechidus, the Rebbe asked him which Mesechta he had taken. Reb Meir said, Sota. The Rebbe told him to take an additional Mesechta since Sota is learned anyway between Pesach and Shavuos.

Reb Meir merited spiritual wealth and nachas from his children, but he did not have material wealth. His home was small and simple and he and his wife managed with little. One time, when he had yechidus, he said to the

Rebbe that his children had come of age for shidduchim. He and his wife had never been worried about their financial state, but now they wanted to be able to pay at least for a modest wedding and dowry.

The Rebbe replied, "A material dowry comes and goes but a spiritual dowry is forever. Hashem endowed you with a special gift, the ability to provide your children with a spiritual dowry. This is a genuine dowry. You can say this in my name to your mechutanim when you sit down to discuss the agreed upon conditions."

In 5746, when his wife was sick and she had to be transferred to a place with proper medical treatment, Reb Meir moved to Crown Heights and lived next door to 770. In Crown Heights he was a model of an older Chassid devoted to the Rebbe with all his heart and soul. It was quite apparent that he was a Chassid who was immersed in the ways of Chassidus. He davened with avoda, completely immersed in every word. His davening included Chassidishe niggunim and sometimes tears. For many years he had the privilege of standing behind the Rebbe at farbrengens.

During the court case regarding the sefarim, the Rebbe said in yechidus to the members of Agu"ch that by right the Chassidim should be represented by the elder Chassidim, mentioning Reb Meir Avtzon and Mendel Futerfas.

LIVING AND ANTICIPATING MOSHIACH

Reb Meir's koch in Moshiach, including also the emunah of chassidim that the Rebbe is Moshiach, started already early during the Rebbe's nsius and only continued to grow stronger

and stronger as the years went by.

In connection to this there occurred the following intriguing story:

In the early years of the Nesius, a shadar once went to Detroit to raise funds. Upon arrival he asked one of the shluchim there to help him by providing him with addresses and introductions to wealthy individuals, the shliach agreed on condition that when he returned to New York he would tell the Rebbe that Reb Meir Avtzon was arousing Yidden in the area about the Rebbe being Moshiach and that this is causing quite a ruckus in the city.

Having no choice, the shadar agreed. When he returned to New York, he told the Rebbe. The Rebbe replied: "Vos zol men ton az er meint duch mit an emes" - What can I do when he means it sincerely!

Following Chof-Ches Nissan 5751, Reb Meir was very involved in encouraging and arousing chassidim around the beliethe publicizing of the Besuras Ha'Geula, and even spoke about this many times in 770 at gatherings and farbrengens. He was strong in his faith and anticipation of the Rebbe's hisgalus and in nearly every bracha to a family member, he mentioned, with tears, his anticipation of the hisgalus.

As a true chossid Gimmel Tammuz and the hold-up of the Geulah pained greatly Reb Meir and he set to impress this on all those who came acquainted with. Upon being asked "how he was doing?", his response would always be the same "what do you mean how am i doing?!... Already such and such an amount of days have passed since we haven't seen our Rebbe!" These words served to shake up his listeners as they not remain idle in the face of the prolonged Golus which had become as



if it was the norm.

Reb Meir also held on steadfastly to the belief that the Rebbe is Melech HaMoshiach despite all he'elomos v'hesterim. He also continued with the saying of "Yechi" at the times that chassidim had become accustomed to say in the previous few couple of years. Reb Meir felt that it could not be that the encouragement and shturem that the Rebbe had generated around this specific declaration-song for over an entire year could not be cancelled out without notice of this given by the Rebbe himself.

Reb Meir lived till the old age of 93 and merited to see his children and grandchildren going in the way of chassidus with many of them shluchim of the Rebbe.

Family members recount that the last words he uttered were, "Rebbe Melech HaMoshiach"...

ENOUGH, IS ENOUGH!

The sicha of Leil Hoshana Rabba 5744 is etched in the deep in the hearts of many. The visible pain and the bitter tears shed while the Rebbe spoke of this prolonged Golus is hard to forget by those who were present when it was said and even those who just saw it on video.

In the last Maamer the Rebbe personally gave out לע"ע to men, women and children, only some ten days before 27 Adar I 5752, the Rebbe demands from a Yid that Golus jolt every fiber of his being, "Ingantzen Tzutreiselt", that he be crushed, and feel the need to do all in his power to bring Moshiach.

In Bosi L'Gani the Rebbe explains that this that the nesi'im fulfilled the horo'os that they gave to us, enables us to easier fulfill their instructions. In regards to the sicha of Hoshana Rabba 5744 it would be hard not to be moved...

In this sicha the Rebbe asks a shturem'dike question, what is the reason why Hashem made the seder that first there are 'gevuros' which must be 'sweetened', instead of

'chesed' l'chatchillah? And answers that powerful brochos can only come about through this seder, so much so that when Moshiach comes we will praise Hashem for the suffering we endured.

However, the Rebbe says, regarding this long, bitter golus it is absolutely impossible for us to understand that we will be able to praise Hashem for it. After all, the Rebbe cries, we know that Hashem is a 'kol yochol' therefore He does not need to keep to this seder?! Why does the shechinah, Moshiach Tzidkeinu and Bnei Yisroel have to go through this... the Rebbe makes out between muffled cries.

The only explanation that could possibly be given is that Aibershter made it in this way so that a Yid should be able to cry out with an emes 'Es Tzemach Dovid Avdecha Meheiro Satzmiach'; which if there would be any possible understandable reason this is would be impossible.

און דאס איז אויך דער דבר והיפוכו וואס מען מאנט בא א אידן:

פון איין זייט מאנט מען בא אים אז ער זאל שרייען בכל כוחות נפשו האלקית "לישועתך קוינו כל היום" - מען רעדט ניט וועגן זיין נפש הבהמית, ווארום אויף איר איז פארשטאנדיק פארוואס זי שרייט; זי וויל ניט זיין קיין בהמה...

אבער ביי דער נפש האלקית וואס איז חלק אלוקה ממעל ממש, איז לכאורה קיין נפק"מ וואו זי געפינט זיך - וואו זי זאל זיך ניט געפינען איז זי ממש אלקות - און אעפ"כ שרייט זי אויך "לישועתך קוינו כל היום".

ווארום אמת טאקע אז מצד הנשמה, איז אפילו ווען "החושך יכסה ארץ" איז "עליך יזרח הוי" - מען וויל אבער האבן... אז דער גוף זאל לייכטן: און ניט אז ער זאל לייכטן מיט א צווייטנס אור (וואס באלייכט עס), נאר אז ער זאל לייכטן פון זיין אליין, ווי עס וועט זיין לעת"ל.

און דערפאר "שרייט" דער נפש האלקית - ווער רעדט נאך ווען עס קומט מעמד ומצב פון דעם חושך כפול ומכופל פון "החושך יכסה ארץ" - "לישועתך קוינו כל היום".

(חלקים משיחת הושענא רבא תשד"מ - בלתי מוגה)

"...איז דאס ווייל ליבא לפומיא לא גליא, אפילו לפומיא של הקב"ה כביכול.

און דעריבער, כדי דאס צו דערגרייכן מוז מען האבן אמונה פשוטה, און קיין ענין של "גילוי".

אז ער וועט וויסן א הסברה - צי באמונה אדער עכ"פ א נקודה - אז עס איז דא א גוטער זאך אין גלות... אויב אפילו ס'איז דא איין נקודה אין זיין נפש האלקית וואס זאגט אים: הער זיך איין, גלות האט אין זיך א תועלת - קאן ניט זיין אז ער זאל שרייען "את צמח דוד עבדך... מהרה תצמיח" מיטן גאנצן שטורעם...

דער אויבערשטער וויל ניט אז מ'זאל פארשטיין די תועלת בדבר, ער וויל מ'זאל האבן אמונה פשוטה... אז טוב וישר ה'; ער וויל מ'זאל האבן אמונה פשוטה אז... "אודך ה' כי אנפת בי".

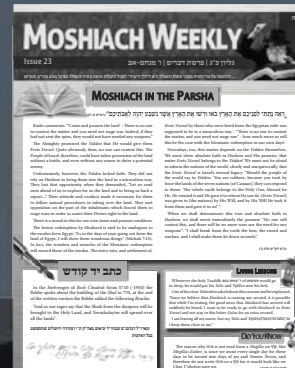
אויב אבער ח"ו... דאס וועט זיך אפלייגן בשכל... אפילו אין נקודת שכל... קען ער דערנאך ניט שרייען מיטן גאנצן שטורעם ווי דער אויבערשטער וויל מ'זאל שרייען, אז "לישועתך קוינו כל היום" - כל רגע שביום.

און די אמונה פשוטה דוקא איז ממשיך דעם ליבא לפומיא לא גליא ביז אין אן אופן פון "אודך ה' כי אנפת בי".

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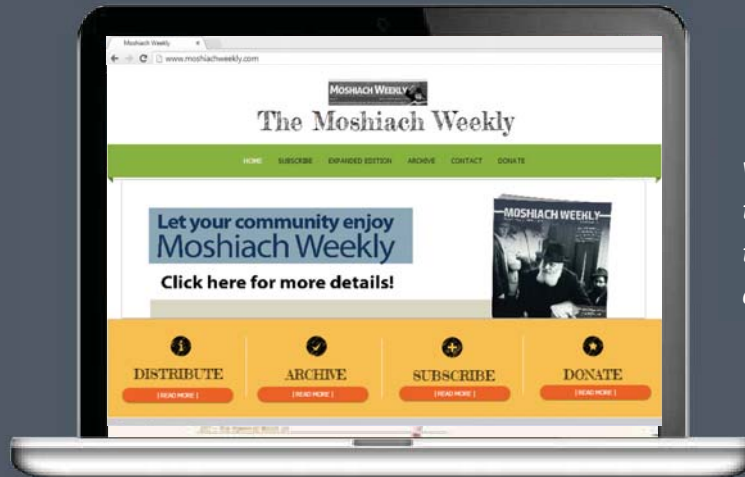


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עלתה השמימה בעלות המנחה
של יום השבת קודש
וא"ו לחודש תשרי ה'תשכ"ה

לזכות

הוד כ"ק אדוננו מורנו ורבינו
מלך המשיח
לזירוז קיום נבואתו
"הנה הנה משיח בא"

לזכות

הרה"ח הרה"ת
דוד ליב ושרה האלאן
ובתם חי' מושקא שיחיו

לע"נ

הרה"ח הרה"ת ר' שניאור זלמן
ז"ל גורארי'
נפטר א' בתשרי ה'תשס"ד

