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MOSHIACH WEEKLY

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Expanded Edition

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



The Chossid Who Propagated Moshiah

Reb Michael Teitelbaum

I Don't Let My Chassidim Sleep

The World Is Waiting

דער רבי זאל זיין געזונט און שטארק!

The Story of a Most
Unforgettable Winter

Sunday he searches,
Monday he searches

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



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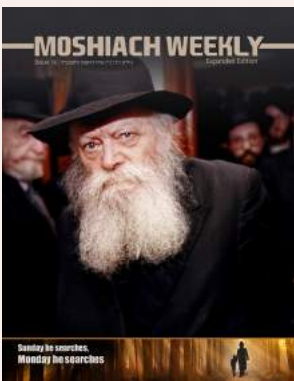
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ENOUGH IS ENOUGH!
Daloy Golus

CHOF ZAYIN ADAR 5774

- AD MOSAI?!



About Cover Picture:

Picture of the Rebbe on the way back to his room following Maariv, Leil 27 Adar I, 5752, in the Small Zal. The demanding face of the Rebbe demonstrates the momentous historic *tkufah* we live in and is *me'oirer* within a Chossid the strong resolve not to rest until we are *poiel* the ultimate *nachas ruach* with Bias HaMoshiach.

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

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נסדר והוכן לדפוס ע"י:

אברהם משה בן עטא לאה, אייזיק גרשון בן שיינא באשא, גבריאל אברהם בן רבקה זלטה, מנחם מענדל בן מלכה זיסעל, מנחם מענדל בן רבקה, מנחם מענדל בן שיינא באשא, מנחם מענדל הכהן בן חיה שיינא מיכלא, יעקב יוסף בן רבקה, חיים מנחם מענדל בן פריידעל חנה, שלמה בן רבקה זלטה, שאול ישראל זאנוויל בן מרים, שלמה זלמן בן יהודית, שמואל בן אלנה.

It is with great pleasure that we present our readership with this Expanded Edition of Moshiach Weekly, which is being released in time for 27 Adar, the day when the great *helem v'hester* began.

As we approach this moment, and contemplate the fact that we find ourselves in such a situation for already 22 years, and it's more than 20 years since we have last seen our Rebbe, we immediately get filled with a sense of longing and we yearn to see our Rebbe once more.

However, even though these feelings of love and longing are a very important part of our *hiskashrus* to the Rebbe, nevertheless we know that *hamase hu ha'ikar*, that these feelings must be brought into action and bring about a serious change in our day to day life. Fortunately, the Rebbe laid out a clear plan of action for us to bring Moshiach and be Zoche to his ultimate Hisgalus.

One of the things the Rebbe stressed time and time again after Yud Shevat 5710 was that in the last *maamer* that the Friediker Rebbe gave out (and more generally, in the Sichos of the last year of the Friediker Rebbe's life) "דער רבי האט" "אלץ באווארענט" "The Rebbe anticipated everything and hinted everything" and that "I search among the subjects explained in these maamarim for the answers to all the questions being asked".

Based on this, in order to know what is demanded of ourselves as Chassidim at this time of *helem v'hester*, we must look into the last Sichos which we were *zoche* to hear from our Rebbe and try

to live with their message and bring them down into our daily lives.

In the days leading up to Chof Zayin Adar, the Rebbe stressed the fact that it's an '*iber yohr*' and that there are two months of Adar totaling a 60 day period of Simcha. The Rebbe explained that such a *kvius* can nullify all negative occurrences.

How much more so, is this relevant to this 60-day Adar when we are in the biggest *helem V'hester* which has ever occurred; it's been 20 years that we haven't seen our father the Rebbe?! Nevertheless, the way to overpower this great *nisayon* is through Simcha, the ultimate Simcha is that הנה הנה במשיח בא!

In this expanded edition, we therefore present our readership an array of articles, on the days leading up to the fateful day of Chof Zayin Adar, and how the Rebbe prepared us for such a situation.

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

שנת ה'תקנ"ב

THE STORY OF A

The events of Adar I 5752 were truly a paradox. On the one hand we were Zoche to an abundance of the Rebbe's Nesius, while on the other hand, the perplexing event of a Kiddush Hashem in the Schunah, followed by Chof-Zayin Adar. In this article, we will recount some of the many stirring events of that month, with an emphasis on the practical endeavors taken by Chassidim in accordance with the Rebbe's Sichos and Horo'ohs

• "נזכרים ונעשים"

MOST UNFORGETTABLE WINTER

יין געזונט און שטארק!



דער רבי זאל זיין

שמעתי

Crown Heights, Winter 5752:

Moshiach was in the air! With the Sichos of the Rebbe highlighting the imminent coming of Moshiach and the signs of its materialization, Chassidei Chabad all over the world, and particularly in Crown Heights, were able to truly sense “the footsteps of Moshiach”. The concept of “Living with Moshiach” was not a mere aspiration or wish; it was a reality.

As the months progressed, the ideas of Moshiach and Geulah became the central themes of every Sicha, with the Rebbe connecting everything in Yiddishkeit and world events to these fundamental ideas. In this article, we will primarily describe the events that occurred in the weeks leading up to the fateful day of Chof-Zayin Adar I, showing clearly how the Rebbe prepared the Chassidim for the situation of Helem V’Hester and provided us with the tools and convictions for us to achieve its conclusion.

Gimmel Shevat 5752:

The Rebbe surprised the small crowd present for Mincha when he asked for a microphone and launched into a particularly unordinary Sicha. The Rebbe spoke in heartfelt terms about the speech impediment that the Frierdiker Rebbe had toward the end of his life. Recalling a remark made by the doctor of the Frierdiker Rebbe, the Rebbe cried out, “How could it be that the speech of the Nosi HaDor, who communicates Dvar Hashem and Toras HaChassidus, should become impaired?!” The Rebbe followed by instructing the Chassidim that we have the Achrayus to fix this Chisoron; through learning and subsequently relaying an abundance of the Torah of Nosi Doreinu we are Mashlim this Chisoron and bring about its ultimate Shleimus, with the coming of Moshiach. Translating this Horo’oh into Ma’aseh Be’Po’el, a week later, on the eve of Yud Shvat, the Rebbe personally handed out to the thousands present, Kuntres Maamorim 5682, which had been specially printed from a Ksav Yad.

Another intriguing event that transpired on that very same day was the instruction of the Rebbe to print the second booklet containing the Rebbe’s own Likkutei Sichos B’Inyonei Geulah U’Moshiach. The booklet had been prepared in Iyar 5751 by the members of Vaad L’Hafotzas HaSichos and had been waiting for the Rebbe’s approval before being sent to print. Now,

some nine months later, the Rebbe instructed that it be hastily printed and that the Sichos from 5752, which deal with Inyonei Moshiach, should be added.

In the Sichos of Thursday and Shabbos Parshas Mishpotim, the Rebbe brought the Moshiach awareness campaign to a new level. He explained how the recent end of the Cold War between the United States and the Soviet Union was the beginning of the fulfillment of the Nevuah of Yeshayah, “וכנתו חרבותם לאתים”. In much detail, the Rebbe explained how the place where the event transpired and even the date, point clearly to the fact that the Nosi HaDor, is orchestrating these events as a prelude to

his total revelation in the Geulah. This Sicha, which the Rebbe himself edited, (and was subsequently printed in tens of thousands of copies world-wide) ends with an innovation where the Rebbe pointed out a new Roshei Teivos for the word “מיד”, one of the terms the Rebbe used quite often to emphasize the immediacy of Moshiach’s arrival: “משיח (מנחם שמו), יוסף יצחק, דובער”.

The next day, the Rebbe said a special Sicha after Maariv. In this Sicha, the Rebbe spoke about the possibility of there being only one Adar that year, even though it had already been announced on Shabbos Mevorchim that it was the first of two Adars.

A unique fact in regard to this Sicha is the fact that it was public knowledge that there was going to be a Sicha that night, unlike most weekday Sichos, which were a complete surprise. That Sunday, Rabbi Yosef Tennenbaum had passed by the Rebbe during Sunday dollars to ask the Rebbe for his Brocha in regard to his upcoming visit to South Africa. The Rebbe proceeded to

tell him that he should relay in South Africa the contents of the Sicha that would be said that night after Maariv.

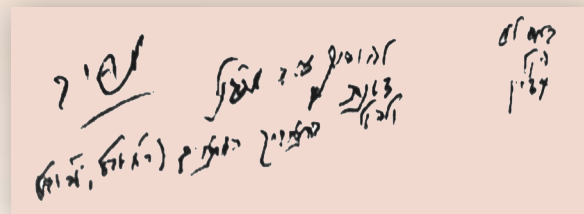
In retrospect, Chassidim saw in this Sicha clear hints to the Matzav of post-Chof-Zayin Adar I. The Rebbe Rashab brings down that a leap-year is a year in which there is a fear that bad events will transpire and it seems that the Rebbe wanted to avoid these

events, hoping that there would be only one Adar which would lead straight into Nissan, the Chodesh HaGeulah. Also, the fact that the painful Sicha of Gimmel Shevat - in which the Rebbe spoke in such strong terms about the necessity of the Nosi HaDor’s speech to be in perfect order - came less than two months before 27 Adar, cannot be ignored.



Moshiach Banners decorate Crown Heights

פיענוח הכי"ק: באם לא הו"ל עדיין, להוסיף עוד מכהנ"ל דשנה זו, ולהו"ל בתאריך המתאים (ר"ח שבט, י"ד שבט). מהיר



The Rebbe’s answer to the Vaad L’hafotzas Sichos

In this past month, Chassidim were Zoche to many surprise Sichos Kodesh and subsequent dollar distributions. Until, in a way, “surprises” became a sort of norm. It came to a climax, when in Parshas Ki-Tisa, the Rebbe said a Sicha four days in a row, followed by distributing two dollars each day (besides for the last day, when it was three dollars, and the first day, when it was together with Kuntres Purim Katan and *lekach*). In addition to the fact, that each of those days, the Rebbe went to the Ohel. This abundance of Giluyim, unparalleled in previous years, brings to mind the Moshol brought in Bosi L’Gani about the king who totally gives himself over to the simple soldiers and opens his greatest treasures, in order to achieve the ultimate victory.

As the Rebbe’s Sichos regarding Moshiach intensified, Chassidim were spurred into action: learning, teaching and publicizing the concepts of Moshiach and Redemption.

Regarding what was done to this effect in Chicago, IL, we can gain a glimpse from a letter written to the Rebbe by one of the

Shluchim to the city, Rabbi Yitzchok Wolf: “The students of our Cheder here are animatedly involved in the theme of Moshiach. The Jewish community, too, is discussing how in Lubavitch there is a tremendous excitement about Moshiach and about the Lubavitcher Rebbe being Moshiach. We see evidently that when we speak about such matters pleasantly and sincerely, our words are accepted. The time has come for Hashem to answer the supplication of Am Yisroel for the *Hisgalus* of Moshiach, immediately *Mamosh*”.

On Erev Rosh Chodesh Adar I the Rebbe answered: שימיך בבשו"ט [בבשורות טובות] אוכיר עה"צ.

Another major subject discussed in these Sichos dealt with the Mehus of Chodesh Adar which has a ‘healthy Mazal’ (בריא ותקיף) and the *Koach* of the 60 days of the two Adar months to be *Mevatel* all bad things.

In a Ma’aneh to Matteh Moshiach, who had reported regarding the Melaveh Malkah which they had held Motzei Shabbos Par

“נשתנו העיתים!?”

The idea for the Melaveh Malkah on Motzei Shabbos Parshas Yisro was sparked by a historic *Ma’aneh* that the Rebbe had released several days earlier:

During the winter of 5752, the word was circulating amongst the Chabad community that the Rebbe had had a certain change of attitude with regard to the *Peulos* that were petitioning for the Rebbe’s קבלת המלוכה as Melech HaMoshiach. This rumor was the result of a number of occasions when the Rebbe had approved and even encouraged such activities; during Dollars; in *Ma’anos* to various shluchim, etc. Also, the frequent discussions about the identity of Moshiach during the Rebbe’s Farbrengens (and the Rebbe’s personal editing and subsequent printing of these Sichos) greatly encouraged such speculation.

Finally, in early Shvat, Rabbi Mendel Lipskar, Shliach to Johannesburg, South Africa, presented the dilemma as follows, in a letter to the Rebbe (free translation): “...Everyone agrees 100% to the above; we only hesitate on account of our uncertainty that the Rebbe is in favor of such activities. (In the past, the Rebbe expressed his clear opposition to such matters, saying that they would distance Jews from the study of Chassidus. But now people are claiming that there are indications that the situation has changed; that now such activities are indeed desirable). Therefore, I dare ask - is the hour now appropriate for “ובקשו... את דוד מלכם”?”

Several days after Yud Shevat the Rebbe answered: “תלוי בתנאי המקום. על חב"ד שעל אתר לברר” “It all depends on the place. The Chabad of each place should decide.”

Chassidim around the world rejoiced upon hearing of this *Ma’aneh*, seeing in it a great *Chiddush*: In a stark turn-around from the position held in previous years, the Rebbe was officially permitting *Pe’ulos* of Kabolas Hamalchus, on an individual community basis.

In connection to this, a special Melaveh Malka was held in Beis Chayenu, 770, that Motzei Shabbos, with the participation of over a thousand *Anash* and *Tmimim*. During the Melaveh Malka, the Rebbe’s *Chozer*, R’ Yoel Kahn, spoke at length about the need for a *Koch* and *Shturem* with regard to *Inyonei* Moshiach in general and the identity of Moshiach in particular, as per the Sichos and *Ma’anos* of the Rebbe. However, he admitted that he was not a *Rov*, to *Pasken* if this is a concept which is demanded according to Halochah. Following this, Rabbi Yosef Avrohom HaLevi Heller, member of the Crown Heights Beis Din, got up and stated that during the previous summer (5751) he had investigated into this *Inyan* in-depth and that, according to his findings, it is totally clear that it is a *Chiyuv* and *Mitzvah* for Am Yisroel to be *Mekabel* the *Malchus* of Moshiach still during the time of Golus. (The basis for this, among other profound explanations in *Geulah U’Moshiach*, was later published in his *Sefer*, “הלכתא למשיחא”).



ש"ס רמ"ג

shas Yisro, the Rebbe wrote:
 "זמ"ג [הזמן גרמא] להרבות בשמחה ובכ"י-
 "פליים "שישים יום" אזכיר על הציון"

In accordance with this, dancing with live music was held that night - *oir l'Purim Katan* in 770 from 10:00-12:00 AM. During the dancing, a brief interval was made, during which Rabbi Berl Lipsker and Shlomo Majesky gave a *Chazorah* of the Rebbe's Sicha that night before giving out Kuntres Purim Katan (*Ma'amer V'ata Tetzaveh*). Later, they gave a Duch into the Rebbe of the dancing, on which the Rebbe responded ותהא פעולה נמשכת ובהוספה אעה"צ. Which, in accordance with that, they continued the dancing every night.

Kiddush Hashem in the midst of Crown Heights

On Thursday night, Leil Beis Adar Alef, the residents of Crown Heights were shocked to hear of the cruel murder of Mrs. Pesya Leah Lapine who was killed Al Kiddush Hashem.

On Erev Shabbos, thousands gathered outside 770 for the Levayah procession. At close to 2 o'clock, the Aron arrived and, within minutes, the Rebbe, looking extremely serious, led the procession, walking closely behind the Aron. The Rebbe followed the Aron on to Kingston Avenue, stopping under the huge "Moshiach Is On The Way" banner which stretched from one side of the street to the other, watching for a further ten minutes as the procession continued down to the house of the *Nifteres*.

The following Shabbos, during the *Farbrenge*n, Reb Itch'ke Gansburg got up in between Sichos and cried out that Chassidim and all of Klal Yisroel are "demanding, imploring, weeping; we need Moshiach NOW!"

During this announcement, it was seen that the Rebbe was keenly listening to what was being said. After Reb Itch'ke finished, the Rebbe said with a broad smile, "If there is a Rov here, he should state that on Shabbos it is Ossur to cry." After a short

wait, the Rebbe asked twice more that a Rov should give a *Psak* in this regard. Rabbi Yehudah Kalman Marlow, Mora D'asra, and Av Beis Din of Crown Heights, proceeded to announce, according to the Rebbe's instruction, that crying is prohibited on Shabbos. The Rebbe was not satisfied and asked that Rabbi Marlow repeat his *Psak* in a louder voice. When he finished, the Rebbe said in his direction, "Brochah V'Hatzlochah" and immediately began the *Freiliche* Nigun Hakofos of his father, R' Levik.

The Rebbe encouraged the singing with much enthusiasm, especially as the crowd reached the well-known *T'nuah*, motioning to repeat it, over and over, a total of eleven times...

However, that was not the end of it; on Motzei Tes Adar, the night following the end of the *Shivah*, as Davening neared its end, the Rebbe turned to face the microphone - the sign that the *Shtender* should be set up for a *Sichoh*.

In this unusual Sicha it seemed the Rebbe was directing himself more to Hashem than to the large crowd gathered in 770. The Sicha lasted some ten minutes and was said with much emotion. The *Toichen* of the Sicha was shocking, reminding many of the famous Sicha of 28 Nissan 5751.

The Rebbe spoke of the magnitude of *Mesiras Nefesh* (especially that of a young mother) and the unbearable delay of the *Geulah*. In the middle of the Sicha, the Rebbe called out in visible pain, "Bnei Yisroel have been found in Golus for more than 1900 years! The *Avodah* that was needed to bring Moshiach has been completed, all measures have already been exhausted, and it is not known what more can be possibly done; nevertheless another

week, another day, another second passes and we still do not have the *Geulah* B'Po'el Mamosh!"

The gathered crowd was greatly bothered by the words spoken and aroused to do everything they possibly could to hasten the *Geulah*.

בתופים ובמחולות

At that time, a special program had been planned, where *N'shei U'Bnos* Chabad and Jewish women in general would gather to dance and rejoice in complete conviction that the revelation of



The Rebbe at the Levaya of Mrs. Lapine

Moshiach was imminent. Following the cruel murder, a question arose, if in light of the situation, the event should still be held and the Rebbe was asked regarding this. The Rebbe responded that it should be held as planned, but to wait until the end of the *Shivah*.

The next day, Sunday, 12 Adar I, one of the participants presented the Rebbe with a tambourine that was decorated with the words "Yechi Adoneinu V'Rabbeinu Melech HaMoshiach Leolam Voed". With tears in her eyes, she told the Rebbe in a voice choked with emotion (free translation): "This is for the Rebbe *Shlita*; with this tambourine we danced yesterday, with a simcha which breaks through all limitations; with total *Bitachon* in the *Hisgalus* of the Rebbe *Shlita* Melech HaMoshiach, *Miyad Mamosh*, with the Geulah *Shleimah*".

A smile passed across the face of the Rebbe, as he asked her, "This you will probably be leaving by me?" The woman answered, "Yes." R' Leibel Groner took the tambourine and placed it among other things the Rebbe had received that day during Dollars.

The Rebbe, handing her a second dollar, said, "There should be ברכה והצלחה" and immediately handed her a third dollar, while pointing towards the tambourine: "און דאס איז פאר די צלצלי תרועה - ווי דאס איז אנגורופען אין תהלים, ס'זאל". אלץ זיין אין א גוטע שעה". To two other women who had participated



The Rebbe receiving the tambourine



A Sicha about being "אינגאנצן צוטרײסלט" that Moshiach's not here yet, hanging on the wall of 770

in the event, the Rebbe gave extra dollars, saying that he was giving them on behalf of all of the participants.

"כתית למאור"

The Rebbe's attention to the *Mesiras Nefesh* was exceptional in the fact that, several days subsequent, the Rebbe was *Magiah* a Maamer which discusses how the *Emunah* and *Mesiras Nefesh* of Yidden are empowered by the Nosi HaDor. In that Maamar, ד"ה ואתה תצוה תשמ"א,

the Rebbe explains at length the special role of a Rebbe as the Moshe of the generation, who deepens and reveals our inborn connection to Hashem. The Maamer proceeds to explain a higher level in *Mesiras Nefesh* which is demanded in our generation: A Jew who enjoys a good life in the material and even spiritual sense must nevertheless be totally crushed, "אינגאנצן צוטרײסלט", from the fact that we do not have the ultimate Giluy Elokus which will be experienced in Yemos HaMoshiach. The Maamer concludes that the *Avodah* of the Nosi HaDor is to reveal the *Emunah* of Yidden in a way that, afterwards, they should be able to do their *Avodah* בכח עצמם.

The story of the *Haga'oh* and *Chalukah* is amazing in itself: At eight o'clock on the night of Yud Gimmel Adar I, the Maamer was brought in to the Rebbe's room. At 2:15 the Rebbe placed the Maamer, now *Mugeh*, on the table next to his room (on which urgent letters would be placed). At 5:50 AM, a copy of the printed Maamer was placed on this ta-

A Siyum Sefer Torah which was made to hasten the Rebbe's Refuah



שמעתי

ble, together with a *Duch* of all the places the Maamer had been sent to throughout the world (through Fax A Sicha). Not more than ten minutes passed before the Rebbe took the Maamer and the *Duch* from the table into his room. In a rare move, the Rebbe wrote a response regarding the *Duch* expressing his hope that the Maamer cause the desirable effect.

The next afternoon, Monday, 13 Adar I, the Rebbe left 770 and headed towards his car, which was to take him to the Mikveh, holding the Maamer in his hand. As he neared the car, the Rebbe told R' Leibel Groner that he wanted to give out the Maamer that night, together with two dollars and Lekach (this would be the third time the Rebbe was to distribute Lekach, besides the usual *Chalukahs* that took place during Tishrei).

By the time Rebbe had come back from the Mikveh, the exciting news had already spread like wildfire...

At 6:40, the Rebbe entered a packed shul for Minchah Maariv. Hundreds of *Anash* and *Temimim* had come in from the nearby cities, such as Boston, New Haven, and Morristown. At the corner of the Bimah, the Sicha *Shtender* had already been prepared for a Sicha that would be said after Maariv.

During the *Kaddeishim*, the Rebbe stared at the two Lapine children who stood next to the Bimah.

At 7:05, the Rebbe began a special Sicha, which lasted some 10 minutes. Following this, the Rebbe stood on his feet for the next three hours, handing out to men, women, and children the special Maamor. It is estimated that over eight thousand people were Zoche to receive the *Kuntres* from the Rebbe's holy hands. During the *Chalukah*, the Rebbe looked very "*Oifgeleigt*", smiling at many, especially children. The Rebbe also strongly encouraged the singing of the *Bochurim*, similar to "*Kos Shel Brochah*".

26 Adar I, 5752: The Rebbe's Message to the World

• A journalist questions the Rebbe: "Why is this year particularly designated for the coming of Moshiach?"

The Rebbe answers, "The number for this year is "ה' תהא שנת נפלאות בתוכה, בכל מכל כל".

• The designer of the "היכנונו לביאת המשיח" publicity campaign of Tzach in Eretz Yisroel presents himself. The Rebbe receives, with a warm smile, a framed picture of the huge Moshiach sign and wishes him "הצלחה רבה" three times.

• Reb Yudel Krinsky introduces a journalist from the 'New York Post'.

Journalist: What is the message of the Rebbe to the world?

The Rebbe: That Moshiach is coming.

The Rebbe then added: "He is not only coming. He is on his way!"

The Missing *Levanah*

During the month of Chodesh Adar I 5752, it was very overcast and the Rebbe and Chassidim were not Zoche to be *Mekadesh* the *Levanah*. Eye witnesses testify that, during the nights preceding Chof-Zayin Adar, the lights in the Rebbe's room were on throughout the night, much more often than usual. The Rebbe asked R' Berel Yunik to be on the look-out for a *Levanah* and, if it would appear, to notify him immediately.

Chassidim later referred to a Sicha that the Rebbe had given over during Chol-HaMoed Sukkos of that year, in which he had mentioned a *Pisgom* of R' Hillel Paritcher, who said, "וואס וואלט דעמאלט געווען"; Who knows what would of happened, if I wouldn't have been able to be *Mekadesh* the *Levanah*?

It should be noted that, in Tishrei 5738, the month during which the Rebbe suffered a major heart attack, there had not been an opportunity to be *Mekadesh* the *Levanah*.

During that time period, another intriguing event took place: For tens of years the Rebbe had looked over the magazine, "Di Yiddishe Heim", which is printed quarterly by

Nshei U'Bnos Chabad. A short time before 27 Adar, an issue was brought before the Rebbe for *Haga'oh*, as usual. The Rebbe proceeded to write an answer to the editorial committee of the "Heim": "מכאן ולהבא אין הזמ"ג", "from now on, time will not permit (to edit)."

On Shabbos Parshas VaYakhel, we were Zoche to the last Farbrenge, לע"ע. The sichos were said in a special style, with the Rebbe discussing at length the concepts of *Ahavas* and *Achdus Yisroel* and giving *Tzedokah* in a boundless measure. The Rebbe pointed out the specialty of the year 5752, in that we can see the beginning of the *Nevuah* of קיבוץ גלויות, with millions of Jews being able to make *Aliyah* to Eretz Yisroel, with the knowledge and assistance of the nations of the world! The Rebbe also discussed the need for Yidden to wake up from their slumber in regards to



The designer presenting the new sign to the Rebbe

spiritual matters, quoting the words of the Rambam, "עוררו ישנים משינתכם".

On Motzei Shabbos, the תקציר - a short overview of the Rebbe's Farbregan, was given in to the Rebbe, as was done every Motzei Shabbos. The Rebbe had never been *Magiah* the תקציר, save the first time it appeared, following the *Shturem'dike* Sichos of Shabbos Parshas VaYikrah 5750, and no one expected that it would be released, *Mugeh*, this time, either. The תקציר had already been printed and sent around the world, when the Rebbe surprisingly released it several hours later, with several *Haga'os*.

On Sunday, 26 Adar I, following Mincha, which took place in Gan Eden HaTachton, the Rebbe gave out dollars, as on every Sunday.

The Rebbe gave out dollars for over five hours, from around 2:30 until 7:30. R' Leibel Groner relates that, about three hours into the *Chalukah*, the Rebbe asked (for the first time since the beginning of the Dollar distributions) if there is a large crowd waiting and then instructed that only those who were already waiting inside 770 downstairs would be able to receive a dollar.

Following Maariv, the Rebbe asked that Dr. Feldman visit him in his room. Towards the end of the visit, Dr. Feldman asked the Rebbe to refrain to going to the Ohel the next day. The Rebbe replied, "און וואס וועלן זאגן די חסידים?"

The next day, before the Rebbe went to the Mikveh (as customary before visiting the Ohel), he wrote a *Ma'aneh* to R' Dovid Nachshon, who had informed the Rebbe of an article in *Inyonei Geulah u'Moshiach* that would be placed in the *Tzivos Hashem* magazine in Eretz Yisroel, saying: נתקבל ות"ח [ותשועות חן] אזכיר עה"צ

At 2:45, the Rebbe exited 770 and distributed coins to children and others who were standing near his car, which was to drive him to the Ohel. Before entering the car, the Rebbe waved his hand "good-bye".

At around 5:45, it was known that something had happened to the Rebbe at the Ohel. Hundreds of worried Chassidim packed 770, each one trying to figure out another bit of information; many whispered Tehillim silently. It was later revealed that, at around 5:15, after



The Rebbe entering his car on the way to the Ohel, 27 Adar I

he finished reading all of the letters sent to him from around the world, the Rebbe had suffered a stroke, רח"ל. Rabbi Binyomin Klein, who arrived at the scene a short time after, later related that, when the ambulance came, they wanted to take the Rebbe to the hospital; however, the Rebbe told them clearly: "Seven-Seventy". They proceeded to suggest that the Rebbe be brought to his home on President Street, but the Rebbe refused, again expressing his desire to be brought only to 770.

The general belief held by Chassidim was that nothing of such a serious nature could have possibly hap-

pened to the Rebbe. All were totally convinced that Purim and Yud-Alef Nissan, the Rebbe's 90th birthday, would obviously be celebrated with the Rebbe in perfect health.

"ברוב שירה וזימרה"

That night, there was a question if dancing should be held, as it had the previous day, or not, taking into account the bitter *Matzav*. The organizers inquired as to the opinion of HaRav Yehudah Kalmen Marlow, who proceeded to call the Rebbe's Mazkir, R' Leibel Groner, asking him what he holds regarding the matter. Rabbi Groner responded that he felt that it should definitely be held, and with an even greater *Shturem*. "Indeed, this is what the Rebbe forewarned us - to nullify all bad things through adding in *Simcha*", he exclaimed.

That night, hundreds of Chassidim danced with tears in their eyes, singing, "Der Rebbe iz gezunt; Moshiach kumt shoin!" with all of their hearts. All cried out from the depths of their *Neshomos*, "Yechi Adoneinu Moreinu veRabbeinu Melech HaMoshiach Leolam Voed!"; hoping and praying for the Rebbe's speedy *Refuah* and the Geulah Shleimah. Many recalled the words of the Rebbe in 5738, that his *Refuah* will be brought about through an increase in *Simcha* and that getting depressed over the situation is totally against his holy *Rotzon*. This feeling of Chassidim was proven to be on the mark when, several days later, on Thursday, 30 Adar I, the Rebbe was heard saying an entire sentence: "תהי' רפואה קרובה ברוב שירה וזימרה".

יחי המלך!

It was also during this time, in the weeks and months following 27 Adar, that Chassidim reminded themselves of a *Sicha*, which had been said some years before, in which the Rebbe clearly indicates the way to give *Chayus* to the Nosi HaDor. In the *sicha* of Beis Nissan, 5748, the Rebbe spoke openly about how the declaration of "Yechi HaMelech" causes an addition in the life of the Nosi and brings to ביאת המשיח and תחיית המתים.

Later, it found its expression in the *hachro-zah*, "יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד". This expression and song had already been heard in during Iyar 5751, enjoying the open encouragement of the Rebbe. In 5753, starting from *Simchas Torah*, the Rebbe encouraged the singing of this song whenever he came out to Chassidim with vigorous motions of his holy head and, sometimes, even with his hand. This continued to be the Seder, up to and including the last time the Rebbe was seen in public on 14 Cheshvan, 5754.

אינגאנצען
צוטרייסלט

אינגאנצען
צוטרייסלט

The *Pe'ulos* that the Chasidim undertook as a catalyst to bring about the Rebbe's *Refuah* were primarily directed in three areas:

1) Reciting many *Kapitelach* of Tehillim and adding in Tfilah. During the first weeks after 27 Adar there were minyonim in 770, 24 hours a day, saying Tehillim for the Rebbe. Many Chasidim also said the portion of Tehillim as it is divided into the days of the week. For the next two and a half years, every Shabbos was like Shabbos Mevorchim, with Anash and Temimim reciting the entire Tehillim before Shachris.

Anash were also encouraged to strengthen in the area of Davening with a Minyan and to have extra *Kavonah* to beseech Hashem for the Rebbe's speedy recovery.

2) Abundant study of the Rebbe's Torah. In accordance with the Sicha of Gimmel Shvat, Anash and Temimim added in their learning and *Hafotzah* of the Rebbe's Maamorim, Sichos, and Igros, in a bountiful measure. Special attention was paid to parts of the Rebbe's Torah where the concepts of *Refuah* and *Dibur* were discussed.

3) Added *Chayus* in Mivtza Moshiach. It was clear that the way to bring about the Rebbe's *Refuah* was first and foremost through being involved in the last Sichos and *Horo'os* that the Rebbe had given. These were the unique Sichos of תנש"א-ב, which discuss, at length, the special *Tekufah* we find ourselves in and the need to *Koch* in the learning, teaching, and publicizing of the imminent arrival of Moshiach. Many new *Pe'ulos* were taken in this regard



Moshiach Banners decorate Crown Heights

and tried, around the world. The atmosphere in those years was a tough one. Chasidim could find no rest with the terrible situation and waited and looked for any worthy suggestion that might be of aid to put an end to the Rebbe's suffering.

27 Adar Today

Today, 22 years later, we cannot let the time which has lapsed turn Golus into the norm. The Rebbe suffers קקו-ל today and awaits צר רוח וכליון עינים to be *Nisgaleh*. We must be '*Akshonim*', sticking to the clear words of the Rebbe and doing all we possibly can to bring them to their fulfillment. Very soon, we will be Zoche to the fulfillment of the Rebbe's *Nevuah*, 'הנה הנה משיח בא'.

27 Adar didn't change a thing...

At the Farbrengen of 11 Nissan 5752, R' Leibel Groner related: "A certain woman wrote to the Rebbe, 'Some people are saying that what transpired on 27 Adar occurred as a result of the special activities designed to hasten the Geulah; as a result of our petition to Hashem that the Rebbe should be *Nisgaleh* as Melech HaMoshiach. If this is true, ought we to conclude that we should cease such activities?'

'To this question, the Rebbe did not respond,' said Rabbi Groner.

'Should no answer be given to this woman?' I asked the Rebbe.

The Rebbe negated this suggestion.

'Should I answer her at all?' I asked.

The Rebbe indicated an affirmative response.

I continued to ask, 'Should I notify her that such activities, which hasten the arrival of the Geulah and the *Hisgalus* of the Rebbe should stop?'

The Rebbe negated this.

'Should I tell her to continue and to do so in an increasing measure?'

The Rebbe responded affirmatively.

"The above took place on Friday. The following Sunday, a similar letter arrived. After I read it to the Rebbe, I informed him that that I had communicated his earlier response to the first letter and that it had created quite a stir at the time. To my question, 'Does the first reply also apply to [this] present letter?' the Rebbe nodded his head in the affirmative."

1. It should also be noted that in 5737 the Rebbe spoke about the dangerous affects that could come about as the result of the printing of the profound Hemshech "B'Sho'o SheHekdimu" 5672 (which was later printed in the late summer of that year), and also in 5752 this Hemshech was reprinted for the second time.

2. Heard from Rabbi Leibel Altein

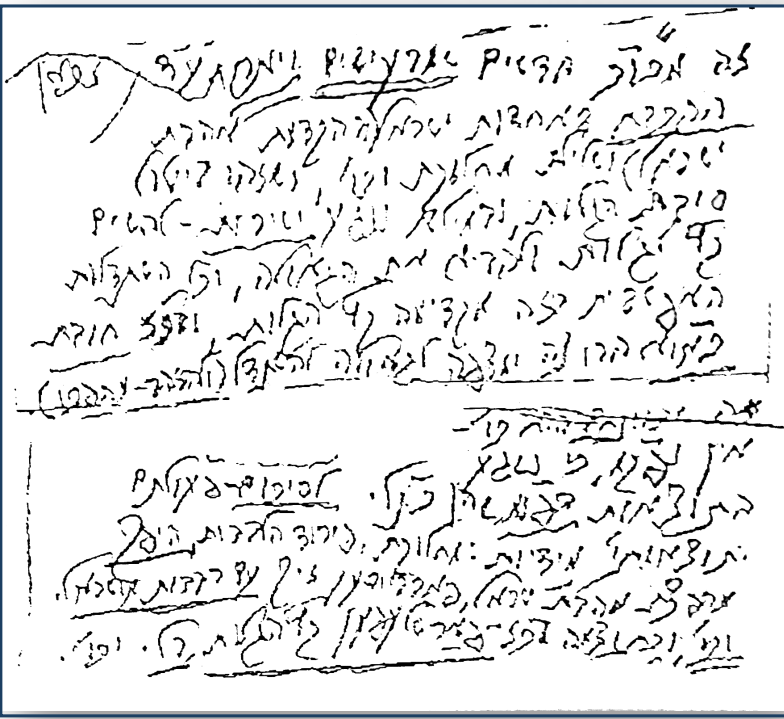
3. In addition to this, Dr. Eli Rosen, one of the doctors who were present in the Rebbe's room in those years, related that he heard the Rebbe say on numerous occasions the words "שירה וימרה".

4. See Sichas Shabbos Parshas Tazria-Metzorah 5751.

AHAVAS YISROEL AND MOSHIACH

In the following letter, the Rebbe writes very sharply to a certain Chossid, who apparently did a Peulah, which in advertantly caused a lot of Machlokes etc.

It doesn't matter what the intentions might be, being that the cause of Golus is Sin'as Chinam, one must completely distance himself from anything which causes the opposite of Ahavas Yisroel. Rather, we must hasten Moshiach's coming by increasing constantly, whenever possible, in Ahavas Yisroel.



"It is already several months, that we are Shtureming, and more from here, about the necessity of Achdus Yisroel (prefaced by Ahavas Yisroel), and negating Machlokes etc., and that this is nullifying the cause of the Golus, and is automatically directly connected with putting an end to Golus, and bringing Geulah, and any possible effort in this hastens the end of Golus, and it is the responsibility of every single one who desires and awaits the Geulah, to put an effort in all this (and to be careful from the opposite of this).

Whatever their intentions are etc., makes no difference, because what counts, is the outcome B'poel Mammosh which is like the above- mentioned.

To summarize, their above- mentioned Peulah, and its outcome are immediate: Maclokes, Pirud Halevovos, the opposite of spreading Ahavas Yisroel, tearing apart from tens of thousands of Yidden etc. which this all causes to "shlep out" the end of Golus Rachmono Litzlan, etc."

זוה מכו"כ [=מכמה וכמה] חדשים שמרעשישים ויותר מכאן ע"ד [=על דבר] ההכרח באח-
דות ישראל (ובהקדמת אהבת ישראל) ושלילת מחלוקת וכו', ושוהו ביטול סיבת הגלות,
ובמילא נוגע ישירות - להשים קץ לגלות ולהביא את הגאולה, וכל השתדלות האפשרית
בוה מקדימה קץ הגלות, ובכ"ז [=ובכל זה] חובת כאו"א [=כל אחד ואחד] הרוצה ומצפה
לגאולה להשתדל (ולהזהר מהפכו).

מה כוונתם היא כו' - אין נפק"מ [=נפקא מינה], כי נוגע התוצאות בפו"מ [=בפועל ממש]
שהן כנ"ל. לסיכום - פעולתם הנ"ל ותוצאותי' מידיות: מחלוקת, פירוד הלבבות, היפך
ההפצת אהבת ישראל, פארריסען זיך עם רבבות מישראל וכו', וכתוצאה מכ"ז, פארש-
לעפען קץ הגלות, ר"ל [=רחמנא ליצלן]. וכו'."

There is no time to waste. Every second must be treasured and directed toward executing our sacred assignment. Let us join forces in adding in Torah and Mitzvos until we reach our desired destination – the ultimate and complete redemption.

“I Don’t Let My Chassidim Sleep”



אמרי ב הנהיגה ה' עמך
אויסגעדייטע זאצן
אין דער שול
און
אין דער
הויז



“I Don’t Let My Chassidim Sleep”

Reb Avrohom Twersky (5566-5649), known as the Trisker Maggid, was renowned far and wide for his great piety and supernatural powers. In addition to the many Chassidim who flocked to his gates to seek his advice on a wide range of issues or merely to draw inspiration in their Avodas Hashem, many of his contemporaries, Tzadikim of immense stature in their own right, would also arrive at his court to spend time in his surrounding and study his behavior.

His daily schedule was an extremely unusual one, spending much of his time in the seclusion of his bedroom, which was abandoned not only of human presence but also of any holy books, leaving his followers perplexed as to the nature of his occupation while in the privacy of his own four walls. Stories are told of those who were granted entry into his room during hours of seclusion, emanating from there shaken to the core after hearing his inter-world conversations with pitiful souls who begged him to have mercy on them and help them fix their wrongdoings while in this world.

An elderly Yid, who once reminisced before the Maggid about his trip to Chernobyl many years previously, saying that he remembered seeing the Maggid as a three year old, was amazed by his unexpected response “I too, recall your visit”. Realizing the man’s astonishment, the Maggid added that this wasn’t a great feat, for he even remembered the entire Chassidic discourse which the Baal HaTanya (the Alter Rebbe) delivered when he was an infant of but two and half years of age (Sippurei Niflo’os Migdoilei Yisroel, p. 49).

He was especially known for his fervent enthusiasm when it came to the concepts of Moshiach and the Geulah he will bring with his arrival. At the turn of every year, he had the custom to derive implications from its number or name that Moshiach would arrive that year. When challenged by the Brisker Rov, Rabbi Tzvi Hirsch Orenshtien, he justified his practice with the following rationale: the Gemoro states that if one’s father transgresses the Torah, he may not tell him: “Father, you have disobeyed the Torah,” rather, he should pose the question: “Father, doesn’t the Torah say so and so?” This is what I am asking Hashem, “Father, doesn’t the Torah say in this Posuk that Moshiach will be coming this year”? (Hagodoh with Pirush Arbo’oh Oifanei HaKoidesh, p. 108)

As we approach the festival of Purim, it is appropriate to mention the Trisker Maggid’s beautiful elucidation of the Posuk “*ki im hachareish tacharishi bo’eis hazois*” – explaining that this is addressed to Hashem, saying that if you don’t hurry and hasten the Geulah now, “*revach vehatzoloh ya’amod layehudim mimokoim acheir*” – the Yidden will seek other sources of livelihood such as studying in foreign institutions to qualify as doctors and lawyers, “*ve’at uveis ovich toiveidu*” –Your Torah which begins with an Alef and ends with a Tof (it seems the intention is the alphabet with which the Torah is written) as well as the customs we received from our fathers will be lost (Hagodoh, there).

A familiar exposition rendering the idiom “kol yemei chayecho

lehoi liyemois hamoshiach” to mean “all the days of your life (should be dedicated) to bring about the days of Moshiach”, vastly attributed to the Frierdike Rebbe, can be found in his Sefer, Mogen Avrohom (section on Pesach), albeit with slight variations.

This can be viewed as part of his general view (Mogen Avrohom, Parshas Vo’ero) that the future redemption will not be a sudden G-dly revelation, instigated solely by divine desire, rather it will be a natural process achieved by the work and effort of Yidden. Therefore, he made a point of encouraging his Chassidim, at every opportunity, to adequately prepare themselves for his arrival. Perhaps this was the underlying inspiration of his talks on Moshiach at every possible occasion.

It could be said that his education at home was what imbued in him such an intense longing for the Geulah, being that the Chernobyl dynasty, in general, is known to have an inclination towards Moshiach matters. It is told of his father, the celebrated Reb Mottele of Chernobyl, that he would don his Shabbos attire at random and sit by the window gazing into the distance awaiting a very special guest – Moshiach.

How many tens of times does the Rebbe quote from the Sefer Me’or Einayim (end of Parshas Pinchos), by the Maggid’s grandfather, Reb Nochum of Chernobyl, “that every Yid must rectify and prepare the part of Moshiach’s figure which is associated with his Neshomo . . . until the entire figure will be rectified and ready”.

Yet, something in the behavior of the Trisker was different to that of others who received the same education, his fiery drive toward a goal called redemption was somewhat more apparent.

The following story may shed some light (see Kerem HaChas-

The Trisker Maggid





sidus Vol 5 p 29).

As mentioned previously, the daily schedule of the Trisker Maggid was painfully peculiar. Although no one could recount the adventures of his many hours in seclusion, it was clear that he barely ate and would ration his sleep. No Chossid possessed the audacity to inquire of his Rebbe the reason for this behavior, nor did any curious visitor after plucking up the courage to dare ask, actually receive a plausible explanation. “I’m too hungry to sleep”, he would mutter, leaving his inquisitor confused as to why he didn’t satiate his hunger thus enabling himself to sleep.

Such was life, until Reb Boruch of Mezhibuzh came to town. At first the Maggid tried to shrug him off with some unreasonable excuse, as he did to all those who had previously inquired, but that didn’t last very long. Reb Boruch grabbed him by the collar threatening that he would tear him away from this world as well as the next, if he did not spill the beans.

It must be understood. Reb Boruch, being a grandson of the Baal Shem Tov, was at least two generations senior than the Maggid, a grandson of Reb Nochum Chernoblyer who was a student of the Mezritcher Maggid. In addition, Reb Boruch was legendary for his reliable kepeidos – they always materialized in their most literal sense.

Shaken by these sharp words coming from the revered Tzaddik, Reb Avrohom was left with no choice other than to unveil his long reserved mystery and related the following story:

“One day, early in the morning, my saintly father called me over and commanded me to prepare myself for travel since I would soon

accompany him on a journey. I prepared myself as commanded and we were soon on the way, riding by horse and wagon along the unpaved village roads. In no time we had entered the forest where the horses picked up speed and the trees began to whiz pass at lightning speed.

Thus the journey continued for a long while through the thick of the forest, until the trees parted and we reached an opening. My father descended from the wagon and walked into a nearby house where he conversed with an elderly man who then accompanied my father back to the wagon. He bore a long white beard, his countenance shone with unmatched radiance, the likes of which I had never witnessed before. After a short exchange of words and a resonant sigh on part of the old man, my father ascended onto the wagon and we were once again racing through the windy paths of the woods.

I was brimming with curiosity. Who was that angelic man whom my father had travelled all this long way to meet for a meager few seconds? What did they discuss in the course of that short exchange which prompted such a heartrending sigh? I gathered the nerve and asked my father to explain the details of the day’s events.

My father acquiesced. “That man was Melech HaMoshiach, he was asking permission to redeem the Yidden and I replied that the time has not yet arrived”.

If you would have seen”, the Maggid concluded his story, “with your very own eyes, the radiant face of the man so long awaited by Yidden throughout all the generations and your father would be compelled to postpone his arrival, would you be able to eat? Would you be able to sleep? Whenever I recall his glowing face and that

“I Don’t Let My Chassidim Sleep”

resounding sigh he emitted, I am withdrawn from consumption and am unable to respire.”

tion and am unable to respire.”

I don’t let my Chassidim sleep!

Closer to our time, we encounter a similar story (Beis Moshiach, issue 35, p. 16, issue 456, p. 56). It was in the winter of 5752 and the Rebbe began to complain to his secretary, Rabbi Leibel Groner, about the difficulty he was having with reading the small print in the Seforim he was using. Rabbi Groner didn’t waste a second and immediately summoned an eye doctor who came to Crown Heights to perform an eye test in the Rebbe’s office, after which he raised the prescription in the Rebbe’s glasses.

It wasn’t more than a few weeks before the Rebbe was again complaining that the small print was giving him trouble. The doctor was consulted once more. He suggested a special test, the equipment for which could not be transported to Crown Heights; rather, the Rebbe would need to travel to the surgery in Manhattan. The doctor respectfully added that he would assure that the practice would be deserted of human presence for the duration of the treatment.

So it was that on one winter day, shortly before 27 Adar, the Rebbe travelled to Manhattan for an eye test. In order that the doctor should have a clear vision of the Rebbe’s eyes and the test be successful, drops were applied to enlarge the Rebbe’s pupils. In the fifteen minute wait until the drops had their desired effect, the doctor turned to the Rebbe with the following words: “I know that the Rebbe is extremely busy and that every second of his time is most precious, nevertheless, would the Rebbe take the bother to answer one question”.

After receiving the Rebbe’s consent, the doctor continued: “my job as the president of a certain Jewish organization brings me to extensive worldwide travel, and wherever I go I have been exposed to the global work of the Chabad Chassidim. How is it”, he concluded his question, “that after all that has been done, Moshiach has still not come”.

“I have the same question”, the Rebbe confirmed, “however, it seems that something small remains to fill the cup”, the Rebbe explained while signaling approximately a quarter of an inch with his

holy hand, “therefore, I arouse my Chassidim at every opportunity to do more and keep active until Moshiach comes.

I don’t let my Chassidim sleep!”

The Rebbe as a role model

Every street goes two ways. When withholding sleep of his Chassidim, the Rebbe certainly was not relaxing on a swivel chair, far from it. It was a rare sight when the Rebbe leaned back on his chair. Reb Yochanan Gordon would say, “er lebt allein nit un lozt nit andere leben - he himself doesn’t live and doesn’t let others live”.

Every second was precious to the Rebbe. In the year 5704, when the Rebbe was Davening for the Omud after the passing of his saintly father, Reb Levi Yitzchok, he once inquired of the Mashgiach of the Yeshivah when the Bochorim would be Davening, to which he replied “in ten or fifteen minutes”. The Rebbe was shocked, “ten or fifteen?! In five minutes one can overturn worlds”!

It seems that news of such episodes reached the Frierdike Rebbe, for the Mashgiach was promptly summoned to a meeting where he was to explain why the Rebbe was repeatedly kept waiting. When he said that it was ‘only’ five minutes, the Frierdike Rebbe retorted, “by my son-in-law a minute is like a year, if you waste five minutes of his time, you have wasted five years”.

The celebrated Chossid, Reb Nissen Nemanov, once pleaded with the Rebbe that he follow in the footsteps of the previous Chabad Rebbes to write up the Maamorim which they said on Shabbos, making them available for constant study. The Rebbe expressed his regret, “*Mesiras Nefesh ken men monen shpringen fun dach arop, arufshpringen afen dach ken men nisht monen. es iz poshut nishto kein tzeit* – one can demand self sacrifice to jump off the roof, to jump up onto the roof cannot be demanded. There is simply no time”.

Another such apology can be found in the following letter to Rabbi Shlomo Yosef Chayim Schneersohn. The Rebbe writes, “what can I do that my time is not in my hands due to the many bothers and also the anguish that every day has its specific service, nonetheless, my hope stands in place that Hashem will grant success in time that even little time will go a long way and there will be space in the head also for the aforementioned” (Igros Kodesh Vol 6 p 164). It seems the Rebbe’s prayers were accepted, for as the years went on more and more Sichos and Maamorim were personally edited by the Rebbe.

Once, as the Rebbe was approaching the door to his office, a Chossid who had been debating whether to bother the Rebbe with his question finally plucked up the courage and called out “Rebbe”. The Rebbe span around on one foot with a beaming grin on his holy face and while the Chossid presented his dilemma, the crowd of onlookers couldn’t help but notice that the Rebbe was swinging a key around his finger. That is when they realized that the Rebbe would prepare the key before reaching the door so that he wouldn’t need to waste time getting it out while standing by the door.

The favorite observation in this vein is that the Rebbe never took a day of vacation. Even when a doctor warned the Rebbe that if he didn’t relax somewhat, the terrifying events of Shmini Atzeres 5738 could very possibly repeat themselves, the Rebbe refused to remove a single detail from his daily schedule. It was simply out of the question.



Retirement at the age of seventy was an appalling proposition. As if to spite those who put forward such a horrendous suggestion, at the Farbrengen held in honor of his seventieth birthday, the Rebbe announced that the coming year he would be expecting seventy new institutions to be established.

Precisely ten years later, on 11 Nissan 5742, the Rebbe dedicated an entire Sicha to negate the notion that when a person feels his energy waning as life goes on, this should be taken as a sign that the time has come to slow down and take it easy. The Rebbe suggests that the opposite is true. If Hashem gave you another moment of life with at least one ounce of energy, it is expected of you to operate to the fullest capacity of that one ounce.

It is not only about the quantity of how many seconds are filled, it is also about the quality of the second and to what extent each moment is stretched. Rabbi Nissen Mindel, not one to exaggerate, describes the strain he experienced while working in the secretariat. The Rebbe “would sweep through a one or two page letter with extraordinary speed, missing nothing on, or between, the lines. Then, putting that letter down and taking another one up, the Rebbe simultaneously dictated his response to the first letter point by point *seriatim*, or in order of importance, as he determined. Thus, while the secretary was racing against time, taking notes in his own original steno “code,” the Rebbe was already poised to reply to the next letter . . .

“ . . . Occasionally, the Rebbe would ask me to read a letter aloud to him – not so much, I surmised, because of the difficult script, as in order to be able to read another letter or two while I got on with the reading, to which he scarcely seemed to pay attention. When I concluded my reading, the Rebbe would dash off his replies in his inimitable manner, quickly and unhesitatingly, both to the letter I had read aloud, as well as to the next one or two that he had, concurrently, read well ahead of me” (general introduction to ‘the letter and the spirit’).

No time to rest

But just to sit back and marvel at the Rebbe’s absolute devotion to fully utilizing every moment would be missing the point, for the Rebbe assured the doctor “I don’t let my **Chassidim** sleep”. These words aren’t a mere statement, they are a resounding demand. We bear the responsibility to live up to the truth of the Rebbe’s assurance and achieve the goal of this restless, long Golus night.

As the saying goes, “after 120 years there will be plenty time to rest”. Slightly revised to better fit our context, that would read “when Moshiach comes there will be plenty time to rest”, until then - there simply isn’t. The era of the future redemption is described as “a day which is entirely rest”. Even the manner in which the actual exodus will take place will be rather laid back. Until then things are very different.

After a detailed and lengthy counsel on how to deal with the constant harassment of the evil inclination, the Rebbe continues to provide what is, in his opinion, a more effective method. “He shall explain to himself, that although it is said about the generation of the heels of Moshiach that they will not leave in a hurry [and they will not go in a rush], this is said once the redemption and the departure from exile actually begins, not so in the last moments of the days of Golus, on the contrary, every passing moment becomes



more valuable, since soon will come the years about which you said I have no desire in them (tractate Shabbos 151b), therefore it is necessary to utilize every moment in the most effective way” (Igros Kodesh, Vol. 13, p. 444).

Dotted across the Rebbe’s writings, are some very expressive and extremely intense one liners, in which the Rebbe reveals immense sorrow over the indifference that Chassidim display to the time in which we find ourselves. On the one hand, the darkness of Golus is at its peak, on the other hand, though, we are so close to the ultimate light, if we would only take our job seriously. The following are some of them.

When someone complained about depression, the Rebbe expressed his bewilderment, “It is astonishing, from where do Anash obtain spare time for such things? Do they really not see and feel that the current time is of utmost preciousness, and every moment is precious and must be used to its maximum” (Igros Kodesh, Vol. 14, p. 503).

In reply to a report informing of all the activities and developments of a certain school, the Rebbe indicates the evident spiritual energy showered down by the Chabad leaders, complaining that they are utterly ignored by their recipients, not only in that school but the world over. Quoting his father-in-law’s passionate words, “*es vet bald kumen di tzeit az mi vet zich chapen faren kop, es iz geven aza tayere tzeit un mi hot dos nit oisgenitzt* – soon will come the time (referring to the Geulah) when we will hold our heads in our

WILL THEY EVER COME?!

Many years ago, there lived a man who owned a simple inn that was situated on the edge of the village of Lubavitch, from which he earned a meager living. Those who have been to this quiet village, then located on the White Russian side of the border of Russia, will know that it is quiet small in size, then even more than now, and an inn that is only on the outskirts of town will naturally not be the most visited locality. As a result, the innkeeper -- we will call him Mendel -- turned out a very poor man indeed. Because he had no money, he could not very well afford to purchase a nicer location, closer to the center of town and his financial situation continually deteriorated.

One year, on Erev Shavuos, Mendel, upset and dejected because of his monetary situation, walked idly through the streets of Lubavitch. Deep in thought as he was, he wasn't paying attention to where he was going and unconsciously entered the courtyard of the home of the Rebbe Maharash, until he stood right next to the house of the Rebbe.

At that moment, the Rebbe was standing on the second-floor balcony of his home and saw that Mendel was very troubled. The Rebbe waited and, when Mendel neared, he called out his name. Mendel was surprised and astonished that the Rebbe, in all of his glory, would deign to address such a simple Yid such as himself. Immediately, all thoughts of his personal difficulties fled his mind.

The Rebbe said, "Why are you so troubled? Today is Erev Shavuos; it is a time to be happy!"

"Why shouldn't I be troubled?" Mendel answered, bitterly. "Yes, it's Erev Shavuos; but I have not a single

penny to buy food for Yom Tov. Of course I'm troubled!"

The Rebbe was quiet for a moment; then he cried out "Look out at the horizon!"

He shielded his eyes, as if he was trying to gaze into the distance.

Look how many guests are coming here, at this very moment, to spend Yom Tov in Lubavitch! How can you stand there complacently, at a time like this? Run! Quickly go, buy as much food as you can, run home, and prepare fare fit for Yom Tov; enough to feed all of the people currently arriving at your inn!"

Mendel looked uneasily at the Rebbe.

"But Rebbe," he said. "I don't have the money to pay to put food on the table for my own family, let alone enough to support a horde of hungry arrivals for the entire Yom Tov!"

"Don't worry," the Rebbe calmly answered. "I will lend you twenty rubles (a very healthy sum at that time) to pay your expenses."

Without a moment's hesitation, the Rebbe pulled twenty rubles from his purse and told Mendel, "Hurry and go to the market; don't worry about cost: price is no object. Just buy whatever you need to prepare food for all of your Yom Tov guests..."

Now, as it happened, that day turned out unusually hot and any normal person would not have dared to venture out into the sweltering sun, let alone journey a great distance. However, the Rebbe had explicitly said that many guests were approaching and to prepare everything for them for Yom Tov...

Mendel hurried home, hooked the horse in the yard to his wagon, took his wife, and set off.

When they reached the market, they grabbed anything and everything they could reach. They filled their bags with every food item that was for sale, until they realized that there was literally not enough room on the wagon for all that they had bought. Somehow, they managed to squeeze everything in and they headed back home, their hearts uplifted.

The moment they arrived at home, they enlisted all of their neighbors' help; some to prepare the massive quantities of food that would be necessary to feed all of the guests. Others helped set up all of the beds. Mendel himself could be seen walking around the kitchen, giving orders. And so the preparations went.

When finally, everything was done and ready, all that was left was to sit and wait for the guests the Rebbe had promised them.

The clocked loudly ticked the minutes away. One hour passed and then another; but there were still no guests. Still, Mendel didn't lose faith for a second; there was still plenty of time for the guests to arrive. All the while, Mendel described to his wife how beautiful their Yom Tov was going to be, with so many people to share it with; their excitement ran high.

But, as a few more hours passed without the arrival of a single guest, doubts began to form in Mendel's mind. Here they had spent an incredible amount of money on an equally incredible amount of food, but if no one came the loss would be insurmountable; he didn't know how long it would take to earn enough money to pay back the Rebbe.

Despite all of his concerns, Mendel had faith in the Rebbe. With half an hour until Licht-Bentchen, he finished fixing this thing and moving that thing into place, faithful that people would come.

However, half an hour went by; it was time for Licht-



Bentchen and not a single room had been filled. By now, he had lost all of joy and hope and his faith began to waver. He knew that the guests obviously would not travel on Shabbos and would not be able to arrive in time. He sadly resigned himself to the fact that there would not be any guests for Yom Tov.

As these sad thoughts crossed his mind, there was a knock at the door. Mendel opened the door with little enthusiasm. Standing there was a Chassidische Yid along with his wife and three children.

"Can I help you?" Mendel asked, tiredly.

The man gave him a sheepish look.

"I have just arrived in town for Yom Tov and I desperately need a place to stay. Do you have any rooms left?"

Mendel was ecstatic.

"Yes! Please come in; I have more than enough room!"

Seconds later a large group entered the inn.

Within ten minutes, the inn was crowded with close to one hundred people.

Mendel, his spirits in the clouds, had to quickly find a place for everyone. As soon as he got everyone settled, he hurried off to Shul.

After Yom Tov, Mendel went to the Rebbe's house. When he explained that he needed to ask the Rebbe an important question that couldn't wait, he was allowed in.

With trepidation, Mendel entered the Rebbe's room.

The Rebbe, with a smile, indicated for him to sit.

As he sat in the chair in front of the Rebbe's desk, the Rebbe motioned for him to ask.

"Rebbe, I want to thank you so much for your Brocho; I had more guests for Yom Tov, than I've had in many years. But I must ask: why did the Brocho have to wait until the last moment to be fulfilled?"

The Rebbe smiled once more.

"When you stand on top of a mountain and the sun is shining, you can see far; but, when you are at the bottom, it seems dark and lonely.

"From your point of view, where you couldn't see the fulfillment of the Brocho, it was very hard and almost hopeless. From the Rebbe's point of view, however, everything is clear and open. Therefore, even though, in essence, the Brocho was already fulfilled, it wasn't yet revealed on your level."

During these dark days of Galus, we can take a valuable lesson from this story.

As we go through our daily lives, we bear witness to all of the horrible things that happen as a result of the He'elem that is currently the prevailing visible force in this world.

It is extremely difficult to see through the darkness and have any hope for a brighter future.

But, we have the Rebbe, who constantly proclaims, "Moshiach is on his way!"

And, every time we hear it, we are instilled with a renewed vigor and strength that pushes us forward.

However, years have passed since then and Moshiach has not yet come. We struggle to maintain our faith, but, as time wears on, it becomes harder and harder to believe.

We ask, "The Rebbe promised that the Geulah would come soon; how can it be that it is not here yet?!"

So the Rebbe answers with a Moshol: "We are standing at the bottom of a mountain; the shadows are long and the light is nowhere to be found. It seems as if the sun will never rise and we will forever be left in the black darkness.

However, says the Rebbe. "I am standing at the very summit of the mountain; I can see that the Geulah has, in fact, already arrived. All that you need to do is open your eyes and you will see that the wait is over."

As it says (Yeshaya 40:5), "V'Nigleh K'Vod Havaya, V'Ra'u Kol Basar Yachdov Ki Pi Havaya Dibair."

"I am standing at the very summit of the mountain; I can see that the Geulah has, in fact, already arrived. All that you need to do is open your eyes and you will see that the wait is over."

רצוננו לראות את מלכנו!



Motzei Simchas Torah 5738


In the period after the Rebbe suffered a heart attack on Shmini Atzeres 5738, until he fully recovered, the Rebbe would Farbreng and say Sichos from his room upstairs. However, the Chassidim not being able to entertain the thought that there wouldn't be a regular Farbrengen, would still set up the Rebbe's place by the Farbrengen Bima, out of pure Emuna that the Rebbe will recover and be able to Farbreng downstairs.

So too after Chof Zayin Adar, when Chassidim weren't Zoche to hear the Rebbe Farbreng, the Chassidim didn't let up, and still set up the Rebbe's place out of pure Emuna that the Rebbe will be Nisgale and take us out of this Golus. Now, twenty two years later we have that same Emuna, and are sure that very soon the Rebbe will be Nisgale and lead us to the Geula now!

עַד מַתִּי?!



14 Kislev 5754



**Sunday he searches,
Monday he searches**

זונטיג געזוכט, מאַנטיג געזוכט...



S

Berel, a poor innkeeper, was in deep trouble. Three years has passed since he stopped paying his rent and the Poritz had threatened to throw him in the dungeon if the rent wasn't paid in the next two months.

Frantic, he ran around searching for help but to no avail. The dreaded day arrived and Berel and his young family were thrown in the dungeon deep in the ground.

Years passed, and Berel and his wife died in imprisonment. Their three children, now grown men, are still in the dungeon.

Back in the village, Shmuel, another poor innkeeper, didn't pay his rent on time and was thrown into the same dungeon.

Arriving at the dungeon completely crushed and broken in spirit, Shmuel was surprised to meet these three men at ease with their situation.

"How is it possible," asked Shmuel, "that you could live your life so easily here, while being stuck in this cramped cell for years on end, without having seen the sun and its wonderful light? Without being around people with whom you could talk, to whom you could relate and connect? Don't you realize that there is a whole world out there, with people free to do what they want, go where they want, without having to be stuck in this dirty, cramped prison cell their whole life?"

"Don't worry," replied the young man, "just like us, you too will get used to it one day..."

•

Sunday night, Tu B'Shevat 5739. The Rebbe, in middle of a Sicha, suddenly switches course and starts speaking about the Golus we are in. These are the holy words of the Rebbe:

There is a well-known parable related in the name of the Maggid of Mezritch explaining the reason for Golus: Hashem is like a father who hides from his son.

He doesn't do so because he wants to be separated from him; rather, he wants to evoke his son's desire to search for his father, and to find him. When the child constantly sees his father, He is not conscious of this longing, for "there is no pleasure in a constant pleasure."

When the father hides, the son's yearning is aroused: "Why can't I see my father?" But after prolonged searching, the person may eventually ask: "Is Hashem present among us, or not?"

He acknowledges that Hashem exists, but he will question whether Hashem is really with us. He understands that Hashem exists, that he rules the universe, and so forth...

He even knows that Hashem creates him anew each instant, ex nihilo, but he feels that Hashem's involvement in his own life is only peripheral - not, as Tanya describes, That Hashem is completely involved in every minute detail of his existence. He begins to doubt whether Hashem is really involved in the

details of his life.

And that leads to further doubt: "We don't see a sign of Hashem, and who knows if we ever will... perhaps Hashem has forsaken the world?" He despairs and gives up the search altogether. And this is what the parable tells us: When the father sees that his son no longer seeks him, that is the deepest exile.

So long as the son seeks his father, that is a step forward, a spark the beginning of the solution, because finding his father is the son's true desire, his main endeavor.

But once he stops searching - whether out of ignorance or out of despair - then "I shall hide, indeed I shall hide, My countenance."

The Baal Shem Tov explains why "I shall hide" is said twice:

The very fact itself, that Hashem is hidden. becomes hidden from him. He forgets that Hashem is even there. Practically speaking: he pursues his worldly needs in a legitimate way, according to Torah...

He studies Torah as required of him by Halacha... But he studies without thinking about the giver of the Torah. When he does business he forgets that "it is Hashem Who grants you the strength... to succeed."

He no longer gives these thoughts any credence. And when he is confronted about this, he can respond: "why are you complaining to me? The complaint is to Hashem. How long must we wait?"

Granted, the Father hides from his son so that the son will seek him and thirst for him "in a parched and weary Land, without water." But to place the son In a doubled and redou-



שיחת ט"ו שבט תשל"ט

בשעת אָבער ער שטעקט אים אַרײַן... אין אַ חושך כּפּול ומכּופּל, און דערנאָך ווערט "הראשונים כמלאכים וכבני אדם"... און דאָ איז אפילו נישט "כחמורו... של ר' פנחס בן יאיר"... ביחד עם זה מאַנט מען ביי אים, אַז ער זאָל... האַלטן און זוכן...

זונטיג געזוכט, מאַנטיג געזוכט...

און אַז מ'זוכט אויף דערויף אַ הסברה, זוכט מען אין ספּרי מוסר, און מ'זוכט אין ספּרי חסידות, און דערנאָך געפינט מען אַ פּסק-דין ברור אין גמרא, אַז "כלו כל הקיצין... ואין הדבר תלוי אלא בתשובה", און דערנאָך האָט מען דעם פּסק-דין ברור, אַז "הרהר תשובה" איז דאָס ווערט ער אַ צדיק גמור. און ס'איז נישטאָ קיין מציאות פון אַ אידן, וואָס צי מצד האהבה צי מפני היראה, מאיזו סיבה שתהי' איז ביי אים נישט געווען קיין הרהור תשובה. נישטאָ אַזאַ מציאות ביי אַ אידן.

עאכט"כ בדורנו, וואָס ס'האָט זיך אָנגעזען - ה' לא תהי', לא תקום פעמיים צרה... די אַלע ענינים וואָס ס'האָט געטראַפּן וואָס בעינינו ראינו ולא זר ובאזנינו שמענו - נו ולא אחר. וואָס כאמור "לא תקום פעמיים", שוין גענוג, ווי דער מיטעלער רבי שרייבט, אַז מער וועט דאָס נישט זיין חס ושלוש.

אָבער געזען האָט מען דאָס און געהערט האָט מען דאָס און געדענקען געדענקט עען דאָס, און זיכער, כאמור, אז בכל ישראל נישטאָ אַזאַ מציאות וואָס זאָל זיין בא-פשרי אַז ער האָט נישט געהאַט קיין הרהור תשובה. און האָט געהאַט נישט איין מאָל, נאָר כמה פעמים ככה.

איז וואָס האָט מען אַ טענה צו אַ בשר ודם... וואָס ער איז אַ מדוד ומוגבל... און אַ מדוד ומוגבל על ידי הקב"ה עצמו, קען מען צו אים דערפאַר אויך קיין טענות נישט האָבן, און אַ מדוד ומוגבל מיט דאָס וואָס ער קען פאַרנעמען... דערנאָך קומט מען צו אים מיט אַ טענה: היתכן ער טראַכט נישט וועגן דער גאולה, אעפ"י וואָס ער זאָגט - אָדער ער ווייס אַז אַנדערע זאָגן און ער טראַכט וועגן דעם - אַז "אצפה לו בכל יום שיבוא", און דערנאָך וויל מען, אַז ער זאָל שטיין אין דעם מעמד ומצב כל היום כולו - ס'איז נישט אפשרי!...

און דער אויבערשטער מאַנט נישט "אינו מבקש... אלא לפי כוחו". און וואָס ער אַליין האָט נישט געגעבן מערער קיין כוחות...

און אַט דאָס איז איינע פון די ענינים: בשעת מ'איז מוסיף נישט סתם אור, נאָר אין אור גופא מוסיף אַן אור המשמח, אַן אור וואָס איז פאַרבונדן מיט שמחה, וואָס שמחה איז דאָך פּורץ גדר - איז אַט דעמאָלט איז דאָס פּורץ זיינע גדרים, און פּורץ די גדרים פון וועלט, און פּורץ די גדרים פון חושך כּפּול ומכּופּל.

בהנוגע לענינו איז אַט דער ענין החידוש, איז דאָס וואָס מ'דאַרף בכלל האָבן חידוש - אַזוי ווי ס'איז געוואָרן רחמנא ליצלן העדר השמחה באַ כמה וכמה פון בני ישראל. מ'איז פאַרמאָטערט פון גלות, פאַרמאָטערט פון דעם מאַטערן זיך און מ'איז פאַרמאָטערט פון וואַרטן אויף משיח'ן.

און וואָס דאָס איז דאָך אַ טענה צודקת: עד מתי?! מה-דאָך אין זמן, אין נבואת ישעיה' האָט מען שוין געפּרעגט דעמאָלט "שומר מה מליל עד מתי", מה-דאָך אַז בדורות שקדמונו, נאָך פאַר די גזירות רחמנא ליצלן, האָט מען דעמאָלט געשריען "עד מתי", עבר קיין כלה קיין ועדיין לא נושענו - על אחת כמה וכמה, אַז מ'איז דורכגעגאַנגען אַט די אַלע ענינים, וידע אינש בנפשו דעם מעמד ומצב, איז דאָך אַ זעקע וואָס זי איז בוקעת עד לב השמים: עד מתי!?

און מ'זעט, אַז מ'שרייט, און מ'בעט, און מ'שווייגט.

וכידוע דער משל פון דעם מגיד, וואָס (ווערט געבראַכט) חסידים זאָגן דאָס בשם המגיד, אַז דעם אויבערשט'נס טענה איז, און ברענגט אויף דערויף אַ משל, אַז בשעת דער אב באַהאַלט זיך פון דעם בן, איז דאָס נישט חס ושלוש וואַרום ער וויל נישט זיין צוזאַמען מיטן בן; ער וויל אַז בייים בן זאָל זיך נתעורר ווערן אַ תּשוקה אויף זוכן דעם אב און געפינען דעם אב!

וואָס בשעת ער איז בתמידות עם האב איז דאָס אין אים נישט ניכר, "תענוג תמיד אינו תענוג"; דער אב בשעת ער באַהאַלט זיך, איז אַט דעמאָלט ווערט נתעורר ביי דעם בן אַ תּשוקה: היתכן אַז ער זעט נישט דעם אביו.

ביז וואָנענט ווי כלשון פון דער סדרה פון פרשה פון י"ג שבט: "היש הוי' בקרבנו אם אין".

וואָס דאָס נעמט זיך פון עמלק'ן טאַקע, ווי גלייך דערנאָך איז געווען "ויבוא ממלק", ווי רש"י טייטשט דאָס אַפ. אָבער פון עמלק'ן אין וועלט - קומט דאָס דער-נאָך אַראָפּ דער ענין וואָס "צנטננה האמבטי" בפני כל הרואים", אַז די וואָס זעען דאָס בעיני בשר, קען דאָס באַ זיי אויך פּועל'ן אַזאַ סאָרט ענין: ער ווייס טאַקע אַז ס'איז דאָ אַזאַ מציאות, אָבער "בקרבנו" - אַט דאָס ווערט ביי אים אַ ספק;

ס'איז דאָ הוי', "יש בעה"ב לבירה זו", מיט אַלע פרטי הדברים. ער ווייס אפילו אַז ער ווערט נתהווה מחדש מאין ואפס המוחלט, אָבער וואָס איז דאָס ביי אים? - דאָס איז אַ התהוות וואָס דאָס איז אַן אָפּן פון סובב כל עלמין.

און נישט ווי ער טייטשט אַפּ אין תניא, אַז דאָס איז "סובב" דערפאַר וואָס ער האָט נישט אין דערויף דעם הרגש, דאָס נעמט אָבער דורך תּוכו ותּוכיותו - נאָר ער טייטשט "סובב כל עלמין" - "ארום און אַרום", אָבער "בקרבנו" איז אפשר ווערט ביי אים אַ ספק.

און פון דעם ספק הויבט ער אַן טענה'ן, אַז וויבאַלד "אותותינו לא ראינו ואין אתנו יודע עד מה" - איז דעמאָלט "עזב הוי' - חס ושלוש - את הארץ". עד כדי כך, אַז ער ווערט נתייאש און הערט אויף זוכן.

(כל הבא להלן דיבר כ"ק אד"ש בקול חנוק מבכי)

און אַט דאָס איז וואָס מ'זאָגט אין דעם משל, אַז בשעת דער אב דערזעט אַז דער בן זוכט אים נישט - אַט דאָך... ווערט ערשט דער אמת'ער ענין הגלות.

כל זמן דער בן זוכט אים, איז דאָס גופא אַ הכנה און דאָס גופא איז אַ ניצוץ און דאָס גופא איז אַ התחלה פון דער גאולה, וואַרום ער זוכט אביו; אין דערויף ליגט זיין רצון, אין דערויף ליגט זיין השתדלות.

אַז ער הערט אויף זוכן - אָדער מצד חסרון דעת, אָדער מצד יאוש - אַט דעמאָלט ווערט "אנכי הסתר אסתר פני", ווי דער בעל שם טוב... טייטשט אַפּ, אַז דער הסתר אַליין שטייט בהסתר - ער ווייס גאַרניט אַז ס'איז אַ הסתר. ובפשטות: ער טראַכט נישט וועגן ג-טלעקקייט.

רר טראַכט וועגן וועלט, טראַכט אויף אַ כשר'ן אופן, טראַכט ווי ס'שטייט אין שו-לחן-ערוך, לערנט תורה לערנט ער ווי מ'דאַרף לערנען תורה, אָבער טראַכטן וועגן "נותן התורה" בשעת לימוד התורה, און טראַכטן וועגן "משאו ומתנו באמונה", וועגן דעם וואָס "הוי' הוא הנותן לך כח... לעשות חיל" - האָט ער אויפגעהערט טראַכטן.

און בשעת מ'טענה'ט מיט אים... זאָגט ער: וואָס האָט מען אַ טענה צו אים?!... די טענה דאַרף זיין צו דעם אויבערשטן... וכאמור - עד מתי!...

אַז דער אב דאַרף זיך טאַקע באַהאַלטן פון דעם בן... כדי דער בן זאָל אים וועלן זוכן, און ביי אים זאָל נתעורר ווערן אַ תּשוקה ווי פון "ארץ צי' ועיף בלי מים",



Oh Rebbe

The songs of the tape 'Oh Rebbe' (I) are special in the regard that they were zoche to be listened to by non-other than the Rebbe himself. On Shabbos, 20 Menachem-Av, 5753, as the Rebbe davened Shachris in the room adjacent to the balcony the thousands of Chassidim present (including many 'campers' who had come in for Chof Av) bursted into these heart-rending songs of love and yearning for the Rebbe for over 40 minutes. It is also well known that during the years subsequent 27 Adar the 'Oh Rebbe' tape was played frequently in the Rebbe's holy room.

*With a Tehillim he sat through the night,
Pondering deeply into his plight.
The Rebbe's image in front of his eyes,
Oh, where is Moshiach, he sighs.*

*Three times a day we would have the great Zechus,
The Nosi Hador would come Daven with us.
How can I live when a Shabbos goes by,
Without a Farbrengen, he cries.*

*Rebbe, oh Rebbe, we need you.
Hashem, Hashem, Kel Rachum,
We're sick of this Golus, can't bear anymore,
Why don't you open the door?*

*Your children are yearning to be with you,
How long can this Golus continue?
Bring the Geulah, fulfilling your vow,
To bring Moshiach right NOW!*

bled darkness ... When, as the Talmud states, "if our forebears were like angels, then we are mortals; and if they were mortals, then we are like donkeys..."

And despite this, the Jew is expected To keep searching.

Sunday he searches, Monday he searches...

One attempts to find answers to the situation. In the works of Jewish ethics, in the Chasidic works...

Until we find a clear ruling in the Talmud:

"All 'end times' for the redemption have passed,' all it depends on now is Teshuvah." And the Talmud rules that even one sincere thought of repentance transforms a person into a complete Tzaddik.

There is no such thing as a Jew who has not had a true stirring of Teshuvah. There is no such thing. Especially in our generation that has witnessed such tremendous suffering - "we saw with our very own eyes and we heard with our very own ears." May it never happen again.

But we did witness it, we did hear it, and we do remember it...

It is not possible that among the entire Jewish People, there is even a single Jew who has not been moved with thoughts of Teshuvah; And not only once, but numerous times.

What more can one expect of a man of flesh and blood, who is finite and limited...?

And it is Hashem Himself Who makes man finite and limited, so the person can't be blamed for that either. Man is limited as to how much he can cope with.

And after all this, he is challenged: "Why don't you think about the Geulah?"

He responds: "Every day, I affirm the Principle of Faith that I yearn for Moshiach's coming every single day." Now he's expected to keep this in mind all day long? It is not possible.

We know that, "Hashem does not demand from a person more than he can handle," But it seems He hasn't given enough strength... But there is something one can do:

When a person increases the Divine light in his life, and specifically that Divine light which brings him real, tangible joy, then "Joy bursts through barriers," and that joy tears down the barrier within himself, the barrier in the world around him, and the thick barriers of the darkness of exile.

The sicha says it all. The situation we are in now, not being able to see our Rebbe with physical eyes, is the greatest concealment there could possibly be. Never was there a time that Chassidim couldn't see their source of life, their connection to Hashem, their Rebbe. Never was there a time that Bochorim could go through their years in Yeshiva; Shluchim could do their Shlichus in their respective areas,

without seeing their *meshale'ach*, their father, their Rebbe. Never was there a time when we weren't able to see our Rebbe during Davening, Farbrengens, dollars, Kos Shel Brocho etc.

As days, months and years pass, people could start forgetting the pain they had in the beginning. They could cease to be pained when another day goes by without seeing the Rebbe. They could start "getting used to it".

•

Bukhara, 5704. Nine year old Yankel, at home, alone with his widowed mother, is lonely and yearning to go to yeshiva. His older two brothers, Baruch Sholom and Aizik, went away to the yeshiva in Samarkand, and Yankel, being too young to go, was left behind.

One day, after much pleading and begging, his mother, Bunia, agrees to send him also to the yeshiva. Being that he was a young boy at the time, Bunia decides to move also to Samarkand. But she had no money for the move, so she smuggled him onto the train with the famed Chassid Reb Leizer Mishulovin and promised Yankel that when she earns enough money, she will come to Samarkand. Finally the long awaited day came and Bunia arrives at the Samarkand train station. Looking lost, not knowing where to go or whom to ask, she was shocked to hear a scream "MAMA" coming from the crowd.

Looking around, she saw young Yankel running towards her.

"How did you know I was coming today?" she asked him.

"I didn't," replied Yankel, "every time I heard about a train arriving into Samarkand, I ran to the train station, hoping you would be on that train.

"The kids would make fun of me for going every time and coming back with nothing, but I know that if my mother promised me that she will come, I know that she will come."

Yankel didn't "get used to it", he kept on searching.

•

We can't get used to it. We are not allowed to get used to it. We have to keep on looking, keep on searching. Every day that goes by that we don't see our Rebbe we have to scream !?היתכן ועד מתי We can't sit still, we have to act. Learn more Torah, Daven with more intention, do that extra act of kindness, be more Mekushar to the Rebbe, be more real in our Yidishkiet, Daven for Moshiach, start living a bit more with Moshiach, all with a joy, knowing that by doing the above and more we will merit, very soon, to see our Rebbe, Melech HaMoshiach, taking us out of Golus...

KEEP SEARCHING.!!!





The Chossid who Propagated Moshiaach

Reb Michoel Teitelbaum

Reb Michoel Teitelbaum was born in Velikiye Luki in the year 5672 to his parents, Reb Chaim Moshe and Tzivya. (Although he did not know his exact birth date, he used to celebrate his “Chasidische Yom Huledes,” the first time he saw the Rebbe, during the month of Cheshvan.)

There is an interesting story about how he received his name. A few weeks before he was born, his great uncle, Reb Michoel Bliner (also known as Reb Michoel Der Alter), who was a famous Mashpia in Lubavitch, passed away. Tzivya, who was in the late months of pregnancy, was not told the news, out of fear for her well-being.

One night, she had a strange dream, in which she found herself lost in a big forest, when all of the sudden her uncle, Reb Michoel Bliner, appeared to her and showed her the correct path to take out of the forest. Before they departed, he turned to her and said that since she would soon be having a son, she should name the child after him. When she woke up, she understood the meaning of the dream, and she realized that her uncle had passed away. When she gave birth to her son, she named him Michoel.

It was later apparent that Reb Michoel would not only inherit his uncle's name, but also his unique Middos and Mesirus Nefesh for Chasidus.

Reb Michoel was blessed with an

exceptionally talented voice, and he used to sing in a well known Chazzanus choir. In fact, the Frierdiker Rebbe instructed him to live close to the famous Charitonov family, who were known as Baalai Menagnim, in order to use his talent in Chasidische Nigunim.

When he was 15 years old, he went to learn in Tomchei Temimim by the Frierdiker Rebbe in Leningrad. This was at the time when the communist crackdown on Yiddishkeit was in full force, and learning Torah involved great dangers; Yeshivos underwent constant persecution by the GPU (the Soviet secret police) and the NKVD, and many Rabbonim and Melamdim were arrested and exiled to far away wastelands, never to be seen or heard of again.

As a result, Reb Michoel, along with his fellow friends, wandered through many different cities and learned in secret. They felt the noose of the NKVD tightening, and, in fact, one time he was actually caught in the middle of learning, and was arrested together with two of his friends. Still in all this did not weaken their efforts and their Mesirus Nefesh, and he and his fellow Tmimim kept the flame of Torah and Yiddishkeit burning under these harshest of conditions.

(In one of the letters written to the Frierdiker Rebbe in the summer of 5693, a report is included of the Talmidim learning in the Yeshiva in Staraya Russa, and in it is a mention of Reb Michoel.)

In the year 5697, due to the terrible persecution of the secret police, many Chasidim were arrested and sent away to Siberia. Therefore, there was a need for bochorim to take over many positions as Melamdim. Reb Michoel devoted himself entirely to the cause, and with great Mesirus Nefesh, he organized groups of young Talmidim to learn Torah.

The following is a story which expresses the great Mesiras Nefesh of those times, and the courage and strength which Reb Michoel showed: Reb Michoel came in touch with two young Bochorim, Refoel Wilshansky and Refoel Brook. Reb Michoel spoke to their parents and convinced them to send them to the underground Yeshiva in Zhitomir.

On the night of Chof Daled Teves 5698, the two boys were by a Farbrengen together with the other Talmidim and their teacher, Reb Moshe Rubinson, in the cellar of the Shul, when suddenly the secret police began pounding on the door. Immediately, the Bochorim hid any evidence of the Farbrengen, and then quickly hid themselves in different corners of the cellar. However, soon the secret police burst in and searched the entire cellar, finding every one of the Talmidim there. They were immediately arrested and taken to prison, where they went through fierce interrogation. They all said that they had no parents, or that their parents were far away. Therefore, they were sent by the government for "education" in the government orphanage school.

While there, the Bochorim refused to abandon their Yiddishkeit, and therefore they were sent to a much harsher orphanage, which was run by the NKVD. The parents of these two boys turned to Reb Michoel and told him, "you sent our sons there, it's your responsibility to bring them back!" Immediately, Reb Michoel collected funds and traveled to Berditchev, where the orphanage was, to free them by any means possible. The day after he arrived, as he was walking down the street, trying to think of an idea, he spotted Refoel Wilshanski, and motioned to him to follow him to a nearby Shul. There, Refoel told Reb Michoel of the terrible suffering they were going through to keep their Yiddishkeit. Together they formulated a plan for escape. On Shabbos, the boys would usually go for a stroll, and the supervision was more relaxed than usual. It was decided that on one Shabbos the boys would go in groups of two on their stroll, quickly make their way to the city train station, and from there they would travel to different cities.

Even though this involved Chilul Shabbos, this was a case of Pikuach Nefesh, and it was decided to go ahead with the idea.

On that Shabbos, Reb Michoel bought train tickets for the six Bochorim, and led them in a roundabout secret way to the train station. There, he made sure that each one went to his appointed destination. Then, he himself returned to his city. This was an act of extreme danger, and if he would have been caught, the punishment could have been an immediate death sentence. However, Reb Michoel put his life on the line to save his fellow Yidden. Eventually, these Bochuim grew up and established large families of Chassidim.

At the end of the year 5698 Reb Michoel married his wife Ester Dwoskin and he moved to Charkov, Ukraine. Even after his marriage, he continued to work with Mesirus Nefesh to teach Torah.

The War Years

"Peaceful" times didn't last long, and soon, after in the year 5701 the war broke out in Russia. The German army advanced into Russia and conquered many cities. They also invaded large territories in Ukraine, and soon came towards Charkov. They began to bombard the city.

With great Nissim, Reb Michoel and his family managed to stay alive. They had to escape from Charkov and travel away from the war front to Samarkand, in Uzbekistan.

The suffering, however, didn't end there. The city was overcrowded with refugees, starvation was rampant, and many people were sick, as well. Among the refugees were many children, many of them orphans. Reb Michoel's heart burned with a passion to help them, both materially and spiritually. He established a Yeshiva to teach these children, and personally took care of their food and lodging.

Eventually he was joined by Reb Mendel Futerfas, and together they worked tirelessly, until the Yeshiva grew from just a handful of children to around 150 children.

A short anecdote about those times: when Reb Michoel was gathering children to come to his Yeshiva, he came to

the house of a widow whose husband and daughter had passed away, and was left with one son, who was extremely ill. Reb Michoel asked for permission to enlist him in the Yeshiva. She answered bitterly, "What would I give permission for? You see how ill he is." Reb Michoel answered, "What do you have to lose? Sign him up for the Yeshiva, and he will have a Refuah Shleimo!" Miraculously, a short while later, the son completely recovered and joined the Yeshiva.

Escape from Russia

When the World War II ended, in 5705, the Soviet government gave permission to all Polish citizens in Russia to return to Poland. Reb Michoel and a friend of his, Reb Yisroel Levin, decided to attempt to escape, and obtained forged Polish documents. Although at the time this was extremely dangerous, and many of their friends warned them against this, they were not deterred and continued with their plan, and placing their trust in Hashem to protect them.

On Monday, the 4th of Sivan 5706, Reb Michoel set out on the journey out of Russia.

Along the way they encountered many dangers, and it was with many miracles that they managed to make it safely to Poland. They wandered around for some time until they came to the famous displaced persons camp in Pocking, which was in the American section of Germany.

It is interesting to note that Reb Michoel was one of the first Chassidim to escape Russia, and after his successful escape, the Frierdiker Rebbe gave permission for other Chassidim to follow suit.

The DP Camp In Pocking

At that time there were many families of Anash in Pocking, and immediately a Vaad of Askonim was arranged to lead them. At that time, they established the Lubavitcher Yeshiva in the camp, and Reb Michoel was appointed as one of the Melamdin.

However, before Shavuos of 5707, Reb Michoel discovered that many of the Askonim had received a letter from the Ramash (as the Rebbe was called then, be-

fore he accepted the Nesius), who was then in Paris to bring his mother to the USA. In the letter the Rebbe complained about the lack of work being done for the other Yidden who were not members of Anash, and especially about the Chinuch of their children.

Reb Michoel went to his friend, Reb Yisroel Nevler (Levin), and showed him the letter. Together they decided that something drastic must be done. At that time, after the Holocaust, the refugees used to make Azkaros, special Tefillos in memory of the Yidden of their countries. Reb Michoel decided to go around the entire camp, and announce about a special Azkara, to be said that Shevuos by all the Yidden of the camp.

This was a difficult job, since there were around 7000 Yidden in the camp, but they went from block to block making their announcement. When the time came, a large crowd gathered by the Lubavitcher Shul. Reb Michoel appoint-

ed one of the prominent Chassidim, Reb Avrohom Elya Plotkin to address the crowd on the importance of a Yiddische Chinuch, connecting it to Shavuos. And indeed, after that, many young children joined the Lubavitcher Chadorim in the camp.

Reb Michoel continued his efforts in Chinuch, as well as working with general affairs of the community. At that time, printing in the camp was very cheap, and the Rebbe sent him many Seforim to be printed there.

In 5708 Reb Michoel and his wife were blessed with their only son, Eliezer, after ten years of marriage. Although at that time many Anash began moving out of the camp to Eretz Yisroel, Reb Michoel didn't leave, since he was very busy with the Chinuch of the Jewish children there and in general Askonus.

In 5710 the Frierdiker Rebbe passed away, and in the following year, the Rebbe accepted the Nesius.

Reb Michoel devoted himself completely to the Rebbe and his Peulos. When he heard about the unique Sicha, when the Rebbe asks to publicize all over the special Segula of the month of Elul he rushed to make many copies and distributed them in all of the different Shuls in the camp.

In the year 5711 Reb Michoel asked the Rebbe if he should emigrate to Eretz Yisroel or to America, and the Rebbe answered that he should come to America. Reb Michoel arranged visas for himself and his family, and a short time later, in the beginning of the year 5712, they arrived at the shores of America and they settled in the Bronx.

In America, Reb Michoel didn't rest from his holy work of Chinuch. At that time, most Jewish children in America learned in public schools, so Reb Michoel opened a Talmud Torah for after school hours.

Reb Michoel's Hiskashrus to the Rebbe

Reb Michoel Farbrenging in 770 with Reb Pinye Korf





knew no bounds, and although he lived a six hour walk from Crown Heights, this didn't stop him from coming to the Rebbe. In fact, on Pesach, after Davening was over, he walked to 770. However he was still unsatisfied living so far from the Rebbe, and after several months he moved to the Brownsville neighborhood in Brooklyn. For his Parnosa he worked as a Shamosh in one of the Shuls there.

The founding of Oholei Torah

At the Farbrengen of Simchas Torah 5715, the Rebbe expressed his desire that Mosdos Chinuch of Chabad should be "Al Taharas Hakodesh," without Limudei Chol. At the time, this was considered impossible, as most Jewish kids came from very modern American homes, and their parents wanted them to receive a secular education. In fact the Rebbe himself only requested that at least the children shouldn't learn Limudei Chol until age 9 or 10, although he really wanted to ask that there should not be any Limudei Chol at all. However, even this much didn't seem realistic in people's minds. so Reb Michoel immediately arose to the Rebbe's call, and began to work tirelessly to bring it to action. At first, he spoke to the Hanhola of the existing Lubavitcher Yeshiva about fulfilling the Rebbe's words, however he was unsuccessful. Even his idea of separating a different division of children without Limudei Chol was not acted upon.

However, a man like Reb Michoel, who fought for Chinuch his entire life under the most difficult circumstances, did not let the Rebbe's words down. He decided to open up a new Mosad to teach children Al Taharas Hakodesh, and with the Rebbe's consent and Brocha, he started this Mosad on 19 Teves 5716. At the time, he had no funds whatsoever, not even to pay a single teacher.

While under normal circumstances there wouldn't have been any chance for this Mosad to last, Hashem helped and the school, which originally started with two children, eventually grew to forty and by the following year had 70 children.

Rabbi Mendel Gordon of London relates that he once heard from a non-Lubavitcher, "The Rebbe performed many miracles, however the biggest miracle of them all is that he established, in the middle of New York, in the heart of American society and culture, a Mosad where they do not learn a single word of English!

At first, the Mosad didn't even have its own building, and it moved from one Shul to the next. Reb Michoel would ask permission from the Gabbai of the Shul to use the premises during the day, and at night he himself would work to return the Shul to its original state.

The financial situation was extremely difficult, and Reb Michoel worked with great effort to fundraise for the growing Mosad. He did not take a salary from the funds. However, when Reb Michoel once asked the Rebbe for a Brocha for the fundraising, the Rebbe answered "you work, and I will worry about the money." Eventually the Rebbe made a partnership between the Chasidishe philanthropist Reb Dovid Deitch A"H and Reb Michoel, and the Rebbe told them to carry the burden of the Mosad together.

The name Oholei Torah (or to be more precise, Mosad Chinuch Oholei Torah) was given by the Rebbe. The Rebbe said that it should not be called Yeshivas Oholei Torah, in order it should be under the direct care of Merkoz L'inyonei Chinuch, instead of under Yeshivas Tomchei T'mimim.

This later proved to be an open miracle. When the government officials inspected

the different schools and Yeshivos to check if they were following the government criteria, the name "Mosad Chinuch Oholei Torah" did not appear on any list since it was not called a Yeshiva or school.

There were, at times, problems from the government, however, and there were times when officials made an appointment to come and check the curriculum to see if it was following the government's basic standards for Limudei Chol. Each time, Reb Michoel would push them off with all different kinds of reasons and excuses, however one time he was not able to push them off any longer, and they set a date to come and inspect the Mosad. Reb Michoel, who didn't know what to do, turned to the Rebbe for advice. The Rebbe told him that when they come, he should scream at them. Reb Michoel was completely confused and didn't know how he was going to do it. However, when the date came and the officials arrived at the school, Reb Michoel found courage, and even before they managed to say anything, he began screaming at them in a loud tone: "I don't understand you! These kids you see here I collected them off the streets to give them an education. If not for me, they would have grown up as criminals. Why do you keep on bothering about the curriculum? What do you want from me? Do you prefer that they go back to the street and become criminals?!"

Of course, they left right away and they were not seen again. Reb Michoel told over that he didn't know where he got the power to speak such harsh words to them, and he felt that the Rebbe had put the right words in his mouth.

The Rebbe showed great affection for Reb Michoel. Once, when the Rebbe saw him running to his busy tasks, the Rebbe turned to him with a smile and said, "leave some Gan Eden for someone else!"

Reb Michoel gave himself over not only to Chinuch, but also to many of the Rebbe's other Peulos. The Rebbe urged that Yidden shouldn't leave neighborhoods that were being taken over by Goyim. At that time, Reb Michoel worked as a Shamosh in a Shul in East Flatbush. When the Yidden started moving out and the community wanted to sell the Shul, Reb Michoel

fought against this with all his power. Eventually the matter was taken to court, and dafter a long period of time the judge ruled that the Shul cannot be sold as long as people want to continue using it for Davening. When the last Yidden moved out, Reb Michoel arranged for a Minyan to come from Crown Heights to Daven in the Shul so it wouldn't be sold.

Also at that time, the Rebbe spoke out against the common practice in that time for weddings to be held without a Mechitza. Reb Michoel fought against this tirelessly, and whenever he heard of a Chassuna that was planned to be without a Mechitza, he would speak to the Baalei Simcha to convince them to set up Mechitzos. Slowly, Reb Michoel got people accustomed to this, and today it is unheard of for a Frum Chassuna to be held without Mechitzos.

Additionally, Reb Michoel would collect money for Maamad, and he would go around collecting money from Anash every month.

When the Rebbe spoke against the round Luchos, Reb Michoel himself climbed up a ladder, in front of everyone, and broke off an image of round Luchos that were in Oholei Torah .

In every question that arose in the management of Oholei Torah, Reb Michoel would turn to the Rebbe and follow his advice entirely. When the Rebbe began to Shturem about Inyonei Geula u'Moshiach, Reb Michoel led the way in strengthening the *koch* of Moshiach in the Yeshiva, and he himself encouraged all the activities associated with Moshiach. When he used to Farbrenge with the Talmidim, he would strengthen their Emunah in all of the Rebbe's words. He asked that every Bocher should dedicate a moment to think, every night before saying Krias Shma She'al Hamitah, "What have I done today to bring Moshiach?"

Even after Gimmel Tammuz, when some began to lower the profile of Inyonei Geula u'Moshiach, Reb Michoel continued, and also encouraged others to take part, in

strengthening the *koch* in Moshiach even more than before.

He also demanded that the Melamdim should strengthen their Talmidim's Emunah that the Rebbe is Melech HaMoshiach and that the *hachroza* of Yechi should be displayed proudly on the walls of yeshiva and on the material printed for the Talmidim.

Even in his later years, when he was ill, he didn't stop for a moment his holy work of strengthening the Yeshiva. He passed away on Vav Adar Sheini 5765. He is still remembered, however, by his many Talmidim, Mushpaim, and fellow Anash, who continue to be inspired by his role model of a Chosid of Mesiras Nefesh and someone who was completely devoted to the Rebbe. In fact, after he passed away someone in Anash said that he can imagine Reb Michoel standing at the entrance of Gan Eden with only one thought on his mind: what does the Rebbe want me to do now to bring Moshiach?

Reb Michoel Reciving a Dollar from the Rebbe



ENOUGH, IS ENOUGH!

In the Sicha of Shabos Parshas Ki-Tisa 5744 the Rebbe spoke at length about the need for every Yid to be aroused to bring Moshiach; decrying the state of ease that Yidden place themselves in despite the fact that we are stuck in Golus. The root for the problem of this "pirtzah" by Yidden, the Rebbe explained is because by chassidei Chabad it is not clear enough our obligation to *koch* in Moshiach. The Rebbe went on to say that the mokor for **demanding** "Ad Mosai" is clear from the Tikun Chatzos which is printed in every Sidur.

Several weeks later in the Kovetz Heoros of Oholei Torah for Shabbos Parshas Tisa Rabbi S.D.K. wrote a mokor for

(not only asking for but rather) demanding Moshiach from a Radak in Sefer Shmuel. During the farbrengen that Shabbos the Rebbe discussed this heorah and stated that there is no need to look for mekoiros for this inyan. If one simply asked any ben chomeish l'mikrah, the Rebbe said, he would answer straight away that the toichen of "Ad Mosai" is a demand and ultimatum to Hashem that he bring Moshiach now.

The Rebbe subsequently edited the sicha, his holy handwriting covering the hanochas hamanichim, in order for it to be printed in the Kovetz Heoros u'Burim of Oholei Torah.

נאר דאס איז דער פירוש ע"ד הפשט - און אזוי אויך ע"ד הרמז, ע"ד הדרוש ועאכו"כ ע"ד הסוד - אין "עד מתי" אז מ'שרייט עס מיט דער גאנצער שטארקייט ותביעה, וויבאלד אז ס'איז נוגע בנפש, "עד מתי".

אבער אפילו אויב מ'טראכט זיך נאר אריין קצת אין דעם פירוש פון די ווערטער "עד מתי", קען יעדערער פארשטיין - ווי עס פארשטייט בפשטות א בן חמש למקרא - אז דאס מיינט ניט מהיכי תיתי נאר מיט אן אמת.

דעריבער איז ניט נוגע ברענגען ראיות לזה פון דעם ארט צי פון א צווייטן ארט, ווען דער פירוש אין "עד מתי" איז אזוי בפשטות. ראיות - איז מהיכי תיתי.

אויב ער איז א איד אינגער בהבנה פאר פינף יאר אלט, במילא פארשטייט ער נאך ניט דעם פירוש הפשוט אין "עד מתי", און ער דינגט זיך אין דעם פשט בזה - איז ער דאך אויך א איד, און עס רעדט זיך דאך וועגן פיר גאנצע יאר (ביז בן חמש), ובפרט נאך אז שוין ווען התינוק מתחיל לדבר ואביו מלמדו תורה - דעריבער דארף מען פאר אים ברענגען ראיות מפורשות, ווייל אויך אים דארף מען באווארענען; אבער אויב ער איז שוין א בן חמש (עכ"פ) בהבנה עכ"פ בפשטות הענינים - דארף ער ניט האבן קיין הסברה וראיות וואס "עד מתי" מיינט! דאס מיינט בפשטות אז א איד דארף מאנען און טובע זיין כביכול בא דעם אויבערשטן; ביז ווען וועט זיך שוין ציען דער גלות און וועט שוין קומען די גאולה ?!

וכידוע דער ווארט פון כ"ק מו"ח אדמו"ר בפי' מארו"ל "אין לנו להשען אלא על אבינו שבשמים", אז דאס איז איינער פון די ניט גוטע סימנים אויף עקבתא דמשיחא: מ'זעט זאגן, אז מ'דארף ניט טאן אליין און זיך "לייגן שלאפן" - איז דאס א דבר היפך הטוב - וואס איז דער מדגיש זיין אז "אין לנו להשען אלא על אבינו שבשמים", און א איד דארף גארניט טאן ח"ו...? ומקרא מלא דיבר הכתוב; וברכך ה"א בכל אשר תעשה, נאר א איד דארף טאן כל התלוי בו, ובכל מאדך דוקא. מקיים זיין תומ"צ און שרייען און מאנען "עד מתי".

(ש"פ כי-תשא תשמ"ז - מוגה)

אן המקום זיך צו אפשטעלן אויף דעם וואס מ'האט געשריבן און געדרוקט און געבראכט ראיות אין דעם וואס מ'האט גערעדט אז דער פירוש אין "עד מתי" איז, ניט מהיכי תיתי געזאגט וכיו"ב, נאר אז מ'דארף דאס טובע זיין און מאנען בא דעם אויבערשטן וכי'. כמדובר כמ"פ, בשעת גרויסע טומלען זיך אין אן ענין, כדאי אמאל פרעגן דעם פשט ביי א בן חמש למקרא.

בשעת מ'זעט פרעגן בא א פינף יאריקן קינד צי "עד מתי" איז א בקשה מהיכי תיתי, מן השפה ולחוץ וכיו"ב - וועט ער גלייך ענטפערן או פירוש המלות בפשטות אין "עד מתי" איז אז מ'מאנט מיט א תביעה גדולה ווייל ס'איז נוגע - ניט מהיכי תיתי ומן השפה ולחוץ - "ביז ווען!"

און ווי עס שטייט אויך אין היינטיקער הפטורה, אז בשעת אידן האבן עובד געווען לבעל, האט אליהו הנביא זיי געזאגט "עד מתי אתם פוסחים על שתי הסעיפים".

וועט מען דא א פרעג טאן דעם פשט ביי א קינד: צי האט אליהו הנביא געזאגט די אידן וואס האבן געדינט לבעל די ווערטער "עד מתי" גלייכגילטיק, אלס א סיפור דברים: הערט זיך איין אידן, אזוי ווי איר זייט דאך אן "עם חכם ונבון", פאסט עס פאר אייך ניט אז איר זאלט זיין "פוסחים על שתי הסעיפים" - דינען לבעל און צו דעם אויבערשטן.

יעדערער וואס טראכט וועגן פשטות הכתובים, און טראכט אין "ואהבת לרעך" ובפרט "כמוך", ועאכו"כ ביי אליהו הנביא - פארשטייט, אז בשעת אליהו הנביא האט געזען אז "עובכם את מצוות ה' ותלך אחר הבעלים", האט ער זיכער געשריען מיט דער גרעסטער צעקה "עד מתי אתם פוסחים על שתי הסעיפים", ווייל ס'איז אים געווען נוגע בנפש. און ניט אז ער האט עס געזאגט אלס מהיכי תיתי, מן השפה ולחוץ ר"ל!

ועד כדי כך ביז אז דערפאר האט אליהו הנביא געדארפט אויפטאן א חידוש און מקריב זיין בחוץ. איז דאך פשוט אז דער "עד מתי" איז אים געווען נוגע בנפש און ער האט עס געשריען מיט דעם גרעסטן תוקף, ביז גיין מקריב זיין בחוץ.

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