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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)



Moshiach's Sefer Torah

The Story behind

כל היוצא למלחמת בית דוד

The Purpose of a Tomim:

Moshiach

Moshiach On Air

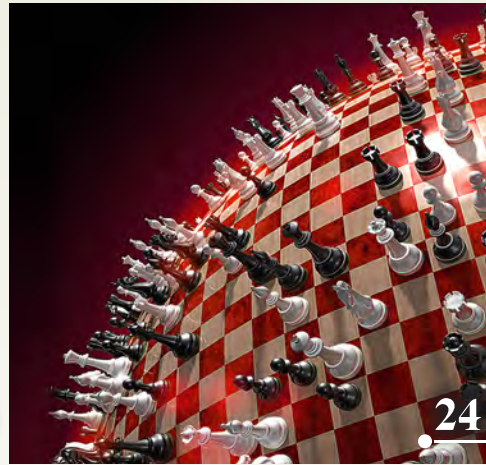
Yud Shevat 5753

Chess

It's not just a game

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

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Daloy Golus



YUD SHEVAT: THE REBBE'S PLAN

It is with great pleasure that we present our readership with this Expanded Edition of Moshiach Weekly, which is being released in time for Yud Shevat 5774, the 64th renewal of the Rebbe's nesius.

As we approach this historic moment, and contemplate on the fact that it has been over twenty Years since we have last seen our Rebbe, we immediately fill with a sense of longing and we yearn to see our Rebbe once again. 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. Fourtuantly 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" "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 העלם והסתר, 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.

We know that Yud shevat is very connected to the Geulah, starting with the first *maamer* in which the Rebbe Declared our generation to be the one to bring Moshiach, continuing with the Siyum of Moshiach's Sefer Torah in 5730, and more recently, the *Kabolas Hamalchus* which was broadcast all over the world. All these events occurred on Yud Shevat.

We must constantly envisage and *derher* the last instruction for a Yud Shevat Hachano which we were zoche to hear from the Rebbe (for the time being):

ולוסיף שהידיעה שתיכף ומיד נכנס כ"ק מו"ח אדמו"ר נשיא דורנו (כיון ש"הקיצו ורננו שוכני עפר") ומביט על כל אחד ואחד מהחסידים והמקושרים לבחון מעמדו ומצבו כו', מעוררת ופועלת לסיים ולהשלים (גם מלשון שלימות) את כל מעשינו ועבודתינו.

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 Geula, may we be *zoche* to *farbreng* this Yud Shevat together with the Rebbe Melech HaMoshiach in the Beis HaMikdosh HaShlishi!

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:

אריה לייב בן שרה, יהושע בן מינא רחל, מנחם מענדל בן מלכה זיסעל, מנחם מענדל בן זלאטע, 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 זלאטה, שאול ישראל זאנוויל בן מרים, שמואל בן אלנה.



MOSHIACH, THE BIGGER PICTURE

I once received a letter from an elderly woman living in Pennsylvania containing the following story: In the year 5706 she attended the public school on Schenectady and Eastern Parkway where her grandfather used to pick her up. Once, the Rebbe was walking down the street and her grandfather pointed him out and told her “This is a great Rabbi, the son-in-law of the Rebbe. You should go over to him and get his blessing.” On a later occasion she indeed mustered the courage to approach the dignified looking Rabbi. Upon being approached, the Rebbe asked her, “What are you studying?” She responded, ‘Asimov.’ The Rebbe then turned to her and explained “Asimov, when writing science for children, uses an example called “Foundation,” where in the future all planets will be civilized through being connected to a source on earth. I have a similar vision,” the Rebbe continued, “where one day, there will be Jewish outposts all over the globe, all connected to one source.” This was only one year after World War II - after the dreadful Holocaust - and this was the Rebbe’s vision, which he shared with a little girl. In retrospect, we can see this is exactly what happened.

In 5720, in the entire world there were maybe five Shluchim, in 5730 maybe 100, and today, there are thousands - all of them sharing one mission. It’s clear that the Rebbe had thought through this before accepting the mantle of leadership. He didn’t tell anyone, however (except this one girl). That is, until the first *maamer*. Therein he clearly outlined that this is the generation which will bring Moshiach. This that we find ourselves in the 7th generation is not just some abstract slogan, but something that should propel us to bring Moshiach down here.

The moment one cannot see the big picture, one has to turn around and look back. By the Rebbe there’s a pattern which cannot be appreciated unless seen from a bird’s eye view. If one looks back, through the Sichos and *peulos*, one will quickly see a pattern emerge. The Dvar Malchus Sichos all fit into this pattern. An integral underpinning of this pattern is the famous letter to then Israeli President Zalman Shazar where the Rebbe says that since childhood “I envisioned the day Moshiach will come.” This infuses every aspect of the *nesius*.

In the Rebbe’s Sichos it’s explained that by the Friediker Rebbe there were three stages: Russia, Europe, and America. We can clearly see the same with our Rebbe: 10-year periods, in relation to the world’s development. In the 5710s, the beginning of the 7th generation, the foundation was laid, namely, the Mosdos (Tzach, N’shei Chabad, Yeshivos, etc.). However, at the end of the *yuds*, began a new stage - that of the Shluchim. In the Sicha of 12 Tammuz, 5718, the Rebbe made a big *shturem* about Ufaratzta and Shluchim started going out. This heralded a new period. It is very clear that this was a new stage.

Throughout the 5720s, more Shluchim went out, and *pegishos*, activities with students, etc. took place. The Rebbe strongly encouraged us to take advantage of the prevailing hippie lifestyle, the revolution of the youth in the ‘60s, and channel it into positive energy. This whole idea greatly expanded in the *chofs*. Obviously, in 5727, after the six-day-war, there were fundamental Sichos and Maamarim from the Rebbe in regard to what the six-day-war means to us.

We all know that in the 5730s, the concept of Mivtzoin began. Additionally, it was during the 5730s that the Rebbe began reaching out to non-Jews as well. To illustrate: up until 5731 whenever any effort was made to establish contact with the president, the Rebbe declined. This changed in 5731 when the Rebbe allowed President Nixon to write a letter for his birthday. It's said that in the 5720s the Rebbe's relationship with us was like that of a *rav* and *talmid*. Whereas, after 5730, it became like a king to his people. First as a king of the Yidden, until ultimately, as king over the entire world.

If one looks back he will see that the Rebbe's *hashpa'ah* over the entire world began mainly in the 5740s. It essentially started somewhat earlier though, with 5736 being proclaimed *shnas hachinuch*, which was directly connected with the presidential declaration of Education Day in honor of 11 Nissan. This was followed by the establishment of Tzivos Hashem and the writing of the international Sefer Torah for children and, of course, the *sheva mitzvos* campaign. Looking back, one begins to see a game plan. And like any type of conquest, you start inward, closer to home, and then you make what's called concentric circles, broadening outwards. The pattern is clear. If you look in the Sichos you will absolutely see it.

5748, the year of the Rebbetzin's passing, was on the one hand obviously a very sad time, but on the other, the *peulos*, *hashpa'ah* and Sichos were visibly upped a notch. There is no denying that by the end of the *mems* and beginning of the *nuns*, there began, as the Rebbe put it on 22 Shevat, 5752, a 'new *tekufa*.' For the record, the first time the Rebbe said anything different than what was said before was on 2 Nissan, 5748. All the years, the Rebbe emphasized that we are almost by the Geulah and we need only polish the buttons. That's what the Rebbe said from 5710 through 5748. But on 2 Nissan, 5748, the Rebbe said something new: that we have already polished the buttons! The

Rebbe even took it a step further by pointing out that over-polishing them may indeed rub them out. After that Sicha, the Rebbe didn't mention it again until the beginning of 5750 when at a Farbrengen he said we've finished polishing the buttons. The statement, however, seemed to go unnoticed by many. It was only during *chazzara*, when Reb Yoel was asked about it, that differing opinions arose. Some said they heard it, while others said they didn't. At any rate, the following week everyone was listening closely, and sure enough, the Rebbe said it again! Thus began a new period of *leshonos* we have never heard before: 'we need only open up our eyes,' '*higia z'man geulaschem*,' etc.

At the time the Rebbe first said those words it was so dramatic that when the *hanocha* was submitted to the Rebbe for *haga'ah* the *manichim* inserted a question beside it asking whether it was a *bracha/havtacha*, a *nesinas koach* or a *gilui metzius*? Is it fact? For if indeed it were fact, namely, that *avodas habirurim* is finished and the buttons are already polished, so why hasn't the Geulah already come? The Rebbe crossed out *bracha/havtacha* and circled *gilui metzius*, adding '*ain kan mekomoh lharich*.' Knowing the Rebbe's style, we knew the Rebbe would talk about it. And sure enough, he did, albeit two years later.

It was in the famous Sicha of Vayeishev 5752 that it was finally addressed. The Sicha was about France, and the Rebbe took a position seemingly contrary to that of the Alter Rebbe. As is well known, the Alter Rebbe had



supported the czar. In this Sicha, however, the Rebbe took the position that we now find ourselves in a new time when even France has been refined. This was the only time that the Rebbe said something ostensibly different than that which was said by one of the other Rabbeim. There is no bigger *chiddush* than this! In every generation they said the *nosi* is Moshiach, yet no *nosi* has ever said the *avodas habirurim* is complete. This is the prime *chiddush* of our generation. Not merely the fact that the Rebbe is the Moshiach, but that it is in this very generation that he will redeem us. The Rebbe went on to connect the refinement of France with the fall of the Soviet Union, the Gulf War, and the changes in technology which allowed for the fulfillment of the prophecy of 'swords into plowshares.'

Thus, we can clearly see here a picture that began when the Rebbe was born, and formalized when the Rebbe became *nosi* in 5710. The first Maamer already set the tone that the goal is the conquering of the world.

However nice it is to know the larger picture, to see the elegant map - the question is, what are we going to do about it? We can talk from today till tomorrow about how it's almost 20 years from Gimmel Tammuz, the question however still remains - what will we do about it?

The message to the Bochorim is that by the Rabbeim every revolution started from the Temimim. The Rebbe Rashab said that there are plenty of Yeshivos and he didn't merely come to make a new one. He came to establish an army. An army that will fight the war of *cherfu ikvos mishichecha*.

In the times of the Alter Rebbe the Chassidim were generally composed of elderly men. Bochorim weren't dealt with. Today, however, the Rebbe focused on teenagers, young people. They are the ones that went out on

Shlichus. It's because young people don't have *chesbonos*. They aren't jaded and corrupted by this materialistic world. When they feel something, they just go with it, with all their enthusiasm. If one takes a look around at the world, *lihavdil*, who are leading the revolutions? The CEOs of Google and Facebook, who, when founding their companies, were merely in their twenties! There's a lesson we too can take from this: today's revolutions are created by the young. It is the Bochorim who will get

the job done. They possess the power, given to them by the Rebbe, starting with the *bracha* on Erev Yom Kippur, intended solely for the Bochorim.

As the Rebbe's children, the Bochorim have the ability to create a revolution by changing the way things were done up until now. As they say, a sign of insanity is someone who does the same thing over and over, yet expects different results. So if you want to have different results, try something different. Obviously only *al pi Torah*, *al pi chassidus*, and based on what the Rebbe told us. You have the whole picture, but the bottom line is ac-

tion. We already have *chassidus*, we have the pipelines, we have the *chutza*, and the Rebbe said the world is ready - the only thing that's missing is distribution, to bring the wellsprings to the world. This wasn't possible with the limited technology of 20-30 years ago.

Lo hamedrash ikar, ela hmaseiseh. Hopefully this lesson will give you the general picture. The reasons why the Rebbe said what he did on 28 Nissan, etc. All we need is one *hachlota* here, one *hachlota* there. And as Hashem promised, 'before you call, I will answer.' And let me conclude as the Rebbe did his first Maamer, *vehu yigaleinu!*

We can talk from today till tomorrow about how it's almost 20 years from Gimmel Tammuz, the question however still remains - what will we do about it?

YUD SHEVAT: A DAY TO BRING THE GEULAH

In the famous letter of the Baal Shem Tov to his brother in law, he relates that when he went to Moshiach's chamber, he asked him: "Master, when are you coming?" Moshiach answered: "When the wellsprings of your teachings spread outward." From this we see that Moshiach's coming is dependent on the dissemination of Chassidus.

It's known, that the Baal Shem Tov taught Chassidus by en-clothing it in stories and practical examples, and by teaching common people capsulized Torah vertelach. These stories and vertelach contained the Torah's deepest mystic secrets, yet on a conscious level, the simple people were able to appreciate only the story or vort. They did not grasp the mystic secrets contained inside.

However the Freidiker rebbe, was able to give over the Etzem of Chassidus in a manner which everyone could grasp. He communicated these ideas in simple language, using concepts that could be easily comprehended. And yet the listeners appreciated that they were hearing Chassidic ideas, and were able to appreciate to some extent the mystic secrets being shared.

The Freidiker Rebbe, communicated Chassidus in the manner appropriate to the unique nature of our time the moments right before Moshiach's coming. Since Moshiach's coming will be revealed to all Jews, so to in order to bring the Geulah, the teachings of Chassidus, must also be revealed to all. This approach was epitomized by the Rebbe, whose yahrtzeit is Yud Shevat

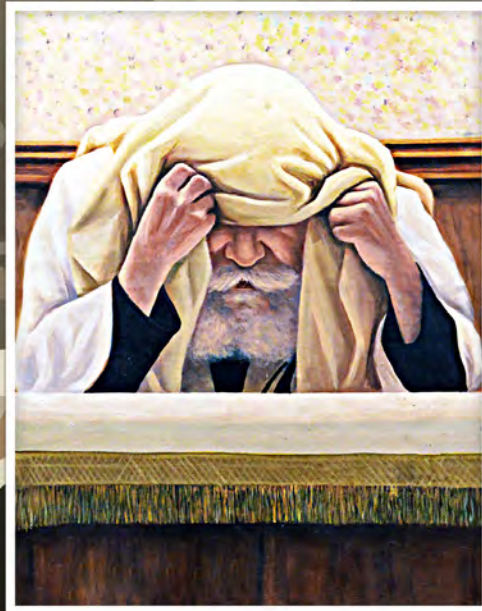
To refer to the Alter Rebbe's famous Moshul, Chassidus is the prize jewel in the king's crown, the gem on which the value of the entire crown depends. The Rebbe took this jewel and made it public property, conveying its insights in English and French, making it accessible to all Jews. In this manner, the Rebbe completed the last preparatory steps necessary for the Redemption, bringing in the era described by the Rambam

The Geulah from this Galus will parallel the redemption from Egypt, as it is written, "*keyemei tzeichcha meretz mitzrayim arenu niflaos.*" And then we will leave exile "with an upraised arm," led by Moshiach. May this take place now!

(Adapted from Sichas Yud Shevat, 5712)

THE PURPOSE

**OF A TOMIM:
MOSHIACH**



The date was Sunday, Tes Vov Elul 5657. The place was the quaint village of Lubavitch. Chassidim were gathered by the Seudas Mitzvah in honor of the Friedike Rebbe's Chasunah, which took place just two days earlier on Friday, Yud Gimmel Elul. Their spirits were uplifted and the atmosphere was joyous.

But the Chassidim were by no means anticipating what their ears were about to hear from their revered Rebbe, the Rebbe Rashab. They were unaware of the new institution the Rebbe would establish that auspicious day, making it a historical landmark in the calendar of Chabad-Lubavitch.

Imagine the ecstasy of the Chassidim when the Rebbe announced that he would be establishing a Yeshivah where Bochorim will learn both Nigleh and Chassidus. "Chassidus is an entire Torah which must be studied at depth, to understand it and explain it to oneself as the study of a Sugya in Nigleh", the Rebbe Rashab began his speech to the fifty elderly Rabbonim and philanthropists whom he invited to attend this meeting where he would announce his plan to make a Yeshivah. "The difference is, that the study of Hilchos Shechita in Nigleh is about slaughtering domestic and wild animals, as well as fowl, whereas the study of Hilchos Shechita in Chassidus discusses the slaughtering of the Nefesh HaBehamis and natural intellect".

Approximately one year later, on the eve of Simchas Torah 5659, the Rebbe Rashab personally testified to the success of the Yeshivah's first year, the countenances of the students had changed over the course of the year, even externally. He announced, "I have established a Yeshivah where they will study Nigleh and Chassidus, meaning, they will comprehend that in the Nigleh there is Pnimiyus HaTorah, and they will understand the Chassidus as they do Nigleh".

Whereas at first the Rebbe publicly announced that he is yet to find an appropriate name for this new institution, on this joyous eve the answer was provided. "The name of the Yeshivah is Tomchei Temimim and the students who learn in it and conduct themselves in its spirit are called Temimim".

However, the full truth was yet to be revealed. It was only after another two years when the Rebbe Rashab delivered a 'fire-and-brimstone-Sicha' on the joyous day of Simchas Torah 5661, demanding of the Temimim to write a divorce to all physical and mundane things. At the 45th anniversary dinner, Erev Rosh Chodesh Tammuz 5702, the Friedike Rebbe described the atmosphere which ruled at the time of

that historic Sicha. In addition, he repeated part of the Sicha and printed it in its entirety.

Based on the Maamar Chazal "Im Ro'iso Dor Achar Dor Mecharef, Tzapeh Leraglo Shel Moshiach - if you see generation after generation scoffing, anticipate the footsteps of Moshiach", the Rebbe Rashab explained that there are two generations of scoffers ahead who the Talmidim of Tomchei Temimim will fight until they ultimately bring Moshiach.

"The first generation of scoffers", says the Rebbe Rashab, "are the members of the "Chevre Mefitzei Hahaskolo" the founders and teachers of the undesired schools . . .

"The other category of those who "have scoffed . . . the footsteps of Your Moshiach" comprises all kinds of people; in fact, it even includes quite reputable Talmidei Chachomim, whose faith in the imminent Redemption is nevertheless weak. They may well rationalize their beliefs with explanations ostensibly based on Yiras Shomayim. The final word, however, is that their faith in Moshiach's coming is weak".

The Temimim, Chayolei Beis Dovid, are set to task to fight these two generations of scoffers, those who ridicule Torah and Mitzvos and those who mock the ardent belief in the imminent arrival of Moshiach. They have been charged with this sacred mission to undermine all opponents and adversaries in the final, yet most trying stretch of Golus and march to victory with the ushering in of the true and complete Geulah. So the founder announced and so it was to be.

From the start of the Yeshivah, the founder made it clear that this was not merely another institution whose intent is to strengthen the study of Torah amongst Yidden and produce Torah geniuses, for this there were plenty Yeshivos B"H. This Yeshivah was to wage war with the heretical winds the Haskala movement had infiltrated into the Yeshivah system, presenting Yidishkeit as a cold and dry intellect.

Let it be clear, the Temimim were no ignoramuses in the revealed part of Torah. In fact, word spread like wildfire that a new Yeshivah had opened where the standard of Limud HaNigleh surpassed that of its contemporaries by far and where the students were head and shoulders above those of other Yeshivos in their command of Shas and Poskim.

Yet this was not the objective of the Yeshivah, this was not the purpose of the Temimim. The Temimim were to be on the front lines when the Jewish people were threatened, Tomchei Temimim was to produce

OF A TOMIM: — MOSHIACH —

Yiddishkeit stands for.

For this, their eight hours of Limud HaNigleh would not provide. For this, they would need four hours of daily Chassidus study, putting the main emphasis on internalising what they studied and implementing it in their daily lives.

In the words of the founder and eternal director: "Above all, Chassidus should be studied with oneself in mind, with the intent of bettering oneself, not for the sake of mastering the subject per se. There are fools who study Chassidus for its own sake, as if it were some discipline distinct from their own lives . . . The student studies; the subject is studied; but they will never meet. Having no desire for change, such a person studies Chassidus without ever grasping its basic goal -- to transform him into a chassid, in the best and fullest sense of the word . . .

"As we said earlier, Chassidus ought to be studied with oneself in mind; it should train a person to be a true Yerei Shomayim, to serve Him with love and fear, and in every facet of his life to exercise the character traits prescribed by the Torah".

For the same reason, Chassidische Farbrengens with the most celebrated and distinguished of the elderly Chassidim was an integral part of their schedule. Towards the end of that very same Sicha, the Rebbe Rashab expresses his delight with these Farbrengens:

"At every step, a chassidic upbringing echoes the Talmudic teaching that "Gedolah Shimushoh Shel Torah Yoser Milimudoh". Being received at Yechidus corresponds here to Limudoh, and participating in a Farbrengen of chassidim corresponds here to Shimushoh. Here we have a tangible instance of how a farbrengen among chassidim can have a greater effect than even the experience of Yechidus. For eight years Reb Shlomo had been going to Lubavitch for yechidus without seeing any substantial change in his personality; yet casually overhearing the plea of Reb Michel

Yidden who would fight tooth and nail, to the extent of Mesiras Nefesh, for everything

broke through the barriers of his ego and made him receptive to the teachings he could then hear at yechidus.

"May all Chassidim be blessed with good health, for with their Farbrengens in the best Chassidic tradition they literally restore souls to life. I hanker after the times when I was able to sit and Farbreng among Chassidim, even though pressure of time never allowed me to devote myself to this as I would have liked to. A Chassidic Farbrengen imparts an all-pervading sense of Bittul, which is the breakthrough that paves the way for the orderly divine service of "Sur Mera Va'asei Tov."

A Tomim also infers "Hanochas Atzmuso", literally - putting oneself on the side. A graduate of Tomchei Temimim knows that he owns no right to a personal entity, himself and all that he owns are in truth the possession of a larger, collective community working together towards a solitary goal.

Whoever walked into the Chabad world-headquarters, 770 Eastern Parkway, on Yud Tes Kislev 5724 in the wee hours of the

morning, couldn't help but behold the sight of an elderly Chossid, Reb Foleh Kahn, standing on the table proclaiming, almost screaming, a line that the Friedike Rebbe had been ordered to stand on a bench and announce to the Temimim: "all the Temimim from 5657 until Shnas Ateres should not forget that they are Temimim, the meaning of Tomim being Hanochas Atzmuso - men zol zich avekgeben". If the sight itself wasn't enough, he

was promptly updated with the full details of that evenings Farbrengen, how this Chossid repeatedly related the same story, at first sitting, then standing, next on a chair and ultimately in his present position and final destination - atop the table!

No wonder the Mashpiyim would teach them to aspire to the cossack, who, while forming a bridge for his leader to cross the river, didn't prefer the honor of joining the uppermost row on which the commander would actually step, above lying dead on the sea bed where no one would even see him or acknowledge his devotion, for the focus was obedience and conformity, not recognition.



A poster with pictures of the Hanhallah and students in Yeshivas Tomchei Temimim in Warsaw.

Honor was despised and seeking acknowledgement degraded, I must seek to best follow instructions and there is no room for personal agendas. Such a battalion would be fitting to lead this final stretch of the war until the coming of Moshiach.

Time went on and the Rebbe Rashab was Nistalek. Now that the first World-War had come to an end, the Communists - who had revolted during the war and conquered Russia - had the peace of mind to develop strategies how to materialise their dream of eradicating any trace of religion from within the USSR. Obviously and as usual, the prime target was Yiddishkeit.

Their authentic hatred, together with their brute cruelty, signalled a dreadful, black cloud sailing steadily towards the skies over Russian territory, heralding a era of servitude and persecution, specifically for the Yidden.

How would the Yidden fight this new enemy who promised to annihilate every last memory of religion in general and Yiddishkeit in particular? Who would volunteer their services in these challenging times and risk their life for their beloved heritage which so many betrayed under the pressure of the firing squad? From where would this endangered nation draft sufficiently fierce fighters to combat the mighty red-army?

The answer to these questions lay in the hands of one and only - the Frierdike Rebbe. When all the Gedolim closed their Yeshivos and fled for their lives, both spiritual and physical, the Temimim came to the rescue. Led by their illustrious Rebbe, who lost no opportunity to address his Chassidim with warm words of encouragement and inspiration, assuring them that with the help of Hashem the Yidden will once again emerge victorious.

It is told that as he left the USSR, the Chofetz Chayim turned to face its cursed borders, saying "I've left the responsibility of three million Yidden on the shoulders of one young man". He was referring to the Frierdike Rebbe.

On his part, the Frierdike Rebbe didn't take this lightly. He personally displayed immortal energy while passing through the seven chambers of Gehinom of the Shpalerke prison (as described in his memoirs of those days). But the most difficult thing was to send others on these deathly missions - the Temimim whom he treasured like the apple of his eye, with the full knowledge that

they might just not return. Furthermore, to send a replacement for an Alef-Beis teacher who was liquidated, knowing that the same could very well be the fate of his successor. There was just no choice.

Yet the Temimim proved themselves worthy of the weighty title they carried, the education they received in Tomchei Temimim and the energy the Rebbeim infused in them was all worthwhile. They displayed absolute selflessness placing themselves in life-threatening situations at the mere word of the Rebbe, there was no room for any ulterior agenda.

Reb Yechezkel Feigin, Mashpia in Tomchei Temimim and secretary of the Frierdike Rebbe, entered the Rebbe's private study to request a meager daily half-hour to provide himself with the minimum vitality through the study of Chassidus. "*Vos zol men ton az do darf men a Mikvah, dorten iz nishto kein Cheider . . .*" came the reply as Chatche began to cry, the third time he was ever seen doing so. He was not dreaming for extravagant circumstances, he was rapidly drying up and wanted to protect himself from withering away into thin air. Two streams of tears flowed from the Rebbe's eyes "*oib m'vet ton vos es vilt zich, vos vet zein mi di ale zachen vos m'darf ton? tzi den iz dos der Rotzon Ho'elyon*"?

Reb Mordechai Leizer Lapidofsky saw the Shamash of a certain Shul selling seat tickets for Rosh Hashonoh after the onset of Yom Tov and began to reprimand him for his bad deeds. To their warning that he remain silent or he would be informed on to the government, he replied "are you threatening me with Mesirus Nefesh? I have Mesirus Nefesh in my pocket". In the end he was exiled to some G-d-forsaken forced labor camp never to be seen again. His Mesirus Nefesh didn't stay in his pocket!

Reb Bentche Shem-Tov, one of the nine Temimim with whom the Frierdike Rebbe made a covenant that they will involve themselves in Harbotzas Hatorah until the last drop of blood, was once arrested for his work in the aforementioned field and released on the unwavering condition that he leave the town immediately. Soon after, the NKVD officer who had led his inspection strode into the Shul where the students were studying. After confusing the intruder for a moment thereby providing a chance for a slim escape, he implored the elderly Shamas not to provide the addresses of the Bochorim's residence



Top row: Rabbi Bukiet (Kfar Chabad); Middle row: Reb Elik Friedman, Rabbi Itkin (PA); Bottom row: Reb Yosef Yitzchak Charitonov (Crown Heights); Bottom left: Reb Dovid Mendelbaum

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as the villain had ordered, all in the presence of his recent and potential prosecutor, as if to spite him, thus endangering his very life. But his life wasn't his.

Reb Berke Chein was under such exhaustive pursuit by the NKVD that he didn't leave his house ever, his entire life was conducted at one location - at home. One thing was missing - A Mikvah. He took a 4am daily stroll passed the local Police station to dip in the lake. "What I shouldn't go to Mikvah"? As a Chossid explained to Reb Moshe Feinstein when asked what kept Chassidim going in Russia, "We didn't have a choice".

In this way life continued literally until the fall of communism in 1991. With this we conclude the documentary of the war against the first generation of scoffers who mocked, banned and devastated Yiddishkeit in the USSR.

As the Friedike Rebbe, and subsequently the Rebbe, arrived in the United States of America, a massive campaign began to arouse the awareness and interest in the imminent redemption, spearheaded by the new chairman of the executive committee of Merkos Le'inyonei Chinuch - our Rebbe. Later (20 Nissan 5748), the Rebbe would admit that he hadn't seen this conduct by his grandfather, father or anyone else in Russia, including himself, nor does he know what urged him to start this tumult upon his arrival in the United States, since, however, the outcome was positive it is obviously a desirable campaign.

Four magazines were published with the title "Hakeriah Vehakedushah" where the Friedike Rebbe calls unto his nation to return to their roots, thereby hastening the coming of Moshiach - "Le'alter litshuvah, le'alter ligeulah". The Chassidim immediately began disseminating these magazines the world over, adding in unequivocal terms that the Friedike Rebbe is actually the long-awaited Melech HaMoshiach who will lead us out of Gulus. When the Kupishnitzer Chassidim complained about this to their Rebbe insisting that he publicly protest, he responded "you know it's not you and I know it isn't me, it must be someone, so why does it bother you that it is him" (Sichas Parshas Noso 5720).

It became a widespread custom by Chassidim, instigated by the Rebbe, to sign off letters they wrote with the warm blessing "le'alter ligeulah" (see Moshiach Weekly issue 33 at length). Things reached the extent that when an Oilemshe Yid who lived in Crown Heights was asked by his friend about the Lubavitchers, he defined them as "madmen who believe that Moshiach could possibly arrive tomorrow". The Rebbe confirmed this notion (Sichas Vayishlach 5728): "literally tomorrow he can arrive".

The Rebbe testified on himself "I'm crazy about Moshiach", "Since the day I went to Cheder and even before that". The Rebbe writes to president Ben-Tzvi, "a vision of the future redemption began to develop in my mind, the redemption of the Yidden from this last exile" (Igras Kodesh Vol 12 page 412).

In his very first Maamer of Yud Shevat 5711, the day when the Rebbe officially assumed leadership of the Chabad-Lubavitch movement, he clarified in no uncertain terms that although all generations since the creation of the world in general, and the establishment of Chassidus Chabad specifically, were working to prepare the world for the future redemption, our generation is unique. The role of our generation is to provide the final blow to bring Moshiach in actuality. We may not have earned this assignment, we may not have chosen it and it

may even be contrary to our personal wish, however, this is the fact. We are in the seventh generation and our job is to return the Shechina to its original abode - this physical, mundane and coarse world.

Almost as famous as the Maamer itself, is the comment of Reb Velvele Brisker upon receiving the Maamer, "*mir zet do az der yungerman halt az er is Moshiach*". For him it was a novelty, for the Chassidim it wasn't at all. In all the generations Chabad Chassidim knew, beyond all doubt, that if they were to merit the Geulah in their days, the Rebbe would be the Go'el. As Harav Yaakov Landa, former Rov of Bnei Brak, confirmed, when asked if he had believed that the Rebbe Rashab would be Moshiach, "*Avade, on kein shum sofek*". When the Rebbe informed us that in this generation it would actually happen, a simple equation produces the conclusion that the Rebbe is Moshiach Tzidkeinu.



From right: Reb Sholom Ber Gruzman (Vienna), Reb Asher Aizenbach (Kfar Chabad), Reb Shloime Zarchi and Reb Meir Teichtel (Paris)

It would be a hideous crime to translate the following paragraph of a letter written to Reb Moshe Yitzchok Hecht, where, in words replete with intense emotions, the Rebbe communicates his deep sorrow over the fact that we are still in Golus. *“Gevald Reb Moshe vos vet zain di tachlis, Moshiach hot gezogt der Baal Shem Tov az er vart mit zain kumen af yofutzu mayenosecho chutzto, un dos hot men unz gegeben oisfiren un tzum sof vos tut men in dem. Nor vos den m'tut a toive un men matert zich in golus, - un der Rebbe Shlita (referring to the Friedike Rebbe) in maamer vu er breingt di verter geuloh hoasidoh, dermont er glaich - lovo bimheiro beyomeinu omein”.*

Everything we do must be directed to one and only goal, our eyes must be glued, fixed, 24/7 on the light at the end of the tunnel toward which we strive with all our might. Once at a farbrengen, the Rebbe ridiculed the Darshonim who talk a varied range of subjects, concluding with the words *“Uvo Letziyon Go'el Venomar Omein”* for the mere purpose of enhancing their sermon. When challenged *“don't you do the same”*, the Rebbe explained, *“they mention Moshiach for the purpose of the lecture, the objective of my entire talk, by contrast, is to be able to mention Moshiach”.*



From right: Reb Zalman Morozov, Reb Menachem (Meni) Wolf and Reb Sholom Dovber Volpo

A short time before Yud Shevat 5730, commemorating 20 years of the Friedike Rebbe's Histalkus, the Rebbe announced that he planned to finish the writing of the Sefer Torah to greet Moshiach, initiated by his father-in-law 28 years beforehand. The atmosphere was ecstatic. Every Chossid was sure that this was it, Moshiach would actually arrive. Rabbi Mendel Gordon, now Mashpia in Yeshivah Gedolah Lubavitch London, reminisces about his experiences as a ten year old. *“When I visited one of my relatives on Motzei Shabbos, Yud Shevat, he asked me what would happen tonight. I notified him of the seemingly unbeknown to him as of yet - tonight Moshiach will be revealed. He tried to explain to me that this couldn't be the case, since the reason we don't say "Uvo Letziyon" at night is because "Ein Geulah Balayloh". I just shrugged. It was a good question, but totally irrelevant. The fact was that Moshiach would be coming tonight”.*

Here again, Chassidim were sure that as Moshiach is about to redeem the Yidden, the Rebbe will be the one to fill this role. At last, it's Friday afternoon, the kitchens of Crown Height which are usually bubbling with excitement and pressure simultaneously at this busy time were now abandoned, their inhabitants cramming

every last inch of 770's main Shul, one thought filled the mind of everyone present - how many more moments will we wait until the Rebbe reveals himself as the . . . Just then, the Rebbe pulls out a box, opens it wide and withdraws a . . . Yes, it was a crown, the time is here! To their dismay, the Rebbe placed it on the Sefer Torah, not where they thought he would.

It shall not be mistaken that this campaign sailed smoothly across the rough oceans without any turbulence, on the contrary, this campaign was met with more opposition than any other. It reached the peak in the 1940's when the Rebbe began to encourage Yidden to request, beg and even demand of Hashem that He bring an end to our suffering and anguish, based on undisputed Midrashim and Poskim. Week in, week out, the Rebbe would spend many hours grounding his position with sources from

across the spectrum of Torah, as well as disputing all the antagonistic claims which were posed.

For such a campaign, which was new to the world and would meet bitter, fierce opposition, there was a desperate need for an army of disciplined and committed soldiers ready to execute the command of the leader. Tomchei Temimim had an answer prepared for every need, they were equipped

with the ideal solution for this mission - the Bochorim, obviously!

When an Israeli officer visited the Rebbe on Simchas Torah 5734, still amidst the rage of the Yom Kippur war, he bitterly complained about the casualties and fatalities the Israel Defense Forces had and continued to suffer. *“Your problem is”*, suggested the Rebbe, *“that your staff are too old”*. The officer admitted that this was once true but that the IDF had already attended to this and by now forty percent of the General Staff were younger. *“That's not enough”*, the Rebbe objected, and while pointing to the students who filled the bleachers, continued, *“ninety percent of my army are less than twenty years old”*.

It is not for nothing that the Friedike Rebbe saw to it that a branch of Tomchei Temimim be established the day after his arrival in the United States. Was this not the mission they were charged with by the founder of this institution, to fight those who scoffed the heels of Moshiach? Indeed, they took to work using their vacations to travel the United States, whether in their hometowns for Pesach or their summer breaks on Merkos Shlichus, encouraging the Jewish inhabitants to strengthen their observance of

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Mitzvos and set time for Torah study, coupled with fervent engagement in the dissemination of the aforementioned “Kol Korei’s”. Educational institutions were established and the message of “le’alter litshuvah, le’alter ligeulah” was brought to the wider public.

[This doesn’t mean to exclude married and even elderly Chassidim who at times went to great lengths to follow the directives of the Rebbe and publicize his teachings, after all, once a Tomim always a Tomim, it all depends on “*vi m’geit ariber di shvel fun Tomchei Temimim*”, were his days as a Tomim appropriately spent on boiling the kettle so that he remain warm his entire life. Reb Mendel Futerfas would justify his elderly presence at the meetings of Tze’irei Agudas Chabad, saying, “I’m not an eighty year old, I’m a twenty year old - four times over”. “Years aren’t judged by the passport”, that rings a bell!]

The same was with every operation within the area of Hafotzas Hamayonos to achieve the outcome of the above - “*osi mar do malko meshicho*”, the Temimim held a frontline role in ensuring it was carried out until complete success.

The foresight displayed by the Rebbe Rashab is clearly supernatural. The Rebbe referred to this in a Sicha of Parshas Chayei Soroh 5745: “Who would have imagined eighty years ago that such a peculiar creature would arise, a Yid who believes in Hashem and His Torah, and despite that, he mocks and scoffs the “heels of Your Moshiach”. Nonetheless, in our days - this has risen to be a fact of reality! There are Yidden Shomrei Torah and Mitzvos “who scoff the heels of Your Moshiach”, they cannot tolerate that “Hineh Zeh Oimeid Achar Kosleinu”, to the extent that they scoff and mock this! Furthermore, they educate Jewish children in this vain - to “scoff the heels of Your Moshiach”, Rachmono Litzlan! . .

“Certainly - they say - that at the end of days the Geulah will come, but now there is no need to hurry . . We must definitely not demand of Hashem to redeem Yidden from Gulus, one must sit and wait and meanwhile Yidden should be stuck in Gulus, Rachmono Litzlan . .

“As mentioned, eighty years ago no one was able to imagine that there would be such a situation of those who “scoff the heels of Your Moshiach” by Yidden Shomrei Torah and Mitzvos, the fact that we see this clearly in our days, serves as an additional proof that our generation is actually the second generation of which is spoken in that Sicha, the very last generation”!

The ongoing “Yilchom Milchemes Hashem” went on, Chassidim publicised the Rebbe’s words about the imminence of Moshiach’s

arrival, they were met with opposition and they continued undeterred. It could have remained that way, and it did. Until the Rebbe threw a bombshell, on what appeared to be a run-of-the-mill Thursday night - the eve of 28 Nissan 5751. “I have done all I can, now I give it over to you. Do all you can to bring Moshiach NOW”!!! It would be superfluous to quote the Sicha hereby in full, for those passionate words, full of intensity, continue to resound in the ears of every Chossid who heard them, live at the time or later on the recording. The Rebbe obviously did not surrender, there is no chance that he suffered defeat. The contrary is true, the Rebbe was proclaiming victory in his part of the war, now he was calling unto the nation to wake up and complete their share of work - Avodas Hatachton.

Give a guess. It was the Temimim again to trailblaze the worldwide campaign to prepare the world for Moshiach’s arrival. That Motzei Shabbos, an emergency meeting took place in 770, where the Bochorim decided that the trick is learning about the Geulah. They compiled an index of almost every topic associated with Geulah and Moshiach discussed hitherto and distributed it between the Bochorim, who “plowed” through the subjects, delighted to help out as much as they possibly could. It was even distributed as a memento at the founding event of Mateh Haolomi Lahavoas HaMoshiach.

Their joy knew no bounds when the Rebbe dedicated most of that Shabbos’ Farbrengen to explain why the study of Inyonei Geulah U’Moshiach was the quickest and smoothest medium to achieve our long awaited victory. In addition to the Shiur which was established in 770, a around-the-clock schedule was organised, joined by Yeshivos worldwide. The Rebbe took great interest in these projects, encouraging them constantly, mentioning them in the Sichos throughout the entire year to come, and inquiring about them on occasion.

As Temimim, we bear this sublime duty. We have been assigned with a task which definitely loads heavy responsibility upon us, on the other hand, we couldn’t have hoped for a greater distinction, to be chosen as the “Ligyon Shel Melech”, King A-Imighty’s elite forces to whom the most consequential missions are allocated. Let us join forces in this auspicious time of year, when we renew our dedication and devotion to the Rebbe and the fulfilment of his directives, to apply every last ounce of our energy and harness all forces towards increasing and intensifying our activities to bring Moshiach.

No time to waste, let’s get to work!



REB ITCHE, WHY DON'T YOU TELL US THE STORY?!

"It was in the year 5688," Reb Shemayahu Sasonkin recalls, "that I met Reb Itche Der Masmid, in the city of Charkov. At that time, I was fleeing the city of Batumi and I found refuge in the city of Charkov. When I had been in the city for a couple of days and had settled in, I met with Reb Itche.

We spoke about many subjects, one in particular about a concept that I had contemplated while I was still in Batumi regarding a Rambam at the end of Hilchos Malochim.

The Rambam says that, "If a king will arise from the House of Dovid, who, like Dovid his ancestor, delves deeply into the study of the Torah and engages in the Mitzvos as prescribed by the Written Law and the Oral Law; if he will compel all of Yisroel to walk in [the way of the Torah] and repair its breaches [in its observance]; and if he will fight the wars of G-d; - we may, with assurance, consider him Moshiach. If he succeeds in the above, defeats all the nations around him, builds the Bais HaMikdash on its site, and gathers in the dispersed remnant of Yisroel, he is definitely the Moshiach. He will perfect the entire world [motivating all the nations] to serve G-d together, as it is written, "For I shall then make the peoples pure of speech so that they will all call in the name of G-d and serve him with one purpose."

'It seems to me,' I told Reb Itche, 'that the Rambam is referring to our own Rebbe (the Friediker Rebbe). His family is from the house of Dovid, he is the foremost leader in the wars of Hashem in our generation, and he is constantly learning Torah and performing the Mitzvos. This is clear proof that he is Moshiach!'

Reb Itche stood silently in thought. After a short moment, he answered, 'I have a story regarding this issue.' I told him that I would love to hear the story, but Reb Itche had no intention to say the story at that moment and informed me that, when the time was right, he would say the story.

Not long later, late on a wintery night, a group of Yeshivah Buchurim gathered in a Shul, to find shelter from the bitter storm raging outside and a lively Farbrengen soon formed. At the head of the table sat Reb Itche, who was speaking about the concept of learning Torah Lishmah.

At that point, I walked in with the Mashgiach, Reb Yehoshua Karf, and together we asked that he should tell the promised story of the Friediker Rebbe. At first he did not want to, but in the end, after a little persuasion (and a fair share of mashke), he gave in and began:

Once, the Maggid of Mezritch said, "Moshiach will come either from my older student's descendants or from my younger student's". The oldest of the students was Reb Mordechai of Chernobyl and the

youngest was, the Alter Rebbe. In order to minimize doubts, the Alter Rebbe came up with an idea: his grandchild and Reb Mordechai's grandchild would marry and from them would come this descendent."

Soon after, a granddaughter was born to the Alter Rebbe. Immediately, the Alter Rebbe journeyed to Reb Mordechai, to propose to him his idea of the Shidduch. When the Alter Rebbe arrived at Reb Mordechai's house, Reb Mordechai was surprised to find his friend standing on his doorstep and asked him the cause of his visit. When the Alter Rebbe answered, Reb Mordechai readily agreed.

It so happened, that Reb Mordechai had several infant grandsons, from different children. As soon as it could be arranged, all of the families came to Chernobyl. At the appointed time, they gathered in a room that had been set up, with all of the babies in their cribs. The Alter Rebbe walked in and started slowly to walk from crib to crib, passing his hand slowly over each baby's forehead, until he stopped beside one crib and said, 'this is the one that is fitting in my eyes.' 'If so,' proclaimed Reb Mordechai, we should roll the crib to another room, so as not to confuse the babies.'

Light began to shine outside, as the night ended and the early morning birds chirped outside. Reb Itche paused for a moment, looked us in the eye, and said. "Our Rebbe has a very close connection to this story; his father's side descends from the Alter Rebbe and his mother's side is from Reb Mordechai of Chernobyl.

Reb Itche leaned back and continued. "The last Purim that the Friediker Rebbe was in Leningrad, I was invited to eat at the Rebbe's table.

I had not intended to mention this story, but "Nichnas Yayin, Yatzah Sod" and, after saying a good few L'Chaim's I could not stop myself from turning to the Rebbe and telling him, "Rebbe! I would like to tell you a story." However, the Rebbe surprised me by saying, 'I am not interested in hearing your story.

Later during the meal, I again asked him to let me say the story, but again he refused, saying that now was not the time for the story. I was taken aback somewhat, but, I realized that something was up, so I sat down quietly at the side of the table for a while longer. After some time, a young man entered the room. Of course, everyone immediately recognized the Ramash, (the Rebbe) the son-in-law of the Frediker Rebbe. Then, the Rebbe turned to me and said, "Reb Itche, Why don't you tell us the story?" However, I had not continued to say any more "L'Chaim" and was now too embarrassed to say anything. The Rebbe waited for a moment and, when he saw that I wouldn't be sharing anything, after all, he continued to Farbreng."



THE STORY BEHIND

The “Sefer Torah To Greet Moshiach” was completed on Erev Shabbos, Yud Shevat, 5730; twenty years into the Rebbe’s leadership. Today, forty-four years later, many people still remember that momentous occasion, as though they witnessed it just yesterday. People were certain that, in the very next moment, the Rebbe would turn, wave his hand and call out, “Yidden, the time for your redemption has arrived! Let us go together to Yerushalayim!” It wasn’t a wish and it wasn’t a feeling. It was absolute knowledge. Everyone knew, that on that day, Moshiach would be revealed.”

MOSHIACH’S SEFER TORAH



Chimes of Geulah amidst the Holocaust

The year was 5702 (1942) - a year of indescribable devastation for Klal Yisroel. Hundreds of thousands of Yidden were being herded off to the death-camps dotting the European landscape, as the ill-famed “Final Solution” of the accursed Nazi regime went into effect. Simultaneously, American Jewry was in turmoil, not knowing what to do and to whom to turn.

Then, from amidst the billowing smoke and clouds of darkness, rang out a soothing call of comfort. It was the Frierdiker Rebbe’s timeless proclamation of “לאחר לתשובה” “לאחר לגאולה”. The Frierdiker Rebbe declared, again and again, that the time was an auspicious one for Moshiach’s coming. These continuous proclamations, titled the “Kol Korah Campaign”, slowly seeped into the Jewish-American psyche - as well as that of the Jewish world at large - transforming the concepts of Moshiach and Geulah into realistic and relevant terms.

The Sefer Torah

As part of the Kol Korah campaign, the Frierdiker Rebbe notified the Chassidim, on the night of Simchas Torah 5702 (1942), regarding his intentions to write a Sefer Torah, with which we will greet Moshiach Tzidkeinu.

“With the help of Hashem, and in the merit of our ancestors... I merited to be, *bli neder*, a Shliach, for the benefit and *Zechus* of Klal Yisroel, to write a special Sefer Torah – a ‘Sefer Torah to greet Moshiach Tzidkeinu’ – in order to greet our righteous redeemer, speedily in our days.”

“Vaad Sefer Torah Likabolas Pnei Moshiach”

To implement the writing of this special Torah, the Frierdiker Rebbe appointed a Vaad, composed of Rabbi Shmuel Levitin, Rabbi Eliyahu Yeichel Simpson and Rabbi Dovid Shifrin, along with Rabbi Shlomo Yehudah Leib Eliazrov of Yerushalayim, which he named the “Vaad Sefer Torah Likabolas Pnei Moshiach.” The committee members’ jobs were outlined in a letter sent to them by the Frierdiker Rebbe:

“It is with this that I fill your hands, as members of the “Vaad Sefer Torah Likabolas Pnei Moshiach”: to arrange for the *kelaf* on which the Torah will be written, to oversee the writing of the Torah, to notify the masses regarding its writing, to respond to those who wish to partake in its writing and to arrange, with the help of Hashem, everything as is needed. And may Hashem spare us, and all of the Yidden, and ease the pangs of Moshiach’s birth. And may we merit together to greet Moshiach Tzidkainu with kindness and compassion.”

Parchment from Eretz Yisroel

At the onset, the Frierdiker Rebbe wanted that the parchment should be from Eretz Yisroel. In a letter dated the 2nd of Mar-Cheshvan, the Frierdiker Rebbe writes to Vaad member Rabbi Shlomo Yehudah Leib Eliazrov: “I’ve sent you a telegram

regarding obtaining parchment from hides of Kosher animals that were *shechted* and prepared *lishma* – the length of six *tefachim* – in order to write, Bezras Hashem, the Sefer Torah to greet Moshiach Tzidkeinu, speedily in our days.”

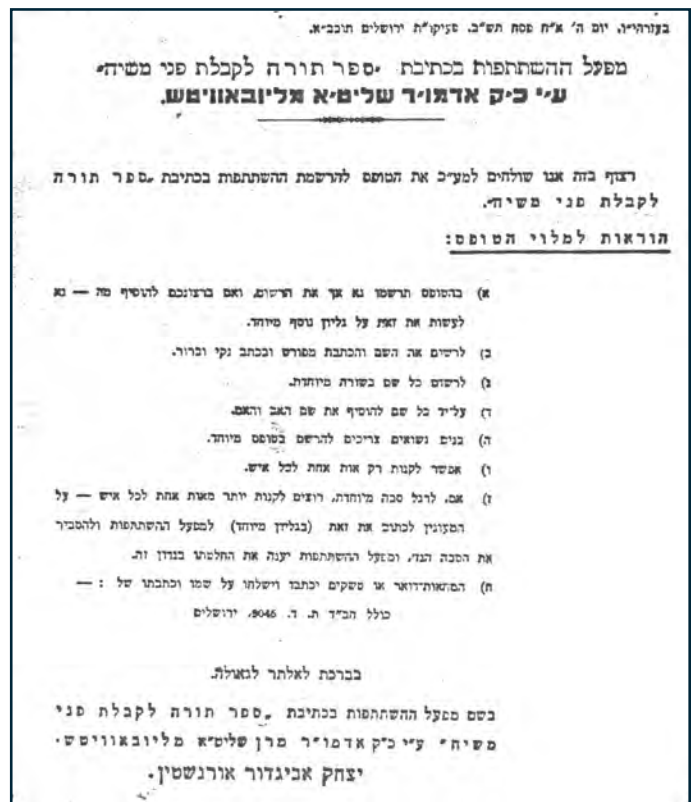
Later on, however, the Frierdiker Rebbe agreed to use parchment prepared in the states, explaining that “Regarding the parchment for the Sefer Torah, its cost will be astronomical. It is therefore my decision to make it locally.” Even that turned out to be no easy task, as most of the animal hides being produced in those days were being used for the war effort. After much effort, however, the parchment was procured.

The Writing Begins

Originally, the commencement of the writing was supposed to take place, in a public manner, on the 20th of Mar-Cheshvon. The date was, however, pushed off to the 2nd of Iyar and the event was held without fanfare.

The Sofer, Rabbi Chaim Samet, outlined the letters of the word Bereishis, which were filled in by the Frierdiker Rebbe himself. Following the commencement of the writing, those in attendance sat down for a Seudas Mitzvah. Tachanun was not said by Mincha, and after *Davening* the Frierdiker Rebbe said a Sicha. During the Sicha he related the following:

In the times of the Baal Shem Tov, an epidemic struck the city of Mezibuzh. The townspeople immediately ran to the Rebbe, with the hope of receiving his Beracha. How aghast were they,



A form to register in the participation of the writing of Moshiach's Sefer Torah

when he politely told them that he can't help them. With tears in their eyes, they said to him: "Rebbe, how is it that when foreigners from all over the world come beseeching to you for help, you give it immediately, but when it comes to your own townspeople, you suddenly can't help?!" The Baal Shem Tov responded by telling them to begin writing a Sefer Torah. He went on to quote a verse, תמיד עבודת ישראל עמך, which implies that, in a time of need, we should help ourselves – through our own Avodah. "There are two ways of fulfilling this," he said. "By saying Chumash and Tehillim by heart, or by writing a Sefer Torah. Both are *Avodah*, which bring satisfaction to Hashem. Therefore you should write a Sefer Torah." The Frierdiker Rebbe concluded: "When Yidden are in need of mercy, they write a Sefer Torah. And when that is accompanied by the saying of Chumash and Tehillim, Hashem will help that we will have a healthy summer and speedily merit to greet Moshiach Tzidkeinu Amen, with Chesed and Rachamim.

Inclusion of the Public

At first, the Frierdiker Rebbe's intentions were to write the Sefer Torah as a private endeavor. He later changed his mind, as explained in a letter dated Beis Iyar 5702 (1942):

"In the merit of my forefathers, the Rabbeim, I had the privilege to awaken the Jewish people to Teshuva and to write a Torah to greet Moshiach. The matter of writing a Sefer Torah was kept hidden by me and intended to be done in private. However, at the Seuda of Simchas Torah, whilst discussing the greatness of Ahavas Yisroel... it dawned on me: 'Is it indeed right to withhold such a great and holy Zechus from the masses?'... So I decided to make it known publicly that, with Hashem's help, we will be writing a Sefer Torah, specifically designated to greet Moshiach Tzidkeinu, speedily in our days, Amen."

Similarly, we find in a letter dated Teves 24 5703 (1943):

"When we were sitting at the Seuda on Yom Tov, in the presence of Anash, we spoke about the Chevlei Moshiach and the coming of Moshiach and, amongst other things, I mentioned that I intend to write a Sefer Torah... specifically to greet Moshiach. I added that, for the sake of Ahavas Yisroel, anyone who wants to partake in the writing of the letters can do so."

Gedolei Yisroel Join in the Writing

A few days after the commencement of the writing of the Torah, the Vaad charged with overseeing the writing publicized a notice in the הקריאה והקדושה periodical, calling on all to partake in the greeting of Moshiach, through buying letters in this special Torah.

Many great Torah luminaries joined in the call to buy letters. Amongst them was Rabbi Yosef Dov (Yoshe Ber, J. B.) Soloveitchik, who, in addition to encouraging his own students to purchase letters, publicized the fact that he himself had done so. However, not everyone was so receptive to this new idea. The לאלתר לתשובה campaign raised the ire of many Misnagdim, who chastised the campaign, claiming that the Frierdiker Rebbe didn't

have the right to announce anything in regard to the coming of Moshiach or the time of his arrival. Undaunted, the Frierdiker Rebbe declared his intention to continue the campaign, despite the strong opposition "coming from the Sitra Achra." The Admur of Zvhil didn't mince words when it came to defending the Frierdiker Rebbe. He expressed strong opposition to those who mocked the campaign, saying that "The Lubavitcher Rebbe only relays what they tell him in heaven."

The Mysterious Postponement of the Siyum

Following the commencement of the writing of the Torah, the Frierdiker Rebbe wrote a letter to Rabbi Aliyahu Nochum Shklyar, dated Vov Iyar 5702 (1942), in which he requests of him to make certain that only hides of Kosher and *shechted* animals be used for the Torah.

All the expenses entailed in the writing of the Torah, from the buying of the

parchment to paying the sofer (Rabbi Shmaryahu Fektor), were all paid for by the Frierdiker Rebbe himself. All of the money that was contributed by donors for its writing was sent to the organizations Merkos L'inyonei Chinuch and Machaneh Yisroel.

In the month of Mar-Cheshvon 5708 (1947), six years after the starting of the writing, the Sofer was holding at the



Reb Eliyahu Yaichil Simpson with the Sefer Torah in his hands, followed by the Rebbe with the crown of the Sefer Torah in the box.



The Rebbe stands on the side as the Sofer finishes writing the last letters of the Sefer Torah.

second to last Parsha, Ha'azinu. The Frierdiker Rebbe instructed him to leave the last few lines of the Torah vacant, in order to complete them at a Siyum ceremony, scheduled for Chof Mar-Cheshvon of that year.

All was set for the Siyum, but the day came and went and no Siyum took place. The reason for its postponement remained a mystery.

Even after the Rebbe's Nesius, the topic hardly ever came up, except at the farbrengen of Acharon Shel Pesach 5711 and the farbrengen of Yud-Gimmel Tammuz 5715, though the Rebbe did not say when the Siyum would take place.

The Siyum

Many years passed and the Sefer Torah remained uncompleted. Finally, on Shabbos Parshas Va'eira 3 Shevat 5730, it was made known that the Siyum would take place on Friday, Tes Shevat. After many years, the day arrived to finish Moshiach's Sefer Torah. A Chossid who was there gives his recollection of the events: "All Chassidim were sure that Moshiach would be revealed momentarily and we had no doubt as to whom that would be. Because of the tremendous excitement, I didn't notice some details which were related afterwards. I remember that there had been a tense silence. I cannot forget the yearning and longing we felt: "Nu, when will it happen already?"

The Rebbe entered the Zal carrying a large box; none of us knew what it contained. Until then, in Lubavitch, it was not customary to place crowns on Sifrei Torah, so we didn't consider that as a possibility. We knew that the Rebbe Rayatz had said that this Torah would be the one to greet Moshiach and we saw the tremendous Kavod with which the Rebbe treated it. It was clear to us that, any minute now, we would be going to greet Moshiach.

After the writing was completed, the Rebbe opened the box he had brought in with him and removed a handsome crown. We were certain – I, as well as many others who witnessed those special moments – that the Rebbe would place the crown on his own head and reveal himself as Moshiach."

In the Kfar Chabad magazine, issue #496, Rabbi Sholom Hecht testified as follows:

"A few days before Yud Shevat 5730, one of the secretaries told me that the Rebbe asked to see some Torah crowns. I dealt with silver and gold items, so I secretly went to the Rebbe, at a time when nobody would notice, and I brought a selection of 6-7 beautiful crowns.

"The Rebbe spent a long time examining each crown, displaying amazing expertise on the subject, and then finally chose one of them, a crown made of silver and gold. It was especially beautiful, and I think it came from Russia.

"The Rebbe held the crown and moved it to hear the sound of the bells, to see if there was any Halachic problems with it with regard to Shabbos. Since the bells did not have regular clappers (which are rounded on the bottom), but had a simple piece which did not make the real sound of a bell, the Rebbe chose it.

"The crown was engraved with the image of a deer, and I asked the Rebbe about it and the Rebbe said it was fine.

"I took the opportunity to tell the Rebbe a whole 'Torah' about Moshiach, along with Roshai Taivos and Gematriyos I had thought of. The Rebbe listened and then commented, 'Even though he didn't see it, his *mazal* saw it,' a quote from the Gemara. The Rebbe meant that there was something to what I had

Chassidim's letter from 5730

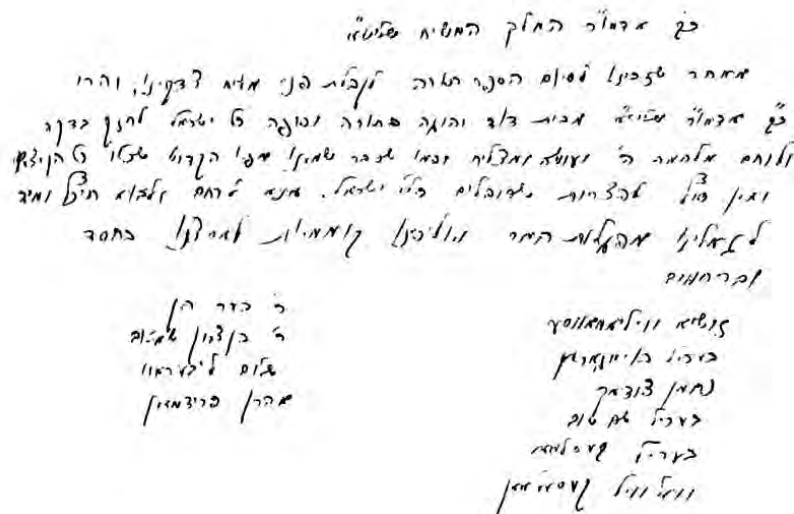
The Hachnosas Sefer Torah to greet Moshiach caused a great awakening by the Chassidim on Moshiach's coming, as seen in the following letter sent to the Rebbe by many prestigious Chassidim:

To the Rebbe HaMelech HaMoshiach Shlita

Being that we have merited to complete Moshiach's Sefer Torah, and the Rebbe Shlita is 'from the house of Dovid, well-versed in Torah, forces the Jewish people to go in the paths of Torah, strengthens the cracks of Torah, fights the wars of Hashem and is successful' (a quote from the Rambam about the criteria of Moshiach); we have already heard from the Rebbe's holy mouth that all the deadlines (for Moshiach's coming) have passed, and there is still no limit to the pains that befall the Jewish people – please, have mercy and may we come right away to the Geulah from this bitter Golus and may the Rebbe lead us upright to our land.

Signed,

Zushe Wilamovsky, Berke Chein, Bentzion Shemtov, Sholom Liberow, Aharon Friedman, Velvel Kesselman, Berl Shemtov, Nachman Sudak, Berl Baumgarten, Berl Kesselman



said. During the Maamer at the Siyum, I had the privilege of the Rebbe mentioning some of my ideas."

Afterwards, people were told that the money to buy the crown had been taken from the extra money that had been donated for the Torah and that this was according to the Rebbe's orders.

After the siyum

The Chossid continued his reminiscence: "In the Sicha after the Siyum, the Rebbe said that small jars still remained, and we were a bit disappointed. After everyone dispersed, we went to our rooms and lay down, in a sad silence. We weren't depressed, because we were certain that Moshiach had to be revealed any minute anyway, but we were very disappointed. Our expectation had been that Moshiach was going to be revealed at the Siyum.

Some quoted that Ben Dovid (Moshiach) will not come on Erev Shabbos or Shabbos. Of course, before the Siyum, we said that Moshiach would be revealed anyway and that he would take care of this halachic problem. But after the fact, we waited until Motzaei Shabbos. We knew that the twenty years were not over yet, since Yud Shevat was on Shabbos. We waited for the Motzaei Shabbos farbrengen.

In the Maamer at the Siyum, the Rebbe had mentioned that now the inyan of Moshiach is only a matter of time. We understood this to mean soon. I now pinned my hopes on the Motzaei Shabbos farbrengen, especially since that farbrengen would be broadcast live to Eretz Yisroel for the first time.

On Shabbos, Yud Shevat, the Rebbe said the maamer "Basi L'Gani," with an explanation of the last os (section) of the Rebbe Rayatz's Maamer, thus concluding all the osos. In the Maamer said at the Motzaei Shabbos farbrengen, the Rebbe began from the first os again. This solved the mystery of what the Rebbe would do after finishing all the osos.

Motzei Shabbos

We continued to wait expectantly for Motzaei Shabbos, and when nothing happened, we were very disappointed.

At that farbrengen, the Rebbe pointed out that the Rebbe Rayatz could have paid for and written the Sefer Torah himself, but he wanted to include everyone. Then the Rebbe said that life continued for twenty further years after the Frieddiker Rebbe physically passed away, comparing the present situation with what had happened after Shimshon passed away. The Plishtim continued to fear him even after his death, "and when speaking about a Nasi Yisroel, who is irreplaceable and obviously Maalin Ba'kodesh (ascending in holiness), after twenty years, he becomes even higher and greater."

I despaired after hearing this, because I realized that the Rebbe was saying that the time hadn't yet arrived.

After the farbrengen that Motzaei Shabbos, there was a farbrengen of *mashpiim*, who had come from afar. They encour-



The Rebbe looks at the Sefer Torah by *Hagba'ah*



The Rebbe puts the crown on the Sefer Torah



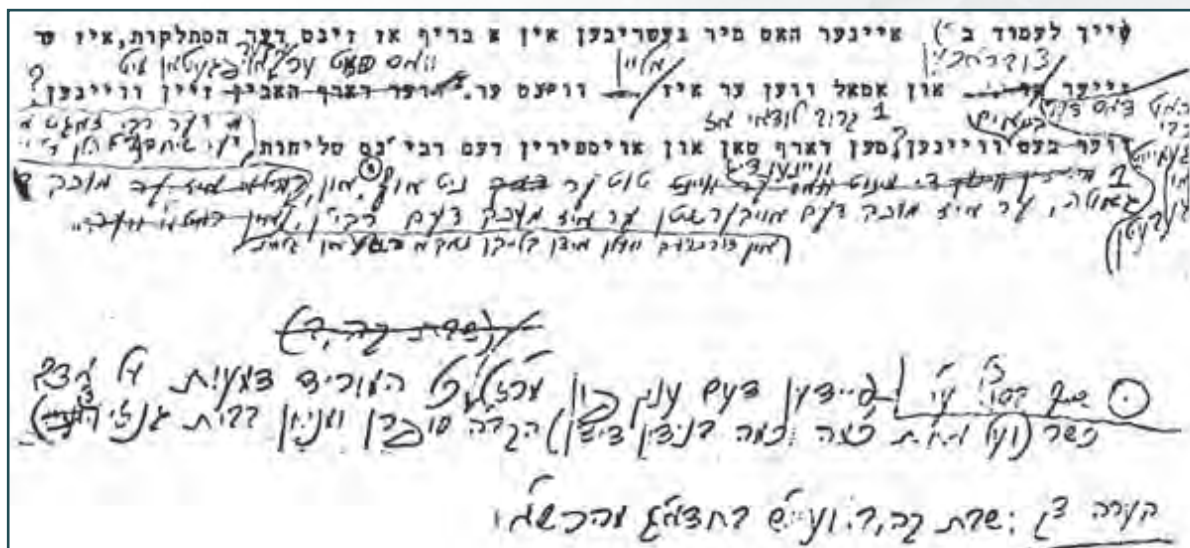
The Rebbe takes the Sefer Torah to the *Aron Kodesh*

aged Anash to believe even more strongly in the revelation of Moshiach. One of them said that it had apparently been a *keitz* of sorts, which unfortunately hadn't materialized.

I remember another farbrengen, with an argument between two mashpiim, R' Shlomo Chaim Kesselman and R' Ben-Tziyon Shemtov. R' Shlomo Chaim said that, compared to what they

CRYING DOESN'T HELP!

The following is a facsimile of the Rebbe's notations and corrections to a Sicha from the 2nd day of Shavuos, 5710, regarding fulfilling one's Shlichus without bitterness and tears, which only leads to the lack of action.



An individual once wrote to me in a letter that since the *histalkus* he is completely broken, and sometimes, while alone, even sheds some tears.

What has he accomplished with his crying? Has the Rebbe requested of him to cry? It is a near certainty that with his crying he accomplishes nothing, aside for that which the Raza¹ I write ‘whoever sheds tears over an upstanding individual (and even more so in our case) Hashem counts them and stores them away in His treasure chest.’ We must do and complete the Rebbe’s Shlichus. And as the Rebbe said in a Sicha, “What are you waiting for? We are delaying the Geulah. It is already Erev Shabbos after *chatzos*.”

So essentially, by his lack of Avoda, he is delaying the Geulah; he is delaying Hashem; and he is delaying the Rebbe. Thus, he is causing Yidden to linger another moment in Golus.

איינער האט מיר געשריבן אין א בריף אז זינט דער הסתלקות, איז ער זייער צובראכען און אמאל ווען ער איז אליין ויינט ער.

וואס האט ער אבער אויפגעטאן מיט זיין וויינען? האט דאס דער רבי געמיינט און געבעטן ביי אים וויינען? קרוב לודאי אז וויינענדיג טוט ער נישט אויף, סיידן דעם עניין פון מרו"ל כל המוריד דמעות על אדם כשר (ועל אחת כמה וכמה בנידון דידן) הקב"ה סופרן ומניחן בבית גנוזו. מען דארף טאן און אויספירן דעם רבי'נס שליחות, און ווי דער רבי זאגט אין דער שיחה "אויף וואס ווארט מען, מען איז דאך מעכב די גאולה, עס איז שוין ערב שבת נאך חצות".

במילא איז דורך העדר העבודה איז ער מעכב די גאולה, ער איז מעכב דעם אויבערשטן ער איז מעכב דער רבי'ן. און דורך דעם וועלן אידן בלייבן נאך א רגע אין גלות.

Chess

It's not just a game

What instruction in Avodas Hashem can we find in the simple looking, yet extremely complex game of chess? Furthermore, what is its connection to Moshiach?





Chess – a millennia-old board game that is played by billions of people, the world over. Said to have been invented by Shlomo HaMelech himself, it is a game that belongs to his realm of the genius. Because of its ancient Jewish roots a fundamental question comes to mind. Being that we can take instruction from everything, what instruction in Avodas Hashem can we find in this simple-looking, yet extremely complex game? Furthermore, what is its connection to Moshiach?

The first thing that comes to mind is the famous photo of the Rebbe and the Frieddiker Rebbe playing chess in a picture taken in 5697 (see sidebar), but it is fascinating to note that the Rebbe himself spoke about chess many times; it is even recorded that the Rebbe played chess with *mekurovim*. In addition, the Rebbe maintained a close relationship with Shmuel Reshevsky, an American chess Grandmaster, who made waves by being the only fully Shomer Shabbos (see sidebar) Grandmaster.

In 5708, the Seder on Shabbos Mivorchim was that the Rebbe (then called the Ramash) would Farbreng after Davening in 770. Although, in those days, many of the Mispalilim weren't from Anash, the Rebbe would Farbreng with them about their names and occupations and would encourage them to grow in their Avodas Hashem.



On one such Shabbos, Reb Shmuel Reshevsky was present and the Rebbe explained the following to him. In the game of chess, there are two categories of pieces: the officers (the king, the queen, the knight, the bishop, and the rook) and the soldiers (the pawns). When a pawn achieves his goal, and, one space at a time, reaches the other side of the board (a distance of eight spaces, corresponding to a level higher than hishtalshelus and that of Geulah), he can become elevated to the level of a queen.

This is in contrast to the officers: the rook, the bishop, and the knight. They hop and skip multiple steps at a time, yet they can each only move the specific number of steps, in the direction that they have been assigned: the rooks can go as many spaces as they want, but can only move in straight lines. The bishops can also move as many spaces as desired, only they must move diagonally. And the knights may only go two spaces vertically and one space horizontally, or vice versa.

In the spiritual worlds, all angels, called by our sages “officers”, have their own unique characteristics and methods of transmitting the Divine flow to the lower worlds. But, while angels are supernatural spiritual forces, able to “hop and skip”, they are limited by their own job-descriptions. Unlike humans, angels cannot act out of character, upgrade, or change themselves in any way.

The queen has more power and freedom than any of the officers; she can move infinitely in any direction. However, freedom implies risk and the queen is often thrown into harm’s way for the sake of the game. Paralleling this, Hashem allows an aspect of Himself to go into exile, to become embedded in a world that will not necessarily recognize His

presence. G-dliness can be found everywhere and at any time, even in situations that appear foreign to Hashem, all in order to enable us to elevate the world.

Interestingly, the king, the most important piece, seems to have the least power. While it can move in any direction, it can only move one step at a time, like a lowly pawn. This is because the king represents Atzmus, which is completely removed from the mundane world.

This aspect of Hashem does not ordinarily become engaged in the happenings of the world. But, in a stunning move of extravagance, when the battle becomes a fight of life-and-death, when the whole purpose of creation is at stake, Hashem steps in and joins us. We are never far removed from even the most transcendent aspect of Hashem.

But all of this is during the time of the game, when a pawn can only reach the level of queen, and not the king (Atzmus), for, as we say in Yiddish, “*a melech is nor ainer*” - “there is only one king”. However, during the times of Moshiach, after winning the war of Galus, there will be a union of the king and queen, for, in the days of the Geulah, it will be revealed how Yisroel and Hashem are truly one!

Through all this, the Avodah of Neshamos (pawns) in the time of Galus, with the assistance of the Malochim (officers) and Sefiras Hamalchus (the queen), we will at last fulfill the ultimate Kavanah; to create a Dirah Lo Yisbarech Betachtonim, until its true completion, with the arrival of the Righteous Moshiach!



In 5697, the Frierdiker Rebbe, traveled to Perchtoldsdorf, Austria, for its healthy climate. The Rebbe and Rebbetzin who were then living in Paris, joined him. For health reasons, the doctors told the Frierdiker Rebbe not to exert himself by learning too deeply. So instead the Frierdiker Rebbe would play chess with our rebbe, which is an intellectual exercise (see Farbrengen of Shabbos Parshas Shmini 5712, Sefer Hasichos 5750 page 182, Sicha first night of Chanukah 5748). One time, the Frierdiker Rebbe sensed that the rebbe was discreetly trying to lose, so he told the Rebbe, “we must play in an honest straight manner.”



The Rebbe's correction on his name

Shmuel Reshevsky

Shmuel Reshevsky was a famous chess prodigy and later a leading American chess grandmaster. An outstanding match player throughout his career, Reshevsky excelled at positional play, and could be a brilliant tactician when required. He took a long time over his opening moves, and often found himself under time pressure – but this sometimes unsettled his opponent more than it did Reshevsky. While living in Crown Heights, he davened at 770 and was close to the Friediker Rebbe and our Rebbe. The Rebbe, would use the fact that Shmuel was famous as a Shomer Shabbos celebrity to encourage others to keep Shabbos.

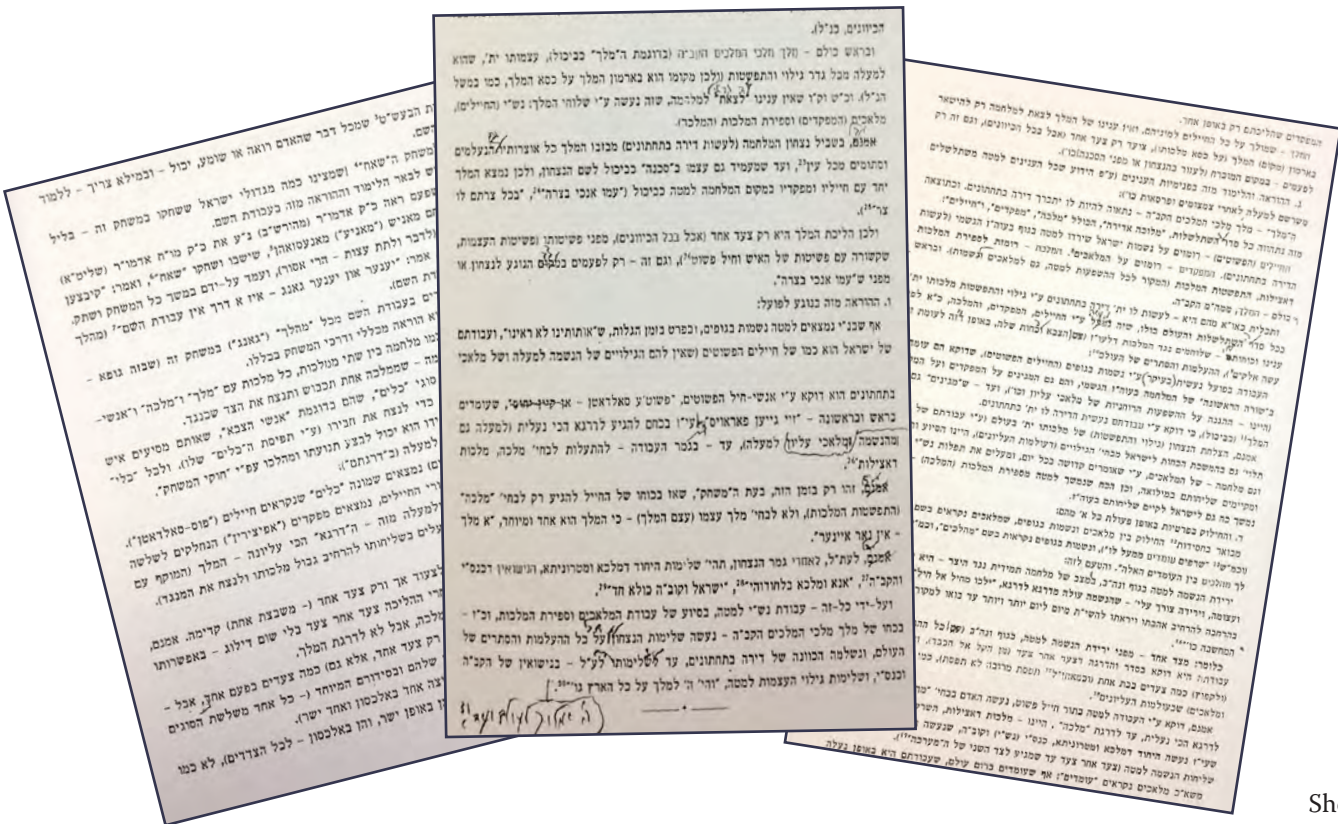
The Rebbe's corrections on the Sicha

Yemei Bereishis is an album and diary of the period of 'Kabbolas HaNesius' – 'Accepting the Leadership' of the Rebbe, in the years 5710-5711. It is based on diaries, letters, memories and more of Chassidim who were present in that time period.

This Sicha of 5708 was edited by the Rebbe to be printed in this Sefer. The Sefer was compiled by Reb Yosef Yitzchak Greenberg and Reb Eliezer Yehoshua Zaklikovsky. It was published by 'Ma'areches Otzar Hachasidim' in the summer of 5751, commemorating 40 years of the Rebbe's leadership.



The Sefer Yemei Bereishis



The 10th of Teves 5747

Psak Din: Moshiach Must Come



It was a blustery winter day in early 5747 (1986). 770 was brimming with Bochorim just going about their regular learning regimen, as well as some *balabatim* still finishing off the morning Shacharis prayers. All were completely oblivious to that which was about to transpire.

Then, as if the sound barrier had been broken, the prevailing serenity was shattered by the earth-shaking news: Didan Notzach! After an anxious year-long wait, the federal court finally ruled in favor of the Rebbe, that the Frierdiker Rebbe's library belongs to Agudas Chasidei Chabad.

The Bochorim broke out in spontaneous joyous dancing, slowly joined by the throngs of Chassidim who flocked to 770 to take part in the festivities.

The celebrations lasted for a full week, manifesting itself in exuberant dancing and lively Farbrengens. Every day of that week the Chassidim also merited hearing a Sichah from the Rebbe.

When Shabbos Parshas Vayigash arrived, the first Shabbos following the ruling, the Chassidim's expectations were high. This would be the first Farbrengen with the Rebbe since the ruling. And indeed, they were not disappointed. At that week's Farbrengen the Rebbe spoke very strongly about Moshiach and the need to demand his arrival through the cries of 'Ad Mosai!' After one of the Sichos, the Chassidim broke out in a sustained chant of Ad Mosai.

Sitting at that Farbrengen was the Rov of Crown Heights, Rabbi Yehuda Kalman Marlow. He quickly made up his mind that he would not let the Rebbe's words linger solely in chants and slogans, but that they must be channeled into concrete actions. So, that very night, he gathered a group of twenty five Rabbonim to discuss what they can *halachically* do regarding this issue.

At that meeting, Rabbi Marlow inked out an extensive Psak Din ruling that Moshiach must come without delay. The Psak was signed by all those in attendance.

The following morning, Rabbi Marlow, along with some other Rabbonin, positioned themselves in Gan Eden Hatachton, near the entrance to the Rebbe's room, in order to hand the Psak to the Rebbe.

Upon receiving the Psak, the Rebbe leafed through it for some time and then blessed the Rabbonim that indeed Hashem should carry out the Psak by bringing Moshiach without further tarry.

This would be the first Psak Din, though not the last, signed by Rabbi Marlow regarding the coming of Moshiach.

זאל דער אויבערשטער, ממלא זיין משאלות לבבכם לטובה אין אלע זאכן וואס עס שטייט דא, ובלשון הרמב"ם: אמן כן יהי רצון.

און דאס זאל זיין בעגלא דיין ממש.

ובפרט אז ס'איז שלושים יום פאר יו"ד שבת.

מ'זאל הערן בשורות טובות, ויהפכו ימים אלה "לששון ולשמחה ולמועדים טובים".

May Hashem satiate your heart's desires in all that is written herein. And to quote the Rambam: Amen! Indeed, may it be His will!

And may it be immediately.

Particularly since we find ourselves thirty days before Yud Shevat.

May we hear good news. And may this day be transformed into one of "joy, happiness and festivals".

The Reebbe's response upon receiving the Psak



The Psak Din signed by the 25 Rabbonim





Moshiach On

Not often does a Chasidic gathering take place on an international scale, and not every day does an event which takes place within *Chassidic* circles receive such a large amount of media attention. But on a certain special Sunday evening, it did happen. A taste of the story of this historic event when yearning for Moshiach was heard from one end of the world to the other.

It all began at the initiative of several '*Chassidische yungeleit*', Yidden who take the Rebbe's call for "*Leben mit Moshiach*" to heart seriously, and are involved in bringing the Geulah day and night. They learn *Inyonei Geulah u'Moshiach* and publicize the *b'surah tovah* that "*Hinei Zeh Moshiach Bo*" in every way possible. In short, real "*Moshiach Yidden*'.

These *avrechim* keep in touch with each other on a steady basis. When they call one another and ask "how is everything going?" they don't have to finish their sentence. It's obvious that they mean "How is it going with the *peulos* in *inyonei Moshiach u'Geulah*! Some of them live in Crown Heights,

some in Montreal, some in *Eretz Yisroel*. These are the three main locations, but they are, in fact, spread throughout other countries and continents as well.

These '*yungeleit*' meet from time to time, share ideas, offer suggestions and plan new *peulos*. All is geared in one direction - to make more of a '*koch*' in *inyonei Moshiach* and *Geulah*, not to let this subject descend from the mind of the public.

Starting from *Simchas Torah* 5753, when almost every day we were *zoche* to see the Rebbe in 770, *Anash* and the *Tmimim* sing *Yechi, Anash* in general perused their task with more enthusiasm - to be infused with the concept of *Moshiach* even more and inform as many people as possible to get ready for his coming.

In reality from *Simchas Torah* a totally new stage of the '*hisorerus*' started. A month afterwards the annual *Kinus HaShluchim HaOlami* was held in Crown Heights. This is the occasion during which *shluchim* from around the world gather together in the presence of the *Meshaleiach* - the



ch Air



Rebbe, make a *cheshbon* of the past years *peulos* and plan on next year's plan of action.

That year, like in previous years the *Kinus* covered a large array of subjects. Many different panels took place dealing with the wide array of activities the *shluchim* are involved in throughout the year. But nevertheless, the undermining drive of the *Kinus* was *inyonei Moshiach*. The *Kinus* was held in light of the special mission that the Rebbe gave the *shluchim* in his *sicha* to them last year - "to prepare yourself and the world to greet *Moshiach Tzidkeinu*. During the *Kinus*, which lasted several days, this subject was discussed time and time again; what had been done in this field over the past year and how the mission could be successfully achieved as soon as possible. Following the *kinus* several months of major undertakings in *Inyonei Moshiach* began. In *Eretz Yisroel* the *peulos* were implemented by the many *Batei Chabad* under the direction of *Merkaz Tzach*. And in the United States and other countries extended *peulos* also took place. The "International Campaign to Bring *Moshiach (Mateh Moshiach)*, under the direction of R' Shmuel Butman, expanded their activities.

During *Chanukah* a *Mitzva* Tank Parade took place in *Eretz Yisroel* publicizing the message of "*Boruch habo Melech HaMoshiach* to millions, this *peulah* caused a strong push in raising the public interest in the concept of *Moshiach* and *Geulah*.

Meanwhile, together with the *simcha* from the fact that the Rebbe had begun to come out in public and we have been *zoche* to see the Rebbe practically every day - time is passing and the *Geulah* still has not come. The *Golus* has continued and the Rebbe continues to suffer for the sake of *Am Yisroel*. The heart of every *Yid*, surely every *Chossid*, finds no comfort.

And amidst all of this *Yud Shevat* is approaching. During the meetings of the aforementioned *yungeleit* it was heard again and again "something drastic must be done for *Yud Shevat*. All were enthused with the feeling that the spiritual awakening of the day must be utilized to the fullest, that something new must be done, something that would bring the global excitement in *Moshiach* to a totally new level.

In the end a suggestion was accepted which gained publicity in a "*Kol Kore*" from the three central *Lubavitch* organizations



Satellite Mobile outside 770



The Emcee, Reb Shmuel Butman



Reb Yoel Kahn



Chassidim wishing the Rebbe 'L'chayim'



of *Rabbonim* throughout the world - the *Badatz* of Crown Heights, *Vaad Rabbonei Chabad HaKloli* and *Beis Din Rabbonei Chabad* in *Eretz Hakodesh*, including tens of *Lubavitcher Rabbonim* the world over. The proclamation was publicized among *Anash*, printed in the "*Kfar Chabad*" Magazine, and spread like wild fire...

Finally the much awaited day arrived. At 12:00 PM the satellite hookup crew arrived and parked on Eastern Parkway opposite 770. At around 12:30 the '*Moshiach* beepers' beeped - "*Mincha* now" they read. The massive preparations had to be put on hold as thousands of *shluchim*, guests, *Tmimim*, *Anash* and simple Jews filled 770 from wall to wall. After *Mincha* the curtains were drawn with the Rebbe encouraging "*Yechi*" for two and half minutes.

Following *Mincha* the final touches to prepare 770 for the great occasion were done. The hookup crew entered the building, On the side of the *Aron Kodesh* The *Bochurim* prepared a special platform, covered the southern side of 770 (next to the windows) with nice red cloth - so that 770 should look nice and beautiful. All was ready for the *kinus* which was set to begin at 5:00.

As the clock ticked and the appointed hour came closer, 770 became full to the extent that it was packed to its full capacity.

Special 'bleachers' to the left of the Rebbe's balcony and in the *ezras noshim* were designated to all of the media, the media swarmed *Beis Chayenu* with TV stations from as far as Japan coming to cover the great event.

By the southern side of 770, to the right of the balcony, beneath the big windows a platform was prepared for the *kinus*. On the wall was placed the huge painting - the work of the artist, Mr. Michal Shwartz - of "How the world will look when *Moshiach* will come". Next to the painting was a sign reading "Celebrating A Vision The Historic *Siyum* of the Painting "When *Moshiach* Comes *Yud Shevat 5753*" (it is known that the Rebbe encouraged him to paint this painting). Under it was the *shtender* of the Emcee - and next to him stood many important *Rabbonim*, *Chassidim*.

Ten minutes before the beginning of the hookup the Emcee, Rabbi Shmuel Butman, took advantage of the remaining minutes to explain to the great crowd gathered the need and importance for the satellite program to be run smoothly, asking that everyone hold the proper decorum during the event.

At 5:00 the *kinus* began as planned, the Rebbe's *Chazan*, Rabbi Moshe Teleshevsky, recited the Rebbe's *kepital posuk* by *posuk*, with the entire crowd repeating after him.

Afterwards the Emcee began the program, first and foremost: this *kinus* is not a 'coronation', it is merely a gathering in which the Jewish people is asking of *Hashem* that He give the Rebbe the directive to be revealed and take us all out of *Golus* to the *Geulah* and all those gathered answered with a thundering "*Amen*."

He continued by saying that the Rebbe's words are *nevua* and will be fulfilled as in the past, (The Gulf War, Hurricane Andrew etc.)

Afterwards Rabbi Marlow blessed the Rebbe, then Rabbi Zalmen Gurary spoke that we must accept the Rebbe as *Moshiach* just as we accepted him 42 years earlier.

Then Rabbi Yitzchok Hendel from Montreal said that according to the *Psak* of *Rabbonim* the Rebbe is *B'chezkas Moshiach* then and read the *psak din*, Thereafter Reb Yoel Kahn spoke about the Rebbe's call to spread that *Moshiach* is actually coming now, and the need to prepare is only that we not be embarrassed.

Afterwards the Emcee passed the mike over to Rabbi Shea Hecht, who was to introduce the artist who was going to conduct the *'siyum'* on the painting.

Meanwhile in the background the voice of the *Mazkir*, Rabbi Groner was heard, who announced in the name of the Rebbe that his participation in *Maariv* was the same as his usual.

Again Rabbi Hecht continued to speak thanking the *Gaboim* of 770 and the members of *Aguch*.

Meanwhile the light in the Rebbe's special room turned on (the time was 5:51) and within a minute the Rebbe entered the *Beis Medrash*. The crowd began singing "*Oirech Yomim*" and the blinds were raised. The *Shliach Tzibur* Reb Yehoshuah Korf *davened* before the *Amud* Upon the completion of *Mariv* (at 6:02) the Rebbe came out to the "balcony" and the curtains were drawn open. Then the voice of Rabbi Hecht was heard announcing that now the *siyum* of the painting (that the Rebbe had requested) would be performed. The artist, Mr. Michal Shwartz completed the painting with the word "*MaMaSH*".

During this time the Rebbe faced the crowd (and media) to his left. Rabbi Zalmen Gurary then *benched* the Rebbe with the brocho of "Yechi Hamelech" then together with that the huge crowd, announced "*Yechi* " three times and immediately began singing "*Yechi*" ecstatically. As the singing, accompanied by the playing of the violin and keyboard, continued the Rebbe's face beamed. Several times the Rebbe lifted himself up and looked at those standing beneath the balcony. The Rebbe also looked in the direction of the

special stand set up for the media who did not stop snapping away pictures of the Rebbe.

It should be noted that the event received particularly big attention due to the fact that the popular Super Bowl game was scheduled *b'hashgocha protis* for that evening. Millions of Americans glued to their TV sets and radios heard in the news broadcast run in the recess of the game about the Rebbe's message to prepare for Moshiach's coming with acts of goodness and kindness and the Rabbi of Lubavitch being Moshiach.

The Rebbe's face beamed. Looking to his left and then to his right the Rebbe scanned the entire crowd and after a few minutes began encouraging the singing with his head. Several times the Rebbe encouraged the singing strongly for quite a while. The singing went on for over eight minutes and at the end the Rebbe motioned with his head to close the curtain. The Rebbe was concealed from the eyes of the *Chassidim*, in the midst of encouraging the singing all the while the curtain was being closed.

The *giluy* went on for ten and a half minutes (a very long time for that period) and the time was 6:13. The crowd continued to sing *Yechi* until the Rebbe completely left the *Shul*.

A feeling of "*kibush*" was felt in the air. The satellite had been a huge success (though all had hoped and prayed that this event would culminate with the *hisgalus* of the Rebbe as Melech HaMoshiach.) as was clear from the headlines it made throughout world-wide media.

Michel Schwartz was born in Catskill NY in 1926, where his father served as a Rabbi. Michel later studied at Yeshivot Toras Chayim and Yaakov Yosef after his family moved to the more 'Jewish environment' of New York City. His artistic talent was recognized early by his family and teachers, and at the age of 13, after agreeing to continue his religious studies, he was enrolled in the New York School of Art and Design.

Michel worked directly with the Rebbe still during the time of the Friediker Rebbe, illustrating a variety of Lubavitch publications. This experience left Michel with a most profound impression. His respect and admiration for Lubavitch is expressed in much of his work.

This commemorative work to honor the Rebbe's 90th birthday illustrates some of the wondrous things that will take place when Moshiach comes. The background text consists of 387,000 Hebrew letters describing the biblical references to the coming of Moshiach as well as many statements regarding 'Moshiach's Times' by Rabbis throughout the centuries, as well as with the Rebbe's teachings. These limited edition pieces are signed and numbered by the artist and have now become a collector's item.

The completion of this picture was also on Yud Shevat 5753, with the Rebbe's participation.





Reb Moshe

Reb Moshe Slonim was born in Yerushalayim to Rabbi Ezriel Zelig Slonim, the head of Kollel Chabad in Eretz Yisroel and a *Shadar* of the Frierdiker Rebbe. Rabbi Ezriel Zelig would travel to many countries to collect money for the Frierdiker Rebbe, to whom he was strongly *Mekushar*.

As a child, Reb Moshe received his education in Chabad *Mosdos*. Since there was no Chabad *Cheder* in Yerushalayim, he was sent to learn in Achei Tmimim in Tel Aviv. Later, when the Yeshiva Tomchei Tmimim was founded in Lod, he learned there and was one of its first talmidim. Already from a young age, he began to be involved in *Hafatzas Hamayanus*. Before every *Yoma Dipagra*, he would travel to different settlements and *Mosdos* in Eretz Yisroel to farbreng with the residents and Yeshiva Bochorim there.

As a dedicated Tomim, he yearned to come to the Rebbe, but this involved many hardships. First, according to the instructions given by the *Mazkirus*, no bochor was allowed to travel without prior permission from the *Hanhala* of his Yeshiva. Additionally, the Israeli government did not give permission for citizens who had not yet served in the army to leave the country. This made it extremely difficult to obtain a visa to travel to the United States. Above all, the ticket itself was extremely expensive, especially for a young Yeshiva bochor. When the Rebbe

sent Shluchim to Eretz Yisroel in the summer of 5716 (1956), Reb Moshe's yearning to be by the Rebbe increased. Only three years later, toward the end of 5719 (1959), was he finally able to travel to the Rebbe. During the following Kislev (5720), when Israel's President Shazar had a *Yechidus* with the Rebbe, the Rebbe asked him to work on extending Reb Moshe's stay and Shazar accepted upon himself the responsibility that Reb Moshe would return to Eretz Yisroel after Tishrei of the following year, 5721 (1960). When that time arrived, Reb Moshe asked the Rebbe to extend his time in 770 until Yud Tes Kislev or at least until Shabbos Mevorchim Kislev, but the Rebbe responded that since his stay had already been extended on condition that he return after the Yomim Tovim, he could not stay any longer.

Reb Moshe returned to Eretz Yisroel that winter and immersed himself with a new fire of Hiskashrus in the Rebbe's *Peulos*.

Working for Chinuch

In Adar of 5722 (1962), Reb Moshe got married. At that point, he turned his main efforts toward Chinuch, especially among the new immigrants. He would travel around Eretz Yisroel in an effort to provide Chinuch, both for children and adults.

Reb Moshe settled in Kfar Chabad, where his *Peulos* were increased with greater strength. Despite his young age he was already a well-known figure in the city. Many would attend his Farbrengens in which he would demand from those gathered to take part in carrying out the Rebbe's instructions.

At the end of the 5720's (1960's), he joined the "*Reshes Oholei Yosef Yitzchok Lubavitch*" - the Chabad school network spread across Eretz Yisroel. Originally he had worked primarily as the principal of the Chabad school in Kfar Saba and worked voluntarily for the *Reshes*, but as time went on and his work was needed full-time, he left the school and devoted himself completely to the *Reshes*, becoming the supervisor of all of the schools within the *Reshes*. His work included many *Peulos*, including arranging

Slonim

The Chossid who lived Moshiach

the Yud Shvat Farbrengen, publishing the "*Bereishis HaChinuch Chabad*" - a magazine for the graduates of *Reshes* schools, and many other programs.

The expenses were very high and there was very little income, and Reb Moshe worked tirelessly and was constantly in debt. However, this didn't stop him from increasing his efforts to strengthen and expand the *Reshes*. When his father passed away in 5732 (1972) and left his small apartment in Yerushalayim to his son, Reb Moshe gave it over to the *Reshes* to cover some of its many debts and to support learning programs, in honor of his father's memory. When the financial condition worsened, he was sent to raise funds in America. He paid for his ticket with his own money, refusing to take from the *Reshes*' own funds. When his wife asked him why, he replied, "I want to see the Rebbe! Is that alone not worth paying for the journey?"

In addition to his many responsibilities and his great devotion to the *Reshes*, he always had, in addition to the daily Shiurim of Chitas, fixed times for learning Torah, both Niglah and Chassidus. In fact, a close friend who accompanied Reb Moshe on many of his travels told over that he used to record for himself short reminders on a tape of anything he would need to remember, like to write a letter or to arrange a meeting. Sometimes he also used it for reminders about his learning, such as to look up a certain part of a Maamar that he was learning which he had a question on!

Reb Moshe was never satisfied with his past achievements and always looked for ways to increase. He took part in many activities of *Hafatzas HaMayanos* and the Rebbe's Mitzvoim, yet always tried to remain discreet and refrained from publicity. Several times he set up a Chabad house and brought down a couple to take the Shlichus. He would meet up with different Yidden from time to time to encourage them to stand strong in their Torah and Mitzvos.

Reb Moshe was also very involved in inspiring young couples to go out on Shlichus, which was, especially in those days, real

Mesiras Nefesh. In 5735, he worked on printing for the first time, "*Kuntres HaShlichus*", a booklet which explained many concepts in *Avodas HaShlichus*.

The following story expresses Reb Moshe's great devotion to the Rebbe. Reb Moshe inherited from his father a silver candlestick. This candlestick, according to their family tradition, came from the Alter Rebbe who gave it to his granddaughter, Rebbetzin Menucha Rachel Slonim. Once when Reb Moshe came to the Rebbe for Yechidus, he brought the candlestick and gave it to the Rebbe. The Rebbe was very interested in its source and thanked Reb Moshe for it. When the showroom of the Lubavitch library was set up, many interesting objects which were given to the Rebbe were put there, together with the names of those who had donated them. This candlestick however was set up without any name! Reb Moshe was so *butul* to the Rebbe, that he did not want his name to be publicized in any way!

Reb Moshe receiving a dollar from the Rebbe





Reb Moshe once explained that there are many Chassidim who 'live' with Shlichus, Hafotzo, Mitvzoim, etc., and also with the Rebbe. However, a true Chossid is someone who lives with the Rebbe and as a result of that automatically fulfills all of the Rebbe's

Peulos. This was something that Reb Moshe himself lived with, showing a true example of how a true Chossid devotes himself entirely to the Rebbe and in fulfilling the Rebbe's will and desire.

Life in America

In the year 5746 Reb Moshe moved from Eretz Yisroel to America, where he continued his holy work of strengthening the Rebbe's *Peulos* and *Mosdos*. At that time, the Rebbe was *shtureming* about opening new Chabad houses everywhere. Although there were already many Chabad houses all around the globe, New York itself was missing Chabad houses. Reb Moshe worked tirelessly to establish many Chabad houses including in Queens, Canarsie, and Flatbush.

In the winter of 5747 he received permission from the Rebbe to accept the position of *Menahel* of the *Cheder* in Morristown, New Jersey. Later, he moved on to be a *Mashpia* in the Lubavitcher Yeshiva on Ocean Parkway, together with R' Mendel Tenenbaum A"H.

As a *Mashpia* Reb Moshe inspired the Bochorim with his fire of *Hiskashrus* and *Chassidishkeit*. He was also known for demanding from the Bochorim to learn *Tanya* and *Ma'amorim* by heart, enabling them to think Chassidus at every possible opportunity.

During his many *Farbrengens*, Reb Moshe would instill in his Talmidim a *Koch* in the Rebbe's *Inyonim*, especially in *Moshiach*, as the Rebbe had started to publicize how close we are to his coming. Even in his earlier years, in his work for the *Reshes*, Reb Moshe had put a strong emphasis on *Inyonei* *Moshiach*. In 5743 he published a *Kovetz Pilpulim* on the *Rambam's Hilchos Melochim*, called "*Chidushei Torah B'Inyonei Melech HaMoshiach*". In

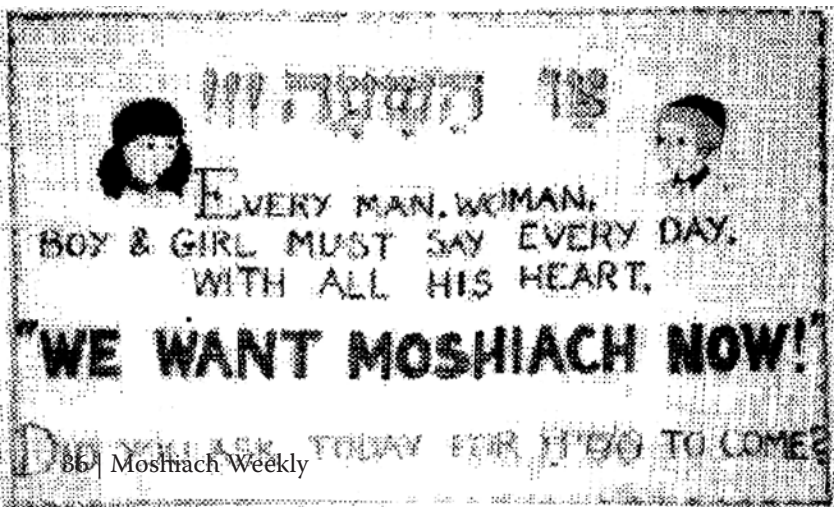
the preface he wrote, "In honor of 80 years of the *Rebbe Shlita Melech HaMoshiach*". When it was sent to the Rebbe, the Rebbe answered on a note: "נתקבל ות"ח" - "it was received and thank you" (free translation). Reb Moshe was very excited with the encouragement of this answer, and he began immediately to spread the *Kuntresim* in all of the *Seforim* stores in Eretz Yisroel, causing the *Sefer* to become well known. However, other Chassidim were not happy with this and they sent letters to the Rebbe that it was not suitable. The Rebbe then told him to stop spreading the *Kuntres*.

Shlichus to Russia

At the end of the summer of 5749, the Rebbe instructed Reb Moshe to travel to Russia to help spread Torah and *Yiddishkeit* there. Reb Moshe immediately began making the necessary arrangements for the trip, but it was only some months later, on 4 *Teves* 5750, that he finally managed to get the visas necessary to travel and actually arrived to Russia. This was at the start of the communist downfall, when *Yiddishkeit* was slowly becoming alive in Russia. Reb Moshe played a major role in the revival of Russian Jewry, the practice of which had for many years been forbidden. This being so, there was a major lack of knowledge of Torah and *Mitzvos*. Reb Moshe worked tirelessly in coordinating with the other *Shluchim*, working together to revive the spirit of the Jews in Russia, by spreading *Yiddishkeit* and establishing *Mosdos*.

Reb Moshe would make sure to always let the Rebbe know about all of his undertakings. In fact, on *Yud Shvat* 5750, Reb Moshe informed the Rebbe that a live hookup of the *Farbrengen* would be shown in Moscow. While listening to the hookup, Reb Moshe and those with him heard the Rebbe mentioning the *Ma'amer* "*Veyadato Moskva 5657*" (the *Ma'amer* starting with the word *Veyadato* and was said in Moscow, hence the name *Veyadato - Moscow*). The Rebbe added that it is a wonder that the *Ma'amer* is given the name of the capital of one of the most powerful nations in the world. Reb Moshe felt right away that the Rebbe was thinking about those in Moscow who were listening to the hookup.

Reb Moshe established many *Mosdos* in Russia, including *Mikvaos*, *Shuls*, *Chadarim*, *Yeshivas*, and summer camps. Even upon his return to America he still kept in contact with the *Shluchim* in Russia, which he would help both in advice from his experience and with funds he would collect.



This demanding sign Reb Moshe hung in Cheider Lubavitch Morristown, where he worked as a teacher:

A TIMELY DEMAND!

Every man woman, boy and girl, must say every day with all his heart.

WE WANT MOSHIACH NOW!

Did you ask today for Moshiach to come?

Living with Moshiach

On Yud Shevat 5730 the Rebbe completed the Moshiach Sefer Torah in 770. This Sefer Torah was started by the Frierdiker Rebbe in 5702, in order to greet Moshiach. When the Sefer Torah was finished it caused a tremendous excitement all over the world for the coming of Moshiach. At that time Reb Moshe went with another Chossid to the publishers of the Israeli newspaper *Yediot Achronot*, and discussed with great passion and excitement about this Sefer Torah, and about Moshiach in general. As a result they published a full page article about Moshiach in the newspaper.

Even before the start of the whole Moshiach campaign Reb Moshe lived with Moshiach, and related the importance of accepting the Rebbe as Moshiach. After Hei Teives 5747, when the federal court ruled that the stolen Seforim of the Rebbe's library should be returned, there was tremendous joy in 770 and the Chassidim danced for the next few days and nights. Reb Moshe was in very high spirits and joined the dancing, and at one point he jumped up on the stage and announced on the microphone "Yechi Adoineinu Moireinu Verabeinu Melech HaMoshiach!" This was even before the Sicha of Beis Nissan 5748 about the importance of the announcement of Yechi Hamelech, yet for someone like Reb Moshe this was self-understood.

Immediately after the Sicha of Chof Ches Nissan 5751 when the Rebbe said the demanding words "*tut altz vos ir kent*" - "do all you can do" to bring Moshiach, Reb Moshe arranged an emergency meeting of Anash in his house to discuss what must be done. It was then established a *Vaad Peula* - committee of action, which was the first kind of organization to be involved in matters of Moshiach. They also spoke about the need to carry out the concept of *Kabolas Hamalchus* - accepting upon ourselves the kingship of Moshiach. This was who Reb Moshe was, someone who was always at the front lines to take the Rebbe's words to action.

In the summer of 5751, when the Rebbe's emphasis on Moshiach grew, Reb Moshe devoted himself with all his heart and soul, to this campaign. With his strong *Emunah* in the Rebbe's words and with his passion and enthusiasm, he inspired many others to join in the campaign. He himself was at the forefront of spreading the *Besuras Hageulah* and the Rebbe's message to everyone. Over time Reb Moshe became well known for his fiery speeches on the topic of Moshiach and Geulah.

On *Yud Shvat* 5752, by the main *Farbrengen* in 770, Reb Moshe spoke about the Rebbe's message, that all our Avodah has been finished, and that all we need to do is open our eyes



Reb Moshe, at the meeting of the Oholei Yosef Yitzchak Network in Eretz Yisroel (far right)

and see the Geulah. He gave the following *Moshol* to explain it: When a person is stuck in jail, there are three levels that exist in being freed: 1) He must still stay in the same room, but may act as he pleases. 2) He is told that he will be freed the next day, but for that day he is still in jail. 3) All locks are opened, he is told to leave, and he can leave, but he is still inside. Reb Moshe went on to explain that "we are holding at this last stage. The gates of Golus have been open, all locks are broken, as the Rebbe said that 'the walls of Golus have already been burned'. All that is necessary is for us to agree to leave; we need to take a small step towards the Geulah".

After the big *He'elem Ve'hester* of *Chof Zain Adar* 1 5752, Reb Moshe was a source of *Emunah* and inspiration for all. He focused on strengthening everyone's *Emunah* in the Rebbe's words that Moshiach is coming imminently and that we must greet him. He reminded the chasidim that the central point of every Avodah nowadays is to greet Moshiach. He would say "Every Chossid must take Moshiach to heart and from time to time make a *Cheshbon Nefesh* and ask himself 'where am I holding in my *Emunah* in the Rebbe's words and what am I doing to bring the Rebbe's revelation closer?'"

After *Gimmel Tammuz*, Reb Moshe did not stop his *Peulos* in publicizing Moshiach's coming. He continued to spread the Rebbe's *Nevuah* of "*Hinay Hinay Moshiach Bo*" - "Behold Moshiach is coming". He would speak passionately about the fact that the time we are living in is only one of concealment in which we must stay strong in our *Hiskashrus* to the Rebbe through publicizing to the whole world the Rebbe's message, thereby preparing the entire world for Moshiach's coming.

On *Chof Gimmel Cheshvan* 5756 Reb Moshe passed away, but he left behind a true example of a Chossid who lived with the Rebbe's words until his last days. He is remembered by his many Talmidim over his many years of shlichus and spreading the Rebbe's message, especially on the topic of Moshiach.

ENOUGH, IS ENOUGH!

In the following Sicha, the Rebbe addresses a mainstream Jew, who has a hard time coming to terms with Moshiach's imminent coming. He comes up with all types of complaints and excuses why now is not the proper time to focus on Moshiach, resulting in a general weakness in his excitement for Moshiach.

The Rebbe turns to this Jew and tells him to change his attitude.

At times a person may be convinced that what he is doing is an outcome of Torah reasons, yet he does not realize that the real source of these actions are actually from his Nefesh HaBehamis.

In the Rebbe's words:

'True, you have a Nefesh Habihamis who tells you that business is the main thing (over Moshiach), but do you need to show everyone that your Nefesh Habihamis is the one ruling over you? How much time must be wasted on the Nefesh HaBehamis, instead of thinking about the Nefesh HuElokis?!

'You say that today is Shabbos – a happy day, and we shouldn't remember the pain of Golus? So demand Moshiach joyfully!

'The Rambam paskens: Listen Yidden! Go out, and scream with great Simcha that Hashem must take the Yidden out of Golus!'

אעפ"כ וויל מען דוקא ליגן אין עוה"ז החומרי, אים איז ניט גענוג עוה"ז הגשמי, ער דארף דוקא האבן עוה"ז החומרי און מאכן פון חומריות - גשמיות! אבער אפילו אזוי - איז עכ"פ שטער ניט דיין נפש האלקית, דיין חלק אלוקה ממעל ממש!

וויפל א שיעור פטר'ן צייט אויף דער נפה"ב, אפשר וועסטו אמאל א טראכט טאן וועגן דיין נפה"א אויך!?

און אף על פי אז ניט מיט אונזער רצון זיינען מיר געגאנגען אין גלות (כפתגם בעל ההילולא) און ניט מיט אונזער רצון וועלן מיר ארויסגיין פון גלות - איז דאס נאר בנוגע צו רצון, אבער שרייען דארף מען אז מ'וויל שוין ארויסגיין פון גלות, "עד מתי", דאלאי גלות!"

קומט מען מיט א טענה - אז ס'איז דאך יום השבת, וואס אין עצב בו און מ'דארף דעמולט שטיין בעונג ובשמחה - איז וואס קומט מען מצער זיין אידן אז זיי געפינען זיך אין גלות און דארפן שרייען "עד מתי"? ובפרט אז דו אליין האסט דאך געמאנט אז איצטער במיוחד זאל מען שטיין בשמחה גדולה!

זאגט מען אים אז ס'איז קיין סתירה ניט: גיי ארום און שריי און שטורעם מתוך שמחה טוב לבב אז מ'וויל האבן די גאולה!

וכפס"ד הרמב"ם, אז "השמחה שישמח האדם בקיום המצוות עבודה גדולה היא". במילא פסק'נט דער רמב"ם: הערט זיך איין אידן - גייט ארום און שרייט בשמחה גדולה אז דער אויבעשטער דארף שוין ארויסנעמען אידן פון גלות!

(חלקים משיחת ש"פ בשלח תשמ"ו - בלתי מוגה)

קומט צוגיין א בעל נגלה און פרעגט שאלות: אויב מ'וועט ארויסגיין וון גלות ביום השבת - וואס וועט דעמולט זיין מיט דער פאט-שיילע, מ'טאר זי דאך ניט טראגן!?

זאגט מען אים: לאז די פאטשיילע אין גלות - און גיי אליין ארויס פון גלות! טענה'ט ער: ס'איז דאך זיין פאטשיילע, און "צדיקים חביב עליהם ממונם כו" אפילו א שוה פרוטה, און די פאטשיילע איז ווערט מער משהו פרוטה, ובפרט אז ס'איז א רויטע פאטשיילע...

זאגט מען אים: בינד די פאטשיילע ארום דעם האלדו - כמנהג ישראל - און טאנן ארויס פון גלות!

טענה'ט ער: ווי קען ער איצטער (ביום השבת) ארויסגיין פון גלות - ער דארף דאך באלד מאכן הבדלה, און נאך הבדלה האט ער דאך א שטעלע און דארף פירן א מסחר און רעדן אויפן טעלעפאן וועגן די אלע ענינים וואס מ'טאר וועגן זיי ניט רעדן בשבת!?

זאגט מען אים: האסט דאך א נפש האלקית, א חלק אלוקה ממעל ממש - וואס דאס איז דיין עיקר, און די נשמה איז קיינמאל אין גלות ניט געגאנגען און קיינער איז אויף איר ניט קיין בעל הבית - איז פאלג אמאל דיין נפש האלקית, און דיין נפש האלקית וויל אז דו זאלסט שוין ארויסגיין פון גלות!

איי דו האסט אויך א "מלך זקן וכסיל" וואס זאגט דיר אז דיין שטעלע און דיין מסחר איז דער עיקר - איז צי דען דארפסטו אלעמען באווייזן אז דער טיפּש וזקן וכסיל איז אויף דיר שליט!?!...

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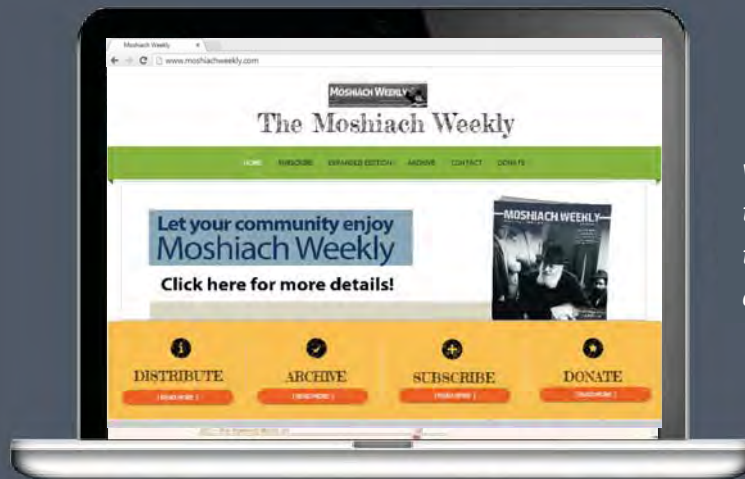
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לע"נ
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