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הכהן שפערלין
נפטר י"א חשון תשנ"ו
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a **CALL** *to* **ACTION**

THE 20TH OF MARCHESHVAN

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

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BEFORE, DURING AND AFTER THE DATE

- Ideally, we should perform these activities (not only on the anniversary itself, but also) on the days prior and subsequent to the twentieth of Marcheshvan.²⁶
- This is in addition to the fact that one who failed to perform these activities on the day itself is able to “make up” for them during the subsequent days.²⁷

AT LEAST A CHABAD HOUSE

- In a city without a *tomchei temimim* and from where it is difficult to reach a location that does contain such a *yeshivah*, one may perform the above activities in a building which *closely resembles* a *tomchei temimim* – a Chabad House; a place of Torah, prayer and acts of kindness.²⁶

SHARE THE PRIVILEGE WITH OTHERS

- Based on the commandment to “Love your fellow Jew as yourself,” we should also strive to influence others to perform these activities on the twentieth of Marcheshvan.²⁶

IN PUBLIC

- The main thing is to perform these actions in public – in the spirit of the verse: A king’s glory is a large nation. This theme is underscored by the Rebbe Rashab, who states in *heichaltzu*: A decision made by two people, or in public, carries far greater weight than a resolution that one makes alone...²⁶

Translated in the memory of

Yitzchok Yosef ben Yaakov Mordechai.

Chaya Rochel bas ylicht”a Yissacher Dov Halev

Foreword

We are pleased to bring you this revised edition of *a CALL to ACTION*. Translated from its Hebrew counterpart, *HaMaaseh Hu HaIkar*, this presentation is a collection of practical instruction from the Rebbe’s Sichos pertaining to the twentieth of Marcheshvan – the birthday of the Rebbe Rashab.

HaMaaseh Hu HaIkar is a compilation of *hora’os* culled from the Rebbe’s talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (*muga* and *bilti muga*). This English translation is rendered by Rabbi Yaakov Paley.

At this time, when Moshiach’s arrival is imminent, the Rebbe, Melech HaMoshiach, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate “the superiority of deed” above scholarship. May this take place completely and immediately!

Editorial Office of
HaMaaseh Hu HaIkar
Erev Parshas Vayerah,
Year of Hakhel 5769

27. *Ibid.*, fn. 76.

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twentieth of MarCheshvan, and to perform positive activities in each of the following areas: Torah, prayer and acts of kindness.²⁵

HIS KAPITAL, MA’AMOR AND INSTITUTION

- After entering a *tomchei temimim* building, we should (1) pray or recite a chapter of psalms – particularly the chapter whose number corresponds to the current age of the Rebbe Rashab; (2) study from the teachings of the Rebbe Rashab; and (3) donate *zedakah* to an institution founded by (and which continues to follow in the spirit of) the Rebbe Rashab.²⁶

ALL BRANCHES

- The above applies equally to the Central *tomchei temimim* as it does to a branch of *tomchei temimim*. It likewise applies equally to a *yeshivah* located outside of *eretz yisrael*, as it (certainly) does to a *yeshivah* within the Holy Land (and which therefore contains greater sanctity).²⁶

recited the entreaty *tomeich temimim hoshi’a na*, “Supporter of [Your people], the wholesome ones, please save us...!”

25. Seeing is living

It is worthwhile and fitting that some of the special activities in honor of the twentieth of Marcheshvan should be performed within the *tomchei temimim yeshivah* – a physical building that bears direct relevance to the Rebbe Rashab.

It is patently obvious (as we can see for ourselves) that merely contemplating a matter in our mind’s eye, or even discussing it verbally, cannot begin to compare to the effect of viewing the same matter in *reality*...

Step inside Makif Demakif

When one performs a particular activity in connection with the Rebbe Rashab[’s birthday], while at that very moment a physical structure associated with the Rebbe Rashab (his *yeshivah* building) stands before him – or, better yet, when he stands within the space between the four walls and the roof of that very building, so that his *entire being* is encompassed by its structure (why, he has entered the “*makif* [encompassing influence] of *tomchei temimim*,” if you will; or to be more specific, he has entered its *makif demakif*, the level of *yechidah* [highest tier of the soul]) – he is then open to far greater (even incomparably greater) awaking, enthusiasm and energy in all of these activities.

The effect that this has on his coming year is also far greater... (*Parshas Vayerah* 5749; *Hisvaadyos* pp. 336-337, with fn.)

26. *Parshas Vayerah* 5749 (*Hisvaadyos* p. 337).

- A particularly appropriate way to accomplish this is to hold *farbrengens*, where in an atmosphere of love and unity between fellow Jews, each person bolsters the other regarding all matters of holy concern.²²

Visit a Tomchei Temimim Yeshivah

CONCRETE CONNECTION TO THE REBBE RASHAB

- In 5749 (1988), the Rebbe stated: Some of our special activities in honor of the twentieth of Marcheshvan should be performed within the *tomchei temimim yeshivah* – a physical building that bears direct association with the Rebbe Rashab.²³

EACH OF THE THREE PILLARS

- Each person residing within a city containing a *tomchei temimim yeshivah*²⁴ should strive to enter the *yeshivah* during the

22. Extract yourself

... Including the alternative meaning of *heichaltzu* – “to extract” (*lechaleitz*) oneself from the current spiritual standing (good and exalted though it may be), and to ascend to a yet higher rung. (*Ibid.*)

23. Form a receptacle

In order to ensure that the effect and empowerment from the Rebbe Rashab’s birthday will last throughout the coming year, in the most successful manner and with the greatest strength, it would be worthwhile and fitting to connect these activities with a *tomchei temimim yeshivah*.

Primary accomplishment

One of the most *fundamental achievements* of the Rebbe Rashab was the founding of the *tomchei temimim yeshivah*. (To be sure, there were numerous, exalted achievements; nevertheless, in addition to *all* of his activities eternally producing subsequent achievements, some of [his original] accomplishments *themselves* continue until this very day...)

Uniqueness of Tomchei Temimim

The *yeshivah* constituted an “everlasting edifice,” an eternal structure within which G-d’s Torah is studied in *perfection* – by combining both the “revealed” Torah and the Torah of *chassidus*; a *yeshivah* whose students are occupied with the service of prayer and kind deeds, (especially) including *spiritual* kind deeds, i.e., disseminating the “revealed” Torah and the inner wellsprings of Torah. (*Parshas Vayerah* 5749; *Hisvaaduyos* p. 336)

24. Support the wholesome ones

Tomchei Temimim was the name given to the *yeshivah* by its founder [the Rebbe Rashab] during the *hakafos* on *Simchas Torah* – immediately after his having

Twentieth of Marcheshvan

Birthday of the Rebbe Rashab

A BRIEF HISTORY AND INTRODUCTION

The Rebbe Rashab was born on the twentieth of Marcheshvan 5621 (1860) in the town of Lubavitch, to the Rebbe Maharash and Rebbetzin Rivkah.

At the time, his grandfather, the *Tzemach Tzedek*, pointed out that in Hebrew, the year 5621 spells the word *kisra*, “crown” – an allusion to his future “coronation with the crown of leadership.” [see end footnote 11]

One of the Rebbe Rashab’s most prominent achievements was the founding of *yeshivas tomchei temimim* (which now has branches worldwide) – where the regular Torah curriculum is complemented by the study of *chassidus*. The Yeshivah’s goal, he declared, is to produce students who are “lamps that illuminate” and ultimately bring Moshiach.

The Rebbe Rashab was also known as the “Rambam of Chassidus,” for in his discourses, he clearly and systematically lays down definitive explanations of many kabalistic topics that had been subject to varying opinions.

On several occasions, the Rebbe personally distributed Chassidic discourses of (or based on those of) the Rebbe Rashab to the public:

➤ Marcheshvan 20 5748 (1987); the Rebbe distributed *Heichaltzu* (a treatise on Jewish unity and brotherhood) to females over the age of eleven and males over the age of twelve.

➤ Marcheshvan 20 5751 (1990); the Rebbe distributed *Kuntres Eitz Hachayim* (the Rebbe Rashab’s guide for students of *Tomchei Temimim*, in which he describes his

expectations) to all present.

- Marcheshvan 25 5751 (1990); the Rebbe distributed *Anochi Magein Lach 5678* (a manuscript that had remain hidden for decades and by divine providence was discovered that year in proximity to the twentieth of Marcheshvan). The discourse was printed and distributed to men, women and children, for the sake of their adding in studying *chassidus* and applying its teachings.¹
- Marcheshvan 20 5752 (1991); the Rebbe distributed *Vayiyu Chayei Sarah* (one of his own discourses that is based on a discourse of the Rebbe Rashab) to all present.

PREPARE YOURSELVES

- We should publicize and promote everywhere, the necessity and merit of utilizing this auspicious date in a fitting manner.²
- We should add greater intensity to our implementation of the Rebbe Rashab's teachings and adherence to the "straight path in which he instructed us."³

BEFORE AND AFTER

- We should use the days preceding the anniversary for preparation, and also continue the activities into the subsequent days.⁴

1. [See also *Parshas Chayei Sarah*, Marcheshvan 22 5751 (*Hisvaaduyos*, p. 318) in connection with the distribution of *Kuntres Eitz Hachayim*.]

2. **A new era – from 5748 onward**

This twentieth of Marcheshvan will mark a complete cycle of 127 years since the birth of the Rebbe Rashab. We should therefore publicize and promote everywhere ... [See main text above for continuation]. (*Parshas Vayera 5748; Hisvaaduyos* p. 455)

3. **When his soul shines forth**

Every birthday, and especially the birthday of a *tzadik*, is accompanied by the powerful superiority of *mazalo govar* – the supernal source of the soul is predominant, reaching an increasingly exalted state and further predominance each year... Therefore, we should utilize this auspicious day in the fitting manner. (*Ibid.*, p. 336)

4. **Always room for more**

One should obviously not be concerned that if they occupy themselves with these

HIGHEST STANDARD OF OBSERVANCE

- Our yearning should also find expression in an increase in the enhanced observance of *mitzvos* – to the point where we observe them according to the highest possible standard.²⁰

FILL THE GLOBE WITH TORAH AND CHASSIDUS

- This is not only relevant to our personal achievements, but should also extend to influencing others; to our disseminating Torah, Judaism and *chassidus* – and eventually influencing the entire world.²⁰

PLANT FRESH BRANCHES OF TOMCHEI TEMIMIM

- We should disseminate Torah and "establish many students," i.e., expand the branches of the *tomchei temimim yeshivah* system to every appropriate location.¹⁷

EDUCATE TO LONG FOR G-DLINESS

- We should also place great effort into Torah education and the expansion of Torah educational centers. In particular, we should imbue the Jewish youth (those who are either biologically or spiritually young, i.e., undeveloped in their knowledge of Torah and Judaism) with the kind of education whereby a personal revelation of G-d is an issue that deeply concerns and truly matters to them.¹⁷

GATHER, UNITE, BOLSTER

- We should accomplish all the above in a manner of *Heichaltzu* ["(Gather and) arm men from amongst yourselves" – *Bamidbar 31:3*]²¹ – whereby everyone rallies together.

20. *Parshas Vayerah 5750 (Hisvaaduyos* p. 362). See also *Parshas Vayerah 5751 (Hisvaaduyos* p. 288): "...Coupled with study that leads to *action*."

21. **A call for unity and action**

... As the Rebbe Rashab explains at length in his famous treatise – both in its first section (published when the treatise was first delivered) as well as in the latter section (publicized by the Previous Rebbe many years later); its most basic meaning is that everyone should rally together. (*Parshas Vayerah 5750; Hisvaaduyos* p. 362)

anniversary of the Rebbe Rashab's birth¹⁶ – every Jew (regardless of his spiritual standing) “attains” the Rebbe Rashab's complete level of Torah study and divine service. This means that every Jew is given the ability to study Torah and serve G-d in a manner whereby G-dliness becomes an integral part [and a necessity] of his day-to-day life.¹⁷

ABILITY TO ALWAYS DESIRE G-DLINESS

- Obviously, we must approach our divine service in an orderly manner – we cannot learn everything all at once! Yet even at the very outset of our Torah study and spiritual development, the strength of the combined achievement of all the Rebbe Rashab's Torah study and divine service (a level represented by the number “150”) is *already* present – for a start, we should experience a constant yearning for G-dliness.¹⁸

INCREASE TORAH STUDY

- Our yearning should find actual expression in the increased study of both the “revealed” and “inner” teachings of the Torah (and particularly the teachings of the Rebbe Rashab); studying in a manner where the material is fully comprehended, but without adding explanations and ideas from outside sources to the teachings.¹⁹

16. Five times Havayah

Every Jew receives from the Rebbe Rashab and his successor, the complete state of “150” – is five times the numerical value of the Divine Name *Havayah* (5x26). [This represents] the complete state of the Rebbe Rashab's accomplishments in Torah study and so on.

17. *Parshas Vayerah* 5751 (*Hisvaaduyos* p. 288).

18. Practically speaking, every Jew should add (in connection with the twentieth of Marcheshvan) a state of completion to their Torah study, and in all aspects of their divine service – starting with the ability to constantly yearn for G-dliness. (*Ibid.*)

19. According to the principles of Chassidus

... Rather, our study should be based strictly upon the explanations presented in the Chassidic discourses of the Rebbes of Chabad. (*Ibid.*)

Focus on goal

The main thing (in addition to the desire and yearning) is to actually *attain* a far greater level of G-dly *revelation*. (*Ibid.* (5750), p. 362)

TORAH, PRAYER AND CHESSED

- We should add in each of the three fundamental modes of divine service: Torah-study, prayer and acts of kindness – in the illuminated manner these modes achieve when they have been permeated by *chassidus*, the luminary within the Torah.³

HAFATZAH

- We should amplify our activities to disseminate Torah, Judaism, and *chassidus* to the widest circles.³

HEICHALTZU

- It is especially fitting to study, amongst the other works of the Rebbe Rashab, his Chassidic treatise entitled *Heichaltzu*. The theme and history of this treatise is well known, having been expounded upon by the Previous Rebbe.⁵

VAYYU CHAYEI SARAH

- We should also study his teachings that are based on the

activities prior to the twentieth of Marcheshvan, then they may be left with nothing to accomplish on the actual day...

[Firstly,] we could only *wish* that such [a matter] could be our only “concern”... Further, [the truth is that] even after having toiled in the above for *four full days*, from Sunday until Wednesday [the twentieth], G-d will certainly grant *additional* power to enable us to engage in these matters with far *greater* strength.

Treat divine service like a business

[G-d's empowerment resembles] the manner of mortal wealth-accumulation: Upon obtaining one's originally desired figure, he is not satisfied. Rather, he immediately raises his desired profit-margin to a higher figure... This analogy rings especially true in the spiritual sense [when we expend all our strength in divine service, G-d immediately grants even greater ability] – and all the more so in light of the approaching auspicious day, the twentieth of Marcheshvan, when there is an *incomparable* elevation [see below, fn. 3]. (*Ibid.*, p. 457, fn. 119)

5. The ahavas yisroel discourse

The background to the delivery of this discourse is well known, having been described in the addresses of the Previous Rebbe [see *Sefer Hamaamarim* 5659, pp. 222-223]. He also explained the factors that caused the discourse to be delivered in the first place, as well as the reasons for this discourse having been recited *twice*, once on *simchas torah* and again on Shabbos *Parshas Noach*.

The Previous Rebbe also instructed that this treatise be published and publicized (indeed, it has been reprinted many times since then), in order that we study it from time to time and apply its lessons in practice, thus increasing the love and unity between fellow Jews (and *certainly* to prevent the opposite, G-d forbid!). The theme of *ahavas yisrael* is explained at length in the treatise *Heichaltzu*. (*Parshas Vayerah* 5749; *Hisvaaduyos* pp. 337-338)

verse *Vayiyu chaye sarah*.⁶

JOYFUL FARBRENGEN

• We should hold a joyous *farbrenge* [in honor of the twentieth of Marcheshvan] in every location – either on the date itself, or on an adjacent date, depending on conditions in each particular location.⁷

DRAW A CROWD

• These gatherings should be designed to ensure great attendance.⁷

HIS TEACHINGS AND DIRECTIVES

6. Study Vayiyu

The practical instruction we are to take from this, since, as the Rebbe Rashab would often emphasize, “the main thing is the deed” ... is that on this Shabbos, each of us should resolve to strengthen his connection with the Rebbe Rashab and his son and successor, the Leader of our Generation, by *studying from his teachings today* – especially his teachings that are based on the verse, *Vayiyu chaye sarah*. (*Parshas Vayera* 5748; *Sefer Hasichos* p. 77)

Implement the lesson

... Start with the study of the Rebbe Rashab’s teachings – as well as his explanation concerning the virtue of the 127th year – with a study [approach] that leads to action. (*Ibid.*; *Hisvaaduyos* p. 455)

All levels of the soul

... Particularly after having completed the first cycle of 127 years (5621-5748). This cycle is reflected in the opening verse of the coming week’s *parshah* – the Rebbe Rashab’s birthday *Parshah* ... *Vayiyu chaye sarah*, “Sarah’s lifespan was: 100 years and 20 years and 7 years.”

The number 127 includes every aspect of divine service [performed] with all of the soul’s faculties – both the *makifim* (the all-embracing, “surrounding” levels) of will and pleasure, along with the *pnimi'im* (measured, limited faculties, “internal” to the body) of intellect and emotion. As explained in *chassidus*, they are alluded to in the words [of the verse], “100 years” [*makifim*], “20 years” [*mochin*; intellect] and “7 years” [*midos*; emotions].

Doubly intense

At present, we are completing the *first* year of the *second* 127-year cycle since the Rebbe Rashab’s birth; all of the abovementioned details are now elevated, in a redoubled manner... (*Parshas Vayera* 5749; *Hisvaaduyos* p. 336)

Last discourse so far

[Notably, the *very last* Chassidic discourse that we have thus far merited to hear from the Rebbe (and also have the Rebbe personally edit), was *Vayiyu chaye sarah* 5751 (1991). It was published in *Sefer HaMa'amorim Melukat* 5.]

7. *Parshas Vayerah* 5749 (*Hisvaaduyos* p. 455).

dliness should be like that of a young child, i.e., out of pure and honest simplicity and with our very innermost heart – without involving external calculations as adults are wont to do.

This is something *every* Jew is indeed capable of accomplishing, for it is stated (*Hoshea* 11:1): Israel is a child and I loved him [says Hashem].¹⁴

INSATIABLE

• One who has already attained an advanced spiritual state of divine service should not be satisfied with his achievements; they [too] should [take a lesson from this story (see footnote), and] yearn and even weep for a yet *greater* revelation of G-dliness.¹⁵

MAKE G-DLINESS PART OF YOUR DAILY LIFE

• In 5751 (1990), the Rebbe stated: This year is the 150th

14. *Parshas Vayerah* 5751 (*Hisvaaduyos* p. 285).

15. Parshas Vayera

It is currently Shabbos *Parshas Vayerah*, and also the twentieth of Marcheshvan, birthday of the Rebbe Rashab; now is a fitting time to contemplate the lessons we are to learn from the story... (*Parshas Vayerah* 5750; *Hisvaaduyos* pp. 361-362)

Climb higher

The Rebbe Rashab specifically wept over the revelation of “G-d appeared to him,” which is the opening passage of *this* week’s Torah portion – despite his having previously learnt of numerous G-dly revelations to Noach (and even to *Avraham*) in earlier portions. This indicates an *advanced* level of yearning for the revelation of G-d:

The Rebbe Rashab was not satisfied with the revelation of G-dliness he experienced previously, based on the spiritual levels he had then occupied. Rather, he longed, yearned and *wept* over the fact that he had not yet merited the far *greater* revelation [expressed only in *this* week’s portion] – “G-d appeared to him.”

... The Rebbe Rashab’s conduct serves an instruction to all who follow in his path. (*Ibid.*, p. 360)

Good enough for Geulah standards?

This is the chief lesson and instruction to be taken from *Parshas Vayerah*:

Every Jew should yearn profusely for the revelation of “G-d appeared to him,” which will occur with coming of the true and complete Redemption. They should do whatever they can to make themselves *fit* to receive this revelation; performing each activity in a manner that befits the standards of the true and complete Redemption. (*Parshas Vayerah* 5752; *Hisvaaduyos* p. 274)

on the twentieth of Marcheshvan and considered it an endless source of instruction.

ASPIRE FOR A PERSONAL REVELATION

- Every Jew, regardless of their spiritual standing and including those who are young biologically or spiritually (being undeveloped in knowledge of Torah and Judaism), may and indeed *should* yearn for a revelation of G-dliness – to the point that they are moved to tears of distress for G-d not revealing Himself to them in their own physical lives.¹³

CRAVE LIKE A CHILD

- Our craving and even weeping for a greater revelation of G-

13. A query is also an answer

Even a *query* posed from the Rebbe Rashab is itself Torah and a source of instruction (as is *every* query in Torah [even those that are subsequently refuted]). [Moreover, his question constitutes] a general lesson in the life of *every* Jew. (*Ibid.*; *Hisvaaduyos* p. 285)

The Torah is talking to you

When a Jew studies Torah and reaches the passage, “And G-d appeared to him,” he should be aware that main subject of the verse – is *himself*!

After all, the Torah does not state, “And G-d appeared to *Avraham*” – but rather, “And G-d appeared to *him*.” Further, [the Jew studying this passage] is a *son of Avraham* and was also entered into *briso shel avraham aveinu*, “the covenant of our father *Avraham*” – to who “G-d appeared” specifically in the merit of having given himself a *bris milah* ...

Indeed, this very awareness arouses a strong desire to personally witness the revelation of “G-d appeared to him.”

Education

[As explained earlier,] the events of the Rebbe Rashab’s youth are a harbinger of his later years; he was destined and fit to become Leader of all Jewry, and therefore, his conduct even while very young is a source of instruction for the entire nation concerning their *own* children’s education. This, then, is the lesson we can learn from the Rebbe Rashab:

[The manner of education we provide should ensure that] even a young child should yearn for a revelation of G-dliness in the manner of “G-d appeared to him” – and the child should even to be moved to tears [at the lack of such a revelation].

Make it happen

Since the child yearns to witness such a revelation, he will certainly do all he possibly can to be considered *fit* to receive it, through [the efforts of] his own divine service (beginning with the *mitzvah* of *bris milah*). (*Parshas Vayerah* 5752; *Hisvaaduyos* p. 272, with fn. 63)

[For more on this theme, see *Parshas Vayerah* 5749, fn. 46 (*Hisvaaduyos* p. 334).]

- During the gathering, we should study Torah-teachings of the Rebbe Rashab and bolster the activities which he demanded of us.⁸

OPPORTUNE TIME FOR MOSHIACH

- Nowadays, one of the most fundamental services required from us is the vigorous and total preoccupation with the imminent Redemption.⁹ It is therefore understood, that the

8. Power of unity and joy

It is much better to perform these activities in public, with a congregation; the virtue of performing a matter together with a congregation, and especially with a joyful *farbrengen*, is explained in the treatise *heichaltzu*. (*Parshas Vayerah* 5749; *Sefer HaSichos* p. 77)

9. Geulah

... As has been explained in the famous talk [delivered by the Rebbe Rashab] on *Simchas Torah*, concerning the highly charged preoccupation with affecting the revelation of *moshiach* in the most complete and final manner. (Marcheshvan 20 5749; *Hisvaaduyos* pp. 341-342)

Rebbe Rashab’s prophesy

[On *Simchas Torah* 5661 (1900), the third anniversary of *Yeshivas Tomchei Temimim*, the Rebbe Rashab addressed its students. His statements included what the Rebbe described as “*open prophecy*” concerning our current period of history, and a historic call to arms in the spiritual sense:

Mission statement: Bring *moshiach*

With the Talmudic phrase, *kal kayotzei lemilchemes beis david*, “Whoever goes out to battle for the House of David...” the Rebbe Rashab issued all students of the *yeshiva* with their lifelong marching orders to ultimately bring about the coming of *moshiach* – for the “House of David” alludes to the revelation of *moshiach*, David’s descendant.

In fifty years time...

During the address, the Rebbe Rashab issued an ominous prediction: I am certain ... that I can see the woeful turn for the worse and the suffering that [the *maskilim*, the so-called “Enlightenment” movement] will bring upon our people, and that this will be followed by the sweet conclusion of the fifty-year period of the “footsteps of *moshiach*,” which will ultimately bring about the coming of *moshiach*.

Sweet conclusion: The Rebbe

It has been observed that *exactly fifty years* since the Rebbe Rashab pronounced those prophetic (in 5661), brings us to the year 5711 (1951) – the year in which the Rebbe officially consented to assume the position of Rebbe, i.e., the beginning of the “sweet conclusion ... which will ultimately bring about the coming of *moshiach*.”

The Rebbe Rashab based his words on the phraseology at the conclusion of *Te Hilim* (ch. 89), “...that Your enemies have abused, O’ G-d; that they have abused the footsteps of Your *moshiach*; blessed be G-d forevermore; Amen and

anniversary of the Rebbe Rashab's birthday – when the influence of his soul is preeminently powerful – is an *extremely opportune time* to hasten and bring the Redemption in actuality.¹⁰

CONSTANT YEARNING FOR GEULAH

- We should increase the intensity of our expectant yearning for the Redemption; as Rambam states in his Thirteen Principles of Faith, “I expectantly wait for him *bechal yom*.” The phrase *bechal yom* should not (only) be understood as “every day” – but rather, more literally, “all of the day,” i.e., every single moment.¹¹

The Story of the Rebbe Rashab's Weeping and its Lessons

INTRODUCTION

The Previous Rebbe related (and published) the following story concerning his father, the Rebbe Rashab:¹²

Amen!”

As the Rebbe explains, the final word is repeated in order to emphasize that the victory and revelation of *moshiach* will occur in a most complete and final manner. (Based on *With Light and with Might*, by Sichos In English.)]

10. We have Rebbe Rashab's power to bring Moshiach

[On the twentieth of Marcheshvan, the Rebbe Rashab's] *mazal* [influence from the supernal root of his soul] is certainly predominant regarding his combined life's accomplishments, Torah and divine service, performed by the Rebbe Rashab throughout his lifetime; on this day, all of these accomplishments intensified. And since, nowadays, one of the most fundamental services is ... the imminent Redemption ... is an *extremely opportune time* to hasten and bring the Redemption in actuality. (Marcheshvan 20 5749; *Hisvaaduyos* pp. 341-342)

11. *Parshas Vayerah* 5749 (*Hisvaaduyos* p. 342).

12. His theme is our theme

Since this story is associated (and was recounted by the Previous Rebbe in connection) with the Rebbe Rashab's *birthday* – a birthday being an all-inclusive day in one's life ... it is only logical that this account expresses the essential theme of the Rebbe Rashab's overall divine service – and particularly, his role as *Leader* of the Generation. (*Parshas Vayerah* 5751; *Hisvaaduyos* p. 279)

When the Rebbe Rashab was a young boy of four or five, he entered the study of his grandfather (the *Tzemach Tzedek*) in order to receive his blessings on the occasion of his birthday. However, upon entering the study he began to cry; when questioned, he explained that he had just been taught the first passage in *Parshash Vayera* (*Bereishis* 18:1), “And G-d appeared to him [Avraham]” – he is crying because G-d *only* appeared to Avraham, but does not appear to us...

Replied the *Tzemach Tzedek*: When a Jew – a *tzadik* – who, at the advanced age of ninety-nine nevertheless resolves to [further improve and] circumcise himself, he is then worthy of having G-d revealed to him.

Being a Rebbe, the very question of the Rebbe Rashab – even a query posed as a child – is considered part of Torah and constitutes a directive for all Jewry. After all, it was specifically *this* episode (from the numerous occurrences of his lifetime) that was publicized and personally recounted by the Previous Rebbe, who then instructed that the account be published.

The Rebbe customarily repeated this account each year

Just a boy?

This story took place while the Rebbe Rashab was yet a young boy. Yet the occurrences of his youth constitute a harbinger of his later years [as the leader of Jewry]. There are numerous well known accounts of saintly men and leaders of Jewry, who, in their youth displayed exalted characteristics that were indicative of their future greatness.

All the more so in the case of the Rebbe Rashab, as per the statement of the *Tzemach Tzedek* regarding his birth:

The Rebbe Rashab was born on the twentieth of Marcheshvan in the Hebrew year *kisra*, “crown” [the Hebrew letters of 5621 spell this word. Further, the day of his birth was on the twentieth (*chof*) of the month; *chof* is also the abbreviation of *kesser*.] The *Tzemach Tzedek* declared that this was an allusion to *kesser ila'ah* [“Supernal Crown”; a most sublime level of Divinity, transcending all other *sefiros*], which in turn reflected on his coronation with the crown of [Chabad] leadership – as was revealed in due course.

[Thus the account of the Rebbe Rashab – even as a child – is certainly a source of instruction for every Jew.] (*Ibid.*, fn. 7)