

"Do all that you can"

Based on the Dvar Malchus of the 28th day of Nisan 5751

Since the day we currently find ourselves is meritorious, especially in regards to the focal point of everything, that being the true and complete redemption, it would now be appropriate to remind and stress once again that we have reached the point where we've completed our good deeds and divine service in order to bring about the true and complete redemption.

Today, the 28th day of Nisan, 5751, is a very special day. The most important feature about this day is that it brings about the true and complete redemption. In addition, the Rebbe Shlita Melech Hamoshiach says that on this day we have to know that our job is to bring about the true and complete redemption, as we will soon see in the sicha.

A special time

This year, 5751, has a special connection to the redemption. The *roshei teivos* in Hebrew of this year tell us that "this should be a year when I will show you wonders."

Wonders are really big miracles. Usually it's impossible for us to see Hashem's wonders. We're not even aware when they happen. Hashem prevents tragedies from happening before they can ever be. We don't even know what could have been.

This year is different and very special, as we mentioned before, "... I will show you wonders..." Hashem Himself makes the effort to show us these wonders in order

that we should be familiar with them, as we saw in the Gulf War. The wonders are especially big this year, because they are connected to the redemption, as the *posuk* tells us, "...As in the days when you left Egypt I will show you wonders..."

This month is also a month of wonders, as the Torah teaches us, "In Nisan they were redeemed and in Nisan they are destined to be redeemed." Now we have reached the 28th day (Kof Ches in Hebrew) of Nisan. Kof Ches also spells *koach* in Hebrew, which means strength. This day gives us the strength to bring about the redemption. Amazing!

Now the Rebbe turns to us with a question and demands of us...

"...After all that was done, Moshiach still hasn't arrived? It's not understood at all..."

Such a special year, month and day...how can it be that he didn't come yet? The Rebbe Shlita Melech Hamoshiach continues...

"...Something else is totally not understood...Tens of Jews get together at such a special time for the redemption, and no one makes a tumult to bring the Moshiach immediately. It wouldn't bother anyone, *rachmana litzlan*, if Moshiach Tzidkeinu wouldn't come tonight or tomorrow or the next day, *rachmana litzlan!!* How could it be that people come to "770" - Beis Moshiach - and no one screams out that Moshiach should come already? Everyone plans to get up tomorrow and continue as usual, but no one

thinks that Moshiach has to be here any minute! Even when they scream out "ad mosai", it's only because they are commanded to do so. If they were to really mean it, sincerely ask and scream out (ad mosai), Moshiach would have already come!!"

We scream out ad mosai only because the Rebbe tells us to do so, not because it really means something to us. If we really meant it, Moshiach would have been here a long time ago.

"...What else can I do in order that the entire Jewish nation should make a tumult and sincerely scream out for Moshiach, thereby bringing him...since whatever I did until now didn't help...and the proof is that we're still in *galus* and still in our personal *galus* when it comes to serving Hashem..."

Light and its vessels

"...The only thing I can do is to hand over the matter to you. Do all that you can - bring tremendous spiritual light (*oros d'tohu*) and put it into vessels that can contain them (*keilim d'tikun*) - in order to bring about Moshiach's arrival immediately!"

Oros d'tohu is something so spiritually high that we cannot understand what it really is. For example, to proclaim every morning that we believe with complete faith that today Moshiach will come. It looks and sounds crazy. Such a thing is higher than intellect.

Our world is called *keilim d'tikun*. Things can be understood. When we

explain a concept to someone, he understands.

The Rebbe Shlita Melech Hamoshiach says that we should do everything we can and not be afraid to deal with and talk about things that might be hard to accept. These concepts should be presented in such a way that they can be accepted and understood. This is the meaning of the expression the Rebbe used "*oros d'tohu b' keilim d'tikun*."

"Akshanim" are wanted

"...It should be Hashem's will that they should find ten "Akshanim" (stubborn people) who will be stubborn and make Hashem bring about the true and complete redemption immediately - mamash...!"

The Jewish nation is stubborn, as the posuk teaches us, "...A stiff necked people..." Such a tendency should be used for holy and good purposes, such as for bringing Moshiach.

An "akshan" can never be convinced otherwise. You can never argue with him and nothing will change his mind. He doesn't care what people think about him. He thinks about one thing the whole day; how to bring about the redemption and that's it.

It should be Hashem's will that you will find one, two or three people who will come up with a plan how should to bring Moshiach and most important, to bring about the true and complete redemption - mamash, right away, with happiness and goodness of heart.

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