payment for all our accomplishments and work.

* * *

We know that "Action is the main thing"[15] and therefore we publicize everywhere that we stand at the conclusion of our accomplishments and work ("when you go out to war against your enemies"). We are now at the beginning of the period of the payment of the reward, "payment of the reward of the righteous" ("when you come to the land... and you inherit it and you will dwell upon it"). Accordingly, one's work also has to be connected to the days of Moshiach, beginning with learning the Torah concerning Moshiach, Redemption and the Temple. This should be done with tranquillity, joy and a gladdened heart, especially through arranging gatherings of joy. [Such an approach has] particular relevance to the celebration of a wedding and the seven days of feasting (including also strengthening "the custom of Israel" to arrange a meal for the poor). This is all a preparation for the promise that "then (in the time to come) our mouths will be filled with laughter."[16] For the leader of this generation, my sainted father-in-law, whose second name "Yitzchak," which means laughter and rejoicing, is the eighth ("Az" (then) in gematria is eight) leader from the Baal Shem Tov. Therefore, in this generation, we will make it so that "our mouths will be filled with laughter" (not in the future tense, "then," but) in the language of the **present**.

(From the talk of Shabbos Parshas Teitzei, 14 Elul 5751)

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15. *Avos* 1:17 - which we learn on this Shabbos.
16. *Psalm* 126:2. See *Brochos* 31a.

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ONCE UPON A CHASSID

The Wisdom and the Whimsy
The Fire and the Joy

Stories, Anecdotes & Sayings
translated and adopted from the writings of the
Rebbes and Chassidim of Chabad Lubavitch
Arranged in conjunction with the 54 sections of the Torah

By Yanki Tauber

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In loving memory of
Horav **Schneur Zalman Halevi** ע״ה
ben Horav **Yitzchok Elchonon Halevi** הי״ד
Shagalov
Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** ע״ה
Ekman
Passed away on 5 Sivan - Erev Shavuot, 5765

Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע״ה
Marenburg
Passed away on the second day
of Rosh Chodesh Adar, 5766

Reb **Yitzchok Moshe** (Ian)
ben Reb **Dovid Asniel** ע״ה
Ekman (Santiago, Chile)
Passed away on the 24th day of Shevat, 5769
ת. נ. צ. ב. ה.

And in honor of
Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחי׳
Shagalov

Dedicated by
Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחיו
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Chassidus **temimah**."[8] The learning of the inner aspect of the Torah, with intellectual comprehension, moreover, resembles and is a preparation for the situation of the days of Moshiach, when "Israel will be extremely wise and know the hidden things and comprehend the knowledge of their creator, etc."[9]

These students are therefore called **"the soldiers of the house of David"** who overcome the position of those who "revile the footsteps of your anointed." Their work reveals and brings Moshiach ben David in a way that "Blessed is G-d forever Amen and Amen."[10]

This period (described at the conclusion of this Psalm) has already reached a conclusion after the accomplishments and work during the forty years since the *histalkus*[11] of my sainted father-in-law, the Previous Rebbe, the leader of our generation. We have spread the wellsprings outward in such a way that "G-d gives to you a heart to understand and eyes to see and ears to hear,"[12] and we stand now in a period connected to Psalm 90,[13] that concludes with the verse "May the pleasantness of the L-rd our G-d be upon us... and the work of our hands establish it." This means "the Divine Presence dwells in the work of their hands,"[14] which represents the

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8. The Talk of Simchas Torah 5659 - "*HaTamim*" section 1, page 25.

9. Rambam at the conclusion of his work, *Mishneh Torah*.

10. This follows the words of the Rebbe Rashab in the well-known Talk of Simchas Torah 5661 (printed in *Likkutei Diburim* vol. 4, 787:2 ff.) *[Psalm 89, which refers in the conclusion to those who "revile the footsteps of your anointed." Translator's note.]*

11. *[The word "histalkus" literally means elevation and is used to refer to the day of departure of a tzadik from this world. Translator's note.]*

12. *Tavo* 29:3.

13. *[The year 5751 was the year the Rebbe entered his 90th year. According to Chassidic tradition, it is customary to recite the Psalm that corresponds to that year. Translator's note.]*

14. The explanation of Rashi on this verse.

BESURAS HAGEULO
The Announcement Of The Redemption

38

All of the above[1] receives particular emphasis in the month of Elul of the year Hey-Tuf-Nun-Sin-Aleph,[2] the first letter of which also forms the word "**Tinasay**," which has the dual meaning of "you shall be exalted" and "you shall be married" in command form. This[3] is relevant both to the revelation and coming of Moshiach, who "shall be **exalted**... very high"[4] and to the **marriage**[5] of the Jewish people and G-d that will take place in the days of Moshiach. In the language of the *Yalkut Shimoni*: "The year in which Melech HaMoshiach will be revealed... he will stand on the roof of the Temple and say, Humble ones, the time of your Redemption has arrived."[6]

* * *

The students of the Yeshiva are called "**Temimim**"[7] because they learn "the Torah of G-d, the revealed Torah and the Torah of

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1. *[This passage occurs in a discussion about the month of Elul as the last month of the year, and therefore the time for an honest accounting (soul-searching) and completion of the "marriage" between G-d and the Jewish people. The latter concept is raised because the name of the month - Elul - is a Hebrew acronym for "I am for my beloved and my beloved is mine." These two ideas are related to the times and the impossibility of a delay in the fulfillment of the promise that Moshiach's coming is imminent. Translator's note.]*

2. *[The letters used to designate the year in which this is said also form the word "Tinasay," which means to raise up or elevate. Translator's note.]*

3. *["This" refers to the two concepts mentioned in note a. Translator's note.]*

4. *Yeshayahu* (52:13).

5. *[The word for marriage in Hebrew, "ni-su-in" is etymologically related to "tinasay," meaning to elevate. Translator's note.]*

6. *Yeshayahu, remez* 499.

7. *[The word "temimah" has the meanings of whole, perfect, innocent, upright, etc. By learning both the revealed aspects of Torah as well as its inner dimension, Torah study is itself whole, perfect, etc. Translator's note.]*

21:10 | ושבית שביו

When you go forth to war upon your enemies... and you capture captive

Also from one's spiritual enemies one must... "capture captives." Anything negative in man or in the world can be exploited for the good, if one learns how to derive from it a lesson in the service of the Creator.

Rabbi Israel Baal Shem Tov

Stolen Wisdom

Rabbi Zusha of Anipoli said:

I learned seven things from the thief:

1. What he does, he keeps to himself.
2. He is willing to take risks to achieve his goal.
3. He does not distinguish between 'major' and 'minor' things, but takes equally exacting care of each and every detail.
4. He invests great effort in what he does.
5. He is swift.
6. He is always optimistic.
7. If at first he fails, he is back time and again for another try.

Source:

Hayom Yom, [calendar with quotations from Rabbi Yosef Yitzchok of Lubavitch, compiled in 1943 by Rabbi Menachem M. Schneersohn, the Lubavitcher Rebbe shlita], quotation for 27 Adar II.

22:1-3 לא תוכל להתעלם

You shall not see your brother's ox or sheep going astray and ignore them; rather, you should restore them to your brother....
And so you shall do with every lost thing of your brother - you may not remain oblivious

The Cry of a Child

When Rabbi DovBer of Lubavitch was a young man, he lived in the same house as his father, Rabbi Schneur Zalman. Rabbi DovBer and his family lived in the ground floor apartment, and Rabbi Schneur Zalman lived on the second floor.

One night, while Rabbi DovBer was deeply engrossed in his studies, his youngest child fell out of his cradle. Rabbi DovBer heard nothing. But Rabbi Schneur Zalman, who was also immersed in study in his room on the second floor, heard the infant's cries. The Rebbe came downstairs, lifted the infant from the floor, soothed his tears, replaced him in the cradle, and rocked him to sleep. Rabbi DovBer remained oblivious throughout it all.

Later, Rabbi Schneur Zalman admonished his son: "No matter how lofty your involvement is, you must never fail to hear the cry of a child."

* * *

The Lubavitcher Rebbe *shlita* told this story to a gathering of community activists in 1962. "To me," said the Rebbe, "this story characterizes the approach of Chabad-Lubavitch. With all the emphasis on self-refinement and one's personal service of the Almighty, one must always hear the cry of a child.

"This is most applicable today, when so many Jewish children, of all ages, have fallen out of the cradle of their heritage. Their souls cry out to us, and we must have the sensitivity to hear their cries and to respond. We must interrupt our prayers and our studies and do everything in our power to sooth these desperate souls and restore them to their cradle."

Source:

Likkutei Sichos (The Collected Talks of Rabbi Menachem M. Schneersohn, the Lubavitcher Rebbe shlita) vol. 111*, p. 802.

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*. Correction: Vol. 3.