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a **CALL** *to* **ACTION**

20TH OF MARCHESHVAN

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly published 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 20th of MarCheshvan, the birthday of the Rebbe Rashab.

HaMaaseh Hu Haikar is a compilation of Hora'os ("directives") culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (Muga and Bilti Muga); we have expended great effort in our attempt to capture some of the Rebbe's carefully calculated and instructive phrasing. This edition's English translation was provided 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!

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Rashab; (2) Study from the teachings of the Rebbe Rashab; (3) Donate Tzedakah to an institution founded by (and which continue to follow in the spirit of) the Rebbe Rashab.²⁵

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).²⁵

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 20th of MarCheshvan.²⁵ 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 days following the 20th of MarCheshvan.²⁶

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, namely, a Chabad House – a place of Torah, prayer and Acts of Kindness.²⁵

SHARE THE PRIVILEGE WITH OTHERS

- Based on the commandment to "Love your fellow Jew as yourself," we should strive to influence others to likewise perform these activities on the 20th of MarCheshvan.²⁵

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 is a theme underscored by the Rebbe Rashab, who wrote in Heichaltzu: A decision that is made by two people or in public, carries far greater weight than a resolution that one makes alone.²⁵

25. Parshas Vayerah 5749; Hisva'aduyos p.337.

26. Ibid, footnote 76.

EACH OF THE THREE PILLARS

- Every person, within each city that contains a Tomchei Temimim Yeshivah,²³ should strive to enter the Yeshivah sometime during the 20th of MarCheshvan and to perform positive activities in each of the following areas: Torah, prayer and Acts of Kindness.²⁴

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

numerous, lofty achievements (nevertheless, in addition to *all* of his activities eternally producing subsequent achievements, some of [his *original*] accomplishments *themselves* continue until this very day) – was the founding of the Tomchei Temimim Yeshivah.

Uniqueness of Tomchei Temimim

The Yeshivah constituted an everlasting edifice, an eternal structure within which the Hashem's Torah is studied in perfection (by combining both the "revealed" Torah and the Torah of Chassidus) and whose students are occupied with the service of prayer and kind deeds – which especially includes *spiritual* kind deeds, i.e., disseminating the "revealed" Torah and the inner wellsprings of Torah. (Parshas Vayerah 5749; Hisva'aduyos p.336)

23. 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 – after having recited the entreaty Tomeich Temimim Hoshi'ah Nah, "Supporter of [Your people] – the wholesome ones – please save us!"

24. Seeing is living

It is worthwhile and fitting that some of the special activities in honor of the 20th 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 one's mind (or even discussing it) simply cannot compare to viewing the same matter in reality.

Step inside the Makif deMakif

Therefore, when one performs a particular activity in connection with the Rebbe Rashab, and at that very moment a physical structure that bears relevance to the Rebbe Rashab (i.e., his Yeshivah building) stands before him; or better yet, he stands between the four walls and the roof of that very building, so that his entire being is encompassed within its structure – the "Makif" [encompassing influence] of Tomchei Temimim," if you will ["To be more specific, it is a Makif deMakif, the level of Yechidah [the highest tier of the soul]" – footnote, *ibid.*] – he is then open to a far greater and even incomparable awaking, enthusiasm and energy in all of these activities. And the effect that this has on his coming year is also far greater. (Parshas Vayerah 5749; Hisva'aduyos p.336-337)

20th of Marcheshvan

Birthday of the Rebbe Rashab

A BRIEF HISTORY AND INTRODUCTION

The Rebbe Rashab (the fifth Rebbe of Lubavitch) was born on the 20th of Marcheshvan 5621 (1860), in the town of Lubavitch, to the Rebbe Maharash (the fourth Rebbe) and Rebbetzin Rivkah.

His grandfather the Tzemach Tzedek (third Lubavitcher Rebbe) noted that being he was born in the year 5621, which in Hebrew spells the word "Kisrah," "crown" – an allusion to his "coronation with the crown of leadership."

One of the Rebbe Rashab's most prominent achievements was the founding of "Tomchei Temimim" (which now has branches worldwide) – a Yeshivah where regular Torah studies are complemented by the study of Chassidus. Its goal, he explained, is to produce "lamps that illuminate" and ultimately bring Moshiach.

On three separate occasions, the Rebbe personally distributed Chassidic discourses of the Rebbe Rashab to the public:

➤ On the 20th of MarCheshvan 5749 (1989), the Rebbe distributed a treatise on Jewish unity and brotherhood (entitled "Heichaltzu") to males over the age of twelve and females over the age of eleven.

➤ On the 20th of MarCheshvan 5751 (1991), the Rebbe distributed a guide for students of Tomchei Temimim (entitled "Kuntres Eitz Hachayim") – where the Rebbe Rashab explains what is expected of those enrolled in his Yeshivah – to all present.

➤ On The 20th of MarCheshvan 5752 (1992), the Rebbe distributed one of his own discourses (entitled "Vaiyu Chayei Sarah"; based on a discourse of the

Rebbe Rashab) to all present.

PREPARE FOR THE AUSPICIOUS DAY

- We should publicize and promote everywhere, the necessity and merit of utilizing this auspicious date in a fitting manner.¹

DAYS BEFORE AND AFTER

- This includes preparation during the preceding days and also includes continuation during the subsequent days.²

FOLLOW HIS DIRECTIVES

- We should add greater intensity in our implementation of the Rebbe Rashab's teachings and in our adherence to the "straight path in which he instructed us."³

TORAH, PRAYER, CHESSED WITH CHASSIDIC FLAVOR

1. A new era – from 5748 onward

Today, the 15th of MarCheshvan, is the Shabbos from which the 20th of MarCheshvan is blessed [for Shabbos brings blessing into the entire coming week]. This 20th of MarCheshvan will complete 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; Hisva'aduyos p.455)

2. You can't have too much of a good thing

One should obviously not be concerned that if they occupy themselves with these activities prior to the 20th of MarCheshvan, then they may be left with nothing to accomplish on the 20th of MarCheshvan itself!

[Firstly,] we could only *wish* that such [a worry] could be our only 'concern'... Further, [the truth is that] even after having toiled in the above for *four full days*, from Sunday [i.e., the day following the Rebbe's speech] until Wednesday [i.e., the 20th of MarCheshvan], Hashem will certainly grant *additional* power to enable us to engage in these matters with far *greater* strength.

Treat divine service like a business

[Hashem's empowerment resembles] the manner of human wealth-accumulation: One is not satisfied upon obtaining his original desired figure, but rather, he immediately raises his desired profit-margin to a higher figure... This analogy rings especially true in the spiritual sense [i.e., that when we use all our power in divine service, Hashem immediately grants yet greater ability] – and all the more so in light of the approaching auspicious day, the 20th of MarCheshvan, when there is an *incomparable* elevation in divine service. (ibid, p.457, footnote 119)

3. When his soul shines forth

Every birthday and especially the birthday of a Tzadik, is accompanied by the immense virtue of Mazalo Govar – the supernal source of one's soul is predominant and with an added loftiness and predominance each year... We should utilize this auspicious day in the fitting manner. (ibid. p.336)

the expansion of Torah educational centers. In particular, we should imbue the Jewish youth (both biological "youth" and those who are yet "young" in their knowledge of Torah and Judaism) with the kind of education whereby a personal revelation of Hashem is an issue that deeply concerns and truly matters to them.¹⁶

GATHER, UNITE, BOLSTER

- We should accomplish all the above in a manner of "Heichaltzu" [“(Gather and) arm men from amongst yourselves” (Bamidbar 31:3)]²⁰ – whereby everyone rallies together. This is appropriate particularly via holding Farbrengens, where in an atmosphere of love and unity among fellow Jews, each person bolsters the other in all matters of holy concern.²¹

Visit a Tomchei Temimim Yeshivah

CONCRETE CONNECTION TO THE REBBE RASHAB

- In 5749 (1989), the Rebbe said: Some of our special activities in honor of the 20th of MarCheshvan should be performed within the Tomchei Temimim Yeshivah – a physical building that bears direct associating with the Rebbe Rashab.²²

20. A call for unity and action

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

21. Extract yourself

Also including the alternative meaning of Heichaltzu: to extract oneself (LeChaleitz) from a current spiritual standing – as good and lofty as it may be – and to ascend to a yet higher level. (ibid)

22. Make 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 of strength, it would be worthwhile and fitting to connect these activities with a Tomchei Temimim Yeshivah.

The Yeshivah – a primary accomplishment

One of the most *fundamental achievements* of the Rebbe Rashab – for there were

For a start, this lends us the ability to constantly yearn for G-dliness.¹⁷

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 mixing our own ideas with the teachings.¹⁸

HIGHEST STANDARD OF OBSERVANCE

- Our yearning should also find expression in an increase in the embellished observance of Mitzvos – to the point where we observe the Mitzvos according to the highest possible standard.¹⁹

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.¹⁹

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.¹⁶

EDUCATE TO LONG FOR G-DLINESS

- We should also place great effort into Torah education and

17. Practically speaking, every Jew should add (in connection with the 20th of MarCheshvan) a state of completion to their Torah study and in all aspects of their divine service, beginning with the ability to constantly yearn for G-dliness. (ibid)

18. According to the principles of Chassidus

...But rather, specifically the explanations which are based on the Chassidic discourses of the Rebbes of Chabad. (ibid)

The goal is to get it

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

19. Parshas Vayerah 5750; Hisva'aduyos p.362. See also Parshas Vayerah 5751; Hisva'aduyos p.288: Together with study that leads to *action*.

- We should likewise 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.³

HIS MA'AMORIM – HEICHALTZU

- It is especially fitting to study, amongst the other works of the Rebbe Rashab, his Chassidic treatise “Heichaltzu.” The theme and history of this treatise is well known, having been expounded upon by the Previous Rebbe.⁴

VAYIYU CHAYEI SARAH

- We should also study his teachings that are based on the verse Vayiyu Chayei Sarah.⁵

4. The Ahavas Yisroel discourse

The background to the delivery of this discourse is well known from the speeches of the Previous Rebbe. He also explained the reasons for this discourse having been recited twice (once on Simchas Torah and again on Shabbos Parshas Noach), as well as the factors that caused the discourse to be delivered in the first place and so forth.

The Previous Rebbe also instructed that this treatise be published and publicized (and 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 in order to prevent the opposite, G-d Forbid!). This has all been explained at length in the treatise “Heichaltzu.” (Parshas Vayerah 5749; Hisva'aduyos p.337-338)

5. Now's the time

The practical instruction we are to take from this (since, as the Rebbe Rashab would often emphasize, “Action is the main thing”) ... 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 Chayei Sarah.” (Parshas Vayera 5748; Sefer HaSichos p.77)

Practice what you study

...Beginning with the study of the Rebbe Rashab's teachings – as well as his explanation concerning the virtue of the 127th year – with a [quality of] study that leads to action. (ibid, Hisva'aduyos p.455)

JOYFUL FARBRENGENS

• We should hold a joyous Farbrengen [in honor of the 20th of MarCheshvan] in every location – either on the date itself, or on an adjacent date, depending on the conditions in each respective location.⁶

DRAW CROWDS

• These gatherings should be designed to ensure great attendance.⁶

HIS TEACHINGS AND DIRECTIVES

• During the gathering, we should study Torah-teachings of the Rebbe Rashab and bolster the activities which he demanded of us.⁷

OPPORTUNE TIME FOR MOSHIACH

• Nowadays, one of the most fundamental services required

127 – the levels of the soul

... Particularly after having completed the first cycle of 127 years (from 5621 until 5748) as is reflected in the opening verse of the coming week's Parshah – which is the Rebbe Rashab's birthday Parshah ... Vayiyu Chayei Sarah, "And the lifespan of Sarah was 100 years and 20 years and 7 years."

The number 127 includes every aspect of divine service, [which are performed] with all of the soul's faculties – both the Makifim (the all-encompassing faculties) of will and pleasure, along with the Pnimi'im (the specific faculties) of intellect and emotion. They are alluded to respectively in the words [of the verse], "100 years," "20 years" and "7 years," as explained in Chassidus.

Second cycle – doubly intense

At present, we are completing the *first* year into the *second* 127-year cycle since the Rebbe Rashab's birth, and all of the above details are incomparable elevated in a redoubled manner. (Parshas Vayera 5749; Hisva'aduyos p.336)

The last Ma'amor 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 the discourse Vayiyu Chayei Sarah 5751 (1991). It was published in Sefer HaMa'amorim Melukat 5.]

6. Parshas Vayerah 5749; Hisva'aduyos p.455.

7. **Power of unity and joy**

It would far better for these activities to be performed in public, in a congregation. The virtue of performing a matter in a congregation, amidst a joyful Farbrengen, is explained in the treatise "Heichaltzu." (Parshas Vayerah 5749; Sefer HaSichos p.77)

MAKE G-DLINESS PART OF YOUR DAILY LIFE

• In 5751 (1991), the Rebbe stated: This year is the 150th anniversary of the Rebbe Rashab's birth¹⁵ – 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 power to study Torah and serve Hashem in a manner whereby G-dliness becomes an integral part of his day-to-day life.¹⁶

ABILITY TO ALWAYS DESIRE G-DLINESS

• We should obviously approach achieving this in an orderly manner – we cannot learn everything all at once! Yet even at the very outset of our Torah study, etc., the power 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.

lessons we are to learn from the story... (Parshas Vayerah 5750; Hisva'aduyos p.361-362)

Climb higher

The fact that the Rebbe Rashab wept over the revelation of "And Hashem appeared to him," which is the opening passage of *this* week's Parshah (despite his having previously studied about the numerous revelations of Hashem to Noah and even to Avraham in *earlier* Parshas) indicates an *advanced* level of yearning for the revelation of Hashem.

In other words, the Rebbe Rashab was not satisfied with the revelation of G-dliness he experienced in his previous spiritual standing, rather, he longed, yearned and wept over the fact that he had not yet merited the yet *loftier* revelation [that is expressed in this week's Parshah as] "And Hashem appeared to him" ... This conduct is an instruction to all who follow in the Rebbe Rashab's path. (ibid, p.360)

Is it good enough for Geulah standards?

This is the chief lesson and instruction to be taken from Parshas Vayerah: That every Jew should yearn profusely for the revelation of "And Hashem appeared to him," which will occur with coming of the true and complete Redemption; and they should do whatever they can to make themselves fit to receive that revelation, by performing each activity in a manner that befits the standards of the true and complete Redemption. (Parshas Vayerah 5752; Hisva'aduyos p.274)

15. **Five times Havayah**

Every Jew receives from the Rebbe Rashab and his successor, the complete state of "150," which is five times the Name *Havayah*. [This represents] the complete state of his Torah accomplishments, etc. [The numerical equivalent of Hashem's Name is 26, and 5x26 = 150. Having completed a period of 150 years since the birth of the Rebbe Rashab, the spiritual level represented by this fact is now revealed to all Jews. See there at length.]

16. Parshas Vayerah 5751; Hisva'aduyos p.288.

WANT LIKE A CHILD

• Our yearning or even weeping for a greater revelation of G-dliness should be like that of a young child, i.e., out of pure and honest simplicity and with the very innermost heart – without involving external reasons as adults are wont to do. This is something *every* Jew is capable of accomplishing, for it is written (Hoshea 11:1): Israel is a child and I loved him [says Hashem].¹³

DON'T BE SATISFIED

• One who was already attained a lofty spiritual rung of divine service should not be satisfied with his achievements; he should [also take a lesson from this story and] yearn and even weep for a yet *greater* revelation of G-dliness.¹⁴

The Torah is talking to you

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

After all, the Torah does not state “And Hashem appeared to *Avraham*” – but rather, “And Hashem appeared to *him*.” Moreover, he [the Jew studying this passage] is himself *a son of Avraham* and was also entered into Briso Shel Avraham Aveinu, “the *Covenant of our father Avraham*” (to who “Hashem appeared” specifically in the merit of having given himself a Bris Milah) ... Indeed, this very awareness itself arouses a strong desire to witness the revelation of “And Hashem appeared to him.”

How to educate your child

[“Since the occurrences of his youth present a harbinger of his later years and he was destined and fit to become Leader of all Jewry, his conduct even while very young is a source of instruction for the entire nation concerning their *own* children’s education” – *ibid*, footnote 63] This, then, is the lesson we can learn from the Rebbe Rashab: That even a young child should yearn for a revelation of G-dliness in the manner of “And Hashem appeared to him” – and even to be moved to tears [at the lack of such a revelation].

Make it happen

And since he yearns to witness this revelation, he will certainly do all he possibly can to be considered *fit* to receive such a revelation through [the efforts of] his own service (beginning with the Mitzvah of Bris Milah and so forth). (Parshas Vayerah 5752; Hisva’aduyos p.272) [For more on this theme, see Parshas Vayerah 5749, footnote 46; Hisva’aduyos p.334.]

13. Parshas Vayerah 5751; Hisva’aduyos p.285.

14. **Parshas Vayera**

Since it is currently both Shabbos Parshas Vayerah and the 20th of MarCheshvan – the birthday of the Rebbe Rashab – it is therefore a fitting time to contemplate the

from us is the vigorous and total preoccupation with the imminent Redemption.⁸ It is therefore understood, that the 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.⁹

8. **One track - 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.

Rebbe Rashab’s prophesy

[This is a reference to the Rebbe Rashab’s address to the students of Yeshivas Tomchei Temimim on Simchas Torah 5661 (1900), the Yeshiva’s third anniversary. That address 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 this Talmudic phrase, “Kol HaYotzei 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,” will ultimately bring about the coming of Moshiach.

Sweet conclusion: The Rebbe

It has been observed that *exactly fifty years* from the year of those prophetic words stated by the Rebbe Rashab in 5661, brings us to the year 5711 (1951) – the year in which the Rebbe officially consented to assume the position of Rebbe -- 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 Tehillim (ch.89), “...that Your enemies have abused, Hashem, that they have abused the footsteps of Your Moshiach; blessed be Hashem forevermore – Amen and Amen!” As the Rebbe explains, that passage’s 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.)]

9. **We have the power of Rebbe Rashab to bring Moshiach**

[On the 20th of MarCheshvan, the Rebbe Rashab’s] Mazal [i.e., influence from the supernal root of his soul] is certainly predominant regarding the combined life’s accomplishments, Torah and divine service, that the Rebbe Rashab performed throughout his lifetime – all of which are now intensified. And since, nowadays,

CONSTANT YEARNING FOR GEULAH

• We should increase the intensity of our expectant yearning for the Redemption; as it is stated in the Thirteen Principles of Faith: “I expectantly wait for him every day (BeChol Yom).” The phrase “BeChol Yom” should not (only) be understood as “every day” – but rather, literally “all of the day,” i.e., every single moment.¹⁰

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

BRIEF STORY AND INTRODUCTION

The Previous Rebbe related (and published) the following story concerning his father, the Rebbe Rashab:¹¹

one of the most fundamental services is ... the imminent Redemption ... [See main text above for continuation]. (20th of MarCheshvan 5749; Hisva’aduyos p.341-342)

10. Parshas Vayerah 5749; Hisva’aduyos p.342.

11. **His theme – our theme**

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

Wasn’t he 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, while young displayed lofty characteristics that were indicative of their future greatness.

He was already king

This fact is emphasized in this case by the statement of the Tzemach Tzedek concerning the Rebbe Rashab’s birth. The Rebbe Rashab was born on the 20th of MarCheshvan in the Hebrew year “Kisra.” [The Hebrew letters of the year 5621 spell with word “Kisra,” meaning “crown.” The letter Chof (20th) is also an abbreviation of “Kesser,” “crown.”] The Tzemach Tzedek declared that this was an allusion to Kesser Ila’ah [“Supernal Crown” – a sublime level of Divinity that transcends the Sefiros of Atzilus, as explained in Chassidus,] which reflected on

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 (Breishis 18:1), “And Hashem appeared to him [i.e., to Avraham]” – he is crying because Hashem *only* appeared to Avraham, but does not appear to us...

The Tzemach Tzedek replied: 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 Hashem 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 even instructed that the account be published.

In fact, the Rebbe customarily repeated this account each year on the 20th of MarCheshvan and considered it an endless source of instruction.

ASPIRE FOR A PERSONAL REVELATION

• Every Jew, regardless of his spiritual standing and including one who is yet biologically young or merely “young” in the knowledge of Torah and Judaism, nevertheless may and indeed *should* yearn for a revelation of G-dliness – to the point that he is moved to tears that Hashem reveal Himself to him in his own physical lifetime.¹²

his being “coronated” with the “crown” of [Chabad] leadership, as was revealed in due course. (ibid, footnote 7)

12. **A question is also an answer**

Even a *question* coming 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, Hisva’aduyos p.285)