



לעבן מיטן רבין



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SHACHARIS, PURIM 5743.

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ר' יקותיאל יהודה  
וזוגתו מרת פעסל לאה ומשפחתם שיחיו  
רוהר

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ת"נ'צ'ב'ה'

# Moshiach Now!

ADAR 5742\*



## SUNDAY, 12 ADAR

A Tzivos Hashem rally was held today in 770. The Rebbe joined the children for Mincha, after which the children recited the Twelve Pesukim followed by the singing of the Tzivos Hashem anthem "We Want Moshiach Now!" The Rebbe clapped along to the children's singing.

The Rebbe then spoke a few *sichos* to the children. In the second *sicha*, he encouraged the

importance of learning Torah, referring to the *possuk* of "Veshinantam" which the children had just recited, which states explicitly the need to always be preoccupied with words of Torah.

Practically, this means that when you are going home after learning in *cheder* or in the *talmud Torah*; when walking home from school, from the yeshiva or Beis Rivkah, you should carry something that you can learn from. The child may wonder how someone so young like himself can actually

behave like this, and he may feel discouraged. But, the Rebbe continued, the *parsha* of this week tells us how every child from Shevet Levi was counted from 30 days and up together with all the other Yidden, including, of course, those much older than him. This teaches us that a child has the capability and resources to accomplish things which may seem large in his or her eyes.

The Rebbe also encouraged the need for every single girl and boy to have their own letter in a *sefer Torah*. The Rebbe mentioned the *siyum sefer Torah* of the *Sefer Torah Hakloli* taking place today in California, and how even though we are not with them physically, but being as we are all a part of one nation, it is therefore a *simcha* for Yidden all over the world!

(Rabbi Shlomo Cunin related that initially, the Rebbe had said to make the *siyum* on Purim. When he asked the Rebbe if the *siyum* should be on Sunday, or on Tuesday—Purim—the Rebbe responded that he meant around the time of Purim.)

After the third *sicha* finished, the Rebbe requested that the children sing “*Utzu Eitza*” and he clapped along with an intensity and joy that is hard to describe. Afterwards, the Rebbe distributed dimes to the *madrachim* and *madrichos*, and smiled at many of them as they passed by. While the dimes were being distributed, the children sang “*Al Tira*.” At the conclusion of the distribution, the children began to sing “We Want Moshiach Now.”

The Rebbe placed his *siddur* under his arm and began to clap along, continuing to clap along to the children’s singing as he left the shul, all the while his face beaming with pleasure.

A child’s yarmulke fell off his head as the Rebbe was walking by. The Rebbe bent down to pick it up and handed it to the child.

The Rebbe left to go home at about 5:30 p.m. Rabbi Avraham Shemtov was in the corridor as the Rebbe was leaving, and the Rebbe smiled at him while motioning with his hand, seemingly surprised to see him there. The Rebbe asked him a few questions to which he responded and then the Rebbe went home.

#### MONDAY, 13 ADAR, TA’ANIS ESTHER

At the conclusion of *selichos*, the Rebbe looked towards the *aron kodesh*, waiting for it to be opened for “*Avinu Malkeinu*.” Rabbi Binyomin Klein



AT THE CHILDREN’S RALLY, 12 ADAR 5742

YITZHOK ZEVI GOLDSHID



THE SIYUM SEFER HATORAH HAKLOLI IN CALIFORNIA.

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informed the Rebbe that there is a *chosson* present (in such an instance *tachanun* and “*Avinu Malkeinu*” are not recited) and the Rebbe acknowledged this with a nod.

The *aron* was opened and the *sefer Torah* that had just been completed the previous day in California was taken out. The Rebbe kept his gaze fixed on the *sefer Torah* until it was placed on the *bima*.

As the Rebbe was walking back to his place after *kriah*, someone’s hat fell on the floor. The Rebbe stopped walking and looked at the hat. Rabbi Groner immediately picked it up and the Rebbe gave the hat’s owner a penetrating look before continuing on to his place.

While the *sefer Torah* was being carried back to the *aron kodesh*, the Rebbe faced the *sefer Torah* the whole time as usual. Rabbi Shlomo Cunin started the niggun “*Sisu Vesimchu*” and everyone began to sing, but the Rebbe did not make any signs of encouragement. When the *sefer Torah* came closer to the *aron* the Rebbe approached the *Sefer Torah*, touched it with his *siddur* and then, uncharacteristically, kissed his hand.

On the way back to his room, the Rebbe stopped to look at a large sign that was put up providing

details for those going to do *mitvza Purim* in various schools.

Following Mincha, the Rebbe said a *sicha* (*divrei kibushin*) for about 35 minutes. During the *sicha*, the Rebbe told a *bochur* who had touched the inside of his ear to go wash his hands. At first, the *bochur* did not realize the Rebbe meant him, and only understood after the Rebbe repeated himself a second time and pointed at him.

The Rebbe came downstairs for Maariv at 6:30 p.m., wearing his Shabbos *sirtuk* (which is silk) and



YITZHOK ZEY GOLDSHMID

THE REBBE RECITES THE HAFTARAH AFTER HIS ALIYA DURING A FAST DAY MINCHA.

holding his *siddur* as well as a Megillah in a silver case. The Rebbe set the Megillah down on a table that was set up next to his *shender*.

After *shemoneh esreh* and *kaddish*, the Rebbe opened his *siddur* to the *brachos* for *krias hamegillah*. Then, he removed the Megillah from its case and unrolled it on the table. While spreading it out, the Rebbe straightened a crease in the parchment, taking care that the entire parchment should be almost perfectly straight.

After *krias hamegillah*, the *minyán* continued davening Maariv. When the *chazzan* finished *Aleinu* out loud, the Rebbe turned and motioned with his hand in surprise: The *chazzan* had forgotten to say *Vata Kadosh*.

As the Rebbe was leaving the shul, he started to sing “We Want Moshiach Now” in a soft voice, and encouraged the singing on his way out.

## TUESDAY, 14 ADAR, PURIM

While the Megillah was being read, the Rebbe stood straight in his place and did not move. When it came to making noise by Haman’s name, the Rebbe gently tapped the floor with his foot.

The Rebbe arrived for Maariv at 6:45 p.m.

When the Rebbe entered the shul for the Purim *farbrengen*, the crowd was singing Napoleon’s March.

The Rebbe began the *farbrengen* by addressing the idea of *הימים האלו נזכרים ונעשים*; that the events of this day that have occurred in previous years are *reoccurring now*. With this in mind, we look at everything differently and can be enthused with a greater *chayus*. The Rebbe added that one must also bring along the *simcha* of Purim so that it should affect the rest of the year as well.

In the second *sicha*, the Rebbe asked a question on the story of the Megillah:

Why does the Megillah have to go through all the details *leading up* to the actual miracle? It would have seemingly made sense for all the “irrelevant” details to be left out, and to just tell us about the events that have to do with the actual miracle of Purim.

The Rebbe explained that the Megillah includes the other details in order to teach us a lesson in how to behave as a Yid: The Megillah begins with describing Achashverosh’s feast, where every person was granted whatever food he requested. When a Yid sitting at this party requested kosher food, he

revealed to everyone around him the truth, that he is a Yid and he is not embarrassed or ashamed with the truth.

When a Yid acts in accordance with the truth, the non-Jews around him trust and respect him. But if he tries to pretend to be like those around him by eating the same food as them, then not only does he not *gain* their admiration, but on the contrary, he loses any respect and trust they did have for him. This applies not only in religious matters but in all dealings they have with him. When they see that on the one hand he is a Jew, and on the other hand he says “I am just like you,” they know he is lying to them. And if he could lie in one area, who is to say he will not lie in other areas...?

This is especially important for someone who “sits at the king’s gate,” someone in a position of power and influence. Such a person carries a greater responsibility to behave in the proper manner since everyone will learn from his behavior how they should conduct themselves. If one does not act in accordance with the truth, rather he pretends to be that which he is not—he is denying *his own true self*—his *neshama*—which regardless of any circumstance will always remain pure.

The Rebbe applied this to the Jewish mother as well. She should not worry about her child wearing *tzitzis* while playing with non-Jewish children, for it is specifically when he does not hide his true identity that they will befriend him. Behaving in any other way will bring the opposite result, because in their eyes he will be seen as a double-faced liar. The same goes for educating one’s child to make a *bracha* before putting food into his mouth even when he is with non-Jewish friends, and for the same reason.

But here, the Rebbe said, there is another advantage as well. When they see a Jewish child making a *bracha* before eating the candy, and they ask him what he is saying, he replies straightforwardly that he is thanking Hashem for the candy and for bringing everything else into existence! This will have a strong effect on the non-Jewish child and he will realize that he also needs to thank Hashem for the things he has, much like he says thank you to anyone who gives him something.

There are those who think that such behavior is for “fanatics.” The Megillah shows us that it is only when we conduct ourselves in a way of “גאון יעקב”—with pride and without shame of our lifestyle and heritage—that the rest of the world will come

to respect us and listen to us. The Rebbe added that all of this is applicable even in a country like America—that only through the above mentioned style of behavior will non-Jews respect Yidden.

During the *farbrengen*, Rabbi Mordechai Ashkenazi of Kfar Chabad went over to the Rebbe holding a small cup of *l'chaim*. The Rebbe *bentched* him, “You should have a *refuah sheleima*.”

In the seventh *sicha*, the Rebbe spoke about the example Mordechai set for all future generations by not bowing to Haman: Every Yid needs to know that “ה' ניצב עליו”. Hashem is, so to speak, “leaning” and depending on him to make the right choices in *עשה טוב* and *סור מרע*. Any given thought, word or action on his part can literally tip the cosmic scale for the good, and bring about a complete redemption for the entire world!

There are those, the Rebbe continued, who say that this is all only a “*pshetel*” in Tanya, but where in *nigleh* does one find such a concept? The source, the Rebbe said, can be found in an explicit Rambam: The Rambam writes how a person should constantly view both himself and the world as being a perfectly equally balanced scale and the very next move he will make—be it in action, in speech or even in thought—can literally tip the scale, thereby bringing a “*yeshuah vehatzalah*” for the entire universe!

Just as in the story of Purim, the salvation Mordechai brought about came through the king together with the assistance of his loyal soldiers—so too now. We have to be soldiers whose only concern is to carry out the will of the king—“מאן מלכי רבנך”—even up to a point of self-sacrifice. And why is the soldier willing to sacrifice himself to reach his goal? Because he knows that it is something about which the king cares deeply.

In order to accomplish the mission, the king releases all of the royal treasures which until now have been kept hidden away. Being as we are now in the last and final stages of our battle to defeat this *galus*, we have been granted access to the most precious of the king’s treasures.

This is all true for a child, as well as for the “child with a white beard.” Everyone should know that we mean *him*: Hashem is depending on *you* and with even *one positive thought* you can bring Moshiach right now, at this very moment of Motzei Purim, at the start of Shushan Purim, 5742\*, right here in 770 Eastern Parkway! This is the ruling of the Rambam! Especially if he reaches a state of *ad d’lo yada*, which



then he will not be able to keep track of how many thoughts he had...

The Rebbe asked that someone volunteer to fulfill the obligation of *ad d’lo yada* on everyone else’s behalf (making it clear that he means only one person and no one should think that he has a *heter* now to say *l’chaim* more than four times). Afterwards the volunteer should make a *kuleh*—whereby the head and the feet are on the same level—and everyone should dance towards



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Moshiach Tzidkeinu, who will come and redeem us *lemata me'asara tefachim*.

After waiting a bit, the Rebbe said that we live in a country where everything is decided based on votes, everyone casts their votes in private, and then they have to count all the votes to see who was chosen to be the “*moser nefesh*.” There is something called an *olas nedava*; someone should volunteer himself, and he should not worry that he is pushing himself where he does not belong.

Finally, an individual by the name of Motty Steinberg from Nachlas Har Chabad said *l'chaim* to the Rebbe on a large cup of *mashke*. The Rebbe pointed at him and asked, “*Dos iz dee 'olas nedava?*”

Afterwards, Rabbi Shlomo Aharon Kazarnovsky approached the Rebbe holding a small *l'chaim* cup in his hand and said to the Rebbe “*kol haposhet yad nosnim lo,*” repeating the word “*kol*” for extra emphasis. “So what should I do for you?” the Rebbe asked him. The Rebbe picked up a bottle of *mashke* which had been brought over from a gathering

of Yidden in Russia that was on the table, poured from the bottle into Rabbi Kazarnovsky's cup, said to him, "*lchaim velivracha*" and *bentched* him with *arichus yomim*. After that Rabbi Berel Levy approached the Rebbe as well.

The Rebbe turned to the "volunteer" and asked him if he is also able to make a *kuleh*. After the man made a *kuleh* on the table, the *olam* started to sing the lively Russian song, "*Eevadye mee neya..*"

The Rebbe started to clap his hands and every time the *niggun* went back to the beginning the Rebbe clapped with greater emphasis. At one point the Rebbe began to encourage by swinging his hand, and then he started encouraging with both hands. Eventually the Rebbe began to swing both of his hands in the air continuously without stopping! The *simcha* felt in the room at this point was literally over the top, and cannot be put into words at all. People described this *simcha* as greater than anything seen in 770 for years!

In the middle, the Russian words of the song were replaced with "We Want Moshiach Now." By now, everyone without exception was on their feet dancing in their place, swept away by the incredible energy and joy in the air.

After the singing eventually stopped, the Rebbe said that since Purim is the time when we completed what we started by *Matan Torah* (קיימנו מרה), a *Simchas Torah niggun* should therefore be sung.

Afterwards, the Rebbe began singing the *niggun* "*Tzama Lecha Nafshi*" with several variations in the order of the words. After that, the Rebbe began singing "*Nyet Nyet*."

The Rebbe then spoke about the *hachanos* for *mitzta Pesach*, and suggested that gatherings be made for children to discuss these preparations, since they were the first to recognize the hand of Hashem at *yetzias Mitzrayim*.

The Rebbe then asked where the *sofrim* for the Sifrei Torah Hakloli'im are. Rabbi Hoenig from Eretz Yisroel came up and the Rebbe asked if he is the one who wrote the *sefer Torah* for California. The Rebbe also asked him if he already started the second one, and he answered that he did. The Rebbe poured him *lchaim* and gave him a *bracha*. Rabbi Zirkind, the *sofer* from New York also came up, and the Rebbe gave him *lchaim* and *bentched* him as well.

Afterwards the Rebbe asked if there were any more *sofrim* present who were involved with the



Sifrei Torah Hakloli'im. Someone by the farbrengen said the name of another *sofer*, and the Rebbe asked if he is involved in the above *sifrei Torah*, and if yes, which one. The person answered that this *sofer* is writing for Buffalo. The Rebbe asked, "Where is he?" When no one came up, someone said that he is in a state of *ad d'lo yada*.

Before leaving the farbrengen the Rebbe reminded those present to make a *bracha acharona*, and then encouraged the singing of "*Ki b'simcha*" while leaving the shul.

When the Rebbe left to go home, the crowd sang "We Want Moshiach Now" to the tune of the Russian song that was sung at the farbrengen, and the Rebbe motioned with his hand in encouragement. ❶