



Klal Yisroel United

Every year on Chof Zayin Adar, Chassidim are reminded of the dark golus within which we find ourselves today. It was on this fateful day that the Rebbe had a stroke in 5752, after which the Rebbe no longer spoke to us, sharing the Dvar Hashem. This point is in further emphasis this year, being a Shnas Hoibbur, when the actual date of Chof Zayin Adar Rishon occurs again.

The mere date brings a shudder upon us, calling out the painful cry of "Ad Mossai" from the depth of our souls: *לרצוננו לראות את מלכנו* - we must do all we can to see the Rebbe again and hear his Divrei Elokim Chayim.

Two days prior, on Shabbos Parshas Vayakhel, 5752, the Rebbe farbrenged. The message of the Rebbe's sichos in that farbrengen echo in our hearts and minds, serving as a constant reminder to increase in Ahavas Yisroel to finally be zoche to the Geulah shleima when we will be reunited with the Rebbe.

Below are selections from these sichos:

There is lesson to be derived from Parshas Vayakhel in the avodah of every yid: that to begin with, he must unite – Vayakhel – with all of B'nei Yisrael.

This avodah encompasses every moment of one's day – meaning that each and every moment becomes unified (Vayakhel) through the constant fulfillment of "*Veahavta Lireiacha Kamocha*".

This idea is strengthened and comes to the fore in a setting such as this one [the Farbrengen], where many yidden have come together.

(And although one has already accepted upon himself the mitzvah of Ahavas Yisrael in the morning when saying "*Hareini Mekabel*", it is nevertheless said when he is alone and therefore serves merely as a preparation for davening in a tzibbur together with other yidden.)

However, the main expression of "Vayakhel" is through kibutz galuyos teikef umiyad mamosh!

This is the reason why, this year, Vayakhel is read separate from Pekudei – because the "Vayakhel" that must occur now is the final and ultimate one, namely *kibutz galuyos*, and there is no time to wait for "Pekudei" – the concept of counting which symbolizes a more detailed and meticulous avodah – because counting must be done in an orderly fashion and it is something that takes time.

Therefore, because the Geulah must arrive *teikef umiyad mamosh*, there is an immediate necessity for the ultimate "Vayakhel" in Eretz Hakodesh with the Geulah. Only then can there be the focus on "Pekudei" (which will then include the detailed avodah of the geula itself)...

In our present time – in the year of *ה'תהא שנת נפלאות* *בכל* - we clearly see the concept of "Vayakhel" in a very practical manner with the mass immigration to Eretz Yisrael from all four corners of the globe. And although in every generation there were those who came to settle in Eretz Yisrael from other places, it has never occurred on such a scale!

Parenthetically, we discover something extraordinary in the conduct of the Rebbeim:

We find personalities such as Reb Mendel Horodoker and many others like him who settled in Eretz Yisrael. On the other hand we see that every one of the Rebbeim beginning from the Baal Shem Tov didn't even visit Eretz Yisrael, let alone settle there.

Although the Frierdiker Rebbe did visit Eretz Yisrael in 5689, this was only because until then the Frierdiker Rebbe would customarily visit the *kivrei ha'avos* in Ros-tov and Lubavitch. Upon leaving Russia in 5688, this became impossible so the Frierdiker Rebbe travelled to Eretz Yisrael as an alternative.

In any case, as long as we still find ourselves in Golus, the main focus of "Vayakhel" now is through uniting all of B'nei Yisrael through the mitzvah of Ahavas Yisrael.

This will bring about the fulfillment of the ultimate "Vayakhel" when we will take with us all that we have accomplished until now. And together with the entire B'nei Yisrael of this generation, from all previous generations and from all future generations – *קהל גדול ישובו הנה* – we will go to Eretz Hakodesh with the Geulah Hoamitis Vehashleima, *teikaf umiyad mamosh!* ■