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## Not on Our Watch!

*With Gimmel Tammuz just one month away, each and every chossid reminds himself of the dark galus we find ourselves in and the desperate need for the geulah. In this spirit, we bring these powerful words of the Rebbe about the meaning of true hiskashrus to a nossi, and the heartfelt plea of every Yid to be together with his Moshe Rabbeinu.*

*Before the Yidden entered Eretz Yisrael, Hashem commanded Moshe to go up to Har Nevo, where he was to pass away. Rashi writes that when Moshe was going to ascend Har Nevo, the Yidden said: “We swear that if we notice Moshe [ascending the mountain to pass away], we will not let him do so. The man who brought us out of Egypt...and gave us the Torah, we will not let him.”*

*The Rebbe learns a powerful lesson from this story.*

**T**he Hiskashrus of the Yidden to Moshe Rabeinu was so powerful that they were desperate that he enter Eretz Yisrael with them. Knowing full well that it was Hashem Himself who had commanded Moshe to ascend Har Nevo to pass away, they nevertheless were not afraid to contradict Hashem’s command, and announced, “We will not let him.”...

...This teaches us a *Hora’a Nifla’a* about our Hiskashrus to the Rebbe. It should be so powerful that it should bring to a yearning with all one’s might that the Rebbe come with us into Eretz Yisrael, as a Neshama B’guf, with the Geula Ha’amitis V’hashlaima.

One could ask: There was a particular occurrence in Tof Shin Yud [the Histalkus of the Frierdiker Rebbe]. If so, how is it possible to say that the Rebbe will enter Eretz Yisrael with us **before** Tchiyas Hamaisim?

The first answer to this is that מה זרעו בחיים אף הוא בחיים.

Additionally, the Zohar says that Tzadikim and Nesiei Yisrael will rise to life immediately when Moshiach comes, before Techias Hamaisim. This is also clear from the Gemara, which says that when the Bais Hamikdash Hashlishi will be built—which will happen before Techias Hamaisim—Aharon, his sons, and Moshe will be with us. From this is understood that all Tzadikim will rise to life as soon as Moshiach comes.

Some people ask: How can you speak such *vilde zach’n* (wild words)?

The answer to them is two-fold:

First of all, we live in wild times, when the world is covered in darkness. In such a time it is necessary to speak wild words.

More importantly, these aren’t wild words. Every Yid davens: את צמח דוד עבדך. מהרה תצמיח. . כי לישועתך קוינו כל היום

await your deliverance the **entire day**. And on Shabbos and Yom Tov we daven ותחזינה עינינו בשובר לציון ברחמים!

Moroever, this is one of the thirteen principles of Emunah: “אני מאמין באמונה” - I await him **every day**. Some say this Ani Maamin every day, and those who don’t say it—as is minhag Chabad—think about it constantly, כל היום.

The Rambam paskens in Mishneh Torah, “Anyone who does not believe in him or **does not await his coming**, denies not only the statements of the other prophets, but those of the **Torah and Moshe Rabbeinu!**”...

...After all of this, what is the surprise that we are speaking about הקיצו ורגנו שוכני עפר? How can this be called *vilde zach’n*?

*(Sichas Shabbos Parshas Ha’azinu 5746; Hisva’aduyos 5746 vol.1 p. 153)*