



לזכות
 הילד אברהם דוד שיחי'
 ליום הולדתו י"ב שבט
 וליום הכנסו לבריתו של אאע"ה,
 י"ט שבט ה'תשע"ח
 ולזכות אחיו מאיר שלמה שיחי'
 נדפס על ידי ולזכות הוריו
 הרה"ת ר' מנחם מענדל
 וזוגתו מרת חי' מושקא שיחי'
 בעגון
 ולזכות זקניו שיחי'



What A Contradiction!

"Why did everyone stop?"

"Well it seems like the cloud stopped which means Hashem wants us to camp here."

"Okay, but what's all that commotion coming from up ahead. I hear banging and schlepping, what is that?"

"If you take a closer look you will notice that it is coming from the Levi'im camp which probably means they are erecting the Mishkan."

"Putting together the Mishkan? You mean over 40 huge wooden pillars, tens of silver sockets, huge woven draperies, and pegs and curtains to go around?! That is a tremendous amount of work. I guess we will be here for a couple of weeks at the very least, if not months."

"That is not necessarily true! Hashem has not told Moshe how long we will be camped here for; but regardless, Hashem wants the Mishkan set up at every stop. It could be just overnight... We may very well see the cloud lift up in the morning and everything they set up today will be dismantled until next time."

Although this conversation is fictitious, it is not hard to believe that such discussions were taking place in

WHY ARE YOU BUILDING THAT CHABAD HOUSE?

the desert as the Yidden made their way towards Eretz Yisroel.

It does seem surprising that Hashem wanted the whole *Mishkan* erected at every stop along their journey, no matter how long they would be there, even if it was just overnight.

This answers a burning question about our behaviour in *golus*.

If we are so firm in our faith and proclaim with confidence that Moshiach is coming at any moment, why should we build more institutions and do more “*golus*” things?

The Frierdiker Rebbe addressed this and instructed us to learn from the *Mishkan*. Even though the desert was not their final destination, Hashem wanted them to have it all ready. So too, explains the Frierdiker Rebbe, we have to set up our *Mishkan*, which is Yeshivas Tomchei Temimim.

The Rebbe responded to a similar quandary regarding Tzivos Hashem. In 5741 the Rebbe began Tzivos Hashem and urged everyone to recruit as many children as possible to help the fight to end *golus*. Bringing more Yidden into

the ranks of Tzivos Hashem will end *golus* **now**, even one second earlier.¹

At a farbrengen in 5752, the Rebbe laid out the two sides of this contradiction and gives us advice on how to approach it.

Every Yid needs to be aware that although this paradox exists—on one hand our belief in Moshiach’s imminent arrival and on the other our mission to continue the *avoda* in *golus*—we have to look to our leaders and the *nesi'im* clarified things for us.

The Frierdiker Rebbe was already asked the same question:

How can you publicize “לא לתור לגאולה—לתשובה לא לתור לגאולה—immediate *teshuva* will bring immediate redemption,” on the one hand; and on the other hand send out shluchim to open up schools and yeshivos here in the United States? Sending out these shluchim entailed raising exuberant funds and even loaning money, along with much hard work. The shluchim will only reach their posts in a few days’ time, by which we are certain that Moshiach will already be here!

The Frierdiker Rebbe responded that we’ve already seen similar conduct

in previous generations, all the way back to Moshe Rabbeinu.

Moshe knew that he’d lead the Yidden in the desert for forty years. Nevertheless, he was prepared at any moment to enter into the Eretz Yisroel.

When Moshe Rabbeinu went up on Har Sinai for the second time, he knew that the full forgiveness for the sin of the *egel hazahav* would only come at the end of the third set of 40 days. Nevertheless, this did not discourage him or diminish the way he davened during the middle forty days.

This encourages each one of us to eagerly await Moshiach’s imminent arrival and to do our work in the most complete way possible.

The Rebbe concluded with a powerful line, “This includes sending shluchim out on shlichus even though they will only be in their city for a few moments...”² **T**

1. 15 Shevat 5741; Sichos Kodesh vol. 2, p. 262.

2. Shabbos Parshas Ha’azinu 5752; Sichos Kodesh vol. 1, p. 99.