



לעבן מיט'ן רבי'ן

לע"נ
הרה"ח הרה"ת ר' משה
בן הרב נפתלי ע"ה גרינברג
נלב"ע י' תמוז ה'תשע"ג
ת'נ'צ'ב'ה'
נדפס ע"י בנו
הרה"ת ר' ישראל מרדכי
וזוגתו מרת חנה שיחיו
גרינברג
על פסא, טקסט



Moshiach's Yom Huledes

TISHA B'AV 5751



Shabbos Chazon was often a very uplifting experience in the Rebbe's presence. Especially when Tisha B'av occurred on Shabbos and the fast was postponed to Yud Av; the *simcha* then was even greater. But the events of Shabbos Chazon and Tisha B'Av (*nidche*) 5751 were of an entirely different caliber.

EREV SHABBOS, 8 MENACHEM AV

Before entering the elevator on the way to the main shul for *mincha*, the Rebbe distributed coins

for tzedakah to the children standing in the lobby of 770. Downstairs, the Rebbe continued to give coins to children until reaching the front of the shul.

At the conclusion of *mincha* the Rebbe signalled to the *mazkirim* that he will distribute dollars and the Rebbe distributed two dollars to everyone in attendance. When a group of children passed, the Rebbe smiled broadly to them and made strong motions to encourage the singing. When one child handed a dollar back to the Rebbe, the Rebbe motioned that it was for him to keep.

FRIDAY NIGHT, SHABBOS CHAZON

The crowd sang Lecha Dodi to the tune of a *niggun simcha* and the Rebbe encouraged the singing throughout. At the final stanza of Bo'ee VeShalom the Rebbe made very strong motions and the *simcha* in the room was quite intense.

SHABBOS CHAZON, 9 AV

As the Rebbe entered the shul for the farbrengen the crowd sang “*Sheyibaneh Beis Hamikdash*” and after *kiddush* they sang “*Zol Shoin Zain Di Geulah*.” The Rebbe responded to *l'chaim* in all directions and encouraged the singing.

Throughout the farbrengen, the Rebbe spoke very strongly about the imminent *geulah*. Following are selected highlights of the *sichos*:

Regarding the fact that the fast was postponed due to Shabbos, there is an important parallel to the well known maamar Chazal regarding Yom Kippur, “One who eats and drinks on the ninth (of Tishrei), the Torah considers it as if he had fasted on the ninth and tenth.” In addition to the general comparisons between Yom Kippur and Tisha B'Av, the kvius provides a practical parallel in the fact that we are eating on the ninth of Av due to oneg Shabbos.

Shulchan Aruch states that when the fast of Tisha B'Av occurs right after Shabbos, the seudah hamafsekes does not have any of the usual restrictions. “One may eat meat and drink wine and place on his table (as many delicacies) as סעודת שלמה בשעתו (the feast of Shlomo Hamelech during his reign).”

The fact that Shabbos not only negates fasting but also emphasizes the importance of pleasure, indicates that the powerful positive energy of the delayed ta'anis is revealed. Especially the positive energy of Tisha B'Av as the yom huledes of Moshiach is revealed in full force today.

The crowd sang “*Sisu Vesimchu B'simchas Hageulah*” and the Rebbe encouraged the singing very energetically. (All of the *niggunim* at this farbrengen were very *freilach*.)

In light of the fact that we expect Moshiach's imminent arrival, it follows that since the geulah will come today, there will be no fasting on the Tenth of Av, as the fast of Tisha B'Av will then be annulled. During the celebration of the dedication of the first Beis Hamikdash, the Yidden feasted on Yom Kippur; this will surely be the case with the dedication of the third Beis Hamikdash.

The crowd sang “Sisu Vesimchu B'simchas Hageulah” and the Rebbe encouraged the singing very energetically.

Once the fast is already delayed, it will be completely nullified.

Krias haTorah of mincha will be Parshas Va'eschanan, which opens with Moshe Rabbeinu's tefillah to enter Eretz Yisroel. This brings more urgency to the ultimate tefillah of every Yid, “Ad Mosai!” Surely Hashem will immediately accept this tefillah of klal Yisroel and we will no longer need to say it.

The crowd sang the niggun “Ad Mosai!”

In the event that, chas v'shalom, Moshiach does not arrive immediately, it is important to discuss issues that are relevant to galus. The most timely issue is that there should be as many siyumim as possible during these coming days. Until the end of Shabbos, together with feasts of meat and wine, and during the fast there should be siyumim on the masechtos that are permitted during that time.

Through this we will merit to the seudas Moshiach of the shor habor and levyasan, at which time everyone will come to Eretz Yisroel and the simcha will be greater than the simcha of Simchas Torah of אראנו ופלאות, and even greater than Purim!

The crowd sang Napoleon's March.

It is crucial to publicize the importance of arranging siyumim throughout these days in accordance with halacha. It would be appropriate to connect the siyum with an increase in tzedakah. They should continue through Chamisha-Asar B'Av, which is a Yom Tov that is more joyous than all other Yomim Tovim. Although this year it occurs on Erev Shabbos it is important to arrange a chassidisher farbrengen on this auspicious



Yom Tov, which is connected to the joy of a chasuna, and is compared to the joy of the geulah.

The crowd sang “*Meheira Yishama*.”

In the final *sicha*, the Rebbe mentioned the importance of arranging *siyumim*—for the third time during this farbrengen.

The Rebbe then distributed bottles of *mashke* to those that had submitted them before Shabbos. When Reb Yaakov Weiselbuch, the leader of the Kishinev Jewish community received a bottle, he announced about the forthcoming farbrengen in Kishinev in Yiddish. The Rebbe told him to announce it in Russian and when he did so the Rebbe was visibly satisfied.

Rabbi Menachem Gerlitzky received a bottle for the *siyumim* in Shas and Rambam that would occur during the coming week. Rabbi Moshe Kotlarsky received a bottle of *mashke* for the upcoming European Kinus Hashluchim, beginning on Yud-Daled Av, taking place in the city of Lubavitch and culminating on Chof Av in Alma Ata, by the *tziyun* of the Rebbe’s father.

The Rebbe started singing the *niggun* of Horav Levi Yitzchok and encouraged the singing very strongly. The Rebbe then signaled to Chazzan Moshe Teleshevsky to sing “*Yehi Ratzon*” and the crowd sang “*Sheyibaneh*.”

As the rebbe recited the *bracha acharona*, the crowd sang “*Shuva*” with great excitement after such an uplifting farbrengen.

After *mincha* through the end of Shabbos, *siyumim* were occurring in 770 non-stop. At approximately 6:00 p.m. a very large *seudah* had been prepared, and—as the Rebbe had emphasized during the farbrengen—it was celebrated as *seudas Shlomo besh’a’ato*. *L’chaim* was distributed in connection with the *siyumim* that were ongoing and the enormous crowd sang and danced with absolute certainty that they were dancing to the *geulah*.

MOTZEI SHABBOS, TISHA B’AV (NIDCHE)

The Rebbe entered the shul for *maariv* at 9:30 p.m. holding the *siddur* and the pages of *Eicha*. There was no covering on the Rebbe’s *shtender* and the *paroches* of the *aron kodesh* was removed after *Borchu*. Following the *kaddish* after *shmoneh esreh*, Rabbi Binyomin Klein brought two lit candles to the Rebbe for the *bracha* of “*Borei Me’orei Ha’ish*.” The Rebbe then sat down on the low bench that was



prepared near a low table on the southern side of the *bima*.

Following *Eicha* and *Aleinu*, the Rebbe surprised the crowd by notifying Rabbi Leibel Groner that he will distribute dollars! It took several minutes to make the arrangements and throughout the distribution the Rebbe smiled to the children.

YUD AV, TAANIS TISHA B’AV (NIDCHE)

The Rebbe entered the shul for *shacharis* at 10:00 a.m. After *krias haTorah* and *haftarah*, the Rebbe sat by the low table and recited *kinos* until shortly before *chatzos*. Since it was Sunday, many people had gathered in 770 to join the line for “dollars” even though it was Tisha B’Av. There were rumors over the past week that there would not be “dollars” this Sunday due to the fast. However, at the conclusion of *shacharis* the *gabbai* announced that the usual “dollars” will occur after *mincha*.

At 3:15 p.m. the Rebbe entered the main shul for *mincha* wearing tallis and tefillin. The Rebbe’s *shmoneh esreh* went on for quite a while, perhaps more than double the usual time. It was noticeable that the Rebbe was saying the *tefillah* of *nacheim* at great length.

Following *mincha*, the Rebbe distributed dollars at the usual Sunday location, in the front lobby of 770. The line was considerably shorter than usual and concluded after a half hour.

At 8:37 p.m., approximately ten minutes before the scheduled time for *maariv*, *bochurim* standing in the front lobby of 770 were shocked to see the Rebbe enter the lobby alone and turn towards the elevator. A *bochur* immediately pushed the elevator button and opened the door for the Rebbe. By then Rabbis Leibel Groner and Binyomin Klein rushed

out of the Merkos office and joined the Rebbe in the elevator.

The news spread like wildfire and the large crowd of *bochurim* gathered in the upstairs *zal* rushed downstairs to join the crowd standing in absolute confusion at the Rebbe's early arrival, followed by a large crowd of *anash* and *bochurim*. The suspense was palpable.

The Rebbe said to Rabbi Leibel Groner, "I came early because I plan to say a few words."

The Rebbe waited at the stairs of the *bima* until the shtender and microphone were hurriedly prepared, then ascended the *bima* and said a *sicha* minutes before the conclusion of the fast. The following are selected highlights:

These are the final moments of the ta'anis of Tisha B'Av, which was postponed to Yud Av; it is after mincha, which is the time of Moshiach's birth. For this reason nacheim is recited during mincha in connection with the mazalo gover of Moshiach.

In fact, Moshiach's birth occurred on the ninth of Av which this year was on Shabbos. Although the negative aspects of Tisha B'Av were delayed, surely the idea of mazalo gover of Moshiach was not negatively impacted. On the contrary, Shabbos brings fresh intensity to all things that are positive for Yidden. This was illustrated in the fact that the seudah hamafsekes was allowed to be observed as a seudas Shlomo beshaaato, due to it being Shabbos.

The haftarah of Shabbos Chazon concludes with the possuk "ציון במשפט תפדה ושביה בצדקה" (Tzion will be redeemed with justice, it's captives with tzedaka) and is immediately followed by the time of mincha which this year was the time of Moshiach's yom huledes. On Shabbos we were only able to verbally mention tzedakah during these special moments, so it is appropriate to utilize these final moments following mincha of Tisha B'Av to actively engage in tzedakah and there will be a distribution for tzedakah before maariv.

This year, the fast of Tisha B'Av has the added advantage of "העשירי יהי קודש" ("The tenth shall be holy"), since it is observed on the tenth of the month. May the perfection of the number ten lead to the ultimate perfection that will be expressed in the שירה העשירית—the "tenth song" that bnei Yisroel will sing with the arrival of Moshiach, תיכף ומיד ממש!

The Rebbe descended the *bima* and distributed dollars to the crowd for close to 15 minutes, washed *negel vasser* and then ascended the *bima* for *maariv*. Following *maariv*, the *gabbai* made announcements



regarding the *siyumim* that will continue throughout the night and the meal that was prepared for the crowd to break the fast. He called out "seudas Shlomo" several times and the Rebbe added loudly, "Beshaaato!"

The Rebbe inquired about *havdalah* and Rabbi Yehuda Keller recited *havdalah* and the *bracha acharona*.

Then, to everyone's great surprise, in a *Simchas Torah'diker* tone, the Rebbe started the *hakafos niggun* of his father Horav Levi Yitzchok.

"Ayayayayahei!"

The outstanding *giluyim* of the previous days—the heavenly Shabbos Chazon *farbrengen*, the unique expressions about the imminent *geulah*, the three distributions of dollars within the 24-hour period of the *ta'anis*, culminating in the surprise *sicha* emphasizing the *mazalo gover* of Moshiach—all burst forth as the crowd thunderously joined the Rebbe in singing the *hakafos niggun*.

Notwithstanding the long fast, hundreds of *bochurim* and *anash* continued to dance and sing for a long while, savoring the inspiration of Moshiach's *yom huledes*. **T**

Then, to everyone's great surprise, in a Simchas Torah'diker tone, the Rebbe started the hakafos niggun of his father Horav Levi Yitzchok.