



In keeping with the style of this column, we present two selections from the Rebbe's farbrengens during the month of Mar-Cheshvan 5752. This article is based on the hanachos printed in Sichos Kodesh 5752 and is bilti mugah. For more in-depth context and explanation, see the sichos as they were mugah and published in Sefer Hasichos 5752.

THE QUEST AND ITS FULFILLMENT

Parshas Vayera,
18 Cheshvan 5752

This year, Shabbos Parshas Vayera occurs on 18 (“Chai”) Cheshvan. This reminds us of the *chayus*—the G-dly life constantly breathed into the world by Hashem. This refers specifically to the *chayus* enlivening the body, more than the *chayus* enlivening the *neshama*, for the month of Cheshvan symbolizes the *avoda* of the *guf*; the everyday mundane tasks that we fulfil in this physical world, infusing holiness in the mundane.



It is also very close, within three days, to the date of Chof Cheshvan, the birthday of the Rebbe Rashab.

The story is well-known that when the Rebbe Rashab was a small child, he lamented the fact that Hashem only revealed Himself to Avraham Avinu, and not to him.

As a direct descendant of Avraham Avinu, the Rebbe Rashab was claiming the right to inherit his great-great-grandfather's rights and merits, including Hashem's revelation.

Indeed, perhaps it can be said that with this demand, the Rebbe Rashab actually managed to achieve this revelation of Hashem!

The [Frieddiker] Rebbe repeated this story, reserving it a place as part of *Torah shebaal peh*. Thus, it serves as a lesson for each and every one of us. True, the Rebbe Rashab was only a small child at the time but nevertheless Chazal tell us by way of example that “בוצין בוצין מקטפי ידיע”—a cucumber can be recognized from its blossoming stage...” [I.e. even when a great *nossi* is

very young, we can already get a sense for whom they will later become].

Interestingly, the original statement of “בוצין בוצין” was said about a story that occurred regarding the mitzvah of *bentching*, *ואכלת ושבעת וברכת*.

To connect this with the coming of the imminent *geula*:

The only way a Yid can truly be satiated, is if Moshiach comes and we are finally seated at the table of the *livyasan*, *shor habar*, and *yayin hameshumar*. Otherwise, how can we call ourselves satisfied? We are constantly “hungry” for that grand *seuda* of Moshiach!

May we speedily merit to a *geula* in the style of “בוצין בוצין מקטפיה ידיע”—meaning: already at the “infancy,” the “blossoming stage” of Moshiach's era, we will have a complete redemption with all of the Yidden gathered together.