

Dvar Malchus

From
the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson
Melech HaMoshiach Shlita

Sicha of Sunday, Parshas Tzav, Beis Nissan, 5748

With free English translation

שנת חמשת אלפים שבע מאות ושמונים ושלוש לבריאה
הי' תהא שנת פלאות גדולות
שנת הקהל
מאה ועשרים שנה להולדת לכ"ק אדמו"ר מלך המשיח שליט"א



The original Hebrew text printed with permission from
Va'ad L'hafotzas Sichos
www.esicha.org • (347) 787-0692

English translation of the Sicha by R' Baruch Merkur, reprinted with
permission from Beis Moshiach Magazine issues #222-223
www.BMoshiach.org

Published by Expressway 358
770 Eastern Parkway, Brooklyn N.Y. USA, 11213
Email: Expressway358@gmail.com • Tel: (347) 770-2824

For technical reasons, some of the footnotes were not translated.

פיענוח הראשי תיבות וכן הניקוד נעשית ע"י המערכת, ועל אחריותם בלבד
שגיאות מי יבין, ולכן יתכן טעויות הקלדה, ועמכם הסליחה.

נסדר והוכן לדפוס ע"י הת' ישראל אר"י ליב בן מרים

משיחת יום א' פ' צו, ב' ניסן תשמ"ח

1. In continuation of that which has been spoken about recently concerning the concept of "v'ha'chai yitein el libo" (and the living will lay it to his heart), it is understood that on the date of every special event that occurs in a persons life, when that date returns and is repeated year after year, one must bring about an increase in the concept of life, as it has been mentioned before concerning a birthday. Likewise, it is understood that this concept applies with respect to a wedding day¹ and the like, as well.

And if these matters apply to the individual lives of every Jew, than how much more so do the particular occurrences in the lives of **the leaders of the Jewish people** ("the leader is everything") bring an increase in the concept of life ("v'ha'chai yitein el libo"). This is true with respect to the leaders themselves (that in addition to their previous perfection, an even greater perfection is achieved²), and with respect to the effect of their influence on all Jews, the sheep of their flock.

Accordingly, this applies in our case, Beis Nissan, the Histalkus-Hilula (the passing³) of the Rebbe Rashab and the beginning of the leadership⁴ of the

א. בהמשך להמדרגר לאתרוגה אודות הענין ד"והחי יתן אל לבו" – מובן, שכל תאריך שאירע בו ענין מיוחד בחיי האדם, כשחוזר ונשנה מידי שנה בשנה, צריך להביא לידי הוספה בענין החיים, כמדובר לעיל² בנוגע ליום הולדת, ועל-דרך-זה מובן גם בנוגע ליום נישואין³, וכיוצא-בה.

ואם הדברים אמורים בנוגע לחיי הפרטים דכל-אחד-ואחת מ'ישראל – בנוגע לנשיא ישראל (הנשיא הוא הכל") על אחת כמה וכמה שמאורעות מיוחדים בחייהם מביאים הוספה בענין החיים ("והחי יתן אל לבו"), הן בנוגע להנשיאים עצמם (שיחוסף אצלם שלימות נעלית יותר לגבי השלימות שלפני-זה), והן בנוגע לפעולת השפעתם בכל ישראל, צאן מרעייתם.

ועל-דרך-זה בנידון-דין – ב' ניסן – יום ההסתלקות-הילולא דכבוד קדושת אדמו"ר מהורש"ב⁶, ויום התחלת הנשיאות⁷ דכבוד קדושת מורי-והמקי

1) לשון הַתּוֹבָה – קהלת ז, ב.

2) כ"ה אדר ס"ב. וש"פ ויקרא ר"ח ניסן ס"ד ש.ו. סה"ש תשמ"ח ח"א ע' 332 (אילך; ע' 343 (אילך).

3) להעיר מהשקלא-וטליא הידועה אם נישואין הוא-ענין חד-פעמי שהוא פעולה נמשכת, או שבכל יום הנה קנין חדש (ראה מפענח צפונות ע' קלה. וש"נ).

4) פרש"י חוקת כא, כא.

5) שהרי כל-אחד-ואחת מישראל הוא בחוקת כשרות (רמב"ם הל' קידוה"ח (שיעור דגמים הסמוכים) פ"ב ח"ב. ועוד), ועל-אחת-כמה-וכמה – נשיא ישראל, שכל עניניהם בשלימות כו'.

6) להעיר, שביום ההילולא מתעלים "כל מעשיו ונתורתו ועבודתו אשר עבד כל ימי חייו" (אגה"ס סי' ז"ך וכ"ח. סידור עם דא"ח שער הל"ג בעומר. ובכ"מ), ונמצא, שיום זה כולל כל (ששים) שנות חייו דכבוד-קדושת אדמו"ר-נשמתו-עין (תרכ"א – פר"ת).

7) כמאמר-ינו"ל על הפסוק (קהלת א, ה) "וירח השמש ובא השמש", "עד שלא תשקע שמשו של צדיק זה הוא מזריח שמשו של צדיק אחר" (קה"ר עה"פ. יומא לה, ב).

1) To note, the debate on whether marriage is a one-time event, or whether everyday is considered a new acquisition.

2) For every Yid is presumed to be proper, all the more so a Nasi, who is perfect in all all aspects.

3) To note, that on one's Yahrzeit, "all the work he has accomplished in his lifetime" gets elevated. Therefore, this day includes all the (sixty) years of the Rebbe Rashab's life (5721-5780).

4) Like Razal say on the *Possuk* "the sun rises and the sun sets": Before the sun of one *Tzaddik* sets, He {Hashem} causes the sun of another *Tzaddik* to rise.

Rebbe Rayatz⁵, leader of our generation. Indeed, this day (Beis Nissan) is a special day **in the life of the leader** and a special day for **the very concept of leadership**, the beginning of the leadership of the leader of our generation, which includes the entire resulting leadership⁶ up to the coming of the righteous redeemer.

It is therefore understood that with the coming of Beis Nissan every year, a greater elevation⁷ in the concept of leadership is added.

2. In order to further explain the connection and relationship of this matter to the concept of “*v'ha'chai yitein el libo*,” an increase in the concept of life:

Concerning a leader and king, the Rambam rules that he is “**the heart** of the entire congregation of Yisroel⁸.” And the concept of the heart is that it contains within it “the blood [which] is the soul,” which brings **vitality** to the entire body.

In greater detail:

“King” (in Hebrew: MeLeCH) is an acronym for brain, heart, liver (mo'ach, leiv, kaveid), of which it is said, “there are three ruling agents [in the body]: brain, heart, and liver.”

5) His only son: A **son**, who inherits the kingship and leadership, and does not need anointing. An **only son**, in which case there is no room for conflict, and he becomes the king and leader right away.

6) In addition to him being the successor of those before him. Meaning, his Nesius includes the whole chain of *Nessim* before him.

7) As *Chazal* direct us to “arise in holiness”. Note also from *Iggeres Hakodesh* (chapter 14) with regards to *Rosh Hashana** that “every year there descends and radiates a new and renewed light... so sublime a light as has never shone yet since the beginning of the world.”

8) In addition to being a ‘Head’ ‘Head of the Generation’. See Tanya chapter 2: the leaders of the Jews, whose souls are in the category of ‘head’ and ‘brain’ ... the heads of Israel in their generation.

אדמו"ר⁸ נשיא דורנו, אֲשֶׁר, יום זה (ב' ניסן) הוא יום מיוחד בְּחַיֵּי הַנְּשִׂיאִים, יוֹם מְיֻחָד בְּעֵינֵי הַנְּשִׂאוֹת – הַתְּחֵלֶת הַנְּשִׂאוֹת שֶׁל נְשִׂיא דוֹרנו, הַכּוֹלֶלֶת אֶת כָּל הַמִּשָּׁף הַנְּשִׂאוֹת⁹ עַד בִּיאַת גּוֹאֵל צְדָקָה.

וְעַל-פִּי־זֶה מוּבָן, שֶׁבְּבוֹא יוֹם ב' נִסָּן בְּכָל שָׁנָה וְשָׁנָה, נִיתְּוֹסַף עֵילוּי גָדוֹל יוֹתֵר¹⁰ בְּעֵינֵי הַנְּשִׂאוֹת.

ב. וַיֵּשׁ לְהוֹסִיף וּלְבַאֵר הַקֶּשֶׁר וְהַשְּׂיִיכוּת לְהַעֲנִין ד' וְהַחִי יִתֵּן אֶל לְבוֹ – הוֹסְפָה בְּעֵינֵי הַחַיִּים:

אודות נשיא ומלך – פוסק הרמב"ם¹¹ שהוא “לב כל קהל ישראל”¹². והרי ענינו של הלב הוא – שבו משכן הַדָּם הוא הַנֶּפֶשׁ¹³ הַמְּחַיֵּה אֶת כָּל הַגּוּף.

ובפירוט יותר:

“מלך” – ראשייתיות מוח לב כבד¹⁴, “תלת שליטין אינון – מוחא לבא וכבדא”¹⁵.

8) בנו יחידו: בנו – שיורש המלכות והנשיאות (ראח רמב"ם הל' מלכים פ"א ה"ז), ואינו צריך משיחה (שם ה"ב), ויחידו – שאין מקום למחלוקת בו (שם), ונעשה מלך ונשיא תיכף ומיד.

9) נוסף לכך שלקיומו ממלא מקום של הנשיאים שלפניו, הרי זה כולל גם כל משף הנשיאות דקודמיו.

10) כציווי והוראת חז"ל “מעלין בקודש” (ברכות כח, א. ושל"ג). ולהעיר מהמבואר באגה"ק (סי"ד) בנוגע לראש השנה*, ש”בכל שנה ושנה יורד ומאיר . . אור חדש עליון יותר שלא ה' מאיר עדיין מימי עולם אור עליון כזה”.

11) הל' מלכים פ"ג ה"ו.

12) נוסף לכך שהוא “ראש” (ש"א טו, יז. ועוד). “ראש הדור” (תנחומא חוקת כג. במדבר פ"ט, כח). וראח תניא פ"ב: ראשי אלפי ישראל שנשמותיהם הם בבחי' ראש ומוח כו' ראשי בני ישראל שבדורים.

13) ראח יב, כג.

14) מגן אבות להרשב"ץ פ"ה מי"ט. ערכי הכינויים (לבעל סוד"ד) בערכו. ניצוצי אורות וניצוצי זהר לוח"ב קנג, א.

15) זח"ב שם.

* A ‘head’ in time; similar to a Nasi, the ‘head’ of the Yidden.

* ראש בזמן, דוּמָמָתוּ בַּנְּפֶשׁ – נְשִׂיא יִשְׂרָאֵל, הַרְאֵשׁ דְּבִנְיִשְׂרָאֵל (בְּבַהֲעֵרָה 12).

The difference between them is:

The brain is **the head** of the body's vitality, "for the primary domain and presence (of the soul) is in the brain (of man), and the brain extends its influence to all the organs. Each organ receives from it vitality and strength in accordance with its particular quality and function." Thus, the brain rules and dominates over all the organs of the body, conducting them according to its will.

The liver is entirely composed of (coagulated) blood.

But the heart is **the vitality of the body itself**, being that it is the domain of "the blood [which] is the soul," and it causes "the flow and circulation of **vitality** ... which invests within **the blood** the soul, which extends **from the heart** to all of the organs. The spirit of life and the blood circulate throughout all the organs and sinews full with them, and [then] it returns to the heart, etc." (as the Alter Rebbe explains in Igeres HaKodesh).

Consequently, the primary concept of vitality of all the organs of the body is connected with **the heart**. For the blood ("is the soul") itself that is in the heart (not just a revelation and channeling from it) extends to all the organs of the body⁹.

Moreover:

Vitality is connected with motion¹⁰. And the concept of motion is associated specifically with **the heart**, which is constantly in the motion of ratzo vshuv, "the beat of the heart." The blood within it is also in constant motion, circulating about all the organs of the body (as it is explained in Igeres HaKodesh). This, however, is not so with regard to the liver and the brain, which are not in motion.

9) Therefore the flow of energy from the brain to the limbs is also in a manner of **variation**. "Each of the organs receives vitality and power appropriate to it, according to its composition and character". The heart, on the other hand, gives blood **equally** to all the limbs, they all receive the blood from the heart, the essence of the life-force.

10) As it is known that movement is a sign of life - all life moves.

והחילוק שביניהם:

המוח - הוא הראש דחיות הגוף, כי, "עיקר משכנה והשראתה (של הנשמה) היא במוחו (של אדם) ומהמוח מתפשטת לכל האברים, וכל אבר מקבל ממנה חיות וכח הראוי לו לפי מזגו ותכונותו", ולכן, המוח מושל ושולט על אברי הגוף להנהיגם כרצונו.

הכבד - כולו דם (קרוש)¹⁸.

ואילו הלב - הוא חיות הגוף עצמו, להיותו מקום משכן "הדם הוא הנפש", ועל ידו נעשה "התפשטות והילוף החיות . . המלוכשת בדם הנפש היוצא מהלב אל כל האברים, וסובב סובב הולך הרוח חיים והדם תוך תוך כל האברים והגידים המובלעים בהם וחוזר אל הלב כו" (כפי שמבאר רבינו הזקן באגרת הקודש¹⁹).

ונמצא, שעיקר ענין החיות דכל אברי הגוף קשור עם הלב, כי, הדם ("הוא הנפש") שבלב (לא רק גילוי והמשכה ממנו) מתפשט בכל אברי הגוף ממנו²⁰.

זאת ועוד:

חיות - קשורה עם תנועה²¹. וענין התנועה הוא בלב דוקא, שנמצא תמיד בתנועה של רצוא ושוב, "דפיקו דלבא"²², והדם שבו - בתנועה תמידית, סיבוב והילוף בכל אברי הגוף (כמבואר באגרת הקודש¹⁹), מה שאין כן הכבד והמוח שאינם בתנועה.

16) ראה גם לקו"ת שה"ש לג. ד. ובכ"מ.

17) תניא פנ"א.

18) פרש"י ד"ה הכבד - חולין קט, ב.

19) סימן לא.

20) ולכן, המושכת החיות מהמוח לכל האברים היא גם באופן של התחלקות, ש"כל אבר מקבל ממנה חיות וכח הראוי לו לפי מזגו ותכונותו", מה שאין כן המושכת החיות מהלב היא לכל האברים בשונה, שכולם מקבלים את הדם שבלב, עצם החיות (וראה גם סה"ש תשמ"ח ח"א ע' 222 ואילך). (וש"ג).

21) כידוע ש"תנועה" היא סימן על ה"חיות" - כל

חיות מתענע.

22) ראה לקו"ת שה"ש שם. ועוד.

In this sense this principle applies to a leader and a king, “**the heart** of the entire congregation of Yisroel,” “who leads them out and brings them in,” for he causes (also¹¹) the channeling of **vitality** to the Jewish people.

And from year to year, with the coming of the day of the beginning of the leadership (Beis Nissan), there is an additional increase in the concept of the “**heart**,” that is, an increase in the concept of life, “**v’ha’chai yitein el libo**,” to the extent that it is even drawn from the level of “He Who bestows life will give life to you,” including actual physical life.

3. The aforementioned is especially emphasized by the Beis Nissan of this year, 68 years (5680- 5748) of the leadership of the Rebbe Rayatz, leader of our generation — 68 being numerically equivalent¹² to “**chayim**” life.

Additionally, according to my father’s style of exegetical analysis, the number 68 — which is the sum of the letters of “chayim” (2 Yuddin [10+10] and Mem-Ches [48]) — corresponds to the different stages in the 68 years of the leadership of the leader of our generation:

It is explained elsewhere that the Rebbe Rayatz’s thirty years of leadership in his life in this world (5680-5710) divide (in general) into 3 stages of ten years¹³: the first ten years in “that nation” [i.e., Russia], the second ten years in Poland, etc., and the

11) In addition to being the “head and brain”, i.e. a guide and leader “and who will lead them out, and will bring them back”

12) To note that the concept of *Gimatriya*, numerical values, is something that is applicable to everyone, even to the most simple, and even a small child

13) To note that in a man’s life, every decade is considered its own period of time

ועל-דרך-זה בנשיא ומלך, “לב כל קהל ישראל” – “אשר יוציאם ואשר יביאם”²³, שעל ידו נעשה (גם²⁴) המשכת חיות לבני-ישראל.

ובבוא יום התחלת הנשיאות (ב' ניסן) מידי שנה בשנה, ניתוסף עוד יותר בענין ה"לב", היינו, הוספה בענין החיים – “וחי יתן אל לבו”, ועד שנמשך מבחינת “מחי' חיים יתן לה חיים”²⁵, עד לחיים גשמיים כפשוטם.

ג. האמור לעיל (הוספה בענין החיים), מודגש ביותר בב' ניסן דשנה זו – ס"ח שנה (פר"ת – תשמ"ח) לנשיאות כבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו, ס"ח בגימטריא²⁶ “חיים”.

ויש להוסיף, על-פי סגנון ולימוד אדוני-אבי-מורי-ורבי על-דרך הרמז – שמספר ס"ח העולה מצירוף האותיות ד'חיים” (ב' יו"דין ומ"ח)²⁷ מכונן לחילוקי התקופות במשך ס"ח שנות הנשיאות דנשיא דורנו:

נתבאר במקום-אחר²⁸ ששלושים שנות נשיאותו של כבוד-קדושת מורי-וחמי אדמו"ר בחיים חיותו בעלמא דין (פר"ת – תש"י) נחלקות (בכללות) לג' תקופות של עשר שנים²⁹: עשר שנים ראשונות – במדינה ההיא, עשר שנים

23) פינחס כו, יז.

24) נוסף על פעולת הראש ומוח – מורה-דרך ומנהיג לכל ישראל, “אשר יוציאם ואשר יביאם” (וראה רמב"ם הל' מלכים ספ"ז).

25) יומא עא, א.

26) ולהעיר, שענין הגימטריא – מספר, שייך לכל, אפילו לפשוט שבפשוטים וקטן שבקטנים.

27) להעיר מביאורי הענין דלולב (בגימט' חיים) מנענעו ש"גע לחנה שלו ממש" (סידור אדה"ו קודם הלה). ולהעיר מביאורי אדוני-אבי-מורי-ורבי בענין (רבי) “חייא” ו"חיים" (על-פי הנסקמן בס' המפתחות).

28) לקו"ש חי"ח ע' 303 ואילך. וראה לקו"ש חט"ז ע' 142.

29) להעיר, שבחיי האדם נחשבות כל עשר שנים לתקופה בקני-עצמו – ראה אבות ספ"ה.

last ten years in this nation [i.e., America], in the "lower hemisphere."

Accordingly we can say that the 2 Yuddin of "chayim" allude to the first and second ten-year periods of his leadership, and the letters Mem-Ches (chayim) allude to the 48¹⁴ years of leadership in this nation, ten years of his life in this world (5700-5710) and 38 years (5710-5748) of his continued influence, effecting an increase in the dissemination of Torah and mitzvos in general, including the "wellsprings" [of Chassidus], according to his path that he showed us.

To elaborate, 48 is the numerical equivalent of "chayil" (strength, might) and the numerical equivalent of twice Chaf-Daled (24), the concept of "v'samti kadmot shimshosayich" (and I will make your windows of rubies) as the concept of kadmot is explained in Likkutei Torah and the teachings of the Tzemach Tzedek. So too, the concepts of "chayil" and "chayim" are explained in the teachings of Chassidus, a portion of which are compiled in the Seifer HaLikkutim of the teachings of the Tzemach Tzedek (which also includes the teachings of the Mittlerer Rebbe and the Alter Rebbe). Indeed, these teachings are **the foundation**¹⁵ of the teachings of the later Rebbeim, including the Rebbe Rayatz, leader of the generation. Through delving into these sources, further explanation will be added in that which was mentioned above concerning the special quality of this year, in a manner of "give to the wise and they will

שְׁנִיּוֹת - בְּמַדְיֵנוֹת פּוֹלִין וְכוּ', וְעֶשֶׂר שָׁנִים הָאֲחֵרוֹנוֹת - בְּמַדְיֵנוֹת זֶה, בְּחֻצֵי כְדוֹר הַתְּחִתּוֹן.

וְעַל-פִּינֵהּ יִשְׁלֹמֶר, שֶׁב' הַיּוֹדִין דְּ"חַיִּים" רֹמְזִים לְעֶשֶׂר הָרָאשׁוֹן וְהַשְּׁנֵי דְנִשְׁיָאוֹתוֹ, וְהָאוֹתִיּוֹת מ"ח ("חַיִּים") רֹמְזִים לַמ"ח³⁰ שָׁנוֹת הַנִּשְׁיָאוֹת בְּמַדְיֵנוֹת זֶה, עֶשֶׂר שָׁנִים בְּחַיִּים חַיִּיתוֹ בְּעֶלְמָא דִּין (ת"ש - תש"י), וְל"ח שָׁנִים (תש"י - תשמ"ח) דְּפַעֲלוּהָ נִמְשַׁכְתָּ, הוֹסְפָה בְּהַפְצָה דְתוֹרָה וּמִצְוֹת בְּכָלֵל וְהַמְעִיּוֹנוֹת בְּכָלֵל, עַל-פִּי דְרָכָיו אֲשֶׁר הוֹרְנוּ³¹.

וְלְהַעִיר, שֶׁמ"ח בְּגִימְטְרִיא "ח"ל", וּבְגִימְטְרִיא ב' פְּעָמִים כ"ד, עֲנִין דְּ"וְשִׁמְתִי כְדָד שְׁמֹשׁוֹתֶיךָ"³² - כְּמִבְּאֵר הָעֵנָן דְּ"כִדְכָד" בְּלִקוּטֵי-תוֹרָה³³, וְכֵן בְּרוּשֵׁי הַצִּמְח-צָדֵק³⁴, וְעַל-דִּרְךָ-וְהָ בְּנוּגַע לְ"חַיִּיל", וְכֵן "חַיִּים" - שְׁעֵנִינִים אֱלוֹ נִתְבְּאָרוּ בְּרוּשֵׁי חֲסִידוֹת, וְחֻלְקָם נִלְקָטוּ בְּסִפְרֵי הַלִּקוּטִים לְדְרוּשֵׁי הַצִּמְח-צָדֵק (שֶׁבָהֶם נִכְלָל גַּם מְדְרוּשֵׁי אֲדָמוֹר הָאֲמֻצְעִי וְאֲדָמוֹר הַזָּקֵן), וְהֵם גַּם הִסְוִדוּ³⁵ לְדְרוּשֵׁי רְבוּתֵינוּ נִשְׁיָאוֹנוֹ שְׁלֹא-חֲרִי-זָה, עַד לְכַבֹּד-קְדוּשַׁת מוֹרֵי-חַמֵּי אֲדָמוֹר נִשְׁיָא דוֹרְנוֹ, אֲשֶׁר, עַל-יְדֵי הָעֵיּוֹן בְּמִקּוֹמוֹת אֱלוֹ יְתוֹסֵף בִּיאוֹר בְּהָאֲמוֹר לְעֵיל עַל-דְּבַר הָעֵילוּי הַמְיוּחָד דְשָׁנָה זֶה, בְּבַחֲנֵינָת "תֵּן

14) On a deeper level, 40 - the forty years* of his activities in spreading Chassidus even in the lower hemisphere. And 8 - an additional 8 more years beside the completion of 40, an addition of a number (8) associated with the Geulah.

15) And on this foundation is built the continuation that follows. Obviously each one of the Nessim has his own approach (For every Nasi is a 'luminary' on his own), in a completely novel way, then the Nessim before him. This includes a novelty in their Torah, their Chasidus (which is connected and merged with the revealed parts of Torah**).

*) Note that "a person does not grasp the depths of the teachings his teacher until after forty years."

**) Starting with the Alter Rebbe, as is seen in his name 'Shneur', a merging of the 2 lights of the revealed parts of Torah and the inner parts of Torah. Likewise by the Rebbeim after him (although by each one there were differences between how each one showed it). Of note, is the fact that the Rebbeim were all particular to receive Semicha before their weddings.

30) עד ברמזו בכפרותיות יותר: מ - ארבעים* שנות פעולה בהפצת המעיינות חוצה גם בחצי כדור התחתון, ו' - שמונה שנים של הוספה גם לגבי השלימות דארבעים שנה, הוספה במספר הקשור עם ענין הגאולה (ראה ערכיני ג, ב, ובכ"מ).

31) אנה"ק סי"ו.
32) ישע"י נד, יב.
33) ראה כד, ד וא"לך. כו, ג וא"לך.
34) אוה"ת ראה ע' תשעה וא"לך. ועוד.
35) ועל יסוד זה - בני ההמשך שלאחריו -

ופשוט שיש בכל אחד ואחד מהנשיאים ענין בפני עצמו (שהרי כל נשיא הוא "מאור" בפני עצמו), ובאופן של חידוש, עד לחידוש שלא בערך, לגבי הנשיאים שלפניו, כולל ובמיוחד - חידוש בתורתם, פנימיות התורה

(*) הקיור ממאמר "ל" (ע"ז, ה ב) "לא קאי איניש אדעתי דרבי דארבעים שנין".

become wiser.”

4. Additionally, and in greater depth —

And as an introduction, regarding the relationship between the people and the leader and king, there are two perspectives:

On the one hand, the relationship of the king to the nation is expressed by his **exaltedness and separation** — “from his shoulders and up he is higher than the entire nation,” the specific term used here is “nation” (Ahm), “meaning dimmed or concealed (Ommemos), for they are separate entities, foreign and distant from the level of the king.” This point is emphasized in the concept of fear and self-nullification — “place [the rule of] a king upon you, the fear of him should be ‘upon you.’”

On the other hand, this relationship is the ultimate state of closeness, as it has been said, that the king is “**the heart** of the entire congregation of Yisroel.” Indeed, there is no closeness greater than the closeness of the heart¹⁶ to the organs of the body, as it has been said, that the blood of the heart itself is constantly found in all the organs, “the flow and circulation of vitality from the heart to all of the organs... according to its continual cycle and order... (for) all the organs are interconnected and receive their vitality... from the heart.”

Moreover:

The closeness of the king to the nation is not only in connection to the channeling of vitality to all the nation, who receive their vitality from the king, but also conversely, the existence of the king

16) More than the brain, which is the origin of the energy. The brain's directing the other limbs is in a way of **commands** etc. (the opposite motion of closeness (heart)).

לְחָכְם וְיָחֵם עוֹד”³⁶.

ד. וַיֵּשׁ לְהוֹסִיף בְּכָל-הַנּוֹכַר-לְעַלֵּי -
בְּעוֹמֵק יוֹתֵר.

וּבַהֲקֵדְמָה, שְׂבִיחַס שְׂבִין הָעַם לְנִשְׂיָא
וּמְלֶךְ - ב' קְצוֹת:

מַחַד גִּיסָא - תְּנוּעָה שֶׁל רוֹמְמוֹת
וְהַבְדָּלָה, “מִשְׁכָּמוֹ וּמַעְלָה גְבוּהַ מְכַל
הָעַם”³⁷, “עַם” דִּי יִקָּא, “מְלִשׁוֹן עוֹמְמוֹת,
שְׁהֵם דְּבָרִים נִפְרָדִים וְזָרִים וְרַחוּקִים
מִמַּעַלַת הַמֶּלֶךְ”³⁸. וְכַמוֹדֵגֶשׁ בְּעֵינֵי הַיָּרְאָה
וְהַבִּיטוּל - “שׁוּם תִּשְׂיִם עֲלֶיךָ מְלֶךְ,
שְׂתֵהָה אֵימַתוֹ עֲלֶיךָ”³⁹.

וְלֵאדֶּךָ גִּיסָא - תְּכַלִּית הַקִּירוּב,
כְּאָמור, שְׁהַמְלֶךְ הוּא “לֵב כָּל קְהֵל
יִשְׂרָאֵל”, וְהָרִי אֵין לֶךָ קִירוּב גְּדוּל יוֹתֵר
מִקִּירוּב הַלֵּב”⁴⁰ לְאַבְרֵי הַגּוֹף, כְּאָמור,
שְׁהֵם שְׂבַלְב עֲצָמוֹ נִמְצָא בְּתַמִּידוֹת כְּכֵל
הָאַבְרִים, “הַתַּפְשֻׁטוֹת וְהַלּוּף הַחַיִּית
מֵהַלֵּב אֵל כָּל הָאַבְרִים . . כְּהַלְכַתוֹ תְּמִידִי
כְּסִדְרוֹ . . (ש) כָּל הָאַבְרִים מְקוּשְׂרִים יַחַד
וּמְקַבְּלִים חַיִּיתָם . . מֵהַלֵּב”.

וַיִּתְּרָה מֶזְהָ:

הַקִּירוּב שְׂבִין הַמְלֶךְ לְהָעַם הוּא אֵל
רַק בְּיַחַס לְהַמְשַׁכַּת הַחַיִּית דְּכָל הָעַם,
שְׂמְקַבְּלִים חַיִּיתָם מֵהַמְלֶךְ, אֵלָא גַם לֵאדֶּךָ
גִּיסָא - שְׂמְצִיאֹתוֹ שֶׁל הַמְלֶךְ תְּלוּיָהּ

(הַקְּשׁוּרָה וּמֵאֻחַדוֹת עַם נִגְלָה דְּתוֹרָה*).

36 לשון התשוב - משלי ט, ט.

37 שמואל א ט, ב. נתבאר באוה"ת וירא כרך ד

תשסד, ב. ש"ש כרך ב' ע' תיד-טטו. ועוד.

38 שעהייה"א פ"ז (פא, ב).

39 שופטים יז, טו. סנהדרין כב, א (במשנה).

40 יותר מהמות, ראש החיות, וגם הנהגתו אברי

הגוף היא בדרך של ציווי ופקודה כ' (היפך תנועת הקירוב).

* החל מרבינו הקדון, כמודגש בשמו - "שניאור", חיבור ב' האורות דנגלה דתורה ופנימיות התורה (לקויד ח"א פג, א. וראה לקויד חטי"ז ע' 38 ואילך. ושו"ת, ועל דרך זה אצל רבותינו נשיאינו שקלא חר"ה (א) שבפנחסיות מציונו בזה חילוקי אופנים ושינויים בין נשיא לנשיא). וקעיר גם מהדוע שרבותינו נשיאינו דייקו לקבל "סמיקה" לפני הנישואין (ראה לקויד ח"א ע' 53. ועוד).

depends upon the nation — “there is no king without a nation.” That is, even though they are called “nation,” meaning dimmed ... distant from the level of the king,” in spite of this (in fact, on account of this¹⁷) they bring about the kingship, the king himself.

This point is emphasized also in the coronation of the king, for the nation proclaims, “**Yechi Ha'melech**” ([long] live the king; as we find by the kingship¹⁸ of the Davidic dynasty¹⁹), which also emphasizes that the nation has an effect upon the life of the king, the vitality (chayim) of the king²⁰.

5. Accordingly, the latter is also understood with respect to our case, “chayim [68]” years of the leadership of the leader of our generation:

In addition to that which was said above concerning the increase in the concept of life (from year to year, and how much more so in this year, which is referred to as “chayim”) to all the people of the generation through the leader of the generation—also, the people of the generation effect an increase in the concept of the life of **the leader of the generation**, as we said above concerning the proclamation, “yechi ha'melech”.

In simple terms:

Now that there is the completion of “chayim [68]” years of the leadership (the deeds and Divine service) of the leader of the generation, there must be an essential increase in the concept of life (also) in virtue of the effect of the nation proclaiming “**yechi ha'melech**.” Indeed, the meaning of this proclamation is that the time has already arrived for “those who repose in the dust will get up and sing” — the Rebbe Rayatz the leader of the generation including the “get up and sing” of **Dovid Malka Meshicha!**

This is also the reason why we are making a tumult in the time of the Heels of Moshiach [the time

בהעם, “איו מלך בלא עם”⁴¹, כלומר, אף-על-פי שנקראים “עם, מלשון עוממות . . רחוקים ממעלת המלך”, הרי, ביחד עם זה (ואדרבה – בגלל זה)⁴² פועלים הם את המלכות – המלך.

ויכמודגש גם בהכתרת המלך – שהעם מכריזים “יחי המלך” (כפי שמצינו גם במלכות⁴³ בית דוד⁴⁴), שבזה מודגש גם שפעולת העם היא בחיי המלך, חיים של מלך⁴⁵.

ה. על-פינה מוכן גם בנידון-דין – “חיים” שנה לנשיאותו של נשיא דורנו:

נוסף על האמור לעיל על-דבר ההוספה בענין החיים (מידי שנה בשנה, ועל-אחת-כמה וכמה בשנה זו שסימנה “חיים”) לכל אנשי הדור על-ידי נשיא הדור – הרי, גם אנשי הדור פועלים הוספה בענין החיים אצל נשיא הדור, כאמור לעיל בענין ההכרזה “יחי המלך”.

ובאותיות פשוטות:

לאחרי שישנה השלימות ד’ חיים” שנה לנשיאותו (פעולתו ועבודתו) דנשיא דורנו – צריך-להיות הוספה עיקרית בענין החיים (גם) על-ידי פעולת העם שמכריזים “יחי המלך”, שתוכנה של הכרזה זו – שכבר הגיע הזמן דהקיצו ורננו שוכני עפר – כבוד-קדושת מורי-וחמי אדמו”ר נשיא דורנו ועד דהקיצו ורננו דוד מלכא משיחא!

וזהו גם מה שמרעישים בעקבתא דמשיחא על-דבר הצורך להכריז “עד

41) שעהיהו”א שם. וראה בחיי וישב לה, ל. שם ר”פ בלק. כד הקמח ע’ ר”ה (ב). ספר החיים פ’ גאולה פ”ב. עמה”מ שער שעשועי המלך רפ”א.

42) “כי אילו אפילו היו לו בנים רבים מאד, לא שייך שם מלוכה עליהם, וכן אפילו על שרים לבדם, רק ברוב עם דוקא הדרת מלך” (שעהיהו”א שם).

43) ראה מ”א א, א, לרלט – בנוגע לשלמה.

44) ועל-דרך-זה כבוד (שם, לא) – אצל לא בנוגע לענין ההכתרה.

45) ובהו גופא – “יצלח מלכא . . כי התפלה על החיים וההצלחה” (רד”ק עה”פ שם, לד).

17) “For, even if the king had very many sons, the name kingdom would not apply to them, nor even to nobles alone. Only “In a multitude of **people** is the glory of the king””.

18) With regards to Shlomo.

19) And likewise with regards do Dovid, but not with regards to coronation.

20) And in life itself “May the king be successful ... The prayer is for the life **and success**”.

immediately preceding the coming of Moshiach] over the need to proclaim “ad masai,” for this draws close and hastens the Redemption. Indeed, it could be said that in addition to the emphasis on anticipating and requesting and demanding the Redemption (that it should come in **actuality**, in such a way that one could point with his finger and say “zeh” (this), **behold the king Moshiach**, flesh and blood, as the Rambam rules “a king will stand up from Davidic dynasty, etc., and he will gather the exiled Jews” — in addition to this) the meaning of this proclamation includes the concept of coronation — “yechi ha'melech” — for it effects the coming of Dovid Malka Meshicha.

6. In addition, with regard to King Moshiach there is a greater emphasis on his connection to each and every Jew (in addition to the fact that every king is “the heart of the entire congregation of Yisroel”). For this reason it is within the power and ability of each and every Jew to effect the concept of “yechi ha'melech”:

On the verse, “a star will shoot out from Yaakov,” two teachings are found: (1) “star” refers to each and every Jew, (2) “star” refers to King Moshiach.

In many places it explains that there is no contradiction in the matter²¹ (on the contrary, both teachings support each other). It goes according to the well known fact that in each and every Jew there is a spark of the soul of Moshiach, the level of the yechida in everyone's soul, which is a spark of the general yechida, the soul of our righteous Moshiach.

21) Especially as it is known that all explanations on one *Possuk* have a connection to each other.

מתי, שְׁעַל־יְדֵיֶיהָ מְקַרְבִים וּמְזַוְרִים אֶת הַגְּאוּלָּה⁴⁶ – דִּישְׁלוּמֶר, שְׁנוֹסֶף עַל הַדְּגִשְׁת הַצְּפִיָּה, הַבְּקָשָׁה וְהַדְּרִישָׁה עַל הַגְּאוּלָּה [שְׂיָבוֹא מִשִׁיחַ צְדָקָנוּ בַּפּוּעַל מִמֶּשׁ, בְּאוֹפֶן דְּמִרְאָה בְּאֶצְבְּעוֹ וְאוֹמֵר זֶה הִנֵּה הַמֶּלֶךְ הַמְּשִׁיחַ, בְּשֵׁר וְדָם, כַּפְּסֻק־דִּין הַרְמַב”ם⁴⁸ “יַעֲמוּד מֶלֶךְ מְבִיט דּוֹד וְכוּ' וְיִקְבֹּץ נִדְחֵי יִשְׂרָאֵל”], יֵשׁ בְּהַכְרֵזָה זוֹ גַם הַתּוֹכֵן דַּעֲנִין הַהַכְּתָרָה – “יְחִי הַמֶּלֶךְ”, שְׁעַל־יְדֵיֶיהָ פּוּעֵלִים בִּיאַת דּוֹד מְלָכָא מְשִׁיחָא.

ו. וַיֵּשׁ לְהוֹסִיף, שְׂאֶצֶל מֶלֶךְ הַמְּשִׁיחַ מוֹדְגֶשֶׁת יוֹתֵר שְׂיִכּוּתוֹ לְכַל־אֶחָד־וְאֶחַת מִיִּשְׂרָאֵל (נוֹסֶף לְכֶן שְׁכַל מֶלֶךְ הוּא “לֵב כָּל קְהַל יִשְׂרָאֵל”) – שְׁלֹכֵן, בְּכַחוֹ וּבִיכְלִיתוֹ דְּכַל־אֶחָד־וְאֶחַת מִיִּשְׂרָאֵל לַפְּעוּל הַעֲנִין דִּ“יְחִי הַמֶּלֶךְ”:

עַל הַפּוּסוּק⁴⁹ “דְּרַךְ כּוֹכַב מִיַּעֲקֹב” מְצִינּוּ ב' דְּרָשׁוֹת בְּחִז'ל: (א) “כוֹכַב” קָאֵי עַל כַּל־אֶחָד־וְאֶחַת מִיִּשְׂרָאֵל⁵⁰, (ב) “כוֹכַב” קָאֵי עַל מֶלֶךְ הַמְּשִׁיחַ⁵¹.

וְנִתְבָּאֵר בְּמִקּוּם־אֲחֵר⁵² שְׂאִין סִתְרָה בְּדָבָר⁵³ (וְאִדְרָבָה, ב' הַמְאֲמָרִים מְסִייעִים זֶה לְזֶה) – עַל־פִּי הַיְדוּעָ⁵⁴ שְׁכַל־אֶחָד־וְאֶחַת מִיִּשְׂרָאֵל יֵשׁ נִיצוּץ מְנַשְׂמֵת מְשִׁיחַ, הִיא בְּחִי' הַיְחִידָה שְׁבִנְפֶשׁ כַּל־אֶחָד־וְאֶחַת, שְׁהִיא נִיצוּץ מִהַיְחִידָה הַכְּלִלִית, נִשְׁמַתוֹ שֶׁל מְשִׁיחַ צְדָקָנוּ⁵⁵.

46) רָאָה שִׁיחַת אַחֲשׁוֹפ תַּרְצוּ”ט (הוֹעֵתָקָה בְּחוּבֵרַת “כְּרַם חֲבִיד” – נִיסַן תַּשְׁמ”ו ע' 65). וְרָאָה שִׁיחַת ו' מִרְחוּשׁ תַּשְׁמ”ו. לְקוּ”ש ח”ל ע' 182 וְאֶלְךָ. וּבְכ”מ.
47) עַל־דֶּרֶךְ מְאֲמֵר־חַז”ל – שְׁמוֹ”ד סַכְכ”ג. פִּרְש”י בְּשַׁלַּח טו, ב.

48) הַל' מְלָכִים סְפִי”א.

49) בַּלֵּק כַּד, יו.

50) יְרוּשְׁלַמִי מַעֲשֵׂר שְׁנֵי פ”ד ה”ו.

51) יְרוּשְׁלַמִי תַעֲנִית פ”ד ה”ה. רַמְב”ן עה”פ. וְעוֹד.

52) לְקוּ”ש ח”ל ע' 599. שֵׁם ע' 692 בְּהַעֲרָה. וּבְכ”מ.

53) וּבַפֶּרֶט עַל־פִּי הַיְדוּעָ שְׁכַל הַפִּירוּשִׁים בְּפִסּוּק

אֶחָד שְׂיִיכִים זֶה־לְזֶה (רָאָה לְקוּ”ש ח”ג ע' 782. וּבְכ”מ).

54) מֵאוּר עֵינַיִם ס”פ פִּינַחֶס. וְרָאָה גַם סה”מ תַּרְמ”ג

ע' ע.

55) רַמ”ז לּוּח”ג רס, ב. אוּה”ת נַצְבִּיִם ע' א' עֵרַנּוּ.

סה”מ תַּרְכ”ז ע' טו. ד”ה וְהִנֵּף תַּרְח”ן. סה”מ תַּרְצוּ”ט

Thus, concerning King Moshiach, his connection and relationship with every Jew is especially emphasized, for the essence of their souls, the level of yechida²², is the spark of the soul of Moshiach. Therefore, also the concept of "There is no king without a nation" (the meaning of the nations proclaiming "yechi ha'melech") is particularly emphasized by King Moshiach — "a star will shoot out from Yaakov," the star of the totality of Yisroel, which is connected with the revelation of "a star will shoot out from Yaakov" to each and every Jew, the revelation of his aspect of yechida.

7. All that has been said above can be connected with the fact that the leadership of the leader of our generation began in the month of Nissan:

The month of Nissan is connected with the concept of **the Redemption**, as the Sages say, "From the time when Hashem chose His world He established in it"²³ roshei chadashim v'shanim (heads of months and years), and when He chose Yaakov and his children He established in it the rosh chodesh shel **Geula** (the head month of **Redemption**), when the Jewish people were redeemed from Egypt and when they will be redeemed in the future, as it says, 'As in the days of your exodus from Egypt I will show you wonders.'"

The month of Nissan is also connected with the concept of **leadership**²⁴ — "on the first of Nissan the nesim (leaders of the shvatim, tribes) began to

ונמצא, שבנוגע למלך המשיח מודגש ביותר הקשר והשייכות לכל ישראל – שעצם נשמתם, בחי' היחידה⁵⁶, היא ניצוץ מנשמתו של משיח, ולכן, גם הענין ד'אין מלך בלא עם" (תוכן הכרות העם "יחי המלך") הוא בהדגשה יתירה אצל מלך המשיח – "דרך כוכב מיעקב", כוכב דקללות ישראל, הקשור עם גילוי "דרך כוכב מיעקב" אצל כל-אחד ואחת מישראל, התגלות בחי' היחידה שלו.

* * *

ז. ויש לקשר כל האמור לעיל לזמן התחלת נשיאותו של נשיא דורנו – בחודש ניסן:

חודש ניסן קשור עם ענין הגאולה – כמאמר-יו"ל⁵⁷ "משבחר הקדוש-ברוך הוא בעולמו קבע בו⁵⁸ ראשי חודשים ושנים, וכשבחר בייעקב ובניו קבע בו ראש חודש של גאולה, שבו נגאלו ישראל ממצרים ובו עתידין ליגאל, שנאמר⁵⁹ כימי צאתך מארץ מצרים אראנו נפלאות."

וחודש ניסן קשור גם עם ענין הנשיאות⁶⁰ – "בא' בניסן התחילו הנשיאים להקריב את קרבניהם להנבוכדנצר ועוד.

56) להעיר, שמקום משכן בחי' היחידה הוא בלב (ראה המשך תער"ב ח"א ע' נט), דיש-לומר דוגמתו בכללות ישראל, יחידה הקללית דמשיח – מלך המשיח, "לב כל קהל ישראל".

57) שמו"ר פט"ו, יא.

58) "בו" דייקא, תינו, שנקבע בעולם סדר של הנהגה נסית (גאולה) שלמעלה מהנהגה טבעית, שעל-דיונה התגלה גם האלקות שבהנהגה טבעית (ראה גם ד"ה החורש הזה לכם דש"פ ויקרא, ר"ח ניסן, שנה זו).

וענין זה מורמקו גם בשמו של החודש – "ניסן", "נסים נסים" (ראה ברכות נו, רע"א ובחז"א"ג מהרש"א) – דיש-לומר הפירוש ד'נסים נסים", נוסף על הנהגה נסית, גילוי אלקות (נס) גם בהנהגה הטבעית גופא.

59) מיכה ז, טו.

60) "באחד בניסן ראש השנה למלכים" (ר"ה בתחלתה). ולהעיר ממאמר-יו"ל (שמו"ר פט"ו, כו) "אין המלכות באה להם (לישראל) עד ל' דור, שנאמר החודש הזה לכם ראש חודשים, החודש ל' יום ומלכות שלכם ל' דור כו" (עד לחידוש המלכות לעתיד לבוא).

22) To note that the location of the *Yechida* is in the **heart**. So we can say similarly with regards to *Yidden* at large, the general *Yechida* of *Moshiach*, **King** Moshiach, is the **heart** of the *Yidden*.

23) 'In it' specifically, meaning that this miraculous supernatural behavior (of *Geula*) was established into this world. This reveals the G-dliness that is found within the natural realms. This is also hinted to in the name of the month 'Nissan', 'a multitude of miracles'. We can say that this means, in addition to miracles, the revelation of G-dliness (miracle) in the natural realms as well.

24) "On the first of Nissan, the new year for kings". And to note from Razal, "The kingship will only be by them (Israel) for 30 generations. As it says 'this month is for you a head of months': a month is 30 days, likewise your kingdom shall be 30 generations" (until the renewal of the kingdom in the future).

offer their sacrifices for the dedication of the altar; one nasi (leader) per day.” In fact, for this reason “it is customary from rosh chodesh [Nissan] and on to read the section of the Torah pertaining to the nasi who offered on that day.”

And the combination of the two (the concept of Redemption and the concept of leadership) is embodied in the leadership of Dovid Malka Meshicha in the future Redemption.

8. More particularly, pertaining to Beis Nissan it says, “on the second day, Nesaneil ben Tzuar the nasi of [the tribe of] Yisachar offered”:

“Tzuar” means tzaar, pain, the most severe of which is the pain of Exile.

But after the pain of Exile (of which we have already fulfilled our obligation, “enough and more than enough,” as the Mittlerer Rebbe explains at length concerning the suffering experienced until his time, and how much more so after all that has transpired in the subsequent generations until this generation, “may suffering never recur”) is the birth of “ben Tzuar” (literally, “the son of Tzuar”)²⁵, the reward that is “born” and revealed (“son of”) through the pain (“Tzuar”) — “according to the pain is the reward.” And this “reward” is not one that is relative to the labor, but more than that; it is one that is described as a discovery or finding, “I found Dovid My servant.”

25) It has been explained in the past that through the pain of the exile, the Yidden merited that “they multiplied and increased very greatly”. In the terms of the *Zohar* (vol. 2 198a) that through being broken (שִׁבְרֵי), came about the concept of “Fortunate is he who has the *Hashem* of Yacov for his help, whose hope (שִׁבְרוֹ) etc.” “And that’s why they merited **miracles and to be redeemed**.”

הַמִּזְבֵּחַ נִשְׂאֵי א' לְיוֹם⁶¹, שְׁלֹכֵן, "נוֹהֲגִין מֵרֹאשׁ-חֹדֶשׁ וְאֵילָךְ לְקָרוֹת פ' הַנִּשְׂאֵי שֶׁהִקְרִיב בּוֹ בַיּוֹם"⁶².

וְצִירוֹף שְׁנֵיהֶם יַחַד (עֲנִין הַגְּאוּלָּה וְהַנִּשְׂאֵיאוֹת) הוּא – נִשְׂאֵאוֹת שֶׁל דָּוִד מִלְכָּא מְשִׁיחָא בְּגְאוּלָּה הַעֲתִידָהּ.

ח. וּבִפְרָטִיּוֹת יוֹתֵר – ב' נִיֶּסֶן – "בַּיּוֹם הַשֵּׁנִי הִקְרִיב וְנִתְנָאֵל בֶּן צִוְעֵר נִשְׂאֵי יִשְׁכָּר"⁶³.

"צוּעֵר" – הוּא גַם מִלְשׁוֹן צִעֵר⁶⁴, אֲשֶׁר, הַצִּעֵר הַכִּי גְדוֹל הוּא – צִעֵר הַגְּלוּת.

וְלֵאמֹר צִעֵר הַגְּלוּת [שֶׁכִּבֵּר יִצְאָנוּ יְדֵי-חֹבֶה ד'י וְהוֹתֵר], כְּפִי שֶׁמְאָרִיף אֲדָמוֹר הַאֲמִצְעִי⁶⁵ בְּנוֹגֵעַ לְצָרוֹת שֶׁהֵיוּ עַד יָמָיו, וְעַל-אֲחַת-כֶּמֶה-וְכֶמֶה לְאֲחָרֵי כָל מָה שֶׁעָבְרוּ בְדוֹרוֹת שֶׁלְאֲחָרֵיהֶּ עַד לְדוֹרָנוּ זֶה, "לֹא תִקּוּם פְּעֻמִּים צָרָה"⁶⁶ – נוֹלָד "בֶּן צוּעֵר"⁶⁷, הַשֶּׁכֶר שֶׁנוֹלָד וּמִתְגַּלָּה ("בֶּן") ע"י הַצִּעֵר ("צוּעֵר") – "לְפָנָיו צִעֵר אֲגָרָא"⁶⁸, וְלֹא רַק "אֲגָרָא", שֶׁכֶּר לְפִי-עֲרֵךְ הַעֲבוּדָה, אֲלָא יִתְיַדֵּה מְזֵה – בְּאוֹפֵן שֶׁל מִצִּיָּאָה, "מִצִּיָּאֵי דָּוִד עֲבָדִי"⁶⁹.

61) שו"ע אדה"ז או"ח סתכ"ט ס"ט.

62) שם סט"ו. וְרָאָה בְּאֵרוֹכָה לְקוּשׁ חֲל"ב ע' 19

וְאֵילָךְ

63) נשא ז, ח.

64) אוה"ת נשא ע' רפ"פ. וְרָאָה דְרוּשִׁים

שְׁבַהֲעֵרוֹת 70; 68.

65) שְׁעָרֵי תְשׁוּבָה ח"א ספ"ה (ה, ב). וְרָאָה גַם

מֵאִמְרוֹ אֲדֵהָא"צ בְּמִדְבַר ח"ב ס"ע תְּשׁוּבָה וְאֵילָךְ.

66) לְשׁוֹן הַכְּתוּב – נֶחֱמָם א, ט (וְרָאָה לְקוּשׁ ח"כ"ג

ע' 306 הַעֲרָה 55 וּבִשְׁוֹה"ג).

67) וְכִמּוֹ-שְׁנֵיבְאָר־לְעִיל (סח"ש תשמ"ח ח"א

ע' 326 וְאֵילָךְ) שֶׁעַל-יְדֵי קוּשֵׁי הַגְּלוּת כּוֹ נִבּוֹ יִשְׂרָאֵל

לְהַעֲלִיּוֹ ד' וְיִיָּרְבוּ וְיַעֲצֻמוּ בְּמֵאֵד מֵאֵד" (רֵאָה רַמב"ן

בְּמִדְבַר ג, ד). וּבִלְשׁוֹן הַזֶּהָר (ח"ב קצח, סע"א וְאֵילָךְ) –

שֶׁעַל-יְדֵי "שְׁבָרוֹ" (בְּשִׁי'ן יְמִינִית) נַעֲשֶׂה הַעֲנָן ד' אֲשֶׁר־

שָׂא-ל יַעֲקֹב בְּעֶזְרוֹ שְׁבָרוֹ גו'" (בְּשִׁי'ן שְׁמָאֵלִית), וְזָכָאִן

אֲתוֹן לְמַעֲבַד לְכוּ נְסִין וּפּוֹרְקִינוֹ" (רֵאָה סה"ש שֶׁם הַעֲרָה

74).

68) אֲבוֹת פ"ה מ"א. וְרָאָה גַם אוה"ת שְׁבַהֲעֵרָה 64.

69) סד"ה בַּיּוֹם הַשֵּׁנִי עֵטֶר"ת. ה'ש"ת.

69) תְּהִלִּים פֶּט, כ"א. וְרָאָה סְנֵהֲדִרִין צו, א.

The latter point is also alluded to in the name "Nesaneil (ben Tzuar)" insofar as the result of the pain of Exile ("ben Tzuar") is "Nesaneil," nasan Ei-l (G-d gave):

"Nasan" (gave) — Concerning giving it says, "All who give, give liberally." Moreover, giving is from the level of "Ei-l," the start of the 13 Attributes of Mercy (according to many opinions) — Ei-l Hashem (G-d is the L-rd), Who has shown us light" — the revelation and the channeling of G-d's kindness, a kindness that is above the natural order of creation, the ultimate kindness of the true and complete Redemption through our righteous Moshiach.

9. The connection to Gimmel Nissan (for it is already the night following Beis Nissan, after the evening prayer of the night of Gimmel Nissan) can also be explained in a similar light — "on the third day was the nasi of the tribe of Zvulun":

The difference between Yisachar and Zvulun is, "Rejoice Zvulun in your going out [for the purpose of commerce — Rashi] and [rejoice] Yisachar in your tents [of Torah — Rashi]." Whereas the concern of Yisachar is learning Torah²⁶, as it is written, "And of the children of Yisachar, those who possess an understanding of [calculating] the times [according to Torah law]²⁷," the main concern of Zvulun is trade and commerce (but naturally they must also establish times for learning Torah).

In fact, the above distinction applies to the Torah itself. That is, the difference between learning Torah in the present time and learning Torah in the Future

26) To note, that specifically the sacrifices of Nesaneil ben Tzuar, the Nasi of Yisachar, hints to the concept of Torah.

27) Specifically with regards to sanctifying the months and leap years, "this month is for you", from the daily learning portion of *Rambam* these days.

וימרומו גם בשם "נתנאל (בן צוער)" – שהתוצאה דצער הגלות ("בן צוער") היא "נתנאל", "נתן א-ל"⁷⁰:

"נתן" – כל הנותן בעין יפה הוא נותן⁷¹, ולא עוד, אלא, שהנתינה היא מבחי' "א-ל" – התחלת י"ג מדות-הרחמים (לכמה דעות⁷²), "א-ל הו' ויא'ר לנו"⁷³, גילוי והמשכת חסדו של הקדוש-ברוך-הוא, חסד שלמעלה מהשתלשלות, עד להחסד העיקרי – גאולה האמיתית והשלימה על-ידי משיח צדקנו.

ט. ויש להוסיף ולבאר גם השייכות לג' ניסן (שהרי נמצאים כבר במוצאי ב' ניסן, לאחרי תפלת ערבית דליל ג' ניסן) – "ביום השלישי נשיא לבני זבולון"⁷⁴:

החילוק שבין ישכר לזבולון הוא – "שמח זבולון בצאתה וישכר באוהליה"⁷⁵, היינו, שישכר ענינו לימוד התורה⁷⁶, כמו-שכתוב⁷⁷ "וימבני ישכר יודעי בינה לעתים גו"⁷⁸, וזבולון עיקר ענינו יציאה לפרקמטיא (אלא שצריך גם לקבוע עתים לתורה).

ויש-לומר דוגמתו בתורה גופא – החילוק שבין לימוד התורה בזמן הנה לגבי לימוד התורה דלעתיד לבוא, שהוא

70) בכל-זה – ראה אוה"ת שם. סד"ה ביום השני תרכ"ט. עטרות. ד"ה הג'ל דב' ניסן תרפ"ה.

71) ב"ב נג, א, א, ו"ש"ג.

72) זח"ג קלא, ב. עץ חיים שער יג (שער אריך

אנפין) פי"א. ראה בכל-זה מכתב כ' מנ"א תש"ח (נדפס בלקו"ש ח"ד ע' 1348*). וש"ג.

73) תהלים קיח, כו.

74) נשא ז, כד.

75) ברכה לג, יח ובפרש"י.

76) להעיר שדווקא בקרבן נתנאל בן צוער נשיא ישכר מרמו על ענין התורה – במדב"ר פי"ג, ט-טו. נת' בד"ה ביום השני שבהערות 68; 70.

77) דה"א יב, לב.

78) ובהדגשה יתירה – בנוגע לקידוש חדשים ועיבור שנים (ראה במדב"ר פי"ג, ט-טו), "החודש הזה לכם גו", משיעורי הרמב"ם דקמים אלה.

(* אגרות קודש אדמו"ר שליט"א ח"ב ע' שסט. המו"ל.

to Come is in accordance with and exemplary²⁸ of the difference between establishing times for learning Torah (Zvulun) and “his Torah is his trade” (Yisachar) respectively.

In this sense, the connection of Yisachar and Zvulun with the concept of Redemption is understood. For upon the onset of the Redemption (“Nesaneil ben Tzuar”) it will become apparent how “our deeds and our service” in learning Torah in the present time is at the level of “**Zvulun**” when compared to the Torah learning of the Future to Come²⁹.

10. With all of the above in mind, there is an addition to the calendar order of this year in the (allusion to the) concept of “and the living shall take it to heart” concerning daily life, including its practical application — for this year Beis Nissan is on the first day of Parshas Tzav:

In the beginning of Parshas Tzav, Rashi³⁰ explains that “the term ‘tzav’ always means **zirus** (alerting; encouraging others to act with **alacrity**), for now and for future generations.”

Simply speaking, now that we are in the month of Nissan, “the month of Redemption,” after Rosh Chodesh Nissan³¹ has already passed, and we enter into a “day of action³²,” Beis Nissan (and especially with regard to this year, “chayim” [68] years of the leadership of the Rebbe Rayatz, leader of our

על-דרך ובדוגמת²⁹ החילוק שבין קביעת עתים לתורה (ובלון) לגבי תורתו ואמנותו (ישכר).

ועל-פי-זה מובן הקשר וההמשך דישכר ובלון בנוגע לענין הגאולה – שלאחר הרי הגאולה (“נתנאל בן צוער”) רואים ש“מעשינו ועבודתינו” בלימוד התורה בזמן הזה הוא בבחינת “ובלון” לגבי לימוד התורה דלעתי-לבוא³⁰.

י. ובכל זה ניתוסף (רמז) בקביעות שנה זו, ב”החי יתן אל לבו” בנוגע לחיי יום יום ועד למעשה בפועל – שב’ ניסן חל ביום ראשון ז’פ’ זו:

בהתחלת פ’ צו מפרש רש”י³¹ – “אין צו אלא לשון ירוח, מיד ולדורות.”

שבנה מודגש שכל האמור לעיל אודות ענין הגאולה, והנשיאות דדוד מלכא משיחא – צריף-להיות באופן של ירוח.

ובפשטות – שבצעמדנו בחודש ניסן, “חודש של גאולה”, לאחר ששכבר עבר ראש-חודש ניסן³², ונכנסים ליום המעשה³³, ב’ ניסן (ובכפרט בשנה זו, “חיים” שנה לנשיאות כבוד-קדושת

(79) ותיקנה מזה – “תורה שאדם למד בעולם הזה הבל היא לפני תורתו של משיח” (קה”ר פ”א, ח).

(80) ו”הקדים ובלון לישכר. תורתו של ישכר על ידי ובלון היתה” (פרש”י ברכה שם) – על-דרך מאמר-רז”ל (פסחים נ, א) “אשרי מי שבא לכתוב ולתלמודו בידו”, היינו, שעל-ידי לימוד התורה בזמן הזה זוכים ללימוד התורה דלעתי-לבוא (ואז התגלה גם המעלה ובלון קדימה גם במעלה) – ה”סיבה” שמביאה לשלימות דלעתי-לבוא).

(81) שפירושו – פשוטו של מקרא (“אני לא אתי אלא לפשוטו של מקרא” – פרש”י בראשית ג, ח, ועוד), וביחד עם זה – כולל גם “ענינים מופלאים” (של”ה במס’ שבועות שלו קפא, א), “ינה של תורה” (היום יום כ”ט שבט).

(82) כולל גם – הניתנת-כח ד”אותו יום נטל עשר עטרות” (פרש”י ר”פ שמיני, כמו-שנתבאר לעיל (סח”ש תשמ”ח ה”א ע’ 335 ואילך) – בארוכה.

(83) מה-שאין-כן ראש-חודש שאינו “יום המעשה” (ראו לקו”ת ברכה זו, ד. ו”ש”ג), ובכפרט בשנה זו שחל בשבת-קודש.

28) Especially as it is known that all explanations on one *Possuk* have a connection to each other.

29) “He mentioned Zevulun before Yissachar {although the latter was the elder} because Yissachar’s knowledge of Torah was due to Zevulun”. This is similar to Razal, “Praiseworthy is the one who arrives here with his studies in hand.” This means that through the learning of Torah in our times, we merit the learning of the Torah in the redemption. (Then the advantage of Zevulun (a precedence in level as well) will be revealed – the ‘reason’ that brings the completion in the redemption.)

30) Whose explanation is – the simple explanation of the verse “I have come only to give the plain meaning of the verse”. Nevertheless it contains also “wondrous concepts”, “The wine of Torah”.

31) Including the extra power from “the day that received ten crowns”.

32) As opposed to Rosh Chodesh, which is not a “day of action”. Especially this year, when it fell out on *Shabbos*.

generation) — King Moshiach comes (“yechi ha'melech” [(long) live the king]) with tremendous zrizus (alacrity), absolutely immediately.

11. To add a lesson and instruction in the service of man to his Master concerning the concept of zrizus — “the term ‘tzav’ always means ziruz”:

The subject matter of the parasha (the Torah portion of the week) — of which it is said “tzav es Aharon” (command Aharon), “the term ‘tzav’ always means ziruz” — is the removal of the ashes [from the altar] (“raise up the ashes...”) and the arrangement of the piles of wood (“The Torah speaks here of many ‘burnings’, namely, ‘on the flame,’ and the fire of the altar shall be kept aflame on it,’ ‘the fire on the altar shall be kept aflame on it,’ and ‘a permanent flame shall remain aflame on the altar.’ All of them have been expounded in Meseches Yuma, as our Rabbis have disagreed about how many fires were there.”)

That is to say, that although this parasha is not primarily about **offering** the Tamid (the daily sacrifice), but rather, its concern is the preceding forms of service, which are considered to be preparatory acts and preparations for the preparations, and so on, for offering the Tamid (which begins from the removal of the ashes, and is followed by the arrangement of the piles of wood, bringing up two logs of wood, the preparation of the ministering vessels, and only thereafter do they begin to prepare the Tamid, not before “the east as far as Chevron is illuminated”) — nevertheless, (even) the preparations must be with zrizus, “the term ‘tzav’ always means ziruz.”

From here we learn a lesson in the Divine service of man. Namely, the concept of “zrizin (those who are earnest) do mitzvos at the earliest opportunity” does not only apply to doing the mitzva itself, but also with respect to the preparations, and the preparations for the preparations, and so on.

For example, concerning the mitzva of tzedaka (and especially with respect to the call of the hour, “ma'os chittim” [charity to help the needy prepare for Pesach]), a comprehensive mitzva that is equal to all the mitzvos — there must be zrizus not only in the actual giving of tzedaka, but also in preparation for

מורי־וְחָמִי אֲדוֹמֵר נְשִׂיא דוֹרְנָו) - בְּאֵל מִלְּךָ הַמְּשִׁיחַ (“יְחִי הַמֶּלֶךְ”) בְּנִרְיֻזוֹת הַכִּי גְדוּלָה, תִּכְפֹּךְ וּמִדַּת מַמְשׁ.

יא. וְיֵשׁ לְהוֹסִיף בְּלִימוּד וְהוֹרָאָה בְּעִבּוּדַת הָאָדָם לְקוֹנוֹ - בְּעִנְיַן הַנְּרִיזוּת, “אֵין צוֹ אֶלָּא לְשׁוֹן זִירוּז”:

תּוֹכֵן הַפְּרָשָׁה - שְׁעָלִי נֹאמֵר “צוֹ אֵת אֶהְרֵן”, “אֵין צוֹ אֶלָּא לְשׁוֹן זִירוּז” - הוּא בְּנוֹגֵעַ לְתַרּוּמַת הַדָּשֵׁן (“הַהֲרִים אֵת הַדָּשֵׁן גּוֹ”⁸⁴) וְסִדּוּר הַמַּעֲרֻכּוֹת (“רִיבָה כָּאֵן יִקְיֹדוֹת רַבָּה, עַל מוֹקְדָה, וְאֵשׁ הַמְּזֻבָּח תּוֹקֵד בּוֹ, וְהָאֵשׁ עַל הַמְּזֻבָּח תּוֹקֵד בּוֹ, אֵשׁ תָּמִיד תּוֹקֵד עַל הַמְּזֻבָּח, כּוֹלֵן נִדְרָשׁוּ בְּמִסֵּי יוֹמָא, שְׁנַחֲלֵקוּ רַבּוּתֵינוּ בְּמִנְיַן הַמַּעֲרֻכּוֹת שְׁהָיוּ שָׁם”⁸⁵).

כְּלוּמֵר, אַף־עַל־פִּי שְׁפָרְשָׁה זֶה אֵין עֵינְיָהּ אֹדוּת הַקְּרַבַּת הַתָּמִיד, כִּי אִם, עַל־דָּבָר הָעִבּוּדוֹת שְׁלִפְנֵי־זֶה, שְׁהֵם בְּגִדְרָה דְּהַכְּשֵׁר, וְהַכְּשֵׁר דְּהַכְּשֵׁר כּוֹ' לְהַקְרַבַּת הַתָּמִיד (הַחֵל מִתְרוּמַת הַדָּשֵׁן, וְאַחֲרֵי־כֵן סִדּוּר הַמַּעֲרֻכּוֹת, הַעֲלָאת שְׁנֵי גֹזְרֵי עֲצִים, הַכְּנַת כְּלֵי הַשֶּׁרֶת, וְרַק לְאַחֲרֵי־זֶה מִתְחִילִין לְהַכִּיֵּן אֵת הַתָּמִיד⁸⁶, לֹא לִפְנֵי שְׁ”הֲאִיר פְּנֵי הַמְּזוּרָה עַד שְׁבַחֲבָרוֹן”⁸⁷) - הֲרִי, (גַּם) הַהַכְּשֵׁר וְהַהֲכָנָה צְרִיף־לְהֵיוֹת בְּאוֹפֵן שֶׁל נִרְיֻזוֹת, “אֵין צוֹ אֶלָּא לְשׁוֹן זִירוּז”.

וּמִכָּאֵן לְמִדִּים הוֹרָאָה בְּעִבּוּדַת הָאָדָם - שְׁהָעִנְיָן דְּזִירוּזִין מְקַדְמִים לְמִצְוֹת⁸⁸ הוּא לֹא רַק בְּנוֹגֵעַ לְעִשְׂיַת הַמִּצְוָה עֲצֻמָּה, אֶלָּא גַם בְּנוֹגֵעַ לְהַכְּנָה וְהַכְּשֵׁר דְּהַכְּשֵׁר כּוֹ'.

וּלְדוּגְמָא: בְּנוֹגֵעַ לְמִצְוַת הַצְּדָקָה (וּבִפְרָט בְּעִנְיַן שְׁהִזְמֵן גְּרָמָא, “מַעֲוֹת חֲסִים”) - מִצְוָה כְּלָלִית הַשְּׁקוּלָה כְּנִגְדַּת כָּל הַמִּצְוֹת⁸⁹ - שְׁצִרִף־לְהֵיוֹת זִירוּזוֹת לֹא רַק בְּהַתְּנִיחָה לְצְדָקָה בְּפּוֹעַל מַמְשׁ, אֶלָּא

84 פרשתנו ו, ג.

85 פרש"י שם, ה.

86 ראה רמב"ם הל' תמידין ומוספין רפ"ו.

87 תמיד, ל. א. רמב"ם שם פ"א ה"ב.

88 פסחים ד, א.

89 ב"ב ט, א. ירושלמי פאה פ"א ה"א. וראה גם

תניא פל"ז (מתח, ב' ואילך).

the mitzva, beginning with the deliberation about accepting a good resolution (even when the actual fulfillment will only occur after a period of time).

To add and to elaborate, the concept of zrizus is connected with the Redemption as well, as the Alter Rebbe writes in Igeres HaKodesh, “the **zrizus** of Avrohom Avinu, a’h, which stands forever, for ourselves and for our children forevermore,” and especially (the zrizus in) the act of [giving] tzedaka, which rises above them all ... ‘Tzedaka is great for it hastens the Redemption’ ... ‘until Shilo [Moshiach] will come.’”

12. Of course, “action is the main thing”:

“Our deeds and our service” — including the request and demand “ad masai?” (until when?) as well as the proclamation “yechi ha’melech” ([long] live the king) Dovid Malka Meshicha — must be completed and fulfilled **with the greatest possible zrizus**, which is connected with **joy and vitality**,

— Indeed these expressions (joy and vitality) are greatly emphasized in this year, Shnas **Tismach** (tismach v’tesamach [the Year to Rejoice and to Cause Others to Rejoice]), and “**chayim**” [68] years of the leadership of the Rebbe Rayatz, the leader of our generation. —

For this brings about, so to speak, the “achishena” (I will hasten), the zrizus of Hashem³³, — “your G-d is a Kohein” and “Kohanim are zrizim” — to redeem the Jewish people **with the greatest possible zrizus**, absolutely immediately, as it is written, “The Omnipresent did not deter them [from leaving Mitzrayim] **for the blink of an eye.**”

גם בהכנה למצוה, החל מהשקלא-וטרין על-דבר קבלת התלטה טובה (גם כאשר הקיים בפועל אי-אפשר להיות רק לאחרי זמן).

יש להוסיף ולהעיר, שגם ענין הזריזות קשור עם הגאולה – כמו-שכתוב רבינו הזקן באגרת-הקודש⁹⁰ ש”ורזוזת דאברהם אבינו עליו-השלום היא העומדת לעד לנו ולבנינו עד עולם”, “ובפרט (הזריזות ב)מעשה הצדקה העולה על כולנה . . . גדולה צדקה שמקרכת את הגאולה⁹¹. . . עד כי יבוא שילה”.

יב. והמעשה הוא העיקר⁹²:

יש לסיים ולהשלים את “מעשינו ועבודתינו”⁹³ – כולל גם הבקשה והדרישה “עד מתי”, וההכרזה “יחי המלך” דוד מלך משיחא – בנריות הכי גדולה, הקשורה עם שמחה וחיית,

– אשר, ענינים אלו (שמחה וחיית) מודגשים ביותר בשנה זו: שנת תשמח (תשמח ותשמח), ו”חיים” שנה לנשיאתו של כבוד-קדושת מורי-וחמי אדמו”ר נשיא דורנו –

שעל-ידי-זה פועלים כביכול ה”אחישנה”⁹⁴ ההזריזות אצל הקדוש ברוך-הוא⁹⁵ – “אלקים כהן הוא”⁹⁶, ו”כהנים זריזין הם”⁹⁷ – לגאול את בני-ישראל בנריות הכי גדולה, תיכף ומיד ממש, “לא עיכבן המקום כהרף עין”⁹⁸.

90 סימן כא.

91 ב”ב י”ד, א. וראה גם תניא שם.

92 אבות פ”א מ”ו.

93 ראה תניא רפ”ז.

94 ישע”ס, כב. סנהדרין צח, א.

95 ואדרבה – “מגיד דבריו ליעקב חוקיו ומשפטיו לישראל”, “מה שהוא עושה הוא אומר לישראל לעשות” (תהלים קמו, יט. שמו”ר פ”ל ט), היינו, שהנריות והקדוש-ברוך-הוא צריך-להיות לפני וקודם זריזותן של ישראל.

96 סנהדרין לט, סע”א.

97 שבת כ, א.

98 מבילתא ופרש” בא יב, מא.

33) On the contrary “He declares his word to Yakov, his statutes and his judgments to Yisrael”: What He does, he commands Yisrael to do. This implies that Hashem’s alacrity must be **before** the alacrity of the Yidden.

Moreover:

The Rebbe Rayatz, leader of our generation, ruled — in his time, back then — that the work has already been done, and the only thing that remains to be done is to “polish the buttons.” And since decades have since passed (more than 38 years), in which time we have polished the buttons, certainly in our time the work of polishing the buttons has also been completed.

To elaborate, buttons should not be over-polished³⁴, as it is clearly seen that polishing too much takes away from the button and destroys its beauty!

Since this is so, certainly now there must be — and necessarily, so to speak — the *zrizus* of Hashem to bring the Redemption absolutely immediately.

And immediately we will fulfill the commandment “This is the law of the burnt offering: The burnt offering shall remain on the firewood on the altar all night ... and the Kohein shall burn wood on it every morning³⁵,” in the third Beis HaMikdash. For since it is the “Mikdash, Hashem, that Your hands established,” “the building of Hashem,” which “will be revealed and come from the heavens built and perfected,” it is possible for it to (and of consequence,

34) To note that even in the dedication of the *Mizbeach* in Nissan it is stressed that “they did not reduce **nor** add”, “**did not** increase nor decrease”.

35) Note from *Ohr Hachaim*: “We may consider this whole paragraph as an allusion to our present and final exile. The paragraph is designed to console us about the depressing conditions we find ourselves in. Inasmuch as the soul of every Yid refuses to be comforted seeing the length of our exile ... The Torah also explains how long it will be until we will achieve this goal. We will achieve our goal in two stages, 1) בַּלַּיְלָה, by means of enduring the whole exile which is compared to night... 2) “until morning” in a similar vein. When “morning” arrives, G-d will pour over us His glory, etc. This time will arrive after 500 years of the sixth millennium ... בבוקר בבוקר, this is an allusion to the two “mornings,” ... actually the redemption should have occurred already on the first of these “mornings” in the fifth millennium. It was delayed [by a thousand years, i.e. another day in G-d’s calendar] to the second “morning”, only on account of our sins.” See there at length.

זאת ועוד:

כבוד־קדושת מורי־והמי אֲדַמוֹר־נשיא דורנו פֶּסֶק” – בַּשְּׁעֵתוֹ אַז – שְׁכַבְר נִסְתִּימָה הָעֲבוּדָה, וְלֹא נֹתַר אֶלָּא “לְצַחֵצַח אֶת הַכַּפְתּוּרִים”. וּמִכִּיּוֹן שְׁכַבְר עָבְרוּ עֲשָׂוֹת שָׁנִים (וְיֹתֵר מִל”ח שָׁנָה) שְׁבָהֶם מְצַחֵצַחִים אֶת הַכַּפְתּוּרִים – הָרִי בְּנֹדָי שְׁבִימִינוּ אֵלּוּ נִסְתִּימָה גַּם הָעֲבוּדָה דְּצַחֵצוּחַ הַכַּפְתּוּרִים.

וְלִהְעִיר, שְׂאִין לְצַחֵצַח אֶת הַכַּפְתּוּרִים יִתֵּר עַל הַמִּדָּה¹⁰⁰ – כְּפִי שְׂרֹאִים בְּמוֹחַשׁ שְׂצַחֵצוּחַ יִתֵּר מְחַסֵּר מִן הַכַּפְתּוּר וּמִקְלָקֵל יִפְּוִי!

וּמִכִּיּוֹן שָׁפֵן, הָרִי בְּנֹדָי וּבִנְדָּאִי שְׁעַשְׂוִי צְרִיכָה לְהִיּוֹת וּמוֹכַרְחַת כְּבִיכּוֹל הַזְּרִיזוֹת שֶׁל הַקְּדוּשׁ בְּרִנְדָּה הוּא לְהֵבִיא אֶת הַגְּאוּלָּה תִּיכַף וּמִיד מִמֶּשׁ.

וְתִיכַף וּמִיָּד – מִקְיָימִים הַצִּיּוּי “זֹאת”¹⁰¹ תּוֹרַת הָעוֹלָה הִיא הָעוֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כֹּל הַלַּיְלָה גּוֹ' וּבַעַר עֲלֵי' הַכֹּהֵן עֲצִים בְּבוֹקֵר בְּבוֹקֵר¹⁰², בְּבֵית־הַמִּקְדָּשׁ הַשְּׁלִישִׁי, אֲשֶׁר, לְהִיּוֹתוֹ “מִקְדָּשׁ אֲדִנְיָ כּוֹנֵנוּ יְדִיָּה”¹⁰³, “בְּנִינָא דְקוֹדֶשׁ־אֲבִרְיָ” הוּא¹⁰⁴, “שׁ” בְּנִינָא וּמִשׁוֹכֵלֵל יְגַלֶּה וְיִבּוֹא מִן הַשָּׁמַיִם”¹⁰⁵, יָכוֹל (וּבְמִילָא צְרִיכָה) לְיִרַד

(99 שיחת שמח”ת פרט”פ.

100) לְהָעִיר, שְׂגַם בְּחֻנוֹכַת הַמִּזְבֵּחַ בְּחֹדֶשׁ נִיֶּסֶן מוֹדָשׁ הָעֲנָן שֶׁ־לֹא פָחַתוּ וְלֹא הוֹתִירוּ” (במדב”ר פי”ד, יד), “לֹא רִיבָה וְלֹא מֵיעַט” (פרש”י ס”פ נשא).

101) פִּרְשֵׁתוֹ, ג. ב.

102) לְהָעִיר מִפִּי אֹהֶל־עֹפֶ: “וּבְנִדְרָךְ רָמְזוּ תְרִמּוֹ כֹּל הַפְּרָשָׁה עַל גְּלוּת הָאֲחֵרוֹן שְׂאֵנוּ בּוֹ לְחַנְּמֵנוּ מֵעַצְבוֹן נִפְשָׁנוּ כִּי כָּל אִישׁ יִשְׂרָאֵל מֵאַנֶּה הִנָּחֵם נִפְשׁוֹ בְּרֹאוֹת אוֹרֵךְ הַגְּלוּת. . . וּבִיאַר עַד מֵתִי יְהוִי יִשְׂרָאֵל בְּגֵדֵךְ ב' דְּבָרִים אֵלּוּ (עַל מוֹקְדָה עַל הַמִּזְבֵּחַ) – כֹּל הַלַּיְלָה, שְׂהִיא זְמַן הַגְּלוּת הַנִּמְשָׁל לַלַּיְלָה. . . עַד הַבּוֹקֵר שְׂהוּא זְמַן שְׂרִירָה עֲלֵינוּ כְּבוֹדוֹ וְאַתָּא בּוֹקֵר, וְהַזְּמַן הוּא אַחַר עֲבוּר ת”ק לְאַלְף הַשְּׁשִׁי. . . וְאוֹמְרוּ בְּבוֹקֵר בְּבוֹקֵר. . . כִּי זְמַן הַגְּאוּלָּה הִיא רְאוּי לְהִיּוֹת בְּבוֹקֵר רְאוּשׁוֹן שֶׁל שְׁנַת הַת”ק לְאַלְף הַחֲמִישִׁי, וְלִסְבִּיב הָעוֹן מֵעַמֵּב עַד בּוֹקֵר הַב' כו”, עִינֵיךְ שֶׁם בְּאוֹרֵיךְ.

103) בִּשְׁלַח טו, יז וּבִפְרָשׁי”.

104) זח”ג רכא, א. זח”א כט, א.

105) פִּרְשׁי” וְתוֹס’ סוֹכָה מֵא, א. וְעוֹד.

it must) come down and be revealed below, even at night — **tonight, in fact!**

And in a manner of “let our eyes behold” — eyes of flesh in a body of flesh, souls in bodies, including (the fulfillment of the clear promise) “I will give to you a heart of flesh³⁶,” “a new heart and a new spirit.”

13. As usual, we will end with the “giving” of shlichus mitzva l'tzedaka (giving charity through a third party), which is in addition to the giving of shlichus mitzva l'tzedaka in the beginning of the day.

To elaborate, starting and ending the day with the concept of tzedaka is in accordance with and exemplary of starting and ending the day with the sacrifice of the Tamid offering, as it is written, “and arrange upon it the burnt offering...” “the burnt offering of the Tamid shall come first,” so too, “upon it, on the morning burnt offering, you must complete all of the offerings. From here it is derived that there should not be anything offered later than the afternoon Tamid” (besides the burning of the fats and the organs, which may lawfully burn all night). And as this applies in the present time — “Prayer was established in place of the Tamid offering,” Shacharis corresponds to the morning Tamid, Mincha corresponds to the afternoon Tamid (and Maariv corresponds to the burning of the organs and the fats). Indeed, the ruling of the Shulchan Aruch is that one should give a coin to the needy before davening.

May it be G-d's will that the very resolve to give tzedaka will immediately bring about its reward “that it hastens the Redemption” through David

וְלֹהֲתַגְלוֹת לְמִטָּה אֶפִּילוּ בַלַּיְלָה¹⁰⁵, בְּלַיְלָה
יְהִי מִמֶּשׁ!

וּבְאֹפֶן שֶׁתִּחְזַק עֵינֵינוּ – עֵינֵי בָשָׂר
בְּגוֹף שֶׁל בָּשָׂר, נְשָׁמוֹת בְּגוֹפִים, כּוֹלָל גַּם
(קִיּוּם הַהִבְטָחָה בְּרוּרָה) “וְנָתַתִּי¹⁰⁶ לָכֶם לֵב
בָּשָׂר¹⁰⁷,” לֵב חָדָשׁ וְרוּחַ חָדָשָׁה¹⁰⁸.

יג. כְּרִגְלֵי – יֵשׁ לְסִיִּים בְּנִתְיִינָת
שְׁלִיחוּת-מִצְוָה לְצַדִּיקָה (הַמְקַרְבֵּת אֶת
הַגְּאוּלָּה), בְּהוֹסֵפָה לְנִתְיִינָת שְׁלִיחוּת-
מִצְוָה לְצַדִּיקָה בְּהַתְחַלַּת הַיּוֹם.

וְלַהֲעִיר, שֶׁשֵּׁל-לוֹמֵר שֶׁהַתְחַלַּת וְסִיּוֹם
הַיּוֹם בְּעֵנֵן הַצְּדִיקָה, הוּא, עַל-דֶּרֶךְ וּבְדוּגְמַת
הַתְחַלַּת וְסִיּוֹם הַיּוֹם בְּקִרְבֵּן הַתְּמִיד – כְּמוֹ-
שֶׁכְּתוּב¹⁰⁸ “וְעָרַף עָלָיָה עוֹלָה גוֹ’”, “עוֹלַת
תְּמִיד הִיא תְּקָדִים¹⁰⁹,” וְכֵן “עָלָיָה, עַל
עוֹלַת הַבּוֹקֵר הַשְּׁלָם כָּל הַקְּרִבָּנוֹת כּוֹלֵם,
מִכָּאֵן שֶׁלֹּא יִהְיֶה דָּבָר מֵאוּחָר לְתְּמִיד שֶׁל
בֵּין הָעֶרְבָיִים¹⁰⁹” (מִלְבַּד הַקֶּטֶר חֲלָבִים
וְאֹבְרִים שֶׁבָּשָׂר כָּל הַלַּיְלָה¹¹⁰), וְדוּגְמַתָּם
בְּזִמְן הַזֶּה – “תְּפִלוֹת בְּמִקּוֹם תְּמִידִין
תְּקַנּוּם¹¹¹,” תְּפִלַּת שַׁחֲרִית כְּנִגְדַּת תְּמִיד
שֶׁל שַׁחַר, וְתְּפִלַּת מְנַחֵה כְּנִגְדַּת תְּמִיד שֶׁל
בֵּין הָעֶרְבָיִים (וְתְּפִלַּת עֶרְבִית כְּנִגְדַּת אֹבְרִים
וּפְדָרִים¹¹²), וּפְסֻקֵי-דִין הַשּׁוֹלְחָן-עֶרְוֶה¹¹³
יִהְיֶה פְּרוּטָה לְעֵנִי וְהִדֵּר מְצָלִי.

וַיִּהְיֶה-רְצוֹן שֶׁהַהֲחֻלָּה עַל-דָּבָר
נִתְיִינָת הַצְּדִיקָה תְּבִיא תִּכְיָף אֶת הַשְּׂכָר¹¹⁴
“שֶׁמְקַרְבֵּת אֶת הַגְּאוּלָּה,” עַל-יְדֵי דוּד

106 יחזקאל לו, כו.

107 לְאַחֲרֵי שֶׁ”וְהִסִּירוֹתִי אֶת לֵב הָאָבֶן מִבְּשָׂרְכֶם”
(שם) – דִּלְשֵׁל-לוֹמֵר, שֶׁהַסִּרְיָה כּוֹ נַעֲשֶׂתָה כְּבָר עַל-יְדֵי
מַעֲשֵׂיו וְעַבְדוּתֵינוּ בְּמִשְׁךְ הַנְּשִׂאוֹת דְּכַבּוּד-קְדוּשַׁת
מוֹרֵי-חַמֵּי אֲדָמוֹר” (הַחֵל מִבְּ נִסְן), עַל-דֶּרֶךְ הָאָמּוֹר
בְּנוֹשֵׁעַ לְצַחְצוּחַ הַכַּפְתּוּרִים כּוֹ.

108 פִּרְשָׁתְנוּ ו, ה.

109 פִּרְשׁ”י עה”פ.

110 פִּרְשׁ”י ריש פִּרְשָׁתְנוּ – מִמְּגִילָה כֵּא, א.

111 בְּרִכּוֹת כו, ב.

112 בְּרִכּוֹת שֶׁם. שו”ע אדה”ו או”ח ר”ס פט.

113 או”ח ס”ו ס”ב. שו”ע אדה”ו שם – מ”ב

י”ד, א.

114 עַל-דֶּרֶךְ הַפְּסֻקֵי-דִין בְּשׁוּ”ע או”ח סתקע”א ס”ג

(מתענית ח, ב).

36) After “I will take away the stony heart out of your flesh.”

We may say that the removal has been accomplished already, through ‘our actions and service’ throughout the leadership of my esteemed Father-in-law (starting from 2 Nissan), similar to the polishing of the buttons as above.

Malka Meshicha.

And in simple terms, “hinei zeh bah” (behold, he comes), our righteous Moshiach, and he will redeem us, all of us together, among all of the Jewish people, “with our young and our old... our sons and our daughters,” especially this year, shnas hakhel (a year of gathering), “gather the nation, the men, women, and children,” “a great k’hal (gathering, congregation) will return here,” also including all the previous generations — “those who rest in the dust will get up and sing.”

[In fact, the Redemption is destined to come] especially in the merit of the righteous women of our generation, as it is explained in the writings of the Arizal that this generation (the last generation of Exile and, of consequence, the first generation of Redemption) is the reincarnation of the generation of those who left Mitzrayim, therefore, just as the exodus from Mitzrayim was in the merit of the righteous women of that generation³⁷, so too, our redemption from this final exile will be in the merit of the righteous women of our generation — “As in the days of your exodus from Mitzrayim I will show you wonders³⁸.”

And may all of these matters be realized in the literal sense absolutely immediately with the true and complete Redemption.

37) “The generations are only redeemed as a reward for the righteous women of the generation.”

38) More so, wonders even in comparison to the wonders of the exodus from *Mitzrayim*.

מלְכָא מְשִׁיחָא.

ובפשוטות – “הנה זה בא”¹¹⁵, משיח צדקנו, ויגאלנו, כולנו יחדיו, בתוככי כלל ישראל, “בנערינו ובנקינינו גו’ בנינו ובבנותינו”¹¹⁶, ובפרט בשנה זו, שנת הקהל, “הקהל את העם האנשים והנשים והטף”¹¹⁷, “קהל גדול ישובו הנה”¹¹⁸, כולל גם כל הדורות שלפנינו – “הקיצו ורננו שוכני עפר”¹¹⁹.

ובפרט – בזכותן של נשים צדקניות שבדורנו, אשר על-פי המבואר בכתבי האריז”ל¹²⁰ שדורנו זה (דור האחרון של הגלות, ובמילא, דור הראשון של הגאולה) הוא גלגול של הדור שיצאו ממצרים, הרי, כשם שיציאת-מצרים היתה בזכותן של נשים צדקניות שהיו באותו הדור¹²¹, כמו כן תהי’ גאולתנו מגלות זה האחרון בזכות נשים צדקניות שבדורנו¹²², “כימי צאתך מארץ מצרים אראנו נפלאות”¹²³.

וכל ענינים אלו – בפשוטות ממש, גאולה האמתית והשלמה תיכף ומיד ממש.

115) שה”ש ב, ח.

116) בא יו”ד, ט.

117) וילך לא, יב.

118) ירמי’ לא, ז.

119) ישעי’ כו, יט.

120) שער הגלגולים הקדמה כ. ל”ת וספר

הליקוטים והאריז”ל שמות ג, ד.

121) סוטה יא, ב. שמור” פ”א, יב. במדב”ר פ”ג, ו.

122) ראה גם יל”ש רות רמז תרו בסופו (ממדרש

זוטא ורות): אין הדורות נגאלים אלא בשכר נשים

צדקניות שיש בדור.

123) ויתירה מזה – “נפלאות” אפילו בערך

ליציאת מצרים (וח”א רסא, ב. אוה”ת נ”ך ע’ תפו).

In connection with the above Sicha of 2 Nissan 5748, we bring a section from the Sichos of Shabbos Parshas Toldos 5752. In this Sicha, the Rebbe MHM Shlita further discusses the power of the declaration of Yechi, to reveal Moshiach in this world. (Reprinted with permission from Beis Moshiach Magazine, with our thanks to them.)

The Declaration That Exposes Moshiach to the World

מט. חלק משיחות ליל ה' פ' תולדות, אדר"ח כסלו, וש"פ תולדות, ב' כסלו תשנ"ב (3)

49. Parshas Toldos, Kislev 1-2, 5752 – November 8-9, 1991 (3)

At the International *Kinus HaShluchim* of 5752, the Rebbe defined the goal of shlichus nowadays as greeting Moshiach. The theme chosen for the conference was “All the days of your life are dedicated to bring about the days of Moshiach.” In the following week, the Rebbe continued to speak of this theme and what it means in our practical day-to-day life.

In practical terms — since “Action is the main thing — all the above means

that every Jew needs to increasingly emphasize the concept that “all the days of your life are to bring about the days of Moshiach”,

by seeing to it that his entire existence, immediately upon awakening from his sleep, is penetrated with a Moshiach energy

— which truly is the essence existence of every Jew, the *Yechida* which is also described as the “spark of Moshiach” within him —

thus energizing him to do all he can to bring about the days of Moshiach.

ובנוגע לפעל - “המעשה הוא העקר”

... צריך כל-אחד ואחד מישראל להוסיף ביותר שאת וביתר עז בהדגשת הענין ד”כל ימי חייה להביא לימות המשיח”

על-ידי-זה שקל מציאותו, תיכף כשנעור משנתו, חדורה בהחיות דמשיח

(שזוהי עצם מציאותו של כל-אחד ואחד מישראל, משיח שבו)

שמביאה לימות המשיח.

May it be G-d's will — this being the *primary* matter — that at the commencement of the month of Kislev, “the month of Redemption”,

וַיְהִי-רִצּוֹן וְהוּא הָעֶקֶר - שְׁבַתְחֻלַּת
חֹדֶשׁ כִּסְלֵו, חֹדֶשׁ הַגְּאֻלָּה,

— The month is called “the month of Redemption” because of the liberation of the Alter Rebbe from czarist prison in Russia that occurs on the 19th of the month (in 5559/1798) and of the Mittlerer Rebbe on the 10th of the month (in 5587/1827) —

the true and complete Redemption should come in actual reality and in a visible manner,

תָּבוֹא בְּפִעֵל וּבְגִלּוּי הַגְּאֻלָּה הָאֲמִתִּית
וְהַשְּׁלֵמָה,

both the *beginning* of Redemption and its completion through our righteous Moshiach as explained above:

הַתְּחִלַּת הַגְּאֻלָּה וּשְׁלֵמוֹתָהּ, עַל-יְדֵי
מְשִׁיחַ צְדִיקְנוּ -

He will *begin* the process of Redemption when — as the Rambam describes — “A king from the house of Dovid will arise...”

”יַעֲמֹד מֶלֶךְ מִבֵּית דָּוִד כּוּ”,

and *complete* it when “He will perfect the world to serve G-d in unity, as it says ‘then I will turn to the nations ... to serve Him as one.’”

עַד שֶׁ”יִתְקַן אֶת הָעוֹלָם כְּלוּ לַעֲבֹד
אֶת ה' בְּיַחַד, שֶׁנֶּאֱמַר כִּי אֲזֹ אֶהְפֹּךְ
אֶל עַמִּים גּוֹ' לְעַבְדוֹ שְׁכֵם אֶחָד.”

— The Rebbe moves on to show how this idea is alluded to in the *haftara* of Parshas Chayei Sara, which relates the story of the rebellion against King David by his son Adoniyahu. His son Shlomo — the true heir to the throne — and Shlomo's mother Batsheva, approached the king to request that he interfere and make it clear who is the rightful heir. Once Dovid made that commitment, Batsheva bowed and proclaimed “Long live my master King Dovid forever!”

The Rebbe explains the significance of this declaration in the above light:

This is also alluded to in the conclusion of the *haftarah* of the past week and in the beginning of this week's *parasha*:

וּכְמִרְמָז גַּם בְּסוּיִם וְחוֹתָם
הַהִפְטָרָה דְּשָׁבוּעַ שְׁעֵבֶר וּבְהַתְּחִלַּת
פְּרֻשַׁת הַשָּׁבוּעַ:

The *haftarah* of the past week concluded with the pronouncement, “Let my lord King Dovid live forever.”

הַהִפְטָרָה דְּשָׁבוּעַ שְׁעֵבֶר מְסִתְּמָת
בְּהִכְרָזָה ”יְחִי אֲדֹנָי הַמֶּלֶךְ דָּוִד לְעֹלָם”

— Although this declaration comes in the context of the afterlife of Dovid, it speaks of Dovid living forever, because it refers to

the eternity of the Davidic monarchy that was *continued* through Shlomo's leadership

- נְצִיחִיּוֹת מַלְכוּת דָּוִד שֶׁנִּמְשָׁכָה
בְּמַלְכוּת שְׁלֹמֹה,

and will be *completed* by the king Moshiach who, as the Rambam states, “is from the House of Dovid and the seed of Shlomo.” —

שְׁלֹמֹה וְדָוִד הַמְּלִיכִים עַל-יְדֵי הַמְּלִיכָה הַמְּשִׁיחַ
שֶׁהוּא “מִבֵּית דָּוִד וּמִזֶּרַע שְׁלֹמֹה” -

In the context of what we were discussing earlier concerning revealing Moshiach's essence first and then his revelation through his actions,

the content of this declaration is the revelation of the *existence* of the King Moshiach by solidifying his role as king,

שְׁתַּכְנֶה שֶׁל הַכְרִזָּה זֶה הוּא הַתְּגִלָּה
מִצִּיאֹתוֹ דְּמְלִיכָה הַמְּשִׁיחַ.

and through this deceleration — and after it — comes his revelation to the eyes of all, through his activities...

וְעַל-יְדֵי-זֶה - וְלֹא-חֲרִי-זֶה בָּאָה
וְהַתְּגִלָּה לְעֵינֵי כָל עַל-יְדֵי פְּעֻלָּתוֹ
כ'.



What matters is to say the words

מלכיות איז דער ענין הדיבור, וואָרום בנוגע צו די הכתרה איז דאָךְ ניט נוגע די מחשבה, דער עיקר איז דער ענין הביטול, וואָס דאָס דריקט זיך אויס אין דעם ענין הדיבור דוקא, וואָס מ'זאָגט "יחי המלך" וכיו"ב.

משיחת יום בדר"ה תשל"ז

Kingship is the idea of speech, for concerning coronation, the main thing is not thought. The main thing that matters is the self-nullification, which is expressed in the matter of the speech, when we say "Long Live the King" etc.

From the Sicha of 2nd day Rosh Hashana 5737

Must be an increase

צריכה להיות הוספה בענין החיים - "יחי המלך", דוד מלכא משיחא (נתבאר בארוכה בשיחת ב' ניסן).

(משיחת ש"פ שמיני תשמ"ח)

There must be an increase in life - "Yechi Hamelech", of Dovid king Moshiach (this is explained at length in the Sicha of 2 Nissan)

(Sicha Shabbos Shmini 5748)

Part of the Rebbe's Hagoas on this Sicha (Above pg. 9)

הקירוב שבין המלך להעם הוא לא רק ביחס להמשכת החיות דכל העם, שמקבלים חיותם במלכות
מהמלך, אלא גם לאורך גיטא — שמציאותו של המלך חלוי בהעם, "אין מלך בלא עם"⁴⁰, כלומר, אע"פ
שנקראים "עם, מלשון עוממות... רחוקים ממעלת המלך", הרי, ביתר עם זה (ואדרבה — בבלל זה⁴¹) פועלים
בם את מציאותו של המלך.

וכמדגש גם בהכתרת המלך — שהעם מכריזים "חיו המלך" (כפי שמצינו גם במלכות⁴² בית דוד⁴³),
שבה מודגש גם שפעולת העם היא בזווי המלך, חיים של מלך⁴⁴.

ה. עפ"י מובן גם בגדו"ד — "חיים" שנה לנשיאותו של נשיא דורנו:

נוסף על האמור לעיל ע"ד ההוספה בענין החיים (מידי שנה בשנה, ועאכ"כ בשנה זו שסימנה "חיים")
לכל אנשי הדור ע"י נשיא הדור — הרי, גם אנשי הדור פועלים הוספה בענין החיים אצל נשיא הדור, כאמור
לעיל בענין הכרזה "חיי המלך".

ובאותיות פשוטות:

לאחרי שישנה השלימות ד"חיים" שנה לנשיאותו (פעולתו ועבודתו) דנשיא דורנו — צ"ל הוספה
עיקרית בענין החיים (גם) ע"י פעולת העם שמכריזים "חיו המלך", שתוכנה של הכרזה זו — שכבר הגיע הזמן
לנשיאותו של דוד מלכא משיחא!
וחו גם מה שמרעשים בשנים באחריות ע"ד הצורך להכריז "עו מתי", שע"י מקרבים ומרודים את
הגאולה⁴⁵ — די"ל, שנט"ף על הדגשת הצפי, הבקשה והרדישה על הגאולה [שאינאפשר להמתק ע"ד

נהגו לזכור וזכור
 ע"י רבינו
 דוד משיחא
 (ש"ס) 1913
 21/12/1913

כבר הגיע הזמן דהקיצו ורננו שוכני עפר — כ"ק מו"ח אדמו"ר נשיא דורנו

ועד דהקיצו ורננו לנשיאותו של דוד מלכא משיחא!

The time has already arrived for "those who repose in the dust will
get up and sing" — the Rebbe Rayatz the leader of the generation
including the "get up and sing" the leadership of Dovid Malka
Meshicha!

Yechi throughout the years:

In essence, announcing Yechi started already in the early years of the Rebbe's Nesius, in the summer camps. Even as far back as 5720, when the Rebbe visited Camp Gan Yisroel, banners were hung up around camp proclaiming "יחי המלך אדוננו מורנו ורבנו שליט"א"

Throughout the years, starting all the way from 5737 shortly after the Rebbe announced the 12 Pesukim, during all the children's rallies, "Yechi Adoneinu Moreinu Verabeinu" was announced in front of the Rebbe after the 12 Pesukim. The child who said the last Possuk (sometimes it was an additional child) would then announce Yechi Adoneinu Moreinu Verabeinu 3 times, with everyone answering Yechi! each time, after which they would sing "Am Yisroel ... We Want Moshiach Now".

After Hei Teives 5747, when the federal court ruled that the stolen Seforim of the Rebbe's library should be returned, there was tremendous joy in 770 and the Chassidim danced for the next few days and nights. Reb Moshe Slonim was in very high spirits and joined the dancing, and at one point he jumped up on the stage and announced on the microphone "Yechi Adoineinu Moireinu Verabeinu Melech HaMoshiach!"

Hakofas on Shmini Atzeres 5748 - Shnas Hakhel, was a very energetic Hakofas. As the Rebbe was going back to his



Camp Gan Yisroel 5720, during the Rebbe's visit. In the background: "יחי המלך אדוננו מורנו ורבנו שליט"א"

place after the Seventh Hakofa, the whole crowd spontaneously called out together in a chant “Yechi Adoneinu Moreinu Verabeinu” a few times, and the Rebbe nodded with his head several times. The same thing happened during the next night, by the Hakofas of Simchas Torah, after the first Hakofa, as well as during Kos Shel Bracha after Shabbos Breishis.



Lag Be'Omer 5730

On 29 Shevat, the last day of Shiva for the Rebbetzin, the Rebbe asked that a farbrengen of Chassidim should take place in his own home. During that Farbrengen (which took place as the Rebbe was upstairs in his room) Chassidim wished the Rebbe “Yechi Adoneinu Moreinu V’Rabbeinu”.

2 Nissan 5748

On 2 Nissan 5748, the Rebbe said a Sicha in his house. (At that point, for the year of the Aveilus of the Rebbetzin, most Tefilos and dollars during the week were in the Rebbe’s house.) In the Sicha the Rebbe explained that saying Yechi actually gives life and energy to the King. The Rebbe also connected it specifically to being a King, and the two-way connection between a nation and its king. The King is the heart of his nation and he gives them their life. While the nation makes the king into a king, and they too give him life by announcing “Yechi Hamelech” [=Long live the king]. The Rebbe went on explaining how this two-way connection is even more emphasized by king Moshiach.

After the Sicha, someone in the crowd called out “Yechi Hamelech”, and by dollars again, “Yechi Adoneinu Moreinu Verabeinu”. That night, hundreds of Temimim and Anash danced outside the Rebbe’s house on President St. singing “Yechi Adoneinu Moreinu Verabeinu”, as well as standing and screaming out together “Yechi Hamelech” “Yechi Hamelech Hamoshiach” and the like.

The next day by the Yechidus for the Gevirim, one of the Chassdim wished the Rebbe “Yechi Hamelech”, the Rebbe responded “Amen”. That night, as the Rebbe entered his car while leaving 770, the Rebbe very strongly encouraged the Chassidim singing “Yechi Adoneinu Moreinu Verabeinu” to the tune of “Chayolei Adoneinu”.

The next day the Rebbe waved to a Chassid who announced “Yechi Hamelech” to him 3 times. The crowd then began singing Yechi, as they did the day before.

In the spirit of the Sicha, several Chassidim planned a major campaign to inspire Chassidim worldwide to say over this Sicha and demand the Geulah and saying Yechi by Moshiach Seudah. Some Lubavitchers who were excited by this plan did all that's in their ability to stop these plans from coming to fruition. On Chol Hamoed Pesach the Rebbe said an entire Sicha about strengthening our Emunah in Moshiach, and how, unfortunately, there are those who “pour cold water” and try to calm down those who are inspired to bring Moshiach.

Over the next months, “Yechi Hamelech” and “Yechi Hamelech Hamoshiach” was called out at several points when the Rebbe came out, or told to the Rebbe by dollars and the like, with the Rebbe responding with “Amen” “Besorus Tovos” or by encouraging with his hand. “Yechi Adoneinu Moreinu Verabeinu” was also sung several times.

For example, several times during the summer months, children from Gan Yisroel (NY and Detroit) came to 770 for Maariv. Although there was no rally, after Maariv one of the children called out “Yechi Adoneinu Moreinu Verabeinu”, with all the kids, and the whole crowd in 770, answering “Yechi” and then singing “Yechi Adoneinu Moreinu Verabeinu”. This included one time when the Rebbe was standing by the second Shtender to say a Sicha. The Rebbe waited until the crowd sang

**ליום הבהיר
יום מלכנו
י"א ניסן**

**נשיא לבני אשר – והוא יתן מעדני מלך
שנת השמונים ושש לכ"ק אדמ"ר שליט"א
יחי המלך לעולם!**

Hakodsha in the back of Oholei Torah's Kovetz Heoros for 11 Nissan 5748, two weeks after the Sicha

“Yechi” one time, humming along, and only then started the Sicha.

Shabbos Tazria-Metzorah 5751

FULL NUSACH OF YECHI IS ANNOUNCED FOR THE FIRST
TIME

After the Sicha of 28 Nissan (“I have done all I can... I am giving it over to each of you to bring the Geula”), the Chassidim were energized and inspired to go out and conquer the world to bring the Geula. Yet, they felt they were missing new ammunition. They were hoping that the Rebbe would teach us the new and direct path to bring the Geula. In addition, there were Chassidim who realized right away that there really was something that Chassidim can do to bring the Geula that the Rebbe did not do: Identifying the Rebbe as Moshiach and Kabbalas HaMalchus! Obviously, this new idea generated some resistance and skepticism, and people were waiting to hear from the Rebbe on all of the above.

It was then when Rabbi Dovid Nachshon came in from Eretz Yisroel to present the Rebbe with a Psak from Rabbonim that the Rebbe fits the criteria of Melech Hamoshiach based on the Rambam, and it is time for him to be revealed. The Rebbe accepted it warmly while answering “Yasher Koach. Yasher Koach”.

About a week later, at the Farbrengen on Shabbos Vov Iyar, The Rebbe spoke and gave Talmudic sources about the fact that Chassidim should identify their Rebbe as Moshiach: “...*And there (at the beginning of the discussion in Sanhedrin 98b about Moshiach): ‘The School of Rabbi Shilah said, Shiloh is his name, as it is written, ‘until Shiloh comes’; the School of Rabbi Yanai said, Yinun is his name (similar to Yanai, [thus] each one explained the name of Moshiach after his name), as it is written, ‘May his name endure forever, as long as the sun, may his name be perpetuated (Yinun)’; the School of Rabbi Chanina said, Chanina is his name, as it is written, ‘I will show you no favor;’ others say Menachem ben Chizkiyahu is his name, as it is written, ‘For far from me is a comforter to revive my spirit.’*

“And we (Chassidim) follow their example (in regard to our Rebbeim, our leaders, in particular My sainted father-in-law, leader of our generation): Yosef is his name, as it is written ‘The L-rd will continue [Yosif] to apply His hand a second time, etc., and He shall gather the lost

of Israel, etc.' Yitzchak is his name, as it is written, 'Then our mouths will be filled with laughter [s'chok].'"

That Farbrengen was also the first time the full version of "Yechi Adoneinu Moreinu Verabeinu Melech Hamoshiach L'olem Va'ed" - identifying and stressing who the Melech Hamoshiach is - was announced in front of the Rebbe.

The following is a description of the events, told over by Rabbi Dovid Nachshon: "Before Shbbaos, encouraged by the positive answers from the Rebbe about Kabolas Hamlachus, I sent someone to buy a big bottle of Mashkeh. (It's customary to send in bottles of Mashkeh to the Rebbe before Shabbos in connection with upcoming Chabad events. The Rebbe calls the organizers up at the Shabbos farbrengen to announce the activities and then pour them L'chaim from the bottle that would be taken to the event.) I sent the bottle to the secretariat, and I wrote that this Mashkeh was in connection with the Farbrengens that would be held in various locations regarding the acceptance of the Rebbe's sovereignty by the people. However, the secretary immediately said that it was not entirely clear whether or not this bottle would be presented..."

That Shabbos evening, the davening was extremely joyous. The Rebbe made very strong hand movements, exiting the Beis Midrash, accompanied by the singing of 'Sisu v'simchu b'simchas ha'Geula.' We felt that the issue was heating up in a most unusual manner. Immediately after davening, circles of dancing were formed and everyone began to sing "Zahl shoin zain di Geula." In a moment of pure spontaneity, I told everyone to start singing to the words of "Yechi Adoneinu," as written to the Rebbe in the first report of Matteh Moshiach.

We started turning somersaults in 770 with great joy. The bachurim were very excited and felt that the hisgalus was bound to happen at any moment. In essence, this was the hisgalus - the fact that the Rebbe gave approval to everything that had been done since Beis Iyar.

That night, we went to a number of "sholom zochors," and sang "Yechi Adoneinu" at each one. I remember thinking that entire evening about what I will do the next day - if I will declare something, how I will declare, if the Rebbe will agree to the declaration, etc. I couldn't sleep the whole night from all the excitement.

R. Moshe Slonim [of blessed memory] approached me after davening

prior to the farbrengen, and asked me if I was going to make a declaration or not. R. Moshe was like a brother to me, with whom I consulted often. Yet, I didn't know myself what to do, and I told him, "We'll see what happens at the farbrengen. Based on the situation, I'll understand from the Rebbe himself what to do."

The farbrengen of the 6th of Iyar, Shabbos Parshas Tazria-Metzora, had begun. Anyone who noticed could see the difference between this farbrengen and the one of the previous week, Parshas Shmini. Then, no one could figure out a thing; there was only tension. This Shabbos, the farbrengen was entirely on Moshiach! The Rebbe began the farbrengen about Moshiach with the singing of 'Zahl shoin zain di Geula' and afterwards 'Sisu v'simchu b'simchas ha'Geula.'

After several sichos, the time at the farbrengen had been reached for the Rebbe to distribute the bottles of mashkeh that had been given in before Shabbos, and for the recipients to make their announcements. The Rebbe called people up with a remarkable expression: **'The announcements to be made now should be announcements and publicity for the whole world – and the entire seider hishtalshlus!'**

When I heard what the Rebbe said, I understood clearly that the Rebbe wanted me to come up and make the declaration. However, I didn't have the courage, and I was still trembling. It's not so simple to do such a thing in the Rebbe's presence. What if, ch"v, this is not really what he wanted? Seventeen bottles were placed on the table. Everyone got up, made their announcements, accompanied by singing. Suddenly, everything finished and I had not gone up yet, as the secretary had said that he would not present the bottle without asking the Rebbe.

Then, the secretary made a strong gesture with both hands, indicating that I should come up quickly. I understood that this is it – permission was granted. Avi followed behind me, and stood to my side, with Shmarya standing on the other side. The Rebbe looked at us, took the bottle, and poured half a cup of mashkeh, a lot for Avi and myself. Shmarya was standing on the side, and the Rebbe asked Rabbi Groner, **'Is he with them also?'** and the Rebbe gave him, as well. Absolute silence reigned.

"Everyone was waiting for this. The tension was unbearable. I was completely numb. I stood at the Rebbe's right side, Avi behind me, and Shmarya in front of me. I lifted my cup, and made the announcement in

Yiddish. This is the content of what I said: **Since there have recently been piskei din by rabbanim and battei din in Eretz Yisroel that the time of the Redemption has arrived, and even more recently here there have been piskei din that the Rebbe is Melech HaMoshiach and he must reveal himself and redeem the Jewish people, therefore, we hereby accept upon ourselves the sovereignty of the Rebbe MH”M, to do that which he asks of us with self-sacrifice, and we all hereby declare: ‘Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!’**”

Afterwards, I was told that the Rebbe three times gave a broad smile when we said that the Rebbe is Melech HaMoshiach. The first "Yechi" I said loudly, and only a small portion of those assembled responded "Yechi." Everyone was in shock, and could not imagine that something such as this would occur. Shmarya responded with an equally loud "Yechi." I yelled "Yechi" a second time, and this time, more people responded "Yechi." Then a third time, "Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!" The Rebbe gave such a smile, and everyone responded "Yechi, Yechi, Yechi, Yechi, Yechi" (as in children’s rallies after the P’sukim), followed by a spontaneous rendition of "Yechi Adoneinu" to the tune of "Chayalei Adoneinu" with great enthusiasm.

The Rebbe said beforehand (as it appears in the edited sicha) that today on Shabbos Parshas Tazria- Metzora, even before Mincha, there will be the birth and revelation of Melech HaMoshiach so that everyone can say the bracha "SheHechyanu V’Kiymanu V’Higianu Lizman HaZeh". This was a most special and auspicious occasion, and I had planned to say "SheHechyanu." However, it slipped my mind from all the excitement. I still managed to say "L’chaim" to the Rebbe, who responded with a hearty "L’chaim v’livracha," still bearing remnants of the smile that I had missed from when we made the declaration. I was happy to have survived the whole thing...

I walked along a rickety bench, with Avi holding me so I shouldn’t fall. I got back to my place and said "SheHechyanu" out loud. From afar, I heard R. Beryl Lipskier also say "SheHechyanu," which was said by many others after the farbrengen. I recall then a joyous state of euphoria that was almost impossible to describe. Someone told me that his father-in-law told him later, "I am no Meshichist, but I saw the Rebbe when Nachshon made his declaration, and the satisfaction on the Rebbe’s face

was clearly recognizable!".

Shortly before Maariv, we arrived back at the small zal upstairs, and started singing "Yechi Adoneinu" to the tune we sing today. Everyone sang for a long time until suddenly, the Rebbe came out for Maariv. The usual seider was for the singing to go on until the Rebbe came in, then the door to the zal would close, and Maariv would begin. This time, however, the Rebbe stood by his shtender and encouraged everyone with both hands in every direction to keep singing! The singing intensified. It was truly something to behold... This was right before Maariv, and there were not that many people, since it was in the small zal upstairs".

15 Iyar 5751

THE REBBE HOLDS THE "D'VAR MALCHUS" AND ENCOURAGES THE SINGING OF "YECHI"

On Monday, the 15th of Iyar, after Mincha, the Rebbe suddenly said a sicha. During the sicha, which dealt with the subject of Pesach Sheni, the Rebbe began to speak about Krias Yam Suf. He emphasized that in order for the miracle of Krias Yam Suf to happen, it first required the self-sacrifice of a Jewish leader who jumped into the sea – Nachshon ben Aminadav.

"Why was he called Nachshon? Because he was the first to jump into the nachshol (wave) of the sea." Thus, through his self-sacrifice of jumping into the sea, he became an example to the entire Jewish people, all of whom went into the sea after him.

The Rebbe spoke most fervently about the need for a Jew to demand the Redemption. As a result, immediately after the sicha, the crowd spontaneously began to sing "Yechi Adoneinu."

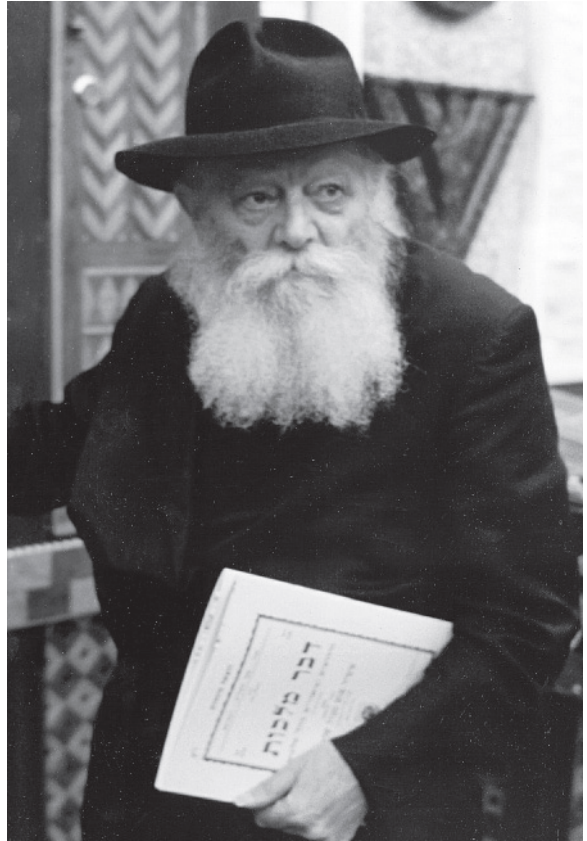
The Rebbe began walking in the direction of his holy room, then suddenly, he stopped near the secretary, Rabbi Groner, and told him something. Everyone was very startled. They thought that the Rebbe said something against the singing. But quickly they were relieved when they heard an announcement on the time for Maariv. It turned out that the Rebbe just asked to know when Maariv would be. Everyone continued singing, and the Rebbe motioned with a full swing of his arm to intensify

the singing. After the Rebbe left, a circle of enthusiastic dancing began, in response to the unique encouragement received from the Rebbe. By the way, all this is documented on videotape.

That same day, after Maariv, the Rebbe distributed the D'var Malchus. The distribution itself aroused tremendous excitement, as from the name of the booklet, "D'var Malchus," the intention was clear.

Furthermore, to see the Rebbe standing and giving out a booklet with the words "D'var Malchus from the Lubavitcher Rebbe" printed on it was a further strengthening of the path taken and that the Rebbe agrees with publicizing that he is the Moshiach.

During the distribution, "Yechi Adoneinu," was sung and as the Rebbe left, we merited another gesture of encouragement.



Exiting Shul after distributing Dvar Machus,
15 Iyar 5751

Chof Zayin Adar

After Chof Zayin Adar Rishon 5752, when the Rebbe was suffering from our wrongdoings (as it say about Moshiach – **אכן הוליינו הוא נשא** – **וזמנאו בנינו סבלם**), Yechi took on more urgency. After all, the Rebbe says that it strengthens his Chayus, life and energy.

Starting right after Chof Zayin Adar, the Minhag became, that the end



12 Adar II 5752

of Lech Dodi was sung to the tune of Yechi, with everyone continuing to sing and dance Yechi for several minutes. This Minhag continues to this day in 770, as well as most Chabad shuls throughout the world

At the numerous Kinnusim that were held in the next few weeks and months, the Aron Kodesh would be opened, and everyone would stand and say a Tefilla for the Rebbe's speedy recovery,

and all would call Yechi out together. In addition, after Tefilos on Shabbos and Yom-Tov, Yechi was announced 3 times.

On Yud alef Nissan 5752, the children gathered for a special Kinus outside 770, across the Rebbe's room. During the Kinus they Davened for the Rebbe's health, and sent up balloons with the words "Yechi Hamelech" on them, "up to Hashem".

Simchas Torah 5753

THE REBBE STARTS ENCOURAGING YECHI ON A REGULAR BASIS

Since 27 Adar 5752, the Chassidim had not seen the Rebbe (except for one time on Shavuos). A balcony was constructed for Rosh HaShana on the far side of the big Zal and the congregation was able to daven with the Rebbe for the first time since the stroke.

On the first day of Rosh Hashana, the Rebbe came out to Davening for the first time since Chof Zayin Adar. Before Tekiyos, Rabbi Yoel Kahan got up and announced, that being that Rosh Hashana is the time of Kabolas Hamlachus, we are all expecting upon ourselves the Malchus of the Rebbe,

and everyone announced
Yechi Adoneinu Moreinu
V'Rabbeinu Melech
HaMoshiach L'olam Va'ed
3 times.



After Tekiyos, when the
Rebbe was leaving the
room to go back to his
room, the crowd started
singing the tune of Yechi
without the words (as we
dont speak at that point).

On the second day of Rosh Hashana the same thing happened, but this
time Rabbi Groner asked the Rebbe if he wanted to allow the crowd to see
him, as is customary after Tekiyos. The Rebbe agreed, and moved closer
to the window. The shades were raised, and everyone was able to see the
Rebbe. The emotional crowd spontaneously started singing the words
Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed.

After that, the Rebbe began coming out more and more to the public
and the excitement and anticipation grew commensurately.

A crescendo was reached the night of Simchas Torah. Word got out:
the Rebbe is coming out for hakafos! At the time, 770 was mostly empty
and it was possible to get a spot wherever you wished. At 7:35, the Rebbe
came out to the special room. The chazan, R' Leibel Zajac, went over to
the amud and davened quickly and with the special Simchas Torah tune.
At 7:45, the Rebbe came out to the balcony that was built especially for
Simchas Torah. The crowd sang the Simchas Torah niggun. Two minutes
later, they began the hakafos. The Rebbe was honored with all the p'sukim
of the first Ata Horeisa and after each verse that he said, he looked at
the crowd for them to repeat it. He said the first verse louder and the
secretaries were able to hear it.

After the first "Ata Horeisa," they began singing a Niggun Simcha for
hakafos and the Rebbe immediately began nodding encouragingly. All
that time he scanned the crowd and encouraged them with his nodding
for ten minutes. After the second "Ata Horeisa," they began singing "Al
HaSela." At this point, the Rebbe surprised the crowd as he moved his

entire body in all directions with all his might. The crowd, even with speeding up the singing, could not keep pace and the Rebbe continued with these powerful movements for about four minutes. If you hadn't seen it for yourself, you wouldn't believe it.

For the first hakafa, R' YY Gutnick gave the Rebbe the small Torah scroll and the Rebbe took it in his arm and transferred it to his right hand. Then he began encouraging the singing.

The Rebbe was given the honor, once again, for the seventh hakafa. As the Rebbe read the p'sukim of the hakafa, the children, with the crowd following them, began proclaiming "Yechi." After they did this three times, the Rebbe suddenly began encouraging them with movements of his head, right and left, forward and back, in an unequivocal manner. There were some who still hesitated about singing this in front of the Rebbe but their hesitation was momentary. The singing rose up and the entire 770 was swept up in the fire of emuna.

The Rebbe continued encouraging the singing by nodding and moving his head quickly from side to side. Nobody could keep up. It was like adding fuel to the fire in any case, and the crowd continued singing Yechi as the Rebbe strongly encouraged it with his body. The Chassidim, who could not believe their eyes, continued singing, and the Rebbe continued encouraging the singing. The song was sung for three to four minutes.

One of the Chassidim who recorded a diary that year wrote, "I looked around and saw them; those many individuals who sobbed. Eyes filled with tears. Bitter tears. Tears of joy. Cries that shook one's body. The excitement reached the heavens. It was the first time seeing the Rebbe after such a long time since that bitter day. And above all else, such open joy. Then, in the midst of the great excitement, someone began loudly singing Yechi. There was no agenda. It welled up from the core of the soul, which was at peak revelation. Hundreds joined in the singing with ecstasy. Hundreds more waited to see what would happen. In that brief moment in time, a great thing came to pass in the world..."

"Later that night, I saw those thousands of Chassidim who gathered for Tishrei dancing excitedly in place. Mashke poured like water and the joy rose up and spilled outside the doors of the shul. The mighty singing made hearts tremble. Now everyone knew – a new era had begun!

"It was a historic night in Lubavitch. It was reminiscent of the

description of when the Rebbe said the first maamer and the Chassidim jumped in excitement and said l'chaim. History was repeating itself in my day! All that night the singing continued with tremendous enthusiasm. Chassidim danced until dawn with indescribable joy and put the words Yechi Adoneinu to every Niggun.

“The song hasn’t stopped till this day. It has become a set thing that every time the Rebbe comes out to the public, Yechi is sung. Also, since then, they began writing ‘The Rebbe Shlita Moshiach Tzidkeinu’ in advertisements.”

Yud Shevat 5753

THE REBBE ENCOURAGES YECHI TO WORLDWIDE TV COVERAGE

Starting from Simchas Torah 5753, we were Zoche, almost every day, sometimes twice daily, to see the Rebbe come out on the balcony at the back of 770, and encourage Chassidim while they sing Yechi with their entire heart and soul.

Meanwhile, together with the simcha from the fact that the Rebbe had begun to come out in public and we have been zoche to see the Rebbe practically every day - time is passing and the Geulah still has not come. The Golus has continued and the Rebbe continues to suffer for the sake of Am Yisroel. The heart of every Yid, surely every Chossid, finds no comfort.

And amidst all of this Yud Shevat is approaching. It was decided "something drastic must be done for Yud Shevat". All were enthused with the feeling that the spiritual awakening of the day must be utilized to the fullest, that something new must be done, something that would bring the global excitement in Moshiach to a totally new level.

In the end a suggestion was accepted which gained publicity in a "Kol Kore" from the three central Lubavitch organizations of Rabbonim throughout the world - the Badatz of Crown Heights, Vaad Rabbonei Chabad HaKloli and Beis Din Rabbonei Chabad in Eretz Hakodesh, including tens of Lubavitcher Rabbonim the world over. The proclamation was publicized among Anash, printed in the "Kfar Chabad" Magazine, and



The Rebbe encouraging the singing of 'Yechi'

spread like wild fire...

Finally the much awaited day arrived. At 12:00 PM the satellite hookup crew arrived and parked on Eastern Parkway opposite 770. At around 12:30 the 'Moshiach beepers' beeped - "Mincha now" they read. The massive preparations had to be put on hold as thousands of shluchim, guests, Tmimim, Anash and

simple Jews filled 770 from wall to wall. After Mincha the curtains were drawn with the Rebbe encouraging "Yechi" for two and half minutes.

Following Mincha the final touches to prepare 770 for the great occasion were done. The hookup crew entered the building. On the side of the Aron Kodesh, the Bochorim prepared a special platform, covered the southern side of 770 (next to the windows) with nice red cloth - so that 770 should look nice and beautiful. All was ready for the kinus which was set to begin at 5:00.

As the clock ticked and the appointed hour came closer, 770 became full to the extent that it was packed to its full capacity.

Special 'bleachers' to the left of the Rebbe's balcony and in the ezras noshim were designated to all of the media, the media swarmed Beis Chayenu with TV stations from as far as Japan coming to cover the great event.

By the southern side of 770, to the right of the balcony, beneath the big windows a platform was prepared for the kinus. On the wall was placed the huge painting - the work of the artist, Mr. Michal Shwartz - of "How the world will look when Moshiach will come". Next to the painting was a sign reading "Celebrating A Vision The Historic Siyum of the Painting "When Moshiach Comes Yud Shevat 5753" (it is known that the Rebbe encouraged him to paint this painting). Under it was the shtender of the

Emcee - and next to him stood many important Rabbonim, Chassidim.

Ten minutes before the beginning of the hookup the Emcee, Rabbi Shmuel Butman, took advantage of the remaining minutes to explain to the great crowd gathered the need and importance for the satellite program to be run smoothly, asking that everyone hold the proper decorum during the event.

At 5:51 the light in the Rebbe's special room turned on and within a minute the Rebbe entered the Beis Medrash. The crowd began singing 'Oirech Yomim' and the blinds were raised. The Shliach Tzibur Reb Yehoshuah Korf davened before the Amud. Upon the completion of Mariv (at 6:02) the Rebbe came out to the "balcony" and the curtains were drawn open. Then the voice of Rabbi Hecht was heard announcing that now the siyum of the painting (that the Rebbe had requested) would be performed. The artist, Mr. Michal Shwartz completed the painting with the word 'MaMaSH'.

During this time the Rebbe faced the crowd (and media) to his left. Rabbi Zalmen Gurary then benched the Rebbe with the brocho of "Yechi Hamelech" then together with that the huge crowd, announced "Yechi " three times and immediately began singing "Yechi" ecstatically. As the singing, accompanied by the playing of the violin and keyboard, continued, the Rebbe's face beamed. Several times the Rebbe lifted himself up and looked at those standing beneath the balcony. The Rebbe also looked in the direction of the special stand set up for the media who did not stop snapping away pictures of the Rebbe.

[It should be noted that the event received particularly big attention due to the fact that the popular Super Bowl game was scheduled b'hashgocha protis for that evening. Millions of Americans glued to their TV sets and radios heard in the news broadcast run in the recess of the game about the Rebbe's message to prepare for Moshiach's coming with acts of goodness and kindness and the Rabbi of Lubavitch being Moshiach.]

The Rebbe's face beamed. Looking to his left and then to his right the Rebbe scanned the entire crowd and after a few minutes began encouraging the singing with his head. Several times the Rebbe encouraged the singing strongly for quite a while. The singing went on for over eight minutes and at the end the Rebbe motioned with his head to close the curtain. The Rebbe was concealed from the eyes of the Chassidim, in the midst of

encouraging the singing all the while the curtain was being closed.

The giluy went on for ten and a half minutes (a very long time for that period) and the time was 6:13. The crowd continued to sing Yechi until the Rebbe completely left the Shul.

A feeling of "kibush" was felt in the air. The satellite had been a huge success (though all had hoped and prayed that this event would culminate with the hisgalus of the Rebbe as Melech HaMoshiach.) as was clear from the headlines it made throughout world-wide media.

The last time we were Zoche to see the Rebbe encouraging Yechi on the balcony was on the 14th of Cheshvon 5754. But not for long, for very soon we will see it again.

However, an interesting episode happened in Kislev of 5754. It was already late at night. No one was expecting the chance that the Rebbe might still come out for Kabolos Shabbos, and almost everyone had gone home already. Suddenly, Rabbi Moshe Klein came out of the Rebbe's room, and told 2 Bochorim that were standing around in the lobby, that the Rebbe wanted to Daven Maariv. Right away, one of the Bochorim started Lechu Neranana in Gan Eden Hatachtoyn, while the other ran downstairs to get a Minyan. When the Minyan reached the end of Lecha Dodi, they continued singing Yechi for a few minutes, as usual. When they were about to stop singing, Rabbi Klein motioned them to continue singing. Understanding that the Rebbe was encouraging the singing from inside the room, they continued strongly singing and dancing. Every time they started slowing down to continue Davening, they got the signal again to continue. This went on for around **22-23 minutes**, until Rabbi Klein gave the signal to continue Davening. Rabbi Klein later related that the Rebbe was tapping on the armrest of his chair the whole time they were singing, so he told them to continue singing until the Rebbe stopped.

Published by:

הדרך הישרה



לזכות

רפואה שלימה

למעלה מדרך הטבע

להת' שניאור זלמן הכהן בן אלישבע שיחי'

שיזכה לקבל פני משיח צדקינו

כ"ק אדמו"ר מלך המשיח שליט"א

מתוך בריאות נכונה בטוב הנראה והנגלה

לזכות

**כ"ק אדמו"ר מלך המשיח שיל"ו
מהרה יגלה אכי"ר**

יה"ר שיראה רוב נחת מבניו – התמימים בפרט,
משלוחיו, חסידיו וכלל ישראל – בכלל
ויגאלנו ויוליכנו קוממיות לארצנו הק'
ויבנה ביהמ"ק במקומו ויקבץ נדחי ישראל
בגאולה האמיתית והשלימה
נאו תיכף ומי"ד ממ"ש!

יחי אדוננו מורנו ורבנו מלך המשיח לעולם ועד!