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Living Geulah *Shabbos Parshas Naso 5751*

The "Surprise Farbrenge"

Suddenly the Rebbe walked in

On Shabbos Parshas Naso 5751, hours after the regular Shabbos Farbrenge and Mincha had finished, at about 8:05 (a few minutes before shkia), the Rebbe Shlita suddenly entered the Shul, with a silver-colored kvort full of water in his left hand and a pink colored towel on his arm, and his Siddur under his right arm, and began walking towards the mizrach of the Shul.

The Rebbe's face was very serious; his eyes looking especially big, and his beard was turned to the side.

770 looked like a typical Shabbos afternoon. Here and there sat Chassidim, old and young, involved in learning, "chazara" on the sichos of the farbrenge or stam talking. The floor had already been cleaned from the Farbrenge, but the tables ("pyramids") all around, like on every Shabbos, stayed in their place until Motzei Shabbos.

At first commotion broke out, no one understood what is going on, but quickly the few people around (about 50 to 100) calmed down and hastily followed the Rebbe Shlita.

On the way the Rebbe stopped when he reached a place in which the tables were stacked on top of each other (a "pyramid") and blocked the way, and several of the Tmimim pushed the tables out of the way. As they were pushing, Sichos, Chumoshim etc. fell on the floor and the Rebbe Shlita waited until they picked them up and then continued straight to the Aron Kodesh and asked the Tmimim standing there if there is a Challah (R' Leibel Groner and R' Binyonim Klein were at this point not in attendance).

The Rebbe Shlita stopped next to the Davening Bima - between it and the Krias HaTorah Bimah which is used during the week (not a very wide space). There was a Minyan for Mincha being held there and they were holding in the middle of Krias HaTorah (on that Bima). As is understood they finished extremely quickly (the Sefer Torah was a small one making it easy to take off quickly). The Rebbe Shlita placed the kvort on the Bimah, and asked that a "Shisl" should be brought in order to wash before Shkiah (which was at 8:14). Shouts of "Shisl, shisl" were heard, and the Rebbe Shlita waited for about two minutes facing the Aron Kodesh - until it was brought.

The vessel (the big coffee container which is used before the Farbrenge) was brought by R' Avrohom Holtzberg (who pushed among the crowd in order to be zoche to hold the vessel himself for the Rebbe Shlita, the remainders of the coffee within it spilling over in all directions...), and the Rebbe washed his holy hands.

Afterwards he motioned with his hand towards his mouth (and those present shouted, "challah, challah") and waited for his chair to be brought. The chair (which was still on the Farbrenge Bimah) was brought through the benches until the Davening Bimah, and from there on the floor space behind where the Rebbe was standing. Afterwards he motioned twice

that they should bring it to him, and sat down with his face diagonal to the Aron Kodesh - at a bit of an angle facing the Krias HaTorah Bima, and waited for a Challah. In the meantime he wiped his hands together several times and dried them for a while.

"If it's possible to go up, everyone will be able to see"

In the meantime, R' Binyonim Klein was called and when he heard that the Rebbe needed a challa - he immediately ran and brought from the neighbor Slavin (through the chotzer) one whole challah in a plastic bag. He brought the challah, took off the bag and gave it to the Rebbe Shlita. The Rebbe Shlita smiled to him, said "HaMotzi" and broke the challah into two and - being that there was no salt - touched one piece into

the other with a smile, and ate a bit from the challah. When salt was brought - the Rebbe again smiled and dipped the challah into it. Afterwards the Rebbe said to R.B.K. (while motioning in direction of the Bima): "If it's possible to go up, everyone will be able to see", and instructed to bring up his chair (next to the stairs). The crowd moved away and the Rebbe Shlita ascended the Bima with the challah in his right hand and the Siddur in his left and sat on his chair which had been placed at an angle facing north-west - in the direction of the crowd. The Sidur the Rebbe placed on the wide part at the corner of the staircase, and continued to eat from the challah.

The crowd present included Tmimim and Anash who were in 770 or close to it at the time (about 100 people) and filled mainly the place next to the Aron Kodesh - to the north of the Bimah, and the Bimah itself as well - at a distance from the Rebbe Shlita, later on "pyramids" were also erected. The great anticipation which gripped the crowd was able to be felt, a feeling of "what's going to be next" after this sudden entrance by the Rebbe Shlita.

The Rebbe Shlita instructed that "Bnei Heicholah" be sung, took his Sidur with his hand and opened it to the place and sang with the crowd following in his Sidur. When they finished singing, the Rebbe turned to R.B.K. and asked: "Did they already finish until the end?" When he answered in the negative - the Rebbe Shlita motioned for the nigun to be finished, and the last part of the nigun (without words) was repeated.

After the end of the singing of the nigun (which itself was a very unusual, special event), he placed his Sidur back on the staircase, and motioned several times to all directions to those who stood on top of the tables - that they should get down, and started the first sicha which lasted about half an hour.

At the beginning it was spoken that the Yemei HaTashlumin of Shavuot are ending, and being Shabbos - the Tashlumin are b'shleimus, and explained the connection of Kdushas Shabbos and the date to each other and to the Parshah, Naso, next week's Parshah - Behalosecha and to Shavuot. Later on spoke of the connection of Shavuot to Geulah, when mentioning the roshei teivos "MiYaD" (Moshe, Yisroel Baal Shem Tov



The Rebbe said to sing the nigunim of all the Rebbeim - mentioning all the N'si'im by name - until the nigun of Nosi Doreinu, saying: "and with this we shall go out from Golus".



בשורת הגאולה

The Message of Redemption

Free Translation

In the Rebbe's Words

It has been already mentioned many times that according to all the signs of our Sages regarding the end of days, this generation is the last of exile and the first generation of Redemption. My holy father-in-law, the Rebbe, the leader of our generation, testified accordingly - in connection with his well-known announcement "Immediate Teshuvah, [will bring] immediate Redemption" - that in his days, (decades ago) all the aspects of Avoda required for the Geulah were completed, the only requirement being "to polish the buttons" and to stand ready to greet our righteous Moshiach...

This matter receives the utmost emphasis in this year - 5751, whose mnemonic is hinted at in the verse "his kingship will be exalted" over the entire world, (the verse is referring to David and Shlomo, of whom King Moshiach is an offspring). The importance of this year is also alluded to in the year's acronym, "It will be a year in which I will show you wonders," as in the verse "as in the days of your going forth from the land of Egypt I will show you wonders."

The year began with the "wonders" which were actually seen and revealed to the eyes of the whole world (in addition to those which will be seen in the future, "I will show you").

Through [these events] the words of the Yalkut Shimoni midrash were fulfilled: "In the year in which King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other... the king of Persia etc., the Arabian king, etc.; And (G-d) will say to them (Israel), "My children, do not be afraid, all that I have done I have done only for your sake... The time for your Redemption has arrived!"

From that time on (particularly in the month of Nissan, the month of Redemption) we are already standing at the time "When the King Moshiach comes ("behold he comes")... and proclaims to Israel, "Humble ones, the time for your Redemption has arrived!"

From the Sichos of Shabbos Naso 5751

and Dovid) and "Nami Lachen" being gematriyah "Keitz". During the sicha the Rebbe expressed a heartfelt wish that we should see immediately how Atzmus u'Mehus "sits and farbrengens" with every Yid. Afterwards mentioned regarding the "Nsius Rosh" of every Yid, saying that this is also regarding his physical body – "Gufa Dilhon Kodosh" as we say in Ma'ane Loshon by the Kevorim of Raboseinu Nesieniu. When mentioning the Sefer "Torah Or" of the Alter Rebbe, said that it is "a lichtike Torah".

Seder Niggunim

During the sicha said that in Farbrengens like these it is customary to sing the nigunim of all the Rebbeim, and mentioned all the N'si'ims names – until the nigun of Nosi Doreinu, saying: "and with this we shall go out from Golus" [According to another Yoman said: "and with these nigunim we shall lock up the Golus"].

During the sicha the news spread throughout Crown Heights, and immediately the streets were full of hundreds running from all directions to 770. From minute to minute the Shul filled up more and more, with everyone trying to get as close as possible to the mizrach, in order to merit to hear and see as much as possible. Quickly the benches were set up and "pyramids" were formed from all directions; those who came late were not even able to get close...

After the sicha all the nigunim of the Rebbeim were sung (the nigunim were started by R' Nachum Kaplan). The Rebbe Shlita joined in the singing, his face very serious in an indescribable way, and at certain points nodded his head to the nigunim.

The following nigunim were sung: **Shlosh Tnu'os** of the Baal Shem Tov, the Magid and the Alter Rebbe, "**Keili Ato**" of the Alter Rebbe, the "**Kapeliah**" of the Mittler Rebbe, "**Yemin Hashem**" of the Tzemach Tzedek, "**Lchatchilah Ariber**" of the Rebbe Maharash, **Nigun Hachono** of the Rebbe Rashab, the "**Beinoni**" of the Fridiker Rebbe and "**Hu Elokeinu**" of the Rebbe Shlita.

When Sholosh Tnu'os started, the Rebbe Shlita motioned with his hand to the crowd that they should get off of the tables and "pyramids" (this was repeated several times between the sicha and every time "pyramids of people" fell...). This nigun the Rebbe Shlita encouraged with his holy hand very strongly in all directions, and so too during "Yemin Hashem" the Rebbe encouraged with his hand.

During the singing of L'chatilah Ariber the Rebbe Shlita's face was more serious than in the other nigunim and motioned strongly with his head with his eyes closed tight – to repeat the nigun ten times.

Afterwards the Rebbe started the second sicha which lasted about 40 minutes. In this sicha it was discussed how in our period in time, standing right before the Geulah, the basic Avodah of the Yidden has been completed, and what is asked of us is

something extra – avodah done with oneg, meaning – adding in learning Torah with chayus and ta'anug, and connected this with this time (Rava D'Ravin of Parsahs Naso meaning "lifting up", at the end of the Yemei HaTashlumin etc.).

Kos Shel Brocha

Later on, the Rebbe Shlita announced that the farbrengen will end with "Kos shel Brocha" (and therefore those not present will also be able to participate) and said that this is a hachono for the kos of Dovid Malka Meshicha. Later the Rebbe stressed the fact that in Birkas HaMozon we say "בונה ברחמינו" – present tense, and davka on this brocho we say "Amen" and added that we also say "ברוך הגבר" – "והי' ה' מבטחו" – "אשר יבטח בה", "ובכל יום שיבוא" – that Moshiach will come today. Among other things mentioned, was regarding Dollars on Sundays, saying that being that this has been done for more then three years it is an eternal thing which will not stop.

After this sicha the Rebbe began to sing the Nigun Hakofos of Reb Levik. At this time the Shul was already completely full; with all those standing (or hanging on to the side of a bench...) nearby joining the singing ecstatically.

Afterwards the Rebbe Shlita began the third sicha which lasted about 10 minutes. Among other things he said there is a need to find out if ten people joined in to the meal to be able to bentch with a zimun and say "Nevoreich Elokeinu", or at least three, and the Rebbe smiled saying that even if there is only one – because of Ahavas Yisroel, one person includes within him everyone, as we say before davening "Hareiini Mekabel", and spoke at length regarding Kos of zimun saying that it was seen by Gedolei Yisroel that they did it even when eating alone etc. and ended with his heartfelt wish that from 12 Sivan we should come to the Geulah shleima.

It should be noted that during the Farbrengen there were many unusual terms used about the Geulah, and the specialty of the place and time, and every one of them raised the excitement of those present.

After the third sicha the Rebbe Shlita dipped the challah three times in salt and ate a bit and drank some water.

Afterwards the Rebbe Shlita asked R.L.G. if there were ten or at least three people who washed and he answered in the affirmative. The Rebbe asked that they come close and washed his fingers for Mayim Achronim.

The Farbrengen ended at about 10:15 and the Rebbe Shlita bentched Birkas HaMozon on a Kos with a zimun (of ten) as usual. In the nusach Hazimun said: "**B'rshus rabonon ve'raboisai** (without "moronon") and continued: "**Nvoreich Eloikeinu**" and motioned that they should answer and repeated twice the words: "**Boruch Elokeinu**".

Afterwards he washed his hands for Maariv and stood up for Davening in his usual place by the Bima.

After Davening, the Rebbe Shlita went back to place he had farbrenged at (on the Davening Bima) and made Havdolah facing the crowd (on a table which was brought for that purpose).

Afterwards he went down from the Bima, and at 10:33 began to give out "Kos shel Brocha" to everyone from the above-mentioned table (which was later covered with towels etc.). At 12:08 "Kos shel Brocha" finished, and the Rebbe sat down and said Brocha Achrona and then stood up to say "VeYitein Lcho", gave a few more people and left shul at 12:14. A few minutes later the Rebbe went outside for Kiddush Levana, at the end of which he shook his Tzitzis three times and announced: "**A gutten voch, a gutten chodesh**", and turned to his room encouraging the song strongly.

He is He

On Shabbos Parshas Naso 5720, the Rebbe MHM Shlita related the following story: When the Rebbe {Rayatz} issued the public proclamation, "immediately to t'shuva (returning to G-d, repentance), immediately to redemption," the Chassidim at the time spread the word, adding the "who's who" [i.e., identifying the Rebbe Rayatz as Moshiach]. {Regarding the expression "who's who," see Sota 13a, Tosafos dibbur ha'maschil "Serach." Also, see Hisvaaduyos 5747

Leb'n mit Moshiach

Vol. 1 pg. 266: "The meaning of the name Tzemach Tzedek alludes to Moshiach Tzidkeinu ... indicating that this name expresses the faith of Chassidim, for every Chassid believes with utter faith that the Rebbe of his generation – the leader of the generation incarnate – is Moshiach."}

Someone went to complain to one of the "gutte Yidden," a Rebbe from one of the Chassidic dynasties of Poland of the time: "How can this be?! How were the Chassidim permitted to publicize this [radical] proclamation, and what's worse, to make such a brazen claim [identifying Moshiach as the Lubavitcher Rebbe]!?"

The gutte Yid answered: Consider this. We believe [in Moshiach and we are in eager anticipation] "every day that he should come." There are those who articulate this statement of faith verbally and there are those who fulfill their obligation in thought alone. In any event [since Jews believe with perfect faith that Moshiach can come today, therefore], Moshiach already exists [and is ready to usher in the redemption]. You know inside that you are not Moshiach, and I know that it is not I. But somebody must be Moshiach... *Why does it bother you that it is he?!*

לזכות מרת רבקה שיינא בת המשפיע ר' סעד' ליבעראוו ע"ה נאטיק והקיצו ורננו שוכני עפר בהתגלות כ"ק אדמו"ר מה"מ שליט"א

לזכות כ"ק אדמו"ר מלך המשיח שליט"א מהרה יגלה אכ"ר

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לחזות פני מלך

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