

# Q AND A

## WHAT DID THE REBBE WANT US TO DO AFTER CHOF-CHES NISSAN?

BY ARYEH GUREWITZ

SPECIAL EDITION

In the well-known sicha of Chof-Ches Nissan 5751, the Rebbe famously told us that he has done all he can do to bring Moshiach, and now he wants us to do all that we can do. Is there any logical, systematic approach we can take to figure out what the Rebbe had in mind for us to do?

I personally have heard a number of approaches that I believe have validity to them, but I will present here just one that I find particularly logical and straightforward.

If we look carefully at the sicha, we find that even though the Rebbe does not give a specific hora'ah, there are, nevertheless, certain points that we can “reverse engineer,” so to speak, into practical steps that we can take to bring Moshiach. Here are four such points, listed in the order they appear in the muga sicha,<sup>1</sup> along with a suggested practical step corresponding to each one:

### 1. THE REBBE'S PERSPECTIVE ON THE CONTINUATION OF GOLUS.

The Rebbe states that the fact that we're still in Golus is “something that is not understood at all.”

- This is a perspective that we can work to internalize, as with any other hashkafa of the Rebbe that we try to understand and make our own. You could start by asking yourself, do you agree with this statement of the Rebbe? Do you feel that the fact that we are still in Golus is incomprehensible? Often, we may feel

that particular individuals (ourselves included), our community, or the Jewish people as a whole have chesronos that “prove” that we are not ready for Moshiach. We might even think or say things like, “See, this is why Moshiach hasn't come!” The Rebbe's perspective, though—certainly in this sicha, at least—is that we do not understand why Moshiach has not already come.<sup>2</sup>

### 2. THE REBBE'S COMPLAINT ABOUT OUR LACK OF FOCUS ON BRINGING MOSHIACH.

The Rebbe expresses wonder that ten Jews (or tens of Jews) can gather, especially at a time that is connected to the Geulah, without “making noise” about bringing Moshiach immediately.

- This is an example of a statement that we can directly reverse into a hora'ah. If the Rebbe finds it wondrous that ten Jews can gather and not be focused on bringing Moshiach, then it is incumbent on us to bring our communal focus on Moshiach to such an extent that when we gather, the topic of conversation that naturally comes out is the urgent need to bring Moshiach.<sup>3</sup>

### 3. THE REBBE'S COMPLAINT ABOUT A LACK OF SINCERITY IN OUR CRIES OF “AD MOSAI.”

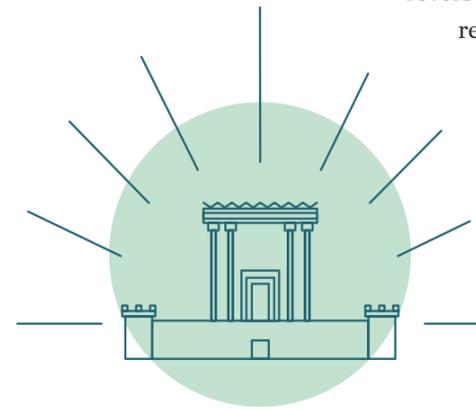
The Rebbe points out that even when we do say “ad mosai,” it is not “in truth” but rather because we are following a command (i.e., the Rebbe's command).

- Similar to #2, this statement can also be directly reversed into a practical response. The

response would be to work on truly understanding why we should want Moshiach to come and converting that knowledge into sincere feeling, such that we really feel that we cannot accept being in Golus anymore (which is the tochen of “ad mosai”).

### 4. THE MISSION THE REBBE WAS TRYING TO FULFILL.

The Rebbe asks rhetorically, “What more can I do *in order that the whole Jewish people should make noise, cry out in truth*, and bring Moshiach in actuality...?” (Emphasis mine.) This is a clear indication of precisely what goal the Rebbe was trying to achieve and about which he was saying that he has done all he can (or, at least, one such goal).



**Twenty-seven years ago the Rebbe pleaded with us to give it all we've got. Is this all we've got?**

- As Chassidim, if we know that the Rebbe has a certain goal he is trying to fulfill, then it is incumbent on us to make it our goal as well. Therefore, based on this point, we must realize that one of our key goals when we do mitvzoim, teach Torah, and spread Chassidus must be to bring the Yidden we meet to feel sincere excitement and longing for Geulah.

#### To summarize those four practical steps:

- 1) Learn and reflect on whatever concepts we need to in order to internalize the perspective that it doesn't make sense why we are still in Golus.
- 2) Develop our passion for and sense of urgency about the coming of Moshiach to the point that bringing Moshiach is the natural topic of conversation when Yidden gather.
- 3) Clarify our understanding of why we want Moshiach, to the point that we cry “ad mosai” because we ourselves feel it, not only because the Rebbe told us to say it.
- 4) Make it our mission to spread these feelings of passion and longing for Moshiach to the whole Jewish people.

In light of all this, it is not so surprising that less than two weeks later, in a sicha that is clearly indicated to be b'hemshech to the sicha of Chof-Ches Nissan,<sup>4</sup> the Rebbe declared that the derech ha-yashara to bring the Geulah is Malchus shebeTiferes—Limud Inyonei Geulah u'Moshiach shebeTorah—for this is the key to accomplishing all of the above.

<sup>1</sup> All of these are taken from ois 6.

<sup>2</sup> For more explicit words of the Rebbe on this topic, see Sichas Noach 5752, ois 9. See also Sichas Matos-Masei 5751, ois 13, regarding the tikun of sinas chinam.

<sup>3</sup> Perhaps we can compare this to the Mittlerer Rebbe's goal that Chassidim should speak about Yichuda Ilaah and Yichuda Tatah (or Atik and Arich) when they meet in the street. Obviously, the intent was not that his Chassidim should force themselves to speak about these subjects, but rather that this is where the conversation should naturally turn when they would see each other because that is what they should be passionate about.

<sup>4</sup> See Sichas Tazria-Metzora 5751 at the beginning, including footnote 1.

