



## SICHA 15 SHVAT 5741

*Free Translation\**

There is a known example which my father-in-law the Rebbe gave, upon being asked the following question: Here he is campaigning that “immediate repentance will bring immediate redemption,” and he explains that when he says “immediate” he really means it literally; and at the same time he is busying himself with plans to build Yeshivot and buildings, plans to educate children —plans that will require many years to implement? At least by “exile standards,” because later Moshiach will take it over.

To this he responded that this phenomenon has already once existed. In the Torah the verse states quite clearly that when the Jews were traveling in the desert they transported the Tabernacle with them, setting it up wherever they camped. Later, when they would go on another journey, to another place, it was necessary to dismantle it, and later erect it again at the place where they encamped after their journey.

The Torah states quite explicitly that there was a certain “encampment” where, as Rashi describes, they remained for eighteen years —eighteen consecutive years at the same spot. This would quite justify all the energy expended, the erecting of the Tabernacle, and all the fuss it involved.

Then the Torah says, that there were other “encampments” where they would arrive in the morning and depart that very night, or they would arrive at night and leave the next morning. Or “for a day and a night and they would travel.”

We see, that for one night, or one twenty-four hour period, they erected the Tabernacle —“which is also called Sanctuary.” They erected it from beginning to end, with all its exact details, in the same exact way that they erected it in the place where they remained for eighteen years —the desert of Kadesh.

The same applies to our situation: Moshiach is coming “now,” but nevertheless a Jew has to utilize every second that he still has while in the time of exile with the whole to-do, his fullest capacity, and on a broad scale. He is given the powers to operate in such a manner. He must work to draw men, women and children to participate in the work. Every boy must reach all the boys that he can reach, and every girl—all the girls that she can reach.

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\*) Taken from the Subtitles that appear on the screen



## פרשת כי-תצא

This work is not only not a contradiction to Moshiach, it is also an aid: the “now” itself will be a second earlier, a moment sooner.

A child may contend that after being in exile for nineteen hundred years what role does one more second play? And why should he be concerned, disturbing his sleep, his playing around, eating kosher candy, and the like?

We explain to the child that G-d is in exile together with him. G-d is the “supreme King of all Kings, the Holy One blessed be He,” and He has “thousands upon thousands who serve Him and tens of thousands who stand before Him.” So if G-d is in exile, with Him there are “thousands and tens of thousands of angels”!

Later, when we explain to the child how much “ten thousands upon ten thousands” equals in pennies it will become clear that even the treasurer in Washington, the President’s treasurer, does not have as many “tens of thousands upon tens of thousands” of pennies— as G-d has angels.

And all those angles are in exile!

Each second is not just one second —it is a second of “the Divine Presence being in exile.” It is a second for each angel, and that amounts to “thousands upon thousands” of seconds for those angels “which serve Him,” and “tens of thousands upon tens of thousands” of seconds for those which “stand before Him.”

This is in addition to the fact that with the child in exile are also his father and his mother and his brother and his sister, or her father and her mother and her brother and her sister.

Then we explain furthermore, and we make the child aware, that as long as he or she are still in exile, all the souls of all the Jews of every single generation are now in exile.

It would be inaccurate to say that the Jews who lived at the time of the Temple have not been affected by the exile —that would be the opposite of what the “Torah of Truth” says. Torah says that at the time when “we were distanced from our land” and at the time when “we were exiled from our country” there was a concealment and obscuring of G-dliness in every single spiritual world.

This is not contradicted by the known account, printed in the name of Rabbi Hillel of Paritch, that Rabbi Shimon Ben Yochai did not experience the exile because his level was above the Temple’s destruction. For it is nevertheless clear that on the fast of Tisha B’Av Rabbi Shimon conducted himself according to the customs of Tishah B’Av; he traveled to Rome to nullify edicts of the wicked Roman Empire; he had to go into hiding in an unusual way —an exile within an exile, first twelve years in a cave, and then a thirteenth year in the cave. The cave experience is quite explicitly referred to as “the suffering of the cave” —an exile.



## פרשת כי-תצא

The same is true when it says, "When the Jews were exiled to Babylon the Shechinah went with," and "I—G-d—am with them in distress." It is "I" who is "with them in distress." "I" far surpasses the Divine names of "Elokim" and "Havayeh" —"I" indicates G-d Himself who is not alluded to by any letter."

Therefore it is understood that if Moshiach will come even a single second sooner it will constitute an extremely long time —quantitatively, and all the more so, qualitatively.

Besides, a child would not even ask the question.

Here is not the place to expand on the issue of how the children are superior to their parents —the children might take it and apply it to the way they honor their father and mother and their command to first do and then understand. It is better then that they don't get the whole long explanation that they are better than their elders and that they continue to hold of their parents as such: that their father is akin to "our Father in heaven," so to speak, and their mother is similar to "the Assembly of Israel Above" —and they are the children of the Shechina.

This is generally the point, which no doubt the adults will explain to the children in the language of this country, and in other countries, in their languages. For Torah is "like a hammer that shatters a rock," splitting into different explanations and languages.

The main thing is the realization of the Talmudic assurance "Even if the evil inclination is iron he will melt" and "if he is stone he will shatter." And far be it to suspect any Jew of having an evil inclination like iron or an evil inclination like stone. We are so weak physically these days that even the evil inclination has already become weakened.

All we must do is ensure that it does not "rear its head."

The main thing, the actual deed, which "is of the essence," is that the children should work energetically on all the mentioned things and many times more.

They should go and greet our righteous Moshiach "now," joyfully and gladly.

L'chaim.

