



SICHA – 25 KISLEV 5741

To the Shaloh and Tzivos Hashem Children After Mincha and Lighting Menorah

*Free Translation**

We are now beginning the days of Chanukah, which remind us of the “miracles and saving acts” that G-d performed during the war that was waged by “Tzivot Hashem” –G-d’s army, every single Jew and all Jews together, against those who had “forsaken G-d’s Torah” and followed their evil inclination.

Those who were in the “army of G-d”, did not make the calculation that they are “few” and “weak” against the nations of the world, and they joined the army of God and fought back, until they achieved the great victory for which we now “thank and praise G-d’s great Name.”

This victory brought about a sanctification of G-d’s Holy Name and it has been eternalized for all generations. In fact, we are told that “these candles will never cease,” and we remember and act in accordance with the victory of the Army of God in that war, by continuing the war against the evil inclination who wants to cause us to forget Your Torah, Heaven forbid, and “to violate the decrees of Your will,” to be weakened in our fulfillment of His Mitzvot.

Every year when these days of Chanukah arrive, we refresh our memory of what happened “in those days at this time.” And we are assured that He “Who performed miracles in those days at this time,” God, and brought about a great victory, will do so again. Although the Jews were few compared to the Syrian-Greeks, to those who wanted to outlaw the study of Torah and the proper fulfillment of Mitzvot.

We remind ourselves of this so that it will affect us, and give additional energy to G-d’s army in every generation, including our generation, and this year. They should enter the struggle against the evil inclination with complete certainty that they will win a great and miraculous victory, and they will “give thanks and praise Your great name,” for it will add to the sanctification of G-d’s name. Furthermore, it will be in a manner that they will “never cease,” there will be an eternal remembrance of the victory achieved by the Army of G-d in our generation, over the “enemy” in the present war.

*) Taken from the Subtitles that appear on the screen



פרשת מקץ

The mission in our time is, as you just loudly announced and declared: “We want Moshiach now”! We want Moshiach to come immediately. This is the unique mission of our generation and our time, and specifically of this year: to bring Moshiach “now” – immediately.

We say very clearly in our prayers: “Speedily cause the scion of David Your servant to flourish.” We pray that very soon G-d will speedily cause to flourish and reveal the “scion of David His servant,” which refers to Moshiach who is called Tzemach—scion.

And we continue: “Increase his power by your salvation,” and we hope and pray that this salvation will be now, “for we hope for your salvation all day” –the entire day is spent hoping and praying that G-d will listen to our prayers and “speedily cause to flourish.”

And we stress that we hope the entire day. Although he prayed Shacharit in the morning, and at the time beseeched G-d that He should “speedily cause to flourish,” when later that day, the time arrives for afternoon prayer and Moshiach has still not arrived, we “hope the entire day,” at the time of Mincha, too; we hope that he will come speedily, “now.” Only by expressing this hope is the prayer a complete one, as the prayer was established to be.

And if, Heaven forbid, the speedy end to exile is delayed for several more hours, “we hope for Your salvation all day” and ask for the Redemption once again in the evening prayer.

Although we pray only three times a day, and a day has many hours, it is only the words that are not repeated throughout the day. But the hope that Moshiach will come now, is present at all times. Every Jew who prays –who stands before G-d and speaks truthfully– demands that Moshiach should come speedily, and demands it “all day”!

