ONCE UPON A CHASSID

The Wisdom and the Whimsy
The Fire and the Joy

Stories, Anecdotes & Sayings
translated and adopted from the writings of the
Rebbes and Chassidim of Chabad Lubavitch
Arranged in conjunction with the 54 sections of the Torah

By Yanki Tauber

Reprinted for Parshat Vayeira, 5787
(Vol. 4)



Published and Copyrighted by
Vaad L'hafotzas Sichos
788 Eastern Parkway, Brooklyn, NY 11213
Tel. (718) 774-7200 - Fax. (718) 774-7494
5759 ♦ 1999

In loving memory of
Horav **Schneur Zalman Halevi** ע״ה
ben Horav **Yitzchok Elchonon Halevi** הי״ד
Shagalov
Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** ע״ה
Ekman
Passed away on 5 Sivan - Erev Shavuot, 5765

Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע״ה
Marenburg
Passed away on the second day
of Rosh Chodesh Adar, 5766

Reb **Yitzchok Moshe** (Ian)
ben Reb **Dovid Asniel** ע״ה
Ekman (Santiago, Chile)
Passed away on the 24th day of Shevat, 5769
ת. נ. צ. ב. ה.

And in honor of
Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחי׳
Shagalov

Dedicated by
Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחיו
Shagalov

Reprinted with permission of:
“Vaad L’Hafotzas Sichos”
by:
Moshiach Awareness Center,
a Project of:
Enlightenment For The Blind, Inc.
602 North Orange Drive.
Los Angeles, CA 90036
Tel.: (323) 934-7095 * Fax: (323) 934-7092

http://www.torah4blind.org
e-mail: yys@torah4blind.org

Rabbi Yosef Y. Shagalov,
Executive Director

Printed in the U.S.A.

18:1 וירא אליו ה'

And G-d revealed Himself to him [Abraham]...

The Tears of a Child

When Rabbi Sholom DovBer of Lubavitch was a child of four or five, he entered the room of his grandfather, Rabbi Menachem Mendel, and burst into tears. His teacher in cheder had taught the verse *"And G-d revealed himself to Abraham..."* "Why," wept the child, "does not G-d show Himself to me?!"

Rabbi Menachem Mendel replied: "When a Jew, a *tzaddik*,[1] realizes at the age of 99 that he must circumcise himself, that he must continue to perfect himself, he is worthy that G-d should reveal Himself to him."

Source:

Hayom Yom (calendar with quotations from Rabbi Yosef Yitzchok of Lubavitch, compiled in 1943 by Rabbi Menachem M. Schneersohn, the Lubavitcher Rebbe shlita), quotation for Cheshvan 9th.

---

1. A perfectly righteous individual.

18:19 כי ידעתיו למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט

For I know him, that he will instruct his children and his household after him, so that they will keep the path of G-d, to do righteousness and justice

just as it is incumbent upon every Jew, from the greatest scholar to the most simple of men, to put on *tefillin* every day, in the same way there is an unequivocal duty which rests upon every individual to set aside half an hour each day to think about the education of his children.

Rabbi Sholom DovBer of Lubavitch

"This is Education"

Rabbi Yosef Yitzchok of Lubavitch once told:

A child remains a child. On Rosh Hashanah of 5649[1], when I was a child of seven and several months, I visited my grandmother and she treated me to a melon. I went out

1. 1888.

into the yard and sat with my friends on a bench directly opposite my father's window and shared the melon with them.

My father called me in and said to me: "I noticed that you did indeed share with your friends, but you did not do it with a whole heart." He then explained to me at length the idea of a 'generous eye' and a 'malevolent eye.'

I was so deeply affected by my father's words that I was unable to recover for half an hour. I wept bitterly and brought up what I had eaten of the melon.

"What do you want from the child?" asked my mother. Father replied: "It is good this way. Now this trait* will be ingrained in his character."

Concluded Rabbi Yosef Yitzchok: "This is education."

Source:

Sefer Hasichos 5705 [Talks of Rabbi Yosef Yitzchok of Lubavitch 1944-45], p. 40.**

---

*. Having a "generous eye." ***Ed. Note.***

**. Correction: pp. 10-11.

JEWISH CHILDREN:
Get your own letter in a Sefer Torah!
http://www.kidstorah.org

For this and other books on Moshiach & Geulah, go to:
http://www.torah4blind.org
TO DEDICATE AN ISSUE IN HONOR OF A LOVED ONE, CALL (323) 934-7095

BESURAS HAGEULO
The Announcement Of The Redemption

47

The accomplishment of the Rebbe Rashab[1] in founding the Yeshiva Tomchei Temimim is explained in the well-known discourse[2] "All Who Go Out to the Wars of House of David." The students of the Yeshiva Tomchei Temimim are the "soldiers of the House of David" who fight the wars of the House of David against those "who revile the footsteps of your anointed."[3] In the words of the Rambam in his *Laws of Kings and their Wars and the King Moshiach*:[4] "He [Moshiach] will fight the wars of G-d" until he is "victorious."[5] [That Moshiach will be victorious] is also indicated by what follows after "who revile the footsteps of your anointed," in the words "Blessed is the L-rd forever **Amen and Amen**."[6] For "Amen" (and all the more so when Amen is repeated) testifies to victory in war,[7] through which the coming and revelation of Dovid, Melech HaMoshiach will be accomplished in actual reality.

Our generation, the third generation from the Rebbe Rashab and his students, the soldiers of the House of David, will be witnesses to the **conclusion and completion** of their Divine service to bring the

---

1. *[The founder of the Yeshiva Tomchei Temimim was the Rebbe Rashab, father of the Previous Rebbe and the fifth Lubavitcher Rebbe. Translator's note.]*

2. The discourse of Simchas Torah 5661 - *Likkutei Dibburim* vol. 4, 787b and following. *Sefer HaSichos* 5702 end of p. 141 and following.

3. *Tehillim* 89:52. *[The word for "anointed" in Hebrew is "Moshiach." Thus this verse is seen as a reference to the king Moshiach, descendent of King David, who will bring Redemption. Translator's note.]*

4. End of chapter 11.

5. *[Clearly Moshiach will not fight the wars all by himself. Rather, as the king, he will direct his soldiers, the students of the Yeshiva Tomchei Temimim, in battle. This is the connection between the passage from the Rambam and the directive given at the founding of the yeshiva. Translator's note.]*

6. Ibid, 53.

7. See *Nazir* at the end. See there for cross references.

Redemption in actual reality through Dovid, Melech HaMoshiach. In the words of my sainted father-in-law, the leader of our generation, while he was alive in this world, all the Divine service **has already been concluded and completed**, and we stand prepared to greet Dovid, Melech HaMoshiach. This is all the more so the case, since the Divine service has continued in a manner of "the L-rd has give you a heart to understand and eyes to see and ears to hear."[8]

We now find ourselves in the 90th year[9] - which follows the conclusion of the 89th year, which is connected with the 89th Psalm that concludes "who revile the footsteps of your anointed" and "Blessed is the L-rd forever amen and amen." This refers to a complete victory in the wars of the House of Dovid. [This puts us] at the beginning of the period connected with the 90th Psalm, which concludes and ends with "May the pleasantness of the L-rd our G-d be upon us... and the work of our hands **establish it**." This refers to the future Beis HaMikdash[10] , "The sanctuary, O L-rd, which Your hands have established."[11]

* * *

Furthermore, and this is the main point:

It was explained above, that Moshiach exists in the spark of Moshiach (the aspect of Yechida[12]) within each and every Jew. In addition Moshiach also exists in the literal sense (the general Yechida). For it is known that "in every generation an individual from the descendants of Yehudah is born who is qualified to be the

---

8. Tavo 29:3.

9. *[The letter equivalent for the number 90 is "Tzadik." The word "Tzadik" has two meanings: the name of a letter and a righteous person. This discourse was delivered in the Rebbe's 90th year. Translator's note.]*

10. *Midrash Tehillim* on the verse.

11. *Beshallach* 15:17.

12. *[Yechida literally means singular or singularity. It is the part of the soul that is directly connected with and thus an actual part of G-d above. Translator's note.]*

Moshiach for Israel,"[13] and that "one who is worthy because of his righteousness to be the Redeemer, and when the time arrives, G-d will reveal it to him and will send him, etc."[14] And if it were not for the undesirable things that got mixed in, which delayed and obstructed, he would have been revealed and come in actual reality.

And according to the pronouncement of my sainted father-in-law , the leader of our generation, the Moshiach[15] of our generation, all matters of Divine service have already been concluded and completed, and we stand ready to greet our righteous Moshiach. We are therefore at a time when all obstacles and hindrances have been nullified. Since this is so, there is now not just **the existence** of Moshiach, but also **the revelation** of Moshiach. Now we need only **greet** our righteous Moshiach in actual reality!

…With this in mind, every activity must be penetrated with the subject of Moshiach and Redemption, including one's eating and drinking. For the longing for the meal of Livyason, Shor HaBor and Yayin Meshumar[16] is so great that even **after** the meal one remains hungry for it. Consequently, he will complain to G-d that he cannot fulfill the commandment of "And you shall eat **and you shall be satisfied** and you shall bless"[17] **in earnest** until G-d seats us at His table for the feast of the world to come.

(From the talk of Shabbos Parshas Vayeira, 18 Mar-Chesvhan 5752)

---

13. The commentary of the Bartenura on Megillas Rus.

14. See *Sha'alos v'Teshuvos Chasam Sofer Choshen Mishpat* (vol. 6) at the end (section 98). And see *S'dei Chemed*, Peas HaSadeh, entry Aleph, klal 70. And in other places.

15. The general Yechida, which shines through and is revealed in the soul of the leader of the generation and therefore includes all the souls of the Jewish people in that generation (See the discourse title "Padeh V'Shalom" in Shaarei Teshuva of the Mitteler Rebbe, chapter 12).

16. *[Levyaton is the great fish, Shor HaBor the great ox and Yayin Meshumar the aged wine that will feed the righteous in the era of Moshiach. Translator's note.]*

17. *Eikev* 8:10.