

"I have found David, My servant"

Compensation, or payment, is linked to one's exertion: in the words of the Sages "The reward is commensurate with the painstaking effort." A find, by contrast, is not at all related to effort: the effort of picking up a find bears no relation to its value.

These two concepts coincide in the case of someone who, having toiled in the study of the Torah, is able to say, "I have exerted myself and I have found." In his case, in addition to what he has grasped in proportion to his effort, he is granted further understanding, out of all proportion to his effort.

After all the suffering and anguish of the *Golus*, the Redemption will come like a find, immeasurably outweighing the toil and the distress of the time of *Golus*.

(From the words of the Rebbe on 27 Adar Sheni, 5646 [1986])

"מצאתי דוד עבדי" (תהלים פט, א).

יש הבדל בין "שכר" לבין "מציאה". "שכר" הוא לפי ערך העבודה והיגיעה, "לפום צערא אגרא" (אבות פ"ה מכ"א), ואילו "מציאה" אינה לפי ערך העבודה כלל, שכן הטירחה בהגבת המציאה אין לה ערך כלל לגבי שווי' של המציאה.

זהו "יגעתי ומצאתי" (מגילה ו, ב) — נוסף על מה שמשיג לפי ערך היגיעה, נותנים לו הרבה יותר, שלא לפי ערך היגיעה.

לאחרי הצרות והתלאות הרבות של הגלות, תהי' הגאולה באופן של מציאה, שלא לפי ערך הצער והיגיעה של זמן הגלות.

(מדברי כ"ק אדמו"ר שליט"א - כ"ז אדר שני תשמ"ו)

Practical Lesson

Golus is not easy! At times it can be easy to just do what you're used to day in and day out but working Golus without seeing a clear goal ahead can be difficult! Moshiach should be here now! But what we must bear in mind is that Hashem rewards on his terms. Moshiach will show just what we really did during Golus...

"Our mouth will then be filled with laughter"

It might well be asked: Since the coming of *Moshiach* will be accompanied by an intense and unprecedented revelation of Divine light, of what value is it that "our mouth will then be filled with laughter"?

The explanation: In the future time Hashem's joy and pleasure will be revealed - joy at the completion of The *Yiddin's* divine service, and at the nullification of all created things (*Yesh*) to the seeming nothingness (*Ayin*) of Divinity.

(Sefer HaMaamarim 5700 [1940], p. 68)

"אז ימלא שחוק פינו" (תהלים קכו, ב).

ויש לשאול, בביאת המשיח הרי תהי' התגלות
עצומה של אור אלוקי, כפי שלא הי' מעולם,
ואם כן איזה ערך יש לעובדה ש"אז ימלא
שחוק פינו"?

אלא, לעתיד לבוא יתגלו השמחה והעונג
האלוקי מהשלמת עבודת בני ישראל וביטול
היש לאין.

(ספר המאמרים ת"ש עמ' 68)

Practical Lesson

Laughter is usually not a serious thing. And Yiddishkeit seems to be something that is quite serious. Lots of shushing, standing straight, and following orders. Moshiach will show us that it's just formalities that we follow traditionally but every act must be with joy! By Moshiach this will be so easy we will be filled joy always!

The numerical value of the word in the Holy Tongue meaning "laughter" (*S'chok*) is 414; this is also the numerical value of the words *Or-Ein-Sof* ("the infinite light"). This coincidence suggests that the inner meaning of this "laughter" is the revelation of Hashem's delight.

(Likkutei Torah, Bamidbar, p. 19d)

"שחוק" — עולה 414, כמספר "אור אין סוף". רמז לכך, שהמשמעות הפנימית של "שחוק" זה היא — התגלות התענוג האלוקי.

(לקיטת תורה במדבר יט, ד)

Practical Lesson

Hashem is real joy! It's a hard concept to rap your head around; how can someone like Hashem, G-d Almighty, be joy? This is because the two can't be related on our terms. The joy we usually experience, from a joke for instance, is short lived and not real! Hashem's joy is the real kind something everlasting just as He is.

Subjugation to Gentile Kingdoms

"There will be no difference between the current age and the Era of *Moshiach* except [our emancipation from] subservience to the [gentile] kingdoms"

Whoever does not believe in *Hashgachah Peratis*, the involvement of Divine Providence in every aspect of this world, is enslaved to the *Klipah*, which covers and conceals Divine Providence. This is the inner meaning of "subservience to the [gentile] kingdoms." In the future, however, when the spirit of impurity will be removed from the earth, this Providence will become manifest; at that time, everyone will see how every single occurrence derives from Hashem.

(Keser Shem Tov, sec. 607)

אלא שעבוד מלכיות בלבד

ב"ה

"אין בין עולם הזה לימות המשיח אלא שעבוד מלכיות בלבד" (ברכות לד, ב).

מי שאינו מאמין בהשגחה פרטית — משועבד אל הקליפה, המכסה ומסתירה על ההשגחה העליונה, וזהו "שעבוד מלכיות". אך לעתיד, כשרוח הטומאה תעבור מן הארץ, תתגלה השגחה זו; אז יראו הכל כיצד כל דבר ודבר בא ממנו יתברך.

(כתר שם טוב סימן תרז)

Practical Lesson

Non-Jews live a life that we too often relate to, one of randomness. This is *Klipah* that creates a false idea that there is no one being running the world (ח"ו) and therefore they think that the world just happens to be. But *Moshiach* will allow for the truth to become apparent that the world CANNOT be random!

"In the time to come ... [the Yiddin] will say [to Yitzchak Avinu]: 'For you are our father.'" The name Yitzchak implies laughter, and hence, delight. In the time to come, when all the sparks of Divinity embedded in the material universe will have been uncovered and elevated, Hashem's delight at the completion of this task will become manifest .

(Torah Or, Vayeitzei, p. 21c)

לעתיד יאמרו בני ישראל ליצחק דוקא "אתה אבינו" (שבת פט, ב).
יצחק הוא מלשון צחוק ותענוג. לעתיד לבוא, בגמר הבירורים, יתגלה הצחוק והתענוג העליון מהבירורים שנתבררו.
(תורה אור ויצא כא, ג)

Practical Lesson

Something that can push us to do all that we can to bring Moshiach: imagine the pleasure of seeing your fathers smile when his life-long plan comes into fruition! Hashem, our father above, has waited himself for so long for Moshiach to be and the great extreme joy by the completion of this grand plan is something to work for!

"In this world, [the Divine Name] is written [with the four letters of the Name *Havayah* which begin with] *Yud* and *Hei*, but is pronounced with the Name [which begins with the letters] *Alef* and *Daled*; in the world to come, however, ... [the Divine Name] will be [both] written with *Yud* and *Hei* [etc.], and pronounced with *Yud* and *Hei* [etc.]"

When *Moshiach* comes, there will a revelation of the level of Divinity which transcends nature. The Divine Name will therefore be pronounced as it is written, for then, the entire universe will be irradiated by the Name *Havayah*, which transcends time and place. For this Name is a composite of "*Hayah*" "*Haveh*" and "*Yiyeh*", inasmuch is G-d Himself "was, is, and will be, simultaneously." The irradiation of the Name *Havayah* throughout the entire universe at that time will resemble the revelation that in former times pervaded the *Beis HaMikdash*.

(Kuntreis Inyanah shel Toras HaChassidus, sec. 4)

"העולם הזה, נכתב ביו"ד ה"י ונקרא באל"ף דל"ת, אבל לעולם הבא... נקרא ביו"ד ה"י ונכתב ביו"ד ה"י" (פסחים נ, א).
בביאת המשיח תתגלה בחינת האלוקות שלמעלה מהטבע. לכן יהיו קוראין אז את השם ככתבו, כי בכל העולם כולו יאיר שם הוי', שלמעלה מזמן ומקום (הי' הוה ויהי' כאחד), בדוגמת הגילוי שהי' בבית המקדש.

(קונטרס ענינה של תורת החסידות סעיף ד)

Practical Lesson

It sounds very Kabbalistic but in simple the name Havayah is the name of Hashem that shows on the fact that Hashem is above the world. When Moshiach comes we will experience the phenomenon of unlimited in the limited; imagine that!

"Rabbi Eliezer says: In Nissan [our people] were redeemed, in Tishrei they will be redeemed; R. Yehoshua says: In Nissan [our people] were redeemed, in Nissan they will be redeemed"

The *Midrash* determines according to the view of R. Yehoshua, that the time of the Redemption is the month of Nissan. For Nissan is a time of *Chessed*, whereas Tishrei is a time of *Gevurah*, a time of judgment.

(Sefer HaMaamarim 5700 [1940], ps. 28)

"רבי אליעזר אומר, בניסן נגאלו, בתשרי עתידין ליגאל. רבי יהושע אומר, בניסן נגאלו, בניסן עתידין ליגאל" (ר"ה יא, א) במדרש (שמו"ר פט"ו, יא) הכריעו כדעת רבי יהושע, שזמן הגאולה הוא חודש ניסן. שכן, ניסן הוא זמן של חסד, ואילו תשרי הוא חודש של גבורה, זמן של דין ומשפט. על כן תהי' הגאולה בחודש ניסן, בחינת חסד.

(ספר המאמרים ת"ש עמ' 28)

Practical Lesson

A funny thing we see is just how many different predictions there is of when Moshiach will come! And especially since the Rebbe shows us how everything really connects to Moshiach it must be that Moshiach's coming is the only sure thing; when is only speculation! There is no better time than now! Let's make it happen!!



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