

GET OUT OF GOLUS!

הַקָּנָה לִי שֶׁבֵּט
מְשִׁיחוֹת תִּשְׁנִי"ב



GEULAH AT THE GATE

“We’re on our way!” announced Tzemach as he bumped a giant suitcase down the front steps.

“Not really,” replied his older brother, Boruch. “We’ve barely left the house!”

“Okay, so, that’s called ‘being on the way’. We left the house. Soon we’ll be in New York!” said his twin sister Geulah as she danced after them, the pink travel pillow slipping back from her neck.

Boruch smiled. “While you guys figure that out, I’m gonna go grab the middle seat!”

“Hey!” the twins called out, running after him.

“We are sorry to inform you that Flight NA-7070 has been delayed due to an engine malfunction. Please await further updates. We are sorry...”

Mommy looked at Tatty. “Is that our flight?”

Tatty nodded. “Yes. Can you please message Bubby that we will probably be arriving quite late at night and that she shouldn’t wait up for us?”

“I want to be there already!” grumbled Geulah. “It’s my first time ever going to the Rebbe for Yud Shevat...” Baby Mussia began to whimper. “See, even she’s upset.”

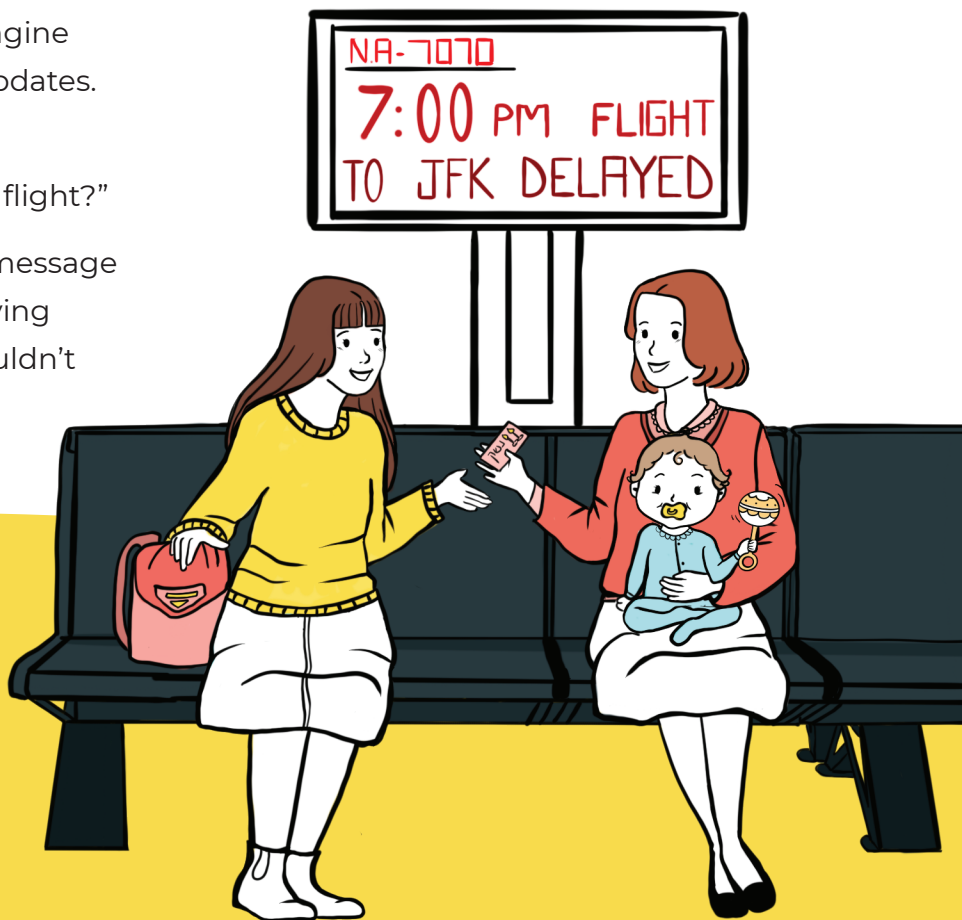
“She just wants her pacifier,” said Tzemach. “She doesn’t even know that Yud Shevat is the day the Rebbe became Rebbe.”

“She does!”

“Doesn’t!”

“Hey, Twins,” said Boruch. “Didn’t you say we’re already on the way? This is all a part of the adventure!”

“I hate waiting. It’s so boring,” Tzemach muttered.



“Me too,” chimed in Geulah.

“Let’s pretend we are already there.” suggested Tatty. “How can we act like we are already at the Rebbe in New York?”

The children thought for a moment.

“Hmm... How about some mitzvot. We can give out Shabbos candles,” said Geulah.

“And Boruch can put tefillin on people.”

“Excellent idea, Geulah!” said Mommy, slipping her phone back into the diaper bag. “The Rebbe said that when you do the Rebbe’s inyonim, you are even closer to him than if you’re in 770!”

Within moments, Boruch and Geulah were making their way through the rows of seats, asking people if they were Jewish.

“Tzemach? What’s up?” asked Tatty.

“You don’t want to join Boruch?”

“I’m too shy...” he whispered. “What if these people think I’m weird?”

“Hmm... Lots of people feel that way when they first start doing mitzvot. Imagine Moshiach was already here. How would you act?”

Tzemach jumped up, giggling. “These things wouldn’t bother me at all!”

Some time later, there was another announcement. “We have managed to fix the engine problem and we will be on our way shortly. Our crew is currently preparing the aircraft for your flight to your final destination.”

“It looks like we are finally on the way to New York,” said Mommy.



Geulah watched Boruch unwrapping tefillin straps from a young man with the most giant backpack she’d ever seen. “I think we are already there,” she laughed.

Twenty minutes later, they had all settled into their seats.

“What are you learning, Tatty?” Tzemach asked, noticing the open sefer on his father’s lap table.

“This is a very special sichah from Tof Shin Nun Beis. In fact, it really reminds me of what happened to us today...”

“Really? Can we learn it with you, Tatty?” asked Geulah, leaning over from the other side.

“Sure!” said Tatty. “Here goes...”

SECTION 1

WE'RE ON OUR WAY!

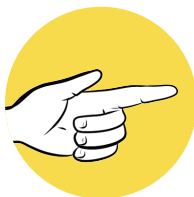
Can golus be more than just a horribly long blip in Jewish history?

Do you remember the first time you learned about how the children of Yaakov came down to Mizrayim? “Don’t do it!” you wished you could tell them. “Paroah’s gonna make you into slaves!”

In the next six sections in this booklet, you’ll learn about an important mitzvah and a famous mishnah about yetzias Mizrayim and geulah in general. You may be surprised to hear that, actually, the Yidden coming down to Mizrayim was a very good thing: the start of the journey towards geulah. And it wasn’t just the beginning of Geulas *Mitzrayim*, but the start of the Geulah *Sheleima*, the final geulah! So it’s actually a very good thing you weren’t able to get into a time machine and stop the Yidden from going down to Mizrayim!

Well, thousands of years have passed since the Yidden left Mizrayim. Think about how much has been accomplished by Yidden throughout these centuries since then! The Rebbe has told us many times that we are coming closer and closer—we’ve already done teshuvah, the buttons are polished, we are more than ready for Moshiach (which started back when the Yidden came down to Mizrayim) to come!

Now, what’s left is a very important task for us to do:



THE REBBE SAYS:



So what do we actually have to do?

The job Yidden must do now is to bring us to the days of Moshiach: **Already now** we should actually reveal how coming down to Mizrayim (being in golus) is really a part of the geulah of Yidden.

How do we do this? By preparing ourselves and preparing others for being in the days of Moshiach.

ובנוגע לפועל מיינט עס, אז די עבודת פון אידן איצטער דארף זיין "להביא לימות המשיח", צו שוין גלייך מגלה זיין בפועל ווי דער מצב פון "הבאים מצרימה" אין גלות איז באמת א מצב פון "גאולת ישראל", דורך דעם וואס מ'גרייט זיך אליין און מ'גרייט צו אנדערע צו דעם מצב פון "ימות המשיח".



If you were going to winter camp for the first time, you would want to prepare very well for it. You'd imagine how your destination will look, what you will do there, and what you need to take along.

You'd go shopping, do laundry, talk about things you read in the camp handbook, and make sure that you are one hundred percent ready.

In the last few days right before camp, you'll go into high gear, totally shifting your focus on your upcoming trip. You'll chat on the phone with your friends, discussing what you're bringing, giving each other advice, and maybe even helping each other pack!

In fact, sometimes a big part of the fun comes even before you actually get there. You might even want to sleep in your sleeping bag so that it feels like you're in camp already!

We are right now in golus, waiting for Moshiach to come already. But that's not all. Golus is not just a terrible thing, a horrible stop in our history with no reason for it at all. It's a part of the process of geulah! We are already on the way to Redemption!

Yes, golus is awful, and we can't handle even one more second of it. But knowing that it's taking us to Moshiach helps us understand that we can, and must, live in a geuladike way already now!

Even though it hasn't actually started yet, you're still getting ready and imagining yourself already there!

We need to show the world that we are on the way to the final destination of Moshiach. And the way to do that is by preparing for it and living with it every moment of the day! Are you ready to pack it all up? Let's go!



Think about what Moshiach will be like. What are some ways we can prepare for it?

1 What is new way you can look at golus?

- A. Hey, why look at it? Close your eyes.
- B. It's not so bad anymore—the days of pogroms and inquisitions are over.
- C. It's a punishment for all of our aveiros.
- D. It's a part of the geulah.

SECTION 2

A BLAST FROM THE PAST

Which event in Jewish history is mentioned the most in our davening?



THE LIGHT OF YAVNEH

The Beis Hamikdash was destroyed, Yerushalayim lay in ruins, and the Yidden were strangers in a foreign land. Despite the bitter darkness and suffering of that time, the light of Torah still shone bright in a very special place: the holy city of Yavneh.

Let's go back a few years, to when the Romans were conquering Eretz Yisrael. Rabbi Yochanan ben Zakkai worked hard to bring the Sanhedrin and the greatest talmidei chachomim to Yavneh. There they would set up a beis midrash that would be safe from the fighting in the center of the country.

Now, even after everything else was gone, and there was no longer a Beis Hamikdash,

there was still a bustling and thriving yeshiva in Yavneh. The sweet sounds of learning filled the crowded halls, spilling out to the rest of the world. The Torah would not be forgotten.

Rabban Gamliel became the new nasi after Rabbi Yochanan ben Zakkai. Then, at some point, he was replaced by one of his students, Rabbi Elazar ben Azaryah. When Rabbi Elazar became nasi, he was very young—just eighteen years old! Miraculously, his hair turned gray and he grew a beard overnight. Now he looked like a wise old sage of seventy, perfect for this respectable position.

Rabbi Elazar was a great leader of the Jewish people. The Torah he taught we still learn today!





RABBI ELAZAR BEN AZARYAH SAYS:



It says in the Mishnah:

We mention Yetzias Mitzrayim at night (when we say Vayomer in Krias Shema of Maariv).

Rabbi Elazar ben Azarya said: I am like a seventy year old, and yet I never found proof for why we mention yetzias Mitzrayim at night—until Ben Zoma explained the reason:

It says in the Torah, “You should remember yetzias Mitzrayim **all** the days of your life.” If it said: “You should remember Yetzias Mitzrayim in the days of your life”, it would mean that we have to remember it just during the *daytime*. Since it says “**all** the days of your life”, it proves that we include remembering it at *night*.

There is another explanation of this possuk from the Chachomim: If it said, “You should remember yetzias Mitzrayim in the days of your life”, it would mean that you just have to remember yetzias Mitzrayim in *this world*. Since it says “You should remember yetzias Mitzrayim **all** the days of your life,” it includes remembering yetzias Mitzrayim in the *days of Moshiach*.

מִזְכִּירֵין יְצִיאַת מִצְרַיִם
בְּלֵילוֹת. אָמַר רַבִּי אֶלְעָזָר
בֶּן עֲזַרְיָה: הָרִי אֲנִי כְּבֹן
שְׁבַעִים שָׁנָה, וְלֹא זָכִיתִי
שֶׁתֵּאמַר יְצִיאַת מִצְרַיִם
בְּלֵילוֹת, עַד שֶׁדָּרְשָׁה בֶן
זוּמָא.

שֶׁנֶּאמַר “לְמַעַן תִּזְכֹּר אֶת
יוֹם יְצִיאַתְךָ מֵאֶרֶץ מִצְרַיִם
כָּל יְמֵי חַיֶּיךָ.” “יְמֵי חַיֶּיךָ”
– הַיָּמִים, “כָּל יְמֵי חַיֶּיךָ”
– לְהַבִּיא הַלֵּילוֹת.

וְחַכְמֵי אֲוֹמְרִים:
“יְמֵי חַיֶּיךָ” – הָעוֹלָם
הַזֶּה. “כָּל” – לְהַבִּיא
לְיָמוֹת הַמְּשִׁיחַ.

THE NIGHT LIFE



When someone does something amazing for you, you don't forget about it! You might mention it every time you see them, thanking them over and over: “That time you brought my passport to the airport? I will remember that favor as long as I live!”

More than two thousand years ago, Hashem did something so awesome for us. He took us out of Mitzrayim! To praise and thank Him, we mention it every single day... and at night, too! When we say Krias Shema in Shacharis and in Maariv, we include the tefillah of Vayomer, which mentions yetzias Mitzrayim.



To remember the miracle of yetzias Mitzrayim, which was the very first geulah, is actually a mitzvah from the Torah! It comes from a possuk that you might already know: כָּל יְמֵי חַיֶּיךָ (‘‘So that you will remember the day you left Mitzrayim all the days of your life’’). It is so important to never forget the nissim Hashem did for us! We need to talk about it every day.

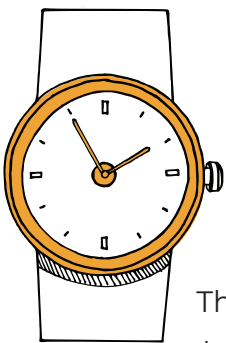


The very day that Rabbi Elazar ben Azaryah became the nasi of the Jewish people, he spoke about this mitzvah remembering and mentioning yetzias Mitzrayim. Rabbi Elazar said that even though we all know that yetzias Mitzrayim

is mentioned not only by day, but also at night, he was never able to prove why. *I wonder where the mitzvah of mentioning yetzias Mitzrayim at night comes from*, he had wondered. But now, thanks to a new teaching of Ben Zoma, he finally found the source!

WHAT IS A ‘‘DAY’’?

You might think the question is so simple, but there are two ways you can answer that!



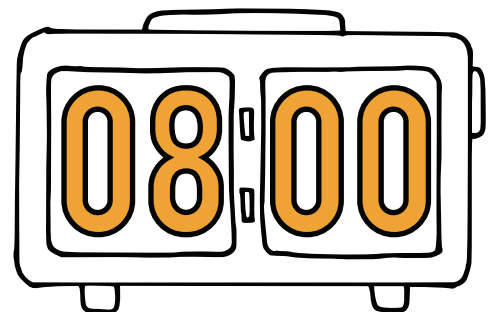
- 1 A day is twelve hours long, from morning until nightfall—when it is light outside.
- 2 A day is twenty-four hours long. It includes the daytime and the nighttime. You might call that an ‘‘entire’’ day.

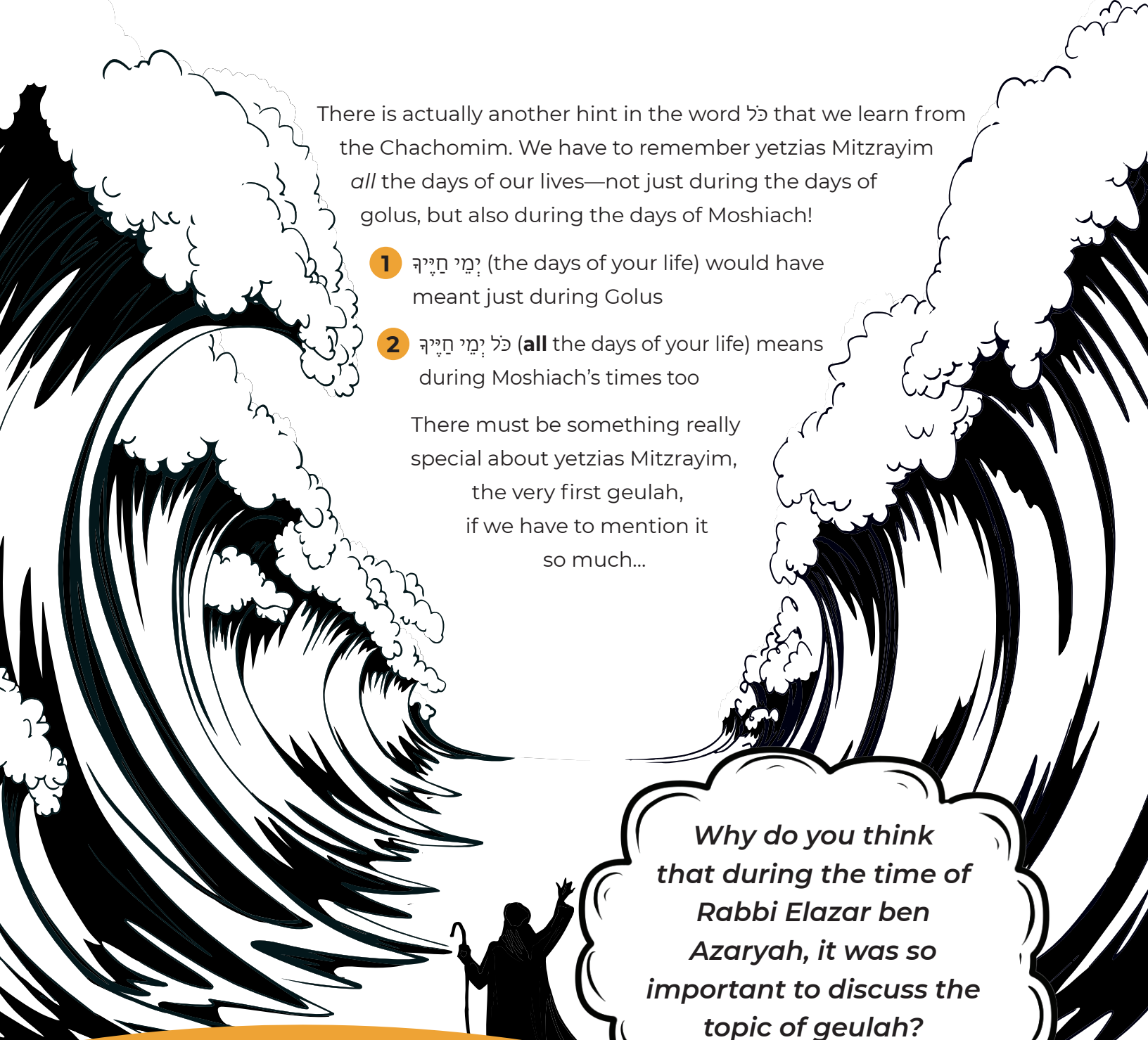


The Torah tells us that we need to remember Yetzias Mitzrayim ‘‘all the days of your life’’. Does that mean every day, or every night and day? Ben Zoma explains that the extra word כָּל (all of) —as it says in the possuk, כָּל יְמֵי חַיֶּיךָ—makes it mean the entire day, all twenty-four hours of it! Nighttime too!

- 1 כָּל יְמֵי חַיֶּיךָ (the days of your life) means just during the daytime
- 2 כָּל יְמֵי חַיֶּיךָ (the entire days of your life) means during the nighttime also

So what was the answer to Rabbi Elazar’s question of how we know we also have to mention Yetzias Mitzrayim by night? We know it from the the word כָּל!





There is actually another hint in the word כָּל that we learn from the Chachomim. We have to remember yetzias Mitzrayim *all* the days of our lives—not just during the days of golus, but also during the days of Moshiach!

- 1 יְמֵי חַיֶּיךָ (the days of your life) would have meant just during Golus
- 2 כָּל יְמֵי חַיֶּיךָ (**all** the days of your life) means during Moshiach's times too

There must be something really special about yetzias Mitzrayim, the very first geulah, if we have to mention it so much...

Why do you think that during the time of Rabbi Elazar ben Azaryah, it was so important to discuss the topic of geulah?

2 What did Rabbi Elazar talk about on the day he became the new nasi?

- A. How to take care of a long beard.
- B. How we must remember the first geulah.
- C. His plans to rebuild the Beis Hamikdash, and the importance of saying “Ad Mosai!”
- D. The challenges of leading the Jewish people during golus.

SECTION 3

FOREVER FREE

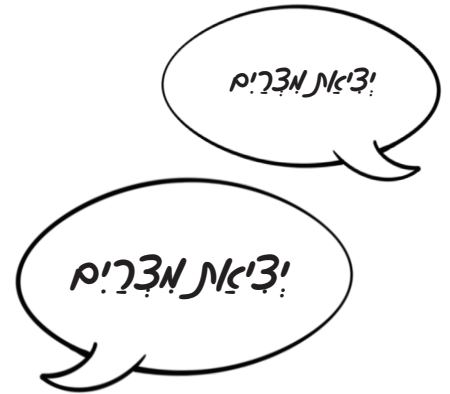
What happened during yetzias Mitzrayim that lasted forever?

We talk about yetzias Mizrayim so many times every single day!

It's mentioned in Shacharis and Maariv. It's mentioned in Krias Shema. It's mentioned in Birkas Hamazon. It's even one of the twelve pessukim! We literally talk about it night and day.

But why? It's very nice that the Yidden back then were freed from slavery, but look at us! We're back in golus. It seems like we are back to square one, and that whatever was accomplished at yetzias Mitzrayim has been undone. So how does the miracle of yetzias Mitzrayim help us now? It's just like if someone gives you a gift, and then takes it away from you. That gift can't help you anymore, so there is no use reminding yourself how you got it in the first place!

So, back to our question: If we are back in golus, why should we mention and remember yetzias Mitzrayim so much?



THE REBBE SAYS:



Remembering Yetzias Mitzrayim is a very central part of Yiddishkeit and a basis of our emunah.

This is because the beginning of geulah was that the Yidden were no longer slaves but became servants of Hashem and a truly free people (which happened at yetzias Mitzrayim).

This change (that we became free people) was something that was forever!

(זְכִירָת) יְצִיאַת מִצְרַיִם אִיז אַ "יְסוּד גָּדוֹל וְעֵמוּד חֶזֶק בְּתוֹרַתְנוּ וּבְאַמוּנַתְנוּ כּוּ", דַּעֲמוּלֵט הָאֵט זֵיךְ אויפֿגֶעטאַן דִּי פֿתִיחַת עֲנִין הַגְּאֻלָּה - אַז אִידן זײַנען אַרױס פֿון דַּעם גָּדֵר פֿון עֲבָדוֹת און גַּעוֹנָאָרן בְּגִיחֹרִין בְּעֵצִים... וּבְאֹפֿן פֿון אַ פֿעוּלָּה נְמֻשְׁתִּיךְ אויף שְׁטַענְדִּיק.

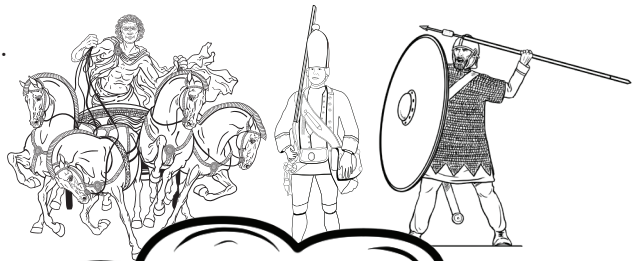


At yetzias Mitzrayim, something changed forever. Something so special, it still affects us today.

What happened then? Hashem set us free from being slaves to Paroah—free to get the Torah and do mitzvos. When this happened, we weren't going to stay free just as long as no one else decided to rule over us and make us slaves again. Hashem Himself connected to us this way and it affected our neshamos permanently. We were free deep inside, and nothing could change that. Free forever!

It's true that many times since, other nations controlled us, like the Babylonians, Romans, Greeks, and Nazis, just to name a few. But what was accomplished at yetzias Mitzrayim wasn't undone! We can, and have, *still* kept our Yiddishkeit, no matter what. Even while other people are telling us what to do, we aren't their slaves. Uh-uh!

So, we are all free today because of yetzias Mitzrayim. And that is a very good reason to remember it and thank Hashem for it!



FREE TO BE ME

A person cannot have two different masters. If someone is a slave to Mr. Pennybags, he won't be able to properly serve Mr. Mercy.

When we were slaves to Paroah in Egypt, we couldn't properly serve the One Who we really wanted to serve. Do you know Who that is? That's right! Hashem.

When the Yidden were taken out of Mitzrayim, they became free people... forever. Thanks to yetzias Mitzrayim, nothing can stop us from serving Hashem.

What could be better?



Do you know any stories about people who showed they were "free" by standing up for Yiddishkeit even in tough situations?

3

What changed forever when the Yidden were taken out of Mitzrayim?

- A. We would always feel like slaves, no matter what.
- B. The dogs stayed silent, and never bothered Jews again.
- C. We became a free people forever.
- D. Davening became three times as long because we now had so much more to thank Hashem for.

SECTION 4

BREAKING FREE

How can you experience yetzias Mitzrayim today?

Yetzias Mitzrayim was a wonderful event that happened over 3000 years ago. The Yidden were slaves in Egypt, and then they became free. And the effect of that still lasts today because even when we are ruled by other nations in Golus, we are still free people and nothing can change that.

But leaving Mitzrayim is more than just an event that had a permanent change on the Jewish people. It's also an avodah, a way that we serve Hashem every day.

You—yes, you!—can serve Hashem in a “yetzias Mitzrayim” way! The Rebbe tells us how:



THE REBBE SAYS:



How can people serve Hashem in a יציאת מצרים (going out of Mitzrayim) way? It's when the person's neshamah goes out of their מִיְצָרִים, the limitations and obstacles of the physical body and this world, to connect and unite with Hashem through Torah and mitzvos.

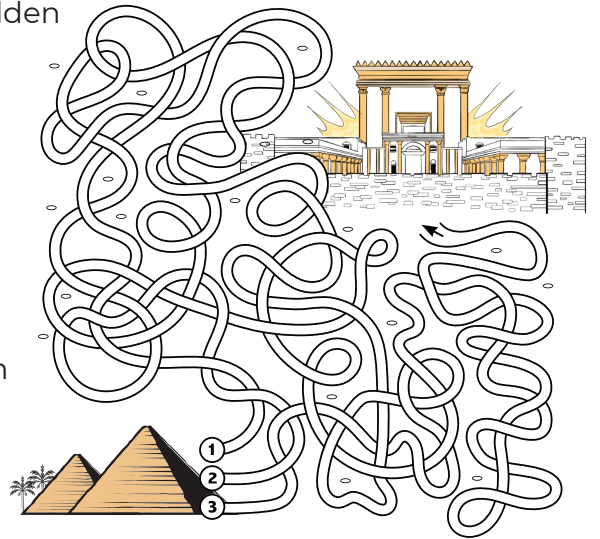
This is such a basic idea in Torah and Yiddishkeit! That's why “you should remember the day you left Mitzrayim all the days of your life!”

יציאת מצרים באדייט די יציאה פון
(דער נפש האלקית פון) מיצרים
וגבולים פון דעם מאסר הגוף און עולם
הזה בכלל, און ווערן פארבונדן און
פאראייניקט מיט דעם אויבערשטן
דורך תורה ומצוות. און וויבאלד אז דאס
איז אן ענין כללי אין גאנץ תורה און
אידישקייט, דעריבער “תזכור את יום
צאתך מארץ מצרים כל ימי חייך”



Mitzrayim was a giant prison that the Yidden couldn't escape. Then, after 210 years of slavery, they experienced yetzias Mitzrayim. They broke free!

Sometimes, even though a person isn't wearing shackles or sitting behind bars, they can still be like prisoners. How can that be? You're not in jail! However, when you let something hold you back from doing the right thing, your neshamah is a prisoner to whatever is stopping you from growing in your Torah and mitzvos.



The word מצרים (Egypt) has the same letters as the word מִיְצָרִים (limitations). When we say that we have to mention yetzias Mitzrayim every single day, and when we imagine as if we ourselves left today, it doesn't just mean thinking about packing our bags with matzah and trudging out of a very hot country. It means breaking free from our limitations, obstacles and challenges to do the right thing!

THE POSSUK IN PRACTICE



”בְּכָל דּוֹר וָדוֹר תְּחַיֵּב אָדָם לִרְאוֹת אֶת
עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם.”

Do you say these words every day? Your favorite at Shabbos parties? Or back at line-up in camp, you're screaming it on the top of your lungs to get bunk points...

But what is this posuk telling us? “In every generation a person must see himself as if he himself came out of Mitzrayim.” So even though the generation of Yidden who left Mitzrayim were your great-great-great-great bubbies and zaidies (about a hundred times “great”), you also have to go out of Mitzrayim. And as we learn from Mishnayos (like the one in the last section), you have to actually make yourself leave Mitzrayim every single day!

Do you know how that's possible?

AN INVISIBLE PRISON

When you think of prison, you imagine handcuffs, a hard bench, metal bars and maybe a small window somewhere high up. But there are many types of prisons.

For example, there can be many different things holding you back from doing what's right. Have you ever had thoughts like these?

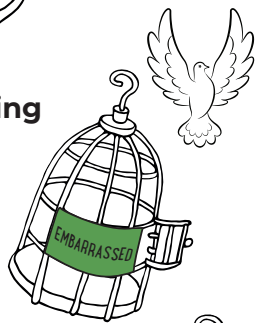
**I want to daven,
but I don't have
the energy.**



**Mommy told me to apologize
to Yossi, but I still think I'm
right and he's wrong.**



**I should really join the dancing
at cousin Esty's wedding,
but I'm afraid everyone is
going to stare at me.**



**Great-aunt Bella
would love if I came
over and said hello,
but I'm too nervous
to ring her bell.**



**I need to study for a test,
but there's so much material
I don't know, so what's the
point in trying?**



These are all invisible walls stopping you from moving forward. Can you think of where they come from? The sly Yetzer Hara! But you don't have to let him get the best of you.

Picture Hashem standing over you, watching closely to see if you will win the fight. Of course you'll do the right thing!

So pull up your sleeves, muster all of your strength, and break free—and your great-aunt will be so happy to see you.

4

**How can you
serve Hashem
in a “yetzias
Mitzrayim” way?**

- Tell over the story of yetzias Mitzrayim to as many Yidden as possible.
- Never enter a prison building.
- Say the posuk of “B'chol” every single day.
- Break free of anything stopping you from doing the right thing.

SECTION 5

IT'S OUT OF THIS WORLD!

What is the best way to live with yetzias Mitzrayim every day?



Did you know that when the Yidden left Mitzrayim, they could have had the true and final geulah, with no golus after it ever again?

That's right. We were taken out of golus long ago, back in the year 2448. But because of certain mistakes they made, the Yidden did not go straight to Eretz Yisroel with Moshe Rabbeinu. And even when they entered the Land, a long time passed until the first and was built. The Babylonians destroyed the first Beis Hamikdash, the Greeks took over Eretz Yisrael during the second Beis Hamikdash, and the Romans destroyed the second Beis Hamikdash. And after all that, we are *still* waiting for the third Beis Hamikdash to be built. So there has been a break (a very, very long break of over 3000 years!) in between leaving Mitzrayim and the coming of Moshiach.

Imagine that the first geulah (yetzias Mitzrayim) had actually been the last geulah (yemos Hamoshiach). We would think of them as one and the same! Then what would the mitzvah of experiencing yetzias Mitzrayim everyday mean? It would be more than just leaving Mitzrayim, breaking through your limits. It would be living with geulah completely!

Even though it didn't happen that way in *actuality*, and we are still in golus, we are already in the process of the last geulah that we are all waiting to be completed any day.

It's as if you are traveling from somewhere. You might have stops on the way, the drive to

the airport, delays—but it's all a part of the same long journey! The best way to “go out of Mitzrayim every day” is more than just breaking free if your limits. It's to live on that level where we can actually live with the Final Geulah now.



THE REBBE SAYS:



Even as a Yid living all the days of your life as a neshama trapped in a physical body in this gashmius and physical world during golus, you are able go out of your מִיְצָרִים, limitations and boundaries!

And even more than that: put yourself in a place where your whole attitude is focused on the days of Moshiach.

אז ווי אַ איד לעבט "כל ימי חייה"
אַלס אַ נשמה בגוף בעולם הזה
הגשמי והחומרי און אין זמן הגלות,
זאל ער קענען ארויסגיין פון מיצרים
וגבולים, און נאכמער - שטיין אין אַ
מצב פון ימות המשיח.



Breaking free of your מִיְצָרִים, the things holding us back from doing the right thing, is amazing. It brings you higher and further and makes you more and more free each day. But even when you break down one wall, there will still be other ones. You aren't completely free—you're still in golus.

The Rebbe is telling us that the highest level of living in a “yetzias Mitzrayim” way is living in a Moshiach way, because the true meaning of yetzias Mitzrayim is Moshiach.

Imagine you had a problem, something that was stopping you from serving Hashem properly. How would you deal with it in Moshiach's times? You wouldn't let it take up any space in your head! It would completely not bother you, and you would just move forward, doing the right thing. But remember what the Rebbe tells you: Even today, during Golus, you can—and should—live Moshiach! Can you really do that? You'd need a lot of help! In the next section, we'll learn how it's actually possible.



ONE, TWO, THREE, FREE!

Rabbi Elazar taught us a mishnah about remembering yetzias Mitzrayim. This mishnah has a secret message that the Rebbe helped us decode:

One,



It says in the mishnah that we have to remember yetzias Mitzrayim during יְמֵי תְּחִיָּה (the days of your life). This means that we need to mention Yetzias Mitzrayim every single day.



What does this mean in the way we serve Hashem? That we need to experience our own **personal** yetzias Mitzrayim (breaking free of whatever stops us from serving Hashem properly) during the **day** (when it is “light” and the Yetzer Tov is shining strong).



Usually, I study for the Chidon Sefer Hamitzvos for the exact amount of time on the Limmud Schedule. One day, I feel especially motivated, and I study for an extra half an hour, reviewing everything three times!

Two,



It says in the mishnah that we have to remember yetzias Mitzrayim during כל יְמֵי תְּחִיָּה (the entire days of your life). This means that we need to mention yetzias Mitzrayim every single night as well.



What does this mean in the way we serve Hashem? That we need to experience our own **personal** yetzias Mitzrayim (breaking free of whatever stops us from serving Hashem properly) even at **night** (when things are difficult, the Yetzer Hara feels powerful, and golus is very dark).



It's Sunday morning and I just want to laze around in bed. But I know that's my yetzer hara talking! I will get up right away, daven, and then help my parents by taking my younger siblings to the park.

Three,



It says in the mishnah לְהַבִּיאַ לְיָמֹת הַמְּשִׁיחַ (to include the days of Moshiach). This means that we need to mention yetzias Mitzrayim even after Moshiach comes.

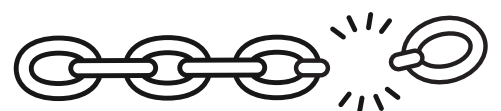


What does this mean in the way we serve Hashem? That we need to bring the days of Moshiach into golus. We need to make the world a Moshiachdike place right now!



My mother wants me to set the table nicely for Shabbos because the Smiths are coming for their first Shabbos experience ever! (They are a family we met at the airport on our way to New York.) So even though I'd much prefer to spend time with the new origami set great-aunt Bella bought me, I decide to live Moshiachdik and go beyond myself for the Rebbe's mitzvot, and set the table even more beautifully than usual—folding the napkins using the techniques I learned from the origami set!

Free!



LIVE A LITTLE HIGHER...

What is the difference between living in a golusdike way and living in a Moshiachdike way?

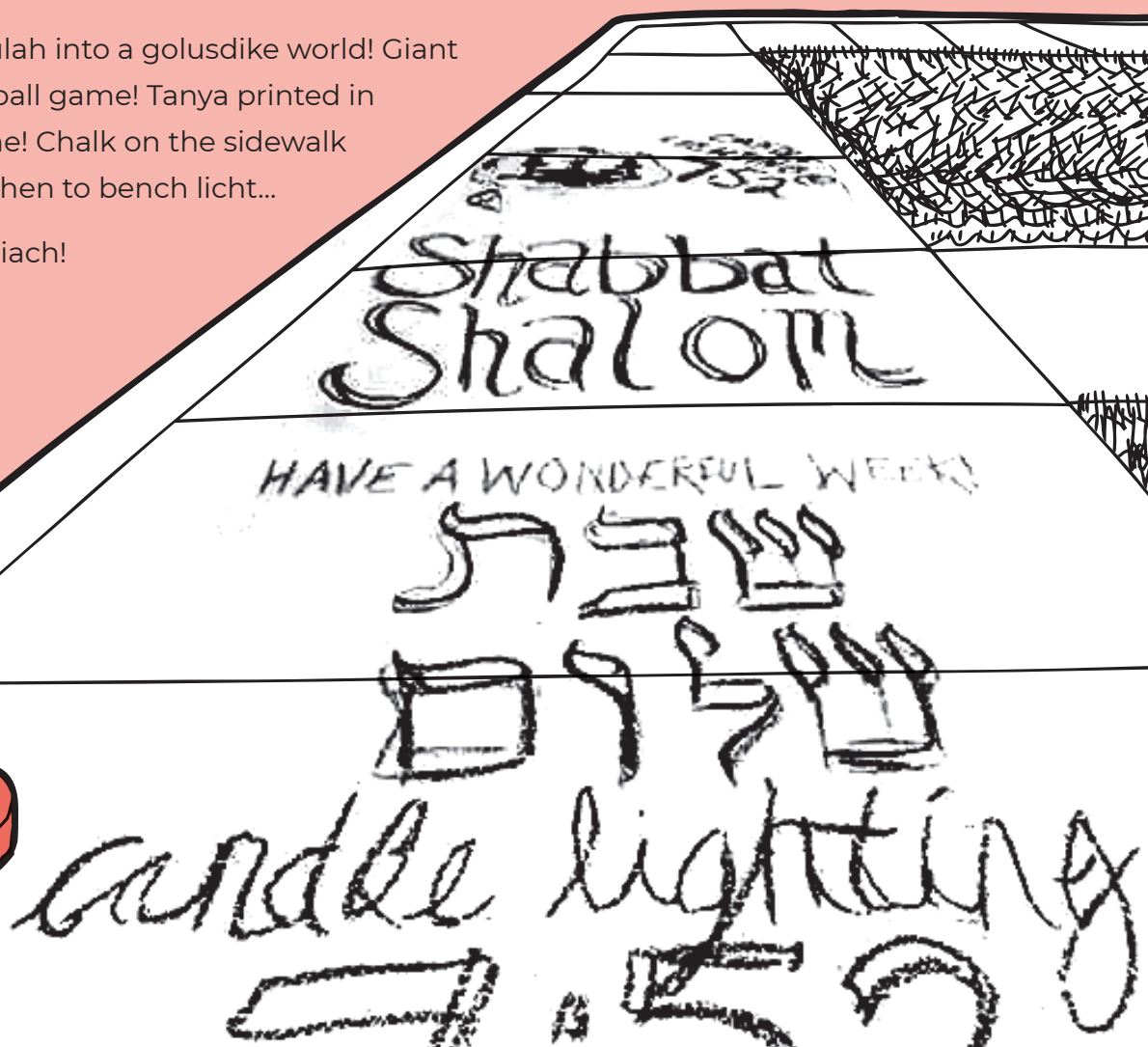
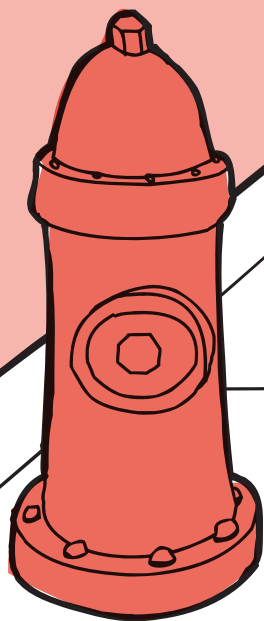
To answer that question, let's first talk a bit about what golus is like, and what geulah is like: In golus, there are many things stopping us from doing the right thing. A scary person, your ego, not having enough supplies, or being too tired. When Moshiach comes, none of these limitations and obstacles will exist! They will all be kapoot!

Living in a Moshiach way is not letting any of these things stop you! You don't even give them any attention, and focus only on doing the Rebbe's inyonim. You know that the Rebbe will give you the koach to be successful, and that all of these obstacles will melt away like ice cubes on a hot, hot day...actually, it's more like putting ice cubes in an oven!

This way of living might seem crazy to some people. If someone tells you, "Your head is in the clouds!" take it as a compliment, because it means that you aren't stuck in golus! If someone laughs at you, "You need to deal with the real stuff!" (like the bus that's late, the rain that won't stop, or the rubberband that keeps breaking...) you say: I'm quite happy in my Moshiach universe, thank you very much!

We are bringing geulah into a golusdike world! Giant menorahs at a baseball game! Tanya printed in braille! Shiurim online! Chalk on the sidewalk reminding people when to bench licht...

It's time to live Moshiach!





THE BIG PICTURE

The walls—dark, high, and foreboding. The air was cold, the flickering wall lamps frightening. This place could only be one thing: a Russian jail.

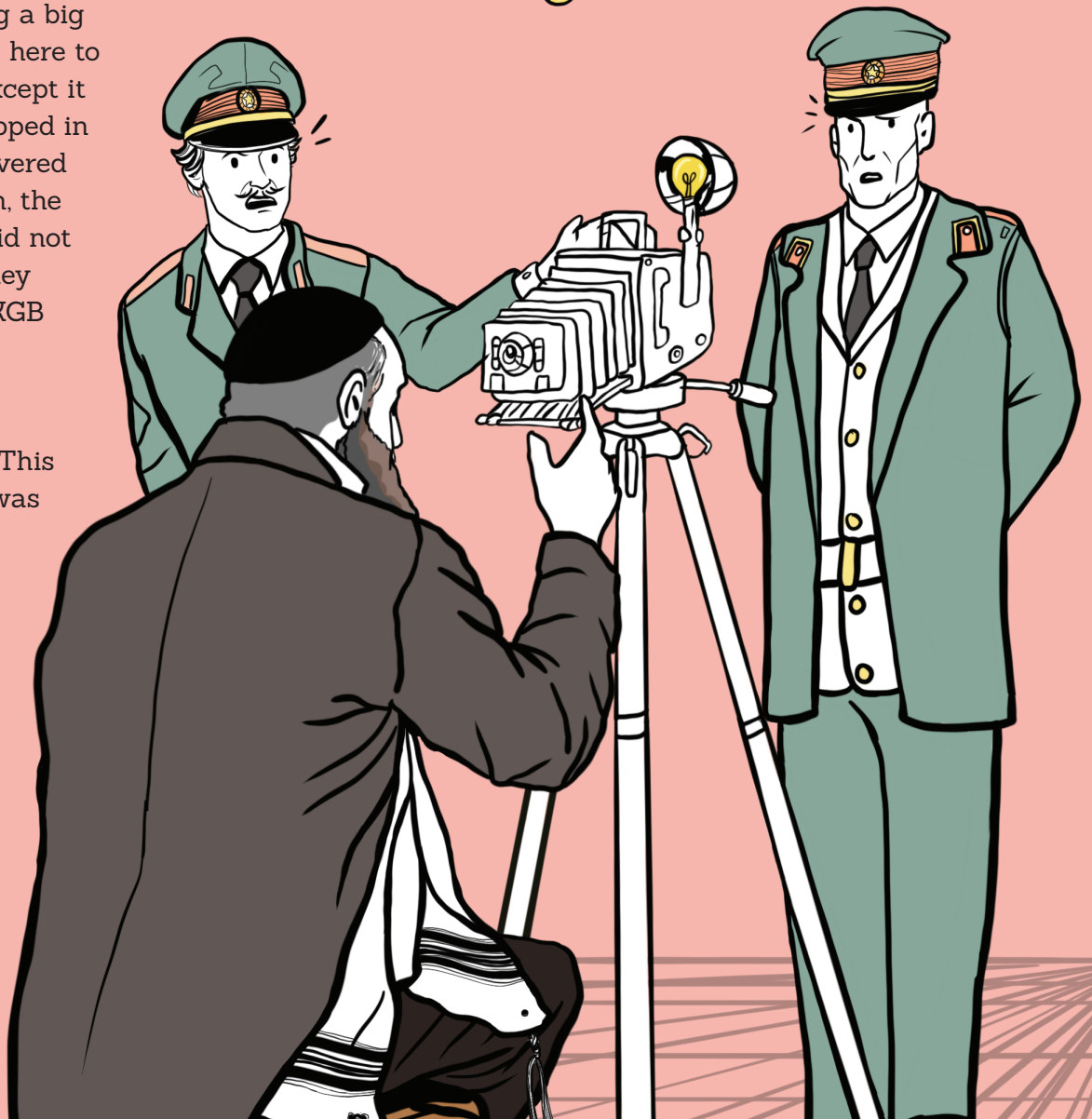
The Frierdiker Rebbe was imprisoned for spreading Yiddishkeit. Prison is never a wonderful place to be, and least of all, in Russia. To anyone who entered the terrifying fortress, one thing became crystal clear in no time: the prison guards were intimidating, merciless—and never to be disobeyed.

The Russian jail was golusdike place indeed!

One day, several prison guards walked into the Frierdiker Rebbe's cell holding a big camera. They were here to take his picture. Except it was Shabbos. Wrapped in a tallis, his face covered and deep in tefillah, the Frierdiker Rebbe did not even notice that they had come in. The KGB guards just turned around and left.

A little later, the jailers came back. This time, although he was still in a tallis, the Frierdiker Rebbe's face wasn't covered anymore. The Rebbe looked at their photography paraphernalia. He motioned to them that he would not be able to interrupt

“This is not prison protocol! ...We do not take pictures with these Jewish strings on show!”



his davening. Afraid, they left him alone again!

More time passed. The guards managed to gather the courage to try yet a third time to approach the fearsome sight of the Rebbe in his tallis. They came back to the Frierdiker Rebbe.

“I cannot have my picture taken on Shabbos!” the Rebbe declared. What did the KGB photographers do? This was utter chutzpah! Fighting for Yidden to keep Shabbos and be able to daven is what landed the Frierdiker Rebbe in jail in the first place.

But, unbelievably, the jailers listened and pushed off the photo session!

Eventually, they came back. This time, it wasn't Shabbos. The Frierdiker Rebbe sat down on a chair in his cell with his yarmulka on his head. Then, he spread out his tzitzis so that they were in full view—even the back corners. “Now you can take the picture,” he said.

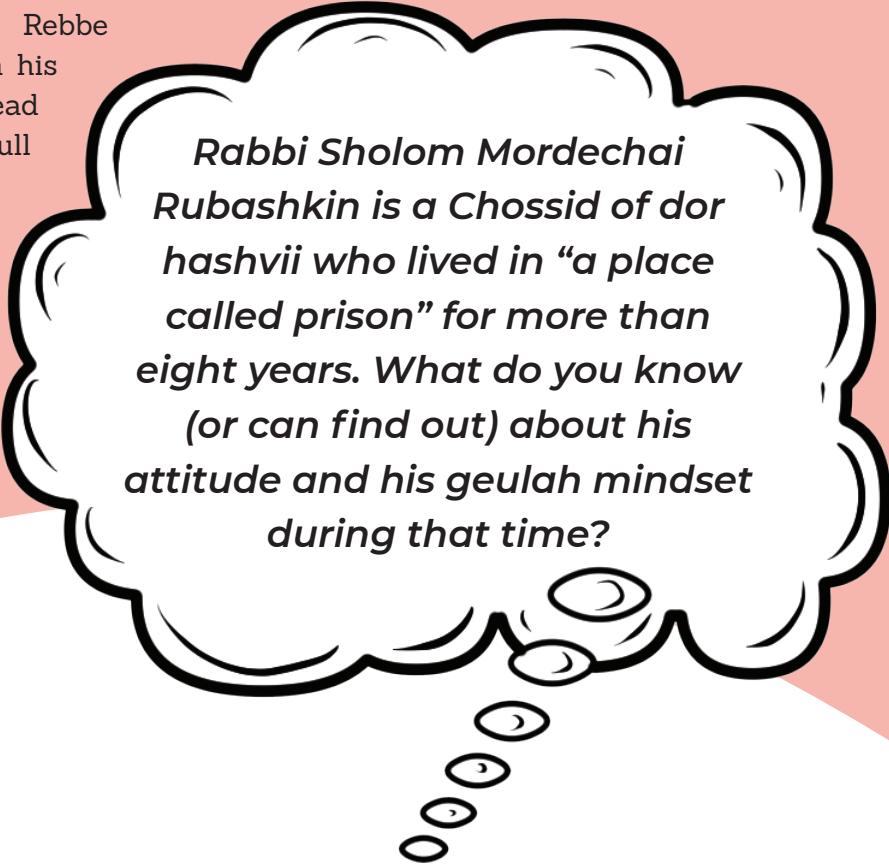
The jailers were completely astonished. “This is not prison protocol!” they tried to explain. “We do not take pictures with these Jewish strings on show!”

“If you want to take a picture of me,” responded the Frierdiker Rebbe in a firm tone of voice. “You’ll have to take it like this, because this is the way I look.”

They gave in. The picture was taken exactly as the Frierdiker Rebbe wanted.

This is the way a Rebbe acts—living geulah even in a Russian jail. And when a Yid carries out the will of the Rebbe, without changing a single thing, there is no such thing as golus. No evil people can stop you. Obstacles no longer exist.

They all simply disappear.



Rabbi Sholom Mordechai Rubashkin is a Chossid of dor hashvii who lived in “a place called prison” for more than eight years. What do you know (or can find out) about his attitude and his geulah mindset during that time?

5 How can you experience yetzias Mitzrayim in the most real way?

- A. By reading “Out of Egypt” every night before you go to sleep.
- B. By living as though you are in yemos hamoshiach.
- C. By eating matzah year-round.
- D. By remembering the nissim Hashem did for us in Mitzrayim.

SECTION 6

THE NASI "LIFT"

What is the main job of a nasi?

Imagine: A new nasi has just been appointed. It's a very big day!

What would you picture him doing? What will he be busy discussing with people? What should be on his mind? He's just received the job of leading and guiding the entire Jewish nation!

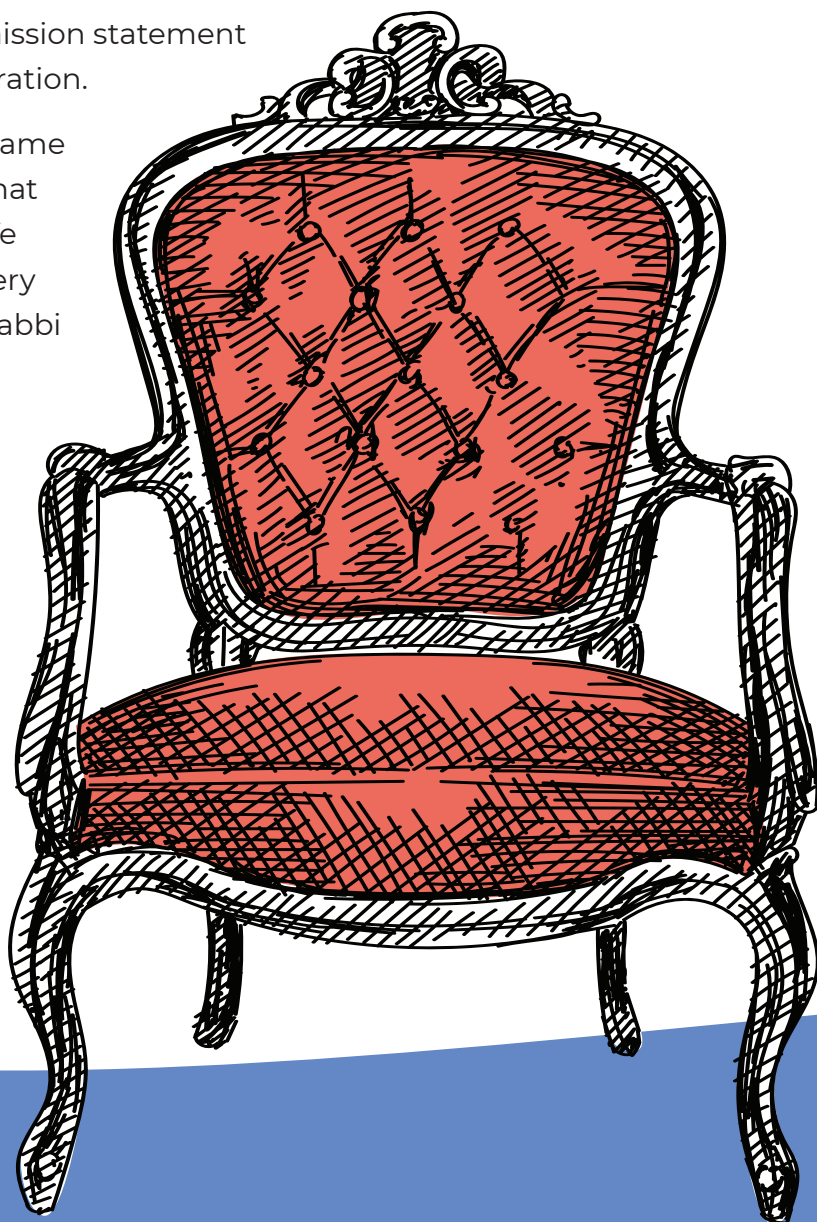
Perhaps he is laying out his plans for the future, deciding the best way to take care of so many Yidden. Maybe he is choosing his new secretaries and mazkirim. Or it could be he's saying his mission statement speech about what is the job of the generation.

On the day Rabbi Elazar ben Azaryah became nasi, he actually taught a new mishnah that tells us that we need to live a Moshiach life right now, even during golus. So, on his very first day as leader of the Jewish people, Rabbi Elazar was talking about geulah.

But that might seem like a strange thing to discuss on such an important day! What's the connection

between Rabbi Elazar ben Azaryah and this mishnah and the idea of living Moshiach?

And why talk about it the day he became the new nasi?





THE REBBE SAYS:



What is the special achievement of a nasi of the Jewish people?

The word נָשִׂיא comes from the word הַתְּנַשְׂאוֹת, which means “raising up”.

The accomplishment of a nasi is to connect and unite all the days of the lives of each and every Jew with the geulah. This includes:

1. Freedom from limitations in general, helping them rise above the gashmiusdike days of their lives in this world during golus (“nights”).
2. Specifically drawing them into Yemos Hamoshiach, teaching them to live with an attitude of the true and complete geulah that will not have any golus after it.

דָּעַר אויפֿטו פֿון אַ נָשִׂיא
 בִּישְׂרָאֵל (נָשִׂיא מְלִשׁוֹן
 הַתְּנַשְׂאוֹת) אִיז צו פֿאַרְבִּינְדֵן
 און פֿאַראַיינִצִיקן "כֹּל יָמֵי
 חַיֵּיךָ" פֿון יַעֲדֵעַר אִיד און אַלֶּע
 אִידֶן - "כֹּל יָמֵי חַיֵּיךָ" הַגֶּשְׁמִיִּים
 בְּעוֹלָם הַזֶּה וּבִפְרֵט בְּזִמְנֵן
 הַגְּלוּת ("לֵילוֹת") - מִיט גְּאוּלָּה
 (יְצִיאָה מִמִּצְרַיִם וּגְבוּלִים)
 בְּכֻלָּל, וּבִפְרֵט מִיט יָמוֹת
 הַמְּשִׁיחַ, דִּי גְּאוּלָּה הָאֱמִיתִית
 וְהַשְּׁלִימָה, שְׂאִין אַחֲרֶיהָ גְּלוּת.



The reason that Rabbi Elazar taught this mishnah about Moshiach on the day he became the new nasi is because it's one hundred percent connected to the job of a nasi! The mishnah is telling us that we need to bring Moshiach into our lives, and to live in a geulahdike way even now. And it's a nasi's job to help us do that.

In fact, we wouldn't be able to do it without him.

So, on his first day in office, it was the perfect time to teach this new mishnah!



A HAIR-RAISING TALE

In order for a nasi to be able to properly live Moshiach even during golus, and to help other people do the same, he has to have worked on himself until he is on the highest possible level. Now that he is in a lofty place, he is able to raise everyone else up too. He can't be stuck in a golus way of living if he's going to bring geulah into everyone's daily lives!

But to reach this high avodah is a very big deal. When Rabbi Elazar became nasi, he was only 18 years old! Had he really managed to reach this high level at such a young age?

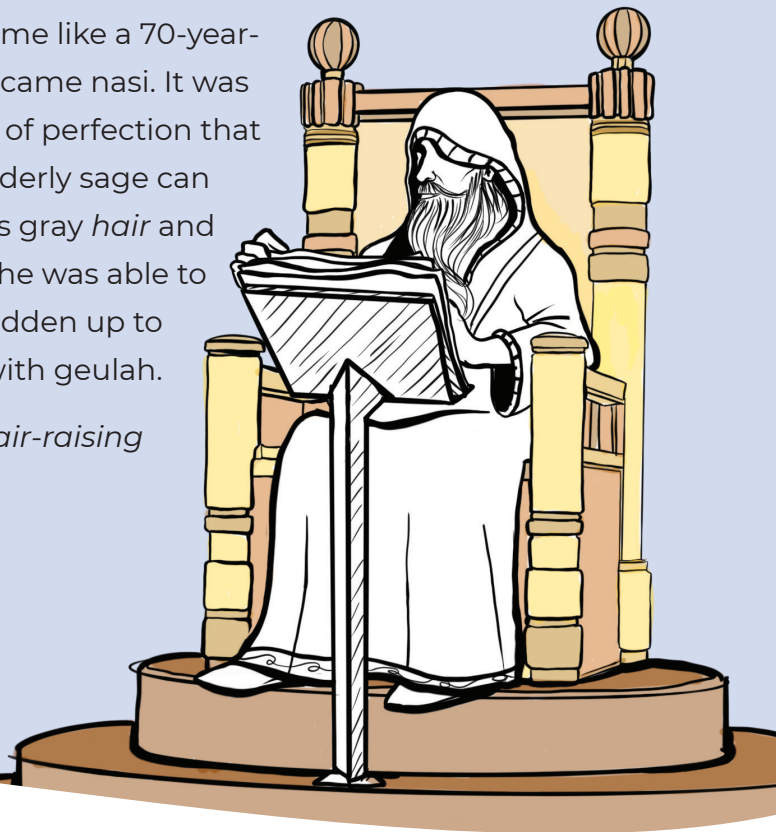
The answer is yes! That's why it says that he became like a 70-year-old with a long, gray beard on the day that he became nasi. It was to show that he had worked on himself to a level of perfection that

usually only an elderly sage can reach. With his gray *hair* and long beard, he was able to *raise* the Yidden up to connect with geulah.

What a *hair-raising* story!

70

18



6 What does Rabbi Elazar teach us about the main job of a nasi?

- A. A nasi needs to help a Yid live a Moshiach life even during golus.
- B. Nesiim raise us up with every mishna they teach us.
- C. A nasi must be at least seventy years old to qualify for the position.
- D. A nasi must remind the Yidden constantly to demand for Moshiach.

SECTION 7

FAST FORWARD...

How do we connect to **our** nasi?

“From the time that I was a child attending cheder, and even earlier than that, there began to take form in my mind a vision of the future geulah...”

Who would have been thinking about Moshiach already from the time that he was a little boy? Our Rebbe! This is a memory that the Rebbe wrote to someone in a letter many years later. The Rebbe’s entire life was dedicated to bringing the geulah, to the point that he even said about himself that he was “obsessed” with Moshiach!

From the moment the Rebbe became Rebbe, he made it clear:



THE REBBE SAYS:

This is what is demanded of every single one of us in the seventh generation:

We are now in the last moments before Moshiach—at the end of the last moments! The task is to finish drawing down the Shechinah, and not just one level of the Shechinah but the entire Shechinah, and davka in the lowest places...

הנה זה תובעים מכל אָהד וְאָהד
מאתנו דור השביעי... שְנַמְצֵאִים
אַנחנוּ בְּעֵקֶבְתָּא דְּמִשְׁיָחָא, בְּסִימָא
דְּעֵקֶבְתָּא, וְהַעְבוּדָה—לְגַמּוֹר הַמְּשַׁכְּתָה
הַשְּׁכִינָה, וְלֹא רַק שְׁכִינָה כִּי אִם עֵיקַר
שְׁכִינָה, וּבִתְחִלָּתוֹנִים דְּוֹקָא...

חלק ממאמר
באתי לפני תשי"א



A nasi already lives in a geulah world, even while the rest of us are stuck in golus. The role of a nasi is to raise the Yidden up as well, giving them to koach to live Moshiach too. Rabbi Elazar did this, Moshe Rabbeinu did this, and of course, our Rebbe is no exception.

In fact, being as we are the seventh generation, which is the last generation of



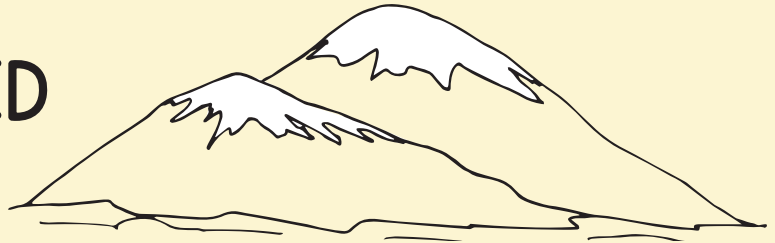
golus and the first generation of geulah, the Rebbe even took it up a notch. Every sichah and mitvza became Moshiach-focused. The Rebbe taught us how to live in a way that everything we do is for Moshiach.

Not only that, but the Rebbe taught us that golus is just a part of the journey towards geulah. The Rebbe explained how it is possible to live in a Moshiachdike way already now. But we can't do this on our own.

Connect to the nasi, and feel yourself be lifted up into a Moshiach universe!
Let's be mekushar!



CONNECTED ABOVE



“Brrr... it's so cold!” shivered Yoske* to his good friend Chaim* as they shuffled around the small mountain on their daily trek to the mikvah. “It feels like summer never happened!”

“Ach! But do I remember those days when we used to be able to go straight down the hill... Took us half the time.” Chaim answered through chattering teeth, the Ukrainian cold penetrating his coat.

“Well, the tzaddik R' Meir'l still does it. I just don't understand how he doesn't slip. The ice has zero grip! Anyone else would land at the bottom of the hill as a pile of broken bones.”

“Some things are just beyond us...” smiled Yoske.

One day, two visitors came to town. Both had been influenced by the Haskalah movement that mocked Yiddishkeit and tried to convince Yidden to be like their non-Jewish neighbors. These two fellows were, unfortunately, as cold to the Torah as the ice on the hill.

It was not long before they found out about the wondrous, wee-hour walks of R' Meir of Premishlan.

“Ha!” scoffed the first visitor to his friend. “I don't get why everyone is so excited by him. Why, if we were to try, I'm sure that we'd get down the hill no problem!”

“Let's show them,” chuckled his companion. They watched as R' Meir walked down the path with sure steps, as if he were walking on a paved road. Then, as he entered into the mikvah, they defiantly took to the road. Before long, they had both tumbled down the icy slope with more than a couple of bruises to show for the efforts.

“Ow... oy... it hurts... Broken bones are no funny business...” kvetched one of the troublemakers, rubbing his aching humerus. He thought: *I can't stop thinking about R' Meir. I must understand how he can do it! My father is one of R' Meir's closest chassidim... As soon as I recover, I will muster up courage to ask him his secret.*

Before long, he was standing in front of R' Meir, hearing his explanation: “If a man is attached up on high, he doesn't fall down below,” he explained to him. “Meir'l is bound up on high, and that is why he can go up and down, even on a slippery hill.”

R' Meir certainly wasn't holding onto a rope and he wasn't wearing a harness, so that can't be what he meant when he said he was connected to something above him! He was teaching us a very important lesson: When you are connected Above, and are close to Hashem, you can do the seemingly impossible. When you are bound to a Rebbe, mekushar to the nasi hador, you can live a geulah life!

7 Why should you learn this (or any) sichah of the Rebbe?

- A. To win prizes.
- B. Because Moshiach starts with the letter “mem”.
- C. So that the nasi of the generation can raise you up.
- D. So you have a Dvar Torah to say at the supper table

A PRACTICAL TIP

Here’s a great way to prepare yourself for Moshiach!

The Rambam wrote two seforim that clearly explain and list all the 613 mitzvos: the Mishneh Torah and Sefer Hamitzvos. The Rebbe instituted a study cycle for learning these seforim, just like Chitas.

There are three tracks to choose from:

- 1** Learning three perokim of Mishneh Torah every day.
- 2** Learning one perek of Mishneh Torah every day.
- 3** Learning the same mitzvos as the people learning three perokim of Mishneh Torah, but from Sefer Hamitzvos instead, which is much shorter.

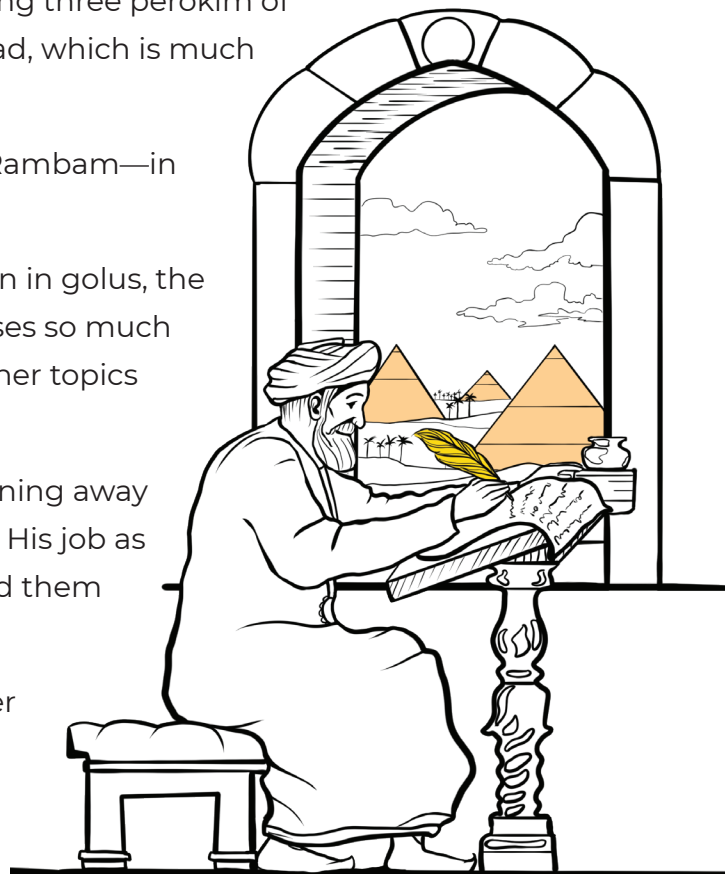
A great way to prepare for Moshiach is by learning Rambam—in whichever track you choose—every single day!

Do you know that from all the sifrei halachah written in golus, the Rambam is the one of the only compilers who focuses so much on the Beis Hamikdash, korbanos, maaseros and other topics concerning the geulah?

The Rambam lived at a time when Yidden were running away from unfriendly lands, battlegrounds and pogroms. His job as nasi was to lift them from their suffering and remind them that soon the geulah will come.

The daily shiur of Rambam will help us focus in order to prepare for Moshiach by learning the halachos of Moshiach.

And don’t forget to get your friends to join you!



לזכות

הרה"ח הרה"ת ר' יוסף יצחק בן סימא חסיא
לאריכות ימים ושנים טובות בבריאות איתנה.

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