

Grasping the Geulah

IF MOSHIACH IS SUPERNATURAL, HOW IS IT POSSIBLE FOR US TO HONESTLY UNDERSTAND IT?

Beginning in the 5710's, Lubavitchers in Crown Heights hosted student groups for "Pgisha im Chabad" ("Encounter with Chabad") weekends. In the earlier years, one of the highlights of the weekend was the yechidus the students had with the Rebbe, in which they would pose their questions to him.

The following transcript is an excerpt of one such dialogue between a group of students and the Rebbe in 5723, as recorded by Rabbi Shmuel Lew.

Student: *Do you think the Moshiach will come when all the Jews become a Kingdom of Priests?*

Rebbe: I hope he will come sooner.

Student: *What will the Jews achieve when Moshiach comes?*

Rebbe: After he comes?

Student: *Before he comes.*

Rebbe: What must we do to accelerate his coming?

Student: *Yes.*

Rebbe: To be as much prepared as possible for the order of things after he comes, when there will be justice and peace. We must fulfill the instructions to us and to those around us, in Torah, Nevi'im and K'suvim. Every act must be in accordance with these instructions and we must influence others. When you do this, you will do your share to accelerate his coming.

Student: *Do you believe that Moshiach will come within the next fifty years?*

Rebbe: Much sooner! Don't postpone it for so long!

Many people feel unable to accept the idea of Moshiach. They cannot understand with human reason how Moshiach can come and transform the order of things around us, to the extent that all basic aspects of our lives will be different.

This notion would be expected to exist many generations ago. However in our times, so many changes take place in a day, or even in an hour or minute. If someone makes a momentous discovery or invention he can change things quickly. In today's world, it should not be difficult to accept that Moshiach could arrive and change the world. And perhaps even more: not only is it acceptable but it can be believed.

To put it more bluntly: if tomorrow morning a more powerful weapon than any other country possesses should be invented, it would give its inventor the power to dictate. He can dictate to all governments, and demand certain behaviors and certain rules in their countries and governments. They have no choice: they must



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accept his conditions, for it is now possible for him to destroy a large section of the earth even without an army on his side.

In other words, if a mighty intellectual should dictate instructions to millions around him, this does not need a miracle, and could happen through an electronic or the like. So, if you must understand Moshiach in physical terms, he may be great even in electronics and power.

Student: *This is very interesting, understanding the idea of Moshiach as a natural concept. You usually hear of Moshiach in terms of the supernatural.*

Rebbe: I also believe in Moshiach as supernatural. But people today find it hard to understand the supernatural. Maybe by understanding it in these terms, this will prepare the way for them to prepare themselves before he comes, and they will save Moshiach the job. ■

Rabbi Yosef Yitzchok Kalemenson, Rosh Yeshiva of Yeshiva Gedolah - Beis Dovid Shlomo of New Haven, Connecticut relates:

“I was a fifteen year old bochur, when I came from my hometown Brunoy to the Rebbe for the first time. This took place in Tishrei 5731 and every guest was able to enter the Rebbe’s room for a Yechidus. In fact all ‘Orchim’ were then zoche to two private Yechidus’n; one shortly after arriving in New York and the other before taking leave of the Rebbe.

I fondly remember a discussion people were having as to when is the best time to go in for one’s initial Yechidus of Tishrei: Is it better to go in the ‘earlier’ group for Yechidus (after Rosh Hashona) and thus be better prepared for the upcoming Yom Kippur, *or* perhaps rather be part of the ‘later’ group who went in after Yom Kippur when you’re *already* “clean”...

When it finally came my turn to enter the Rebbe’s room for Yechidus the Rebbe gazed at my tzetel and immediately answered the question I had asked: Usually, during times of *his’orirus*, I would take upon myself a *hachloto tova*, and it never seemed to last!

The Rebbe replied to me that one of the antidotes for this is to speak over your Hachlota with a friend; then one can be sure that the Hachlota will last.”