

להביא לימות המשיח

”עד מתי?!“

A Child's Cry

From the onset of Chassidus being revealed, one objective stood at its forefront: the coming of Moshiach.

This notion was quite evident throughout the generations, beginning with the well-known letter of the Baal Shem Tov in which he quoted Moshiach as saying that he will arrive when the Ma'ayonos HaChassidus spread forth – יפצו מעיינותיך – חוצה.

More clearly than anywhere else, the Rebbe lays out this concept in great detail in “Kuntres Inyona Shel Toras HaChassidus.” Chassidus and Moshiach are one and the same: the innermost *chayus eloki* of all the worlds – “*Yechidah*”. When Moshiach comes, this *chayus* will be in a revealed state, thereby bringing all the worlds to their utmost perfection,¹ finally fulfilling the very purpose for which they were created.

Although this held true with all the generations of Chassidus, our generation especially stands out in this regard. Immediately at the dawn of *Dor Hashvi'i*, with the acceptance of the *nesius*, the Rebbe notified us that it would be our generation that would actually complete the task and see the coming of Moshiach.

With each passing year, the Rebbe spoke about the coming of Moshiach more and more as an imminent reality and taught Chassidim to understand that

the Geulah would be here with our final touches of *avoda*.

Interestingly, the Rebbe also imparted this message to the secular and even non-Jewish world, and in a way they could relate to it as well. When asked by a group of college students in 5723 if

dren's rallies, the Rebbe emphasized the meaning of “now” and explained the significance of the need for Moshiach now, even drawing lessons from the letters of the word.⁴ The Rebbe himself would begin the Nigun of “We want Moshiach now” and fiercely encouraged

EVIDENTLY, WE HAVE YET TO SUCCESSFULLY DEMAND THE GEULAH AND FINALLY BRING MOSHIACH.

Moshiach would arrive within the coming fifty years, the Rebbe responded: “Much sooner. Don't postpone it for so long.” The Rebbe then gave a detailed explanation why the belief in Moshiach is logically plausible.²

MOSHIACH NOW!

As the years went on, Moshiach became a matter of urgency.

When founding Tzivos Hashem for Jewish children in 5741, the Rebbe called to “unite all Jewish children by the slogan of ‘We want Moshiach now’.”³ Often, during sichos at farbrengens and chil-

the singing on numerous occasions.

When people tried to temper the growing urgency, the Rebbe responded: “A Yid and galus are two incompatible opposites,” and expressed shock and pain that a Yid could speak in such a manner.⁵

Time and again, the Rebbe stressed the need for Yidden to cry out to Hashem and demand for the end of *galus*—“*Ad mosai?*”

The Rebbe himself pointed out the growing passion for Moshiach as the years ensued. In an interesting sicha on the last night of Chol Hamoed Pesach, 5748, the Rebbe revealed that, “I never

heard this from my father [that we are to demand Moshiach's coming and cry *Ad mosai*], and certainly not from my grandfather. Even from myself, I never heard such talk before I arrived here in the United States..."⁶

Addressing the reason for this phenomenon, the Rebbe delivered a lengthy sicha at the farbrengen of Purim, 5747, explaining why specifically in recent years the talk about Moshiach had become increasingly frequent.

The Rebbe explained that the time for Moshiach's arrival is long overdue. "The Gemora already stated "כלו כל הקצין" and many centuries have already passed since then. The Friediker Rebbe printed a predicted time for Moshiach's arrival decades ago, yet we still find ourselves in *galus*. With that being said, the question is: why are we still here? How is it possible that Moshiach still hasn't come? All this leaves us with the conclusion that each and every one must do all they can to bring Moshiach; hence the need to stress the importance of the subject time and again."⁷

SHAKEN TO THE CORE

On 28 Nissan, 5751, the Rebbe's cry for Moshiach turned to more a heartrending call to us, his Chassidim. Firstly, the Rebbe was pained that after all that had been done in this regard, Moshiach still hadn't arrived. Moreover, the Rebbe was distressed that so many people still went about their daily lives apathetically, without caring enough to sincerely cry for the *geulah*.

"True; everyone says 'Ad Mosai', but that's only because they're told to do so.

If only this cry would be a true, heartfelt plea ("mit an emmes") Moshiach would have come already."

In the last Ma'amor distributed by the Rebbe before Chof-Zayin Adar, "Ve'Ata Te'tzaveh", this idea is also stressed at greater length.

The Rebbe speaks there of a time when

the *geulah* and finally bring Moshiach.

As Gimmel Tammuz approaches again, the need for Moshiach is ever greater to us as Chassidim, just as it is to the whole of the Jewish people.

To quote a letter written by the Rebbe in this regard shortly after the Friediker Rebbe's *histalkus*:

WE ARE SO BOTHERED BY THE FACT THAT WE FIND OURSELVES IN GALUS DEVOID OF GILUY ELOKUS, TO THE EXTENT THAT WE ARE SHAKEN TO THE CORE - אינגאנצן צוטרייסלט

Yidden enjoy a good life in *galus*, free of physical and spiritual disturbances. Nevertheless, we are so bothered by the fact that we find ourselves in *galus* devoid of *giluy Elokus*, to the extent that we are shaken to the core - "אינגאנצן צוטרייסלט".

The Rebbe wished to impart this sense of yearning for Moshiach to each and every one of us, so that we as well feel the need for the *geulah* and truly demand it in desperation.

THE CRY TODAY

The message the Rebbe gave us must resonate today more than ever. Evidently, we have yet to successfully demand

"...ונא להשתדל הוא וכל חבורתו תי בכבוש של החוצה, ואם חסר לפי שעה די מוט ע"ז יתבוננו אז דאס האלט אפ די גאולה, תחה"מ און צו זעהן זיך מיטן רבין דעם שווער מיטן רבין זיין פאטער וכו' וכו' האומנם ביינקט זיך אייך ניט? והיש השתדלות שתקשה בעיניהם ובלבד שיגיעו לזה?"

"...You and your entire group should please attempt to influence the outside world [with Chassidus]. If you still lack the courage to do so, contemplate the fact that this is holding back the *geulah* and *techiyas hameisim*, and [consequently] the ability to see the Rebbe, my father-in-law, as well as his father... Do you not long after [seeing

him]? Could anything be perceived as too difficult to do in order to reach that state?”⁸

With all of us intensifying our yearning for Moshiach, we will indeed bring the *geulah ho’amitis ve’hashleima* and be reunited with the Rebbe, and in the Rebbe’s words:

“May Hashem help that the [Friediker] Rebbe will come back in a *guf* and lead us out of *galus!* True, the normal order of things is that *techiyas hameisim* will only be after the coming of Moshiach, but certain select individuals (“*Yechidei segula*”) will be able to arise earlier. Beginning with my father-in-law, the Rebbe: he will come back in a *guf* (and there is no practical difference how—whether through the door, the window, or the roof), and he will gather all the Jewish people and announce: **“It’s time to leave the *galus!* Let us go to Eretz Hakodesh!”**⁹ ■

1. Inyona Shel Toras HaChassidus, end of se’if hey. See also footnote 43: the Rabbeim of each generation who teach and reveal Chassidus are the “*Yechidah*” of the *Neshoma* of the entire Jewish people.
2. See full transcript in Derher Magazine, Teves, 5774 p. 36.
3. Introduction to HaYom Yom – Shalshelas Hayachas.
4. See for example Sichas Yud Gimmel Nissan, 5747.
5. Chof-daled Teves, 5742; Hisvaaduyos 5742 vol. 2 p. 692.
6. Hisvaaduyos 5748 vol. 3 p. 118.
7. Hisvaaduyos 5747 vol. 2 p. 612; 620. See also Derher Magazine, Adar II, 5774 p. 6.
8. Igros Kodesh vol. 4 p. 120. See also the Rebbe’s sicha quoted at the beginning of this magazine in “Not on our watch”.
9. Sichas Shavuot, 5710 (Toras Menachem Vol. 1 pg. 100)

