

להביא לימות המשיח

TODAY, NOW!

For so many years, the Rebbe trained us that Moshiach's imminent arrival is a true reality, and that the belief and anticipation in his coming is at the very fabric of our religion. Detailing the numerous Torah sources of this subject, the Rebbe elucidated time and again that this notion is far from being a "chiddush" introduced by Lubavitch, and he expressed anguish when people attempted to present that argument.

WHY NOW?

On the Shabbos following Yud Beis Tammuz, 5744, addressing those who question the reason for the Rebbe's excessive talk about Moshiach, the Rebbe said:

They think to themselves, "Why is it that a Yid sits down and speaks publicly, during every single farbrengen, and constantly proclaims non-stop about one subject: the coming of Moshiach; and that he should actually come, this very day?"

"Surely every Yid believes that Moshiach can come every moment, but still"—they reason—"why speak of it incessantly, always stressing that he can come this very instant; an idea that is not easy for one to relate to as a realistic possibility?"

"If Moshiach's coming is mentioned once in a while, we would handle it; it is indeed one of the principals of faith. But why speak of it relentlessly, during every single farbrengen, as if he wants to force it into

the minds of the listeners against their will...?"

"Additionally that Yid, who speaks of Moshiach, keeps a siddur on the table (so that he will not err in reciting the brocha acharona), where the coming of Moshiach is mentioned specifically in future tense..."

"Rather, it must all be a dream, a truly wonderful dream. We indeed pray during birkas Kohanim that 'all my dreams shall be for good,' but in this case it is not realistic whatsoever. If so, why discuss 'dreams'?"¹

About one month later², on Chof Av, the Rebbe addressed a similar, but greater issue. There were those who felt that constantly expressing our anticipation for Moshiach's imminent arrival is not the correct course of action. They reasoned that a Jew should not deliberate the time of his coming; he should preferably place his trust in Hashem, who surely knows the proper time for Moshiach's arrival.

There was even one well-known individual who implied that just as the Yidden had been in *galus* for nineteen hundred years, there is a possibility that they will remain in *galus* for the coming nineteen-hundred years.³

The Rebbe sternly countered his argument:

It has never happened before, for a Yid to state that we are able to stay in galus for an additional long period of time; especially nineteen hundred years. Despite all this, no one has decried his statement!

I don't understand how, when a Chabadnik hears these claims, he becomes baffled and does not know what to say. This, after we have spoken about this so many times, on more than 'one hundred one' instances!

ANTICIPATING MOSHIACH'S ARRIVAL

The Rebbe then went on to point out the fallacy of this claim, extensively elucidating the sources in Torah that speak of a Jew's obligation to await Moshiach's imminent arrival, noting that these ideas are not a *chiddush* of Lubavitch.⁴

On that occasion, as well as many other times, the Rebbe explained that when we examine the words of the *chachomim*,

“Jew, Jew,” called out the Arab. “Resume plowing, for your cow has proclaimed that your savior has been born.”

The Rebbe explains⁵ that this story is connected to the Rambam’s statement that “the Torah has already promised that, ultimately, Yisrael will repent and will immediately be redeemed.” There is always a possibility that the Yidden will do *teshuvah*; therefore it is imperative that Moshiach be prepared to come at any moment. Hence, he was born immediately after the *churban*, when the need for the *geulah* initially arose.

Additionally the Rambam writes, “A person should always look at himself as being equally balanced between merit and sin, and the world also being equally balanced between merit and sin. If he performs one mitzvah, he tips his balance and that of the entire world to the side of merit, and brings deliverance and salvation to himself and others.”

The Rambam is not writing that hypothetically his action may be the one to bring Moshiach. The Gemora proclaims as a matter of fact that “all the predestined dates [*kitzin*] have passed, and the matter [now] depends only on *teshuvah*.” In other words, Moshiach is not only potentially able to arrive at any moment, but his coming is actually in our hands!

The possible arrival of Moshiach is so realistic that it affects the life of a Kohen on a day-to-day basis in the following fascinating halacha: According to some opinions, a Kohen is forbidden to drink wine at any given moment, for by doing so he disqualifies himself from serving in the Beis Hamikdash during the time that he is inebriated. A

quick look in Shulchan Aruch shows us that one who is intoxicated must wait just eighteen minutes before he can be considered sober again; leaving us with the conclusion that Torah truly expects that Moshiach can come within the next few minutes.

Based on all of the ideas mentioned, there is clearly no room left for the doubts cast by those who opposed the Rebbe’s course.

A Jew must constantly await and anticipate Moshiach’s arrival, sincerely anticipating that it will take place *bekarov mammosh*.

A DREAM

If *galus* ending at any moment with the arrival of Moshiach is such a reality, why then is it so difficult to influence other Yidden to accept this as reality and feel that it’s about to happen?

I don’t understand how, when a Chabadnik hears these claims, he becomes baffled and does not know what to say

At the beginning of the article we quoted a *sicha* where the Rebbe speaks of those who seemingly cannot comprehend the *koch* and zeal in the belief in Moshiach. In other instances, the Rebbe addressed those who feel so comfortable in *galus* that they don’t see the urgent need for *geulah* at all.

One Pesach⁶, the yom tov of freedom, the Rebbe described their feelings:

There is a possibility that one is told that he must demand Moshiach’s coming, and he will protest that galus is pleasant for him. He contends that Hashem blessed him with living in a “kindly kingdom” where he is able to study Torah and fulfill mitzvos in comfort. Why would he demand an end to this enjoyable situation?

When he is told that he must forget about galus, for the time has come to pack his bags and prepare to be transported to Eretz Yisroel, he will sigh in discomfort. Why should he bother himself to shlep to a new place when he is so well-established right here?

On a different occasion, the Rebbe was *melamed zechus*⁷:

How can Hashem come to him with complaints, when Hashem himself is keeping him in *galus*? He was born, became bar mitzvah, and even got married in *galus*!

And so, it can indeed be difficult to influence our fellow Yidden to relate to *geulah* in a realistic manner.

TRUE REALITY

But the truth is, as the Rebbe taught us so many times, the opposite is correct:

The “dream” is not the fact that the *geulah* could come now; *galus*, being that it is not where a Jew really belongs, is itself the delusion. *Geulah* on the other hand is the essential reality and rightful status of a Yid.⁸

The word *galus* implies that one is exiled from his place and position; someone who is exiled loses his true identity. He is compared to an individual who is confined to a prison, where he isn’t free to express himself and develop his

capabilities, or to live his life in a way that suits his character. He isn't just restricted to a specific location; rather his entire personality and all of his abilities are limited.

B'nei Yisrael are the children of Hashem and the life that suites them is one where they have everything they need; living without pain or suffering while "dining at their father's table."

In other words, a Yid in essence is supposed to merit a state of *giluy elokus*, where he enjoys basking in the light of the *shechina* and does not experience hardship in his *avodas Hashem*. There should be no disturbances from

non-Jews, and we should have a Beis Hamikdosh, which will enable us to fulfill Torah and mitzvos in their purest fashion.

However, part of the *galus* is the fact that one is so restricted and confined that he forgets who he truly is and what his real capabilities are. He doesn't realize that he is in exile.

This is the meaning of a dream. The experience is not real, and one can dream phenomena that are factually untrue, but he still believes that reality is as he sees in the dream.

A Yid has the capability to feel our true state is that we belong "at our father's

table;" that *galus* is completely contrary to logic and to Torah, while the *geulah* is the natural state of the universe.

We have the tools to recognize—even within a dream—that it is so, to feel that our correct and normal state is that of *geulah*.

When we come to the realization that our current situation is unusual, we will naturally begin to long for a return to our normal state. It should not be viewed as a new and exciting possibility; rather it is our suitable and proper situation.

Returning to the Rebbe's *sicha* on Pesach:

Even someone that thinks that as an American citizen he can feel perfectly



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WHY THE OPPOSITION?

The Navi in Melachim writes that during the reign of King Yoshiyahu, Pesach was observed in its entirety for the first time since the times of the Shoftim, after the king had cleansed the land of idol worship.

This is an extremely strange phenomenon: The first Beis Hamikdosh was standing, with the *Aron*, the *urim vetumim*, and everything else that comes along with it; yet at the same time there was a situation where idolatry is rampant, and the king had to initiate a special campaign to eliminate it.

The Rebbe explains that since the revelation of Hashem was so strong in that era, there was an equally strong pull towards *avoda zarah* to counter it. To the extent that King Menashe told Rav Ashi in a dream that “had you lived in that time, you would have raised the corners of your robe so that they will not impede your race towards it [idol worship].”

Similarly in our times, during these last moments of *galus*, the need to insist that *geulah* comes is so vital, that there is great opposition towards this idea.

(ליל ר' דחג הפסח תשמ"ח)

comfortable in galus, must know that this feeling is only external. His true self wants to go free; to leave this galus and to return to his true state. Not as an American citizen, but as a child of Tziyon and Yerushalayim.

Revealing this hidden will, the Rebbe explained, is brought about through the emphasis placed on declaring עדי מתי; insisting and demanding that Moshiach arrive immediately.

This is even more relevant in our times, when the Friediker Rebbe stated that “L'Alter L'Geulah”—Moshiach is ready to come and all we must do is “polish our buttons.”

And the Rebbe took this a step further, telling us that even polishing the buttons has already been completed. *Hafotzas hama'ayanos* was already done, the Yidden have already called and begged

“*ad mosai*,” and we’ve witnessed all the *simanim* pointing to that fact that the world is ready for Moshiach.

Therefore, the belief, longing, and anticipation that Moshiach is prepared to arrive is much stronger now than ever before. We can actually expect him to arrive now, bringing the cry of “*ad mosai*” to be a much stronger demand.

ANTICIPATE AND HE WILL COME

The Rebbe emphasized that the anticipation and demand for Moshiach actually hastens his coming.

The Chida points out a strange detail in the verse from *Shmoneh Esreh* mentioned before. We say צמח דוד עבדך מהרה את צמח דוד עבדך מהרה כי לישועתך קוינו the scion of Dovid your servant to flourish... **for** we hope for your salvation all day]. It seems that the reason Hashem

should grant us the *geulah*, is simply because we demand it!

He therefore concludes that the very fact that we demand Moshiach’s arrival is a merit for itself—even in the absence of any other merits—with which we can hope to be deserving of the *geulah*.⁹

One of the fascinating aspects of a dream is its capacity to combine two complete opposites; two extremes that clash in reality have no issue blending into a single setting within a nighttime reverie.

This concept can also be applied to our discussion:

While it is true that we currently find ourselves in the depths of *galus*, it is nevertheless possible for there to be a complete turnaround at any given moment, with our exodus from this exile to the complete and ultimate redemption. **D**

1. Hisvaaduyos 5744 vol. 4 p. 2210

2. Ibid. p. 2397

3. This statement was said in regards whether the Yidden should retain their control over the Golan Heights. This person’s view was that “just as the Jewish nation survived two thousand years without the Golan Heights, they will survive another two thousand years without it as well”. For more on the subject, see sicha of 24 Teves 5742; Hisvaaduyos 5742 vol. 2 p. 691.

4. Note that the Rebbe discussed this topic on many occasions and with various explanations. We bring herein only one of those perspectives.

5. Shavuot 5744; Hisvaaduyos 5744 vol. 3 p. 1912

6. Sixth night of Pesach, 5748

7. Shavuot 5751

8. See Torah Or Vayeshev 28c; see also Likutei Sichos vol. 2 p. 542

9. See Hisvaaduyos 5746 vol. 1 p. 536