



4 Myths and Misconceptions About Moshiach's Coming

1. Negative events are 'setbacks' in the process of bringing Moshiach.

We constantly say that Moshiach is on his way and point to the many signs of his coming; signs drawn from Gemara, Midrash, and other sources. Events such as the fall of the Soviet Union and the Iron Curtain; the end to major wars and altercations; the fact that the world produces enough food

to feed everyone on the planet, making world hunger a solvable problem; and others.

Yet, there are times when it looks as if we have, *chas veshalom*, fallen farther from Moshiach. Global and local events, the rise in violent fanatic groups, precipitating terrible atrocities, the lowering of moral standards, and major interpersonal disputes and politics; all shocking and disconcerting. And this really bothers us, as we are confronted with

לזכות
שלוחי כ"ק אדמו"ר בכל קצוי תבל
להצלחה רבה ומופלגה
למעלה מן המשוער

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a question: How can we really say that the world is becoming a more refined place, that Moshiach is closer, if these incidents are allowed to take place?

There is a *possuk* towards the end of chapter 12 of Daniel:

“יתבררו ויתלבנו ויצרפו רבים והרשיעו”
רשיעים ולא יבינו כל רשיעים והמשכלים יבינו—The people will be clarified and cleansed, the wicked will be perverted, and the wise will understand.”

The Rebbe used this *possuk* to explain the world events happening in the early 5740s. The Cold War was at its height, the world was tottering near all-out nuclear war, which would have

led to total obliteration of the planet. Many other events were also not in tune with the idea that the world was ready for Moshiach.

How are we supposed to understand this? How are we to believe that we stand on the threshold of Moshiach?

But with this *possuk* from Daniel, the Rebbe flipped everything around. One of the signs of Moshiach’s imminent coming is clarity; the separation of the good and the bad, the righteous and the wicked. That clarity comes not only when the good becomes obvious and clear, but when

EVEN THE CORRUPT MIKDASH CHONYO FITS THE PLAN

Chonyo was a Kohen that was supposed to become the Kohen Gadol in the second *Beis Hamikdash*, after his father, Shimon Hatzadik passed away. His older brother was jealous and tricked him into wearing what looked like an article of women’s clothing on the day he became Kohen Gadol, which led to Chonyo being banned from the *Beis Hamikdash* in disgrace.

Scared and shamed, Chonyo fled from Eretz Yisroel to Alexandria, Egypt, home to tens of thousands of Jews.

Chonyo was angered that his opportunity to serve Hashem as Kohen Gadol had been wrongfully taken from him, and he decided to create his own *Beis Hamikdash* in Alexandria. He was very successful in establishing the *mikdash*, complete with *korbanos* and a *mizbeach*. He attracted many followers, the *Kavatzter*, who became the Kohanim. It was so successful that the Alexandrian replica of the *Beis Hamikdash* became a landmark, standing for over 200 years.

According to *halacha*, Chonyo transgressed the command forbidding the establishment of a *mizbeach* outside *Har Habayis*. Any Kohen that served in his *mikdash* was forever disqualified from serving in the *Beis Hamikdash*, and any utensils used in that temple were unfit for use for Hashem. Yet the Tan’im disagree as to Chonyo’s intentions.

Rebbi Yehuda argued that although Chonyo’s actions were prohibited, his intentions were pure. All the *korbanos* offered in his *mikdash* were to Hashem alone. Rebbi Meir disagreed, stating that Chonyo’s entire operation was dedicated to Egyptian and pagan gods.

In approaching this topic, the Rebbe took the opinion of Rebbi Yehuda and elaborated. If we ignore for the moment that Chonyo didn’t act properly, but understand Chonyo’s intention as being directed to Hashem, essentially he was accomplishing a powerful step in *dira batachtonim*. The entire goal of *dira batachtonim* is to draw the light of Hashem into the world, into all aspects of the world, into all places of the world.

The *mikdash* Chonyo built, to a certain extent, accomplished this. Drawing Hashem’s light into the world, outside of Yerushalayim, outside of Eretz Yisroel. Because it wasn’t according to *halacha* it caused that light to go into a place of *klipa*, but the goal and process of the *mikdash* fit the general process of bringing Hashem into this world.

Taking this a step further, *Mikdash Chonyo* was a harbinger to Moshiach’s times. For then “the lost in Ashur and the blunderers in Egypt will return.” Erecting a home in Mitzrayim for the purpose of revealing *Elokus* is a step closer to the final world-wide revelation that will take place at the completion of our goal.

(See ‘*Mikdash in Mitzrayim*’, *Derher* 22; *Av* 5774 for a deeper discussion and why this *mikdash* was, after all, not what Hashem wants.)

the bad becomes obvious and clear as well.

As human beings, we can be complex, and it is not always clear what type of person one might be. An individual can spend his day doing many a thing, some will be good, some better, and some worse. Not necessarily will it be clear what type of a person he is; whether “wicked [and] will not understand,” or “wise who will understand.”

The coming of Moshiach’s times means that the time of clarity has arrived: “They will be clarified and whitened.” The time when true characteristics will emerge; people’s inner selves will be revealed, and it will become clear who a person really is.

This evil, these terrible actions that we did not expect, is not inconsistent with the imminent arrival of Moshiach. On the contrary, amazingly, this *itself* is one of the very signs that Moshiach is almost here!

By clearly defining evil, we are able to separate the world into those that are good and those that are wicked and need to change. It is part of the clarity that will happen with the coming of Moshiach, and the start of the times of the End of Days.¹

2. There are still *birurim* we must do.

One of the most interesting things the Rebbe would speak about, is that there is no understandable reason, as far as accomplishing our mission in this world, for us to be still in *golus*.

“Today more than ever, the time is fully ripe for the final *geulah*. Had Moshiach redeemed us in earlier generations, some of the *nitzutzos* would have missed out on being completely elevated. But Moshiach’s arrival in our time will be a *geulah* for

every last detail of *avodas habirurim*. It is abundantly clear that in our times the world is finally truly ready for Moshiach Tzidkeinu.”²

The Frierdiker Rebbe announced that “*Klal Yisroel* is ready for Moshiach’s arrival עמדו הכן כולכם—all that is left is to קועפ די צופוצן.”

Years later, the Rebbe asserted³ that even these finishing touches have already been completed and that we are absolutely ready for Moshiach.

This can be clearly seen in the Rebbe’s anguish in the days following Mrs. Peshia Lapine’s tragic murder. The Rebbe asked in a famous *sicha*: “How can it be that *klal Yisroel* is still suffering in *golus*, if our *avoda* has been completed long ago?! Every moment that passes during which Moshiach has not arrived, puzzles us even more!”

This led to the Rebbe’s demand for the cry of “*ad masai*.” Because there are no *birurim* left for us to do, we have the right and the need to demand the coming of Moshiach.

In a very revealing *sicha*⁴ on the last night of Chol Hamoed Pesach 5748, the Rebbe stated that, “I never heard this from my father [that we are to demand Moshiach’s coming and cry “*ad masai*”], and certainly not from my grandfather. Even from myself, I never heard such talk before I arrived here in the United States...”

See ‘Crossing the Threshold’ [Derher 17 Adar II 5774], for a number of things we can still do to bring Moshiach even sooner.

3. That we must do *teshuvah* before Moshiach comes

We know that the reason for most Yidden not being in Eretz Yisroel, and there not being a *Beis Hamikdash*, is because בעונותינו, חרב בית המקדש—On account of our sins,

the *Beis Hamikdash* was destroyed.” When we turned away from Hashem, abandoning His Torah, we brought *golus* upon ourselves.

So it follows, that in order for *golus* to end and for Moshiach to come, all Yidden must do *teshuvah* and lead lives according to Torah.

There is however a slight problem with this. We know that we must hope and expect for Moshiach to come every day. Is it indeed possible for every single Jewish person to suddenly do *teshuvah* and bring Moshiach? Doesn't this sound slightly unrealistic?

Again, the Rebbe makes a distinctive modification to the common understanding of the process for Moshiach's arrival.

Firstly, it is possible for all of *klal Yisrael* to rapidly do *teshuvah*; in fact the Zohar clearly states that *teshuvah* can be done “in one moment.”

Additionally, the Rambam *paskens* that if someone is *mekadesh* a woman “on condition that I am a *tzadik*” we take his *kiddushin* into consideration. Even if he was a sinner all his life, we don't discount the possibility that he may have, at that moment, considered *teshuvah*, thereby making him a *tzadik*.

Every Yid, at one point or another, entertained the thought of doing *teshuvah* and returning to Hashem. Perhaps it was only for one second and never acted upon, but the fact that the thought passed through his mind makes him a *tzadik* for at least one split second, and that is enough to bring Moshiach.

And here the Rebbe goes a step further. Every Yid descends from Yaakov Avinu. Hashem loves us deeply, each and every Yid no matter where they stand.

We say in *tachnun* פדה אלקים את ישראל מכל צרותיו—Hashem should redeem the Yidden from all their troubles.” And then immediately afterwards we say והוא יפדה את ישראל

מכל עונותיו—He will redeem them from all their sins.”

This tells us what the order of the *geula* will be: **First** (!) Hashem will redeem us from *golus*; not just from some of our troubles, but of ALL our *tzaros*. He will take us out of *golus*, every individual the way he is—*tzaddikim*, *beinonim*, and the third type—and only *then* will He redeem us of our sins. Hashem does not have to wait for Yidden to do *teshuvah*. Not for one specific person, or two specific people, or for the entire *klal Yisrael*. That's not the *seder* that Hashem chose to implement. Rather, first we will be redeemed from *golus*, and then of our sins!⁵

4. Eliyahu Hanovi must come before Moshiach, to announce his arrival.

The Rebbe gives three proofs for why Eliyahu does not need to announce Moshiach before he comes.

A. A *nazir* is bound by any condition that he or she places on the beginning or end of that vow. If the *nazir* decides to begin the *nezirus* after twenty days, he becomes a *nazir* when that day arrives.

Another example is, if a person says “I am a *nazir* one day before I die.” He is then forbidden to drink wine, to become *tamei*, and to cut his hair forever. For each day might be his last, and once he dies his vow would be activated, causing him to have been a *nazir* retroactively since sunrise of that day.

If a *nazir* vows to begin his *nezirus* on the day that Moshiach arrives, when does it begin for him? Says the Rambam:

If he took the vow during the week, he is forbidden [to drink wine, etc.] forever. If he took the vow on the Shabbos or a festival, he is

permitted on that Shabbos or festival. Afterwards, he is forbidden forever.

The reason he is exempt for the first Shabbos is based on the discussion in the Gemara about whether Moshiach can come on Shabbos.

Many of the commentators on the Rambam ask a simple question: If Eliyahu Hanavi hasn't come yet, how can Moshiach arrive today? And they offer a variety of answers.

But the Rebbe proves from the end of Hilchos Melachim (12:2), that according to the Rambam Eliyahu will come before the war of Gog and Magog, which is *after* Moshiach has already come. Even when he follows up with a second opinion that Eliyahu might come before Moshiach, he emphasizes that we really can't know anything about the order of events until they actually happen.

B. The Gemara (Sanhedrin 98a) clearly declares that Moshiach can come today, right now, and is not concerned that Eliyahu hasn't announced anything yet.

C. This is one of the differences between Moshiach coming *b'ita* (in the due time), in which case Eliyahu must come first, and *achishena* (sped up, an early arrival) in which case Moshiach can arrive before any announcements⁶. **1**

1. Based on the Sichos of Chof Av 5746 (Toras Menachem Hisvaaduyos 5746 Vol. 4 p. 255) and Purim 5747 (Toras Menachem Hisvaaduyos 5747 Vol. 2 p. 626) See “The Cost of Clarity”, Derher 42, Adar II 5776

2. Yud Shvat 5750

3. Parshas Vayechi 5747, Beis Nissan 5748, Parshas Noach 5752

4. Toras Menachem 5748 Vol. 3 p. 118

5. See Igros Kodesh vol. 2 Letter 288

6. Hisvaaduyos 5743 vol. 3 p. 1312, vol. 2 p. 1159; Hisvaaduyos 5744 vol. 1 p. 63