



# The Beginning of What?

The tragic events of the Holocaust in the middle of the last century left thousands of survivors homeless with no place to be and no family to turn to. And then a ray of light and hope emerged from the dark clouds and the land of our heritage—our beloved Eretz Yisroel—was internationally recognized as a place for the Jewish people. Scores of Yidden flocked there with the hope that it would be a safe haven for Am Yisroel. As this was happening, many had a far broader

opinion as to what had occurred. Words like “*aschalta d’geulah*,” the beginning of our redemption, and Moshiach’s *tzeiten*’ began floating around. But this was problematic on a number of levels.

Let us understand what the world will be like with Moshiach’s arrival and what makes that event so important.

When the Rambam describes what the world will be like when Moshiach comes, he makes it clear that one of the main differences between now and

לזכות  
הרה"ת ר' דניאל זונדל הלוי  
וזוגתו מרת ראובנה לאה  
ומשפחתם שיחיו  
גרודניצקי

## STRICTLY SPEAKING, IT SIMPLY DOES NOT FIT WITH THE REQUIREMENTS LISTED IN THE RAMBAM.

then will be in the fact that *Elokus* will be constantly felt in a real and tangible way by everyone.

Although we may find it hard to relate to this idea now still living in Golus, we can nevertheless gleam a taste of it. When something occurs in our life that we clearly see as miraculous, be it a medical marvel or international phenomenon, we are seeing G-dliness revealed clearly before us. Now just imagine that this will be a feeling you have on a continual basis.

Moreover, every moment of creation, from the beginning of all existence has been waiting for this event to take place. Moshiach is the true and ultimate purpose of the world and the Torah and Mitzvos.

With this in mind, turning to the situation of world Jewry can we really say that this is the redemption we have been waiting for?! Suffering, antisemitism and poverty still fills the news every day, even in Eretz Yisroel. We diminish the whole concept of *geulah* by accepting this as what we have dreamed of for hundreds of years.

Based on the Rambam there is also a very strict sequence of events that must be adhered to exactly. He writes: A leader from the House of Dovid will rise up, one who is well versed in Torah, and fight Hashem's wars. Only then will he gather the Yidden and go into Eretz Yisroel.

The order of events are quite clear and one cannot occur before the other.

If one is searching for things that have started the *geula*, they can find

this in the learning of the secrets of the Torah, specifically Chassidus. We are told that this is the Torah of Moshiach, and just as we are commanded to taste the food of Shabbos before Shabbos, we can have a taste of 'Moshiach's *tzeiten*' now by studying Chassidus.

The idea that people have begun earnest talk about the arrival of Moshiach is certainly a step in the right direction. It signifies that the time of Moshiach is very close. Yet, it is precisely because of this that the *yetzer hara* jumps in and wants to add a negative side to it as well, which is to announce that he has finally come and this is what we have been waiting for.

Have you ever heard the expression גאולה האמיתית והשלימה?

Almost every *sicha* that the Rebbe said concluded with those words. They mean, plain and simple, "A true and complete *geulah*."

In the context of this topic, one may comment, "By saying a complete *geula*, it is implied that we have begun it already and all that is needed now is completion."

The Rebbe negated this notion in a *sicha* on Acharon Shel Pesach 5711.

The beginning of the *geula* that we have already seen is the one that was revealed to us by the Rebbeim starting with the Baal Shem Tov. From what they began we will follow with the final redemption and coming of Moshiach.<sup>1</sup> **T**

1. Based on *sichos*: Shabbos parshas Haazinu, Yud-Gimmel Tishrei 5739 (*keta hashmata*); Yud-Beis Tammuz 5727; Acharon Shel Pesach 5711.