



Moshiach Now— Not Only for Lubavitch!

Over the years, the Rebbe educated us as Chassidim as to what it means to long for Moshiach and an end to the bitter golus we currently find ourselves in.

At one farbrengen, the Rebbe sadly admonishes Chassidim that even after all of the Rebbe's teachings on this theme, it still hasn't seemed to resonate with everyone:

I received a letter from someone who writes that he often meets *misnagdim* who don't "hold" of Lubavitch and they ask, "Why does Lubavitch proclaim, 'We Want Moshiach Now!?'” They intimate that since they are not Lubavitchers they don't have to say "We Want Moshiach Now." He goes on to request advice on how to answer them. This question is truly shocking—but what is even more amazing is that often when this question is posed, the Lubavitchers become intimidated and don't know what to answer!

Ponder on this for a moment.

Belief in and longing for the coming of Moshiach is a basic principle of our faith. "אני מאמין באמונה . . אחכה לו בכל יום שלימה בביאת המשיח . ."

לע"נ
הרה"ת ר' רפאל משה הכהן ע"ה
שפערלין
גלב"ע י"א מר-חשון ה'תשנ"ה
ת"נ צ'ב"ה'
נדפס ע"י משפחתו שיחיו



שיבוא—I believe in the coming of Moshiach... I await his coming every day,” is one of the 13 principles of our faith.

Every Jew prays daily:

את צמח דוד עבדך מהרה תצמיח... כי—Speedily cause the scion of Dovid Your servant to flourish... for we hope for Your salvation every day.” And ותחזינה—עיינינו בשוכך לציון ברחמים—May our eyes behold Your return to Tziyon in mercy...”

Is it possible, that with all this there are still people who think that the request and cry “We Want Moshiach Now” is an innovation of Lubavitch!?

Lubavitch is not ashamed of such an accusation. On the contrary, happy are we that we have merited such importance. But it is important to negate the argument that this is something new!

What is most perplexing is that those who have heard this so many times should still not know what to answer.

So let us add the *possuk* of Tehillim, *kapitel* 42, to the proof. “כאיל תערוג על”

As a roe-deer, faint, pants for the springs of water above... My soul thirsts for Hashem!” This is a longing and pining which conveys a sense of extreme thirst and desire, as one who needs water to restore his life!

If perhaps they will argue that not many people study Tehillim with commentary—well, there are tens and hundreds of thousands who do recite Tehillim every day, as the [Frierdiker] Rebbe instituted, in order to complete the whole Tehillim each month—so they are familiar with the *possuk*.

If not the Tehillim, then certainly the daily *Shmoneh Esrei*: “Speedily cause the scion of Dovid Your servant to flourish... we hope for Your salvation every day!”

Can it be more explicit and clear?! Are they not paying attention to the meaning of the words they say?!

The only plausible answer could be a few *pesukim* further [in Tehillim 42]: “באמר אלי כל היום איה אלקיך”—While they say to me all day: where is your G-d?” The simple meaning of this *possuk* is that in the time of *golus* the

scoffers attack us and say, “Where is your G-d?” as the commentaries add: “Why doesn’t He help you?” or, “If He is the true G-d and you worship Him why doesn't he redeem you from your exile?”

These words are repeated again later in the *kapitel* which indicates that there is an esoteric meaning here as well. The *possuk* asks us: “All day—where is your G-d?” True, you think of Hashem while you daven, but what about the rest of the day—do you think about the coming of Moshiach all the time?!

This is why some fool can come along and say that to ask for Moshiach is an invention of Lubavitch.

Yehi ratzon that by discussing this matter we will skip to the actual coming of Moshiach, speedily in our days, and with joy and gladness of the heart! **T**

(Adapted from *sichas Shavuot* 5745.
See also *Shabbos Parshas Mishpatim* 5744)