



Dream or Reality?



Why does the Rebbe incessantly speak about Moshiach at every possible opportunity?

In this sicha, the Rebbe addresses this question.

There are some who ask:

Why does this Jew [i.e. the Rebbe] incessantly speak publicly at every farbrengen about one subject—the coming of Moshiach? He repeats the [Friediker] Rebbe’s call, “לא לתר, לגאולה—immediate redemption!” and emphasizes that these aren’t merely words, but refer to the actual coming of Moshiach, immediately—today, Shabbos Parshas Pinchas, 5744!

Likewise, he instructs that the song, “*Sheyibaneh Beis Hamikdash*” be sung all the time, emphasizing that “במהרה בימינו—speedily rebuilt in our days” means today, not tomorrow.

Of course, every Jew believes that Moshiach can come at any moment, as we say: “אחכה לו בכל יום שיבוא—I will wait for him every day that he may come.” Yet, these people wonder, why is it necessary to speak about it repeatedly, to constantly emphasize that Moshiach can come at this very moment? It is very difficult for a person to treat this as being realistic!

It would be understandable if mention of Moshiach’s coming were to be made occasionally, for at the end of the day it is one of the basic tenets of our faith. But why speak and get excited about it at every farbrengen, as if the purpose was to forcibly instill the idea into the listeners’ heads?!

Furthermore, this Jew who speaks of Moshiach’s actual coming, at the same time has a *siddur* on the table so that he shouldn’t make a mistake

לזכות החייל בצבאות ה'
 ישראל שיחי'
 לרגל הולדתו ט"ז אלול ה'תשע"ח
 נדפס ע"י הור"י
 הרה"ת ר' שלמה שמחה
 וזוגתו מרת דבורה פנינה ומשפחתם שיחיו
 אלקו



in the text of the *bracha acharona*—in which it speaks of the *geula* in the future tense. Similarly, he uses the *siddur* to say “*Tzidkas’cha Tzedek*” at *Mincha*—a prayer associated with *golus*! Surely this is a paradox.

They therefore conclude that this whole idea of Moshiach’s coming is like a dream. A good dream, a nice dream—but it is not realistic. Why then, they ask, is it necessary to talk about dreams?!

These thoughts do not stem from a lack of *emuna*, *rachmana litzlan*, for every Jew believes that Moshiach can come at any moment. But the knowledge that we are still in *golus*, and that the *geula* from this *golus* is possible only with Hashem’s desire, has caused the *golus* to so permeate a person’s senses, that his faith in the *geula* has become external and superficial, and talk of the *geula* appears to him to be a dream.

The truth is the exact opposite. The Alter Rebbe explains¹ that *golus* is actually the dream, for the true place of a Jew, his true being, is the *geula*, whereas *golus* is a foreign state of being. Thus *golus* is a dream and the *geula* is reality. Why then do people wonder that we repeat the Alter Rebbe’s words that *golus* is a dream, and *geula* is the true reality?

The Alter Rebbe explains further that in a dream two opposites can co-exist. In *golus*, too, a person can synthesize two opposites: He can be in business the whole day, and simultaneously arouse his love to Hashem during davening and cleave to Hashem.

With this the Alter Rebbe explains the positive aspect of the dream of *golus*. Although one may be steeped in worldly matters, he can nevertheless totally change in one moment, and shake free from the illusions of the world, arriving at the true reality: love of and cleaving to Hashem. A Jew can do this for in a dream, two opposites can co-exist.

Our case is similar: Because *golus* is a dream in which opposites can co-exist, the situation can change in a moment: Jews can leave the dream of *golus* and enter reality—the *geula*.

Every single Jew holds the key to the *geula*, as the Alter Rebbe writes: “It is stated in *Tikkunim* that if even one *tzaddik* [and “Your people are all *tzaddikim*”] in a generation returns with complete repentance, Moshiach would come immediately.” The Rambam rules, “When a person does a *mitzvah*, he tilts himself and the entire world to the meritorious side, bringing redemption and salvation for himself and for them.” And, as noted above, this can be achieved in just a moment’s time, as in the well-known phrase: “I shall wait for him every day that he may come.”

It is true that the Rambam says there is a set order for Moshiach’s coming: “He shall force all Yidden to go [in the way of Torah]... and shall wage Hashem’s wars... etc.” But this order applies only when the *geula* will occur in a regular manner. However, when Jews merit it, and especially since “all the *kitzin* [fixed dates for Moshiach’s coming] have passed,” then the *geula* comes immediately, transcending all limits and order.

Moreover, the [Frierdiker] Rebbe has already announced “לאיתר—לגאולה—immediate redemption!” and informed us that the situation is one of “הנה זה עומד אחר כתלינו”—[Moshiach] is standing behind our wall, he looks in at the windows, he peers through the lattice.” Moshiach is waiting, looking—and Moshiach’s looking certainly has an effect. Thus, every Jew can certainly bring the *geula* speedily in our days—not tomorrow or later, but today, Shabbos Parshas Pinchas, 5744; and on this Shabbos itself, before *Mincha*. Simply put, at this moment we open our eyes and see that Moshiach Tzidkeinu is together with us in this shul, flesh and blood, soul in a body!

Yehi ratzon that our incessant talking and begging about the coming of Moshiach will so disturb and vex (“*noodge*”) Hashem that He will have no choice (so to speak) but to bring the *geula*. This is especially because Hashem Himself strongly wants the *geula*; since the *Shechina* was exiled together with the Yidden, the *geula* of the Jewish people is also a *geula* for Hashem Himself!

The main thing is that the “dream” I have about Moshiach’s coming—which is really your dream too—be translated into reality immediately, today, before *Mincha*. And may the “dream of all dreams” also be realized, that today we go “with the clouds of glory” to our holy land, and daven this Shabbos’ *Mincha* in Yerushalayim, in the third *Beis Hamikdash*. **T**

(*Shabbos Parshas Pinchas 5744, translation adapted from SIE*)

1. Torah Or, Parshas Vayeishev, 28c