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

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,

we find that the obligation is not only to believe that Moshiach will arrive at some point in time. Rather we must also await and anticipate that he can come immediately, at any given moment.

In fact, halacha dictates that a Jew that does not await Moshiach's coming denies the very truth of the Torah from Moshe Rabbeinu. For the Torah clearly guarantees, that when the Yidden will do *teshuvah*, Hashem "will gather you again from all the nations" and return them to Eretz Yisroel.

The anticipation for the *geulah* is something that should constantly occupy a Yid's mind. It is one of the thirteen principals of faith, where we declare our belief in the coming of Moshiach, and we assert that "אחכה לו בכל יום שיבוא", ["I await his coming every day"]. This daily wish cannot be merely for the distant future.

Additionally, every Jew declares three time every day את צמח דוד עבדך מהרה "את צמח דוד עבדר מהרה "**speedily**" ("**speedily** cause the scion of Dovid your servant to flourish...for we hope for your salvation **all day**", as well as "ותחזינה עינינו..." ["May our eyes behold..."]

It would be foolish to maintain that these sentences express only our constant anticipation that he come in the proper time, without conveying a request for him to actually arrive today. If that were the case, then perhaps when we pray for a sick individual, asking Hashem to send him a *refuah*, we are then too only asking for Hashem to send the recovery in the

proper time, perhaps in another nineteen hundred years...

It is therefore quite clear that similar to all requests, these prayers unmistakably connote a desire and anticipation to see the coming of Moshiach immediately, the moment it is requested.

We can apply this understanding to אחכה לו בכל יום שיבוא as well; the correct reading of the text is: I await his coming *every single day*; i.e. that he will actually come *today*.

The Talmud Yerushalmi takes this concept even further, stating כל דור "כל דור שאינו נבנה (ביהמ"ק) בימיו מעלין עליו כאילו "שאינו נבנה (ביהמ"ק) הוא החריבו" ["Every generation in which the Beis Hamikdosh is not built is considered to have destroyed it]. The effect that the idea of *geulah* must have on a person is self-understood from this

statement. If he is considered to have destroyed the Beis Hamikdosh, he will surely feel the pressing need not only to await, but also to actually do everything within his ability for the *geulah* to come immediately.

WHEN WILL HE COME

We are commanded to believe in Moshiach's coming at every given time, because according to the Torah, he can indeed arrive at any moment!

The Midrash tells the following story:

A Jew was plowing his field when his cow suddenly lowed deeply. An Arab passerby called out to him "Jew, Jew; cease to plow, for your cow has lowed and said that in these moments your Beis Hamikdosh was destroyed."

A few moments passed and the cow lowed once more.

PRAY!

The Rambam writes regarding the parah adumah:

"Nine parah adumahs were offered from the time that they were commanded to fulfill this mitzvah... The first was brought by Moshe Rabbeinu. The second was brought by Ezra. Seven others were offered until the destruction of the second Beis Hamikdosh. And the tenth will be brought by the King Moshiach; may he speedily be revealed. Amen, so may it be G-d's will."

Being that Mishneh Torah is solely a book of Halachos, the last line seems to be superfluous. But the Rambam is teaching us an important halacha:

The anticipation for Moshiach must be felt so powerfully in a Jew, that when he simply mentions a topic that has to do with the *geulah*, a heartfelt prayer automatically escapes his lips—"may he speedily be revealed. *Amen*, so may it be G-d's will."

(ז' מר-חשון תשמ"ו)

"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 Hamikdosh 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 zechus⁷:

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 a 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 ו' 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 עד מתי; insisting and demanding that Moshiach arrive immediately.

This is even more relevant in our times, when the Frierdiker 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 Shmone Esreh mentioned before. We say את צמח דוד עבדך מהרה תצמיח ... כי לישועתך קוינו [speedily cause 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.

- 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. Shavuos 5744; Hisvaaduyos 5744 vol. 3 p. 1912
- 6. Sixth night of Pesach, 5748
- 7. Shavuos 5751
- 8. See Torah Or Vayeshev 28c; see also Likutei Sichos vol. 2 p. 542
- 9. See Hisvaaduyos 5746 vol. 1 p. 536