

# BRINGING MOSHIACH

## HASTENING HIS COMING

The Friediker Rebbe writes: At the present time, when the world trembles with the birth pains of Moshiach, for Hashem has set fire to the walls of *galus*, it is the obligation of every Yid, man, woman, old and young, to ask themselves, "What have I done, and what am I doing to alleviate the birth pangs of Moshiach and to merit the complete *geula* through *Moshiach Tzidkeinu*?..."

(אג"ק הריי"צ ח"ו ע' רסט, היום יום בתחלתו)

One day, Rabbi Yehoshua ben Levi met Eliyahu Hanavi in Peki'in, at the entrance of the cave where Rabbi Shimon bar Yochai had hid. "When will Moshiach come?" Rabbi Yehoshua asked Eliyahu. "Go ask him [Moshiach]," he replied. "He is sitting in *Gan Eden*, parallel to the entrance of Rome, amongst the suffering paupers. He cleans his wounds one at a time, so that if he is suddenly summoned to redeem the Yidden, he will not tarry for even a moment."

Rebbi Yehoshua went to the gates of Rome and asked Moshiach, "When will our master come?" "Today!" Moshiach assured him. Evening came, but Moshiach did not reveal himself. Rebbi Yehoshua returned to Eliyahu Hanavi, "Moshiach lied to me! He said he would come today and he did not." Eliyahu explained, "He was referring to the 'today' of the possuk, 'Today, if you will listen to Hashem's voice...'"

(סנהדרין צה ע"א)

While sitting at a *tish* with his chassidim, Reb Levi Yitzchok of Berditchev asked, "Why did Moshiach tell Rebbi Yehoshua ben Levi that is he coming, 'Today'? Isn't it written that Hashem will send Eliyahu Hanavi before the awesome day arrives?"

When no one offered a response, Reb Levi Yitzchok answered himself, "The reason for Eliyahu Hanavi's coming, is to elevate everyone from their mundane tasks and prepare them for Moshiach. However, 'If you will listen to Hashem's voice', if we will wake up on our own, then Moshiach will be able to come 'today', immediately, without having Eliyahu Hanavi come to forewarn us."

(שפתי צדיקים בהעלותך)

The Rebbe emphasized that today that we are "after all the deadlines", it is now the responsibility of each individual, including children, to bring the *geulah*. Because every Yid has within him a spark of Moshiach, he can therefore bring the *geulah* upon the world through his Torah and mitzvos. It is especially dependent on the women, just as it was when they left Mitzrayim. It can be just one action, speech or even a thought, which will tip the scale and bring salvation for the entire world.

(תו"מ תשמ"ז ח"ב ע' 621, לקו"ש ח"ב ע' 599, לקו"ש חכ"ר ע' 375)

On Chof Ches Nissan, תש"א, after Maariv, the Rebbe delivered a *sicha* on the uniqueness of the day, and the lessons we may take from it. Suddenly the Rebbe's tone rose and he began to speak with pain:

"How is it that when many Yidden gather together, they do not do something to bring Moshiach, and they find it an option to remain in *golus*?! Even the shouting of 'Ad Mosai' is done because they are told to... Had they pleaded for Moshiach with true feeling, he would have already come! What else can I do to inspire others to want and bring Moshiach, for after all that has been done, we are still in *galus*! Moreover, each person is exiled in their personal *galus* in *avodas* Hashem. I am giving it over to you to do all you can to bring Moshiach now!"

Some chassidim understood that there was something new and different that the Rebbe expected them to do. They met and discussed different ideas, but could not reach a conclusion.

The following Shabbos, the Rebbe clarified what *avoda* was to be done to bring Moshiach: "Simply – to add in Torah and mitzvos, in the study of Torah, *nigleh* and *pnimiyus hatorah*, and the fulfillment of mitzvos *b'hidur*. In addition, one should spread Torah and *yiddishkeit* to others, especially the teachings of *chassidus*. This should all be done with an intense yearning for the *geulah*."

About two weeks later, the Rebbe asked the *mazkir* Rabbi Groner what was happening in connection with what he had spoken about on Chof Ches Nissan. Rabbi Groner responded that after the *sicha*, some chassidim had tried to figure it out, and they were still 'breaking their heads' on it.

The Rebbe told him, "I do not understand why they need to 'break their heads' when I stated clearly what should be done." The Rebbe then counted with his fingers, "They should add in learning Torah – *nigleh* and *chassidus*, fulfilling mitzvos *b'hidur*, adding in *ahavas Yisroel* and the spreading of *chassidus*." The Rebbe then told Rabbi Groner to tell this over to the Chassidim, and include the following message, "There is no need to 'break one's head'; I have spelled out what needs to be done."

A few days later, the Rebbe received a letter from Australia with a similar question. The Rebbe asked for the printed *sicha* of the previous Shabbos and finding the piece which talks about increasing Torah and mitzvos etc. he instructed Rabbi Groner to relate to them this message.

(סה"ש תנש"א ח"ב ע' 474, 489, כפר חב"ד ג' תמוז תש"ע)

Elsewhere the Rebbe explained that our *avoda* in bringing Moshiach must mirror the way of life during the *geulah*, namely fixing the world with the kingdom of Hashem through Torah and mitzvos.

Among the specific mitzvos to hasten the *geulah* which the Rebbe

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mentioned were: learning *Mishnayos*, learning *Talmud Yerushalmi*, developing *chidushim*, giving *tzedakah*, *ahavas yisroel*, spreading *Yiddishkeit*, *kashrus*, *kedusha* and *tznius*, learning and spreading *chassidus*, and more.

(לקו"ש חכ"ג ע' 487, שערי גאולה ח"א ע' קמה ואילך)

## PLEADING FOR REDEMPTION

Chazal say that the many thousands that fell at battle during the days of Dovid Hamelech, fell because they did not demand the building of the Beis Hamikdash. We must realize that if they, who never had the Beis Hamikdash, were expected to act as such, how much more so, we, who have lost the Beis Hamikdash, must mourn and beg for mercy! Therefore, it has been instituted that we ask Hashem to return his *Shechinah* and the *avodah* to Yerushalayim three times daily during davening and in *Birkas Hamazon*.

(מדרש תהלים פ' י"ז)

Reb Yaakov Krantz, the Dubna *maggid*, asked, "How is it possible that millions of Yidden, throughout the generations of *galus*, have davened, beseeched and cried to Hashem about the *galus* and rebuilding of the Beis Hamikdash, yet they have not been answered? Doesn't Hashem say, 'Call to Me and I will answer?'"

He explained with a *meshal*: A son once disobeyed his father and was subsequently evicted from his home. The boy wandered from city to city and village to village, until he found a place to live in some remote town. Meanwhile, the father sat in his home, filled with a painful yearning for his son, and waited to receive some message expressing remorse and a request to be welcomed back. But his child never made contact; he completely forgot about his father, and his father's pain continued to escalate...

One day, a merchant, who had encountered the son, met the boy's father on one of his business trips. With surprise, the merchant asked, "I'm shocked that you have not had mercy on your son. Have you closed the doors to *teshuva*?" The father did not hide his pain and replied, "You should know the depth of my ache and how strongly I await his return, but unfortunately, I have never received any sign indicating that he wishes to come back." "If so," declared the guest, "I am better than ten messengers! I will ask, in your son's name, that you accept him as if he had never wronged you."

"This is your mistake," the father said sorrowfully. "I want my son to regret his actions and ask to be reaccepted, for then I will know that he has corrected his bad ways. You, however, have just come to do business, and not as a messenger sent from him."

Reb Yaakov concluded with the *nimshal*: If during *davening*, our focus would be on the *galus* of the *Shechinah* and the rebuilding of Yerushalayim, then surely our *tefillos* would be granted. However, we daven primarily for *parnasa*, *refuah* and forgiveness, and amongst these requests, we also ask for Moshiach.

(משלי המגיד מדובנא השלם)

The *tzaddik* Reb Avraham of Trisk would state dates for the coming Moshiach, based on *pesukim* in the Torah. Reb Tzvi Hirsh Orenshtein, the Rov of Brisk, once questioned Reb Avraham about this. Reb Avraham explained, "The Gemara states that if one's father transgresses the Torah, he may not tell him, 'Father, you have disobeyed the Torah.' Rather, he should intone a question, 'Father, doesn't the Torah say ...?' This is what I am telling Hashem, 'Father, doesn't the Torah say in this possuk that Moshiach will be coming in this and this year...'"

(כלילת יופי)

On his return from Petersburg, the Alter Rebbe visited Vitebsk,

where he was greeted by the city's inhabitants and their leaders. At some point, one of the Rabbonim asked the Alter Rebbe, "When will come the end of days, with the arrival of Moshiach?" The Alter Rebbe replied, "How can he come? The Moshiach that the people want – will never come, and the true Moshiach – the people are not interested in. How then can he come?!"

(מגדל עז ע' קע)

## LIVING WITH MOSHIACH

The year תר"ח had been predicted by *Gedolei Yisroel* as a *keitz* (time for Moshiach). During that year, the Maharil of Kapust asked his father the Tzemach Tzedek, "Why has Moshiach not yet come? There have been hints alluding to the revelation of Moshiach in this year."

The Tzemach Tzedek replied, "Do you know what Moshiach is? When Moshiach will come, he will reveal the depth of *pnimiyus* of Torah so that everyone will experience its light. This year, the *sefer* 'Likutei Torah', authored by my grandfather the Alter Rebbe, has been revealed. This is a revelation of that light, and is a *segula* to reveal the *neshama*..."

(אג"ק אדמו"ר הרי"צ ח"א ע' תפה)

The Baal Shem Tov entrusted his talmid, Reb Yaakov Yosef of Polnoa, with a letter to be delivered to his brother-in-law, Reb Gershon Kitoover, who lived in Eretz Yisroel. Due to various difficulties, Reb Yaakov Yosef never reached Eretz Yisroel, and the letter remained with him. In it, the Baal Shem Tov described his *aliyas neshama* which took place on Rosh Hashana תק"ז.

He describes the goings on in *shamayim*, how he traversed through the *heicholos*, until he reached the *heichal* of Moshiach. There, he saw Moshiach learning Torah with all the *Tana'im* and *tzaddikim*, and he sensed a great *simcha* there.

In the words of the Baal Shem Tov: "I asked Moshiach, '*Eimasai kasi mar?*' (When will our master come?) And he replied, 'When your teachings will be publicized throughout the world, and the wellsprings will spread outward.'"

(כש"ט אות א)

The Rebbe explains that through learning Chassidus, one can 'taste' the revelation of Hashem that will exist when Moshiach will come. Therefore, one should prepare for Moshiach through learning and feeling the light of Chassidus.

On another occasion, the Rebbe said that our *avoda* today must be to see and feel the *geulah* in the world. Therefore, we should learn Chassidus and about the *geulah*, and in such a manner that it brings us to recognize the *geulah*.

(לקו"ש ח"כ ע' 173, סה"ש תשנ"ב ח"א ע' 152)

The great *chossid* Reb Hillel Paritcher quotes the *tzaddik* Reb Levi Yitzchock of Berditchev: "On *Shabbos Chazon*, every Yid is shown the third *Beis Hamikdash*. This inspires us to yearn for it and follow the proper path to merit the rebuilding of the third *Beis Hamikdash* with the final *geulah*."

(אוה"ת נ"ך (ח"ב) ע' איצ"ב בשוה"ג)

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