

A VISION *for* MASHIACH

THE REBBE AND THE RAMBAM



LESSON 4
Desperate for Mashiach



CHAIRMAN

Rabbi Moshe Kotlarsky

PRINCIPAL BENEFACTOR

Mr. George Rohr

EXECUTIVE DIRECTOR

Rabbi Efraim Mintz

CURRICULUM TEAM

Rabbi Lazer Gurkow

Rabbi Ahrele Loschak

Rabbi Naftali Silberberg

COORDINATORS

Mrs. Rivki Mockin

Rabbi Dubi Rabinowitz

© Copyrighted and published 2021

BY THE ROHR JEWISH LEARNING INSTITUTE

832 Eastern Parkway, Brooklyn, NY 11213

All rights reserved.

No part of the contents of this curriculum may be reproduced or transmitted in any form or by any means without the written permission of the copyright holder.

718-221-6900

WWW.MYJLI.COM

I. THE MASHIACH CAMPAIGN

INTRODUCTION

If you study the Rebbe's teachings and listen to his talks, you know that his entire life was marked by an intense yearning for Mashiach. In 1960, the Rebbe wrote a letter to Israel's second president, Mr. Yitzchak Ben Zvi, in which he shared the following recollection:

TEXT 1

The Rebbe, *Igros Kodesh*, Volume 12, p. 414

From the day I went to school, and even earlier, a vision of the future redemption of the Jewish People from their final exile began to form in my imagination. A redemption of such magnitude and grandeur, that through it, all the torments, persecutions, and massacres of the Galus will be understood.

Not content to yearn privately, the Rebbe would talk about it at every opportunity. As time went on, the Rebbe went from yearning to pleading, and even demanding, that Hashem bring Mashiach.¹ In fact, the Rebbe never tired of teaching and encouraging others to pray for Mashiach and to demand it from Hashem. Single-handedly, the Rebbe set out to change the outlook of the Jewish people, from passive anticipation to desperate yearning. The Rebbe taught us to be intensely impatient with *Galus* and to be fiercely in need of Mashiach. Where did all this come from?²

¹ On 20 Nissan, 5748, the Rebbe said that he began this campaign upon his arrival in the United States.

² In that *sichah*, the Rebbe said that though he did not observe his father or grandfather demanding Mashiach publicly, the fact is that this campaign has produced positive results—children and adults who eschew *Galus* and plead for Mashiach.

Learn to Demand

When Moshe saw the Jews suffering in Egypt, he hotly demanded of Hashem, “*Lamah Hare’osa laam hazeh*,” Why have you harmed this people (Shemos 5:22)? Moshe knew that his forbears accepted their fate silently, but he complained, nonetheless. Hashem insisted that this be recorded in the Torah so that we would know that we too may, and must, demand an end to the *Galus*. Moreover, this insistent demand does not impact our faith in Hashem and our ability to serve Him with a complete heart.

Toras Menachem 5743:1, pp. 824–827



THE OBLIGATION TO AWAIT

As with all things about Mashiach, the Rebbe took his guidance from the single halachic authority who ruled on matters of Mashiach—the Rambam.

In the last three weeks, we have studied the Rambam's *halachos* about Mashiach. We discovered that when Rambam is studied under the Rebbe's treatment, inner streams of depth and profundity are laid bare. The same applies to this subject—yearning and pleading for Mashiach.

Let's look at the seemingly simple words of the Rambam, and then we will explore the depth that the Rebbe saw in these words:

TEXT 2

Rambam, *Mishneh Torah, Hilchos
Melachim Umilchamoseihem*, 11:1

וְכָל מִי שֶׁאֵינוֹ מְאַמֵּין בּוֹ, אוֹ מִי שֶׁאֵינוֹ מְחַכֶּה לְבִיאָתוֹ, לֹא בִשְׂאֵר נְבִיאִים
בְּלִבָּד הוּא כּוֹפֵר, אֶלָּא בְּתוֹרָה וּבְמִשְׁנֵה רַבֵּנוּ.

Anyone who does not believe in him or does not await his coming, denies not only the statements of the other prophets, but those of the Torah and Moshe Rabeinu.

The Rebbe's intense and lifelong focus on Mashiach was rooted in these five words: "does not await his coming."³ The casual reader might equate awaiting Mashiach with belief in him. Just as belief in Mashiach need not dominate our lives, it can operate in the background as a constant presence, so too can the requirement to await Mashiach be a silent presence in the back of our minds. It can be a passive anticipation rather than a desperate yearning. We can generally await him, but it need not be a central focus of every moment in our day. The Rebbe contended that this cannot be.

³ Based on Chabakuk 2:3, "אם יתמהמה חכה לו."

Bleak for a Reason

When Mashiach comes, we will understand the value of *Galus*, but today this is not only unknown, it is not possible to understand the value of such horrendous suffering. No human mind can grasp the purpose, benefit, or justification for such intense suffering. We believe that there is a reason, but Hashem has concealed it from us. This is because if we understood why we suffer, it might impact our ability to cry out for Mashiach. And Hashem wants us to cry with sincerity.

Toras Menachem 5744:1, pp. 290–291



But many asked the Rebbe why he understands the words, “await his coming,” as a desperate yearning for an imminent arrival. Although the word “await” can be understood as active waiting, it can also be understood as passive waiting. For example, if someone sends you a check via mail, you anticipate it passively, but it’s not necessarily on your front burner.

ALL DAY, EVERY DAY

When *Chazal* coined the structure of our daily prayers, they determined that we pray three times daily for Mashiach.

TEXT 3

Sidur Tehilat Hashem, Annotated Edition,
Kehot, (New York, New York, 2002) p. 50

אֶת־צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תִצְמַחְתָּ, וְקִרְנֵנו תִּגְדָּל בְּיְשׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ
קִוִּינוּ כָּל הַיּוֹם

Cause the scion of David your servant to flourish speedily, and increase his power by your salvation, for we hope for your salvation all day.

The Rebbe observed that if there is ever a time that we mean what we say, it is when we speak directly to Hashem in *Shemoneh Esrei*. We don’t ask for Mashiach to come tomorrow or even a moment later. We ask for him to come speedily, which means immediately. Although we ask for Mashiach in the morning, if he doesn’t arrive by the afternoon, we ask again. And if Mashiach is not here by evening, we ask a third time.

Halachic Proof

There is an opinion in the Talmud (Eruvin 64a) that a Kohen may not drink wine while in *Galus* in case Mashiach comes and he will need to be sober to serve in the Beis Hamikdash. Ordinary intoxication can be walked off in twenty-four minutes, at most (the maximum time it takes to walk a *mil*). This means that at any moment in time, halachah rules that Mashiach is no more (and likely less) than twenty-three minutes and fifty-nine seconds away.

Likutei Sichos 2, pp. 618–619.



Moreover, though we only verbalize our request three times daily, we plead and hope internally all day long, as we proclaim in the prayer, “we hope for your salvation all day.”⁴

This is not a passive request for Mashiach. It is an active and constant form of waiting.⁵ By including this prayer in *Shemoneh Esrei*, Chazal taught us the proper way to await Mashiach.

Additionally, we can tell how important awaiting Mashiach is from the fact that there are only six questions asked of us when we are brought to judgement in the afterlife. One of them is whether we awaited our salvation.⁶ This is not a question about three moments in our day. This is a question about our entire lives. It tells us that we must await and expect Mashiach every moment of every day.

THE POWER OF HOPE

We have presented the Rebbe’s understanding of the Rambam’s imperative, that every Jew must await Mashiach every moment of every day, but the question is why: Why is waiting important? What does it accomplish?

⁴ *Likutei Sichos* 20, p. 459. In another *sichah* (*Toras Menachem* 5744:4, pp. 2397–2399), the Rebbe added that the language in Hebrew, “כל היום”, proves that the famous words in the thirteen *ikarim*, “אחכה לו בכל יום שיבוא”, doesn’t mean I await him every day, but that I await him all day long. Moreover, the Rebbe pointed out that the word, “מהרה”, proves that the intention is not to hope all day for Mashiach to come at some later point. Our intention is that we hope for him to come, “מהרה”, immediately. To those who argue that we should leave the timing of Mashiach to Hashem, the Rebbe asked dramatically: When we pray for someone who is ill, do we ask for immediate healing or for healing at some indeterminate point in the future? The difference, said the Rebbe, is that when we care about the cause, we want it immediately. When the yearning for the *Ge’ulah* becomes personal, we don’t make peace with it and are not content to wait 1,900 years, G-d forbid.

⁵ When Moshe asked 515 times that Hashem allow him to enter Israel, Hashem eventually told him to stop asking (Rashi, *Devarim* 3:26). *Chazal* clearly understood that Hashem has no similar compunctions about us asking and pleading, and repeating our pleas, three times every day to be allowed into Israel with the coming of Mashiach. *Toras Menachem* 5745:3 pp. 1948–1949.

⁶ *Shabbos* 31a. The Rebbe cites this in *Likutei Sichos* 22, p. 76 in a lengthy discussion about the importance of awaiting Mashiach.

Desperate to Reveal

In Egypt, before his passing, Yaakov gathered his children and, “*Bikesh legalos es hakeits*,” he sought to reveal the time of their *Ge’ulah* (Rashi on *Bereishis* 49:1). Similarly, a Jew in *Galus* cannot be complacent. We must be gripped with a sincere desire for the revelation of Mashiach.

Likutei Sichos 20, p. 234



To answer this question, the Rebbe would point to the following teaching:⁷

TEXT 4

Midrash, *Yalkut Shimoni*, Psalms 736

אין ביד ישראל אלא הקווי, כדאי הן לגאולה בשכר הקווי.

If Israel's only merit is their hope for Ge'ulah, they will be worthy of Ge'ulah in the merit of their hope alone.

This is an amazing statement. We were sent into *Galus* because of our sins, yet our sages say that we can be redeemed even if we don't repent. Even if our only merit is that we wait and hope for Mashiach.⁸

This leaves us with a question: Waiting isn't difficult or challenging, so why is the reward for waiting set so high? Why is waiting meritorious enough to render us worthy of his coming?

UNSHAKABLE FAITH

The Rebbe explained that waiting for Mashiach is not as easy as it might sound. It is an exceedingly difficult task that requires unshakable faith, and therefore, carries sufficient merit to render us worthy of Mashiach.

The Rebbe's explanation is based on a story recorded in *Tanach*:

In the year 3213 (548 BCE), Chizkiyahu Hamelech was king in Yerushalayim when the city was besieged by King Sancheirev of Assyria. Over the previous three decades, Assyria's powerful army had conquered and exiled the ten tribes living under *Malchus*

⁷ *Toras Menachem* 5746:1, p. 156.

⁸ Moreover, see *Midrash Zuta*, Eichah 1:26: if we hope, Mashiach will come instantly "דור שהוא מצפה למלכותי, מיד הם נגאלים שנאמר, 'יש תקוה לאחריתך נאם ה' ושבנו בנים לגבולם" (ירמיה לא טז).



Yisrael.⁹ Sancheirev now threatened to conquer and exile the Jews and Chizkiyahu was so fearful that he donned sackcloth and went to pray in the Beis Hamikdash. Yet, when the prophet Yeshayahu assured him that G-d would save the Jews, Chizkiyahu felt completely reassured. So much so, that he climbed into bed saying to Hashem, “I have no strength to pursue, to kill, or even to sing your praises. I will go to bed and you save the Jews.”¹⁰ Indeed, Hashem came through and the Assyrian army was miraculously vanquished before it could set foot into the city.¹¹

In the face of abject danger, Chizkiyahu placed his complete trust in Hashem and was fully at ease. This is the kind of trust and expectation required of us:

TEXT 5

The Rebbe, *Likutei Sichos* 7, p. 275

על דרך זה צריך כל אחד ואחד לבטוח בביאת המשיח בבטחון גמור
בלי שום פקפוק, ובאופן דאחכה לו בכל יום, שמחר ממש יבוא משיח.
גם כשמצד חשבונות של שכל וטבע אינו רואה שום מקור לזה. ובטחון
זה עצמו ימהר ויחיש את ביאתו בקרוב ממש.

We must trust similarly, without a shadow of a doubt, in the coming of Mashiach—in a manner of, “I await every day” that Mashiach will arrive literally tomorrow. Even if we see no rational or natural basis for this trust, the trust itself will hasten his immediate arrival.

This kind of trust and hope is challenging enough and meritorious enough to bring Mashiach. This is not mere hope. This means to

⁹ Melachim II 17:23. Shortly after the passing of Shlomo Hamelech, the Jewish people splintered into two kingdoms (Melachim I 12). The Davidic line remained sovereign over two and a half *shevatim* in the area of Yerushalayim and its environs. The other kingdom had fallen to Assyria and Sancheirev was now poised to attack *Malchus* Yehudah.

¹⁰ *Eichah Rabah* 4:15. Chizkiyahu was terminally ill at the time. In fact, Yeshayahu had already prophesied his death, but Hashem granted Chizkiyahu fifteen additional years.

¹¹ For the entire story see Melachim II 18–19; Yeshayahu 36–37.



be as certain of his arrival as Chizkiyahu was of the fall of Assyria. Certain enough to take it to the bank.^{12 13}

SUMMARY

We are obligated to desperately await the coming of Mashiach all day, every day. Moreover, we must expect him with certainty, even at times when his arrival seems most unlikely. In the merit of this desperate yearning, Mashiach will come.

¹² The story is told that someone once informed the Rebbe that Jews in his community are expecting Mashiach. The Rebbe asked if they were prepared to offer a loan to be repaid upon Mashiach's arrival.

¹³ On this basis, the Rebbe (*Toras Menachem* 5746:1, pp. 536–537) asked that the following commentary of the Chida (Rabbi Chaim David Azulai) on the words, “כי לישועתך קיוונו כל היום,” be publicized. Shouldn't we say to send us Mashiach because we repented and are worthy of him? How does our hoping become a reason for Hashem to send us Mashiach? The answer is that truly hoping for Mashiach is a sufficient merit for the coming of Mashiach (*Midbar Kadmos [kuf 16]*, p. 157). The Chida attributes this *chidush* to the *Tsemach David*, but it is interesting to note that this is actually the Chida's *chidush*. The *Tsemach David* (Parshas Vayechi, p. 123a) wrote something slightly different:

לישועתך קוותי השם, יש לדקדק שהי' לנו לאמר ישועתך קווינו השם בלא למ"ד. מהו לישועתך? ... בשביל לזכות לישועתך קוותי השם, שעל ידי הקווי אני זוכה הישועה.

In that *sichah*, the Rebbe also asked that the commentary of Radak (Shmuel II 24:25) be publicized. Radak says (based on Midrash Tehilim 17) that David Hamelech's warriors only fell in battle because they didn't demand the building of the Beis Hamikdash. The Midrash goes on to observe that if this was true in the era of David Hamelech before the Beis Hamikdash, how much more so today when it has been built and was since destroyed. This, concludes the Midrash, is why *Chazal* instituted the practice of praying for Mashiach three times every day.



II. PRAYING ALL DAY

THE RED HEIFER

Until now we presented the Rebbe's desperate yearning for Mashiach and the thrice daily prayer for Mashiach. But the Rebbe went beyond that. Nearly each of the Rebbe's public talks and letters concluded with a prayer for Mashiach. It is, of course, a wonderful custom if one chooses to adopt it, but the Rebbe encouraged and even demanded that everyone take on this practice. Was this the Rebbe's personal custom or did the Rebbe see this as an obligation? And if it is an obligation, what is the source for the obligation to pray for Mashiach at every turn?

Once again, we are not surprised that the Rebbe found his inspiration in the Rambam:

TEXT 6

Rambam, *Mishneh Torah, Hilchos Parah Adumah* 3:4

וְתִשַׁע פָּרוֹת אֲדָמוֹת נִעְשׂוּ מִשְׁנִצָּטוֹו בְּמִצְוָה זוֹ עַד שֶׁחָרַב הַבַּיִת בְּשָׁנָה.
רִאשׁוֹנָה עָשָׂה מֹשֶׁה רַבֵּנוּ. שְׁנֵי עָשָׂה עֶזְרָא. וְשִׁבְעַ מֵעֶזְרָא עַד חֲרָב
הַבַּיִת. וְהָעֲשִׂירִית יַעֲשֶׂה הַמֶּלֶךְ הַקָּשִׁיחַ מִהֲרָה יִגְלֶה אָמֵן כֵּן יְהִי רָצוֹן.

Nine red heifers were brought as offerings from the day Jews received this commandment until the destruction of the second Temple. The first was brought by Moshe Rabeinu. The second was brought by Ezra. Seven others were offered until the destruction of the second Beis Hamikdash. And the tenth will be brought by the king Mashiach; may he speedily be revealed. Amen, so may it be G-d's will.

As usual, the Rebbe takes note and learns lessons from a seemingly insignificant anomaly in the Rambam.

Pray and He Will Hear

Jews suffered for many decades in Egypt, but when conditions grew unbearable, they began to cry. The Torah tells us that as soon as they cried, "Vataal shavasam el haElokim," Their cry reached Hashem (Shemos 2:23). We too must know that if we pray and plead for Mashiach, "Vayeda Elokim," Hashem will accept our prayers.

Toras Menachem 5743:2, pp.802–803



The Rebbe asks: Why does the Rambam conclude this statement with a prayer for Mashiach's speedy delivery? After all, *Mishneh Torah* is a book of halachah, and such a prayer seems out of place in a book of law.

The Rebbe explains that Rambam's prayer is not a postscript; it is meant to teach us an important halachah, as you would expect from a book of halachah. Since Rambam ruled that we must constantly await Mashiach, it follows that so long as Mashiach hasn't arrived, a Jew feels that something critical is lacking and should, therefore, voice it:

TEXT 7

The Rebbe, *Likutei Sichos* 28, p. 136

בשעת איינער וועלכער איז מחכה אויף ביאת המשיח דערמאנט אן ענין בשייכות צו משיח'ן, אפילו עס זאל זיין בדרך אגב, קען ער דאס ניט פארבייגיין, נאר דאס איז ביי אים גלייך מעורר רגשי הצפי' צו משיח'ן. ווערט עס צרכו דארף ער מתפלל זיין על זה, זאגן א תפלה אויף מילוי חסרונות, ער זאל זוכה זיין מהרה, בהקדם תיכף, צו ביאת המשיח.

When the topic of Mashiach comes up even in ancillary fashion, people who constantly await Mashiach can't let it slide. It instantly arouses feelings of desperation for Mashiach to the point that it becomes a need. They feel compelled to follow up with a prayer for his imminent arrival.¹⁴

Indeed, every time the Rebbe had an opportunity to weave the subject of Mashiach into his talks or letters, he did. And every time the

¹⁴ The Rebbe explains that Rambam only inserts this prayer once rather than every time the topic of Mashiach arises because it is a book of halachah, not prayer. He inserts it once to teach us to pray for Mashiach every time the subject comes up. The Rebbe explains that Rambam chose to insert it in the topic of *parah adumah* because it is relevant to Mashiach. *Galus* is associated with *tum'as mes* because in *Galus* we are detached from Hashem, the source of life. Mashiach can, therefore, be compared to the purification from the status of *tum'as mes*, which is also the subject of *parah adumah*.



topic came up, the Rebbe followed it up with a heartfelt prayer for Mashiach's immediate arrival.¹⁵

SUMMARY

When you are desperate for Mashiach, you add a prayer for him every time the subject comes up or his name is mentioned. You don't pray only at the fixed times; you pray spontaneously at every opportunity.

One Moment, One Prayer

There can be only one reason for Mashiach's tardiness, for even one additional moment after 1,900 years. It is because G-d wants us to pray, beseech, seek, and demand *ad masay*, how long will it take? He wants us to cry from the depths of our hearts, "We hope for your salvation all day long," and, "May our eyes behold your return to *Tsiyon* with mercy," etc. If we pray with complete sincerity, Mashiach will come immediately.

Sefer Hasichos 5747:1, p. 226

¹⁵ When the Rebbe asked to publicize the Radak (see footnote 13), the Rebbe noted that Radak concludes his commentary with the words, "*Amen kein yehi ratson.*"



III. MAKING IT REAL

LIVING WITH MASHIACH

In his worldwide campaign to inspire enthusiasm for Mashiach, the Rebbe encouraged us to live with Mashiach every moment of our day. When we do a mitzvah or study Torah we must think, “This action will bring Mashiach closer!” The Rebbe insisted that we should not be like a fieldhand who plants seeds without thinking about when and how the fruits might grow.¹⁶ Rather, every time we plant a seed, we must envision the process all the way through to the end—the reaping. As planting initiates the reaping process, so does every mitzvah hasten the coming of Mashiach. Every time we do a mitzvah, we must visualize ourselves reaping the reward of our actions—the coming of Mashiach—from the very onset.¹⁷

When we don *tefilin*, we must imagine ourselves standing in *tefilin* as Mashiach arrives. When we study Torah, we must imagine our studies being interrupted by the coming of Mashiach. This stimulates even more excitement about Mashiach.¹⁸ Also, knowing that every mitzvah can be the pivotal act that tilts the scales and brings Mashiach, motivates us to do more *mitzvos*¹⁹ and to commit fewer sins.²⁰

To establish this mindset—to think of Mashiach and live with the concept of Mashiach even before he arrives—the Rebbe suggested that we study about Mashiach every day.²¹

Yearning to Return

When Yaakov fell ill in Egypt, he summoned his son Yosef and instructed him, “*Unesasani miMitsrayim*,” Carry me out of Egypt (Bereishis 47:30). A Jew should never feel comfortable in *Galus*. We should feel an urgent desire and deep yearning at every moment to be lifted out of *Galus*. We must beg Hashem, as Yaakov did, “*Unesasani miMitsrayim*,” Take us out of *Galus*.

Likutei Sichos 25, pp. 273–274

¹⁶ Joke: A visitor to a park observed city employees digging holes and filling them back up. When he asked what they were doing, they replied, “We were hired to dig and fill the holes. It’s not our fault that the fellow who is meant to plant the tree didn’t show up.”

¹⁷ *Likutei Sichos* 22, pp. 75–77.

¹⁸ *Likutei Sichos* 21, p. 19.

¹⁹ *Likutei Sichos* 8, p. 359.

²⁰ *Likutei Sichos* 20, p. 234.

²¹ And especially from *Likutei Sichos*. *Sefer Hasichos* 5751:2, p. 501.



TEXT 8

The Rebbe, *Sefer Hasichos* 5751:2, pp. 691–692

המדובר בתקופה האחרונה בנוגע להוספה המיוחדת בלימוד התורה בעניני גאולה ומשיח, לא רק בתור סגולה למהר ולקרב ביאת המשיח והגאולה, אלא גם ובעיקר כדי להתחיל לחיות בעניני משיח וגאולה. לחיות עם הזמן דימות המשיח על ידי זה שהשכל נעשה ממולא וחדור בהבנה והשגה בעניני משיח וגאולה שבתורה. ומהשכל מתפשט וחדור גם ברגש הלב, ועד להנהגה בפועל, במחשבה דיבור ומעשה, באופן המתאים לזמן מיוחד זה שעומדים על סף הגאולה, ומראים באצבע שהנה זה המלך המשיח בא.

I have been encouraging Jews to increase their studies about the Ge'ulah and about Mashiach. My intention is not only to hasten the coming of Mashiach, but also, and primarily, to learn to live with Mashiach and Ge'ulah. When our minds fill with a thorough understanding of the Torah's teachings on the Ge'ulah, we begin to live in a Mashiach-like atmosphere. This stimulates excitement over Mashiach's imminent arrival, as well as thoughts, words, and behaviors that are appropriate for this special era—when we stand at the verge of Ge'ulah, ready to point and say, "Behold, here comes the King Mashiach!"

When we live with Mashiach in our every waking moment, we begin to think as Mashiach thinks, see the world through a Mashiach perspective, and behave as we will when Mashiach arrives. Challenging days won't dampen our optimism and enthusiasm for his imminent arrival. Dark moods won't keep us from performing every mitzvah that we can to hasten his arrival. Naturally, our enthusiasm will bubble over and we will discuss it with our family and friends at every opportunity, hoping to inspire similar feelings in them.²²

²² *Sefer Hasichos* 5751:2, p. 707.



When we each create a Mashiach bubble in our personal lives, the Mashiach atmosphere will spread from the personal to the collective and bring about the *Ge'ulah*.

PERSONAL RESPONSIBILITY

This responsibility falls on each of us individually. We can't hand it off to our teachers, colleagues, or even the Rebbe. For Mashiach to come, we must each do our part:

TEXT 9

The Rebbe, *Sefer Hasichos* 5747:1 p. 224

על כל אחד ואחד מישראל מוטלת השליחות להביא ולגלות את בית המקדש העתידי, שבנוי ומשוכלל בשמים, וצריך רק לירד ולהתגלות למטה, תיכף ומיד ממש. וכאמור ענין זה שייך לכל אחד ואחד מישראל, אנשים, נשים, וטף, בנערינו, ובזקנינו, גו' בבנינו, ובבנותינו, מהגדול שבגדולים, עד לקטן שבקטנים, ללא כל חילוקי עדות, חוגים, ומפלגות כו'. שכן אין זה ענין השייך לסוג או נוסח כו' מסוים, כי אם ענין השייך לכל אחד ואחד מישראל.

Every single Jewish person is entrusted with the mission of bringing and revealing the future Beis Hamikdash, which is ready and fully constructed in heaven, and needs only to descend and be revealed below, immediately. This sacred responsibility rests upon every single Jew; man, woman, and child—our youth, elderly, sons, and daughters, from the greatest to the simplest, irrespective of community, sector, or party, etc. This is not unique to a particular type of Jew or ideology; it is binding on every single Jew.²³

The Rebbe would add that this is not an option. No one can say, “I am too busy with other important things and don't have time,

²³ See also, *Toras Menachem* 5747:2, p. 622; *Sefer Hasichos* 5751:2, p. 474.



energy, or headspace to worry about Mashiach.”²⁴ Bringing an end to *Galus* is our personal responsibility and the sacred overarching obligation of our times:

TEXT 10

The Rebbe, 12 Tamuz 5744²⁵

איתא בירושלמי, "כל מי שלא נבנה בית המקדש בזמנו כאילו חרב בית המקדש בזמנו." אמנם עברו כבר אלף תשע מאות שנה, ועוד שנים לאחרי זה. אבל היות שהיום הוא יום חמשי פרשת פנחס, ונמצאים כבר לאחר תפלת מעריב, ולא נבנה בית המקדש - צריכים לדעת, שצריכה להיות הצעקה על הגאולה כאילו חרב ביום חמשי פרשת פנחס... נצייר לעצמנו, כאשר נשרף בית המקדש ועומד לו שם יהודי שהוא יהודי קשה, ויהודי מאובן (א הארטער איד, א שטיינערנער איד), עם "לב האבן", ורואה כיצד נחרב בית המקדש בימיו - הרי היה הופך עולם (געקערט א וועלט)!

אומרת תורת אמת ותורת חיים, הוראה בחיים: קער אַ וועלט היינט!!!

It is stated in the Talmud Yerushalmi that one who did not see the Beis Hamikdash rebuilt is considered as if he saw it destroyed.²⁶ More than nineteen hundred years have passed since the Beis Hamikdash was destroyed, but since it was not rebuilt today, we must cry out for the Ge'ulah as if the Beis Hamikdash had been destroyed today . . . Just imagine a hardened Jew with a heart of but stone standing and watching the Temple's destruction play out before his eyes. Even he would be galvanized to turn over the world [to stop the destruction].

The Torah of truth, the Torah of life, issues a living imperative: TURN OVER THE WORLD TODAY.

²⁴ The Rebbe often said that the very possibility that a Jew can think this way is symptomatic of how deeply immersed we are in *Galus* and how desperately we need Mashiach.

²⁵ We chose to present a transcript of the Rebbe's actual words rather than the excerpt from *Toras Menachem*.

²⁶ Yoma 1:1. The actual words in the Yerushalmi are, "כאילו החריבו", as if he actually destroyed the Beis Hamikdash.



May we merit the coming of Mashiach speedily in our days, *amen*.

SUMMARY

The key to living with Mashiach today, as if he were already here, is to learn about Mashiach every day and to fill our minds with thoughts about Mashiach. This generates enthusiasm that uplifts every part of our day. This is the personal obligation of every Jew.

KEY POINTS

1. Our very presence in *Galus* must inspire an intense yearning and a desperate desire for Mashiach. We must await him all day, every day.
2. Expecting Mashiach, even when there are no indications of his arrival, is reason enough for him to arrive.
3. As a natural outcome of this yearning, a Jew prays for Mashiach at every opportunity.
4. If we live as if Mashiach has already arrived, we will hasten his arrival.
5. We are each individually responsible to do all that we can to bring Mashiach.



