

CURRENT & RELEVANT

**Presenting the
Rebbe's call to adopt
a Mashiach Mindset**

An introduction to "We Don't Have to Wait"



DEVELOPED BY

Rabbi Naftali Silberberg

Rabbi Lazer Gurkow

JLI

Rabbi Shmuly Avtzon

SIE

Rabbi Shlomie Naparstek

Moshiach Office at Merkos 302

LAYOUT DESIGN

Estie Ravnoy

Produced by the Moshiach Office at Merkos 302

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Welcome to “We Don’t Have to Wait,”
a six-month learning campaign
that explores the Mashiach mindset and
empowers us to adopt it in our daily life.

FOUR ASPECTS

As Chasidim, we analyze the Rebbe’s words and understand them as best we can. Looking back upon the Rebbe’s *sichos* about Mashiach, we see that the Rebbe taught us multiple ways to hasten the *Ge’ulah*. While there are surely many ways to break down the Rebbe’s approach, we suggest the following breakdown into four general categories:

- 1. Awaiting Mashiach**
- 2. Demanding Mashiach**
- 3. Bringing Mashiach**
- 4. Living Mashiach**

1. AWAITING MASHIACH

The obligation to believe *and await* the coming of Mashiach is a foundational principle of *Yiddishkeit*.¹ Awaiting Mashiach is an outcome of feeling an urgent need for Mashiach. When we feel that we can't be complete without Mashiach, we await him with urgency.² The Rebbe drew our focus to this principle and made it clear that it is central to our generation's mission.

*Awaiting the Ge'ulah . . . hastens and accelerates the actual Ge'ulah. . . Every Jew proclaims in his prayers, "I await your salvation all day." Not every day, but all day. We must widely publicize the obligation and need to await Mashiach's arrival all day.*³

**When we feel
that we can't be
complete without
Mashiach, we await
him with urgency.**

1 Midrash, *Zuta*, Eichah 126; *Pirush Hamishnayos LehaRambam, Perek Chelek*.

2 *Likutei Sichos* 28, p. 136; *Toras Menachem* 5749:4, p. 139.

3 *Sefer Hasichos* 5748:2, pp. 532–534.

2. DEMANDING MASHIACH

Awaiting the *Ge'ulah* leaves the time of his coming to Hashem. Rather than simply awaiting the *Ge'ulah* whenever Hashem is willing to bring it, the Rebbe urged us to *daven* and demand of Hashem to send us Mashiach immediately. The need to do so is mentioned in Midrashim and other sources,¹ and moreover, asking for Mashiach comprises a major part of the daily Shemoneh Esrei.² Nevertheless, demanding Mashiach constantly was not the traditional practice.³ The Rebbe promulgated the *tefilah* and the demand, "We want Mashiach now."⁴

*The only remaining obstacle to the coming of the Ge'ulah is the need for all Jews to request, insist, and demand that Hashem bring the true and complete Ge'ulah. Obviously, this insistence and demand must be sincere, not superficial.*⁵

And in the words of the famous *sichah* of 28 Nisan, 5751:

*If we would mean it and
if we were stubborn
(about it) and if we
would cry ad mosai with
sincerity, Mashiach
would most certainly
have already arrived.*⁶



¹ *Midrash Tehilim* 17; *Beis Yosf, Orach Chayim* 188; *Midbar Kaamos LehaChida*, p. 157; *Sefas Emes*, Shemos 5656.

² See *Likutei Sichos* 20, p. 459, for a dramatic discussion of this point.

³ On 20 Nisan 5748, the Rebbe said that encouraging a constant demand for Mashiach was not practiced regularly in the past. It is a new mission for our generation.

⁴ See also *Likutei Sichos* 30, pp. 182-183.

⁵ *Toras Menachem* 5747:2, p. 165.

⁶ *Toras Menachem* 5751:3, p. 119.

3. BRINGING MASHIACH

It is not enough, however, to await the *Ge'ulah* and to *daven* that Hashem bring the *Ge'ulah*: the Rebbe taught us that we must do something about it! We must do whatever is within our power to hasten the *Ge'ulah*.

The Rebbe introduced ten *mitvzo'im* and, with them, sent us out to bring Mashiach one mitzvah at a time, one Torah class at a time, and one Jew at a time. The Rebbe asked that we go out and *turn over the world* until Mashiach comes.

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.¹ More than nineteen hundred years have passed since the Beis Hamikdash was destroyed, but since the Ge'ulah did not come today, we need to cry out for the Ge'ulah as if the Beis Hamikdash had been destroyed today.

Imagine a stoic Jew with a heart of stone, standing and watching the Beis Hamikdash being destroyed before his very eyes. He would be galvanized to turn over the world [to stop the destruction].

Toras emes, Toras chayim *issues a hora'ah bachayim*:
Ker a velt! Heint! (*Turn over the world! Today!*)²

We can't rest and we can't sit on our laurels until Mashiach actually comes. We must do all that we can to hasten his arrival.

While Yidden always knew that every mitzvah brings Mashiach closer,³ the Rebbe turned this into the focus and mission statement of our generation.

¹ Yoma 1:1.

² 12 Tamuz, 5744.

³ *Mishneh Torah, HIlchos Teshuvah* 3:4.



קראו ונראה מיני!

turn over

the world. **Today!**

4. LIVING MASHIACH

The Rebbe taught that *Ge'ulah* is not just a future reality that we await—for which we *daven*—and that we hasten its arrival by doing *mitzvos*. *Ge'ulah* is also an unfolding reality that we can experience to a degree in the present. Moreover, doing so also hastens the revelation of Mashiach. To this end, the Rebbe directed each of us to become a “*Mashiach'dike* person”—by living today, during the last days of *Galus*, with the same perspective and mindset that we will have in the times of Mashiach.

When the Rebbe said this, many Chasidim wondered: What is a Mashiach mindset? After all, how can one know the Mashiach mindset before Mashiach comes?

It became clear, however, that the Rebbe had been teaching this mindset for more than four decades. The Rebbe began his *nesi'us* by presenting the basic concepts. In the ensuing decades, the Rebbe revealed deeper and deeper layers until the years 5751 and 5752, when the Rebbe's entire program came to a head. During these years, the Rebbe presented us with the flowering of his teachings by teaching them with a supreme emphasis on Mashiach. Thereby, the Rebbe demonstrated that the concepts he had developed over the years were insights that, in fact, comprise the Mashiach mindset.



What is a Mashiach mindset?

**After all, how can one
know the Mashiach
mindset before
Mashiach comes?**

BACKGROUND

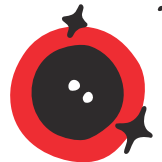
In 5698, the Frierdiker Rebbe announced that the time had come for us to stand prepared for Mashiach's coming.¹ During World War II, the Frierdiker Rebbe published several declarations in the Jewish press that *le'alter leteshuvah*, *le'alter lege'ulah*—immediate *teshuvah* would bring an immediate *Ge'ulah*.²

On Yud Shevat 5711, in the very first *maamar* of his *nesi'us*, the Rebbe declared that the overarching goal of *dor hashvii*—our generation—is to bring Mashiach.³ It is the highest calling in history, and the Rebbe informed us that it is the call of our generation.



Throughout the years, the Rebbe often said that the task was nearly complete. The Rebbe would quote the Frierdiker Rebbe, who once said that *Yidden* in Russia were so ready for Mashiach that they were pressing their uniforms and polishing their buttons.⁴ The Rebbe explained this to mean that the uniform is complete, even the buttons are sewn; the only task remaining is to polish the buttons. In this analogy, this means that all the difficult and heavy tasks to prepare for Mashiach have been completed. There are only some ancillary tasks to complete.

On Shabbos Parshas Vayechi, 5747 (just twelve days after Hei Teves), the Rebbe announced for the first time that the buttons have already been polished! The only thing left to do is to blow off some dust that was left on one or two of the buttons.⁵ On the following Shabbos, Parshas Shemos,



¹ *Igros Kodesh* 4, p. 279, as elucidated by the Rebbe on many occasions (for example, *Likutei Sichos* 25, p. 481).

² Published in many Jewish periodicals and reproduced in *Igros Kodesh* 5, p. 961.

³ *Toras Menachem* 5711:1 (2), p. 196.

⁴ *Sefer Hasichos* 5689, p. 42.

⁵ *Sefer Hasichos* 5747:1, p. 256

the Rebbe proclaimed that this too had been accomplished; the work of polishing the buttons was now complete!⁶

On Yud Shevat 5750, The Rebbe began to refer to our days as the *hechste tzeit* (“high time”) for Mashiach’s coming.⁷ He also described ours as the last generation of *Galus* and the first generation of *Ge’ulah*—a statement the Rebbe often repeated in the following years. At a later point,⁸ the Rebbe went as far as to say that Mashiach is already here and that he only needs to be revealed!

As you might imagine, the excitement was palpable and was reaching a fever pitch. The feeling among the Chasidim was that “*ut ut*” the Rebbe was going to bring Mashiach, and we had the *zechus* of being a part of it!

Then on 28 Nisan, 5751, the Rebbe shocked the Chasidim with the following statement:

*I have done all that I can: the only thing that remains for me to do is to hand it over to each of you! See to it that you do all that you can to bring Mashiach immediately!*⁹

The Chasidim were stunned and confused. Did this mean that the Rebbe was pulling back, *chas veshalom*, from the task that he had set for our generation?

It turned out that the Rebbe had no intention of pulling out.

“I have done all that I can”



⁶ *Toras Menachem* 5747:2, p. 301. The Rebbe added that the buttons had been polished and repolished, and over-polished, to the point of complete perfection, as Shlomo Hamelech said, “You are perfectly beautiful, my beloved” (Shir Hashirim 4:7).

⁷ *Sefer Hasichos* 5750:1, p. 269.

⁸ *Sefer Hasichos* 5752, pp. 152 and 256.

⁹ *Sefer Hasichos* 5751:2, p. 474.

The Rebbe continued to teach and to lead. But the Rebbe put us on notice that our previous assumption was wrong.

Throughout the years, Chasidim had the sense that it was not our task to bring the *Ge'ulah*. Who has the hubris to suggest that he or she can accomplish such a large feat? Rather, it seemed that it was our task to be soldiers in the Rebbe's army through which the Rebbe would bring the *Ge'ulah*. We were the foot soldiers, each performing tasks assigned to us by the Rebbe. The Rebbe was putting the puzzle together, ensuring that all the pieces were in place to bring Mashiach.

Now the Rebbe wanted us to know that the overarching task of bringing Mashiach does not belong to the Rebbe alone. It belongs to each of us. We must each be vision-conscious—we must each take full and personal responsibility for the overarching task of bringing Mashiach.¹⁰

But how can Chasidim accomplish such a huge feat?

Several days later (on Shabbos Tazria-Metzora), the Rebbe explained that since Mashiach is close to coming but still not here, we must draw him into the world by first drawing him into ourselves. This is accomplished through learning about Mashiach in Torah. The Rebbe instructed us to study the subject of Mashiach in *Torah Shebiksav*, *Torah Shebaal Peh*, *Zohar*, *Midrashim*, *Chasidus*, and especially the *Maamarim* and *Likutei Sichos* of the *nasi hador*. This, the Rebbe explained, would stimulate the flow of Mashiach's Torah into the world, which would set the stage for Mashiach to arrive and reveal the *Torah chadashah mei'iti teitzei*.¹¹

Several months later, on Shabbos Parshas Balak, the Rebbe elaborated on the goal of studying the subject of Mashiach in the Torah.¹² **He explained that the goal of this study is much greater than stimulating the *Ge'ulah* in a spiritual way.**



¹⁰ The truth is that the Rebbe said as much on previous occasions, most notably on Purim 5747 (*Toras Menachem* 5747:2, pp. 620–626). However, the Rebbe's words on 28 Nisan 5751 were much more dramatic and shook things up.

¹¹ *Sefer Hasichos* 5751:2, p. 501.

¹² Firstly, the Rebbe explained that we learn about Mashiach because we yearn for him with such excitement and anticipation that we simply want to know as much as we can about Mashiach. Secondly, we learn with the conviction that this is not theoretical knowledge but information that is relevant to our daily behavior because Mashiach will arrive at any minute.

This kind of study also has practical ramifications.

This is when the Rebbe issued the directive of living with Mashiach by becoming Mashiach-like in our perceptions, orientation, and behavior:

I have been encouraging Yidden to increase their studies about the Ge'ulah and Mashiach. My intention is not only to hasten the coming of Mashiach, but also, and primarily, to learn how to live with Mashiach and Ge'ulah. When the mind is filled 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 Mashiach!"¹³

The following Shabbos, the Rebbe elaborated a little more and talked about developing a Mashiach mindset:

In simple language, this means that standing at the verge of the Ge'ulah, we must each accustom ourselves to the idea of Ge'ulah and put ourselves in the mindset and the emotional experience of Ge'ulah. When our every thought, word, and deed is devoted to ushering in holiness, our day will become a Mashiach-dike day, and our space will become a Mashiach-dike space. Consequently . . . we will share our passion with others . . . our immediate family, our relatives, and especially our students, and eventually with every person that we can reach.¹⁴

The following year, 5752, on the night of Simchas Torah, the Rebbe explained the *Ge'ulah* mindset in very clear language.

This means that a Jew's conduct in every aspect of daily life, even at this time, before Mashiach's arrival, must be similar to and modeled after the way we will live and behave when Mashiach is actually here.¹⁵

¹³ *Sefer Hasichos* 5751:2, pp. 691–692.

¹⁴ *Ibid.*, 5751:2, p. 707.

¹⁵ *Sefer Hasichos* 5752:1, p. 39.

PREPARING TO GREET MASHIACH

The idea that we are meant to live with a Mashiach mindset and become “Mashiach-like people” is a different kind of directive. It is not a directive to do or learn something specific to bring Mashiach. It is a directive to transform our mundane everyday experience into a *Mashiach'dike* experience. Our, perspectives, evaluations, judgment calls, decisions, responses, and reactions on every aspect of life should become *Mashiach'dike*.

We need to continue our daily schedule. We must run our homes, conduct our business, and fulfill our *shlichus*, but all with the mindset that we will have when Mashiach comes.

The Rebbe was clear that this is not just about *bringing* the *Ge'ulah*. It is about revealing that the *Ge'ulah* is about to come.¹⁶ The emphasis of this directive is on the last moments before the *Ge'ulah*. Since Mashiach is already on his way, we need to be ready for him: to live in a way that is fitting for the last moments before the *Ge'ulah*. As the Rebbe said on Shabbos Chayei Sarah, 5752, the newly unveiled *shlichus*-task of this time is to *receive* or to *greet* Mashiach.

When a special guest is about to enter, we grow excited and prepare ourselves and the house to receive them. The guest shouldn't arrive and find the house and the people apathetic and unprepared. Rather, the air should be electric with tension and excitement. The table should be set, the banquet should be ready, the people should be in place, the orchestra should be poised, and the event should be about to begin. These efforts don't *bring* the guest into the house, rather they *reveal* that the guest is about to enter.

¹⁶ The effort to *bring* the *Ge'ulah* had been completed—the buttons had been polished. However, since Mashiach has not yet arrived, we must work to *reveal* that Mashiach is about to arrive. The directive to live with the Mashiach mindset is part of the effort to *reveal* the *Ge'ulah*. By living with the awareness and consciousness of Mashiach's imminent arrival, we reveal his presence in the world.

If Mashiach is about to come, we need to behave in a way that befits Mashiach and the *Ge'ulah*. This, itself, will also hasten his revelation because knowing that we are ready impels Mashiach to enter. But the primary reason to live with Mashiach is to hurry up and greet him because he is *already on his way*.



THE MASHIACH MINDSET

So, what is a Mashiach mindset?

The key distinction between *Galus* and *Ge'ulah* is that we will see the *alef* in everything. When the essence of Hashem, which is the essence of all existence, will be visible, we will no longer think of ourselves and of the world as separate from Hashem. It is all Hashem. This will change the way we think, the way we regard others, the way we consider cost and benefit, and the things that we enjoy. In short, it will change everything. This is a Mashiach mindset.

We won't have a full grasp of the Mashiach mindset until Mashiach comes. Nevertheless, the Rebbe—throughout the years, and especially in the years 5751 and 5752—explained this mindset to the extent that we can understand it. Subject by subject, *sichah* by *sichah*, the Rebbe explained how Mashiach's imminence changes our mindset and changes the world. By studying these *sichos*, we can develop a Mashiach mindset even before Mashiach comes.

OUR RESPONSIBILITY

We—who have the good fortune, by *hashgachah pratis*, to live in *dor hashvii*, and in the last era of *dor hashvii*—were chosen to rise to this occasion. It is our privilege and responsibility to learn these *sichos* and to adopt this mindset because we are the ones who are tasked with greeting Mashiach and hastening his actual arrival.

However, studying all the *sichos* can be overwhelming for many.

Enter the “We Don't Have to Wait” campaign. Over the next six months, we will study six *sichos* from 5752. Each of these *sichos* represents a landmark transition from (what we have come to perceive as) the conventional mindset to the Mashiach mindset. Each *sichah* will be prefaced with

a background lesson that will demonstrate the unfolding of this concept in the Rebbe's teachings over the years.

We will come away from each session armed with information about how to transform a key aspect of our lives and perspectives. We will also acquire a practical set of tools that will help us implement this mindset in our daily life. By the time we conclude this process, we will have six concrete understandings of the Mashiach mindset that will empower us to fulfill the Rebbe's directive to become *Mashiach'dike*—to live today as we will in the times of Mashiach.

We have lived in *Galus* for so long that its mindset has sadly become ingrained in us. Transitioning to a Mashiach mindset should be natural and easy for a Chasid, but it isn't. It entails shifting our perspective of literally every aspect of our day, step-by-step, moment by moment, until we become a Mashiach-type person. The purpose of this campaign is to empower us to adopt these perspectives and assume this mindset.

For many years we sang, “We want Mashiach now, we don't want to wait.” But if we adopt a Mashiach mindset, we won't have to wait—because we will already be experiencing it.



**“We want Mashiach
now, we don't want
to wait!”**

And most importantly, if we are ready for him today, he will come today. By studying the *sichos*, learning the Mashiach mindset, and adopting it in our daily lives, we will be ready.

It is our sincere hope and expectation that Mashiach will be here long before this campaign is complete. And in the interim, we will arm ourselves with the necessary tools to achieve a *Ge'ulah pratis*—a personal *Ge'ulah*. This will prepare us for and result in the revelation of the *Ge'ulah klalis*—the coming of Mashiach, *Amein*.

לע"נ

הרה"ח התמים ר' מנחם מענדל
בן הרה"ח התמים
ר' אברהם (מאיאר) ז"ל דריזין

נלב"ע יום ג' דחזה"מ פסח
י"ט ניסן ה'תש"פ ת'נ'צ'ב'ה'

