

**“It Is Our
Responsibility
To Bring
Moshiach!”**

In the closing days of the month of Nissan, 5751, the Rebbe שליט"א on several occasions directed the Jewish people to intensify their efforts to bring Moshiach.

With soul-piercing words that penetrated the hearts and minds of his listeners the Rebbe שליט"א declared that he had done all he could and that now the speedy advent of Moshiach depended on the sincere and concentrated efforts of each and every single Jew.

How?

By more awareness of the infinite goodness Moshiach will bring – and the uncompromising longing for his coming.

In this booklet we have gathered excerpts from past Sichos and directives of the Rebbe Shlita dealing with our duty to bring Moshiach, as well as excerpts from the *Yalkut*, *Zohar* and *Rambam* on the subject of Moshiach and the time of his coming.

We must put all our efforts into more Torah, more Tefillah and more Tzedakah, all directed to bring Moshiach Now!

Lubavitch Youth Organization

ב' אייר

תפארת שבתפארת

חשנה תהא שנת אראנו ונלאות

2 Iyar, 5751 - *Tiferes SheB'Tiferes*

Excerpts from the Sicha of the 7th Day of MarCheshvan, 5746

The *Midrash, Radak* and the *Chida* all emphasize our obligation to demand of G-d that He bring the redemption. Even if we only have the merit of longing for Moshiach – we are worthy enough to be redeemed from exile. This should be publicized.

The *Chida* (Rabbi Chaim Yosef David Azulai), was a *posek* (halachic authority), and Kabbalist, who is often quoted by later scholars in matters of Halachah as well as the esoteric teachings of Torah. In his 18th century encyclopedic work, "*Midbar Kedemos*," under the entry "*Kevui – hope*," the *Chida* writes:

In *Yalkut Shimoni* on chapter 40 of *Tehillim* we find: Even if the Jewish people only have the merit of hoping [for the redemption] and striving after the L-rd, they are worthy of being redeemed. And if you should say, "There were times in the past when we hoped and expected the redemption to come and we were not saved," (see *Yermiyahu* 8:20 and commentaries loc. cit.) "Hope in the L-rd, be strong and let your heart be valiant, and hope in the L-rd." (*Tehillim* 27:14) This means that although you have hoped and have striven after G-d, but your supplications were not heard, still you must hope, again and again.

Based on this commentary of the *Yalkut*, our great teacher, Rabbi Yosef David, in his wonderful book "*Tzemach David*," writes the following explanation on the text of the blessing in the *Amidah*: "Speedily cause the scion of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day": It appears to be quite puzzling. Why is *our hope* a reason for bringing Moshiach? If we are worthy, the redemption will come without our hopes, and if we are not worthy, why will our *hoping* help?!

But the explanation is:

We must pray to G-d: "Please bring the scion of David, and if you will say that we are truly not meritorious and we are not worthy, nevertheless bring the redemption,

because we hope for Your salvation all day.” If we have the merit of such longing and striving, in that merit alone we are worthy of being redeemed!

We find a related commentary in the writings of *Radak* (Rabbi Dovid Kimchi – 12th century). In the Book of Samuel II, Scripture tell us:

... G-d accepted the prayer of the people of the land and the plague ceased from the Jewish people.

(II Shmuel 24:25)

Rabbi Dovid Kimchi in his authoritative commentary on this verse comments:

There is a homiletic interpretation [in the name of Rabbi Shimon bar Yochai], that so many thousands of Jews died in the days of Dovid only because they did not pray for and demand that the Beis HaMikdash (Holy Temple) should be built in their time. From here we derive an important lesson: These people never had the Beis HaMikdash, nor was it destroyed in their time, yet, they perished because they did not strive for it, how much more so, we, who had the Beis HaMikdash and saw it destroyed in our times, must truly *pray, hope and demand* that it be rebuilt.

For this reason the Elders and the prophets made the rule that we must train ourselves to pray three times every day: “Return Your *Shechinah* (glory) and Your Kingdom to Zion and the Order of Your Divine Service to Jerusalem,” Amen, so may it be Thy will, *Selah!*

What action do I seek? From the questions and arguments that I hear concerning our sincere hopes and demands for the true and complete redemption through our righteous Moshiach, it seems clear that there are many who are unfamiliar with these aforementioned teachings.

It is appropriate that these vital words be printed and publicized in the media.

Yalkut Shimoni:

The following passage is from *Yalkut Shimon*, sec. 499, on *Isaiah* 60:1:

Rabbi Isaac taught: "In the year in which the Messianic King is revealed, all the kings of the nations of the world will be at strife with each other. The King of Persia will provoke the Arabian King; the Arabian King will go to consult with Aramea (which corresponds to today's Syria; a variant reading of this passage appearing in a parallel Midrashic source, the *Pesikta*, reads: '...with Edom,' i.e., the ancient land of Idumea, which was situated in part of today's Kingdom of Jordan); and the King of Persia will return and destroy the whole world. Consternation and confusion will strike all the nations of the world. They will fall on their faces and suffer the pang of childbirth. The Jewish people too will be seized by consternation and confusion, as they ask: 'Where shall we come and go? Where shall we come and go?'

"And the Almighty will answer them: 'My children, do not fear. Whatever I have done, I have done only for your sakes. Why are you afraid? Have no fear, the time of your redemption has arrived! Moreover, the ultimate redemption will not be like your first redemption (from bondage in ancient Egypt). For the first redemption was followed by suffering and subjection to the kingdoms of the world, whereas this ultimate redemption will be followed by neither suffering nor subjection.' "

Furthermore, our Sages taught: "At the time when the Messianic King comes, he will stand on the roof of the Holy Temple in Jerusalem and proclaim to the Jewish people: 'O meek and pious folk! The time of your redemption has arrived!'"

Excerpts from the Rambam, *Mishneh Torah* on the Messianic Era:

One of Maimonides' most amplified and systematic references to the End of Days, crystallizing the totality of Biblical prophecy and Talmudic teaching on the subject throughout Jewish history, is to be found in the final section (Book XIV, entitled the Laws of Judges) of his monumental *Mishneh Torah*, in the Laws Governing Kings, chs. 11 and 12:

King Moshiach will arise and restore the kingdom of Dovid to its former state and original sovereignty. He will rebuild the sanctuary and gather the dispersed of Israel. All the ancient laws will be reinstated in his days; sacrifices will again be offered; the Sabbatical and Jubilee years will again be observed in accordance with the commandments set forth in the Law.

He who does not believe in a restoration or does not look forward to the coming of Moshiach denies not only the teachings of the Prophets but also those of the Law and Moses, our teacher for Scripture affirms the rehabilitation of Israel, as it is said: *Then the L-rd thy G-d will turn thy captivity, and have compassion upon thee, and will return and gather thee ... if any of thine that are dispersed be in the uttermost parts of heaven ... and the L-rd thy G-d will bring thee into the land which thy fathers possessed (Deut. 30:3, 4, 5).*

Do not think that King Moshiach will have to perform signs and wonders, bring anything new into being, revive the dead, or do similar things. It is not so. Rabbi Akiba was a great sage, a teacher of the Mishnah, yet he was also the armor-bearer of Ben Kozba (Bar-Kochba). He affirmed that the latter was King Moshiach; he and all the wise men of his generation shared this belief until Ben Kozba was slain in (his) iniquity... Yet the Rabbis had not asked him for a sign or token. The general principle: ...Our Torah with its statutes and ordinances...is for ever and all eternity; it is not to be added to or to be taken away from.

If there arises a king from the House of Dovid who is learned in Torah, and occupies himself with the commandments, as did his ancestor Dovid, observes the precepts prescribed in the Written and the Oral Law, prevails upon Israel to walk in the way of the Torah and to repair its breaches, and fights the battles of the L-rd, it may be assumed that he is the Moshiach. If he does these things and succeeds, rebuilds the sanctuary on its site, and gathers the dispersed of Israel, he is beyond all doubt the Moshiach. He will prepare the whole world to serve the L-rd with one accord, as it is written: *For then will I turn to the peoples a pure language, that they may all call upon the name of the L-rd to serve Him with one consent (Zeph 3:9).*

Let no one think that in the days of Moshiach any of the laws of nature will be set aside, or any innovation be introduced into creation. The world will follow its normal course. The words of Isaiah: *And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid* (Isa. 11:6) are to be understood figuratively, meaning that Israel will live securely among the wicked of the heathens who are likened to wolves and leopards, as it is written: *A wolf of the deserts doth spoil them, a leopard watcheth over their cities* (Jer. 5:6). They will all accept the true religion, and will neither plunder nor destroy, and together with Israel earn a comfortable living in a legitimate way, as it is written: *And the lion shall eat straw like the ox*. All similar expressions used in connection with the Messianic age are metaphorical. In the days of King Moshiach the full meaning of those metaphors and their allusions will become clear to all....

Said the Rabbis: *The sole difference between the present and the Messianic days is delivery from servitude to foreign powers* (B. San 91b).

The Sages and Prophets did not long for the days of Moshiach that Israel might exercise dominion over the world, or rule over the heathens, or be exalted by the nations, or that it might eat and drink and rejoice. Their aspiration was that Israel be free to devote itself to the Law and its wisdom, with no one to oppress or disturb it, and thus be worthy of life in the world to come.

In that era there will be neither famine nor war, neither jealousy nor strife. Blessings will be abundant, comforts within the reach of all. The one preoccupation of the whole world will be to know the L-rd. Hence Israelites will be very wise, they will know the things that are now concealed and will attain an understanding of their Creator to the utmost capacity of the human mind, as it is written: *For the earthy shall be full of the knowledge of the L-rd, as the waters cover the sea* (Isa. 11:9).

Excerpt from Zohar Parshas Vaeira

The nullification of the gentile powers and the positive transformation of those who remain is reflected in the *Zohar's* statements at the conclusion of *parshas Vaeira*:

There will come a time when the descendants of Yishmael will stir up great battles in the world... At that time, a nation from the ends of the world will be aroused... and will wage war with them ... and at that time, "I will transform all the nations to a pure tongue, so that they will all call upon the name of G-d, to form a single block."

Excerpt from the Sicha of Eve of the 28th of Nissan, 5751

What more can I do to motivate the entire Jewish people to clamor and cry out, and thus actually bring about the coming of *Mashiach*? All that has been done until now has been to no avail. For we are still in exile; moreover, we are in an inner exile in regard to our own service of G-d.

All that I can possibly do is to give the matter over to you. Now, do everything you can to bring *Mashiach*, here and now, immediately. Act with all the energy and power of the lights of *Tohu*, but have your deeds balanced with the stability of the *keilim* of *Tikkun*.

May it be G-d's will that ultimately ten Jews will be found who are stubborn enough to resolve to secure G-d's consent to actually bring about the true and ultimate Redemption, here and now immediately. Their stubborn resolve will surely evoke G-d's favor, as reflected by the interpretation of the verse, "for [i.e., *because*] they are a stiff-necked people; You will pardon our sins and wrongdoings and make us Your possession."

As a further effort on my part to encourage and hasten the coming of the redemption, I will distribute money to each one of you with the intent that you give it to *zedakah*, for "*Tzedakah* is great since it brings the redemption near."

I have done whatever I can; from now on, you must do whatever you can. May it be G-d's will that there will be one, two, or three among you who will appreciate what needs to be done and how it needs to be done, and may you actually be successful and bring about the true and complete redemption. May this take place immediately, in a spirit of happiness and with gladness of heart.