



## Torah Online - Rabbi Tuvia Bolton



### Part 1 - What is Moshiach?

Most Jews think that Moshiach (or Messiah in the vernacular) is a non-Jewish concept. In fact, even religious Jews will tell you that it's better not to talk about it, and isn't very practical in any case.

But believe it or not, it is purely Jewish, (has nothing to do with any other religions) is very interesting and important to talk about, and not only is it practical, it is the ONLY answer for ALL of the world's many problems.

In fact, We Jews have been praying for Moshiach for over two thousand years. Praying that he will comfort, bring peace and prosperity to the entire world, and explain to us why we have suffered so incredibly for almost 4,000 years since the days of Abraham!

Maimonides, the greatest and most comprehensive codifier of Jewish law, explains it in legal terms.

In the very last chapters of his all-encompassing masterpiece of Jewish law "MISHNA TORAH" he writes:

"Any Jew who does not believe in Moshiach and impatiently await his immediate arrival is an apostate and has denied the entire Bible.

The Moshiach will bring global utopia and do away with hunger, war, jealousy, competition, poverty, and sickness. He will fill the entire world with the knowledge of G-d and convince all of mankind to be interested ONLY in doing the will of the Creator."

And the twelfth of his famous "Thirteen Principles of Jewish Faith" is; "I believe wholeheartedly in the coming of Messiah, and although he may delay, nevertheless I will wait for him".

Something Similar is found In the holy book TANYA (chapt. 36 & 37) (the basic book of Chassidut Chabad) written several hundred years later. There it explains that Moshiach is the goal of Judaism, and only he will reveal the true oneness of G-d and purpose of creation. But it also explains that his arrival depends on our efforts.

Over one hundred years later, the famous non-Chassidic Lithuanian rabbi the "Chafetz Chiam" wrote an entire book on the subject called "Tzipita L'Yshua" (Named after the first question asked to a departed soul when it reaches heaven "Did you wait for the redemption?"). There he explains why belief in Moshiach is the most essential principle in all Judaism, and calls it "Ikar ha Ikarim", the most important of the foundations of Judaism.

And elsewhere (Explanation on the Torah, Parshat Bahar) his pupils describe his awesome nightly prayers for Moshiach where they heard him from behind the locked door of his room weeping and demanding from G-d that He send Moshiach immediately. And in his commentary on the Prayer Book (pg. 168) he says that it is not enough that we desire and pray for Moshiach; rather every Jew must DEMAND that he come.

Who is Moshiach? Who are we waiting for? How will we recognize him? What is he supposed to look like or do? Why is it important to know who he is? Why can't G-d do all the above by Himself?

All this we hope to explain, with G-d's help, in the following chapters.

But before we begin, we must understand something even more mysterious and essential; What is a Jew. The Moshiach must be a Jew, and his foremost job will be to wake up and eventually gather the Jews. But what is a Jew? Why does the fate of the world depend on them? Why are they called "Chosen" and "The sons of G-d?"

The book Kuzari (by Rav Yehuda Ha Levi HaSfardi, written almost 900 years ago) explains that there are 5 types of life in this physical world: mineral, plant, animal, human and Jews.

In Chabad Chassidus (the works of 7 generations of Chabad Rebbes) it is explained in more detail; The entire physical and spiritual universe; non-Jews and even the angels included, are part of the creation. But the Jews are part of the Creator.

So begins the second chapter of the above-mentioned TANYA in its explanation of what the Torah means when it calls Jews "the Sons, the firstborn of G-d". "The Jewish soul is not just G-d's speech (from which the world was created) but rather His breath and thought, and therefore is always attached to it's source in G-d's "inside". "

In other words, the Jewish people are attached with the PURPOSE of creation, not only to creation itself.

This unusual definition gives a new understanding of what it means "Chosen People" and what Moshiach is supposed to do with them.

For example; just as the room you are sitting in now is filled with television and radio waves but you cannot see them without proper receivers, so also (but infinitely more so) the world is filled with the purpose and the revelation of the Creator ("There is nothing except Him"). But only the Jews have been "Chosen" to receive and reveal it.

Something like how the Holy Temple was different from every other edifice in the world; it revealed the Oneness of G-d.

This revelation can only be accomplished through the Torah. Just as a television or a radio must be built according to certain standards and must be in working order, so must each Jew, (and the Holy Temple) in order to feel and transmit the "Oneness" of G-d must follow and actively observe the Torah.

But first someone has to turn on the T.V. and this is the job of the Moshiach.

When G-d created the world, He took man (Adam) as His partner. That is the opening and only theme of the Torah: even though G-d creates all being constantly, nevertheless He put it all in the hands of man. Man, especially the Jews, must reveal G-d here. Through our work we bring Moshiach, who will in turn begin a new era; an era of truth and peace and the revelation of the Oneness of G-d.

So that is why G-d doesn't do it himself. He wants a Jew, the Moshiach, to wake up all the Jews so that the Jews will, in turn, awaken the whole creation.

## **Part 2 - Who is Moshiach?**

We explained in the last section, that the desire for the arrival of Moshiach is essential to Judaism.

True, there are other faiths that have also adopted the idea of Messiah, but there is a big difference between their beliefs and ours; their beliefs rarely deal with details.

I'm fairly sure that if you ask a priest of some other religion how will he recognize his Messiah, his answer will be something like that of Frank's brother in the following joke:

A young doctor began his first day at work in a large mental hospital when one demented patient walked up to him and began screaming at the top of his lungs "I am the Messiah, the L-rd has chosen me!!" Quietly another patient approached and whispered in the doctor's ear, " Don't listen to him, he's crazy, I never chose him. I chose my brother Frank!"

In Judaism Moshiach is clearly defined, and it is essential that we learn these definitions.

According to the Rambam (Maimonides), the prophesy of Bilam (Bamidbar 24: 17,18) implies that there will be two Moshiachs! King David was the first, and one of his direct descendents will be the last i.e. Moshiach ben Dovid. In other words, the Moshiach will be someone like king David.

He is more specific in the second to the last chapter of his Mishna Torah (Chapt. 11:4)

"If there arises a King from the family of David who constantly learns Torah and works in the commandments like Dovid his forefather, according to the written and oral Torah, tries to make all the Jews to be observant, strengthens the edifice of Judaism and fights the battles of G-d. Behold he is considered Moshiach (and you should follow him as Rabbi Akiva did with Bar Kocchva –as Mimonides explains in the previous law). If he succeeds in all this and builds the Holy Temple in its place and gathers the dispersed Jews, behold, this is certainly Moshiach and he will transform all mankind to serve G-d together. As it says "then I will transform the nations to call the name of G-d with a clear speech and serve Him together."

From this we can learn even more about the identity of Moshiach:

First: He will be a human being. G-d put the whole world in the hands of man and Moshiach is no exception.

Second: He will be Jewish. Jews are the only ones that really have the ability to feel and be attached to the Creator. The Jews were chosen by G-d to purify the world and to transmit this feeling, as much as possible, to the nations as well (through the 7 Noahide commandments).

Third: He will be a king. Even before he is accepted and crowned, he will demonstrate incomparable qualities of leadership and decision-making like his forefather King David.

Fourth: He will be a direct relative of King David.

Fifth: He will be a great Torah scholar. He will know ALL the Torah in all its aspects from the most simple, to the most complicated, and even to the most esoteric levels (Pshat, remez, drush, and sod). He will learn and teach Torah at every opportunity. In fact the Torah will provide him with his powers of leadership.

Sixth: He will constantly try to spread the observance of all the Holy Commandments, according to the interpretations of the Talmudic sages to all the Jews in the world.

Seventh: He will try to strengthen Judaism and the entire Jewish nation according to the definitions of the Torah.

Finally: He will declare war on every idea and force that weakens or endangers the Jewish people, as Mimonades puts it "He will fight the battles of G-d".

As we mentioned in the first section, the arrival of Moshiach is in our hands. The great leaders of Judaism through the generations taught that the more genuinely we wait for Moshiach, the earlier he will arrive. It seems that G-d set up the world in a way that He is especially sensitive to our desires, prayers and good deeds for the immediate arrival of Moshiach.

That is why the Chafetz Chaim and generations of sages before and after him till this very day longed (and long) for Moshiach and even demanded him. Because they knew who they were

waiting for and hoped to hasten his arrival. As we religious Jews say in our prayers (15th prayer of the Amida) three times every day. "G-d send your righteous Moshiach (Tzemach Dovid) quickly BECAUSE we await your salvation all the day".

In fact, G-d has made it easier for us, and given us a perfect example in our generation of a human being with all the above qualities so we know exactly what type of person to impatiently wait for.

That man is the Lubavitcher Rebbe.

He was a direct relative of King David. Was constantly learning and teaching Torah. Was versed and knew by heart virtually every book in Judaism, including the deepest Kabbalistic works. He created an outreach program promoting the observance of Torah and its Commandments that was completely unprecedented in history and that has changed the entire thrust of Judaism.

The teachings and programs of the Rebbe literally embrace the entire world and are still growing rapidly, strengthening the observance of Torah and bringing salvation to the world at a pace that can only be described as miraculous.

Let us just read what a few great Rabbis said about him:

Rabbi Mordechi Eliyahu, the past Chief Rabbi of Israel after his visit to the Rebbe said. "I saw that no secret is hidden from him, and I mean that simply and explicitly. He knows all of the Talmud, Poskim (legal precedents) and in the Mystical works his understanding is VERY VERY deep. He is the master of light. He is a master of all the Torah. And is an expert on everything that is happening in Israel. His face shines like an angel of G-d and he himself is higher than any angel. He is the greatest Torah master in our generation and no one is even close to him. And together with this he worries for every Jew in the world."

Rabbi Aaron Solovitchik wrote about him. "Before the passing of the Rebbe, I included myself among those that believed that the Rebbe was worthy of being the Moshiach. I strongly believe that had we - particularly the Orthodox community- been united we would have merited to see the complete Redemption."

Rabbi Moshe Feinstein wrote for the Rebbe's eightieth birthday in 1982: "To my dear friend and compatriot, the holy genius and tzadik Rabbi Menachem Mendel Schneerson of Lubavitch who is known throughout the world for his genius in Torah and how he truly fathoms the depths of Torah with brilliance, works constantly at learning Torah and is completely devoted to the Torah.... both the revealed and the mysteries of Torah..."

It is known how he has devoted himself totally to spread Torah in the entire world to children, elders, to all Jews together, and in truth....etc. It is not sufficient to bless him with only long life, because the King Moshiach will arrive immediately and at any moment will grant the Rebbe eternal life to serve G-d with Torah and the fear of heaven which will continue even after the arrival of Moshiach and the building of the Third Temple. So let us bless him that he will merit this infinite life and that all the Jews will merit the complete redemption together with the Rebbe".

I have a book called Shemen Sason (which is only half finished) with over seventy such statements from great rabbis of our time.

But as we all know, the Rebbe passed away several years ago and the only ones even thinking of Moshiach seem to be Chabad Chassidim who say the Rebbe still is a valid candidate. Can they be right?

**Part 3 - Can Moshiach come from the dead?**

As we explained in the previous two sections, all Torah scholars throughout the generations agree that the arrival of Moshiach is the very goal of creation, and should be the thought that consumes every Jew.

We also explained that the Moshiach will be a human being, someone similar to King David, that the Lubavitcher Rebbe had all the necessary qualifications. What we didn't learn is that many Chabad Chassidim say that the Rebbe was and still is Moshiach despite the fact that he passed away several years ago.

Many people, usually those that have never read the teachings of the Rebbe (over 100 books of original Torah ideas in print), have a great deal of trouble taking this very seriously. They cannot understand how some people compare the Rebbe to the sages of 400 years ago or 800 years ago. (In Judaism, in general the greatest sages were those in the earlier generations, closer to the giving of the Torah.) Some compare him to the Prophets and others even to the Forefathers! (Indeed, Moshiach will be greater than the forefathers and even Moses).

But those that have read his teachings and heard of his miracles, prophecies and unlimited devotion to all the Jewish people, realize and agree that the Rebbe was really a phenomenon unmatched in Jewish history

An important concept in Judaism is that there is a potential Moshiach for every generation. For example, it is recorded that the Ari Zal and the Baal Shem Tov were aware of the exact persons who were the potential Moshiachs in their respective generations.

The Rebbe explained the sources for this concept in a talk on Shabbos Parshas Vayeira, 5752. He openly declared on many occasions that the Previous Rebbe was the Moshiach of his generation, for example, in his talk on Simchas Torah, 5746. The explanation the Rebbe gave on that occasion very directly implied that he himself, as the successor of the previous Rebbe, is the Moshiach of our generation.

But as we all know the Rebbe passed away several years ago. Now the question remains; can the Rebbe still be Moshiach? Can the Moshiach come from the dead?

The answer is surprisingly enough, a resounding yes!

In the second to the last Rashi (the foremost explainer of the scripture and the Talmud, printed in every text) in the book of Daniel, (12:12) he writes: "The Moshiach will reveal himself and then be concealed.... and then revealed once more, and so it says in the Midrash on Ruth and in the poems of Rabbi Eliezer HaKalir."

So it states in the Talmud (Sanhedrin 98b), "If the Moshiach comes from the dead he will be someone like Daniel." Rashi there explains this to mean exactly what it says; Moshiach can come from the dead.

The great and holy scholar, Rabbi Chiam Midini, in his work Sdei Chemed (Peyas HaSadeh, Maareches "Alef", os Eyin), elaborates on this, and connects this Talmudic statement to an earlier one (ibid 98a) referring to the prophecy of Daniel: "If the generation is fortunate the Moshiach will come from the dead, i.e. on "clouds of heaven," and then everyone will accept him with no reservations. But if not he will come from the living, i.e. riding on a donkey (lit. "chamor", which also means "physical" in Hebrew)".

And so agrees the Holy Chacham Yosef Chiam (The Ben Ish Chai) in his commentary on Sanhedren 98 in his book "Ben Yhoyada", that Moshiach can come from the dead. (he also explains the topic there of Moshiach ben Yosef and how he can also be Moshiach)

The Zohar in Parshat Balak (pg. 203b) states that the Moshiach will have to "die" i.e. go to a higher spiritual level, and return again with the new level he has attained.

So writes the famous Rabbi Yitzchak Luria in the thirteenth chapter of his work "Shaar Hagilgulim", that after the Moshiach arrives, he will be hidden in heaven like Moshe was hidden on Mount Siani, and then he will appear again.

Finally the Abarbanel states in his book "Yeshuot Moshicho" (Part 2, topic 2, chapter 1) that "the Moshiach will have to die in order to purify the generation...and he will wait in a spiritual state in 'heaven' until it he rises from the dead, as it says in the Talmud Sanhedrin (98b).

All the above were sources from several hundred years ago supporting the idea that Moshiach CAN come from the dead.

Here is a letter just written in 1996, two years after the Rebbe's passing, by the great contemporary Torah Genius and Orthodox leader Rabbi Ahron Soloveichik in response to the complaint by a certain Jewish group in America against Chabad Chassidim that believe the Lubavitcher Rebbe was, and still is, the Moshiach.

(Many of them continue the practice, which begun over a year before the Rebbe's passing by all Chassidai Chabad, of announcing after each of the three daily prayers "Long live our Master, our Teacher, and our Rebbe, the King Moshiach, forever!")

The following is Rav Solovicheik's statement:

"The following is in response to many inquiries about my position on the Lubavitch movement vis-a-vis its Messianic beliefs.

Before the passing of the Rebbe, I included myself among those who believed that the Rebbe was worthy of being Moshiach. I strongly believe that had we - particularly the Orthodox community - been united, we would have merited to see the complete Redemption.

Insofar as the belief held by many in Lubavitch - based in part on similar statements made by the Rebbe himself concerning his predecessor, the Previous Rebbe - including prominent Rabbonim and Roshei Yeshiva, that the Rebbe can still be Moshiach, in light of the Gemara in Sanhedrin, the Zohar, Abarbanel, Kitvei HaArizal, Sdei Chemed and other sources, it cannot be dismissed as a belief that is outside the pale of Orthodoxy.

Any cynical attempt at utilizing a legitimate disagreement of interpretation concerning this matter in order to besmirch and to damage the Lubavitch movement - that was and continues to be in the forefront of those who are battling the missionaries, assimilation and indifference - can only contribute to the regrettable discord that already plagues the Jewish community, and particularly the Torah community.

The Torah community should galvanize all of its energies to unite in the true spirit of Ahavat Yisrael, and battle the true enemies of Israel. I repudiate and call for an end to all efforts to discredit Lubavitch or any other legitimate movement within Torah Judaism."

*Ahron Soloveichik*

All this comes to teach us that the Moshiach, although he is flesh and blood etc, nevertheless is not anything that we can really understand in any normal way, just as we cannot understand what a Jew is in any normal sense. And it could very well be that he will come from the dead.

(The reason that 'the Nazarene' was not Moshiach is because he, rather than fulfilling the Torah, transgressed and caused others to transgress almost every law until this very day. The true Moshiach will fight to bring the whole Jewish People back to the Written and Oral Torah of Moses,

as transmitted by our sages, and to close up the breaches in its observance and certainly not do the opposite, G-d forbid. (See Mishna Torah, Laws of Kings, Chap. 11.)

[Interesting to note that recently a University lecturer has published a book disregarding all the above information, as well as the above-quoted letter that Rav Soloveichick wrote (against him). Although he brings no proofs whatsoever for his radical conclusions, contradicts the Torah (and himself), and demonstrates surprising ignorance and suspicion regarding the Jewish view of Moshiach, he is generating a great interest in the subject. Anyone with questions please write me at: [yeshiva@orhtmimim.org](mailto:yeshiva@orhtmimim.org) ]

But there is another option; that the Rebbe did not die at all. Consider this in light of what the Talmud says (Taanit 5b) that Yaakov Avinu never died. Perhaps this is what the above commentaries (Rashi on Daniel, Ari Zal etc.) mean when they say that Moshiach will just be "hidden".

Please continue to the next section: Jacob our forefather never died.

#### **Part 4 - Can Moshiach never die?**

We learned in the past sections, that the Moshiach will be a human being that will change the world radically for the good. We also learned that desiring the arrival of Moshiach (and, of course, the Redemption itself) is central to Judaism. Then we learned that it is very possible that the Moshiach CAN come from the dead. Now we will learn that according to the Torah, some people never die, and that Moshiach can be one of them.

Let us begin with what the Talmud in Tanit 5b tells us:

"JAKOB OUR FATHER NEVER DIED"! The Torah (Berashis 49:33, 50:4,15) is only telling us what appeared to have happened; that he died, was embalmed and buried ...but in fact he is STILL PHYSICALLY ALIVE!

Elsewhere (Sota 13b) it says the same thing about Moses; "MOSES DID NOT DIE".

In Tractate Rosh HaShanna (25b) it says that King David didn't die, and to this day when the Jews do the ritual of sanctifying the moon at the beginning of each month they say "DOVID THE KING OF ISRAEL LIVES AND EXISTS!"

Similarly, in Gemora K'tuvot (104a) it tells us that AFTER Rabbi Yehuda HaNasi died and was buried, he actually RETURNED HOME every Shabbat and made Kiddush for his family for quite some time (which implies that according to Torah law he was "physically" alive)!

Similarly in Tractate Baba Metzia (84b); Rabbi Elezar ben Shimon died but his wife was afraid to bury him because he had many enemies so she put his body in the attic. The Talmud tells us that people, not knowing he was dead, continued visiting his house to ask legal questions and he actually SHOUTED down laws from his attic for many years until she finally had to bury him.

And in the Gemara Yebamos (96b) it says that the physical lips of EVERY Torah Scholar (even those that died more than 2000 years ago), actually MOVE AND SPEAK in the grave when someone learns their teachings aloud!

Finally, we bring one more example (although there are more): the Midrash Yalkut Shimoni (Yechezkel 367) lists nine people that did not "taste death" but went into heaven alive. One of them is the Prophet Eliyahu (Kings 2, 2:11) (who still attends every Jewish circumcision!), and another will be Moshiach.

What does all this mean? Any normal, rational person will certainly think that all the above is not to be taken seriously. After all, we have heard of life after death in heaven, and even in reincarnations... but how can people live IN THEIR PHYSICAL BODIES after they are dead?

How can the Talmud say that Jakob is still alive? Doesn't the Talmud know that Kiriath Arba is called 'Arba' (four) because there are four holy couples buried there, and Yaakov is among them? And how are we expected to believe that Eliyahu is actually present at every bris? Who sees him? This is contrary to scientific observation and COMMON SENSE!

The answer to all these questions can be found in a book written over 400 years ago called 'Avodat HaKodesh' by Rav Mair ben Gabbai (Part 2 chap.19).

He brings several Torah proofs that man was originally created to LIVE FOREVER in A PHYSICAL BODY, and this pure eternal body STILL EXISTS.

But since the sins of Adam and later the Golden Calf brought death into the world, this body is too pure to be seen. In fact, what we perceive today as our human body is only 'covering' the TRUE invisible (to our eyes) physical body, which is eternal.

Therefore, he concludes, it is possible for Tzadikim (the Righteous) to live eternally PHYSICALLY without change even after their 'death', because they live true lives and pay no attention to this false shell.

He even brings two proofs that the body is unending. The first is: "If the planets, which were created to serve man, will (according to Judaism) last forever ... how much more so the human body which was created to serve G-d."

The second is: "If the covenant (Noah 9:15) of the rainbow protects the world from destruction, how much more so the covenant of circumcision protects the body from destruction."

"But", he continues, "because we do not perceive anything eternal, therefore there are 'Hellenistic' Jews that refuse to accept the truth that the physical bodies of the Righteous live eternally".

After all this we see that there are three ways that the Moshiach may arrive:

- 1) He will come from the living.
- 2) He will arise from the dead (like the Rebbe said would happen with his father-in-law the previous Rebbe).
- 3) Or the Moshiach will only appear to be dead, but will actually be alive in his "true" physical body.

One thing for certain ... we see that we really do not know what true reality is, and we desperately need the Moshiach to open our eyes.

Let us consider the main question: what difference does it make if the Rebbe is Moshiach or not, or if he is alive or not? The answer is;

The Rambam in the end of his all-encompassing legal work 'Yad Ha Chazaka' tells us that Moshiach will have two stages. The first stage will entail awakening the Jewish people and setting them into action. This, Rambam calls 'Chezkat' or 'considered' Moshiach and he brings as an example Rabbi Akiva's attitude towards a man called 'Bar Koziva' (or Bar Kocchva as he is better known). It seems that Bar Koziva had the qualities of Moshaiach; He was a decendent of King David and himself had Royal qualities. He was versed in all aspects of the Torah and both learned and strengthened Torah at every opportunity. And, of course he fought the battles (in his case, physical ones as well) of G-d.

As soon as Rabbi Akiva decided that Bar Koziva was Moshiach he encouraged all the people of his generation to FOLLOW HIM in his plan to fix the world.

Eventually this would lead to rebuilding the Holy Temple, gathering the Jews etc. and attaining the final status of 'Vadai' or certainly Moshiach. (Incidentally Bar Koziva was disqualified as Moshiach because he did a sin and was killed. Rambam, Melachim 11:3)

Similarly in our case the Lubavitch Rebbe was declared by a large group of Rabbis in 1992 to be 'Chezkat Moshiach'. He too has a detailed plan of HOW to fix the world. (As of this writing he is the only Jew with such a plan). If he is Moshiach then it is our obligation and privilege to follow him. And that we will see in the next essay called "What to do to bring Moshiach?"

## **Part 5 - What to do to bring Moshiach Now!**

..... The only plan.

Remember, the Moshiach will to bring the entire world to perfection. There will be no war, famine, strife, disease, ignorance etc. rather everyone will be interested ONLY in the truth and in using all their G-d given talents to serve the Creator. It sounds fantastic but it is the goal that mankind has been striving for for generations.

If you REALLY want to make it happen then here is your chance to do it!

Here is the plan of the Rebbe. None of the following ideas are new. But even one of them, any one, can tip the scales for good. How much more so more than one.

First we must THINK properly about Moshiach.

This can only be accomplished by LEARNING EVERYTHING POSSIBLE on the subject. It is of utmost importance to realize that Moshiach is a PURELY JEWISH idea. So it may take some searching to find reliable material. Most Torah tape or book libraries, even those of institutions involved in outreach, surprisingly contain almost no material on Moshiach. For some reason till today Moshiach has not seemed relevant to most Jews.

One excellent source of course is Chabad literature beginning with the essays written by the Seven Chabad Rebbes especially the Previous Rebbe and the Rebbe himself much of which is translated into English. Ask your local Chabad house or contact one of the many Chabad sites on Internet for more information.

More advanced students can try learning on their own any of the books of Chassidut Chabad. The Rebbe suggested "Torah Ohr and Lekuti Torah" but in fact all the writings of the Chabad Rebbes are called "Torat HaMoshiach" lit. 'Teachings of Moshiach' and will give a true picture of the revelation of G-d that will accompany the redemption.

By learning about the redemption eventually each of us should be so knowledgeable and desirous of Moshiach that our lives will be permeated with the DESIRE and THOUGHT of bringing Moshiach.

Next, we must SPEAK properly about Moshiach:

It is necessary to speak to G-d; to pray to and even to DEMAND of G-d that He send Moshiach .

The Rebbe said that we should say; "Ad Masai" (How long do we have to wait!) and "We want Moshiach NOW " at every opportunity. Later he added that we should 'add life to the Moshiach' by declaring: "Long live the King!" Which was done by all the Chabad Chassidim in the Rebbe's presence up to 1994 and many still continue this practice.

Similarly we must ASK questions about Moshiach and, if possible, to TEACH others about Moshiach.

We must make Moshiach a POPULAR and POSITIVE Jewish idea that everyone is TALKING about.

Finally here are things we can DO to bring Moshiach.

One thing is to learn, every day, the daily portions of CHumash (with Rashi), 'Tanya' and T'hillim (Psalms) (Nicknamed ChiTaT). Ask your local Chabad representative what this means.

Another is to learn a portion of Rambam every day. (Some learn three chapters a day, some one a day, some even one law a day).

Another is to get involved in one or more (or all) of the Rebbe's Ten outreach projects:

*Put Tefillin on other Jews.*

*Fix Mezuzas for other Jews.*

*Give Charity.*

*Teach and learn Torah.*

*Buy or provide holy books.*

*Encourage the lighting of Shabbos and Holiday candles and the observance of the holidays.*

*Encourage the observance of family purity.*

*Encourage proper Jewish education for Children.*

*Encourage others to eat only Kosher food.*

*Encourage brotherly love.*

Another project is to encourage non-Jews to observe the Seven Noahide Commandments.

More details about all the above can also be obtained at your local Chabad House or at one of the many Chabad internet sites. The Rebbe said that even if one person really wants Moshiach it will bring him earlier. The Rambam says that even one person can tilt the entire world to good; end all world suffering and fill the entire creation with goodness and love. That person can be you!

### **Moshiach NOW!**

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