

דעת תורה
בענין משיח והגאולה

Torah View
On Moshiach & Redemption

Rabbi Chaim Sanowicz

YOUNITE
to WELCOME
MOSHIACH

www.welcomingmoshiach.com
#votemoshiach

This Publication Was Made Possible by These Sponsors:

Dedicated by The Szmerling family, in loving memory of:

R' Yosef Binyomin ben R' Menashe Hy"d z"l Kaltmann

R' Tzvi ben R' Aharon Yitzchak Szmerling z"l

Maras Aviva bas Yisroel Shimon haKohen Szmerling (nee Kenigsberg) z"l

Dedicated by The Katz family, in loving memory of:

Harav Mordechai Meir Ben R' Chaim Elazar Hacoheh Bryski z"l

Reb Nachman Ben R' Asher Hacoheh Katz z"l

Maras Hinda bas R' Tzvi Hirsh Katz z"l

Dedicated by The Rubashkin Family to:

The Lubavitcher Rebbe who has dedicated his entire life to bringing Moshiach.

Reformatted by Shmerling, Katz, Sanowicz and Navid Hakakian

FOREWORD

We are hereby reprinting selections from the words of previous and present day Gedolei Yisroel on the topic of Geula and Moshiach, which is particularly appropriate at this time as we are literally at its threshold!

(It is worthwhile to point out that this booklet contains only a small amount of the material which is expounded upon more in the Sefer “Tzipisa Liyishua” which was published in Eretz Yisroel by Harav Leibovitz.)

Everyone agrees that all of the “*kitzin*” - the deadlines for the coming of Moshiach - have long since passed. By learning teaching and spreading these holy words and other Torah sources regarding Moshiach we will, without a shadow of a doubt, tremendously hasten his revelation!

Chaim Sanowicz
Editor

This book was written and published the day after Yom Kippur / August 19, 5753
in Los Angeles, California by Rabbi Chaim Sanowicz

It was reformatted in Menachem Av 5779/ August 2019, by “Welcome Moshiach” for the
auspicious day of Chamishah Asar b’av, and prepared for print in honor of Simchas Bais
Hashoeva 5780 Shnas Peduseinu, in great anticipation and excitement for the imminent Geula
Shleima— may it be revealed before this goes to print!

For more information you can call 323-495-3010,
or email welcomingmoshiach@gmail.com

For great resources on the topic of Moshiach, please see learnmoshiach.com or
welcomingmoshiach.com.

"Voicing Our Pain"

By virtue of their actions alone, the Jewish People did not completely merit Redemption even though the appointed time of Redemption from Egypt had arrived. **It was only due to their great plea which they cried because of their bondage that they were redeemed.** For when G-d heard the lamentations of the children of Israel, he remembered the covenant he had made with their forefathers. Therefore, he sent Moses, his prophet to release Israel from their severe Exile.

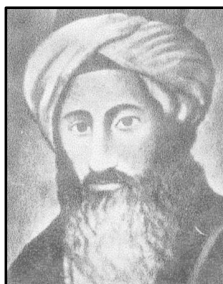
(Menoras Hamaor - R. Itzhak Avuhav HaSephardi o.b.m)

Unshakable Faith

We all believe with complete faith that tomorrow morning the sun will shine and bring light. One can wonder. How do we know this? Does the sun's shining today necessitate its shining tomorrow? Yes, for it is written so in the Torah. "Day and night shall not cease". Is there any greater faith than this? (i.e. Hashem's statement in the Torah). G-d the Almighty declares "I swear that my glory will fill the entire world!". Our G-d guarantees that there will be a day when the glory of G-d will fill the entire Universe. Surely, we must believe this for it will bring greater hope that perhaps today is the fated awaited day.

We should believe in the establishment of G-d's Kingdom in the entire world with the same certainty with which we await the daily rising of the sun it is upon us to await and anticipate that great day!

(Midbar Kadamot - Rabbi Chaim Yosef Dovid Azulay Chida
HaSephardi o.b.m)



Rabbi Chaim Yosef Dovid Azulay
(Chida) HaSephardi o.b.m

itself arouses the Redemption speedily. This person then, merits to see the comforting of Zion in his lifetime. As the prophet says, "All those who have mourned it (the destruction), will rejoice with it (the redemption)" and they will merit it (immediately)! **If all Jews would eagerly await the Redemption in this manner and repent of all their sins with all their heart and soul, they would truly arouse the full Redemption immediately.**

In reference to this it states in the verse, "And the last generation will say." Any generation who will take the aforementioned words to heart and grieve for the Exile of the Divine Presence, **they will be the last generation of Exile.** They will return with G-d and be redeemed immediately.

(Tiferes Shlomo - Radomsker Rebbe o.b.m. - Parashat Achrei)

May it be Your will, Lord our G-d and G-d of our fathers, that the Bet Hamikdash be speedily rebuilt in our days and grant us our portion in Your Torah.

Press the Issue

“...Concerning your second question, "Has the time changed and it is permissible to act forcefully about the Redemption?" Yes, not only is it permissible, but it is **obligatory to strongly demand of Hashem to usher in our Redemption**”.

(Responsa, Avkas Rochail - Rabbi Hillel of Kulmaya o.b.m.)

In the spirit of the Chofetz Chaim

With great sincerity, the Chofetz Chaim imbued in the hearts of Jews the anticipation for Moshiach's arrival. Even the simple Jew was caught up with this spirit of hope that the Chofetz Chaim infused among the Jewish people. Thus, he revived the learning of the Talmudic Tractates which discuss the Holy Temple and its sacrifices. He introduced all this to the broad populace, and especially to the Kohanim, for they would be the ones to perform the sacrifices. This underscored this learned sage's preparedness for the coming of Moshiach. **We too are required to pine for Moshiach and prepare ourselves for his arrival...**



Rabbi Yaakov Kaminetski

(Rabbi Yaakov Kaminetski o.b.m.)

The Mourner's Joy

Our Sages of blessed memory tell us that on the day of reckoning, **the Heavenly Court asks, "Did you await the Redemption?"**. You may ask, what is the essence of this awaiting? Simply, it is that a person must be anguished and lament the Exile of the Divine Presence, the desecration of His honor among the wicked and one must yearn for His salvation speedily. This is, in essence is "Awaiting the Redemption". When a person contemplates in this manner consistently, the thought



Tiferes Shlomo

The Purpose of Creation



Rabbi Aharon of Belz o.b.m

The main goal of creating Adam was to bring forth King David and his descendants, the main one being Moshiach. (He should come speedily in our days.) This is hinted in the acrostic for the Hebrew word Adam. "Alef" for Adam, "Dalet" for David and "Mem" for Moshiach. The main purpose of creation was for the generation of Moshiach.

(Midbar Kodesh - Belzar Rebbe The Sar Sholom)

Unconditional Faith

The Rambam states clearly that part of the fundamental belief in Moshiach is to await his arrival and that he can come at any given moment. We shouldn't concern ourselves with questions such as: Is it an auspicious moment? Did Elijah the Prophet arrive yet? Did the War of Gog and Maggog take place? Did the Jews repent all their sins? Did all the other classic signs which our sages have given as a prelude to Moshiach's arrival take place yet?

All these matters are irrelevant to our responsibility to believe in his immediate arrival! Therefore, Moshiach coming now means not only on any given day, but to await his arrival every moment of every day! Our primary belief is that he can come at any given moment, and we need not worry about how to explain all the Rabbinic sayings concerning his arrival. The Rambam writes this in Hilchos Melachim, chap. 12, Halacha 2. and the Radvaz (ibid) comments that Moshiach will clarify all the seemingly unclear statements. Thus, we will then understand all the interpretations of all the Rabbinic sayings, what they hinted at and how to explain them. Therefore, our belief should not be associated with comprehending these sayings, even if they are beyond us because our duty is to believe unconditionally. With the coming of Moshiach, all will be understood and revealed. Our task then, is to believe and eagerly await his imminent arrival. Our main obligation is to believe totally and anticipate his arrival. If anyone does not hope for his immediate arrival it is because although he believes in the general idea of Moshiach, he does not believe that he can come at any moment.

(Gaonei Brisk o.b.m)

The Halachic Obligation to Yearn for the Redemption

It is written in the Thirteen Principles of Faith (Ani Maamin - I Believe) of the Rambam "I believe with complete Faith in the coming of Moshiach, though he may tarry, nonetheless I await him every day, that he will come". There are those that question "Why is this principle of all the thirteen written in a question and answer form?" It is possible that in truth, there is no question and answer but rather the wholeness of our belief. It is not enough to believe in the concept of Moshiach but to look forward to his coming every day. As the Rambam writes that whoever does not look forward to his coming is a heretic. The Gaon Rav Yitzchak Zev of Brisk used to constantly repeat this fundamental belief and add that it is not enough to believe that he will come, but as we say in our prayer "for we hope for your salvation all day". We must yearn for Moshiach literally every moment of every day!



Rabbi Yitzchak Zev M'Brisk o.b.r.n.

(Haggada - Bais Halevi, Brisk)

The Only Merit



R. Yehuda Leib Alter of Ger

The Redemption will occur in a generation whose only merit is their yearning for Moshiach. It will not matter that the Jews may be on a more inferior spiritual level than prior generations, and are compared to an *Aravah*, a willow, which has neither taste nor odor.

(Sefas Emes, R. Yehuda Leib Alter of Ger)

However, when it comes to the **belief in the coming of Moshiach and the Resurrection of the Dead**, we shy away from discussing it at all as if we were ashamed to be connected with the subject! It is not relevant to our daily lives. **The words of the "Smak"** are to **arouse** a deep fear, trembling in our bones. One of the foremost Mitzvoths given by G-d the Almighty is "I'm the Lord, your Lord". **Whoever is not totally involved in the complete belief of the Redemption and the Resurrection of the Dead is far from any true belief in G-d!**

(Yichezkel Loweinstein - Topic of Belief - Mousser Yeshivah Ponoviz)

"Imminent Coming"

Although we are unable to set a **specific date** for the coming of Moshiach, yet it is clear that not much time remains until his coming. **The coming of Moshiach is very close**, and it will not take much time.

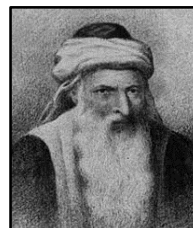
(Divray Emunah - Parashat Noah - Rabbi Aharon Yitzchaki Kahan, Admor Toldos Aharon)

Final Preparation

From the lowliness of the generation, it is evident that the complete redemption is very close. We need to prepare every second for the complete redemption.

(Divray Emunah - Parashat Balak)

Essential Prayer



Rabbi Yoseph Caro o.b.m.

Anyone who does not mention the "Kingdom of the House of David" in the blessing of "He who rebuilds Jerusalem" does NOT fulfill his obligation of prayer. Therefore, we must make reference to the Kingdom of Heaven, the House of David and the Holy Temple. **Indeed, the Jewish Nation will not be redeemed from Exile until we demand all three.**

(Beis Yoseph - Rabbi Yoseph Caro o.b.m. - Tur Orech Chaim Ch. 188)

Bearing the Pain

Each year, on this day [Rosh Hashanah], the Princes of all nations come forth to pray for their state and country. Amongst them, stands King Moshiach. He too, asks and begs, **"When will my time be to redeem the Jews, His Holy People!"**.

Therefore, the Princes of the Nations say unto him, "Why have you come? Don't you see that every year you leave disappointed, empty-handed?". King Moshiach is then ridiculed by the Princes. Alas, when Heaven forbid, King Moshiach is then informed his time isn't at hand, he leaves humiliated in his predicament.

(Satmar Rav, o.b.m. - Chidushei Torah)

The Time is Now

Today, we have arrived at the time of redemption, as it is stated, **"for my deliverance is dose at hand and the days until redemption are close."** Unlike the early days where great toil was necessary, today, even a little can suffice... for the redemption is "waiting behind the door" as the Chazal have already stated in their times, **"All of the deadlines have passed,** it depends only upon our repentance." (Sanhedrin 97B). How much more so does it apply today: **now is the time**, as is well known.

(Chidushei Torah" Parashas Beshalach Satmar Rebbe o.b.m)

Fundamental Belief



Rabbi Yichezkel Loweinstein
o.b.m.

The "Smak" (Sefer Mitzvot Katan) explains **that belief in the future Redemption is part of the belief "I am the Lord, your God"**, which is included in the first and foremost of the Ten Commandments in the Torah. When we examine our beliefs concerning this concept, alas, we find that we are quite lacking in the belief in the future Redemption. Concerning the belief in Hashem who created Heaven and Earth, overseeing and conducting creation, we find that at least at times, we are involved and speak about it.

Painful Realization



Chidushei Harim

Before the Exodus, the Scripture states, "And the Children of Israel groaned". In the time preceding this, the Jewish people were sunken in spiritual Exile to such a great extent that they did not realize the severity of their Exile! It was only after they felt the cruel predicament of Exile that G-d redeemed them. This is also the case with the "End of Days", the Jewish people will also "forget" that they are in exile, which will G-d forbid, in turn strengthen the Exile. Yet when we realize the "Yoke" of Exile, **causing us to "groan", then will the Redemption be ushered in!**

(Chidushei Harim, R. Yitzchak Meir Alter of Ger)

If We Hope for Redemption, We Are Redeemed Immediately

We say in our daily prayers "Speedily cause the scion of David... who causes the power of Salvation to flourish".

On Hoshanah Rabah we take the "Aravah" (willow branch). It corresponds to the Talmudic statement "Have you hoped for Salvation?" (Shabbat 3 la) and to the level of David Hamelech. Accordingly, we speak of the scion of David in the blessing of "Who causes the power of Salvation to Flourish" because the aravah corresponds to a Jew "without flavor or fragrance" (Lev - it. Rabba 30:11) So what spiritual quality does he have? **He is waiting and hoping for Salvation.** That makes him a vehicle for G-d's deliverance.

So too in our lowly generations, **the main deliverance** will take place speedily in our time **through the hope for salvation** as stated previously.

(Sefas Emes, R. Yehuda Leib Alter of Ger)

Divine Pain



Nefesh Hachaim.
Rabbi Chaim MeVolozhin o.b.m.

If we would only concentrate in our prayers and requests about the **"Pain" of the Shechina** (Divine Presence) due to the long and bitter Exile, we would certainly merit an answer to our requests and be redeemed completely. **Alas, we ourselves are guilty**, for we do not seriously take to heart the "Pain" of the Shechina.

(Nefesh Hachaim, Rabbi Chaim MeVolozhin o.b.m)

Making It a Reality

The great sage Reb Yosef Chaim Sonnenfeld, o.b.m. used to include in **his regular evening discourse**, (given in the Old City of Jerusalem) a lengthy discussion **about yearning for Moshiach's coming**. One of the participants questioned this behavior with the known saying of our sages that Moshiach will only come through 'hesech hadaas' (unexpected). The sage responded, "Unfortunately, in spite of my discourses, there is still 'hesech hadaas' when it comes to the subject of Moshiach! As we see clearly, if a trustworthy person would inform you that Moshiach is in the Jewish Quarter of Jerusalem, wouldn't we hesitate, if even for a moment, before running to greet him? (In other words, even though we learn about Moshiach, this knowledge will not affect our surprise when he actually comes.)

(Story told by Rabbi Avrohom Villeni one of the elders of Jerusalem)



Reb Yosef Chaim
Sonnenfeld, o.b.m.

arrival, **every day brings us that much closer that perhaps today is the long-awaited day.**

(Ruach Tapuchim - Darkei Moussar)

Every Prayer Counts

If one would say, "Who am I and what am I worth that I should pray for Jerusalem, etc... Will the exiles be gathered and will Salvation sprout because of my prayer?" His answer awaits him, as we learned (Sanhedrin 37a) "Man was created individually so that each man should say, 'The world was created for my sake'". **It is the Blessed One's pleasure that His sons desire and pray for this** (Redemption).

We see then, that we are duty bound in this respect. **We cannot exempt ourselves because of our inadequate strength**, for in relation to all such things we learned (Avoth 2.16) "The work is not yours to complete, but you are not free to abstain from it".



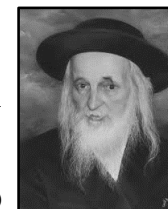
Messilath Yesharim

(Messilath Yesharim - Rabbi Chaim Lutzato o.b.m)

Permitted

According to the words of Rashi, there is no drawback on our part to excessive prayer and supplications. If only one would pray all day (for the Redemption).

(Satmar Rav, o.b.m. - Veyoel Moshe)



Satmar Rav, o.b.m.

Obligated

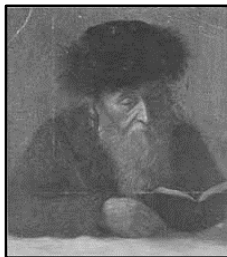
It is permissible to pray as much as you desire. (Even according to Rashi) Even more so, **one is obligated to pray about the length of Exile.**

(Satmar Rav, o.b.m. - Chidushei Torah)

above, we see that if Moshe Rabbeinu had prayed **just once more**, he would have been answered. We, the Jewish People have not been admonished "Let it suffice thee". Therefore, we are required to continue praying with fervor for Moshiach and the Redemption. For who knows how many thousands upon thousands more prayers are needed for the complete Redemption to arrive speedily in our days...

(Sefer Chaim Yshalom - Parshat Yaeschanan - Rabbi Chaim Eliezer Shapiro Munkatch o.b.m.)

Nine Friends



Reb Chaim of Sanz o.b.m.

Reb Chaim of Sanz once said, "If I could only find nine dear friends whose hearts are with mine... we would go out to the field **and beg Hashem with prayers and supplications, not returning home** until the Jewish nation would be redeemed with an everlasting salvation through Moshiach."

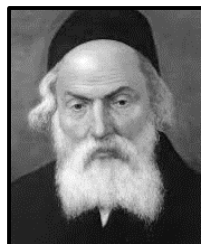
(Quoted in Bais Shlomo)

Today is the Day

A person once had a banknote verifying his ownership of a large equity. This was his entire fortune. Alas, the banknote fell into a huge box filled with tens of thousands of worthless pieces of paper and documents. The valuable banknote swiftly disappeared among the rest of the documents. The poor man, on his knees, searched diligently through thousands of notes and then discarding them. But alas, to no avail. The valuable banknote was nowhere to be found!

Should he then give up since he has already looked through so many papers? Quite the contrary. The man realizes that he has discarded so many blank notes, he is that much closer to finding his cherished treasure, and therefore he will never give up. Our cherished Redemption is to be seen in the same light. Hundreds of years have already lapsed with no salvation! Nevertheless, since we are positive of Moshiach's

Demand Payment



The Chofetz Chaim

It should not suffice to request but instead, **we should demand the redemption... Several times a day**, we request in our prayers the Redemption. Nevertheless, requests alone do not suffice. **One must Demand the Redemption** in the same manner that an employee asks for his salary. The Halachah (Law) is, unless an employee demands his wages, there is no obligation upon the employer to pay on the same day. We too must Demand the Redemption, for if we do not insist, we then render it **as unimportant issue**.

(The Chofetz Chaim - Explanation on Siddur P.168)

G-d's Kingdom

"While the Earth remaineth... Day and Night shall not cease... " In Pesikta D'rav Kahane, it is stated, the Holy One Blessed Be He said, "You loved my Torah but did not actively await my Kingdom." **"The most basic of all basics" is the belief in the Coming of Moshiach**, for it is then, that G-d will reign over all the lands, and everyone will recognize his Kingdom. Although he tarries, nevertheless **we are obligated to await, expect, beg and demand, "When will You reign in Zion?"**

(The Chofetz Chaim o.b.m. - Explanation on Torah - Parashat Noah)

True Yearning

G-d forbid for us to despair of Moshiach's coming because of its delay. We must stand ready and await salvation as is written (Chavakuk 2:3), "await him... ". **One must stand alert for Moshiach** as he would stand awaiting another person. Perhaps at this very moment he is already standing behind the wall.

(Pamphlet Tzipisa L'ishua Ch. 2)

Setting the Account

Many of the people who were frequently visiting the home of the Chofetz Chayim witnessed the following: At midnight, when all of his family were fast asleep, outside was absolutely quiet. The Chofetz Chayim would enter his study, close the door and would not permit anyone to enter. No light would be lit. The room was in total darkness.

Occasionally, a number of individuals who were close to him would stand outside the door and listen to the Chofetz Chaim pleading and pouring out his heart to G-d the Almighty. His words were sharp and clear. He began by offering praise to Hashem for the kindness he bestowed, detailing every happening in his life. He would look at every detail as a great merit, thanking Hashem for his kindness. When he finished detailing his own life, **he began speaking of the merit of Klal-Yisroel.** At this point, both his style of speech as well as his tone of voice changed drastically. Instead of thanking and pleading, he began demanding. The demand incorporated a statement to G-d the Almighty, in that he owes his nation Israel, a full accounting. At this point he asked, "G-d, what have You given us? You gave us a great and Holy Torah, but it was sealed and closed. What have we done in return? We opened the Torah, gave you the Prophets, the sages of the Talmud, the Torah geniuses, we tied crowns to the Oral Torah. But alas, what have we received in return for this? We received misfortune, persecutions, and murder. We were not prepared for this. Throughout the lands, we Jews were dispersed and exiled. We brought our Torah with us, carrying it with us, saving it from our enemies, and we carry it still to this very day! It is firmly within our grasp." This then, is the demand of the accounting. Now would come the demand for payment of the debt. "How much longer must we wait? Until when? We are totally broken. G-d, consider and ponder, can you find the heart of one Jew whole?" Suddenly he began to call for help to all the tzaddikim of the generations that had gone to their eternal rest, "Where are you?", he shouted. "Why are you quiet? You are supposed to be the claimants for us! Holy Neshomos, have you already forgotten everything?"

This is what the Chofetz Chayim would do every night. When the horizon became light, he would return to his studies, awaiting Moshiach's arrival confident then that the debt owed would be paid.

(The Chofetz Chayim - Parashat Behar)

To Believe Every Moment

You asked about the passage in the Holy Zohar: "Rabbi Shimon said to his son, 'Do not expect the footsteps of Moshiach until the rainbow of bright colors is seen.'"

The question is: It is an explicit Halacha in the Rambam that **whoever doesn't await for his coming denies the Torah and Moshe Rabeinu.** Also, one of the Rambam's thirteen principles of faith is "I await his coming every day." Doesn't this contradict the Zohar?

I am surprised that you didn't ask questions concerning many similar passages in the Gemara. For example, "The son of David will not come until there are no longer judges in Israel" or Moshiach will come only in a generation "that is totally wicked or totally righteous" Also Moshiach will come "when this gate falls and is rebuilt and falls again. Before it is rebuilt again Moshiach will come", or Moshiach will come only "when there are no coins in the purse". There are many other such signs. Now if these signs were not fulfilled, do we transgress the injunction to "wait for him every day?" **Obviously, these signs are not critical and absolute.** G-d knows the actual time. "The day of vengeance in My heart, I have not revealed even to the angels".

We **must** know and **believe every day in his coming.** We must also do tshuvoh, for if we do tshuvoh we are redeemed immediately.

Even if we haven't done tshuvoh yet properly, we still must believe with true faith that even in a wicked generation a time will come when G-d says, "For My sake, for My sake will I do it". This is obvious and absolutely clear.

(Divray Torah - Munkatcher Rabbi o.b.m)

Try One More

It is known from the Midrash and other sources, that although Moshe Rabbeinu of Blessed Memory offered 515 prayers, if only he would have offered one more prayer, he would have been permitted to enter the Holy Land. However, the Almighty said, "Let it suffice thee." **From this, we can reproof all those fools who err in saying, "One should not pray too much on behalf of the Redemption, for after all, haven't we already said this in Shemoneh Esray?"** From the story

Nothing but the Essence

The substance of the cry "We Want Moshiach Now" is that we forgo Gan Eden (the garden of Eden) and the World To Come: we want the Almighty G-d's presence itself. Our service to G-d will always be... "With all your heart, with all your soul and with all your might!". However, our desire is even greater than this: **A desire, a yearning for nothing but the very essence of G-d; therefore, we cry out all at once in pain and in joy, "We Want Moshiach Now."**

For the most sublime levels of Divinity will be revealed through the Redemption!

(Hisvadios - Year 5745 - Page 1648 -The Lubavitcher Rebbe Sefer)

The Holy Temple Will be Rebuild Speedily

There is an opinion in tractate Taanis 17a that says a Kohain is forbidden to drink wine even nowadays. The logic is that since the Bais Hamikdosh will be rebuilt speedily, the Kohain won't be able to do the service while intoxicated.

There are two methods to rid oneself of intoxication: taking a nap or taking a brisk walk. The second method takes at most, according to the most stringent opinion, 24 minutes.

From this we see, even in the revealed part of Torah, how in such a **short period of time Moshiach can be here with a completed Bais Hamikdosh.**

(Likkutei Sichos Vol II p. 618)

Don't Delay

That which Rashi writes on the Tractate Kesubos (Page 111a); not to delay the Redemption through excessive prayer, **is not the final Halachic rendering;** his comment is only according to one version and is not binding. The main interpretation is as Rashi writes not to distance the Redemption through our sins.

(Shaar Yissachar, Rabbi Chaim Eliezer Shapiro, Munkatch o.b.m.)



Rabbi Chaim Eliezer Shapiro

Redeem Us Speedily



The Chasam Sofer

The Chasam Sofer was careful to note that (in the Blessing for the New Month) we say: "He will redeem us speedily". This is the main emphasis of our prayers. Concerning the Redemption itself, our prayers are not needed. It has been promised to us by G-d.

(Customs of Chasam Sofer)

Timely Hastening

I heard from my teacher, Harav Yakov Yosef Sgan L'viah [the Chozeh of Lublin] **that now we can hasten the redemption** without it being called "Hastening the time prematurely."

(Kol Yaakov - Rabbi Yaakov Tzvi Yalesh o.b.m)

Meriting the Redemption by Virtue of Yearning

A generation which **searches for My sovereignty**, will be **redeemed immediately.**

(Yalkut Shimoni, Lamentations Par. 997)

To Hope Avidly

Therefore, a person is to be zealous about his faith in Moshiach's arrival, one of the Thirteen Principles of our Faith. It is fitting for one to have a strong desire, a great love and a boundless devotion to the extent that he'll say, **"Will I be given Redemption in my days?"** Just as one has a lust which is so strong in his heart that all his thoughts and desires are totally captivated by his lust, so **should one desire the Era of Redemption** in order to reach perfection in his body and soul. By this complete desire, one fulfills the "duty of desiring the salvation". After death, upon reaching the Heavenly court, **every Jew is asked, "Have you desired the Redemption"?**

(Shevet Mussar - Rabbi Eliyho Cohen)

Every Jew Counts

But concerning the Redemption, which is an all-encompassing issue which concerns the entire Jewish people, it will not suffice if only a part of the Jewish people pray with great concentration. **Instead, it is imperative that every Jew pray with a tremendous devotion to G-d, to take us out of Exile! A single prayer will not suffice!** Since the Redemption must occur amidst great wonders, we must offer much prayer on its behalf!

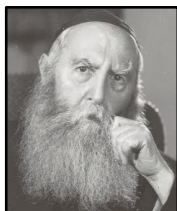
(Yalkut Meam Loez - Rabbi Yaakov Culi)

Sincere Request

For everyone who thirsts for Moshiach and prays for him in the Shemona Esray (Amidah) every day with proper concentration **and does not say these words in passing casually**, shows that he really desires to merit and see Moshiach. **Such a person will merit to rejoice in his coming, and one should feel a love towards Him (Moshiach).** For every day he truly requests his coming.

(Yalkut Meam Loez - Rabbi Yaakov Culi)

Redemption by Virtue of Yearning



*The Previous Lubavitcher
Rebbe o.b.m.*

If all Jews, young and old, were to **collectively say**, "Father in Heaven, it is enough: have pity on us and send our Moshiach", then **Moshiach would certainly come.**

(Sefer Hasichos 5699, Parsha Shmois)

Speak About Moshiach

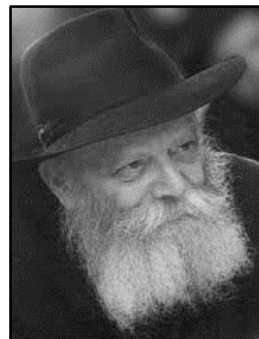
The verse in Parsha Vayechi (Beraishis 49:10) states, " ... until Shiloh will come...", and Rashi comments that this refers to Moshiach who will have the sovereignty. The

Baal Haturim adds that the words "yovoh shiloh" are the numerical value of the word **MOSHIACH** (358).

In the word "yovoh" lies a clue and deep significance as to the vessel for Moshiach's coming. The word "yovoh" has the same numerical value (13) as "echod" - one. From this we can infer that if, a) there will be **unity amongst Jews**, and b) especially if there will be **unison** concerning **discussing** Moshiach, then surely, we will bring the ultimate **Redemption** through Moshiach Tzidkeinu.

(Sefer Hasichos 5696 p. 330)

Demanding Brings Results



The Lubavitcher Rebbe Shlita

There are those who question: Why speak so much of Moshiach and the Redemption? Instead of begging and demanding, let us rely upon G-d Himself, who surely will redeem us when the proper time arrives.

After all, they say, "If the Almighty Himself has placed us in Exile, He surely will be the one to redeem us... If this is so, why ask and even demand redemption, let us rely upon the Almighty!" In response to that comes the lesson of "Pesach Sheni". The Torah and its commandments were directly given by the Almighty. Therefore, concerning the Mitzvah of Pesach Sheni, we find a strange phenomenon. A number of Jewish people

were unable to participate in the first Korban Pesach (Pascal Sacrifice) This was the result of their being ritually impure. This situation was a source of great pain and heartache to them. What did they do? Did they resign themselves? Did they declare that since everything is Divine Providence, then G-d must have willed that they do not participate! **Absolutely not! They protested vehemently saying, we must not be left out!** As a result, G-d gave the Jewish People a new Mitzvah, the Pesach Sheni.

This very same example can be applied to our predicament. Instead of being complacent and relying on the Almighty, **we must protest and demand the Redemption immediately!**

(Sefer Hisvados 5744 P.1684 - The Lubavitcher Rebbe Shlita)