

DREAMS OF REDEMPTION

CHAYA SHUCHAT

While riding the subway, a "Poetry in Motion"* display caught my eye. The title was "Heaven," and it begins:

It will be the past,
And we'll live there together.
Not as it was to *live*
But as it is remembered.

Our view of the past is colored by our experiences and perceptions. We don't remember it as it was but as we would have liked it to be. We filter out the negative and remember only the beautiful parts.

Many of us think about Moshiach's coming in the same way. It will be a trip back to the glory days of our past. Each day we pray, "May the Beis Hamikdash be rebuilt speedily in our days." Moshiach will come and rebuild the Beis Hamikdash, and we will all go to Eretz Yisroel. We will be restored to that beautiful time when we had a functioning Beis Hamikdash, and a Sanhedrin, and *kohanim*, serving G-d in splendor in our own Land.

But is that all?

Did we have to go through all this time in *galus* just to get back to the starting point?

Studying Chassidus makes us realize that the future Redemption is not about going back at all.

In a letter to Israeli president Yitzchak Ben-Tzvi, the Lubavitcher Rebbe writes:

> "From the day I went to *cheder* and even before that, I began to weave in my mind an image of the future Redemption—the Redemption of the Jewish people from its final exile, a Redemption in such a manner that all the suffering and persecution of exile will make sense… It will be in such a manner that we say wholeheartedly and with complete understanding, "On that day it will be said, 'I thank you, G-d, that You have been angry with me.'"

The Rebbe did not envision Moshiach to come and fix his or the world's problems, or restore the world to a previous state of perfection. The Rebbe desired something much more than that.

He wanted a Redemption that would make us *thank G-d for the exile.* A Redemption that would make us say, "Yes, I get it now. I see how none of this could have happened without the years and generations of pain that came before it."

And the Rebbe did not just dream

about it. He made it happen. He sent out emissaries and set up a network of institutions around the world with one mission—to prepare the world for Moshiach. He charged all of us with the task of spreading goodness, to do one more *mitzvah*, to brighten someone's day and thus bring light to the entire world.

And he made us desire Moshiach with the same longing and intensity that he himself experienced. He communicated his passion to us with such urgency that we could not help but be caught up in it, to be as driven as the Rebbe himself is to bring Moshiach.

When we approach the third of Tammuz, the day the Rebbe's presence was concealed from us, many are seized with longing and nostalgia for the past. We badly want to hear the Rebbe's voice, receive his guidance and advice on both personal and global matters.

But the Rebbe does not want us to dwell on the past. Not now. We have work to do. We need to channel that longing into action—purposeful deeds that will bring about the complete revelation of Moshiach. We don't want the past—we want to go towards the future, which will be incomparably greater than anything we've experienced thus far. It will have all the benefits of the past plus something more—and that "something" is our effort, the efforts of all the Jewish people since the beginning of time.■

**Poetry in Motion is an arts program collaborative which displays poems in advertising space on the buses and subways of New York City.*



This ninth installment of The Moshiach Page is dedicated to our beloved Founder, Mrs. Brana Sheina Deitsch, a"h. Brana Sheina is shown here with her daughter tbl"ch Chaya Hinda.

Bais Chaya Mushka Seminary

wishes Mazel Tov to our graduates and staff on their recent Simchas.

Marriage

Raizel Edelman to Shneur Zalman Bryski
Chaya Mushka Abrahams to Levi Yitzchok Matusof
Chava Kahn to Zalmi Lewin
Hanna Kalifa to Menachem Mendel Uzan
Zelda Glassner to Zalmy Gansburg

Baby

Shmuley & Miri Shuchat (Hus) – boy
Nochum & Alta Greenberg (Shur) – boy
Nochum & Bayla Greenwald (Cohen) – girl
Menachem M. & Haya Mushka Assouline (Benzecry) – boy
Avraham & Toba Leah Kabacznik (Altein) – girl
Shalom & Rochel Leah Lipszyc (Cohen) – boy
Levi Yitzchok & Chaya Katz (Cohen) – girl
Moshe & Sara Baila Laniado (Shapiro) – girl
Zalmen & Shoshana Lesches (Cohen) – girl
Nochum & Chana Bracha Weisfish (Piekarski) – boy
Sholom Ber & Rivka Schtroks (Zirkind) – boy
Dovid & Esty Geisinsky (Rubinstein) – boy
Dovid & Chana Ralzel Zaklikowski (Glassner) – boy
Yankel & Miriam Osdoba (Steifel) – boy
Shmuly & Chana Wolosow (Rosenfeld) – boy
Pinchus & Chaya Morozow (Abramowitz) – boy
Sholom Ber & Chana Spielman (Junik) – boy
Yisroel Noach & Leah Teitlebaum (Aber) – boy
Yudi & Bruchy Winterfeld (Moskowitz) – girl
Eli & Basha Sandhaus (Steinhauser) – girl
Yudi & Sarale Cohen (Zalmanov) – boy

Mazal Tov to Mr. & Mrs. Sperlin on the marriage of their son

Mazal Tov to Mr. & Mrs. Kendall on the marriage of their daughter

Please update your Mazel Tovs on http://theseminary.ca/mazel-tov/

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