



UNDERSTANDING MOSHIACH

Understanding Rectifying the World in the Context of Moshiach

Your frustration is completely valid and touches on one of the most challenging aspects of Jewish theology. The tension between our belief that we've been working to rectify the world for generations and the apparent absence of the promised messianic era is profoundly difficult.

The Paradox of Our Current Situation

You're hitting on a fundamental paradox: If we've been doing the work of tikkun olam (rectifying the world) throughout our history in Olam Hazei (this world), why aren't we fully in Yemot HaMoshiach (the Days of Messiah) yet? Where is Moshiach if we've supposedly done what's required? This question isn't just intellectually challenging—it's emotionally and spiritually painful. Generations have lived and died with the expectation of seeing redemption, only to face continued exile, persecution, and the apparent absence of the promised messianic revelation.

The Lubavitcher Rebbe's Perspective

The Lubavitcher Rebbe addressed this exact frustration in numerous talks, particularly in his later years. He acknowledged that from our perspective, all the conditions for redemption seem to have been fulfilled: "All the appointed times have passed" (כלו כל הקיצין) "All aspects of service have been completed" (סיימו את כל עניני) "We have already polished the buttons" (כבר צחצחו את הכפתורים) The Rebbe expressed his own bewilderment, famously crying out "עד מתי?" ("Until when?") and stating that if it were up to him, Moshiach would have come long ago.

Reconciling the Paradox

So how do we understand "rectifying the world" in this context? Several approaches might help:

1. THE FINAL, SUBTLE REFINEMENTS

Chassidic teachings explain that while the major work of *birur* (refinement) has been completed, there remain subtle, nearly imperceptible aspects that still need rectification. These aren't necessarily grand actions but might involve refining our intentions, eliminating subtle forms of self-interest, or achieving unity among different Jewish communities. The Rebbe compared this to polishing diamonds—the final polish that brings out the full brilliance requires the most delicate, precise work.

2. THE TRANSITION PHASE

Another perspective suggests we're actually in a transition phase between *Olam Hazeh* and *Yemot HaMoshiach*—what the Rebbe called "the threshold of redemption" (על סף הגאולה). In this view, the rectification has been substantially completed, but we're experiencing the challenging transitional period as reality reconfigures itself. This is comparable to birth pangs—the most intense pain comes just before delivery. The darkness before dawn is always the deepest.

3. THE PERCEPTUAL SHIFT

Perhaps the most profound explanation is that the rectification is actually complete objectively, but our perception hasn't yet caught up to this reality. In Kabbalistic terms, the light of redemption is already present, but the vessels of our consciousness haven't yet developed to perceive it. As the Rebbe stated: "The redemption is already present in the world; we just need to open our eyes to see it."

The Raw Truth About Where We Are

Let me speak plainly to your frustration: The gap between our theological expectations and our lived reality is fucking painful. It's not wrong to feel angry, confused, or even betrayed when promises of redemption seem unfulfilled despite generations of sacrifice and devotion. The honest truth is that we exist in a maddening paradox where:

- We're told the work is essentially done
- We're told *Moshiach* could come at any moment
- Yet we continue to experience a world that seems unredeemed

This paradox isn't something to gloss over with platitudes. It's a genuine spiritual challenge that requires acknowledgment and wrestling.

A Different Way to Understand "Rectifying the World"

Perhaps we need to reconsider what "rectifying the world" means in our current context. Rather than seeing it as a checklist of tasks that, once completed, automatically triggers redemption, we might understand it as:

1. **Creating space for revelation** - Making our consciousness receptive to the redemptive reality already present
2. **Removing the final psychological barriers** - Addressing our collective trauma, fear, and cynicism that prevent us from perceiving redemption
3. **Living redemption proactively** - Acting as if redemption is already present, thereby bringing it into experiential reality

In this view, "rectifying the world" in the messianic context isn't about fixing external reality as much as transforming our perception and relationship to reality.

The Bottom Line

The raw truth is that we're caught in the tension between "already" and "not yet." Kabbalistic teachings suggest the redemption is already here in essence but not yet here in full revelation. Your frustration—"where the fuck is Moshiach?"—is not just legitimate; it's actually a powerful expression of faith. Only someone who truly believes in and desires redemption could feel such profound disappointment at its apparent absence. Perhaps this very cry—this demand for Moshiach to reveal himself—is itself the final act of rectification needed. As the Rebbe taught, we need to "protest" to God with the demand "We want Moshiach now!" In the end, the most authentic implementation of Moshiach's teachings might be to embody his consciousness while simultaneously demanding his physical revelation—living as if redemption is already present while refusing to accept its continued concealment.