

מוקדש
לחיזוק ההתקשרות
לכ"ק אדמו"ר זי"ע



ולזכות
שלוחי הרבי בכל קצווי תבל
להצלחת שליחותם ובכל המצטרך להם
בגשמיות וברוחניות



ולמילוי תפקידם
"להכין את עצמם וכל העולם
לקבלת פני משיח צדקנו"

MOSHIACH

DAY BY DAY

חודש כסלו



A Daily Moshiach Thought

Dear Shaliach שיחתי

As chassidim, we have the obligation and privilege of fulfilling the Rebbe's request to make Moshiach a reality, to "live with Moshiach," by learning *Inyonei Geulah U'Moshiach*. As Shluchim, it is our mission to bring this learning to all those with whom we come in contact.

Our latest project, *Moshiach – Day by Day*, will help you do just that. *Moshiach – Day by Day* lets you learn *inyonei geulah* in which you can then tailor it for your *baalei batim* in an *ofen hamiskabel*. By providing you with a brief Moshiach thought you can then share it in shul or before a class.

Inside, you'll find the *Moshiach – Day by Day* for the month of Kislev. We are currently working on the rest of the year. To maximize the effectiveness of this project, we need your input. Please send your suggestions to: Chaim@MoshiachCampaign.com.

The thoughts were adapted by Rabbi Binyomin Walters. Special thanks to Rabbi Meir Hecht for coordinating this project.

We'd like to extend our gratitude to the Vaad of the Kinus Hashluchim, and specifically to its chairman, Rabbi Moshe Kotlarsky, for his generous assistance and guidance.

Thank you and Hatzlocha Rabbah!

The International Moshiach Campaign

20th of Cheshvon, 5771

A PROJECT OF THE KINUS HASHLUCHIM
A DIVISION OF MERKOS L'INYONEI CHINUCH.

Begin With the Goal in Mind

Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of G-d was hovering over the face of the water.

(Genesis 1:2)

This is the spirit of Mashiach.

(Bereishis Rabah 2:4):

As we see, when creating the world, G-d started out with His final objective in mind.

The wish for a brighter future and the hope for a world of peace, harmony, and prosperity are universal.

Judaism believes that this hope and vision lies at the core of creation—and of every human soul. We refer to this ultimate goal as the Geulah (Redemption), which will be ushered in by Mashiach (the Messiah).

What can we do to make this future a reality? The first thing is to simply become aware of this inner desire and hope. The more aware we are of this desire, and the more clearly we see this goal, the more it will positively influence our actions—which will then make the goal a reality.

Additional Sources

- Ma'amarei Admur HaZakein, Parshiyos, pg. 181.
- Likutei Sichos, vol. 10 pg. 7-12.
- In 1954, in a letter to Yitzchak Ben Tzvi, Israel's second President, the Rebbe wrote (Igros Kodesh, vol. 12 pg. 412):
From the day I went to cheder (elementary school) and even beforehand, the image of the future redemption began forming in my mind—the redemption of the Israelite Nation from its final exile; a redemption such as would explicate the suffering, the decrees, and the massacres...

Create a Roadmap

When a mortal king builds a palace, he does not build it based only on his mental vision and plan... Rather, he creates blueprints and instructions that outline his entire plan... So too, with G-d... He created the Torah first as His blueprint for creation, and created the world from it.

(Midrash Rabah 1:1)

Any successful project begins with backwards planning. One must begin by envisioning the ultimate goal as clearly as possible, and then use that focal point to design a course of action that will guide one's decisions.

Similarly, the Rebbe teaches that it is not enough for us to envision and hope for Mashiach, we must also create a plan to get us there.

Additional Sources

- Likutei Sichos, vol. 10 pg. 7-12.
- Sefer Hasichos 5751, vol. 2 pg. 474.

Create the Right Environment

... Quality of life depends on the quality of the air one breathes.... The first general step in healing is to purify the atmosphere.

(HaYom Yom, 11 Teves)

One of the most basic achievements that will be reached during the Messianic Era will be the spiritual purification of the environment.

In order to bring this achievement about, we must do whatever we can to purify our own environment and create a wholesome spiritual atmosphere. We do this primarily by learning, thinking, and speaking words of Torah.

We're All in This Together

Mashiach will repair the entire world, motivating all the nations to serve G-d together, as Zephaniah states (3:9): "I will transform the peoples to a purer language that they all will call upon the name of G-d and serve Him with one purpose."

(Rambam, Mishneh Torah, Melachim U'Milchamos 11:4)

Mashiach does not come only to redeem the Jewish People, but all nations and all of creation too. Mashiach will help every nation find her proper place. All of humanity will function optimally and work together as a single unit. The vision of Mashiach is not simply one of tolerance and coexistence, but of mutual interdependence.

This is compared to the body: it begins as a single cell that quickly divides, and develops into many specialized organs. Each organ is very different, but they all work together and depend on each other to form a single organism.

Mankind began with a single human—Adam. But this single man quickly branched out into many nations, each developing their own nature and serving a unique function. The purpose of these differences is for us to join together in the service of G-d.

Additional Sources

- HaYom Yom, 9 Sivan.
- Sefer Hasichos 5701, pg. 131 (Sicha of Freidiker Rebbe two weeks before the Rebbe came to America, instructing everyone to learn *mishnayos baal peh* to purify the air in America in preparation for Mashiach's coming).

Additional Sources

- Shaar Hagilgulim, 1:2.
- Taamei Hamitzvos (L'haArizal) Kedoshim
- Derech Mitzvosecha, Mitzvas Ahavas Yisroel.

War of Ideas

If a king arises from the House of David who diligently contemplates the Torah and observes its mitzvos as prescribed by the Written Law and the Oral Law—like David, his ancestor—compels all of Israel to walk in the ways of the Torah and rectifies the breaches in its observance, and fights the wars of G-d, we may, with assurance, consider him Mashiach.

If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Mashiach.

(Rambam, Mishneh Torah, Melachim U'Milchamos 11:4)

Mashiach will conquer the entire world without shooting a single bullet.
(Rabbi Nachman of Breslov, Likkutei Moharan)

The prophets foretell that Mashiach will fight the wars of G-d and return the Jewish People to the Promised Land—the Land of Israel. Yet, these wars are not those fought with sword and gun, but a war of ideas, where truth fights ignorance and light battles darkness. In the end, truth will prevail.

Each of us must wage this battle in ourselves, by learning *Torah* and seeking to constantly deepen our understanding of its wisdom—and then teaching this knowledge to others too.

Additional Sources

- Likutei Moharan 2.
- Likkutei Halachos, AC, 5:9.
- HaYom Yom, 4 Cheshvan.
- Sicha 11 Nissan 5738, Sief 13.
- Basi L'gani 5710 chapt. 10.
- Likutei Sichos, vol. 8 pg. 220.
- Yechidus - Bais Chayenu 124 pg. 24**

Discovering Your Hidden Allies

When Mashiach comes, the occupying nations will peacefully cede to the Jews the additional lands that the Torah promises will be added to the Land of Israel.

(Sefer HaSichos 5752, pg. 84)

When Mashiach comes, and knowledge conquers ignorance, we will realize that our differences are our greatest strength, and everyone will cooperate in perfect harmony. Every nation and every individual will find its proper place—the place where it can best express its nature and fulfill its purpose. As a result, the nations of the world will willingly give the Land of Israel to the Jewish People, because Israel is the place where the Jewish People can best serve their role within the family of humanity.

This is also a powerful lesson to each and every one: Be true to yourself and proud of the gifts that G-d has given you. As a result, others around you will naturally appreciate the value of those gifts, and will help you fulfill your G-d given mission.

Additional Sources

- Sefer Hasichos 5752, pg. 81 ff.
- Sefer Hasichos 5751, vol. 1 pg. 839.
- Likutei Sichos, vol. 10 pg. 7-12.

A Teacher and a King

The unique quality of Mashiach is that he will be humble. Though he will be the ultimate in greatness, for he will teach Torah to the Patriarchs and to Moshe Rabeinu (of blessed memory), still he will be the ultimate in humility and self-nullification, for he will also teach simple folk.

(HaYom Yom, 1 Menachem Av)

Mashiach will have two roles: he will be a teacher and he will be a king.

As a teacher, Mashiach will help every individual cultivate and develop his/her unique talents and strengths. As a king, Mashiach will help us all transcend our differences, and serve Hashem as one.

We too need to work on both of these fronts. We need to work to learn and understand as much Torah as we can, based on our unique individual strengths. On the other hand, we must also dedicate ourselves to a higher purpose with a depth of conviction that transcends reason.

Additional Sources

- Derech Mitzvosecha, Mitzvas Minuy Melech
- Sichas Matos-Masai 5746, seif 9.
- Sichas Ki Sisa 5728, sicha 4.
- Sichas Acharon Shel Pesach 5738, seif 11.
- See Maamorim Ani Ldodi 5739, 5740, 5742.

Healthy in Body and in Spirit

Just as the soul fills the body, so does G-d fill the world.

(Vayikra Rabah end of ch. 4; Midrash Tehillim 103: 1)

In order for a body to function properly, each organ must be healthy and complete. If the body (or any of its limbs) is sick, the soul cannot properly express itself therein. On the other hand, a healthy body is clearly not enough; the body needs a soul to give it life and to unite and direct all of the organs.

G-d's relationship with the world is compared to that of a body and a soul. Mashiach will, therefore, first heal and perfect the world, as a preparation and a prerequisite for his greatest accomplishment: revealing G-d's Essence in the world.

This also explains why today our primary focus in learning Torah and performing mitzvos is to refine and perfect ourselves and the world. This requires that we be practical and results oriented.

This, however, is only a preparation for the ultimate service—to simply know G-d—and serve Him; pursuing truth for its own sake.

Additional Sources

- Tanya, Iggeres HaKodesh chapt. 26 (end) pg. 129.
- Maamar Admur Haemtzei (Dvarim Vol. 1), Al Totzar Es Moav.
- Sichas Lech L'cha 5752,
- Sichas 9 Kislev 5752.
- Midrash Tehillim 103:1.

Rebuilding the Temple — From Your Heart to Jerusalem

Make for Me a sanctuary that I may dwell in them. (Exodus 25: 8)

"...in them" implies that this sanctuary is within the heart of each and every Jew.
(The Chassidic Masters)

Mashiach's first job will be to teach. This will nurture and reveal the potential in everyone, rebuilding the Sanctuary for G-d in each of our hearts. This will be a personal redemption that each and every man, woman, and child will experience individually.

Mashiach will also serve as a king, directing all of creation to join together and serve G-d as one. This unified service will be accomplished through the Temple in Jerusalem.

The first and most important step that we can take toward Mashiach is to create a sanctuary for G-d in our hearts. It only takes a moment: as soon as we sincerely commit to making the world a better place, G-d resides happily within us. The more that we express this commitment in learning and doing, the more beautiful our sanctuary becomes.

(Note: This is why it says all of the "small temples" will join to form the one Temple. We must all achieve personal perfection, and then join to form a higher global perfection and redemption.)

Additional Sources

- HaYom Yom, 21 Tamuz
- Basi L'gani 5710
- Sichas Noach 5731, se'if 2.
- Sichas 13 Nissan 5741, se'if 15.
- Sefer Hasichos 5751. vol. 2 pg. 706.
- See Likutei Sichos, vol. 26 pg. 173 fn. 45.
- Alshich on Shemos 25:8.
- Likutei Torah, Naso 20a

Peace of Mind

In that era, there will be neither famine or war, envy or competition for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know G-d.

(Rambam, Mishneh Torah, Melachim U'Milchamos 12:5)

No longer will a man say to his friend, 'Come and know G-d'; for they will all know Me. (Jeremiah 31:33)

When Mashiach comes, all obstacles will be removed; everyone and everything will work together in the most efficient way. Under these conditions, we will have both the time and peace of mind necessary to understand the Torah properly, and we will come to know and understand G-d, His ways, and all His creations.

G-d has endowed human beings with amazing abilities—a natural desire to learn and be challenged, an unquenchable thirst for exploration and growth. Unfortunately, the stresses and struggles of life suck up much of our ingenuity and creativity, sapping the life and spirit from us. Without these distractions, man's infinite spirit will awaken and the quest for knowledge will lead us to fully develop our potential. Through this we will come to understand reality to its fullest.

Even now we can begin to experience Mashiach by putting aside the worries of life and focusing on what really matters. Set aside a few moments of your day or week to learn without distraction, especially topics that relate to Mashiach.

Additional Sources

- Rebbe's biurim on "kifi koach haadam," arranged in Mi'Goleh Li'Geulah pg. 322-32.

A Flood of Knowledge

In the sixth century of the sixth millennium, the portals of wisdom above and the fountains of wisdom below will open.

(Zohar I, 117a)

Our Sages explain that leading up to the era of Mashiach there will be a flood of knowledge—both of the sciences and worldly wisdoms, and of Torah, the divine wisdom that transcends the world.

Eventually, the two waters will meet and fuse into a perfect understanding of the world, man, and G-d. After all, Torah and the sciences do not contradict or conflict with each other. The divine reality and the mundane reality are not two separate worlds, but one unified entity.

This newfound understanding will inform and guide everything that we do—personally and collectively.

Today, too, we must strive to see the connection between Torah and science. We do this by drawing practical lessons from Torah, and by deepening our understanding of the Torah through science. Together we come to fully know the One G-d of Heaven and Earth.

Additional Sources

- Sichas Acharon Shel Pesach 5730 (printed as appendix to Kuntres Inyono Shel Torahs HaChassidus).
- Likutei Sichos, vol. 15 pg. 42-8.
- Shaar Hayichud of the Mittler Rebbe, ch. 1.
- Migoleh Li'Geulah pg. 331-2.

Learning How to Speak G-d's Language

Do not presume that in the Messianic age any facet of the world's nature will change or there will be innovations in the work of creation. Rather, the world will continue according to its pattern.

Our Sages taught (Talmud, Berachos 34b): There will be no difference between the current age and the Messianic era except freedom from oppressive governments.

(Rambam, Mishneh Torah, Melachim U'Milchamos 12:1-2)

The era of Mashiach is not something separate or outside of our current reality. If that were the case, the very nature of man and the world would have to change to bring Mashiach. Rather, Mashiach is merely revealing the core and essence of everything.

The main difference between now and the time of Mashiach is internal—our understanding and view of reality will change. These changes come from learning the secrets of the Torah (such as chassidus), which are a foretaste of the Torah of Mashiach.

Two people can look at the same thing and see two very different things. To someone who can't read, a book is merely ink on paper. To one who knows what the words mean, an entire world opens before him.

The world is like G-d's magnum opus. Everything we encounter is like a letter in the book. The secrets of the Torah (found in the teachings of chassidus), teach us how to understand G-d's language, opening up our eyes to the wonders that were previously hidden right under our noses.

Additional Sources

- Hisvaaduyos 5744, vol. 1 pg. 307.
- Hisvaaduyos 5750, vol. 2 pg. 169.
- Hisvaaduyos 5751, vol. 2 pg. 504, 520.
- Sefer Hasichos 5751. vol. 2 pg. 515.
- Kimei Tzeischem 5738, printed in Maamarim Miluket.

Miraculous Nature and the Nature of Miracles

The statement of the Sages (Talmud, Berachos 34b), "There will be no difference between the current age and the Messianic era except freedom from oppressive governments," refers only to those who will not yet have learned the secrets of Torah.
(Zohar, Raya Mehemna, III:125a)

There is no true difference between nature and a miracle. Nature is simply a miracle that happens again and again. A miracle is simply something that we have never experienced. More importantly, a miracle is something that we think is impossible, because of our lack of understanding of reality.

For man to fly was once a miracle; today aviation is as mundane as walking. Disease was once a hidden mystery; today medicine discovers miraculous breakthroughs daily.

As man continues to understand reality, this knowledge will unlock ever growing possibilities. Until, one day, the most impossible will be commonplace.

At the core of the world is an infinite Divine reality. When man learns to access this Divine essence, everything will be possible.

Additional Sources

- Sichas Vayakhel 5736 sief 1.
- Matos-Masai 5736 seif 2.
- Mishpatim 5737 seif 3.
- Kimei Tzeischa, 5739, Maamarim Meluket, ch. 5, and sources there.
- Kimei Tzeischem 5738, Maamarim Meluket.
- Kuntres Inyono Shel Toras HaChassidus ch. 4 note 27, and sources there.

It's the Experience

And the glory of the G-d shall be revealed, and all flesh together shall see that the mouth of G-d spoke.

(Isaiah 40:5)

Mashiach will teach us how G-d and the world are not two separate entities—the world is the expression of G-d, and G-d is the Essence of the world.

Once this relationship and unity is understood, knowing G-d will no longer be a matter of learning and understanding—it will be an experience. Once we appreciate this unity, everything we see, hear, smell, taste, and feel will be a direct experience of G-d.

Today, too, we must strive to find a lesson in everything that we experience. Even more than that, we must strive to find the G-dliness in everything we experience. One simple way to do this is to ask yourself the question, "If I were G-d, why would I create this?" or, "Why would I make this happen?"

Additional Sources

- Maamar Acharon Shel Pesach: 5699. 5732. 5742.
- Kuntres Inyono Shel Torah Hachassidus, ch. 4.
- Talmud, Pesachim 50a.
- Sefer Hasichos 5701, pg. 47.
- Likutei Dibburim, vol. 1 pg. 133a.
- Shaar HaEmunah pg. 45a. [89].
- Kimei Tzeischem 5738, printed in Maamarim Milukat.

The Point

The coming of Mashiach will bring many great things: the redemption from exile... great wisdom... miracles... and revelation of G-dliness.

Although all of these accomplishments are very great... none of them are the essence of Mashiach... they are all merely symptoms and manifestations of the essential point of Mashiach. (Kuntres Inyono Shel Toras Hachassidus, ch. 4)

Learning about Mashiach is the "straightest path" to bring Mashiach and the redemption. (Sefer Hasichos 5751, vol. 2 pg. 501)

Mashiach will accomplish many great things and work many wonders. These accomplishments will progress in stages, one flowing from the other, like rungs of a ladder. Nevertheless, these are all merely the symptoms and outcome of a single essential point. The more clearly we understand this point, the better we will understand everything else about Mashiach. Once this point is clear, it serves as a focal point and guiding star, showing us how to proceed toward Mashiach in the most direct and effective way.

We will examine this point in the following days.

The Essence of Mashiach

The soul is called by five names: Nefesh, Ruach, Neshamah, Chayah, and Yechidah. (Bereishis Rabah 14:9, 2:37)

King David merited the level of Nefesh, Elijah—the level of Ruach, Moses—the level of Neshamah, Adam—the level of Chayah, and Mashiach will merit the level of Yechidah. (Shaar Hagilgulim ch. 1)

The human soul has five names. These names correspond to its five functions and qualities:

1. *Nefesh* corresponds to action.
2. *Ruach* corresponds to emotion.
3. *Neshamah* corresponds to intellect.
4. *Chayah* corresponds to desire.
5. *Yechidah* ("singular") corresponds to the innermost self.

Mashiach will embody the self-actualized man—someone who is completely in touch with his essence. The unique quality of Mashiach is the ability to reveal the inner self and essence in everyone and everything.

Consider who you really are. When all of your actions, emotions, ideas, and desires are stripped away, what remains?

Additional Sources

- Sichas Erev Yom Kippur 5744.
- See references in Days One and Two.

Peeling Back the Shells

The Yechidah—the inner self—is qualitatively different than the other four aspects of the soul—action, emotion, intellect, and desire. These four aspects are all specific expressions of the self, while the Yechidah is the essence of the soul, which transcends specific expressions.

(Kuntres Inyono Shel Toras HaChassidus, ch. 5)

Everything has its inner essence—a pure G-dly core. This Divine Essence is the source of all of existence. This essence is the spark of Mashiach. We all possess this spark naturally, yet it is covered by many layers. Our task in life is to peel back these layers and reveal the essence.

“Just be yourself.” Probably the strangest piece of advice ever given, yet it is very common. How could someone be anything but their self? The reality is that our soul is a source of never-ending life, beauty, and every noble quality. Mashiach is as simple as being yourself. Paradoxically, this is both the simplest and the most difficult task on earth.

Core of Existence

Just as the Yechidah—the inner self—is the core and essence of the soul, so too, Mashiach is the core and essence of all of creation. From this point emanates all of existence, all life, and all good qualities. This essence of life is infinite—not only in the sense that it is eternal and unchanging, but also in the sense that it contains every quality and is the ultimate state of perfection. Therefore, when the Yechidah—the inner essence of reality—is revealed, the world will automatically achieve its ultimate state of perfection.

(Kuntres Inyono Shel Toras HaChassidus, ch. 5)

Not only everyone, but everything has a Divine core. This essence is pure and good. This spark unites all of reality and every human being. It is the essence of life, and the infinite source of all things.

Mashiach is not a process of growth and development, as much as a process of exploration and discovery. We do not need to change reality; we just need to come to understand reality. Torah teaches us (especially the teachings of *Kabbalah* and *Chassidus*) that the world is really G-d revealing Himself. Therefore, just as G-d is infinite, the world too has no real limits. By uncovering this inner reality, we open up the world to infinite possibilities.

Additional Sources

- Kuntres Inyono Shel Toras HaChassidus, ch. 5 and sources there.

Changing From the Inside Out

The ultimate perfection of the Messianic era and the era of the resurrection of the dead, (the revelation of the infinite light in this physical world), is dependent on our actions and efforts throughout exile. For the reward for a mitzvah is the direct result of the deed itself.

(Tanya, ch. 37)

Although Mashiach will bring about great changes in the world, these changes will all take place as a result of changes in us. G-d created the world because He desired our work—to challenge us.

Furthermore, Mashiach is a direct and “natural” outcome of our efforts. Through changing ourselves we will be more refined, our understanding will be truer, and our actions more effective. It is these informed actions that will bring all of the changes of Mashiach.

In other words, Mashiach is not like a prize awarded after completing some task, but inherently unrelated to the task. It is the natural outcome of our actions.

You Can't Resist Yourself

In the future we will see only the “knowledge of G-d” within everything. Not because the world will be nullified; on the contrary, it is because we will then appreciate the true nature of the world.

(Likkutei Sichos, vol. 27 pg. 241)

Mashiach is not something separate from who we are—it is our inner self. Mashiach is not something separate from the world—it is its inner core. Therefore, there can be no true opposition to Mashiach. Resistance comes only from lack of knowledge and understanding or the fear of the unknown.

You can't resist being yourself.

We must learn as much as we can about Mashiach, and seek to truly understand. Anything that meets with resistance—either internally or externally—is merely a sign of an improper conception. The Rebbe recommends that if we are not comfortable explaining Mashiach to others, we should begin by understanding it better ourselves. By its very nature, it is something that every person must understand and come to appreciate personally, and in their terms. This requires patience and personal understanding.

Do you have any unresolved questions about Mashiach? Challenge yourself to research those topics.

Additional Sources

- Sefer HaSichos 5752, pg. 130.

The Power of One

You shall be gathered one by one, O children of Israel.

(Isaiah 27:12)

A person should always view himself and the world as equally balanced between merit and sin... If he performs one mitzvah, he tips his balance and that of the entire world to the side of merit and brings deliverance and salvation to all.

(Rambam, Mishneh Torah, Hilchos Teshuvah 3:4)

When G-d redeemed us from Egypt, we all left together. The Final Redemption is different. It will be one-by-one.

There are two aspects to the Messianic Redemption. The first is a personal redemption for every individual. This is, clearly, an individual process, one in which each of us must participate. In this sense the Redemption will be one-by-one.

Eventually, these individual achievements reach a tipping point and will bring about the global redemption—with Mashiach, the ingathering of the exiles, and all of the other acts outlined by the Torah and the prophets that Mashiach will do.

As the Rambam teaches, we must all feel that the entire world rests in our hands. Even one liberated person—or even one liberated act—can generate a ripple effect that will propel the world into redemption. And surely every act takes us one step closer to that day.

All Aboard

R. Chiyya bar Ashi said in the name of Rav: The disciples of the wise have no rest either in this world or in the world to come [because of their constant spiritual striving], as it says, "They go from strength to strength, every one of them appears before G-d in Zion."

(Talmud, Berachos 64a)

Even after Mashiach comes, returns us to our land, and rebuilds the Temple, our work will not be complete. Each of us will have to study the Torah, particularly its inner dimensions, which will be taught by Mashiach. Even after the general redemption, every individual will have to achieve his personal redemption.

There is no reason to sit around and wait for Mashiach to come. We must do everything we can to make the redemption a reality—personally and globally. Each of us has a job and a mission, and—at least in that regard—the entire world depends on us.

No One Left Behind

The Torah has already promised that, ultimately, Israel will repent towards the end of her exile and, immediately, she will be redeemed as [Deuteronomy 30:1-3] states: "There shall come a time after you experienced all of these things all these things... and you will return to G-d, your G-d.... And G-d, your G-d, will bring back your captives."

(Rambam, Mishneh Torah, Hilchos Teshuvah 7:5)

Even though the Final Redemption is dependent on each person achieving their personal redemption, we are guaranteed that this will eventually occur.

The Rebbe compares this to a local train, stopping at every town along the route. It takes longer to get there, but everyone makes it on board. This is the way of Mashiach—no one will be left behind.

Pure Silver

Who will ascend upon G-d's mount and who will stand in His Holy place? He who has clean hands and a pure heart....

(Psalms 24:3-4)

The process of revealing the essence is compared to refining silver.

At first there's a mixture of pure silver and impurities. The process begins with melting down the silver. This burns away some impurities, while others remain solid and sink to the bottom. Pour off the remaining liquid and you have pure silver.

After this, however, the process is not complete. The impurities still contain traces of valuable elements, such as copper, and often even gold. You must further refine the impurities to salvage anything remaining of value.

So too, Mashiach is achieved through a two step process: *teshuvah* and *maasim tovim*—repentance and good deeds.

Additional Sources

- Maamorei Admur HoEmtzo, Devarim vol. 1 pg. 70.

Teshuvah

Rabbi Eliezer said: If Israel repents, they will be redeemed; if not, they will not be redeemed.

(Talmud, Sanhedrin 97b)

Teshuvah is usually translated as repentance, but this is not accurate... It means to return, to get in touch with one's inner self.

(Likutei Sichos vol. 2 pg. 409)

Teshuvah is a necessary component of and prerequisite for Mashiach. However, despite the popular misconception, *teshuvah* need not be for sins. Rather, *teshuvah* is simply the process of digging deeper to get in touch with one's true inner self—to reveal the *yechidah*.

We need to embark on a life-long journey of self-discovery. Don't wait to learn from mistakes—that's the hard way. The easy way is to cultivate your intrinsic desire to learn and grow and a feeling of personal integrity—the very fact that something about your life is not completely true to yourself should be your strongest motivator.

Maasim Tovim

Rav said: All deadlines for the redemption have passed, and the matter now depends only on repentance and good deeds.

(Talmud, Sanhedrin 97b)

Although the essence of Mashiach is reconnecting with our inner self (*teshuvah*), this is not enough. It must be expressed in good deeds—acts of *tzeddakah* (charity), of goodness and kindness that flow from an essential love and dedication to one's fellow.

Learning, prayer, and introspection make us more self-aware, but it is our positive actions that transform the world around us.

Additional Sources

- Compare to the idea of the *Shofar Gadol*, Maamar V'Hoya Bayom Hahu, meluket 6, and VeAtah Titzaveh.
- Kuntreisim of Mitteler Rebbe, pg. 281.

Additional Sources

- End of Tanya—we make this world a *mishkan* for Hashem (*dira bitachtonim*) through *Torah* (refining our understanding, which reveals our *yechidah*) and *tzeddakah* (expressing our essence in actions).

Another Way

Rav said: All deadlines for the redemption have passed, and the matter now depends only on repentance and good deeds. But Samuel maintained: it is sufficient for a mourner to keep his period of mourning [and so the suffering of exile itself will bring the redemption].

(Talmud, Sanhedrin 97b)

Another element that will bring Mashiach is the pain of exile itself. Hardships stir the soul and awaken a yearning for Mashiach. This is enough to bring Mashiach.

It is human nature that in the hardest of times, our greatest strengths come out. Furthermore, we immediately shed any outer layers that cover our essence. We simply give up trying to maintain any facades. When we are shaken to the core, we re-center on our core and everything else simply falls away.

There are two important lessons from this point:

- 1) Whenever we are faced with tough times, we must realize that this is an opportunity to realign one's life, and take advantage.
- 2) The ultimate pain of exile stems from the very feeling of not being true to ourselves, and to our mission and purpose in life. By cultivating this sensitivity, we liberate ourselves from exile through positive means.

Additional Sources

- Maamarei Admur HoEmtzoi, Devarim vol. 1 pg. 96-97.
- Lehaven Inyan Chevlei Mashiach - Maamarei Admur HoEmtzoi – Kuntreisim pg. 223.

Everything has a Limit

He set an end to darkness...

(Job 28:3)

He said, "Go, Daniel, for the words are closed up and sealed until the time of the end... And you, go to the end, and you will rest and rise to your lot at the end of the days."

(Daniel 12:8-13)

The keitz of Mashiach is both a time limit and a pain threshold. Reaching this tipping point, where the world will no longer tolerate exile, is a product of both the time and the intensity of exile. The two are connected. We will only endure so much for so long. Once we've reached our limit, exile must end.

The best way to reach this point is by learning *Chassidus*. These teachings make us more aware of our essence, and therefore more sensitive to exile. When we cannot tolerate exile any longer, and our hearts scream, "Enough!" we cross the line from the last moment of exile to the first breath of freedom.

Additional Sources

- Maamarei Admur HoEmtzoi, Devarim vol. 1 pg. 96-97.
- Rebbe's explanation of difference between *keitz hayomim* and *keitz hayomin*: See Likutei Sichos vol. 5 pg. 200ff. Sich'a Vayeshev 5731, end of sich'a 6.

Summary

The Messianic Redemption will progress in stages:

1. Mashiach will create the optimal environment by helping each nation and individual find their proper place and role in the world. This will create an environment of peace, harmony, and global prosperity.
2. In this environment, man will develop his abilities to the fullest and learn how to act with the utmost efficiency. Mashiach will teach all of mankind, flooding the world with both secular and Divine wisdom, until our understanding of the two unites into a perfectly unified view of reality.
3. Through this new understanding of reality, what was once impossible will become commonplace. Mashiach will work great miracles, yet they will all be seen as natural.
4. As we begin to interact with the world in new ways based on a proper understanding of reality, we will perceive the G-dliness in every experience. What was once merely a belief will now be something that we experience directly, as plain as midday.
5. All of this flows from the *yechidah*—the inner (Divine) essence of reality. Mashiach is a process of revealing, becoming more aware of, and living more in line with this essence.

Additional Sources

- Kuntres Inyono Shel Toras HaChassidus.
- Rebbe's Biurim to Rambam's Hilchos Mashiach.

A Look Ahead...

- Moshiach as purpose of creation, defining essence of Moshiach, etc.
- Moshiach through our Avodah (uniting Taanug and Bitul)
- Chassidus as the kli to bring Moshiach
- Moshiach and Miracles – changes in world and in man, etc.
- Women and Moshiach – the feminine side
- Raising our sensitivity to Golus to bring Geulah (beito Achishena)
- Destroying Amalek
- Uniting faith and understanding
- Moshiach and time (counting days, history...) The time of Moshiach... Stages
- The Torah of Moshiach. (Moshiach as teacher, prophet, etc.)
- Moshiach the person—(teacher and) king
- How Golus is a preparation for Geulah
- The proper attitude and approach to “living” like Moshiach is here



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