

DISCOVERING YOUR HIDDEN ALLIES

When Moshiach comes, the occupying nations will peacefully cede to the Jews the additional lands that the Torah promises.

(Sefer HaSichos 5752, pg. 84)

Shortly, Moshiach will come, and every nation and individual will take its proper place— the place where it can best express its nature and fulfill its purpose. The nations of the world will then willingly give the Land of Israel to the Jewish People because it is where the Jewish People can best serve its role in the family of Man and in the service of G-d.

There is a powerful lesson to be learned from this. Be true to yourself and proud of the responsibilities that G-d has given you. This will cause those around you to recognize your role in the Creator's master plan, and they will help to fulfill it.

A TEACHER AND A KING

The unique quality of Moshiach 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 Rabbeinu (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)

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

We, too, need to address both of these concepts as they exist within us. As a teacher, we must learn and understand as much Torah as we can, based on our unique, individual capabilities. As a king, we must dedicate ourselves to a higher purpose with a depth of conviction that transcends reason.

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; Medrash Tehillim 103: 1)

In order for a body to function, each organ must be healthy. On the other hand, a healthy body is clearly not enough; the body needs a soul to give it life and to unify and direct its organs. When body and soul are acting in harmony, the person is truly complete.

For that reason, Moshiach will first heal and perfect the world, as a prerequisite for G-d's Essence to be revealed in the world. By learning Torah and performing mitzvos, we prepare ourselves and pave the way for Moshiach's imminent arrival. This will lead to the ultimate service of mankind: to know and serve G-d in a completely perfect world.

REBUILDING THE TEMPLE — FROM YOUR HEART TO JERUSALEM

Make for Me a sanctuary that I may dwell in them.

(Shemos 25: 8)

"In them" implies that this sanctuary is within the heart of each and every Jew.

(The Chassidic Masters)

Moshiach's first job will be to teach, thereby building a sanctuary for G-d in each of our hearts. Eventually, every man, woman, and child will experience this personal Redemption.

Moshiach will also serve as a king, uniting and empowering mankind to serve G-d as one. This unified service will be achieved through the Temple in Jerusalem.

This explains the teaching of our sages that "the small synagogues throughout the world will one day move to Jerusalem to become part of the Holy Temple." With the coming of Moshiach, all our personal sanctuaries will unite with the Holy Sanctuary in which the Glory of G-d will be revealed.

In that era, there will be neither famine nor war; neither envy nor 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.

(Yirmiyah 31:33)

G-d has endowed human beings with amazing abilities, a natural desire to learn, along with an unquenchable thirst for exploration and growth. Unfortunately, life's stresses and struggles sap our creativity, leaving us without the intellectual and emotional energy needed for spiritual development.

However, even now, we can experience the tranquility we will feel when Moshiach comes. How? By setting aside the pressures of the present and taking time to learn about the wonderful World to Come.

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 prior to the era of Moshiach, there will be a flood of knowledge: scientific knowledge within the world, and the Torah's Divine Wisdom that utterly transcends it. Eventually, the two types of knowledge will merge, resulting in a true understanding of Earth, Man, and G d. This understanding will guide everything that we do, personally and collectively

Already, the connection between Torah and science is becoming evident. It is incumbent upon us to explore this relationship as it becomes more and more obvious every day.

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.

The Talmud, Berachos 34b states: 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)

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

Our world is G-d's magnum opus. Every act reflects Divine Intent in the same way that letters, words, and sentences unite to form the plot of a book. The secrets of the Torah (found in the teachings of Chassidus) teach us the language of G-dliness, opening up our eyes to wonders that were always there but that we could never understand before.

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 real difference between nature and a miracle. Nature is simply something that happens again and again. A miracle is simply something that we have never experienced, something that we think is impossible. At the core of both is an infinite Divine reality.

As man continues to expand his knowledge, he will uncover that Divine reality. This, in turn, will unlock ever-growing possibilities, until the miraculous truly becomes mundane.