



A TASTE OF Moshiach

Describing the days of Moshiach, the Rambam writes, “In those times, everybody will be involved in the pursuit of Hashem; Yidden will be great Chachomim and will understand the esoteric, comprehending the knowledge of their creator.”

However, the Rambam’s description clashes with his earlier position. Negating a sense of universal change, the Rambam says that “there will be no difference between now and Yemos Hamoshiach, except that the Yidden will maintain their own sovereignty.”

The two views not only oppose each other, they contradict at the heart of the issue. Surely a tangible reality of Elokus represents a transformation from the world as we know it?

The answer to this seeming contradiction is the revelation of Chassidus – and more specifically, Chassidus Chabad – in recent history. Chassidus prepares us for the Geulah, giving us a taste of Elokus even now in Gollus. And a story regarding its revelation demonstrates this idea.

Rabbi Pinchas of Koretz was among the most distinguished talmidim of the Baal Shem Tov and a close companion of his successor, the Maggid of Mezeritch. When the teachings of the Maggid began to be transcribed and distributed to the wider Jewish community, Rabbi Pinchas stood in opposition, claiming that Chassidus was too holy to be publicized.

An incident occurred shortly thereafter, which only increased his stern opposition. While walking in the streets of Mezeritch, Rabbi Pinchas found a paper transcription of Chassidus lying in the garbage – the sight of which caused him great pain. The Alter

Rebbe was also in Mezeritch at the time and, attempting to appease Rabbi Pinchas, shared a Moshel with him.

“There once lived a mighty king,” the Alter Rebbe began, “whose only son fell gravely ill. Doctors arrived from around the kingdom with the hope to heal the prince, but one by one they despaired as the prince’s condition deteriorated.

“Then, one day, a man arrived, claiming to know of a remedy. “If a particular gem is ground to a fine powder,” he said, “and mixed with a superb wine, the resulting mixture would cure the prince,” he declared.

“This gem, however, was exceptionally rare, and the only one in the entire kingdom lay as the centerpiece to the king’s crown. The king, who was growing more desperate by the day, welcomed the idea, instructing that the stone be cut out of his crown and the remedy prepared.

“At that same moment, the prince’s personal doctor rushed into the room, announcing that the prince’s condition had deteriorated to the point where he couldn’t even swallow liquids. The king, however, was not perturbed, and ordered the remedy to still be prepared. “Grind the stone and pour the remedy, who knows, perhaps he will swallow a single drop, and he will be healed?””

Reb Pinchas understood the analogy and was calmed. The growing accusation in heaven, driven by the incident of the manuscript in the trash, was dismissed by the Alter Rebbe’s words.

When the Alter Rebbe was arrested on the day after Sukkos in 5559, he learned from his teachers – the Baal Shem Tov and the Maggid – that his arrest was the result of another heavenly accusation against his

spreading of Chassidus.

Another Kitrug? Did he not already answer that claim years before with his Moshul?

However, the new kitrug leveled against the Alter Rebbe claimed that he had overstepped even his own words.

The Baal Shem Tov and the Maggid revealed Chassidus to empower Yidden living in a world hostile to their Yiddishkeit, to remain faithful to their beliefs. To satisfy this need, only a small degree of Chassidus had to be revealed. The Alter Rebbe though, took it a step further, interpreting the esoteric wisdom of Chassidus into a language common to all. And this new dimension ignited accusations above, “if only a tiny drop was needed – as per the Alter Rebbe’s analogy – why was he revealing so much more?”

In other words, Chassidus was revealed in two stages, accomplishing two different ideas.

The first manner, in “drops,” was to revitalize Yidden living in the darkness of Golus, and the second, the Alter Rebbe’s expansive dissemination, opened the gates to the deepest concepts of Torah and creation, giving Yidden a small taste of Yemos Hamoshiach.

Although the revelation of the Torah’s esoteric wisdom in Yemos Hamoshiach – as described by the Rambam – will greatly exceed what we have currently, nevertheless, Chassidus Chabad prepares us for this transition. Thus, there will not be universal change, but rather a completion of what we have already tasted in Golus.

May we be zoche to the fulfillment of the Posuk; “Vinigle kvod Hashem virou kol bosor yachdav.”

(Likkutei Sichos Vol. 30 Sichos for Yud Tes Kislev, p. 170.)