

Chassidus and Moshiach

A MEANS TO AN END OR TWO SIDES OF ONE COIN?

With but a superficial glance through the hundreds of volumes of Toras Hachasidus, one cannot help but notice the sheer frequency of the topic of Moshiach and Geulah. Why has the school of Chassidus chosen to make this its focal point around which everything else revolves?

After giving a closer glance, this question is false from the outset, for it suggests that the concept of Moshiach and Chassidus are two separate ideas! The truth is however, that these two concepts are contingent on each other—at the core of Toras Hachassidus lies idea of Geulah, and Moshiachis rooted in the principles of Penimiyus HaTorah.¹

So perhaps our inquiry can be revised as follows: what is the common link between Chassidus and Moshiach, and what is their practical implication?

CHASSIDUS - MOSHIACH ELUCIDATED

The Zohar tells us that there are three interwoven knots: the Oibershter, the Torah and the Yidden. It follows, therefore, that each concept in Torah is related, and also relates to each Jew regardless of status.

Having established this, our question thus grows stronger: how can one element in Torah be said to possess a special degree of closeness with another if in fact they are supposed to be equally related to each-other?

Chassidus tells us that a person has five dimensions to his soul—*Nefesh, Ruach, Neshomo, Chaya, Yechida* (נרנחזי). In a similar fashion, all that exists in our world has five layers of being too, including the Torah.

While this subject is very intricate, what is relevant to our article is the key difference between the fifth level and the four that precede it.

In all matter, the first four levels are characteristics the person or object *possesses*, while the Yechida—the final and purest level—is who the person (or what the object)

is.

The Torah is divided in two distinct parts. These divisions are usually termed with the labels, Niglah and Nistar, where the latter is often referred to as Razin De-Oraysa—the secrets of Torah. By its own definition chassidus is the hidden aspect of Torah, the ‘Yechida’, the soul of the Torah.

The concept of Moshiach too is related to ‘Yechida’.

Reaching the times of Moshiach, the stage when our mundane world will openly embody Elokus, is not merely a possibility for our world. On the contrary, this was Hashem’s initial justification and motivation for creating the world.

Moshiach, therefore, is not only the objective our world strives for, but the reason for its existence too—it is the ‘Yechida’ of this world.²

Thus, more than sharing a common bond, chassidus and Moshiach are really one and the same thing.³ They are the core and premise of Torah and creation, where they are not only contingent on one another, but exist because of each other.

In this vein, we can also understand why the one who reveals and communicates the teachings of chassidus is in fact the Nossi Hador, since both of these factors relate to his being the ‘Yechida’ of Klal Yisroel.

THE MANY PURPOSES OF CHASSIDUS

Now that the bond of chassidus and Moshiach is clearer we can also understand why it is that in response to the Baal Shem’s Tov question (‘Aymosai ko osi mar’), Moshiach famously replied: ‘Lichsheyafutzu maayano-secha chutza’. Because, specifically through spreading the teachings of chassidus can Moshiach be revealed, for both are expressions of the same idea.

Furthermore, apart for the teachings of chassidus being an instrument to prepare the world to the times of



Moshiach, they are also a preview of those times, a sample of what is to come.

In the famed *Kuntres Inyono Shel Toras Hachasidus*, the Rebbe Rashab refers to chassidus as a *'me'ayn'*—a semblance of what the Torah will be when Moshiach comes—which is consistent with the Minhag mentioned in Shulchan Aruch that in the hours before Shabbos, one must taste from the dishes of Shabbos. In *ruchniyusdike* terms, Shabbos is the Geulah. Thus, now, standing at the threshold of Geulah, we are given a taste of the spiritual "dishes" of Moshiach's times.

IN CONCLUSION

From all the above we understand that Chassidus in its deepest level is the expression of Yechida in Torah and in virtue of this, it is rooted together with Moshiach.

It is important to further elucidate that in both cases the concept of Yechida isn't one of the many facets of the idea, alongside other properties, rather it is the very essence from where all else stems.

Witnessing the utter dissemination of Chassidus the world over, we turn to Hashem in a heartfelt that he speedily redeem us from this Golus and reveal the Yechida of this world, through the coming of Moshiach. ■

1. Certainly the principle exists beyond Chassidus as well, however, the teachings of Penimiyus Hatorah are crucial in appreciating its depth.
2. קונטרס עניינה של תורת החסידות, סעי' ה-ו. Perhaps it can be referred to as פנימיות הרצון, which is also explained as the core of identity.
3. This also explains why the Baal Shem Tov's teacher is referred to as the בעל ח"י—Chaya Yechida.

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struck at the many different types of people – even non-Jews – he encountered from all over the world, all coming for the same purpose.

We went into the Ohel together. I stayed inside for about half an hour and waited an additional twenty minutes outside until Heshy came out looking content.

From then on, Heshy and I kept in touch every week. He told me the doctors were worried and constantly warned his wife to be careful and stay off her feet, but she insisted that she felt fine.

Four months later, on Wednesday night, at a quarter to six, I was getting ready to leave for the Ohel and I decided to call Heshy for his wife's full name (so I could mention her for a Brocha). The call went to voice mail. I thought nothing of it and left for the Ohel. On the way I tried calling again, but again it went through to voice mail.

I arrived at the Ohel and went straight inside. I asked the Rebbe for a Brochah that when the time comes, Heshy's wife should have an easy and speedy delivery, and that the children should be healthy.

I arrived home and quite literally as I walked through the door my phone rang. It was Heshy. "I have news," he said. "Nu?" I replied. "But I have news," he repeated. "Nu," I said again. "But I really have news," he said a third time. . "Okay tell me the news!" I said impatiently.

He said that at 5:45 the first of three girls were born, at 6:05 the second child was born—both happening at exactly the time when I tried calling him for his wife's name—and the third child was born at 6:30, while I was in the Ohel. Everything had gone smoothly, Baruch Hashem.

That Shabbos, Heshy made a lavish Kiddush in Williamsburg. I wasn't planning on walking but I met a friend of

mine on Shabbos morning that knew the story and he persuaded me to attend the Kiddush. When I asked him why, he simply said that if anyone at the Kiddush heard the story and wanted to go to the Ohel as well, then I needed to be there to answer a question or two.

I realized he was right. After Shacharis I made the long walk to Williamsburg. Heshy was, to say the least, overjoyed that I had made it. To my surprise, the story had spread quickly. I was the center of attention all afternoon.

Incidentally, during the Kiddush, Heshy's father-in-law approached me and said that he was marrying off a child in two months. He wanted to know if I could take him and his wife, and the Chosson and Kallah, to the Ohel to receive a Brochah from the Rebbe. Of course I told him it would be an honor! ■