

להביא לימות המשיח

TASTE THE FUTURE

The World Steps Closer

Telephones don't seem particularly mystical, so why was their invention predicted in Zohar, and what can they tell us about Moshiach?¹

The scene of lambs living peacefully with wolves with candy bearing trees in the background is a familiar one. We see it whenever we picture the world after Moshiach comes. It isn't even such a stretch of the imagination. After all, we know what lambs look like, and we know what wolves look like, now all we have to do is put them together.

Everything we have been told about *le'osid lovoi* can be imagined today. Look at a picture of someone who has passed away. Can you imagine him or her alive? Of course you can. This begs the question: will there be indescribable aspects of *yemos hamoshiach* that we can't even begin to envision?

Yes.

Let's take a painting for example. Those with a discerning eye can tell just by looking at a painting, not only which artist painted it, but even what the painter's character and personality is like. With enough background information; we can read a story and know who the author is, eat a delicious meal and identify the chef, and recognize the architect when we walk amidst his beautiful buildings.

What about the Master Craftsman, Hashem? Does the world tell us anything about its Creator? Can our eyes perceive that everything was created by Hashem?

Some people can. Tzadikim see things differently than we do. The Maggid was once looking at a silver cup, and he remarked that the craftsman who made it was blind in one eye.² He saw in the cup the spiritual source of the engraver. Before he passed away, the Alter Rebbe said that he no longer sees the physical world, only the *Elokus* which is creating it.³ We also can recognize *Elokus* from our surroundings. We see the big wide world, however, by learning Chassidus we can understand, at least a little bit, how and why the world came to be.

For us however, this is limited. Though you can appreciate a painting for its beauty, you don't actually physically see the artist. Rather, you know who the artist is. So too when we learn Chassidus; we can understand it to the best of our ability, but nothing is actually visible. However, when Moshiach comes, in addition to *Elokus* being understood on a whole new level, it will also be physically visible; something we can't even describe, let alone imagine.

MOSHIACH TODAY

In the last hours before Moshiach comes we are getting a taste of all the changes that will be. The Rebbe would frequently point to current events as evidence that Hashem is already starting to fulfill the promises of the future redemption. Mass exodus from Russia,⁴ countries purposely destroying their own weapons;⁵ these events all point to Moshiach's imminent arrival. So it follows, that the closer we get to Moshiach's arrival, the more we should recognize how every physical object expresses *Elokus*.

It says in the Zohar⁶: in the sixth century of the sixth millennium, the gates of the upper wisdom and the wellsprings of the lower wisdom will open, and the world will be prepared

to enter the seventh millennium (*yemos hamoshiach*).

Meforshim explain, "gates of upper wisdom" refers to Torah, and "wellsprings of lower wisdom" refers to worldly knowledge.⁷ Looking back, we can clearly see in those millennia an expansion in both: the Baal Shem Tov revealed *Toras Hachassidus*, and there began a new era in scientific knowledge.

The first part of the Zohar is understood, as Chassidus is a preview of the new perception we will have *le'osid lovoi*. But let us consider the second half. How do advances in science and technology help get the world ready for Moshiach?



The Rebbe offers three different explanations:

1) Until recently, hearing or seeing anything outside of your immediate surroundings was unfathomable. Someone who suggested that what you say here can be heard somewhere else would be laughed at and passed off as a lunatic. So they couldn't even imagine the עין רואה עין שומעת, the Eye which sees and the Ear which hears everything. To them, 'ודהנה ה' גיצב עליך', that Hashem is always watching us, was purely a matter of faith with no basis in reality. Now that telephones and radios were invented, we indeed can hear and see things that are happening at the other side of the world, and even in space! The all-seeing Eye and the all-hearing Ear are now much more tangible, just a small leap from what we have now.

2) Modern technology can directly contribute to the spread of G-dliness. When a shiur is broadcast over the radio it is actively spreading chassidus. The radio itself is preparing the world for Moshiach.⁸

3) The fundamental teaching of Chassidus is that everything is one. The world looks like it's comprised of many different parts, while in reality they are all part of the Oneness of Hashem. This is a deep concept, and is explained at length in many *maamorim*.

WEEKDAY FARBRENGEN

Interestingly, the Rebbe points out that in recent years many farbrengens are specifically arranged during the weekdays, a time when it is permissible to use methods of technology that transmit the words of Chassidus and its call to action to the far corners of the world. This further

displays the concept of “*V'rau kol bossor*” in tangible reality as well.

CHANUKAH LIVE!

The year 5750 marked forty years of the Rebbe's *nesius*. , Therefore, Chabad-Lubavitch arranged the first intercontinental Chanukah event, linking together public Chanukah celebrations with audio and video connection. This gave millions of people across the globe the chance to hear and see the Rebbe.

In subsequent years the Chanukah Live event continued to be a huge success attended by many people around the world. At the Chanukah Live event of 5752⁹ the Rebbe elucidated an amazing point in a sicha. The Rebbe said that the Chanukah Live program itself brings out the oneness of creation in a very evident manner. Before the discovery of satellite technology it was hard to believe that the whole of creation is essentially one. But now, with the fact that so many different people, even in the farthest corners of the Earth, hear and see the same Torah message from the privacy of their own homes makes the idea more palatable.

Indeed, the Chanukah Live event signifies a major step towards the final *geulah*, as the Rebbe's holy presence and *Divrei Elokim Chayim* instantaneously permeated so many remote locations across the globe.

From all of the above we can clearly see how science itself is preparing the world for Moshiach. More and more, scientists are discovering how all the different elements of *gashmiyus* are all constructed from the same properties, only that they are arranged a little differently.¹⁰ In particular, the theories of

Albert Einstein have shown that there is complete oneness, even in the physical world.¹¹

As we come closer to the day when וראו 'כל בשר' our eyes will see the words of Hashem,¹² even secular knowledge is revealing how all that we see is a reflection of the דבר ה', the words of Hashem which are creating it.

May we soon merit to receive the *Torah Chadosh* of Moshiach, speedily in our days. **D**

1. Based on Likutei Sichos vol. 15, parshas noach, sicha 2.
2. Shaar hoemuna of the Miteler Rebbe p. 48, 2; see also Likutei Sichos vol. 29 p. 23.
3. Toras Menachem vol. 4 p. 258.
4. Sefer Hasichos 5751 vol. 1 p. 284.
5. Sefer Hasichos 5752 vol. 2 p. 362.
6. Vol. 1. p. 117, 1.
7. Sefer Ashmoras Haboker on Zohar.
8. This is deeper than answer 1. There, the technology was only being used as an example; by thinking of a telephone we can understand Hashem. Here the technology itself is participating in bringing Moshiach.
9. Sichos Kodesh 5752 vol. 2 p. 440.
10. Here again, the level of preparation is greater than answer 2. Science is not just enabling us to spread chassidus more, with technology being used as a tool. It shows how physical existence itself screams out G-dliness, similarly to what will be Le'osid Lovoi.
11. The Rebbe is quick to point out that this in no way constitutes an endorsement of studying secular subjects, and consultation with a mashpia is vital before embarking on this dangerous path.
12. See Likutei Sichos in note 2, that there are two points in this: it will be visible how all existence is dependent on its creator; in everything we will see *the specific* Dvar Hashem which is creating it.