



# One Push

*At times, the picture of our world looks bleak. It could be hard to imagine how this can all change in one instance. In the following sicha, the Rebbe lays out a beautiful explanation as to how the transformation with the coming of Moshiach could take place at any moment, and why it's all in our hands!*

## **MOSHIACH NOW?**

When speaking about our mission to create a *dirah betachtonim*, an obvious question arises time and again. With the world in the dire state it is right now, how can we possibly imagine it bringing *nachas* and joy to Hashem? In fact, the complete opposite seems to be true.

### **Not a Good Time**

The darkness of the *golus* that we find ourselves in now seems to only be getting worse. The hardships and

suffering are affecting both Yidden as well as *goyim*, both the community as well as the individual.

When it comes to natural disasters, in recent times we have witnessed them on a disproportionate level. Earthquakes, tsunamis, places that haven't seen such occurrences before have suddenly been hit. Hundreds of thousands of people have been killed in these terrible tragedies.

With regards to the geopolitical situation, never before have we seen

such a deep divide between two world powers interested in controlling the world.

To be sure, wars between countries took place in the past as well. In fact, in every generation we've seen wars between countries. Recently, though, it seems like the entire world is divided; if you're not on one side then you're on the other. This unsustainable situation cannot go on without allowing for a tragic result, may Hashem protect us.

Naturally, in light of the above, the question arises of how one is to anticipate or hope for redemption during such a precarious time? How can such a dismal world be close to the utopian future that we are promised when Moshiach comes and the entire world will recognize Hashem?

## A MATTER OF PERSPECTIVE

The answer to this challenge is really a basic one; an intellectually sound answer that even a non-Jew will be able to understand and appreciate, not some esoteric answer using the secrets of the Torah. The answer should be obvious from the realities of the world itself, in a way that is clear to anyone who only takes the time to perceive it. Incidentally, it is precisely now when this question arises, that the answer has become so clear.

The Zohar says that in the sixth millennium, *Chochma*—both supernal and mundane—will begin to pour forth into the world. That doesn't mean it will then stop, it means that the *Chochma* will pour forth in an ever growing rate until Moshiach finally comes.

Recently more than ever, it has become apparent that even the smallest entities can sometimes achieve the greatest things, at times even leading to an all out revolution. In the past, this wasn't possible; in the past for such a revolution to be

possible you'd need tremendous resources at your disposal.

Suddenly, we see all conventional wisdom being turned on its head. Now, the smallest and most impoverished groups are able to sometimes impact the greatest change.

This idea is yet magnified by new technology we now have available. With a single press of a button, one is able to send a nuclear weapon with much greater impact than with massive amounts of arsenal in years past.

If that is true on the negative end, then how much more is it so for the positive. The Torah says that Hashem created everything in a parallel. Any concept or idea that is negative exists in positive parallel, and the same is true vice versa. Our job is to distinguish between the two, to make the right decision and choose the good. But this is really only a choice if you have both possibilities. If we didn't have both options, then we wouldn't be making a choice; it is only when these two options exist at the same time that we can truly be credited in making the right decision.

Perhaps in previous generations they could have also done these things, but without there being a flipside to the positive; they couldn't really make this choice between the good and bad—the right and the wrong.

So when someone asks how it is possible to impact the world today during these times, the answer is simple. Somewhat ironically, it is specifically in this time of tremendous turmoil that we were shown the capability that we really have within us. If from the smallest action one can make such an impact, then we can begin to appreciate what we can achieve if we harness this power for the good.

## TAKE ACTION NOW

The Rambam says that a person should view the entire world as being equally balanced. Therefore, through a single mitzvah, he can tilt the balance of equilibrium towards the good and bring salvation to the world.

But, some will argue, while I, as a Yid can accept that, what about a non-Jew who doesn't believe the truth of everything it says in Rambam?

The answer is that there is no need for any faith to comprehend this. Even a small child can, with no advanced knowledge, impact the world on a scale greater than anybody could in previous generations.

One does not need to be a great scholar or a super scientist. Even if you don't know the first thing about technology, you can make huge impact. This has nothing to do with intelligence or power, it's all about pressing a button!

Now, rekon, if a deranged tyrant can harness this ability to cause such destruction with a nuclear weapon, how great are the powers that Hashem embedded within it to use it for good.

Today, through technology, with a single action, one can impact the world in a massive way. The main thing is actually getting it done.

As mentioned, this isn't a religious argument; it is something that everyone can attest to. So long as you have access to the button and it is connected to the right sources, you will succeed in affecting what you need to. The same is true with the world as a whole; when Hashem will present you with the appropriate "button," [i.e. a one-time action of a mitzvah] it will be that action, that press of the button, that will tilt the scales to salvation. **T**

(Based on *sichas Yud Shevat 5746; Hisvaaduyos 5746 vol. 2 p. 454*)