

לעלוי נשמת

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בן יבלחט"א הרב ישראל הכהן שליט"א דערען



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MOSHIACH
DAY BY DAY

חודש טבת



A Daily Moshiach Thought

Dear Shaliach שיחיי

As chassidim, we have the obligation and privilege of fulfilling the Rebbe's request to make Moshiach a reality, to "live with Moshiach," by learning *Inyonei Geulah U'Moshiach*. As Shluchim, it is our mission to bring this learning to all those with whom we come in contact.

Our latest project, *Moshiach – Day by Day*, will help you do just that. *Moshiach – Day by Day* lets you learn *inyonei geulah* in which you can then tailor it for your *baalei batim* in an *ofen hamiskabel*. By providing you with a brief Moshiach thought you can then share it in shul or before a class.

Inside, you'll find the *Moshiach – Day by Day* for the month of Teves. We are currently working on the rest of the year. To maximize the effectiveness of this project, we need your input. Please send your suggestions to: Chaim@MoshiachCampaign.com.

The thoughts were adapted by Rabbi Binyomin Walters. Special thanks to Rabbi Meir Hecht for coordinating this project.

We'd like to extend our gratitude to the Vaad of the Kinus Hashluchim, and specifically to its chairman, Rabbi Moshe Kotlarsky, for his generous assistance and guidance.

Thank you and Hatzlocha Rabbah!

The International Moshiach Campaign

Teves, 5771

A PROJECT OF THE KINUS HASHLUCHIM
A DIVISION OF MERKOS L'INYONEI CHINUCH.

Celebrating Miracles

We thank You for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time.

(Chanukah Prayer, Al Hanisim)

Chanukah is a time to celebrate the wonders and miracles of G-d—past, present, and future. The Rebbe encouraged that on Chanukah we share stories of miracles — especially modern and personal ones, big and small.

Striving to notice G-d's wonders and to publicize them brings us closer to the time of Mashiach, when G-d will again show us His miracles.

You Are Mashiach's Candle

[To commemorate the miracles of Chanukah] the Sages of that generation ordained that each of the eight nights [of Chanukah be celebrated by]... lighting candles in the evening at the entrance to the houses to publicize and reveal the miracle.

(Rambam, Mishne Torah, Zmanim, Megillah v'Chanukah, 3:3)

It is not by chance that G-d chose to work the miracle of Chanukah with candles.

We can learn many powerful lessons from a candle, as it says (Mishlei 20:27), *The soul of man is the candle of G-d.*

1. A candle may be complete with fuel and wick, but without fire it gives no light; a soul is always pure and holy, but without understanding and inspiration, it remains dormant.
2. Once a candle is lit, it continues to burn without further assistance; once the mind is ignited by the light of the soul, it continues to grow and develop.
3. The light of a candle spreads in all directions, providing benefit to everyone around; a fiery soul creates an environment of light and joy.
4. The purpose of the candle is not to consume the oil and wick, but to provide light for others; the purpose of the soul's descent to this world is not personal perfection, but to transform the darkness of the world to light.
5. One candle loses nothing by lighting another candle; one soul loses nothing by teaching and inspiring another.
6. A candle needs a holder to contain the oil or fuel; the soul needs Torah and mitzvos to contain and express its essence.

We must make ourselves into luminous candles to spread the light of *Mashiach*, as we say (*Rosh Hashanah Amidah*), *Prepare a candle for the Son of Yishei, your Mashiach, speedily in our days.*

Additional Sources

- See 5752 vol. 1 pg. 408

Continual Growth

According to Beis Hillel one should light one lamp the first night and increase by one on each succeeding night... because one must continually increase in matters of holiness.

(Talmud, Shabbos 21b)

We must constantly grow and increase our Torah learning and mitzvah observance. However, *Mashiach* represents growth of a completely different order—a quantum leap.

Mashiach demands not only increases in our accomplishments, but growth in our ability to rise above our nature. More than anything else, *Mashiach* will teach us *how to make miracles*. He will teach us how to overcome all obstacles and challenges, and make the impossible possible.

Every Jew A Miracle Worker

Many miracles are associated with *Mashiach*. The following is the Rebbe's answer to the question, *Can the Rebbe perform miracles?*

This world is not separate from the higher worlds but is another step, the last one, in a long chain of worlds.

Everything in this world comes from and is influenced by the higher ones. A miracle is something that happens which you could not have calculated. When a Jew connects himself, through his Divine spark, with G-d through fervent prayer, Torah, and Mitzvos, he can affect things in this physical world “from above”—that means by a way which is beyond calculation.

This power is not the prerogative of one Jew but of every Jew.

(Chabad.org>the Rebbe>wisdom>conversations>The Rebbe Speaks to Hillel Students)

Additional Sources

- Sefer Hasichos 5752 10 Teves

Additional Sources

- Sichos Kodesh 5735, Motzei Chanukah *se'if daled*

The Greatest Miracle

After the interview (see previous day) the Rebbe said:

Now I want to ask you a question, and at the same time try to perform a miracle.

Everything has a purpose. What was the purpose of our coming together here tonight?

... Since six million of our people in Russia, Poland and Hungary have been lost to us through Hitler, we have a special task to accomplish -- the work that they could have done, at least a major part of it.

Everyone counts. No Jew is expendable. We all must work to the fullest capacity, every one of us. In our day-to-day life we must use our full strength to add to the side of good, and by this we will gain a life of happiness and harmony -- and all this can be done only through a life of Torah and Mitzvos tested by our 3,500 year history. This obligation lies upon every Jew and G-d has given him the power to carry this through successfully.

And if each of us, beginning tomorrow, should add in his own personal life more Torah and Mitzvos and influence the environment in the same direction, if we all will do this, myself included, this indeed will be our miracle.

Redeeming the Books

On this day the Federal Court ruled that books taken from the Chabad Library where property of the Lubavitch movement, and where to be returned. The Rebbe celebrated the liberation of these books annually. At one celebration the Rebbe made the following remarks:

The truest liberation of the books is through *study*. Therefore, this day should be commemorated by strengthening our commitment to Torah study, particularly *Mishnayos*, the first "book" recording the Oral Law.

In this vein, the liberation of the books leads to the global redemption, as the verse states (Isaiah 1:27), *Zion will be redeemed through instruction*, which refers to Torah study.

This is particularly true about the study of *Mishnayos* (and practical Torah Law in general), as our sages taught (Vayikra Rabah 7:3), *The exiled will only be gathered in the merit of Mishnayos*.

The reason for this is: *Mishnah* encompasses all of Torah law. Therefore, when one studies *Mishnah*, it is as if one has fulfilled the entire Torah, including the laws that only apply in the Temple. In this merit, the Temple will be rebuilt and we will be able to fulfill these *Mitzvos* once again.

(Sefer Hasichos, 5752, pgs. 210-211, and noted there)

Seeing Wonders

Like the days when you left Egypt, I will show you wonders.

(Micha 7:15)

The words of the prophets and the teachings of the sages are replete with fantastic promises and predictions—delicacies will be commonplace as dust, the wolf will lie with the lamb, man will live forever and, and even the dead will return to life. These miracles are one of the most exciting aspects of the Time to Come.

However, the main emphasis is that G-d will show us the wonders. By nature a wonder is something that eludes a person. The uniqueness of the miracles of *Mashiach* is that G-d will show us the source of these miracles.

This is accomplished through learning the secrets of the Torah. This study unites our intellect and our faith, which correspond to the nature and the supernatural. By uniting these two aspects in us, we will merit to see how they unite in the world.

A Spark of Mashiach

In our prayers we request:

May there be fulfilled in us the verse, "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and strength, the spirit of knowledge and the fear of the Lord."

(Yom Tov Prayer during the removal of Torah from the ark)

Even though this statement refers to *Mashiach*, we ask Hashem that it be fulfilled in each of us. This is because each of us has a spark of *Mashiach*. This spark is the essence of every Jew, no matter what state he may be in.

Since each of us already has this spark of *Mashiach* at his core, it is possible to experience *Mashiach* at any time. We need not wait for any external circumstances. As soon as we choose to express this spark, we can access all of the promises of the Time to Come.

Torah and *mitzvos* in general, and the teachings and ways of *chassidus* in particular, reveal this essential spark in our soul and elevate us to a state of *Mashiach*.

Additional Sources

- Sichos Kodesh 5734, Shemini *se'if alef*

Clarifying the Issues

It is important to understand that there are two kinds of teachings about *Mashiach*:

1. Some sources, most notably the Rambam's Mishnah Torah, discuss the legal requirements of *Mashiach*. These laws and teachings relate primarily to the Jewish Supreme Court (*Sanhedrin*). These laws form the guidelines by which to judge a potential candidate and determine if he is *Mashiach*, and to declare him as such.
2. Many other sources, such as most *medrashim*, discuss the redemption process. These sources discuss both the literal and the deeper metaphoric process of *Mashiach*. These sources are not as clear, especially about the exact order of events. Nevertheless, they give us vital insights into the nature of *Mashiach* and the redemption process.

Understanding the difference between these sources prevents much confusion. We will discuss one example tomorrow.

Are Miracles Necessary?

The following is an example of the distinction from the previous day:

One should not presume that the Messianic king must work miracles and wonders, bring about new phenomena in the world, resurrect the dead, or perform other similar deeds. This is definitely not true.

(Rambam, Mishne Torah, Melachim u'Milchamoseihem, 11:3)

Rambam clearly rules that *Mashiach* does not need to perform miracles. Yet, the prophets and sages foretell that many great miracles will occur in the time of *Mashiach*, and the resurrection of the dead is one of the basic tenets of our faith. Nevertheless, these miracles are not the basis of our belief in *Mashiach*.

Miracles are not a requirement to determine the *Mashiach*. Instead, *Mashiach's* status is determined by his righteousness and by his fulfillment of the actions and achievements required of him. Although it is true that *Mashiach* will perform miracles, these are not required at all on a legal level for someone to be proclaimed *Mashiach* by the High Court.

Additional Sources

- See Igros Kodesh vol. 2 pg. 233

Iron Will

The fast of the Tenth of Teves marks the day when Jerusalem was besieged, eventually leading to the destruction of the (First) Temple. Before the siege began, G-d commanded the prophet Yechezkel (Ezekiel) to warn of the impending destruction by placing an iron pot around a brick symbolizing Jerusalem.

And you shall take yourself an iron pot and place it as an iron wall between you and the [brick symbolizing the] city. Direct your face toward it, and it will be in the siege and you shall besiege it. This is a sign to the house of Israel.

(Ezekiel 4:3)

Iron symbolizes destruction, because it is commonly used to create weapons. More generally, iron symbolizes something hard and unbending. G-d was warning the people that if they stubbornly continued to be so rigid and inflexible, they would bring their own destruction.

In another sense, G-d was telling the Jewish People how to remedy the exile and prevent the destruction of the Temple—through a positive kind of iron. This represents the inability and refusal to compromise in matters pertaining to one's essence. The essence of the soul is a source of inner strength that never bends to external pressures. *Mashiach* comes through revealing our positive iron will.

Use Only As Directed

G-d does not perform unnecessary miracles; rather every miracle is necessary to accomplish some goal, and to teach us a lesson.

The same applies with the verses and teachings that discuss the miracles of *Mashiach*. Although these sources tell us what will occur at that time, the main reason these predictions are recorded is not simply to tell us about the future. Instead, every account is meant to teach us a lesson. We must realize that if that is the way things will be when *Mashiach* comes, I must do something now to make that happen.

In the following days we will examine some of the lessons we can learn from these miracles.

Additional Sources

- Sichos Kodesh 5734, Shemini se'if alef

A New World

For behold, I create new heavens and a new earth, and the first ones shall not be remembered, neither shall they come into mind.

(Isaiah 65:17)

Rabbi Avraham interprets this to mean that G-d will purify the atmosphere and environment so that people will be healthy and strong and live long lives. The earth will also be renewed in a similar way.

(Radak, ibid.)

When *Mashiach* comes even the physical nature of the world will be refined. Then, we will recognize how the nature of the world is what we would now consider supernatural. We will see how the world is designed to aid us in every way, especially in *Torah* and *mitzvos*.

It all depends on us. When we study *Torah* and perform *Mitzvos* with deep personal understanding, our nature is transformed. And when we are transformed, a new world unfolds before our eyes.

Trust in G-d, Believe in Yourself

When Rabbi Chanina ben Dosa died, there ceased men of action. The term "men of action" means those that were confident enough in their status to work wonders...

(Talmud, Sotah 49a, Rashi)

We must be aware of our true status. Through studying Chassidus and following its ways, a person comes to realize that at its core, his existence is really G-d Himself. When a person spreads these teachings outward, he reveals that G-d is the true existence of the outside world, as well.

This awareness gives a person the strength and confidence to fulfill *Torah* and *Mitzvos* with complete dedication, despite any apparent obstacles.

There is no reason to fear, when G-d is on your side, everything is on your side.

Additional Sources

- Sefer HaMaamorim Meluket vol. 6 pg. 66. Maamar Lihavin Inyan Neros Chanukah

Lifting Our Eyes

During the 40 years of wandering in the desert, the Jewish Nation was faced with a plague of poisonous snakes. In response G-d told Moses:

Make yourself a serpent and put it on a pole (neis), and let whoever is bitten look at it and live.

(Bamidbar 21:8)

About this our sages taught: Does a snake cause death or life? However, when Israel looked heavenward and subjected their hearts to their Father in heaven, they would be healed....

(Rashi, ibid. from Talmud, Rosh Hashanah 29a)

In Hebrew a miracle is referred to as a *neis*, which means a pole or banner—like the one that Moshe erected in the desert. And, just like the original *neis*, the purpose of a miracle is to help us lift up our eyes to G-d and thereby elevate our perception of reality. When we see the world from a higher vantage point, what we used to consider impossible, now becomes possible—even natural.

Whenever you are faced with a seemingly insurmountable challenge, realize that it is an opportunity to rise to a higher plane, where the impossible becomes commonplace.

Raising the Bar

The miracles that G-d did for us and continues to do for us in exile are all a preparation for the time of *Mashiach*. The splitting of the sea, the revelation at Mt. Sinai, and the miracles of the Holy Temple, are all a taste of what we will experience in the time of *Mashiach*.

This is comparable to a teacher beginning a class with a demonstration that seems impossible to the students, declaring that by the end of the course, the students will all be able to accomplish this task. This is the first step in teaching—raising the bar of achievement, pushing the students to reach beyond what they dreamt was possible.

At the very least, miracles must challenge us to dream even for what seems impossible.

Growth through Challenges

Only when Mashiach comes (speedily in our time, amein), will we begin to appreciate the days of the exile... These days of exile are the time to work to prepare ourselves for the coming of Mashiach, speedily in our time, amein.

(Hayom Yom 3 Menachem Av)

The advantage of exile is the challenge. The difficulties, obstacles, and darkness give us a chance to really work hard, and this draws out our innermost hidden potential and abilities, causing us to grow and mature.

This mode of growth is likened to an airplane: it flies by pushing against the air rushing under its wings. Not only doesn't resistance stop the plane, it makes it soar.

So too, we must take advantage of the challenges and darkness of exile. We must use them as a springboard, catapulting us toward *Mashiach*.

Continual Growth

One who serves [G-d] out of love occupies himself in the Torah and the mitzvos and walks in the paths of wisdom for no ulterior motive: not because of fear that evil will occur, nor in order to acquire benefit. Rather, he does what is true because it is true, and ultimately, good will come because of it.

This... is the level of our Patriarch, Abraham, whom G-d described as, "he who loved Me"...

(Rambam, Hilchos Teshuvah 10:2)

In exile we do not fully appreciate the greatness of our service of G-d through Torah and *mitzvos*. Therefore, we need external challenges to force us to grow. When *Mashiach* comes, however, we will be self-motivated.

This mode of growth is compared to a spaceship. Unlike an airplane that requires air-resistance to fly, a spaceship carries its own fuel and is self-propelled. Therefore, a spaceship can fly into outer space, which is impossible for an airplane to reach. And once set in flight, it continues to soar effortlessly, because there is nothing to slow its progress.

When we enjoy the very process of exploration and growth and seeking to know G-d, this drive propels us on a trajectory of life-long learning and growth. This is the way of *Mashiach*.

Setting Limits

The righteous rule [over nature] because of their subservience to G-d.

(Shmuel II 23:3)

G-d only creates the limits of nature, time and space to train us to perform to our fullest, and to exert effort in Torah and *mitzvos*. Once we spiritually mature, G-d removes these restraints.

This is comparable to educating a child. At first, adults must set clear rules and limits for the child. But as the child matures, the need for these rules and limits fall away, because the child learns to regulate himself.

The more that we align ourselves with G-d's plan, the less we are bound by nature.

Spiritual Maturity

In the future, Mitzvos will become nullified.

(Nidah 61b)

A "Mitzvah" - a command, can only be to a person who is an independent entity. He can thus be commanded to follow the Will of G-d (and not his own). When Moshiach comes, we will stand in complete unity with G-d, like one inseparable entity. Then, there can no longer be a "command" to the person to fulfill a Mitzvah, since the person's will, will be in full sync with G-d's Will.

(Paraphrased from Sefer Hasichos 5752 page 31)

Moshe gave us the laws of the Torah, which are guidance and instructions for every aspect of life. *Mashiach* will not, and may not, change any of these laws. Instead, *Mashiach* will teach us the inner reasons of the laws so that we not only understand them, but experience them. *Mashiach* will bring us to a state where we will enjoy the *mitzvos*, for we will appreciate how they are the truest expression of our essence.

The joyous compulsion to observe the *mitzvos*, simply because this is who you are: This joy is the joy of *Mashiach*.

Additional Sources

- See Moed Katan 17b and Rabbeinu Chananel there.

Additional Sources

- Sefer Hasichos 5752, Kuntreis Mitzvos Beteilos LeAsid Lavo

Immediate Results

[In the time of Mashiach,] on the same day that a seed is planted, it will sprout and bear fruit.

(Torah Kohanim Vayikra 26:4)

Trees are destined to yield fruits every day.

(Shabbos 30b)

One of the remarkable features of the *Messianic* Era is that produce will sprout, grow, and bear fruit immediately upon planting.

Now it takes time to bring something from potential to actual. This is because there is a disconnect between the spiritual source and the physical world. *Mashiach* will reveal the inner essence, which permeates everything equally, and unites the spiritual with the physical. Once everything is aligned with the essence there will be no delay or resistance between the potential and the actual.

The more that Torah and *Mitzvos* permeates our being, the more our action will impact the world around us. By touching our essence, we will bring out the essence in the world around us.

The Reason for Physical Blessings

If you will follow my statutes... I will give your rains in their times, and the land will yield its produce....

(Vayikra 26:3-4)

“The tree of the field,” refers to trees [planted in the field, as opposed to the orchard,] which do not bear fruit, but are destined to bear fruit in the future.

(Rashi ibid.)

Why are so many physical blessings and miracles associated with *Mashiach*? In a way, the physical blessings of *Mashiach* are the greatest sign of the complete redemption, because such physical changes can only occur by revealing the Divine Essence.

This is comparable to a person experiencing true joy: he can't contain the excitement, and it affects his entire body—from a smile to dancing feet. This is because when something reaches the essence, it affects everything equally.

Ehen we serve Hashem with deep joy and pleasure to the point that it captures our entire being, we will merit blessings in all areas—spiritual and physical.

Additional Sources

- Likkutei Sichos 37 pg 79-84

Additional Sources

- Torat Kohanim 26:5
- Likkutei Sichos 37 pgs. 79-84

Peace & Prosperity

In that era, there will be no famine or war, envy or competition for good will flow in abundance and all delights will be freely available as dust. The occupation of the entire world will be solely to know G-d.

(Rambam Hilchos Melochim 12: 5)

On a simple level, the abundance of the Time to Come is needed to remove envy and competition. This is a prerequisite to creating an environment of peace and tranquility where man can dedicate himself to “knowing G-d.”

On a deeper level, peace and abundance are tied to the very essence of *Mashiach* —unity between man and his fellow and unity between G-d and the world.

Everything in the world has its opposite, but not only don't they have to compete, together they are complete. For example, animals exhale carbon, which is poisonous waste to us, but is life-giving food for plants. Plants exhale oxygen, which is poison to them, but life-giving air for animals and people. By uniting, we never run out of resources, because we form a harmonious cycle.

As long as we feel threatened by our opposition, we remain finite. By uniting opposites we begin an infinite upward spiral of progress, peace, and prosperity.

Eternal Life Part I: An End to Death

Death will be swallowed up forever, and G-d the Lord, will wipe away the tears from every face.

(Yeshayahu 25:8)

When man was originally created, he was meant to live forever. Death only came to the world as a result of the sin of the Tree of Knowledge. As a result of this sin, some negative elements entered man. Where man to live forever, these negative forces would endure as well, and so death was necessary.

When *Mashiach* comes, however, G-d will *remove the spirit of impurity from the earth (Zecharya 13:2)* and there will be no more evil in man. As a result, there will be no need for death and so man will live forever, as was originally intended.

Additional Sources

- Sefer Hamaamorim Meluket, 5 Menachem Av 5725, Maamar Bilah Hamaves La'netzach

Eternal Life Part II: Essential Life

Life is the union of body and soul. The soul is essentially alive. It is spiritual and G-dly. The body is essentially lifeless—dust and dirt. Therefore, life is a constant struggle between the body and the soul—the soul wishes to leave the body and return to Heaven. The body wishes to be rid of the soul and return to dust.

When *Mashiach* comes, and G-d's Essence is revealed in the physical world, all of this will change. The soul will no longer seek to escape the body, for it will see how G-d's Essence to be found in the physical world even more so than in Heaven. As a result, the soul's very essence will cleave to the body, giving it eternal life.

When we find the G-dliness in everything that we do—even the most mundane—we infuse our day with essential life.

Eternal Life Part III: Immortality

At the time of the Resurrection of the Dead, the body will derive life from [the all-encompassing Divine light,] [or ha]sovev kol almin. [This revelation] transcends even the vitality of the soul; for which reason, the soul will then be sustained by the body. In that era, both qualities will be manifest: There will be an infinite revelation (the light of sovev), and this revelation will permeate the body, whose source is from the Divine Name Elokim.

(Sefer Hamaamorim Meluket 4, Kuntres Shabbos Nachmu, 5750)

Now the body depends on the soul for life, because the soul is spiritual and the body is physical. But in a sense, the body is closer to G-d than the soul. Physicality has a certain reality and permanence, unlike the fleeting and ethereal existence of the soul. This permanence mirrors G-d's unchanging Essence.

In our life and Divine service understanding and emotion are like the soul. They give inspiration, life and vitality to our actions and *mitzvos*. However, we must learn to appreciate action. The very act of a mitzvah itself, the very fact that we are doing G-d's will is infinitely valuable. We need understanding and emotions to motivate and direct our actions, but only action accomplishes anything real and lasting. And it is these actions that will bring eternal life.

From Soil to Soul

Even the righteous will return to dust... one moment before the resurrection of the dead, as it says (Bereishis 3:19), "you are dust, and to the dust you shall return."

(Tractate Shabbos 152b)

The sin of the Tree of Knowledge left a certain residue of evil in the body of every man—even the perfectly righteous. This negativity needs to be removed before the body can live forever. However, this can also be achieved through complete nullification and humility, feeling as humble as dirt.

On the one hand, dirt is the lowest of the elements and has very little value. On the other hand, the ground sustains all life, grows all sorts of food, and even provides the very living space for all creatures. Indeed, the ground's endless ability to produce is an expression of the infinite in our physical world.

So too, when we are completely humble, like dirt, we become receptacles for the infinite. The highest and greatest of things can only reside in the lowest and most humble. Through this humility to G-d, we will merit the eternal life of the time of *Mashiach*.

The Infinite Body

R. Yehoshua ben Chananya said, "[in the time of the resurrection] G-d will regenerate the body from the luz bone of the spine, [which is indestructible.]" To demonstrate this, he put it through a grinder, but it was not crushed. He placed it in fire, but it did not burn. He soaked it in water, but it did not dissolve. He placed it on an anvil and struck it with a hammer. The anvil cracked, and the hammer split, but the luz bone was unaffected.

(Medrash Rabba Breishis 28:3)

G-d chose not only the souls of the Jewish Nation, He also chose their bodies. This choice affects even the physical nature of the body, imbuing it with G-d's infinite ability. The luz bone is a physical expression of the infinite nature of the body itself.

We must realize that we have a G-dly core. This core is immutable and with it we can do anything.

Additional Sources

- Maamar Bilah Hamaves La'netzach, meluket, 5 Menachem Av 5725

Unconditional Love

We have absolutely no idea how precious the body of a Jew is to G-d.

(Hayom Yom 29 Elul)

A soul may descend to this world for seventy or eighty years just to do a favor for another.

(Hayom Yom 5 Iyar)

When *Mashiach* comes, we will appreciate how even the body of a Jew is literally a part of G-d. The very existence of a Jew is a miracle—not only the soul; even the body. We must realize that G-d has chosen every Jew and loves him or her essentially and unconditionally—and we must strive to love him just the same.

Summary

The Alter Rebbe once said... “Know what is above you,” (Avot 2:1). Know that everything “above” in the supernal realms, all comes “from you”—it all depends on man’s efforts.

(Hayom Yom – 13 Iyar)

Miracles are not necessary for *Mashiach* to prove himself, and in the beginning of the redemption, need not occur. However, many miracles are necessary for the complete redemption. Each of these miracles is somehow a direct outcome or symptom of the changes that *Mashiach* will bring to the world and to man.

Ultimately, however, all of the miracles of *Mashiach* — as fantastic as they may be — have to start with us. We need to change the way we live our lives, and the way we see the world. When we transcend our nature and live a supernatural life, we open up the realm of supernatural possibilities.

Here are some specific examples that the Rebbe suggests for transcending our natures, and making the supernatural itself our nature:

1. Constantly add and grow in your study of Torah and observance of *Mitzvos*.
2. Unite intellect and faith by striving to understand your beliefs, and recognize the limitations of intellect.
3. Appreciate the essential value of action, *mitzvos*, a Jew, and everything in life.
4. And, perhaps most of all, fill your life with joy—for joy breaks all barriers.



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