

Q AND A

STRENGTHENING OUR EMUNAH IN MOSHIACH THROUGH CHASSIDUS PART 3

BY ARYEH GUREWITZ



In your column for Chof Cheshvan, you suggested that we need to learn Chassidus in a way that strengthens our emunah in the coming of Moshiach. Can you explain what exactly that could look like? – Yehuda M.



In parts one and two of this series, we explained how we can use concepts in Chassidus to train our minds to recognize that Golus—i.e., Hashem’s concealment from us—is inherently temporary.

Another way that Chassidus can help us strengthen our emunah in the coming of Moshiach is by explaining the deeper meaning of the miracles that we are told will happen in Yemos HaMoshiach. If we don’t understand what these miracles are really about, they can seem quite random or even bizarre, with the dangerous result that the Geulah can, chas v’shalom, begin to sound like some sort of strange fantasy.

An example of such a miracle comes from the Gemara (Shabbos 30b), where Rabban Gamliel teaches that when Moshiach comes, ready-made rolls of bread and fine linen clothing will sprout from the ground.¹ A student who heard this teaching scoffed at it, citing the pasuk, “There is nothing new under the sun.”² However, Rabban Gamliel answered him by showing him certain mushrooms and truffles (“*k’meihin u’fitriyos*”) that are shaped just like rolls of bread and grow in a single night. Then, he showed the student the bast of a palm heart (“*bar korah*”), which also grows very quickly and resembles fine linen. In other words, he demonstrated that there are already natural phenomena that resemble what he said will happen in Yemos HaMoshiach.

Even though Rabban Gamliel’s response does answer the student’s objection and also helps us get *somewhat* more accustomed to the idea, there is still more to understand. What exactly is the meaning of this change, and just as importantly, what is the purpose of it? Chassidus gives us the opportunity to

understand the answers to such questions and thereby better internalize the Torah’s promise that these miracles will really happen.

The explanation of these miracles in Chassidus is based on the concept of the thirty-nine melachos. These thirty-nine categories of work are most famous for the fact that we don’t *do* them on Shabbos. However, the fact that we *do* perform them during the week is also significant. The thirty-nine melachos are the processes that our ancestors used to build the Mishkan, as well as the processes we use to interact with the world and thereby do avodas ha-birurim.³ This is relevant to the present topic because when Moshiach comes, it is not only the objects of the world that will be refined, but also the *thirty-nine melachos themselves*. The result of this will be that whatever needs to be produced by the thirty-nine melachos will be produced without our involvement. This is why the ground will produce ready-made bread and garments. Instead of human beings creating these products by performing the thirty-nine melachos, Hashem will just provide them for us.⁴

As for the purpose of this change, the answer seems to lie in the last halacha of Mishneh Torah.⁵ The Rambam writes there that all good things will be abundant and that the whole occupation of the entire world will be only to know Hashem, and the Rebbe clarifies that this means that there will be no need for us to involve ourselves even slightly in the pursuit of parnassah (even though the Torah requires us to do so until then).⁶ We can safely say that, at least on the simplest level, this is why Hashem will provide ready-made bread, clothes, and everything else we need instead of requiring us to do the thirty-nine melachos—so that we can be free to focus only on knowing Him.

This is just one example of how Chassidus can help us put the yeodei haGeulah in the proper context and make them feel much more logical and realistic. With a bit of reflection on this and similar concepts, we can learn to see the wonders of Yemos HaMoshiach as the most natural things in the world.

¹ See there for two more predictions—that women will give birth every day and trees will give new fruit every day.

² Koheles 1:9.

³ As for the Rebbe’s oft-repeated statement that we have finished avodas habirurim, ein kan m’komo l’haarich.

⁴ Regarding this whole paragraph, see Toras Chaim, Parshas Vayeitzei, 26a [167a].

⁵ Hilchos Melachim 12:5.

⁶ Likkutei Sichos, Chelek 27, pg. 238.

