


## 4 The Mashiach Era: What's Going to Happen?

### **Points in this Section:**

- *The Redemption will bring new dimensions of Divine awareness; this itself will serve to wipe away evil.*
- *This transformation will alter the essential fabric of our lives, and our perceptions of human and social norms.*
- *At the personal level, the struggle with our own inner negativity (the “yetzer hara”) will be replaced by a unified and infinite dimb in the positive.*
- *At the national level, this “unification” will be reflected in the ingathering of the Jewish people to Israel, where the Divine Presence will dwell among us in the reconstructed Holy Temple.*
- *The Redemption is a transformation rather than an escape, as exemplified in the linguistic relation between the words “Golah” and “Geulah”, requiring only the insertion of an “alef” - representing the Divine “Chief (“aluf”) of the world” to turn exile into redemption.*

As we discussed in the previous class, the redemption will usher in new dimensions of personal and universal awareness.


In the  
classbook  
see page 23

 **13. In that era there will be neither famine nor war, neither envy nor strife, because good will emanate in abundance and all delightful things will be accessible as dust. The one preoccupation of the entire world will be solely to know G-d. The Israelites, therefore, will be great sages and know the hidden matters, and they will attain knowledge of their Creator to the extent of human capacity, as it is said: “The earth shall be full with the knowledge of G-d as the waters cover the sea.”**

Rambam (Maimonides), Laws of Kings 12:5

There will be pervasive awareness of the Oneness of the Divine Light in the world [See “Shema” reading above]. This very awareness wipes away the evil. In the words of the prophet Zechariah:

In the  
classbook  
see page 23

 **14. And it shall come to pass on that day, says the L-rd of hosts, that I will cut off the names of the idols from the land, and they shall no more be remembered; and also I will cause ... the spirit of impurity to pass from the land.**

Zechariah 13:2

Indeed, this is what we say at the close of each of our prayer services each day: that the redemption will bring all the peoples of the earth to a recognition of the Divine, and there will be no one who does not turn to it.

In the  
classbook  
see page 23

**15. ... to rectify the world (Tikkun Olam) according to the sovereignty of the Al-mighty. All mankind will invoke your name to turn to You all the wicked of the earth. Then all the inhabitants of the world will recognize and know that every knee should bend to you...**

*Daily Prayer Liturgy, "Aleinu"*

This rectification - the true "Tikkun Olam" - will transform our entire mode of existence, the way we view ourselves and others and the basic behavior patterns of society as we know it - or at least as we've come to be accustomed to it.

In the  
classbook  
see page 23

**16. The destruction of evil will transform human life beyond recognition. The battle against evil is so woven into our lives that its removal will create a different world - a world without locks and policemen, without guns and punishment, without disgrace and hate, without jealousy and money-lust. Children will not fight with their parents and teachers. People will not fight with themselves. There will be no one to resent and nothing to get upset about. There will only be goodness - and it will all be so natural.**

*The Days of Moshiach, p. 148*

The only way to completely abolish negativity is through awareness of G-d, as we discussed previously - when the oneness of G-d will be evident to all. For strife can only occur between two entities that see themselves as separate - and remains a possibility as long as they do. With the oneness of G-d as the foundation of existence, strife will fall away.

Each of us is certainly aware of his/her own imperfections; and negativity expresses itself within each of our personalities. Throughout the Torah, this negative aspect of our being is called the "Yetzer Hara", often translated as the "evil inclination". Anything that compromises our awareness of, and connection with, our innate G-dliness is a function of the Yetzer Hara. While (hopefully) we struggle against this natural negativity at all times, this aspect of our being will be eradicated in the time of Mashiach:

In the  
classbook  
see page 23

**17a. And the L-rd your G-d will circumcise your heart, and the heart of your progeny, to love the L-rd your G-d with all your heart, and with all your soul, that you may live.**

*Devarim (Deuteronomy) 30:6*

[☞ Es L'vavcha V'es L'vav = Zeh Limos HaMashiach (Ba'al Haturim)]

In the  
classbook  
see page 24

**17b. He will open your eyes with knowledge of the truth. This will cause you to veer from an error stemming from confusion of the mind.**

*Sforno, ad loc.*

[☞ It is worth noting that most all of the commentaries on Zechariah 13:2 (brought above as a reading) learn that the "spirit of impurity" that will be wiped away ("a'avir ruach hatum'ah min ha'aretz") is the Yetzer Hara. The point of that verse, in other words, is