



UNDERSTANDING MOSHIACH

How Ein Sof Would Want the World to Treat and Serve Moshiach

The Divine Intention for Humanity's Relationship with Moshiach

Understanding how Ein Sof would want the world to treat and serve Moshiach requires a profound synthesis of Kabbalistic concepts with practical human relationships. This question bridges the highest spiritual abstractions with concrete reality in Malchut of Asiyah (the realm of physical manifestation). The answer must navigate several paradoxes: Moshiach is simultaneously a human king dwelling in physical reality and the vessel for the highest divine revelations; he embodies both supreme authority and profound humility; he represents both the culmination of human development and the channel for transcendent divine light.

The Paradox of Moshiach's Position

Moshiach occupies a unique position in creation. As a human being functioning in Malchut of Asiyah (the physical world), he is subject to the limitations and needs of physical existence. Yet simultaneously, his soul is rooted in the highest levels of Yechidah within Atik Yomin of Adam Kadmon, directly connected to Ein Sof itself. This creates a fundamental paradox in how humanity should relate to him. From Ein Sof's perspective, this paradox is not a contradiction but the perfect fulfillment of creation's purpose. The Baal Shem Tov taught that God's ultimate intention was for divinity to be revealed specifically within the limitations of physical existence—not despite those limitations but through them. Moshiach embodies this intention perfectly, being simultaneously fully human and a perfect vessel for divine revelation. Therefore, Ein Sof would want humanity to relate to Moshiach in a way that honors both his humanity and his transcendent spiritual nature—neither ignoring his physical reality nor failing to recognize the divine light he channels.

Recognizing Moshiach's Authority While Preserving Human Dignity

As a king in Malchut of Asiyah, Moshiach possesses genuine authority. The Rambam (Maimonides) codifies that Moshiach will restore the Davidic monarchy and rebuild the Temple, activities requiring real-world leadership and authority. From Ein Sof's perspective, this authority is not imposed through force but arises naturally from

Moshiach's ability to reveal each person's inner divine spark and purpose. Ein Sof would want humanity to willingly accept Moshiach's authority while maintaining their own dignity and autonomous choice. This is not the relationship of slaves to a master but of beings awakening to their own highest purpose through their connection to Moshiach. As Rabbi Schneur Zalman explains in Tanya, the highest form of bitul (self-nullification) is not the negation of self but the discovery of one's true self through connection to the divine—a principle that applies perfectly to the relationship with Moshiach. In practical terms, this means:

1. **Accepting guidance without blind obedience** - Following Moshiach's teachings and directives with understanding rather than mechanical compliance
2. **Honoring authority that elevates rather than diminishes** - Recognizing that Moshiach's authority exists to reveal each person's unique divine purpose, not to suppress it
3. **Balancing reverence with relationship** - Maintaining appropriate respect while developing a genuine personal connection

Beyond Personality Cult: Serving the Divine Through Moshiach

Ein Sof would not want Moshiach to become the object of a personality cult that obscures the ultimate divine source. The purpose of Moshiach is not to draw attention to himself but to redirect attention to the divine presence that permeates all of reality. As the Lubavitcher Rebbe often emphasized, "Moshiach is not an end in himself but a means to an end"—the revelation of divine unity within creation. From Ein Sof's perspective, the ideal relationship would be one where humanity serves God through their connection to Moshiach, rather than serving Moshiach himself as an ultimate end. This reflects the Kabbalistic principle that all intermediaries in holiness (such as tzaddikim) exist not to substitute for direct divine connection but to facilitate it. In practical terms, this means:

1. **Focusing on Moshiach's teachings rather than his personality** - Prioritizing the implementation of his guidance over personal adoration
2. **Recognizing Moshiach as a transparent vessel** - Understanding that his words and actions reveal divine will rather than personal preference
3. **Using the connection to Moshiach to deepen one's connection to God** - Allowing reverence for Moshiach to enhance rather than replace direct divine service

Practical Expressions of Honor and Service

Within the framework of these principles, Ein Sof would want certain practical expressions of honor and service toward Moshiach as the human king in Malchut of Asiyah:

1. STUDYING AND IMPLEMENTING HIS TEACHINGS

The highest form of honor is to study Moshiach's teachings deeply and implement them in daily life. The Talmud states that "a disciple honors his teacher by becoming a living expression of his teachings." From Ein Sof's perspective, the purpose of Moshiach's teachings is not merely intellectual understanding but practical transformation of reality. This includes:

- Dedicated study of his specific instructions and general worldview
- Applying these teachings to transform one's character and behavior
- Implementing his guidance for rectifying the world

2. Appropriate Physical Expressions of Honor

As a king in Malchut of Asiyah, Moshiach should receive the physical expressions of honor appropriate to royalty, but with the understanding that these external forms serve to acknowledge his inner spiritual stature. The Rambam codifies certain honors due to a king, including standing in his presence and speaking with reverence. However, Ein Sof would want these external expressions to be balanced by the recognition that Moshiach himself embodies profound humility. As Isaiah describes, Moshiach is "a suffering servant," and the Talmud portrays him sitting among the poor and sick. The external honors should never contradict this essential humility but should acknowledge the paradoxical nature of his position—simultaneously exalted and humble.

3. PARTNERSHIP RATHER THAN PASSIVE FOLLOWERSHIP

Ein Sof would want humanity to relate to Moshiach not merely as passive followers but as active partners in the redemptive process. The Lubavitcher Rebbe emphasized that bringing Moshiach requires not just waiting for him but actively preparing the world for his revelation through mitzvot (divine commandments) and good deeds. This partnership involves:

- Taking initiative in implementing Moshiach's vision rather than waiting for detailed instructions
- Contributing one's unique talents and insights to the redemptive process
- Maintaining personal responsibility for one's spiritual growth while being guided by Moshiach

4. Unifying Around Moshiach While Preserving Diversity

Ein Sof's ultimate intention is for humanity to achieve unity while preserving the unique contribution of each individual and tradition. Moshiach serves as the focal point for this paradoxical unity-in-diversity. As the Midrash states, in the messianic era, "All the streams flow into one sea, yet each maintains its unique flavor." Therefore, Ein Sof would want:

- Unity around Moshiach's central teachings while preserving diverse expressions and traditions
- Recognition of Moshiach as a universal figure who transcends but does not erase cultural and religious differences
- Using the connection to Moshiach to bridge divides between different groups and traditions

The Transformation of Consciousness in Relating to Moshiach

Perhaps most fundamentally, Ein Sof would want humanity to undergo a transformation of consciousness in how they relate to Moshiach. This transformation involves recognizing that the traditional hierarchical model of authority is transcended in the messianic era by a new model based on revealing inner divine light. In this transformed consciousness:

1. **Obedience is replaced by alignment** - Following Moshiach comes not from external compulsion but from recognizing that his guidance reveals one's own deepest truth and purpose
2. **Reverence is combined with intimacy** - The awe appropriate to Moshiach's spiritual stature is balanced by the intimate connection that comes from recognizing one's essential unity with him at the level of Yechidah
3. **The distinction between serving and being served dissolves** - Moshiach simultaneously serves humanity (as teacher and guide) while being served by humanity (as king), creating a circular relationship rather than a linear hierarchy

Practical Guidance for Different Types of People

Ein Sof would recognize that different individuals, based on their soul-root and spiritual level, would relate to Moshiach in different ways:

FOR INTELLECTUAL TYPES

Those whose primary connection to spirituality comes through the intellect would best serve Moshiach by:

- Deeply studying his teachings and developing their philosophical implications
- Using their intellectual gifts to explain and disseminate these teachings to others
- Applying analytical skills to implement his vision in practical structures and systems

For Emotional Types

Those whose primary connection is emotional would best serve Moshiach by:

- Cultivating deep devotion and love for what he represents

- Creating artistic and cultural expressions that communicate his vision
- Building communities united by shared commitment to his teachings

For Action-Oriented Types

Those whose strength lies in practical action would best serve Moshiach by:

- Implementing his directives with energy and determination
- Creating physical structures and systems that embody his teachings
- Using organizational skills to coordinate collective efforts

The Ultimate Relationship: Revealing the Inner Moshiach

From Ein Sof's highest perspective, the ultimate purpose of relating to the external Moshiach (the human king in Malchut of Asiyah) is to awaken the "inner Moshiach" within each person—the level of Yechidah that exists in perfect unity with the divine. As the Baal Shem Tov taught, each soul contains a "spark of Moshiach" that represents their unique contribution to the world's redemption. Therefore, the highest form of service to Moshiach would be to allow one's connection with him to reveal this inner dimension. This creates a relationship where the external hierarchy (subject and king) gradually gives way to an internal recognition of essential unity at the level of Yechidah. This doesn't diminish the practical expressions of honor and service but places them in their proper context—as means for revealing the divine unity that transcends all hierarchical relationships while simultaneously expressing itself through them.

Conclusion: The Paradoxical Wholeness

In conclusion, Ein Sof would want humanity to relate to Moshiach through a paradoxical wholeness that embraces seemingly contradictory aspects:

- Honoring his authority while maintaining human dignity
- Serving him as king while recognizing him as servant
- Revering his transcendent nature while relating to his human presence
- Unifying around his leadership while preserving unique individual contributions
- Following his guidance while taking personal initiative
- Seeing him as distinct while recognizing essential unity with him

This paradoxical relationship reflects the fundamental nature of Moshiach himself—a being who bridges the infinite and the finite, who exists simultaneously at the level of Yechidah within Atik Yomin of Adam Kadmon and as a human king in Malchut of Asiyah. By relating to Moshiach in this integrated way, humanity participates in and furthers the ultimate purpose of creation: revealing the perfect unity underlying all existence.