



Inspiring the next generation!

ב"ה

The Moshiach Model

Learn to Live Geula

וע"ד המדובר בתקופה האחרונה בנוגע להוספה המיוחדת בלימוד התורה בעניני גאולה ומשיח - לא (רק) בתור "סגולה" למהר ולקרב ביאת המשיח והגאולה, אלא (גם ו) בעיקר כדי להתחיל "לחיות" בעניני משיח וגאולה, "לחיות עם הזמן" דימות המשיח, עי"ז שהשכל נעשה ממולא וחדור בהבנה והשגה בעניני משיח וגאולה שבתורה, ומהשכל מתפשט וחדור גם ברגש הלב, ועד להנהגה בפועל במחשבה דיבור ומעשה באופן המתאים לזמן מיוחד זה, שעומדים על סף הגאולה, ומראים באצבע ש"הנה זה (המלך המשיח) בא".

- ש"פ בלק תנש"א

... "Regarding what has been discussed recently about the special emphasis on learning Torah concerning Geula and Moshiach - it is not (just) as a "Segula" to hasten and bring closer the coming of Moshiach and the redemption, but (also and) primarily in order to begin 'living with' the concepts of Moshiach and the Geula, - to 'live with the times' of Moshiach. When one's mind is filled and permeated with the understanding of the ideas of Moshiach and Geula as they appear in Torah, it spreads to and penetrates one's feelings, and extends to practical conduct in thought, speech, and action in a manner befitting this special time, the threshold of Geula, when we will be able to point with our finger, saying 'Behold, this one (the King Moshiach) comes.'"

- The Rebbe, Shabbos Parshas Balak 5751

The Moshiach Model describes the behaviors we imagine we will engage in "when Moshiach comes," that we desire to implement right now in attitude, thought, speech, and action.

When we live the Moshiach Model

1. We look at every person as the beautiful Neshomo they are.
2. We see every event that happens in our lives, is Hashem, אלופו של עולם.
3. We look at challenges as opportunities to grow.

Living with Moshiach

One day, in Yerushalayim, an unexplained sound of the Shofar was heard and many thought Moshiach had arrived. Reb Mendel of Horodok was consulted, "Is it true? Is Moshiach here?" Reb Mendel walked over to the window, opened it, stuck his head out and sniffed the outside air. As he leaned back into the house, he said, "No, Moshiach hasn't arrived." Reb Shmuel Grunem Esterman (a renowned mashpia) explained why Reb Mendel needed to open the window and sniff outside. In Reb Mendel's home, Moshiach was already there. Reb Mendel was living the "Moshiach'dike culture".

How can I live the “Moshiach’dike culture”?

How can I view every person in my life as a Neshomo, a reflection of G-dliness, the way I will when Moshiach comes?

How do I approach challenges as if Moshiach has already come?

How do I create the “scent” of Moshiach and Geula in my home? My office? My classroom?

How do I think, speak, and act in a Moshiach’dike way?

How can I make every day, a “Geula Day”? (Sefer Hasichos, 5751, Parshas Pinchos)

Would a visitor to my home or school feel a Moshiach energy?

What will the world look like when Moshiach comes?

The Rambam gives us a detailed description:

ובאותו הזמן לא יהיה שם לא רעב ולא מלחמה ולא קנאה ותחרות שהטובה תהיה מושפעת הרבה וכל המעדנים מצויין כעפר ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד ולפיכך יהיו ישראל חכמים גדולים ויודעים דברים הסתומים וישגו דעת בוראם כפי כח האדם שנאמר כי מלאה הארץ דעה את ה' כמים לים מכסים:

“In that era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delights will be as freely available as dust. The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the [full] extent of human potential; as it is written [Yeshayahu 11:9], “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

(Rambam, Mishneh Torah, Hilchot Melachim 12:5)

Implementing the Rambam’s description of Moshiach

How do we ensure that, in our school, our home, and our office, there is no “hunger”, there is no “war, envy, or competition?” How do we ensure “good things will flow in abundance” and “delights be freely available?” How can I “be filled with the knowledge of Hashem?”

No Famine - לא רעב / Satiated

The Rambam begins by telling us that our most basic needs (food) will be met when Moshiach comes. The needs that we have are legitimate, and should be acknowledged.

1. Food - People have different needs for nutrition, eat at different times, have different foods that work for them.
 - a. We ensure that meals include at least one food that every participant will eat.
 - b. We make food available.
 - i. Schools can offer hot water at lunch so children can enjoy oatmeal or soup.
 - ii. Every child is provided with one food at every meal which they

enjoy.

- c. If someone forgot their food, we go the extra mile to provide for them, even if it was their lack of responsible behavior that caused the problem.

2. Emotional needs and communication:

- a. Diverse emotional needs are legitimate and we endeavor to meet them. ([Emotional Needs Video](#)) (Eg. It's possible that someone just needs to complain. Allow them the space to complain, even without a resolution.)
- b. We structure conversations and discussions to give space for each person to express their thoughts and ideas.
- c. We express our love to each person in their "love language". (Eg. a hug for the one who needs physical touch, a gift for the one who is moved by that, etc.)
- d. We use curiosity instead of judgment. (Eg. Instead of asking "why" or "what", use "tell me about" and "tell me more"?)
- e. We choose a neutral and comfortable location for difficult discussions. (Sit on a couch, take a walk)
- f. We use body language that shows openness to receiving the other's point of view. (Open arms, legs uncrossed, eye contact)
- g. We seek to understand and listen when the other is talking.
- h. We acknowledge and appreciate other people's hard work by verbalizing gratitude and labeling the specific behaviors that are appreciated.
- i. We invest time and energy to connect with people in our lives. (Eg. inviting relatives for Shabbos, booking playdates for our children, making time for small-talk with co-workers.)
- j. We plan activities which can be enjoyed by all the participants.
- k. We enjoy seeking support from friends, mentors, Mashpiim, Rabanim - knowing that we deserve the support we need.
- l. We address people by their first names, and notice when they are present.
 - i. We make songs that include the names of all the children in the family and group.

3. Belief - Believe that people will do their best, filling their need for autonomy.

- a. We are curious when it appears they aren't doing their best.
- b. We focus on what you believe the person can do, or wants to do, instead of what we expect of them.
- c. We recognize that when someone is struggling, it is part of the journey that Hashem put their Neshama on.
- d. We base our expectations on what we believe this person can do.
- e. When we have information that could help someone we look for ways to share it

No War - ולא מלחמה / Peaceful

We choose the peaceful route - always! There is no confrontation to be found in this "Geula-Bubble".

1. Interpersonal peace:

We teach and model how we are "כאיש אחד בלב אחד". Although it may be "normal" for there to be conflicts between people - we seek to create an atmosphere where that is non-existent.

- a. We model humility and respect.
- b. We aim to avoid the power struggle:
 - i. We encourage desired behavior by pointing out when people are doing the right thing.
 - ii. "Not now": We choose to discuss undesirable behavior, not in the moment of transgression.
 - iii. We use the "[Five-Step Conversation](#)" to discuss the undesirable behavior.
- c. We listen to children's conversations in order to monitor and notice where peace could be improved.
- d. If someone acts in an unkind way to another, we address it right away. We all work together without taking sides until the issue is resolved.
- e. We handle concerns with the utmost respect and seriousness.
 - i. We cherish criticism, recognizing that it helps us grow and improve.
 - ii. If there is a problem, we reach out to start the communication. If someone reaches out with a complaint, we set up a time to talk in person (or on the phone).
 - iii. People are encouraged to reach out with concerns. We love solving problems while they are small, so we don't need to manage huge crises.
- f. Rivalry is normal in a "family," yet we deal with it immediately by:
 - i. We encourage a 3-part apology (I'm sorry I..., It was wrong because..., In the future I will).
 - ii. We decide on respectful things to do and say when someone bothers us. ("I don't like it when you ...")
 - iii. If the conflict continues, a meeting may be called to strategize.
 - iv. We adopt a [friendship mindset](#).

2. Inner peace:

- a. We recognize distractions for what they are - something that disturbs us from doing and being who and what we really want.
 - i. We carve out times that we are not on our phones and fully present with those around us.
 - ii. We educate ourselves and others on healthy technology habits.
 - iii. We consult with a mashpia and professionals about when to introduce our children to technology and how to filter devices.

3. Physical and Emotional safety:

- a. We develop and maintain safety protocols including regular fire drills.

- b. We keep our eyes on our children.
- c. Lots of smiles and laughs! Talk to people, laugh with them, especially during “down times”.
- d. We create and use specific systems for areas of potential conflict , and keep things predictable - no need for the battle.
- e. Everything - yes EVERYthing - can be said in a positive way. And ONLY calm voices are used, with the exception of an emergency.
 - i. Instead of “That’s rude!” we can use, “We speak respectfully. I want others to respect you too!”
 - ii. Instead of “You are late!” we can use, “I’m wondering about this morning? Is everything ok?”
 - iii. We can present Tznius in a positive and fun way.

Neither Envy Nor Competition - ולא קנאה ותחרות / Good Feelings

We want there to always be good feelings between us and those around us. That starts with a healthy self esteem, ואהבת לרעך

כמוד - you can only love someone as much as you love yourself.

1. We structure competitions in a way that everyone who participates is empowered.
2. We prefer a raffle over choosing who “did best” in a competition - because Hashem is the true Judge.
3. We offer compliments and positive feedback aiming for everyone to feel appreciated and acknowledged.
4. We praise actions, not people, so we can learn from each other.
 - a. Say what they did, Say what it’s called. “You came on time, that’s responsible!”
5. We set aside times on a consistent basis to acknowledge each other.
6. Names are powerful! The way we label things encourages inclusion and good feelings.
 - a. Instead of “junior staff” and “senior staff” we can use “project team members” to encourage multi-level participation and idea-sharing.
7. We love the educational and emotional benefits found in a multi-age classroom.
8. We encourage others to use them to help and guide those who are weaker than them, instead of using their strengths to compete.
9. We accept everyone and foster inclusion - We accept all Jews, and we all belong equally to the family.
 - a. We choose games that everyone who wants to play can join in some way.
 - b. All children of a class are invited to birthday parties.
10. We believe in fair, not equal. Fair means that everyone gets what is best for them as an individual. If someone feels that something isn’t fair, we assess if they do indeed need it, or could benefit from what the other person has.
11. There will be no competition in Geula times, so it would be ironic to put any sort of “copyright” on this Model. Our hope is to have as many people as

possible copy what they'd like!

Good Things will Flow in Abundance - שהטובה תהיה מושפעת הרבה / Generosity

We aim to be generous, with those around us. In the Moshiach Model, wants and needs are Hashem's way of telling us that there is something that could use our attention.

1. When we find ourselves worried about spoiling someone, we stop and ask "maybe this is part of the world that they are meant to elevate."
2. Whenever the answer can be "yes" and it is not harmful to say "yes", and we can afford to say "yes", we say "YES"! When there's always something positive happening that people want to be a part of, they just want more!
3. Portions are generous, celebrations are generous, we aim to have everyone feel happy.
4. When setting up a space, we ask all the people using that space for their input to determine how to set it up best for them.
5. Supplies that are used regularly are kept well stocked in a place that is accessible to everyone.
6. We are generous with compliments. We grab any opportunity to offer detailed and specific compliments. For example:
 - a. To a mom: on her patient and loving parenting.
 - b. To a team member: on their creativity and dedication.
 - c. To a child: on his hard work.
7. We are generous with sharing goodness. For example:
 - a. Snapping a selfie with a friend's loved one and sharing.
 - b. Sending Nachas Notes.
8. We are flexible when choosing venues, aiming to make other people comfortable and happy.
 - a. Meetings can take place at a cafe instead of the office.
 - b. Classes can be held at the park.
 - c. Shabbos meals on the couch.
9. We develop our talents and try new things
 - a. Take dance, art, or music classes.
 - b. Try new things, new ways to communicate, new recipes, or parenting methods.
10. Fun, fun and more fun. Being a Jew is fun! Being Frum is fun! Learning is fun! Mivtzoyim is fun!
 - a. Pesach cleaning with happy music playing, and the extra ice cream is for dessert.
 - b. Shabbos Mevorchim Tehillim with motivating games to spice it up.
 - c. Staff Lunch with a fun activity.
 - d. Celebrations on Chassidische Yomim Tovim.
 - e. We aim to create Farbrengens that are fun and cool to be at! Singing and dancing are uninhibited! A taste of the Farbrengens of old and the Farbrengens of the future.

Delights will be as Freely Available as Dust - וכל המעדנים מצויין כעפר / Meaning

Treats and “mundane” rewards are considered “dust”. In the Moshiach Model, we “blow away the dust,” and what is truly meaningful comes into focus.

1. We prioritize the meaning in our relationships, recognizing that what is given is not the main thing. We therefore give unconditionally, without keeping score of what we get in return.
 - a. We don't use a treat as a reward for a child's hard work. Rather, there may be a treat enjoyed by all, to celebrate a special day.
 - b. We acknowledge our spouse, and look for opportunities to compliment them, not only when they "do" something.
 - c. When bonuses are offered, the main focus is on the acknowledgment of effort, not the token which is offered.
 - i. Children are acknowledged for good effort with points of which we have an unlimited supply. The points may be used towards a reward which has meaning, but the main focus is on the acknowledgment of effort.
2. There's nothing that's “*just* for fun” - everything has meaning, purpose and Toychen.
 - a. A ski trip to help children see how they can push themselves farther than they think.
 - b. While walking over a bridge, discuss the concept of “Lechatchileh Ariber”.
 - c. A comedy night scheduled for Adar, emphasizing משונכנס אדר מרבים בשמחה.
 - d. When playing a game with your child, ask them for a lesson in Avodas Hashem.
3. We know that “שכר מצוה מצוה” - the reward for a mitzvah is the opportunity to do *another* mitzvah! Since treats and worldly pleasures are like “dust,” rewards look more like an opportunity to:
 - a. Be the Chazan/Chazanit.
 - b. Sing to the elderly at a convalescent home.
 - c. Go on Mivtzoyim.
 - d. Hold the baby.
 - e. Spend time building/maintaining meaningful relationships.
 - f. Be the line-leader or volunteer.
 - g. Learn Chassidus at a cafe
4. We state clearly in advance what the reward will be and why it is meaningful. Surprises can lead to disappointment.
5. Learning is **meaningful**. No rewards are needed when learning **itself** is a treat.
6. Milestones are made meaningful.
 - a. For a graduation, graduates can:
 - i. ...visit the Ohel and 770 with their teacher/s and tour educational New York City.
 - ii. ...be given the opportunity to gift back to the community and school with a project or tool of their choice - using their capabilities and talents to the max!

- b. For a birthday:
 - i. In lieu of gifts, loved ones make Hachlatos Tovos.
 - ii. The [Minhagai Yom Hulades](#) are observed.
 - iii. "Shadow Brachos" can be given. We highlight the qualities we can learn from the one celebrating, combined with a bracha for the new year. For example: "Just like you are so generous with your time, Hashem should be generous with you!"
- c. For a successful business venture:
 - i. We can celebrate by giving a joint Maaser contribution.
 - ii. Participants can commit to a Mitzvah or shiur to invite Hashem into the project.

The Occupation - Solely to Know G-d - ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד / Learning

We love to learn and know more about Hashem! We can become so engrossed in our studies, that on occasion we become unaware of the passage of time.

1. We are excited about what we learn. We bring our learning home to share with family and friends.
2. We use every free moment to learn and know more.
 - a. In school, instead of assigning "dreaded" homework, students ask for permission to take their work home so they can advance on their own.
 - b. Take out a Sefer when waiting for a phone call
3. Children are given choices and are empowered so they take ownership over their learning.
4. With positive reinforcement and positive influences, children find that they are motivated to progress in their learning.
5. We LOVE our teachers! We want to learn, and our teachers help us!
6. When we provide instruction we are the "Guide on the Side" rather than the "Sage on the Stage," - the one who helps them accomplish what they want to accomplish - learn, learn and learn (and grow)!
7. We begin Davening with a "Thank You Hashem Exercise"
8. Three aspects of learning are listed here in order of importance:
 - a. Love for learning
 - b. Skills to learn on our own
 - c. Actual material being learned
9. Because we LOVE to learn we respect all:
 - a. Those that help us learn.
 - b. Fellow students.
 - c. The things that help us learn.

The Jews will Be Great Sages - יהיו ישראל חכמים גדולים / Leadership

1. People are trainable - we are eager to learn new techniques all the time.. If we are not behaving the way we have been taught - we haven't learned it well enough! We learn, relearn, and learn again. We practice behaviors. We never

- lose patience - because we can succeed.
2. We find opportunities for everyone to be leaders as often as possible
 - a. An older child may be paired up with a younger child to help them with their learning.
 - b. A High Schooler is given the opportunity to “sub” in an elementary classroom when the teacher is out of town.
 - c. A member of the congregation is given the opportunity to prepare and deliver a Shiur to the community.
 - d. A child is given the responsibility of packing up for a trip.
 3. We maintain our Chassidische standards, yet accommodate those who seek to grow. We provide equal opportunity for all to become a “great sage” in Torah, while doing our utmost to accommodate them.
 4. People are given opportunities to collaborate on creating policies to protect the Geula-Bubble and Moshiachdik’eh Culture. Instead of rules being dictated, policies, procedures, and protocols are set in place with everyone’s involvement and collaboration.
 5. Someone who in a typical setting might be considered a “burden” chv”sh is seen as a powerful person who has lots to share with us! We channel his/her energy by having 1:1 collaborative interactions to help them grow. Misbehavior or deviance is a way of communication. We love to communicate with them and understand what’s at the core of their behavior!

Know the Hidden Matters - ויודעים דברים הסתומים / Depth

1. Everyone can understand the deepest of concepts, we have to explain it on their level.
 - a. Ask yourself:
 - i. What do they know about this topic?
 - ii. What do they need to know?
 - iii. How can I explain it in language and examples that are in their lives?
2. We challenge ourselves to always learn more, and go deeper!
3. Opportunities are given to students to join a higher-level group, even if they are younger.
4. Learning for life - We look for opportunities to try out what we learn in real life, allowing us to truly connect and experience it.

Grasping the knowledge of their Creator - וישיגו דעת בוראם / Perspective

We see things from Hashem’s perspective:

1. We talk about Hashem and Hashgacha Protis whenever possible, using every opportunity to look inward, to discover a lesson in what’s going on.
2. “בכל דרכיך דעהו” - Whatever we do, we see as opportunity to use it for Avodas Hashem. (Everything is part of our service of Hashem).
 - a. In a school:

- i. Learning how to write a 5-paragraph-essay via writing a D'var Torah.
 - ii. The human body science class tied in with translating Asher Yatzar.
- b. In a business:
 - i. A meeting is an opportunity to put on Tefillin with someone.
 - ii. Profit is an opportunity to give Tzeddaka.
- 3. Hashem is good + Everything is from Hashem = Everything is for the good!
 - a. Cleaning help is cancelled? Let's make it a clean-up-party!
 - b. Raining? Let's splash in the puddles!
- 4. We are Mikusharim, connected to our Rebbe, who gives us this perspective.
 - a. We write letters often and learn letters from Igros Kodesh.
 - b. We learn the Rebbe's Torah.
 - c. We display the Rebbe's picture.
 - d. We share stories of the Rebbe.
 - e. We watch videos of the Rebbe.
 - f. We check in regularly with our Mashpia.
 - g. We learn Chitas.
 - h. We say the Tehillim on Shabbos Mevorchim.

Extent of Human Potential - כפי כח האדם / Potential

1. Tzivos Hashem - is a fantastic tool that the Rebbe taught us is the best way to teach children kabbalas ol. We utilize it and encourage it at every opportunity.
2. Mashpiem - we connect with Mashpiem periodically to see that we are filling our potential.
3. We endeavor to keep busy, Every moment is used to the max.
 - a. When a child expresses boredom, we use it as an opportunity to push them to grow, explore, be creative and productive.

The World will be Filled with Hashem - כי מלאה הארץ דעה את ה' כמים לים מכסים / Everyone, Everywhere, Everything

"For the world will be filled with the knowledge of G-d as the waters cover the ocean bed." - כי מלאה הארץ דעה את ה' כמים לים מכסים -

1. Everyone:
 - a. We find every teaching relevant to every audience.
 - b. We love to share our knowledge with others.
 - c. We make opportunities for everyone to shine.
2. Everywhere:
 - a. We take our Tefillin and Neshek wherever we go.
3. Everything:
 - a. We use everything as an opportunity to connect to Hashem.
 - i. "Did you bake that? It must be mezonos!"
 - ii. "You went jet skiing? What does that teach you?" ..

The Moshiach Circle - A Moshiach Model Exercise

1. Gather everyone and sit in a large circle, where everyone can see each other and make eye contact. There need not be a particular seating arrangement based on age or status - we are all together, lending a wonderful, Moshiachdike feel.
2. The group leader opens with a prompt or an open-ended question, "Who would like to share a Moshiachdike moment they had this week?" "Can someone share something they did to add in their Simcha this week?" "Any ideas on how to make the upcoming Yom Tov of Sukkos meaningful?"
3. Open the floor for Acknowledgments: For example: "I want to acknowledge Tova for sharing a nice story with us." "I want to acknowledge Rabbi Goldstein for bringing the donuts." Allow participants to acknowledge anyone they would like to acknowledge. At times there may be some silence in between acknowledgements. For newcomers, this silence may feel awkward, yet with time it becomes more comfortable. The silence creates a space for introspection and calm energy.
4. As the discussion builds we practice respect. There is no need for anyone to raise their hand and ask permission to speak. One can speak only when no one else is speaking. At a Moshiach Circle, we practice "One Voice at a Time". As the Moshiach Circle continues, we notice our breathing and laughter are in sync. Participants listen closely to the comments of others and wait for a moment when there is a pause. By making eye contact and carefully looking around at the body movements of others - the participant feels out when they can take a turn to share. S/he articulates his/her thoughts and responds to the thoughts of others in a respectful and loving manner.
5. We hope to walk away inspired to live Moshiach even more.

Name: _____ Date: _____

Moshiach Model "Duch" Checklist:

To celebrate my Moshiach Model Moments from today, I will write down an example of an opportunity I had to:

- לא רעב / Satiated - I filled my needs and the needs of others.

- ולא מלחמה / Peaceful - I maintained a peaceful energy.

- ולא קנאה ותחרות / Good Feelings - There were good vibes between me and others.

- שהטובה תהיה מושפעת הרבה / Generosity - I was generous.

- וכל המעדנים מצויין כעפר / Meaning - I found meaning in something mundane.

- ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד / Learning - I learned Torah and internalized it.

- יהיו ישראל חכמים גדולים / Leadership - I took lead and encouraged others to as well.

- ויודעים דברים הסתומים / Depth - I delved deeper into my learning.

- וישיגו דעת בוראם / Perspective - I looked out for Hashgacha Protis & Hashem's perspective. _____

- כפי כח האדם / Potential - I used my time and talents to their fullest potential.

- כי מלאה הארץ דעה את ה' כמים לים מכסים / Everyone, Everywhere, Everything - I shared the Moshiach Model. _____
