



# HILCHOS MOSHIACH FOR KIDS

רמב"ם הלכות מלכים

פרק י"א - י"ב





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## Why is Moshiach such an important topic?

Since Yud Shevat 5711 when accepting the Nesius, the Rebbe has been talking about Moshiach coming. Even before then, the Frierdiker Rebbe spoke about the Holocaust as part of *chevlei Moshiach*—the suffering compared to the pains of labor that get stronger right before the child is born. “לְאַלְתֵּר לְתַשׁוּבָה לְאַלְתֵּר לְנִאֲלָה” the Frierdiker Rebbe assured. “The more quickly we do teshuva, the more quickly Moshiach will come.”

This also is not a new idea. When the Baal Shem Tov had *aliyas haneshama* and met Moshiach in *Shomayim* he asked him, “When are you coming?” Moshiach answered: “לְכַשְׂפּוּצוֹ מֵעֵינֹתֶיךָ חוּצָה”—When your wellsprings (Chassidus) spread out to the furthest, most outside places.”

Going way back to the first day of Creation, the Torah hints at the idea of Moshiach with the words: וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם—the spirit of Hashem hovered over the waters On this *possuk*, *mefarshim* say: “this is the spirit of Moshiach.” Adam *Harishon*, Avrohom *Avinu*, Yitzchak *Avinu*, Yakov *Avinu*, Moshe *Rabbeinu*, Shmuel *Hanavi*, Dovid *Hamelech*: they all knew about Moshiach and wanted him to come. Do you?

## What can you do to make it come sooner?

In order for something to seem real, you usually want to “check it out”. Sometimes, you can see the thing itself, or a picture of it. Someone can describe it to you, and make you excited about it. You might call up customer service, and ask them a bunch of questions about a product to see if you want to purchase it. But the bottom line is, that in order to really want something you need to understand **what it is** and **why it is good**. There are a lot of questions about Moshiach that you might be unclear about and might make you hold off being really into wanting him to come. Like:

- How will my life change when he comes?
- Will *Yiddishkeit* change?
- What will we be doing all the time once Moshiach comes?
- Will we all be forced to live in Eretz Yisroel? What happens to our homes and all our belongings in *chutz la'aretz*?
- Why should we want him? Isn't it enough to just do Torah and mitzvos?
- Who is Moshiach?
- How do you know he is the right one?
- Will he make miracles?
- How do we know that he's coming *for sure*?
- When is he coming?
- What if we don't deserve the *geulah*?

## Where do I start to learn all these answers?

These questions will be discussed and some of them answered (or at least spoken about) in the Hilchos Melech Hamoshiach of the Rambam that are presented in this booklet in six separate lessons.

Throughout the years, the Rebbe has told us that we are able to—we must!—bring Moshiach. How? “The straightest path to accomplish this is through learning *Inyanei Geulah* and Moshiach.” May it be **וְיִקְרָא וְיִמְדָּד מִמֶּשׁ**!

## WHAT IS EACH SECTION IN THIS BOOK ABOUT? THE BENDOVID FAMILY IS HERE TO HELP YOU:



### RAMBAM

The main subject we are learning is Hilchos Moshiach of the Rambam, which are the last two *perakim* of Hilchos Melachim U'Milchamos. Where does each new halacha begin? This picture will tell you.



### STORY

Mommy tells the greatest stories, doesn't she? You can read it first and then try to find the connection to a topic in the pages of the lessons, save it for a hot-cocoa break when your head is about to explode, or save the best for last!

### BACKGROUND

Mushkie loves sefarim. She lives sefarim! And she's happy to give you a little sneak peek before you learn the Rambam with some background information you'll also be happy to have!



### DVAR MALCHUS

This is Mendy and Berel's favorite part! Taken from the sichos of the Kuntres Dvar Malchus that the Rebbe handed out to Chassidim right after telling them that the most important thing is to learn *Inyanei Geulah* and Moshiach... well, do you agree?



### CROWN JEWELS

Do you know that the Rebbe spoke a lot about Hilchos Moshiach? These are the last *perakim* of the entire Mishneh Torah, the many sichos are based on a Siyum Harambam. Tatty shares some of them in this section.



### @ LAST

This is a summary of the halacha (and sometimes the entire lesson). This is where the whole family chips in!

### ESSAY

They're twins, and they both love to learn new things, but they couldn't be more different when it comes to sharing what they've learned. Chany loves **discussions** and Rivky likes to **write essays**. As sisters with lots of Ahavas Yisroel, they usually take turns. How would you like to answer these questions?



### NEW AGE SAGE

There's another whiz kid in the family, but Yossi's going to make you work hard to know what he knows. Can you answer all his questions?



רמב"ם | הלכות מלך המשיח | פרק י"א הלכה א  
From the Rambam's **Laws of Moshiach**

# BELIEVE IN MOSHIACH

- ▶ What is Moshiach?
- ▶ Is he a person or an idea?
- ▶ Why must we believe in him?

BACKGROUND



NEW AGE SAGE



CROWN JEWELS



STORY TIME



DVAR MALCHUS



ESSAY



# WHAT WILL MOSHIACH DO?

## MOSHIACH



The word *Moshiach* means “the anointed one (with oil).” All Jewish kings are anointed, as King Shaul and King Dovid were when they were chosen to become king.

המב"ם הלכות מלכים ומלחמות פרק י"א הלכה א

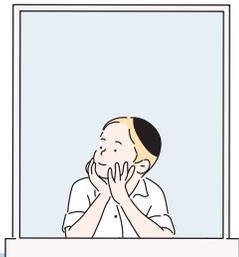
The king Moshiach will rise up and once again establish the kingship of Dovid as it used to be. He will rebuild the Beis Hamikdash and gather all Jews who are far away from Eretz Yisroel.

הַמֶּלֶךְ הַמְּשִׁיחַ עֲתִיד לַעֲמֹד וּלְהַחְזִיר  
מַלְכוּת דָּוִד לְיִשְׂרָאֵל לְמַמְשָׁלָה הָרִאשׁוֹנָה,  
וּבִנְיַן הַמִּקְדָּשׁ וּמִקְבְּץ נְדָחֵי יִשְׂרָאֵל.

## NEW AGE SAGE

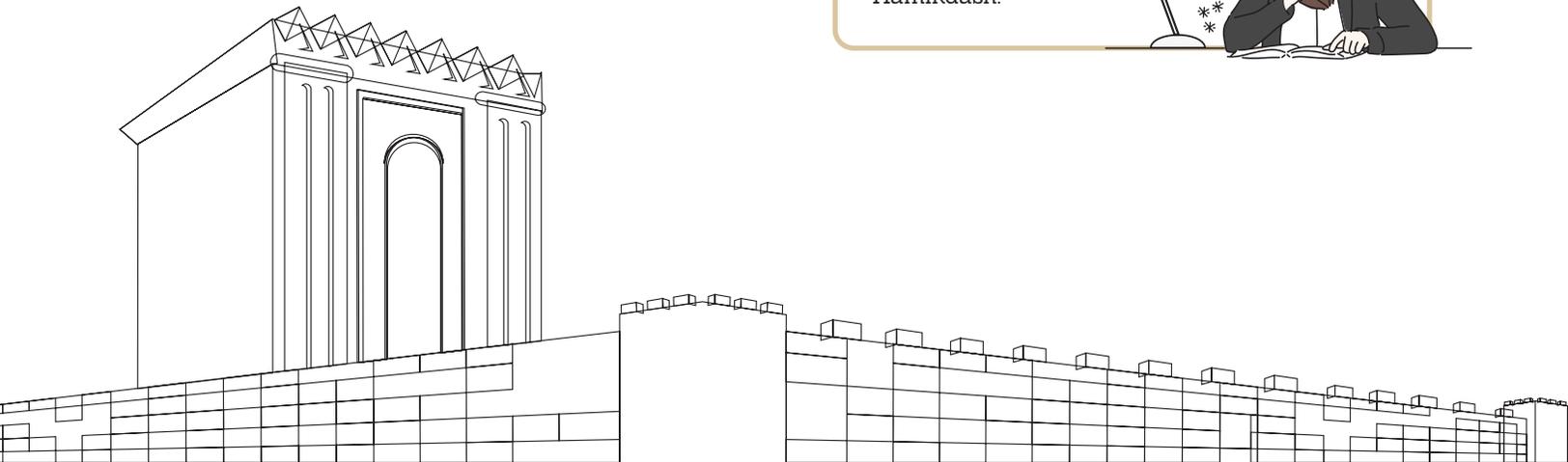
What is the Rambam telling us with the words מַלְכוּת דָּוִד לְיִשְׂרָאֵל לְמַמְשָׁלָה הָרִאשׁוֹנָה—as it used to be?

**Hint:** *There was something different about the kingdom of Dovid and Shlomo Hamelech than any other Jewish king in history.*



## CROWN JEWELS

Who will build the Bais Hamikdash? Some say it will come down from Heaven. Others say that Moshiach will build it, like the Rambam seems to be explaining here. The Rebbe explains that they are both right! One of the ways to explain it is that the physical Bais Hamikdash will be built by Moshiach and then a Bais Hamikdash of fire will descend upon it from *Shomayim*, similar to the ongoing fire of the *mizbeiach* in the Bais Hamikdash.



## THE WHOLE TORAH

There are 613 mitzvos in the Torah: 248 *mitzvos asei* that you must do and 365 *mitzvos lo sa'asei*, those that you are not allowed to do. Torah is *emes*, and therefore will never change, so we are obligated to do all of them. But some mitzvos have certain conditions to perform them. Any mitzvah connected to the Bais Hamikdash cannot be observed without it. Moshiach will rebuild the Bais Hamikdash and allow us to do all these mitzvos again. Similarly, we are only able to do some mitzvos when all *Yidden* live in Eretz Yisroel, such as *Shmitah*, the seventh year when farmland in Eretz Yisroel rests, and *Yovel*, when the original owner of a *nachalah* has his land returned and Jewish slaves are freed. (In *Golus*, *Shmitah* is observed *mi'd'rabbanan*.) Moshiach, who will bring all the *Yidden* back to Eretz Yisroel will give us the ability to keep *Yoval* and *Shmitah min hatorah*.



In his day, all the laws will return to how they were before when the Bais Hamikdash stood and all *Yidden* lived together in Eretz Yisroel, including the mitzvos of bringing *karbanos*, and making *Shmitah* and *Yovel*, exactly as the Torah commands us.

וְחֹזְרֵי כָּל הַמִּשְׁפָּטִים בְּיָמָיו  
כְּשֶׁהָיוּ מִקֶּדֶם. מִקְרִיבֵין קֶרְבָּנוֹת,  
וְעוֹשֵׂין שְׁמִטִּין וְיֹבֵלוֹת כְּכֹל  
מִצְוֹתֶיהָ הָאֵמוּנָה בַּתּוֹרָה.

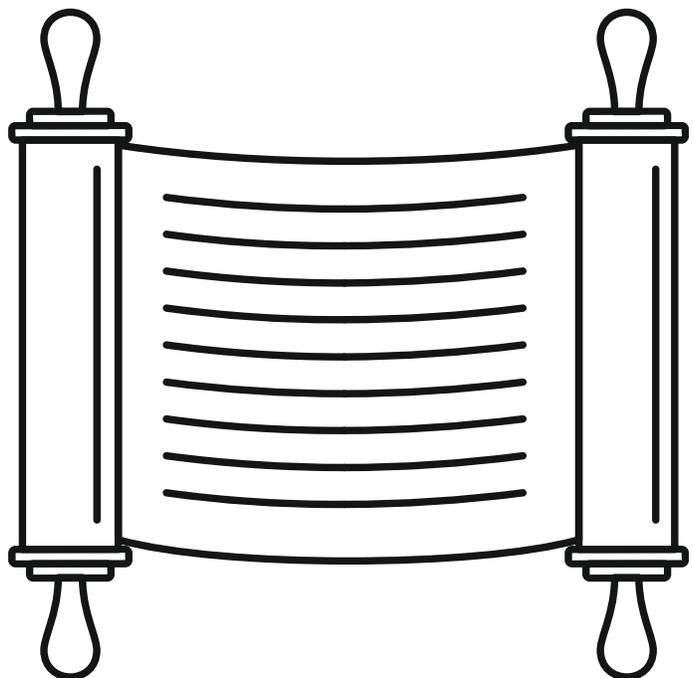
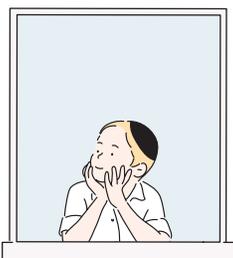
When Moshiach comes, four major things will happen:

- (1) The kingship of Dovid will once again reign
- (2) The Bais Hamikdash will be rebuilt and we will be able to bring all the *karbanos*
- (3) We will return to Eretz Yisroel and we will be able to fulfill the mitzvos of *Shemitah* and *Yovel*

## NEW AGE SAGE

Why can't we bring *karbanos* now by entering the *makom hamikdash*, even without the Bais Hamikdash standing?

**Hint:** The answer is not only "because we are *tamei*" or "we don't know the right place". In the third *halachah* of *Perek Yud-Bais*, the *Rambam* explains why.



# HOW IMPORTANT IS OUR BELIEF?

## PRINCIPLES 6 & 7

The Rambam compiled thirteen *ikrim*—basic principles of *Yiddishkeit*. One of them is that Hashem is able to tell human beings His will. This is called *nevua* (prophecy). It is a mitzvah to listen to a true *navi* who is telling us what Hashem wants of us. If we do not do or believe as he says, then we are going against Hashem. Moshe was the greatest *navi* because Hashem spoke to him in an open and direct manner. The other *nevi'im* received their *nevuah* in a less direct way.



Anyone who does not believe in him (Moshiach), or someone that does not await for him to come every moment, not only does he deny the truth of the other prophets (who came after Moshe and were on a lower level than him in *nevua* and) who speak a lot about Moshiach but he denies the truth of the Torah and the prophecy of Moshe Rabbeinu, who is the greatest Navi of all time because the Torah gives proof about Moshiach.

וְכָל מִי שֶׁאִינוּ מְאֲמִין בּוֹ,  
אוּ מִי שֶׁאִינוּ מְחַפְּה  
לְבִיאָתוֹ—לֹא בְּשָׂרָר נְבִיאִים  
בְּלִבָּד הוּא כּוֹפֵר, אֶלָּא בְּתוֹרָה  
וּבְמֹשֶׁה רַבֵּנוּ, שֶׁהָרִי הַתּוֹרָה  
הַעִידָה עָלָיו.

## CROWN JEWELS

There's an opinion in the Gemara that Moshiach does not mean a physical person, but rather a time in the future when all the *nevuos* and promises of the Torah will come true. However, according to the Rambam, the obligation to believe in Moshiach includes the belief that **Moshiach is a person** who will usher in the times of Moshiach. There is no halachic authority that disagrees with the Rambam and *paskens* like that opinion in the Gemara, telling us that every *Yid* must follow the *psak* of the Rambam on this matter.



## THE CLOCK THAT COULDN'T WAIT

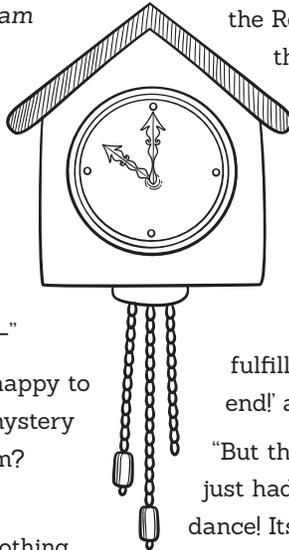
At 2 a.m., Reb Moshke had had enough. It was the third time the guest had started a racket in his room, and as illustrious a *talmid chacham* this guest was—a Rebbe no less!— he didn't want to scare away his other customers.

"Rebbe," Reb Moshke whispered after his gentle knocking had brought Reb Yissocher Ber to the door. "It's the middle of the night! And you keep getting up to dance! Could you maybe—"

"Ah," Reb Yissocher Ber replied, "Am I happy to see you! Perhaps you can explain the mystery of this happy clock hanging in my room? Where is it from?"

"That's a nice clock, alright! But there's nothing special about it! Please, can we all go to sleep now?"

But Reb Yissocher Ber insisted that the innkeeper



find out more about the clock. *And, boy, was it a surprise!* Puffed with pride, Reb Moshke approached the Rebbe the following day. "I found out that this clock used to belong to Reb Yaakov Yitzchak Horowitz, the famous Chozeh of Lublin!"

"Of course!" Reb Yissachar Ber exclaimed. "I should have known it once belonged to my Rebbe. You see, when I hear an ordinary clock keep time, it says: 'Time is passing you by! Your chance to fulfill Torah and mitzvos is soon coming to an end!' and that is kind of depressing!"

"But the joyful tick-tock of the Chozeh's clock just had me itching to get up and dance! Its every chime sang to me—another hour of *Golus* has passed! Moshiach is getting closer!"



## 3 PROOFS

### ONE DAY...

In *Parshas Nitzavim*, Moshe Rabbeinu tells the *Yidden* about the future: Do not copy the ways and beliefs of *ovdei avodah zarah* in Eretz Cana'an. Moshe warns the *Yidden* that if they do, Hashem will punish them by sending them into *golus*, other lands outside Eretz Yisroel where they will suffer, *rachmana litzlan*. However, Moshe also promises that they will do *teshuvah* and Hashem will have *rachmanus* on them and gather them back to Eretz Yisroel.



As it says in *Parshas Nitzavim*

And Hashem your G-d will return all your captives who are in exile and He will have mercy on you; He will return and gather you

Even if you are pushed away to the end of the world

Hashem will bring you back to the land that your

שְׁנֵאמֹר

1 וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ  
וְרַחֲמֶךָ וְשָׁב וְקִבְּצֶךָ

2 אִם יְהִיֶה נִדְחֶךָ בְּקֵצֵה הַשָּׁמַיִם

3 וְהָבִיאֶךָ ה'.

## ALL IN THE TORAH



There are many parts of Navi that give details about the *Geulah* and how Moshiach will come, but the general ideas are included in the *pessukim* of the Torah and Moshe's *nevua*, as the Rambam mentions right here.

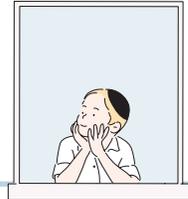
And these concepts regarding *Golus*, *Geulah* and Moshiach that are explained clearly in the Torah include in it all the ideas that were said by the *Nevi'im* in the generations after Moshe.

וְאֵלֹהֵי הַדְּבָרִים הַמְּפֹרָשִׁים בַּתּוֹרָה,  
הֵם כּוֹלְלִים כָּל הַדְּבָרִים שֶׁנֶּאֱמָרוּ  
עַל יְדֵי כָּל הַנְּבִיאִים.

## NEW AGE SAGE

How do we know that this *nevua*, that Hashem will take us back from *Golus*, did not happen already in the time of the second Beis Hamikdash when we returned from Bavel?

**Hint:** The meforshim explain that the second possuk proves something about *kibbutz golios* that never happened before.



## DVAR MALCHUS

Why does the Rambam call *Dovid Hamelech* "the first Moshiach"? What about Moshe Rabbeinu, who took the Yidden out of *Mitzrayim*? The Rambam is telling us that Moshiach's job is to return things to the way they were before we went into *golus*. Who, in the past, helped Yidden settle *Eretz Yisroel* and prepared the way for them to build the Beis Hamikdash and fulfill all Torah and mitzvos? *Dovid Hamelech!*



דבר מלכות סימן א

(Before the *Geulah*) everything that's been missing in performing Torah and mitzvos

שְׁכָּל הָעֲנִינִים שֶׁחָסְרוּ בְּקִיּוּם תּוֹרָה וּמִצְוֹת

(is) because the Yidden and the Beis Hamikdash were (also) not complete.

מִפְּנֵי שֶׁהָיָה חֶסֶר בְּשִׁלְמוֹת כָּל יִשְׂרָאֵל וּבֵית הַמִּקְדָּשׁ

This is what *golus* is all about (the destruction of the Beis Hamikdash and the exile of Yidden from *Eretz Yisroel*)

- שִׁזְהוּ כְּלָלוֹת עֲנִין הַגְּלוּת -

(and) these will be made whole through Moshiach.

נִשְׁלָמִים עַל יְדֵי הַמְּשִׁיחַ

This is why (the Rambam specifies that) Moshiach will return "malchus Dovid to the way it was... and return all the laws..."

וְזֶהוּ מָה שֶׁמְּשִׁיחַ מַחְזִיר "מְלָכוּת דָּוִד לְיוֹשְׁנָה כּו' וְחוֹזְרִין כָּל הַמִּשְׁפָּטִים"

He will return (us to the state) of fulfilling the halachos and mitzvos of the Torah in their entirety.

- הוּא מַחְזִיר שְׁלֵמוֹת הַלְּכוּת וּמִצְוֹת הַתּוֹרָה.

# IS MOSHIACH AN IDEA OR A PERSON?

## NON-JEWISH NAVI



Bilam the sorcerer was hired to curse the *Yidden* by the king of Moav, but was instead forced by Hashem to bless them. In addition to his brachos, the Torah tells of his *nevuah* regarding Moshiach and the downfall of the nations who made *Yidden* suffer in *Golus*.

Also in the story of Bilam, Moshiach is mentioned. There the Torah tells us of a prophecy regarding two Moshiachs who are people, not just events—about the first Moshiach who was Dovid *Hamelech* who saved the *Yidden* from the hands of their oppressors in Eretz *Yisroel*. And the last Moshiach who will stand up from his sons who will save the *Yidden* from the hands of the descendants of Esav in the end of the days of *Golus*.

אף בְּפָרֶשֶׁת בְּלָעָם נֶאֱמַר וְשָׁם  
נִבְּא בְּשֵׁנֵי הַמְּשִׁיחִים, בְּמֹשִׁיחַ  
הָרִאשׁוֹן שֶׁהוּא דָּוִד שֶׁהוֹשִׁיעַ אֶת  
יִשְׂרָאֵל מִיַּד צָרִיהֶם, וּבְמֹשִׁיחַ  
הָאַחֲרוֹן שֶׁעוֹמֵד מִבְּנֵי שְׂמוֹשֵׁי  
אֶת יִשְׂרָאֵל מִיַּד בְּנֵי עֵשָׂו.

## FOUR PROPHECIES

Bilam says four statements, each with two parts, telling the future. The first part of each statement is about Dovid *Hamelech* and the second about *Melech HaMoshiach*. When the *Yidden* conquered Eretz *Yisroel*, they did not have a king for hundreds of years. During that time, the *Pelishtim* and other tribes in the surrounding areas attacked the *Yidden* many times. Only because Dovid *Hamelech* from *Shevat Yehudah* was victorious over their enemies, did the *Yidden* finally have peace and security in their land, and were eventually able to build the *Beis Hamikdash*.



The Rambam quotes the pessukim from Bilam and relates each part to Dovid or Moshiach. Here they are:

And there in *Parshas Balak* it states as follows.

“I see him, but not now,” is about Dovid who would come to Moav at a later time.

“I behold him, but it is not near.” This is King Moshiach who is to come many years after Dovid.

“A star shall go forth from Yaakov” is Dovid who will be raised over the *Yidden* like a star.

“and a staff shall arise in *Yisroel*” is King Moshiach for he will be a ruler, just like a king carries a scepter.

וְשָׁם הוּא אֹמֵר:

1 “אֶרְאֶנּוּ וְלֹא עֵתָהּ” – זֶה דָּוִד.

“אֲשׁוּרְנֵנוּ וְלֹא קָרוֹב” – זֶה  
מֶלֶךְ הַמְּשִׁיחַ.

2 “דָּוָר כּוֹכַב מִיַּעֲקֹב” – זֶה דָּוִד.

“וְקָם שֵׁבֶט מִיִּשְׂרָאֵל” – זֶה  
מֶלֶךְ הַמְּשִׁיחַ.

In the next two statements of Bilam, the Rambam also quotes other pessukim from Navi that show the connection between Bilam's nevuah and Dovid or Moshiach. They are:

**“He will crush some of Moav’s princes,” is Dovid**

**As it says in Navi Shmuel “And he (Dovid) beat Moav and measured them with a rope.”**

**“And he will rule all of the descendants of Sheis,” is King Moshiach**

**About whom it is said in Zecharia, “He will rule from sea to sea”— the entire world— commanding everyone to follow Hashem.**

**“And Edom will be inherited” by Dovid**

**As it says in Navi Shmuel “And Edom became the servants of Dovid.”**

**“And Seir, their enemy, will be inherited,” by King Moshiach**

**As it says in Ovadia “Saviors will go up on Har Tzion to judge the mountains of Esau (who lives in Seir).**

**3** וַיִּמְחֵץ פְּאֵתֵי מוֹאָב – זֶה דָּוִד.

וְכֵן הוּא אֹמֵר “וַיִּךְ אֶת מוֹאָב וַיִּמְדֹּדֵם בְּחַבְלֵי”.

“וְקִרְקַר כָּל בְּנֵי שֵׁת” –  
זֶה הַמֶּלֶךְ הַמְּשִׁיחַ,

שֶׁנֶּאֱמַר בּוֹ “וּמְשָׁלוֹ מֵיָם עַד יָם”.

**4** “וְהָיָה אֶדוֹם יְרֻשָׁה” – זֶה דָּוִד,

שֶׁנֶּאֱמַר “וַתְּהִי אֶדוֹם לְדָוִד לְעֶבְדִים וְגו’”.

“וְהָיָה יְרֻשָׁה שִׁעִיר אֲיָבִיו” – זֶה  
הַמֶּלֶךְ הַמְּשִׁיחַ,

שֶׁנֶּאֱמַר “וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן וְגו’”.

**In summary:** The Rambam paskens that we are required by halachah to believe in and wait for Moshiach. He brings proof that this is a basic principle of the Torah with pessukim that talk directly about the Geulah as a future event. He also brings more sources that show that Moshiach is a human being.

## CROWN JEWELS

If believing in Moshiach is so important, why is it not a mitzvah in the Torah?

One of the Rambam's rules for counting mitzvos is to categorize it as a **specific** mitzvah. If it is a **general** mitzvah that is part of the other mitzvos, it is not counted as one of the 613. The mitzvah of believing in Moshiach is a general mitzvah, part of every single mitzvah, and is therefore not counted separately. As we said at the end of this halachah, and will later see in more halachos, the idea of Moshiach is to bring the entire world to true knowledge of Hashem so the Torah is practiced perfectly by all people.



## BACK TO THE FUTURE

Based on the many nevuos and mefarshim who speak about the Geulah, we know about these most basic developments: The reign of King Moshiach; the final war on Amalek, the building of the third Beis Hamikdash and the ingathering of Yidden to Eretz Yisroel.

**Show how some of these accomplishments are hinted to in this halachah.**



## ANSWERS TO NEW AGE SAGE

(1) Later kings of Yehuda ruled only parts of Eretz Yisrael and certain shvatim. With Moshiach, we will return to the state of shleimus ha'am and shleimus ha'aretz—all Yidden and all of Eretz Yisroel united, as it was during the reign of Dovid and Shlomo Hamelech.

(2) The Rambam later explains that Moshiach will tell each Yid their yichus, including which shevet they belong to. This is the only way we will be able to know who are true Kohanim and Levi'im and capable of doing the avodah. Today, even if we would know the exact place of the mizbeiach and we are tohar, we do not have a Kohen or Levi meyuchas to perform avodas hakarbanos.

(4) When Ezra from the Anshei Knesses Hagdola returned to Eretz Yisroel to rebuild the second Beis Hamikdash, many Yidden did not join him; they remained in Bavel and other countries. Also, the ten shevatim did not return with them. The possuk here is describing how Hashem will bring all Yidden to Eretz Yisroel wherever in the world they may be. No Yid will be left behind. Since Hashem first sent the Yidden into golus, when ten shvatim were taken away during the time of the first Beis Hamikdash, this total gathering of Yidden has not occurred.

רמב"ם | הלכות מלך המשיח | פרק י"א הלכה א

From the Rambam's **Laws of Moshiach**

# BELIEVE IN MOSHIACH

## Lesson 1 Quiz

Read the question carefully and choose the best answer. Only one answer is correct.

- The Rambam in the first halacha tells us that when Moshiach comes, he will:**
  - Gather all the *Yidden*
  - Build the Bais Hamikdash
  - Return *malchus bais Dovid* to its glory
  - Enable us to do all the mitzvos
  - All of the above
- Someone that doesn't believe in Moshiach is:**
  - A Rasha
  - Denies the neviim and Torah
  - Not doing anything wrong
  - Needs to be punished with *malkos*
- Where in Torah is Moshiach mentioned?**
  - The story of Noach
  - The story of Bilam
  - When the Mishkan was being built
  - None of the above
- Who is the Rambam referring to when he says "the first Moshiach?"**
  - Adam Harishon
  - Moshe Rabbeinu
  - Dovid Hamelech
  - Rabbi Akiva
- Which two things will Moshiach do that will allow us to do all the mitzvos?**
  - Blow the shofar and gather all the *Yidden*
  - Bring peace to the world and cause *techiyas hameisim*
  - Teach everybody Torah and build the *mizbeach*
  - Build the Bais Hamikdash and gather all the *Yidden*

Write one thing you learned today: \_\_\_\_\_

רמב"ם | הלכות מלך המשיח | פרק י"א הלכה ב-ג

From the Rambam's **Laws of Moshiach**

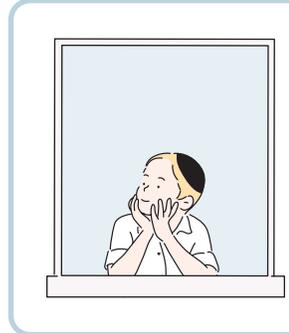
# MOSHIACH'S REALLY COMING

- ▶ Which mitzvah was never performed in all of history?
- ▶ Does performing miracles prove Moshiach's identity?
- ▶ Will Moshiach make changes to Torah and Mitzvos?

BACKGROUND



NEW AGE SAGE



CROWN JEWELS



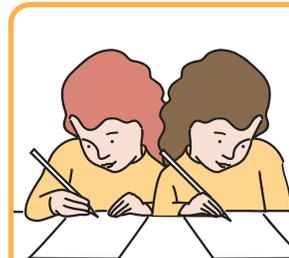
STORY TIME



DVAR MALCHUS



ESSAY



# WHICH MITZVAH WON'T BE DONE UNTIL MOSHIACH COMES?

## THREE PLUS THREE PLUS THREE

When a person does an *aveirah, chas v'shalom*, the severity of his punishment depends whether it was *b'meizid* (on purpose) or *b'shogeg* (by accident). But the Torah teaches us that a person is always responsible for their actions and even a *shogeg* needs *teshuvah*.

If someone kills another accidentally, the family of the murdered person may try to hurt the murderer as revenge. So the Torah chooses certain cities as safe places to run away. The cities are called *Orei Miklat*, which means "cities of refuge." As long as he remains in the *Ir Miklat*, nobody can cause the murderer harm.

The Torah commands us to make nine *Orei Miklat*. *Moshe Rabbeinu* established the first three outside of Eretz Yisroel on the east side of the Yarden River. The next three were established inside Eretz Yisroel



after the *Yidden* conquered it with *Yehoshua*. However, only seven out of the ten *Cana'ani* tribes were conquered at that time. The land of the remaining three tribes will become part of Eretz Yisroel in the future redemption. The final three *Orei Miklat* will be set up there by *Moshiach* at that time.

רמב"ם הלכות מלכים ומלחמות פרק י"א הלכה ב

Also, another proof that *Moshiach* has to come, with regard to the *Orei Miklat*, it (the Torah) says in Parshas Shoftim:

When Hashem your G-d will expand your borders of Eretz Yisroel.

The *possuk* continues: Then you must add three more cities of *Orei Miklat* in the newly conquered area.

אַף בְּעָרֵי מִקְלָט הוּא אוֹמֵר:

"אִם יִרְחִיב ה' אֱלֹהֶיךָ

אֶת גְּבֻלְךָ"

"וַיִּסְפָּת לְךָ עוֹד

שְׁלֹשׁ עָרִים וְגו'"

**This mitzvah was never yet fulfilled. And Hakadosh Baruch Hu would not give a mitzvah for no purpose.** Now, the Rambam explained before how a person who does not believe in Moshiach or await his coming is a *kofer* (denier of Torah). But he also said in the last halachah that he denies the *nevi'im* too.

So: **with regard to the words of the nevi'im** after Moshe **there is no need to bring more proof, for all their seforim are filled with mention of this matter** that Moshiach will come. Indeed, the later *nevi'im* speak about Moshiach and the times of Moshiach in a more open and direct way than the Torah.

וּמַעוֹלָם לֹא הָיָה  
דְּבַר זֶה, וְלֹא צִוָּה  
הַקְּדוֹשׁ בְּרוּךְ הוּא  
לְתוֹהוּ.

אָבֵל בְּדַבְּרֵי  
הַנְּבִיאִים אֵין הַדְּבַר  
צָרִיף רְאָיָה שְׂפָל  
הַסְּפָרִים מִלְּאִים  
בְּדַבְּרֵי זֶה:

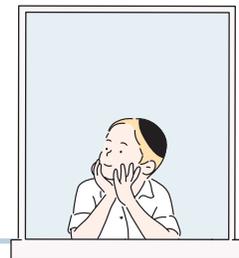
## @ LAST

*The Rambam brings even more proof from the Torah that Moshiach is indeed coming, connected with the mitzvah of the nine Orei Miklat, of which three cities have never yet been built. Besides Torah, there are plenty of proofs throughout the Nevi'im of Moshiach coming.*

## NEW AGE SAGE

Why does the Rambam need to bring another proof from the Torah that Moshiach will definitely come in the future?

**Hint:** This proof is part of a mitzvah.



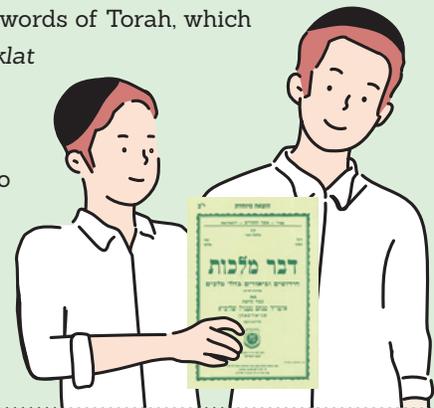
## DVAR MALCHUS

One of the basic concepts of Moshiach is that he will bring about *shleimus hatorah*. In *golus*, we can only do some of the mitzvos (369 out of 613), and all the rest can only be performed when the Beis Hamikdash is standing and all *Yidden* settle in Eretz Yisroel. One of the Rambam's proofs that Moshiach must come is that there is actually a mitzvah that was never entirely fulfilled. In the past, we had six *Orei Miklat*, but, really, the Torah tells us to have three more! When Moshiach comes, we will resettle Eretz Yisroel, including the lands that were never in Jewish possession before, and there we will set aside *Orei Miklat* Numbers Seven, Eight and Nine.

The Rebbe asks, why of all the mitzvos of the Torah, is it specifically *Ir Miklat* that is waiting for Moshiach to come to make it complete?

There is a place, the Torah tells us, where nothing bad can ever happen to you. Even someone who did the most terrible of *aveiros* to a fellow human being—murder!—is safe in the *Ir Miklat*! This is a lesson in every person's life: Every *aveirah* can be considered a mini-death, for it causes the person to be further from Hashem, the source of all life. This distance is corrected with the words of Torah, which serve as an atonement and a protection. In this way, Torah is the *Ir Miklat* for any person, even today.

And just like there is a physical space in this world that is "safe", there is also a *time* when no evil exists. No one is hungry anymore, there is no fighting or jealousy or competition. Does this sound familiar? Yes, this is the time when all the not-good parts of *golus* will be gone, and, free of our *yetzer hara*, we will live peacefully in our own land with *Moshiach Tzidkeinu*. בְּמִהְרֵה בְּיָמֵינוּ מִמֵּשׁ.



דבר מלכות סימן ב

The idea of *Orei Miklat*, is simply this:

עֲנִינָם שֶׁל עָרֵי מִקְלָט בְּפִשְׁטוּת הוּא -

...That when a person is in the City of Refuge,  
no evil can touch him

...שְׁבִיחַ הַיּוֹת הָאָדָם בְּעִיר מִקְלָט,  
לֹא יוּכַל לִגְעֹעַ בּוֹ לְרָעָה.

And just as there is an idea of a "safe place",  
so too with time.

וְכֵשֶׁם שֶׁיִּשְׁנוּ עֲנִינֵי הַ"מִּקְלָט" בְּמָקוֹם,  
כֵּן הוּא בְּזִמַּן

This is "that time" (meaning, the future with  
Moshiach) when "there will be no hunger or war, no  
jealousy or competition" (like it says in Navi)

וְהוּא "אוֹתוֹ הַזְּמַן", שֶׁ"לֹא יִהְיֶה  
שָׁם לֹא רָעַב וְלֹא מִלְחָמָה וְלֹא  
קִנְיָה וְתַחְרוּת",

We will be sheltered from all the negativity  
of the time of *galus*,

שֶׁתִּהְיֶה "קְלִיטָה" מִכָּל הָעֲנִינִים  
הַבְּלִי יִרְצוּיִים שֶׁל זְמַן הַגָּלוּת,

And *Yidden* will settle comfortably on their land.

וְיִשְׂרָאֵל יוֹשְׁבִים בְּטַח עַל אֲדָמָתָם.

# DOES MOSHIACH HAVE TO PERFORM MIRACLES?

## SON OF A STAR

It had been more than fifty years since the *Churban* of the second Beis Hamikdash. The Romans were in control of Eretz Yisroel and closed down yeshivos and shuls. They had destroyed the Beis Hamikdash, plowed over Har Habayis and let wild foxes roam the ruins. They even changed the name of the holy city of Yerushalayim and rebuilt it as a Roman city. Most Yidden who survived the fight had been taken in chains into *golus*.

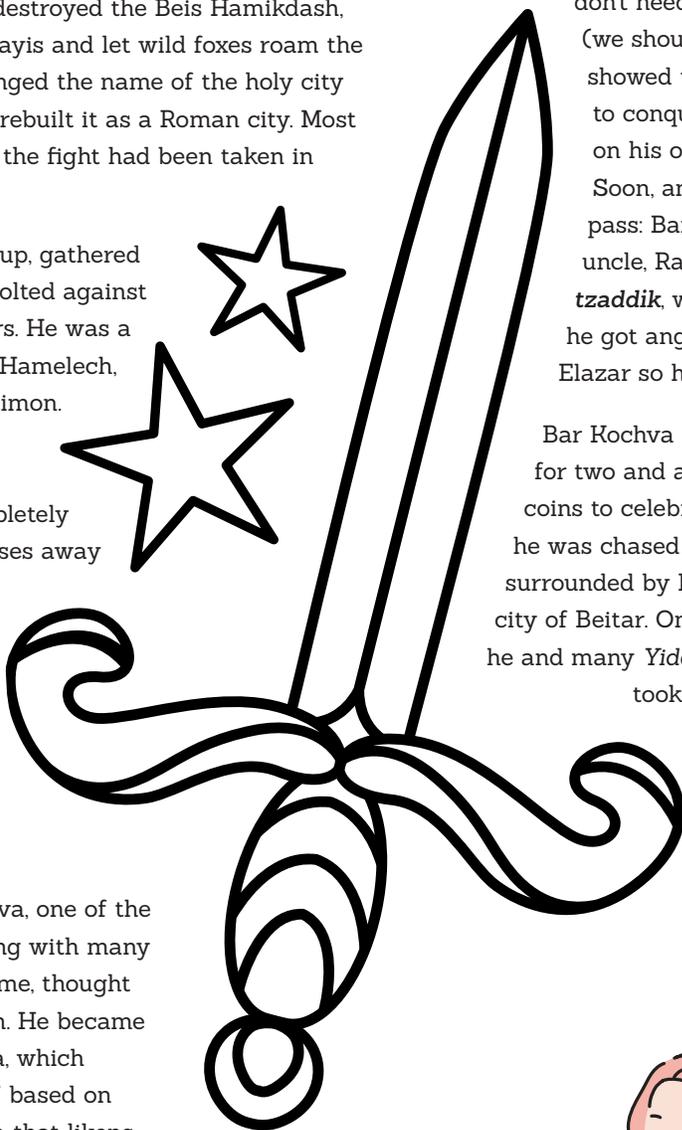
Then one man stood up, gathered a small army and revolted against the Roman conquerors. He was a descendant of Dovid Hamelech, and his name was Shimon. He made the Yidden feel hopeful at a time when they were completely downtrodden. He chases away the Romans, allowing the Yidden to once again keep mitzvos the Romans had forbidden, such as *bris milah*.

At first, he was very successful. Rabbi Akiva, one of the greatest *Tana'im*, along with many other sages of that time, thought that he was Moshiach. He became known as Bar Kochva, which means "son of a star," based on a *possuk* in the Torah that likens Moshiach ben Dovid to a star. There were other leaders who disagreed, and would not support the rebel leader. But so strongly did Rabbi Akiva feel that Bar Kochva was Moshiach, that he paid him the utmost respect by becoming Bar Kochva's arms' bearer (the assistant who carries his weapons into battle).

However, things soon began to go very wrong. Before going out to battle, Bar Kochva would call out:

"Hashem, do not help us (because we don't need it, just), do not destroy us (we shouldn't fall to the enemy)." This showed that he thought he was able to conquer the Romans by relying on his own strategies and strength. Soon, another terrible thing came to pass: Bar Kochva suspected that his uncle, Rabbi Elazar HaModa'i, a great *tzaddik*, was not supporting him, and he got angry at him. He kicked Rabbi Elazar so hard, he killed him.

Bar Kochva did take over Yerushalayim for two and a half years, and even minted coins to celebrate his rule. But then he was chased from Yerushalayim and surrounded by Roman forces at the fortified city of Beitar. On Tisha B'av, Beitar fell, and he and many Yidden were killed. When this took place, the Yidden realized that Bar Kochva cannot be Moshiach and instead began to call him Bar Koziva, which means "the son of a lie."



## RABBI AKIVA'S CHOICE

In this *perek*, the Rambam provides clear guidelines to help us determine who Moshiach is (we will see all the details in the next halachah). There is a very basic difference of opinions is: *Will Moshiach make miracles to show who he is?*

The Rambam clearly rules that Moshiach does not have to perform miracles. The proof for this is from Rabbi Akiva: He believed that Moshiach would not have to perform miracles, at least not right away. He

and the other sages pronounced Bar Kochva as Moshiach when he was successful in war against the Romans who had destroyed the Bais Hamikdash and helped Yidden do mitzvos better. And the main of Moshiach job is to bring back all the mitzvos.



רמב"ם הלכות מלכים ומלחמות פרק י"א הלכה ג

And it should not come to your mind that the king, Moshiach will need to perform miracles and do wonders in order for him to prove himself to be Moshiach and introduce new things into the world or bring the dead back to life (*techiyas hameisim*) or similar things like these that are supernatural or new in the world, like the fools who don't understand what Moshiach is all about say. This is surely not so.

We can easily prove this, for Rabbi Akiva was one of the greatest sages of the Mishna, and he (Rabbi Akiva) was an arms-bearer of Ben Kuziva the king. And he would say that he (Ben Kuziva) is the King Moshiach. And he and all the Sages of his generation considered him, Ben Kuziva to be the King Moshiach until he was killed because of sins—which meant that the Yidden were not deserving for Moshiach to come. Once he was killed, they realized that he was not Moshiach. And the Sages did not ask of him at any point for a sign or miracle as proof that he was indeed the Moshiach.

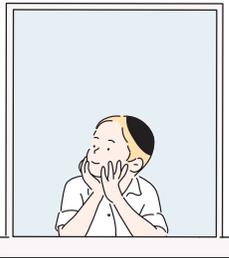
וְאֵל יַעֲלֶה עַל יְדַעְתָּךָ שֶׁהַמֶּלֶךְ  
הַמְּשִׁיחַ צָרִיךְ לַעֲשׂוֹת אוֹתוֹת  
וּמוֹפְתִים, וּמַחְדֵּשׁ דְּבָרִים בְּעוֹלָם,  
אוּ מְחַיֶּה מֵתִים, וְכוּיֹצֵא בְּדָבָרִים  
אֵלּוּ שֶׁהִטְפְּשִׁים אוֹמְרִים.  
אֵין הַדָּבָר כֵּן.

שֶׁהָרִי רַבִּי עַקִּיבָא חָכֵם גָּדוֹל  
מִחֲכָמֵי מְשֻׁנָּה הָיָה, וְהוּא הָיָה  
נוֹשֵׂא כְּלָיו שֶׁל בֶּן כּוֹזִיבָא הַמֶּלֶךְ.  
וְהוּא הָיָה אוֹמֵר עָלָיו שֶׁהוּא  
הַמֶּלֶךְ הַמְּשִׁיחַ. וְדָמָה הוּא  
וְכָל חֲכָמֵי דוֹרוֹ שֶׁהוּא הַמֶּלֶךְ  
הַמְּשִׁיחַ, עַד שֶׁנִּהְרַג בְּעוֹנוֹת. כִּיִּן  
שֶׁנִּהְרַג, נוֹדַע לָהֶם שֶׁאֵינּוּ. וְלֹא  
שָׁאֲלוּ מִמֶּנּוּ חֲכָמִים לֹא אוֹת  
וְלֹא מוֹפֵת.

## NEW AGE SAGE

How could Rabbi Akiva, who was a Talmid Chochom forgo his honor and serve Bar Kochva?

**Hint:** There are times that a Torah leader is allowed—and must—do things that seem not fit for his kavod.



## CROWN JEWELS

וְנִחָה עָלָיו רוּחַ ה'... וְהָרִיחוּ בְיָרָאתָ ה' Moshiach will have “a spirit of Hashem resting upon him” and he will “smell with *yiras Hashem*”, according to the navi Yeshayahu. This means that he will be able to be *morach vada'in*—“sniffing and verifying” whether a person is lying or telling the truth.



At the beginning of the wars of Bar Kochva, all the Sages supported him (as the Rambam says here) but later some of them stopped. One of the reasons was because they tested Bar Kochva to see if he was *morach vada'in* and he couldn't do it.

Why did Rabbi Akiva still believe him to be Moshiach after he failed the test?

The Rebbe explains that Rabbi Akiva and the other sages who continued to believe in Bar Kochva thought that the ability to smell out the truth would come later. They believed that there would be steps and stages to the times of Moshiach. In the first stage, when Moshiach fights the wars and builds the Beis Hamikdash, the world will continue running according to *teva* (nature) and only later will there be miracles (like *techiyas hameisim*), and at that point, they assumed, Bar Kochva would gain the ability of *morach vada'in*.

The Rambam follows the approach of Rabbi Akiva regarding *nissim*, that Moshiach will not need to prove he is Moshiach by changing nature and making miracles, as we can see from these halachos.



# WILL MOSHIACH MAKE CHANGES TO TORAH AND MITZVOS?

But rather the main idea of this matter of Moshiach is this: that this Torah, its decrees and its laws, are forever and ever. This means that we may not add to them or take away from them. Anyone who adds or takes away from the Torah or its mitzvos or reveals a new misinterpretation of the Torah, removing the practical acts of the mitzvos, such as Yoshke, who is surely wicked and a heretic (someone who does not believe in Hashem). The opposite is actually true—Moshiach will help us do Torah and mitzvos better than ever before!

וְעָקַר הַדְּבָרִים כְּכֹה הוּא:  
שֶׁהַתּוֹרָה הַזֹּאת חֻקֶיהָ וּמִשְׁפָּטֶיהָ  
לְעוֹלָם וּלְעוֹלָמֵי עוֹלָמִים. וְאֵין  
מוֹסִיפִין עָלֶיהָ וְלֹא גוֹרְעִין מֵהָ.  
וְכָל הַמוֹסִיף אוֹ גוֹרֵעַ, אוֹ שֶׁגִּילָה  
פְּנִים בַּתּוֹרָה וְהוֹצִיא הַדְּבָרִים שֶׁל  
בְּמִצְוֹת מְפָשְׁטוֹן, הֵרִי זֶה וַדָּאֵי  
בְּדָאֵי רָשָׁע וְאַפִּיקוֹרוֹס:

## @ LAST

*Moshiach need not perform miracles to prove that he is our redeemer, as we see from Rabbi Akiva, who believed Bar Kochva was Moshiach without performing miracles (though in the end, Bar Kochva sinned and was killed.) The proof for Moshiach is clearly in the Torah and believing that he will come is a basic part of our belief. His coming will not change our practice of Torah and mitzvos, but rather strengthen it. So anyone who does try to implement changes or weaken*

*our observance, is definitely not the true Redeemer.*

The Rambam's halachos about how to figure out who can be Moshiach, including many of the details that we will learn in the next halachah, have helped *Yidden* tremendously. Many times in Jewish history, there were people who proclaimed themselves to be Moshiach, but they were not accepted by the leaders of their generation for various reasons: either they were not descended

from Dovid, or they did not keep the Torah, or they brought about trouble (*lo aleinu*) for the *Yidden*. Some may even have made miracles happen! But, as we see, that is not the most important thing.

When Moshiach will come, miracles and *techiyas hameisim* will occur at some point, but Moshiach himself does not need to make miracles happen in order for us to believe that he is the Moshiach.

## ANSWERS TO NEW AGE SAGE

(1) Since, things written in the Torah could also just happen *b'ruchniyus*, the Rambam strengthens the proof for Moshiach by showing that it is connected to the fulfillment of a mitzvah. Hashem would never command us to do a mitzvah that we would never be able to perform. By connecting the belief in Moshiach with a mitzvah that must be done but has not yet happened in all of history, we can be doubly assured that Moshiach will come.

(2) Rabbi Akiva carried Bar Kochva's weapons, even though he was such a great *Talmid Chochom*, because the war was a time of *pikuach nefesh*. Rabbi Akiva was allowed—even obligated—to help win the war and save Jewish lives. (We also see that Dovid carried weapons for *Shaul Hamelech*, and continued to do so even after Dovid knew that he would become a king.)

רמב"ם | הלכות מלך המשיח | פרק י"א הלכה ב

From the Rambam's **Laws of Moshiach**

# MOSHIACH'S REALLY COMING

## Lesson 2 Quiz

Read the question carefully and choose the best answer. Only one answer is correct.

1. **When will the last three *Orei Miklat* be established?**
  - A. When Moshiach comes
  - B. Two hundred years before the coming of Moshiach
  - C. Yehoshua established them when he helped the Yidden conquer E"Y
  - D. With the first Moshiach— Dovid Hemelech
  
2. **What's the purpose of an *Ir Miklat*?**
  - A. Help the *Yidden* learn Torah in peace
  - B. Create a "safe space" for someone who stole something
  - C. Create a "safe space" for someone that killed by accident
  - D. A place for *geirim* to live without being harassed by others
  
3. **Does Moshich have to perform miracles to prove his identity?**
  - A. No
  - B. Yes
  - C. Only if he is asked
  - D. One miracle is a must, more than that is optional
  
4. **What do we prove from the story of Rabbi Akiva and Ben Kosiva?"**
  - A. That Moshiach has to perform miracles
  - B. That Moshiach doesn't have to perform miracles
  - C. That Moshich comes from Dovid Hamelech
  - D. Moshiach is a person
  
5. **What will happen to the mitzvos when Moshiach comes?**
  - A. They'll be nullified
  - B. Moshiach will make them complete
  - C. We'll only have 200 mitzvos
  - D. They'll be spiritual

One thing you learned today: \_\_\_\_\_

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רמב"ם | הלכות מלך המשיח | פרק י"א הלכה ד  
From the Rambam's **Laws of Moshiach**

# WHO IS MOSHIACH?

- ▶ How do we recognize Moshiach?
- ▶ What will Moshiach accomplish?
- ▶ What if *Yidden* don't deserve the *geulah*?

BACKGROUND



NEW AGE SAGE



CROWN JEWELS



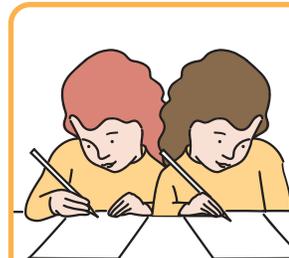
STORY TIME



DVAR MALCHUS



ESSAY



# HOW DO WE IDENTIFY MOSHIACH?

## A DETAILED LIST

In the earlier halachos, we learned about the Torah sources for the *geulah* and Moshiach that show that:

- ▶ Moshiach's coming is a basic belief, directly from the Torah
- ▶ Moshiach is a human being, a king from Beis Dovid
- ▶ Moshiach can come naturally, no miracles needed
- ▶ He will bring back all the mitzvos by building the Beis Hamikdash and bringing all the Yidden back to Eretz Yisroel.



In the following halachah, the Rambam will give us details exactly how Moshiach will accomplish all this. What are the signs that a person is in fact Moshiach? How will he "rise up" and eventually get to the point that he brings the entire world to serve Hashem? To explain this process, the Rambam establishes that there are two stages to Moshiach's accomplishments. The first stage is still considered the time of *golus* and the second includes what Moshiach will accomplish at the time when the *geulah* will actually take place.

## STAGE 1—חִזְקַת מְשִׁיחַ

רמב"ם הלכות מלכים ומלחמות פרק י"א הלכה ד

And when a person who is in the position of a **king, will rise up from the House** (family) of **Dovid Hamelech** and fulfills all the requirements listed in this halachah, he is Moshiach. What does he do? **He delves deeply** and toils **in Torah and makes himself busy with mitzvos** all the time, **as did Dovid his ancestor**. He will not introduce any changes to our traditions, which means he will follow both **Torah Shebichsav** (mitzvos from the Torah) and **Torah SheBal Peh** (the details of the mitzvos Moshe heard from Hashem but were not written in the Chumash and only later recorded in Mishnah and Gemara, plus all the mitzvos of the Chachamim). Even as a king, *Dovid Hamelech's* main occupation and concern in both his private and public life was studying Torah and ensuring its mitzvos were being kept properly.

וְאִם יַעֲמֹד  
מֶלֶךְ מִבֵּית דָּוִד  
הוֹגֵה בַתּוֹרָה,  
וְעוֹסֵק בְּמִצְוֹת,  
כְּדָוִד אָבִיו,  
כְּפִי תּוֹרָה  
שֶׁבְכָתֹב  
וְשֶׁבְעַל פֶּה.

## SPIRITUAL WARRIOR

A regular king fights wars and conquers the enemies' land and treasures to be powerful. Moshiach will be a very different type of king. Moshiach's main job is to help us keep Torah and mitzvos perfectly. He will

fight *Hashem's* war only to strengthen Yiddishkeit. Even the physical war he fights to conquer Eretz Yisroel is in order to fulfill Hashem's plan of bringing the Beis Hamikdash back to Yerushalayim, and to make sure all Yidden are free from foreign rulers who oppress them, so that they can study Torah and do mitzvos in peace.



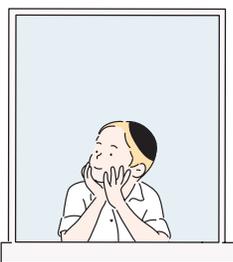
**And** in addition to being perfect in Torah and mitzvos himself, **he** is concerned with others and **will influence** them to keep to Torah and mitzvos fully, in a way of gentleness, but **firmly**. And will then reach (by himself or through other people and media spreading his teachings) **all of Am Yisroel to walk in it**, in the way of the Torah and mitzvos. Not only will Moshiach encourage *Yidden* who already keep Torah, but he will **repair the cracks in the observance** and make *baalei teshuvah*—thus reaching each and every *Yid*. **And**, because he is concerned with the safety of *Yidden* and their ability to live in all of Eretz Yisroel, learn Torah, and fulfill all the mitzvos in peace, **he will** begin to **fight the wars** for the sake of **Hashem**. The king of *beis Dovid* who occupies himself with all this is **considered to be Moshiach**. As *bechezkas Moshiach*, he does not need to make every *Yid* keep mitzvos completely or win all the wars of Hashem.

וַיְכוּף כָּל  
 יִשְׂרָאֵל לֵילָךְ.  
 בָּה וּלְחַזֵּק  
 בְּדָקָה. וַיִּלְחֶם  
 - מִלְחָמוֹת ה' -  
 הָרִיזָה  
 בְּחֻזְקָת  
 שְׁהוּא מְשִׁיחַ.

## NEW AGE SAGE

How do we know that Moshiach will teach all Yidden, regardless of whether they are *shomrei mitzvos* or not?

**Hint:** The Rambam uses two different phrases to talk about Moshiach's influence on Yidden.



## CROWN JEWELS

The Rambam makes it clear that it is completely possible to identify Moshiach while Yidden are still in *golus*. It is explained in many seforim that every generation has one person who is fitting to be Moshiach. If the Yidden are deserving, then he will do all the activities of *chezkas Moshiach*, and then *Moshiach vadai*. We see this idea in the Gemara in Sanhedrim: "Who is Moshiach (and how do we know)? Shela... Yanai..." Every Rebbe explained how his name (his own name!) is connected to Moshiach in the Torah.

- ▶ The students of Rabi Shela said, "His name is Shelo" They prove this from the brachos of Yaakov in *Parshas Vayechi* when Moshiach is referred to as follows: "Until Shelo comes."
- ▶ The possuk from Tehillim where it says, "His name is Yinon (continuing forever) like the sun," was proof that Rabi Yanai is Moshiach.
- ▶ Rabi Chanina's talmidim found a reference in the *Navi Yirmiyah* for his name.
- ▶ Many thought that Menachem ben Chizkiyah was Moshiach: "Menachem (the comforter) will calm my soul," it says in Megillas Eichah.
- ▶ The Chachamim chose Rabbi Yehudah HaNassi. When he became ill, they proved from *Navi Yeshayah* that Moshiach is a *metzora*.
- ▶ Rav Nachman says, "If he is living, he (Moshiach) is like me!"
- ▶ Rav says, "If Moshiach is not from the living, he is like Daniel, who was beloved by everyone."



# WHAT WILL MOSHIACH ACCOMPLISH?

## SUCCESS!



The Rambam will now describe how we can be certain that the person who is doing many of the things Moshiach is supposed to do is actually Moshiach. When Moshiach will accomplish these things, we will know that the *geulah* is here.

## STAGE 2—מְשִׁיחַ יְהוּדָי

If he, this person we consider Moshiach **does** bring all *Yidden* back to Yiddishkeit **and is successful** and then he wins over **all the nations surrounding** Eretz Yisroel and only then he **builds the Mikdash in its proper place**, and then after that he **gathers the dispersed of Am Yisroel** from around the world were they where sent into *golus*, **he is definitely Moshiach**.

אם עֲשָׂה וְהִצְלִיחַ,  
וְנִצַּח כָּל הָאֻמוֹת שְׂסָבִיבוֹ,  
וְבָנָה מִקְדָּשׁ בְּמְקוֹמוֹ  
וְקָבַץ נְדָחֵי יִשְׂרָאֵל -  
הֲרִי זֶה מְשִׁיחַ בְּיָדָיו.

## @ LAST

The four signs that identify someone as Moshiach (who is bechezkas Moshiach) are: (1) he's a king from Dovid's family (2) he's busy with Torah learning and does Mitzvos perfectly (3) he helps frum people do mitzvos better and makes more *Yidden* frum (4) fights those who are against Yiddishkeit and are enemies of Eretz Yisroel.

When he is successful, Boruch Hashem (as Moshiach b'vadai) (1) he makes all *Yidden* frum and (2) he wins Eretz Yisroel back from its occupiers, then (3) he builds the Beis Hamikdash and finally (4) he brings all *Yidden* back to Eretz Yisroel. Now, having fulfilled all these goals, there is shleimus in Torah and mitzvos and the *geulah* is here!

## CROWN JEWELS

**Wait a minute!** Will we fly to Eretz Yisroel on clouds? Will the Beis Hamikdash come down from *Shomayim*? Where are the miracles of the final *geulah* that will be even greater than *yetzias Mitzrayim*?

Many *nevuos* and *midrashim* talk about how Moshiach will come. You probably know a lot of them. But think about it! Some of them contradict each other—and it doesn't seem possible that they will happen at the same time!

The Gemara in Sanhedrin records such a discussion. "How will Moshiach reveal himself?" Rabbi Yehoshua ben Levi wonders. "On one hand, a *possuk* in *Navi Daniel* says: 'He will come (speedily, like) on a Heavenly cloud.' On the other hand, the *Navi Zechariah* says, 'He will be poor and ride a donkey.'"

He answers: עָנִי עֲנִי שְׂמִינָא, לֹא זָכוּ עָנִי וְרָכַב עַל הַחֲמֹר. If the *Yidden* merit his coming (by doing *teshuvah*) then he will come with great miracles and very quickly, like on a cloud from Heaven. But if *Yidden* don't deserve it,

the process will be natural, and he will ride in on a plain, old donkey.

The Rebbe has told us that *Yidden* have already done *teshuvah* after this long and painful *golus*. We definitely deserve the *geulah* with all the great miracles and revelations! We will fly to Eretz Yisroel on clouds, the Beis Hamikdash will come down from *Shomayim*, and many more miracles!

But the Rambam's *Mishneh Torah* is a work of halachah. He talks about the process of Moshiach in the most natural way possible. If, *chas veshalom*, it would have happened that *Yidden* were not deserving, Moshiach would still come! This is what has to happen at the time of *geulah*, not what may happen if we are *zocheh*. So he says: "Moshiach doesn't have to perform miracles," and "Moshiach will fight wars with other nations and build the Beis Hamikdash (himself)", all in a natural way.



## DVAR MALCHUS

Throughout *Navi* and *Torah sheba'al peh* there are many wonderful descriptions of how great Moshiach will be. The Rambam himself, in other parts of *Mishneh Torah* has a lot more to say about Moshiach, including: *He will be smarter than Shlomo Hamelech and as a navi almost as great as Moshe Rabbeinu!* Why doesn't he mention them in this halachah?

The answer is that the Rambam is not trying to tell us everything there is to know about Moshiach. This is not a storybook about the *geulah*, to get us excited about what will happen when he comes. This is a **sefer halachah**, a rule-book on how to behave. The bottom line about Moshiach is that he will bring back the *shleimus* of Torah and mitzvos. The only information the Rambam brings in our *perek* is what makes this person qualified to be Moshiach according to halachah. This is what we have to believe. All other descriptions are "extra" and not necessary for us to know about for Moshiach to actually do his job.



דבר מלכות סימן א

The Rambam explains in *Perek Yud-Alef of Hilchos Melachim*,

הַרְמַב"ם מְפָרֵשׁ בְּפֶרֶק יָא דְהַלְכוֹת מְלָכִים

Not only about the fact that Moshiach is coming

לֹא רַק אֶת הָעֵנָן דְּבִיאַת הַמָּשִׁיחַ

And our obligation to believe in him,

הַחַיִּיב לְהֶאֱמִין בּוֹ

But also what he is meant for, what describes him and what he will accomplish (in the area of *shleimus hatorah*) and the process of how he will be revealed

אֵלָּא גַם מַהוּ עֵינָנו גְּדָרו וּפְעֻלָּתוֹ  
וְאִפְּן הַתְּגִלוֹתוֹ

Then automatically (by explaining these facts) it shows what exactly we must believe in.

וּבְמִלָּא - בְּמַה מֵתְבַטֵּא הַחַיִּיב לְהֶאֱמִין בּוֹ

## MITZVOS FOR THE WHOLE WORLD

At *Matan Torah*, Yidden received 613 mitzvos. Seven of these mitzvos must be kept by the nations of the world. They are 1. not to serve *avodah zarah* 2. not to curse Hashem. 3. not to murder 4. not to have certain marriages, like with a mother or sister 5. not to steal 6. to have law and order 7. not to eat a limb of a living creature. These mitzvos are called the *sheva mitzvos bnei Noach*, since they were given in their entirety to Noach's descendents. (Six of these mitzvos were given to *Adam Harishon* by Hashem, and the seventh mitzvah was added when people began to eat the flesh of animals after the *mabul*.) The nations of the world must obey these laws because Hashem commanded them to do so through *Moshe Rabbeinu* at Har Sinai and not just because they make sense.

*Yidden* are commanded to publicize these universal mitzvos and encourage non-Jews to keep them. But throughout *golus*, when *Yidden* were under the oppression of foreign governments, this was not possible. Once Moshiach establishes his kingship, and we have true religious freedom, he, and all *Yidden*, will have an obligation of teaching the nations about these mitzvos. (In fact, the Rebbe says, we should start doing this right now!)



And then **he will then correct the entire world** and everyone in it, including the gentile nations **to serve Hashem together** united in serving Him and no other G-d, **as it says** in *Navi Tzefaniah*:

For then when Moshiach will come **I will transform the nations** of the world to speak a **purier language** (*lashon hakodesh*)

**that they all will call upon the name of Hashem**

**and serve Him alone with one purpose.**

וּיְתַקֵּן אֶת הָעוֹלָם כְּלוּ לַעֲבֹד  
אֶת ה' בְּיַחַד, שְׁנֵאמַר:

כִּי אֲזֵ אֶהְפֹּךְ אֶל עַמִּים  
שִׁפְהָ בְרוּרָה

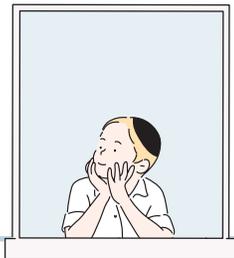
לְקֹרֵא כָלֶם בְּשֵׁם ה'

וּלְעֲבֹדוֹ שְׁכֶם אֶחָד.

## NEW AGE SAGE

The Rambam writes only one major thing that Moshiach will accomplish that has never happened before in history. What is it?

**Hint:** In the times of Shlomo Hamelech, there was: "Each person under their vineyard and date tree (studying Torah)."



# WHAT IF YIDDEN DON'T DESERVE THE GEULAH?

## NOT YET...

There were many *tzaddikim* and Rebbes throughout the generations who were great leaders of Torah. They worked hard to strengthen *Yiddishkeit*. Some of them were descendents of Dovid worthy of being Moshiach. Earlier in history, when all *Yidden* were exiled in one place (Bavel), such a leader actually had an official post called *Reish Galusa*. However, since the *Yidden* were not worthy, it was not the right time for any of these *tzaddikim* to bring the Geulah.

What is one of them started the activities of *chezkas Moshiach*? Does that mean the geulah came? Not necessarily. The Rambam explains that Hashem might give someone from the ability to do these things, but he would then fail because it's not yet the right time for Moshiach to



**And if he did not succeed to this degree** of being an influence over all *Yidden* and fighting for Hashem **or if he was murdered** before building the Beis Hamikdash and bring *Yidden* back to *shelimus hatorah*, **it will be known that this is not the one** Moshiach **about whom the Torah promised** who will come and end our *golus*. Instead, this person, **he is considered like all the other proper and perfect kings of the family of Dovid who passed away** before the complete *geulah*. **And Hashem only put him in this position** as a potential Moshiach who rises up before the scheduled time for the *geulah*, as **a test of Emunah to the many. As it says** in the *Navi Daniel*:

**And some of the wise men** of the *Yidden*, who will try to bring the *geulah* **will stumble**, and will not succeed

Hashem will allow them to make this mistake **to pick them out**, separating the *Yidden* who will still believe from those who don't, **to select and clarify** those who didn't give up hope, they must wait **until the appointed end-time**, though they wish it was sooner

**because** the time has not yet come. **There is still more time** until the *geulah* will arrive.

## @ LAST

*Once Moshiach is identified (as chezkas Moshiach), we will observe whether he is successful in completing all his tasks, building the Beis Hamikdash and bringing Yidden back to Eretz Yisroel. If all of these are accomplished, we are sure he is Melech Hamoshiach and the geulah has actually arrived. But if he is not able to accomplish all this, it means it is not yet the time for the geulah and this person is not the Final Redeemer.*

There are many interpretations of *pessukim*, combinations of letters, words and gematria, especially in *sifrei Kabbalah*, that hint to times that would be suitable for Moshiach to come. These times are called a *ketz* (end-time). If *Yidden* had done *teshuvah*, and been deserving, the *geulah* would have arrived.

What about now? Throughout the Rebbe's *nesius*, the Rebbe emphasized that we are very close to Moshiach. In later years, the Rebbe stated very clearly that the time of *geulah* has arrived, and showed many signs that the process has begun. We will experience everything that has been promised about the *geulah* (including great miracles!) in our times. We are the last generation of *golus* and the first generation of *geulah*.

וְאִם לֹא הִצְלִיחַ עַד כֹּה,  
אוּ נְהָרַג, בְּיַדוֹעַ שְׂאִינוֹ  
זֶה שְׁהִבְטִיחָה עָלָיו  
תּוֹרָה, וְהָרִי הוּא כְּכֹל  
מִלְכֵי בֵּית דָּוִד הַשְּׁלָמִים  
הַכְּשָׁרִים שְׁפָתָנוּ.  
וְלֹא הֶעֱמִידוּ הַקְּדוֹשׁ  
בְּרוּךְ הוּא אֶלָּא לְנִסוֹת  
בּוֹ רַבִּים, שְׂנֵאָמַר:

וּמִן הַמְּשֻׁפָּלִים יִכָּשְׁלוּ

לְצָרוֹף בָּהֶן וּלְבָרַר וּלְלַבֵּן

עַד עֵת קֵץ

כִּי עוֹד לְמוֹעֵד



## RIGHT HERE, RIGHT NOW!

The Chassidim of the Tzemach Tzedek spent the year 5608 in a state of great anticipation and excitement. Many years before, the Alter Rebbe hinted to the fact that Moshiach was coming that year! But the beginning of 5609 arrived, and the Yidden of Lubavitch were still living under the oppressive rule of the Czar.

“How could it be that Moshiach isn’t here yet!?” fourteen-year-old Reb Shmuel cried to his father.

“Of course, this *ketz* was a very auspicious time,” the Tzemach Tzedek told the Maharash. “This past year, Likkutei Torah was printed for the first time!”

The Tzemach Tzedek wasn’t just distracting his son with some happy event so that he should

feel less disappointed. The publication of his grandfather’s Chassidus was not just a consolation prize. You see, just over one hundred years before, there was a Heavenly meeting between Moshiach and the Baal Shem Tov. Moshiach encouraged the Baal Shem Tov to spread his teachings to the greatest degree possible, because the final *geulah* was dependent on Chassidus reaching the furthest corners of the world. So, in a *ruchniyusdike* way, the publication of a major *sefer Chassidus* of the Alter Rebbe was a giant step closer.

“That’s not enough!” the Maharash protested. “We all need the physical Moshiach revealed in *this* world!”



## CLOSER OR FURTHER AWAY?

Moshiach’s main job is to boost Torah and mitzvah performance. Eventually all *Yidden*, and then the nations of the world, will serve Hashem in the best possible way. In Halachah Alef, the Rambam hinted to the fact that anyone who claims to be Moshiach, but does not strengthen our connection to Hashem and Torah, cannot be the true Moshiach. At the end of this halachah, the Rambam brings the example of Yoshka and Mohamed, who regarded themselves as Moshiach (and *navi*). These imposters went on to establish world-famous religions who made lots of *tzores* for *Yidden*. They did not help *Yidden* and uphold the Torah. Instead, their phony claims and twisted teachings brought suffering to *Yidden* and weakened the Torah for many generations, *rachmana litzlan*. This is the exact opposite of what Moshiach is all about!

We can never understand why Hashem caused the terrible persecution of Muslim “cleansing” raids, the Crusades and the Inquisition. But there is a positive outcome, the Rambam concludes. These religions publicized the concept of “Messiah” all over the world, even if they are serving the wrong one!

When the true Moshiach will come and teach the nations the truth of Torah and mitzvos as Hashem commanded it to *Moshe Rabbeinu*, these ideas will not be a new concept to them. They will see the success of Moshiach, realize that this is the true religion, and start to serve Hashem all together.



**This last section of the Rambam is not included in this lesson.** Do you know that for hundreds of years after the Rambam wrote this part of the halachah, it was erased from Mishneh Torah by non-Jewish censors? They didn’t want to spread any negative ideas about their religion. Only newer printings of the Rambam have this text! Can you find it at home?

## BACK TO THE FUTURE

**In a letter, the Rebbe says: “Even before I went to cheder, I would imagine what *geulah* would look like...” Now that you learned about how Moshiach will change the world from a state of *golus* to *geulah*, can you use your imagination to write a detailed description of the process of *geulah*?**



**ANSWERS** 1. The Rambam uses two ideas to describe how Moshiach will strengthen the observance of all *Yidden* *לְהַחֲזִיק בְּכָל הַיִּדְדִּים לְהַחֲזִיק בְּכָל הַיִּדְדִּים*. The second, “fix the cracks” is talking about those who have become assimilated and moved far from Torah. 2. Moshiach will be able to enforce *sheva mitzvos* for all the people in the world. Such a thing never ever happened before. Why? Because there was never a Jewish king that had power over the entire world. Moshiach will be the first and only one to have such complete power. The official “job” of Moshiach is to help the *Yidden* fulfill all Torah and mitzvos, influence the *Yidden* to strengthen their *Yiddishkeit*, fight Hashem’s wars and build the *Bais Hamikdash*. All this actually already happened during the first *Bais Hamikdash* (but at that time, there were still many nations who served *avodah zarah*)

רמב"ם | הלכות מלך המשיח | פרק י"א הלכה ד

From the Rambam's **Laws of Moshiach**

# WHO IS MOSHIACH?

## Lesson 3 Quiz

Read the question carefully and choose the best answer. Only one answer is correct.

- 1. What is something Moshiach is going to do in *golus* (*chezkas Moshiach*)?**

  - Influence others to keep Torah and Mitzvos
  - Bring about *Techias Hameisim*
  - Turn the whole world into Eretz Yisroel
  - Daven longer than everybody else
- 2. What is Moshiach going to do when he is revealed (*Moshiach vadai*)?**

  - Fast for 100 days
  - Never miss *Minyan*
  - Build the Bais Hamikdash
  - All of the above
- 3. Moshiach will help these people serve Hashem:**

  - Only the Yidden
  - The whole world
  - Nobody
  - The children
- 4. What kind of details does the Rambam write regarding Moshiach?**

  - No details
  - Every single detail that's going to happen when he comes
  - He describes Moshiach, what he will accomplish, and how he will be revealed
  - What Moshiach is going to look like (physically)
- 5. How does the Rambam explain that someone who's considered Moshiach might die in battle (get murdered)?**

  - Hashem is testing us
  - He is a bad person
  - It could never happen. Someone considered Moshiach can't get killed
  - Moshiach is never coming, *chas v'shalom*

One thing you learned today: \_\_\_\_\_

רמב"ם | הלכות מלך המשיח | פרק י"ב הלכה א

From the Rambam's **Laws of Moshiach**

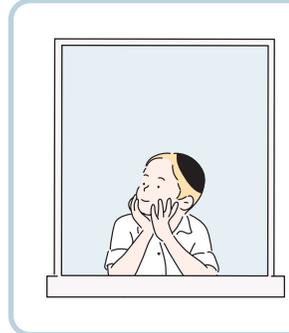
# MOSHIACH'S TIMES

- ▶ Will there be miracles after Moshiach is revealed?
- ▶ What do the prophecies foretelling supernatural events mean?

BACKGROUND



NEW AGE SAGE



CROWN JEWELS



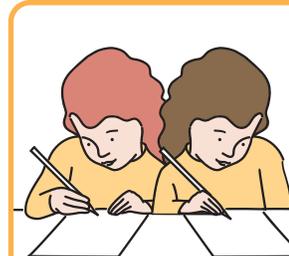
STORY TIME



DVAR MALCHUS



ESSAY





## הלכה א

# WILL THERE BE MIRACLES AFTER MOSHIACH IS REVEALED?

### FROM GOLUS TO GEULAH

In Perek Yud-Alef, the Rambam tells us that a basic belief of the Torah is to believe that a human but perfectly pious king from *beis Dovid* will rise up, teach and inspire *Yidden* of all different backgrounds, fight assimilation and defend Eretz Yisroel. This will happen in *golus*. Then, one day, Hashem will decide it is time for *Yidden* to go out of *golus*. Just like Moshiach himself does not have to show any miraculous behavior, the change from *geulah* will also, possibly, happen without supernatural events: Moshiach will succeed in all his campaigns, conquer Eretz Yisroel from our enemies, build the Beis Hamikdash in its proper place in Yerushalayim and bring all *Yidden* back there.



What about now, after Moshiach has arrived and we live in peace in our land with complete *shleimus*? Should we expect miracles now? The Rambam tells us...

רמב"ם הלכות מלכים ומלחמות פרק י"ב הלכה א

It should not occur to a person to think that in the days of Moshiach anything will be cancelled from the natural conduct of the world that will change how nature works. Nor should you think that in the days of Moshiach there will be anything new in the work of Creation and that supernatural events will occur. Rather, we will live in the world functioning in its customary behavior within the laws of nature.

אֶל יַעֲלֶה עַל הַלֵּב  
שְׂבִימוֹת הַמְּשִׁיחַ יִבְטֹל  
דָּבָר מִמְּנַהֲגוֹ שֶׁל עוֹלָם,  
אוֹ יִהְיֶה שָׁם חֲדוּשׁ  
בְּמַעֲשֵׂה בְּרֵאשִׁית.  
אֲלָא עוֹלָם כְּמִנְהַגוֹ נוֹהֵג.

# WHAT ABOUT THE PROPHECIES FORETELLING SUPERNATURAL EVENTS?

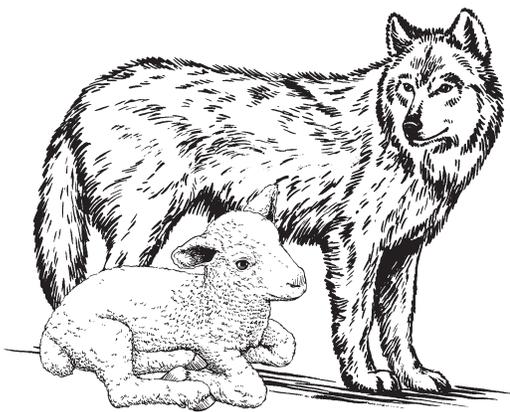
## NATURAL OR SUPERNATURAL?

Perek Yud-Alef of *navi Yeshaya*, which we read in the *Haftorah* of *Acharon shel Pesach*, tells us of a time when someone from *beis Dovid* will “shoot up.” The spirit of Hashem will rest on him, and with his many *ruchniyusdike* talents, he will lead the Yidden to serve Hashem and conquer the wicked people. Sound familiar? Yes, this is similar to how the Rambam describes the time when Moshiach will reveal himself.

Then the *navi* continues: Lions, bears, leopards and wolves will laze around and be friendly to those who in the past they would viciously attack! Instead of preying on other creatures, they will graze like cattle. Young children will play with poisonous snakes!



Doesn't all this mean that nature will indeed change? How can we say that the world will continue as usual? The Rambam answers this question now:



Regarding **this** that it **says** in the *navi Yeshayah*:

“The wolf will dwell with the lamb, the leopard will lie down with the young goat,”

(meaning, that wild animals will no longer kill and eat animals they would attack before the *geulah*).

זֶה שֶׁנֶאֱמַר בִּישְׁעִיהּ:

וְגַר זֵאֵב עִם כֶּבֶשׂ

וְנִמְר עִם גְּדִי יִרְבֵּץ

These words of Yeshayah **are a model** of similar behaviors **and a riddle** for us to explain something else that compares to it. **The idea** that is represented by **this *nevua*** is that *Am Yisroel* will live comfortably and safely with the wicked gentiles who are compared to a wolf and a leopard and will not be harmed by them. Where are they compared to wild animals? **As it says in** the *navi Yirmiyah* about the destruction of the *Batei Mikdash*:

מִשָּׁל וְחִידָה. עֵינֵן הַדָּבָר  
שֶׁיְהִי יִשְׂרָאֵל יוֹשְׁבֵין  
לְבֶטֶח עִם רְשָׁעֵי גוֹיִים  
הַמְשׁוּלִים כְּזֵאֵב וְנִמְר

שְׁנֵאמֹר:

“A wolf from the wilderness will spoil them

”זֶאֵב עֲרֻבוֹת יִשְׁדָּדֵם

And a leopard will stalk their cities.”

נִמְר שֶׁקָּדַד עַל עָרֵיהֶם”

(Rashi explains that the wolf is the Kingdom of Modai and the leopard is Ashur who will attack the Yidden in Yerushalayim.)

And the next *possuk* of the *navi* Yeshaya about what will happen in the times of Moshiach are also talking about how **they**, the gentiles of the world, **will all return to the true religion** with belief in Hashem. **And they will no longer steal or destroy.** But **rather, they**, the gentiles of the world, **will eat permitted food** and live **at peace with Am Yisroel**, as it says:

וַיִּחְזְרוּ כָּלֶם לְדַת הָאֱמֶת.  
וְלֹא יִגְזְלוּ וְלֹא יִשְׁחִיתוּ,  
אֲלֹא יֵאָכְלוּ דְבַר הַמִּתָּר.  
בְּנַחַת עִם יִשְׂרָאֵל.

שְׁנֵאמֹר:

“the lion will eat straw like an ox.”

”וְאַרְיֵה כִּבְקָר יֵאָכֵל תִּבּוֹן”

(This could also be a *moshal* that people will no longer take food or other things by force or through hurting others.)

And the same goes with **all those** other *nevuos* about supernatural things in *navi* **that are similar to these matters regarding the concept of Moshiach.** They are all *masholim*. **And in the days of the king Moshiach it will become known and understood to all** and everyone will realize **to which matters were these masholim and which concept is hinted by them** in these *pessukim*. In other words, the Rambam is saying that if these miracles do not occur literally, they will happen some other way. At that time, we will see how things unfold and will be able to match a specific event to the *nevuah* that hints to it.

וְכֵן כָּל פִּיּוּצָא בְּאֵלוּ  
הַדְּבָרִים בְּעֵינֵי הַמְּשִׁיחַ-  
הֵם מְשָׁלִים. וּבִימֹת  
הַמֶּלֶךְ הַמְּשִׁיחַ יִנָּדַע לְכָל  
לְאִי זֶה דְּבַר הָיָה מְשָׁל.  
וְמָה עֵינֵי רְמִזּוֹ בָּהֶן.

## DVAR MALCHUS

The last of the Rambam's *ikrim* (principles of *Emunah*) is that we will experience *techiyas hameisim* in the future. What can be more miraculous than dead people coming back to life? This seems to be a contradiction to what he says here in this halachah: עולם כמנהגו נוהג, the world will proceed in its usual, natural fashion.

The Rebbe explains that there will be two stages in the times of *geulah*. During the first stage, the world will continue in a way of *teva*, nature. During the second stage, the world will exist in a supernatural state. There are many other places in *navi* that speak about miraculous events after Moshiach comes which will happen literally—even according to the Rambam!



דבר מלכות סימן ג

It seems that the Rambam has the opinion

וְנִרְאָה שֶׁסְבִירָא לֵיהּ לְהַרְמִיב"ם

that there are two ideas (that are part of) two different times.

שֵׁשׁ ב' עֲנִינִים בְּשְׁנֵי זְמַנִּים שׁוּנִים:

One idea and time in the days of Moshiach that is connected with Moshiach's coming,

יֵשׁ עֲנִין וְזְמַן בְּיָמֵי הַמְּשִׁיחַ,  
שֶׁקְשׁוּר עִם בִּיאַת הַמְּשִׁיחַ

and there is an extra idea

וְיֵשׁ עוֹד עֲנִין נוֹסֵף,

that will be added after that first stage of the early days of Moshiach.

שֶׁיִתּוּסַף לְאַחַר תְּקוּפַת הַתְּחִלַּת יָמֵי הַמְּשִׁיחַ,

In (that time) there will be more acts,

שֶׁבָּה יִתּוּסְפוּ הַנְּהֻגוֹת,

things that Hashem will do (specifically) at that time

דְּבָרִים שֶׁיַּעֲשֶׂה הַקָּדוֹשׁ בְּרוּךְ הוּא,  
בְּאוֹתוֹ זְמַן,

to increase in those things that are a change from the world's order.

לְרַבּוֹת עֲנִינֵי שְׁנוֵי מִנְהַגוֹ שֶׁל עוֹלָם,

And this will be a later stage

וְזֶה יִהְיֶה כְּאֲמוּר בְּתִקּוּפַת מְאַחֶרֶת יוֹתֵר

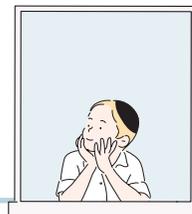
within the days of Moshiach themselves.

בְּיָמֵי הַמְּשִׁיחַ גּוֹפֵא.

## NEW AGE SAGE

Why does the Rambam take the opinion that *nevuos* that talk about miraculous events after the *geulah* arrives are just a *moshal*?

**Hint:** This is similar to the reasoning of why the Rambam says in *Perek Yud-Alef* that *Moshiach* will not have to perform miracles.



## CROWN JEWELS

In the last lesson, we spoke about two different situations that will cause Moshiach to come. The first possibility is that they deserve the **geulah (zochu)**. The second is that even if they do not merit the **geulah**, Hashem will eventually take us out of **golus** anyway.

These timeframes are actually hinted to in the **navi** Yeshaya itself: **אָנִי ה' בְּעֵתָהּ אֲחִישָׁנָה**. **Hashem says... at its time, I will hurry it.** This seems like a contradiction. Will it be on a schedule or hurried up?

But, the Gemara answers, the **possuk** is talking about two different possibilities. It will be rushed if **Yidden** merit it, but it will be at the set time Hashem gave if they don't.

There are other seemingly opposite **nevuos** and **midrashim**. Some of them can be solved the same

way: Will Moshiach build the Bais Hamikdash or will it descend from above? Will he be “a poor man riding on a donkey” (one **possuk** from **Navi**) or will he arrive “on the clouds from the Heavens” (a different **possuk** from a different **navi**)? If Moshiach will have all human faculties, how will he be able to “sniff out” those who are guilty? (Remember? We spoke about this miraculous ability in the first lesson.)

Earlier in this lesson, we asked the question: When will **techiyas hameisim** happen if the world won't change? The Rebbe's solution is that there will be a natural stage and a supernatural stage of Moshiach's arrival. But the Rebbe goes on to say that in a situation of **zochu**, like we are now, miracles will happen in the first stage as well!



## @ LAST

*Will the sun still rise and set every day? Will we eat normal food to nourish our bodies? Will animals keep their basic nature once Moshiach arrives? Yes, the Rambam says. The world can still work within the laws of nature, at least right away (later this will change!). But with world peace, the Beis Hamikdash and Moshiach's ruchniyusdike influence, our daily lives will surely change. Therefore, the Rambam continues, events foretold by the Navi do not have to occur supernaturally, and we can understand them as a moshal. For example, a wolf lying with a lamb can represent how a nation that attacked Yidden in the past now lives peacefully with us.*



## BRINGING THE GEULAH WITH BITACHON

**A**ssyrian soldiers swarmed the valley below as far as the eye could see, one hundred eighty-five thousand troops in all. The elephant brigade shored up one side. War chariots, each of four horses and four riders in armor of chain mail, held iron-tipped arrows at the ready. Strong slaves strained their muscles to roll the huge battering rams uphill into position to best strike the huge stone walls ahead. Towering over the walls, they cast shadows on the rows of Yidden, who were interrupting their erev **Yom Tov** rush to gather on the ramparts of the Holy City. The air shuddered.

It was **erev Pesach** 3213, in the fourteenth year of Chizkiyah's reign. Eight years earlier Sancheirev's armies had swept through the north of Eretz Yisroel, taking countless **Yidden** from **malchus Yisroel** into **golus**, never to be heard from again. Just a short time ago, Sancheirev attacked again, destroying settlements in the hills of Yehudah around Yerushalayim. Now, the Assyrian troops surrounded the city itself.

And as Yerushalayim's citizens stood watching, General Ravshakei rode ahead toward the gates of Yerushalayim, stopping on the road by the upper pool that flowed into Ir Dovid. He was well on his way to complete the Assyrian conquest of Bavel, Kush, Tzur, the Pelishtim, and now Eretz Yisroel. There stood Eliyakim ben Chilkiah, Shevna **Hasofer** and Yoav ben Asaf, the king's secretary, awaiting him.

"Tell Chizkiyah in the name of Sancheiriv," cried the mighty

Ravshakei in **lashon hakodesh**. "How do you think you will win over such a mighty army? Will Mitzrayim really help you? Will you cry to your G-d? Hashem is angry at you, so you are lost! You cannot even win over the least of Sancheiriv's officers. Agree to surrender and we will spare you! But if not...we will completely destroy you!"

"Why do you speak to us in our language," the king's messengers asked. "Most Yidden do not understand Arameic, but we do, and we can pass on your message just fine!"

"Who is the message for, do you think? It's for those who are watching!" In a booming voice, Ravshakei turned to the Yidden on top of the walls of Yerushalayim and insulted them: "Will you stupid people trust in Chizkiyahu? He is tricking you! He can never win over Sancheirev! Come out to join us and you will be saved..."

But the people did not answer, for their king, Chizkiyah, had commanded them so.

Wearing torn clothes, mourning because Ravshakei had cursed Hashem, the messengers came to King Chizkiyah. He too tore his clothes and put on sackcloth.

"The majority of Sanhedrin has ruled that you can accept the peace treaty of Sancheirev," Shevna told the king. "We are meant to work within the rules of nature and cannot rely on a miracle to be saved."

But, instead, Chizkiyah sent Eliyakim and Shevna to Yeshaya

**Hanavi**. The **navi** assured them that Yerushayim will be saved. Chizkiyah took the written words of the **nevuah** and brought them to the Beis Hamikdash. Then he davened for Hashem to save His people.

Again, **Yeshaya Hanavi** sent a message telling Chizkiyah and the **Yidden** that they should not be afraid. He added that listening to the **navi** will help that soon, in the days of Moshiach, all the **Yidden** already taken into **golus** will return and peace will reign over Eretz Yisroel.

After hearing the message, King Chizkiyah returned to his chambers. hundreds of thousands of armed soldiers circled his city, armed to the teeth with the most advanced weapons. This undefeated army had already conquered half the world. What did the king do? "I do not have the strength to kill nor to pursue the enemy or even to sing praises to You," he said. "Instead, I shall sleep in my bed — and You, Hashem, will act."

And he did.

So the hours passed in complete quiet, until Yerushalayim awoke to the first day of Pesach. The burnt-sweet smell of their **karbanos** still floated through the still air. And there, far below in the valley on the other side of the wall, lay the dead bodies of 185,000 of the world's strongest officers, struck in the darkest night by Hashem's **malach**.

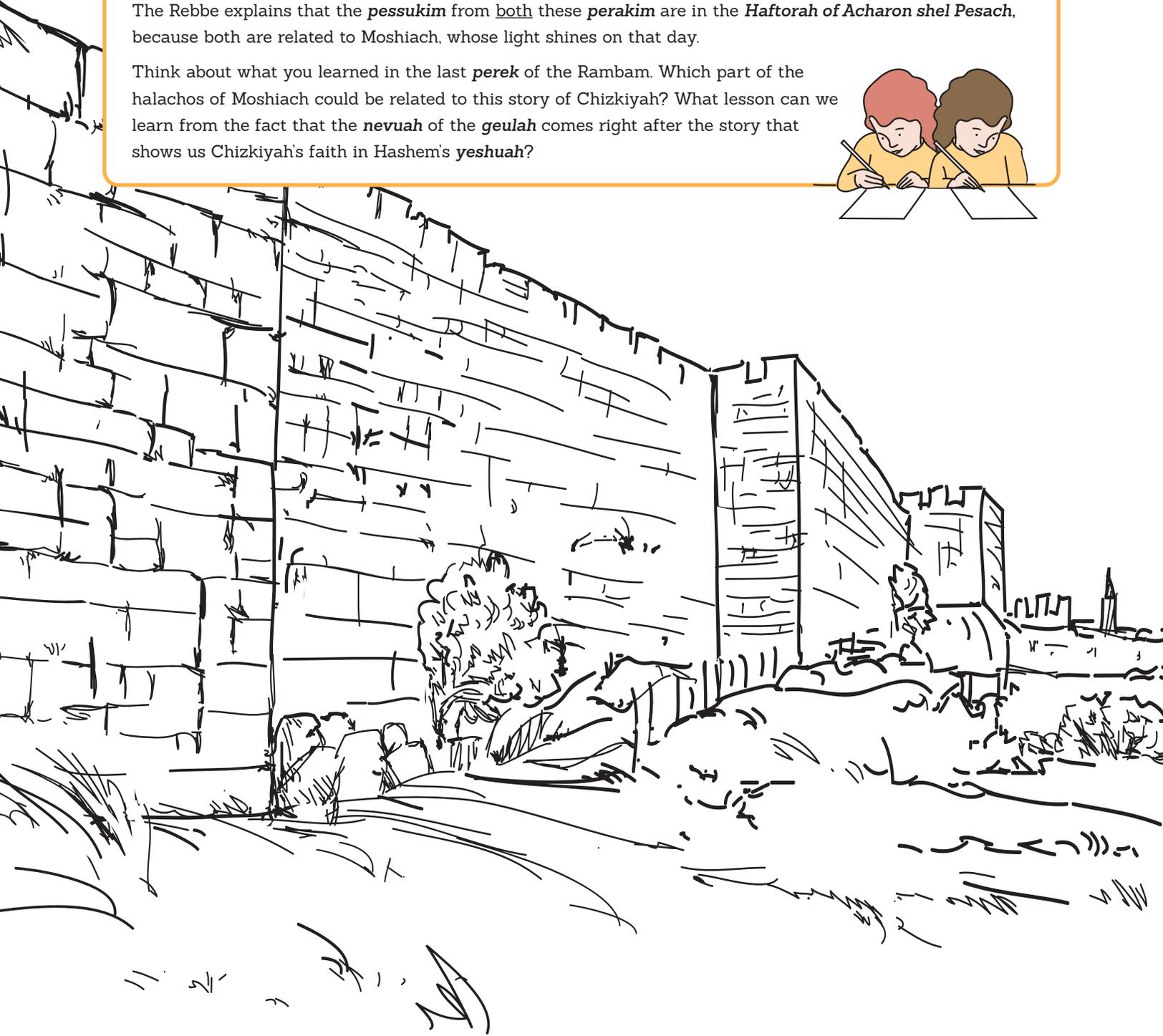


## BACK TO THE FUTURE

In Perek Yud-Alef, the *navi* Yeshaya records many amazing *nevuos* about the days of Moshiach. The end of Perek Yud talks about King Chizkiyah, whose bitachon in the *Navi's* words brought about the destruction of Sancheiriv's army. In an earlier *perek* in the *navi*, there is a hint in the *possuk* (a closed *mem* in middle of the word) that hints to the fact that Hashem wanted to make King Chizkiyah to be Moshiach.

The Rebbe explains that the *pessukim* from both these *perakim* are in the *Haftorah of Acharon shel Pesach*, because both are related to Moshiach, whose light shines on that day.

Think about what you learned in the last *perek* of the Rambam. Which part of the halachos of Moshiach could be related to this story of Chizkiyah? What lesson can we learn from the fact that the *nevuah* of the *geulah* comes right after the story that shows us Chizkiyah's faith in Hashem's *yeshuah*?



As discussed in Perek Yud-Alef, the main purpose of Moshiach is to bring the entire world to belief in Hashem and the practice of Torah and mitzvos. Moshiach does not need to make miracles in order for us to have *shleimus* *harora*. Our halachic obligation is to believe that this can happen in a completely natural world. Of course, it is possible that Moshiach will do miracles, and indeed, elsewhere the Rambam talks about a future time (another stage of Moshiach) where we will have miraculous events.

ANSWER

רמב"ם | הלכות מלך המשיח פרק י"ב הלכה א

From the Rambam's **Laws of Moshiach**

# MOSHIACH'S TIMES

## Lesson 4 Quiz

Read the question carefully and choose the best answer. Only one answer is correct.

- Should we expect supernatural events right away when Moshiach comes?
  - Yes
  - No
  - Only in Eretz Yisroel
  - Only for the *Yidden*
- What does it mean when the *navi* says "The wolf will dwell with the lamb?"
  - The wolves will become small enough to fit in the dwelling places of the lambs
  - We'll be able to eat milk and meat together
  - Shaatznez* will be allowed
  - The nations of the world will live peacefully with the *Yidden*
- Will we ever find out what the supernatural prophecies mean?
  - Never
  - Only the *tzaddikim* with *Ruach Hakodesh* know
  - Yes, when Moshiach comes we'll understand what each one means
  - Depends if we will be smart enough to figure it out
- How many stages will there be during the coming of Moshiach?
  - 2
  - 10
  - 50
  - 100
- If the world continues naturally after Moshiach comes, how will *Techiyas Hameisim* occur?
  - According to the Rambam, it won't happen
  - It can also happen in a natural way
  - It will happen during the second stage of Moshiach
  - It will only happen to *tzaddikim*, not everybody.
- One thing you learned today: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

There will be a big war. Before that happens, Eliyahu will come to save the *Yidden* and bring peace (some opinions disagree and say he will come earlier). But it is Moshiach himself who will tell us which *shevet* we come from, and who is a *Kohen* or a *Levi*.

**Learn more details in:** רמב"ם | הלכות מלך המשיח | פרק י"ב הלכה ב-ג

The Rambam's **Laws of Moshiach**

# WHEN ELIYAHU COMES

- ▶ What will change with Moshiach's hisgalus?
- ▶ Who are Gog and Magog?
- ▶ What will Eliyahu do?
- ▶ Will Eliyahu come before or after Moshiach?

BACKGROUND



NEW AGE SAGE



CROWN JEWELS



STORY TIME



DVAR MALCHUS



ESSAY



# WHAT WILL FOR SURE CHANGE?

## BEYOND NATURE?

In Halacha Alef of Perek Yud-Bais, the Rambam explains how certain *nevuos* can be understood in a non-literal way. Yes, there will be *techiyas hameisim* and other events that are completely beyond nature, but that will happen later, in the second stage of Moshiach's times. Also, as the Rambam continues to explain, certain miraculous *nevuos* are literal, but we don't yet know how they will happen. The Rambam says in Halachah Beis:



Rambam's Laws of Kings Chapter 12 Halachah 2

רמב"ם הלכות מלכים ומלחמות פרק י"ב הלכה ב

If no miracles will occur when Moshiach arrives, what, then, will happen? **Our Sages said: "There is no difference between this world which we live in now before Moshiach's times and the days of Moshiach except that we will no longer be under the control of the gentile kingdoms."** *Yidden* will return to Eretz Yisroel to be governed by the rules of Torah alone. They will no longer have to follow laws that may take away time from being able to study Torah all the time and practice the mitzvos in the best possible way.

אָמְרוּ חֲכָמִים אֵין  
בֵּין הָעוֹלָם הַזֶּה  
לְיָמֵי הַמְּשִׁיחַ  
אֶלָּא שְׁעֵבוֹד  
מַלְכוּת בְּלִבָּד.



# WHO ARE GOG AND MAGOG?

## JUDGMENT DAY

Toward the end of days, says the *navi* Yechezkel, Hashem will be ready to redeem the *Yidden* and bring them back from *golus* to Eretz Yisroel. In these early stages of the *geulah*, a great war will break out, involving the big superpowers and many others, including King Gog and his nation, Magog. These nations will fight for control over Yerushalayim. There, in the mountains of Yehudah, the great nations who do not believe in Hashem will fall. Great wonders will occur and the miraculous hailstones of Al-Gavish will fall upon them and kill them. These are the same hailstones that fell on the Egyptians during *Makas Borod* but stopped in mid-air. For thousands of years they waited until the time of Moshiach, to fall again on the wicked of the nations and punish them for causing the *Yidden* to suffer in *golus*.



This war will serve as a judgment day for the nations of the world who rejected Hashem. It will show them Hashem's might and that there is no other besides Him. It will also prove that *Yidden* are His unique nation and no other nation is like them. What will happen to the *Yidden* at this time? Hashem has another plan for them.

It seems that if we look only at **the literal interpretation of the words of the nevi'im** about the events surrounding Moshiach's arrival, it looks like this: **At the beginning of the times of Moshiach, a war of King Gog** and his nation of **Magog**, who are descendants of Yafes, son of Noach **will occur**. The *Yidden* will not be harmed at all because **before the war of Gog and Magog, a navi** (*Eliyahu Hanavi*) **will stand up, to make the path for Am Yisroel to return to Hashem straight, and to prepare their hearts for the geulah** that is soon coming.

As it says in the *Navi* Malachi:

“Behold, I, Hashem says, **am sending you Eliyahu Hanavi.**”

Before the *geulah* from Mitzrayim, Hashem sent Moshe and Aharon to inform the *Yidden* that they will be leaving *golus* and to prepare them for the *geulah*. Hashem will do the same for this future *geulah* by sending *Eliyahu Hanavi* beforehand.

יִרְאֶה מִפְּשׁוּטָן  
שֶׁל דְּבָרֵי הַנְּבִיאִים  
שֶׁבְּתַחֲלֵת יָמוֹת  
הַמְּשִׁיחַ תִּהְיֶה מְלַחֶמֶת  
גּוֹג וּמָגוּג. וְשִׁקְדָם  
מְלַחֶמֶת גּוֹג וּמָגוּג  
יַעֲמֹד נָבִיא לַיִשְׂרָאֵל  
וְלִהְיוֹת לָבָם.

שְׁנֵאמַר:

”הִנֵּה אֲנִי שֹׁלֵחַ לָכֶם  
אֶת אֱלִיָּהּ-ה' וְגו'.”

## LOVE & PEACE

There are many different sources that talk about Eliyahu's role in Moshiach's coming. It's actually a big question exactly when he will reveal himself! The Rambam will soon discuss some of these opinions, but first he tells us what is Eliyahu's purpose: to bring *achdus*, unity, amongst *Yidden* and bring *shalom*, peace to the world. Some *meforshim* connect this with the wandering of *Yidden* in *golus*, when they had to escape or were chased away by their host nations. Eliyahu will then help reunite the families that got separated from each other as they were running away.

Pinchas is Eliyahu, the Targum tells us. Do you remember what Pinchas did? The *Yidden* had sinned terribly and caused a *mageifah*, a plague. Pinchas acted courageously by killing Zimri. His actions led Hashem to stop being angry and stop the *Yidden* from dying. Pinchas made *shalom* between Hashem and the *Yidden*. Over five hundred years later, Eliyahu called the *Yidden* to Har Hacarmel to watch as Hashem accepted his *karbon* over the sacrifice of the worshippers of the Baal. In this way he also brought the *Yidden* closer to Hashem. Since then, Pinchas-Eliyahu has acted many, many times as shliach to help *Yidden* and to bring peace.



**And he Eliyahu is not coming** at this time of Moshiach **to make tomei** (impure) what was, by mistake, assumed to be **tahor** (pure). **Nor will he make tahor** what was thought to be **tomei** by using his *Ruach Hakodesh*. So what will he do?

This is as it says in Malachi: "I will send Eliyahu...." and then in the next *possuk* we see:

**"...that he may turn the heart of the fathers back through the children."** (Eliyahu will make peace and bring together parents and children who are far away from each other.)

וְאִינוּ בָּא לֵאמֹר  
לְטַמֵּא הַטְּהוֹר.  
וְלֹא לְטַהֵר הַטְּמֵא.

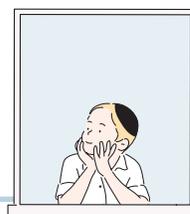
שְׂנֵאָמֵר:

"וְהִשִּׁיב לֵב אָבוֹת  
עַל בְּנֵיהֶם."

## NEW AGE SAGE

*Meforshim* explain that this *possuk* means that Eliyahu will encourage children who will then influence their parents to strengthen their observance of Torah and mitzvos. The Rebbe quotes the *possuk* and tells us how we are bringing the *geulah* closer by following what it says, even now in *golus*. Can you think of a big change that has happened in recent times that is hinted at in this *possuk*?

*Hint: The word "veheishiv" in the possuk has the same shoresh as the name for this movement.*



# WHAT WILL ELIYAHU DO?

And neither is Eliyahu, as part of his mission, going to ruin the *yichus* (lineage) of people who are assumed to have a kosher family lineage. And neither will Eliyahu, as part of his mission make kosher the family of someone whose *yichus* is assumed to be not proper. His only mission is to bring peace to the world.

וְלֹא לְפַסֵּל אֲנָשִׁים  
שֶׁהֵם בְּחֻזְקַת כְּשָׁרוֹת.  
וְלֹא לְהַכְשִׁיר מִי  
שֶׁהֲחֻזְקוֹ פְּסוּלִין. אֲלֵא  
לְשׂוּם שָׁלוֹם בְּעוֹלָם.

## MORE ABOUT ELIYAHU

Even though the Rambam just gave us a time for Eliyahu's arrival, he continues in this halachah: it's really not so clear. There are different opinions in Gemara and *meforshim* when Eliyahu will come and what he will do. Some say Eliyahu will come before the war of Gog and Magog to awaken *Yidden* to do *teshuvah*. Others say that Eliyahu will come to tell us that Moshiach is coming soon and how to prepare ourselves.



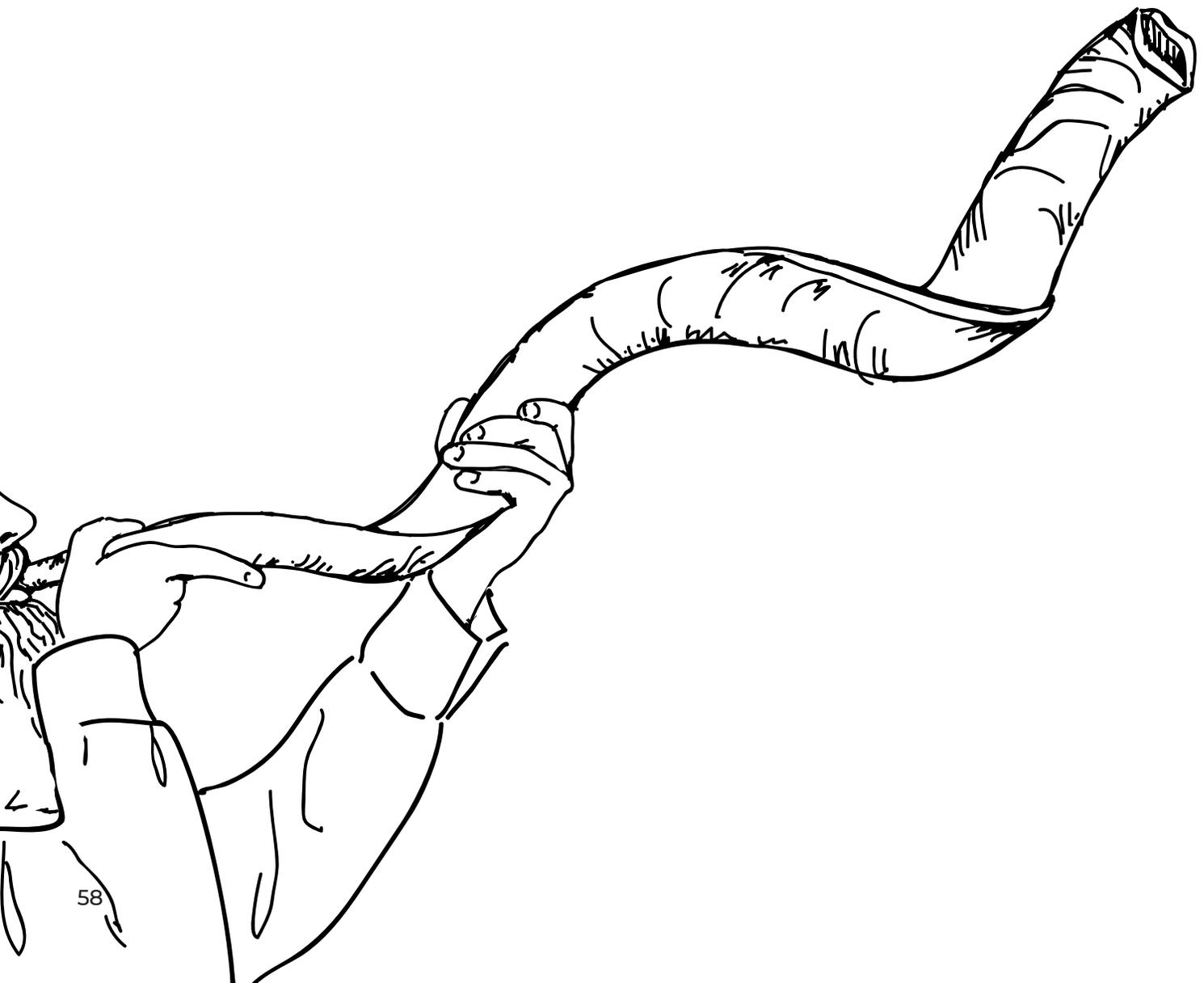
Other sources describe (though the Rambam doesn't mention this) how Eliyahu will solve questions in halachah and reveal where the hidden *keilim* of the Beis Hamikdash can be found. When there is a question in the Gemara that cannot be solved, the answer is TEIKU, which is short for: "(Eliyahu) the Tishbite will answer halachic difficulties and questions."

When Eliyahu Hanavi will come is not certain. And there are some of the Sages who say that before the coming of the Moshiach, Eliyahu will come in order to inform the *Yidden* that Moshiach is about to arrive. However, it is important to know that all these things and similar matters are not known to man for certain how it will happen until they will actually occur. For these matters are closed (not clear) in the words of the *nevi'im* as to what they mean. All we know is that they refer to events in a future time (Moshiach). And also the Sages have no tradition that they received from their teachers, to be given over from one generation to the next, regarding these matters, except their own explanation of the *pessukim*. Therefore, there is dispute (difference of opinion) amongst them, the Sages, regarding these matters.

וַיֵּשׁ מִן הַחֲכָמִים  
שֶׁאֹמְרִים שֶׁקֵּדָם בֵּיאת  
הַמְּשִׁיחַ יָבוֹא אֵלָיָהוּ.  
וְכָל אֵלֹהֵי הַדְּבָרִים וְכִיּוֹצֵא  
בָּהֶן לֹא יֵדַע אָדָם אִיךָ  
יְהִי עַד שֶׁיְהִי. שְׂדֵבָרִים  
סְתוּמִין הֵן אֲצֵל  
הַנְּבִיאִים. גַּם הַחֲכָמִים  
אִין לָהֶם קְבֻלָּה בְּדֵבָרִים  
אֵלֹהֵי. אֲלֵא לְפִי הַכָּרַע  
הַפְּסוּקִים. וּלְפִיכָךְ  
יֵשׁ לָהֶם מַחְלָקַת  
בְּדֵבָרִים אֵלֹהֵי.

Though the order of events and their details are not clear, **in any case, neither the order of how these matters will happen nor their exact details** of what will happen **are the main principles of faith** that a *Yid* must believe. Our belief is that we know he's coming and that he can come any day. In addition, **a person should not occupy themselves with the words of the aggados and not spend a lot of time with the midrashim that discuss these matters and similar matters** in order to try to understand them, **nor should they consider them as essential** to our *emunah* in Torah and mitzvos. **For study of them will not bring fear** of doing an *aveirah* or love of Hashem.

וְעַל כָּל פְּנִימֵי אֵין סִדּוּר  
הַיִּת דְּבָרִים אֱלוֹ וְלֹא  
דְּקִדּוּקֵיהוֹן עֵקֶר בְּדַת.  
וְלַעוֹלָם לֹא יִתְעַסֵּק אָדָם  
בְּדְבָרֵי הַהֶגְדוֹת. וְלֹא יֶאֱרִיף  
בְּמִדְרָשׁוֹת הָאֲמוּרִים  
בְּעִנְיָנִים אֱלוֹ וְכִיּוֹצֵא בָהֶן.  
וְלֹא יִשְׁיַמֵּם עֵקֶר. שְׂאִין  
מְבִיאִין לֹא לַיָּדֵי יִרְאָה וְלֹא  
לַיָּדֵי אֶהְבָּה.



And also, a person should not try to figure out the *ketz*, the appointed time, for Moshiach's coming for they may be mistaken in their calculations and then give up hope, *chas v'sholom*, because Moshiach did not come when they thought it should happen. Our Sages declared: "May the spirit take leave of those who try to figure out the *ketz*." Rather, await and expect that Moshiach is coming any minute and believe in the general idea that Moshiach will come as we (the Rambam) explained earlier. Think about who Moshiach is and what he will do so we know the *geulah* is here, instead of trying to figure out when it will happen or the order of how it will happen.

וְכֵן לֹא יִחְשְׁב  
הַקְצִין. אָמְרוּ  
הַחֲכָמִים תַּפַּח  
רוּחָם שֶׁל מַחֲשָׁבֵי  
הַקְצִים. אֵלָּא  
יִתְכַּה וַיֵּאֱמִין  
בְּכֻלּוֹ הַדְּבָר כְּמוֹ  
שֶׁבְּאַרְנוּ.

## @ LAST

*First the Rambam says: believe in Moshiach, because without him we can't perform Torah and mitzvos to their fullest. First Moshiach will encourage Yidden in golus and then how he will be successful in restoring Hashem (and His Torah) to full glory in the world. Once he comes, the Rambam tells us in this perek, he will still not have to bring on miracles. When we are no longer ruled by non-Jewish governments, we can study Torah and fulfill mitzvos without interference.*

*Now the Rambam continues to discuss other events foretold by the nevi'im: Hashem will shake up the world with a war that will include many of the world's superpowers. In order for the Yidden to be saved, they will be reminded to do teshuvah by Eliyahu Hanavi.*

*But the truth is, the nevi'im are not clear when Eliyahu will come or how this war will happen. Don't spend our time figuring it out, but focus on the halachos about the geulah that we know will happen for sure.*

The Rebbe explains that the reason why the details of these events are not clearly explained by the *neviim* is because they depend on the spiritual level of the *Yidden* at that time. If they are *zochu* (deserving) then these events will happen in a good way—and the Rebbe assured us that we are indeed on this level! Moreover, many *Tzaddikim* said, because of the lengthy suffering of *golus*, we will not have to go through the war of Gog and Magog at all.

## CROWN JEWELS

"Don't try to figure out the *ketz*," the Rambam warns. The Gemara also relates that the Chachamim would daven that the people who would work on determining a *ketz* would fail in their calculations. But what about the fact that we find many *kitzim* in the Gemara itself? The Rambam himself talks about the timing of a *ketz* in his famous *Igeres Teiman!* And remember the story in Lesson 2 about the *ketz* in the time of the Tzemach Tzedek. The Alter Rebbe revealed that one! So yes *ketz* or no *ketz*?

The Rebbe explains that the Gemara (and the Rambam) prohibit people from figuring out a *ketz*, because once the time of the *ketz* comes and

Moshiach didn't arrive, this will cause people to lose their faith in his coming.

"Don't rely on these calculations! They can hurt your *emunah!*" we are warned.

However, when we speak about a *ketz* from a *tzaddik*, *Nassi* or *Rebbe*, their intention is the exact opposite. They want to empower *Yidden*, who perhaps at that time are feeling very low and abandoned by Hashem because of great suffering, and to strengthen their belief in Moshiach that he is very, very close.



## DVAR MALCHUS

The debate of when Eliyahu will come (before or after Moshiach is revealed), during a great war, in preparation for it, or some other time, is similar to many other differences in how the whole process of *geulah* will play out. As we said before, the Rambam doesn't deal with all these different opinions, only what are halachic facts.

One of those things that are a fact is that Eliyahu will bring *achdus* and *shalom*. In this *sichah*, the Rebbe explains how we can make Eliyahu come faster! We are actually accomplishing that right now, by learning the final halachos of Rambam and making a *siyum* very soon.



דבר מלכות סימן ד

And it should be Hashem's Will that very soon Eliyahu will come to give the good news that Moshiach has come.

וְיִהְיֶה רְצוֹן שְׁבִקְרוֹב מִמֶּשׁ יָבוֹא אֵלָיו  
לְבִשֵׁר בִּיאַת הַמְּשִׁיחַ,

And (we can make this occur), especially, through our increase of actions and service (of Hashem) in learning Torah and fulfilling the mitzvos.

וּבִפְרָט עַל יְדֵי הַהוֹסָפָה בְּמַעֲשֵׂינוּ וְעִבּוּדֵינוּ  
בְּלִמּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת,

Because through performing one mitzvah

אֲשֶׁר, עַל יְדֵי קִיּוּם "מִצְוָה אַחַת",

(the individual) tilts himself and the entire world to the side of good. And (so he) causes, for him and them, redemption and salvation (as the Rambam says elsewhere).

"הַכְרִיעַ אֶת עַצְמוֹ וְאֶת כָּל הָעוֹלָם כְּלוּ לְכַף  
זְכוּת, וְגָרַם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצְלָה",

This includes, more specifically, through (actions that are) making (*Am*) *Yisroel one*

כּוֹלֵל וּבְמִיחָד - עַל יְדֵי הַתְאַחְדוּתָם שֶׁל  
יִשְׂרָאֵל,

(through) love of Yidden and unity of Yidden—true, complete unity,

אַהֲבַת יִשְׂרָאֵל וְאַחְדוּת יִשְׂרָאֵל,  
אַחְדוּת אֱמֵתִית וְשְׁלֵמָה,

through the Torah of Truth in its completeness. (This can be accomplished) through learning something like Rambam, (which includes) all the halachos of the Torah.

עַל יְדֵי תּוֹרַת-אַמֶּת בְּשְׁלֵמוֹתָהּ, כְּבִלְמוּד  
הַרְמַ"ם, הַלְכוֹת כָּל הַתּוֹרָה כְּלָהּ,

Through this (*Ahavas* and *Achdus Yisroel*), we undo the reason for *golus* (the opposite of *Ahavas Yisroel*).

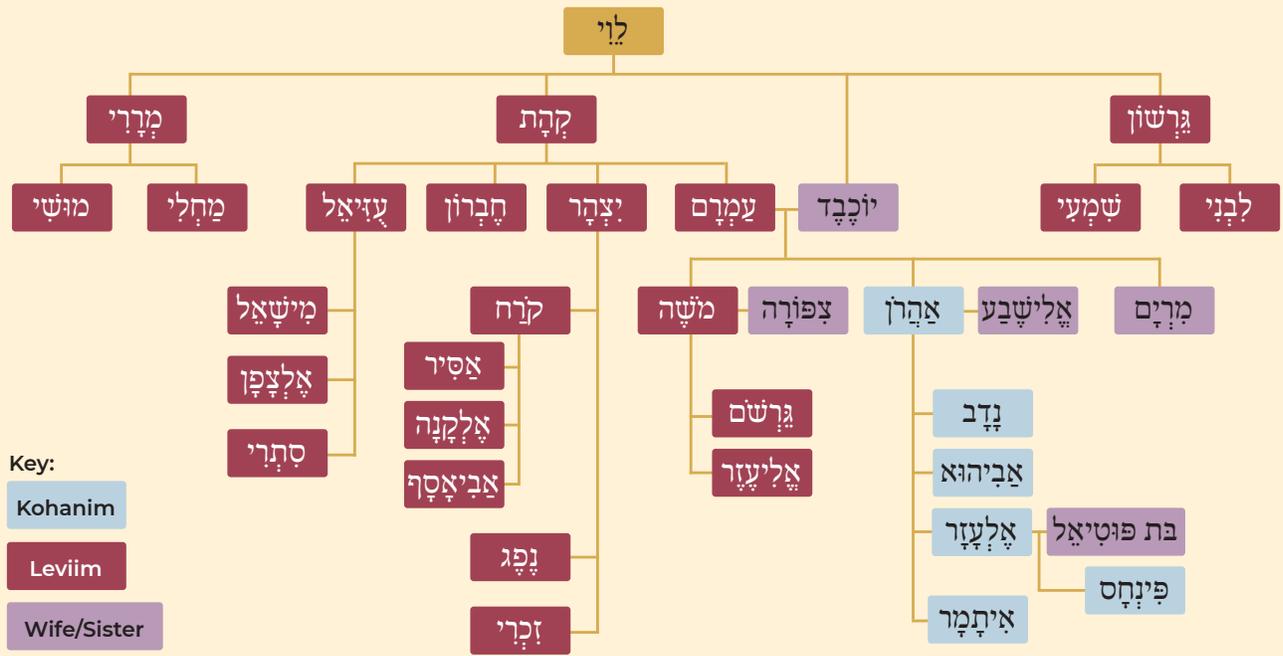
עַל יְדֵי זֶה מְבַטְלִים אֶת סִבַּת הַגָּלוּת  
(הַפֶּן דְּאַהֲבַת יִשְׂרָאֵל),

And when the reason disappears, the thing that was caused by it (*golus*) disappears too, automatically.

וּבְהִבְטַל הַסִּבָּה, בְּטֵל בְּדֶרֶךְ מִמִּילָא  
הַמְּסֻבָּב (הַגָּלוּת).



FAMILY TREE



*Yakov Avinu* had twelve sons. Each one is the father of the *shevet* that carried their name. Thus it goes that all descendants of Reuven, son after one after one, are from *Shevet Reuven*. The same with Shimon, Levi and the rest of the *shevatim*. Each *shevet* is represented by a different way in *avodas Hashem*. For example, *Shevet Shimon* became teachers and *sofrim* and *Yehudah* started the family of *Yiddishe* kings.

*Shevet Levi* was chosen by Hashem to be dedicated to the *avodah* of the Mishkan and the Bais Hamikdash. While the Beis Hamikdash is a place for all *Yidden* to come and daven and witness the offering of *karbonos*, *Shevet Levi* was directly involved. The *shevet* itself was divided into two groups: *Kohanim* and *Levi'im*. *Shmiras hamikdash* (guarding the Beis Hamikdash) and singing during the *avodah* are the job of the regular *Leviim*, while *avodas hakorbanos* (offering on the *mizbe'ach*) is carried out by the *Kohanim*. Because *Kohanim* dedicate their time serving in Hashem's house, all *Yidden* are required to give them gifts from their crops and earnings, called *matnas kehunah*.

Today we honor these special appointments by calling a *Kohen* to the Torah first and the *Levi*, second, before the *Yisroel* (which includes all other eleven *shevatim*). However, after close to two thousand years of *golus* and moving from country to country (often on the run!) we are not one-hundred percent sure who

is a *Kohen* or a *Levi* or which *shevet* we are each from. When *Moshiach* comes, the *Kohanim* and *Levi'im* will need to be checked out before they do the *avodah* in the Bais Hamikdash or to be allowed to receive and eat from the *kodshim* and *terumah*. *Moshiach* will establish each person's family line through *Ruach Hakodesh*, the spirit of Hashem which will rest upon him.



In the days of the King Moshiach, when his kingdom has been established after winning all the wars and all of Am Yisroel will have gathered around him. In that time, Moshiach will reveal the family line (where they came from) of all Yidden according to his (Moshiach's) words through the Ruach Hakodesh (the spirit of prophecy) which will rest upon him.

As it is said in the Navi Malachi:

“He shall sit as a refiner and purifier of silver (and purify the *bonei Levi* and refine them like gold and silver. And they will be for Hashem and be of those that bring the *minchah* offering, as is proper.)”

And the children of Levi, Moshiach will purify and make their family line clear first. Some of them are *Kohanim* and some are *Levi'im*. And he, Moshiach, will say: “This person is a definite Kohen. And this person is a definite Levi.” And he will push away those people whose lineage is not defined to be clearly of the family of a *Kohen* or a *Levi* to be a *Yisroel*. Anyone who is not a *Kohen* or *Levi*, will be recognized as *Yisroelim*, regular *Yidden*, automatically.

בְּיָמֵי הַמְּלֶכֶת הַמְּשִׁיחַ.  
כְּשֶׁתִּיָּשֵׁב מִמְּלַכְתּוֹ  
וַיִּתְקַבְּצוּ אֵלָיו כָּל  
יִשְׂרָאֵל. יִתְיַחֲסוּ כָּלֶם  
עַל פִּי בְרוּחַ הַקֹּדֶשׁ  
שֶׁתִּנּוּחַ עָלָיו.

שְׁנֵאמַר:

”וַיֵּשֶׁב מְצַרְף  
וּמְטַהֵר וְגו'.”

וּבְנֵי לְוֵי מְטַהֵר תְּחִלָּה  
וְאֹמֵר זֶה מֵיָחָס כֹּהֵן  
וְזֶה מֵיָחָס לְוִי. וְדוֹחָה  
אֶת שְׂאִינֵן מֵיָחָסִין  
לְיִשְׂרָאֵל.

## DIVINE ASSISTANCE

A group of *Kohanim* who came up to Yerushalayim from *golus Bavel* and did not have a record of their ancestry proving they were from Aharon's family. They came to the *Nassi*, Nechemia, who told them: “Because you do not have any proof that they were *Kohanim*, you may not yet participate in the *avodah* or eat from the *korbanos*.” They would need to wait until a *Kohen* wearing the *choshen* with the *urim v'tumim* could establish their status. (The *urim v'tumim* was the special quality of the *choshen* that helped the *Yidden* with important questions. Using *Ruach Hakodesh*, the *Kohen Gadol* could see the answer of the *urim v'tumim* spelled out in the letters engraved on the *choshen's* stones.)

Alas, throughout the second Bais Hamikdash, the *urim v'tumim* was not recovered. Only the *choshen* was there, without any special messages. The *urim v'tumim* that revealed information through *Ruach Hakodesh* will only work again once Moshiach will come. Similarly, the lineage of these *Kohanim* will only be decided through the *Ruach Hakodesh* that will rest upon Moshiach. Until then, they would have to wait.



This is what it says in the Book of Ezra:

“the governor Nechamia ben Hachaliah said to them...



Do not eat from *kodshim* like the other *Kohanim* until a **kohen** arises who will wear a *choshen* with the *urim vetumim*.” (Rashi says: this means you will have to wait until Moshiach comes.)

Behold you learn from this *possuk* in Ezra that with the use of *Ruach Hakodesh*, the *yichus* of the *Kohen* and *Levi* who are considered to be from families of *Kohanim* and *Levi'im* their lineage are made known. The capacity for *Ruach Hakodesh* will only return when Moshiach comes.

And he, Moshiach, after making clearly defined who is a *Kohen* and a *Levi*, will not define the family line of the *Yisroel* except to their *shevet* that they come from. He will make known that this person is from this-and-this *shevet* of the *bnei Yaakov* and this person is from *Shevet* so-and-so of the *bnei Yaakov*. However, he will not say upon those people who are considered to be *kosher* (from a good family): “This person is in fact *illegitimate* from an *unkosher* marriage and this person is in fact of a *slave* lineage, born from an *eved k'naani*,” so that they would not allowed to be part of *Klal Yisroel*. For the Torah law is that once a family has become mixed within the *Yidden*, they may remain mixed within the *Yidden*. We give them the benefit of the doubt that perhaps they are truly of *kosher yichus*.

הָרִי הוּא אֹמֵר:

”וַיֹּאמֶר הַתְּרַשְׁתָּא  
לָהֶם” וְגו’

”עַד עֲמֹד כֹּהֵן  
לְאֹנִיִּים וּלְתַמִּיִּים”

הִנֵּה לְמִדַּת שְׁבֵרוּחַ  
הַקֹּדֶשׁ מִיַּחְסֵי  
הַמְּחֻזְקִין וּמִוֹדִיעֵין  
הַמְּיָחֵס.

וַאֲיֵנו מִיַּחַס יִשְׂרָאֵל  
אֲלֵא לְשִׁבְטֵיהֶם.  
שְׁמוֹדִיעַ שְׁזָה מְשֻׁבֵּט  
פְּלוֹנֵי וְזָה מְשֻׁבֵּט  
פְּלוֹנֵי. אֲבָל אֵינּוּ אֹמֵר  
עַל שֶׁהוּן בְּחֻזְקַת  
כְּשֵׁרוֹת זֶה מִמִּזְרַן וְזָה  
עֶבֶד. שֶׁהִדִּין הוּא  
שֶׁמְשַׁפְּחָה שְׁנִטְמָעָה  
נִטְמָעָה:

## YOUR LAND

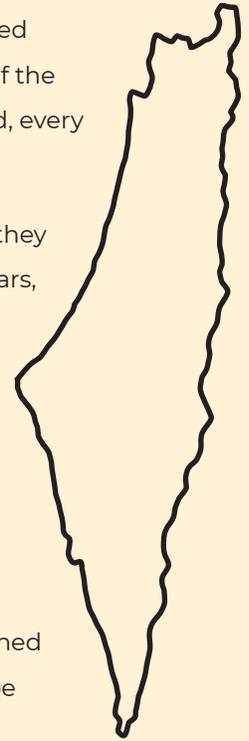
Eretz Yisroel belongs to all *Yidden*, but each person has a piece of land that is connected directly to them. This is their *nachalah*, a piece of the designated portion within one of the twelve parts of Eretz Yisroel, one *chelek* for each *shevet*. Even if land was sold or traded, every fifty years during *Yovel*, the land would return to its original family.

The first time the land was divided was in the days of Yehoshua. For seven years after they first entered the Land, the *Yidden* fought the nations of Canaan. For another seven years, the land was divided and settled, each family in their own portion. Only then did the *Yidden* begin to observe mitzvos connected to Eretz Yisroel like *Shemitta* and *Yovel*.

When Moshiach will come and we will return to Eretz Yisroel, the land will once again be divided amongst the *shevatim* as Hashem desired. With the Land once again completely settled with each *shevet* in their own portion, we will be able to observe the laws of *Shemitta* and *Yovel*.



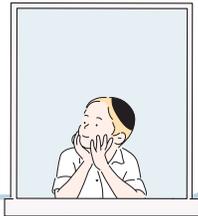
In fact, when Moshiach comes, Eretz Yisroel's borders will expand, as we learned in Lesson Two in connection with the mitzvah of *Ir Miklat*. So there will be new land to divide up!



## NEW AGE SAGE

Are *Kohanim* part of one of the *shevatim*? If so, which one?

Hint: Who was the *nassi* of this shevet?



## BACK TO THE FUTURE

The Rebbe quotes the Gemara and states emphatically that "*kolu kol hakitzim*"—every *ketz* has already passed and Moshiach must come right away! The Rebbe also said that we are in a state of having already done *teshuvah*. How many other sayings by the Rebbe (and previous Rebbeim) can you think of that tell us about how close we are to the *geulah*?



## CROWN JEWELS

Are you a *Levi*? Sure you are! You might not be physically related to *Shevet Levi*, but every *Yid* can be a *Levi b'ruchniyus* if they choose to dedicate themselves to Hashem and His will. The idea of a *Levi* is that you commit yourself to *avodas Hashem*. The Rebbe says that all children who learn in yeshiva are definitely in this category, because they learn Torah all day and are supported by their parents, just like the real *Shevet Levi* got *ma'aser* and presents from the *Yidden* so they could do their *avodah*.



(1) For many years, especially in America and other Western "free" countries, there were *rachmana litzlan* many children of *frum* parents who abandoned *Yiddishkeit*. It was very rare for someone to actually be *frummer* than their parents! The Baal Teshuvah movement, which began around sixty years ago, completely changed that. The Rebbe commented on this change that it is "an awakening from Above" that is preceding the coming *geulah*. Now, thousands of *Yidden* who grew up in a secular environment are strengthening their observance and influencing their parents to do the same. Just like the song: "A young boy holds a full cup in his hand," which quotes this *posuk* in the chorus!

(2) *Shevet Levi* Kehos had a son called Amram, who was the father of Miriam, Aharon and Moshe. The children of Aharon became *Kohanim*. All the other descendants of Levi are called *Levi'im*. In fact, the *nassi* of *Shevet Levi* was a *Kohen*, Eliazar ben Aharon!

ANSWERS

רמב"ם | הלכות מלך המשיח | פרק י"ב הלכה ב-ג  
 From the Rambam's **Laws of Moshiach**

# WHEN ELIJAHU COMES

## Lesson 5 Quiz

Read the question carefully and choose the best answer. Only one answer is correct.

1. **When Moshiach comes Gog and Magog will:**

- A. Start a war
- B. Unite the *Yidden*
- C. Be the first nation to listen to Moshiach
- D. The Rambam doesn't say anything about Gog and Magog

2. **What will Eliyahu Hanavi do?**

- A. Make peace in the world
- B. Start a war with the enemies of the *Yidden*
- C. Make everybody healthy
- D. To tell us who is *tahor*

3. **When will Eliyahu Hanavi come?**

- A. Before Moshiach comes
- B. After Moshiach comes
- C. Different opinions so we're not sure
- D. He came already, like 500 years ago

4. **What is something we can do to hasten Eliyahu Hanavi's coming?**

- A. Learn more Torah
- B. Do more Mitzvos
- C. Ahavas Yisroel
- D. All of the above

5. **What will Moshiach tell us through Ruach Hakodesh as soon as he arrives?**

- A. How to build the Bais Hamikdash
- B. Who will get up first by Techiyas Hameisim
- C. What was the last mitzvah that brought Moshiach
- D. Which *shevet* everyone belongs to

6. One thing you learned today:

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רמב"ם | הלכות מלך המשיח | פרק י"ב הלכה ד-ה  
The Rambam's **Laws of Moshiach**

# A DELIGHT- FULL WORLD



NEW AGE



CROWN



STORY



DVAR



ESSAY



# WHY WANT MOSHIACH?

## WHY

“Beileh! Beileh!” Shulem cries as he blows in from his weekly Ein Yaakov shiur. “Moshiach is coming!”

“Eh,” Beileh answers, getting up from the kitchen table where she was scrubbing a burnt pot. “The only thing coming right now is a wintry wind into this old house, because you forgot to latch the door!”

But Shulem barely hears her. “The Rav was talking about it at the *shiur* tonight. We’ll all be flying through the sky to Eretz Yisroel!”

“Eretz Yisroel, Shulem?” Beileh slaps her forehead. “What about our cottage, the chickens, the goats, my *mameh’s* cast-iron kettle she got from her

own *bubbeh*? We’ll just leave them all behind?”

“Listen,” Shulem answers patiently. “We may have a good, productive farm here in *golus*. But we also have Cossacks! Any day, a jealous peasant can come and steal our goats and chickens, burn down our barn... In Eretz Yisroel we won’t have to worry about that any more.”

“Nu,” Beileh says. “So let the Cossack go to Eretz Yisroel!”

*Throughout our long golus, there have been many reasons for Yidden to daven for Moshiach. In the shtetl-golus, Beileh and Shulem*



## ONLY HASHEM

Until now, we have discussed who Moshiach is and what will happen when he comes. We also heard about some of the wonderful things that will occur when he does. Now, the Rambam will explain why the biggest *tzaddikim* wanted Moshiach. By understanding the reason behind their desire, we can also



understand the deeper meaning of all the physical changes that will happen in Moshiach’s times. It is true that all our physical needs will be met, but this is not so we can relax all day and have a good time. Rather, we will have peace and great riches so that we can dedicate ourselves to what each *Yid* truly desires: Hashem and *Elokus*.

Laws of Kings: Chapter 12, Halachah 4

רמב"ם הלכות מלכים

The great Torah Sages and the Nevi’im did not desire for the days of Moshiach to come for any of the following reasons: It is **not in order** for *Am Yisroel* to govern over the entire world, nor to oppress the gentiles and rule over them. Neither was it so that they can be elevated by the nations (that *Yidden* will be respected), nor to eat and to drink and to celebrate. Though Moshiach will rule the world and there will be plenty of food, drink and celebration, this is not the reason they wished for Moshiach.

לא נתאוו החכמים  
והנביאים ימות המשיח,  
לא פדי שישלטו על כל  
העולם, ולא פדי שירדו  
בעפון, ולא פדי שישאו  
אותם העמים, ולא פדי  
לאכל ולשתות ולשמח.

Rather, they **only** desired Moshiach **in order to be free** to involve themselves **in Torah and its wisdom**. Even though they studied Torah while in *golus*, they wished for Moshiach so they would be able to study it in peace and without any distractions. **And** in order to be able to study Torah without worry, they wanted **that there not be upon them** (the *Yidden*) **someone who oppresses them and disturbs** them. They wanted to be able to learn Torah properly **in order that they would merit** eternal life in the World to Come, **as explained in Hilchos Teshuvah**. The Rambam says there: "For in the time when one is bothered with illness and war and hunger, they do not occupy themselves with wisdom and mitzvos by which to acquire *olam haba*." However, when the world will be a perfect world without worries or pressure due to illness, war and hunger, we will be able to occupy ourselves and pursue Torah and mitzvos completely and merit life in the World to Come.

אֶלָּא כִּי שְׂיֵהוּ  
פְּנוּיִן בַּתּוֹרָה  
וְחֻכְמָתָהּ, וְלֹא  
יִהְיֶה לָהֶם נוֹגֵשׁ  
וּמְבַטֵּל, כִּי יִי  
שְׂיִזְכּוּ לַחַיִּי  
הָעוֹלָם הַבָּא.  
כְּמוֹ שֶׁבְּאַרְנוֹ  
בְּהִלְכוֹת  
תְּשׁוּבָה:



## WHY NOT ME?

"Why?" little Sholom Dovber cried to his *zeideh*, "It's not fair!" This is the scene: The Rebbe, the Tzemach Tzedek is sitting in his *yechidus* room. It is the week of *Parshas Vayera*, and his grandson, the future Rebbe Rashab, who is now just five or six years old, bursts in from Cheder broken down in tears.

What had happened?

Reb Shalom Dovber had been learning in Cheder that Hashem appeared to Avraham Avinu after he

had a *bris milah* at the age of ninety-nine. "Why doesn't Hashem reveal himself to me?" the little boy cried. His grandfather patiently explained that Avraham deserved Hashem's revelation for having so much *mesiras nefesh* to do a mitzvah.

*Do you think this explanation made the Rebbe Rashab feel all better? Could we want Hashem's revelation like the Rebbe Rashab did when he was just a little boy? How*



# DVAR

Why do we want Moshiach to come? And how badly do we want him? In Perek Yud-Bais, Halacha Daled, the Rambam explains why the greatest *tzaddikim* wanted Moshiach. Occupied with Torah all day long, they just couldn't wait for the time when they could learn without interruption.

But do each of us truly feel how much we are missing by not being able to learn the deepest parts of Torah full-time? The Rebbe tells the children of Tzivos Hashem that if we would use our imagination just a little bit and realize how many people—also spiritual beings and even Hashem Himself!— are waiting for the *geulah*, we would not be able to stand staying in *golus* even one moment longer!

משיחת ט"ו שבט



Hashem is found here,  
together with you in golus!

דְּעַר אויבערשטער געפינט זיך מיט אים צוזאמען אין גלות,

...(and) since Hashem is found in golus,

אז דער אויבערשטער געפינט זיך אין גלות,

it is (also) found there

געפינט זיך דארטן

millions and billions of angels!

אלף אלפי אלפים מלאכים!

And then, it is further described (to you):

און דערנאך, אז מ'וועט נאך מסביר זיין

What is the total of these many millions  
(of angels if they were shown) in pennies?

וויפל דאס קומט אויס ריבוא רבבות אין פעניס -

It would come out

וועט דאס אויסקומען,

that even the treasurer of the president  
(of the United States) in Washington

אז אפילו דער טרעז'ער פון וואשינגטאן  
- פון דעם אדון הגדול

does not have so many million billion pennies

האט ניט אזוי פיל ריבוא רבבות  
ואלפי אלפים פעניס

as Hashem has malochim.

וויפל דער אויבערשטער האט מלאכים!

And all of them are also in *golus*!

און זיי אלע געפינען זיך אין גלות!



# WHAT IS OLAM HABA?

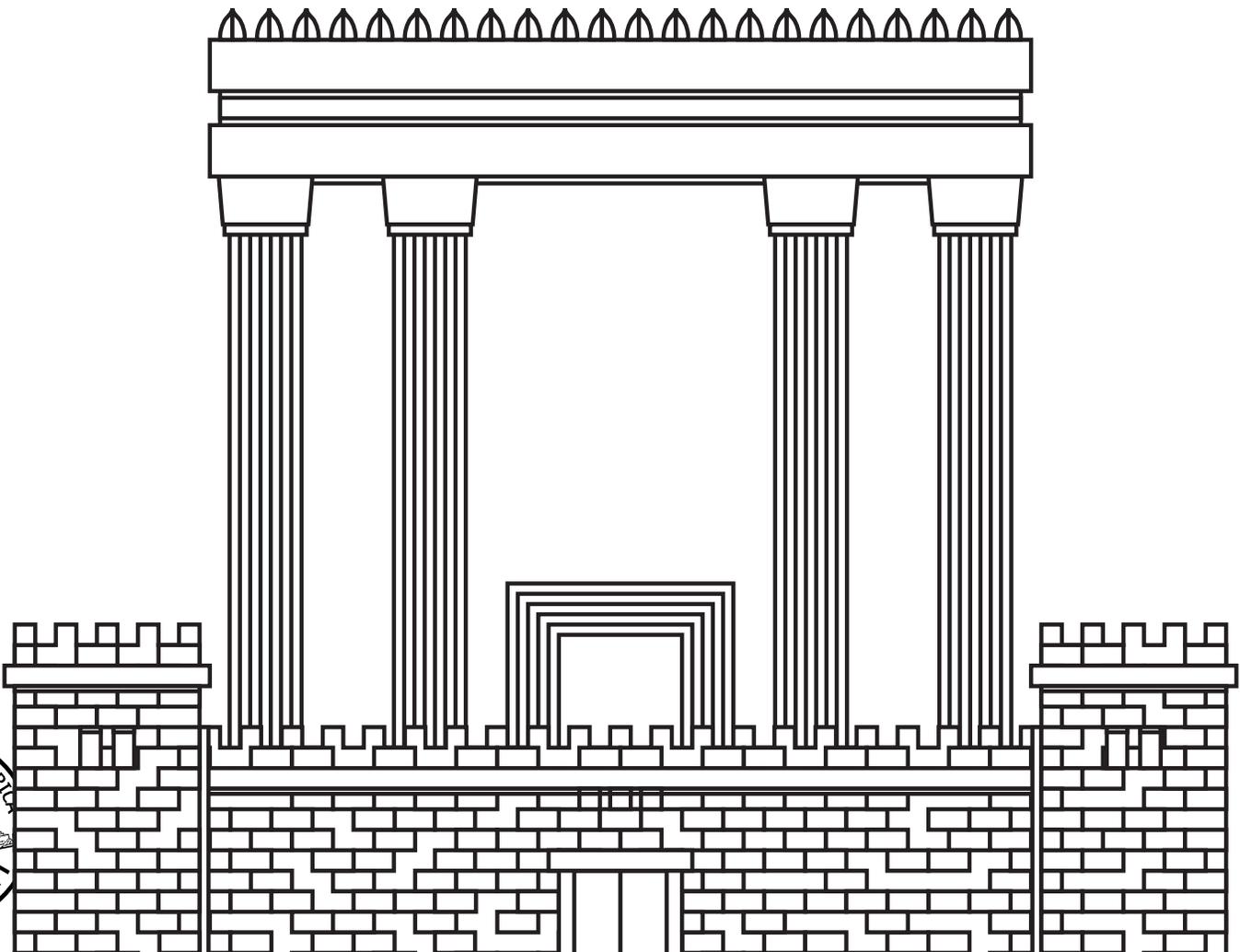
## CROWN

We're very familiar with *olam hazeh*. It is full of wonderful-looking things and lots of fun for our physical bodies. But we know we have a *neshama*. So we work to resist the pull of the *yetzer hara* who tries to distract us from our true purpose of doing Torah and mitzvos. We don't listen to that tricky fellow! We stay focused on the real goal and eventually, after one hundred and twenty years in this world, a *Yid* moves onto the next spiritual world, where the *neshama* can have its

own pleasure. There it basks in Hashem's light as a reward for a life of Torah and mitzvos. We talk about this every day in the morning *brachos* to remind us and help us focus on our true purpose.

According to the Rambam, the ultimate reward will be after the period of *Techiyas Hameisim*. All *Yidden* will come back to life at that time. But after this later stage of Moshiach's coming, we will all pass away. Then, as *neshamos* without bodies, we will have our true reward.

But others, like the Ramban, disagree, and say that we will all continue to exist as a *neshama* in a *guf* forever. This is also what Kabbalah and Chassidus teach us. Since Hashem created the world, we've been preparing for the time when we will bring both worlds, physical and spiritual, together. Hashem's greatest desire is to have a *dira betachtonim*, a home in the physical world where His true Self will be revealed.



# WHAT WILL THE WORLD BE

## REWARD & PURPOSE



Through studying the laws of Moshiach, we learned what will happen in Moshiach's times:

*Yidden* will live in Eretz Yisroel and will be able to keep Torah and mitzvos in their entirety, and the non-Jews will not disturb us. The whole world will want to know Hashem. The Rambam now explains exactly what that world, while still in its natural-order stage, will look like.

Laws of Kings: Chapter 12, Halachah 5

רמב"ם הלכות מלכים

**And in that time** of Moshiach we will be able to focus completely on learning Torah in all its hidden meanings because nothing bad or scary will ever happen: **There will not be over there** (in the world) **any hunger** because there will be plenty of good and healthy food. **And no war.** There will also be **no jealousy** in anyone's heart **or competition** that is caused by jealousy. All these positive changes will happen **because the good will flow in great amounts.** Everyone will have what they need and not be jealous of another. **And all** yummy **delights will be found like dust.** Just as dust is plenty and free to take from the ground, all treats, conveniences and luxuries (food, electronics, clothes, toys or anything you can dream of!) will be available when Moshiach will come.

In this perfect world, there will be no distractions, and no need to occupy ourselves with work, so **it will not be the occupation of the entire world** to busy themselves with anything **except to know Hashem.**

**And therefore, Am Yisroel will be great experts in Torah and know the hidden matters** including the deepest secrets of the Torah. Through delving into Torah, they will be able (like the greatest *Chachamim* of previous times) to understand science and the secrets of the Universe. **And they will understand the knowledge of their Creator,** and Hashem's presence will be revealed to the extent that we the greatest hidden levels of Hashem will be understood **according to the ability of the human being.**

וּבְאוֹתוֹ הַזְּמַן  
לֹא יִהְיֶה שָׁם  
לֹא רָעֵב, וְלֹא  
מִלְחָמָה, וְלֹא  
קִנְיָאָה וְתַחֲרוּת,  
שֶׁהַטּוֹבָה תִּהְיֶה  
מִשְׁפַּעַת הַרְבֵּה,  
וְכָל הַמַּעֲדָנִים  
מְצוּיִין כְּעָפָר.

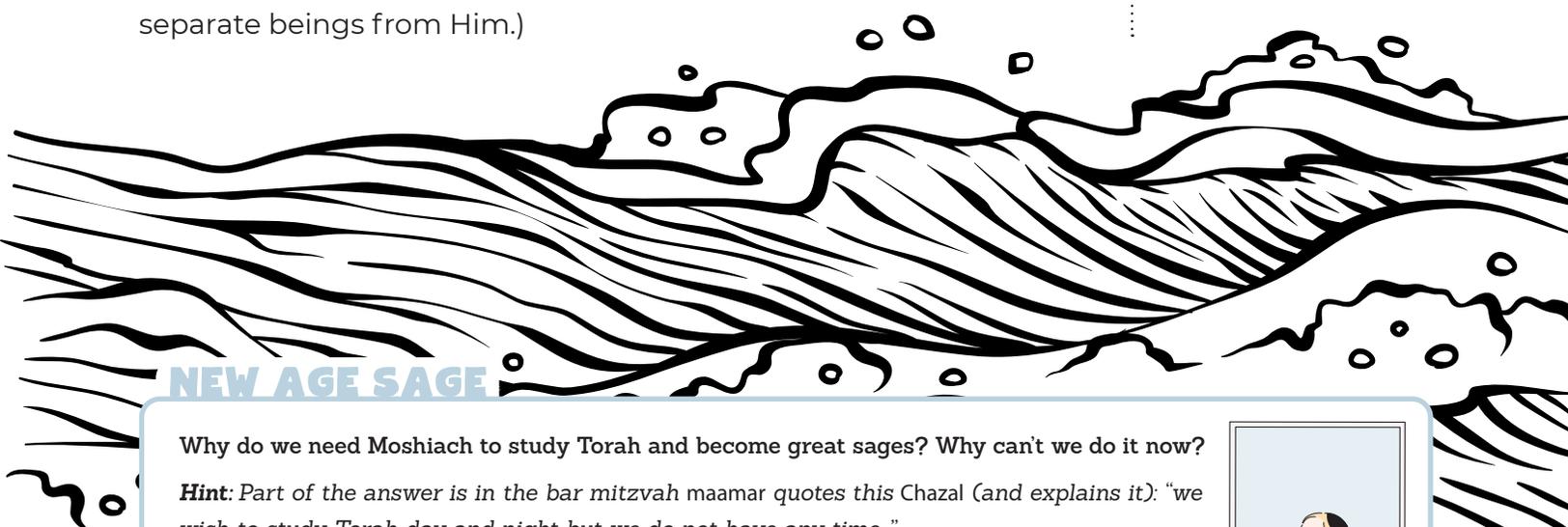
וְלֹא יִהְיֶה עֵסֶק  
כָּל הָעוֹלָם אֶלָּא  
לְדַעַת אֶת ה'  
בְּלִבָּד. וּלְפִיכֹן  
יִהְיוּ יִשְׂרָאֵל  
חֲכָמִים גְּדוֹלִים  
וְיוֹדְעִים דְּבָרִים  
הַסְּתוּמִּים וַיִּשְׁיִגּוּ  
דַּעַת בּוֹרְאָם כְּפִי  
כַח הָאָדָם.

As it says in the *navi* Yeshaya:

“The entire world will be filled with the knowledge of Hashem as the waters cover the ocean bed.” (Fish and other life forms are covered by water and they are one with the sea. When Moshiach will come, we will continue to exist but we will be filled with such great knowledge of Hashem that we will cease to appear as separate beings from Him.)

שְׁנֵאמַר:

”כִּי מְלֵאָה הָאָרֶץ  
דְּעָה אֶת ה' כְּפִמִּים  
לִים מְכֹסִים“:



## NEW AGE SAGE

Why do we need Moshiach to study Torah and become great sages? Why can't we do it now?

**Hint:** Part of the answer is in the bar mitzvah maamar quotes this Chazal (and explains it): “we wish to study Torah day and night but we do not have any time...”



## CROWN

Over two hundred years ago, we received a very clear instruction of how to bring Moshiach (from Moshiach himself!): לְכַשְׁפוֹצוֹ: כְּעֵינֵינוּתִיךְ חוֹצָה — When the wellsprings of Chassidus have reached the places that are most distant from Hashem.

What is the connection between Moshiach's coming and Chassidus?

The Rambam here says that in “that time” we will learn the secrets of the Torah. This process actually began when the Arizal commanded that the teachings of Kabbalah, which were hidden for thousands of

years, should be made public. Chassidus took these concepts and made them relevant and practical for anybody to learn.

One of the main reasons to learn the secrets is to become completely filled with the understanding of Hashem in a way that we become totally connected to Him. *Hmm*. Doesn't that sound something like what the Rambam is saying in this halachah? By learning Chassidus, we are actually getting a taste of what it means to be filled with the knowledge of Hashem as waters fill the sea. Indeed, this is one reason why Chassidus was revealed toward

the end of *golus*.

By learning Chassidus today, we are preparing ourselves for the time of Moshiach in a very practical way!

There is a custom to taste the Shabbos cooking on Friday afternoon to experience Shabbos in a small way. (That's your big brother's excuse for sneaking a big slice of kugel, but he's right!) Moshiach's time is called “*yom shekulo Shabbos*,” in the Mishnah. So now, just before he arrives, we are getting ready to



## BACK TO THE FUTURE

“We want Moshiach now!” The Rebbe says we must demand it from Hashem. Has your yearning for Moshiach grown stronger after these six lessons? Give examples of things you’ve learned that could help a person to fulfill the halachah of actively awaiting Moshiach every day.



(1) To learn Torah properly, we must be healthy and have time. When a person is ill, chas v'shalom, or busy with earning an income or in fear of their life and still learning Torah, it is not with the same depth and understanding as when they do it without distraction. When Moshiach comes, all this will disappear. Indeed, today there are all sorts of handicaps, both physical and mental, that make it difficult for some people to study Torah or do mitzvos. Children are naturally able to live in a Moshachdik way to learn in yeshiva with complete focus because they are cared for and supported by their parents. In the perfect world of Moshiach, even adults will be able to

ANSWER

## THE SIYUM!

*Yasher koach!* You have just completed learning the Rambam’s Hilchos Moshiach. These are the very last chapters of the fourteen books of Mishneh Torah. “Everything goes according to the end,” Chazal tell us. The Rebbe explains why Hilchos Moshiach are the very last part of Mishneh Torah: The Rambam wrote these *seforim* to explain how a *Yid* can keep all the halachos of the Torah, and to keep them all we need to bring Moshiach!

**“tut altz vos ir kent—do all that you can...”**

On the 28th of Nissan, 5751 the Rebbe told us Chassidim: I have done all that I could ...[ now I ] give it over to you.

**Tut altz vos ir kent—do all that you can ...to bring Moshiach!**” Later the Rebbe explained that the most direct way to bring Moshiach is through learning about Moshiach, including the study of the Rambam’s Laws of Moshiach.

When the Rebbe told us: “I give it over to you!” it means that the Rebbe is saying we are able to, and must participate in bringing Moshiach and not rely on others to do so. Indeed, by learning these halachas on Moshiach that the Rebbe encouraged us to study, you have already brought Moshiach much closer. Continue to study! And now that you know what and how to look forward to Moshiach, share with others what you learned here. That way the whole world will study these laws and also want Moshiach now!



This completes *Hilchos Melachim* (of the Rambam) and the entire text of Mishneh Torah. **Blessed be He** (Hashem) **Who spoke and the world came into being as a whole and also each and every one of its particulars.**

**Complete and perfect with praise to Hashem, Creator of the World.**

וְנִשְׁלַמוּ הַלְכוֹת מְלָכִים  
וְהַחֲבוּר פָּלוּ בְרוּךְ שְׂאֵמֶר  
וְהָיָה הָעוֹלָם בְּפֶרְטוֹ וּבְכֻלּוֹ  
תָּם וְנִשְׁלַם שְׂבַח לְאֵל-ל  
בּוֹרֵא עוֹלָם:

רמב"ם | הלכות מלך המשיח | פרק י"ב הלכה ד-ה

From the Rambam's **Laws of Moshiach**

# A DELIGHT-FULL WORLD

## Lesson 6 Quiz

Read the question carefully and choose the best answer. Only one answer is correct.

1. **Why did the *Chachamim* and *Neviim* desire Moshiach?**
  - A. To be free to learn Torah
  - B. To have more candy
  - C. To have bigger houses
  - D. To have nicer and bigger *esrogim*
2. **Who is with us in *golus*?**
  - A. Hashem
  - B. Millions of *malachim*
  - C. *Avraham Avinu's* three *malachim*
  - D. A & B
3. **What does the Rebbe compare to the pennies in the US treasury?**
  - A. The amount of money we're going to have when Moshiach comes
  - B. How big Eretz Yisroel will grow
  - C. The amount of candy that we're going to have when Moshiach comes
  - D. The amount of *malachim* with us in *golus*
4. **Which of the following will **NOT** happen when Moshiach comes?**
  - A. No hunger
  - B. No war
  - C. No jealousy
  - D. No cars
5. **What will be our main occupation when Moshiach comes?**
  - A. Involve ourselves in the knowledge of Hashem
  - B. Get rid of all the bad people
  - C. Eat candy off the trees
  - D. Blowing the shofar
6. **One thing you learned today:**


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