



Bochurim Unite to greet Moshiach

קובץ לימוד

The Rebbe's explanations on the Final 2 chapters of Rambam.

Booklet 2

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פתח דבר

Still under the effect of Yud Alef Nissan – 120 years – when we unitedly committed to fulfill all the Rebbe's Hoiraos with which he paved the path for us to bring Moshiach, we, the Bochorim are bringing it down to action!

At the Farbrengen on Shabbos Parshas Tazria-Metzora 5751, the Rebbe introduced the easiest and most direct way to bring Moshiach; to learn about it, specifically from the Maamorim and Likkutei Sichos of the Rebbe.

Since then, learning about these topics has hit the road, spearheaded by the Bochorim to fulfill the Rebbe's 'new' initiative!

An essential and integral part of the Rebbe's Sichos about Moshiach are expounding the Rambam's Hilchos Melech Hamoshiach; the Rambam being the ONLY Halachic authority who speaks about Moshiach as Halachos that must be known even by the common folk.

The National Mivtza Limud Inyonei Moshiach U'Geula has compiled this booklet as part of the curriculum for the Bochorim nationwide taking part in unity, which consists of:

Explanations on the Rambam's Hilchos Melech Hamoshiach, from throughout Torah with a specific emphasis on the Rebbe's Biurim. (There are attached summaries in English and Yiddish)

Our collective learning and enthusiasm in fulfilling the Rebbe's call; learning about these timely concepts, will certainly be the last Peula to tip the scale and achieve our ultimate purpose – the Hisgalus of Moshiach!

Moshiach Chidon 5782

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Brooklyn N. Y.

פרק יב

הלכה א

It should not enter one's heart to think that in the days of Moshiach anything will be cancelled from the natural conduct of the world. Nor should you think that there will be anything new in the work of Creation and that supernatural events will occur. **Rather, the world will continue functioning in its customary behavior** within the laws of nature.

אל יעלה על הלב
שבימות המשיח יבטל
דבר ממנהגו של עולם,
או יהיה שם תדוש
במעשה בראשית; אלא
עולם כמנהגו נוהג.

X

אל יעלה . . . יבטל דבר ממנהגו של עולם

How does this fit with *Techiyas Hameisim* (and other supernatural changes)?

There seems to be a contradiction in the Rambam:

Here, the Rambam writes that nature will not change in *Yemos Hamoshiach*, rather “עולם כמנהגו נוהג” (the world will function according to its usual behavior). As he writes (in *halacha beis*): “There is no difference between this world and *Yemos Hamoshiach* except the control of the gentile kingdoms,” (i.e. the only change that will happen when Moshiach comes is that all obstacles to the observance of Torah and *mitzvos* will disappear, yet nature will remain the same).

However, the Rambam famously considers *Techiyas Tameisim* to be one of the thirteen *Ikrei Emuna* (Principles of Faith); *Techiyas Hameisim* is the greatest change in nature imaginable! How does this fit with עולם כמנהגו נוהג?

Based on this (seeming) contradiction, we must say that according to the Rambam, *Yemos Hamoshiach* comprises of two different periods (“*tekufos*”):

In the beginning, right after the coming of Moshiach, the world will still run in its natural manner (עולם כמנהגו נוהג), although it will already be in a “*Geula*” state. The *Yidden* will be free from the rule of the *goyim*, thus enabling them to study Torah in peace and security. We will have the *Beis Hamikdash*, and will easily be able to fulfill the rest of the *mitzvos* that come with it. We will also have

physical abundance, as the trees and fields will produce much faster. The rules of nature will not disappear, rather we will enjoy all of these pleasures within the confines of nature.

At a later period, the rules of nature will change completely; first *Techiyas Hameisim* will occur, followed by the literal fulfillment of all the other miraculous prophecies (e.g. "Barren trees will give fruit," "The wolf will lie with the lamb," etc.)¹.

There are two תקופות ימיו"מ תקופות. During the first תקופה, nothing will change from its טבע, it's just that טבע will produce it's maximum capabilities, which will make our קיום תומ"צ easier.

In the second תקופה, starting from תדה"מ the parameters of טבע will be annulled, and then all the יעודים of גאולה which contradict טבע will take place.

אל יעלה . . אלא עולם במנהגו נוהג

Why does the Rambam only discuss the *tekufah* (period) of עולם כמנהגו נוהג without mentioning the second *tekufah* (of *Techiyas Hameisim*)?

We discussed earlier (in the first booklet) that if we are unworthy of the Geula (לא זכו) it will come in its predetermined time (*b'ita*), and it will be a lengthy, natural process. If we are worthy (זכו), however, it will come before its time (*achishena*), and in a swift, miraculous way.

This is connected to the two *tekufos*: If we are unworthy, we will start with the first *tekufah* (i.e. the world remains in its natural state), and only later will we have the second *tekufah*, with all of its miracles (and *Techiyas Hameisim*). If we are worthy, however, we will skip over the first *tekufah*, and the Geula will start from the second *tekufah* (i.e. miracles and *Techiyas Hameisim* from the onset).

The reason why the Rambam describes the Geula coming in an "unworthy" manner (עולם כמנהגו נוהג) is because in Mishneh Torah (a *sefer halachos*) the

1. לקו"ש חכ"ז ע' 191 ואילך.

Rambam only writes of things which are definite, and are not dependent on unique circumstances (like the *Yidden* being worthy of the Geula).

A deeper explanation for why there is no mention of the second *tekufah*:

The Rambam is stressing that Moshiach's essential role is to bring to *shleimus Torah u'mitzvos* (complete fulfillment of Torah and *mitzvos*). This is mainly highlighted in the first *tekufah*, when the focus is on building the Beis Hamikdash and enabling the *Yidden* to study Torah properly, etc. The second *tekufah* focuses more on miracles, and less on *shleimus Torah u'mitzvos*.

In order to emphasize this (that all of the exciting miraculous events of the second *tekufah* are irrelevant to Moshiach's goal), the Rambam only describes the first *tekufah*, making no mention of the second *tekufah* (or *Techiyas Hameisim*).

Although here (in Mishneh Torah) the Rambam does not mention the possibility of jumping straight into the second *tekufah* (for the aforementioned reason), he does allude to this in a letter that he wrote ("*Igeres Techiyas Hameisim*"). There, the Rambam clarifies that what he wrote in Mishneh Torah that there will be no changes when Moshiach comes "is not necessarily definite," and it is possible that miracles will occur (from the beginning)².

At what point will we go from the first *tekufah* into the second *tekufah*?

In *Yemos Hamoshiach* (already in the first *tekufah*), all obstacles to performance of Torah and *mitzvos* will disappear, and we will spend our entire time immersed in holy things. Naturally, it won't be long before we reach a state of *זכו* (*worthy* of the Geula), and then we will enter the second *tekufah* of miracles and *Techiyas Hameisim*³.

The ספר הרמב"ם is a ספר הלכות and therefore describes the world in a way required ע"פ הלכה I.E. עולם כמנהגו נוהג. Additionally the ספר הרמב"ם is his ספר הלכות with a מצב העולם that will facilitate תום"צ – namely the first תקופה.

However if the *זכו* are אידן, we will immediately

2. לקרי"ש שם (סי"ז ואילך).

3. שם סי"ט.

enter into the second תקופה. If we are not זכו, the regular סדר of two תקופות will take place.

ממנהגו של עולם . . . חידוש במעשה בראשית

What is the difference between מנהגו של עולם (behavior of the world) and מעשה בראשית (the work of Creation)?

The Rambam writes that we should not think that there will be any change in 1) “the behavior of the world,” and, 2) “the work of Creation.” Thus, the Rambam negates two presumptions:

1) מנהגו של עולם (“behavior of the world”): The nature of the world changes from time to time. Nature today is not what it was at the time of creation, for example: Before *cheit eitz hadaas*, all trees bore fruit; now there are plenty of barren trees. Then, trees would naturally grow on the same day that they were planted; now their nature has changed.

When the Rambam says that the *behavior* of the world will not change, he is referring to its *current* behavior. The world will not revert to the way nature worked at the time of creation.

2) מעשה בראשית (“the work of creation”): Here the Rambam tells us that there will certainly be no changes of greater measure than before (i.e. *greater* than the time of creation). For example, wild animals will not disappear from the face of the earth, for this was *never* the nature of the world (even before *cheit eitz hadaas*)⁴.

“מנהגו של עולם” is defined as things which are טבע now, although they may have not been so before “ד” חטא עה. But חידוש במעשה בראשית connotes something which never existed before in the world.

4. שם ס"ז והע' 49.

עולם במנהגו נזהג

What is the Rambam's proof that there will not be miracles and that the world will run its natural course?

In the previous *perek* (*perek yud-alef*), the Rambam said that when examining someone who claims to be Melech Hamoshiach, we should not demand any miracles from him. The Rambam proved this from the fact that Rabbi Akiva believed Ben Koziva to be Moshiach without demanding a miracle.

In this *perek*, the Rambam goes even further, saying that we should not expect any miracles throughout the time of *Yemos Hamoshiach*. Why doesn't he bring a proof for this as he brought regarding *identifying* Moshiach?

We must say that the proof of the previous *perek* (regarding identifying Melech Hamoshiach) applies to *Yemos Hamoshiach* as well:

After we learned from the story of Rabbi Akiva and Ben Koziva that we should not identify Moshiach through miracles, it becomes clear that the performance of miracles is not Moshiach's job; if it was, it would also be the way to identify him.

Once it is clear that performing miracles is not Moshiach's job, it is obvious that this is also not the accomplishment of *Yemos Hamoshiach*, and no further proof is necessary⁵.

Being that מלך המשיח need not perform miracles, (as we proved earlier in פרק י"א) it follows that in ימות המשיח there will not necessarily be טבע שניוניים.



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 the nature of wild animals will change) – these words of Yeshayah are a **mashal and a riddle**. The idea that is represented by **this nevu'a is that Am Yisroel will dwell securely** and comfortably **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 *Botei Mikdash*: **"A wolf from the wilderness will spoil them and a leopard will stalk their cities."** (Rashi explains that the wolf is the Kingdom of Modai and the leopard is Ashur who will attack the Yidden in Yerushalayim.)

In the times of Moshiach, **all the gentiles will return to the true faith, and they will no longer steal or destroy**. But rather, **they will eat permitted food** and live **at peace with Am Yisroel, as it says: "the lion will eat straw like an ox."** (This is 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 which matters were implied by these masholim and which concept is hinted by them.**

וזה שְׁנֵאמַר
 בִּישְׁעָיָה, "וְנָרַ וְאֵב
 עִם כֶּבֶשׂ, וְנֹמֵר עִם
 גְּדֵי יִרְבֵּיץ"⁶, מְשַׁל
 וְחִידָה. עֲנֵן הַדָּבָר –
 שִׁיחֵיו יִשְׂרָאֵל יוֹשְׁבֵי
 לְבַטָּח עִם רִשְׁעֵי
 הָעוֹלָם, הַמְּשׁוּלָּיִם
 בְּזֵאֵב וְנֹמֵר, שְׁנֵאמַר,
 "וְאֵב עֲרֻבוֹת
 יִשְׁרָדֵם; נֹמֵר שֶׁקֶר
 עַל עֲרֵיכֶם"⁷. וְיַחְזִירוּ
 בְּלֵם לְדַת הָאֱמֻת,
 וְלֹא יִגְדְּלוּ וְלֹא
 יִשְׁחִיתוּ, אֱלֹא יֵאָכְלוּ
 דָּבָר הַמִּתֵּר בְּנִחַת
 בְּיִשְׂרָאֵל, שְׁנֵאמַר
 "וְאֲרִיָּה כִּבְקָר יֵאָכֵל
 תֵּבֵן"⁸.

וְכֵן כָּל כּוֹזֵא בְּאֵלוּ
 הַדְּבָרִים הַכְּתוּבִין
 בְּעֲנֵן הַמְּשִׁיחִי,
 מְשַׁלְּמִים* הֵם; וּבִימֹת
 הַמֶּלֶךְ הַמְּשִׁיחִי יִדְעוּ
 לְכָל לְאִיזָה דָּבָר הָיוּ
 מְשַׁל, וּמֵה עֲנֵן רָמוֹז
 בָּהֶן:

6. ישעיהו יא, ו.

7. ירמיהו ה, ו.

8. ישעיהו יא, ז; ישעיהו סה, כה.

[Commentary: Raavad objects (in his notes to Mishneh Torah): “Avraham (i.e. Raavad – Avraham ben Dovid) says: **Behold, the Torah writes, ‘And I will remove wild beasts from the land.’**”]

השגת הראב"ד
*אמר אברהם: והלא
כתוב בתורה "והשבתי חי'
רעה מן הארץ".



וְזֶה שֶׁנֶּאֱמַר בִּישְׁעִיהָ

How does the עולם כמנהגו נוהג fit with the Torah’s promise: “I will remove wild beasts from the land” (as the Raavad asks)?

This question doesn’t begin, for the Rambam already clarified that the promises for miracles are only *mashalim* and will not take place literally (in the first *tekufah*).

Furthermore, in this case (of wild beasts), Torah’s promise can be understood literally as well, as the Ramban explains: “Wild beasts will not come into their land. Since there will be an abundance of good and the cities will be full of people, wild beasts will not come into inhabited places.” Meaning that the absence of wild beasts will be a *natural* phenomenon, not a contradiction to עולם כמנהגו נוהג.⁹

והשבתי חי' רעה can mean that wild animals will not bother us, because they will find whatever they need where they are in the forest.



הלכה ב

Our Sages said: “There is no difference between this world which we live in now 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.

It seems from the simple interpretation of the words of the nevi'im about the events surrounding Moshiach's arrival, that it will be like this: **At the beginning of the times of Moshiach, a war of King Gog and his nation of Magog will occur. Before the war of Gog and Magog (but after the coming of Moshiach), a navi (Eliyahu Hanavi) will rise to inspire Am Yisroel to be upright, and to prepare their hearts.**

As it says in the *Navi* Malachi: “Behold, I, Hashem says, am sending you Eliyahu Hanavi.”

And he (Eliyahu) is not coming 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*. 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 establish peace in the world. As it says in the *posuk* in Malachi: “He will turn the hearts of the fathers back to the children.”

However, the timing when Eliyahu Hanavi will come is not certain. There are some of the Sages who say that before the coming of the Moshiach, Eliyahu will come.

אָמְרוּ חַכְמֵי
אֵין בֵּין הָעוֹלָם הַזֶּה
לְיָמֵי הַמְּשִׁיחַ,
אֵלָּא שְׁעֵבֹד
מִלְכּוּת בְּלָבָד.
וְרָאָה מִפְּשׁוּטֵם שֶׁל
דְּבָרֵי הַנְּבִיאִים,
שֶׁבְּתַחֲלֹת יָמֵי
הַמְּשִׁיחַ תִּהְיֶה
מִלְחַמַת גּוֹג וּמָגוּג;
וְשֶׁקֶדֶם מִלְחַמַת גּוֹג
וּמָגוּג, יַעֲמֹד נָבִיא
לְיִשְׂרָאֵל לְיִשְׂרָאֵל
יִשְׂרָאֵל וְלִהְבִּיחַ לָבֶם:
שְׁנַאֲמַר¹⁰ "הִנֵּה
אֲנִכִּי שֹׁלֵחַ לָכֶם,
אֵת אֱלִיָּהוּ הַנְּבִיא".
וְאֵינוּ בָּא לֹא לְטַמֵּא
הַטְּהוֹר, וְלֹא לְטַהֵר
הַטַּמֵּא, וְלֹא לְפַסֵּל
אֲנָשִׁים שֶׁהֵם
בְּחֻזְקַת בְּשָׂרוֹת,
וְלֹא לְהַכְשִׁיר מִי
שֶׁהִחְזָקוּן פָּסוּלִין;
אֵלָּא לְשׁוּם שְׁלוֹם
בְּעוֹלָם, שְׁנַאֲמַר¹¹

10. מלאכי ג, כג.

11. מלאכי ג, כד.

"וְהָשִׁיב לֵב אָבוֹת עַל בָּנִים". וַיֵּשׁ מִן הַחֲכָמִים שְׂאוּמְרִים שְׂקָדִים בִּיאַת הַמֶּלֶךְ
הַמְּשִׁיחַ, יָבוֹא אֲלֵיהֶם.



לְיִשְׂרָאֵל וּלְהַכִּיֵּן לִבָּם

Why is it necessary to have someone “rise to inspire Am Yisroel to be upright, and to prepare their hearts”?

Without having a *novi* to prepare the *Yidden*, a sudden spiritual change of such extreme proportions would be considered supernatural, thus contradicting the Rambam's words that “nothing will be canceled from the natural conduct of the world.”¹²

since there will be a נביא coming tom prepare us for
the רוחניות דיקע transformation that we will go
through won't be considered ביטול מנהגו של עולם של עולם.



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. Also the Sages have no tradition that they received from their teachers regarding these matters, except their own explanation of the *pesukim*. Therefore, there is dispute among them regarding these matters.

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 himself 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 or love of Hashem.

And also, a person should not try to figure out the *ketz*, the appointed time for Moshiach's arrival. Our Sages declared: "May the spirit take leave of those who try to figure out the *ketz*." Rather, await and expect Moshiach's coming and believe in the general idea that Moshiach will come as we (the Rambam) explained earlier.

וְכָל אֱלוֹ הַדְּבָרִים
 וְכִיּוֹצֵא בְהֵן - לֹא יֵדַע
 אָדָם הַיּוֹדֵי יְהוּי עַד
 שִׁיְהוּי, שְׁדָבָרִים סְתוּמִים
 הֵן אֲצֵל הַנְּבִיאִים. גַּם
 הַחֲכָמִים אִין לָהֶם בְּבִלְהָ
 בְּדָבָרִים אֱלוֹ, אֱלֹא
 לְפִי הַכָּרַע הַפְּסוּקִים;
 וּלְפִיכָד יֵשׁ לָהֶם
 מִחֲלֻקַּת בְּדָבָרִים אֱלוֹ.
 וְעַל כָּל פְּנִיָּם, אִין סְדוּר
 הַנְּוִית דְּבָרִים אֱלוֹ וְלֹא
 דִּקְדוּקוֹן, עֵיקָר בְּדַת.
 וְלְעוֹלָם לֹא יִתְעַסֵּק אָדָם
 בְּדָבָרֵי הַתְּהוֹדוֹת, וְלֹא
 יֵאָרִיךְ בְּדָבָרֵי מְדַרְשׁוֹת
 הָאֲמוּרִים בְּעִנְיָנִים אֱלוֹ
 וְכִיּוֹצֵא בְהֵן; וְלֹא יִשְׁיַמֵּם
 עֵיקָר - שְׂאִינֵן מְבִיאִין
 לֹא לְיַדֵּי אַהֲבָה, וְלֹא
 לְיַדֵּי יְרֵאָה. וְכֵן לֹא יִחַשֵּׁב
 הַקְּצִיין; אָמְרוּ חֲכָמִים,
 תַּפַּח דְּעֵתָן שְׁלַמְחֵשְׁבֵי
 הַקְּצִיִּים. אֱלֹא יִחַבֵּה
 וַיֵּאֱמִין בְּכֻלּוֹ הַדְּבָר,
 כְּמוֹ שֶׁבִּאֲרַנוּ:



The Rambam himself wrote a *ketz* (calculated time for Moshiach to come) in *Iggeres Teiman*; how could he have done this?

The Rambam rules in accordance with the statement in Gemara that those who calculate the appointed time of Moshiach's arrival should perish. The reason why calculating the *ketz* deserves such a severe punishment is because if the *ketz* would pass without the arrival of Moshiach, people would begin to give up hope of his coming (thus, the *ketz*-tellers cause people to violate the obligation to await Moshiach). Yet we find that many *tzaddikim* throughout the generations, including the Rambam himself, have calculated *kitzin*!

There must be a difference between the *kitzin* that were prohibited and those of the great *tzaddikim*:

The Gemara spoke of regular people, who say that (according to their calculations) Moshiach must come before a certain time, and that if he delays he will never come; this indeed could lead to weakening the *Yidden's* faith in Moshiach after that time has passed. One must *always* believe in Moshiach, without making any "expiration date" for this belief.

The *tzaddikim*, however, used *kitzin* for special circumstances, when they felt that the *Yidden* were in a depressed state, and that through revealing the *ketz* it would strengthen their faith in Moshiach.

Additionally, great *tzaddikim* are always able to see where the *Yidden* are holding in their *avoda*. When *tzaddikim* saw that the opportunity for Geula was very close, and with the right amount of encouragement the *Yidden* would complete their *avoda* and bring the Geula – they would reveal this fact to the *Yidden* in order to strengthen them in serving Hashem so that they would actually finish the *avoda* and reach the Geula¹³.

First ביאור:

The איסור of חישוב קיצין was put in place to prevent משיח if יאוש doesn't actually come by that time. However, the חכמים intention in setting קיצין was to the contrary—to encourage the crushed and oppressed משיח with the צפי' for אידן

13. לקרוש חכ"ט ע' 15 ואילך.

Second ביעור:

אידען can pinpoint a certain time that the עבודה of אידען can bring משיח, and they reveal that עת רצון in order that we should utilize it and actually bring משיח. This actually encourages the אידען to increase in their "עבודת ה'".



הלכה ג

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**, Moshiach will reveal **the family of all Yidden according to his** (Moshiach's) **words through the ruach hakodesh 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 *bnei Levi* and refine them like gold and silver).”

And the children of Levi, Moshiach will purify and make their family line clear **first. And he will say: “This person is a definite Kohen. And this person is a definite Levi.”** **And he will push away** those people **whose lineage he does not recognize** to be of the family of a *Kohen* or a *Levi*, and they will be lowered to the status of *Yisroel*.

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 those who are considered** to be from families of *Kohanim* and *Levi'im* **is made known.**

בִּימֵי הַמְּלֻכָּה הַמְּשֻׁיחַ,
בְּשִׁתְּיֵשֶׁב מְלֻכוֹתָו
וַיִּתְקַבְּצוּ אֵלָיו כָּל
יִשְׂרָאֵל, וַיִּתְחַסּוּ בָּלֶם עַל
פִּי בְרוּחַ הַקֹּדֶשׁ שֶׁתָּנוּחַ
עָלָיו, שֶׁנֶּאֱמַר¹⁴ “וַיֵּשֶׁב
מְצַרְפָּה וּמְטַהֵר וְגו’.”

וּבְנֵי לֵוִי מְטַהֵר תַּחֲלָה,
וְאֹמֵר זֶה מִיָּחָס בִּוְהֵן זֶה
מִיָּחָס לֵוִי, וְרוֹחָה אֶת
שְׂאִינֵן מִיָּחָסִין לְיִשְׂרָאֵל:
הַרִי הוּא אוֹמֵר¹⁵ “וַיֵּאמֶר
הַתְּרַשֵּׁתָא לָהֶם . . .
עַד עַמּוּד בִּהֵן, לְאוּרִים
וּלְתַמִּים”. הִנֵּה לְמִדַּת
שְׂבָרוּחַ הַקֹּדֶשׁ מִתִּיחָסִין
הַמְּחֻזְקִין, וּמוֹדֵיעִין
הַמִּיָּחָס.

14. מלאכי ג, ג.

15. עזרא ב, סג.

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: "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*.

ואינו מִיחָם יִשְׂרָאֵל
 אֱלֹא לְשִׁבְטֵיהֶם,
 שְׁמוֹדִיעַ שְׂזוּה מִשִּׁבְט
 פְּלוֹנֵי וְזוּה מִשִּׁבְט פְּלוֹנֵי.
 אָבֵל אֵינוֹ אוֹמֵר עַל
 שְׂהֵן בְּחֻזְקַת בְּשָׂרוֹת,
 זֶה מִמְזוֹר וְזוּה עֶבֶד –
 שְׁתֵּדִין הוּא שְׁמִשְׁפָּחָה
 שְׁנִמְמָעָה, נִמְמָעָה:



הלכה ד

The great Torah Sages and the Nevi'im did not desire for the days of Moshiach 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.

Rather, they only desired Moshiach in order to be free to involve themselves in Torah and its wisdom without anyone 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.

לא נתאווי הנביאים
והחכמים ימות המשיח
– לא כדי שיִשְׁלֹטוּ עַל כָּל
הָעוֹלָם, וְלֹא כִּדְי שְׂיִרְדּוּ
בְּגוֹיִים, וְלֹא כִּדְי שְׂיִנְשְׂאוּ
אוֹתָם הָעַמִּים, וְלֹא כִּדְי
לְאָכַל וּלְשִׁתּוֹת וּלְשִׂמְחָה
– אֲלָא כִּדְי שְׂיִהְיוּ פְּנוּיִן
בְּתוֹרָה וְחֻמְתָּהּ, וְלֹא
יִהְיֶה לָהֶם נֹגֵשׁ וּמְבַטֵּל,
כִּדְי שְׂיִזְכּוּ לְחַיֵּי הָעוֹלָם
הַבָּא, כְּמוֹ שְׂבִאֲרֵנוּ
בְּהַלְבוֹת תְּשׁוּבָה:

ה

הנביאים והחכמים

What lesson can be learned from the fact that the חכמים ונביאים desired *Yemos Hamoshiach* “in order to be free to study Torah”?

There are people who say that they have no need for Moshiach (*chas v'shalom*), since studying Torah is all that matters in their life.

The answer to these people is: The Rambam rules that even the great Torah scholars yearned for *Yemos Hamoshiach*, because they understood that only then will we be able to study Torah properly, much more than during the time of golus¹⁶.

Even the greatest החכמים are waiting for the time when they will learn far better when משיח comes; for sure us simple folk.

16. שיחת ש"פ וירא תשמ"ג סי"ג (בלתי מוגה).

בְּדֵי שְׂיֻבוֹ לְחַיֵּי הָעוֹלָם הַבָּא

Why did the חכמים ונביאים yearn for Moshiach in order to merit *Olam Habah*? Isn't it better to serve Hashem *l'smah* (for His sake alone)?

The Rambam wrote in *hilchos teshuvah*: "One should not say, 'I will fulfill the *mitzvos* in order to merit *Olam Habah*.'" Yet here the Rambam writes that the חכמים ונביאים yearned for *Yemos Hamoshiach* in order to merit *Olam Habah*; how is it any different?

The difference is that in *hilchos teshuvah*, the Rambam is reprimanding those who do *mitzvos* for the sake of the reward in *Olam Habah*, which is completely unrelated to the actual work of fulfilling the *mitzvos* in this world. This is indeed a very low and simple level.

Here (in *hilchos Melech Hamoshiach*), the Rambam is discussing the חכמים ונביאים who yearned for the great closeness to Hashem that one feels in *Olam Habah*. This is a direct extension to our entire *avoda* in this world – getting closer to Hashem¹⁷.

Getting rewarded is a lower level of learning, but here we are learning for משיח which brings a closer higher connection to ה'.



הלכה ה

And in that time of Moshiach **there will not be over there** (in the world) **any hunger or 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 delights will be found like dust**. Just as dust is plenty and free to take from the ground, all conveniences and will be available.

ובאותו הזמן,
לא יהיה שם לא
רעב ולא מלחמה
ולא קנאה ותחרות
- שהטובה תהיה
משפעת הרבה,
וכל המעדרנים מצויין
בעפר.



Until now, the Rambam discussed Moshiach's positive effect on the *Yidden*: "The *Yidden* will dwell securely," "A *novi* will rise to straighten the *Yidden*," "He will reveal everyone's true lineage," "In order to be free to study Torah," etc.

In this *halacha*, the Rambam discusses Moshiach's positive effect on the entire world. There will no longer be any hunger or war, there will be great abundance of good, and the entire world will be occupied with the knowledge of Hashem¹⁸.

לא רעב ולא מלחמה

The events in this *halacha* seem to change the usual behavior of the world. Why does the Rambam write this?

The Rambam wrote earlier that the behavior of the world will not change when Moshiach comes. However, *halachah hei* seems to describe great changes in the world: no more hunger or war, feelings of jealousy and competition disappearing, etc.

Although we explained earlier that the Rambam does not discuss the changes to nature that will happen in the second *tekufah*, we must say that here, in the final *halacha*, the Rambam alludes to the changes of the second *tekufah*.

The reason for this is:

18. סה"ש תנש"א ח"א ע' 98 ואילך.

At a simple level, the purpose of Torah and *mitzvos* is to affect the world as we know it. Therefore, *shleimus Torah u'mitzvos* means that in that in *Yemos Hamoshiach* there will be (not only the complete fulfillment of Torah and *mitzvos*, but also) the most complete effect on the world. It is for this reason that the Rambam stresses that the world will not change, since if it would, Torah would not be able to complete its purpose of affecting this world, and there will lack in *shleimus Torah u'mitzvos*.

On a deeper level, however, Torah and *mitzvos* have no purpose other than fulfilling the inner will of Hashem. Accordingly, *shleimus Torah u'mitzvos* means that Hashem's will is completely revealed everywhere without anything blocking it, and it is completely unnecessary for the world to remain as it is. Therefore, the nature of the world will change completely to adapt to the true will of Hashem, and all negative aspects of nature (e.g. hunger & war) will cease to exist.

The Rambam usually focuses on the simpler level of Torah and *mitzvos* (affecting our world), which is why he focuses almost entirely on the first *tekufah*, when we will have the lower level of *shleimus Torah u'mitzvos* (i.e. in this world). However, in the last *halacha*, at the culmination of his entire *sefer*, the Rambam finally alludes to the higher purpose of Torah and *mitzvos* (complete revelation of Hashem's will), and therefore describes the second *tekufah* (when nature disappears and everything is in sync with the will of Hashem)¹⁹.

[**Note:** This is a novel approach that the Rebbe discussed on rare occasions. However, the Rebbe usually learns that *halacha hei* refers to the first *tekufah* when the world will continue its natural course.]

The Rambam clarifies that the point of *משיח* is to be able to keep *תורה* and *מצוות* therefore he hints to changes in nature that will help us keep *תומ"צ*.

וְלֹא מִלְחָמָה וְלֹא קְנָאָה וְתַחְרוּת

What kind of conflict is the Rambam referring to?

In *Yemos Hamoshiach*, there will no longer be any "war, jealousy, or competi-

tion” – including spiritual ones. People will no longer fight the “war of Torah” (i.e. serious Torah debates), nor be jealous of their fellow *Yid*’s spiritual status.

The reason is: The entire concept of conflict (even for a holy cause) is only possible when one feels that he is a *metzius* (selfish, independent entity). When our *metzius* becomes completely *bottul* (selfless, nullified) to Hashem, there is no longer a possibility for any kind of conflict with others²⁰.

There won’t even be “holy” fights, like arguing in
ה’, because everyone will be בטול to תורה.

וְלֹא קִנְיָאָה וְתַחְרוּת

What exactly is the difference?

“Jealousy” is an emotion of the *heart*. This emotion leads to the *practical* behavior of “competition.”²¹

Jealousy makes fights.

וּבְאִוְתוֹ הַזְּמַן . . . לֹא רָעַב וְלֹא מְלָחְמָה

Why doesn’t the Rambam mention that there will be no illness when Moshiach comes?

In *hilchos teshuva*, the Rambam describes the (physical) reward for Torah study: “Hashem will remove from us all the things which may prevent us from fulfilling the *mitzvos*, such as *illness*, war, hunger, and the like.” Here (in *hilchos Melech Hamoshiach*), the Rambam mentions war and hunger but makes no mention of illness.

The reason is: In *hilchos deiyos*, the Rambam outlines the proper behavior to maintain a healthy body. He concludes: “He who conducts himself according to these rules which we have laid down, I guarantee him that he will not encounter illness all his days.”

When Moshiach comes, we will observe all of Torah and *mitzvos* perfectly,

20. סה"ש תשמ"ט ח"א ע' 146, 299.

21. לקו"ש חכ"ז ע' 237 הע' 3.

down to the last detail – including all of the *halachos* relating to physical health. Therefore, there is no need for a special *brocha* that “Hashem will remove... illness” since we will lead perfectly healthy lives in the first place.

However, the *brochos* that are described in *hilchos teshuva* are meant as a reward for someone who studies Torah *before* the coming of Moshiach. Since his *mitzvah* observance is not necessarily perfect, it is possible for him to violate some of the *halachos* regarding health, and therefore he needs a special *brocha* that “Hashem will remove... illness.”²²

When a person keeps the whole תורה he doesn't get sick, so once משיח comes and we're keeping the whole תורה there won't be any sickness to take away!

הטובה תהיה מושפעת הרבה, וכל המעדנים מצויין כעפר

Why did the Rambam have to add (in addition to הטובה תהי' מושפעת הרבה) “וכל המעדנים מצויין כעפר”? And why does he compare מעדנים to “dust”?

מעדנים כעפר (“delights will be like dust”) has two meanings:

1. The simple meaning of “מעדנים כעפר” is that delights will be as plentiful as the dust of the earth.

What does this add to what the Rambam wrote earlier that הטובה תהי' מושפעת הרבה?

Even after the Rambam writes “הטובה תהי' מושפעת הרבה” (“the good will flow in great amounts”), it is not certain that it means *revealed* good – “good” can apply even in circumstances where the person does not recognize the inner good of the situation.

The Rambam therefore adds “וכל המעדנים מצויין כעפר” (all **delights** will be found like dust); “מעדנים” refers to things which a person enjoys and finds delight in. Such feelings apply only to *revealed* good.

Why is it necessary for the good to be in a revealed way?

22. הדרן על הרמב"ם תשל"ה.

The point of all this abundance when Moshiach comes is to abolish war, jealousy, and competition (as the Rambam wrote). Now, if the good is not recognizable to the person, he can still come to feelings of jealousy and competition, since it may seem to him that others have more than him.

Therefore, it is necessary for “delights” – *revealed* good – to be plentiful, thus abolishing any negative feelings (for everyone will recognize the great good that they possess).

2. A deeper meaning of “מעדנים כעפר” is that physical delights will have the *value* of dust (which is inedible and worthless).

The reason for all of the abundance is only so that the body can be strong and healthy to serve Hashem. Yet the delights themselves will have little importance to us, like the dust of the earth.

Accordingly, it becomes clear how this leads to abolishing feelings of jealousy and competition, since no one feels jealous over worthless things²³.

The delights will seem as valueless as dust.

Because all the delights will seem worthless (like dust), nobody
will be fighting for them.

Sometimes things are good but we don't see the good
in them, therefore the רמב"ם emphasizes that there
will be “delights” which are obviously good.



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 (הוי')** alone.

וְלֹא יִהְיֶה עֵסֶק כָּל
הָעוֹלָם, אֲלֵא לְדַעַת אֶת
ה' בְּלִבָּר.



וְלֹא יִהְיֶה עֵסֶק כָּל הָעוֹלָם, אֲלֵא לְדַעַת אֶת ה' בְּלִבָּר

In these few words the Rambam highlights several points:

1. **Who** will study Torah.
2. **How** the Torah will be studied.
3. **Which** parts of Torah will be studied.

Our connection to ה' depends on our relationship with each other, so when there is no קנאה between אידן there will be 'לדעת את ה'.

כָּל הָעוֹלָם

1. Who will study the Torah:

Will the goyim understand Torah and Elokus just like the Yidden?

The Rambam writes that the occupation of “the entire world” – including all of the *goyim* – will be broadening their knowledge and understanding of Hashem. He learns this from the *possuk* which he brings at the end, “וּמְלֵאָה הָאָרֶץ דַּעַת אֶת ה'” (the *earth* will be filled with the knowledge of Hashem).

Yet, he continues that the *Yidden* will be great scholars, indicating that they will be on a much higher level of understanding than the *goyim*.

The Torah study of *goyim* refers to studying about the *sheva mitzvos B'nei Noach*, regarding which it says²⁴ that a *goy* who studies the *sheva mitzvos* is compared to the *kohen gadol!* (However, a *Yid* who studies Torah is on a *higher* level than the *kohen gadol*.)²⁵

24. סנהדרין נט, א.

25. לקו"ש חכ"ז ע' 246 ואילך.

.will understand it infinitely better אידין but
the תורה will learn גים Even the

עסק בל העולם

2. How the Torah will be studied:

What does the word “עסק” imply?

עסק (occupation) usually refers to business. A businessman is constantly immersed in his business, even while sleeping – his sleep is only to regain energy for the next day of business. During his sleep, he dreams about his business.

Similarly, the Torah study in *Yemos Hamoshiach* will be an “occupation” – something we are busy with nonstop, at all times²⁶.

Just as a businessman thinks about his business all day (and night) we will think about תורה and dream about it.

ולא יהיה עסק בל העולם, אלא . .

Will we do *any* work when Moshiach comes, or only Torah study?

The words of the Rambam are “לא יהי עסק כל העולם אלא...” (there will be *no* occupation, *except* for knowing Hashem). This implies that there will be no work whatsoever, even the amount of work which is required from us by Torah (nowadays) for our livelihood.

How does this fit with the Rambam’s ruling in *hilchos talmud Torah* that even someone whose entire occupation is studying Torah must do at least a minimal amount of work to sustain himself?

This was answered by the Rambam’s description of *Yemos Hamoshiach* – “Good will flow in great amounts” – therefore, there will be no need for any work whatsoever. As the Rambam concludes: “כי מלאה הארץ דעת את ה” – the world will be *filled* with the knowledge of Hashem – not leaving room for any other occupation²⁷.

.26. שיחת ליל שמחת תורה תשמ”ה (בלתי מוגה).

.27. לקו”ש ח”ז ע’ 238.

There will be so much goodness we won't have to work at all.

לְדַעַת אֶת ה'

3. Which parts of Torah will be studied:

Why does the Rambam use the words “to know ה'” (in addition to “knowledge of their Creator”)?

The Geula is not merely a physical redemption (from suffering), nor is it merely a spiritual redemption (i.e. freedom from the *yetzer harah*) – rather, the Geula means the revelation of ה' in the world. The name ה' refers to *Atzmus* (the very Essence of Hashem Himself) the way He is completely higher than the world.

Such a powerful revelation lifts a person up to transcend all limitations, including the limitations of *kedusha* (since *Atzmus* is higher than all levels, physical and spiritual). The person's entire existence thus becomes nullified (*bittul b'metzius*) in Hashem. [Therefore, the Rambam concludes that the world will be filled with the knowledge of Hashem “as the water covers the seabed” – just as when looking at the sea all that one sees is water, water, and water – so too when looking at the world (and ourselves), all we will see is *Elokus*. Everything else will be *bottul*.]

[Even someone who is completely devoted to Hashem and overcame his *yetzer harah* did not yet leave all of the limitations of existence, for this is impossible for a *nivrah* (created being) to do on his own. Only through a revelation of ה' in *Yemos Hamoshiach* will everyone have the power to reach this level.]²⁸

The Rambam is essentially ruling here that in *Yemos Hamoshiach* every *Yid* will be a Chabad *chossid*, since the entire idea of Chabad *chassidus* is to understand the highest levels of *Elokus* in a clear way (*Chochma, Bina, and Daas*)²⁹.

Isn't the level of Torah study in *Yemos Hamoshiach* considered a change in the world's behavior?

The Rambam wrote, “There is no difference between this world as it is now and how it will be in *Yemos Hamoshiach* except for the control of the [gentile] kingdoms.” How does this fit with the incredible level of Torah study that the

28. לקריש חל"א ע' 23.

29. שיחת מוצאי זאת הנוכה תשמ"ו.

Rambam describes – the entire world will drop everything they do and spend all of their time on the knowledge of Hashem? This certainly qualifies as a tremendous change in the world!

We must say that this great level of learning will not happen as a quantum leap (i.e. huge, sudden increase), rather as a slow, natural development. Since we already started learning *chassidus* before *Yemos Hamoshiach*, we already started to gain a knowledge of Hashem. Thus, the knowledge of Hashem when Moshiach comes will not be such a great jump, so it is not considered “שינוי מנהגו של עולם” (changing the world’s behavior)³⁰.

The “רמב”ם uses the term ‘את ה’ to show that there will be a revelation of הוי’ in a way that we can understand it, which is also the point of חסידות חב”ד.

The learning then will be in a way of understanding ה’, since there can’t be a difference between now and then we have חסידות which gradually gets us used to a משיח’דקקע way of learning.



And therefore, *Am Yisroel* will be great experts in Torah and know the hidden matters including the deepest secrets of the Torah. And they will understand the knowledge of their Creator according to the ability of the human being.

As it says in the *novi* Yeshaya: “The entire world will be filled with the knowledge of Hashem as the waters cover the ocean bed.”

וּלְפִיכֵךְ יִהְיוּ חֲכָמִים
גְּדוֹלִים, וְיִוָּדְעוּ דְבָרִים
הַסְּתוּמִּים הָעֵמוּקִים;
וְיִשְׁיגוּ דַעַת בּוֹרְאֵם כְּפִי
בוֹחַ הָאָדָם, וְשֵׁנֵי אֶמְרֵי³¹ “כִּי
מְלֵאָה הָאָרֶץ דַּעַת אֶת
ה', כַּמַּיִם לַיָּם מְכַסִּים”:



יִהְיוּ חֲכָמִים גְּדוֹלִים, וְיִוָּדְעוּ דְבָרִים הַסְּתוּמִּים הָעֵמוּקִים

More about the wisdom in *Yemos Hamoshiach*:

“We will know the hidden matters” – this includes great scientific wisdom as well.

The Rambam writes in *hilchos kiddush hachodesh* that the sages of the past (in the times of the *nevi'im*) compiled books on the wisdom of astronomy and geometry, yet they have not reached our hands. Therefore, we must now rely on the books of the *goyim*.

When Moshiach comes, all the worldly wisdoms will return to the *Yidden*, since we will be able to derive them from the Torah. Therefore, we will no longer be dependent on the wisdom of the *goyim*.

[Similar to how the Gemara learns the duration of a snake’s pregnancy from a *possuk*.]³²

even natural science will be learned only from תורה.

וְיִשְׁיגוּ דַעַת בּוֹרְאֵם

The word “ישיגו”:

The word ישיגו (“understand the knowledge of their Creator”) literally means

31. ישעיהו יא, ט.

32. לקו"ש ח"ל ע' 197.

to “grasp.” We will have such a clear understanding of *Elokus* that it will feel as if Hashem is in our tangible grasp (as people say: ‘It is so clear to me, I can almost hold it in my hand’)³³.

will be so real it will be like you can hold it with your hand תורה.

מְלֵאָה הָאָרֶץ . . בְּיָמֵים לַיָּם מְכֻסִּים

Why does the Rambam add כְּמֵיִם לַיָּם מְכֻסִּים?

The Rambam concludes with the *possuk*, “וּמְלֵאָה הָאָרֶץ דְּעָה אֵת הַ” (the earth will be filled with the knowledge of Hashem).

Although every part of the world will be filled with knowledge of Hashem, it is possible that the world will still view itself as a significant, independent entity separate from Hashem (“*metzius*”).

Therefore, the Rambam brings the end of the *possuk* as well: “כְּמֵיִם לַיָּם מְכֻסִּים” (as water covers the seabed) – an analogy of water covering the sea: Creatures of the sea were created from water, their life force is from water, and their entire environment is water. Therefore, everything in the sea is completely *bottul* and one existence with the water.

The same is with knowledge of Hashem: Every person will be completely immersed and surrounded with Torah and *Elokus*, until their entire existence will be one entity.

[On a deeper level: Since the water is the *life force* of the sea-creatures, it does not conceal them, rather it represents their whole existence. Similarly, since Hashem is the life force of the entire world, the world will not be negated or minimized when Moshiach comes, rather our true existence – *Elokus* – will be clearly recognized.]³⁴

.33. שיחת עשרה בטבת תשמ"ט (בלתי מוגה).

.34. לקו"ש חכ"ז ע' 241.

Just like water covers the fish totally and is their life source so too we will feel how תורה is our life source.



הלכות מלך המשיח – הלכות יסודי התורה

מתכניפין סיומה להתחלתה

And they will understand the knowledge of their Creator according to the ability of the human being.

As it says in the *novi* Yeshaya: “The entire world will be filled with the knowledge of Hashem as the waters cover the ocean bed.”



The foundation of all foundations and the pillar of wisdom is to know that there is a First Being who causes all beings to exist. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being.

. . וַיְשִׁיגוּ דַעַת בּוֹרְאָם
כְּפִי כוֹחַ הָאָדָם, שְׁנֵאמַר
”כִּי מְלֵאָה הָאָרֶץ דַּעַת אֶת
ה', כַּמַּיִם לַיָּם מִכֶּסֶם.”
הלכות יסודי התורה, פרק
א, הל' א:

יְסוּד הַיְסוּדוֹת וְעִמּוּד
הַחֲכָמוֹת, לִידַע שְׂיִישׁ
שֵׁם מְצוּי רֵאשׁוֹן. וְהוּא
מְמַצֵּא כָּל הַנְּמַצָּא; וְכָל
הַנְּמַצָּאִים מִן שָׁמַיִם וְאָרֶץ
וּמֵה בִּינֵיהֶם, לֹא נִמְצָאוּ
אֶלָּא מֵאֲמַתַּת הַמְּצָאוּ . .

כַּמַּיִם לַיָּם מִכֶּסֶם – יְסוּד הַיְסוּדוֹת . .

How will *goyim* reach such a high level of *bittul* (selflessness)?

The Rambam concludes Mishneh Torah by saying that in *Yemos Hamoshiach*, the *entire world* – including the *goyim* – will be completely *bottul* to (the knowledge of) Hashem, as the water covers the seabed.

Now, it makes sense that *Yidden* – who possess a *neshama* which is literally part of Hashem (חלק אלוהי ממעל ממש) – can attain such a high level of *bittul* and oneness with *Elokus*. But how is this possible for *goyim*?

The answer can be found at the *beginning* of Mishneh Torah, as the Rambam states: “[Hashem] *causes* all beings to exist” – the Rambam uses the word *ממציא*

(*causes to exist*), not **המציא** (*caused to exist*). This means that at every single moment, Hashem causes everything in the world to come into being just as it was at the first time.

In *Yemos Hamoshiach*, this reality will be revealed. It will be completely visible how everything truly comes into existence only through Hashem. Therefore, everything in the world (including the *goyim*) will feel completely *bottul* and unified with Hashem Himself in a perfect unity³⁵.

The רמב"ם clarifies in the beginning of his sefer that everything comes from ה', when משיח comes this will be revealed.

Even after reaching the completion of understanding through משיח, we start again to show that there is always room for more.



לע"נ
הרה"ג הרה"ח
ר' ישעי' זוסיא
בן ר' אברהם דוד ע"ה
ווילהעלם

לזכות
רפואה שלמה
לאלישבע בת מרים
לאריכות ימים ושנים טובות

