



Bochurim Unite to greet Moshiach

קובץ לימוד

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

Booklet 1

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The English translation of the Rambam
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מפתח

1	הלכות מלכים ומלחמותיהם ומלך המשיח
3	הלכה א
16	הלכה ב
19	הלכה ג
25	הלכה ד

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

Yud Gimmel Iyar 5782
Yartzeit of the Rebbe's brother - Reb Yisroel Arye Leib
Brooklyn N.Y.

הלכות מלכים ומלחמותיהם ומלך המשיח.¹

Why did the Rambam write the Laws of Moshiach at the end of his entire sefer?

The Rambam wrote Hilchos Melachim (Laws of Kings) at the end of his sefer to emphasize that it is only possible to keep all of the halachos in their entirety when there is a king over the Yidden. We see this by Dovid Hamelech, who won over his enemies and started the preparations for building the Beis Hamikdash, which made it possible for the Yidden to fulfill Torah and mitzvos properly (during the rule of Shlomo Hamelech).

The same is with *Melech Hamoshiach*: his purpose is “to restore the kingship of Dovid” – thus enabling the Yidden to keep Torah and *mitzvos* in their entirety. Therefore, the Rambam discusses Moshiach at the end of his *sefer* after writing all of the *halachos*.

ספר, רמב"ם puts at the end of his הל' מלכים ומלך המשיח רמב"ם, to show that the שלימות קיום תי"צ can only be attained through the accomplishments of מלך המשיח.

What manner of Geula does the Rambam describe in Mishneh Torah?

The *possuk* says in Novi: “I, Hashem – in its time (*b'ita*) I will hasten it (*achishenah*).” The Gemara explains that this *possuk* alludes to two possibilities of when the Geula can come: If we are worthy of the Geula, “I will hasten it” – the Geula will come before the official deadline. If we are not worthy, the Geula will come “in its time” – the time that was originally set by Hashem.

The difference between the Geula coming *b'ita* and *achishenah* is not only *when* it will happen, but also *how* it will happen: If the Geula comes *b'ita* (in its time), it

1. כך הוא בדפוס ווניציא ש"י.

will be a long, natural process with many steps and stages. If the Geula is *achishen-ah* (before its time), the entire process will happen much faster.

The Rambam describes the Geula in a way of *b'ita* (e.g. he writes that there will be no changes in nature when Moshiach comes), since in Mishneh Torah (*sefer halachos*) the Rambam only writes things which are definite and don't depend on unique circumstances (like the *Yidden* being worthy of the Geula).

The רמב"ם only describes a process of משיח coming in a manner of 'בעתה', because the process of 'אחישנה' is subject to change based on the amount of זכויות that the אידן have.

פרק יא

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. 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.

הַמֶּלֶךְ הַמְּשִׁיחַ עָתִיד לְעֹמֵד, וְלְהַחְזִיר מַלְכוּת בֵּית דָּוִד לְיִשְׁנָה לְמִמְשָׁלָה הָרִאשׁוֹנָה, וּבִנְיַן הַמִּקְדָּשׁ, וּמִקְבֵּץ נִדְחֵי יִשְׂרָאֵל. וְחֻזְרֵין כָּל הַמִּשְׁפָּטִים בְּיָמָיו, כְּשֶׁהָיוּ מִקֶּדֶם: מִקְרִיבֵין קָרְבָּנוֹת, וְעוֹשִׂין שְׁמִטָּין וְיֹבְלוֹת כְּכֹל מִצְוֹתֶיהָ הָאֲמֹרָה בַּתּוֹרָה.



וְחֻזְרֵין כָּל הַמִּשְׁפָּטִים

What is the halachic purpose and definition of Moshiach?

The Rambam is the leading halachic authority on Geula matters. When examining the Rambam, it becomes clear that his definition of Moshiach is someone will bring the world to a state that will enable the *Yidden* to keep Torah and *mitzvos* properly.

In the Rambam's words, Moshiach will: 1) "Reestablish the kingship of Dovid as it used to be"; 2) "he will rebuild the *Beis Hamikdash*"; 3) "and gather the *Yidden* who are far away." And then, through these accomplishments, "all the laws will return to how they were before" – meaning that Moshiach will enable us to fulfill *all* of the *mitzvos*, including those which are dependent on the rule of a Jewish kings, the *Beis Hamikdash*, and all of the *Yidden* dwelling in Eretz Yisroel.

Since there is a halachic obligation to believe in Moshiach, the definition of Moshiach is of halachic importance: It is not enough to believe that Moshiach

will redeem the *Yidden* from golus, rather one is also obligated to believe that Moshiach will restore Torah and *mitzvos*.

שלימות קיום תומ"צ" will restore משיח's halachic classification is that he will restore



Anyone who does not believe in him (Moshiach), or someone that does not await his coming every moment, not only does he deny the truth of the other prophets (who came after Moshe and) who speak a lot about Moshiach but he denies the truth of the entire Torah and the prophecy of Moshe Rabbeinu, because the Torah gives proof about Moshiach.

As it says in *Parshas Nitzavim* “And Hashem your G-d will return all those who were in exile in a loving way; He will return and gather us. Even if you are pushed away to the end of the world Hashem will bring you back to the land that your forefathers inherited.

And these concepts 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.

וְכָל מִי שְׂאִינוּ מֵאַמִּין
בו, או מִי שְׂאִינוּ מִחֶכְהָ
לְבִיאָתוֹ - לֹא בְשֵׁאֵר
נְבִיאִים בְּלִבָּר הוּא
כוֹפֵר, אֲלָא בְּתוֹרָה
וּבְמוֹשֶׁה רַבֵּנוּ: שְׁחֵרֵי
תוֹרָה הֵעִידָה עָלָיו,
שֶׁנֶּאֱמַר “וְיָשֶׁב ה' אֶלְקֵינוּ
אֶת שְׁבוּתָהּ, וְרָחֲמֵנוּ;
וְיָשֶׁב, וְקִבְּצֵנוּ מִכָּל
הָעַמִּים]. . אִם יִהְיֶה
נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם -
מִשָּׁם, וְקִבְּצֵךְ ה' אֶלְקֵינוּ,
וּמִשָּׁם, יִקְחֵךְ]. וְהִבִּיאֵךְ
ה' וְאֶלְקֵינוּ וְגו'". וְאֵלֵינוּ
הַדְּבָרִים הַמְּפֹרָשִׁים
בְּתוֹרָה, הֵם כּוֹלְלִים כָּל הַדְּבָרִים שֶׁנֶּאֱמָרוּ עַל יְדֵי כָּל הַנְּבִיאִים.



מֵאַמִּין בו . . מִחֶכְהָ לְבִיאָתוֹ

What is the difference between “believe in him” and “await his coming”?

1) Belief can be very superficial and not internalized, such as the belief of the thief described in *chazal*: “The thief, at the mouth of the tunnel, calls out to Hashem” (i.e. although he believes in Hashem, it is not internalized enough to stop him from stealing). Therefore, in addition to belief in Moshiach, there is an obligation to *await* his coming, in a manner that permeates oneself internally.

2) When one awaits Moshiach, it makes him feel that every moment without Moshiach is imperfect. This causes that every time he mentions something related to the Geula, it arouses him to *daven* and plead for Moshiach.

[We find this in the Rambam’s *Hilchos Parah Adumah*: The Rambam writes that the “tenth *Parah* will be prepared by *Melech Hamoshiach*” – and he imme-

diately follows with a *tefillah* (even though it does not seem to fit with the style of his *sefer* of strict *halacha*): “May he speedily be revealed! Amen, may this be Hashem’s will!”].

We must feel like we’re actually missing something as long as משיח isn’t here yet, and therefore whenever we think about it, we automatically ask for it.

מֵאַמִּין בּוֹ . . . מְחַכֶּה לְבִיאָתוֹ

Why is someone who doesn’t await Moshiach called a *kofer* (nonbeliever)?

A *Yid* who says that he believes in Moshiach but does not await his coming – indicates that his belief is weak, for if not, how is it possible to not anticipate the Geula? Anyone who truly believes in the incredible good that is expected when Moshiach comes – for himself, all the *Yidden*, the entire world at large, and the *Shechinah* (which is also in *golus*) – certainly awaits the Geula with great anticipation.

Now we understand why someone who does not await Moshiach is considered a *kofer*: Someone who believes that Moshiach can *practically* come every day certainly awaits his coming constantly. If someone does not await Moshiach, it is because he believes Moshiach will only come in a long time and not today. In the words of the Beis Elokim: “One who does not believe [that Moshiach will come] in the near future, also doesn’t believe [that he will come] in the distant future.” Because the reason why someone wouldn’t believe that Moshiach is coming today is because he doesn’t think of Moshiach as something practical. The reason why he says that Moshiach can come in the distant future is because then it is not practical for the time being, so it is easier to accept. If someone truly believes that Moshiach is a practical reality, it sits with him easily that it will happen immediately.

Anticipating משיח proves that we truly believe in משיח – who wouldn’t anticipate all the wonderful things that will happen when משיח comes?

מחכה לביאתו

How can one express his anticipation for Moshiach?

There are several ways to do this, including:

1) Pleading and *davening* for Moshiach, which also hastens his coming.

Chazal said: “All of the thousands who fell in battle in the times of Dovid, only died because they did not demand the building of the *Beis Hamikdash*.” If those who never had a *Beis Hamikdash* and didn’t experience its destruction were punished for not demanding it, how much more so us who had the *Beis Hamikdash* and it was destroyed – we must certainly demand its rebuilding.

Due to the importance of pleading and *davening* for the coming of Moshiach, the early *Chassidim* established that we should *daven* three times a day mentioning the *tefillah* for rebuilding Yerushalayim as its own *bracha* (both in *Shemone Esrei* and in *Birchas Hamazon*).

2) The yearning for Moshiach should be expressed in English and any other language possible, because: (1) that way the entire world will know that the *Yidden* want Moshiach, and (2) there are *Yidden* who (for various strange reasons) understand English better than *Lashon Hakodesh*. Because there is no time to wait for them to return to their ‘true language’ (i.e. *Lashon Hakodesh*), since we need Moshiach *now*, there is no choice but to cry out in his current language: “We want Moshiach now!”

3) The Rebbe explains that through learning Torah about Moshiach & Geula, we strengthen our feeling and yearning for the coming of Moshiach.

4) When a *Yid* is immersed in a yearning for Moshiach, he searches for a Moshiach connection in every *mitzvah* and *Yom Tov*. He recognizes that in *Yemos Hamoshiach* he will feel the true meaning of whichever *mitzvah* or *Yom Tov* he is occupied with.

Anticipating משיח, and hastening its coming, can be expressed in the following 4 ways: a) Anticipating and demanding משיח, b) Demanding משיח in other languages as well, c) Learning about משיח, and d) Finding the משיח connection in every מצוה that we do.

אֵלֶּא בְּתוֹרָה וּבְמִשָּׁה רַבֵּנוּ

Why does the Rambam emphasize that he is a kofer in Moshe Rabbeinu?

The Rambam wrote that one who doesn't believe in Moshiach denies (*kofer* in) all of the *nevi'im*. Why was it necessary for him to specify that he also denies Moshe Rabbeinu?

The Rambam is adding greater certainty and strength to the belief in Moshiach:

The Rambam writes in *Hilchos Yesodei Hatorah* that there is a key difference between the prophesy of Moshe and that of the rest of the *nevi'im*: Most *nevi'im* were verified through the performance of miracles. The prophesy of Moshe was verified at Har Sinai, when "Our own eyes saw and not through a stranger's, our own ears heard and not that of another."

Therefore, in order to strengthen the belief in Moshiach, the Rambam emphasizes that Moshe himself prophesized about Moshiach, thus making it a prophesy which is "believed with an everlasting belief."

הַר סִינַי has a stronger תּוֹקֵף in that that we all saw it clearly displayed by נְבוּאָה's מִשָּׁה.

וְיָשֵׁב ה' אֶלְקֵינוּ

Why is the proof of "וְיָשֵׁב ה'" ("Hashem will return your captives") the first proof?

This *possuk* discusses the Geula in an explicit way without the need to expound on it in *Torah Shebaal Peh*. Since the Geula is mentioned *clearly* in the Torah, the Rambam can rule that one who does not believe in Moshiach doesn't only deny the *nevi'im*, but also Torah and Moshe Rabbeinu.

This is the strongest רֵאָי, because it is something that is stated clearly in the תּוֹרָה.

ואלו הדברים המפורשים

Which proof is “Clear in the Torah and includes all the words of the nevi'im”?

The purpose of Moshiach is to enable the complete fulfillment of Torah and *mitzvos* (as said earlier). The main proof for this is the first one – “Hashem will return your captives” – because this is the prerequisite for keeping all of the *mitzvos*. This proof includes (i.e. is the basis for) all the words of the *nevi'im*.

Afterwards, the Rambam shows us that the Torah also tells us the more specific details of the Geula, including: Proof 2 – that the Geula will be done through *Melech Hamoshiach*. Proof 3 – when Moshiach comes we can fulfill the mitzvah of adding *arei miklat*.

Moshiach's main accomplishment is שלימות קיום תומ"צ. It therefore follows that the main ראי for משיח is from 'ושב ה' אלקיך', which will facilitate the שלימות קיום תומ"צ. The other two ראיות are merely about specific details regarding משיח's coming.



Also in the story of Bilam, Moshiach is mentioned. There the Torah tells us of a prophecy regarding two Moshiachs – 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 Esav in the end of the days of *Golus*.

אִף בְּפָרְשֵׁי בְלָעָם
נֶאֱמַר, וְשֵׁם נָבִיא בְּשָׁנֵי
הַמְּשִׁיחִים - בְּמִשְׁחֵי
הָרִאשׁוֹן שֶׁהוּא דָּוִד,
שֶׁהוֹשִׁיעַ אֶת יִשְׂרָאֵל
מִיַּד צָרֵיהֶם, וּבְמִשְׁחֵי
הָאַחֲרוֹן שֶׁעוֹמֵד מִבְּנֵי,
שְׂמוֹשִׁיעַ אֶת יִשְׂרָאֵל
מִיַּד בְּאַחֲרוֹנָה.



וְשֵׁם ה' אֱלֹקֵינוּ . . אִף בְּפָרְשֵׁי בְלָעָם

What does the proof from *nevuas Bilaam* add to the belief in Moshiach (over the first proof)?

In *nevuas Bilaam*, we find that the Torah does not only tell us of the *Geula* (i.e. Yidden will be redeemed from *golus*), but it also tells us about *Melech Hamoshiach* (a human redeemer). As the Rambam continues to elaborate how the *pesukim* of *nevuas bilaam* refer to (the first Moshiach – Dovid, and) *Melech Hamoshiach*. From here we learn the obligation to believe in and await Moshiach himself (not just the *Geula*).

Another difference between the first two proofs: The first proof focuses on escaping from negativity (redemption from *golus*), whereas the second focuses only on the positive (Moshiach alone, without any mention of the suffering in *golus*).

This *ראי* proves that there is a מלך המשיח in whom we must believe, and whom we must anticipate.

פְּרִשְׁת בְּלָעָם

Why does the Rambam mention that the second proof is from “Parshas Bilaam”?

The main prophesy of Bilaam was regarding the fall of the nations under Jew-

ish rule. Therefore, the Rambam highlights that the prophesy about Moshiach was told by Bilaam, the non-Jewish prophet, thus stressing the great victory of the Geula. As *Chazal* say: “From the forest itself comes the axe which is used to chop it down.” [From the non-Jews comes the one who prophesizes their downfall.]

The fact that this נבואה was delivered by a גוי, namely בלעם, underscores the victory of the אידן over גוים.

וְשֵׁם נִבְּא בְּשְׁנֵי הַמְּשִׁיחִים

Why does the Rambam need to mention that there are two Moshiachs?

The reason why the Rambam mentions that there are two moshiachs (Dovid and the final Moshiach) even though the focus of these *halachos* is on the final Moshiach – because Moshiach himself incorporates both aspects:

Stage 1 – before building the *Beis Hamikdash* when he is still *chezkas* Moshiach (presumed Moshiach). At this point he is compared to Dovid (the first moshiach) who fought wars etc. but did not actually build the *Beis Hamikdash* (he only prepared for its building).

Stage 2 – When he completes his role of building the *Beis Hamikdash* and becomes Moshiach *vadai* (definite Moshiach). At this point he is completely on the level of “the final Moshiach.”

Within מלך המשיח there exists a microcosm of 'שני המשיחים'
– his being משיח ודאי and then בחזקת שהוא משיח.

בְּמִשִּׁית הָרִאשׁוֹן שֶׁהוּא דָוִד

Why is Dovid called the first moshiach (and not Moshe Rabbeinu)?

The role of moshiach is to enable us to completely fulfill Torah and *mitzvos*. This was first accomplished by Dovid Hamelech who conquered Eretz Yisroel [thus finishing to wage the wars (the mitzvah of annihilating Amalek), and building the *Beis Hamikdash* (for Dovid completed all the preparations)].

Whereas Moshe's accomplishment was taking the *Yidden* out of Mitzrayim, not enabling the fulfillment of Torah and *mitzvos*.

דוד specifically receives the title 'משיח הראשון',
because he facilitated קיום תומ"צ.



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

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

“I recognize 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 cause the *mazel* of the *Yidden* to shine.

“and a staff shall arise in Yisroel” is King Moshiach for a king carries a scepter.

“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).”

וְשֵׁם הוּא אוֹמֵר
 “אֶרְאֶנּוּ וְלֹא עֵתָהּ” – זֶה
 דָּוִד; “אֲשׁוּרֵנּוּ וְלֹא קְרוֹב”
 – זֶה מְלֶכֶךְ הַמְּשִׁיחַ. “דָּרֹךְ
 בּוֹכֵב מִיַּעֲקֹב” – זֶה דָּוִד;
 “וְקָם שִׁבְטֵ מִיִּשְׂרָאֵל” –
 זֶה מְלֶכֶךְ הַמְּשִׁיחַ. “וּמַחֲזִין
 פְּאֵתָי מוֹאָב” – זֶה דָּוִד,
 וְכֵן הוּא אוֹמֵר “וַיִּדֶךְ אֶת
 מוֹאָב, וַיִּמְדֹּם בַּחֶבֶל”;
 “וַיִּקְרַקֵר כָּל בְּנֵי שֵׁת”
 – זֶה הַמְּלֶכֶךְ הַמְּשִׁיחַ,
 שֶׁנֶּאֱמָר בּוֹ “וּמְשָׁלוֹ
 מִיָּם עַד-יָם”. “וְהָיָה
 אֶדוֹם יְרֵשָׁה” – זֶה דָּוִד,
 שֶׁנֶּאֱמָר “וְהָיָה אֶדוֹם
 לְדָוִד לְעַבְדִּים וְגו’”;
 “וְהָיָה יְרֵשָׁה [יִשְׁעִיר
 אִיבִיו]” – זֶה הַמְּלֶכֶךְ
 הַמְּשִׁיחַ, שֶׁנֶּאֱמָר “וְעָלוּ
 מוֹשְׁעִים בְּהַר צִיּוֹן,
 וְלִשְׁפַט אֶת הַר עֵשָׂו”:



Bilaams (fourth) prophesy – “The end of days”:

במדבר כד:	
He took up his משל and said, "The words of Balaam, son of Beor, the words of a man with an open eye.	וַיֵּשֶׂא מְשָׁלוֹ, וַיֹּאמֶר: נָאִם בְּלַעַם בְּנֵו בְעֹר, וְנָאִם הַגָּבֵר שְׂתָם הָעֵינַי:

<p>The words of the one who hears hashem's sayings and knows the thoughts of the Most High; who sees the vision of the Almighty, fallen yet with open eyes.</p>	<p>נָאֵם, שָׁמַע אֲמַרִי אֶל, וַיֵּדַע דַּעַת עֲלִיּוֹן; מַחְזֶה שְׁדֵי יַחְזֶה, נָפֵל וּגְלוֹי עֵינָיִם:</p>	<p>טז.</p>
<p>I see it, but not now; I look at it, but not soon. A star has gone forth from Yakov, and a scepter will arise from Yisrael which will crush the princes of Moav and uproot all the children of Shes.</p>	<p>אֲרָאֵנּוּ וְלֹא עֵתָהּ, אֲשׁוּרְנּוּ וְלֹא קָרוֹב; דָּרֶךְ כּוֹכֵב מִיַּעֲקֹב, וְקֵם שֵׁבֶט מִיִּשְׂרָאֵל, וּמַחֵץ פְּאֵתַי מוֹאָב, וְקִרְקַר כָּל בְּנֵי שֵׁשׁ:</p>	<p>יז.</p>
<p>Edom shall be possessed, and Seir shall become the possession of his enemies, and Yisrael will be victorious.</p>	<p>וְהָיָה אֶדוֹם יְרֻשָׁה, וְהָיָה יִרְשָׁה שְׁעִיר אִיבּוֹ; וְיִשְׂרָאֵל עֲשֵׂה חַיִּל:</p>	<p>יח.</p>

What do the four parts of Bilaam's prophesy allude to?

The Rambam learns the process of Moshiach's accomplishments and revelation from the prophesy of Bilaam:

- 1) **"I look at him"** – Bilaam sees Moshiach himself.
- 2) **"A scepter will arise from Yisroel"** – Bilaam see how Moshiach will affect (i.e. rule over) the *Yidden*.

Afterwards, Bilaam sees the effect that Moshiach has on the non-Jews, including two stages:

- 3) **"Uproot all the children of Sheis"** – Moshiach will rule over the non-Jews *forcefully*, against their will. [The additional *possuk* that the Rambam brings – "and he will rule from sea to sea" – also stresses the forceful rule of Moshiach.]
- 4) **"His enemy, Seir, will become the [Yidden's] inheritance"** – Later, the nations will *willfully* accept the rule of Moshiach ("inheritance" refers a close possession).

These four steps in Bilaam's prophesy correspond to the process of Moshiach's revelation, as the Rambam describes it in *halacha daled*:

- 1) **"I look at him"** corresponds with what the Rambam writes "If a king will arise from the house of Dovid" – which discusses the identity of Moshiach himself.
- 2) **"A scepter will arise from Yisroel"** corresponds with "He will compel all

of the *Yidden* to go in [the way of the Torah] – the effect that Moshiach will have on the *Yidden*. And this is done in a forceful way (“compel”), corresponding to the term “scepter” which refers to “a king who rules dominantly” (Rashi).

3) “**Uproot all the children of Sheis**” corresponds with “and he will fight the wars of Hashem” – the first stage, when Moshiach will rule over the nations in a tough and forceful way.

4) “**His enemy, Seir, will become the [Yidden’s] inheritance**” corresponds with “and he will perfect the entire world to serve Hashem together” – the second stage, when Moshiach will rule over the nations willingly. [As the Rambam concludes the *perek*: “When *Melech Hamoshiach* will truly arise and prove successful... they will all return and realize that their ancestors endowed them with a false heritage and their prophets and ancestors caused them to err.”]

As described in רמב"ם as...	משיח's accomplishments	The words of the פסוק
'אם יעמוד מלך מבית דוד'	משיח himself	אשורנו
'...ויכוף כל ישראל'	His influence over אידן	קם שבט מישראל
'...וילחום מלחמות ה'	His ruling over גוים by force	קרקר כל בני שת
'...ויתקן את העולם כולו'	His ruling over גוים by their will	והי' ירשה שעיר אויביו



הלכה ב

Also, an even stronger 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.”

This mitzvah was never yet fulfilled. And Hakadosh Baruch Hu would not give a mitzvah for no purpose.

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.

אף בערי מקלט הוא
אומר "אם ירחיב ה'
אלקיך את גבולך ויספת
לך עוד שלש ערים
ועל השלש האלה"²;
ומעולם לא היה דבר
זה, ולא צוה הקדוש
ברוך הוא לתתו.
אבל בדברי הנביאים,
אין הדבר צריך ראיה,
שכל הספרים מלאים
בדבר זה:

אף בערי מקלט . .

What does the proof from arei miklat add to the belief in Moshiach (over the first two)?

The proof from *arei miklat* does not just add another detail to the Geula, rather it adds a new strength to the entire belief in Moshiach, through turning it into a *mitzvah*:

In the first proof, Hashem promises the *Yidden* that He will bring them back to Eretz Yisroel. Although everything in Torah is eternal (as the Rambam writes in *Hilchos Megilla* that the five *chumashim* will exist forever), the fulfillment of the words of Torah can remain in the spiritual realm without ever developing into physical reality. We see this regarding the stories of the Torah: Even though they are eternal, that does not mean that they are constantly happening literally,

2. ראה דברים יט, ח"ט.

rather their spiritual meaning, their lesson, is eternal. This includes the promises of Torah as well – they do not necessarily have to happen physically.

Moreover, at times the promises of Torah are not fulfilled at all: The *possuk* says in *Shira*: “Until Your people will cross, Hashem, until the people You have acquired will cross.” The Braisa explains this *possuk*: When the *Yidden* enter Eretz Yisroel with Ezra, it will be just as miraculous as when they entered with Yehoshua. This did not end up happening due to the sins of the *Yidden*.

Therefore, the first proof alone is not strong enough to ensure that the Geula will definitely happen – (1) in a physical way, and (2) despite our sins.

In the second proof, the Geula is prophesized by Bilaam. Prophecy does not necessarily have to be fulfilled if – (1) it is a prophesy that tells of a negative occurrence (for then the *Yidden* can still do *teshuva* and have it annulled), or (2) if it remained between Hashem and the prophet, but it was never told over to the *Yidden* (– then, even if it was a positive prophesy it can be annulled).

A prophesy must only be fulfilled if it is for the good, and was told over to the *Yidden*. Essentially, even such a prophesy can be revoked, but Hashem gave these conditions for a technical reason: If even these prophesies would be revoked, there would be no way to test a prophet to see if he is telling the truth (for he can always say, “I am a true prophet, yet Hashem revoked my prophesy”). Therefore, Hashem made technical conditions so that certain prophesies must always be fulfilled.

Now, Bilaam’s prophesy of the Geula must be fulfilled (since it is a good prophesy, and it was told over to the *Yidden*). However, this is just technical because of the specific conditions for prophesy, yet essentially, the Geula itself does not have such a strong certainty.

The third proof adds a special strength to the Geula:

In the third proof, the Geula is part of a *mitzvah*. *Mitzvos* are eternal in their very essence, it is impossible for a *mitzvah* to change. This is not just technical, rather it is relevant to the entire idea of what a *mitzvah* is – a *mitzvah* is the will of Hashem, just as Hashem Himself is everlasting without change, so too His *mitzvos* are everlasting without change.

So too is with the Geula: Not only will it happen for technical reasons (be-

cause of the conditions of prophesy, etc.), rather because the Geula is part of a *mitzvah* in Torah (*arei miklat*), so it must happen literally without any changes.

This 'ר'א' achieves that משיח now assumes the validity of a מצוה, which – as opposed to a story or even a תורה in תורה – must materialize, in actuality.

ערי מקלט

Why will *arei miklat* be necessary during the Geula if there will no longer be any murder/death?

1) The Chinuch: This is what the Torah decreed. There will be no reason or use for the *arei miklat*.

2) The Shaloh: The *arei miklat* will only be needed during the first stage of Geula, when the world will still run its natural course, and there will still be the possibility of murder; we will therefore need *arei miklat* as refuge for those who commit accidental murder.

3) Chassidus: The additional *arei miklat* will be for those who killed accidentally before the Geula, in the time of *golus*. [Since *Yidden* will be in the additional lands of Keini, Knizi and Kadmoni, there will be a need to establish *arei miklat* there.]

It is not understood: When Moshiach comes, there will no longer be any evil in the world, therefore, the *goel hadam* (family member of the victim) will not chase after the murderer to kill him. Why then does the murderer have to run to *arei miklat* if he is in no need of protection?

Answer: The *goel hadam* will chase the murderer to fulfill the Torah's *mitzvah* of chasing the murderer, that's why there will be a need for *arei miklat*.

There are three explanations as to the function of ערי מקלט when משיח comes: a) It's merely a גזירת הכתוב, b) Only in the first phase of משיח will they exist, when murder will still be possible, and c) For those who murdered unintentionally during גלות.



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 (*tehiyas hameisim*) or similar things like these that are supernatural or new in the world, like the fools who take the words of Torah and twist them for their own purposes 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. 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 דַּעְתְּךָ
שֶׁהַמֶּלֶךְ הַמְּשִׁיחַ צָרִיךְ
לַעֲשׂוֹת אוֹתוֹת וּמוֹפְתִים,
וּמִחֲדָשׁ דְּבָרִים בְּעוֹלָם,
אוּ מַחְיֵה מֵתִים,
וּכְיוּצָא בְּדָבָרִים אֵלּוּ
[שֶׁהַמְּפָשִׁים אוֹמְרִים];
אִין תְּדַבֵּר בְּךָ - שְׁתַּחֲרִי
רַבִּי עֲקִיבָא חָכָם גָּדוֹל
מִחֲכָמֵי מִשְׁנֵה הָיָה,
וְהוּא הָיָה נוֹשֵׂא בְלִיּוֹ שֶׁל
בֶּן כּוּזִיבָא הַמֶּלֶךְ, וְהוּא
הָיָה אוֹמֵר עָלָיו שֶׁהוּא
הַמֶּלֶךְ הַמְּשִׁיחַ. וְדִמְיָה
הוּא וְכָל חֲכָמֵי דְדוֹר
שֶׁהוּא הַמֶּלֶךְ הַמְּשִׁיחַ,
עַד שֶׁנִּהְרַג בְּעוֹנוֹתָי;
בִּיּוֹן שֶׁנִּהְרַג, נֹדַע לָהֶם
שֶׁאִינּוּ, וְלֹא שָׂאֵלוּ מִמֶּנּוּ חֲכָמִים, לֹא אוֹת וְלֹא מוֹפֵת.

וְאֵל יַעֲלֶה . . . לַעֲשׂוֹת אוֹתוֹת וּמוֹפְתִים

Why is it not necessary for Moshiach to perform miracles?

We mentioned earlier that the role of Moshiach is not to perform miracles, rather to bring complete fulfillment of Torah and *mitzvos*.

Therefore, the way to identify someone as *chezkas Moshiach* (presumed Moshiach) is not through miracles etc. rather through accomplishments that strengthen Torah and *mitzvos*.

The Rambam proves this from Ben Koziva whom Rabbi Akiva considered to be Moshiach without asking him to perform any miracles.

שלימות קיום תומ"צ" is the main task of Mashiach, so it is irrelevant whether he can perform miracles.

שְׁחָרֵי רַבִּי עֲקִיבָא . . הָיָה נוֹשֵׂא כְּלָיו . .

Why was Rabbi Akiva the arms-bearer of Ben Koziva?

The Rambam mentions that Rabbi Akiva was Ben Koziva's arms-bearer, yet this is a side point, unrelated to his proof that Rabbi Akiva considered Ben Koziva to be Moshiach.

The reason why Rabbi Akiva was Ben Koziva's arms-bearer was in order to participate in the war for the *Yidden's* protection. It seems that the war was considered *pikuach nefesh* – to save the lives of the *Yidden* who were suffering under Roman rule.

This is a parenthetical note, unrelated to ר"ע's belief in בן כּוּזִיבָא as משיח. He carried בן כּוּזִיבָא's weapons because the war was one that was crucial to saving Jewish lives.

וְדִימָה . . וְכֹל חֲכָמֵי דְדוֹרוֹ שֶׁהוּא הַמְּלִיךְ הַמְּשִׁיחַ

Did all of the sages really believe that Ben Kosiva was Moshiach?

Everyone (including the Rambam) agrees that there were sages who did not believe Ben Koziva to be Moshiach. The reason why the Rambam wrote "all the sages of his generation":

1) At first, all the sages thought that Ben Koziva was Moshiach. Afterwards, some of them changed their minds since they were of the opinion that Moshiach must perform miracles (as the Raavad rules). Whereas the Rambam rules like Rabbi Akiva that Moshiach does not need to perform miracles, and therefore he writes "all the sages" since he disagrees with the reason which caused some of them to change their minds.

2) Most of the sages held that he was Moshiach, or at least the "great sages". Therefore, the Rambam writes "all."

There are two interpretations of the above: a) Originally all חכמים believed that he was משיח, and later on some changed their minds.

b) Most חכמים, or alternatively the prominent חכמים, believed so.

עד שנהרג בעוונות

Who killed Ben Kosiva, and for what reason?

The Rambam writes (in *Hilchos Taaniyos*) that Ben Koziva was executed by the Romans. The Raavad argues that he was executed by the Beis Din.

The Rebbe explains the *machlokes*: Everyone agrees on the fact that Ben Koziva was killed by the Romans. Only the Raavad holds that Ben Koziva was originally sentenced to death by the Beis Din, but ended up slain by the Romans.

The Raavad ruled that Moshiach must perform miracles from the onset. In order for Ben Koziva to be recognized as Moshiach, he would have to solve disputes miraculously through *morach vadain* (*ruach hakodesh*). Once the sages examined Ben Koziva and saw that he was not *morach vadain*, they concluded that he was not Moshiach. Thus, the wars that he waged placed many *Yidden* in danger for no reason, and he was therefore sentenced to death by Beis Din as a *rodef*. In the end, he was killed by the Romans, yet it is considered as if the Beis Din killed him since they sentenced him to death.

The Rambam ruled that Moshiach does not need to perform any miracles, including the miracle of *morach vadain*. Therefore, there was nothing wrong with Ben Koziva going to war despite not being *morach vadain*. Ben Koziva must have been killed by the Romans alone (without being sentenced by the Beis Din) as a result of his sins.

Even according to the ר"ב who writes that ב"ד killed him, he was in fact killed by the גוים. It is only that he was also חייב מיתה in ב"ד; being that the ר"ב is of the opinion that משיח must perform miracles, and evidently בן כוזיבא was not 'מורח ודאין', he was therefore חייב מיתה for the lives of אידן that were lost during the war. However, the רמב"ם is of the opinion that משיח need not perform miracles, and therefore he writes that בן כוזיבא was 'נהרג בעוונות'.



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 were surely wicked and a heretic (someone who revolts against Hashem). The opposite is actually true—Moshiach will help us do Torah and mitzvos better than ever before!

וְעִקַּר הַדְּבָרִים, בְּכֹה
הֵן: שֶׁהַתּוֹרָה הַזֹּאת
חֻקֶּיהָ וּמִשְׁפָּטֶיהָ לְעוֹלָם
וְלְעוֹלָמֵי עוֹלָמִים, וְאִין
מוֹסִיפִין עָלֶיהֶן, וְלֹא
גוֹרְעִין מֵהֶן; וְכָל הַמוֹסִיף
אוֹ גוֹרֵעַ, אוֹ שֹׁגֵלָה פָּנִים
בַּתּוֹרָה וְהוֹצִיא הַדְּבָרִים
שֶׁלְמִצְוֹת מִפְּשׁוּטָן –
הָרִי זֶה בְּדַאי בְּדַאי
וְרָשָׁע וְאַפְיָקוֹרוֹס:



שֶׁהַתּוֹרָה הַזֹּאת . . . אִין מוֹסִיפִין עָלֶיהֶן, וְלֹא גוֹרְעִין מֵהֶן

How does this fit with the Gemara that says “Mitzvos will be nullified in the future”?

Some explain that this Gemara is only referring to the time of *techiyas hameisim*, whereas in *Yemos Hamoshiach* (i.e. before *techiyas hameisim*) mitzvos will still be performed. As the Alter Rebbe writes: “When Chazal said that mitzvos will be nullified in the future, they referred to the era of *techiyas hameisim*. In *Yemos Hamoshiach*, however, before *techiyas hameisim*, they will not be nullified.” An obvious proof for this is that many mitzvos and halachos are specifically relevant to *Yemos Hamoshiach*, so it is not possible that mitzvos will be non-existent then.

But the question still stands: Hashem’s Torah is everlasting, how then is it possible for it to be nullified during *techiyas hameisim*?

Explanation: The definition of a *mitzvah* is a commandment given by one entity to another, separate from itself. In our case: Nowadays, the *Yidden* seem to be a separate entity from Hashem; Hashem commands us (i.e. mitzvos) how to behave.

In the future, *Yidden* will unite with Hashem in a very powerful way, thus becoming one entity. There will no longer be the concept of Hashem commanding *Yidden* (*mitzvos*), rather Hashem’s desire will be fulfilled by *Yidden* automatically (just as a foot performs the will of the head without being commanded to do so).

Thus, the *mitzvos* (commandments) will be nullified, yet the *practical actions* of the *mitzvos* will remain the same.

Although we are told that 'מצוות בטלות לעתיד לבוא', what this means is that לע"ל the concept of 'מצוות', which involve a מצווה and a מצווה, will cease to exist, and instead we will fulfill the will of ה' automatically due to our being completely unified with Him.



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 he delves deeply and toils in Torah and makes himself busy with mitzvos all the time, as did Dovid his ancestor. He will follow both Torah Shebichsav and Torah SheBal Peh. And in addition to being perfect in Torah and mitzvos himself, he will compel all of Am Yisroel to walk in it, in the way of the Torah and mitzvos. He will repair the cracks in the observance. And, 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.

וְאִם יַעֲמֵד מֶלֶךְ מִבֵּית
דָּוִד הַזֶּה בְּתוֹרָה וְעוֹסֵק
בְּמִצְוֹת כְּדוֹד אָבִיו, כְּפִי
תוֹרָה שְׁבִכְתָּב וְשְׁבַעֲלֵי
פֶה, וְיִכַף כָּל יִשְׂרָאֵל
לֵילֵךְ בָּהּ וּלְתוֹק בְּדַקָּה,
וְיִלָּחֵם מִלְחָמוֹת ה' -
הָרִי זֶה בְּחֻזְקָת שְׁהוּא
מִנְשִׁית.



וְאִם יַעֲמֵד מֶלֶךְ מִבֵּית דָּוִד

What kind of king is the Rambam referring to?

He does not mean an actual king who rules according to all of the *halachos* of a Jewish king. Rather, the descendants of Dovid are kings in their very essence at all times, despite not actually being in a role of rulership (such as in *gulus*). This is due to the promise that Hashem gave Dovid that his descendants will rule the *Yidden* forever. Therefore, Moshiach is referred to as king even before he reaches the stage of *chezkas* Moshiach (i.e. before his practical rulership over *Yidden*).

מִשִּׁיחַ is referred to as a מֶלֶךְ even before he has a kingdom, by virtue of his descent from דָּוִד הַמֶּלֶךְ, which makes him a מֶלֶךְ בְּעַצְמוֹ.

הוֹנָה בְּתוֹרָה

Why is the first condition for Moshiach that he must "delve deeply in Torah"?

The reason why the Moshiach must first and foremost "delve deeply in Torah"

is because in order for him to redeem the *Yidden* from *golus*, he must first completely transcend the limitations of *golus*. “Torah transcends the world” – therefore, only if Moshiach delves into Torah properly is he given the power to redeem the *Yidden* from the limitations of *golus*.

Since משיח is הוגה בתורה, and is therefore unaffected by the limitations of the world, being that 'תורה קדמה לעולם', therefore he has the ability to redeem the גלות אידן from גלות.

יִבְנֶה כָּל יִשְׂרָאֵל לְיָדָהּ כָּה וּלְחַזֵּק בְּדַקָּהּ

The Rambam highlights the effect that Moshiach will have on all *Yidden*: “To walk in it” – for *tzaddikim* who never sinned. “And repair its cracks” – for those who have sinned, *baalei teshuvah*.

"To walk in it(the Torah)" - alludes to the righteous.

"To repair the cracks" alludes to Baalei Teshuva

וְיִלָּחֶם מִלְחָמוֹת ה'

What kind of wars will Moshiach wage?

As we get closer to the coming of Moshiach, the darkness in the world increases to oppose the Geula. Moshiach must wage “the wars of Hashem” to fight against this opposition. Thus, the wars described here in Rambam (also) refer to spiritual wars.

This also refers to a spiritual מלחמה against the darkness that reigns in the world.



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 where they were sent into *golus*, **he is definitely Moshiach**.

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 god, **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**.

אם עשה והצליח
ונוצח כל האמות
שסביביו, ובנה מקדש
במקומו, וקבץ נדחי
ישראל – הרי זה משיח
בדאי. ויתקן את העולם
בלו לעבוד את ה' בחד,
שנאמר "כי אז אהפך
אל עמים, שפה ברורה,
לקרא כלם בשם ה',
ולעבדו שכם אחד"³.

ה



ובנה מקדש במקומו

Who will build the Beis Hamikdash?

The Rambam rules that the third *Beis Hamikdash* will be built (by *Yidden*, and specifically) through Moshiach, in order to fulfill the *mitzvah* of building the *Beis Hamikdash*. (This opinion is also brought in *Chazal*.)

Rashi (and others) holds that the third *Beis Hamikdash* was already built in heaven and will descend at the time of *Geula*.

We can reconcile both opinions in several ways:

1) The physical *Beis Hamikdash* will be built by Moshiach, and the “spiritual *Beis Hamikdash*” will descend from heaven and enclthe itself in the physical building. Similar to the fire on the *mizbeach* which was ignited from a physical flame, and a spiritual flame also descended from above.

2) The Midrash explains that the gates of the *Beis Hamikdash* sunk into the ground, and were buried in Har Habayis. When the third *Beis Hamikdash* de-

3. ראה צפניה ג,ט.

scends from heaven, the gates will rise up from the ground, and will be set into place by the *Yidden*. Halachically, erecting doors is considered erecting the entire structure, so the *Yidden* will thus fulfill the *mitzvah* of building the entire *Beis Hamikdash*.

3) The details of the *Beis Hamikdash* which are already known to us (from *מסכת מדות*) will be built by Moshiach. The unknown parts which are described cryptically in *nevuas Yechezkel* will descend from heaven.

4) If we are worthy of the *Geula* (*zochu*) – the *Beis Hamikdash* will descend from heaven. If the *Geula* comes at its set date without us being worthy (*lo zochu*) – we will have to build the *Beis Hamikdash* ourselves.

Chassidus explains why the *Beis Hamikdash* must combine human and G-dly effort, for that is the entire idea of the *Geula* – *dirah bitachtonim*, uniting our worldly work with Hashem.

There are four reconciliations between the fact that משיח will build the ביהמ"ק and the fact that it will descend from שמים already built: a) משיח will build the ביהמ"ק, and the מלמעלה will descend and merge into it. b) We will install the doors to the ביהמ"ק. c) We will build the ביהמ"ק to the best of our ability, and whatever is beyond our comprehension will descend from שמים. d) If משיח comes in a process of זכו, ה' will build the ביהמ"ק, and if משיח comes in a process of לא זכו, מלך המשיח, לא זכו will build the ביהמ"ק.

וּבְנָהּ מִקְדָּשׁ בְּמָקוֹמוֹ

Why was it important to notify us that Moshiach will build the Beis Hamikdash, and why highlight “in its place”?

This is one of the conditions to prove that he is “*Moshiach vadai*” – he will know the exact place of the *Beis Hamikdash* [although only the *mizbeach* is not allowed to be moved from its exact spot].

משיח's ability to pinpoint the precise location of the ביהמ"ק is one of the proofs that he is משיח.

וּבְנֵה מִקְדָּשׁ בְּמָקוֹמוֹ

What else is alluded to in the Rambam's words "in its place"?

"In its place" also alludes to Moshiach's location in *golus* before he becomes "Moshiach *vadai*" (the Rambam's words must then be read "in *his* – Moshiach's – place"). Meaning that while still in *golus* (where Moshiach waits with great anticipation to redeem the *Yidden* and the *Shechinah*), Moshiach will build a (mini) *mikdash* resembling the *Beis Hamikdash* in *Yerusholayim* as a preparation for the future *Beis Hamikdash*. The *Beis Hamikdash* will first be revealed there, and then return (with Hashem & the *Yidden*) to *Yerusholayim*.

Even before he becomes משיח בודאי, still in גלות, משיח, גלות
will build a מקדש in the place where he is.

וּקְבִץ גְּדוּחֵי יִשְׂרָאֵל – הֲרֵי זֶה מְשִׁיחַ בּוֹדֵאֵי

Is the fact that many *Yidden* are recently emigrating to Eretz Yisroel considered the beginning of the Geula?

The Rambam rules explicitly that *kibbutz goliyos* (gathering the exiles) must be done by *Melech Hamoshiach* himself. It is therefore understood that even if many *Yidden* choose to emigrate to Eretz Yisroel (although this might be a very great thing, and according to some opinions (e.g. the Ramban) even a *mitzvah*) – this is in no way related to the Geula.

Additionally, the order of events is clear in the Rambam (and no authority argues with him): first is the appearance of *Melech Hamoshiach*, then he influences the *Yidden* and fights wars, then he builds the *Beis Hamikdash*, and *only afterwards* he gathers the *Yidden* to Eretz Yisroel. Any emigration that happens before these events is meaningless in the context of Geula.

Only a מלך המשיח that is brought about by קיבוץ גלויות can be considered a step in גאולה. The mass immigration of אידן to א"י in recent times is in fact a foretaste of קיבוץ גלויות משיח's achievements in the area of

וּבְנֵה מִקְדָּשׁ בְּמִקְוָמוֹ, וְקַבֵּץ נִדְחֵי יִשְׂרָאֵל

What is the deeper reason why the Beis Hamikdash is built before gathering the exiles?

The *Beis Hamikdash* being built before *kibbutz goliyos* adds greater perfection to *kibbutz goliyos*, since it causes the *Yidden* to be gathered through the great light and revelation of *Elokus* which is shining forth from the *Beis Hamikdash*.

בנין ביהמ"ק will follow קיבוץ גלויות
ביהמ"ק will be drawn by the light of the קיבוץ גלויות.

וּבְנֵה מִקְדָּשׁ בְּמִקְוָמוֹ, וְקַבֵּץ נִדְחֵי יִשְׂרָאֵל

What can we do to hasten the building of the Beis Hamikdash and gathering the exiles?

In order to hasten the coming of *Moshiach*, one should involve himself in the activities that *Moshiach* will perform:

Building the *Beis Hamikdash* – working with oneself: One should ensure that his spiritual *Beis Hamikdash*, his *neshama*, is properly built and not “destroyed” in any way.

Kibbutz goliyos – working with others: One should bring *Yidden* who are “lost” in spiritual *golus* closer to *Yiddishkeit*.

To hasten *משיח*'s coming, we should practice these two ideas in our *עבודה*: בנין ביהמ"ק represents working on ourselves, and קיבוץ גלויות represents embracing others.



ואם לא הצליח עד כה, או נהרג – בידוע שאינו זה שהבטיחה עליו תורה, והרי הוא ככל מלכי בית דוד השלמים הכשרים שמתו. ולא העמידו הקדוש ברוך הוא אלא לנסות בו רבים, שנאמר, "וימן המשפילים יפשלו, לצרוף בהן ולקדר וללבן עד עת קץ, כי עוד למועד"⁴.

And if he did not succeed to this degree of being an influence over all *Yidden* and fighting for Hashem **or** he was successful but **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 died 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 calculate the time when Moshiach will come, **will stumble** Hashem will allow them to make this mistake **to try them, to clarify, and to make it plain** to them that it is not yet the time they must wait **until the appointed end-time**, though they wish it was sooner **because** the time has not yet come. **There is still a lot of time** until the *geulah* will arrive.

אף ישוע הנוצרי שדמה שיהיה משיח, ונהרג בבית דין – כבר נתנבא בו דניאל, שנאמר "ובני פריצי עמך, ינשאו להעמיד חזון ונבשלו"⁵. וכי יש מבשול גדול מזה? שכל הנביאים דברו שהמשיח הוא ישראל ומושיעם, ומקבץ נדחיהם ומחזק מצותם; וזה גרם לאבר ישראל בחרב, ולפזר שאריתם ולהשפילם, ולהחליף התורה, ולהטעות רב העולם לעבר אלוה מבלעדי ה'.

Concerning Yoshke of Notzras who imagined himself to become Moshich and was put to death by the court, the Prophet Daniel said already: "Also the rebellious sons of your people will lift themselves up to establish the vision; but they will stumble." (Daniel 11:14). **And can there be a greater stumbling block than this:** All the prophets affirmed that Moshich would redeem Am Yisroel, save them, gather their dispersed, and strengthen the *mitzvos*. **But he caused Am Yisroel to be destroyed by the sword, their rem-**

4. ראה דניאל יא, לה.

5. דניאל יא, יד.

nants to be dispersed and humiliated, and changing the Torah, and misleading the world to serve gods besides Hashem.

אבל מחשבות בורא עולם - אין פח באדם להשיגם, כי לא דרכינו דרכיו ולא מחשבותינו מחשבותיו. וכל הדברים האלו של ישוע הנוצרי, ושל זה הישמעאלי שעמד אחריו - אינן אלא לישר דרך למלך המשיח, ולתקן את העולם בלו לעבד את ה' ביחד: שנאמר "כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה', ולעבדו שכם אחד".⁶

Yet no man can grasp the thoughts of (Hashem) the Creator of the world, for our ways are not His ways, and our thoughts our not His thoughts; and all the ways of Yoshke of Notzras and this Ishmalite who arose after him, were only to clear the way for Moshiach the king. And to correct the entire world and everyone in it, to serve Hashem together united in serving Him and no other god, as it says in Navi Tzefaniah: For then when Moshiach will come I will transform the nations of the world to speak a purer language (*lashon ha-kodesh*) that they all will call upon the name of Hashem and serve Him alone with one purpose.

ביצד? כבד נתמלא העולם בלו מדברי המשיח ומדברי התורה ומדברי המצוות, ופשוטו דברים אלו באיים רחוקים, ובעמים רבים ערלי לב; והם נושאים ונותנים בדברים אלו, ובמצות התורה - אלו אומרים מצות אלו אמת היו, וכבד במלו בזמן הזה, ולא היו נוהגות לדורות. ואלו אומרים דברים נסתרות יש בהן, ואינן בפשוטן, וכבד בא משיח, וגלה נסתריהם.

How is this so? The world is now already filled with matters of Moshiach, and matters of the Torah and mitzvos. Knowledge of these matters have spread to the distant islands and to the many nations of those with uncircumcised hearts. They discuss these matters and the mitzvos of the Torah. Some of them say that these mitzvos were once true, but have since been canceled for our times as they were not meant to be observed for all generations. Some of them say that these are secret matters and are not as simple as they would appear, and now the "Moshiach" has come and revealed these secrets.

6. ראה צפניה ג, ט.

וּבְשִׁיעֶמֶד הַמֶּלֶךְ הַמּוֹשִׁיחַ בְּאַמְתּוֹ, וַיְצַלִּית וַיְרוּם וַיִּנְשֵׂא – מִיַּד הֵם בְּלֵן חוֹזְרִין
וַיִּוְדְעוּ שֶׁשָּׂקֶר נִחְלוּ אֲבוֹתֵיהֶם, וְשֶׁנִּבְיֵיהֶם וְאֲבוֹתֵיהֶם הִטְעוּם:

When Moshiach will really arise and he will succeed and will reign supreme, at once they shall all return and will know that they inherited lies from their forefathers and that their prophets and forefathers have misled them.



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