

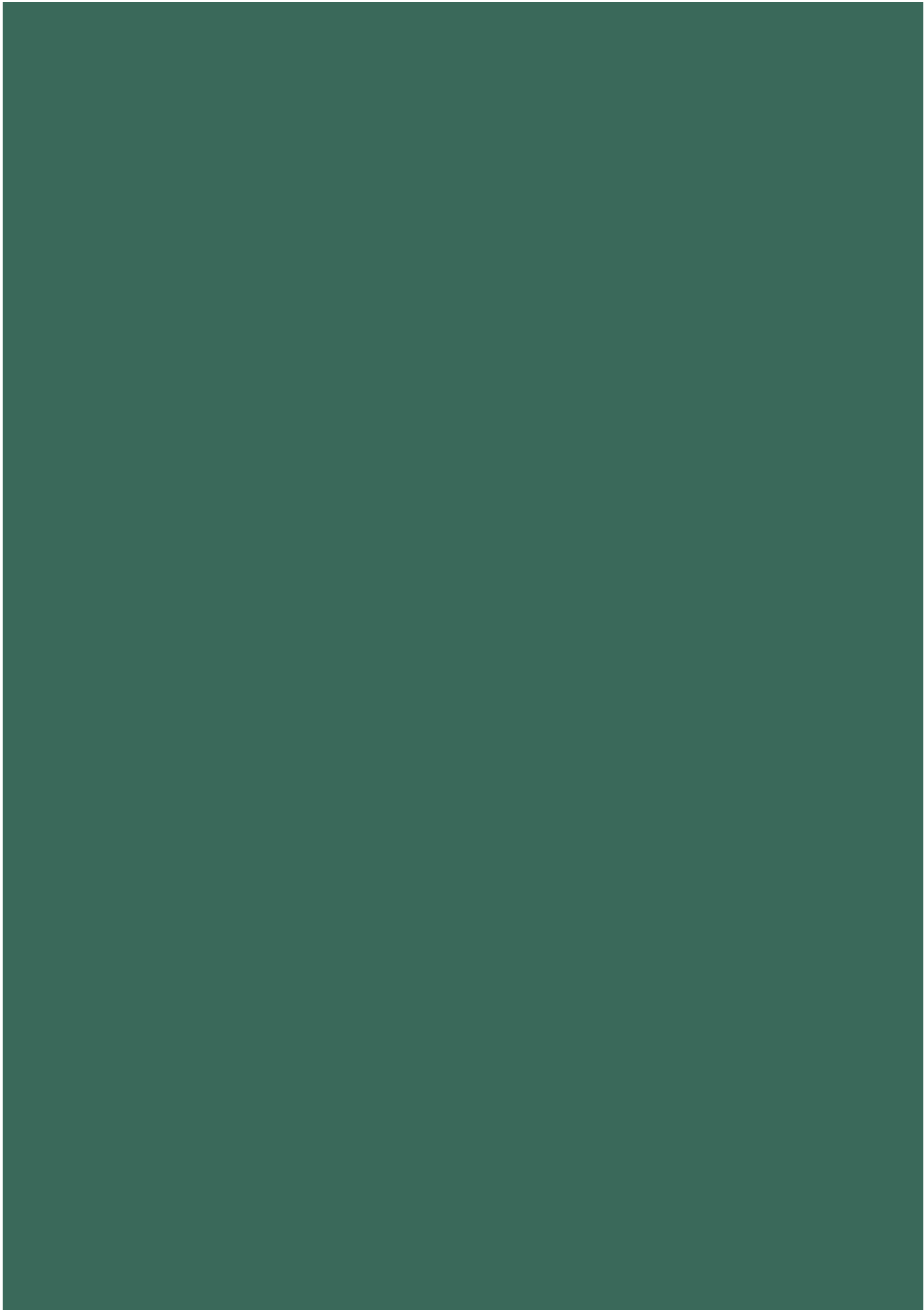
דבר  
מלכות

ביאת אליהו

THE PURPOSE OF ELIJAHU'S COMING

DVAR  
MALCHUS

RAMBAM'S CONCEPTION OF MASHIACH  
AS ILLUMINATED BY THE REBBE'S TEACHINGS



# DVAR MALCHUS | דבר מלכות סימן ד

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Adapted from *sichos* of *Yud Shvat*, 5747 [1987]

## Introduction

**T**he Rebbe Rayatz famously wrote: “A soul can descend into this world and live seventy or eighty years – just in order to do a favor for a fellow Jew.”<sup>1</sup>

It is obvious that in those seventy or eighty years, the person will have lived a complete life, filled with many spiritual and material achievements. However, what would have been the purpose of this life which necessitated his soul to descend? To perform that favor.

Torah Law speaks about *ikar* and *tefal*,<sup>2</sup> matters of fundamental importance and those that are secondary. And within the category of fundamentally important matters, there is also a concept of priority: What is of greatest importance? What is the ultimate purpose?

This is the point around which the *sichah* to follow revolves. It focuses on the persona of Eliyahu the Prophet and the well-known tradition that he will come directly before or together with *Mashiach*, and it asks: For what purpose will he come?

Based on *Rambam's* words,<sup>3</sup> the Rebbe explains that there are two fundamental opinions: a) that Eliyahu will come to “correct wrongdoing” and, particularly, to do so by spreading peace, and b) the purpose of his coming is solely to herald *Mashiach's* coming. Both opinions agree that he will perform many other important tasks, however, the question remains: Why will he come? What is he meant to achieve when he appears?

\* \* \*

The stories of Eliyahu the Prophet appearing incognito and performing wondrous acts have a natural appeal. One of the reasons for this is that we all feel an inner potential to be more than we are at present and to do things that are truly wondrous.

A similar concept applies to the matter at hand – we can all be Eliyahu the Prophet in microcosm, acting to correct wrongdoing by spreading peace. And we can all live our lives in a manner that will herald *Mashiach* – we can behave in such a way that the knowledge, peace, and unity that will prevail in the Era of *Mashiach* will be evident through our actions, so much so that others will sense his imminent arrival. By doing so, we will hasten the time when Eliyahu will appear and set in motion Israel's redemption.

1. *HaYom Yom*, entry 5 Iyar; the *Igros Kodesh* of the Rebbe Rayatz, Vol. 3, Letter no. 757, p. 295; the letter is

known in Yiddish as *der langer briv* (“the long letter”) and translated into English as *The Making of Chassidim*.

2. *Berachos* 35b ff., *et al.*

3. *Hilchos Melachim* 12:2.

# The Purpose of Eliyahu's Coming

## A Landmark Event

1. This year, the tenth<sup>1</sup> of Shvat<sup>2</sup> marks the completion of the third<sup>3</sup> cycle of the study of *Rambam's Mishneh Torah*<sup>4</sup> by many Jews according to the custom that has spread and been accepted throughout the Jewish community<sup>5</sup> to study three chapters of that text every day. (Concurrently, women and children are also concluding their third cycle of the study of *Sefer HaMitzvos*.) And also, this year marks the conclusion of the entire *Mishneh Torah* for the first time by those who study one chapter of this work per day.<sup>6</sup>

Since many Jews from all the corners of the earth come together through studying this work, in connection with the conclusion of that study, it is fitting to focus on an aspect of the conclusion of the *Mishneh Torah* that is connected with the unity of the Jewish people.

א. בְּקֶשֶׁר עִם סִיּוּם סֵפֶר הַי"ד לְהַרְמַב"ם בְּשָׁנָה זוֹ בַּיּוֹם הָעֵשְׂרִי־בְּשִׁבְטִי,

- שָׁבוּ מְסִימִים רַבִּים מִיִּשְׂרָאֵל מִחֲזוֹר שְׁלִישִׁי דְלִמּוּד הַרְמַב"ם עַל פִּי הַמְּנַהֵג שְׁנֵת־פֶּשֶׁט וְנִתְקַבַּל בְּתַפּוּצוֹת יִשְׂרָאֵל לְלִמּוּד ג' פְּרָקִים בְּכָל יוֹם (וּבְמִקְבִּיל - סִיּוּם מִחֲזוֹר שְׁלִישִׁי בְלִמּוּד סֵפֶר הַמִּצְוֹת, גַּם עַל יְדֵי נְשִׁים וְטָף), וְבוּ מְסִימִים גַּם מִחֲזוֹר רֵאשׁוֹן דְלִמּוּד הַרְמַב"ם בְּסֵדֶר הַלִּמּוּד דְפָרַק אֶחָד לַיּוֹם -

מִן הָרְאוּי לְהִתְעַכֵּב עַל סִיּוּם הַרְמַב"ם בְּעֵינֵי הַקְּשׁוֹר עִם אַחֲדוּתָם שֶׁל יִשְׂרָאֵל, שֶׁכֵּן, עַל יְדֵי זֶה שָׂרְבִים מִיִּשְׂרָאֵל בְּכָל קְצוּי תֵּבֵל מִתְאַחֲדִים בְּלִמּוּד הַרְמַב"ם -

1. Regarding the tenth, it is written (*Vayikra* 27:32), "The tenth will be holy." See *Sefer HaBahir*, sec. 103. See also the sources cited in *Likkutei Sichos*, Vol. 6, p. 290.

2. "A meritorious matter is brought about on a meritorious day" (*Taanis* 29a, et al.). The tenth of Shvat is the *yahrzeit* of my revered father-in-law, the Rebbe Rayatz. On this day, "all of his actions, his Torah, and his Divine service that he performed over the duration of his life... is revealed and shines in an apparent manner from above downward... and brings about salvation in the midst of the earth" (*Tanya, Iggeres HaKodesh*, Epistles 27 and 28). See also *Siddur im Dach, Shaar Lag B'Omer*, p. 304b ff., et al., regarding

the significance of a *yahrzeit*.

3. The significance of the completion of the third cycle is reflected in our Sages' words (*Bava Metzia* 106b, see the sources cited there), "[Once an action is repeated a] third time, a *chazzakah* is established," i.e., it is assumed that the action will be repeated.

4. Note the allusion to *Rambam* in *Parshas Bo*, the Torah reading of the *Shabbos* from which the tenth of Shvat is blessed (see *Zohar*, Vol. II, pp. 63b, 88a). As mentioned in several holy texts the first letters of the Hebrew words (*Shmos* 11:9) רַבּוֹתַי בְּאֶרֶץ מִצְרַיִם, "so that I multiply My wonders in the land of Egypt," form an acronym for the name רַבּוֹתַי

(*Rambam*).

5. See *Rambam, Hilchos Mamrim* 2:2, which emphasizes the significance of a practice spreading throughout the Jewish community.

6. The completion of the first cycle is also significant because in doing so, a new opening was made possible. (See *Likkutei Sichos*, Vol. 20, p. 74ff., translated in *Selections from Likkutei Sichos, Bereishis*, p. 179ff., and the sources cited there, regarding the significance of opening a new pathway of service.) That source emphasizes the importance of overcoming the challenges brought about because "all beginnings are difficult" (*Mechilta, Rashi, Shmos* 19:5).

The study of the *Mishneh Torah*<sup>7</sup> forges unity among the Jewish people in a consummate manner because it is “a compilation of the entire Oral Law,”<sup>7</sup> which teaches the entire Torah “law by law,”<sup>7</sup> including also those laws that are not practiced in the present era. (In contrast, the texts of other *halachic* authorities including the *Shulchan Aruch* are not that inclusive, comprising only the laws applicable during the present era.) Accordingly, through the study of the *Mishneh Torah*, the entire Jewish people come together through learning a work that includes the entire Torah, reaching a complete state of Torah knowledge.<sup>8</sup>

“מִשְׁנֵה תּוֹרָה”, “מִקְבֵּץ לַתּוֹרָה שְׁבַע עֶלְפָּה כְּלָה”, “הֵלְכוֹת הֵלְכוֹת” דְּכָל הַתּוֹרָה כְּלָה (גַּם הֵלְכוֹת שְׂאִינָן נוֹהֲגוֹת בְּזִמְנֵה הַנֵּה - מֵה שְׂאִינָן כֵּן בְּשֹׁאֵר סִפְרֵי הַפּוֹסְקִים, עַד לְשִׁלְחַן עֲרוּךְ -) נַעֲשִׂית אַחֲדוּתָם שֶׁל כָּל יִשְׂרָאֵל בְּתַכְלִית הַשְּׁלֵמוֹת, עַל יְדֵי זֶה שְׁמֵת־אֲחָדִים בְּלִמּוּד הַכוֹלֵל כָּל הַתּוֹרָה, שְׁלֵמוֹת הַתּוֹרָה, וּבִסְפָר וּבְאִפְסָן “שִׁיְהִי” כָּל הַדִּינֵי גְלוּיֵי לְקִטּוֹ וְלִגְדוּל בְּדִין כָּל מִצְוָה וּמִצְוָה.”

## A Prophet Will Arise

2. In the final chapter of “the Laws of the Kings, [their] wars, and the King *Mashiach*”<sup>9</sup> – which serves as the conclusion and summation of his *Mishneh Torah* – *Rambam* describes several details regarding the order of the events that will transpire in the Era of *Mashiach*, including a matter that relates to the unity of the Jewish people as he writes:<sup>10</sup>

The simple meaning of the words of the Prophets appears to imply that the War of Gog and Magog<sup>11</sup> will take place at the beginning of the era of *Mashiach*. Before the War of Gog and Magog, a prophet will arise to rectify Israel’s [conduct] and prepare their hearts [for the Redemption], as it is written:<sup>12</sup> “Behold, I am sending you Eliyah[u]<sup>13</sup> the prophet, before the advent of the great and awesome Day of G-d.”

[Eliyahu] will not come [in order] to declare the pure, impure, nor to declare the impure, pure;

ב. בַּפֶּרֶק הָאַחֲרוֹן ד’ הֵלְכוֹת מְלָכִים וּמְלַחְמוֹת וּמֶלֶךְ הַמְּשִׁיחַ, שֶׁהוּא גַם סִיּוּם וְחֹתֶם סֵפֶר הַ”ד - כּוֹתֵב הַרְמַב”ם כְּמֵה פְּרָטִים בְּנוֹגַע לְסֵדֶר דִּימּוֹת הַמְּשִׁיחַ, וּבִינֵיהֶם גַּם עֲנִיָּן הַקְּשׁוּר עִם אַחֲדוּתָם שֶׁל יִשְׂרָאֵל, וְזֶה לְשׁוֹנוֹ:”

”יִרְאֶה מִפְּשׁוּטִים שֶׁל דְּבָרֵי הַנְּבִיאִים שֶׁבְּתַחֲלַת יְמֵי הַמְּשִׁיחַ תִּהְיֶה מְלַחְמַת גּוֹג וּמָגוֹג, וְשִׁקְדָם מְלַחְמַת גּוֹג וּמָגוֹג יַעֲמוּד נְבִיא לְיִשְׂרָאֵל וְלִהְכִין לָבָם, שְׁנֵאֲמַר” הִנֵּה אֲנֹכִי שֹׁלַח לָכֶם אֶת אֵלֶיָּהּ וְגו’. וְאֵינּוּ בָּא לְטַמֵּא הַטְּהוֹר וְלֹא לְטַהֵר הַטְּמֵא, וְלֹא

7. This is the wording used by *Rambam* in his introduction to the *Mishneh Torah*.

8. See the *sichos* of Acharon shel Pesach and the *farbrengens* that followed it in 5744 (1984) (*Likkutei Sichos*, Vol. 27, p. 229ff)

9. This is the heading introducing chapters 11 and 12 of *Hilchos Melachim* in the Venice editions of the *Mishneh Torah*, (5284 [1524] and 5310 [1550]).

10. *Mishneh Torah*, *Hilchos Melachim* 12:2.

11. *Yechezkel* ch. 38ff., *Zechariah*, ch. 14, et al.

12. *Malachi* 3:23.

13. The name of the prophet is occasionally spelled, as in this verse, without the final letter *vav*.



nor [will he come in order] to disqualify [the lineage of] those presumed to be of flawless descent, nor to validate [the lineage of] those [whose lineage] is presumed to be blemished. Rather, [he will come in order] to establish peace in the world; as [the above prophecy] continues,<sup>14</sup> “He will bring back the hearts of the fathers to the children.”

Some of the Sages say that Eliyahu will come before the coming of *Mashiach*.

The need for clarification in the wording chosen by *Rambam* becomes obvious from a comparison with the following *halachah*:<sup>15</sup>

During the era of the King *Mashiach*... the entire [nation's] line of descent will be established on the basis of his words.... He will define the lineage of the Israelites according to their tribe alone; [i.e.,] he will make known [each person's tribal origin, stating,] “This one is from this tribe” and “This one is from this tribe.” However, concerning a person who is presumed to be of unblemished lineage, he will not state that “He is illegitimate,” or “He is of slave lineage,” for the law is that once a family has become intermingled [within the entire Jewish people], they may remain intermingled.<sup>16</sup>

As is well known, *Rambam's* wording in the *Mishneh Torah* is extremely precise, as he himself states,<sup>7</sup> he composed that text “[using] clear and concise wording,” and when careful attention is paid to the wording *Rambam* uses, there appears to be a divergence between the wording used in these two *halachos*. Regarding Eliyahu, *Rambam* writes that “he will not come [in order]... to disqualify [the lineage of] those presumed to be of flawless descent, nor to validate [the lineage of] those [whose lineage] is presumed to be blemished.”<sup>17</sup> Seemingly, since in the following *halachah*, he writes regarding *Mashiach*, “he will not state” whether a person's

לפסול אנשים שהם בחזקת כשרות, ולא להכשיר מי שהחזקו פסולין, אלא לשום שלום בעולם, שנאמר “והשיב לב אבות על בנים”.

וממשיך, “ויש מן החכמים שאומרים שקדם ביאת המשיח יבוא אליהו”.

וצריך להבין:

(א) בהלכה שלאחרי זה כותב הרמב"ם “בימי המלך המשיח . . . יתיחסו כלם על פיו . . . ואינו מיחס ישראל אלא לשבטיהם, שמודיע שזה משבט פלוני וזה משבט פלוני, אבל אינו אומר על שהן בחזקת כשרות זה ממזר וזה עבד, שהדין הוא שמשפחה שנטמעה נטמעה”.

ועל פי הידוע גדל הדיוק בלשון הרמב"ם, “בלשון ברורה ודרך קצרה” - אינו מובן: מדוע בנוגע לאליהו כותב הרמב"ם “אינו בא . . . לפסול אנשים שהם בחזקת כשרות ולא להכשיר מי שהחזקו פסולין”<sup>18</sup> - לכאורה, הנה ליה למימר “אינו אומר על מי שהחזק

14. *Malachi* 3:24.

15. *Hilchos Melachim* 12:3.

16. See *Kiddushin* 71a.

17. True, it could be said that *Rambam* is merely quoting the wording of the *Mishnah* at the conclusion of tractate *Eduyos* as is his practice in

several places. Nevertheless, since he uses different wording in the following *halachah*, explanation is required.

lineage is blemished or not, he should have used the same wording regarding Eliyahu's statements. Why does *Rambam* include the words "come to"? Would it not have been appropriate to use the same expression that was used in regard to *Mashiach*?

Another difficulty arises concerning *Rambam's* words. He cites two opinions regarding when Eliyahu will come: one, that Eliyahu will make his appearance in the initial days of the Era of the Redemption, after *Mashiach's* emergence,<sup>18</sup> even before the war of Gog and Magog, and another, that Eliyahu will appear before the coming of *Mashiach*.<sup>19</sup>

On the surface, since both opinions agree regarding the purpose of Eliyahu's coming, that he is coming not "to declare the pure, impure, etc.," but "to establish peace in the world," the sequence within the *halachah* appears problematic. Seemingly, he should have chosen a different order, first, citing one opinion concerning the time when Eliyahu will come – that it will be before the war of Gog and Magog – then mentioning the second view, that he will come before *Mashiach*, and then conclude by describing the purpose of his coming, "to establish peace in the world." Why does *Rambam* follow a different order, mentioning the second opinion regarding the time of Eliyahu's coming – not coupled with the view with which it differs, but after the lengthy description of Eliyahu's activities – a subject concerning which there is no difference of opinion.

כָּשֶׁר שֶׁהוּא פְּסוּל, וְלֹא עַל מִי שֶׁהִחֲזִק פְּסוּל שֶׁהוּא כָּשֶׁר," כְּהִלְשׁוֹן בְּהִלְכָּהּ שֶׁלְאַחֲרֵי זֶה "אֵינּוּ אוֹמֵר כּו", וּמְדוּעַ מְשַׁנָּה וְכוּתֵב "אֵינּוּ בָּא כּו"?"

(ב) הַמְשִׁיחַ הַהֵלֵכָה, וְיֵשׁ מִן הַחֲכָמִים שְׂאוֹמְרִים שֶׁקֵּדִם בִּיאַת הַמְשִׁיחַ יָבוֹא אֵלָיו" - הַרִי, הַפְּלוּגָתָא (לְכַאוּרָה) אֵינָהּ אֶלָּא בְּנוֹגַע לְזְמַן בִּיאַתוֹ ("קֵדִם מְלַחֲמַת גּוֹג וּמַגּוֹג", אוֹ "קֵדִם בִּיאַת הַמְשִׁיחַ", כְּלוּמָר, בְּסִמְכוּת לְבִיאַת הַמְשִׁיחַ מִמֶּשׁ, אֲבָל, גַּם לְדַעֲתָם "אֵינּוּ בָּא לֹא לְטַמְּא הַטְּהוֹר וְכו' אֶלָּא לְשׁוּם שְׁלוֹם בְּעוֹלָם", וְאִם כֵּן, הֲוֵה לִיהִי לְכַתּוּב בְּסִדְר שׁוֹנֵה: לְכֹל לְרֹאשׁ - בְּנוֹגַע לְזְמַן בִּיאַתוֹ, "קֵדִם מְלַחֲמַת גּוֹג וּמַגּוֹג יַעֲמוּד נִבְיָא כּו", וְיֵשׁ מִן הַחֲכָמִים שְׂאוֹמְרִים שֶׁקֵּדִם בִּיאַת הַמְשִׁיחַ יָבוֹא אֵלָיו", וְלְאַחֲרֵי זֶה בְּנוֹגַע לְפַעֲלָתוֹ שֶׁל אֵלָיו - "אֵינּוּ בָּא כּו' אֶלָּא לְשׁוּם שְׁלוֹם בְּעוֹלָם", וּמְדוּעַ כּוּתֵב בְּשִׁנּוּי הַסֵּדֶר - לְהִבְיָא אֶת הַדְּעָה הַנוֹסֶפֶת בְּנוֹגַע לְזְמַן בִּיאַתוֹ (לֹא בְּעִנְיַן שְׁבוּ פְּלִיגִי, אֶלָּא) לְאַחֲרֵי אֲרִיכוּת הַדְּבָרִים בְּנוֹגַע לְפַעֲלָתוֹ, אִף שֶׁבְּעִנְיַן זֶה לֹא פְּלִיגִי!?

18. As *Rambam* explains in ch. 11, *Mashiach's* coming will not be an immediate process. He will first strengthen the Torah observance of the Jewish people and then, "fight the wars of G-d." Afterwards, he will rebuild the *Beis HaMikdash*, gather the Jewish people from exile and bring them to *Eretz Yisrael*.

As *Rambam* proceeds to state, the exact chronology of when Eliyahu will appear is a matter of question.

However, according to this opinion, some time after the "era of *Mashiach*" has already begun, but before the war of Gog and Magog," when he will "fight the wars of G-d," as *Rambam* mentions in ch. 11, Eliyahu will appear.

19. From *Eruvin* 43b, the source for the second opinion, it appears that Eliyahu will appear only briefly before *Mashiach's* coming, while according to the first opinion, which

is based on the conclusion of *Eduyos*, he will appear a considerable time before *Mashiach's* completion of the task of redemption. Eliyahu will help perfect the world and prepare people to accept *Mashiach*. As will be explained towards the end of the *sichah*, the Rebbe explains that even according to the second opinion, Eliyahu will appear well before the final stages of Redemption. However, his coming is for one purpose – to herald *Mashiach*.

### When Can There Be a Difference of Opinion Among Our Sages?

3. These difficulties can be resolved by first clarifying a further question of a larger scope: How can there possibly be a difference of opinion whether Eliyahu will come before the war of Gog and Magog or before *Mashiach's* coming? According to Talmudic tradition, there cannot be a difference of opinion among the Sages over a point of fact,<sup>20</sup> be it past or future.

To explain: Whenever there is a difference of opinion among the Sages, we say, “[Both] these and those are the words of the living G-d.”<sup>21</sup> It is not that one opinion is right and the other wrong. Both opinions result from the application of sets of principles that are acceptable within Torah law. In practice, only one opinion is followed, but both positions are meaningful in the realm of Divine service.

When is this explanation tenable? In regard to a difference of opinion over a particular law or practice. In regard to an event which happened in the past or which will happen in the future, there cannot be two opinions. Either the event transpired – or will transpire – as it actually did or will, or not. We are speaking about a fact concerning which there can only be one correct description.

It would thus seem that the time of Eliyahu’s arrival cannot be a subject for debate among the Sages, for this difference of opinion concerns a fact, albeit one which has not taken place.

A somewhat similar question arises concerning the statement regarding the purpose of Eliyahu’s coming, that “he will come [solely] to establish peace in the world.

*Rambam's* words are sourced in the concluding *Mishnah* of Tractate *Eduyos*:<sup>22</sup>

20. In the original, *plugta bemetzius*. See *Sdei Chemed, Maareches Kllalim, Klal 164*. See also *Likkutei Sichos*, Vol. 18, p. 214.

It is important to note that many Torah scholars understand the statement of *Sdei Chemed* as applying only regarding past history. However, they maintain that it is possible for there to be a difference of opinion regarding what will take place in the future. Nevertheless, the Rebbe takes a unique stance, maintaining that this principle applies also regarding events of the future. The rationale is

since we are speaking about the way something will be manifest in this physical world, from the standpoint of Torah, where past, present, and future are one, only one of these opinions can actually describe existence on the physical plane. Therefore, we are forced to say that the Sages are not differing regarding what will actually take place, but regarding other factors.

21. *Eruvin* 13b. See *Likkutei Sichos*, Vol. 4, p. 1104, Vol. 38, p. 21, which elaborates regarding the concept explained in the main text.

ג. ויובן בהקדים שאֵלה נוספת - כיצד יתכן פְּלוּגְתָא אִם אֵלֶיהוּ יבוא "קדם מְלַחֶמֶת גּוּג וּמָגוּג" או "קדם בִּיאַת הַמְּשִׁיחַ", הֲרִי זֶה הַפֶּךְ הַכֶּלְלִי שֶׁלֹא תִתְּכֵן פְּלוּגְתָא בְּנִצְיָאוֹת!?

ועל דרך זה נשאֵלת אותה שאֵלה בְּנוֹגַע לְעִנְיַן ד' אֵינוּ בָּא כו' אֵלָא לְשׁוּם שְׁלוֹם בְּעוֹלָם:

מְקוֹר דְּבָרֵי הַרְמַב"ם הוּא - בְּסִיּוּם מִסְכַּת עֵדוּת:

22. This teaching can be associated with *Yud Shvat*, the *yahrzeit* of my revered father-in-law, the Rebbe Rayatz, in connection with which this *sichah* was originally delivered, as mentioned in footnote 2 above. As is well-known, it is customary to conclude a Talmudic tractate on the day of a *yahrzeit*, so that a celebration can be made to mark the conclusion of the study of a Torah work (*Rama, Orach Chayim* 551:10, *Yoreh Deah*, the conclusion of sec. 246.)

Note that the tractate *Eduyos* is referred to as *bechirasa* (*Berachos*



Rabbi Yehoshua declared, “I have received a tradition from Rabban Yochanan ben Zakkai, who heard from his master, who in turn received from his master, a *halachah* conveyed to Moshe on [Mount] Sinai – that Elijah will not come to declare the [lineage of those families which is in doubt] as pure or impure, nor to have them included [among the families whose lineage is accepted as pure] or excluded [from them].<sup>23</sup> Rather, [He will come] to exclude those [families] whose [lineage] had been accepted by force – [(i.e., families) whom everyone considered to be of impure lineage but who were included among those of pure lineage by force]<sup>24</sup> – and to include those [families] whose [lineage] had been rejected by force....”

Rabbi Yehudah states, “[Elijah will come] to include a family whose lineage had been rejected by force, but not to exclude those [families] whose [lineage] had been accepted by force.”

Rabbi Shimon states, “[He will come] to heal dissension.”<sup>25</sup>

The Sages state, “[He will come] not to include nor to exclude [families], but rather to establish peace in the world.

Thus, it is written, ‘Behold, I am sending you Elijah[u] the prophet.... He will bring back the hearts of the fathers to the children and the hearts of the children to their fathers.’”

It is the view of the Sages that *Rambam* adopts as the *halachah*.<sup>26</sup>

This teaching presents a difficulty. In the introduction to his Commentary to the *Mishnah*, *Rambam* explains that

“אָמַר רַבִּי יְהוֹשֻׁעַ מִקָּבֶל  
אֲנִי מֵרַבֵּן יוֹחָנָן בֶּן זַכַּי  
שִׁמְעָה מֵרַבּוֹ, וְרַבּוֹ מֵרַבּוֹ,  
הֲלָכָה לְמֹשֶׁה מִסִּינַי, שֶׁאֵין  
אֵלָיוּ בָּא לְטָמֵא וּלְטָהֵר  
לְרַחֵק וּלְקָרֵב, אֶלָּא לְרַחֵק  
הַמְקָרְבִין בְּזָרוּעַ (שֶׁהֲכַל  
מַחְזִיקִים אוֹתָם בְּפִסְוֹלִים  
אֶלָּא שֶׁנִּתְקַרְבוּ בְּזָרוּעַ”<sup>23</sup>).  
וּלְקָרֵב הַמְרַחֲקִין בְּזָרוּעַ . .  
רַבִּי יְהוּדָה אוֹמֵר לְקָרֵב  
אֲבָל לֹא לְרַחֵק (הַמְשַׁפְּחָה  
הַכְּשֵׁרָה שֶׁנִּתְרַחֲקָה בְּזָרוּעַ  
הוּא מְקָרֵב, אֲבָל אֵינוֹ מְרַחֵק  
אוֹתָהּ שֶׁנִּתְקַרְבָּה בְּזָרוּעַ”<sup>24</sup>).  
רַבִּי שִׁמְעוֹן אוֹמֵר לְהַשְׁוֹת  
הַמְחַלְקֵת. וְחֻכְמִים אוֹמְרִים  
לֹא לְרַחֵק וְלֹא לְקָרֵב, אֶלָּא  
לְעִשׂוֹת שְׁלוֹם בְּעוֹלָם,  
שֶׁנֶּאֱמַר הִנֵּה אֲנֹכִי שֹׁלַח לָכֶם  
אֶת אֵלָיוּ הַנְּבִיא וְגו’ וְהַשִּׁיב  
לֵב אֲבוֹת עַל בְּנֵים וְלֵב בְּנֵים  
עַל אֲבוֹתָם”<sup>25</sup>. וּפְסָק הַרְמַבַּ”ם  
כְּדַבְרֵי חֻכְמִים”<sup>26</sup>.

27a, see *Rashi* and the sources cited there,) a name interpreted as meaning “the tractate of selected *halachos*.” It is possible to say that this point is also alluded to in the name *Eduyos*, because that name shares the root letters of the word *idis*, meaning, “preferred property.”

23. *Raavad*, quoted by *Tosfos Yom Tov*, explains the difference between the

two terms used in the *mishnah*: “To declare the [lineage of those families which is in doubt] as pure or impure” refers to identifying the lineage of family that is blemished in an entirely unacceptable manner. Includ[ing] or excluding a family refers to clarifying a blemish forbidden by Rabbinic decree. See the *Hadran* on Tractate *Ediyus* of Tishrei 6, 5740, where the *Rebbe* interprets “to declare pure or

impure” as referring to the clarification of questions of ritual impurity.

24. The bracketed addition is taken from the commentary of *Rav Ovadiah of Bartenura*.

25. I.e., dissension among the sages regarding points of Jewish Law.

26. *Kesef Mishneh to Hilchos Melachim*, *loc. cit.*

the term, “a *halachah* conveyed to Moshe on [Mount] Sinai,” implies a tradition accepted universally without debate.<sup>27</sup> If so, since the purpose of Eliyahu’s coming derives from “a *halachah* conveyed to Moshe on [Mount] Sinai,” how can the Sages differ concerning it?

In his commentary on the above-quoted *Mishnah*, *Rambam* addresses himself to this question and explains:

A precise statement to this effect was not heard from our teacher Moshe. In general terms, however, he did convey the concept.

Moshe told [the Jewish people] about the coming of *Mashiach*, as is stated in the Torah,<sup>28</sup> “If your scattered remnants are in the furthest reaches of the heavens....” “G-d, your L-rd, will bring [you] back [from] your captivity....”<sup>29</sup> and “G-d will circumcise [your hearts.]”<sup>30</sup> In addition to these [and other similar verses], he told them from the mouth of the Almighty what would happen before his coming and its causes. [He told them that [*Mashiach’s*] coming] would be preceded by the appearance of a person who will prepare the ground for him. This person will be Eliyahu.

[Moshe informed them that] this person will neither add to the Torah nor detract from it, but will only eliminate and eradicate wrongdoing. On this matter there is no difference of opinion or denial.... There is, however, a difference of opinion concerning the particular kinds of wrongdoing that Eliyahu will eliminate, [and it is this question that the various Sages addressed].

There is also a related difference of opinion regarding the interpretation of the verse,<sup>31</sup> “He will bring back

והנה, בפרוש ד"הלקה למשה מסיני" - דלכאורה, ב"הלקה למשה מסיני" . . . הפרושים המקבילים מפי משה . . . אין מחלוקת בהם בשום פנים" - מבאר הרמב"ם בפרוש המשנה:

"לא נשמע ממושה רבנו עליו השלום זה הלשון, אבל נשמע ממנו זה הענין, לפי שמושה ספר בביאת המשיח ולשון התורה, אם יהיה נדחה בקצה השמים וגו' ושב ה' אלקיך את שבותך וגו' ומל ה' אלקיך וגו', וזולת זה, והגיד להם גם כן מפי הגבורה בהקדמותיו וסבותיו, ושקדים אותו האיש לישר לו הארץ, והוא אליהו, והודיע להם שהאיש ההוא לא יוסיף ולא יגרע בתורה, אבל יסלק ויסיר החמסים בלבד, ואין בזה מחלוקת ולא הכחשה, אבל נפלה מחלוקת ברעות שיסיר מהם כו'".

ועל דרך זה בנוגע לפלוגתתם בפרוש הפסוקי

27. *Rambam's* introduction to his *Commentary on the Mishnah*. See also *Hilchos Mamrim* 1:3.

28. *Devarim* 30:4.

29. *Ibid.*, 30:3

30. *Ibid.*, 30:6

31. See the *Likkutim to the Mishnah*, which states, that by citing the verse, the Sages alluded to the an-

swer to the question raised above:

If it is a “*halachah* conveyed to Moshe on [Mount] Sinai,” [i.e., a teaching conveyed by the Oral Tradition that is not based on a specific verse,] why is a verse cited? [In explanation,] the *halachah* [conveyed] was only that Eliyahu would eliminate wrongdoing. However, specifically, which

wrongdoing he would eliminate was not conveyed by the Oral Tradition. It is the subject of the difference of opinion regarding the interpretation of the verse cited. Accordingly, there are no grounds for the question, “How is it possible that there be a difference of opinion regarding a ‘*halachah* conveyed to Moshe on [Mount] Sinai’?”

the hearts of the fathers to the children....”<sup>32</sup> According to the first opinion in the *Mishnah* and that of Rabbi Yehudah, “In the Ultimate Future, Eliyahu will say – inspired by the Holy Spirit – ‘this one is one of the descendants of this one,’” i.e., the verse is referring to matters of family lineage. The difference between the first opinion and that of Rabbi Yehudah is the nature of the clarification that Eliyahu will perform. According to the first opinion, Eliyahu’s mission will be both to exclude and include families whose status was established by force. Rabbi Yehudah maintains that he will only include families but will not exclude them. His rationale is that the wrongdoing that Eliyahu will correct involves only the exclusion of families whose lineage is in fact acceptable.

According to Rabbi Shimon, however, the terms “fathers and children” used by the verse do not refer to matters of lineage at all. Instead, “fathers” refers to the sages and “children” refers to their students. Eliyahu’s mission will be to eliminate dissent, “so there will be unanimity of hearts and dissension will not arise between them.”<sup>23</sup>

According to the Sages, the verse “should be understood according to its straightforward meaning, ‘the heart of fathers to their children.’ There is no need for [added] explanation”;<sup>33</sup> as clearly reflected in their words, Eliyahu will come “to establish peace.” Alternatively, the opinion of the Sages can be understood as *Rambam* explains in his *Commentary on the Mishnah*:

However, the Sages say, [compelling the acceptance or rejection of] family lineage is not considered wrongdoing. For all [Jews] are called by G-d’s name, the lineage of all is traced back to the truth and the Torah is the father of all.<sup>34</sup> Hatred between people is wrongdoing and evil, for [such hate] is without basis, and one is treating [the other person] wrongly by hating him. For [this reason,] our Sages said that [Eliyahu

”וְהָשִׁיב לֵב אֲבוֹת עַל בְּנֵים  
וְגו’”<sup>35</sup>:

לְדַעַת תַּנָּא קָמָא וְרַבִּי  
יְהוּדָה - “עֵתִיד לֵאמֹר בְּרוּחַ  
הַקֹּדֶשׁ זֶה מִבְּנֵי בְּנֵי  
זֶה,” כְּלוּמָה שֶׁהִפְסוּק קָאֵי  
בְּעֵנְיֵי יוֹחֲסִיו, “אֲלֵא, שְׁזָה  
אוֹמֵר לְרַחֵק וּלְקַרֵּב, וְזֶה  
אוֹמֵר לְקַרֵּב וְלֹא לְרַחֵק, לְפִי  
שֶׁסִּבְּרָתוֹ שְׂאִין הַחֲמָס אֲלֵא  
לְרַחֵק הַכָּשֵׁר בְּלִבָּהּ, וְזֶהוּ  
שֶׁבָא לְהַסִּיר,”

וְלְדַעַת רַבִּי שְׁמַעוֹן -  
“אֲבוֹת אֵלוֹ הַחֲכָמִים וּבְנֵים  
אֵלוֹ הַתַּלְמִידִים, שְׂיִהְיֶה לֵב  
כֶּלֶם שְׁזָה וְלֹא יִפּוֹל בְּיַנְיָהוּ  
מִחֻלְקֵת.”

וְלְדַעַת חֲכָמִים - “אֲתֵיא  
קָרָא כְּפִשְׁטֵיהּ לֵב אֲבוֹת עַל  
בְּנֵים, וְלֹא הֶצְרַךְ לְפָרֵשׁ”<sup>36</sup>,  
אוּ כְּדַבְרֵי הַרְמַב”ם  
בְּפֵרוּשׁ הַמְשֻׁנָּה, “אֲבָל  
חֲכָמִים אוֹמְרִים אֵין עֲשָׂק  
בְּיוֹחֲסִין, כֹּל הַנִּקְרָא בְּשֵׁמוֹ,  
הַכֹּל יִתְיַחֲסוּ אֶל הָאֱמֻת,  
וְהַתּוֹרָה הִיא אֵב הַכֹּל, אֲבָל  
הַמַּעֲשָׂוֹת וְהַרְעוֹת הֵם  
הַשְּׂנְאוֹת שֶׁבֵּין בְּנֵי אָדָם,  
לְפִי שֶׁהֵם חֲנָם, וְהוּא חוֹמָס  
בְּשֵׁנְאוֹתוֹ, וְהוּא אֲמָרִם

32. See the commentaries of Rav of Ovadia of Bartenura and *Tosfos Yom Tov* on the above *mishnah*, whose words were included in the main text.

33. *Tosfos Yom Tov* on the above *mishnah*.

34. The implication of *Rambam*’s words appears to be that since all Jews are called by G-d’s name, there

is no way that anyone’s lineage can truly be blemished. Therefore, compelling the acceptance or rejection of lineage is not wrongdoing. Wrongdoing is hatred. That is what Eliyahu will eradicate.

will come] to establish peace in the world, [i.e. to eradicate such wrongdoing].<sup>35</sup>

Rambam's explanation cited previously, however, is incomplete. Although he has resolved the difficulty about a difference of opinion concerning "a *halachah* conveyed to Moshe on [Mount] Sinai," the above *Mishnah* is still problematic, since the difference of opinion between the Sages concerns a fact, i.e., the nature of the tasks which Eliyahu will undertake. According to the first opinion in the *Mishnah*, Eliyahu will come to exclude those families whose lineage had been accepted by force and to include those families whose lineage had been rejected by force. According to Rabbi Yehudah, he will come only to include a family whose lineage had been rejected by force, but not to exclude those families whose lineage had been accepted by force. And according to Rabbi Shimon and the Sages, he will not come to include nor to exclude [families], but rather to establish peace in the world.

### The Dual Nature of Eliyahu's Functions

4. The above issues can be resolved by first establishing the following foundation. There are two ways of understanding the coming of Eliyahu in the Ultimate Future:

(a) He will engage in undertakings that are part of – and a phase in – the initial stage of the Redemption. Concerning this, it is written, "Behold, I am sending

לעשות שלום בעולם"י.

אָמַנְם, סוּף־כָּל־סוּף הָרִי זו  
פְּלוּגָתָא בְּמִצִּיאוֹת - שְׁהָרִי,  
לְדַעַת תִּנָּא קִמָּא יִרְחַק אֶת  
הַמְקַרְבִּין בְּזוּרָע וְיִקְרַב אֶת  
הַמְרַחְקִין בְּזוּרָע, לְדַעַת  
רַבֵּי יְהוּדָה יִקְרַב וְלֹא יִרְחַק,  
וְלְדַעַת רַבֵּי שְׁמַעוֹן וְחַכְמֵים  
לֹא יִרְחַק וְלֹא יִקְרַב אֶלָּא  
יַעֲשֶׂה שְׁלוֹם בְּעוֹלָם!?

ד. וַיֵּשׁ לְזִמְרַת הַבְּאוּר בְּכָל זֶה -  
בְּהַקְדָּמָה, שְׁבִבֵיאת אֱלֹהֵינוּ  
הַנְּבִיא לְעֵתִיד לְבֹא יִשְׁנֵם ב'  
אוֹפְנִים:

(א) כְּחֻלְק וּשְׁלֵב (הַתְחַלָּה)  
דְּגִלְגָּלָה, שְׁעַל זֶה נֶאֱמַר "הִנֵּה

35. *Raavad* interprets the *mishnah* as follows:

[Rabbi Shimon maintains that Eliyahu's mission will be] to eliminate differences of opinion between the Sages regarding the words of Torah.... [This Sage reaches this conclusion by] extrapolating on the previous verse [in *Malachi's* prophecy,] "Remember the Torah of Moshe My servant, the statutes and the laws which I commanded him in Choreb for all Israel." Afterwards, it is written, "Behold, I am sending to you Eliya[hu] the prophet.... He will bring back

the hearts of the fathers to the children," [the intent is] he will establish unanimity between the hearts of the fathers and the hearts of the sons regarding the statutes and laws so that there will no longer be dissension between them regarding the words of the Torah.

The Sages say, "to establish peace in the world," i.e., to establish peace between Israel and the nations [of the world] and convey the news of the coming of the Redeemer to [the Jews]. This will take place one day before *Mashiach's* coming, as evident

from the verses, "Behold, I am sending to you Eliya[hu] the prophet before the advent of the great and awesome Day of G-d. He will bring back the hearts of the fathers to the children and the hearts of the children to their fathers." The intent is that the hearts of the fathers and the children who were overcome with weakness and fear and some fled here and some there because of the oppression [they suffered] will return to their strength that day. They will return to each other and draw comfort one from the other.

you Elijah[u] the prophet, before the advent of the great and awesome Day of G-d." These accomplishments will reflect his mission establishing a fit setting for *Mashiach's* coming.

b) He will carry out other activities that are independent elements of his service that are not part of – nor a preparatory phase in – the Redemption. In other words, even after Eliyahu actually comes and carries out certain undertakings, they will not yet be aspects of the Redemption, but rather distinct activities that he performs. During the Biblical era,<sup>36</sup> he performed many functions and actions, such as delivering prophecies to Achav, confronting the false prophets of Baal at Mount Carmel, and so on, as described in detail in the *Tanach* and in the Oral Tradition regarding Eliyahu's personal history before he ascended heavenward in a whirlwind,<sup>37</sup> entering heaven with his actual physical body.<sup>38</sup> Similarly, and primarily relevant to us, the *Midrashim* of our Sages including particularly *Tanna d'vei Eliyahu Zuta* and *Rabbah*, describe many activities and events in which Eliyahu was involved after his heavenly ascent. In a like manner, in the era directly before the Redemption, he will perform certain activities.

The difference of opinion among the Sages does not concern which activities Eliyahu will or will not perform, but rather – what is the intent of the verse, "Behold, I am sending you Elijah[u] the prophet.... He will bring back the hearts of the fathers to the children"? The Sages differed regarding what will he *come to do*. Which are the activities that Eliyahu will perform as part of – and a phase in – the advent of the Redemption, as will be explained?

36. See *I Melachim* 17:1ff.

37. *II Melachim* 2:11.

38. See *Encyclopedia Talmudis, erach Eliyahu*, p. 6, and the sources mentioned there. The explanation

of the unique positive dimension involved in doing so, from a mystic perspective is explained in *Sefer HaLikkutim* of the *Tzemach Tzedek, erach Moshe* (p. 1619ff.), the series of *maamarim* entitled, *Yom Tov shel*

אֲנֹכִי שֶׁלַח לְכֶם אֶת אֵלֶיָהּ הַנְּבִיא  
לְפָנַי בּוֹא יוֹם הַגְּדוֹל וְהַנּוֹרָא׃

(ב) כְּעִנְיָן בְּפָנַי עֲצֻמו שְׁעֵדִין  
אִינו חֶלֶק וְשֶׁלֶב דְּגֵאָלָה, כְּלוּמָה,  
גַּם לְאַחֲרֵי שְׂיָבֵא בְּפִעֵל, וַיַּעֲשֶׂה  
כְּמָה פְּעֻלוֹת כּו', אִין זֶה עֵדִין  
חֶלֶק וְשֶׁלֶב דְּגֵאָלָה, אֶלָּא עִנְיָן  
בְּפָנַי עֲצֻמו - עַל דְּרָךְ וּבְדַגְמַת  
עִנְיָנֵינוּ וּפְעֻלוֹתָיו בְּזִמְן הַתְּנַ"ךְ<sup>כ"ח</sup>,  
דְּבָרֵי נְבוּאָתוֹ לְאַחֲאָב, הַמְּאָרֶע  
עִם נְבִיאֵי הַבַּעַל בְּהַר הַכַּרְמֶל,  
וְכִיּוֹצֵא בְּזֶה בְּכָל פְּרֻטֵי הָעִנְיָנִים  
שְׁנֵאמְרוּ בַתְּנַ"ךְ וּבַתּוֹרָה שֶׁבַעֲל  
פָּה אִוְדוֹת דְּבָרֵי יָמֵי חַיָּו שֶׁ  
אֵלֶיָהּ הַנְּבִיא, לְפָנַי שְׁׁוֹיַעַל  
אֵלֶיָהּ בְּסַעֲרַה הַשְּׁמַיִם<sup>כ"ט</sup> (בְּגוֹפּוֹ  
מִמֶּשׁ), וְעַל דְּרָךְ זֶה (וְעַקֵּר  
בְּגִדוֹן דִּידָן שֶׁהוּא לְאַחַר עֲלוֹתוֹ  
הַשְּׁמַיִם) כְּמָה וְכְמָה עִנְיָנִים  
וּמְאָרְעוֹת בְּזִמְנִים שֶׁלְאַחֲרֵי זֶה,  
כְּמַבְאָר בְּמִדְרָשֵׁי רַז"ל, וּבְמִיחַד  
- בְּתַנָּא דְּבֵי אֵלֶיָהּ זֹטָא וְתַנָּא  
דְּבֵי אֵלֶיָהּ רַבָּה.

וְהַפְּלוּגָתָא הִיא בְּפִרוּשׁ  
הַפְּסוּק ד'הִנֵּה אֲנֹכִי שֶׁלַח לְכֶם  
אֶת אֵלֶיָהּ וְגו' וְהַשִּׁיב לֵב אָבוֹת  
עַל בְּנִים וְגו' - מָה הֵם הָעִנְיָנִים  
שֶׁנִּכְלָלִים בְּבִיאַת אֵלֶיָהּ כְּחֶלֶק  
וְשֶׁלֶב דְּגֵאָלָה, כְּדִלְקָמֵן.

*Rosh HaShanah*, 5666, p. 158ff.,  
*et al.* where the contrast between  
the Divine service of Moshe and  
Eliyahu is explained.



## The Purpose of Eliyahu's Coming

5. The difference of opinion in the *Mishnah* – whether Eliyahu will come to disqualify the lineage of some and to validate the lineage of others, to validate lineage but not disqualify, or to establish peace – centers on the question: What kinds of wrongdoing or confusion must be eliminated so that the world will be prepared for the Redemption?

Based on the above explanation – that there cannot be a difference of opinion regarding actual fact – we must say that all the Sages agree that the prophet Eliyahu will carry out all the activities mentioned in the *Mishnah*. He will exclude those families whose lineage had been accepted by force and include those families whose lineage had been rejected by force. (However, once a family has been accepted among the families of unblemished lineage because its blemished lineage is not known, Eliyahu will not disqualify them, because the law is that once a family is accepted among the families of unblemished lineage, it remains accepted. By contrast, when a blemish in a family's lineage was known, but they were accepted by force, they will be disqualified.)

The debate among the Sages is only whether the clarification of the lineage of these families is included in the wrongdoing that, according to the tradition we received from Moshe, Eliyahu will eliminate in connection with *Mashiach's* coming or whether it is an independent activity. According to that view, however significant the clarification of family lineage is, it is not part of the wrongdoing that Eliyahu will eliminate as part of – and a phase in – the Redemption.

According to the first opinion in the *Mishnah*, both excluding those families whose lineage had been accepted by force and including those families whose lineage had been rejected by force is part of the wrongdoing that Eliyahu must eliminate in connection with *Mashiach's* coming.

According to Rabbi Yehudah, only including those families whose lineage had been rejected by force is considered as part of the wrongdoing that Eliyahu will

ה. הפלוגתא במשנה – אם בא לרחק ולקרוב, לקרב אבל לא לרחק, או לעשות שלום בעולם:

על פי האמור שלא תתכן פלוגתא במציאות - הרי, לכולי עלמא ירחק את המקרבין בזרוע ויקרב את המרחקים בזרוע [ורק משפחה שנטמעה מחמת שלא נודע פסולה, יניחנה בכשרותה, "שהדין הוא שמשפחה שנטמעה נטמעה", מה שאין כן כשנודע פסולה, אלא שנתקרבו בזרוע], והפלוגתא אינה אלא האם ענין זה הוא בכלל ד"סלק ויסיר החמסים", שקבלה בידינו ממשנה רבנו אודות ביאת אליהו בקשר למשיח, או שהפעלה דרחוק וקרוב הוא ענין בפני עצמו, ואינה שיכת לסלוק החמסים בביאת אליהו כחלק ושלב דגאלה.

לדעת תנא קמא - רחוק המקרבין בזרוע וקרוב המרחקין בזרוע, שניהם בכלל החמסים הנ"ל שישלוק אליהו;

לדעת רבי יהודה - סלוק החמס הוא רק קרוב המרחקין בזרוע, אבל רחוק המקרבין בזרוע - אף

correct. True, Eliyahu will also exclude those families whose lineage had been accepted by force,<sup>39</sup> because only a family of questionable lineage that was unknowingly accepted will remain accepted, not one whose blemish was known, but was accepted by compulsion. Nevertheless, these actions are not part of the activities that Eliyahu will perform to eliminate wrongdoing in preparation for the Redemption. (It is possible to say that Rabbi Yehudah maintains that compelling the acceptance of a family's lineage by force is not considered wrongdoing.)

The Sages maintain that “compelling the acceptance or rejection of family lineage is not considered wrongdoing.” Accordingly, although Eliyahu will clarify the lineage of families, this is not part of his activity to eliminate wrongdoing. Eliyahu's effort to eliminate wrongdoing will center on “establish[ing] peace in the world.”

### Defining Eliyahu's Primary Function

6. *Rambam* rules according to the Sages, that Eliyahu “will not come [in order] to declare the pure, impure, nor to declare the impure, pure; nor [will he come in order] to disqualify [the lineage of] those presumed to be of flawless descent, nor to validate [the lineage of] those [whose lineage is] presumed to be blemished. Rather, [he will come in order] to establish peace in the world; as it is written, “He will bring back the hearts of the fathers to the children.”

39. In his commentary on this *mishnah*, Rav Ovadiah of Bartenura appears to follow a different understanding than what is stated in the main text, maintaining that Eliyahu “will not exclude those [families] whose [lineage] had been accepted by force.” His wording appears to imply that, in actual fact, [Eliyahu] will not exclude those families. However, clarification is required: If in the era of Eliyahu, these families will have already intermingled to the extent that any blemish in their lineage is no longer known, although

initially, they were accepted among the Jewish people only by force and merely Eliyahu and others with similar Divine inspiration will know of their impurity, why would the first opinion think they should be disqualified? Conversely, if in the era of Eliyahu, it will still be known that their acceptance came by force, why would Rabbi Yehudah think they should not be excluded? As of yet, they will not have intermingled.

If, however, it is said that the intent is that Eliyahu is *not coming* to

שְׂאֵלֵיהוּ יַעֲשֶׂה זֶה־לֵּא (שְׁהֵרִי רַק מִשְׁפָּחָה שְׁנִטְמָעָה נִטְמָעָה, מָה שְׂאֵין כֵּן כְּשִׁנּוּדֵע פְּסוּלָה, אֲלֵא שְׁנִתְקָרְבוּ בְּזוּרָע), מְכַל מְקוֹם, אֵין זֶה בְּכֻלָּל פְּעֻלָּתוֹ לְסַלֵּק הַחֲמָס (וַיֵּשׁ לֹאמֵר שְׁסִבִּירָא לֵיהּ שְׁקָרֻב (בְּזוּרָע) אֵינוֹ חֲמָס);

וְלִדְעַת חֲכָמִים - “אֵין עֲשֶׂה בְּיִחְסוּיִן”, וּבְמִילָא, אֶף שְׂאֵלֵיהוּ יַעֲשֶׂה זֶה, אֵין זֶה בְּכֻלָּל פְּעֻלָּתוֹ לְסַלֵּק הַחֲמָסִים, אֲלֵא, הַפְּעֻלָּה דְלְסַלֵּק הַחֲמָסִים הִיא - “לַעֲשׂוֹת שְׁלוֹם בְּעוֹלָם.”

1. וּפְסָק הָרַמְבַּם כְּחֲכָמִים - “אֵינוֹ בָּא לֹא לְטַמֵּא הַטָּהוֹר, וְלֹא לְטַהֵר הַטָּמֵא, וְלֹא לְפַסּוֹל אֲנָשִׁים שֶׁהֵם בְּחֻזְקַת כְּשָׁרוֹת וְלֹא לְהַכְשִׁיר מִי שֶׁהִחְזִקוּ פְּסוּלִין, אֲלֵא לְשׁוּם שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר וְהָשִׁיב לֵב אֲבוֹת עַל בְּנֵיהֶם:”

exclude families of tarnished lineage, even though he will in fact do so, as stated in the main text, the question raised previously does not arise.

Alternatively, that question can be resolved based on the explanation in sec. 9 that there will be two periods in the era of *Mashiach*. Similarly, it can be said that there will be two periods in Eliyahu's activities. In one period, as Rav Ovadiah of Bartenura writes, he will not exclude the families of blemished lineage, but in the other period he will.

*Rambam* cannot state that Eliyahu “will not declare [the pure], impure, declare [the impure], pure; disqualify lineage, or validate lineage” because in particular situations he will in fact perform such actions. As stated, the law is that in an instance where blemished lineage is known, the general principle that a family whose lineage was accepted will remain accepted does not apply. Therefore, in an instance where a family’s blemished lineage is known, Eliyahu will invalidate their lineage and he will validate the lineage of a family who were disqualified by force.

Therefore, *Rambam* chose his wording precisely and wrote that “Eliyahu will not come...,” i.e., the question centers on the purpose of Eliyahu’s coming. The prophecy, “Behold, I am sending you Elijah[u]...” and the accepted tradition that he will come to remove wrongdoing does not involve questions of family lineage.<sup>40</sup> True, within the context of the situation that may arise then, he may actually perform such activities. However, that will not be the purpose of his coming. He will come “to establish peace in the world; as it is written,<sup>41</sup> “He will bring back the hearts of the fathers to the children.”

### Will Eliyahu Perform One Function or Two?

7. *Rambam* proceeds to state, “Some of the Sages say that Eliyahu will come before the coming of *Mashiach*.”

As explained above, the difference of opinion among the Sages of the *Mishnah* concerns what the nature of Eliyahu’s activity to eliminate wrongdoing will be. However, all these Sages understand that this will be Eliyahu’s mission, as indicated by the verse, “Behold, I am sending you Elijah[u]... He will bring back the hearts of the fathers to the children...”

Having made this statement, *Rambam* adds, “Some

הַרְמַב"ם אֵינוֹ יְכוּל לְכַתּוֹב שְׂאֵלֵיהוּ "אֵינוֹ מְטַמֵּא וּמְטַהֵר פּוֹסֵל וּמְכַשֵּׁיר כּו", שְׁכֵן, בְּמִקְרָה שְׁנוּדָע הַפּוֹסֵל (שֶׁלֹּא שִׁיךְ הַדִּין ד' מְשַׁפְּחָה שְׁנוֹטְמָעָה נְטֻמָּעָה) יְפָסוּל וַיְכַשֵּׁיר כּו',

וְלִכֵּן, מְדִיק וְכוּתֵב "אֵינוֹ בֵּא כּו", הֵינּוּ, שְׂבִיאת אֱלֹהֵיו - עֲלֵיהֶם נֹאמֵר "הִנֵּה אֲנִכִי שֶׁלַח לָכֶם אֶת אֱלֵיהֶם גּו", בְּיַחַד עִם הַקְּבֵלָה שְׁיִסְלַק וַיְסִיר הַחֲמָסִים - אֵינָה לְטַמֵּא אוֹ לְטַהֵר, לְפָסוּל אוֹ לְהַכְשִׁיר (אִף שֶׁיִּתְכַּן - שֶׁיִּצְטָרֵךְ לַעֲשׂוֹת זֹאת בְּפַעַל - בְּהִתְאָם לְנִסְיָבוֹת כּו'), אֱלֵא, בִּיָּאת אֱלֹהֵיו הִיא - "לְשׁוֹם שְׁלוֹם בְּעוֹלָם, שְׁנֹאמֵר וְהִשִּׁיב לֵב אֲבוֹת עַל בְּנֵים".

ז. וּמִמְשִׁיךְ הַרְמַב"ם, "וַיֵּשׁ מִן הַחֲכָמִים שְׂאוֹמְרִים שְׁקָדִים בִּיאת הַמְּשִׁיחַ יבוא אֱלֵיהֶו":

עַל פִּי הָאֲמוּר לְעֵיל, הָרִי, הַפְּלוּגָתָא אֵינָה אֱלֵא מְהִי פְעָלְתוּ שֶׁל אֱלֵיהֶו הַנְּבִיא בְּסִלּוּק הַחֲמָסִים, אֲבָל, שְׁיִכּוּתָהּ שֶׁל פְּעָלָהּ זֹו לְאֱלֵיהֶו ("הִנֵּה אֲנִכִי שֶׁלַח לָכֶם אֶת אֱלֵיהֶו גּו' וְהִשִּׁיב לֵב אֲבוֹת עַל בְּנֵים גּו'") - הִיא לְכוּלֵי עֵלְמָא.

וְעַל זֶה מוֹסִיף הַרְמַב"ם "וַיֵּשׁ

40. See footnote 22 above which mentions a different interpretation of “to declare pure or impure.”

41. *Malachi* 3:24.

of the Sages say that Eliyahu will come before the coming of *Mashiach*.” Their conception is that all the actions Eliyahu will perform to eliminate wrongdoing – as implied by the phrase, “He will bring back the hearts of the fathers to the children...” are activities that will be performed by the prophet Eliyahu that are independent of his mission associated with the coming of *Mashiach*. However, the mission for which Eliyahu will be sent – as implied by the verse, “Behold, I am sending you Elijah[u] the prophet, before the advent of the great and awesome Day of G-d” is to herald *Mashiach*’s coming, as *Rashi* comments on one of the Talmudic references to Eliyahu’s coming,<sup>42</sup> “Before the son of David comes, Eliyahu will come to announce [his coming].” True, Eliyahu will appear earlier, before the war of Gog and Magog and perform several activities, However, according to these Sages, the primary mission with which he is charged is solely to herald the advent of *Mashiach*.

On this basis, we can understand the precise wording *Rambam* chose and the order of his statements. *Rambam* writes:

The simple meaning of the words of the Prophets appears to imply that... before the War of Gog and Magog, a prophet will arise<sup>43</sup> to rectify Israel’s [conduct] and prepare their hearts [for the Redemption], as it is written: “Behold, I am sending you Elijah[u] the prophet, before the advent of the great and awesome Day of G-d.”

This fact is accepted by all the Sages. *Rambam* then continues, “He will come solely in order to establish peace in the world, as it is written, “He will bring back the hearts of the fathers to the children.” This follows the opinion of the *Mishnah* that the tradition hand-

42. *Eruvin* 43b.

43. On this basis we can understand the differences between the wording in the phrases with which *Rambam* refers to Eliyahu: “a prophet will arise,” “[Eliyahu] will not come,”

and “Eliyahu will come.” Initially, *Rambam* writes “a prophet will arise,” because all the Sages accept the fact that “before the War of Gog and Magog, a prophet will arise to rectify Israel’s [conduct] and prepare their hearts.” This applies

מן החכמים שאומרים שקדם ביאת משיח יבוא אליהו - שכל הפעלה שאליהו יסיר ויסלק החמסים (“והשיב לב אבות על בנים גו”), הוא ענין בפני עצמו, כלומר, פועלה שיעשה אליהו הנביא, ואלו הענין דשליחות זו דאליהו, הנה אנכי שלח גו’ לפני בוא יום הוי’ הגדול והנורא” - “קדם ביאת המשיח יבוא אליהו” לבשר ביאתו, כסוגית הגמרא<sup>42</sup> ש”לפני ביאת בן דוד יבא אליהו לבשר”<sup>43</sup> (אף על פי שיעמוד כבר לפני זה, “קדם מלחמת גוג ומגוג”, ויעשה כמה ענינים כו).

ועל פי זה אתי שפיר כל פרטי הדיוקים והסדר כו’ - בדברי הרמב”ם:

“ראו מפשוטן של דברי הנביאים . . . שקדם מלחמת גוג ומגוג יעמוד<sup>42</sup> נביא לישר ישראל ולהכין לבם, שנאמר הנה אנכי שלח לכם את אליהו וגו’” - שמא רע (מציאיות) זה הוא אלבא דכולי עלמא;

וממשיח, ויאנו בא כו’ אלא לשום שלום בעולם, שנאמר והשיב לב אבות על בנים”, כדעת המשנה שהקבלה אודות

also according to those Sages who maintain that the definition of Eliyahu’s coming involves his coming before the arrival of *Mashiach*. However, Eliyahu’s “coming” refers to his accomplishment of his primary purpose.

ed down from Moshe our teacher that Eliyahu's mission will include removing wrongdoing, i.e., "turn[ing] the hearts of the fathers to the children" is associated with the Day of G-d, the coming of *Mashiach*. More specifically, *Rambam* clarifies that Eliyahu's mission will not be "to declare impure... or to disqualify," but rather "to establish peace in the world," as is the opinion of the Sages in the *Mishnah*.

*Rambam* then adds, "Some of the Sages say that Eliyahu will come before the coming of *Mashiach*" to announce his coming. According to this opinion, Eliyahu's efforts to eliminate wrongdoing are a separate matter. Eliyahu's coming "before the advent of the great and awesome Day of G-d" is solely for the purpose of heralding *Mashiach*.<sup>44</sup>

## Different Levels of Redemption

8. Additional explanation can be given, clarifying the rationale for the difference of opinion among the Sages. Redemption involves departing from the state of exile that preceded it. Accordingly, there are several manners and distinctions in which redemption can be expressed depending on the state the Jewish people are found beforehand.

For example, at the time of the Exodus from Egypt – and particularly, at the time of the Giving of the Torah – the possibility of the Jewish people becoming enslaved was nullified. Even though

סלוק החמסים, "והשיב לב אבות על בנים", היא - בשיכות ליום הוי', ביאת המשיח (ובזה גופא - "לא לטמא כו' ולא לפסול כו' אלא לשום שלום בעולם", כדעת חכמים);

ומוסיף, "ויש מן החכמים שאומרים שקדם ביאת המשיח יבוא אליהו" (לבשר ביאתו) - שכל סלוק החמסים הוא ענין בפני עצמו, ואלו הענין דביאת אליהו לפני יום הוי' גו', הוא - "שקדם ביאת המשיח יבוא אליהו"<sup>45</sup>.

ה. ולתוספת באור - בהסבר וטעם פלוגתתם:

ב"גאלה" - יציאה ממצב של גלות - כמה אופנים וחלוקים כו', ביחס למצב שבו נמצאים לפני זה. ולדגמא:

בעת יציאת מצרים (ובפרט בעת מתן תורה) בטלה המציאות והאפשרות דעבדות בנוגע לבני

44. Alternatively, another possible explanation could be offered. According to this opinion as well, Eliyahu's efforts to "bring back the hearts of the fathers to the children" is part of his main mission and is not an independent matter. However, according to this understanding, that phrase is not referring to clarifying the lineage of certain families, nor to the establishment of peace in the world, but rather to rectify Israel's [conduct] and prepare their hearts."

However, that is not implied by a simple understanding of *Rambam's* words, for initially, when speaking of "a prophet aris[ing] to rectify Israel's [conduct] and prepare their heart," he cites merely the beginning of the verse, "Behold, I am sending you Elijah[u]..." without concluding the verse. He cites the conclusion, that "he will bring back the hearts of the fathers to the children" only as a proof-text for the concept that Eliyahu will "establish

peace in the world."

The implication is that according to the Sages who maintain that Eliyahu will come before *Mashiach*, Eliyahu's coming is solely related to preparatory activities before *Mashiach's* coming, "the great and awesome Day of G-d." By contrast, "bringing back the hearts of the fathers to the children" is a separate concept as stated in the main text.



they could – and later were – subjugated by other nations, from the Exodus from Egypt, their identity was established as free men. No other nation could ever enslave them in that manner again. This also has *halachic* ramifications. Thus, on the verse,<sup>45</sup> “The Children of Israel are servants unto Me,” our Sages<sup>46</sup> comment that they are G-d’s servants, “and not servants of servants,” as *Maharal* of Prague elaborates.<sup>47</sup> The implication is that even when the Jews were exiled in Babylonia or in subsequent exiles, their fundamental identity was that of free men. That being said, it is patently obvious that it is impossible to equate the status of the Jews in the era of exile to their status in the era when the kings of the House of David ruled in *Eretz Yisrael* or the like.

Furthermore, even in the same state of exile itself, there are different levels regarding every individual’s need for redemption. For example, as our Sages relate,<sup>48</sup> although Rabbi Yehudah *HaNasi* lived in the era of Roman rule, he was a friend and close confidant of Antoninus, the Caesar of Rome. Indeed, the Torah links them together, alluding to them in the same phrase,<sup>49</sup> “two nations.” Quite obviously, he was not affected by the harsh decrees of that kingdom. By contrast, in a previous generation, Rabbi Shimon bar Yochai had to hide in a cave for thirteen years because of the decrees of the Roman kingdom.<sup>50</sup> Even so, there is a well-known teaching of Reb Hillel of Paritch<sup>51</sup> in the name of the Alter Rebbe that “for lofty souls like Rabbi Shimon bar Yochai, the *Beis HaMikdash* was not destroyed,” i.e., his spiritual level was so lofty that on that plane, exile did not affect him.

45. *Vayikra* 25:55. See *Rambam*, *Hilchos Sechirus* 9:4, where *Rambam* states that based on this verse, a worker has the right to leave his job in the middle of the day.

46. *Kiddushin* 22b; see the sources cited there; *Rambam*, *Hilchos*

*Sechirus* 9:4.

47. *Gevuras HaShem*, ch. 61.

48. *Avodah Zarah* 10a ff.

49. *Bereishis* 25:23; see *Rashi*’s commentary sourced in *Avodah Zarah* 11a, that the phrase should be un-

ישראל, ונעשו בני-חורין, ועל דרך ההלכה - כמו שכתוב<sup>ל</sup> "כי לי בני ישראל עבדים", "ולא עבדים לעבדים"<sup>ל</sup> (כפי שהאריך בזה המהר"ל מפראג<sup>ל</sup>). כלומר, שגם בהיותם בגלות בכל, ועל דרך זה בגלות שלאחר זה, הרי מציאותם האמתית היא - בני חורין. ובניחוד עם זה, מובן וגם פשוט שאי-אפשר להשוות את מצבם של ישראל בזמן הגלות לגבי מצבם בזמן קיימה של מלכות בית דוד בארץ ישראל וכיוצא בזה.

ולא עוד, אלא שבאותו מצב גופא ישנם חלוקים באישים ביחס לצורך בגאולה, ולדגמא: רבנו הקדוש, אף שהיה בזמן דמלכות רומי כו', היה חברו וידידו של אנטונינוס מלך רומי, ועד שנכללו ביחד - "שני גוים"<sup>ט</sup>, כמספר במאמר חז"ל<sup>ט</sup>, ופשיטא, שלא היה שיף אצלו גזרת המלכות כו'. ולעצמת זאת, רשב"י שלפניו, הצרך להתחבא במערה י"ג שנה מפני גזרת מלכות רומי<sup>ט</sup>, ובניחוד עם זה, ידוע<sup>ט</sup> מה שכתב ר' הלל מפאריטש בשם רבנו הזקן, ש"לפני נשמות הגבוהות כמו רשב"י לא נחרב הבית כו'", כלומר, שמצד גדל מעלתו לא היה אצלו ענין של גלות כו'.

derstood as referring to “two proud ones” – Rabbi Yehudah HaNasi and Antoninus.

50. *Shabbos* 33b.

51. *Pelech HaRimon*, *Shmos*, p. 7a.

Similar concepts apply in individual sense in the life of every Jew. When he is studying Torah, he is in a state of redemption, as our Sages taught,<sup>52</sup> “There is no concept of a free man other than one who is occupied in Torah study.” The same applies regarding Divine service in prayer. “The individual spark of the Divine presence within the soul of every Jew emerges from exile and captivity for a brief time... through prayer and Divine service in the heart.”<sup>53</sup> Although these individual spiritual experiences are referred to as redemption, the blessing *HaGomel* for personal redemption is recited only by a person who was physically imprisoned and then released.<sup>54</sup> Clearly, the emphasis is on a physical redemption, not a spiritual one.

This indicates that also in relation to the Future Redemption, there will be many levels of liberation, each one appropriate to the situation in which the individuals were found previously and from which they were redeemed.

This is the crux of the disagreement among the Sages mentioned previously. Each one of them looked from his personal situation and drew a conclusion regarding the question: Is the elimination of wrongdoing an element and a phase in the Redemption or is it a separate matter? It could be considered comparable to a personal element of an individual's life, a matter in a person's life that has encompassing effect on others, or even a matter with an encompassing effect on the world as a whole, but not an element of the Redemption of the Jewish people as a whole.

### Will the Redemption be Miraculous?

9. In connection with the points mentioned previously regarding interpreting a difference of opinion among the Sages so that difference of opinion

ועל דרך זה בחיים הפרטיים דכל אחד ואחד מישראל: ענין הגאולה נעשה על ידי למוד התורה, "אין לה בן חורין אלא מי שעוסק בתלמוד תורה"<sup>52</sup>, ועל דרך זה על ידי עבודת התפלה, ש"ניצוץ פרטי מהשכינה שבנפש כל אחד מישראל יוצאת מהגלות והשכינה לפי שעה בחיי שעה זו תפלה ועבודה שבלב"<sup>53</sup>. ואף על פי כן, ברכת הגומל על ענין של גאולה, היא - ב"חבוש שיצא מבית האסורים"<sup>54</sup> דוקא.

ומזה מובן, שגם ביחס לגאולה העתידה ישנם כמה חלוקי דרגות - בהתאם למצב שנמצאים לפני זה שממנו נגאולים.

ובענין זה תלוי הפלוגתא בכל הנ"ל - אם בטול החמסים הוא חלק ושלב בענין הגאולה, או שזהו ענין בפני עצמו (על דרך ובדגמת ענין פרטי בחיי הפרטיים או הכלליים של איש מסים, או אפלו ענין כללי במהלך העולם), אבל, לא חלק מהגאולה דכלל ישראל - ביחס למצבם כו' של בעלי הפלוגתא.

ט. והנה, בהמשך להאמור לעיל על-דבר השליטה דפלוגתא

52. Avos 6:2.

53. Tanya, Iggeres HaKodesh, Epistle 4.

54. Berachos 54b; Rambam, Hilchos Berachos 10:8.

will not involve a point of fact (see sec. 3), it can be said that similar concepts apply regarding *Rambam's* statements in the beginning of the chapter. *Rambam* writes:<sup>55</sup>

One should not entertain the notion that any element of the natural order will be nullified in the Era of *Mashiach*, or that there will be any innovation in the work of creation. Rather, the world will continue according to its pattern.

[Although] *Yeshayahu*<sup>56</sup> states, "A wolf will dwell with a lamb and a leopard will lie down with a goat," these [words] are an allegory and a metaphor. [They mean that] Israel will dwell securely together with the wicked nations who are likened to wolves and leopards..., and all [nations] will return to the true faith....

Similarly, all other [prophecies] of this type concerning *Mashiach* are analogies. In the Era of the King *Mashiach*, everyone will realize what was implied by these analogies and allusions.

*Raavad* challenges *Rambam's* statement, citing the verse from the Torah,<sup>57</sup> "And I will remove hostile beasts from the land." *Raavad's* conception is that the prophecy, "A wolf will dwell with a lamb..." should be understood according to its straightforward meaning – that there will be a change in the nature of existence.

Here, also, the same question arises: How can there be a difference of opinion regarding a point of fact? True, these scholars are speaking about a matter that is yet to occur, but ultimately, it will occur and hence, the question is relevant.

The crux of the explanation of this point is as follows: It was already explained in another source<sup>58</sup> that certainly *Rambam* also maintains that there will ultimately be an innovation in the natural order.

55. *Hilchos Melachim* 12:1.

56. *Yeshayahu* 11:6.

57. *Vayikra* 26:6.

58. *Likkutei Sichos*, Vol. 27, p. 191ff., Essay 3 in this series.

במציאות - יש להוסיף שכן הוא בנוגע למה שכתב הרמב"ם תחלת הפרק:

"אל יעלה על הלב שבימות המשיח יבטל דבר ממנהגו של עולם, או יהיה שם חדוש במעשה בראשית, אלא עולם כמנהגו נוהג. וזה שנאמר בישעיהו" וְגַר יִרְבֵּץ, זָאֵב עִם כְּבֶשֶׂת וְנֹמֵר עִם גְּדִי יִרְבֵּץ, מְשָׁל וְחִידָה, עֲנִין הַדָּבָר שִׁיְהִיו יִשְׂרָאֵל יוֹשְׁבֵיין לְבִטָּח עִם רְשָׁעֵי גוֹיִם הַמְּשׁוּלִים כְּזָאֵב וְכֹנֶמֶר . . . וְיִחְזְרוּ כָּלֶם לְדַת הָאֱמֶת וְכוּ", וּמְסִים, "וְכֵן כָּל כִּיּוֹצֵא בְּאֵלוֹ הַדְּבָרִים בְּעֲנִין הַמְּשִׁיחַ, הֵם מְשָׁלִים, וּבִימֹת הַמְּשִׁיחַ יִדְעוּ לְכָל לֵאמֹר זֶה דְּבַר הָיָה מְשָׁל, וְמָה עֲנִין רְמוֹז בָּהֶם".

והשיג עליו הראב"ד ממה שכתוב בתורה" וְהִשְׁבַּתִּי חַיָּה רְעָה מִן הָאָרֶץ", הינו, שלדעת הראב"ד, הפרוש ד" וְגַר יִרְבֵּץ עִם כְּבֶשֶׂת גו" הוא כפשוטו, כלומר, שנוי מנהגו של עולם.

וגם כאן נשאלת השאלה האמורה - כיצד תתכן פלוגתא במציאות?

ונקדת הבאור בזה - כפי שכבר נתבאר בארוכה במקום אחר" - שבנדאי גם לדעת הרמב"ם יהיה חדוש במעשה בראשית,

We are compelled to say that for there is no greater innovation in the natural order than the Resurrection of the Dead and the resurrection is one of the thirteen principles of faith, and a fundamental element of the Torah,<sup>59</sup> so basic to our faith that one who denies this principle does not have a portion in the World to Come,<sup>60</sup> as *Rambam* elaborates in his “Treatise on the Resurrection of the Dead.” Nevertheless, despite its importance, it is an independent matter, and is not necessarily associated with the Era of *Mashiach*.

To cite a parallel: *Rambam* writes regarding *Mashiach’s* coming,<sup>61</sup> “One should not entertain the notion that the King *Mashiach* must work miracles and wonders, bring about new phenomena into the world, resurrect the dead, or perform other similar deeds.” The intent is that it is possible that *Mashiach* will indeed perform miracles and wonders, however that is not a necessary and fundamental element defining the coming of *Mashiach*. Rather, it is a separate and independent element.

The same applies regarding *Rambam’s* description of what will take place in the era of *Mashiach*, “One should not entertain the notion that any element of the natural order will be nullified in the Era of *Mashiach*, or that there will be any innovation in the work of creation.” The intent is that it is possible that there will be an innovation in the natural order, however, that is not something that must happen in defining what constitutes the era of Redemption. Rather, is a separate matter.

Within this basic conception, there are two ways of understanding what might happen:

a) The innovations that will take place in the natural order including the Resurrection of the Dead and other matters that will change nature as we

שהרי אין לך חדוש במעשה בראשית גדול יותר מתחיית המתים - א' מי"ג העיקרים, יסוד מיסודי התורה<sup>61</sup>, עד שהכופר בזה אין לו חלק לעולם הבא (כפי שמאריך הרמב"ם באגרת תחיית המתים) - אלא, שזהו ענין בפני עצמו, ואינו קשור בהכרח עם ימות המשיח:

כשם שבנוגע לביאת המשיח כותב הרמב"ם<sup>61</sup> "אל יעלה על דעתך שהמלך המשיח צריך לעשות אותות ומופתים ומחדש דברים בעולם, או מחיה מתים וכיוצא בדברים אלו", הינו, יתכן אמנם שיעשה אותות ומופתים, אבל אין זה תנאי והכרח כו' בגדר ביאת המשיח, אלא ענין בפני עצמו - כן הוא גם בנוגע לתקופה דימות המשיח, "אל יעלה על הלב שבימות המשיח יבטל דבר ממהגו של עולם, או יהיה שם חדוש במעשה בראשית", הינו, יתכן אמנם שיהיה חדוש במעשה בראשית, אבל, אין זה תנאי והכרח כו' בגדר דימות המשיח, אלא ענין בפני עצמו.

ובזה גופא - ב' אופנים:

א) החדוש במעשה בראשית - כולל הענין דתחיית המתים, ועל דרך זה שאר הענינים דשנוי מנהגו של עולם וחדוש במעשה

59. *Rambam's Commentary on the Mishnah, Sanhedrin*, introduction to chapter 10, the 13th of his princi-

ples of faith.

60. *Sanhedrin*, ch. 10:1; *Rambam, Hilchos Teshuvah* 3:6.

61. *Hilchos Melachim* 11:3.

know it will occur in a second period in the era of *Mashiach*.

b) There is a further possibility, as *Rambam* writes in his “Treatise on the Resurrection of the Dead,”<sup>62</sup> “Know that our description of the [supernatural] promises and the like as allegories is not a definitive statement.” Although in the *Mishneh Torah*, *Rambam* ruled that these promises are allegories and metaphors, he himself wrote<sup>63</sup> that this is not a definitive statement and that they may be manifest according to their simple meaning. In other words, it is possible that *Mashiach’s* coming will actually transpire in a miraculous matter, including innovations in the natural order. However, this is not an absolute necessity when defining what *Mashiach’s* coming will involve. Instead, it is possible to say that it is dependent on the spiritual status of the Jewish people whether they will be “worthy.”<sup>64</sup> Accordingly, in his *Mishneh Torah*, a text that defines and records *halachos*, Jewish law, *Rambam* rules according to the manner in which *halachah* requires that *Mashiach* must come. By contrast, he does not mention a loftier possibility a state of Redemption that could come because of the worthiness of the Jewish people, for that is dependent on man’s free choice.

### Unity as a Catalyst for Redemption

10. May it be G-d’s will that in the very near future Eliyahu will come and announce *Mashiach’s* coming. In particular, this can be hastened by an increase in our actions and Divine service, studying the Torah and observing its

בראשית - יהיה בתקופה שניה  
דימות המשיח.

(ב) יתרה מזה - כמו שכתב  
הרמב"ם באגרת תחית המתים,<sup>62</sup>  
”ודע שאלו היעודים וכיוצא בהם  
שנאמר שהם משל, אין דברנו זה  
החלטי וכו'”, כלומר, שאף שפסק  
בספר הי"ד שיעודים אלו הם "משל  
וחידה" - כותב בעצמו<sup>63</sup> שאין זה  
דבר החלטי, ויתכן שיהיה כפשוטו,  
הינו, שביאת המשיח תהיה בפעל  
באפן נסי, חדוש במעשה בראשית  
(אלא שאין זה מכרח מצד הגדר  
דביאת המשיח)

- ויש לומר שתלוי באם יהיו  
ישראל במעמד ומצב ד"זכו",<sup>64</sup> אלא  
שבספר הלכות פוסק כפי  
המכרח מצד ההלכה שמשיח יבוא,  
מה שאין כן דבר התלוי במצבם  
של ישראל, שבו הרשות לכל אדם  
נתונה כו'.

62. *Rambam’s* “Treatise on the Resurrection of the Dead,” ch. 6.

63. We find an even greater examples of *Rambam* reversing his rulings in the *Mishneh Torah* itself. As is well known, he wrote several editions of the *Mishneh Torah* and there are many places where he

made corrections, revisions, and additions.

Note that although this is the case, this does not add or detract, Heaven forbid, from the strength of the validity of the rulings of the great Torah authorities who base their rulings on *Rambam’s* words

in his early editions, as explained at length in the *sichos* delivered on *Yud Shvat*, 5747, and 15 Tammuz, 5746 (printed in *Sefer HaSichos* 5747, Vol. 1, p. 310ff.).

64. See *Sanhedrin* 98a.



*mitzvos*, for by performing even one *mitzvah*, “one can tip his personal balance and that of the entire world to the side of merit and bring deliverance and salvation to him and to them.”<sup>65</sup>

This includes – and, indeed, there is a unique emphasis on – activities that bring Jews together, leading to the love of the Jewish people and the unity of the Jewish people in a true and complete sense. This will be achieved through the Torah of truth studying and applying it in a complete sense, through activities like studying *Rambam’s Mishneh Torah*, a text that includes the laws of the entire Torah, as stated in sec. 1, above.

Through generating unity among the Jewish people, we will nullify the cause of the exile – the baseless hatred that existed among the Jews.<sup>66</sup> Undoing the *cause* of the exile, will then, as a matter of course, erase its *effect*, the exile itself.

The harmony existing among the Jewish people will lead to oneness throughout the entire world, as *Rambam* writes:<sup>67</sup>

[*Mashiach*] will perfect the entire world, [motivating all the nations] to serve G-d together, as it is written,<sup>68</sup> “For then I will transform the peoples, granting them pure speech so that they will all call upon the name of G-d and serve Him with one accord.”

Ultimately, as *Rambam* concludes the entire *Mishneh Torah*:<sup>69</sup>

The occupation of the entire world will be solely to know G-d..., as it is written,<sup>70</sup> “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

After concluding a Torah text, it is customary to develop a connection to its beginning.<sup>71</sup> The conclusion

הַמְצוּוֹת, אֲשֶׁר עַל יְדֵי קִיּוּם  
“מְצוּוֹה אַחַת”, “הַכְרִיעַ אֶת  
עַצְמוֹ וְאֶת כָּל הָעוֹלָם כְּלוּ לְכַף  
זְכוּת, וְגֵרָם לוֹ וְלָהֶם תְּשׁוּעָה  
וְהַצְלָה”<sup>65</sup>,

כּוֹלֵל וּבְמִיָּחָד - עַל יְדֵי  
הַתְּאַחְדוּתָם שֶׁל יִשְׂרָאֵל,  
אֲהַבַת יִשְׂרָאֵל וְאֲחֻדוּת  
יִשְׂרָאֵל, אֲחֻדוּת אֲמִתִּית  
וְשִׁלְמוֹה, עַל יְדֵי תּוֹרַת־אֱמֶת  
בְּשִׁלְמוּתָהּ, כְּבִלְמוּד הַרְמַבִּי”ם,  
הַלְכוּת כָּל הַתּוֹרָה כְּלָה (כְּנִל)  
סְעִיף א), אֲשֶׁר, עַל יְדֵי זֶה  
מְבַטְלִים אֶת סִבַּת הַגְּלוּת  
(הַפֶּךְ דְּאֲהַבַת יִשְׂרָאֵל”<sup>66</sup>),  
וּבְהַבְטֵל הַסִּבָּה, בְּטֵל בְּדַרְךְ  
מִמִּילָא הַמְּסַבֵּב (הַגְּלוּת),

וְעַד לְפַעֲלַת הָאֲחֻדוּת בְּעוֹלָם  
כְּלוּ - “וַיִּתְקַן אֶת הָעוֹלָם כְּלוּ  
לְעִבּוֹד אֶת ה’ בְּיַחַד, שְׁנֵאֲמַר”<sup>67</sup>  
כִּי אִזּוֹ אֶהְפֶּךְ אֶל עַמִּים שְׁפָה  
בְּרוּרָה לְקִרְאָה כָּלֵם בְּשֵׁם ה’  
וְלְעִבְדוֹ שְׁכֵם אֶחָד”<sup>68</sup>, וְעַד  
לְסִיּוּם וְחוֹתֵם סֵפֶר הַי”ד -  
“לֹא יִהְיֶה עֶסֶק כָּל הָעוֹלָם  
אֲלֹא לְדַעַת אֶת ה’ בְּלִבָּד . .  
שְׁנֵאֲמַר”<sup>69</sup> כִּי מְלֵאָה הָאָרֶץ דַּעַה  
אֶת ה’ כַּמִּים לִים מְכַסִּים”<sup>70</sup>,

וְ”מִתְכַּיִּפִּין הַתְּחִלָּה  
לְהַשְׁלִימָה”<sup>71</sup> - הַתְּחִלַּת סֵפֶר

65. *Kiddushin* 40b; *Rambam*, *Hilchos Teshuvah* 3:4.

66. *Yoma* 9b; see also *Gittin* 55b ff. In his characteristic manner, the Rebbe himself did not explicitly

mention the negative dimensions of the Jews’ conduct.

67. *Hilchos Melachim* 11:4.

68. *Zephaniah* 3:9.

69. *Hilchos Melachim* 12:5.

70. *Yeshayahu* 11:9.

71. Cf. the passage beginning *meireshus* recited when calling the *Chassan Bereishis* for his *aliyah*.

of the *Mishneh Torah* is connected to its beginning, where *Rambam* states:<sup>72</sup>

The foundation of [all] foundations and the pillar of [all] wisdom is to know that there is a Primary Being Who brought into being all existence. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being.

Here, we see the connection between the beginning of the *Mishneh Torah* and its conclusion because the purpose of existence is that “the truth of His being” be clearly evident in “all the beings of the heavens, the earth, and what is between them,” as it is written,<sup>73</sup> “The glory of G-d will be revealed and all flesh will see together...”

This will be manifest in the true and complete Redemption led by *Mashiach*. May it take place speedily in our days, as *Rambam* rules,<sup>74</sup> “Israel will turn [to G-d in] *teshuvah* and they will be redeemed,” i.e., “immediately,” in the most straightforward sense,<sup>75</sup> without any delay.

הי"ד - "יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון, והוא ממציא כל נמצא, וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו", הינו, שב"כל הנמצאים משמים וארץ ומה שביניהם" יהיה נכר בגלוי "אמתת המצאו", כמו שכתוב" ונגלה כבוד ה' וראו כל בשר יחדו גו", [שזהו אמתית ענין הדעת (כולל - דעה את הוי') ובפרט דעה כמים לים מכסים], בגאולה האמתית והשלמה על ידי משיח צדקנו, במהרה בימינו ממש, וכפסק דין הרמב"ם<sup>73</sup> - "מיד הן נגאלין", "מיד" כפשוטו<sup>74</sup>, תקף ומיד ממש.

72. *Hilchos Yesodei HaTorah* 1:1.

73. *Yeshayahu* 40:5.

74. *Hilchos Teshuvah* 7:5.

75. The immediacy of G-d's response

is reflected in the continuation of *Rambam's* discussion (*halachah* 7) in that source, where he states that a *baal teshuvah* "calls out and is answered, as it is written (*Yeshayahu*

65:24): "Even before they call out, I will answer." Thus, *teshuvah* will lead to the coming of the Redemption without any delay whatsoever.

ז) לשון הרמב"ם בהקדמתו לספר הי"ד. (ח) ראה שיחות אחש"פ והתוודויות שלאח"ז תשד"מ (לקו"ש חכ"ז ע' 229 ואילך).

ט) לשון הרמב"ם בהקדמתו - היינו שקובע ומפרש כוונת חיבורו - לקטן ולגדול, ומי יבוא אחרי המלך, שממשה עד משה לא קם כמשה: והיי בישורון מלך משה בן עמרם ומשה בן מיימון הספרדי.

י) כן הוא לשון הכותרת לפרקים י"א וי"ב דהלכות מלכים בדפוס ויניציאה (רפד. ש"י).

יא) הלכה ב.

יב) מלאכי ג, כג.

דהשבת שממנו מתברך העשירי בשבת (ראה זח"ב סג, ב. פח, א) - רבות מופתי בארץ מצרים" (בא יא, ט), ר"ת רמב"ם (כדאיתא בספרים). ולהעיר מפירוש רש"י: "מופתי שנים, רבות שלשה" - דיש לומר על דרך הצחות, שבזה מרומז (א) ג' האופנים דלימוד שיעור יומי ברמב"ם - ג' פרקים ליום, פרק א' ליום, וספר המצוות, (ב) בנוגע לשנה זו - סיום מחזור השלישי.

ה) ראה רמב"ם הלכות ממרים פ"ב ה"ב. שער ידי זה נעשה פתיחת הענין כו', התגברות על "כל התחלות קשות" (מכילתא ופירוש רש"י יתרו יט, ה). וראה לקו"ש ח"כ סוף ע' 74 ואילך.

א) "העשירי יהיה קודש" - לשון הכתוב בחוקותי כו, לב. וראה ספר הבהיר סק"ג. ובהנסמן בלקו"ש ח"ו סוף ע' 290.

ב) ומגלגלין זכות ליום זכאי - יום ההילולא דכ"ק מו"ח אדמו"ר, שביום זה, "כל מעשיו ועבודתו אשר עבד כל ימי חייו". מתגלה ומאיר בבחינת גילוי מלמעלה למטה. ופועל ישועות בקרב הארץ" (אגרת הקדש סימן ז"ך וכ"ח. וראה גם סידור עם דא"ח) שער הל"ג בעומר (דש, סע"ב ואילך). ובכמה מקומות.

ג) ד"בתלת זימני הוי חוקה" (בבא קמא קו, ריש ע"ב. ושם נסמן).

ד) להעיר מהרמז בפרשת השבוע

התחלת הפסוק, "הנה אנכי שולח לכם את אלי' וגו'", ואינו מסיים "והשיב לב אבות על בנים", והביאו רק כראי' לענין ד"לשום שלום בעולם" - משמע, שלדעת החכמים "שקודם ביאת המשיח יבוא אליהו", הרי, ביאת אליהו אינה אלא בשייכות לקודם ביאת המשיח (ביום הוי' הגדול והנורא), ואילו הענין ד"והשיב לב אבות על בנים", הוא ענין בפני עצמו, כפנים.

- (לו) בהר כה, נה.  
 (לז) קידושין כב, ב. ושם נסמן, רמב"ם הלכות שכיחות פ"ט ה"ד.  
 (לח) בספרו גבורות ה' פס"א.  
 (לט) תולדות כה, כג ובפירושו רש"י (מעבודה זרה יא, א).  
 (מ) עבודה זרה י"ד, א ואילך.  
 (מא) שבת לג, ב.  
 (מב) פלח הרמון שמות ז, א.  
 (מג) אבות פ"ו מ"ב.  
 (מד) אגרת הקדש סימן ד.  
 (מה) ברכות נד, ב. רמב"ם הלכות ברכות פ"ה ה"ח.  
 (מו) יא, ו.  
 (מז) בחוקות כו, ו.  
 (מח) הדרן על הרמב"ם (לקו"ש חכ"ז ע' 191).  
 (מט) פירושו המשניות להרמב"ם סנהדרין פרק חלק יסוד הי"ג.  
 (נ) סנהדרין ריש פרק חלק, רמב"ם הלכות תשובה פ"ג ה"ו.  
 (נא) פ"א ה"ג.  
 (נב) פרק ו.  
 (נג) וגדולה מזו מצינו בספר הי"ד גופא - כידוע שכתב ספרו בכמה מהדורות ובכמה מקומות תיקן, שינה והוסיף וכו'.  
 ולהעיר, שאף על פי כן אין זה משנה וגורע, ח"ו, בתוקף הפסקי דינים דגדולי ישראל שפסקו על יסוד דברי הרמב"ם במהדורא קמא - כמדובר בארוכה בהתוועדות (וגם בשיחת ט"ו תמוז תשמ"ו) על-דבר המהדורות דספר הי"ד להרמב"ם (נדפס בספר התוועדות תשמ"ו ח"ד ע' 14 ואילך. סה"ש תשמ"ו ח"א ע' 310 ואילך).  
 (נד) ראה סנהדרין צח, א.  
 (נה) קידושין מ, ריש ע"ב. רמב"ם הלכות תשובה פ"ג ה"ד.  
 (נו) יומא ט, ב. וראה גיטין נה, סע"ב ואילך.  
 (נז) צפני' ג, ט.

שולח לכם את אלי' הנביא לפני בוא יום ה' הגדול והנורא והשיב לב אבות על בנים ולב בנים על אבותם, כלומר, לב האבות והבנים אשר נפל במורן מפחד וברחו אלה פה ואלה פה מפני צרותם, ישוב אותו היום לגבורתו, וישבו אלה את אלה ויתנחמו זה בזה".

- (כח) ראה מלכים א' י, א ואילך.  
 (כט) מלכים ב' ב, יא.  
 (ל) ראה אנציקלופדיה תלמודית בערכו (ע' ו'). ושם נסמן. ביאור מעלה זו בפנימיות הענינים - ראה ספר הליקוטים (דא"ח להצ"צ) ערך משה (ע' א' תריט ואילך). המשך תרס"ו ס"ע קנח ואילך. ובכמה מקומות (על-דבר החילוק דמשה ואליהו).  
 (לא) ברע"ב כאן "אינו מרחק אותה שנתקרה בזרוע", ומפשטות הלשון משמע לכאורה שהמציאות היא שלא ירחק. וצ"ע, דממה-נפשך: אם בזמן ביאת אליהו נטמעה כבר (לאחרי שנתקרה בזרוע) ורק אליהו וכיו"ב יודע - מהי סברת התנא קמא שירחק, ואם בזמן ביאת אליהו נודע עדיין שנתקרה בזרוע - מהי סברת ר' יהודה שלא ירחק, הרי לא נטמעה! מה שאין כן אם תמצי לומר שהפירוש הוא שאינו בא לרחק, אף שירחק בפועל, כפנים, או ששתי תקופות הן (ראה לקמן ס"ט).  
 (לב) עירובין מג, ב.  
 (לג) פירוש רש"י שם.  
 (לד) ועל פי זה יומתק שינוי הלשון "יעמוד נביא כו' ואינו בא כו' אלא כו' יבוא אליהו" - שבתחלת הענין כותב "יעמוד נביא כו'", כי, עצם המציאות דעמידת הנביא ("קודם מלחמת גוג ומגוג יעמוד נביא לישר ישראל ולהכין לבם") היא לכו"ל על-מא, גם לדעת החכמים שסבירא להו שהגדר ד"ביאת אליהו" הוא "שקודם ביאת המשיח יבוא אליהו".  
 (לה) ויש לומר באופן אחר קצת - שגם לדעה זו, נכלל "והשיב לב אבות על בנים" בגדר דביאת אליהו (ולא ענין בפני עצמו), אלא, שסבירא להו שפירוש הכתוב (לא על עניני יוחסין, ולא על לשום שלום בעולם, אלא) על "לישר ישראל ולהכין לבם".  
 אבל מפשטות לשון הרמב"ם, שבתחלת הענין ("יעמוד נביא לישר ישראל ולהכין לבם") מביא רק את

- (יג) שם, כד.  
 (יד) הלכה ג.  
 (טו) אף שיש לומר בפשטות שהעתיק לשון המשנה, כדרכו בכמה מקומות. - הרי גם במשנה יש לעיין בדיוק הלשון].  
 (טז) ראה שדי חמד מערכת כללים כלל קסד.  
 (יז) ויש לקשר עם יום ההילולא דכ"ק מו"ח אדמו"ר (כנ"ל הערה ב) - כידוע המנהג לעשות סיום מסכת ביום ההילולא, שאז עושין שמחה לגמרה של תורה (רמ"א - או"ח סתקנ"א ס"י: יו"ד סו"ס רמו).  
 ולהעיר שמסכת עדיית נקראת "בחירתא" (ברכות כו, א ובפירושו רש"י). ושם נסמן. כלומר, הלכות מובחרות. ויש לומר שענין זה מרומז בשם "עדיית" - (גם) מלשון "עדיית".  
 (יח) פירוש הרע"ב.  
 (יט) כסף משנה כאן.  
 (כ) רמב"ם בהקדמתו לפירוש המשניות. וראה הלכות ממרים פ"א ה"ג.  
 (כא) נצבים ל, ד.  
 (כב) שם, ג.  
 (כג) שם, ו.  
 (כד) ראה ליקוטים למשניות, שבהבאת הפסוק רמז התנא תירוץ לשאלה הנ"ל, "דאם הוא הלכתא קרא למה לי, אלא, דההלכה לא היתה רק שאליהו יבוא להסיר החמסים, ובאיזה חמסים היינו דפליגי בפירושה דהך קרא, ובזה לא תקשי היכי פליגי על ההלכה".  
 (כה) ראה פירושו הרע"ב והתוספות יו"ט.  
 (כו) פירוש התויו"ט.  
 (כז) ובפירוש הראב"ד - "להשוות את המחלוקת שיש בין החכמים בדברי תורה. . . דריש מהני קראי דלעיל דכתיב זכרו תורת משה עבדי אשר צויתי אותו בחורב על כל ישראל חוקים ומשפטים, וכתב בתריה הנה אנכי שולח לכם את אליהו הנביא וגו', והשיב לב אבות על בנים וגו', כלומר, על החוקים והמשפטים ישוה לב האבות עם לב הבנים שלא תהיה עוד מחלוקת ביניהם.  
 וחכמים אומרים לעשות שלום בעולם, כלומר, לעשות שלום לישראל מן האומות ולבשר אותם על ביאת הגואל, וזה יום אחד לפני ביאת המשיח, והיינו דכתיב הנה אנכי

”צועק ונענה מיד, שנאמר והי' טרם יקראו גו'”.

סא) ישעי' מ, ה.  
סב) הלכות תשובה פ”ז ה”ה.  
סג) כמובן מהמשך הענין (הלכה ז') -

נח) פי”א ה”ד.  
נט) ישעי' יא, ט.  
ס) נוסח ”מרשות” לחתן בראשית.





SICHOS IN ENGLISH