



ב"ה

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

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

The Rambam's **Laws of Moshiach: WEEK 5**

WHEN ELIYAHU COMES

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



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BACKGROUND



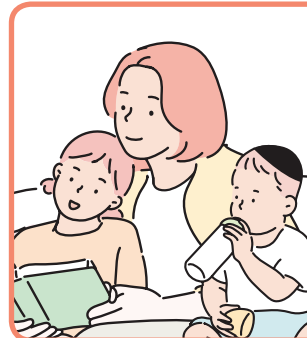
NEW AGE SAGE



CROWN JEWELS



STORY TIME



DVAR MALCHUS



ESSAY



WHAT WILL FOR SURE CHANGE?

BEYOND NATURE?

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



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

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

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



WHO ARE GOG AND MAGOG?

JUDGMENT DAY

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



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

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

As it says in the *Navi* Malachi:

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

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

יִרְאֶה מִפְּשׁוּטָן
שֶׁל דְּבָרֵי הַנְּבִיאִים
שְׁבֵת חֲלַת יָמוֹת
הַמְּשִׁיחַ תִּהְיֶה מִלְחָמַת
גּוֹג וּמָגוֹג. וְשִׁקְדָם
מִלְחָמַת גּוֹג וּמָגוֹג
יַעֲמֹד נְבִיא לִישְׂרָאֵל
וְלִהְכִין לָבָם.

שְׁנֵאמַר:

”הִנֵּה אֲנֹכִי שֹׁלֵחַ לָכֶם
אֶת אֵלֶי-ה' וְגו'.”

LOVE & PEACE

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

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



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

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

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

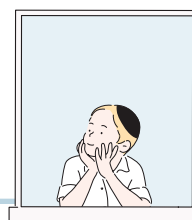
וְאִינוּ בָּא לֵא
לְטַמֵּא הַטְּהוֹר.
וְלֹא לְטַהֵר הַטְּמֵא.

שְׁנֵאמֵר:
"וְהָשִׁיב לֵב אָבוֹת
עַל בְּנֵיהֶם."

NEW AGE SAGE

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

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



WHAT WILL ELIYAHU DO?

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

וְלֹא לְפַסֵּל אֲנָשִׁים
שֶׁהֵם בְּחִזְקַת כְּשָׁרוֹת.
וְלֹא לְהַכְשִׁיר מִי
שֶׁהֲחִזְקוּ פְסוּלִין. אֲלָא
לְשׁוֹם שְׁלוֹם בְּעוֹלָם.

MORE ABOUT ELIYAHU

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



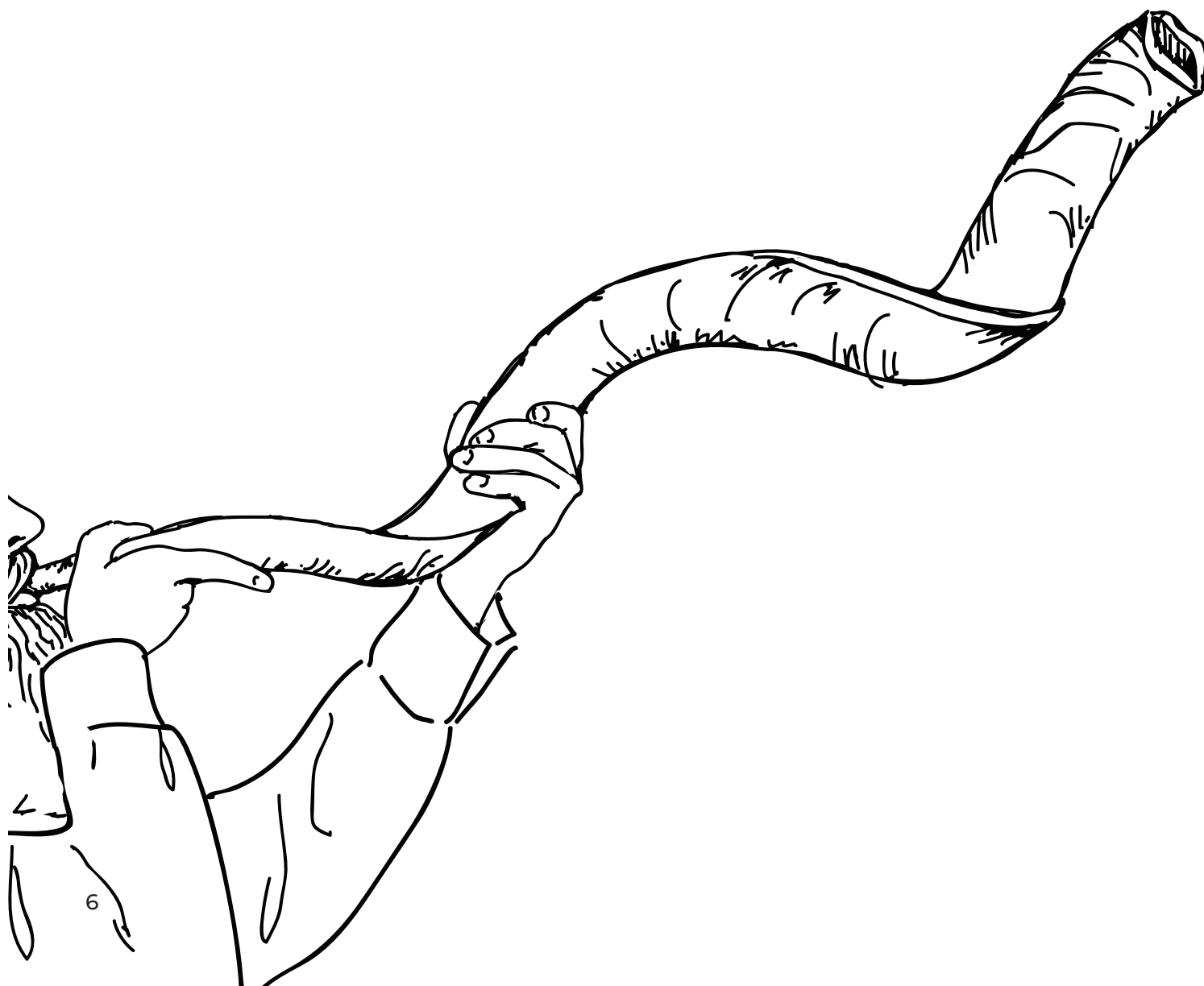
Other sources describe (though the Rambam doesn't mention this) how Eliyahu will solve questions in halachah and reveal where the hidden *keilim* of the Beis Hamikdash can be found. When there is a question in the Gemara that cannot be solved, the answer is TEIKU, which is short for: "(Eliyahu) the Tishbite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

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

וַיֵּשׁ מִן הַחֲכָמִים
שֶׁאֹמְרִים שֶׁקֹּדֵם בֵּיאַת
הַמְּשִׁיחַ יָבוֹא אֵלָיו.
וְכָל אֱלוֹ הַדְּבָרִים וְכִיּוֹצֵא
בָּהֶן לֹא יָדַע אָדָם אִיךָ
יְהִי עַד שֶׁיְהִי. שֶׁדְּבָרִים
סְתוּמִין הֵן אֲצֵל
הַנְּבִיאִים. גַּם הַחֲכָמִים
אִין לָהֶם קִבְּלָהּ בְּדְבָרִים
אֱלוֹ. אֲלָא לְפִי הַכָּרַע
הַפְּסוּקִים. וּלְפִיכָךְ
יֵשׁ לָהֶם מַחְלָקַת
בְּדְבָרִים אֱלוֹ.

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

וְעַל כָּל פְּנִימִים אֵין סְדוּר
הַגִּיט דְּבָרִים אֱלוֹ וְלֹא
דְּקִדּוּקֵיהוֹן עֵקֶר בְּדִת.
וְלַעוֹלָם לֹא יִתְעַסֵּק אָדָם
בְּדְבָרֵי הַהֶגְדוֹת. וְלֹא יֵאָרֶיף
בְּפִדְרָשׁוֹת הָאֲמוּרִים
בְּעֵנְיָנִים אֱלוֹ וְכִיּוֹצֵא בְהוֹן.
וְלֹא יִשְׁיִמֵם עֵקֶר. שְׂאֵין
מְבִיאֵין לֹא לִיַּדֵּי יִרְאָה וְלֹא
לִיַּדֵּי אֶהְבָּה.



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

וְכֵן לֹא יִחְשַׁב
הַקְצִין. אָמְרוּ
חֲכָמִים תַּפַּח
רוּחָם שֶׁל מִחְשְׁבֵי
הַקְצִים. אֵלָּא
יִחְפֶּה וַיֵּאמֵר
בְּכָלֵל הַדְּבָר כְּמוֹ
שֶׁבְּאֵרְנוּ.

@ LAST

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

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

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

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

CROWN JEWELS

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

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

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

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

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



DVAR MALCHUS

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

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



דברי מלכות סימן ד

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

וְיִהְיֶה רְצוֹן שֶׁבְקִרְבּוֹ מִמֶּשׁ יָבוֹא אֵלֵינוּ
לְבַשֵּׁר בִּיאַת הַמָּשִׁיחַ,

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

וּבִפְרָט עַל יְדֵי הַהוֹסָפָה בְּמַעֲשֵׂינֵנוּ וְעִבּוּדֵתֵנוּ
בְּלִמּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת,

Because through performing one mitzvah

אֲשֶׁר, עַל יְדֵי קִיּוּם "מִצְוָה אַחַת",

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

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

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

כּוֹלֵל וּבְמִיחָד - עַל יְדֵי הַתְאַחְדוּתָם שֶׁל
יִשְׂרָאֵל,

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

אַהֲבַת יִשְׂרָאֵל וְאַחְדוּת יִשְׂרָאֵל,
אַחְדוּת אֲמִתִּית וּשְׁלֵמָה,

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

עַל יְדֵי תּוֹרַת-אַמֶּת בְּשְׁלֵמוּתָהּ, כְּבְּלִמּוּד
הַרְמַ"ם, הַלְכוֹת כָּל הַתּוֹרָה כְּלָהּ,

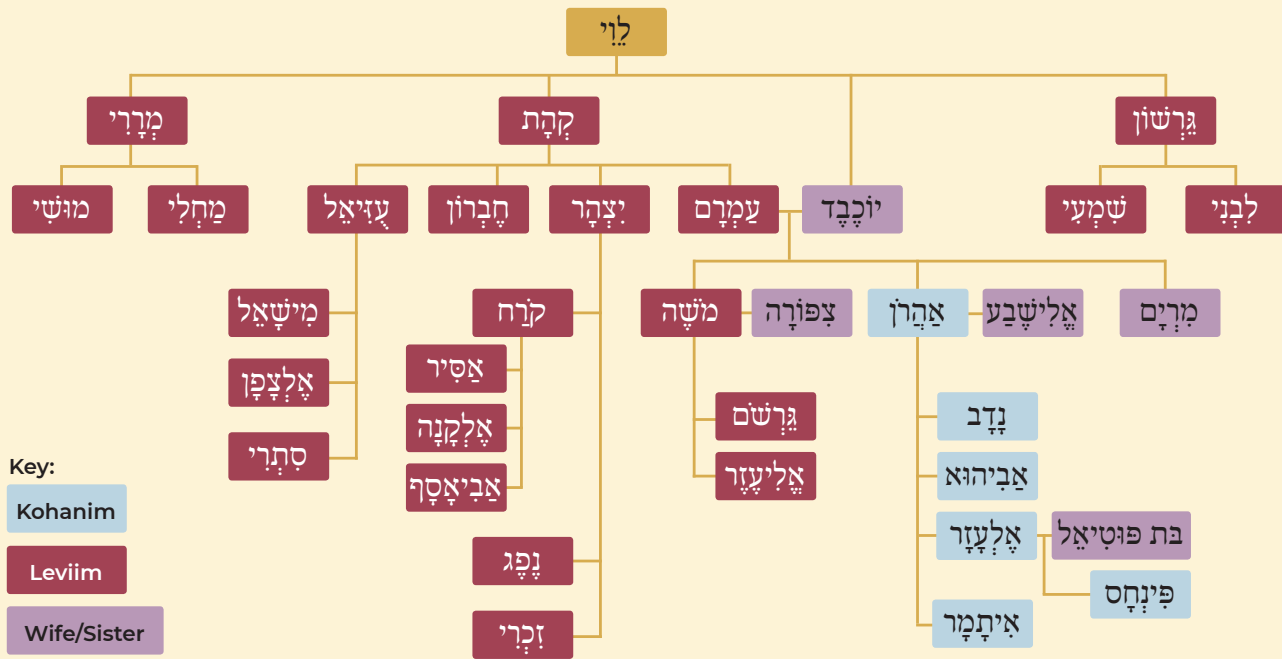
Through this (*Ahavas* and *Achdus Yisroel*), we undo the reason for *golus* (the opposite of *Ahavas Yisroel*).

עַל יְדֵי זֶה מְבַטְלִים אֶת סִבַּת הַגְּלוּת
(הַפֶּךָ דְאַהֲבַת יִשְׂרָאֵל),

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

וּבְהִבְטַל הַסִּבָּה, בֵּטֵל בְּדֶרֶךְ מִמִּילָא
הַמְּסֻבָּב (הַגְּלוּת).

FAMILY TREE



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

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

Today we honor these special appointments by calling a *Kohen* to the Torah first and the *Levi*, second, before the *Yisroel* (which includes all other eleven *shevatim*). However, after close to two thousand years of *golus* and moving from country to country (often on the run!) we are not one-hundred percent sure who is a *Kohen* or a *Levi* or which *shevet* we are each from. When *Moshiach* comes, the *Kohanim* and *Levi'im* will need to be checked out before they do the *avodah* in the Bais Hamikdash or to be allowed to receive and eat from the *kodshim* and *terumah*. *Moshiach* will establish each person's family line through *Ruach Hakodesh*, the spirit of Hashem which will rest upon him.





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

As it is said in the Navi Malachi:

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

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

בְּיָמֵי הַמֶּלֶךְ הַמְּשִׁיחַ.
כְּשֶׁתִּיָּשֵׁב מִמְּלְכֻתוֹ
וַיִּתְקַבְּצוּ אֵלָיו כָּל
יִשְׂרָאֵל. וַיִּתְיַחֲסוּ כָלֶם
עַל פִּי בְרוּחַ הַקֹּדֶשׁ
שֶׁתְּנוּחַ עָלָיו.
שֶׁנֶּאֱמַר:
”וַיֵּשֶׁב מִצִּרְף וּמִטֵּהָר
וְגו'.”

וּבְנֵי לְוֵי מִטֵּהָר תִּתְחַלֶּה
וְאֹמַר זֶה מִיָּחָס כְּהֵן
זֶה מִיָּחָס לְוִי. וְדוֹחָה
אֶת שְׂאֵינָן מִיָּחָסִין
לְיִשְׂרָאֵל.

DIVINE ASSISTANCE

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

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



This is what it says in the Book of Ezra:

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

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

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

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

הָרִי הוּא אוֹמֵר:

”וַיֹּאמֶר הַתִּרְשָׁתָא
לָהֶם” וְגו’

”עַד עֲמֹד כֹּהֵן
לְאוּרִים וּלְתַמִּים”

הִנֵּה לְמִדַּת שְׁבוּת
הַקֹּדֶשׁ מִיַּחֲסֵין
הַמְחֻזְקִין וּמוֹדִיעִין
הַמִּיַּחֲסֵין.

וַאֲיֵנו מִיַּחֲסֵי יִשְׂרָאֵל
אֶלָּא לְשִׁבְטֵיהֶם.
שְׁמוֹדִיעַ שְׁזָה מְשֻׁבֵּט
פְּלוּנֵי וְזָה מְשֻׁבֵּט
פְּלוּנֵי. אֲבָל אֵינּוּ אוֹמֵר
עַל שֶׁהוּן בְּחֻזְקָת
כְּשֵׁרוֹת זֶה מִמְּזַר וְזָה
עֶבֶד. שֶׁהִדִּין הוּא
שְׁמִשְׁפָּחָה שְׁנִטְמָעָה
נְטִמָּעָה:

YOUR LAND

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

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

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



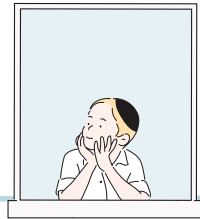
In fact, when Moshiach comes, Eretz Yisroel's borders will expand, as we learned in Lesson Two in connection with the mitzvah of *Ir Miklat*. So there will be new land to divide up!



NEW AGE SAGE

Are Kohanim part of one of the shevetim? If so, which one?

Hint: Who was the nassi of this shevet?



BACK TO THE FUTURE

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



CROWN JEWELS

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



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

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

ANSWERS