

רמב"ם | הלכות מלך המשיח | פרק י"ב הלכה ד-ה
The Rambam's **Laws of Moshiach: WEEK 6**

A DELIGHT- FULL WORLD

- ▶ What will we do all day when Moshiach comes?
- ▶ What will the world be like?



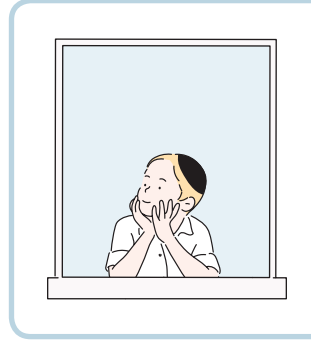
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נ"ה

BACKGROUND



NEW AGE SAGE



CROWN JEWELS



STORY TIME



DVAR MALCHUS



ESSAY



WHY WANT MOSHIACH?

WHY ME?

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

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

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

"Eretz Yisroel, Shulem?" Beileh slaps her forehead. "What about our cottage, the chickens, the goats, my mameh's cast-iron kettle she got from her own bubbeh? We'll just leave them all behind?"

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

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

Throughout our long golus, there have been many reasons for Yidden to daven for Moshiach. In the shtetl-golus, Beileh and Shulem must worry of the Cossacks who may attack at any moment and cause them harm.

But in this halachah, the Rambam will explain that the greatest tzaddikim did not want Moshiach for any gashmiusdike reason at all...



ONLY HASHEM

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



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

Laws of Kings: Chapter 12, Halachah 4

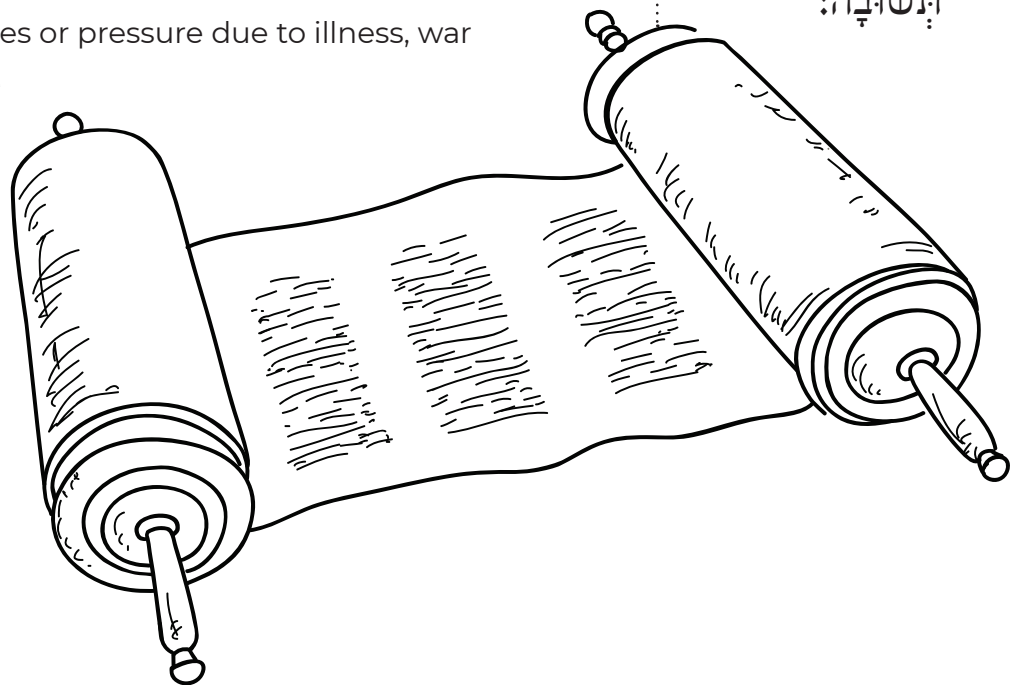
רמב"ם הלכות מלכים ומלחמות פרק י"ב הלכה ד

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

לא נתאונו החכמים
והנביאים ימות המשיח,
לא כדי שישלטו על כל
העולם, ולא כדי שירדו
בעפון"ם, ולא כדי שינשאו
אותם העמים, ולא כדי
לאכל ולשתות ולשמח.

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

אָלֵא כְּדֵי שְׂיִהְיוּ
פְּנוּיִן בְּתוֹרָה
וְחֻכְמַתָּהּ, וְלֹא
יִהְיֶה לָהֶם נוֹגֵשׁ
וּמְבַטֵּל, כְּדֵי
שְׂיִזְכּוּ לְחַיֵּי
הָעוֹלָם הַבָּא.
כְּמוֹ שֶׁבְּאַרְנו
בְּהַלְכוֹת
תְּשׁוּבָה:



WHY NOT ME?

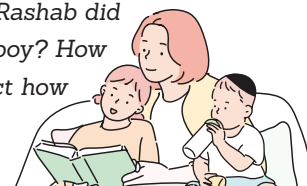
"Why?" little Sholom Dovber cried to his *zeideh*, "It's not fair!" This is the scene: The Rebbe, the Tzemach Tzedek is sitting in his *yechidus* room. It is the week of *Parshas Vayera*, and his grandson, the future Rebbe Rashab, who is now just five or six years old, bursts in from Cheder broken down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

What had happened?

Reb Shalom Dovber had been learning in Cheder that Hashem appeared to *Avraham Avinu* after he had a *bris milah* at the age of ninety-nine. "Why doesn't

Hashem reveal himself to me?" the little boy cried. His grandfather patiently explained that Avraham deserved Hashem's revelation for having so much *mesiras nefesh* to do a mitzvah.

Do you think this explanation made the Rebbe Rashab feel all better? Could we want Hashem's revelation like the Rebbe Rashab did when he was just a little boy? How would such a feeling affect how we await Moshiach?



DVAR MALCHUS

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

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



משיחת ט"ו שבט תשמ"א

Hashem is found here,
together with you in golus!

דער אויבערשטער געפינט זיך מיט אים
צוזאמען אין גלות,

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

...אז דער אויבערשטער געפינט זיך אין גלות,

it is (also) found there

געפינט זיך דארטן

millions and billions of angels!

אלף אלפי אלפים מלאכים!

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

און דערנאך, אז מ'וועט נאך מסביר זיין

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

וויפל דאס קומט אויס ריבוא רבבות אין
פעניס -

It would come out

וועט דאס אויסקומען,

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

אז אפילו דער טרעזער פון וואשינגטאן -
פון דעם אדון הגדול

does not have so many million billion pennies

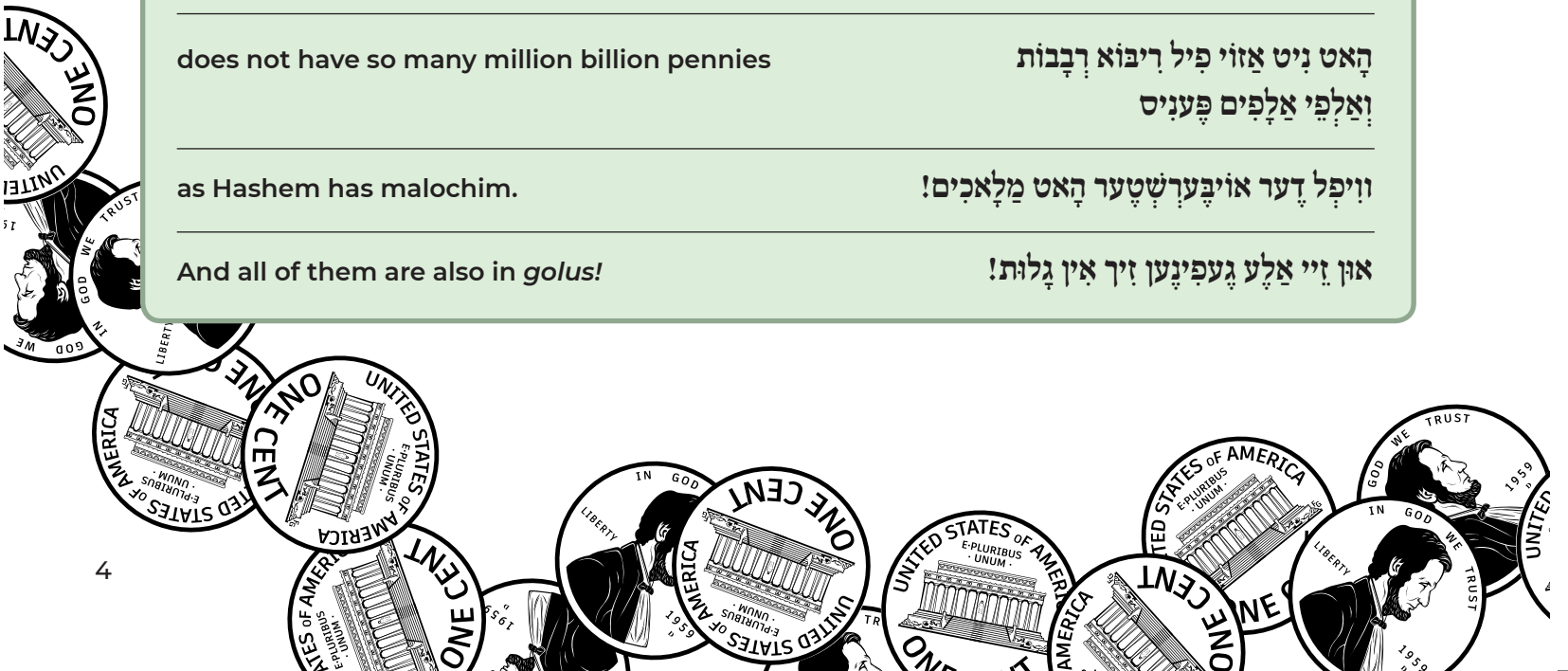
האט ניט אזוי פיל ריבוא רבבות
וואלפי אלפי פעניס

as Hashem has malochim.

וויפל דער אויבערשטער האט מלאכים!

And all of them are also in golus!

און זיי אלע געפינען זיך אין גלות!



WHAT IS OLAM HABA?

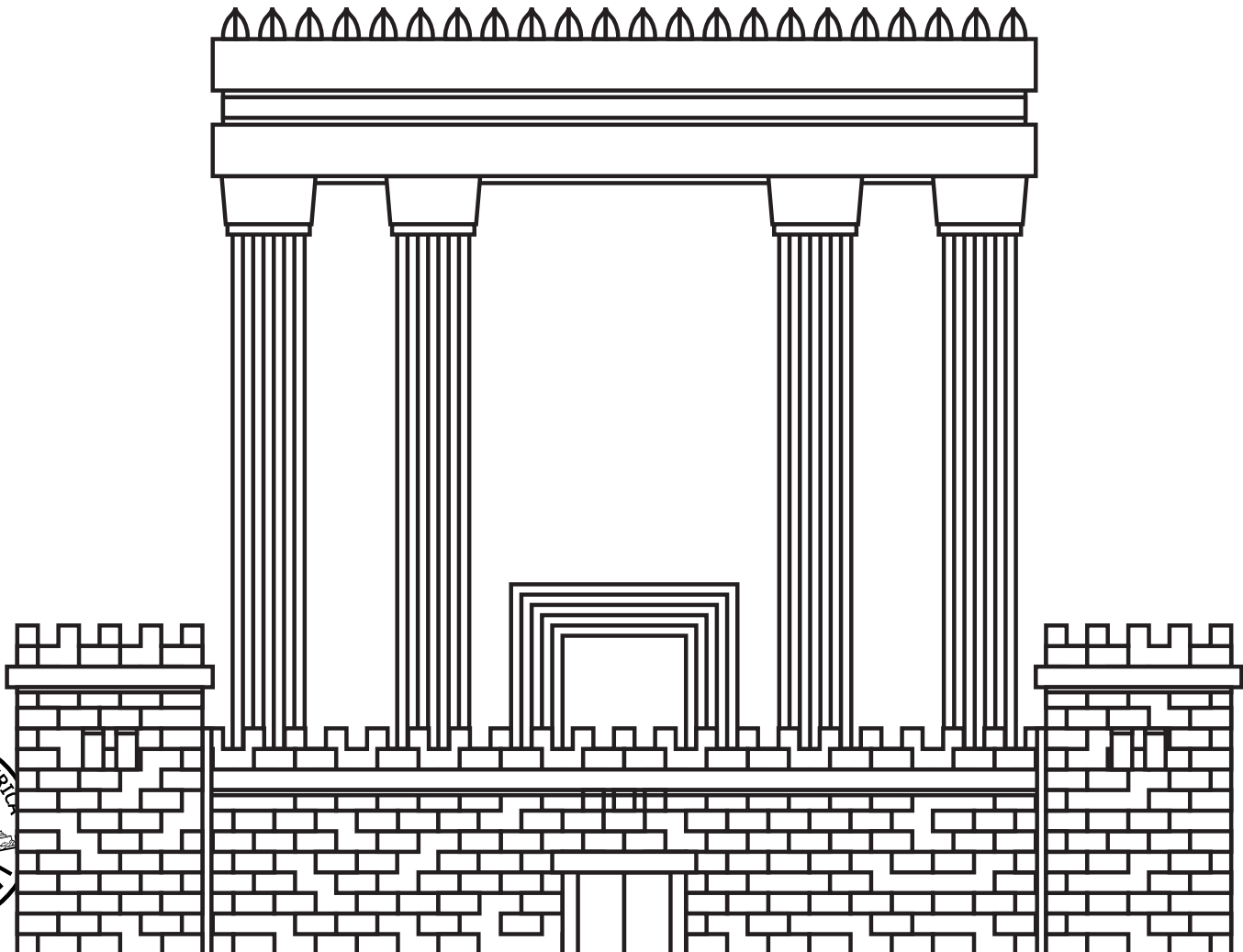
CROWN JEWELS

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

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

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

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



WHAT WILL THE WORLD BE LIKE?

REWARD & PURPOSE



Through studying the laws of Moshiach, we learned what will happen in Moshiach's times: *Yidden* will live in Eretz Yisroel and will be able to keep Torah and mitzvos in their entirety, and the non-Jews will not disturb us. The whole world will want to know Hashem. The Rambam now explains exactly what that world, while still in its natural-order stage, will look like.

Laws of Kings: Chapter 12, Halachah 5

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

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

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

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

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

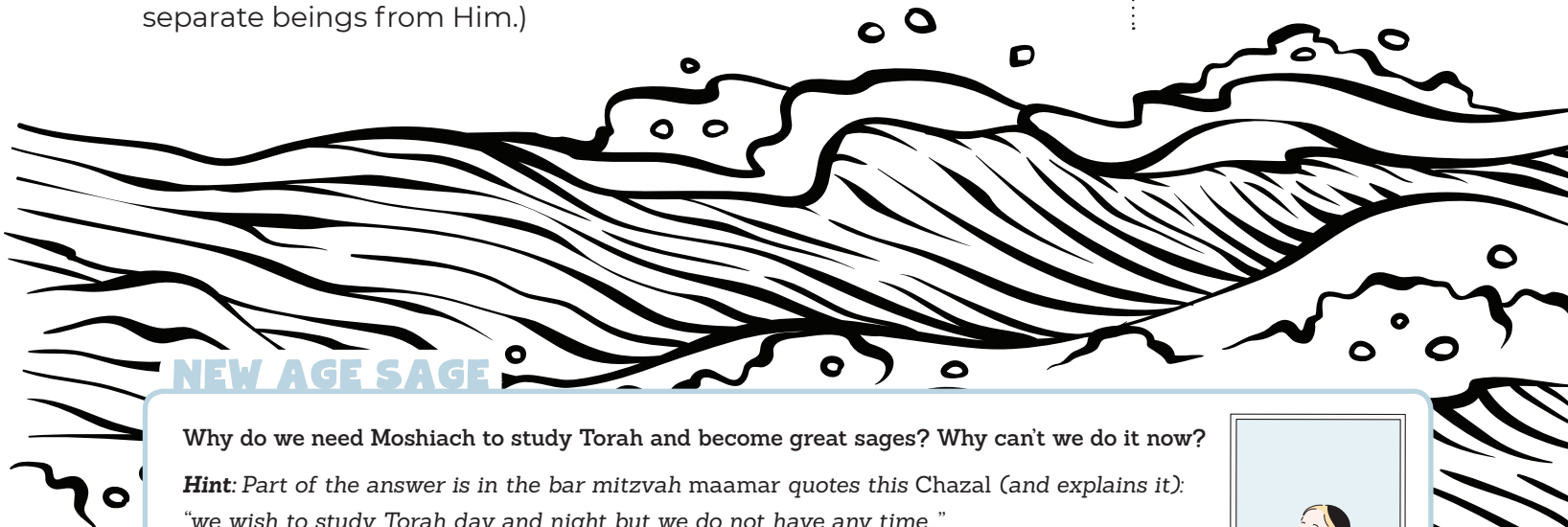
וְלֹא יִהְיֶה עֵסֶק
 כָּל הָעוֹלָם אֲלֵא
 לְדַעַת אֶת ה'
 בְּלִבָּד. וּלְפִיכֹךְ
 יִהְיוּ יִשְׂרָאֵל
 חֲכָמִים גְּדוֹלִים
 וְיוֹדְעִים דְּבָרִים
 הַסְּתוּמִּים וַיִּשְׁיִגּוּ
 דַּעַת בּוֹרְאָם כְּפִי
 כֹחַ הָאָדָם.

As it says in the *navi* Yeshaya:

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

שְׁנֵאמֹר:

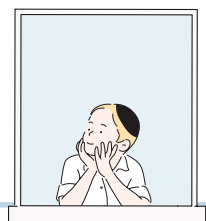
”כִּי מְלֵאָה הָאָרֶץ
דְּעָה אֶת ה' פְּמִיָּם
לַיָּם מְכַסִּים“:



NEW AGE SAGE

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

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



CROWN JEWELS

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

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

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

made public. Chassidus took these concepts and made them relevant and practical for anybody to learn.

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

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

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



BACK TO THE FUTURE

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



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

ANSWER

THE SIYUM!

Yasher koach! You have just completed learning the Rambam's Hilchos Moshiach. These are the very last chapters of the fourteen books of Mishneh Torah.

"Everything goes according to the end," Chazal tell us. The Rebbe explains why Hilchos Moshiach are the very last part of Mishneh Torah: The Rambam wrote these *seforim* to explain how a *Yid* can keep all the halachos of the Torah, and to keep them all we need to bring Moshiach!

"tut altz vos ir kent—do all that you can..."

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

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

When the Rebbe told us: "I give it over to you!" it means that the Rebbe is saying we are able to, and must participate in bringing Moshiach and not rely on others to do so. Indeed, by learning these halachas on Moshiach that the Rebbe encouraged us to study, you have already brought Moshiach much closer.

Continue to study! And now that you know what and how to look forward to Moshiach, share with others what you learned here. That way the whole world will study these laws and also want Moshiach now!



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

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

נְשַׁלְמוּ הַלְכוֹת מְלָכִים
וְהַחֲבוּר כְּלוּ בְרוּךְ שְׂאֵמֶר
וְהָיָה הָעוֹלָם בְּפֶרְטוֹ וּבְכָלְלוֹ
תָּם וְנִשְׁלַם שְׂבַח לְאֵל-ל
בוֹרֵא עוֹלָם: