

A VISION *for* MASHIACH

THE REBBE AND THE RAMBAM



LESSON 6

Life in the Era of Mashiach



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I. ABUNDANT TORAH STUDY

INTRODUCTION

We have been on an incredible journey of learning and discovery, about the coming of Mashiach, and today, we have reached the sixth and final station of the journey. Today, we will learn the last two paragraphs of *Mishneh Torah*, in which Rambam describes the changes that will take place in our lives in the era of Mashiach.

When we envision a utopia, we tend to imagine a life filled with all the things that we value and cherish. Sometimes, we think out of the box and imagine a life in which fantastical, yet to be discovered pleasures abound.

Indeed, life in the era of Mashiach will be just that, but it will come with a surprising twist. There will be an abundance of material delights, but we won't value them.

What will we value instead?

TIME TO STUDY

TEXT 1A

Rambam, *Mishneh Torah, Hilchos
Melachim Umilchamoseihem* 12:4

לא נתאוו החכמים והנביאים ימות המשיח. לא כְּדִי שִׁישְׁלוּ עַל כָּל
הָעוֹלָם. וְלֹא כְּדִי שִׁירְדוּ בְּעוֹבְדֵי כּוֹכָבִים. וְלֹא כְּדִי שִׁינְשְׂאוּ אוֹתָם
הָעַמִּים. וְלֹא כְּדִי לְאָכַל וּלְשִׁתּוֹת וּלְשִׁמְחָה. אֲלָא כְּדִי שִׁיְהִיו פְּנוּיִן בְּתוֹרָה
וְחֻקֵּי תוֹרָה. וְלֹא יִהְיֶה לָהֶם נוֹגֵשׁ וּמַבְטֵל.

The sages and prophets did not yearn for the era of Mashiach to have dominion over the entire world, to rule over the nations, to be exalted



by the nations, or to eat, drink, and celebrate. Rather, they desired to be free to delve into the Torah and its wisdom without pressure or disturbances.

We will, indeed, be completely free. We will no longer submit to oppressive powers or suffer disturbing grievances. We will enjoy a time of plentiful abundance and we will be free of distraction. But we will care for none of these because we will have something more—the freedom to delve into Torah undisturbed.

QUESTION

Now, the great sages and prophets valued holiness above material pleasures, so we can understand why they will enjoy this opportunity. But most of us enjoy material luxuries and lavish lifestyles. It is hard to imagine that we will enjoy a lifestyle that seems lackluster; cloistered in dusty libraries and immersed in ancient tomes. Will the era of Mashiach be more exciting for some of us than for others?

The answer is no, and here is why:

A DIFFERENT WORLD

TEXT 1B

Rambam, *Mishneh Torah*, Ibid. 12:5

וּבְאֵזוֹתוֹ הַזְּמַן לֹא יִהְיֶה שָׁם לֹא רָעַב וְלֹא מְלָחְמָה. וְלֹא קִנְיָאָה וְתַחֲרוּת.
שֶׁהַטּוֹבָה תִּהְיֶה מְשַׁפֵּעַת הַרְבֵּה. וְכָל הַמַּעֲדָנִים מְצוּיִין כְּעֶפְרָר.



In that era, there will be neither famine nor war, envy nor competition, for good will flow in abundance and all the delights will be freely available as dust.¹

At first glance, Text 1B doesn't provide any more clarity than Text 1A. But we will discover that, under the Rebbe's treatment, Rambam opens a window to the new and radically improved attitude that we will acquire when Mashiach comes.

Let's break down Text 1B into two sections. First, the list of negative items that will cease, then the positive items that will become prevalent.

FOUR NEGATIVES

Rambam lists four things that will cease in the era of Mashiach:

1. Famine
2. War
3. Jealousy
4. Unhealthy competition

LEARNING EXERCISE

Study this list and try to detect a logical order.

No Spiritual Wars

This includes the absence of spiritual wars, such as jealousy and competition in Torah study. These things only occur when we have an acute sense of self. When we are fully in sync with the Torah, we don't covet another's knowledge, compete for supremacy, or debate for the sake of winning. Our only interest lies in studying and understanding at ever higher levels.

Sefer Hasichos 5749:1, pp. 154–155

¹ We learned last week that Rambam rules that Mashiach need not change the world's natural pattern (though he will indeed do so) because that is not a basic halachic requirement of his coming. Yet, in this section, Rambam describes a miraculous break with the natural pattern. Why is that? The purpose of halachah is to ensure that the affairs of life and the world are conducted according to Hashem's will. Once that is achieved, we ascend to a higher consciousness and realize that we are not separate beings from Hashem, who submit to His will. We are a part of Hashem and don't exist outside of Him. We can only reach this transcendental consciousness after having fully submitted to the Torah and having conducted ourselves in accordance with halachah. Therefore, in the very final halachah, which represents halachah's pinnacle achievement, Rambam briefly describes a world that breaks from its natural pattern and recognizes that it is exclusively in Hashem's domain. *Sefer Hasichos* 5751:1, pp. 101–113.



The Rebbe explains that Rambam groups these four items because one flows from the other. In particular, the Rebbe groups them into two sections. Famine goes with war and jealousy goes with competition. This is because famine is a common cause of war—you go to war because you need something that another has. Jealousy is a common cause of unhealthy competition—you compete with others because you covet something that they have. You don't need it badly enough to go to war, but you want it badly enough to engage in a competition that could be ruinous.

Rambam is telling us that because there will be no famine there will be no war, and because there will be no jealousy there will be no unhealthy competition. Meaning, not only will there be no events that trigger war, there won't be any triggers for unhealthy competition, which is less injurious than war but still a damaging human dynamic. Accordingly, these four items have an inherent flow.

TWO POSITIVES

Next, Rambam lists two positive items that will be prevalent when Mashiach comes:

1. Good in abundance
2. Delights available as dust

LEARNING EXERCISE

Study this list and determine whether these negative items link back to the items on the positive list.

THE LINK

The Rebbe explains that there is a link and he found proof for it in a single word. After listing the negative items, Rambam did not introduce the positive list with the word, “and,” as would be appropriate.



Instead, he used the word, “for.” This tells us that the negative items will cease for—because—the positive items will emerge. Let’s break this down:

TEXT 2

The Rebbe, *Likutei Sichos*, 27, p. 237

זה שהטובה תהי' מושפעת הרבה שולל מציאות של רעב ומלחמה כי אז הרי יש לכל אדם טובה הרבה ואין צורך במלחמה לשלול שלל וכו', להוסיף ברכושו ונכסיו.

אמנם עדיין אין זה שולל הרגש של קנאה ותחרות. כי ידמה במחשבתו שאפשר יש לחברו טובה שאין יודע אודותה וכיוצא בזה. שזה לא יביאו לידי מלחמה כיון שאינו יודע מה לשלול לעצמו, אבל מרגיש הוא קנאה ותחרות.

ולכן מוסיף הרמב"ם, וכל המעדנים מצויין כעפר. שחשיבות של כל המעדנים תהיה כעפר, דהיינו כדבר שאין בו צורך כלל. ומכיון שכל המעדנים הם אצלו כדבר שאין בו צורך כלל שוב לא שייך שום רגש של קנאה ותחרות בקשר למעדנים.

The fact that good will flow freely precludes the possibility of famine or war. Under such conditions, there is no need to gather loot to increase one's wealth and possessions.

However, this still does not preclude sentiments of jealousy and competition. Even the supposition that others possess treasures that we don't know about, can spark jealousy and competition. We wouldn't go to war over them because we wouldn't know the nature of the treasures, but we would feel jealous.

Rambam, therefore, adds that all delights will be abundant as dust. This means that material delights will seem like dust to us. We will deem them completely unnecessary and, therefore, won't covet or compete for them.



Under the Rebbe's treatment, the two positive items link back to the list of negative items. The first positive item precludes the first two negative items—when good is in abundance, there is no famine, and therefore, no need for war. The second positive item precludes the last two negative items. When delights seem like dust, there is no jealousy or unhealthy competition.

The Rebbe's insight rests on his novel reframing of the words, "delights will be as available as dust." The Rebbe says that it doesn't only mean that they will be plentiful—that was already known from the first item on the list. It also means that we will value them as little as we value dust. When something is plentiful, it loses its allure. For example, gold is precious because it is rare. If it should become abundant, it would lose its value. Similarly, when Mashiach comes, material delights will be so plentiful that they will lose their value.

We can now appreciate that, although many of us prefer lavish lifestyles over a cloistered life of Torah study, this will change in the era of Mashiach. Material luxuries will lose their allure. Things like sprawling estates, luxury yachts, or deep bank accounts, will be meaningless to us. Even if someone has a nicer car or a more beautiful estate, it won't bother us. We won't covet it. Therefore, our only delight will be Torah study.

We must acknowledge that engaging in Torah study, only because we have nothing better to do, is a poor reason to study Torah. In the next section, we will explore a positive and much deeper reason to love Torah study.

SUMMARY

Today, it is difficult to imagine being able to enjoy Torah studies more than material pleasures. When Mashiach comes, material luxuries will be so abundant that we will regard them like dust.

Only Delights

Note that Rambam only writes that good things will be abundant; he does not write that they will be regarded as dust. He only writes that about delights. The reason is that the good things refer to the basic necessities that keep us alive. These will not be regarded as dust. They will flow freely, and we will value them. The extras—the luxuries and indulgences—will be regarded as dust.

Likutei Sichos 27, p. 237



II. SOLE OCCUPATION

PERCEIVING THE INFINITE

Our loss of interest in material luxury will not only be due to their abundance, but also because we will discover something infinitely better. Similarly, our interest in Torah study will not only be due to it being the only remaining delight, but because we will gain an appreciation for higher things.

For example, the reason an adult with a fleet of shiny new trucks doesn't covet a child's toy car is not because he has so many toy cars, rather because as a mature adult, he has discovered something much better. Similarly, when Mashiach comes, we won't covet material delights because we will have something infinitely better. Something that we don't know how to appreciate today, but we'll learn to appreciate with the spiritual maturity that we will gain in the era of Mashiach:

TEXT 3

Rambam, *Mishneh Torah, Hilchos
Melachim Umilchamoseihem* 12:5

וְלֹא יִהְיֶה יַעֲסָק כָּל הָעוֹלָם אֶלָּא לְדַעַת אֶת ה' בְּלִבָּד.

The entire world will have no occupation, but for the sole pursuit of knowing Hashem.

Today, most of us *believe* that the Torah is more valuable than material goods. However, as physical beings, who are unable to relate to the metaphysical and the eternal, we are still tempted by shiny

Even Noahides

Rambam informs us that all the nations will devote their entire day solely to the knowledge of G-d. Jews will pursue this knowledge by studying the entire Torah. Noahides will pursue this knowledge by studying the sections of the Torah that pertain to *Sheva Mitzvos Benei Noach*. However, Jews will reach a superior level of understanding. This is why Rambam concludes that Jews will be great scholars, will know hidden things, and will grasp the knowledge of their Creator.

Likutei Sichos 27, pp. 246–247; *Sefer Hasichos* 5749:2, p. 626



material delights. Studying Torah all day doesn't seem as exciting by comparison.²

When Mashiach comes, the veils will lift and we will perceive spirituality as clearly as we see the physical today. In addition, our senses and perception will be refined and we will come to appreciate the Torah's infinite value. Its allure will become clear to us and we will see just how shallow the tactile pleasures of material life are by comparison. We will experience endless delight in a Torah passage. We will perceive endless pleasure in the divine light that will permeate us. These delights will be so pervasive that we will be unable to value, let alone enjoy, mere material pleasures.

FOR G-D'S SAKE

Let's continue our analysis of Text 3. Rambam writes, "The entire world will have no occupation, but for the sole pursuit of knowing Hashem."

On a basic level, Rambam is telling us that since all good will be abundant and we won't need to work for a living, we will study Torah all day.³ But this doesn't explain why Rambam adds the word "sole." Had he written, "the entire world will have no occupation, but for

² See Rambam's introduction to Chelek: "Know that just as a blind man can form no idea of colors, nor a deaf man comprehend sounds, nor a eunuch feel the desire for sexual intercourse, so the bodies cannot comprehend the delights of the soul. Just as fish do not know fire because they exist ever in its opposite [water], so are the delights of the world of spirit unknown to this world of flesh. Indeed, we have no pleasure in any way except what is bodily, and what the senses can comprehend of eating, drinking, and sexual intercourse. Whatever is outside these is non-existent to us. We do not discern it, neither do we grasp it at first thought, but only after deep contemplation . . . It cannot be described, neither can anything be found to compare with it."

³ It is necessary for Rambam to state this even though it seems obvious because halachah requires us to earn our livelihood. This is true even for someone who studies all day—*toraso umnaso*—which will be our status when Mashiach comes. Moreover, when a *talmid chacham* works *lesheim shamayim*, his work is part of his *avodas Hashem*. We might, therefore, assume that earning a livelihood will be required even after Mashiach comes. Rambam, therefore, informs us that this only pertains to when we have needs. When Mashiach comes and the nature of the world will change, we will not be required to work. At that point, Torah study will be our sole occupation. *Likutei Sichos* 27, pp. 238–239.



the pursuit of knowing Hashem,” the point would have been just as clear. The word “sole” seems redundant.

We mentioned, several times, that when even one word in Rambam seems redundant, the Rebbe views it as a window into a much deeper teaching that Rambam wants to share. What does “sole” tell us about the mindset that we will enjoy in the era of Mashiach?

The Rebbe explains:

TEXT 4

The Rebbe, *Likutei Sichos* 27, p. 239.

שהעסק בלדעת את ה' עצמו יהי' באופן דלדעת את ה' בלבד. היינו לא לדעת בשביל מטרה אחרת, גם מטרה קדושה כמו לידע את המעשה אשר יעשון ואלה אשר לא תיעשנה, כי אם אך ורק לשם ידיעת והשגת התורה בלבד. לימוד התורה לשמה.

The endeavor to know Hashem will be for the sole purpose of knowing Hashem. There will be no alternative purpose, not even a holy purpose such as to know what halachah requires and what it forbids. Our only purpose will be to know and to understand the Torah; Torah study for its own sake.

There can be many legitimate reasons to study Torah; many of which can benefit us. For example, if we need to give a lecture, we must study to prepare. If halachic questions arise, we study to know what to do. When Mashiach comes, we will study purely for the sake of Torah study—expanding and enhancing our understanding of the Torah.

When we tackle a Torah passage or a Talmudic tract for the sole purpose of uncovering a new angle, a new perspective, or a new depth of understanding, we are not studying for ourselves. We are studying for the sake of the Torah—because the Torah is true, and the truth must be understood, enjoyed, and appreciated in the broadest and deepest way possible.



When Mashiach comes, we will delve into each word of the Torah to elicit deeper layers of meaning and understanding. That will be our sole passion.⁴ We will be excited to wake up every morning and analyze Hashem's words so that we can understand them better, deeper, and more fully.⁵

THE ABOLITION OF FORGETFULNESS

There is still one piece missing from the puzzle. The Rebbe says that we will not study the Torah to know the halachah. Why not? How could we otherwise know the halachah?⁶

The Rebbe provides a fascinating answer:

TEXT 5

The Rebbe, *Likutei Sichos* 27, p. 240

ואף שגם אז יהיה קיום המצות, ובמילא צריכים ללמוד כדי לידע את המעשה אשר יעשון בו. הנה לזה מספיק שילמוד פעם אחת כל התורה כולה, היינו כל ההלכות של תורה שבעל פה, ושוב לא יצטרך לעסוק בלימוד זה. כי בימות המשיח, כאשר רוח הטומאה אעביר מן הארץ, אין שכחה.

Producing Revenue

Rambam describes Torah study in the era of Mashiach as an occupation, which is how business endeavors are often described. Rambam uses this word to imply that our purpose in Torah study will be like our purpose in business—to increase revenue. Approaching Torah study like a business means to study for the sole sake of increasing our understanding of the Torah.

Likutei Sichos 27, p. 240

⁴ The fact that we will study, purely for the sake of studying, will also contribute to Torah study being our sole occupation. When something captures your entire heart, it takes over completely. If you do it partially, it likely hasn't captured your entire heart.

⁵ The Rebbe doesn't mention the Torah *chadashah*—the new levels of depth that Mashiach will teach. Apparently, these efforts will be on top of what Mashiach will reveal. We will endeavor every moment of every day to broaden and deepen our understanding of Mashiach's unprecedented teachings.

⁶ *Chazal* (Nidah 61b) tell us that *mitzvos*, as we know them today, will be abrogated in the era of Mashiach. If this is so, it would appear that there will be no need to know the halachah. However, in *Igeres Hakodesh* 26, the Alter Rebbe states that this will only occur in the era of *Techiyas Hamesim* (which will be at a later stage in the era of Mashiach, see Lesson Five). At that time, *mitzvos* will take on a rarified and transcendental guise, which will render contemporary halachah obsolete. However, in the early stages of the era of Mashiach, the *mitzvos*, as we practice them today, will still be in force, which will necessitate knowledge of halachah.



We will still need to observe the mitzvos at that time, and will, therefore, need to study to know our obligations. However, for this it will be sufficient to study the Oral Torah once. There will be no need to study it again because when the spirit of impurity will be removed from the world, there will be no forgetfulness.

Our tendency to forget is an inefficiency in the human system. It is not reflective of a perfect Creator and is only possible because the Creator and His perfection are concealed.⁷ When Mashiach comes and Hashem will be fully revealed,⁸ all imperfections, including forgetfulness, will fall away. Whatever we learn will remain preserved in our memory forever.⁹ Therefore, says the Rebbe, studying the halachah one time will suffice to know right from wrong. All the Torah study that we will do after that will be for the sole purpose of getting to know Hashem, understanding His teachings better, delving into His thoughts, and exploring His depths.

SUMMARY

When Mashiach comes we will perceive the infinite pleasures of Torah study, and by comparison, the shallow allure of material delights. We will study purely for the sake of study, with no personal motive. Our memories will be secure, and what we learn once will remain with us forever.

⁷ *Tanya* 37.

⁸ *Ibid.* 36.

⁹ *Hilchos Talmud Torah LeAdmur Hazaken* 2:10.



THREE ACHIEVEMENTS

Rambam concludes his *Mishneh Torah* by saying:

TEXT 6

Rambam, *Mishneh Torah, Hilchos Melachim Umilchamoseihem* 12:5

וּלְפִיכֹהֵן יִהְיוּ יִשְׂרָאֵל חֲכָמִים גְּדוֹלִים וְיִוָּדְעוּ דְבָרִים הַסְתוּמִּים וְיִשְׁיִגּוּ דַעַת בּוֹרְאָם כְּפִי כֹחַ הָאָדָם. שְׁנַאֲמַר, "כִּי מְלֵאָה הָאָרֶץ דַּעַת אֶת ה' כַּמֵּים לַיָּם מְכֻסִּים" (ישעיה יא, ט).

Therefore, Jews will be great scholars, and know hidden matters, and grasp the knowledge of their Creator to the full extent of human capacity. As the passage states: "The world will be filled with the knowledge of Hashem as the waters cover the ocean bed" (Yeshayahu 11:9).

In this statement, Rambam tells us that Jews will:

1. Be great scholars
2. Know hidden matters
3. Grasp their Creator

These are in line with everything we learned till now. We will (a) be great scholars because we will study Torah for no alternative purpose, but to enhance—to make great—our understanding of the Torah. Therefore, we will (b) know hidden matters—we will discover many Torah secrets that were hitherto concealed. We will (c) know Hashem because, beyond learning the legal texts of the Torah, we will delve into kabalistic mysticism and come to know Hashem.

The Full Extent

The words, "to the full extent," aren't intended to limit the extent to which we will understand Hashem, but to maximize it. Today, we don't pour every fiber of our being into our studies. Accordingly, we don't understand Hashem to our full potential. When Mashiach comes, we will invest every ounce of energy and effort into our studies. As a result, we will maximize our potential and gain an unprecedented understanding of Hashem.

Likutei Sichos 27, p. 241



TOTAL IMMERSION

Rambam concludes with the passage from Yeshayahu, “The world will be filled with the knowledge of Hashem as the waters cover the ocean bed.”

With this, Rambam demonstrates that we won’t just be filled with the knowledge of Hashem, we will be permeated with it. It will become part of us, and we will become part of it.¹⁰

The first half of the passage states that we will be filled with Hashem’s knowledge. This doesn’t tell us that we will be one with this knowledge. A pitcher, for example, can be filled with water to the extent that there is no room for even one more drop. Yet, the water and the pitcher are separate things—one fills the other.

The second half of the passage, “like waters fill the ocean bed,” tells us that we won’t be like a pitcher filled with knowledge. We will be like a seabed covered in water. When you look at the sea, you only see water. You don’t see the seabed, fish, or anything else. All you see is water.

When Mashiach comes, we won’t see humans, animals, plants, and rocks. We will only see Hashem. We won’t perceive ourselves as something separate from Hashem, as someone who is curious about Hashem and, therefore, studies Him. We will see ourselves as part of Hashem.

We will perceive ourselves as particles of G-dly knowledge. Our studies will be so pervasive that we will become them. Our entire identity will be wrapped up in Hashem.¹¹

The Human Grasp

Without the consciousness that we are part of Hashem, we can only grasp the knowledge of Hashem on human terms. When we absorb this consciousness, our minds gain the capacity to grasp Hashem on Hashem’s terms. Nevertheless, as finite beings we will not acquire the full knowledge of Hashem. As Hashem is infinite, so will our knowledge of Hashem expand continuously and endlessly.

Sefer Hasichos 5749:1, p. 153

¹⁰ This section is based on *Likutei Sichos* 27, pp. 241–242; *Sefer Hasichos* 5749:1, pp. 150–153.

¹¹ The Rebbe breaks down the words, “as waters cover the ocean bed,” into three ascending levels of immersion. They are (a) the ocean bed, (b) the waters, and (c) the cover. The ocean bed demonstrates that the world’s purpose is to be a basin that is filled (governed) by G-d’s will, like an ocean bed is a basin for the ocean. The waters shift our focus from the basin to what fills it. Similarly, on this level, the focus shifts from the role of the world as a platform for Hashem’s will, to the will of Hashem that fills the world. Although the focus has shifted to Hashem and the Torah, the lodgings of



At the same time, this won't be a diminution of our identity, but a revelation of our true identity.¹² We will finally perceive the truth of who we are—walking, talking, breathing, and thinking extensions of Hashem.

We can now appreciate that the era of Mashiach won't only be pleasurable for Torah scholars and prophets. Every one of us will experience a metamorphosis, in which we won't care for the things that we yearn for today and will cherish the things that we don't yearn for today. We won't only cherish and pursue them; we will also become them.

CONCLUSION

This coming Sunday, we prepare for two powerful events.

1. Jews around the world will complete the fortieth cycle of daily Rambam study; the Rebbe's initiative to unite all Jews through Torah learning.
2. It will be the twenty-seventh anniversary of Gimel Tamuz.

The confluence of these events is highly fortuitous for many reasons:

the Torah are still in focus, similar to the way the waters inform us of the basin. Waters on their own flow. The fact that they sit still proclaims that they are in a basin.

The cover does not say anything about what is filled and what fills it. It simply states that there is a cover. This represents G-d as He is. Not as He descends to fill the world and not the world as it is filled by G-d's will. But simply G-d as He is, which encompasses all of existence, including His will and the world that He fills. (*Sefer Hasichos* 5751:1, pp 110–112.)

¹² The Rebbe (*Likutei Sichos* 27, pp. 241–242) points out that Chachamim and Reb Shimon Ben Gamliel are in dispute (*Mikva'os* 6:7) over whether one may immerse in a *mikvah* while in contact with a fish. Are fish part of the water or are they a separation between the person and the water? Rabbi Shimon Ben Gamliel rules that since fish live in the water (moreover, *Chazal* (*Chulin* 27b) say that they are created from water), they are part of the water. Now, when you look at fish, you don't see water; you only see fish. Yet, halachah rules that their true identity is water. Accordingly, when one gazes at the ocean and sees no fish, but only water, one sees the fish's true identity. Similarly, when one will gaze upon the world in the era of Mashiach and see only G-dliness, it won't be a nullification of our identity. It will be the revelation of our true identity. Although halachah follows the Chachamim rather than Reb Shimon Ben Gamliel, the Gemara appears to follow Reb Shimon Ben Gamliel in at least one instance (*Zevachim* 22a).



1. The Rebbe instituted, joined, cherished, and contributed to our daily study of Rambam.
2. The final chapters of Rambam, that we will learn on Gimel Tamuz, are about Mashiach and the Rebbe devoted his life to hastening the coming of Mashiach.
3. This year marks thirty years since the Rebbe encouraged us to learn his teachings on Mashiach and distributed the *Dvar Malchus* that contains his *sichos* on Rambam's *halachos* about Mashiach.

For six weeks, we studied the Rebbe's *sichos* on these chapters of Rambam. On Gimel Tamuz, when we will conclude the fortieth cycle of Rambam study and learn the chapters about Mashiach as elucidated by the Rebbe's *sichos*, we will fulfill two of the Rebbe's directives simultaneously: to learn Rambam, and to learn the Rebbe's *sichos* about Mashiach. Doing so, on Gimel Tamuz—the Rebbe's day—and a day associated with *Ge'ulah* (ever since the Frierdiker Rebbe was liberated on Gimel Tamuz, 5687), will combine three powerful Mashiach energies in a single day.¹³

We pray that this added excitement about Mashiach and our study of Rambam will storm the heavenly gates and bring Mashiach now.

SUMMARY

When Mashiach comes, our Torah study will reach unprecedented levels. We will not only learn about Hashem but recognize that we are part of Hashem: that nothing exists but for Hashem.

¹³ The conclusion of the fortieth cycle is especially poignant because *Chazal* teach us that it takes forty years for a student to fully grasp the teacher's teachings. In the days leading up to Yud Shvat 5750, the fortieth anniversary of the Rebbe's leadership, the Rebbe explained that at the forty-year mark, the student fully assimilates what has been received from the teacher and is transformed to be just like the teacher. At this point, the Rebbe explained, the *nasi hador* arises and announces that it is time to journey forth out of *Galus* and into Mashiach. Just as our ancestors entered *Erets Yisrael* after forty years, so is the forty-year mark a high time for Mashiach to come. The Rebbe adds that *mem* is forty and the final *mem* is sealed shut. This is synonymous with the conditions of *kamayim layam mechasim* in which the knowledge of Hashem will fill us completely, but will be sealed shut—with no prospect of leakage. See *Sefer Hasichos* 5750:1, pp. 250; 255–271. It follows that completing forty years of Rambam study, including the Rambam's teachings on Mashiach, will generate a powerful *Ge'ulah* energy on Gimel Tamuz.



KEY POINTS

1. When Mashiach comes, abundant goodness will preclude famine and war. Delights will be regarded like dust, which will preclude jealousy and unhealthy competition.
2. We will grow to appreciate what's really valuable—spirituality. As such, our sole occupation will be Torah study and we will study purely for the sake of study.
3. Everything we study will be preserved in our memory forever.
4. We will not only know Hashem, but also recognize that we are a part of Hashem.

