

דבר מלכות

חזרת מלכות בית דוד ושלימות משפטי התורה (ב)
WHAT WILL MASHIACH ACCOMPLISH (2)

DVAR MALCHUS

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

DVAR MALCHUS | דבר מלכות סימן א

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Introduction

Reb Mendel Futerfas spent fourteen years in Russian hard-labor camps for his efforts on behalf of the Jewish people in the Soviet Union. While in the camps, for a variety of reasons, he chose not to remain totally aloof from the non-Jews who shared his lot and spent a few hours a day in conversation with them.

Included in this group were many ordinary people jailed for “crimes” which neither they nor, for that matter, many others understood the criminal nature of. Among them was a circus performer whose claim to fame were his feats as a tight-rope walker. He and Reb Mendel had a standing debate over the perils of such acts. This was before safety nets had become standard circus practice, and Reb Mendel could not understand why a person would risk his life walking on a rope extended several stories above the ground.

“There must be some hidden strings holding you in case you slip,” Reb Mendel maintained. But the tight-rope walker insisted that there was no need for such support. The act was not all that dangerous. One began practicing on low ropes, and once he gained experience, the chance of falling was minimal.

This debate continued for years until, after Stalin died, the prison authorities – in a move to relax their rules somewhat – allowed the prisoners to prepare a makeshift circus in celebration of May Day. The tight-rope walker suddenly came alive, becoming the center of attention; he organized various acts for the event, making his own performance the highlight of the show, needless to say. And he made sure that Reb Mendel was in the audience.

After the other performances were completed, he climbed the pole and positioned himself at the rope’s end, as a drumroll began. His first steps were somewhat hesitant, after all it had been several years since he had last performed, but within a few seconds, he felt at home.

It all came back to him. He began to twirl a hoop with his hands and wave to his friends. As he reached the end of the rope, he hesitated for a moment, made a fast turn, and then proceeded to the other side. On his way back, he exuded confidence; he caught hats thrown to him by his fellow inmates and performed several other stunts. After he reached the end of the rope for a second time, he climbed down the pole and ran to Reb Mendel.

“You see, no strings holding me up,” he gleamed in satisfaction.

“Yes. You’re right, no strings,” agreed Reb Mendel.

“You’re a smart man,” the performer continued. “Tell me. Can you figure out what is the trick? Is it in the hands or the feet?”

Reb Mendel paused to think. The tight-rope walker had moved his hands freely and it appeared that his footwork was not the determining factor. After reviewing the scene in his mind several times, Reb Mendel said, “It’s the eyes. From the beginning to the end, your eyes were riveted on the opposite pole.”

The performer nodded in agreement, “When you see your destination in front of you, you know where to put your feet.”

Begin with the Destination in Mind

To build on the circus performer’s words: It is always important to have your goal in mind – to establish a mission statement, to state your purpose in the initial stages of an undertaking – so that you know where you are going.

G-d Himself followed this motif, revealing His goal in creating the world in the opening verses of *Bereishis*. Thus, on the verse,¹ “The spirit of G-d was hovering over the waters,” our Sages comment,² “This refers to the spirit of *Mashiach*.” *Mashiach* will bring the world to the ultimate purpose for which G-d initially created it.

In his commentary on the first verse of the Torah, *Rashi* further clarifies the goal of creation, interpreting the word בראשית by dividing it into ב' ראשית, meaning “There are two ‘firsts,’” *Rashi* proceeds to explain that the phrase teaches that all existence was created “for the sake of the Torah, which is called ‘first,’ and for the sake of the Jewish people, who are called ‘first.’” Simply put, *Rashi* is telling us that G-d created the world for the Jews to study and apply the Torah.

What G-d Told the Jews at Sinai

When G-d assembled the Jewish people together to give them the Torah, He began the Ten Commandments with the word, *Anochi*, אנכי, “I.” Our Sages³ interpret that word as an acronym for the Aramaic phrase אנא נפשי כתבית יהבית, meaning “I have inscribed and conveyed My soul.” G-d was letting the Jewish people know that He invested the very essence of His being in the Torah.

This concept is integrally related to G-d’s creation of the world. Our Sages⁴ teach that G-d created the world because “He desired a dwelling in the lowest realm.” Our dwellings, our homes, are where we are most ourselves. We do express ourselves outside our homes as well, but it is not the same. No matter how hard a host tries to make his guests feel comfortable, there are always accepted social conventions, personal reservations, and the like. But when we’re at home, it’s different. That’s where who we really are comes out. This is what our Sages meant when they said that G-d created the world because He wanted a home; He desired a place where His essence would be revealed.

That is why He gave us the Torah. He wanted man to be His partner in creation,⁵ transforming the nature of this material world and revealing His essence within it. This can be achieved only through living according to the Torah’s laws and guidelines.

Rambam’s Goal

Just as a writer tries to state his purpose at the outset, so too, he also seeks to encapsulate and summarize it at the end. *Rambam* conceived of his *Mishneh Torah* as “a compilation of the entire Oral Law,”⁶ i.e., a reiteration of the entire Torah. Therefore, he placed the laws of *Mashiach* at the

1. *Bereishis* 1:2.

2. *Yalkut Shimoni, Bereishis*, sec. 1:4.

3. *Likkutei Torah, Bamidbar*, p. 48d,

et al., interpreting *Shabbos* 105a.

4. *Midrash Tanchuma, Parshas Naso*, sec. 16; see *Tanya*, ch. 36.

5. *Shabbos* 119b, the Alter Rebbe’s *Shulchan Aruch* 268:1.

6. *Rambam’s* Introduction to the *Mishneh Torah*

very end of the *Mishneh Torah*. By doing so, he was making a statement: It is *Mashiach* who will bring the Torah and the creation to its consummate fulfillment.

What is the Torah? The text in which G-d “inscribed and conveyed [His] soul.”

Why was the world created? For the sake of the Torah.

Mashiach's mission is to bring that purpose to fruition by creating a setting in which the Jewish people will study and observe the Torah in a consummate manner, enabling its teachings to permeate the entire world.

What We Can Do

Rambam did not intend for his words to be merely abstract teachings. Psychology defines learning as a change in behavior. This includes even mere intellectual study, because when we change the way we understand things, our conduct also changes. This is particularly true at present, since ideas and information are the forces molding our society today. A revolution in thinking can send ripples of change throughout the world.

To use a metaphor: Ships have long been guided by the movement of a rudder. As ships grew larger, the rudders necessary to turn them also increased in size. Moving these larger rudders became difficult. Therefore, a small rudder referred to as a trim-tab was attached to the large rudder. This smaller rudder is easier to move, and it then moves the large rudder, which in turn changes the course of the entire ship. In today's world, each of us can be such a trim-tab. The direction in which we point our lives can affect the direction of the vessel that is humanity.

Living with *Mashiach*, learning about the ideals which G-d envisions for our world, and integrating these principles in our lives, can enable each of us to serve as a trim-tab, channeling the direction of global change. By anticipating the Ultimate Redemption in our minds and lives, we can precipitate its coming.

What *Mashiach* Will Accomplish

The Implications of the Prooftexts *Rambam* Cites

10. In this context, we can understand *Rambam's* intent in citing the prooftexts mentioned above. On the basis of these sources, he demonstrates that *Mashiach* will come and reinstate the perfect observance of the Torah by “restor[ing] the kingship of [the House of] David to its initial sovereignty” so that “all the statutes will be reinstated....”

Rambam states: “The Torah attests to his [coming]” and then proceeds to cite proofs that convey two aspects of that assertion:

a) “G-d your L-rd will return [you from] your captivity... and gather you.” This verse teaches that there will be an ingathering of the exiles of Israel, bringing about the circumstances that will allow for the restoration of the kingship of [the House of] David and the observance of all the statutes,¹ i.e., the fulfilment of all laws and *mitzvos* of the Torah that were nullified because of the exile of the Jewish people.

b) “There is also a reference [to *Mashiach*] in the passage [concerning] Bilaam. There, he prophesied about the two anointed [kings]: the first anointed [king], David, who saved Israel from her oppressors, and the final anointed [king] who will arise from among his descendants and save Israel [at the End of Days].” This highlights the nature of the redemption that will be brought about by *Mashiach*: The role and purpose of *Mashiach* is to “restore the kingship of [the House of] David to its initial sovereignty.” “The

יו"ה. על זה מביא הרמב"ם ראיה, מנין שהמשיח יבא ויחזיר את שלמות התורה "להחזיר מלכות דוד לישנה כו' וחוזרין כל המשפטים" - "שהרי התורה העידה עליו". שבראיות אלו יש שני פרטים: שנאמר ושב ה' אלקינו . . . וקבצנו וגו' - מזה אנו יודעים שיהיה קבוץ נדחי ישראל, שזהו מצב המאפשר שיהיו "מלכות דוד . . . כל המשפטים", הקיום ההלכות ומצוות התורה שנתבטל על ידי גלות ישראל.

"אף בפרשת בלעם נאמר ושמ נבא בשני המשיחים במשיח הראשון שהוא דוד שהושיע את ישראל מיד צריהם ובמשיח האחרון שעומד מבניו שמושיע את ישראל (באחרונה)": מזה אנו יודעים שמה שיהיה על ידי המשיח, וענינו של המשיח, הוא "להחזיר מלכות דוד לישנה לממשלה הראשונה" - הוא

1. See the collection of responsa entitled *Chayim Sha'al*, Vol. 1, responsum 97, which states, “To explain: [The intent is that, in contrast to the era following the death of

King Shlomoh when the Jews were split into two kingdoms, *Mashiach*] will reign over all of Israel and Yehudah, as it is written (*Yechezkel* 37:22), “There will be one king over

all of them...? *Rambam* included all of this by saying [that *Mashiach* will ‘restore] the kingship of [the House of] David to its initial sovereignty.”

final anointed [king]” will be from the house of “the first anointed [king], David”² and he will restore the sovereignty David initiated.

Rambam continues, “That passage states...,” informing us that all the particular elements that characterized the kingship of the first anointed [king], David” will also be present in – and come as a result of – the kingship of “the final anointed [king],” *Mashiach*. The prophecy of Bilaam that *Rambam* cites includes all the details of his kingship, the beginning of his emergence, his sovereignty, and the perfect state of his rule when “he shall crush Moab’s princes.” In a like manner, *Mashiach* “shall break down all of Seth’s descendants.” Similarly, just as it was, prophesied about David, “Edom will become an inheritance,” so too, about *Mashiach* it is stated, “His enemy, Seir, will become Israel’s inheritance.”

With these citations, *Rambam* is emphasizing how *Mashiach* will bring about perfection in the observance of the Torah. He will enable the Jewish people to be released from the subjugation of the non-Jewish nations; moreover, he will establish dominion over these nations. This will make it possible for the Jews to “occupy themselves in the Torah and *mitzvos* in a desirable manner.”³ “They will be free to occupy themselves in the Torah and its wisdom, without anyone to oppress or disturb them,”⁴ as *Rambam* explains at length.⁵

2. Note *Sanhedrin* 98b, which states, “In the future, the Holy One, blessed be He, will establish another David for them.... [They will rule together,] like a king and a viceroy.”* See *Zohar*, Vol. I, p. 82b, *Zohar Chadash*, p. 53a. See *Tzafnas Panei’ach al HaTorah*, *Bereishis* 49:9.

* The actual wording of the Talmud and the *Ein Yaakov* is *plag-keisar*, or half-caesar. The *Aruch*, *erech keisar*, states *plago*, “his half.”

3. *Rambam*, *Hilchos Teshuvah* 9:2.

4. *Ibid.*, *Hilchos Melachim* 12:4.

5. See the above-cited chapters in *Hilchos Teshuvah* and *Hilchos Melachim*.

On this basis, it is understood why one of the functions of a king – and a *mitzvah* incumbent upon him – is that he will “wage the wars of G-d” (*Hilchos Melachim* 1:8, 4:10). Note that the full name for this section is *Hilchos Melachim U’Milchamoseihem*, “The Laws of Kings and Their Wars,”* i.e., they are *their* wars. This implies that the concept of waging war is integral to the identity of the king.

Note also *Hilchos Melachim* 5:1, that states, “Initially, a king should not wage wars other than a *milchemes mitzvah*...., [i.e.,] the war against the seven nations [that occupied *Eretz Yisrael*], the war against Amalek, and [a war fought]

“מְשִׁיחַ הָאֲחֵרוֹן” מִהֶרְאֲשׁוֹנָה - “מְשִׁיחַ הֶרְאֲשׁוֹן שֶׁהוּא דָּוִד.”²

“וְשֵׁם הוּא אוֹמֵר” שְׁכַל הַפְּרָטִים שֶׁהָיוּ בְּמְשִׁיחַ הֶרְאֲשׁוֹן - דָּוִד” וְהָיוּ גַם בְּ“מְשִׁיחַ הָאֲחֵרוֹן” זֶה מֶלֶךְ הַמְּשִׁיחַ, מִתְחִיל מִתְחִלַּת הַתְּגָלוּתוֹ וּמְמַשְׁלָתוֹ עַד לְשִׁלְמוֹת שָׁל וְיִמְחָץ פְּאֲתֵי מוֹאָב” שֶׁדָּגְמָתוֹ בְּמְשִׁיחַ “וְיִקְרָקֵר כָּל בְּנֵי שֵׁט”, וְכֵן “וְהָיָה אֲדוֹם יְרֻשָׁה זֶה דָּוִד”, “וְהָיָה יְרֻשָׁה שְׁעִיר אוֹיְבָיו זֶה הַמֶּלֶךְ הַמְּשִׁיחַ.”

מְשִׁיחַ יָבִיא לְשִׁלְמוֹת הַתּוֹרָה, שְׁכֵן כְּתוּצָאָה מִזֶּה שֶׁיְהִיוּ פְּטוּרִים מִשְׁעֲבוּד מַלְכוּתוֹ וְאֲדָרְבָּה, מְשִׁיחַ יִשְׁלוֹט עֲלֵיהֶם - יִתְאַפְּשֶׁר “לְעֶסוֹק בְּתוֹרָה וּבְמִצְוֹת כְּהֵגֶן”³, “יְהִיוּ פְּנוּיִין בְּתוֹרָה וּחְכָמָתָהּ וְלֹא יְהִיָּה לָהֶם נוֹגֵשׁ וּמְבַטְלִי”⁴ (וְכַמוֹ שֶׁהֶרְמַב”ם⁵ מֵאֲרִיךְ בְּזֶה)⁶.

to assist Israel from an enemy which attacks them.” These matters – in contrast to a voluntary war – prevent the Jewish people carrying out the Torah and its *mitzvos*.

* Note that even though there are printings and manuscripts in which, in certain places, that title merely states “and wars,” not “their wars,” however in all the printings and manuscripts, at the end of *Rambam*’s introduction, before he lists the individual *Halachos* in detail, he mentions “The Laws of the King and His Wars” or “Their Wars.”

Honing Our Focus

11. The above concept enables us to understand why, beforehand, *Rambam* states, “Whoever does not believe in him, or does not await his coming, denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our teacher, for the Torah attests to his [coming]...,” and why he supports that statement with the verse, “G-d your L-rd, will return [you from] your captivity” and the citation of Bilaam’s prophecy.

One might ask: Why is it so important when delineating the laws of *Mashiach* to emphasize that one who does not believe in him “denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our teacher.”⁶ Seemingly, it would have been more appropriate for *Rambam* to state this concept in *Hilchos Teshuvah*⁷ when defining who is a denier of the faith.⁸ However, by placing the concept here, *Rambam* emphasizes that the conception of *Mashiach* is fundamental to *Hilchos Melachim* (the Laws of Kings): *Mashiach* will bring about the consummate observance of the Torah’s laws and its *mitzvos* – “restor[ing] the kingship of [the House of] David to its initial sovereignty” so that “all the statutes will be reinstated.” This concept is sourced

יא. על פי זה מובנת הקדמת הרמב"ם: "וכל מי שאינו מאמין בו או מי שאינו מחכה לביאתו לא בשאר נביאים בלבד הוא כופר אלא בתורה ובמשה רבנו. שהרי התורה העידה עליו כו" (ומביא על זה את הפתוב "ושב ה' אלקינו גו" ואחר כך "אף בפרשת בלעם");

דלכאורה מה חשוב כל כך להרמב"ם בשיבות להלכות משיח, להדגיש כי "לא בשאר נביאים בלבד הוא כופר אלא בתורה ובמשה רבנו"⁶, ויותר היה לו להביאו לכאורה בהלכות תשובה⁷ גבי גדרי כופר וכו"⁸?

אלא שמדגיש בזה הרמב"ם שענין זה של מלך המשיח, שהוא יביא לשלמות בהלכות ומצוות התורה (ולהחזיר מלכות דוד לישנה כו' וחזו"רין כל המשפטים"), אינו עוד ענין

6. It could be stated that *Rambam* is simply emphasizing how strong one’s faith in *Mashiach*’s coming must be and defining it. This is also a point of Torah Law – that one must believe in *Mashiach*’s coming must be with the indubitable certainty that stems from the fact that it was stated in the Torah by Moshe, our teacher, as *Rambam* states, “the Torah attest to his [coming].” Such certainty surpasses the conviction inspired by promises from other prophets. See *Rambam*’s statements in *Hilchos Yesodei HaTorah*, ch. 8.

On the basis of *Rambam*’s statements in that source, we can also understand why here he speaks of denying not only “the Torah,” but also “Moshe our teacher.” The prophecy of Moshe our teacher was

validated during [the revelation] at Mount Sinai.” There, “Our eyes saw, and not a stranger’s. Our ears heard, and not another’s.” The certainty in the prophecy of Moshe, our teacher, brings about “assurance that prevails for all time” regarding the Torah’s eternity and immutability. See *Likkutei Sichos*, Vol. 19, p. 184ff.

These concepts underscore the precision in *Rambam*’s words and why he stated this concept in the negative – “[Whoever does not believe in him...] denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our teacher.” When restating this concept, *Kiryas Sefer* writes, “denies the Torah, Moshe our teacher, and the other prophets.” The terminology *Rambam* uses

emphasizes the connection with Torah and by doing so highlights the nature of the faith we must have in *Mashiach*’s coming – that it must be accompanied by the definite assurance that stems from the Torah. Having faith in *Mashiach*’s coming with such certainty is also a *halachic* requirement.

Note that at the end of *halachah* 2 in this chapter, *Rambam* adds, “There is no need to cite prooftexts regarding the concept of the *Mashiach* from the words of the prophets, for all their books are filled with it.”

7. Similarly, such statements would have been in place in *Rambam*’s *Commentary on the Mishnah, Sanhedrin*, ch. 10.

8. *Rambam*, *Hilchos Teshuvah* 3:8.

in the Torah itself. By stating this, *Rambam* emphasizes that *Mashiach's* coming is not merely a further concept that was revealed by the prophets, but rather is an integral element of the Torah and the creed of Moshe, our teacher. The Torah itself is foretelling and promising that *Mashiach* will come and that he will bring about the consummate observance of the Torah.⁹

For that reason, *Rambam* states in summary: “These explicit words of the Torah include all that was said [on the subject] by all the prophets.”¹⁰ In other words, all the matters communicated by the prophets about *Mashiach* are an expression of the Torah, highlighting that *Mashiach* and the era he will initiate are identified with the consummate observance of the Torah and its *mitzvos*.

The Ultimate in Observance

12. We can now understand why *Rambam* devotes a separate *halachah* to the description of the establishment of the three Cities of Refuge in the era of *Mashiach*. By doing so, not only is he citing a further proof that *Mashiach* will bring about an era characterized by perfection in the observance of Torah and *mitzvos*, but that, in that era, the *mitzvos* themselves will be brought to a complete state. Not only will man perform *mitzvos* in a more perfect manner than ever before, the *mitzvos* themselves will be able to be fulfilled in the ultimate manner G-d desired. Thus, it is only in the Ultimate Future that the *mitzvah* of establishing Cities of Refuge will be able to be observed in a more perfect way than ever before. As *Rambam* notes, the Torah commanded that in addition to the six Cities of Refuge established in *Eretz Yisrael*, “When G-d will expand your borders... you shall add three more cities.” *Rambam* proceeds to state, “This situation never occurred. [Surely,] G-d did not give this command in vain.” Thus, the

שְׁנֵי תַּגְלָהּ עַל יְדֵי הַנְּבִיאִים, כִּי אִם
עֲנִין שֶׁל תּוֹרָה וּמִשָּׁה רַבְּנוּ גּוֹפֵא:
תּוֹרָה גּוֹפֵא אוֹמֶרֶת וּמִבְּטִיחָהּ
שֶׁמְשִׁיחַ יָבֵא וְאֵז תַּהְיֶה שְׁלֵמוֹת
הַתּוֹרָה.⁹

וְלִכֵּן הוּא מְסִים: “וְאֵלוֹ הַדְּבָרִים
הַמְּפֹרָשִׁים בַּתּוֹרָה הֵם כּוֹלְלִים
כָּל הַדְּבָרִים שֶׁנֶּאֱמָרוּ עַל יְדֵי כָּל
הַנְּבִיאִים,” שֶׁכָּל הָעֲנִינִים שֶׁנֶּאֱמָרוּ
עַל יְדֵי כָּל הַנְּבִיאִים עַל מְשִׁיחַ הוּא
עֲנִין בַּתּוֹרָה עֲצֻמָּה, בְּשִׁלְמוֹת קִיּוֹם
הַתּוֹרָה וְהַמְצָאוֹת.

יב. וְזֶהוּ גַם הַטַּעַם לְכַךָ שֶׁכְּתַב
הַרְמַב"ם אֶת הָרֵאיוֹה מְעַרֵי מְקַלְט
בְּהַלְכָה בְּפְנֵי עֲצֻמָּה, כִּי מִזֶּה מְבִיא
לֹא רַק רֵאיוֹה שֶׁמְפָרֵשׁ בַּתּוֹרָה שֶׁעַל
יְדֵי מְלֶךְ הַמְּשִׁיחַ יִהְיֶה הַזְּמַן שֶׁל
שְׁלֵמוֹת בְּקִיּוֹם הַתּוֹרָה וּמְצָאוֹת,
אֲלֹא שֶׁמְצָאנוּ “בְּעַרֵי מְקַלְט”
שֶׁיְתוֹסֵף בְּאוֹתָהּ מְצָוָה עֲצֻמָּה,
“וְיִסְפַּת לָךְ עוֹד שְׁלֹשׁ עָרִים גּוֹ”
“וְלֹא צָוָה הַקֶּב"ה לְתַהוֹ”. כְּלוּמַר

9. See footnote 13, below.

10. This conforms with *Rambam's*

conception of the purpose of prophecy as a whole, “to encourage the people regarding the words of the

Torah,” as stated in *Hilchos Yesodei HaTorah* 9:2.

commandment to establish these additional cities indicates how the Torah itself points to a future era when the fulfillment of the *mitzvos* will reach consummate perfection, as G-d desires.

Observance and Miracles

13. Considering the above, we can understand the continuation of *Rambam's* statements in *halachah* 3: “One should not entertain the notion that the King *Mashiach* must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds. This is [definitely] not true.”

Two concepts are implied by *Rambam's* words: (a) The mission of *Mashiach* is not to “work miracles and wonders [or] bring about new phenomena within the world”;¹¹ and (b) his performance of wonders or his failure to do so should not be used as criteria to establish his identity.¹²

Rambam then concludes, “[Rather,] this is the primary focus of the matter: This Torah, with its statutes and laws, is everlasting.” This is a corollary to his previous statements and helps explain them. Since *Mashiach's* purpose and mission is to bring about a perfect state of the observance of the Torah's laws and *mitzvos*, if one would think that “the King *Mashiach* must work miracles and wonders [or] bring about new phenomena within the world” – i.e., bring about a change in the nature of the world – that would run contrary to the concept that “this Torah, with its statutes and laws, is everlasting.”¹³

שְׁהַתּוֹרָה עֲצֻמָּה אוֹמֶרֶת שְׁצָרִיךְ
עוֹד לְבֹא זְמַן שְׁבוּ יְהוּי מְצוּוֹת
הַתּוֹרָה כְּדָבָרֵי.

יג. עַל פִּי כָּל הַנֶּ"ל יוֹבֵן מֵה
שֶׁכֶּתֵב הַרְמַב"ם בְּהַלְכָּה ג': "וְאֵל
יַעֲלֶה עַל דַּעְתְּךָ שֶׁהַמֶּלֶךְ הַמְּשִׁיחַ
צָרִיךְ לַעֲשׂוֹת אוֹתוֹת וּמוֹפְתִים
וּמַחֲדֵשׁ דְּבָרִים בְּעוֹלָם אוּ מַחֲיֶה
מֵתִים וְכִיּוֹצֵא בְּדָבָרִים אֲלוּ, אִין
הַדָּבָר כֵּן" (שְׁבוּזָה הוּא שׁוֹלֵל שְׁנֵי
דְּבָרִים: לֹא זֶהוּ מַעֲגִינֵי מְשִׁיחַ
"לַעֲשׂוֹת אוֹתוֹת וּמוֹפְתִים וּמַחֲדֵשׁ
דְּבָרִים בְּעוֹלָם"^ס, וְלֹא זֶהוּ הַמְּבַחֵן
עַל אֲמַתְתוּי" וּמַסִּים "וְעֵקֶר
הַדְּבָרִים כִּכֹּה הֵן שֶׁהַתּוֹרָה הַזֹּאת
חֻקֶּיהָ וּמִשְׁפָּטֶיהָ לְעוֹלָם וּלְעוֹלָמֵי
עוֹלָמִים":

שְׁכִינּוֹן שֶׁגָּדְרוּ וְעִנְיָנוּ שֶׁל מְשִׁיחַ
הוּא כִּנֶּ"ל, שְׁלֵמוֹת בְּקִיּוּם הַלְכוּת
וּמְצוּוֹת הַתּוֹרָה, עַל כֵּן אִם עוֹלָה
עַל הַדַּעַת "שֶׁהַמֶּלֶךְ הַמְּשִׁיחַ צָרִיךְ
לַעֲשׂוֹת אוֹתוֹת וּמוֹפְתִים וּמַחֲדֵשׁ
דְּבָרִים בְּעוֹלָם" כִּדִּי לַפְּעוֹל שְׁנוּי
בְּעוֹלָם, הֵרִי זֶה בְּסִתְיָהּ לְכָךְ אֲשֶׁר
"הַתּוֹרָה הַזֹּאת חֻקֶּיהָ וּמִשְׁפָּטֶיהָ
לְעוֹלָם"^ס.

11. This – i.e., the point expressed in (a) in the main text – appears to be indicated by a straightforward reading of his words. Note, however, the following footnote.

12. This – i.e., the point expressed in (b) in the main text – appears to be indicated by *Rambam's* proof of this point by citing Rabbi Akiva's recognition of ben Koziva as *Mashiach* despite the fact that he did

not perform miracles. See *Rambam's* treatise on the Resurrection of the Dead, the beginning of ch. 6.

See the lengthy explanation of this *halachah* and *Ra'avad's* disputation of it in *Likkutei Sichos*, Vol. 27, p. 191ff.

13. With this statement in the main text, the Rebbe appears to be emphasizing that *Mashiach* is not

introducing a new faith or even a new dimension in Torah. His coming is intended to bring the Torah given at Sinai – and for which G-d created the world (see *Rashi, Bereishis* 1:1) – to consummate fulfillment. Since the Torah requires the observance of the *mitzvos* in the world as it exists at present, were *Mashiach* to be required to change the nature of the world, that would run contrary to this purpose.

Accordingly, since the mission and purpose of *Mashiach* is not to bring about such miracles and wonders [nor to] bring about new phenomena within the world, it is also understood that the performance of such wonders does not constitute a means of establishing his identity.

As explained above (the end of sec. 6), *Rambam* gives criteria for evaluating the validity of a prophet:

The sign of [the truth of his prophecy] will be his prediction of future events and the validation of his words, as it is written,¹⁴ “If you will ask in your hearts, ‘How shall we recognize a prophecy that was not spoken by G-d?’”

Thus, the criteria of validating whether a person is a prophet is whether he will predict the future, for this is integral to his purpose and mission, as *Rambam* states,¹⁵ “We see from this that a prophet will arise for the sole purpose of telling us the future.”

Similarly, *Rambam* gives criteria for recognizing *Mashiach*. True, *Mashiach* will be a great prophet, greater than all the other prophets, close to the level of Moshe our teacher. Nevertheless, that does not define

ובהיות שגדרו וענינו של משיח אינו אותות ומופתים וחדוש דברים בעולם, הרי מובן גם שלא זה הוא המבחן על אמתתו.

כשם שלגבי נביא, הבחינה על אמתתו היא “האות שלו, שיאמר דברים העתידים להיות בעולם ויאמנו דבריו שנאמר וכי תאמר בלבבך איכה נדע הדבר וגו’” (פנ”ל סוף סעיף ו), הינו שאמתתו נבחנת כמה שהוא ענינו - “נביא”, הוא אומר דברי עתידות^ט;

על דרך זה מובן גם בנוגע למשיח, שאף על פי שיהיה גם נביא גדול, ויותר מכל הנביאים (קרוב למשה רבנו), מכל מקום

Based on the statement in the main text, it is possible to explain why *Rambam* considers the coming of *Mashiach* as one of the fundamental principles of faith (see *Rosh Amanah*, ch. 3, *hasafeik hachamishi*; *Chasam Sofer*, loc. cit.). The centrality of *Mashiach*’s coming to our faith is not only because – as stated in *Rosh Amanah* (ch. 14, *hataanah hashelishi*; see *Chasam Sofer*, loc. cit.) – “*Mashiach*’s coming is explicitly stated in the Torah, the Prophets, and the Scriptures... [and when] someone denies his coming, it is as if he denied the Torah, the Prophets, and the Scriptures.” There is a further point involved: *Mashiach*’s coming is fundamentally relevant to the consummate definition and expression of the Torah. One of the definitive elements of the Torah is that there will be an era when the Torah and its observance will be perfect.

To express this concept in other

words: The Torah’s eternity and perfection – to use *Rambam*’s words, “that this Torah, with its statutes and laws, is everlasting” – stems from the fact that it is G-d’s essential will (see the extensive explanation in *Likkutei Sichos*, Vol. 19, pp. 182-183, and the footnotes there*). This applies not only to its dimension as the command of the Creator, but also to its study and its actual observance; there will come a time when it will be fulfilled in a consummate manner. This will be realized with the coming of *Mashiach*.

Perhaps this is also the reason that the belief in *Mashiach* is not counted among the reckoning of the 613 *mitzvos* (see *Rosh Amanah*, ch. 5, *hasafeik hashelishi*). This resembles the concept – and indeed, is a more comprehensive expression of the point – that the general commandments which encompass

the entire Torah are not included in the reckoning of the *mitzvos* (*Sefer HaMitzvos*, general principle 4) because their scope is not specific in nature. Similarly, since the belief in the coming of *Mashiach* is of a general nature, including the Torah and the *mitzvos* as a whole, it cannot be counted as a specific commandment.

Note that in *Hilchos Melachim*, loc. cit., *Rambam* states, “Whoever does not believe in him...” He does not – as he does in *Sefer HaMitzvos* – state that one must believe in him. See *Rosh Amanah*, the end of ch. 19.

*To explain what is meant by the expression that the Torah is “G-d’s essential will”: There are times when a person does something willingly. However, the reason is not because he wants to perform that action, but because that action will lead to a desired result.

his purpose and mission. Instead, the definition and purpose of *Mashiach* is that he will serve as “the King *Mashiach*,” restoring and establishing the perfect observance of the Torah and its *mitzvos*. Accordingly, this – the Torah and its observance – constitute the criteria for evaluating his identity as *Rambam* states in *halachah* 4:

And if a king¹⁶ will arise from the House of David who delves deeply in the study of the Torah and observes its *mitzvos*... as prescribed by the Written Law and the Oral Law; and if he will compel all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance, i.e., he will bring about perfection in the observance of the *mitzvos* among the Jewish people]; and if he will fight the wars of G-d....

Rambam mentions three criteria for establishing the identity of *Mashiach* (see sec. 14, below): a) his own personal attainments in the study of Torah and the observance of the *mitzvos*; b) his motivation of the Jewish people as a whole to achieve fulfillment in these areas; and c) his establishment of a setting for the perfect observance of the Torah in the world at large. This includes “fighting the wars of G-d” and thus removing the possibility of non-Jewish nations “oppress[ing] or disturb[ing]” the Jews in their study and observance.

All the above, however, merely enables us to say that “he can be assumed to be *Mashiach*.” It is only when he will actually bring about perfection in the observance of the Torah and its *mitzvos*, as *Rambam* continues, “If he will act and succeed [in the above], vanquishing all the nations surrounding him, building the [*Beis Ha*]Mikdash on its site, and gathering in the dispersed remnant of Israel,” that it is possible

גדרו וענינו - “מלך המשיח” כנ”ל, וממילא מובן (הלקה ד) שהבחינה והסימן לאמתתו הוא באם ענינו בעצמו הוא תורה וקיומה - “ואם” יעמוד מלך מבית דוד הגה בתורה ועוסק במצוות... כפי תורה שבכתב ושבעל פה” ופועל שלמות בקיום המצוות של ישראל, “ויכף כל ישראל לילך בה ולחזק בדקה וילחום מלחמות ה” כו’ (ש”לחום מלחמות ה” הוא גם פרט בהבאת שלמות קיום התורה כנ”ל, הסרת ה”נוגש ומבטל” מצד האמות).

אלא שכל זה אינו אלא לדעת כי “הרי זה בחינת שהוא משיח”, אולם כאשר הוא מביא לידי שלמות קיום התורה ומצוות בפועל, “אם עשה והצליח ונצח כל האמות שסביביו ובנה מקדש במקומו וקבץ נדחי ישראל”, אז

For example, a person goes out to work in a factory willingly. He does not want to work in the factory; he wants the paycheck that he will receive for his work.

There are other times when a

person has a desire that he cannot explain. He wants something, not because of what will bring him. He just wants it. It is explained in *Chassidus (Likkutei Sichos, Vol. 19, p. 296)* that such desires stem from the core of his being; he

wants these things because that is who he is.

Such desires are an analogy enabling us to understand that the *mitzvos* are expressions of G-d’s essential will. They are not inter-

to state “he is definitely the *Mashiach*.” It is only then, when “all the statutes will be reinstated... according to all the *mitzvos* set forth in the Torah” – i.e., perfection in the laws and observance of the *mitzvos* will have become an actual reality.¹⁷

דִּקְא “הָרִי זֶה מְשִׁיחַ בְּדָאִי”
שָׁכַן אֲזַ “חֻזְרִין כָּל הַמְּשָׁפְטִים . .
כָּל מְצֻתָה הָאֲמֹרָה בְּתוֹרָה” -
שְׁלֵמוֹת בְּהִלְכוֹת וְקִיּוֹם הַמְּצֻוֹת
בְּפִעֲלֵיָּהּ.

Four Prophecies: Four Phases of *Mashiach*

14. By focusing on *Rambam’s* statements at the beginning of the chapter more closely, a further point can be added: In that *halachah*, he emphasizes that

יֵד. וַיֵּשׁ לְהוֹסִיף בְּזָה, שֶׁהָרְאִיּוֹת
שֶׁמִּבְּיָא הַרְמַב”ם לְפָנָי זֶה אֵינָן רַק

mediaries for another purpose – i.e., G-d did not command the *mitzvos* because He desired that man be more refined or for other reasons of this nature – the *mitzvos* are the goal in of themselves.

Since the *mitzvos* are G-d’s essential will, just as G-d is eternal and unchanging, so too, the *mitzvos* are eternal and unchanging.

14. *Devarim* 18:21.

15. *Rambam, Hilchos Yesodei HaTorah* 10:3. See also *Rambam’s* statements at the end of *ibid.*, ch. 7, and *ibid.*, 9:2.

16. *Halachah* 3 explains which criteria are not relevant in defining *Mashiach*. In *halachah* 4, he defines the correct criteria. *Rambam* begins this *halachah* with “and if,” using the prefix of a *vav* so that the connection to the previous *halachah* is highlighted. See the restatement of these concepts in *Kiryas Sefer*, which also connects the two points, stating, “*Mashiach* need not perform miracles and wonders. Instead, when a king will arise....” The connection between the two *halachos* emphasizes the previous point, as brought out at the beginning of footnote 13: that *Mashiach’s* purpose and function is not to bring about a new development in the world, but rather to bring the Torah and its *mitzvos* to their consummate fulfillment.

17. On this basis, it is also understood why, at the beginning of ch. 11, *Rambam* did not mention

Mashiach “fight[ing] the wars of G-d.” In that first *halachah*, he explains and defines *Mashiach’s* purpose – to “renew the kingship of [the House of] David, restoring it to its initial sovereignty.” This will be accomplished after he brings about a complete state of Torah knowledge and observance, i.e., when it has already been definitely established that he is *Mashiach*.

This will not yet be realized until he is victorious in waging “the wars of G-d.”

Based on the the latter point, perhaps it is possible to add a further explanation regarding a related concept, one that is appropriate at least from an inner, deeper perspective: *Rambam* mentions two *Mashiachs* – the first *Mashiach*, David, and the ultimate *Mashiach* because both dimensions will exist within *Mashiach* himself, i.e., there will be two corresponding periods and levels after the coming of *Mashiach*.

The first will be before he builds the *Beis HaMikdash*. Then, it is merely that he is *bechezkas Mashiach*, i.e., “he can be assumed to be *Mashiach*.” This level is comparable to that of David who did not build the *Beis HaMikdash*. His mission was to “wage the wars of G-d” (see *I Divrei HaYamim* 22:8). Furthermore, David prepared everything for building the *Beis HaMikdash*, drawing up detailed architectural plans for its construction, which were, as he told Shlomoh, “All written down, [inspired] by the

hand of G-d that was upon me, [enabling me to] conceive it” (*ibid.* 28:19; translation as understood by *Metzudos David*).

The second level will be realized when *Mashiach* has definitely established his identity, by building the *Beis HaMikdash* on its site. At this time, his function as *Mashiach* will be brought into complete expression.

See the letter of the Rebbe Rashab (*Igros Kodesh*, Vol. 1, Letter no. 130, p. 312) which elaborates regarding two phases and levels in the revelation of *Mashiach*. The Rebbe Rashab focuses on the wording of our Sages who at times refer to *Mashiach’s* coming as “the coming of the descendent of David” and at other times refer to “the com[ing] of David.” He explains (based on *Bach, Orach Chayim*, sec. 118) that there are two levels of *Mashiach*: his coming and activities before the rebuilding of the *Beis HaMikdash* and Jerusalem (when “he can be assumed to be *Mashiach*”) and his reign after he rebuilds the *Beis HaMikdash* and Jerusalem. Regarding that later time, our Sages said (*Megillah* 17b), “When Jerusalem is rebuilt, David will come,” i.e., then he will have definitely established his identity as *Mashiach*.

Note the different versions of the wording in *halachah* 1: “renew the kingship of David” or “renew the kingship of the House of David.” This is not the place for further discussion of the matter.

Mashiach will bring about the consummate observance of the Torah and its *mitzvos*, following the pattern of David his ancestor. However, *Rambam* is citing proofs, not only for the general concept – that “in the future time, the King *Mashiach* will arise and renew the kingship of [the House of] David, restoring it to its initial sovereignty.... and all the statutes will be reinstated... according to all the *mitzvos* set forth in the Torah” – but also for the particular points he mentions in *halachah* 4.¹⁸

For this reason, when citing proof from Bilaam’s prophecy regarding the two anointed kings, David and *Mashiach*, *Rambam* also focuses on the four elements and criteria that will be involved in the revelation of *Mashiach*. *Rambam* continues, “There, he prophesied...” mentioning how these four elements were reflected in the achievements of both David and *Mashiach*. By doing so, he clarifies what it means to “renew the kingship of [the House of] David, restoring it to its initial sovereignty.”

In general, these four elements can be divided into three categories of achievements: a) the personal characteristics of David and *Mashiach* themselves; b) their activity among the Jewish people and their sovereignty over them; and c) their endeavors and rule over the nations of the world and the world as a whole. The third category itself subdivides into two different periods and undertakings, as will be explained.

The Unfolding of *Mashiach*’s Sovereignty

15. The personal characteristics of David and *Mashiach* are reflected in the phrase, “a king will rise up from the House of David who, like David his ancestor, delves deeply into the study of the Torah and observes its *mitzvos*

על כָּלֹלוֹת הַדְּבָרִים בְּתַחֲלָת הַפָּרֶךְ שֶׁ”הַמֶּלֶךְ הַמְּשִׁיחַ עֵתִיד לְעֵמוּד וְלִהְיוֹת מְלָכוֹת דָּוִד לְיִשְׁנָה לְמִמְשָׁלָה הָרִאשׁוֹנָה . . . כְּכֹל מִצְוֹתָה הָאֲמוּרָה בַּתּוֹרָה”, אֲלֵא גַם עַל הַפְּרָטִים שֶׁבְּהִלְכָה ד’ע”;

וְלִכֵּן יִבְיֵא הַרְמַב”ם גַּם בְּהוֹכָחָה מִפְּרִשְׁת בְּלָעָם, שֶׁנִּבְּא בְּשָׁנֵי הַמְּשִׁיחִים . . . דָּוִד וּמְשִׁיחַ, אֵת אַרְבַּעַת הַפְּרָטִים וְהַעֲנִינִים (בְּהַתְּגַלוֹתוֹ) שֶׁל מְשִׁיחַ, וְכַמְּפָרֵשׁ - ”וְשֵׁם נִבְּא” - שֶׁזֶּהוּ הַהִמְשָׁךְ שֶׁל ”לִהְיוֹת מְלָכוֹת דָּוִד לְיִשְׁנָה”.

בְּכָלֹלוֹת זֶה מִתְחַלֵּק לְשָׁלֹשׁ חֲלָקוֹת: (א) דָּוִד וּמְשִׁיחַ עֲצָמָם. (ב) פְּעֻלָּתָם וּמְלִכוּתָם בְּיִשְׂרָאֵל. (ג) פְּעֻלָּתָם וּמְלִכוּתָם עַל אֲמוֹת הָעוֹלָם (עַל הָעוֹלָם בְּכֻלּוֹ). וּבַעֲנֵן זֶה הַשְּׁלִישִׁי עֲצָמוֹ יֵשׁ שְׁנֵי זְמָנִים וְעֲנִינִים, כְּדִלְקַמּוֹן.

טו. עֲנִינִים בְּעֲצָמָם - ”עֵמוּד מֶלֶךְ מִבֵּית דָּוִד הַגֹּהֵן בַּתּוֹרָה וְעוֹסֵק בְּמִצְוֹת כְּדָוִד אָבִיו כְּפִי תּוֹרָה שֶׁבְּכַתָּב

18. Similarly, the particular point mentioned in *halachah* 3, i.e., the negation of the notion that *Mashiach* must work miracles is evident from the proof *Rambam* cites in *halachah* 2. There, he speaks of the

establishment of the Cities of Refuge. Such cities were to be established for the sake of a person who accidentally killed one of his fellowmen. This concept makes it evident that the natural order of the world will

continue in *Mashiach*’s era and thus lays the ground for the statement in *halachah* 3 that *Mashiach* need not work miracles. See *Likkutei Sichos*, Vol. 24, p. 109ff., where this concept is developed further.

as prescribed by the Written Law and the Oral Law.” This is explicitly indicated by the Torah’s words in Balaam’s prophecy, “I see him, but not now,” which refers to David, and “I perceive him, but not in the near future,” which refers to *Mashiach*. The words *areno* (“I see him”) and *ashureno* (“I perceive him”) indicate that this phrase is a prophecy concerning David and *Mashiach* themselves.

The second point mentioned by *Rambam*, “He will compel all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance],” refers to the activity of David and *Mashiach* among the Jewish people and their sovereignty over them which is explicitly indicated by the continuation of the verse, “A star shall go forth from Yaakov,” referring to David, and “A staff shall rise up from Yisrael,” referring to *Mashiach*. Saying that the star and the staff will emerge “from Yaakov” and “from Yisrael” respectively points to the nature of the connection between these rulers and the Jewish people.

These phrases also reflect the perfection *Mashiach*, the ultimate anointed king, will attain and his advantage over David, the first anointed king. David is described with the analogy of a star, i.e., something that is exalted and elevated above people at large,¹⁹ as can be understood by *Rambam’s*²⁰ description of the heavenly stars, “All the stars and spheres possess a soul, knowledge, and intellect.... The knowledge of the stars is... greater than that of men.” Also, the phrase referring to King David refers to the Jews as “Yaakov,” the name used to describe the Jewish people as they are not on the highest rung of Divine service.

By contrast, *Mashiach* is described with the analogy of “a staff,” a means of asserting one’s authority. Thus, *Rashi* interprets the term “staff” as referring to “a king who subdues and rules,”²¹ i.e., with absolute sovereignty.

19. See *Radak’s* commentary on *Bamidbar* 24:17. See also the commentaries of *Ralbag* and *Ramban* who explain the meaning of this

phrase according to their interpretation that this phrase is referring to *Mashiach*. See also *Likkutei Sichos*, Vol. 13, p. 88ff.

ושבעל פה. וזה מפרש בתורה “אֲרָאֵנּוּ (אֲרָאָה אֹתוֹ) וְלֹא עֵתָה זֶה דָּוִד, אֲשׁוּרֵנּוּ (אֲרָאָה אֹתוֹ) וְלֹא קָרוֹב זֶה מְלֶכֶךְ הַמְּשִׁיחַ” - הַנְּבוּאָה עַל דָּוִד וּמְשִׁיחַ עֲצָמָם.

(ב) “וַיִּכְפֹּף כָּל יִשְׂרָאֵל לִילָךְ בָּהּ וּלְחֹזֶק בְּדָקָה” - פְּעֻלָּתָם וּמְלֻכוֹתָם בְּיִשְׂרָאֵל, וְכַמְפָּרֵשׁ בְּהַמְשָׁךְ הַכְּתוּבִי: “דָּרָךְ כּוֹכֵב מֵיַעֲקֹב זֶה דָּוִד וְקָם שָׁבֵט מֵיִשְׂרָאֵל זֶה הַמְּלֶכֶךְ הַמְּשִׁיחַ” - שְׁזֵה מוֹרָה עַל הַשִּׁיכוֹת לְיִשְׂרָאֵל, “כוֹכֵב מֵיַעֲקֹב . . . שָׁבֵט מֵיִשְׂרָאֵל.”

[וּבְזֵה מִתְבַּטְּאֵת גַּם שְׁלֻמוֹתוֹ וַיִּתְרוֹנוּ שֶׁל מְלֶכֶךְ הַמְּשִׁיחַ, מְשִׁיחַ אַחֲרָיו, לְגַבֵּי מְשִׁיחַ הָרִאשׁוֹן:

עַל דָּוִד נֹאמֵר הַלְשׁוֹן (א) “כוֹכֵב” שְׁמוּרָה עַל מִי שֶׁהוּא מְרוֹמָם וּמְנֻשָּׂא מִשְׁאֵר בְּנֵי אָדָם” [פְּמוּבָן מִדְּבַרֵי הַרְמַב”ם” בְּעִנְיַן כּוֹכְבִים כְּפִשְׁטוֹם, “כָּל הַכוֹכְבִים וְהַגְּלָגָלִים כָּלָן בְּעַלֵּי נֶפֶשׁ וְדַעַה וְהַשִּׁפְלֵי הֵם כּו’ וְדַעַת הַכוֹכְבִים כּו’ וְגִדּוּלָה מְדַעַת בְּנֵי אָדָם”], (ב) “מֵיַעֲקֹב” - שְׁמוּרָה עַל יִשְׂרָאֵל לֹא כְּפִי שְׁהֵם בְּתַכְלִית הַמַּעֲלָה.

אֲבָל לְגַבֵּי מְשִׁיחַ הוּא אֹמֵר (א) “וְקָם שָׁבֵט”, שְׁפָרוּשׁוֹ כְּפִשְׁטוֹ, הוּא “מְלֶכֶךְ רוּדָה וּמוֹשֵׁל”^{ע”ה},

20. *Hilchos Yesodei HaTorah* 3:9.

21. *Rashi’s* commentary on *Bamidbar* 24:17.

This will be revealed when *Mashiach* “compel[s] all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance].” And *Mashiach* is mentioned in connection with Yisrael, the superlative term referring to Jewish people.²²

The third point mentioned by *Rambam*, “He will fight the wars of G-d... act[ing] and succeed[ing in the above], vanquishing all the nations surrounding him” is alluded to in the verse, as *Rambam* states initially:

“He shall crush Moab’s princes” — this refers to David, as it is written, “He struck down Moab and measured them with a cord”; “he shall break down all of Seth’s descendants” — this refers to the King *Mashiach*, about whom it is written, “His rule [will extend] from sea to sea”.

Here, too, we see the superiority of the prophecy referring to *Mashiach* in relation to that referring to David. David is described as merely “crush[ing]” Moab, while *Mashiach* is described as “break[ing] down” Seth’s descendants. Furthermore, David is referred to as defeating only “the princes of Moab,” i.e., one nation, while *Mashiach* will conquer “all of Seth’s descendants,” establishing his dominion²³ over all the nations.²⁴

These concepts are also reflected in the prooftexts from the Prophets cited by *Rambam*. In reference to David, *Rambam* cites the verse, “He defeated Moab,” a single victory, over only one nation. By contrast, regarding *Mashiach*, it is written, “His rule [will extend] from sea to sea,” ongoing dominion, over humanity at large.

22. The advantage of *Mashiach* over David is also reflected in the first pair of clauses that refer to David and *Mashiach* themselves. Bilaam’s prophecy regarding David states, “I see him, but not now,” implying that he will be seen in the near future. “I perceive him, but not in the near [future],” which refers to *Mashiach*, implies that this is a lofty state and level that will only be realized after

a lengthy time. Only when our good deeds and Divine service vastly increase will we reach this level.

23. The statements in the main text reflect the understanding of *Targum Onkelos* of the verse. This interpretation appears to be borne out by the prooftext cited by *Rambam*, “He will rule from sea to sea.” Ibn Ezra interprets the term translated as “establishing his dominion”

שְׁוֹהַ בְּגִלּוּי אֶצֶל מְשִׁיחַ, וְיִכְרֹף כָּל יִשְׂרָאֵל לִילָךְ בָּהּ וּלְחֻזֵק בְּדָקָה, (ב) “מִיִּשְׂרָאֵל” - שֵׁם הַמַּעֲלָה שֶׁל יִשְׂרָאֵל.²²

ג) “וְיִלְחֶם מְלַחְמוֹת ה’ כו’ אִם עֲשֶׂה וְהַצְלִיחַ וְנִצַּח כָּל הָאֻמוֹת שְׁסָבִיבֵיו” - זֶה נֶאֱמַר בְּפֶסוּק וּמְחִץ פְּאֵתֵי מוֹאָב זֶה דָּוִד וְכֵן הוּא אֹמֵר וַיַּךְ אֶת מוֹאָב וַיְמַדְדֵם בַּחֶבֶל וַיִּקְרַקֵר כָּל בְּנֵי שֵׁת זֶה הַמֶּלֶךְ הַמְּשִׁיחַ שְׁנֶאֱמַר בּוֹ וּמְשָׁלוֹ מֵיָמַי עַד יָמַי.”

[שְׁגַם בְּזֶה מְדַגֵּשֶׁת מַעֲלָתוֹ שֶׁל מֶלֶךְ הַמְּשִׁיחַ: אֶצֶל דָּוִד הוּא רַק (א) “מְחִץ”, (ב) “פְּאֵתֵי מוֹאָב”, וְאֵלּוֹ אֶצֶל מְשִׁיחַ נֶאֱמַר: (א) “וַיִּקְרַקֵר”, (ב) “כָּל בְּנֵי שֵׁת”, הַטְּלִיטָה²³ עַל כָּל הָאֻמוֹת²⁴.”

או כְּהִלְשׁוֹן בְּנִבְיָאִים: אֶצֶל דָּוִד (א) “וַיַּךְ” (ב) “אֶת מוֹאָב”; וְאֶצֶל מְשִׁיחַ: (א) “וּמְשָׁלוֹ” (ב) “מֵיָמַי עַד יָמַי”].

as meaning, “destroy”; see also his commentary, s.v., *bnei Shes*.

Ralbag and *Radak* offer similar interpretations. See *Targum Yonason ben Uziel* and *Targum Yerushalmi*, and see *Likkutei Sichos*, loc. cit. This is not the place for further discussion of the matter.

24. See the sources mentioned in the previous footnote.

Rambam concludes his description of *Mashiach's* activities by mentioning a fourth point, stating, “He will perfect the entire world, motivating all the nations to serve G-d together, as it is written,²⁵ ‘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.’” *Rambam* cites the allusion to this all-encompassing development in Bilaam’s prophecy, stating:

“Edom will become an inheritance” — this refers to David, as it is written, “Edom became the servants of David”; “his enemy, Seir, will become Israel’s inheritance”²⁶ — this refers to the King *Mashiach*, as it is written, “Liberators will ascend Mount Zion....”

Here, also, the superiority of *Mashiach* can be understood. The inheritance of Edom by David is expressed merely in the fact that “Edom became the

ד) “ויתקן את העולם כלו לעבד את ה' ביחד שנאמר כי אז אהפך אל עמים שפה ברויה לקרא כלם בשם ה' ולעבדו שכם אחד” - זה נאמר בפסוק “והיה אדום ירשה זה דוד שנאמר ויהי אדום לדוד לעבדים וגו', והיה ירשה שעיר אויביו זה המלך המשיח שנאמר ועלו מושיעים בהר ציון וגו'”^ט.

[שגם בזה מובנת מעלתו של משיח: בנוגע לדוד נאמר “והיה אדום ירשה” שזה מתבטא בכך ש’ויהי אדום לדוד לעבדים”]

25. Tzephaniah 3:9.

26. It is possible to say that this verse also relates to *Mashiach* “build[ing] the [Beis Ha]Mikdash on its site,” for our Sages (*Megillah* 10a; see *Zevachim* 112b, 119a) refer to Jerusalem as “the inheritance.” The implication is that, like an inheritance, G-d’s Presence in the *Beis HaMikdash* was established for all time in a manner which will never be interrupted. See *Rambam, Hilchos Beis HaBechirah* 1:3, which states that once the *Beis HaMikdash* was built in Jerusalem, that became the resting place for the Divine Presence and a *Beis HaMikdash* may never be built elsewhere. Moreover, as *Rambam* states (*ibid.* 6:16), once it became manifest in Jerusalem, the Divine Presence will never be uprooted from that place. See *Likkutei Sichos*, Vol. 16, p. 465ff.

This fact is not independently alluded to in a verse because it is included – together with “the ingathering of dispersed remnant of Israel” – in the allusion to *Mashiach's* ruling over the Jewish people, as indicated by the phrase, “a staff shall rise up from Israel.”

Perhaps it is possible to say – at least by way of allusion – that *Rambam* mentioned the prophecy being stated in “the passage concerning Bilaam” to emphasize and explain why the fundamental dimensions of his prophecy was concerning the downfall of the nations and the dominion of David and *Mashiach* over them. This follows the motif mentioned by our Sages (*Sanhedrin* 39b), “From – and within – the forest comes the ax to [fell] it.” Bilaam, the prophet of the nations (who resembled Moshe,* as stated in *Sifri, Devarim* 34:10, *et al.*) was the one who prophesied regarding the downfall of the nations of the world and Israel’s dominion over them. This reflects our Sages statements (*Sanhedrin, loc. cit.*) regarding Ovadiah who was an Edomite convert. Therefore, it is the conclusion of his prophecy that states, “Liberators will ascend Mount Zion to judge the mountain of Esau..., as cited by *Rambam* at the end of this *halachah*.”

Our Sages (*ibid.*) explain a similar motif regarding David. Ruth, the Moabitess, was his ancestor and

therefore it was specifically he who “smote Moab,” as *Rambam* states here.

* With regard to the level of Bilaam’s prophecy, see *Moreh Nevuchim*, Vol. 2, ch. 45, where *Rambam* states that Bilaam was granted the level of *ruach hakodesh*, like David and Shlomoh, but not prophecy. See the interpretations of Rav Asher Crescas and Rav Yitzchak Abarbanel to that source. See also *Tzafnas Panei’ach al HaTorah, Bamidbar* 22:38, which states that, originally, Bilaam merely spoke with *ruach hakodesh*. Afterwards, he ascended to the level of a prophet. And then, he wished to attain the level of Moshe, our teacher. His wish was not granted to him entirely; on the contrary, this attempt led to his downfall. From the wording of that text, there is some indication that his final prophecy regarding the nations’ downfall relates to the time when he desired to attain Moshe’s level. Consult that text.

servants of David.” However, the inheritance of Seir by *Mashiach* will not only affect the people of that city, as reflected in the prooftext cited by *Rambam*, “Liberators will ascend Mount Zion to judge the mountain of Esau,” which concludes with, “Sovereignty will be G-d’s,” i.e., *Mashiach* will enable G-d’s kingship to encompass all humanity.

What the Ultimate Horizon Holds

16. The advantage of the fourth point over the third – *Mashiach’s* “fight[ing] the wars of G-d” and vanquishing the nations to the extent that “his rule [will extend] from sea to sea” – is reflected by the wording *Rambam* uses. With regard to the third level, *Rambam* cites the phrase, “his rule,” while regarding the fourth level, he cites the phrase, “will become an inheritance.” Similarly, with regard to the third level, he writes, “He will fight,” while regarding the fourth level, he writes, “He will perfect the entire world.” The difference between these two levels resembles the novel dimension that inheritance possesses over conquest. A parallel to these two stages is found regarding *Eretz Yisrael* which was taken by conquest and also granted as the Jews’ inheritance.²⁷

War, victory, and conquest through war – in a manner of “break[ing] down” and “rul[ing] – implies dominion that runs contrary to the existence and the will of the one being conquered. By contrast, inheritance – “Seir will become [Israel’s] inheritance” – reflects how one becomes heir to something that is close and connected to him; he is not conquering and ruling over someone or something else.

A similar progression to a new and loftier level is reflected in the comparison between “perfect[ing] the entire world to serve G-d together” and “fight[ing] wars of G-d... and vanquishing all the nations surrounding him.” When the entire world is perfected, the

ואצל משיח - “וְהָיָה יְרוּשָׁה שְׁעִיר אוֹיְבָיו, לֹא רַק אֲנָשֵׁי הָעִיר, וּכְנָאֵמֶר בַּפְּסוּק “וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת הַר עֲשׂוֹ” שְׁסִיּוּמוֹ הוּא “וְהָיְתָה לְהַ” הַמְדוּכָה”²⁷.

טז. הִיתְרוֹן בְּעֵינֵי הַרְבִּיעִי לְגַבִּי הַשְּׁלִישִׁי “יִלְחֶם מְלַחְמוֹת הַ” וּנְצַחֲוֹן הָאֲמוֹת - “וּמְשָׁלוֹ מִיָּם עַד יָם”, מוֹבֵן מִן הַלְשׁוֹנוֹת עֲצָמָן “וּמְשָׁלוֹ כּוֹ יְרוּשָׁה”, “וְיִלְחֶם כּוֹ וְיִתְקַן אֶת הָעוֹלָם”, וּבְדִגְמַת הַחֲדוּשׁ שְׁבִירְשָׁה לְגַבִּי כְבוֹשׁ (וְעַל דֶּרֶךְ ב’ עֲנִינִים אֵלּוֹ שְׁמֻצָּאָנוּ לְגַבִּי אֶרֶץ יִשְׂרָאֵל, שְׁנִלְקַחָהּ בְּכַבּוּשׁ וּבִירְשָׁה²⁸):

עֵינֵי מְלַחְמָה וּנְצַחֲוֹן, כְּבוֹשׁ מְלַחְמָה, הוּא בְּאִפְּן שֶׁל “קְרָקֵר”, “וּמְשָׁלוֹ” - שְׁלִיטָה, הַפְּדָה הַמְצִיאֹת וְהַרְצוֹן שֶׁל זֶה שְׁכּוֹבְשֵׁי אֹתוֹ; מֵה שְׁאִין כֵּן עֵינֵי הַיְרֻשָׁה “וְהָיָה יְרוּשָׁה שְׁעִיר” הוּא אֲדִרְבָּה, שְׁנוֹחֲלִים עֵינֵי שְׁקֵרוֹב וְשִׁיךְ לוֹ, וְלֹא שְׁכּוֹבְשִׁים וְשׁוֹלְטִים עַל אַחֵר.

וְעַל דֶּרֶךְ זֶה מוֹבֵן הַחֲדוּשׁ בְּ”וְיִתְקַן אֶת הָעוֹלָם כְּלוֹ לְעַבְדָּה אֶת הַ” בִּיחַד” עַל “וְיִלְחֶם מְלַחְמוֹת הַ” .. וּנְצַח כָּל הָאֲמוֹת שְׁסָבִיבוֹ, שֶׁהֵם

27. Note *Likkutei Sichos*, Vol. 15, p. 106.

nations themselves will willingly recognize the sovereignty of *Mashiach*. This is alluded to in the conclusion of the *halachah* that was stricken by the censor, “When the true King *Mashiach* will arise, succeed, and be exalted and glorified, [the nations of the world] will immediately all return and realize that their ancestors endowed them with a false heritage; their prophets and ancestors caused them to err.” As a result, “they will all call upon the name of G-d and serve Him with one accord.”²⁸

Our perfect faith in the coming of *Mashiach* as the Torah defines him and our anticipation of his coming – “I will wait for him every day anticipating that he come” – itself generates energy above. Moreover, it could be said that this includes also studying the laws of *Mashiach*. Our anticipation, study, and the change it brings about within us will itself²⁹ bring closer and hasten his coming, causing it to be in a manner that does not allow delay.³¹ May it happen in the immediate future.

עצמם מכירים באמתת מלכותו של מלך המשיח [ונכמרמו ומפרש בסיום ההלכה (שנשמטה על ידי הצנזור) ויכשעמוד מלך המשיח באמת ויצליח וירום ויגשא מיד הם כלן חוזרין ויודעים ששקר נחלו אבותיהם ושנביאיהם ואבותיהם הטעוים], ונפעל בהם לקרא כלם בשם ה' ולעבדו שכם אחד.²⁸

ועל ידי האמונה השלמה בביאת המשיח, כמו שהיא על פי תורה ו"מחכה לביאתו", אפכה לו בכל יום שיבא (ויש לומר שנכלל בזה גם הלמוד בהלכות משיח), הרי זה גופא²⁹ מקרב וממהר ביאתו באפן של אחישנה ובקרוב ממש.

28. The connection between this concept and *Mashiach* can be understood based on *Rambam's* statements in *Hilchos Melachim* 8:10, “Moshe was commanded by the Almighty to compel all the inhabitants of the world to accept the commandments given to Noah’s

descendants,” and those in *ibid.*, 4:10, that a king’s mission is to “fill the world with justice.”

Perhaps it could be said that the difference between “compel[ing]” and “fill[ing]” parallels the difference between the third and fourth points mentioned in the main text.

See *Likkutei Sichos*, Vol. 23, p. 174ff.

29. See *Sichas Acharon shel Pesach*, 5699.

30. The implication is that *Mashiach's* coming will not involve a step-by-step progression, but that all the stages will occur simultaneously, as a single development.

ומלחמתו - ראה רמב"ם הנ"ל הערה מב. (סב) בפשטות יש לומר שהרמב"ם בא להדגיש תוקף האמונה וגדרה, וגם זה הוא הלכה, שהאמונה בביאת המשיח צריכה להיות בודאות והתאמתות כזה (לא כהתאמתות שמצד שאר הנביאים בלבד אלא" התאמתות שמצד) תורה ומשה רבינו (שהרי התורה העידה עליו), ועל פי מה שכתוב בהלכות יסודי התורה פ"ח. ועל פי זה מובן גם מה שהוסיף "ובמשה רבינו", כי נבואת משה נתאמתה "במעמד הר סיני (על ידי) שעיינו ראו כו' ואזינו שמעו", והתאמתות נבואת משה רבינו מביאה "נאמנות שהיא עומדת

ה' (כברמב"ם שם פ"א ה"ח. סוף פ"ד. ולהעיר שההלכות נקראו "הלכות מלכים ומלחמותיהם"), וגם זה ש"אין המלך נלחם תחלה אלא מלחמת מצוה . . . זו מלחמת שבעה עממים ומלחמת עמלק ועזרת ישראל מיד צר שבא עליהם" (שם ריש פ"ה), שענינים אלו דוקא מונעים את ישראל מקיום התורה ומצוות. מה שאין כן מלחמת הרשות. * ראה לעיל הערה מא. ולהעיר שגם להדפוסים וכתבייד שבכל מקום בהכותרת "ומלחמות" (לעיל הערה מב), הרי בהקדמתו בסופה לפני שמפרט פרטי ההלכות בכל הדפוסים וכתבייד "ודין המלך ומלחמותיו" (כנ"ל הערה מג), או ומלחמותיה,

(נו) ראה שו"ת חיים שאל ח"א סי' צו: פירוש שיהיה מלך על כל ישראל ויהודה כמו שאמר הכתוב ומלך אחד יהיה לכולם . . . וכל זה כלל הרמב"ם באומרו מלכות בית דוד ליושנה. (נז) ולהעיר מסנהדרין (צח, סוף ע"ב): עתיד הקב"ה להעמיד להם דוד אחר כו' כגון קיסר ופלא* קיסר. וראה זהר ח"א פב, ב. זהר חדש נג, א. וראה צפנת פענח על התורה ויחי מט, ט. * כ"ה בגמ' ועין יעקב. ובערוך (ערך קסר): ופלגו. (נח) רמב"ם הלכות תשובה פ"ט ה"ב. (נט) הלכות מלכים פ"ב ה"ד. (ס) הלכות תשובה והלכות מלכים שם. (סא) שעל פי זה מובן בפשטות מה שמגדיר ומצות המלך הוא שנלחם מלחמות

(ג) ראה רד"ק על הפסוק. וראה רלב"ג ורמב"ן לפירושם שקאי על משיח. וראה לקו"ש ח"ג ע' 88 ואילך.

(ד) הלכות יסודי התורה פ"ג ה"ט.

(ה) פירוש רש"י על התורה.

(ו) והמעלה דמשיח מודגשת גם בענין הא', המדבר בדוד ומשיח עצמם: בדוד אומר "ולא עתה", אבל אראנו בזמן קרוב; ובמשיח - "ולא קרוב", לפי שזוהו ענין ומדריגה נעלית שבאה רק לאחר אריכות זמן שנתרבו מעשינו ועבודתנו בכדי להגיע לבחינה זו.

(ז) כבחרגום אונקלוס שם. וכן הוא לכאורה לפירוש הרמב"ם שהרי הביא "ומשללו מים גו", ובראב"ע: הורס. וראה שם ד"ה בני שת. ועל דרך זה ברלב"ג ורד"ק. וראה תרגום יונתן בן עוזיאל ותרגום ירושלמי לקו"ש שם. ואין כאן מקומו.

(ח) ראה במקומות שבהערה הקודמת.

(ט) ויש לומר דשייך גם ל"בונה מקדש במקומו" שהרי "נחלה זו ירושלים" (מגילה יא. וראה זבחים קיב, ב. קיט, א) שענינה ירושה וקביעות שאין אחריה היתר (הפסק). וראה רמב"ם הלכות בית הבחירה פ"א ה"ג. לקו"ש ח"ט ע' 465 ואילך.

ומה שלא נרמו בפסוק בפני עצמו - כי זה נכלל (ביחד עם "וקבץ נדחי ישראל") בממשלתו על ישראל - "וקם שבט מישראל".

ואולי יש לומר (על דרך הרמז על כל פנים) שלכן כתב הרמב"ם בפרשת בלעם, להסביר ולהדגיש מה שעיקר נבואתו היה על-דבר מפלת האומות ושליטת דוד ומלך המשיח עליהם, שהוא על דרך מינה וביה אבא ניזיל ביה נרגא, שהנביא של אומות העולם (שהוא בדוגמת משה*) - ספוי ברכה לה, יוד. ועוד) מנבא על מפלתם של אומות העולם ושליטת ישראל עליהם. ועל דרך מאמר ר"ל בנוגע לעובדיה (סנהדרין לט, ב. ד"ועלו מושיעים בהר ציון וגו") (שהביא הרמב"ם בסוף ההלכה כאן) הוא סיום נבואת עובדיה. ושם גם בענין דוד - "ויך את מואב", שהביא הרמב"ם כאן.

(*) בדרגת נבואת בלעם - ראה מורה נבוכים ח"ב פמ"ה, שהיה במדריגת רוח הקדש (ולא נבואה) כדוד ושלמה. וראה פירוש קרשקש ואברבנאל שם. ובצפנת פענח על התורה בלק

להאמין בו, כמו שכתב בפירוש המשנה שם (וראה ראש אמנה ספי"ט).

(ס) ראה רמב"ם הלכות יסודי התורה פ"ה ה"ג: הא למדת שאין הנביא עומד לנו כו', וראה שם סוף פ"ז. פ"ט ה"ב.

(ע) ועל פי זה מובן ומודגש ביותר ההמשך להלכה שלפני זה, שלכן מתחיל הרמב"ם "ואם" - בוא"ו. וראה קרית ספר שם "אין מלך המשיח צריך לעשות אותות ומופתים אלא כשיעמוד מלך כו".

(עא) על פי זה מובן בפשטות מה שלא הביא הרמב"ם (גם) בתחילת הפרק שמשיח ילחום מלחמות ה' - כי שם מבאר הגדר והמכוון שלו (להחזיר מלכות דוד ליושנה כו') - לאחור שכבר הביא לשלימות התורה, כשהוא "משיח בודאי", מה שאין כן קודם הנצחון במלחמות ה'.

על פי זה אולי יש להוסיף (בפנימיות הענינים על כל פנים), שזה שהביא הרמב"ם שני המשיחים במשיח הראשון שהוא דוד כו' ובמשיח האחרון כו' - כי דוגמתו נמצא במשיח עצמו, ב' תקופות ודרגות לאחרי ביאת המשיח: לפני שיבנה בית המקדש - שאז הוא עדיין "בחזקת משיח", בדוגמת דוד שלא בנה המקדש, וענינו ילחום מלחמות (ראה בדרי הימים א' כב, ח) והכין הכל לבנין בית המקדש מיד ה' עלי השכיל (שם כח, יט); כשהוא משיח ודאי ש"בנה מקדש במקומו". וראה בארוכה מכתב כ"ק אדמו"ר מהורש"ב נ"ע (אגרות קודש שלו, חלק א' עמוד שי"ב, אגרת קל) בביאור לשון רז"ל "בן דוד בא" או "דוד בא" (על פי הב"ח או"ח סקי"ח) דיש ב' מדריגות במשיח: ביאתו לפני בנין בית המקדש וירושלים (שאו הוא בחזקת משיח) ואחר שיבנה משיח את בית המקדש וירושלים דאו "כיון ש, ב) - (משיח בודאי).

ולהעיר משינוי הגירסא ברמב"ם (כנ"ל סעיף ט והערה נא) "להחזיר מלכות דוד" או "בית דוד". ואין כאן מקומו.

(עב) ועל דרך זה בנוגע להשלילה (והפרט) שבהלכה ג' שמוכח הוא מהראיה שהביא בהלכה ב' שהיא הקדמה להלכה ג' - ראה לקו"ש ח"ד ע' 109 ואילך.

לעולם" בתורה - ראה בארוכה לקו"ש ח"ט ע' 184 ואילך.

ועל פי זה יומתק גם מה שכתב בשלילה "לא בשאר נביאים בלבד הוא כופר", ולא כהלשון בקרית ספר לרמב"ם שם "כופר בתורה ובמשה רבינו ובשאר הנביאים", כי גם זה הוא הלכה - בגדר אמונה בביאת המשיח. ולהעיר מלשונו בסוף ה"ב שחזור ומוסיף "אבל בדברי הנביאים אין הדבר צריך לראיה שכל הספרים מלאים בדבר זה".

(סג) ובפירוש המשנה פרק חלק.

(סד) פ"ג ה"ח.

(סה) ראה לקמן הערה סח.

(סו) כדמשמע לכאורה מפשטות לשונו. אבל ראה הערה הבאה.

(סז) כדמשמע לכאורה מהראיה מנן כוויבא. וראה מאמר תחיית המתים רפ"ו.

בארוכה ביאור הלכה זו ברמב"ם והשגת הראב"ד בזה - ראה לקו"ש ח"ז ע' 191 ואילך.

(סח) על פי כל הנ"ל יש לבאר מה שהרמב"ם מנה ביאת המשיח לא' מהעיקרים (ראה ראש אמנה פ"ג הספק החמישי. שו"ת חתם סופר שם), שהוא לא רק "לפי שביאת המשיח באה מפורשת בתורה בנביאים ובכתובים כו' לכן הכופר בביאתו הרי הוא כאלו כופר בתורה ובנביאים ובכתובים כו'" (ראש אמנה פי"ד "והטענה השלישית". וראה שו"ת חתם סופר שם), כי אם לפי שזה נוגע לשלימות גדר התורה, שא' מגדריה הוא שיהיה זמן שהתורה וקיומה יהיו בשלימות.

בסגנון אחר: נצחיות ושלימות התורה, זה ש"התורה הזאת חוקיה ומשפטיה לעולם ולעולמי עולמים" (להיותה רצונו העצמי של הקב"ה - ראה בארוכה לקו"ש ח"ט ע' 3-182 ובהערות שם) הוא לא רק בענין ציווי בפועל, וזה יהיה בביאת מלך המשיח.

ועל פי זה אולי יש לומר שזוהו גם הטעם, שלא נמנה אמונה בביאת המשיח במנין המצוות (ראה ראש אמנה שם פ"ה הספק הג'). ועל דרך (ויתירה מזה) זה שציוויים כוללים אינם נמנים במנין המצוות (ספר המצוות שורש ד). ולהעיר מלשון הרמב"ם הלכות מלכים שם "וכל מי שאינו מאמין בו כו", ולא כתב שצריך

וראה שם סוף פ"ד "ולמלאות העולם צדק". ואולי יש לומר שהם ("לכוף", ו"למלאות כו") ב' ענינים, כהחילוק בין ענין הג' וענין הד' שבפנים. ראה שיחת אחש"פ תרצ"ט.

(פא) להעיר מלקו"ש חט"ו ע' 106.
 (פב) ושייכות ענין זה למלך המשיח מובן ממה שכתוב שם (פ"ח ה"י) "צוה משה רבינו מפי הגבורה לכוף את כל באי העולם לקבל מצות שנצטוו בני נח".

(כב, לח) דאחר כך עלה בגדר נביא כו' ואחר כך רצה שיהיה כמשה רבינו. ומשמע קצת שם, שזה שייך לנבואה זו האחרונה. עיין שם.
 (פ) ראה לעיל הערה יד.



SICHOS IN ENGLISH