



# APPROACHING MOSHIACH

By **Rabbi Pinchas Taylor**

*LESSON 1*

# ***G L O S S A R Y***



## **PROFILE**

A brief biographical account of the author noted in the body text



## **EXORDIUM**

A brief characterization of the noted book

## G-DLINESS CONCEALED

G-d created the world because He desired to be found in the world and for the world to be a dwelling place for Him. To prevent the world and its inhabitants from being lost in the presence of G-d's omnipotent energy, G-d condensed and concealed His force, which is masked and remains undetectable within creation.

Through the created beings choosing to do what is right according to the Torah, the world is prepared to openly receive G-d's life force and vitality. This will materialize in messianic era.



Rabbi Moshe ben Maimon (1135-1205) was a medieval Talmudist, halachic codifier, physician, philosopher and communal leader. One of the foremost Jewish scholars in history, Rabbi Moshe is known in the world of Jewish scholarship by the acronym Rambam (RAbbi Moshe Ben Maimon), and to the world at large as "Maimonides." Rabbi Moshe was born in Spain, but was forced to flee because of religious persecution. He eventually settled in Egypt, where he rose to fame as a Jewish leader and also became the personal physician of the Sultan.

### TEXT 1

*We must remember in connection with this subject, and indeed with all others, that our religion is based on the following thirteen principles:*

#### The 12th Principle: The Messianic Era

We are to believe as fact that the Messiah will come and not expect him to tarry. If he delays, wait for him, without setting a time limit for his coming. One must not make conjectures based on Scripture to conclude when he will come. The sages said: "May the Spirit depart from those who calculate the end-time." (Sanhedrin 97b). One must believe that Messiah will have more stature and honor than all the kings who ever lived, as all the prophets from Moses to Malachi prophesied. Whoever doubts this or trivializes it denies the Torah, which has foretold his coming in the portions of Bilam and Nitzavim. A corollary of this principle is that a king of Israel must come only from the House of David through the seed of Solomon. Anyone who rejects this family, denies G-d and the words of His prophets.

*Maimonides introduction to chapter "Chelek" of Tractate Sanhedrin*

וממה שצריך שנזכור בכאן, והוא הראוי מכל המקומות, שעיקרי דתנו ויסודותיה שלשה עשר יסודות

#### היסוד השנים עשר ימות המשיח

והוא להאמין ולאמת שיבוא, ולא יחשוב שיתאחר, אם יתמהמה חכה לו, ולא ישים לו זמן ולא יעשה לו סברות במקראות להוציא זמן ביאתו. וחכמים אומרים «תיפח רוחן של מחשבי קיצין» (סנהדרין צג).

ושיאמין שיהיה לו יתרון ומעלה וכבוד על כל המלכים שהיו מעולם, כפי מה שניבאו עליו כל הנביאים ממשה רבנו ע"ה עד מלאכי ע"ה. ומי שהסתפק בו, או נתמעט אצלו מעלתו, כפר בתורה, שיעד בו בתורה בפירוש בפרשת בלעם ופרשת אתם נצבים.

ומכלל יסוד זה שאין מלך לישראל אלא מבית דוד ומזרע שלמה בלבד, וכל החולק על המשפחה הזאת כפר בשם השם יתברך ובדברי נביאיו. הקדמת הרמב"ם לפרק "חלק" במסכת סנהדרין



Maimonides' magnum opus is his Code of Jewish Law, which he called Mishneh Torah, or "second to the Torah." His premise set forth in the introduction is that after studying the Torah, "no man shall have any need to resort to any other book on any matter of Jewish law." The 14-volume work is a logical systematic codification of Jewish law, covering all of the 613 commandments. The Mishneh Torah also incorporates the basics of Jewish thought and belief.

**TEXT 2**

In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. Then, in his days, the observance of all the statutes will return to their previous state. We will offer sacrifices, observe the Sabbatical and Jubilee years according to all their particulars as described by the Torah.

*Maimonides Laws of Kings chapter 11:1*

וּמֶלֶךְ הַמְּשִׁיחַ עֲתִיד לְעֹמֵד, וְלְהַחְזִיר מַלְכוּת  
בֵּית דָּוִד לְיְשֻׁנָּה הַמְּמֻשָּׁלָה הָרִאשׁוֹנָה, וּבֹנֶה  
מִקְדָּשׁ, וּמְקַבֵּץ נְדָחֵי יִשְׂרָאֵל וְחוֹזְרִין כָּל  
הַמְּשֻׁפְּטִים בְּיָמָיו, כְּשֶׁהָיוּ מִקִּדְּמָה: מְקַרִּיבִין  
קִרְבָּנוֹת, וְעוֹשִׂין שְׂמִטּוֹת וְיִוָּבְלוֹת כְּכֹל מִצְוֹת  
הַתּוֹרָה בְּתוֹרָה.

רמב"ם הלכות מלכים פרק י"א:א

**CITIES OF REFUGE**

In biblical Israel, there were "cities of refuge." A person who accidentally killed someone found safe haven there from vengeful relatives of the victim.

The Torah says that when the opportunity arises, "You should add three more cities of refuge to these three (Deuteronomy 19:9)." This has never happened in history and is a reference to the Messianic Era, when the Land of Israel will be larger, and more cities of refuge will be needed.



Rabbi Yisrael Meir Hakohen Kagan (1839-1933) was a famed rabbi and head of the yeshivah in Radin, Poland. One of the most influential Jewish activists during the late 19th and early 20th centuries, he earned the title of "Chafetz Chaim" (one who desires life). Rabbi Kagan is renowned both for his halachic rulings and his ethical teachings.

**TEXT 3**

The belief in the coming of the Moshiach is the principle of all principles. At that time, G-d will reign as king over the earth, and all will recognize His kingship. Although he may tarry, we are obligated to await, look forward, and pray for the day that "You will rule in Zion."

*Chofetz Chaim al HaTorah, Noach*

עֵינֵינוּ כָּל הַעֵינֵיקָרִים הֵיאָה אֲמוֹנָה בְּבִיאַת הַמְּשִׁיחַ  
שֶׁאֵזָה יְהִי ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ, וְהַכֹּל יִכְרֹר  
מַלְכוּתוֹ, וְאֵף עַל פִּי שִׁיתְמַהֲמָה, עַכ"ו, אֲנִי מַחֲוִיבִים  
לְחַכּוֹת וּלְצַפּוֹת וּלְבַקֵּשׁ, מִתֵּי תַמְלוּךְ בְּצִיּוֹן.

חפץ חיים על התורה נח

**TEXT 4**

Rava said: When a person is brought before the Heavenly court, they say to him: Did you deal honestly in business? Did you have set times for learning Torah? Did you engage in producing children? Did you anticipate the salvation (coming of the Moshiach)?

*Talmud, Tractate Shabbat 31a*

אָמַר רַבָּא בַשְּׁעָה שְׂמַכְנִיסִין אָדָם לְדִין אוֹמְרִים לוֹ  
נִשְׂאָת וְנִתַּת בְּאֲמוֹנָה קִבְעַת עֵתִים לְתוֹרָה עִסְקַת  
בְּפִרְיָה וּרְבִינָה צְפִית לִישׁוּעָה

גמרא מסכת שבת ל"א א



The Talmud is the basic compendium of Jewish law and thought; its tractates mainly comprise the discussions collectively known as the Gemara, which elucidate the germinal statements of law collectively known as the Mishnah. Talmud Bavli, the edition developed in Babylonia, was compiled and edited at the end of the fifth century C.E.

## EXILE

Nearly 2,000 years ago, the Jewish nation was driven out of its homeland and sent into exile which last to this very day. This exile is often described as a punishment for our failures. But this is only part of the story. As mentioned above, creation was a result of G-d's desire to have a dwelling place in our reality. The world will be a dwelling place for G-d when the spiritual essence of every creation (which is currently concealed within them) comes to the fore, and every creation will realize that they are G-d's creations. This necessitated the exile, which scattered the Jewish nation over the four corners of the world, so we can utilize objects (and their embedded spiritual essence) for the service of G-d.



The Siddur (from the Hebrew seder, meaning "order") is the traditional prayerbook containing the three daily prayers that Jews recite, as well as the prayers for Shabbat and the festivals. The standard formula for Jewish prayer, once unnecessary, began to take form around the time of the destruction of the Second Temple. The centerpiece of Jewish prayer is the 18-blessing prayer, The Shmonah Esreh, which includes blessings of praise, as well as requests for one's individual needs.

### TEXT 5

Speedily cause the scion of David your servant to sprout forth. Raise his standard high with your deliverance, for we hope for Your deliverance every day. Blessed are You G-d who causes the standard of deliverance to flourish.

*Shemoneh Esreh Prayer, 15th Blessing*

אֶת צִמְח דָּוִד עֲבָדְךָ מִהֵרָה תִצְמִיחַ. וְקַרְנֵנו  
תָּרוּם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.  
בְּרוּךְ אַתָּה ה', מִצְמִיחַ קַרְן וְשׁוּעָה:

שמונה עשרה



The Kaddish (Aramaic for "holy") is an ancient Aramaic prayer recited at intervals during prayer service, while praying with a minyan, a public prayer quorum of 10 Jewish men. It is recited responsively by the leader and the congregation, and contains declarations of Jewish faith and the unity of G-d. The Mourner's Kaddish is a version of the Kaddish traditionally recited by mourners during the year of mourning, as well as on the yearly anniversary (yahrtzeit) of a loved one's passing.

### TEXT 6

May His great name be magnified and sanctified in the world that He created according to His will. May He establish his sovereignty, and cause His redemption to flourish and hasten the coming of His Moshiach.

*Kaddish Prayer*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אֱמֹן): בְּעֻלְמָא  
דִּי בְרָא בְרַעוּתֵיהּ. וְיִמְלִיךְ מַלְכוּתֵיהּ. וְיִצְמַח  
פְּרֻקְנֵיהּ. וְיִקְרַב מְשִׁיחָהּ. (אֱמֹן):

קדיש

## GARDEN OF EDEN

In the beginning, G-d placed Adam and Eve into the Garden of Eden (pleasure). The garden was the best part of the entire globe, where they did not have to exert themselves to get food. There was an abundance of everything. Adam and Eve lived happily and peacefully until the Serpent, who was envious of Adam and Eve, devised a plan by which to make them fall. G-d gave permission to Adam and Eve to eat all the fruits of the trees apart from the fruits of the Etz Hadaat Tov VaRa (Tree of Knowledge of Good and Evil). The fruit of the Tree of Knowledge had the power to fill a person with the desire for both good and evil. The Serpent successfully enticed Eve to eat from the fruit. She, in turn, enticed Adam to do the same. As a result, G-d drove Adam and Eve out of the Garden of Eden. They now had to work hard, working the soil to subside.

# NOTES

Lined area for writing notes.