

NO MOSHIACH FOR YISRAEL

R. Giddal said in Rav's name: The Jews are destined to eat their fill in the days of Moshiach.

R. Joseph demurred: Is this not obvious? Who else should eat – Hilek and Bilek?

This was said in argument against R. Hillel, who maintained that there will be ... *no Moshiach for Yisrael* ... since they already enjoyed him during the reign of Hezekiah.

Sanhedrin 98b

the
alternative

by
Rabbi Yehuda Schwartz



Mazo Publishers
Jerusalem, Israel

THE ALTERNATIVE

ISBN: 978-965-7344-65-1

Copyright © 2010 Rabbi Yehuda Schwartz

Contact the Author:

Email: remr1@netvision.net.il

Rabbi Yehuda Schwartz

P.O. Box 417

Ohr Yehuda, Israel

Published by:

Mazo Publishers

Chaim Mazo, Publisher

P.O. Box 36084

Jerusalem 91360 Israel

Website: www.mazopublishers.com

Email: cm@mazopublishers.com

Israel: 054-7294-565

USA: 1-815-301-3559

All rights reserved.

No part of this publication may be translated, reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior permission in writing from the publisher.

CONTENTS

About The Author	10	
Preface	11	
Introduction	18	
1 ~ THE COSMOLOGICAL CONNECTION		25
The 6000 Dimension	34	
Yehezkel and Ovadia	42	
Messianic Zealotry	48	
Promise of Redemption	49	
God Takes No Chances	52	
The Covenant	54	
Role of State	56	
2 ~ MESSIANIC ORIGINS		62
Moshiach's "Donkey"	62	
A Mathematical Process	67	
<i>Havdala</i>	72	
Rambam / Ramban Argument	76	
Reb Chaim on the Rambam	77	
<i>Eretz Yisrael</i> versus Outside of Israel	78	
<i>Geula</i> – Two-Stage Process	81	
Two Messiahs	83	
<i>Atchalta de'Geula</i> and <i>Ikvata de'Meshicha</i>	84	
War and the <i>Atchalta de'Geula</i>	86	
Hastened or in its Appointed Time	89	
Living in <i>Eretz Yisrael</i>	94	
<i>Be'itoh / Achishena</i>	103	
Torah Political Power	104	
<i>Melech beYisrael</i>	108	
On <i>Bachya</i> and <i>Briyat Haolam</i>	110	
3 ~ REDEMPTION AND THE SEVEN PROOFS		119
Moshiach is Not Theology	122	
Sarah and the Snake	126	
Destiny	128	
<i>Geula</i> and Denial	130	
The Greatness of the Moment	132	

The Return	134	
Wait or Participate	135	
The Alternative	136	
Modern-Day Chalutzim	141	
<i>Yisrael</i> and the Nations	142	
Speak to the Children of Israel	143	
The Haredi Explosion	156	
Religious Diversity	166	
In the Footsteps	168	
Definition of the <i>Atchalta</i>	176	
4 ~ TEFILLOT – NATIONAL SUPPLICATIONS		182
Introductory Prayers	184	
<i>Baruch She'amar</i>	188	
The <i>Shema</i>	191	
Linking <i>Geula</i> to <i>Tefilla</i>	194	
The Concluding Prayers	215	
Torah Reading	217	
<i>Uvah le'Zion</i>	217	
<i>Aleinu</i>	218	
<i>Kaddish</i>	219	
<i>Slichot</i>	219	
5 ~ ISRAEL TODAY – THE MIDBAR HA'AMIM		225
<i>Kedushat Yisrael</i>	229	
The Nakash Affair	230	
Hatred of Torah	232	
Religion and State	238	
On <i>Parshat Shemot</i>	243	
A Prophet in Israel	246	
<i>Medrash Megillat Esther</i>	247	
<i>Ayelet Hashachar</i>	249	
Judgment of Nations; Global Calamities	250	
<i>Yerusha / Morasha</i>	251	
6 ~ IDEOLOGICAL WARS AND THE MOSHIACH		257
Religious Wars	257	
War and <i>Pikuach Nefesh</i>	261	
Esov – Yishmael Confrontation	266	
The Counterclock	268	

The Islamic Perspective	269
Islamic-Christian Confrontations	274
Zohar – <i>Lech Lecha</i>	275
Nazareth	277
Iraq and Yishmael	281
King David’s Ankles and Christianity	283
7 ~ HAR HABAYIT – THE TEMPLE MOUNT	292
<i>Halacha</i> or Hallucinations	293
God’s “Love Affair”	295
Short Term and Long Term Goals	296
Gush Katif Exile	298
Cause and Effect	299
The Alternative Option	304
8 ~ THE END OF DAYS – THE FUTURE	311
Prophecy only for Messianic time	311
Downfall of Edom	313
Confrontation with Nations	315
Birth Pangs of Moshiach	317
Dialogue with Nations	319
The Nations and <i>Klal Yisrael</i>	322
Jordan is Palestine	325
Rambam’s Letter to Yemen	327
Torah, Political Power and Chassidim	330
Overwhelming Victory	335
Truth will Sprout Forth	337
The Internet – Knowledge Fills the World	339
Afterword	345
Author’s Note on the Translations	346

ABOUT THE AUTHOR

Rabbi Yehuda Schwartz, former Managing Director of *The Jewish Press*, attended Yeshiva University, Suffolk University and Brooklyn College. He began studying with the Great Talmudic genius Reb Chaim Zimmerman in 1968 until his demise in 1995.

Rabbi Schwartz was successful in bringing to print Reb Chaim's *hashkofot* and *halachic* principles on the Redemption with his publications, *Torah and Reason* and *Torah and Existence*, where his famous "Seven Proofs" appeared for the first time, presenting all possible arguments against *Geulat Yisrael bizman hazeh*, and then *halachically* and logically proving the fallacies of these arguments.

In his capacity as Managing Director, Rabbi Schwartz lectured before audiences in America and Canada on the subject of "Redemption in our time."

Rabbi Schwartz lives on a *Moshav* in Israel with his wife, Leah. Together, they are enjoying their many grandchildren and great-grandchildren, all living in Israel.



Rabbi Yehuda Schwartz

PREFACE

This book is the result of the more than three decades sitting at the feet of my teacher and mentor, a giant among giants in Torah and scholarship, the great Gaon Harav Chaim Zimmerman, *zt'l*.

The overwhelming magnitude of the Gaon's fountain of Torah knowledge was never really accessible to all of his *talmidim*. At best, we were privileged to receive the overflow of his magnanimous closeness he granted to the very few. And few indeed were those who could be considered a *ben bayit*, always welcome in his home and at his table. Hammered into our consciousness and exemplification of his axiomatic principles were:

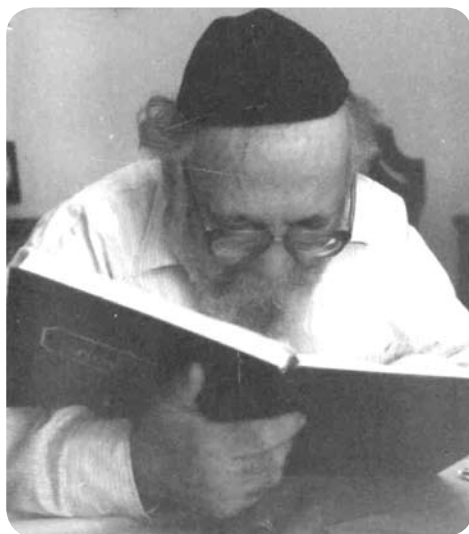
1) *Don't be stupid (a fool).*

The first *halacha*, he would tell us, is not to be a *shoteh*, a fool.

"*Halacha?*" we asked. "How is this possible, when the very first *halacha* is to know and acknowledge our One and only God, as One standing before us?" With the warm-hearted twinkle in his eye, as he folded his arms over his chest, he answered: "Since the *halacha* is that *heresh*, *shoteh ve'katan*, a deaf person, a fool and a minor are exempt from all the *mitzvot* in the Torah, then of course the first *halacha* must be *not* to be a *shoteh*. Otherwise, how can you even begin learning Torah."

2) *One must tell the truth.*

It was not the white lie he referred to (*Sanhedrin* 61a), or not telling



Hagaon Harav Chaim Zimmerman, zt'l

an ugly girl how she really looks when asked. It was expediently looking the other way when challenged *halachically*. How much Reb Chaim (as he allowed me to call him) paid for this axiom in his lifetime. How often did Mrs. Zimmerman tell us that Reb Chaim could have been a rich man by giving *hechsherim*, endorsements on “safe items,” like salt. But he wouldn’t accept any. Somewhere, even with the best of intentions, she explained, there would have to be some “bending of the truth,” not necessarily in *kashrut*, but Reb Chaim would not be able to accommodate his “bosses.” The fact that every other *godol* did give *hashgochot* in no way impressed him. “I don’t give *hashgochot*,” Reb Chaim would say in Yiddish. And he never did.

Truth was more important to Reb Chaim even than anything else. “A person’s word has to be his word,” he would say. “From where do we learn this?” he challenged us. And after several unsuccessful answers, he would continue, “In the Gemara *Baba Metzia 49a*, where it says your ‘yes’ should be just and your ‘no’ should be just.” *Rashi* adds that a person should not say something out loud and in his heart mean something else. Once he suspected that a *talmid* was lying, or “bending the truth,” he would tell him outright, “You’re lying. You can’t come back here anymore.” And the *talmidim* followed this axiom implicitly, if for no other reason than they knew R. Chaim personified what he taught. There could never be two truths, just as there could never be two different number ones.

3) *Logic has no friends.*

At the root of his passion for knowledge and unyielding search for truth, he once told us, was his love and unswerving loyalty to logic!

“I can’t help it,” he would say, “and it cost me lots of money over the years. But I can’t listen to illogic. Whenever I hear an illogical statement, I get bumps on my skin.” It is like the conductor of a major orchestra with many different instruments making them blend into one symphony, who hears an off note somewhere from the back of the stage and stops the music. Furious, he bangs his baton wildly in the air and screams at the offending musician, “No! No! B-sharp! B-sharp! Do you understand the difference between a sharp and a flat? B-sharp! Not B-flat.”

Then, after recomposing himself sufficiently, he raps on the stand in front of him and says: “All right. Once again! From the beginning.”

We have all seen this happen. Obviously, it would have been easier, either to allow the music to continue and then correct the musician at the end, or at best, when finally coming back to the music, start from where he had left off. But so disturbing to the conductor was that one dissonant note, he had to start all over again. It disturbed him to his core. It was offensive, and perhaps even made his skin prickle, as it happens when one will rub a piece of chalk on the blackboard.

This was R. Chaim. His whole life was logic.

“I can’t help it,” he would say, “I could never accept anything that was illogical, my whole life, and it did not matter from whom.”

He once recalled a clash he had with his Bubby, “a *tzadeikis*,” he said. When at a very young age she caught him reading “outside *seforim*,” she admonished him, “*Chaim’ke, Chaim’ke*, throw it away; it will stray you from the proper path.”

R. Chaim looked at his Bubby with that puzzled and at once challenging look and said, “You mean this little book here can be greater than Torah?”

“Perhaps.”

“Then I want to read it,” he challenged. “If there is something that is greater than Torah, then I will throw away the Torah and start learning the other knowledge.”

This is the legacy Reb Chaim left his students with. It was his axiomatic three-fold Jewish life system.

And so, while I tried quoting his *chochmot* as accurately as possible, I wondered, Was I really quoting or paraphrasing Reb Chaim in my own words? Those who were privileged to know Reb Chaim will have to judge for themselves.

Inasmuch as the reader will soon discover that for me, Reb Chaim, my teacher and mentor, was and remains the most influential part of my life. For those many who may not have been privileged to personally know the great Gaon, or through his writings, I offer:

A Taste of Reb Chaim, *zt'l*

When the great Gaon would meet a potential student or participant in his regular *shiurim*, he would ask him two questions: 1) Do you believe in God? and 2) Do you believe in *Matan Torah*? The two beliefs were inseparable to his logic, and indispensable to his ability to transmit his learning techniques and information to the newcomer. To Reb Chaim, as he allowed the privileged few to address him, they were as inextricably linked as day and night, truth and falsity, and insider and outsider.

Without a perfect belief in these two cardinal Torah principles, there was no sense in continuing, inasmuch as anything he would teach thereafter would be filtered through the pseudo arguments to which the potential student had been exposed to throughout his educational experience and his only interest would be to disprove that which Reb Chaim was trying to transmit. Any new insight or argument suggested would immediately trigger the newcomer’s thinking to produce “counter arguments,” to “prove” his prejudiced preconceptions.

In Reb Chaim’s unpublished book, *Torah and Logic*, the Gaon explained that for the person who is convinced the Torah was received from God on *Har Sinai*, then the Torah has the same ontological status as the

laws of nature, and the same properties and relations of existence. This principle is perfected in *Pirke Avot* (1:1):

“Moshe received the Torah from Sinai and handed it down to *Yehoshua*; *Yehoshua* to the Elders; the Elders to the Prophets; and the Prophets handed it down to the Men of the Great Assembly.”

This is a definition of the *Torah she'baal-peh*, the Oral Law. And just as the *Torah she'bichtav*, the Written Law, was given, so was an Oral Law given. It is recorded in the Talmud accurately and precisely with all the *mesoraic* names of the *tanaaim* and *amoraim* who handed down the teachings from one generation to the next, until *Ravina* and *Rav Ashi*, who sealed the *Torah she'baal-peh*.

In his introduction to *Mishna Torah*, *Sefer Yad haChazaka*, the Rambam lists the names of those who were the heads of each generation, and this is actually transmitted from the entire *tzibbur* of one generation to the entire *tzibbur* of the next generation, who learn Torah in the *Yeshivot*, as well as to individuals. According to the *halacha*, every Jew is obliged to learn Torah every day, each according to his ability and mental power.

The *Yerushalmi* (*Shab.* 87a) says: “*Kol Torah she-ayn lo beit av ayno Torah*” – any Torah teaching which was not rendered from a *rebbe* to his *talmid* does not have the value of Torah. Oral Law and was not permitted to be written, but was studied orally from generation to generation, until *Rabbeinu Hakadosh* compiled the *Mishna*.

From the time of *Moshe Rabbeinu* to *Rabbeinu Hakadosh*, no work had been composed from which the Oral Law was taught publicly. But in each generation the head of the existing court or prophet of that time wrote down a memorandum of the traditions that he heard from his teachers, which he taught orally in public and for his private use. Similarly, every student, according to his ability, wrote down the exposition of the Torah and of its laws as he heard them, as well as the new matter evolved in each generation, which had not been received by tradition, but had been deduced by application of the Thirteen Hermeneutical Rules and had been approved by the *Sanhedrin*. This was the prevalent method until the time of *Rabbeinu Hakadosh*.

It was *Rabbeinu Hakadosh* who compiled all the traditions, enactments, interpretations and expositions of every portion of the Torah that had either been transmitted from *Moshe Rabbeinu* or had been deduced by the courts in successive generations. All this material he redacted among the Jewish people and copies were made and widely disseminated so that the Oral Law would not be forgotten in Israel. The approach of the *chachamim*, *gaonim* and *gedolei hador* of every generation, without exception, is at least as exact as is the scientific approach to nature. This is not a reasonable hypothesis, but a necessary consequence of *Torah mi'Sinai*. However, people who do not want to be convinced of *Torah mi'Sinai*,

approach the Talmud as they do any other book.

Concerning evolution, the Great Gaon explained: “For the believer in God, evolution is a possibility, i.e., one of the possibilities of God’s Creation (either God chose to create the world by evolution in time or by Creation in one instant. In which way it did in fact happen, depends on the interpretation of the Torah and on the probability of empirical data). For the atheist who does not believe in God, evolution is not a possibility and not a probability. It is a logical necessity and a mathematical truth.”

Reb Chaim continued: “For people who do not believe in *Torah min hashamayim* and the Divine revelation of Torah, Bible criticism and historical interpretation are a necessity. For the Torah man, Bible criticism is a distortion of truth, ignorance and dogmatic historical interpretation without any reasonable basis. Whoever understands Torah will be reasonably convinced of the nonsense of Bible criticism. This is the point where pure logic and reasonableness are differentiated.”

It was axiomatic to Reb Chaim, when teaching on Redemption, that the reality that is *Geula bederech hateva* has its own dynamics and mechanism. Unfortunately, there are even many Torah people who, while choosing to carry the Torah banner in *Eretz Yisrael*, deny in part the *halachic* dimension of this at once frightening and majestic period of the “days of Moshiach” and bear evident discrimination and animosity against those who do believe.

Redemption is not “the result of Moshiach.” It is part of the process, the first being redeemed from among the nations of the earth and ingathered to the Holy Land once more after thousands of years under the influence of alien religious domination.

As at the time of the Exodus, a slave, mentally and physically, cannot serve God to his perfection. Therefore, the Redemption of the Jewish people from among the nations of their dispersal is the first step toward the reestablishment of the Davidic dynasty and its universal program for all mankind.

As I explain throughout the book, this process may be instant, like at the time of the Exodus, or through the natural development of events, as witnessed in today’s rebirth of the Jewish people back in its homeland. Either way, there cannot be a kingdom without a people, hence the necessary Redemption of the Jewish people by the Messianic representative.

In Redemption will be restored the dignity of our people and the majesty of the God of Israel as perfectly described by the Prophet Yehzekel (Ch. 36, 19-23):

19. And I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings I judged them.

20. And when they came to the nations, to which they came, they profaned My Holy name, when men said of them, These are the people of the Lord, and they are gone out from His land!

21. But I had concern for My Holy name, which the House of Israel had profaned among the nations, to which they came.

22. Therefore say to the House of Israel, Thus says the Lord God: I do not do this for your sakes, O House of Israel, but for My Holy name's sake, which you have profaned among the nations, to which you came.

23. And I will sanctify My great name, which was profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord, says the Lord God, when I shall be sanctified in you before their eyes.

About Redemption and the Moshiach's functions, the Rambam says:

Our sages and prophets did not aspire to the Days of Moshiach in order to rule over the world, or to put down the other nations, or that nations should exalt us, and not in order to rejoice and be merry; rather in order that *Yisrael* shall be free to be occupied with the Torah and its ultimate wisdom, and there will be no one who will oppress or negate them.

There will be no hatred or competition since goodness will be boundless and all the delights will be common as earth, and there will be no other aspiration in the world than knowing God alone. And therefore the Israelites will be great wise men and have knowledge of all secrets and will reach the knowledge of their Creator each one according to his ability, as it is written, "And the world will be filled with knowledge as water covers the oceans."

Redemption is the sum total and purpose of all Messianic aspiration. Without our physical Redemption, chained to foreign influences over the centuries of Exile, the mental freedom necessary to achieve that maximum goal cannot be achieved.

In the Complete Redemption, Israel will no longer be subjugated by the physical limitations of its personal needs, brought about by the King of Israel, the Messiah, who will also teach mankind the ways of the God of Israel, bestowing upon them all the blessings as described, and freeing them also from the mental bondage and prejudices that have shackled all man until that time.

Today, the concept of "the coming of Moshiach" is a misnomer. (See "Messianic Origins.") The new school of thought no longer speaks

of “the coming of Moshiach.” Rather, modern understanding supports the probability that the Jewish nation, returned to its homeland, through a series of “natural” events, is now preparing its infrastructure for the eventual appointment of the King of Israel, who will then be anointed with the oil of kings reserved for this occasion, now lying buried beneath the present *Har Habayit* Temple site.

I pray this publication will help open eyes and hearts that have been closed to this reality, and which will then not only strive to achieve the truth, but also see beauty in the simplicity of its graphics in describing the progressive march towards that great day of Oneness in the universe.

To the reader is the choice of accepting or denying its assertions. However, without a *halachic* refutation of the premises as presented, the burden of proof against what I was taught is the process of Redemption, is the reader’s responsibility and future generations to decide. The more time that passes, the more the retrospective empirical facts must verify the statements in this book.

As the great Gaon Reb Chaim, *zt'l*, wrote: “To believe otherwise is to believe in mysticism, fables, and fantasies. To believe in Torah is to believe in truth, logic and reasonable faith.”

RYS

Chanuka 5770

INTRODUCTION

Many articles have been written on the subject of Moshiach (the Messiah) by outsiders of Torah, that is, outsiders of the principles of Torah and its logic. As a result, the prevalence of Messianic misconceptions, within *Yisrael* and among the nations, has stupefied and distorted the minds of otherwise intelligent thinkers, and contributed more to its confusion and hence inaction – having the Torah world preferring “to wait” – than any other factor in this beginning of our Redemption, according to many others.

Indeed, Messianism pervades the contemporary imagination as it well might, for all the religions of the world, in their myriad of definitions, are weaned on this basic dogma as a condition of belief.

Yet, with all the political enthusiasm, including death and human suffering, the origins, significance and fascination with this idea needs more study and understanding today as Israel enjoys its sixty-second anniversary. Despite the tremendous political, economic and military achievements since the establishment of the State of Israel in 1948, there is hardly a reference to Messianic implications, except from a relatively small segment of the religious Zionist population.

What is Messianism? What role does it play in the evolution of mankind? How, if at all, is it related to specific forms of political environments, and/or types of economic organization?

Is there one basic structure to Messianism, an overall model unto which all religions subscribe and one that underlines its various Messianic expressions?

Do present Messianic models in Iran, Mecca, Rome, and Jerusalem actually succeed in defining the big picture?

What conditions must be met if Messianism is to be realized as the salvation of all mankind, and only segments thereof?

What conditions must be averted altogether?

Why do some Messianic spokesmen distort its promise and sentence to death and torture any opponents or antagonists to their theology?

Why do some Children of Israel stubbornly refuse to give up one

inch of Biblical land promised to them at the Covenant by their forefathers, Abraham, Isaac and Jacob?

And in the final analysis, does world Messianism save lives or, ultimately, lead to massive destruction?

As Israel looks forward to the next sixty years, and begins to appreciate the religious implications of a global *jihad*, scholars in Jerusalem and indeed throughout the world, continue to assess the implication of this inevitable religious collision with the care it deserves. Focusing on the subject of Messianism now may help save lives in the immediate and in the long run, it will certainly deepen our understanding of the functions of all mankind towards this end. At a minimum, it will shed light on man's responsibilities in this Messianic epoch, each according to his own capacity. If we fail to do so, the nature of the contemporary religious society and of human passion will continue to generate great pain and suffering for all mankind.

It is towards that end that this book is being written as a description of the unfolding global and empirical Messianic events involving *Yisrael* and the nations, directly and indirectly, set forth *halachically* and with mathematical probability.

The book is built upon my personal *shiviti Hashem* – that image etched in my mind – based on the end of the Gemara *Sota* describing “the End of Days” and the depiction of the *ikvata de'Meshicha*, the footsteps of Moshiach, and the beginning of the Gemara *Megilla* describing the *atchalta de'Geula*, the beginning of the Redemption, and the logical process that follows that beginning. The significant difference in the language used and its implications for all mankind form the basis for this book.

This is not mystical melodrama or the Armageddon as depicted by the *goyim*. The phenomena of the footsteps of the Moshiach, as opposed to the beginning of the Redemption, are specific authoritative concepts, each with its own parameters, boundaries, definitions, and call to action. It is knowable and obvious for someone who is not afraid to look and fathom the intrinsic interrelationship and reasonable predictability of the culmination of these two processes. (Whoever wants to fully understand the meaning of this axiom should study the material found in *Torah and Reason*, by Dr. Aaron Chaim Zimmerman, Hed Publishers, 1979.) The rest is all self-serving religious notions and mysticism, sufficient and adequate until now to maintain mankind's consciousness of Messianism and “the End of Days,” but intrinsically bankrupt at this turning point in the cosmological clock of nations in motion.

Indeed all the global *yisurim*, tribulations, are intended to bring mankind to admit this reality and confess its “sins,” especially in his understanding of “God and His Moshiach.” This is what King David meant when he began, “Why are the nations in uproar...” But unlike

Christian gospel, this suffering is not meant to expiate man's sins in this world. Rather it is God's kindness and concern for mankind designed to protect him from even greater calamities in the big picture, when indeed the nations will be called to task and judged for what they did and what they did not do for God's children and His nation.

While no one can predict the specific moves, the game plan is clear and distinct. Universal phenomena, from wars to "natural" disasters, economic changes and the "face of the generation" are included and revolve around the programs described in two Messianic processes: "hastened," or "in its time." (See *Sota* describing the face of the generation in the "footsteps of the Moshiach.") All mankind today is inextricably involved in this end game from which no one can escape. And despite the ominous forecast in these predicted scenarios, our Sages provided us with the answer on how to "get through" this period, as will be described.

Matters are made worse by the two-thousand-year-old Christian influence on one side, and the irresolute rabbinical establishment on this subject on the other. It has been accustomed for so long to the one-sided arguments concerning Moshiach – even after the establishment of the State of Israel – that the very subject remains taboo "until he comes," so that they refuse to *halachically* discuss the other side of the subject.

According to Reb Chaim, the establishment of the State of Israel in 1948 was the *halachic* turning point in the *atchalta de'Geula*, the beginning of the Redemption.

So convinced was Reb Chaim of this truth that before he died in 1995, he summarized to us his perfect understanding on *Geulat Yisrael* in our time.

1) According to the *halacha*, Moshiach is not theology nor does it render itself to the wishes of philosophers, religious parties, the Conservative and Reform movements, or *chassidic* sects. It is part of the *Torah she'bichtav* and the *Torah she'baal-peh* (Written and Oral Jewish law), and governed by the same exact laws and rules as the rest of the *halacha*, by which the Torah man lives.

2) For one who believes in *Torah mi'Sinai* (Divine Revelation) the subject of Moshiach cannot be a matter of "theology," since the Torah is a Divine pattern of living. And just as the prohibition of not eating *chazer* (pork) has nothing to do with "theology," similarly the subject of Moshiach has nothing to do with "theology."

3) The Jewish people went into *Galut* (Exile) because they did not fully uphold the Torah and its *mitzvot*. But despite this, God will redeem us from *galut*, because the purpose of Torah, *mitzvot*, and *kedusha* in its fullest perfection can only be fulfilled in *Eretz Yisrael*, since *kedusha* is a fundamental part of the Torah and only exists in the Holy Land of *Eretz Yisrael*.

4) The Almighty, blessed be He, promised that when the physical, economic and *ruchniyot* (higher level) fulfillment for all Jews will return to Israel, there also will be a fulfillment for the entire world. Then all mankind will recognize that the God of Israel and the fulfillment of Torah and *mitzvos* in their higher state will have to be achieved for all humanity. And this we believe will take place in the time of the person and the *tekufa* (period) of the Moshiach, since in order to completely fulfill the *dinim* (laws) of the Torah it is important to have a Moshiach who will lead us to perfection and good faith. There will be perfectly fulfilled human beings on this planet. And the revolution must come when all humanity will recognize the Almighty as the *Hashem Echod ushmo Echod* (God is One and His Name is One).

5) And for the people of Torah, to change the system of the world means that one has to be the greatest scholar that human beings can produce. He has to have a charisma that will cause everyone to follow him. He will be a prophet, not a *chassidic rebbe*, as were the prophets of the Torah. He will have the ability and power of leadership to force the realization and change of humanity into an era and a state of achievement in *ruchniyut* of the Torah (which is also the purpose of Creation as Rashi explains in many places). Because humanity without Torah is called the “*Midbar Ha’amim*” (See *Yehezkel* 20:35), the jungle of the nations. Killing, torture, and imbalance are part of some religions. According to the Torah, not only will humans have to make peace and live with each other, but even the animals, as it is written *Vegar zev im keves* – and the wolf shall lie down with the lamb (*Yeshaya* 11:6).

6) Whoever believes in this, understands very clearly that a man with all the qualities mentioned, has not evolved yet! Theological qualifications have no place in the realm of Torah, which is scientifically and logically founded on *Matan Torah*. Not every Tom, Dick and Harry can understand what it means to a Torah man. There are ignorant people who want to relate to Moshiach, without having the minimum understanding on the subject. Much that has been written so far in the modern press about Moshiach is nonsense and the hypotheses of outsiders of Torah.

7) There are great *Roshei Yeshiva* and *Bnei Torah* who may differ, and as Torah man they cannot think differently. Of course, for one who does not believe in Torah, then he cannot appreciate the whole system. But since the Torah is not “theology,” there is nothing to talk about Moshiach. If one is interested in understanding the *halachic* concepts of this subject, he must enter a Yeshiva and study the subject for many years as one would study physics and mathematics. It is as difficult as any other Talmudic subject.

And finally, hence, let not all the *am ha’aratzim* now become experts on the subject. It is important to criticize those “outsiders” who do not

believe in *Torah min hashamayim* (the Torah received by *Moshe Rabbeinu* at *Har Sinai*) and make a mockery of it. And it is important to explain to them the concepts of *halacha*, the system, and the patterns to its relations. But there is no place for all kinds of stupidity on the subject.

NOTE FROM THE PUBLISHER:

We hope you have benefited from seeing a preview of this book.

Please click the link below to order your copy today.

http://mazopublishers.com/welcome/index.php?main_page=product_info&cPath=4&products_id=57