



Davening for His Arrival

At the farbrengen of Zayin Mar-Cheshvan 5746, the Rebbe dedicated a *sicha*, as he usually would, to discuss the daily *shiur* in Rambam:

DAVENING WHILE LEARNING

In *Hilchos Parah Adumah*, the Rambam concludes the third *perek* with the following paragraph:

וְיִתְשַׁע פְּרוֹת אֲדָמוֹת נִעְשׂוּ מְשֻׁנָּצְטוּוּ בְּמִצְוָה זוֹ עַד שֶׁחָרַב הַבַּיִת בְּשָׁנָהּ.
רִאשׁוֹנָה עָשָׂה מֹשֶׁה רַבְּנוֹ. שְׁנֵיָה עָשָׂה עֶזְרָא. וְשִׁבְעַ מִעֶזְרָא עַד חֶרְבּוֹ הַבַּיִת.
וְהַעֲשִׂירִית יַעֲשֶׂה הַמֶּלֶךְ הַמְּשִׁיחַ מֵהֵרָה יִגְלֶה אָמֵן כֵּן יִהְיֶה רְצוֹן:

“From when the mitzvah [of *parah adumah*] was given until the destruction of the second *Beis Hamikdash*, nine *paros* were brought—one by Moshe Rabbeinu, the second by Ezra, and another seven from after Ezra until the *churban*. The tenth one will be brought by Melech Hamoshiach, may he speedily be revealed. Amen—Amen, may this be [Hashem’s] will.”

Question:

The Rambam’s stated goal is to collate all parts of *halacha* into one *sefer*, which explains why he has a section on *parah adumah*, despite the fact that in *golus* we don’t have the opportunity to bring *korbanos*. However, as a *sefer* of pure *halacha*, this last piece seems out of place. What practical and halachic implications do these details have?

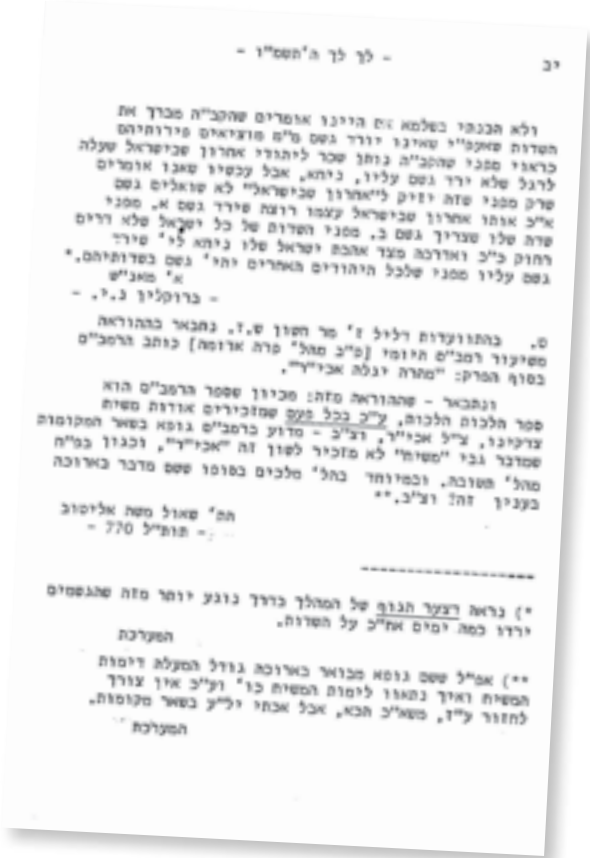
The main section—the amount of *paros* in the past—may be there to lead up to the fact that Moshiach will bring a *parah adumah*.

Once he mentioned Moshiach, by adding “may he speedily be revealed” the Rambam makes a tangential point, about the importance of hoping for, and expecting, Moshiach’s imminent arrival every day.

לע"נ

הרה"ח הרה"ת ר' שלום דובער
בן הרה"ח הרה"ת ר' חיים משה ע"ה
נלב"ע ד' סיון ה'תשע"ה

נדפס ע"י הרה"ת ר' יוסף יצחק
וזוגתו מרת חנה שרה
ומשפחתם שיחיו
אלפרוביץ



The inclusion of the *tefilah*, requesting “May this be [Hashem’s] will” in a *sefer of halacha* is more problematic.

The Rambam must be teaching us a further point in behavior: when mentioning Moshiach, not only must we emphasize our belief in his imminent arrival, we must also include a *tefilah*, asking Hashem to hasten Moshiach’s coming. This is also why these extra words appear in *Hilchos Parah Adumah*, and not where you’d expect them—at the end of the entire compilation, in *Hilchos Melachim*. The Rambam “couldn’t wait,” and at the first opportunity, he wrote this *halacha*, in order to make this very point.¹

EVERY SINGLE TIME?

After the Rebbe gave this explanation at a farbrengen, one of the bochurim² wrote a question on it in *Oholei Torah’s Kovetz Ha’oros Ubi’urim*:

If mentioning—and requesting—Moshiach’s coming every time he is mentioned is so important, why does the Rambam himself not add these words all the other times he talks about Moshiach (e.g. *Hilchos*

Teshuvah, and especially *Hilchos Melachim*)?³

ONCE PER DAVENING

At the farbrengen of Chof Mar-Cheshvan, the Rebbe addressed this question:

Each day while davening *shmoneh esreh* we say, “לישועתך קוינו” —we await Your salvation the *entire day*.” Now, according to that statement, why don’t we actually mention לישועתך קוינו in each and every *bracha*, true to our pledge of awaiting salvation *all day*?

Obviously, we don’t need to do this. By saying it once, the phrase is already applied to and included in all the other statements in this davening. When the next *tefilah* comes around, being that there has been a break in between, we again state that “we await Your salvation the entire day.”

Similarly, the Rambam wrote a single, contiguous *sefer* with many *halachos* one after the other. Therefore,

having said once that we are anxious for Moshiach to come right away, he doesn’t need to repeat it again afterwards. As an example: when mentioning the name of a tzaddik who has already passed on, we add a phrase like *ונשמחו עיך* or *זכותו יגן עלינו* and the like. But when mentioning his name a few times in one letter or in one speech, one need not repeat the phrase each and every time. One mention suffices for each letter or speech (as we have observed in the conduct of our Rabbeim).⁴ **T**

1. Hisvaaduyos 5746 vol. 1 p. 535
 2. Hatomim Shaul Moshe Elituv
 3. Kovetz Ha’oros Ubi’urim #308
 4. Hisvaaduyos ibid. P. 570