



CONCLUSION OF RAMBAM

Sicha – 20 Teves, 5749-1989

Maimonides writes in his introduction to Mishna Torah – today is the anniversary of his passing – that one who learns the five Books of Torah and then studies Mishna Torah, is reviewing the entire Torah.

Mishna Torah includes the whole Torah with all its laws both the Written Torah and the Oral Torah – in Mishna Torah they are revealed.

This is an incredible thing: According to this, Maimonides' Mishna Torah includes a tremendous amount.

Similar to the Oral Torah, which contains infinitely more laws than the Written Torah.

Similarly, in the Oral Torah itself there were many stages: One phase of Oral Torah was completed with the writing of the Mishna; The next period ended with the Talmud's closing by Rava and Ravina; and then came the Gaonic period, which came to a close as well.

Similarly, we see with Maimonides, who followed the Gaonim, – even though the Gaonic period had ended, there were additions afterwards. And Maimonides includes all their teachings.

Maimonides himself writes in his introduction: After the conclusion of the Talmud, The Jewish people were dispersed to many lands. Therefore, it became difficult to reach clear legal rulings, due to the debates, differences in customs, etc; And Maimonides clarified them in his time.

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THE REBBE TEACHES THE LAST HALACHA

Just as we are now celebrating a Completion, May it be G-d's will that the exile be completed and all concealment and perplexity in the understanding of Torah be ended.

At that time "there will be no question or argument, etc.," as the Alter Rebbe quotes in Iggeret Hakodesh, citing the Zohar, regarding Torah in general, and the inner dimension of Torah in particular.

And it will take place, in the words of Maimonides: "**At that time;**" the word 'that' refers to something which can clearly be indicated.

So, at that time everyone will point and know "this is the time." "...And there will be no hunger or war" – in its literal sense.



פרשת בראשית

However, there will be thirst for G-d's word, and 'battle' – Torah arguments; which will still exist after the coming of Moshiach.

Similarly, "... **there will be no jealousy nor competition;**" there will be 'jealousy and competition' in Torah learning.

Therefore "**good will be bestowed in abundance, delicacies as plenty as dust, and the whole world will be preoccupied with the knowledge of G-d alone.**" This means the entire world.

"**And therefore...**" – since the Jewish people are G-d's chosen people, and especially after Moshiach, when this will be obvious to all, "...therefore the Jewish people will have even more knowledge." Since the whole world will be occupied entirely with the knowledge of G-d, "**therefore the Jewish people will be very wise, knowing hidden things, and understand their Creator to the extent of human ability, as the verse states: 'The world will be filled with the knowledge of G-d as the water covers the sea'**" – with all the interpretations of that verse.

And most importantly, "as the waters cover the sea" – the Jewish people will immerse themselves in "the pure waters" of Torah; through this, the Jewish people become one with G-d, through Torah.

This will be "covered" – when one looks, he will see only G-dliness; we will know, however, that the Jewish people are there, and that the unity was achieved through our actions and efforts.

There is a debate about whether the following words were written by Maimonides; however, in any event they belong here, and in his book, since they were printed there by Jewish leaders – and it is indeed possible that they are Maimonides' own words.

May this be realized: "**Laws of Kings and the entire compilation has been completed, blessed is G-d, Who spoke and the world with all its details came into being.**" There is also a debate whether these are Maimonides' words, but in any event, it is an expression used by Jews everywhere and it is a phrase that is all-inclusive: "**The work is completed, praised is G-d, the Creator of the world.**"

