

קונטרס שמו של משיח

**KUNTRES  
SHMOI SHEL  
MOSHIACH**

AHARON YAAKOV LIEBERMAN

AN IN DEPTH ANALYSIS ON THE TOPIC OF  
MOSHIACH FROM THE MAISIM AS DISCUSSED  
BY CHAZAL, RISHONIM, ACHARONIM AND  
ITS PRACTICAL APPLICATION IN HALACHA



ב"ה

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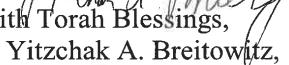
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MICHTAV BRACHA

13\_Tamuz 5781

Rabbi Aaron Yaakov Lieberman has written a very interesting kuntress collecting and analyzing a number of sources that support the idea that Mashiach may be someone who already died and comes back to earth through resurrection. While there are certainly some shittos that reject this position, Rabbi Lieberman's work is grounded in accepted Torah methodology and his careful and thorough analysis deserves to be part of legitimate Torah discussion.

May the yearning for Mashiach that animates these discussions help hasten his coming b'mehaira b'yameinu.

  
 With Torah Blessings,  
 Yitzchak A. Breitowitz,  
 Rav, Kehillat Ohr Somayach  
 Yerushalayim

---

**“...HIS CAREFUL AND THOROUGH  
 ANALYSIS DESERVES TO BE PART OF  
 LEGITIMATE TORAH DISCUSSION.”**

**Rabbi Zev Leff***Rabbi of Moshav Matityahu  
Rosh HaYeshiva—Yeshiva Gedola Matityahu***הרב זאב לף**

בס"ד

מרא דאתרא מושב מתתיהו  
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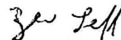
Dear Friends,

I have read the Kuntres written by Rabbi Aaron Yaakov Lieberman that researches the idea that it is possible that Mashiach could be someone who has died and will be resurrected to fulfill that role.

Every day we pray that we be people that are "Modeh al HaEmes" "admit to the truth". One of the forty eight items with which Torah is acquired is "admitting to the truth". I have in various public venues claimed that the idea of Mashiach coming from one who has died is not a Jewish concept and has no source in Jewish tradition. After reading Rabbi Lieberman's Kuntres and seeing the sources he brings to support this possibility, I feel compelled to write him a public retraction of my previous statement and acknowledge that there are definitely bonafide Torah sources supporting this idea. Although there are definitely sources that reject it and the fact that anti missionaries have used the argument that a Mashiach returning from the dead is a Christian and not Jewish idea, however, to claim that this idea has no source in Jewish tradition is not true. This in no way impacts on any specific use of this idea to apply to any specific person or situation or support or advocate any specific application of this concept.

I thank Rabbi Lieberman for making his Kuntres available to me and opening my eyes to these sources.

I commend him on a quality presentation of the subject. May this Kuntres add to the legitimate Torah discussion concerning the topic of Mashiach and increase awareness of and yearning for the coming of Mashiach that will hasten the geulah soon in our days.

Sincerely,  
With Torah blessings

Rabbi Zev Leff

---

**“I FEEL COMPELLED TO ... ACKNOWLEDGE  
THAT THERE ARE DEFINITELY BONAFIDE  
TORAH SOURCES SUPPORTING THIS IDEA.”**



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Elul 8, 5781

Many of the principles of Moshiach are often misunderstood, even by scholars, simply because they haven't delved deeply into the matter. The notion of Moshiach being potentially from the dead is one such example. It is an idea that was often criticized without a proper awareness of sources.

The Lubavitcher Rebbe zecher tzadik v'kodosh livrcha strongly encouraged the study of Moshiach precisely to avoid such misconceptions. Rabbi Aharon Yaakov Lieberman should be lauded for rising to the call, doing extensive research and opening the eyes of the wise to the truth.

May his special kuntres continue to enhance the study of this vital topic which will surely hasten the coming of Moashiach speedily in our days.

**Rabbi Yitzchok Y. Schochet**

Rabbi Yitzchak Y. Schochet MA CI Arb



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**“THE NOTION OF MOSHIACH BEING  
 POTENTIALLY FROM THE DEAD IS... AN IDEA  
 THAT WAS OFTEN CRITICIZED WITHOUT  
 PROPER AWARENESS OF SOURCES”**

**Rabbi Yosef Braun**

Member of Beth Din  
of Crown Heights

ב"ה

**יוסף ישעי' ברויך**

מד"א וחבר הבד"צ  
דק"ק שכונת קראון הייטס

בס"ד, יום חמישי לס' והצדיקו את הצדיק, י"א אלול, ה'תשפ"א

Horav Rabbi Aharon Yaakov Lieberman shlita has forwarded me his Kuntres Shmoi Shel Moshiach, which provides an in-depth analysis as to the authentic Torah approach regarding the possibility of Moshiach coming from the deceased via resurrection.

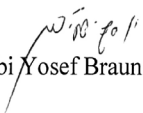
The importance of studying the theme of Moshiach and Geulah in depth, especially nowadays as we stand at the threshold of the Messianic era, cannot be overestimated. All too often, a lack of proper understanding of the subject of Moshiach has unfortunately been a painful cause of divide.

I applaud Rabbi Lieberman's work which amply demonstrates that Moshiach coming from the deceased is not only a veritable possibility but was also a ubiquitous belief during the times of Chazal and thereafter—and, most importantly consistent with Halacha.

This kuntres has made a major contribution to this field and is highly recommended for those who wish to study the theme of Moshiach min hameisim.

We hope and pray that this kuntres will hasten the time when “the knowledge of Hashem will fill the earth as waters cover the sea”, at the true and complete Redemption, with the coming of Moshiach speedily in our days.

בכבוד ובברכה ובברכת כוח"ט לשטו"מ

  
Rabbi Yosef Braun

**“ALL TOO OFTEN, A LACK OF PROPER  
UNDERSTANDING OF THE SUBJECT OF  
MOSHIACH HAS UNFORTUNATELY BEEN  
A PAINFUL CAUSE OF DIVIDE.”**

**RABBI Y. ULMAN**  
Senior Dayan Sydney Beth Din

יהורם אולמאן  
ראב"ד בד"צ דסידני והמדינה

11 Elul 5781

It is with pleasure that I have received and reviewed Rabbi Aharon Yaakov Lieberman's Kuntres "Shmoi Shel Moshiach".

I have seen several letters from distinguished rabbis with praise for this kuntres. ליקרא I am adding my humble opinion about this work.

Many have approached the subject of Moshiach with preconceived notions based on assumed beliefs but not anchored in Torah sources. It was a given by those who haven't studied the original works of Chazal that Moshiach can only come min hachaim.

However, throughout Jewish history, when a dispute would arise, we have always been advised נחזי ספר ונחזי "Bring the Sefer, and let's see." All of our beliefs must be based on Torah sources.

In this kuntres, Rabbi Lieberman, objectively and dispassionately, analyzes the sources from Talmud Bavli, Talmud Yerushalmi, Medrash, Rishonim, Acharonim, and as it applies Halachically to the Rambam, and demonstrates that Moshiach coming from the deceased is not only a legitimate possibility but was also a common belief amongst our Talmudic Sages.

It is my fervent wish that this Kuntres should help hasten the coming of Moshiach by fostering sholom between all Yidn.

Bivrocho,



Yehoram Ulman




---

**“THROUGHOUT JEWISH HISTORY, WHEN A  
DISPUTE WOULD ARISE, WE HAVE ALWAYS BEEN  
ADVISED “BRING THE SEFER, AND LET’S SEE.”**

## Introduction

**B**orn and raised in a traditional Jewish family in the suburbs of London, England. At the tender age of 15 I became inspired to increase my observance of Judaism. After finishing high school at age 16, I attended Yeshiva, until finally receiving Rabbinical Ordination at age 22.

I have been involved in studying the topic of Moshiach and Geulah passionately, for over 25 years. Over these years, I came to hear many different and often conflicting interpretations of certain statements from our Sages that speak of the possibility of Moshiach coming from the deceased. Oftentimes this led to painful discord.

In search of getting to the true and authentic understanding of these seemingly isolated and perhaps cryptic statements our Sages made about the possibility of Moshiach coming from the deceased. I came to discover that these statements were not at all isolated, but rather part of a much larger Talmudic discussion among our Sages, about who they believed to be the eventual Ultimate Redeemer.

Whole passages within the Talmud Bavli, Talmud Yerushalmi, and

Midrash discuss who will be the Ultimate Redeemer and if he will be from the living or the deceased via resurrection.

It appears that not only was it a common belief among our Sages that Moshiach could come from the deceased, it even appears to have been the predominant belief at least during the second generation of Amoraim. But most importantly, as I demonstrate, Moshiach from the deceased was a possibility that the Rambam did not rule out Halachically.

It is worthwhile to note that there are various terms used in reference to the Moshiach: *Raui Lehyos Moshiach*, *B'Chezkas Sh'Hu Moshiach*, *Moshiach B'Vadei*, an unsuccessful or “Failed Moshiach”, and finally a שקר משיח - “False Messiah”.

This Kuntres deals primarily with “ראוי להיות משיח” – *Raui Lehyos Moshiach*, “Fit to be the Moshiach”, that is a Torah Sage of Davidic lineage, that has the potential to become the Actual Moshiach, also known as the Ultimate Redeemer or the Final Redeemer. This category has no Halachic status.

“בְּחֻזְקַת שֶׁהוּא מְשִׁיחַ” - *B'Chezkas Sh'Hu Moshiach*, “The Presumed Moshiach”. This category is the same as a *Raui Lehyos Moshiach* in that the Sage still hasn't fulfilled any of the Messianic Prophecies, however he has now solidified and proved his qualifications by performing the actions of compelling the Jewish people to observe the Torah and fighting the wars of Hashem, this is a Halachic status as codified by Rambam Hilchos Melachim 11:4.

An unsuccessful or “Failed Moshiach” - This is when the *B'Chezkas Moshiach* loses his status as the Rambam states:

**“If he did not succeed to this degree or was killed, it is known he is not the one promised by the Torah. Rather, he should be considered as all the other proper and complete kings of the Davidic dynasty who died.”**

וְאִם לֹא הִצְלִיחַ עַד כּוֹה,  
אוֹ נִהְרַג, בְּיָדוֹעַ שְׂאִינוֹ זֶה  
שֶׁהִבְטִיחָהּ עָלָיו תּוֹרָה,  
וְהָרִי הוּא כָּל מַלְכֵי בֵּית  
דָּוִד הַשְּׁלֵמִים הַכְּשָׁרִים שֶׁמָתוּ

Even though he loses his status as Chezkas Moshiach, Rambam does not classify this person as a fraud. Rather as the Rambam states, **“he is considered as all the other proper and complete kings of the Davidic dynasty who died.”** In this kuntres I will explain at length that he reverts back to his original status of “Raui Lehyos Moshiach” and how our Sages teach us that the “Raui Lehyos Moshiach” can come from the living or the dead.

The last category is a **משיח שקר** - “False Messiah”. The Rambam writes Halachically that Moshiach has to be someone who first and foremost “diligently contemplates the Torah and observes its mitzvos as prescribed by the Written Law and the Oral Law as David, his ancestor.”

Jewish belief is that Moshiach or any potential candidate, must be first and foremost a pious Torah Sage that we can verify, based on his devotion to learning Torah and meticulous observance of Mitzvos. It is therefore self understood that anyone who claims to be Moshiach but is not devoted to Torah and Mitzvos is a fraud and is to be rejected outright.

Therefore we find that the Rambam completely rejects the founder of Christianity, (referred to by the Rambam, [Hilchos Melachim 11:4], as “Yeshu HaNotzri” – Yeshu of Nazareth) as Moshiach as he states:

**“Yeshu of Nazareth who aspired to be the Moshiach and was executed by the court was also alluded to in Daniel’s prophecies, as Daniel 11:14 states: ‘The vulgar among your people shall exalt themselves in an attempt to fulfill the vision, but they shall stumble.’ Can there be a greater stumbling block than Christianity? All the prophets spoke of Moshiach as the redeemer of Israel and their savior who would gather their dispersed and strengthen their observance of the Mitzvos. In contrast, Christianity caused the Jews to be slain by the sword, their remnants to be scattered and humbled, the Torah to be altered, and the majority of the world to err and serve a god other than the Lord.**

**“Nevertheless, the intent of the Creator of the world is not within the power of man to comprehend, for His ways are not our ways, nor are His thoughts, our thoughts. Ultimately, all the deeds of Yeshu**



of Nazareth and that Ishmaelite who arose after him will only serve to prepare the way for Moshiach's coming and the improvement of the entire world, motivating the nations to serve God together as Tzephaniah 3:9 states: 'I will transform the peoples to a purer language that they all will call upon the name of God and serve Him with one purpose.'

"How will this come about? The entire world has already become filled with the mention of Moshiach, Torah, and mitzvos. These matters have been spread to the furthestmost islands to many stubborn-hearted nations. They discuss these matters and the mitzvos of the Torah, saying: 'These mitzvos were true, but were already negated in the present age and are not applicable for all time.' Others say: 'Implied in the mitzvos are hidden concepts that can not be understood simply. The Moshiach has already come and revealed those hidden truths.'

RAMBAM LAWS OF KINGS 11:4

אף ישוע הנוצרי שדימה שיהיה משיח, ונהרג בבית דין, ככר נתנבא בו דניאל, שנאמר "ובני פריצי עמך ינשאו להעמיד חזון ונכשלו" (דניאל יא, יד). וכי יש מכשול גדול מזה, שכל הנביאים דברו שהמשיח גואל ישראל ומושיעם, ומקבץ נדחיהם ומחזק מצותן, וזה גרם לאבד ישראל בחרב, ולפזר שאריתם ולהשפילם, ולהחליף התורה, ולהטעות רוב העולם לעבד אלוה מבלעדי ה'.

אבל מחשבות בורא עולם אין פוח באדם להשיגם, כי לא דרכינו דרכיו ולא מחשבותינו מחשבותיו. וכל הדברים האלו של ישוע הנוצרי, ושל זה הישמעאלי שעמד אחריו, אינן אלא לישר דרך למלך המשיח, ויתגן את העולם כלו לעבד את ה' ביחד: שנאמר "כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' ולעובדו שכם אחד".

ביצד: ככר נתמלא העולם כלו מדברי המשיח, ומדברי התורה ומדברי המצוות, ופשטו דברים אלו באיים רחוקים, ובפעמים רבים ערלי לב; והם נושאים ונותנים בדברים אלו ובמצוות התורה, אלו אומרים מצוות אלו אמת היו, וכבר בטלו בזמן הזה, ולא היו נוהגות לדורות. ואלו אומרים דברים נסתרות יש בהם, ואינן כפשוטן, וכבר בא משיח, וגלה נסתריהם.

וכשעמוד המלך המשיח באמת, ויצליח וירום וינשא, מיד הם כולן חוזרין ויודעים ששקר נחלו אבותיהם, ושנביאיהם ואבותיהם הטעים.

**“When the true Messianic king will arise and prove successful, his position becoming exalted and uplifted, they will all return and realize that their ancestors endowed them with a false heritage and their prophets and ancestors caused them to err.”**

Thus we see clearly from the Rambam that any abrogation of Torah or Mitzvos is the very antithesis of what Moshiach is to accomplish in the world i.e. **“compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of God”**. It is also antithetical of the very personage of Moshiach i.e. Moshiach must be someone that **“diligently contemplates the Torah and observes its Mitzvos as prescribed by the Written Law and the Oral Law as David, his ancestor.”**

Thus far we see that the true Moshiach or a true Messianic candidate is founded on adherence and strengthening of Torah and Mitzvos in the world and not the complete opposite.

Similarly, the Ramban notes in his work titled “Vikuach HaRamban” that we reject Yeshu HaNotzri because Judaism does not believe in a dead “Moshiach”. Which the Ramban explains as follows. Yeshu HaNotzri (and all other False Messiahs) claimed they were the “Actual Moshiach”. i.e. they claimed to be the “Ultimate Redeemer” the “B’Vadei Moshiach”. However according to Judaism the Ultimate Redeemer must fulfill all the Messianic Prophecies, which includes building the third Temple, in gathering of all the exiles, bring about complete Torah observance and bring peace to the entire world.

Failure to successfully fulfill these prophecies as understood by our tradition is the antithesis of Jewish belief in Moshiach and Redemption. So too, is the fraudulent reinterpretation of these prophecies with a promise to come back after death and then fulfill any unfulfilled prophecies. As the Ramban explains at length that clearly these Prophecies have not been fulfilled and points out that more wars, suffering and murders have come into the world as well as, reinterpretation and abrogation of observance of Torah and Mitzvos.

Furthermore, while Yeshu HaNotzri and all other False Messiahs were alive Judaism summarily rejected their false Messianic claims due to their basic lack of being Raui Lehyos Moshiach to begin with. That is why none of our Sages ever considered Yeshu HaNotzri as even a potential candidate for Moshiach even while he was alive. See Gemara Sanhedrin 107b for detailed explanation as to why Yeshu HaNotzri was never considered to be “Fit to be the Moshiach” even while alive.

Jewish belief is that Moshiach will strengthen Torah and Mitzvos, (and fulfill all the Messianic prophecies) as Rambam states [Hilchos Melachim 11:1] Moshiach will bring about completeness of Torah observance. Whereas all the false Messiahs and their movements are the antithesis of strengthening Torah observance. As Rambam and Ramban state explicitly not only the False Messiahs themselves, but also their movements abrogate Torah and Mitzvos.

However in this Kuntres we will be discussing someone who is Raui Lehyos Moshiach, “Fit to be the Moshiach” due to his fervent adherence to Torah and scrupulous observance of Mitzvos. As will be demonstrated, this person can be considered Raui Lehyos Moshiach while alive or dead.

It is my fervent wish that this abridged English version of my Kuntres Shmoi Shel Moshiach, written in a way of להגדיל תורה ולהאדירה, will shine light on this topic for all those who love Hashem, love his Torah and love their fellow Jew, so that this topic can be discussed without any misunderstanding or discord so often related to this topic, and help increase peace and unity among our holy nation.

May our increase in Jewish unity help us merit to see the true and complete Redemption with the coming of our righteous Moshiach speedily in our days.

With sincere wishes for Achdus Yisroel,

*Aharon Yaakov Lieberman*  
Brooklyn, NY

## What is the name of Moshiach?

**T**he Gemara in Sanhedrin (97a-99a) contains a lengthy discussion on various topics regarding Moshiach and the Redemption. On 98b there are two short passages that are germane to our topic. The first focuses on Moshiach's name:

### **What is his name?**

**The yeshiva of R' Sheila says: Shiloh is his name, as it is stated: "Until Shiloh comes."<sup>1</sup>**

**The yeshiva of R' Yannai says: Yinon is his name, as it is stated: "May his name endure forever; may his name continue [יָנוֹן] as long as the sun."<sup>2</sup>**

**The yeshiva of R' Chaninah says:<sup>3</sup> Chaninah is his name, as it is stated: "For I will show you no favor"<sup>4</sup> [לֹא אֶפְיָאֵר לְךָ].**

---

1. Bereishis 49:10.

2. Tehillim 72:17.

3. Our editions of the Talmud state "said" (past tense). However, the Oz V'hadar edition emends the text to state "say" (present tense,

as in the previous lines). This comports as well with the parallel text in Eicha Rabba 1:51. The significance of this will be discussed below.

4. Yirmeyahu 16:13.

**And some say: Menachem ben Chizkiyah is his name, as it is stated: “Because a comforter [מְנַחֵם] that would revive my spirit is far from me”.**<sup>5</sup>

**And the Rabbis say: Leper of the house of Rebbe is his name<sup>6</sup>, as it is stated: “Indeed, our illnesses he did bear and our pains he endured; yet we considered him plagued, stricken by God, and afflicted”.**<sup>7</sup>

The second immediately follows the first and discusses Moshiach being among the living or being someone who lived and died in the past:

**R’ Nachman says: If he (Moshiach) is among the living, [he is] like me, as it is stated: “And their prince shall be one of their own, and their ruler shall emerge from their midst”.**<sup>8</sup>

#### SANHEDRIN 98B

מה שמו? דבי רבי שילא אמרי שילה שמו שנאמר “עד כי יבא שילה”. דבי רבי ינאי אמרי ינון שמו שנאמר “יהי שמו לעולם לפני שמש ינון שמו”. דבי רבי חנינה אמר חנינה שמו שנאמר “אשר לא אתן לכם חנינה”. ויש אומרים מנחם בן חזקיה שמו שנאמר “כי רחק ממני מנחם משיב נפשי”. ורבנן אמרי חיוורא דבי רבי שמו שנאמר “אכן חליינו הוא נשא ומכאובינו סבלם ואנחנו חשבנוהו נגוע מוכה אלהים ומעונה”.

אמר רב נחמן אי מן חייא הוא כגון אנא שנאמר “והיה אדירו ממנו ומושלו מקרבו יצא”. אמר רב אי מן חייא הוא כגון רבינו הקדוש אי מן מתיא הוא כגון דניאל איש חמודות. אמר רב יהודה אמר רב עתיד הקדוש ברוך הוא להעמיד להם דוד אחר שנאמר “ועבדו את ה’ אלהיהם ואת דוד מלכם אשר אקים להם” הקים לא נאמר אלא אקים. א”ל רב פפא לאביי והכתיב “ודוד עבדי נשיא להם לעולם?” כגון קיסר ופלגי קיסר.

5. Koheles 1:16. The verse does not say that Menachem was the son of Chizkiyah. Maharsha writes that fact was known to the Sages via a received Tradition (kabbalah), as will be discussed below.

6. We have translated the Gemara’s term חוורא (lit., the white one) as leper. Indeed, the leprosy (tzara’as) discussed in the Torah is often a white color. The Aruch (ערך חוור) translates חוורא as נגע, disease or plague, and writes that this person (whom his text

identifies as being from the house of R’ Yishmael rather than the house of Rebbe) was afflicted with great diseases (נגוע חלאים) (גדולים). Compare Sanhedrin 98a, where Moshiach is described as sitting at the gate of the city, afflicted with disease. The expression “of the house of Rebbe” means that he is a descendant of R’ Yehuda HaNasi [who is known as Rebbe] (Yad Ramah).

7. Yeshayahu 53:4.

8. Yirmeyahu 30:21.

**Rav said: If he is among the living, [he is] like Rabbeinu HaKadosh.<sup>9</sup> If he is among the dead, [he is] like Daniel the Beloved (שִׁיבְיָאֵל דְּתַמְדוּת).**

**Rav Yehuda said in the name of Rav: The Holy One, blessed is He, is destined to raise another David, as the verse states (Yirmeyahu 30:9), “And they will serve Hashem their God and David their king, whom I will raise up for them”. The verse does not say, “He (God) raised”<sup>10</sup> [in the past tense, which would connote the return of the original King David], but rather “I will raise” [in the future tense, which connotes the rise of someone else].**

**R’ Pappa said to Abaye, “But it is written (Yechezkel 37:25), ‘And my servant David will be a leader (אֲשִׁיב) to them forever’” [which appears to mean that it is the original King David who will be the ruler when Moshiach comes]?**

[There will be two Davids, and they will be] **like an emperor and a half-emperor.** That is, the new David will be the Moshiach, while the original King David — referred to as a leader in the verse in Yechezkel — will be second to him.<sup>11</sup>

The plain sense of Rav’s statement (“If he is among the dead...”) certainly seems to be that Moshiach can be a person who died in the past and will be resurrected — someone like the Biblical Daniel.

We will examine this passage piece by piece and demonstrate, how the entire passage can readily be understood as upholding the idea that Moshiach can be someone from the living or, someone who died in the past:

The Gemara begins:

### **What is his name?**

**9.** i.e., R’ Yehuda HaNasi (also known as Rebbe). For why he is sometimes called Rabbinu HaKadosh, see Shabbos 118b.

would potentially have fit the verse even better than “He raised” (see Maharsha).

**11.** Rashi ad loc.

**10.** Nor does it say “I (God) raised,” which

**The yeshiva of R' Sheila says: Shiloh is his name, as it is stated: Until Shiloh comes.<sup>12</sup>**

**The yeshiva of R' Yannai says: Yinon is his name, as it is stated: May his name endure forever; may his name continue [יִנּוֹן] as long as the sun.<sup>13</sup>**

**The yeshiva of R' Chaninah says:<sup>14</sup> Chaninah is his name, as it is stated: For I will show you no favor<sup>15</sup> [תִּנְיָנָה].**

A number of commentators write that the students of the yeshivos of R' Sheila, R' Yannai, and R' Chaninah stated — and cited verses from Tanach in support — that their Roshei Yeshivos are “fit to be Moshiach”<sup>16</sup> (ראוי להיות משיח).

Indeed, there is a strong basis to say that even after the Roshei Yeshivos

#### WHAT IS “FIT TO BE MOSHIACH”

It should be noted “fit to be Moshiach” ראוי להיות משיח, should not to be confused with the Halachic terms mentioned in the Rambam of Chezkas Moshiach – Presumed Moshiach, and Vadei Moshiach – For sure the Moshiach.

The term mentioned by the commentaries, “Fit to be Moshiach” has no Halachic status. Similar to the term “Tzadik HaDor” and “Sar HaTorah” as will be discussed later. All throughout this essay Moshiach and “Raui Lehyos Moshiach” - “fit to be Moshiach” may be used interchangeably, as neither have the Halachic status mentioned above.

As will be explained when a Sage is referred to as Moshiach, or fit to be Moshiach the understanding is that he is, believed to be the one that will eventually be revealed as the Final

12. Bereishis 49:10.

13. Tehillim 72:17.

14. Our editions of the Talmud state “said” (past tense). However, the Oz V’hadar edition emends the text to state “say” (present tense, as in the previous lines). This comports as well with the parallel text in Eicha Rabba 1:51. The significance of this will be discussed below.

15. Yirmeyahu 16:13.

16. See Yefeh Anaf to Eicha Rabba 1:51 (1:43 in the 5769 ed.), ד”ה ינון שמו; Aggadas

Eliyahu to Yerushalmi, Brachos 2:4 [Aggadas Eliyahu is a commentary on Yerushalmi written by R’ Eliyahu HaKohen of Izmir, author of Shevet Mussar, Midrash Talpilos and other works.] See also Pri Tzadik (Parashas Devarim #13, ד”ה ועוד). According to Aggadas Eliyahu, the statements made by the students that their Roshei Yeshivos were fit to be Moshiach were made previously by the Roshei Yeshivos themselves. He also explains that the reason these Rosh Yeshivos would hint to their students they are the Moshiach is to help them feel that Moshiach is not merely an abstract concept

Redeemer. Such that when Hashem will bring the Geulah – Redemption, this Sage that is “Raui Lehyos Moshiach” will be the one to fulfill the role of building the third Temple and in gathering of the Jewish people.

However, prior to the redemption this Sage is only the potential final redeemer, “Raui Lehyos Moshiach” (unless he has attained the status in Rambam of Chezkas Moshiach) and thus has no Halachic status, as mentioned above.

As will be shown a Sage may be “Raui Lehyos Moshiach” while alive or even after he has passed away.<sup>17</sup>

passed away these students continued to say that those Sages were fit to be Moshiach:

1. The Gemara does not quote the individual Sages R’ Sheila, R’ Yannai, and R’ Chaninah; it quotes their Yeshivos. This could well mean that after each of these Roshei Yeshivos passed away, the Yeshivos they founded continued in

but rather a tangible matter, that they should feel Moshiach is among them and if they do Teshuva he will be revealed. See there for full explanation. Yefeh Anaf (loc. cit.) writes that some interpret Rashi (ד"ה ינון שמו) as saying the Roshei Yeshivos themselves hinted they are “fit to be Moshiach”, as will also be discussed below. [Maharsha understands the students as saying not that their rebbeim were “fit to be Moshiach” but that Moshiach would have the attributes and characteristics represented by the names of the Roshei Yeshiva.

This approach is elaborated by Maharal, Netzach Yisrael Ch. 41, who agrees that the Roshei Yeshiva themselves made these claims. See also Abaranel (Yeshuos Meshicho II:2:3). However even according to the Maharsha, since Moshiach has to be a physical human being. The actual person, according to these Yeshivos, that actualized and embodied these attributes and characteristics was their own Rosh Yeshiva. In addition the Maharsha loc cit. continues and states regarding, “Menachem ben Chizkiyah is His name”, quoting from the Midrash, **Moshiach** was born on the day the Beis HaMikdash was destroyed and was taken to Gan Eden. We can see explicitly, that Maharsha holds it is

referring to a specific person (and refers to him as Moshiach) and not just an abstract name and attribute.]

Aggadas Eliyahu, Chasam Sofer and Bartenura all state that in every generation there must be someone who is fit to be Moshiach (ראוי להיות משיח). See similarly Pri Tzadik loc. cit. Sdei Chemed, Ma’arches Alef, Pe’as HaSadeh par. 70, citing R’ Aryeh Leib Lipkin (a nephew of R’ Yisrael Salanter), writes the same, and adds that each generation had a good idea (מושוער אצלם) who it was; for example, in the generation of the Arizal, his students said it was the Arizal. The Sdei Chemed loc cit. also mentions that (even though there must be someone alive in each generation that is fit to be Moshiach) Moshiach could also come from the dead and gives his reasoning that could happen in a case of “Zechus Gadol” great merit, and quotes our Gemara about Daniel.

It should be noted that R’ Shachna Zohn Z’tl, former Rosh Yeshiva of Torah V’Daas, stated in his sefer Pirkei Geulah, that this generation is “completely meritorious” and quoted in the name of Reb Moshe Feinstein Z’tl that when he mentioned this to him, he agreed and also gave his own reasoning, see there for further explanation.



their *derech*.<sup>18</sup> The Gemara is accordingly quoting the tradition in each Yeshiva regarding the name of Moshiach, based on the name of the founding Sage of their Yeshiva.

2. Rashi writes that “**each [Sage] would expound [a verse] according to his own name,**” showing his students that there is an allusion in Tanach to his being fit to be Moshiach. A proof or allusion from Scripture remains true even after the person expounding the verse has passed away.

3. The fact that right after citing these statements, the Gemara cites the statement of Rav that “**if Moshiach is among the dead, he is like “Daniel the Beloved”** may be further indication that the Yeshivos continued to make these assertions after their founders had passed away. For after all, there would be no reason for them to stop thinking that their founders were fit to be Moshiach.<sup>19</sup>

From the above critical analysis, it is possible to say: That the Yeshivos

**17.** Yoshke the Christian, was never considered to ever have met the criteria to be considered “fit to be Moshiach” and certainly not the “Actual Moshiach”, nor did anyone of our Sages ever consider him to be thought of as a potential candidate. As the Rambam Hilchos Melachem 11:4 states “Yoshke of Nazareth who aspired to be the Moshiach and was executed by the Beth Din was also alluded to in Daniel’s prophecies, as Daniel 11:14 states: ‘The vulgar among your people shall exalt themselves in an attempt to fulfill the vision, but they shall stumble.’ Can there be a greater stumbling block than Christianity? All the prophets spoke of Moshiach as the redeemer of Israel and their savior who would gather their dispersed and strengthen their observance of the mitzvos. In contrast, Christianity caused the Jews to be slain by the sword, their remnants to be scattered and humbled, the Torah to be altered, and the majority of the world to err and serve a god other than the Lord.” See there for complete explanation of the Rambam.

**18.** See Sefer Toldos Tanaim v’amoraim chelek 3 page 1112 where he says it appears the Yeshiva of R’Sheila continued after he passed away and also partly bases his reasoning that the Yeshiva is called “D’Bei” – the house of R’ Sheila. Regarding D’bei R’ Yannai see sefer Doros HaRishonim chelek 2 page 137 that also shows the Yeshiva continued after the passing of R’ Yannai. This is similar to “Beis” Hillel and “Beis” Shammai, who continued in the traditions of their founders, Hillel and Shammai, after they passed away.

**19.** Our argument may perhaps be supported further by the fact that in quoting the Yeshivos of R’ Sheila, R’ Yannai, and R’ Chaninah, the Gemara uses the word **אָמְרֵיהֶן**, which means “They are saying” (in the present tense). The plain meaning of the Gemara would thus seem to be that it was not just in the past (when their Rosh Yeshiva was alive) that each Yeshiva said their Rosh Yeshiva was fit to be Moshiach. Rather, they were continuing to assert that their Rebbe was fit to be Moshiach even after their Rebbe had passed away.

continued to say their Rav is *Ravi Lehyos* – ‘**fit to be**’ Moshiach even after he passed away. As being the Rosh Yeshiva’s themselves hinted they are the Moshiach using a verse from Scripture, it thus became the *Mesorah* - tradition among the students of these Talmudic academies, that their Rav is *Ravi Lehyos* – ‘fit to be’ Moshiach.

Furthermore, as Rashi and Yad Ramah,<sup>20</sup> state, Rav is teaching us that Moshiach can come from the dead, as such these Yeshiva’s had no reason to stop that which they were saying while their Rosh Yeshiva’s were alive.

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**20.** Detailed analysis of Rashi and Yad Ramah will be discussed in the Appendix.

## Midrash Eicha Rabba

**B**efore continuing to further analyze our Gemara. We will discuss this passage as it is similarly recorded in Midrash Eicha Rabba (1:51), which starts with the words “**What is the name of The King Moshiach**”. It brings all the names we have discussed above in our Gemara. However the Midrash notes one other name that is not brought down in our Gemara.<sup>21</sup>

The Midrash states:

**R’ Beiva Sanegoria said, ‘Nehira is his name, as the verse states, “And light (u’nehora) dwells with him.”**<sup>22</sup>”

Why does our Gemara omit the opinion of

EICHA RABBA 1:51

רְבִי בֵּיבָא סַנְגוֹרְיָא אָמַר  
נְהִירָא שְׁמוֹ, שְׁנֵאמַר (דְּנִיאל  
ב, כב): וְנְהִירָא עִמָּה שְׂרָא.  
נְהִירָא כְּתִיב

**21.** The Midrash starts by saying HaKadosh Boruch Hu is his name, which our Gemara dealt with regarding R’ Hillel. The Midrash also states Tzemach is his name and Menachem is his name. And concludes that there is no argument as, Tzemach is numerical value of Menachem. The Midrash also

continues to tell the story of Menachem Ben Chizkiyah.

**22.** The Maharzav in his commentary ad loc. says that R’ Bayva Sanegoria is hinting he himself is the Moshiach as Nehira is related to his name.

R' Beiva Sanegoria? The Gemara appears to be asking for the same information that the Midrash presents, yet only the Midrash records the name **“Nehira.”**

We can say the reason is as follows: Who stated Nehira is his name? R' Beiva Sanegoria. The Sage himself. Not his students nor his Yeshiva. It is not readily understood both Moshiach from the living, and Moshiach from the dead, with a continued tradition from his students.

Whereas our Gemara is focused on teaching us both, Moshiach can come from the living, or Moshiach can come from the dead.

Based on this, we can understand another difference between the Midrash and the Gemara. The Midrash states, **“R' Yudan said in the name of R' Aivu, Menachem is his name.”** However the account the Gemara states is; **“There are those who say, his name is Menachem, the son of Chizkiyah.”**<sup>23</sup>

As mentioned the Maharsha in his commentary quotes this Midrash about Menachem ben Chizkiyah: *“The day the second Beis Hamikdash was destroyed, **Moshiach**<sup>24</sup> was born and subsequently went to Gan Eden.”*

That was several hundred years before the Gemara was written. We can say, that the Yesh Omrim - “Those that say” said he was Moshiach both while he was alive and they continued to say it also after he went to Gan Eden, (or passed away, as noted in footnote 29). As the Maharsha continues to say about Menachem Ben Chizkiyah Shmoi – *Kabala b'yadam* – this was a tradition passed down to them.

We cannot say the same regarding the Midrash's statement in the name of R' Yudan, quoting R' Aivu, since it is not overtly expressing a continuing tradition nor is it related to a specific person (it was an unspecified Menachem). Therefore, we can understand why the Gemara only speaks about Menachem Ben Chizkiyah, the specific

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23. Our Gemara also doesn't bring the story of Menachem Ben Chizkiyah.

24. Agadas Eliyahu on Yerushalmi Brachos 2:4 states: “Melech HaMoshiach”.

person, and has a different version of the text recorded in the Midrash. In order to teach not just about this abstract name of Moshiach (“Menachem”) but rather to relate it to an actual person (Menachem Ben Chizkiyah), as the goal of our Gemara, is to teach that Moshiach can come from both the living or the dead and to record instances that demonstrate this point.

As our Gemara continues:

**And some say: Menachem ben Chizkiyah is his name, as it is stated: Because a comforter [מְנַחֵם] that would revive my spirit is far from me.**

ויש אומרים מנחם בן חזקיה  
שמו שנאמר "כי רחק ממני  
מנחם משיב נפשי".

The verse cited here is from the Book of Eicha, which was written by Yirmeyahu HaNavi.<sup>25</sup> Maharsha (ad loc.) writes: “Yirmeyahu said this at the time of the Destruction [of the Beis HaMikdash], when Moshiach was born<sup>26</sup> and was [subsequently] distanced from [the rest of] humanity [and brought] to Gan Eden, as it says in Midrashim.”<sup>27</sup>

It is clear from the Maharsha that Menachem ben Chizkiyah is the name of a specific person<sup>28</sup> who the Midrash referred to as “Moshiach”;

25. Bava Basra 15a.

26. Yirmeyahu lived at the destruction of the first Beis HaMikdash. Nevertheless, according to most commentators his statement about Moshiach being born “at the time of the Destruction” refers to the Destruction of the second Beis HaMikdash. See, Ramban in his Viku’ach (disputation) against Pablo Christiani (p. 306 par. 22 in Chavel edition of Kisvei Ramban) and Sdei Chemed (Vol. I, Ma’areches Aleph, Klal 7).

27. See Eicha Rabba 1:51 and Yerushalmi, Brachos 2:4, which state that Menachem ben Chizkiyah was born on the very day of the Destruction; and that winds and gales carried him away. Although these sources do not explicitly state where he was taken, Aggadas Eliyahu to the Yerushalmi states that it was

to Gan Eden. Maharsha to our Gemara obviously understood this way as well. See similarly Ramban in his Vikuach (p. 309 in Chavel edition of Kisvei Ramban, par. 40) who says that the subject of the Midrash in Eicha Rabba (i.e., Menachem) went to Gan Eden; R’ Chavel points to the Zohar (Vayak’hel 212a) as the likely source of Ramban’s comment. See also Derech Eretz Zuta (end of Ch. 1), where “Moshiach” is mentioned in a list of nine people who entered Gan Eden in their lifetimes. While many commentators take the Midrash in Eicha Rabba allegorically, others take it literally (see Abarbanel, Yeshuos Meshicho, Iyun 2 Perek 1 for various interpretations).

28. Maharsha notes it was a *Kabala b’yadam* a Tradition passed down to them.

and this person lived several hundred years, before the Amoraim cited previously (R' Sheila, R' Yannai, and R' Chaninah). Aggadas Eliyahu explains likewise, going so far as to refer to Menachem ben Chizkiyah as Melech HaMoshiach. The fact that he is no longer alive in this world would seem to be a strong indication that Moshiach can be someone who is resurrected from the dead.<sup>29</sup>

The Gemara continues:

ורבנן אמרי חיזוורא דבי רבי  
שמו שנאמר "אכן חליינו  
הוא נשא ומכאובינו סבלם  
ואנחנו חשבנוהו נגוע מוכה  
אלהים ומעוניה".

**And the Rabbis say: Leper of the house of Rebbe is his name, as it is stated: Indeed, our illnesses he did bear and our pains he endured; yet we considered him plagued, stricken by God, and afflicted.**

According to R' Reuven Margoliyos,<sup>30</sup> this "leper" was a certain student of Rebbe who, according to the Yerushalmi (Chagigah 2:1) had violated the prohibition against expounding Ma'aseh Merkavah (Kabbalistic ideas) in public and was stricken with boils.

The Gemara continues:

אמר רב נחמן אי מן חייא  
הוא כגון אנא שנאמר "והיה  
אדירו ממנו ומשלו מקרב  
צא".

**R' Nachman says: If he (Moshiach) is among the living, [he is] like me, as it is stated: And their prince shall be one of their own, and their ruler shall emerge from their midst.**

With the above explanation in mind we can now understand the continuation of the Gemara, where the Gemara states, "Rav Nachman said: If Moshiach is from the living, he is like me, as it is stated: "And

<sup>29</sup>. While the idea of Moshiach's coming to this world from Gan Eden is not identical to the idea of Moshiach's being resurrected from the dead, being in Gan Eden may be considered Halachically dead (see Piskei

Terumas HaDeshen 102 who writes that the wife of Eliyahu HaNavi was permitted to remarry because he was no longer considered physically alive).

<sup>30</sup>. Margoliyos HaYam to our passage.

their prince shall be of themselves, and their governor shall proceed from their midst.”

Why does R' Nachman preface his statement with the phrase, “If Moshiach is from the living.” The Gemara could have simply written, “R' Nachman said, Nachman is his name.” or “R' Nachman said, He [Moshiach] is like me.” Why then, does R' Nachman mention a condition that Moshiach be from the living?

The answer can be understood from a chronological overview of the Gemara. R' Sheila, R' Yannai and R' Chaninah were all first generation Amoraim. Menachem Ben Chizkiyah, was even earlier, by the destruction of the second Beis Hamikdash, in the period of the Tanaim. Whereas, Rav Nachman was a second and third Generation Amora (Rav Nachman bar Yaakov took over the Yeshiva From Shmuel in Nehardea).

Rav Nachman knew very well that the three prestigious Yeshivos of R' Sheila, R' Yannai and R' Chaninah. As well as the Yesh Omrim about Menachem, were saying, “*Amri*”, during the whole period of second generation of Amoraim, that Moshiach is coming from the dead, and

#### RAV NACHMAN, TOSAFOS - GITTIN 31B

Tosafos writes that whenever “R' Nachman” is mentioned in the Talmud, the reference is to R' Nachman bar Yaakov. This R' Nachman was born in Nehardea when Shmuel was the head of the yeshiva there. (His father Yaakov was a scribe in Shmuel's court — see Bava Metzia 16b.) Maharsha on our passage identifies R' Nachman similarly, noting that R' Nachman bar Yaakov was the son-in-law of the Reish Galusa (Exilarch), for he was married to Yalta, the Reish Galusa's daughter (see Chullin 124a and Rashi, Gittin 67ב **ד"ה ילתא**).

Maharsha is unsure if R' Nachman was a descendant of King David — a requirement for someone to be Moshiach — but he writes that being married to the Reish Galusa's daughter is sufficient [as all the Reish Galusas were descendants of King David — see Sanhedrin 5a]. Ben Yehoyada here writes the same. However, Abarbanel learns that Rav Nachman here is the 5th generation Amora Rav Nachman Bar Yitzchok.

quite possibly the third generation too, as we don't know when exactly Rav Nachman said his statement.<sup>31</sup>

Its possible they continued to say so for even longer too, as explained above this was their Mesorah. As the Maharsha says about the Yesh Omrim regarding Menachem Ben Chizkiyah – *Kabala b'yadam* – this was a tradition passed down to them, since the second Beis Hamikdash was destroyed.

Therefore, we can understand why R' Nachman begins by noting that “If Moshiach is from those who are alive,” [in contrast to what the yeshivas of the aforementioned Amoraim continue to say about their dead Roshei Yeshivas], *then* we can say that he is like Rav Nachman.

The Gemara continues:

אמר רב אי מן חייא הוא כגון  
רבינו הקדוש אי מן מתיא  
הוא כגון דניאל איש חמודות

**Rav said: If he is among the living,** [he is] **like Rabbeinu HaKadosh. If he is among the dead,** [he is] **like Daniel the Beloved** (דְּנִיָּאל אִישׁ חֲמֻדוֹת).

As stated above, the plain sense of Rav's statement would certainly seem to be that Moshiach can be a person who died in the past and will be resurrected — someone like the Biblical Daniel. As both Rashi and Yad Ramah explain the Gemara this way.<sup>32</sup>

Rav thus explicitly and summarily teaches that Moshiach can come from the living as well as from the dead. A key point that should be noted is that **Rav's teaching stands in our Gemara without rebuttal or argument.**

Now, Rav's teaching may appear somewhat novel, for it appears to presume that Tachiyas HaMaisim (the Resurrection of the Dead) may occur before Moshiach comes. Whereas it is assumed in the corpus

**31.** All the more so, according to Abarbanel that R' Nachman here is R' Nachman Bar Yitzchok the 5th generation Amora.

**32.** As does Maharsha and others. Rashi and Yad Ramah's explanations will be elaborated in detail, in the Appendix.



of Jewish literature that Techiyas HaMaisim will occur during the Messianic era, i.e. some time after Moshiach comes and not before.<sup>33</sup>

However, Rav is not speaking about the general Techiyas HaMaisim for the masses; he is speaking of an **individual** being brought back to life. Indeed, the Rambam writes in his Iggeres Techiyas HaMaisim<sup>34</sup> that **“Hashem can bring back to life whomever He wants, whenever He wants, whether in the days (era) of Moshiach, or before him, or after he dies”**. And we do not find any Rishon disputing this idea.<sup>35</sup>

With the above explanation in mind. We can also understand why the Gemara recorded the statement of Rav Nachman, the second/third generation Amorah, before the statement of Rav, the first Generation Amorah.

Rav said, *“If [Moshiach] is among the living, he is like Rebeinu Hakadosh. If he is from among the dead, he is like Daniel Ish Chamudos [the beloved man].”*

We can say Rav’s statement was chosen by the Gemara to conclude this discussion, even though, chronologically Rav preceded Rav Nachman. As this statement explicitly teaches and concludes this Talmudic discussion that started from **“What is the name (of Moshiach)”**, that Moshiach can come from the living and can also come from the dead.

Furthermore, we can see the Gemara **records a precedent and tradition** of Students continuing, to call their Rav Moshiach after his passing.

**33.** See, e.g., Sanhedrin 99a. According to Abarbanel (Ma’ayenei HaYeshua, Ma’ayan 1 Tamar 2), the various Sages cited in that Gemara are debating how many years will pass between Moshiach’s coming and Techiyas HaMaisim. See also Shabbos 63a with the commentaries of Maharsha (ad loc.) and Abarbanel (Yeshuos Meshicho, Iyun

3 Perek 7).

**34.** Chapter 6 in Rambam La’Am edition.

**35.** The idea of individuals being brought back to life is not uncommon in the writings of Chazal. See, e.g., Avodah Zarah 10b and Megillah 7b, where the power to bring people back to life is ascribed to Sages of the Talmud.

# King David VS Another David

**T**he Gemara continues its discussion:

**R' Yehuda said in the name of Rav: The Holy One, blessed is He, is destined to raise another David, as the verse states (Yirmeyahu 30:9), “And they will serve Hashem their God and David their king, whom I will raise up for them.”**

**The verse does not say, “[whom] He (God) raised”** [in the past tense, which would connote the return of the original King David<sup>36</sup>], **but rather “[whom] I (God) will raise”** [in the future tense, which connotes the rise of someone else, also named David].

The Gemara continues and asks:

**R' Pappa said to Abaye, “But it is written (Yechezkel 37:25), And my servant David**

אמר רב יהודה אמר רב עתיד  
הקדוש ברוך הוא להעמיד  
להם דוד אחר שנאמר  
(ירמיהו ל, ט) “ועבדו את  
ה' אלהיהם ואת דוד מלכם  
אשר אקים להם” הקים לא  
נאמר אלא אקים.  
א”ל רב פפא לאביי והכתיב  
(יחזקאל לז, כה) “ודוד עבדי  
נשיא להם לעולם?” כגון  
קיסר ופלגי קיסר.

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**36.** Nor does it say “[whom] I (God) raised,” even better than “He raised” (see Maharsha), which would potentially have fit the verse

**will be a leader (אֲשֶׁר) to them forever”** [which appears to mean that it is the original King David who will be resurrected and be the ruler in the Messianic era]?

The Gemara answers:

[There will be two Davids, and they will be] **like an emperor and a half-emperor**. [That is, the new David will be the Moshiach, while the original King David — referred to as a leader in the verse in Yechezkel — will be second to him.<sup>37</sup>]

It appears that this passage comes to answer an implicit question. Why did Rav teach us Moshiach can come from the dead from Daniel and not as per Zohar, Midrash and Yerushalmi<sup>38</sup> that state if Moshiach comes from the dead, his name is David. (i.e. King David himself).<sup>39</sup>

As can be seen explicitly from this Gemara, its because Rav holds King David will not be the future Moshiach, based on the above verse. But still opines, he will be known as David – a *different* David.

The ramifications are that Rav argues with the Zohar, Midrash and Yerushalmi, that state if Moshiach comes from the dead it is King David himself.<sup>40</sup> We also see that Rav Yehuda, Abaye and Rav Pappa also concur, and furthermore none of the Sages in our Talmud challenge this position.

Thus we see from this Gemara, that it is a dispute between the Talmud Bavli and Talmud Yerushalmi: If Moshiach were to come from the dead, if it would be King David himself, as will be explained in detail further on.

**37.** Rashi ad loc.

**38.** Yerushalmi, Brachos 2:4 citing the Rabbi's who said, "If Moshiach is among the living, his name is David; if he is among the dead, his name is David". Eicha Rabba 1:51, citing R' Yehuda the son of R' Simone in the name of R' Shmuel the son of R' Yitzchak. Zohar I:82b. The Zohar introduces its statement with the word תנן (We learned), which indicates a well-known teaching from

Tannaim (see Tosafos, Bava Metzria 114b ד"ה ה"ג and Chullin 110b ד"ה דתנן).

**39.** Pnei Moshe ad loc.

**40.** Rav Tana Hu U'Palig – Rav is an early Amora and also considered as a Tanna. Therefore he can argue with the Zohar written by the Tanna R' Shimon Bar Yochai – regarding "his name is David".

## Talmud Yerushalmi

**A**s mentioned, the Talmud Yerushalmi and Midrash<sup>41</sup> also similarly discuss the Name of Moshiach.

As mentioned above there are some differences and similarities between the Midrash and our Gemara in Sanhedrin.

The Yerushalmi also has some differences and similarities to the Midrash, which appear to strengthen the teaching of students continuing to refer to their Rebbe as Moshiach even after his passing.

The Yerushalmi states:

רבנן אמרי אהן מלכא משיחא  
אין מי חייא הוא דוד שמיה  
אין מי דמכייא הוא דוד שמיה.  
א"ר תנחומא אנא אמרית  
טעמא (תהילים י"ח:נ"א)  
"ועושה חסד למשיחו לדוד."

**“The Rabbi’s said, This King Moshiach, If he is from the living his name is David. And If he is from the dead his name is David. Said R’ Tanchuma, I will state the reason, as it states ‘And He does kindness to his Moshiach**

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<sup>41</sup>. Yerushalmi Brachos 2:4, Eicha Rabba 1:51  
both texts are quoted in full in the Appendix.

**to David'. R' Yehoshua Ben Levi said his name is Tzemach. R' Yudan the son of R' Aivu said his name is Menachem. Said Chanina son of R' Avahu and they are not arguing. The numerical value of this is the numerical value of this. It is Tzemach it is Menachem.<sup>42</sup>**"

רבי יהושע בן לוי אמר צמח שמו. ר' יודן בריה דר' אייבו אמר מנחם שמו. אמר חניניה בריה דר' אבהו ולא פליגי חושבניה דהדין כחושבניה דהדין הוא צמח הוא מנחם.

From this Gemara we see several things. Firstly the Gemara's context is that it is discussing if the Moshiach will come from the living or come from the dead.

Secondly we see there is an argument as to the name or identity of the Moshiach.

The Rabbi's say his name will be David. R' Yehoshua Ben Levi says, his name will be Tzemach. R' Yudan says his name will be Menachem.

A rule in Talmudic learning is, that when there is a discussion among the Sages about a given topic. When the Sage's name is given first followed by Amar/ Omer (he said) he is coming to argue with his peers.

Being the Yerushalmi brings down first the "Rabbi's" stating David is his name followed by "R' Yehoshua Ben Levi **Amar**" followed by "R' Yudan the son of R' Aivu **Amar**". We can see that the Yerushalmi shows there is an argument as to the name of Moshiach. Also as noted, we see the context is dealing with if Moshiach will come from the living or from the dead.

As noted above this Yerushalmi, the Gemara in Sanhedrin and Midrash, are all quoting statements of our Sages from the Oral Tradition and are presenting them with only minor differences.

The Midrash starts its discussion based on the verse in the book of

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<sup>42</sup>. The Gemara continues and says the story Hamikdash was destroyed, see appendix. of Menachem that was born the day the Beis

Eicha “**Because the comforter [Menachem] that should relieve my soul is far from me. What is the name of the King Moshiach?**”

The Midrash enumerates Sages that proffered the following names in order of appearance:

**1. The Holy One Blessed Be He, is his name** – alluded to earlier on Sanhedrin 98b by R’ Hillel that said we already consumed Moshiach during the days of Chizkiyah.

**2. Tzemach** (abstract name)

**3. Menachem** (abstract name) – mentioned in Sanhedrin 98b, Tzemach has the same numerical value as Menachem, as mentioned above. The Midrash continues to tell the story of Menachem Ben Chizkiyah (no longer an abstract name) born the same day the Beis HaMikdash was destroyed.

**4. Shilo** – mentioned in Sanhedrin 98b

**5. Yannai** – mentioned in Sanhedrin 98b

**6. Chaninah** – mentioned in Sanhedrin 98b

**7. Nehira** – as discussed above

**8. David** – mentioned in Sanhedrin 98b - Another David

By each of the names given by a Sage “Amar”, “he said” is stated following the Sages’ name. Indicating they are arguing with each other.

By the last name enumerated, David, the Midrash states: “**R’ Yehuda son of R’ Simon said in the name of R’ Shmuel son of R’ Yitzchok. This King Moshiach, if he is from the living, David is his name. If he is from the dead, David is his name.**” As mentioned above, this Midrash is similarly quoting from the Oral Tradition, as are the Bavli and Yerushalmi.

However there are some differences between this Midrash and Yerushalmi.

The Midrash *ends* with the statement:

**“This King Moshiach, if he is from the living, David is his name. If he is from the dead, David is his name.”**

Whereas the Yerushalmi *starts* with this statement.

The Yerushalmi says the **“Rebonon”** (the Rabbis) say. Whereas the Midrash enumerates the Sages names **“R’ Yehuda son of R’ Simon said in the name of R’ Shmuel son of R’ Yitzchok.”**

The Midrash lists multiple names of Moshiach. Whereas the Yerushalmi notes only three (David, Tzemach and Menachem).

Based on these differences we can say. As known, the style of the Yerushalmi is to be concise. Therefore the Yerushalmi only stated the “Rabbi’s” instead of listing all their names, and also lists just three names to teach us that there is a dispute in the Oral Tradition, as to the name or identity of Moshiach among our Sages.

But more pertinently, the Yerushalmi appears to have flipped the order of appearance. In that the Midrash ended off with stating explicitly that Moshaiach can come from the living or from the dead and that his name is David.

The Yerushalmi starts its discussion with the statement Moshaiach can come from the living or from the dead and that his name is David and that there is a dispute regarding his name or identity.

The significance of this is, that from learning the Midrash alone. One might think that only the Rabbi’s that say David is his name. They are the only ones who opine that Moshiach can come from the living as well as the dead. And that all the other Sages that proffer names such as Sheila, Yannai, Chaninah and Menachem etc. only opine of Moshiach from the living.

Whereas, now that the Yerushalmi changed the order by bringing the Rabbi’s first, that say Moshiach can come from the living or from the dead, and that there is an argument insofar as his name or identity

(Tzemach and Menachem). We can now understand much clearer that really all of the Sages that proffered names in the Midrash also opine that Moshiach can come from the living or from the dead.

As according to the Yerushalmi, changing the order in which it presents each of the Sages position doesn't change or detract from the simple understanding of the Oral Tradition being discussed.

The question then arises. If all of the Sages that proffered a name all opine Moshiach can also come from the dead. Why then only by David is his name, does it explicitly state the words "if from the living, if from the dead."

The answer appears to be. That it is because the Rabbi's opine if Moshiach comes from the living it is a Sage that we give the name David to (as explained by the Agadas Eliyahu ad loc. we give him the name David to be an amulet for him) and if Moshiach comes from the dead it will be King David.

i.e. according to the Rabbi's, if Moshiach comes from the living it is one person. If Moshiach comes from the dead its a different person. Its King David.

So too in Sanhedrin, Rav says if Moshaich comes from the living it is R' Yehuda HaNasi. If Moshiach comes from the dead it is Daniel. Rav holds two different people, depending on if Moshiach comes from the living or the dead.

Whereas the other Sages who each give a verse as a support for their belief of the identity or name of Moshaich. They opine its the same Sage, Sheila, Yannai, Chaninah etc both while their Rav is alive, and also after he passed away.

Therefore they don't need to explicitly state the words "If from the living, if from the dead" as regardless they opine its the same person.

In light of the above we can now understand the Midrash, based on how the Yerushalmi records this discussion. As mentioned above, from our Gemara it appears the Students of Rebbe's Sheila, Yannai



and Chaninah continued to call their Rav Moshiach even after he passed away. As changing the order doesn't alter the simple meaning of the Sages that proffered names.

The Midrash also calls this discussion **“What is the name of the King Moshiach”** i.e. The Ultimate Redeemer. As such it appears the discussion is, who is or will be the Final Redeemer and not merely who is “fit to be Moshiach” in their generation.

Also it should be noted that R' Tanchuma is quoted in Midrash and Yerushalmi as giving the reason how the Rabbi's know Moshiach will be King David if Moshiach comes from the dead. As he quotes the verse **“And he does kindness to his Moshiach, to David”**. This verse is in Psalms, chapter 18 verse 51. King David wrote this chapter. Obviously he wrote it while he was alive. It can be understood that King David himself was hinting that he is Moshaiach by stating this verse.

Thus we can see (at least according to R' Tanchuma) when a Sage hints he is Moshaiach while he is alive by quoting a verse, he also can mean it after he passes away too. As according to our Sages and Jewish tradition Moshiach can come from the living or from the dead.

This also comes to buttress that which was explained above regarding our Gemara, that it appears that the Yeshiva's of R' Sheila, R' Yannai and R' Chaninah etc continued to call their Rav Moshaiach even after he passed away as each of the Rosh Yeshivos quoted a verse to hint he is the Moshiach.

Our Gemara in Sanhedrin referred to all the names enumerated in the Midrash, as explained above.

However, to teach explicitly Moshiach can come from the dead, it didn't bring the Rabbi's - his name is David.

Instead it brought the statement of Rav, explicitly teaching that Moshiach can come from the living or dead.

We can say the reason why the Talmud Bavli brought the teaching of

Rav, instead of the Rabbi's about David. Is because the teaching of Rav is the the greater novelty - "*rebusa t'fei*".

If the Bavli would have brought the teaching "David is his name". We might have thought that in order to say who is Moshiach from the living or from the dead we must have a verse or a tradition past down to us.

However the novelty of Rav is that we don't need a verse or a tradition. It is sufficient to just have a **Savara**, a logical reason to believe someone who is or was "completely righteous and suffered", to say who one can believe to be the Moshiach whether they are alive or have passed away.

In Summary, Chazal teach that Moshiach can come from the dead as a simple matter and do not even attempt to prove from how they know that this scenario is possible. Nor do any of Chazal attempt to question, argue with, or disprove that Moshiach from the dead is a possibility.

As it relates to the flow of our Gemara, Chazal teach at beginning of Perek Chelek that the Resurrection of the dead is a fundamental doctrine that is derived from the Written Torah. Rav then states as a simple matter, without citing any proof, that Moshiach can come from the resurrected. As stated above, this leads the Gemara to ask why Rav doesn't bring his example from King David as Moshiach.

Perhaps a question to ponder is, (similar to the Yeshiva of R'Sheila etc) after Rebbe passed away, while Rav and all the Sages hold Moshiach coming from the living is most definitely a possibility. Did Rav continue to point out who could be Moshiach from the living? Or did Rav continue to believe Rebbe (in place of or in addition to Daniel) would still be Moshiach and only point to Moshiach from the dead?

## Daniel The Beloved

**A**s mentioned above, Rav went back several generations to chose Daniel as his example to teach Moshiach can come from the dead.

If all Rav wanted was to teach us Moshiach can come from the dead. Why didn't he pick someone closer to his generation. Such as the generation prior to his. Why specifically Daniel? As mentioned above, Rav is understood by all the commentaries as picking Daniel as his example based on a *Sevara*, logical inference, due to him being righteous and suffered. And not due to an allusion in scripture or of a tradition taught to him by his teachers.

Furthermore while Daniel's righteousness was most definitely great. Still our Sages state, Bava Basra 4a, that enduring the ordeal of being thrown into the lions den, was because he had provided King Nebuchadnezzar with advice to give charity to the Jewish poor in order to avoid Divine retribution.

i.e. none of the commentaries state the reason Rav chose Daniel is due to him being the most righteous of all time.

This point is also readily understood from the many others that were also thought of as Moshiach from the dead. Such as R' Sheila, Menachem etc.

Perhaps its possible to say why specifically Rav chose Daniel is as follows. Rav actually didn't chose Daniel. He chose "Daniel the Beloved" דְּנִיָּאֵל אִישׁ הַמְדוּת.

The word beloved <sup>43</sup>הַמְדוּת, could also be understood as the hebrew word חֵמּוּד - desire i.e. Daniel the man that has desire.

Daniel witnessed the destruction of the first Temple. Our Sages teach us that Daniel had great desire for Moshiach to come and rebuild the Temple. Perhaps this was the reason why Rav and both explanations of Rashi refer to Daniel by his appellation "Daniel the beloved" to hint to his desire and yearning for the rebuilding of the Temple which is in part what earned him that appellation.

Furthermore, Daniel was synonymous and renowned for Moshiach and redemption. Hashem revealed the "Ketz" - the end time of redemption to Daniel. Hashem didn't reveal this secret to any other, not even Yaakov Avinu.

Daniel subsequently hid the end date in his book, the book of Daniel. Furthermore, it is logical to say that many people throughout the generations were reading the book of Daniel in order to decipher his hidden code and figure out the End of Days.

As such perhaps it could be said that these are the reasons Daniel was synonymous and renowned for Moshiach and redemption.

And perhaps these are the reasons Rav chose to teach us Moshiach can come from the dead by using specifically Daniel. <sup>44</sup>

As if Rav wanted to teach us the virtues of learning Torah diligently day and night. He may well have used R' Shimon Bar Yochai as his

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**43.** See Sefer Chamudos of R' Moshe Dovid Vaali (student of Ramchal), Daniel Chapter 7 where he explains similarly.

**44.** See Sefer Mishbtzos Zahav Daniel chapter 10 page 327 where he explains similarly.

example with which to teach us. As R' Shimon Bar Yochai was synonymous and renowned for learning Torah.

So too here, he chose Daniel not because only Daniel could be thought of as Moshiach from the dead,<sup>45</sup> but rather because Daniel was synonymous and renowned for Moshiach and redemption.

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**45.** See Rashi and Yad Ramah commentaries at length in appendix.

## In Conclusion

**F**rom all of the above, we can see that belief in Moshiach coming from the dead appears to have been a common belief during the times of our Sages. Multiple sources that discuss the possibility of Moshiach coming from the dead from Chazal, Rishonim and Acharonim have been quoted.

As for Moshiach from the dead as it relates to the Rambam l’Halacha. Rambam Hilchos Melachim Perek 11 Halacha 4 codifies how the Jewish People can identify - **“This one, that the Torah promises on him”** i.e. **The Ultimate Redeemer**, which is codified into two stages, by performance of specific actions. First, the B’chezkas Moshiach – the presumed to be Moshiach and then the Vadei Moshiach – it is absolute he is Moshiach.

Raui Lehyos Moshiach, a Sage who is “fit” to be Moshiach (whether alive or dead) has no Halachic status in the Rambam. Similar to the status or term “Tzadik HaDor” or “Sar HaTorah”. There are no special Halachos or Halachic status associated with this quasi status other than, that he is a great Torah Sage.

Rambam in Iggeres Techias HaMaisim chapter 6 states “**Hashem can resurrect anyone he wants, any time he wants. During the days of Moshiach, or before, or after Moshaiach dies.**”<sup>46</sup>

ולא יתחייב מזה המאמר  
שהשם לא יחיה מתים  
כשירצה ולמי שירצה אם  
בימי המשיח או לפניו או  
אחרי מותו

We thus see that the Rambam opines Techias HaMaisim – Resurrection of individuals<sup>47</sup>, can be anytime Hashem wants. Even before the days of Moshiach.

If at the Will of Hashem, a Tzadik that is Raui Lehyos Moshiach will be resurrected and then start to perform the signs or actions codified by the Rambam of B’Chezkas Moshiach and then Vadei Moshaiach. For sure the Rambam would rule this Tzadik is B’Chezkas Moshiach and Vadei Moshaiach. **As such we can see, that Moshiach from the dead was not ruled out by the Rambam l’Halacha.**

May it be the Will of Hashem that we see the B’chezkas Moshiach and Vadei Moshiach speedily in our days with the coming of Moshiach Now!

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**46.** It should be noted that Rambam holds like the opinion of Shmuel that the only difference between now and the days of Moshiach is we will not be subjugated to slavery. i.e. there will be no changes in regards to the natural order of the world. Thus we see even the opinion of Shmuel does not come to negate the possibility of a limited amount of miracles including the resurrection of individuals. Furthermore it should

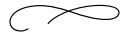
be noted Shmuel’s opinion was not brought to argue with Rav in our Gemara regarding Moshiach coming from the dead. Shmuel’s opinion was brought later in the Gemara on page 99a regarding a different topic relative to a dispute with R’ Yochanan.

**47.** This is distinct from the general Techias Hamaism for the masses that will take place sometime after Moshiach comes.





# Appendix





## Rashi's Two Interpretations

**R**ashi s.v. “if from the living, he is like (*kegon*) Rabeinu Hakadosh”- Rashi offers two interpretations of Rav’s statement.

The first interpretation:

**If he is among the living, [he is] like Rabbeinu HaKadosh — If Moshiach is from those who are alive now, certainly he is Rabbeinu HaKadosh, who suffers [from] sicknesses and is a completely devout person, like we say in Bava Metzia (85a). And if he (Moshiach) is from those who already died, [he is] Daniel the Beloved who was judged with [having to undergo] suffering in**

אי מן חייא הוא כגון רבינו הקדוש - אם משיח מאותן שחיים עכשיו ודאי היינו רבינו הקדוש, דסובל תחלואים וחסיד גמור הוה, כדאמרינן בבבא מציעא (פה), א. ואם (היה) [הוא]<sup>48</sup> מאותן שמתו כבר - (היה) [היינו] דניאל איש חמודות שנדון ביסורין בגוב אריות וחסיד

48. Emendations are based on Rashi version printed in Ain Yaakov, which is based on oldest known Rashi manuscripts and Spanish print of the Gemara. **הוא** **ואם** **הוא**...”

מאותן שמתו כבר היינו דניאל איש חמודות”  
See introduction to Otzros HaAgadah Ain Yaakov pages 18-19, Mishor publications 5759.

גמור היה. והאי "כגון" לאו  
דוקא.

**the lions' den, and he was a completely devout person; and this** [word] **"like"** [in Rav's expressions "like Rabbeinu HaKadosh" and "like Daniel the Beloved"]

**is not meant literally,** [for Rav is referring *specifically* to Rebeinu Hakadosh and *specifically* to Daniel].

The second interpretation:

לישנא אחריןא: כגון רבינו  
הקדוש, כלומר, אם יש  
דוגמתו בחיים היינו רבינו  
הקדוש, ואם דוגמא הוא  
למתים, היינו כגון דניאל  
איש חמודות.

**Another explanation: The phrase, "If he (Moshiach) is among the living, [he is] like Rabbeinu HaKadosh" is as if to say: If there is [someone] who most closely resembles (Moshiach) among the living, it is Rabbeinu HaKadosh (Rebbe); and if an example is to [someone who is among] the dead, it is [to someone] like Daniel the Beloved.**

## Analysis of Rashi

**T**o preface, there are two parts to Rav's statement: First, Moshiach can come from the living or from the dead; second, he identifies Moshiach—as Rabeinu Hakadosh (also known as Rebbe), if from the living, and as Daniel, if from the dead.

As will be demonstrated, Rashi's two explanations differ only in their understanding of the **identity** of Moshiach, but not in whether Moshiach can come only from the living or also from the dead. Rather, Rashi is saying that *kegon* could mean: 1. Moshiach could be Rebbe himself or Daniel himself; or 2. Moshiach could be someone **like** Rebbe if from the living, or someone **like** Daniel if from the dead.

Rashi's first explanation states:

**If Moshiach is [to come] from those alive now, it is surely Rebeinu Hakadosh [aka Rebbe or Rabbi Yehuda HaNasi], for he suffered illnesses and was completely righteous, as is stated**

אי מן חייא הוא כגון רבינו  
הקדוש - אם משיח מאותן  
שחיים עכשיו ודאי היינו  
רבינו הקדוש דסובל  
תחלואים וחסיד גמור הוה

כדאמרינן בבבא מציעא (דף פה.) ואם היה מאותן שמתו כבר היה דניאל איש חמודות שנדון ביסורין בגוב אריות וחסיד גמור היה והאי כגון לאו דווקא.

**in Bava Metzia (85a). And if he was from those who have already died, it was Daniel, the beloved one, who was sentenced to afflictions in the lion's den and who was completely righteous. This [usage of the expression] kegon—like is not specific.**

“This *kegon*— like is not specific.” In other words, although in its usual sense, *kegon* refers to an example, meaning “such as”, according to this explanation it means “namely”, referring to a specific personage.<sup>49</sup>

So Rashi is saying that here, *kegon* does not mean “like”. Rather, if Moshiach is from the living, it is in fact Rebbe; and if from the dead, it is Daniel.

Rashi says “*kegon lav davka*” according to his first explanation. As Rav opined that up until his generation in his opinion, only Daniel could be the Moshiach, if Moshiach were to be resurrected.

However<sup>50</sup>, after Rebeinu Hakadosh passed away it could be inferred that Rav would still think he could be Moshiach, as Rav was Rebbe's student and holds Moshiach can come from the dead and Rashi (and Yad Ramah) state both Rebbe and Daniel had the same characteristics of being righteous and suffered.

Furthermore, if Rav would have opined that if Moshiach comes from the dead it can only be Daniel, even in future generations, the Gemara would have asked where Rav knows this from. Just like the Midrash and Talmud Yerushalmi ask, when the Rabbi's state, if Moshiach

49. כגון “לאו דווקא”. For the literal meaning of כגון is “for example” – i.e. the person or object mentioned in the given context is merely an **example**, and there are other people or objects, not mentioned, that are included as well. This non-literal meaning

of כגון is unusual see Sdei Chemed, מערכת כ' כלל ז' (כגון). For other examples in the Talmud of such usage of the word כגון, see Margolios HaYam to our passage.

50. As I heard from my friend Rabbi Yaakov Shapiro.

comes from the dead it will be King David himself, the question is immediately addressed where do the Rabbi's know this from, to which R' Tanchuma is quoted as answering "I will give the reason, (as the verse states) "And He does kindness to his Moshiach, to David".

It is also simple to understand that when Rav says, if Moshiach comes from the living it is Rebbe, he is not coming to exclude other future Sages from being considered the Moshiach, in future generations, if he will come from the living.

Furthermore, we can infer from Rashi's precise wording regarding use of the words "Now" and "Already".

Why does Rashi say "if Moshiach is from those alive עכשיו - **now**, for sure it is Rebbe".

And not just "if Moshiach is from those alive, it's Rebbe".

In order not to understand Rav as holding only Rebbe will be Moshiach if he comes from the living. But after Rebbe dies. There is never a candidate in the future that could be Moshiach from the living.

So Rashi added the word alive עכשיו - **now**. To forewarn not to come to that conclusion from Rav's statement.

So too by Daniel, Rashi says if it is from those that have died כבר - **already**, then it is Daniel.

But in the future it could be someone else that will pass on.

Therefore he uses the extra words עכשיו and כבר which is not stated in the Gemara. The Gemara just said alive and dead only.

Similarly we can infer from Rashi's use of the word ודאי - **for sure**, when speaking of Rabenu Hakadosh. "If Moshiach is from those alive now **for sure** it is Rabenu Hakadosh." As according to Rav if Moshiach is to be from those alive at that point in time. No one else could be thought of as Moshiach from the living.

However Rashi does not use the same expression of ודאי - **for sure**,

when speaking about Daniel. As Rav's intent was not to say no one else could be a candidate to be Moshiach from the dead. Rather Daniel was specifically chosen as an example for the teaching of Moshiach from the dead as will be explained further.

As can be seen, Rashi is learning Rav to be speaking באופן חיובית – **affirmatively** as to who he opines Moshiach is at this point in time, in his generation. He is not speaking באופן שלילית – **by way of exclusion**, to say **only** Rebbe and Daniel and no one else can be thought of as Moshiach even in a future generation.



## Rashi's Second Explanation

**A**s is known, whenever Rashi offers additional explanations, he does so because he considers the first to be somehow lacking. So he adds one or more explanations, each of which has its own difficulties, for otherwise that alternate explanation alone would have been offered. Thus, each of the explanations answers the question that is “bothering Rashi” but is incomplete and therefore complemented by the other explanation/s.

So what's bothering Rashi here and spurring him to add his second explanation?

Had Rashi offered only the first explanation, we would be left with two difficulties, as noted by the *Minchas Elazar*<sup>51</sup>:

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**51.** The Munkatcher Rebbe - *Divrei Torah, Mahadura Revi'a'ah*, sec. 84 (p. 617). It should be further noted that the *Yerushalmi* (*Kilayim* 9:3; *Kesubos* 12:3) says that R' Yehuda HaNasi came (on his father's side) from the tribe of Binyamin — which would make identifying Rebbe as Moshiach even more difficult, as

he is not even from the tribe of Yehuda (the tribe of King David and his descendants). The *Midrash* (*Bereishis Rabba* 33:3), too, states that Rebbe was from the tribe of Binyamin, but adds that R' Yehuda HaNasi descended from a woman from the tribe of Yehuda.

1. How can Rav say that Rebbe could be Moshiach, when we know that Rebbe is not a descendant from Kings David and Shlomo?
2. Why is Daniel singled out? Of all the deceased, was Daniel the only one who was righteous and suffered? Surely not!

These questions do not arise according to the second explanation, as will be explained.

Rashi's second explanation states:

ל"א כגון רבינו הקדוש  
 כלומר אם יש דוגמתו בחיים  
 היינו רבינו הקדוש ואם  
 דוגמא הוא למתים היינו כגון  
 דניאל איש חמודות.

**Lishna acharina—Another explanation:**  
**Kegon—like Rabenu Hakadosh. K'lomar**  
 — as if to say, if there is *dugmaso* —  
 someone resembling him among the  
 living, it is Rabenu Hakadosh. And if a  
*dugma* — an example among the dead,  
*hainu kegon* — it is someone like Daniel,  
 the beloved one.

As we shall see, Rashi's second explanation does not come to negate the two possibilities that Rav explicitly states, of Moshiach coming from the living or the dead. Rather, Rashi comes to explain **who** Rav identified as Moshiach in each case.

Now to analyze Rashi's words in detail.

**“Lishna acharina—another explanation.”**

This is a rabbinic idiom used to refer to an alternate explanation. Rashi then quotes the text of the Talmud, as if using an introductory quote, saying “*kegon Rabeinu Hakadosh*”, and then adds “*k'lomar—* as if to say”. Once again, Rashi is coming to explain the word *kegon* as it relates to the personages of Rebbe and Daniel. “If there is someone resembling him (Moshiach) among the living, it is Rabeinu Hakadosh.”

Here Rashi comes to answer the first question above: How can Rav say that Rebbe himself could be the Moshiach (as according to the

first explanation, *kegon* is not meant in its usual sense)? How is this possible, considering that Rebbe isn't descended from Kings David and Shlomo? Therefore, Rashi explains *kegon* to mean someone **like** Rebbe, but not Rebbe himself. Rebbe is mentioned in order to describe someone who typifies whoever Moshiach will be if he is to come from the living.

“And if a *dugma*—an example among the dead.”

Note that this is a different expression from that said about Rebbe: “If there is someone **resembling** him among the living.”

“It is *kegon*—someone like Daniel, the beloved one.”

As can be seen, this comes to answer the second question above: Why does Rav single out Daniel? This implies that out of all the dead of all the generations, Daniel was the only one who suffered and was righteous and therefore he will be the Moshiach, if Moshiach is to come from the dead. But are there not many others who are similarly worthy?<sup>52</sup>

In response to this, Rashi explains that Rav was speaking in the context of an example<sup>53</sup>: If there is someone who **resembles**, Moshiach from the living, then that is Rebbe. And if you want a **dugma**—**example** of someone who could be Moshiach from the dead, then it's someone **like**—*kegon* Daniel.

Thus, the salient difference between Rashi's first and second explanations is in how we are to understand the word *kegon*. This is relevant to **who** would be Moshiach—Rebbe or Daniel, or someone **like** Rebbe

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**52.** The Munkatcher asks why did Rav not mention [for example] the Ten Martyrs (עשרה הרוגי מלכות)? He is bothered as well by Rashi's comment that Daniel suffered in the lion's den; after all, Daniel was there but for a brief time, and the lions did not harm him! The Munkatcher suggests that Daniel's real source of suffering was that he was told when Moshiach will come (see Daniel 7:25),

and he knew that it would be thousands of years. Because of these various difficulties, the Munkatcher prefers Rashi's second interpretation.

**53.** Rashi begins this interpretation with the word כלומר, as if to say. (The word כלומר in Rashi's Talmud commentary always means he is veering from the presumed plain meaning of the text.)

and Daniel. Both explanations acknowledge that Rav stated that Moshiach could come either from the living or from the dead.

The second explanation thus resolves the difficulties with the first explanation. Which leads to the question why didn't Rashi just give the second explanation and omit the first explanation.

It appears the answer would be. Being R' Chaninah was possibly a Kohen<sup>54</sup> and the Yeshiva of R' Chaninah were saying he is Raui Lehyos Moshiach. Seemingly R' Chaninah has the same issue as Rebbe that he wasn't a descendant from King David from his fathers side.

Therefore, Rashi must bring his first explanation, that Rav was also saying Rebbe was Raui Lehyos Moshiach, as per Minchas Elazar its possible to say Rav didn't hold that one must be from the Davidic dynasty from ones fathers side. The Mothers side could be enough.<sup>55</sup>

And also regarding Daniel. Being we know the continuation of the Gemara is that Rav specifically holds King David will not be Moshiach. Rashi cannot just bring the second explanation alone. As that would then imply that Rav holds King David could also be Moshaiach, as King David can be thought of as *like* Daniel.

Therefore Rashi cannot omit the first explanation, that Rav **Specifically** used Daniel to teach Moshiach can come from the dead. "*Hei Kegon Lav Davka*" that specifically Daniel was used and not just anyone *Like* Daniel in order to **exclude** King David.

So Rashi brings the two explanations as both are needed and both compliment each other. And both explanations show that Rav was teaching that Moshiach can come from the living or the dead.

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**54.** Sefer Seder hadoros states that R' Chaninah stam, is R' Chaninah bar Chama, likely the brother of Pinchas bar chama, who was a known Kohen. Sefer seder hadoros concludes that it is *possible* R' Chaninah bar

Chama was also a Kohen. Kohanim are from the tribe of Levi.

**55.** See also Maharsha and Ben Yehoyada, regarding R' Nachman being son in law from Raish Galusa. cf. page 29 side column.

## Incorrect understanding of Rashi's first explanation

**R**ashi states in his first interpretation:  
**“And if he (Moshiach) was (*haya*)  
 from those who have already  
 died, it was (*haya*) Daniel, the beloved  
 one, who was sentenced to afflictions in  
 the lion’s den and was (*haya*) completely  
 righteous.”**

ואם היה מאותן שמתו כבר  
 היה דניאל איש חמודות  
 שגדון ביסורין בגוב אריות  
 וחסיד גמור היה

Some erroneously explain, that Rashi is explaining Rav to have said: If you want to know who was someone that was fit to be Moshiach in his day, while he was alive, but is now dead, then this was Daniel. They learn this to mean not that Rav is saying that Moshiach can come from the dead, and if so, it will be Daniel. Instead, they understand that Rashi opines that Rav only holds Moshiach is from the living and the fact that he mentioned the dead is only to say that Daniel was fitting to become Moshiach during his lifetime, but not that he will

be Moshiach when Hashem brings the Redemption, as Daniel is now dead.

However, this approach to understanding Rashi appears to be incorrect for the following reasons.

As mentioned above, Rashi states that both Rebbe and Daniel share identical characteristics, for both were completely righteous and suffered. If so, what is Rav coming to add by specifically stating that Daniel “was” also fit to be Moshiach in his day, several generations before Rav. Why does Rav go so far back to pick someone with the same personality traits as Rebbe? If Rav isn’t teaching us that Moshiach can come from the dead, what innovation does Rav teach by mentioning Daniel, right after, and in the same sentence, as he just taught us about Rebbe? (*Mai ka’mashma lan?*)

Furthermore, if Rav is not coming to teach that Moshiach can come from the dead, but only from the living, and the fact that that person is dead is incidental, surely Rav would then have chosen to mention two distinct personality types who could be Moshiach.

To illustrate, if Rav wanted to teach us that fitness to be Moshiach could require one of several possible dominant characteristics, from a variety of distinct character traits such as the trait of “*Toraso umanuso*”, that he be a renowned Torah scholar who studies diligently day and night. Or could have the dominant trait of recognizing Divine Providence in everything he experiences. Thus demonstrating Moshiach could have different dominant traits.

Then Rav could have said (for example): if you want to know who could be Moshiach from the living, it is Rabbi Shimon Bar Yochai, as he personified “*Toraso umanuso*”—and from the dead it is Nachum Ish Gam Zu, as he constantly recognized Divine Providence in all that he experienced. I.e. since R’ Shimon Bar Yochai and Nachum Ish Gam Zu didn’t live in the same generation and perhaps since there is no one as renowned for the traits of Nachum Ish Gam Zu, during the same generation as R’ Shimon Bar Yochai, therefore it might be

necessary to pick someone from the dead to teach us which distinct traits Moshiach could have.

However, as stated above, Rebbe and Daniel are described as sharing identical character traits. So what further is Rav coming to teach us by mentioning Daniel?

And if that was really Rav's intention he could have said "Two people are befitting to be Moshiach, Rebbe and Daniel." And there would be no need to mention alive and dead.

Furthermore, the use of the word "haya" in relation to Daniel, is in converse to Rashi's earlier explanation regarding Rebbe being in the present tense.

Rather, the most straightforward and logical way of understanding Rashi is as follows:

**And if Moshiach will be someone that has already died, then according to Rav, this is Daniel.**

This understanding of Rashi, is further supported by the version of Rashi in the Ain Yaakov:

**"And if He is, from those who have died already, it is Daniel."**

ואם הוא מאותן שמתו כבר  
היינו דניאל איש חמודות.

This understanding also fits with the flow of the Gemara in relation to its resemblance to the Midrash, as will be discussed below.

## Incorrect understanding of Rashi's second explanation

**S**ome erroneously interpret Rashi's second explanation to mean that Rav was not speaking about Moshiach coming from the dead. And even interpret it as negating the idea that Rav stated that Moshiach can come from the dead. They argue, Rav was identifying a righteous man from the living who resembles Moshiach and a righteous man from the dead who merely resembles Moshiach. However, they maintain, Moshiach can only actually come from the living.

In the previous section, I explained affirmatively (*b'ofan chiyuvi*) how to understand why Rashi gives two explanations and the differences between them. I will now explain by way of negation (*b'ofan shlili*) why I believe this understanding is incorrect.

I will demonstrate firstly by explaining the words of Rashi, and then by explaining the context of the statement of Rav in our Gemara.



Rashi's second explanation quotes the words "*kegon Rabeinu Hakadosh*", which is presented in a similar manner to an introductory quote (*dibur hamaschil*), and it is followed by "*k'lomar*—as if to say". It follows that Rashi intends to explain (at least primarily) why Rav used the word *kegon* and how to understand its use here.

Rashi's statement about Rebbe is clear—Rebbe is merely an example of someone who "resembles" Moshiach.

However, although one could interpret Rashi's words "*dugmaso*—someone resembling him (the Moshiach)" as referring to Moshiach from the living. As by default, this would be our assumption. Nonetheless, Rashi then states "***dugmaso*—resembles him (the Moshiach) *b'chaim*—from the living**".

Thus, so far the only difference between the two explanations is who will be the Moshiach from the living, Rebbe himself, as per the first explanation, or someone else who is similar to Rebbe.

Rashi now starts to explain the second part and starts with the words: **"And if an example among the dead."**

Now let's consider the theory that Rashi wanted to teach us that Rav does not intend to teach that Moshiach can come from the dead, and that he only mentions the dead in order to provide an example of someone who **resembles** Moshiach from the dead.

If this were the case, Rashi would have used the exact same expression as he used with regard to Rebbe—he would then have said **"and if there is *dugmaso*—someone resembling him—among the dead"**.

But instead of *dugmaso*, Rashi uses a different expression: "and if a *dugma*—an example among the dead."

Rashi then continues: **"*hainu kegon*—it is someone like Daniel, the beloved one"**.

Again, a close reading shows that when Rashi explains that Rebbe is an "example", Rashi says "*hainu*—it is" Rebbe.

But when Rashi identifies an example of Moshiach from the dead, he doesn't write (as he does with regard to Rebbe) "*hainu*—it is" Daniel.

Rather, Rashi writes "***hainu kegon—it is someone like Daniel, the beloved one***".

Rashi says that Moshiach can be anyone from the dead who is *kegon*—like Daniel.

So when Rav uses the word *kegon*, he is speaking about an example. He is saying that if you want an example of who could be Moshiach from the living, in his generation, then Rebbe is that example. And if you want an example of who could be Moshiach from the dead, from the many previous generations, then it is someone **like** Daniel.

But according to the above alternate explanation, why would Rashi use the term "example" twice regarding Daniel—first "*dugma*" and then again "*kegon*"? This repetition would be unnecessary and nonsensical.

Furthermore, according to that explanation, what additional teaching and novelty would Rav be adding by mentioning that Daniel is an example of Moshiach, albeit from the dead? (*Mai ka'mashma lan?*)

Thus, it is clear that Rashi is not negating the two possibilities of Moshiach coming from the living or the dead.

## Comparison with Eicha Rabba

**A** further explanation as to why that alternate understanding of Rashi's second explanation would be erroneous:  
As mentioned above. This Talmudic discussion is also found in Midrash Eicha Rabba.

There this discussion begins with the words **“What is the name of the King Moshiach?”** I noted several similarities and discrepancies between the Midrash and our Gemara above at length.

The salient difference between our Gemara and the Midrash is that the Midrash concludes by stating: *“If Moshiach comes from the living, his name is David. If Moshiach comes from the dead, his name is David.”*

All the commentaries there interpret the Midrash as saying that if Moshiach comes from the dead, it will be King David himself. The Midrash thus clearly teaches that Moshiach can come from the living or the dead.

By contrast, our Gemara concludes with a statement of Rav: *“If*

*Moshiach is from the living, kegon Rebbe, if Moshiach is from the dead, kegon Daniel.*<sup>56</sup>

As can be seen clearly from the context and flow of the Gemara and Midrash, that it intends to teach us the ways in which Moshiach can come, from the living or the dead, and about the attributes and personality that Moshiach will have. This is the reason that the Gemara brings Rav’s statement about Rebbe and Daniel.

Not realizing the similarities between the Midrash and our Gemara could lead one to the attitude that Chazal and Rishonim never discussed Moshiach from the dead and perhaps even dismissed it.

However, the Midrash, the Yerushalmi, and the Zohar all mention that Moshiach can come from the dead—**“David is his name”**, just as our Gemara states regarding *kegon Daniel*.

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<sup>56</sup>. I explained that our Gemara chooses to conclude with the statement of Rav instead of “David is his name”, for Rav’s statement about kegon Daniel is the greater novelty.

## Another David

**F**urthermore, as mentioned earlier. Right after Rav states that if Moshiach comes from the dead, it is someone like Daniel, the Gemara continues and quotes again from Rav:

**“Rav Yehuda said in the name of Rav, in the future, Hashem will raise up another David for them [the Jewish people], for it states, ‘they will serve Hashem, their G-d, and David, their king, whom I will raise up for them—akim<sup>57</sup>. It doesn’t say heikim—whom I raised up but akim—whom I will raise up”.**

This implies that Rav specifically holds that King David himself will not be Moshiach.

אמר רב יהודה אמר רב עתיד הקדוש ברוך הוא להעמיד להם דוד אחר שנאמר (ירמיהו ל, ט) “ועבדו את ה’ אלהיהם ואת דוד מלכם אשר אקים להם” הקים לא נאמר אלא אקים.

א”ל רב פפא לאבבי והכתיב (יחזקאל לז, כה) “ודוד עבדי נשיא להם לעולם” כגון קיסר ופלגי קיסר.

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57. Yirmiyahu 30:40.

The Gemara continues:

**“Rav Pappa said to Abaye: ‘Is it not written my servant David will be Nasi – the leader, over them forever’ ?”<sup>58</sup>**

So how can Rav say that King David will not be Moshiach (if Moshiach comes from the dead)? Abaye responds, **“It’s like *keisar* and *palgei keisar*”**. Rashi explains that Moshiach will be the *keisar*—king, and (the resurrected) King David, the *palgei keisar*—his viceroy.

As explained earlier, in this passage, the Gemara is coming to answer a question one could ask on the previous section. If Moshiach can come from the dead, why does Rav specifically use an example from Daniel, as Moshiach and not King David himself, whom the verse in Yechezkel implies will be Moshiach? To this the Gemara answers that, Rav understands, the verse “I will raise up”, precludes King David from being resurrected as Moshiach himself; rather, King David will be resurrected as Moshiach’s viceroy.

Thus, Rav’s opinion is that anyone who resembles Daniel from the dead can be Moshiach, and will be known as “David”—“Another David”—and this is the meaning of “his name is David”. However, King David himself is not a potential candidate due to the above verse stating *akim*.

In any case, it emerges that Rav disagrees with the Zohar, Midrash, and Yerushalmi, which all state that **“his [Moshiach’s] name is David,”** meaning that if Moshiach is to come from the dead, it will be King David himself.

As mentioned earlier, the Zohar was written by Rabbi Shimon Bar Yochai, from the era of the Tannaim, while Rav is technically from the era of the Amoraim, who are not fit to disagree with Sages of the previous era. However the Gemara states that Rav is an exception to this rule: **“Rav Tana hu, u’palig”**—Rav lived at the end of the era of Tannaim, and is of the caliber to disagree with a Tanna.

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58. Yechezkel 37:25.

Yet Rav still holds that “*David Shmei*”, his name will be David, however “Another David”. This clearly recognizes the possible scenario that Moshiach can come from the dead. As to negate the notion of King David as Moshiach, the presumption is that Moshiach could come from the dead<sup>59</sup>, and that it could be any Tzaddik from the Davidic dynasty, that is like Daniel.

Moreover, as mentioned above, it appears that “David is his name” is a dispute between the Talmud Bavli and Talmud Yerushalmi regarding whether King David will be Moshiach or “Another David”.

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**59.** Otherwise the Gemara would have stated explicitly King David can't be the Moshiach as Moshiach cannot come from the dead. As

mentioned before not one Sage questioned or argued with the notion of Moshiach coming from the dead.

## Yad Ramah

**T**he Yad Ramah an early Rishon, lived at the same time as the Rambam. Has a commentary on our Gemara.

He writes as follows:

**“Rav said, if he is from the living; If Moshiach is from those that are alive now, he is like Rabeinu Hakadosh, as he was devout and**

**suffered sicknesses. And if he is from the earlier generations that have died. There is no example among them except for Daniel the beloved. As he was a descendant of David and was completely righteous and he was judged to suffer, as they threw him into the lions den. And there is [another] explanation, if there is an example of him [Moshiach] among**

אמר רב אי מן חייה הוא אם משיח מאלו שחיין עכשיו הוא כגון רבינו הקדוש הוא שהיה חסיד וסובל חלאים ואם מן הדורות הראשונים שמתו הוא אין דוגמתו בהם אלא דניאל איש חמודות שהיה מזרע דוד והיה צדיק גמור ונידון ביסורים שהשליכוהו לגוב אריות. ויש



**the living it is Rabeinu Hakadosh  
and if an example among the dead it  
is [someone] like Daniel.”**

מפרשין אם יש דוגמתו בחיים  
היינו רבינו הקדוש ואם דוגמא  
הוא למתים כגון דניאל.

As can be seen Yad Ramah’s explanation is strikingly similar to Rashi’s. It appears that Yad Ramah learned this Gemara together with Rashi’s commentary. It also appears that he based his commentary upon Rashi’s commentary and made some minor changes where his opinion differed from Rashi.

While Yad Ramah is saying in sum and substance, similar to Rashi, in that he is explaining that Rav is to be understood as teaching us Moshiach can come from the living or the dead.

There are some nuanced differences. Salient differences appear to be, according to Yad Ramah first explanation someone *like - kegon* Rebbe can be Moshiach from the living. This would perhaps include Rebbe but not as overtly as Rashi. As Rashi said *for sure* only Rebbe could be considered Moshiach from the living.

Concerning Daniel, Yad Ramah states if Moshiach is from the earlier generations that have died there is no example among them that could be Moshiach except for Daniel.

i.e. while anyone righteous from the earlier generations that died, could be Moshiach. Nonetheless Rav opines, practically speaking Daniel is the only example among them. As Daniel is a descendant of King David<sup>60</sup>, completely righteous and was judged to suffer.

Yad Ramah doesn’t state as Rashi that *kegon* should not have its usual meaning of *like*.

Yad Ramah’s second explanation, he appears to be quoting Rashi’s second explanation verbatim minus the *Dibur haMaschil* followed by *k’lomar*. And appears to be understood similar to Rashi second

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**60.** It should be noted Yad Ramah didn’t state Rebbe was a descendant of King David.

explanation in that Rebbe is just an example that resembles Moshiach. And anyone *kegon – like* Daniel is an example of who could be Moshiach from the dead.

The difference between Yad Ramah first explanation and his second appears to be that, according to his first explanation, someone like Rebbe could be Moshiach from the living, which perhaps could also include Rebbe. And from the dead anyone that is a descendant of King David, righteous and suffered could be Moshiach. However, in practice Yad Ramah explains, that Rav held that up to his generation only Daniel is an example of who could be Moshiach from the dead.

In his second explanation Rebbe is completely disassociated from being thought of as Moshiach and merely resembles Moshiach from the living. And regarding Daniel, anyone *like* Daniel is an example of who could be Moshiach from the dead.

As can be seen, according to both explanations of Yad Ramah. Rav is teaching us that Moshiach can come from the living or the dead and that it could be anyone who is righteous, suffered, and is a descendant of King David<sup>61</sup>.

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**61.** Maharsha ad loc. also understands Rav as teaching Moshiach can come from the living or the dead. See also Abarbanel Yeshuos Meshicho (Jerusalem, 5753, p.104) quote our

Gemara to say “One should not find it difficult that the King Moshiach will be one who is resurrected.”

# Midrash Eicha Rabba

1:51

כִּי רַחֵק מִמְּנֵי מִנְחָם מְשִׁיב נֶפְשֵׁי, מֵה שְׁמוֹ שֶׁל מֶלֶךְ הַמְּשִׁיחַ רַבִּי אֲבָא בַר כְּהֵנָא אָמַר ה' שְׁמוֹ, שֶׁנֶּאֱמַר (ירמיה כג, ו): וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ ה' צְדִקְנוֹ. דְּאָמַר רַבִּי לְוֵי טָבָא לְמַדִּינְתָא דְשָׁמָּה כְּשֵׁם מַלְכָּה וְשֵׁם מַלְכָּה כְּשֵׁם אֱלֹהֶיהָ. טָבָא לְמַדִּינְתָא דְשָׁמָּה כְּשֵׁם מַלְכָּה, דְכָתִיב (יחזקאל מח, לה): וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה. וְשֵׁם מַלְכָּה כְּשֵׁם אֱלֹהֶיהָ, שֶׁנֶּאֱמַר: וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ ה' צְדִקְנוֹ. רַבִּי יְהוֹשֻׁעַ בֶּן לְוֵי אָמַר צָמַח שְׁמוֹ, שֶׁנֶּאֱמַר (זכריה ו, יב): הִנֵּה אִישׁ צָמַח שְׁמוֹ וּמַתְחַתָּיו יִצְמַח. רַבִּי יוֹדֵן בְּשֵׁם רַבִּי אֵיבֹו אָמַר מִנְחָם שְׁמוֹ, שֶׁנֶּאֱמַר: כִּי רַחֵק מִמְּנֵי מִנְחָם. אָמַר רַבִּי חֲנִינָא וְלֹא פְּלִיגִי חוֹשְׁבָנָא דְדִין כְּחוֹשְׁבָנָא דְדִין, הוּא מִנְחָם הוּא צָמַח. וְהָדָא מְסִייעַ לְהָדָא דְרַבִּי יוֹדֵן בְּשֵׁם רַבִּי אֵיבֹו. עוֹבְדָא הוּא בְּחַד בַּר נֶשׁ דְּהוּהָ קָא רְדִי, גַּעַת חָדָא תּוֹרְתִיהָ, עֵבֶר עֲלוּי חַד עַרְבִי, אָמַר לִיה מָה אַתָּה, אָמַר לִיה יְהוּדָאי אָנָּא, אָמַר לִיה שְׂרִי תוֹרָה וְשְׂרִי פְּדֻנָה, אָמַר לִיה לָמָּה, אָמַר לִיה דְּבֵית מַקְדָּשׁוֹן דִּיהוּדָאי חֲרַב. אָמַר לִיה מִנָּא יִדְעָתָה, אָמַר לִיה יִדְעִית מִן גְּעֵייתָא דְתוֹרָה. עַד דְּהוּהָ עָסִיק עֲמִיהָ גַּעַת זִמְנָא אַחֲרִיתִי, אָמַר לוֹ אָסַר תּוֹרָה אָסַר פְּדֻנָה דְאַתְיִילִיד פְּרִיקָהוֹן דִּיהוּדָאי. אָמַר לִיה וּמָה שְׁמִיהָ, אָמַר לוֹ מִנְחָם שְׁמִיהָ. וְאֲבוּי מָה שְׁמִיהָ, אָמַר לִיה חֲזַקְהָ. אָמַר לִיה וְהִכֵּן שְׂרִיין, אָמַר לִיה בְּבִירַת עַרְבָא בְּדְבִית לְחָם יְהוּדָה. זַבִּין הָהוּא גְּבָרָא תּוֹרוּי זַבִּין פְּדֻנְיָה וְהוּהוּ מְזַבִּין לְבִידִין דִּינוּקִין. עֲלַל לְקַרְתָּא וּנְפַק לְקַרְתָּא, עֲלַל

למדינה ונפק למדינה, עד דמטא לתמן, אתין כל כפריא למזבן מיניה וההיא איתתא אמיה דההוא ינוקא לא זבנת מיניה. אמר לה למה לית את זבנת לבידין דינוקין, אמרה ליה דחשייה קשיי לינוקי. אמר לה למה, אמרה ליה דעל רגלוי חרב בית מקדשא. אמר לה רחיצין אנן במריה עלמא דעל רגלוי חרב ועל רגלוי מיתבני. אמר לה את הוי נסיבא ליה מן אילין לבידין דינוקיך ולבתר יומין אנא אתי לביתך ונסב פריעיה, נסבה ואזלה. לבתר יומין אמר האי גברא איזיל ואיחמי ההוא ינוקא מאי קא עביד, אתא לגבה אמר לה ההוא ינוקא מאי קא עביד, אמרה ליה לא אמרית לך דחשייה קשיי אפלו על רגליה נחשיה, דמן ההיא שעתא אתין רוחין ועלעולין טענוניה ואזלין להון. אמר לה ולא כה אמרית לך דעל רגלוי חרב ועל רגלוי מתבני. אמר רבי אבון למה לי ללמד מן ערביי, ולא מקרא מלא הוא, דכתיב (ישעיה י, לד): והלבנון באדיר פול. וכתיב בתריה (ישעיה יא, א): ויצא חטר מגזע ישי ונצר משרשיו יפרה. דבי רבי שילא אמרי שילה שמו של משיח, שנאמר (בראשית מט, י): עד כי יבא שילה. שלה כתיב. דבי רבי חנינא אמרי חנינה שמו, שנאמר (ירמיה טז, יג): אשר לא אתן לכם חנינה. דבי רבי ינאי אמרי ינון שמו, דכתיב (תהלים עב, יז): לפני שמש ינון שמו. רבי ביבא סנגוריא אמר נהירא שמו, שנאמר (דניאל ב, כב): ונהורא עמה שרא. נהירא כתיב. רבי יהודה ברבי סימון אמר בשם רבי שמואל ברבי יצחק הדין מלכא משיחא אי מתקיא הוא דוד שמייה, אי ממיתיא הוא דוד שמייה. אמר רבי תנחומא אנא אומר טעמיה (תהלים יח, נא): מגדיל ישועות מלכו ועשה חסד למשיחו, ולדוד, אין כתיב כאן, אלא לדוד ולזרעו.

# Talmud Yerushalmi

## Brachos Chapter 2 - Halacha 4

רבנן אמרי אהן מלכא משיחא אין מי חייא הוא דוד שמיה אין מי דמכייא הוא דוד שמיה. א"ר תנחומא אנא אמרית טעמא (תהילים יח:נא) ועושה חסד למשיחו לדוד. רבי יהושע בן לוי אמר צמח שמו. ר' יודן בריה דר' אייבו אמר מנחם שמו. אמר חנינה בריה דר' אבהו ולא פליגי חושבניה דהדין כחושבניה דהדין הוא צמח הוא מנחם. ודא מסייעא להו דמר ר' יודן בריה דר' אייבו עובדא הוה בחד יהודאי דהוה קאים רדי געת תורתיה קומוי עבר חד ערביי ושמע קלה א"ל בר יודאי בר יודאי שרי תורך ושרי קנקנך דהא חריב בית מוקדשא געת זמן תניינות א"ל בר יודאי בר יודאי קטור תורך וקטור קנקנך דהא יליד מלכא משיחא א"ל מה שמיה מנחם א"ל ומה שמיה דאבוי א"ל חזקיה א"ל מן הן הוא א"ל מן בירת מלכא דבית לחם יהודה אזל זבין תורוי וזבין קנקנוי ואיתעביד זבין לבדין למיינוקא והוה עייל קרייה ונפקא קרייה עד דעל לההוא קרתא והויין כל נשייא זבנן ואימה דמנחם לא זבנה שמע קלן דנשייא אמרין אימיה דמנחם אימיה דמנחם איתי זבנן לברך אמרה בעייתא אנא מיחנקוניה סנאיהון דישראל דביומא דאיתיליד איחרוב בית מוקדשא א"ל רחיצא אנן דברגליה חריב וברגליה

מתבניי א"ל לית לי פריטין א"ל והוא מה איכפת ליה איתיי זובנין ליה אין לית קומך יומא דין בתר יומין אנא אתי ונסיב בתר יומין עאל לההיא קרתא אמר לה מהו מיינוקא עביד א"ל מן שעתא דחמיתני אתון רוחין ועלעולי וחספיניה מן ידיי. א"ר בון מה לנו ללמוד מן הערבי הזה ולא מקרא מלא הוא (ישעיהו י:לד) והלבנון באדיר יפול מה כתיב בתריה (ישעיהו יא:א) ויצא חוטר מגזע ישי.

# Iggeres HaRambam

## Maamar Techiyas Hamaisim Chapter 6

וכבר ספקו ג"כ אנשים בדברנו בסוף החבור במקום שאמרנו דבר זה לשונו אל יעלה על דעתך שמלך המשיח צריך לעשות אותות ומופתים ומחדש דברים בעולם או יחיה מתים וכיוצא בדברים וכו' והבאנו ראיה על זה מה שבארנוהו וחשבו קצת חלושי העיון שזאת הכחשה לתחית המתים והוא סותר מה שבארנוהו בפירוש המשנה שתחית המתים פנה מפנות התורה וזה כלו מבואר אין ספק בו ולא סתירה והוא שאנחנו אמרנו שהמשיח לא יבוקש ממנו שיעשה מופת שיבקע הים או יחיה מת על צד המופת מפנו שאין מבוקש ממנו מופת אחר שיעדו בו הנביאים אשר התאמתה נבואתם ולא יתחייב מזה המאמר שהשם לא יחיה מתים כשירצה ולמי שירצה אם בימי המשיח או לפניו או אחרי מותו סוף דבר אין בדברינו בכל חבורינו מה שיסופק על אדם מאנשי העיון רק על התלמידים המתחילים.

לזכות  
אבי מורי ר' אפרים יוסף  
ואמי מורתי מרים ובתם בת־שבע שיחיו  
ליבערמאן



ולזכות  
מורי חמי ר' יחיאל מיכאל בן מנשה צבי ע"ה  
ותבלחט"א מורתי חמותי רחל מינדל בת ליבא שתחי'  
רעכט



מוקדש לזכות ילדיהם ומשפחתם להצלחה בכל מעשה ידיהם  
ע"י

הרב אהרן יעקב ורעיתו דבורה זיסל  
ליבערמאן

וילדיהם שיחיו  
מנחם מענדל  
רבקה מתנה  
הדסה פרומא  
אהרן יצחק  
שרה ליבא  
יחיאל מיכאל  
ישראל חיים

שנזכה לקבל את פני משיח צדקנו עם הגאולה האמיתית  
והשלימה בקרוב ממש!



לזכות החבר היקר  
מיכאל מירון ורעייתו דניאלה קרן  
פרענד  
וילדיהם שיחיו  
חיה מושקא  
שמחה אלכסנדר  
ישראל אריה לייב  
תמר ליבא  
מרים רייזל  
נחמה דינה  
חנה  
רבקה  
שיינא ברכה  
יעקב שמואל  
אהרן זאב  
להצלחה רבה ונחת חסידותי מכל ילדיהם



לזכות החבר היקר  
יעקב יוסף בן אורה ומשפחתו שיחיו  
שפירא  
לאושר, הצלחה, נחת ושלווה

לזכות

אברהם ורעיתו נעמי שיחיו

לכבוד הוריהם

סעדיה ורעיתו חנה שיחיו בן חמו

משה ורעיתו חנה שיחיו וטורי

להצלחה רבה ומופלגה להם ולמשפחתם



לזכות

אייל בן דבורה שיחי

ורעיתו רחל הינדא בת חיה יונה שתחי

שמחי

וכל משפחתם

לבריאות, נחת והצלחה



לעלוי נשמת

פריידל בת דוד ע"ה

נח בן שמואל ע"ה

יונה מיכאל בן נח ע"ה

יהודה יחיא בן חתון ע"ה



לזכות

ניסים בן סולטנה שיחי

ירחמיאל בן שמחה הכהן שיחי

לרפואה שלמה וקרובה



לזכות

מלכה בת דבורה ובעלה רועי בן מזל טוב שיחיו

סולי בת אליס ובעלה יהודה בן דבורה שיחיו

איילה הינדא בת חוה שתחי

לזרע של קיימא