

מגולה לגאולה

From Exile to Redemption

Volume II

Chassidic Teachings of the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson
and the preceding Rebbeim of Chabad נ"ע
on the Future Redemption
and the Coming of Mashiach

חזקת ומוכנס לאינטרנט
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ע"י חיים תשס"ז



Kehot Publication Society

770 Eastern Parkway
Brooklyn, New York 11213
5756-1996

FROM EXILE TO REDEMPTION
Volume II

Published & Copyright © 1996
by

Kehot Publication Society
770 Eastern Parkway
Brooklyn, New York 11213
(718) 778-5436 / (718) 493-9250 / (718) 774-4000

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ISBN 0-8266-0486-2

Printed in the United States of America

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Compiled by **Rabbi Alter Eliyahu Friedman**

Translated by **Uri Kaploun**

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Publisher's Foreword

At the *farbrengen* of *Shabbos Tazria-Metzora*, 5751 [1991], the Rebbe said: "*Mashiach* is about to come imminently, but has not yet come in fact. This calls for a final effort on the part of every single Jew to bring *Mashiach*...by studying subjects involving the King *Mashiach* and the Ultimate Redemption in both the Written and the Oral Torah, and also (indeed, especially) in the inner, mystical dimension of the Torah, beginning with the *Zohar*, and particularly in *Chassidus* — in the teachings of our Rebbeim, especially in the teachings of the *Nasi* of our generation."

The present work is a masterly translation by Uri Kaploun of a skillfully constructed work that was compiled in Hebrew by Rabbi Alter Eliyahu Friedman in response to the above call. The expanded edition of the complete work comprises six parts: I. Exile; II. On the Way to the Redemption; III. On the Threshold of the Redemption; IV. Yearning for the Redemption; V. The Redemption; VI. Studies of Scriptural and Rabbinic Sources. Each part includes several chapters; and the passages they furnish on their particular subjects are either quotations or slight adaptations of the sources indicated. The first volume covered Parts I-IV; Parts V and VI are translated in the present volume. A detailed Table of Contents in each volume enables the reader to quickly locate any particular favorite passage which he may wish to reread. In addition, each volume is equipped with a comprehensive Glossary.

The manuscript was closely read and prepared for the press by Rabbi Yonah Avtzon, Director of Sichos In English. The book owes its user-friendly layout and typography to the meticulous efforts of Yosef Yitzchok Turner, and Sichos In English is gratified once again to have secured the services of Avrohom Weg for the cover design.

* * *

Exile is likened to pregnancy, and the Redemption is likened to birth.* At this time in our history, we sometimes feel like an infant in the cramped darkness of his mother's womb, subjected to cataclysmic pressures, but not yet able to see the light of the big world whose beautiful reality is waiting to be enjoyed. Our people's delivery is going through a prolonged and stressful labor. But there will be no despair — for as the birthpangs intensify, we have the Rebbe's words ringing clearly in our ears. In this moment of cosmic crisis, his voice is the reassuring voice of the midwife, who can *see* how soon the birth is coming, and begs for a final intensive effort.

It is the hope of the publisher that the translation of this outstanding compilation, which was actively encouraged by the Rebbe, will enable ever-widening circles of people to join in the historic "final effort" of which the Rebbe speaks. Then, in the very near future, we will together be able to behold the light of the big world of Divine revelation whose beautiful reality is waiting to be enjoyed.

Sichos In English

Lag BaOmer, 5756 [1996]

* The Alter Rebbe, *Torah Or, Va'eira*, p. 55a, quoted and discussed on p. 5 of Vol. I of the present work.

The reader is also referred to the Introduction to this work — written by Rabbi Alter Eliyahu Friedman and entitled "Exile and Redemption in the Light of the Teachings of *Chabad Chassidus*" — in Vol. I, p. xv.

**Part Five:
Redemption**

Prologue: A Song of Redemption

Spare us, O G-d,
Till our Helper is seen,
Till Your Lion arise,
Us to redeem.

That scion of Peretz
Will restore us to Eretz;
With spirit and might
He will soar to a height;
At the due time appointed,
A monarch anointed.

Sustain us, O G-d:
The birthpangs are dire!
We yearn to behold
His royal attire,
Mashiach's gold crown
And Jewry's renown.
Let battles and violence
All fade into silence.
An end to our strife!
G-d: Bless us with life!

The Rebbe Rayatz,
in *HaKeriah VhaKedushah*,
Tishrei 5701 [1940]

Chapter 1: The King Mashiach

A Comprehensive Soul¹

The soul of *Mashiach* comprises the souls of the entire Jewish people. This is what enables him to redeem all of Israel from exile.

Mashiach, as is known,² is the all-embracing *yechidah* of the Jewish people. [For, unique among the five levels of every soul, the *yechidah* within a soul is its sublime and innermost essence. To consider these five levels in ascending order:] King David was the all-embracing *nefesh* of the Jewish people; the Prophet Eliyahu was the *ruach*; Moshe Rabbeinu was the *neshamah*; Adam was the *chayah*; and the *yechidah* will be bestowed upon *Mashiach*.

At the same time, within every Jew there is a spark of the soul of *Mashiach*.³ This spark is the *yechidah* within him, which is a spark of the comprehensive *yechidah*.

Likkutei Sichos, Vol. XX, p. 522

Utter Humility (i)

Mashiach will be distinguished by extreme humility. Though he will be exceedingly exalted, and though he will study Torah together with the Patriarchs and with Moshe Rabbeinu,⁴ he will be utterly humble and self-effacing and will teach simple folk, too.

1. In the original, *neshamah kelalis*.

2. *Ramaz* on *Zohar* II, 40b.

3. See Vol. I of the present work, p. 173ff.

4. See the passage below entitled, "Teaching the Innermost Dimension of the Torah (iii)."

This explains why *Mashiach* is known by the name of King David, as in the prophecy concerning the End of Days,⁵ “And My servant David will be king over them.” For David was so exceedingly humble and self-effacing, that though he was a king he referred to himself as⁶ “poor and needy.”

Sefer HaMaamarim 5699 [1939], p. 194

Utter Humility (ii)

The Talmudic Sages⁷ speak of two possible ways in which *Mashiach* can come: (a) עם ענני שמים — “with the clouds of heaven”;⁸ (b) עני ורוכב על חמור — as “a poor man riding on a donkey.”⁹

It may be suggested that these are not mutually-exclusive alternatives. Rather, *Mashiach* will be both powerfully exalted (“on the clouds of heaven”) and humbly self-effacing (“a poor man riding on a donkey”).

From a talk of the Rebbe on *Shabbos Parshas Kedoshim*, 5744 [1984]

Utter Humility (iii)

The *Midrash* teaches,¹⁰ “The donkey represents the King *Mashiach*; as it is written, ‘a poor man riding on a donkey.’”

This teaching unites two polar opposites — “the King *Mashiach*,” representing sovereign power, and “a poor man riding on a donkey,” representing self-effacing humility.

Sefer HaSichos 5749 [1989], Vol. I, p. 109

5. *Yechezkel* 37:24.

6. *Tehillim* 40:18.

7. *Sanhedrin* 98a.

8. *Daniel* 7:13.

9. *Zechariah* 9:9.

10. *Bereishis Rabbah* 75:6.

More Exalted than Moshe (i)

The sovereignty of *Mashiach* will be more elevated than that of Moshe Rabbeinu. For the *Gemara* teaches¹¹ that *Mashiach* will “judge by his sense of smell,” whereas a king is permitted to judge only according to the testimony of witnesses. (The concept of “judging by the sense of smell” applies to *Mashiach* in his capacity as king, not in his capacity as prophet, for a prophet may not judge.)

The above observation throws light on the two views cited by the Sages¹² on the verse,¹³ “Behold My servant will prosper; he shall be uplifted and exalted, and held very high.” According to one view, *Mashiach* will be “more exalted than Yitzchak”; according to the other view, *Mashiach* will be “more exalted than Moshe.” The first view speaks of his gift of prophecy, and in this he will not be greater than Moshe;¹⁴ the second view speaks of his sovereignty, and in this he will be greater even than Moshe Rabbeinu.

Igros Kodesh (Letters) of the Rebbe, Vol. IV, p. 181

More Exalted than Moshe (ii)

Mashiach has a certain superiority even over Moshe Rabbeinu. On the phrase at the beginning of the Torah,¹⁵ “and the spirit of G-d hovered...,” the Sages teach,¹⁶ “This alludes to the spirit of the King *Mashiach*.” That verse continues, “...over the surface of the waters”; this intimates a level higher than that of Moshe, who was so called¹⁷ “because from the water I drew him.”

11. *Sanhedrin* 93b.

12. *Midrash Tanchuma* on the conclusion of *Parshas Toldos*.

13. *Yeshayahu* 52:13.

14. Cf. the passage below entitled, “Teaching the Innermost Dimension of the Torah (iii).”

15. *Bereishis* 1:2.

16. *Bereishis Rabbah* 2:4.

17. *Shmos* 2:10.

And that is why this exile is so prolonged — in order that this lofty state be finally attained.

The *Maamarim* of the Alter Rebbe on the *Parshiyos*, p. 237

More Exalted than Moshe (iii)

A tradition handed down in manuscript¹⁸ recounts that the *Tzemach Tzedek* once delivered a *maamar* which implied that Moshe Rabbeinu was loftier than *Mashiach*. He was distressed by this, and fell asleep.

The Alter Rebbe then appeared to him in a dream and said: “Moshe Rabbeinu has a unique distinction and so too does *Mashiach*. Moshe was a physician with practical experience, and that is why the practical *mitzvos* were given through him; *Mashiach* is not a physician with practical experience, and that is why he will reveal the *pnimiyus*, the innermost dimension, of the Torah.”

From a talk of the Rebbe on the Last Day of Pesach, 5711 [1951]

Mentor and King¹⁹

Mashiach is referred to as both a mentor and a king.

He is called a mentor, because in his spirit of wisdom and understanding he will teach all of Israel the reasons hidden within the Torah; he will teach the hidden wisdom known as *chochmah stumah*.

He is called a king, because there will remain within him an unseen transcendence over all the souls of Israel; and since their understanding will be unable to accommodate this super-rational aspect of his, his directives will resemble royal decrees.

The latter explanation of the role of *Mashiach* throws light on the Talmudic teaching²⁰ that *Mashiach* will come unexpect-

18. See *Migdal Oz* (ed. Rabbi Yehoshua Mondshine; Machon Lubavitch, Kfar Chabad, 1980), p. 187.

19. The terms in the original are *rav* and *melech*.

edly, when the Jewish people's mind is momentarily diverted from his coming. Taken literally, the original phrase בהיסח הדעת means something like "in the absence of understanding," implying that the fundamental sovereignty of *Mashiach* transcends understanding.

The *Maamarim* of the Alter Rebbe on the *Nevi'im*, p. 4

Of the Seed of David and Solomon

The *Rambam* writes that the King *Mashiach* is descended²¹ "from the House of David and from the seed of Solomon."

The former phrase is to be expected, since royalty in Israel stems primarily from the House of David. But what is to be learned from the latter phrase?

An answer that could be suggested lies in the contrast between the war-scarred times of King David, (as G-d tells him,²² "You have shed blood abundantly,") and the peaceful reign of Solomon, which in fact gave him his name.²³ This reign was a foretaste of the perfect peace of the Days of *Mashiach*.

This could be explained by the perfect wisdom of Solomon, for²⁴ "the wisdom of Solomon ('the wisest of men') surpassed all the sons of the east and all the wisdom of Egypt." By virtue of his towering wisdom,²⁵ "all the sages of the nations stood as if nullified before it, and not by means of war"; indeed, the nations of the world brought him sparks of holiness [that had been scattered and hidden throughout the world]. (An example is the visit of the Queen of Sheba,²⁶ as

20. *Sanhedrin* 97a.

21. Commentary on the *Mishnayos, Sanhedrin, Perek Chelek*, Principle 12, based on *Midrash Tanchuma* on the conclusion of *Parshas Toldos*.

22. *I Divrei HaYamim* 22:8.

23. "...For his name shall be Shlomo, and I shall bestow peace (*shalom*) and tranquillity upon Israel in his days" (*loc. cit.*, v. 9).

24. *I Melachim* 5:10-11.

25. *Shaarei Teshuvah* 56a.

26. *I Melachim* 10:1ff.

explained in *Chassidus*.) This state was a foretaste of the perfect peace of the future time, when²⁷ “they shall not hurt nor destroy..., for the world will be filled with the knowledge of G-d....”

This is related to the state of perfect sovereignty, as in the time of Solomon, who²⁸ “sat on the throne of G-d” in tranquillity and peace, in contrast to the sovereignty of David, which suffered provocations and challenges.

We can now understand the point of the added phrase quoted above, “...and from the seed of Solomon.” The unique standing of *Mashiach* will relate both to the distinctive characteristic of David, i.e., sovereignty, and to the distinctive characteristic of Solomon, i.e., peace. For the sovereignty of *Mashiach* will be so complete, including the attribute of wisdom that characterizes perfect sovereignty, that he will be wiser than Solomon.²⁸ Of him it is likewise written,²⁹ “The spirit of...wisdom and understanding shall rest upon him,” and he will teach the innermost, mystical dimension of the Torah to the entire Jewish people.

From a talk of the Rebbe on *Shabbos Parshas Emor*, 5751 [1991]

Teaching the Innermost Dimension of the Torah (i)

Mashiach will teach all of Israel the mystical depths of the Torah and the reasons hidden within the Torah which will be revealed in the future time. This is alluded to in the verse,³⁰ “He kisses me with the kisses of His mouth,” on which *Rashi* writes, “There is a promise from G-d that He will again appear to [the Jewish people] to explain them its secret reasons and hidden mysteries.”

This cannot mean that at the time of that Divine revelation *Mashiach* will teach the revealed levels of the Torah, for the

27. *Yeshayahu* 11:9.

28. *Rambam, Hilchos Teshuvah* 9:2.

29. *Yeshayahu* 11:2.

30. *Shir HaShirim* 1:2.

Resurrection of the Dead will revive Moshe Rabbeinu and all the mighty sages of the generations — and they already know the Torah. It is thus clear that the level of the Torah that will be studied at that time is its *pnimiyus*, its innermost and mystical dimension, which is more extensive than the whole world, and which embodies endless ascents.

Likkutei Torah, Tzav, p. 17a

Teaching the Innermost Dimension of the Torah (ii)

Moshe Rabbeinu's apprehension of Divinity was at the coveted level called vision, as is hinted at in the verse,³¹ וִירָא לוֹ רֵאשִׁית לֹ (lit., "He saw the first for himself"). Moreover, he desired to make this level of apprehension accessible to the Jewish people, as it is written,³² אַעֲבֹרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ. (On the straightforward level of *pshat*, this phrase means, "Let me go over, and see the land." As expounded in *Chassidus* on the mystical level of *pnimiyus*, these words intimate Moshe Rabbeinu's request to make the direct level of apprehension called vision available to the entire House of Israel, who are known as³³ אֶרֶץ חָפֶץ — "the Land of [G-d's] Desire.") His wish was not granted; as he continues in his parting address a few verses later,³⁴ "And now, Israel, *listen* to the statutes...", implying an inferior and less direct mode of apprehension.

In time to come, however, *Mashiach* will reveal direct visual perception to all the souls of Israel; in the words of the prophecy,³⁵ "As in the days of your exodus from Egypt, I (G-d) will *show* [the people] wonders."

The future revelation of the hidden reasons for the commandments will likewise be at the level of direct visual perception.

31. *Devarim* 33:21.

32. *Ibid.* 3:25.

33. *Malachi* 3:12.

34. *Devarim* 4:1.

35. *Michah* 7:15.

An instance of learning at the visual level may be seen in an experience recounted of the *AriZal*.³⁶ It once happened that while visiting the Heavenly Academy³⁷ during his sleep on the day of *Shabbos*, he learned wondrous insights into the episode of Balak and Bilaam. He later told his disciples that eighty years would not suffice for him to convey to them what he had learned in an hour or two. For his apprehension was at the level of vision, which transcends by far the kind of thinking that can be expressed in reason and articulated in letters.

Likkutei Torah, Tzav, p. 17b

Teaching the Innermost Dimension of the Torah (iii)

It is explained in *Chassidus* that *Mashiach* will teach the Torah to the entire people, including Moshe Rabbeinu. (This accords with the statements in the *Midrash*³⁸ that *Mashiach* will be greater than Moshe Rabbeinu.³⁹)

Now, the Torah testifies that⁴⁰ “There never since arose a prophet in Israel like Moshe.” In this spirit, too, the *Rambam* writes that *Mashiach* will be⁴¹ “a prophet *close to* Moshe Rabbeinu.” It will be noted, however, that both these quotations relate specifically to the gift of prophecy,⁴² not to the study of Torah. This distinction is particularly significant with reference to the innermost dimension of the Torah — its *pnimiyus* — which will be taught by *Mashiach*. For this mystical nucleus of the Torah is its innermost soul, its *yechidah*, which is thus the province of *Mashiach*, whose soul is the sublime nucleus of the

36. *Pri Etz Chayim, Shaar Kerias Shema she'al HaMitah*, sec. 1.

37. In the original, *yeshivah shel maalah*.

38. *Midrash Tanchuma* on the conclusion of *Parshas Toldos*; *Yalkut Shimoni* on *Yeshayahu*, Remez 476.

39. See the above passage entitled “Utter Humility (i).”

40. *Devarim* 34:10.

41. *Hilchos Teshuvah* 9:2.

42. See the above passage entitled “More Exalted than Moshe (i).”

souls of the entire Jewish people, their all-embracing *yechidah*.⁴³

From a letter of the Rebbe published in *Likkutei Sichos*, Vol. XXI, p. 351

The Lofty Worth of a Simple Jew (i)

The *Tzemach Tzedek* once said that *Mashiach* will delight in the company of unscholarly, self-sacrificing Jews. A unique chamber will be set aside for them, and they will be envied by the greatest of intellectuals.

Igros Kodesh (Letters) of the Rebbe Rayatz, Vol. IV, p. 148

The Lofty Worth of a Simple Jew (ii)

When *Mashiach* comes, everyone will recognize the lofty worth of the *hodaah* (the acknowledgment of G-d rooted in pure faith) and *temimus* (the artless earnestness) with which all Jews believe in G-d and His Torah and His commandments. The study of Torah⁴⁴ is basically mortal comprehension, which even at its highest level is finite. By contrast, the acknowledgment of G-d rooted in faith is a feeling which is boundless. *Mashiach* will explain the ultimate superiority of *temimus*, of artless and earnest *avodah* springing from the heart.

HaYom Yom, p. 9, entry for 5 Teves

43. See the above passage entitled "A Comprehensive Soul."

44. The word "*talmud*" which appears here in the original does not refer to the *Gemara*: it means Torah study, and alludes to the classic debate of the Sages (*Kiddushin* 40b) as to whether Torah study is superior to the performance of good deeds ("*talmud gadol*"), or whether the practical performance of *mitzvos* is superior ("*maaseh gadol*"). Significantly, it is this latter phrase which the Rebbe Rayatz uses as the bottom line of the passage translated above.

The Lofty Worth of a Simple Jew (iii)

When *Mashiach* comes, the simple and artless earnestness with which unscholarly Jews serve G-d and pray and read *Tehillim*, will be recognized in its true worth.

Sefer HaMaamarim 5699 [1939], p. 194

Concern for Every Jew

The *Midrash*⁴⁵ relates that when Moshe Rabbeinu noticed one day that a lamb had run away from the flock and had strayed in the wilderness, he left the flock and ran after it in order to bring it back. From this we can learn how meaningful every Jew is in the eyes of Moshe Rabbeinu, even if he is a Jew who has run away from the flock....

And since⁴⁶ “the first redeemer is also the last redeemer,” it is clear that what is true of Moshe Rabbeinu is likewise true of *Mashiach* — every Jew, wherever he may be, is precious.

Moreover, if Moshe Rabbeinu acted in this spirit even before the Giving of the Torah, how much more so should one act in this spirit *after* the Giving of the Torah, for this was the time at which⁴⁷ “You chose us from among all the nations.”

From a talk of the Rebbe on the Last Day of Pesach, 5743 [1983]

The First Redeemer and the Last Redeemer

As the *Midrash*⁴⁶ teaches, הוא גואל ראשון, הוא גואל אחרון — “Moshe is the first redeemer and he is also last redeemer.”

This does not mean that Moshe Rabbeinu himself will be the “final redeemer,” because he belongs to the tribe of Levi,

45. *Shmos Rabbah* 2:2.

46. *Ibid.* 2:4.

47. *Siddur Tehillat HaShem*, p. 252.

while *Mashiach* is of the tribe of Judah (being descended from the royal House of David). The meaning, rather, is that *Mashiach* will come by virtue of Moshe. For the capability to redeem the people of Israel derives from the Torah, which is⁴⁸ תורת משה — “the Torah of Moshe,” just as it is by means of the Torah that Israel is able to bring about the Redemption.

This integral connection between *Mashiach* and Moshe is also hinted at on the level of *gematria*. The letters of יבא שילה (meaning “Shiloh shall come,” a phrase which alludes to *Mashiach*⁴⁹) are numerically equal to the letters of משיח (*Mashiach*), while the letters of שילה are numerically equal to the letters of משה (Moshe).⁵⁰ For the two words יבא שילה (“Shiloh shall come”) refer to the revelation and actual coming of *Mashiach*; they therefore equal משיח (*Mashiach*). The name Shiloh, however, refers to him at the stage *before* he “shall come,” i.e., to the power [in the Torah of Moshe] which makes possible the coming of *Mashiach*; the letters of שילה are therefore numerically equal to the letters of משה (Moshe).

Likkutei Sichos, Vol. XI, p. 8

Moshe plus One = Mashiach

The letters of the name משה (Moshe) plus the letters of the word אחד (“One”, alluding to the all-encompassing Unity of G-d) are numerically equal to the letters of the word משיח (*Mashiach*).

Sefer HaSichos 5696 [1936], p. 330

* * *

The Rebbe explains the above teaching as follows:

The coming of *Mashiach* will be brought about by *avodah* on the level of *Echad* (as defined below), and the power to

48. *Malachi* 3:22.

49. *Bereishis* 49:10; see *Onkelos* and *Rashi* there. See also *Sanhedrin* 98b on this phrase.

50. *Baal HaTurim* on *Bereishis* 49:10. See also the passage entitled “Speaking About *Mashiach*” in Vol. I of the present work, p. 151.

carry out this *avodah* is given to us by Moshe. This is why the letters of the name משה (Moshe) plus the letters of the word אחד (referring to the *avodah* itself) is the *gematria* equivalent of משיח (*Mashiach*).

To clarify: The Redemption will come by virtue of our endeavors (throughout the era of exile) in refining and purifying the material world to the extent that the world itself, worldly and material as it is, becomes refined and elevated. The concept of *Echad* really means that even though the world has a tangible existence, it is nevertheless incorporated within its Maker in an indivisible unity. This inseparability is hinted at in the very letters of the word אחד,⁵¹ in which the *daled* represents the four directions of the world, the *ches* represents the seven heavens and the earth, and the *alef* represents G-d Himself, Who is known as *Alufo shel Olam* ("the L-rd of the World").⁵²

We were given the power to carry out this *avodah* — relating to the world out of an awareness of the dimension of *Echad* which suffuses it — at the Giving of the Torah, "the Torah of Moshe."⁴⁸ At that time it was made possible for us to transform the world itself into holiness.

Likkutei Sichos, Vol. XI, p. 9

Heating the Frozen Seas

A certain illustrious scholar once visited the Alter Rebbe and asked that he turn him into a chassid.

"That I cannot do," replied the Alter Rebbe; "the frozen seas will be warmed up by *Mashiach*...."

Sefer HaSichos 5703 [1943], p. 6

51. *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 61:6.

52. *Zohar* III, 16b; *ibid.*, 31a.

Secrets within Secrets

As is widely known, there are four levels of Scriptural interpretation — *pshat*, *remez*, *derush* and *sod*. The *pshat* of a verse is its straightforward meaning; the *remez* of a verse is an allusive message which is hinted at indirectly; *derush* is the non-literal level of homiletical interpretation; and *sod* is the mystical, superrational dimension illuminated by the teachings of the Kabbalah.

The following teaching regarding these four levels has been passed down to us by the chassidim of an earlier generation in the name of the *Tzemach Tzedek*:

Each of the four levels of interpretation incorporates all of the other levels. Within the level of *sod*, for example, there is the *pshat* within *sod*, the *remez* within *sod*, the *derush* within *sod*, and the *sod* within *sod*. The *pshat* within *sod* was revealed by Rabbi Shimon bar Yochai; the *remez* within *sod* was revealed by the *AriZal*; the *derush* within *sod* was revealed by the Baal Shem Tov; and the *sod* within *sod* will be revealed by *Mashiach*.

Transmitted by oral tradition

The Fragrance of Mashiach

One day, some time after the saintly Rabbi Menachem Mendel of Horodok (formerly of Vitebsk) had settled in *Eretz Yisrael*, he heard a great tumult in the street. When he asked what it was all about, he was told that a *Shofar* blast had been heard from the top of a high mountain, and people said that this was the long-awaited *Shofar* of *Mashiach*. (In fact, as was later found out, the blast had been the doing of some crazed individual who had climbed to the top of the mountain.)

The *tzaddik* opened his window and said, “No, he hasn’t come; I can’t smell the fragrance of *Mashiach*.”

Chassidim at the time asked one another, “Why did Reb Menachem Mendel have to open the window?”

And they answered, "Because his room was *always* infused with the fragrance of *Mashiach*."

Transmitted by oral tradition

His Name is Chayim

The *Chumash* with the commentary of Rabbi Chayim ben Attar entitled *Or HaChayim* was printed in Shklov in the year 5545 [1745] — with two typographical errors.

(a) In the passage which speaks of the *sotah*, a woman suspected of adultery, there is a verse that says,⁵³ ואמרה האשה — "And the woman shall say, Amen, Amen." In the course of his commentary,⁵⁴ the author of *Or HaChayim* cites the interpretation of the Sages⁵⁵ on this dual oath — that she has not transgressed "by this man or by another man" — and concludes his paraphrase with the word מאחר ("by another"). In the above-mentioned edition, this word is replaced by the word מאשר.

(b) There is a verse which begins,⁵⁶ כי יהיה אביון — "If there should be a needy man among you...." Expounding on the level of *derush*, the author of *Or HaChayim* relates this verse to the yearning of *Mashiach* to redeem Israel, and concludes with the words, משיח ה', שמו חיים — "G-d's anointed one: his name is Chayim." In the above-mentioned edition, the last two Hebrew words are omitted.

These two printing errors have a history. In fact, they are connected.

As is well known, the author of *Or HaChayim* believed that his soul was a spark of the soul of *Mashiach*, and one of the allusions to this belief which he inserted in his writings is the above mention of his own name. Now the publisher of this edition was a clandestine adherent of the "Enlightenment"

53. *Bamidbar* 5:22.

54. At the end of his discussion of verse 28.

55. *Sotah* 18a.

56. *Devarim* 15:7.

movement by the name of Asher. The above allusion to the coming of *Mashiach* ruffled the disbelief of this *maskil*, so, while alone in the printing house, he deleted the words, שמו חיים — “his name is Chayim.”

An old tradition recounts that the saintly author of *Or HaChayim* in *Gan Eden* sensed this at once, and decided: “Since this scoundrel has deleted *my* name from my book, I will insert *his* name there instead!”

Then and there, the letter *ches* in the above-quoted oath of the wayward woman was miraculously substituted by the letter *shin*, so that the word מאחר (“by another man”) now read מאשר...

A very short while later, a woman brought to the Rabbinical Court of Shklov on an adultery charge duly confessed: מאשר — “...by Asher!”

Transmitted by oral tradition

A Mashiach whom Everyone will Believe In

A gentile landlord once asked a chassid: “What will you do if your *Mashiach* comes and I won’t believe in him?”

Replied the chassid: “If you won’t believe in him, I won’t believe in him either!”

Transmitted by oral tradition

Chapter 2: When Mashiach Comes

Greeting Mashiach

R. Zusya of Hanipoli used to say: “When *Mashiach* comes, the Jewish people will go out to greet him with *Tanya* in hand.”

Kitzurim VeHe'aros LeTanya, p. 125

Dancing in the Streets

During the seven days of festivities following the wedding of the Rebbe Rashab in Elul 5635 [1875], the chassidim celebrated with indescribable joy. On one of those days, his father the Rebbe Maharash sat at his window and watched them dancing in the garden in dozens of circles.

Turning to the two chassidim who stood next to him, he said: “See, my children, how chassidim are glad in the joy of a *mitzvah*. This is how Jews will dance in the streets when *Mashiach* comes!”

Likkutei Dibburim (in English translation; Kehot, N.Y., 1987), Vol. I, p. 79

No Longer Speechless

When *Mashiach* comes, inanimate matter will begin to speak and recount. The very earth will voice its complaint: “Why did people tread on me at times when they were not thinking or speaking about words of Torah?”

Igros Kodesh (Letters) of the Rebbe Rayatz, Vol. IV, p. 151

Not a Single Jew will Remain in Exile (i)

In the future Redemption, not a single Jew will remain in exile. Thus it is written,⁵⁷ “The L-rd your G-d will return your captivity,” and *Rashi* comments: “With His hands He will actually take every single individual from his place, in the spirit of the verse,⁵⁸ ‘And you shall be gathered up one by one, O Children of Israel.’” And since the Redemption will be brought about by repentance, it is self-evident that just as the Redemption itself will involve “every single individual”... “one by one,” so too will repentance be undertaken by “every single individual” ... “one by one.”

In similar vein the Alter Rebbe writes⁵⁹ of *every single Jew* that “it is *certain* that he will ultimately repent..., because⁶⁰ ‘no one banished from Him [by his sins] will remain banished.’”

This is likewise explicit in another verse:⁶¹ “And it shall come to pass on that day, that a great *Shofar* shall be sounded, and those who are lost in the land of Assyria and who are banished in the land of Egypt shall come, and shall bow down before G-d at the holy mountain in Jerusalem.” Here we see that even those who are so deeply immersed in their exile that they have become “lost” and “banished”, will become aroused in repentance.

This is also apparent in the answer given on Pesach to the Wicked Son in the *Haggadah*.⁶² “If he were there he would not have been redeemed.” There, in Egypt, he would not have been redeemed (but would have shared the fate of his colleagues during the three days of darkness⁶³). In the future Redemption, however, he too will be redeemed.

Why the distinction?

57. *Devarim* 30:3.

58. *Yeshayahu* 27:12.

59. *Tanya*, end of ch. 39.

60. Cf. *II Shmuel* 14:14.

61. *Yeshayahu* 27:13.

62. In the section entitled *Maggid*.

63. Cf. *Rashi* on *Shmos* 10:22.

The Exodus from Egypt took place *before* G-d told every individual Jew at Sinai,⁶⁴ “I am the L-rd your G-d” (with “your” in the singular). With that statement, the Four-Letter Divine Name *Havayah* became the power and life-force of every Jew. And by virtue of this power every single Jew, even a wicked one, may be assured of being ultimately redeemed.

Likkutei Sichos, Vol. XI, p. 2

Not a Single Jew will Remain in Exile (ii)

In the future Redemption, as our Sages teach,⁶⁵ Moshe Rabbeinu will enter the Land of Israel at the head of the entire generation of the wilderness who left Egypt.

It is generally understood that unlike all the intervening redemptions, which were partial, the ultimate Redemption will exactly resemble the Exodus from Egypt: not one Jew will remain in exile. The above teaching, however, points out a vital distinction between them. In fact only the ultimate Redemption can be described as truly complete, without a single Jew remaining in exile. For the purpose of the Exodus from Egypt was entry into the Land of Israel, and 600,000 of those who left Egypt died in the wilderness and were not privileged to reach the Land. Only at the time of the future Redemption will they be brought there.

From a talk of the Rebbe on 12 Sivan, 5744 [1984]

Not a Single Jew will Remain in Exile (iii)

A redemption in which not all of the Jewish people are redeemed, but even one solitary Jew remains in exile, cannot be called a genuinely true redemption.

64. *Shmos* 20:2.

65. *Bamidbar Rabbah* 19:13.

This may be understood by analogy with G-d's absolute omnipresence, which is described by *Rambam*⁶⁶ with the phrase, אמתת המצא — “His true presence.” This state may be said to be truly and completely manifest in all created beings only when it is evident that it permeates every detail of every entity, in the spirit of the verse,⁶⁷ אין עוד מלבדו — “There is nothing else apart from Him.” If there should remain one single entity in which this truth was not apparent, in which it was not apparent that the very existence of this entity flows from “His true presence,” this would indicate an aberration from the truth of G-d's all-pervasiveness — as if His presence were not consistently true in all places and in all situations, as witness the existence of a particular entity “outside” of it.

The same line of thinking applies to the Redemption.

In essence, the Redemption is the revelation of the elemental bond between the Jewish people and G-d. Hence, a redemption in which even one solitary Jew remains in exile, cannot be called a true redemption. Indeed, the future Redemption is known as הגאולה האמיתית והשלמה — “the true and complete Redemption,” for with its advent *every* Jew will be redeemed.

Sefer HaSichos 5748 [1988], Vol. II, p. 514

Stop Press!

The Alter Rebbe once said: “When *Mashiach* comes, it will be in all the newspapers.”

Sefer HaSichos, Toras Shalom, p. 12

66. *Hilchos Yesodei HaTorah* 1:1.

67. *Devarim* 4:35.

Now's the Time to Start Being Happy

In one of the Psalms that speaks of the ultimate return of the exiles to Zion it is written:⁶⁸ “Then will they say among the nations, ‘G-d has done great things for these.’ G-d has done great things for us; we were joyful.”

One of the *tzaddikim* of Poland spelled out these words as follows:

Then will they say among the nations: When *Mashiach* comes the nations of the world will say,

‘G-d has done great things for these.’ ‘G-d has done wondrous things for the Jewish people.’ And we will respond,

G-d has indeed done great things for us. And the reason for this?

We were joyful!

From a talk of the Rebbe

The First Dance

R. Yitzchak Aizik of Homil, himself a chassid of scholarly renown, once said: “When *Mashiach* comes and the dead will be resurrected, among them will rise the Patriarchs, the founding fathers of the Twelve Tribes, Moshe and Aharon, all the prophets, all the *tannaim* and *amoraim*, and the *geonim* and *tzaddikim* of all the generations. And whom will they seek out to rejoice with? — The simple Jews.

“Moshe Rabbeinu will join in the very first dance *with them*, for upon them the Torah stands, not on the impressive scholars with their ingenious innovations. In a dance of true joy, King David the Psalmist will take the hand of these artless *Tehillim*-sayers.”

Igros Kodesh (Letters) of the Rebbe Rayatz, Vol. VI, p. 371

68. *Tehillim* 126:2-3.

Some Tiny Creature

At a *farbrengen* with his venerable friends, the above-mentioned R. Yitzchak Aizik of Homil once referred to himself in the third person as follows: “When *Mashiach* comes they’ll put Aizel on their hand (as if he were some tiny creature) and they’ll say: ‘See this? This used to study Torah; this used to meditate on *Chassidus* during his prayers!’ ”

Likkutei Dibburim, Vol. I, p. 135 (and in English translation: Vol. I, p. 149)

Chapter 3: Laws for the Days of Mashiach⁶⁹

Eating on Yom Kippur

If *Mashiach* should appear during the Ten Days of Penitence,⁷⁰ it is conceivable that people should eat and drink on Yom Kippur, if it falls during the seven days' dedication of the Third *Beis HaMikdash*.

This was the case with the First *Beis HaMikdash*, whose dedication began on the eighth of Tishrei, and the people of that time ate and drank on Yom Kippur.⁷¹ How much more would this be the case with the Third *Beis HaMikdash*, to which the *Zohar*⁷² relates the verse,⁷³ "The glory of this latter House shall be greater than that of the first." It is reasonable to assume that its greater glory will be apparent not only (as with the Second *Beis HaMikdash*⁷⁴) in its structure and its duration, but also in its dedication — which at the very least would equal that of the First *Beis HaMikdash*.

Sefer HaSichos 5749 [1989], Vol. I, p. 12

Isru Chag

A subject for enquiry: If *Mashiach* were to appear on a day which is *Isru Chag* in the Diaspora, would this day retain its semi-festive halachic status as the day immediately following a *Yom-Tov*?

69. In the original (singular), *hilcheta liMeshicha* (*Sanhedrin* 51a).

70. I.e., *Aseres Yemei Teshuvah*, beginning with Rosh HaShanah on 1-2 Tishrei and culminating with Yom Kippur on 10 Tishrei.

71. *Moed Katan* 9a.

72. I, 28a.

73. *Chagai* 2:9.

74. *Bava Basra* 3b.

One could argue either way:

(a) Since it has now become apparent after the event that the Additional Day of the Festival⁷⁵ (which had originally been instituted because of calendric doubt⁷⁶) was in fact not *Yom-Tov*, there is no justification for applying the laws of *Isru Chag* to the following day.

(b) Since the Additional Day of the Festival was in fact celebrated as such, the following day is accorded the status of *Isru Chag*, even though we now know that *Isru Chag* fell on the preceding day.

From a talk of the Rebbe at the first *farbrengen* of *Shabbos Bereishis*, 5751 [1990]

The Concluding Grace⁷⁷

It could well be that in the middle of this very *farbrengen* we will suddenly find ourselves in *Eretz Yisrael*, and we will conclude the *farbrengen* there.

And since we will be going there together with this *shul*, it could well be argued that the transfer will not count halachically as a “change of location” that might interrupt the continuity of the *farbrengen*, and accordingly we will be able to recite the concluding grace over there.

Sefer HaSichos 5749 [1989], Vol. I, p. 99

The Blessing of Shehecheyanu⁷⁸

With the coming of the future Redemption, when we will behold *Mashiach* for the first time, it would appear that one would have to recite the blessing of *Shehecheyanu*, thanking G-d “Who has granted us life, sustained us and enabled us to

75. In the Heb. original, *Yom-Tov Sheni [shel Galuyos]* — lit., “the Second Day of the Festival [in the Diaspora].”

76. In the Aram. original, *sfeika deyoma*.

77. In the Heb. original, *berachah acharonah (Siddur Tehillat HaShem, p. 94)*.

78. *Ibid.*, p. 87.

reach this occasion.” For this obligation applies in principle even when one has not seen a friend for thirty days.⁷⁹

From a talk of the Rebbe on the eve of Simchas Torah 5749 [1988]

The Transfer of Synagogues to Eretz Yisrael (i)

“In future time,” our Sages teach,⁸⁰ “all the synagogues and Houses of Study will be transplanted to *Eretz Yisrael*.”

It could be argued that they will be transferred together with the soil on which they stand. This would avert the halachic prohibition against uprooting a synagogue or House of Study unless such an option was stipulated when it was first established.

Sefer HaSichos 5749 [1989], Vol. I, p. 98

The Transfer of Synagogues to Eretz Yisrael (ii)

The above teaching of the Sages is obviously not restricted to those synagogues and Houses of Study existent at the present moment of the Redemption, but applies equally to those which stood in past generations, even though now destroyed. For even as they protected our people and enabled them to pray and study Torah, they absorbed the holy letters of the prayer and study that were uttered within their walls. Surely, then, the stones and the wood and the dust of which these former sanctuaries were built will receive their just reward, and they too will be duly restored and transplanted in the Land of Israel.

We may be even more certain that the same is true of Mt. Sinai, for it is the very cradle of the entire Torah and its commandments, which are all eternal.

Sefer HaSichos 5748 [1988], Vol. II, p. 464

79. *Rambam, Hilchos Berachos* 10:2.

80. *Megillah* 29a.

The Additional Day of Yom-Tov in the Diaspora⁷⁵

After the future Redemption, when the advent of the New Moon and the proclamation of Rosh Chodesh will once again be determined by the testimony of eye-witnesses,⁸¹ there will no longer be any doubt as to which day was sanctified as such⁷⁶ because it will then be possible to inform all Jews of this instantly. Despite all this, it could be argued that even then we will continue to celebrate the Diaspora's Additional Day of *Yom-Tov* — simply because Jews have been accustomed to doing so for so many generations.

For a parallel, note the case of Shavuot. Here there is no calendric doubt, since its timing hinges not on a particular date in the month of Sivan, but on the counting of fifty days from the fifteenth of the earlier month of Nissan.⁸² By then, the emissaries from the *Beis HaMikdash* in Jerusalem were surely able to reach any outlying community and to inform them which day had been sanctified as Rosh Chodesh Nissan (and consequently which day was the fifteenth of Nissan). Nevertheless, even though Shavuot thus involves no calendric doubt, its Additional Day is celebrated as *Yom-Tov* — simply in order not to discriminate between the Three Pilgrim Festivals,⁸³ by downgrading it from their accustomed status.

From a talk of the Rebbe on the afternoon of Simchas Torah 5749 [1988]

The Status of Moshe Rabbeinu

A question for inquiry: Once *Mashiach* comes, and serves as the *nasi* of the entire Jewish people, what will be the role of all the [resurrected] spiritual leaders of the preceding ages who, beginning with Moshe Rabbeinu, had successively headed their respective generations as *nasi*?

81. In the original, *al pi hare'iyah*; i.e., as formerly, in Temple times (*Rosh HaShanah* 1:3; *Rambam, Hilchos Kiddush HaChodesh* 1:1ff.).

82. *Vayikra* 23:15-21; *Devarim* 16:9-10.

83. *Rambam, Hilchos Kiddush HaChodesh* 3:12.

It goes without saying that the coming of *Mashiach* will not cause them to slip from their respective spiritual rungs; on the contrary, his coming will upgrade the spiritual status of all things and all people, including these leaders too.

In evidence of this: The Sages teach⁸⁴ that in future time Moshe Rabbeinu will come to the Land of Israel “at the head of the people” — at the head of the generation of the wilderness — i.e., as the *nasi* and shepherd of the Jewish people.

From a talk of the Rebbe on *Shabbos Parshas Pinchas*, 5745 [1985]

The Chanukah Lights

As is widely known, in future time the legal rulings of the *Halachah* will follow the view of the School of Shammai.⁸⁵ The question thus arises: If *Mashiach* arrives on the eve of Chanukah, will this reversal in halachic direction take effect immediately, so that on the first evening of the festival we will kindle *eight* lights?⁸⁶

From a talk of the Rebbe on the eve of Chanukah, 5750 [1989]

The Counting of the Omer⁸⁷

In our present state, in the absence of the *Beis HaMikdash*, the commandment to count the days of the *Omer* every year is no longer of Scriptural authority.⁸⁸ True, we accompany the daily counting of *Sefiras HaOmer* with a blessing, but the obligation to count is now merely Rabbinic.⁸⁹

According to this view, which is held by the majority of the halachic authorities, a question arises. What happens if *Mashi-*

84. *Devarim Rabbah* 2:9, and see the commentary of *Maharzu* there.

85. I.e., as opposed to the current predominance of the halachic views of the School of Hillel. See *Mikdash Melech* on *Zohar* I, 17b.

86. *Shabbos* 21b.

87. *Siddur Tehillat HaShem*, p. 341.

88. In the Aram. original, *deoraysa*.

89. In the Aram. original, *derabbanan*.

ach comes in the midst of the days of *Sefirah*? At that time, when the *Beis HaMikdash* is rebuilt, and we will once again fulfill the commandment as originally ordained, will we be able to continue with the daily recitation of the blessing?

Underlying this query there is a more universal question of principle: Can the performance of a Rabbinic commandment serve to discharge part of an obligation which is Scripturally ordained?

Parallels may be found in two classic queries: What is the status of a bonded servant who gains his freedom (and with it a higher scale of halachic obligation) in the midst of the days of *Sefirah*? Likewise, if a boy reaches the age of *bar-mitzvah* during those days, is he able to continue with the daily recitation of the blessing?⁹⁰

Likkutei Sichos, Vol. I, p. 271

Preparing the Red Heifer⁹¹

When *Mashiach* comes he will prepare a Red Heifer, the tenth in the series of atonement offerings begun by Moshe Rabbeinu.⁹² And since, when the dead of all past generations will be resurrected, Moshe and Aharon will be among them,⁹³ it may be assumed that it is Aharon who will be entrusted with the actual fulfillment of the detailed laws governing its preparation.

True enough, the first Red Heifer was prepared by Elazar, the son of Aharon ("it was to be prepared by the *deputy* [to the *Kohen Gadol*]"⁹⁴). This was because it was intended to atone for the sin of the Golden Calf, which was made by Aharon,

90. Cf. *Minchas Chinuch*, *mitzvah* 306; *Tziyunim LaTorah*, *klal* 12.

91. *Bamidbar* 19:1-22.

92. *Rambam*, *Hilchos Parah Adumah* 3:4.

93. Cf. *Yoma* 5b; *Tosafos* to *Pesachim* 114b, s.v. *echad*.

94. *Rashi* on *Bamidbar* 19:4.

and a prosecuting attorney cannot serve as a defense attorney.⁹⁵ At the time of the future Redemption, however, when the spiritual blemish caused by the sin of the Golden Calf will have been completely remedied,⁹⁶ this reason will of course not apply. Accordingly, Aharon will certainly not forego his prerogative, and he will no doubt prepare the Red Heifer himself.

From a talk of the Rebbe on *Shabbos Parshas Sisa*, 5747 [1987]

The Reading of the Torah

Suppose *Mashiach* comes on one of the days preceding the *Shabbos* on which the Jews in the Land of Israel are preparing to read (for example) the weekly passage called *Parshas Behaalos'cha*, while the Jews in the Diaspora are preparing to read the weekly passage of the preceding week, *Parshas Naso*.⁹⁷

A halachic question then arises: In what way will the public reading of the Torah continue? For with the coming of *Mashiach*, the entire Jewish people will immediately ascend⁹⁸ “on the clouds of heaven” to the Holy Land. There, everyone will be reading *Parshas Behaalos'cha*, while the new arrivals from the Diaspora will not yet have heard the reading of *Parshas Naso*.

From a talk of the Rebbe on the Second Day of Shavuot, 5749 [1989]

95. *Rashi* on *Bamidbar* 19:22, borrowing a Talmudic idiom, which in this context means that Aharon's involvement in the making of the Golden Calf disqualified him from righting that wrong by preparing the Red Heifer.

96. In the original, “when the *tikkun* of the spiritual blemish caused by the sin of the Golden Calf will be complete.”

97. If at any time *Shabbos* coincides with one of the Additional Festive Days in the Diaspora (*Yom-Tov Sheni shel Galuyos*), communities there read a Torah passage appropriate to the current festival (*mei'inyanei deyoma*). By the time they resume the regular weekly sequence of readings (*parshas hashavua*) on the following *Shabbos*, their fellow Jews in the Holy Land are already one week ahead. This discrepancy is eventually corrected on one of the specified *Shabbosos* during which the Diaspora communities cover *two* adjoining weekly readings, while their brethren in the Holy Land mark time by reading only one.

98. *Daniel* 7:13.

New Dimensions in the Torah

There are a number of different ways in which one can anticipate the fulfillment of the promise of the *Midrash*⁹⁹ regarding the new dimensions within the Torah which will become manifest in the days of *Mashiach*, תורה חדשה מאתי תצא — “A new Torah will come forth from Me” :

- (a) By G-d Himself (“from Me”);
- (b) By *Mashiach* (for *Mashiach*, as explained in *Chassidus*, will teach Torah to the entire Jewish people, including the Patriarchs and Moshe Rabbeinu¹⁰⁰);
- (c) By Moshe Rabbeinu (for the title Rabbeinu — “our teacher” — is valid at all times, including the Era of the Redemption).¹⁰¹

A further question: Will this future revelation of new dimensions in the Torah be restricted to the *Beis HaMikdash*? For concerning the *Mishkan* in the wilderness it is written,¹⁰² “And there I will meet with you and will speak with you.”

From a talk of the Rebbe on *Shabbos Parshas Tazria-Metzora*, 5747 [1987]

99. *Vayikra Rabbah* 13:3, interpreting *Yeshayahu* 51:4.

100. See the above passage entitled “Teaching the Innermost Dimension of the Torah” (iii).

101. Cf. the above passage entitled “The Status of Moshe Rabbeinu.”

102. *Shmos* 25:22.

Chapter 4: The Glory of G-d Shall Be Revealed¹⁰³

Your Teacher Shall Hide Himself No Longer¹⁰⁴ (i)

During this time of exile we do not perceive the word of G-d which gives life and existence to every created thing; as it is written,¹⁰⁵ “We do not see our signs.” At the time of the future Redemption, by contrast, this G-dly animating force will become manifest; as it is written, “Your Teacher shall hide Himself no longer.”

In this light we can better understand the teaching of our Sages,¹⁰⁶ that in future time the Holy One, blessed be He, will give the *tzaddikim* the strength required to receive their reward. This means that He will fortify them so that they will not expire out of sheer existence when confronted with the Divine light that will then be revealed, unscreened by any garment.

Tanya, ch. 36; *Derech Mitzvosecha*, p. 40

Your Teacher Shall Hide Himself No Longer¹⁰⁴ (ii)

This physical world hides the Divine light which it harbors; it hides the Divine power which at every instant gives every created thing renewed life and continued existence *ex nihilo*. Indeed, the very world *olam* (עולם — “world”) shares a root

103. *Yeshayahu* 40:5.

104. *Ibid.* 30:20.

105. *Tehillim* 74:9.

106. *Sanhedrin* 100b.

with *he'elem* (העלם — “concealment”).¹⁰⁷ In the days of *Mashiach* the truth will surface — that the real existence of the world is no more than a vessel for the Divine light that animates it. It will become apparent that¹⁰⁸ אין עוד מלבדו — “There is nothing else apart from Him”: apart from G-d, nothing else in the world has any real existence.

Sefer HaSichos 5748 [1988], Vol. II, p. 514

Your Teacher Shall Hide Himself No Longer¹⁰⁴ (iii)

“For like the new heavens and the new earth which I shall make...”¹⁰⁹

The novelty will lie in the fact that the Divine power which constantly brings heaven and earth into existence *ex nihilo* will then be utterly manifest. This is the power of *Atzmus*, the very Essence of Divinity; as the above verse says, “which I shall make....”¹⁰⁹ For, as is well known,¹¹⁰ “The very core and Essence of the blessed Emanator, ...it is in His power and ability alone to create something (*yesh*) out of absolute naught (*ayin*) and nothingness.”

Therefore the entire world will then be a dwelling place for G-d, a dwelling place for His very Essence, just as a mortal man’s personality finds full and free expression in his own home. In the same way, the light of G-d will be revealed in future time¹¹¹ “without any garment” to screen it.

From a talk of the Rebbe on *Shabbos Parshas Naso*, 5751 [1991]

107. *Likkutei Torah, Shlach*, p. 37d. In *Biurei HaZohar* (s.v. שנה), the *Tzemach Tzedek* traces this connection to the teaching of the Sages (*Pesachim* 50a) on *Shmos* 3:15. See *Likkutei Sichos*, Vol. XVII, p. 95.

108. *Devarim* 4:35.

109. *Yeshayahu* 66:22.

110. *Iggeres HaKodesh*, Epistle 20. (See: *Lessons In Tanya*, Vol. IV, pp. 376-7.)

111. *Tanya*, ch. 36.

Revelation in Both Soul and Body

In the days of *Mashiach* the Divine light will be utterly revealed in the heart of every individual, and in every heart there will be a constant and visible fear of G-d; as it is written,¹¹² “They shall go into the caves of the rocks and into the tunnels of the earth, for fear of G-d....”

The body too will change. It will be like the body of Adam before the sin of the Tree of Knowledge, clean of any evil. As the *Midrash* states,¹¹³ “His heel threw a shadow on the orb of the sun.” That is to say, his body was nullified to the Divine Will even more than was the inanimate sun.

Derech Chayim, p. 25

Revelation Will Come Naturally

The revelation of prophecy depended on various prerequisites: the prophet was found worthy of it only if he was wise, strong, wealthy, and so on.¹¹⁴ And even then, the actual revelation of prophecy was so wondrous and supernatural, that for its duration the prophet came to be divested of materiality and of his regular senses. Thus, for example,¹¹⁵ “When I beheld it, I fell upon my face.” In future time, by contrast, prophecy will resemble something natural. Even boys and girls will prophesy; as it is written,¹¹⁶ “I shall pour My spirit upon all flesh, and your sons and daughters will prophesy.”

The same distinction applies to the apprehension of the secrets of the Torah. In our era they are revealed to a select few, such as to R. Shimon bar Yochai and his colleagues. The secrets of the Torah are revealed, moreover, in the manner of something wondrous; in fact they are termed “wonders”

112. *Yeshayahu* 2:19.

113. *Vayikra Rabbah* 20:2.

114. *Nedarim* 38a.

115. *Yechezkel* 1:28.

116. *Yoel* 3:1.

(*niflaos*), as in the verse,¹¹⁷ “Uncover my eyes, so that I may behold wondrous things out of Your Torah.” Concerning the Era of the Redemption, by contrast, it is written,¹¹⁸ “For the earth will be filled with the knowledge of G-d,” as part of the natural course of events.

Just as now the apprehension of palpable existence¹¹⁹ comes naturally, so in future time will the apprehension of Divinity¹²⁰ come naturally.

Hemshech 5672, Vol. II, p. 936

Revelation as a Matter of Course

Concerning the era of the future Redemption it is written,¹²¹ “The glory of G-d shall be revealed, and together all flesh shall see....” This verse speaks of visual sense perception by material flesh. As is explained in *Chassidus*, “even animals will recognize their Creator, and every created thing will apprehend its Creator.” Moreover, this revelation will come about as a self-evident matter of course,¹²² not as an innovation.¹²³

What is the difference?

In the latter case, when this revelation comes about as an innovation, the flesh is enabled to “see” the glory of G-d only because the glory of G-d, being boundless, is able to reach down so low that it becomes perceptible even by physical flesh. This entails an innovation in the world, since the ability of the flesh to “see” does not flow from its innate nature.

In the former case, when this revelation comes about as a self-evident matter of course, the physical flesh “sees” the glory

117. *Tehillim* 119:18.

118. *Yeshayahu* 11:9.

119. In the original, *hayesh vehametzius*.

120. In the original, *Elokus*.

121. *Yeshayahu* 40:5.

122. In the original, *bederech pshitus*.

123. In the original, *bederech chidush*.

of G-d by virtue of its own natural gifts, just as one's corporeal eyes see a physical object by virtue of their own innate gifts.

In future time, then, the Divine truth will be visible in the same natural, simple and self-evident way that one's eyes see the physical world today.

Likkutei Sichos, Vol. XVII, p. 93

The Ultimate Light and the Ultimate Vessel (i)

The Divine light can be revealed in this world in either of two ways:

(a) *By drawing downward*.¹²⁴ In this case, though the world is not transformed and refined in keeping with the lofty prospective revelation, the Divine light is nevertheless drawn down into it.

(b) *By upward elevation*.¹²⁵ In this case, the world is repeatedly refined to the point that it becomes a fit receptor (*kli*; lit., "vessel") for the light (*or*).

By way of analogy: If one man is standing on a hill and another is in the valley, they can come together either by the descent of the higher or by the ascent of the lower.

In time to come, both thrusts will materialize simultaneously.

Likkutei Torah, Re'eh, p. 26a

The Ultimate Light and the Ultimate Vessel (ii)

The Rebbe explains the relative merit of each of these situations, as follows:

In the former case, the superiority lies in the *light*: this is a superior, boundless light, which transcends the world.

124. In the original, *hamsbachah milmaalah lematah*.

125. In the original, *haalaah mimatah lemaalah*.

In the latter case, the superiority lies in the *receptivity* of the light: since the world has become a fit vessel for the light, the light is fully integrated within it.

In time to come, both merits will come together: the light to be revealed is a light that transcends all created worlds, and it will illumine their innermost dimensions.

Likkutei Sichos, Vol. I, p. 235

The Revelation at Sinai and the Future Revelation (i)

In future time, when the world is refined to the point that it becomes an actual vessel for the Divine light, it will serve G-d as a home, a real dwelling place. During the revelation at the Giving of the Torah on Mount Sinai, by contrast, since the world had not yet been refined it was merely called¹²⁶ “a lodging place for the Al-mighty,” just as an inn is not a traveler’s real home.

Or HaTorah, Sukkos, p. 1749

The Revelation at Sinai and the Future Revelation (ii)

At the time of the future Redemption, the world *in its own right* will become purified and refined. For this reason the resultant revelation and elevation will permeate it eternally. Thus it is written,¹²⁷ “I shall *remove* the spirit of impurity from the earth”; and likewise,¹²⁸ “Death shall be swallowed up *forever*.”

The revelation at Sinai, by contrast, though it was a foretaste of the future revelation,¹²⁹ brought the people only to a point at which¹²⁹ “their impurity *ceased*.” This left open the possibility of its recurrence, as in fact was the case with the sin

126. *Yoma* 12a.

127. *Zechariah* 13:2.

128. *Yeshayahu* 25:8.

129. *Shabbos* 146a.

of the Golden Calf.¹³⁰ This was possible because the world had not been refined *in its own right*, but only as the result of a revelation from above; accordingly, when this revelation departed, it was able to relapse to its former impurity.

Likkutei Sichos, Vol. XI, p. 10

This World Too has a Silver Lining

In time to come, Divinity will be revealed *in this world* at a level more sublime than the level at which it is revealed in the Higher Garden of Eden. This is why even the loftiest *tzaddikim* such as Avraham Avinu and Moshe Rabbeinu, whose abode is at the zenith of the Higher Garden of Eden, will become vested in corporeal bodies and will arise at the Resurrection of the Dead.¹³¹

The reason:¹³² “Their end is wedged in their beginning”; i.e., the ultimate elevation of the furthest and lowliest reaches in the process of creation, was anticipated at its outset. Or, as expressed elsewhere,¹³³ “Last in creation, first in [G-d’s] thought.”

Likkutei Torah, Shlach, p. 49a

Revelation in Space and in Time

At the festive midday meal on the eve of Yom Kippur, it was the custom of the Rebbe Rashab to speak of how Yom Kippur eve will be observed when *Mashiach* comes.

On one such occasion he explained that when *Mashiach* comes, the Divine light will be revealed in this material world

130. *Zohar* II, 52b.

131. See *To Live and Live Again: An Overview of Techiyas HaMeisim Based on the Classical Sources and on the Teachings of Chabad Chassidism*, by Rabbi Nissan Dovid Dubov (Sichos In English, N.Y., 1995), ch. 3.

132. *Sefer Yetzirah* 1:7.

133. The Sabbath eve hymn beginning *Lechah Dodi* (*Siddur Tehillat HaShem*, p. 132).

just as it is now in the World of *Atzilus*. Physical space will be actual *Elokus*, not clothed at all by any of the garments of physicality, for the true face of physicality will then be discernible — the fact that it is actual *Atzmus*, the very Essence of G-d Himself.

Just as this is true of *space*, so too will it be the case with *time*. Each day will be illuminated by the real revelation appropriate to that day. When *Mashiach* comes, the Divine utterance בתשעה לחודש (“on the ninth of the month,”¹³⁴ referring to the eve of Yom Kippur) will illuminate its day exactly as it did when it proceeded from the mouth of the Holy One, blessed be He. Just as in relation to space and to one’s own corporeality, one will be able to see the Word of G-d which constantly brings them into being and gives them life,¹³⁵ so too will one be able to see the Word of G-d that brings *time* into being and gives it life....

When *Mashiach* comes, everyone will possess true perception, and whatever one sees one will understand, with the truth of the soul.

Likkutei Dibburim, Vol. I, p. 133 (and in English translation: Vol. I, p. 289)

Revelation in Specifics

In time to come, it will be apparent in every entity that it is the handiwork of G-d’s creation. People will perceive how every created thing lives by virtue of the Ten Utterances by which the universe was created; people will perceive how these creative Utterances channel into every created thing the Divine energy which grants it its life and continued existence.¹³⁶

This comprehensive degree of perception applies equally to all created things. Beyond this, however, people will also be able to perceive how the true nucleus of each particular entity, with its distinctive features and characteristics, is the Word of

134. *Vayikra* 23:32.

135. In the original, *mehaveh umechayeh*.

136. *Shaar HaYichud VebaEmunah*, ch. 1ff. (See: *Lessons In Tanya*, Vol. III, p. 836ff.)

G-d — i.e., the particular Divine Utterance which beams into it and grants it life. For all the differences which exist between one created thing and another, whether they are distinctions in identity or nature or form, result from the differences between the particular letters which comprise the Ten Utterances, and which grant existence and life to every created entity in its own distinctive style.

A related quality can be observed among great *tzaddikim* in our times too. It is recounted that the Maggid of Mezritch once looked at a certain vessel and remarked that the craftsman who had made it was blind in one eye.¹³⁷ In other words, in the vessel he discerned a specific characteristic that was unique to this craftsman.

Likkurei Sichos, Vol. XXIX, p. 22

Three Kinds of Alef

When *Mashiach* comes, *golah* (גולה — “exile”) will be transformed into *geulah* (גאולה — “Redemption”) by the insertion of the letter *alef*.¹³⁸

The name of the letter *alef* has three meanings, alluding to three kinds of Divine revelation in the future:

(a) The name *alef* is related to the word *aluf* (“master”). At the time of the future Redemption, it will become apparent that G-d is *Aluf shel Olam*, the Master of the World.⁵² At that time, “the activating force of the Creator in the thing created”¹³⁹ will be revealed. In the words of the prayer service,¹⁴⁰ “Everything that has been made will know that You have made it.”

(b) The name *alef* is also related to the verbal root אלף, meaning “to teach,” as in the verse,¹⁴¹ ואאלף חכמה — “And I

137. *Shaar HaEmunah*, end of ch. 27.

138. See Vol. I (above), p. 119, and footnote 310 there.

139. In the original, *ko’ach hapoel banifal*; cf. *Kuzari* III:11, and *Shaar HaYichud VehoEmunah*, ch. 2.

140. *Machzor for Rosh HaShanah with English Translation* (Kehot, N.Y., 1983), p. 32.

141. Cf. *Iyov* 33:33.

shall teach you wisdom.” In future time there will be a great revelation of the Torah, of which it is written,¹⁴² “The Torah preceded the world by two thousand years.” [“Preceded” of course refers to spiritual precedence, not chronological.] Indeed, the very word אלפיים, meaning “two thousand,” shares a root with the above verb ואאלף, meaning “And I shall teach.”

(c) Finally, the letters that comprise the word אלף, when rearranged spell פלא (“wonder”). The time of the future Redemption will witness a revelation of the wonders of the Torah — its *pnimiyus*, the innermost mysteries of the Torah, which until then had been wondrously inaccessible.

Here, then, we have three levels of Divine revelation: *Alef* in the sense of *Aluf* (“Master”) alludes to the revelation of Divinity *within* the world and in worldly categories; *alef* in the second sense (“teaching”) alludes to a level of Divine revelation that transcends the world, though standing in a certain relation to the world — and this relation surfaces chiefly by means of the Torah, which *preceded* the world; while *alef* in the sense of פלא (“wonder”) alludes to the ultimate revelation of the very Being and Essence of Divinity.

From a talk of the Rebbe on *Shabbos Parshas Emor*, 5751 [1991]

Recognizing the Miraculous

At the time of the future Redemption even the hidden miracles, those presently camouflaged within the workings of nature, will be disclosed.

This is why the word זה (meaning “this”, and often alluding to revelation) appears *twice* in one of the verses which speaks of the revelation of Divinity at that time:¹⁴³ ואמר ביום ההוא: הנה אלקינו זה ... זה ה' קוינו לו — “It will be said on that day: Behold, this is our G-d...; this is G-d for Whom we hoped....” By contrast, in the verse that speaks of the revelation of Divin-

142. Cf. *Midrash Tehillim* 90:4.

143. *Yeshayahu* 25:9.

ity at the time of the Splitting of the Red Sea, the word זה appears only once:¹⁴⁴ זה א-לי ואננה — “This is my G-d and I will glorify Him.”

For at the time of the Splitting of the Red Sea there was an overt miracle, a cataclysmic assault on the laws of nature.¹⁴⁵ In the future Redemption, in addition to the overt miracles of that time, the miracles presently hidden within the workings of nature will also be revealed.

Likkutei Sichos, Vol. I, p. 259

The Complaint of a Fig

“In future time, when a man is about to pick a fig on *Shabbos*, it will cry out, ‘It’s *Shabbos*!’”¹⁴⁶

In other words, at that time even the very world will sense and will testify that nothing exists in the world but the One.

Likkutei Sichos, Vol. XI, p. 69

144. *Shmos* 15:2.

145. In the original classic metaphor, *shidud hateva* (lit., “an armed robbery of nature”).

146. *Midrash Tehillim*, end of ch. 73.

Chapter 5: The Days of Mashiach

The Body will Animate the Soul

When *Mashiach* comes, the body will see Divinity with palpable sense-perception. The physical eye will see the light and the Divine life-force which are the essence of every created thing.... In our times, the *nefesh* is the *mashpia*, the fount of spiritual energy, and the body receives its life-force from it; that is to say, *gashmiyus* is the recipient of the benefactions of *ruchniyus*. When *Mashiach* comes, however, the body will be the benefactor.

At that time, the true standing of *gashmiyus* will become apparent. It will become apparent that the source from which *gashmiyus* comes into being is *Atzmus*, the essential Being, as it were, of the Creator. Thus the Alter Rebbe speaks of¹⁴⁷ “the very core and Essence of the Emanator, Whose Being is of His Essence, and Who is not, heaven forbid, brought into being by some other cause (*ilah*) preceding Himself. It is therefore in His power and ability alone to create something (*yesh*) out of absolute naught (*ayin*) and nothingness.”

Likkutei Dibburim, Vol. I, p. 153 (and in English translation: Vol. II, pp. 16-18)

Every Organ — A Mitzvah

As the Rebbe Rashab writes in a *maamar*, when *Mashiach* comes everyone will manifestly see how the life-force that animates the organs of the body stems from Divinity. It will then be seen that every individual organ lives from the Divine life-force that is drawn into it by the fulfillment of the particular *mitzvah* which relates to that organ. For, as is well

147. *Iggeres HaKodesh*, Epistle 20. (See *Lessons In Tanya*, Vol. IV, pp. 376-7.)

known,¹⁴⁸ the 248 positive commandments correspond to the 248 bodily organs.

From a talk of the Rebbe on *Shabbos Parshas Shemini*, 5713 [1953]

May We Never Be Shamed

When *Mashiach* comes, and Divinity will be revealed, people will feel shame over the entire duration of this world — a world in which man was vested in physical and material things and was an entity which existed in seeming separateness from Divinity.

It is concerning this that we pray,¹⁴⁹ “May we never be put to shame or disgrace.”

Sefer HaMaamarim 5680 [1920], p. 130

New Objectives in Divine Service

In time to come, when the labors of disencumbering and elevating the Divine sparks¹⁵⁰ hidden in the material world have been completed, and evil will have been separated from good, people will engage in the study of Torah and in the observance of the commandments not in order to extract the sparks, but in order to bring about the consummation of more sublime *yichudim* — “unions” or “marriages” of *Sefiros* — in order to call forth more sublime lights.

(As for the statement of our Sages that¹⁵¹ “the commandments will be abrogated in the future,” this refers to the era of the Resurrection of the Dead, not to the days of *Mashiach*, which precede the Resurrection.)

This is why Torah study will then be mainly directed also to the *pnimiyus* — the innermost, mystical depths — of the

148. Cf. *Tanya*, beginning of ch. 23; *Iggeres HaTeshuvah*, end of ch. 5.

149. *Siddur Tehillat HaShem*, p. 45.

150. In the original, *beirur hanitzotzos*.

151. *Niddah* 61b.

commandments, and their hidden reasons. The revealed aspects of the Torah, however, will be manifest and known to every Jew, by an innate and unforgotten knowledge.... It is also possible, and indeed probable, that people will know all the fundamentals of the revealed plane of the Torah from the *pnimiyus* of the Torah,... and will therefore not need to occupy themselves with the revealed plane at all.

Iggeres HaKodesh, Epistle 26. (See *Lessons In Tanya*, Vol. V, pp. 152-5.)

Consummate Divine Service (i)

At the time of *Mashiach*, the commandments will be observed with the utmost perfection. As the *Rambam* writes,¹⁵² “In his days, all the statutes will be reinstituted as in former times.”

Yet it is self-evident that the perfection of that era will transcend even the perfection attained while the *Beis HaMikdash* stood. (This is true even of those periods, such as the reign of Shlomo HaMelech, during which foreign powers did not inhibit religious observance.) For that era will see the fulfillment¹⁵³ of the prophetic promise,¹⁵⁴ “I shall remove the heart of stone from your flesh.” It is thus obvious that the commandments will then be observed with superior refinement.

Likkutei Sichos, Vol. XXVII, p. 249

Consummate Divine Service (ii)

In the time of the *Beis HaMikdash* the service of G-d was not yet perfect; this is waiting for the days of *Mashiach*. As we say in our prayers,¹⁵⁵ “*There* [i.e., in the Third *Beis HaMikdash*] we will offer to You our obligatory sacrifices...*in accordance*

152. *Hilchos Melachim* 11:1.

153. *Rambam*, *Hilchos Teshuvah* 9:2.

154. *Yechezkel* 36:26.

155. *Siddur Tehillat HaShem*, p. 195.

with the command of Your will.” This implies that the sacrifices offered in the *Beis HaMikdash* in former ages were not yet completely “in accordance with the command of Your will.”

Why should this be so?

Concerning the sacrifices it is written,¹⁵⁶ אדם כי יקריב — “If a man should offer....” Significantly, the word here translated “man” is a commendatory epithet — *adam*, which implies someone reflecting¹⁵⁷ “the image of G-d.” (Indeed, concerning *all* the commandments it is written,¹⁵⁸ “These are the commandments which a man (*adam*) should do.”) It is thus clear that during the time of the *Beis HaMikdash* a sacrifice could not be offered with the utmost perfection, for since even the kind of man who may be described as *adam* is handicapped by bodily desires, he is not clearly superior to an animal,¹⁵⁹ and how can an animal offer an animal as a sacrifice? — except that the sacrificial service rectified this situation somewhat, by virtue of the revelation of Divinity in the *Beis HaMikdash*.

Things will be different in time to come, when every Jew will be truly worthy of the title *adam*, and will then be able to fully satisfy the requirement, “If a man (*adam*) should offer....”

Derech Chayim, p. 194

Consummate Divine Service (iii)¹⁶⁰

The sacrificial service cannot be carried out during the time of exile. Even though¹⁶¹ “the prayer services were instituted to correspond to the daily sacrifices,” this substitute cannot quite be described as being¹⁵⁵ “in accordance with the command of Your will,” for, as we say in our prayers,¹⁵⁵ “*There* [i.e., in the

156. *Vayikra* 1:2.

157. *Bereishis* 1:27.

158. *Vayikra* 18:5.

159. Cf. *Koheles* 3:19.

160. Cf. passage (ii) above.

161. *Berachos* 26b.

Third *Beis HaMikdash*] we will offer to You our obligatory sacrifices...*in accordance with the command of Your will.*”

Now this is puzzling. Surely serving G-d through prayer, which takes place in the soul of man, is more elevated than the sacrificial service, whose arena is the soul of animals. Why, then, should the sacrificial service be singled out as being “in accordance with the command of Your will”?

The explanation is, that during the time of exile man does not have the capacity to elevate a corporeal animal to G-d; for since he himself is still bound below, how can he elevate the animal? This will change, however, in the days of *Mashiach*, concerning whom it is written,¹⁶² יָרוֹם וְנִשָּׂא וְגִבָּה מְאֹד — “He shall be exalted and extolled, and very lofty.” The letters that comprise the final word מְאֹד may be rearranged to spell אָדָם. In the days of *Mashiach*, then, Jews will attain such a pinnacle of refinement that they will be worthy of the appellation *adam*, signifying man at his loftiest. And having reached that level, we will be able to elevate even a corporeal animal.

Torah Or, Vayechi, p. 46b

Tomorrow — To Receive Their Reward¹⁶³

A classic question asks: How can G-d delay giving the reward of the Jewish people until the days of *Mashiach* and the subsequent World of Resurrection (the latter era being the major time of reward)? Does the Torah not safeguard the rights of the day-laborer with the commandment,¹⁶⁴ בְּיוֹמוֹ תִּתֶּן שָׂכָרוֹ — “You shall give him his payment *on its day*”?

By way of explanation: The ultimate purpose for which the universe was created is that¹⁶⁵ “The Holy One, blessed be He, desired to have a dwelling place in the lower worlds.” This

162. *Yeshayahu* 52:13.

163. *Eruvin* 22a, commenting on *Devarim* 7:11.

164. *Devarim* 24:15.

165. *Midrash Tanchuma, Parshas Naso* 7:1.

means¹⁶⁶ that the Divine light should illuminate there without cover or concealment. Such a state is brought about by the endeavors of the Jewish people at refining the materiality of the material world and by the drawing down of Divine light into the world. Ultimately, the cumulative *avodah* of all the generations results in the transformation of the world into a dwelling place for G-d.

This process of refinement will culminate in future time, when¹⁶⁷ “the glory of G-d will be revealed, and all flesh together will see,” and G-d will¹⁶⁸ “reveal [Himself] in the majesty of [His] glorious might,” and¹⁶⁹ “the glory of G-d will fill the whole world.”

The work of the Jewish people over all the generations is thus one single unit of employment, so to speak, whose objective is to transform the world into a dwelling place for G-d. Moreover, it could even be argued that in this role the Jewish people are not subject to the law governing the employment of a “hired laborer,” but should rather be regarded as a “contractor”. That is to say, G-d entrusted them with His world — and with the task of transforming it into a dwelling place for Himself.

At any rate, the reward to be given in the World to Come is a comprehensive and collective remuneration to the Jewish people for their work — and it will fall due as soon as this work is completed.

Likkutei Sichos, Vol. XXIX, p. 138

Material Rewards

The Sages describe at great length the material prosperity which awaits us in future time. For example,¹⁷⁰ “A sapling will

166. *Tanya*, ch. 36. (See *Lessons In Tanya*, Vol. II, p. 470ff.)

167. *Yeshayahu* 40:5.

168. *Machzor for Rosh HaShanah with English Translation* (Kehot, N.Y., 1983), p. 32.

169. *Bamidbar* 14:2. (The last three quotations are fused and paraphrased in *Tanya*, ch. 37.)

170. *Toras Kohanim, Parshas Bechukosai* 26:4.

yield fruit on the very day it is planted”; or,¹⁷¹ “In the days to come, the Land of Israel will give forth delicacies and fine woolen garments.”

In the days of *Mashiach*, however, when¹⁷² “the occupation of the entire world will be solely to know G-d,” what value will anyone place on any such worldly delights?

By way of resolution: When material rewards are bestowed for the service of G-d, this gives expression to the fact that His Torah is not merely one of many particular components in a man’s life; rather,¹⁷³ “He is your life and the length of your days.” And since the Torah is a man’s entire being and vitality, it benefits *all* his affairs, material as well as spiritual.

Nevertheless, even when the service of G-d gives rise to material well-being, this does not come about easily, but results from exertion; moreover, it is not instantaneous: the harvest lags behind the planting. This is so, because though the Torah may indeed be engraved within an individual, it does not permeate his innermost essence to the extent that engraved letters are one with the stone in which they are engraved. The same is true of the reward for one’s divine service: Since one’s material things are not utterly united with their spiritual source, which is the flow of Divine life-force, one’s materiality does not serve as a fit receptor for this life-force.

In the days of *Mashiach*, by contrast, a man’s divine service will be engraved within him through and through. And when the Torah thus constitutes a man’s entire essence, it permeates and acts upon all his faculties and affairs; indeed, on everything in the world. At that time, therefore, there will be no interval between one’s action and the growth it engenders. Rather, the flow of Divine beneficence will be bestowed immediately, for materiality will be utterly united with its root and source — the Word of G-d.

Likkutei Sichos, Shabbos Parshas Behar-Bechukosai, 5751 [1991]

171. *Kesubbos* 111b.

172. *Rambam, Hilchos Melachim* 12:5.

173. *Devarim* 30:20.

Moshe Rabbeinu as Kohen Gadol

In time to come, the Levites will become *Kohanim*.¹⁷⁴ It thus appears probable that Moshe Rabbeinu, a Levite, will then serve as *Kohen Gadol*.¹⁷⁵

Or HaTorah, Shmos, p. 1586

Shemoneh Esreh

As explained in *Chassidus*,¹⁷⁶ in future time the *Shemoneh Esreh* will be recited aloud.

Something in the way of a source for this may be observed in a phrase from the *Zohar* on a verse that speaks of the plea of Mother Rachel,¹⁷⁷ קול ברמה נשמע — “A voice is heard in Ramah....” The latter word is not only a place name: it also allows the phrase to be translated as, “A voice is heard *aloud*....” And on this phrase the *Zohar* comments,¹⁷⁸ “This alludes to the World to Come.”

From a talk of the Rebbe on *Shabbos Parshas Vayigash*, 5746 [1985]

Mayim Acharonim

Once at a *Yom-Tov* meal at which the Rebbe Rayatz presided, *mayim acharonim* was brought to the table in a silver container.

The Rebbe demurred, and recounted the following exchange.

The Mittlerer Rebbe once asked his father, the Alter Rebbe: “What will be the function of *mayim acha-*

174. *Likkutei Torah* by the AriZal, and *Shaar HaPesukim*, end of the section on Yechezkel.

175. Cf. the above section entitled “The Status of Moshe Rabbeinu.”

176. *Torah Or*, end of *Parshas Vayigash*.

177. *Yirmeyahu* 31:14.

178. I, 210a.

ronim in future time, after the fulfillment of the prophetic promise,¹⁷⁹ ‘I shall remove the spirit of impurity from the earth?’”

Replied the Alter Rebbe: “At that time, its function will relate to those who engaged in worldly matters in purity.”

“When that time comes,” concluded the Rebbe Rayatz, “it will be appropriate to bring *mayim acharonim* to the table in a silver container.”

Sefer HaSichos 5702 [1942], p. 92

No Unwitting Sins

In time to come the Evil Inclination will cease to exist; as it is written,¹⁷⁹ “I shall remove the spirit of impurity from the earth.” Indeed, so manifest will the glory of G-d then be throughout the entire world, that a mere fig will cry out in protest if it is about to be picked on *Shabbos*.¹⁸⁰ It is thus clear that it will be impossible to sin in such circumstances, even unwittingly — just as a small child never puts his hand into the fire, nor does an animal jump into a fire.

Likkutei Sichos, Vol. XXV, p. 263

Spontaneous Prayer

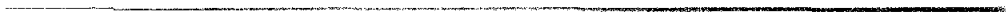
A group of chassidim were once sitting together at a comradely *farbrengen*, drinking in the words of a couple of hoary chassidim who recalled the days of the Rebbe Maharash and even of the *Tzemach Tzedek*. The informal discussion came to consider the question, How will the world look when *Mashiach* comes?

179. *Zechariah* 13:2.

180. *Midrash Tehillim*, end of ch. 73.

One of the elder chassidim said: “When *Mashiach* comes, a Jew will get up in the morning to get ready to pray — and his prayers will well forth spontaneously. Throughout the day likewise, every spare moment will be utilized for the study of Torah and for the service of G-d. And everything will come so naturally and simply, without any effort.”

Transmitted by oral tradition



Chapter 6: The Third Beis HaMikdash

G-d's Building (i)

The *Zohar*¹⁸¹ describes the First and Second *Beis HaMikdash* as “the building of mortal man which has no lasting existence,” whereas the Third *Beis HaMikdash*, since it is¹⁸² “the building of the Holy One, blessed be He,” will endure forever.

The First *Beis HaMikdash* corresponds to Avraham Avinu; the Second *Beis HaMikdash* corresponds to Yitzchak Avinu; the Third *Beis HaMikdash* corresponds to Yaakov Avinu.¹⁸³ And since the dominant characteristic of Yaakov Avinu is *truth*,¹⁸⁴ which can be neither intercepted nor changed, the Third *Beis HaMikdash* will stand forever.

Likkutei Sichos, Vol. IX, p. 26

G-d's Building (ii)

The First and Second *Beis HaMikdash* embodied the labors of the Jewish people, as they fulfilled the command to¹⁸⁵ “build Me a Sanctuary and I will dwell in their midst.” How, then, is it possible that these two Sanctuaries should *not* be everlasting, while specifically the Third *Beis HaMikdash*, which (insofar as it is¹⁸² “the building of the Holy One, blessed be He”) would appear to be lacking the luster of Israel’s labors, *will* be everlasting?

181. III, 221a.

182. In the Aram. original, *binyana deKudsha Brich Hu*.

183. See *Yabel Or* on *Tehillim* 127:1 (sec. 12), commenting on *Likkutei Torah, Matos*, p. 83c.

184. *Michah* 7:20.

185. *Shmos* 25:8.

By way of response: The Third *Beis HaMikdash* will be “the building of the Holy One, blessed be He” and hence eternal *by virtue of Jewry’s spiritual labors throughout this long exile*. Indeed, it could be contended that these endeavors are the most sublime of all forms of *avodah*, outshining even the divine service carried out in the First and Second *Beis HaMikdash*. Hence it is these very endeavors that ensure that the Third *Beis HaMikdash* will be G-d’s handiwork and will stand eternally.

This observation parallels the classic comment of our Sages on the Divine promise of the Redemption,¹⁸⁶ בעתה אחישנה — “I will hasten it in its time.” Now, is this verse promising that the Redemption will be *hastened*, or that it will come *in its time*?

To resolve this paradox, the Sages taught:¹⁸⁷ זכו-אחישנה; לא זכו-בעתה. I.e., if the Jewish people are found worthy, the Redemption will be hastened, ahead of its preordained time; if they are not found worthy, it will come in its time.

As noted above, the preceding observation recalls this teaching of the Sages. For since the Third *Beis HaMikdash* will come in the wake of the spiritual labors which, in the course of this long exile, have refined the Jewish people time and time again, it is these very labors that will induce G-d Himself to build it.

Likkutei Sichos, Vol. XXX, p.122

G-d’s Building (iii)

A man’s divine service may be described as perfect when he does not regard himself as an independent and self-sufficient entity, but rather, all his deeds are “G-d’s deeds.” At such a time, the Divine Presence fully dwells in all the works of his hands. This is why¹⁸⁸ “the works of *tzaddikim* are called the works of G-d” — because a *tzaddik* is self-effacing.

186. *Yeshayahu* 60:22.

187. *Sanhedrin* 98a.

188. *Shitah Mekubetztes* on *Kesubbos* 5a.

It may safely be assumed that this is especially true when one serves G-d in the spirit of a bondman, who has no independent identity. (Indeed,¹⁸⁹ “Whatever a bondman acquires is his master’s.”) He serves his master simply because he has accepted the yoke of his authority, not because of intellectual imperatives or emotional attachment.

This mode of divine service points out the distinctive quality of the Third *Beis HaMikdash*.

The divine service in the First and Second *Beis HaMikdash*, for all its worth, was spurred by a profound apprehension of the greatness of G-d, an intellectual apprehension which generates a love and awe of Him.¹⁹⁰ Now intellect by definition garbs the essence of the soul and covers it over. On the surface, therefore, the divine service of that era was intellectual, and hence tainted by the self-awareness that one’s own comprehension and feelings evoke. Neither the First nor the Second *Beis HaMikdash* was therefore manifestly¹⁸² “the building of the Holy One, blessed be He.”

The Third *Beis HaMikdash*, by contrast, will arise by virtue of the Jewish people’s divine service in the course of the exile, a service that has been carried out primarily through the acceptance of the yoke of heaven, like the service of a bondman. It is specifically this kind of service that may wholly and truly be called¹⁸⁸ “the works of *tzaddikim* [which] are called the works of G-d.” And for this reason this kind of service ensures that the Third *Beis HaMikdash* will manifestly be “the building of the Holy One, blessed be He”: He Himself will build it.

Likkutei Sichos, Vol. XXX, p.123

189. *Pesachim* 88b.

190. Cf. *Rambam*, *Hilchos Yesodei HaTorah* 2:2.

Cosmic Harmony

The *Beis HaMikdash* encapsulates G-d's bond with the world; as it is written,¹⁸⁵ "And they shall build Me a Sanctuary and I will dwell in their midst."

This bond can be established in any of three ways.

In the First *Beis HaMikdash* the bond was established by virtue of the *first* party, viz., G-d, by means of a downward flow¹⁹¹ of Divine beneficence initiated from above. In the time of the First *Beis HaMikdash* the people were required (for the most part) to be *tzaddikim* — and the task of a *tzaddik* is to draw Divinity down to this world. Yet since this downward flow of Divine beneficence was initiated from above, and barely dependent on mortal initiative, it was prone to be interrupted.

In the Second *Beis HaMikdash* the bond was established by virtue of the *second* party, viz., by the refinement and uplifting¹⁹² of the world. In the time of the Second *Beis HaMikdash*, since it followed after the destruction of the First *Beis HaMikdash* and after the rectification of this destruction, the people were at the level of penitents¹⁹³ — and the function of *teshuvah* is refinement and uplifting. This enabled the Second *Beis HaMikdash* to last longer in this world than the First. Yet since the world is by definition finite, this *Beis HaMikdash* too was subject to the bounds of finitude.

In the Third *Beis HaMikdash* the bond will be established from a *third* direction — by virtue of the combination of the infinite "above" and the finite "below", and the consequent formation of a third state of existence which embraces them both. And since this fusion of "above" and "below" is the function of the Third *Beis HaMikdash*, it will endure forever, for the finitude of the world will thereby become infinite.

Likkutei Sichos, Vol. IX, p. 26

191. In the original, *hamshachah milmaalah lematah*.

192. In the original, *baalaah milmatah lemaalah*.

193. In the original, *baalei teshuvah*.

Its Gates Sank into the Ground¹⁹⁴

On the verse, “Its gates sank into the ground,” the Sages teach that¹⁹⁵ the gates of the *Beis HaMikdash* sank and were hidden away in their location.

It would thus appear that when the Third *Beis HaMikdash* descends from heaven, these gates will be revealed, and the King *Mashiach* will erect them in their proper place.¹⁹⁶

But why, one might ask, should there be a need to use the gates that sank into the ground? Just as the *Beis HaMikdash* itself will descend from heaven, surely its gates too can descend.

However, since G-d is the ultimate in goodness and hence benevolent, and since¹⁹⁷ “a man prefers one *kav* of his own [handiwork] to nine *kabin* of another’s,” even the Third *Beis HaMikdash* (which will descend complete from heaven) will include this cherished quality of man’s own handiwork — by the erection of the gates which sank into the ground. Indeed, through this final stroke the entire *Beis HaMikdash* will be enhanced by this quality, since he who sets up the doors of a house is regarded as having built it all.¹⁹⁸

From a talk of the Rebbe on *Shabbos Parshas Terumah*, 5744 [1984]

The Sanctuary On High

Our Sages taught that¹⁹⁹ “the *Beis HaMikdash* below is positioned opposite the *Beis HaMikdash* on high.”

This correspondence extends to the particular dimensions and components of the *Beis HaMikdash*, each of which re-

194. *Eichah* 2:9.

195. *Eichah Rabbah*, *ad loc.*

196. See below, Part VI, ch. 4.

197. *Bava Metzia* 38a.

198. Cf. *Bava Basra* 53b.

199. *Midrash Tanchuma*, *Parshas Mishpatim*, sec. 18.

flected the level of sanctity enjoyed by its precise counterpart in the heavenly *Beis HaMikdash*.

There is reason to assume that this correspondence will be especially true of the Third *Beis HaMikdash*. In the First and Second *Beis HaMikdash* the correspondence was not apparent in detail: one could only tell that this was a House of G-d with a general division into parts. In the Third *Beis HaMikdash*, by contrast, the parallelism will be visible in all its precision even to fleshly eyes.

The reason is that since the First and Second *Beis HaMikdash* were²⁰⁰ “buildings of mortal man,” they did not disclose manifest evidence of their exact correspondence to the¹⁸² “building of the Holy One, blessed be He.” In the *Beis HaMikdash* of the future, however, which will be a “building of the Holy One, blessed be He,” the way in which each of its details echoes a particular level in the Sanctuary on high will be plainly visible.

Likkutei Sichos, Vol. XXIX, p. 22

Candles from Sabbath Eve

In the very last of the Laws Governing the House of [G-d's] Choice, *Rambam* describes the procedure by which the courtyard of the *Beis HaMikdash* was inspected on *Shabbos*. There he writes:²⁰¹ “*This procedure is followed every night, except on Shabbos eve, when there are no torches in hand, but the inspection is carried out by the light of candles that were lit there from before the approach of Shabbos.*”

What message do these words bear?

The full flowering of the *Beis HaMikdash* will come to pass in the Sanctuary of the future, in the days of *Mashiach*, in²⁰² “the day that will be entirely *Shabbos*.” For only the Third *Beis*

200. *Zohar* III, 221a.

201. *Hilchos Beis HaBechirah* 8:12.

202. *Tamid* 7:4.

HaMikdash will be G-d's own handiwork,²⁰³ "the Sanctuary which Your hands... have established," and it will stand forever.

Now since this consummation will be attained only in the future, one could conceivably underestimate the ultimate value of Jewry's divine service in the course of this present exile.

Quite the contrary, *Rambam* reassures us:

On Shabbos eve: In the time of the future Redemption, "the day that will be entirely *Shabbos*," —

there are no torches in hand: At that time we will no longer have the benefit of²⁰⁴ "a *mitzvah* [which] is a lamp, and the Torah [which] is light," for those will be²⁰⁵ "years of which you shall say, I have no pleasure in them," —

but the inspection is carried out by the light of candles that were lit there from before the approach of Shabbos: Whatever light is then available will be that which was kindled during the preceding exile. Indeed, the ultimate attainment of the Third *Beis HaMikdash* will be the fact that at that time the divine service of the Jewish people throughout the exile will become apparent in all its beauty.

Likkutei Sichos, Vol. XXI, p. 243

A Glimpse of the Future Sanctuary

The saintly R. Levi Yitzchak of Berditchev used to point out that the name *Shabbos Chazon*²⁰⁶ stems from the word *machazeh*, meaning "vision", for "on that day everyone is shown the future *Beis HaMikdash*."

This is intended to arouse a Jew and encourage him: having caught a glimpse of the Third *Beis HaMikdash* in all its

203. *Shmos* 15:17.

204. *Mishlei* 6:23.

205. *Kohelos* 12:1.

206. I.e., the *Shabbos* preceding Tishah BeAv, when the *Haftorah* opens with the word *chazon* ("The vision of Isaiah..."; *Yeshayahu* 1:1).

heavenly perfection, all that is left for him to do is to bring it down to this world.

And though not everyone quite *sees* the Third *Beis HaMikdash*, this situation may well be compared to the following episode in which²⁰⁷ “I Daniel alone saw the vision; the men who were with me did not see the vision, but a great trembling fell upon them....”

On this the Sages ask:²⁰⁸ “If they did not see the apparition, why the dread?”

And they answer: “Though they did not see it, their heavenly soul-root²⁰⁹ saw it.”

In the same way, on *Shabbos Chazon* the transcendent root of the soul does see the future Sanctuary; moreover, this perception leaves an imprint on the individual, even on his body and on his animal soul.

The question has likewise been asked: What is the point of the proclamations uttered by the heavenly voice²¹⁰ of which the Sages sometimes speak? Who hears it?

The answer given in *Chassidus*²¹¹ recalls the above explanation: The transcendent *mazal* hears the voice, and relays it soundlessly into the nether reaches of the soul that are garbed in the body.

Likkutei Sichos, Vol. XXIX, pp. 18, 22

207. *Daniel* 10:7.

208. *Megillah* 3a.

209. In the original, *mazal*.

210. In the original, *bas kol*; see, e.g., *Avos* 6:2 and *Chagigah* 15a.

211. *Likkutei Torah*, *Parshas Teitzei*, p. 36d.

Chapter 7: The Resurrection of the Dead²¹²

Humanity at its Highest

This world is the period of the battle between material existence and spirituality, between good and evil: “One nation shall contend with the other,”²¹³ with the good sometimes prevailing and sometimes the evil.

In the days of *Mashiach*, when the Jewish people will have completed the battle — when the good will have been sorted out from the evil and the evil from the good — and they will go out of exile, they will attain the perfect state of man that existed before the sin of the Tree of Knowledge. The Jewish people will then no longer be under the dominion of the Tree of [both] Good and Evil.²¹⁴ However, since the impure side of the universe²¹⁵ will still have a hold over the²¹⁶ “mixed multitude,” something will still be lacking in the perfection of the Jewish people. (This explains why all those who will be alive when *Mashiach* arrives will die before the Resurrection and only later will they arise.) In the course of the Days of *Mashiach* they will ascend the ladder of perfection by virtue of their divine service. For this reason the Days of *Mashiach* are the time of which it is written (concerning the commandments),²¹⁷ היום לעשותם — “Today [is the time] to fulfill them.” (Indeed, this period will see the fullest expression of this phrase.)

212. In the original, *techiyas hameisim*; see footnote 131 above.

213. *Bereishis* 25:23.

214. On this passage, see *Iggeres HaKodesh*, Epistle 26, in *Lessons In Tanya*, Vol. V, p. 116.

215. In the original, the *sitra achra*.

216. In the original, *eirev rav*.

217. *Devarim* 7:11.

The following stage, which is called the World of Resurrection,²¹⁸ goes further. At that time G-d will utterly²¹⁹ “remove the spirit of impurity from the earth” and there will be neither sin nor death, for G-d Himself will²²⁰ “slaughter the Evil Inclination,” which is the Angel of Death.²²¹ At that time man will attain his most perfect state, not only in proportion to his spiritual labors and their due reward, but moreover as a gift granted from above. This is why²²² “the commandments will be abrogated in future time,” at the time of the Resurrection of the Dead, when²²³ “the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence.” Thus, once man has attained his most perfect state, he will be blessed with a reward so sublime that we have no inkling of it.

This reward will be bestowed in the world here below, to souls clothed within bodies, for then the world will attain the ultimate state for which it was first created²²⁴ — to become “a dwelling place for G-d among the lower worlds.”

Teshuvos U'Biurim of the Rebbe, sec. 11

Stages in the Apprehension of Divinity

In this physical and material world we are unable to grasp the *actual identity*²²⁵ of the Divine light, even of the lesser and immanent level of light called *memaleh kol almin*. All we can do is to have a knowledge and sensation of its *existence*,²²⁶ in the spirit of the verse,²²⁷ “Raise your eyes aloft and behold Who created these!”

218. In the original, *Olam HaTehiyah*.

219. *Zechariah* 13:2.

220. *Sukkah* 52a.

221. *Bava Basra* 16a.

222. *Niddah* 61b.

223. *Berachos* 17a.

224. *Midrash Tanchuma, Parshas Naso* 7:1.

225. In the original, *mahus*.

226. In the original, *metzius*.

227. *Yeshayahu* 40:26.

In the more rarefied state of being called *Gan Eden*, which is the World of Souls and hence unencumbered by the obscurity of bodily veils, it becomes possible to grasp the *actual identity* of the immanent level of Divine light called *memaleh kol almin*.

One step higher, in the days of *Mashiach*, materiality will be refined. The image of G-d will illumine a man from within, as it did before the sin of Adam, and even more so. At that time, there will be revelations even from the higher and transcendent level of Divine light called *sovev kol almin*.

The pinnacle is reached with the Resurrection of the Dead, when this world attains its ultimate state of perfection. At that point, the very Essence of the Infinite One — *Atzmus Ein Sof, Baruch Hu* — will become manifest.

* * *

The above modes of Divine illumination, in ascending order:

Memaleh kol almin (lit., “fills all worlds”): The radiance of the Divine Presence is actually garbed within the created worlds where it is diffused differentially according to their various levels.

Sovev kol almin (lit., “encompasses all worlds”): Here, too, the Divine light is actually within the created worlds (for “encompasses” is not a spatial term), except that it is not diffused differentially to their various levels, but abides within them while remaining transcendent (*makkif*).

Atzmus umahuso (lit., “His Essence and Being”): Actual Divinity, a level of light which outshines any definition which would relate it to the bounds of the created worlds.

Teshuvos U’Biurim of the Rebbe, sec. 11

Measure for Measure

The Alter Rebbe writes that all the future revelations of Divinity²²⁸ “depend on our actions and divine service throughout the period of exile.”

Now, the spiritual labors of the Jewish people bring about the Redemption not only in a general sense, but moreover according to the more specific principle of²²⁹ “measure for measure.” If so, one might ask, what is the particular kind of divine service that brings about the Resurrection of the Dead?

The following answers could be proposed:

(a) Basically, by observing the commandments one transforms the *physicality of the world* (which is transient and obsolescent, smacking of death) into a vessel and home for *sanctity* (which bespeaks vitality and eternity). Divine service of this kind will bring about the Resurrection of the Dead.

(b) The divine service called *beirurim*²³⁰ consists of sifting and refining the materiality of this world, in order to locate and *elevate* the sparks of sanctity which are embedded there and which fell from their pristine heights. And since²³¹ “one who has fallen from his station is referred to as dead,” the elevation of the sparks foreshadows the Resurrection of the Dead.

Likkutei Sichos, Vol. III, p. 1011

The Days of Mashiach and the Resurrection (i)

In the Days of *Mashiach* the physicality of the world will be so purified and refined, that even animals and beasts will be uplifted; as it is written,²³² “They shall neither hurt nor destroy

228. *Tanya*, beginning of ch. 37; see *Lessons In Tanya*, Vol. II, p. 483.

229. In the original, *middah keneged middah* (*Nedarim* 32a).

230. See Vol. I of the present work, pp. 29-32.

231. Cf. *Zohar* III, 135b.

232. *Yeshayahu* 11:9.

in all My holy mountain”; likewise,²³³ “The wolf shall dwell with the lamb..., and the cow and the bear shall pasture....” And obviously, the human body will be utterly refined.

Nevertheless, we find that there will be death (“for a youth will die a hundred years old”²³⁴) — and the function of death is the refinement of the body. For since a body will then be born of a physical father and mother, through physical and natural desire and will, the body will stand in need of this final and utter refinement of its physicality.

(It goes without saying that the above-mentioned desire is no mere materialistic desire, nor will it be tarnished by any taint of evil. Nevertheless, it will be natural — as with Adam before the sin, who had no materialistic desire at all, and whose will to eat, for example, was not intended for the satisfaction of an appetite but for the well-being of the body.)

Thus far concerns the Days of *Mashiach*. At the time of the Resurrection of the Dead, by contrast, bodies will not be born of a father and mother, but will live from “the Dew of Resurrection.”²³⁵ Accordingly, they will be holy and pure, and live eternally. They will resemble the body of Adam,²³⁶ “the handiwork of the Holy One, blessed be He,” which was utterly pure and refined. In the words of our Sages,²³⁷ “His heel cast a shadow on the orb of the sun.” Indeed, as far as his body was concerned, he would have lived forever.

Sefer HaMaamarim 5686 [1926], p. 227

The Days of Mashiach and the Resurrection (ii)

The Divine light to be revealed in the Days of *Mashiach* will be the light which the Jewish people will have drawn earthward by serving G-d through the study of the Torah and

233. *Loc. cit.*, vv. 6-7.

234. *Op. cit.* 65:20.

235. Cf. *Tanya*, end of ch. 36.

236. *Bereishis Rabbah* 24:5.

237. *Vayikra Rabbah* 20:2.

the observance of the *mitzvos*. The revelation will thus be proportionate to their past service. Hence the language of the verse,²³⁸ וְגַלָּה כְבוֹד ה' — “The glory of G-d will be *revealed*”: the light which until that time had remained hidden within this study and this observance will then be unveiled for all to behold.

The Divine light that will be revealed at the time of the Resurrection, however, will outshine it by far: its source will be a level of Divinity that is beyond the reach of any mortal service.

Or HaTorah, Bereishis, p. 880

On the Third Day

There is a prophetic verse which says,²³⁹ יְחִינּוּ מִיָּמִים, בַּיּוֹם — “He will revive us after two days; on the third day He will raise us up, and we shall live in His Presence.”

The Sages understand the “two days” as referring to This World and the World to Come (*Olam HaBa*, here meaning *Gan Eden*²⁴⁰), and “the third day” as referring to the World of Resurrection (*Olam HaTechiyah*, the higher state which will follow the coming of *Mashiach*).

To what modes of divine service do these three states correspond?

This World represents the spiritual lifestyle of those who (like the Tribe of Zevulun²⁴¹) spend most of their time working for a living, and who pattern their lives according to the Torah.

The World to Come represents those (like the Tribe of Yissachar²⁴¹) whose main occupation is studying Torah.²⁴² *The*

238. *Yeshayahu* 40:5.

239. *Hoshea* 6:2.

240. See the passage below entitled “Eating and Drinking in the World to Come (iii)”: “*Gan Eden* (‘the World of Souls’) and *Olam HaTechiyah* (‘the World of Resurrection’) are *both* known as *Olam HaBa* (‘the World to Come’) — and this has resulted in many misconceptions.”

241. Cf. *Rashi* on *Bereishis* 49:13.

third day represents a level of divine service that combines both the above modes, a level at which the soul and the body participate with equal enthusiasm in the service of G-d. This level recalls the state of Adam before the sin, when there was no difference between the body and the soul; as it is written,²⁴³ “And they felt no shame.” It also foreshadows the future time of which it has been promised,²⁴⁴ “I shall remove the spirit of impurity from the earth,” so that the body will thus be even loftier than the soul — and this is the ultimate intent underlying the creation of this world.

Igros Kodesh (Letters) of the Rebbe, Vol.IV, p. 452

Eating and Drinking in the World to Come (i)

Our Sages have taught:²⁴⁵ “In the World to Come there will be neither eating nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence.”

In *Olam HaBa* (“the World to Come”) there will be physical bodies complete with all their organs, as now — for *Olam HaBa* here means *Olam HaTechiyah* (“the World of Resurrection”), not *Gan Eden* (“the World of Souls”).²⁴⁰ Nevertheless, even though there will then be neither eating nor drinking, the physical body with all its organs will not have been created in vain, G-d forbid; rather, the body will be nourished by the radiance of the Divine Presence.

In this it will resemble Moshe Rabbeinu during his forty days on Mount Sinai: his physical body remained intact, except that it was nourished by *ruchniyus*, by the spirituality of the Divine light.

Likkutei Torah, Shabbos Shuvah, p. 65d

242. In the original, *yoshvei ohel* (lit., “dwellers in the tent [of Torah]”).

243. *Bereishis* 2:25.

244. *Zechariah* 13:2.

245. *Berachos* 17a.

Eating and Drinking in the World to Come (ii)

In *Olam HaBa* (“the World to Come”), here meaning *Olam HaTechiyah* (“the World of Resurrection”),²⁴⁰ Divinity will be manifest at a more sublime level than in *Gan Eden* (“the World of Souls”). For since even the body will be receptive to the radiance of the Divine Presence and will be sustained by it, it is clear that the source of this radiance must be a level of Divinity that *transcends* the limitations of *Seder Hishtalshelus*, the chainlike scheme of gradual descent whereby the Divine light progressively screens itself on its way from ethereal spirituality to apparent substantiality. Only relative to such an infinitely towering level of Divinity are the spiritual “above” and the material “below” both dwarfed into equal insignificance. And, as part of this equality, just as the soul is able to be receptive to the radiance of the Divine Presence, so too is the body.

The *Maamarim* of the Alter Rebbe on the *Parshiyos*, p. 325

Eating and Drinking in the World to Come (iii)

Question: Will there be eating and drinking in *Olam HaBa* (“the World to Come”)?

Answer: The prophetic promises of the *Tanach* and the teachings of the Sages speak of three periods: (a) the Days of *Mashiach*; (b) *Gan Eden* (lit., “the Garden of Eden”); (c) the World which will follow the Resurrection of the Dead.

Parenthetically: It should be noted that (b) *Gan Eden* (“the World of Souls”) and (c) *Olam HaTechiyah* (“the World of Resurrection”) are *both* known as *Olam HaBa* (“the World to Come”) — and this has resulted in many misconceptions.

(a) *Yemos HaMashiach* (“the Days of *Mashiach*”): The *Gemara*²⁴⁶ records two views as to whether at that time the world will be conducted supernaturally, or whether “There will

246. *Ibid.* 34b.

be no difference between this world and the Days of *Mashiach* except for [the Jewish people's liberation from] subservience to the gentile nations." Now, even though in general (as *Rambam* observes²⁴⁷) there are many particulars concerning this period that are not clarified explicitly in the *revealed* dimension of the Torah, it is nevertheless obvious that according to both the above views there *will* be eating and drinking and so forth in the days of *Mashiach*. This is affirmed by many verses and Talmudic teachings, and explicit in the *Rambam*.²⁴⁷ See also *Iggeres HaKodesh* by the Alter Rebbe, Epistle 26.

(b) *Gan Eden*: Since this is the abode of souls without bodies,²⁴⁸ eating and drinking are obviously irrelevant.

(c) *Olam HaTechiyah* ("the World of Resurrection"): Concerning this state, when *embodied* souls will be resurrected,²⁴⁹ our Sages taught that²⁴⁵ "In the World to Come there will be neither eating nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence."

Now the *Rambam*²⁵⁰ holds that this statement refers to a state in which there is no body, while in the World of Resurrection there *will* be eating and drinking.²⁵¹ In this he is consistent with his own conception, whereby the ultimate and principal reward will be granted in a world without bodies, because the soul is unable to receive its prodigious reward while clothed in a body. For the same reason, he also holds that those who will arise at the Resurrection of the Dead will later die, and thereafter arrive at *Olam HaBa* ("the World to Come"), which he defines as the state in which man's divine service in this world is principally rewarded.²⁵²

247. *Rambam*, *Hilchos Melachim* 12:2.

248. *Rambam*, *Hilchos Teshuvah*, ch. 8, and commentaries there; *Torah Or*, *Parshas Yisro*, p. 73b.

249. See *Teshuvos U'Bsiurim* by the Rebbe, sec. 11.

250. *Hilchos Teshuvah*, *loc. cit.*

251. *Lechem Mishneh* on *Hilchos Teshuvah* 8:2; *Iggeres Techiyas HaMeisim* by the *Rambam*.

252. *Iggeres Techiyas HaMeisim* by the *Rambam*.

Prominent scholars have differed from all facets of this conception of the *Rambam*. Foremost among them is the *Ramban*,²⁵³ who affirms “with clear proofs...that the Resurrection of the Dead is the ultimate destiny — and this is the truth according to the Kabbalah.”²⁵⁴ From this it necessarily follows that the above-quoted teaching²⁵⁵ — “In the World to Come there will be neither eating nor drinking; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence” — which speaks of the *ultimate* reward, refers to the World of Resurrection.

Igros Kodesh (Letters) of the Rebbe, Vol. II, p. 92

Ten Questions and Answers on the Resurrection of the Dead²⁵⁵

Question 1: At what stage will the Resurrection of the Dead take place?

Answer 1: The Redemption will follow this sequence: the building of the *Beis HaMikdash*, the Ingathering of the Exiles, and — forty years later — the Resurrection of the Dead.

Question 2: Where will the Resurrection take place?

Answer 2: Both for those buried in *Eretz Yisrael* and for those buried outside the Land (to which the bodies will be brought by the angel Gavriel), the Resurrection will take place in *Eretz Yisrael*. For since G-d swore that he would rebuild Jerusalem indestructibly, the soul will enter the body only in a place that will stand forever, so that the soul likewise will live in the body forever. (In this context, the entire Land of Israel is subsumed in Jerusalem.)

253. I.e., Nachmanides.

254. *Derech Mitzvosecha* by the *Tzemach Tzedek*, s.v. *Mitzvas Tzitzis*.

255. The above Questions and Answers are a mere synopsis of an extensive responsum by the Rebbe which is fully documented and closely argued; see the source indicated at the end of these Questions and Answers.

Question 3: Who will arise at the Resurrection of the Dead?

Answer 3: All of Israel, without exception, have a share in the World to Come²⁵⁶ (i.e., the Resurrection of the Dead). Even as to those of whom the Sages said that they do not have a share in the World to Come,²⁵⁶ this means that (a) their *body* will decompose, while the Divine soul, which is eternal, will be resurrected in a different body, and (b) they have no known and separate share, but they do derive benefit and sustenance from the storehouse of charitable bequests which are hidden away for those who were not found worthy of entering the World to Come.²⁵⁷

Question 4: In the case of a soul which descended to this world more than once, in which body will it be resurrected?

Answer 4: A body relates only to that part of the soul which was rectified when the body was alive. There is no problem in saying that a man has only “part” of a soul, for each part of the soul incorporates all of its components, which together constitute the stature of a complete soul.

Question 5: In what manner will the body be resurrected?

Answer 5: As a man leaves, so will he come — whether blind, deaf, clothed, or whatever; as G-d says, “Let them arise as they left, and I shall heal them.” Some understand “clothed” as referring to the shrouds in which a man was buried, others understand it as referring to the clothes he was accustomed to wear.

Question 6: Will the entire Jewish people be resurrected simultaneously?

Answer 6: The first to be resurrected will be the dead of the Land of Israel, after them the dead of other lands, and then those who died in the wilderness (or, according to other

256. Cf. *Sanhedrin* 11:1.

257. For this subject at length, see *Teshuvos U'Biuurim* by the Rebbe, sec. 8.

views, the Patriarchs). Some hold that the order will be: the dead of the Land of Israel, after them the dead of other lands, and then “those who slumber in Hebron” (i.e., the Patriarchs) — in order that the fathers of the Jewish people should awaken in joy, when they behold their offspring who have arisen from their graves, in a world filled with righteous and pious folk.

The *tzaddikim* will take precedence over other men, and masters in the study of the Torah will take precedence over masters in the performance of the commandments. They will all be called by name in alphabetical order, except that the first to be resurrected will be those who are humble of spirit.

Question 7: What of the people who will be alive at the time of the Resurrection?

Answer 7: They too will die, and G-d will immediately resurrect them, in order that no trace whatever should remain of the defilement of this world — so that there will be a new world, G-d’s handiwork.

Question 8: How will the body be rebuilt?

Answer 8: One bone of the body remains. (Some hold that it is part of the spine: some say at the nape of the neck where the knot of the *tefillin* is placed, and others say that it is the lowest bone of the spine.) At the time of the Resurrection G-d softens this bone with the Dew of the Resurrection: it serves as yeast to dough, and from it the entire body is reconstituted.

Question 9: Will there be trial and judgment after the Resurrection?

Answer 9: There are those who hold that following the Resurrection there will come the great Day of Judgment²⁵⁸ on which every man will be judged according to his deeds. Others hold that every man is judged immediately after his death, so that there is no reason for a further trial; these understand the

258. In the original, *Yom HaDin*.

future Day of Judgment as referring to a time of punishment and vengeance. Yet others hold that the Day of Judgment refers only to the nations of the world, not to Israel.

Question 10: How will life be after the Resurrection?

Answer 10: In the World to Come (the World of the Resurrection) there will be neither eating nor drinking, neither reproduction nor commerce, neither envy nor hatred nor competition; rather, the righteous will sit with crowns on their heads, and bask in the radiance of the Divine Presence. They will not return to their dust, but will live forever.

Teshuvos UP'Biurim by the Rebbe, sec. 11

**Part Six:
Studies of Scriptural
& Rabbinical Sources**

Prologue: The Voice of the Herald

Kol mevaser mevaser veomer...

The voice of the herald²⁵⁹ brings good tidings and proclaims:

Your mighty salvation comes!²⁶⁰ My Beloved is coming!²⁶¹ — the voice heralds.

He comes with myriads of regiments of angels to stand on the Mount of Olives!²⁶² — the voice heralds.

He approaches to sound the *Shofar*,²⁶³ beneath Him the mountain shall split,²⁶⁴ — the voice heralds.

He knocks,²⁶⁵ peers [through the lattice],²⁶⁶ and shines forth,²⁶⁷ and half the mountain moves from the east,²⁶⁸ — the voice heralds.

He has fulfilled the words of His promise, and He has come with all His holy ones,²⁶⁹ — the voice heralds.

259. I.e., Eliyahu the Prophet, who will herald the coming of *Mashiach*, and proclaim the good tidings enumerated below.

In the original of this poetic passage, each stanza consists of a rhyming couplet — typically two related promises of Redemption borrowed or concisely paraphrased from the prophetic Books of the *Tanach*. Apart from the first stanza, each one begins with the word *kol* (“the voice”), and the initial letters of the next word in each case follow the order of the alphabet.

260. Cf. *Yeshayahu* 62:11.

261. *Shir HaShirim* 2:8.

262. Cf. *Zechariah* 14:4.

263. Cf. *ibid.* 9:14; *Yeshayahu* 27:13.

264. Cf. *Zechariah* 14:4.

265. *Shir HaShirim* 5:2.

266. *Ibid.* 2:9.

267. *Yeshayahu* 60:2.

268. *Zechariah* 14:4.

269. *Ibid.* 14:5.

A heavenly voice is heard by all the inhabitants of the earth, — the voice heralds.

Israel, His people, tended by Him from the womb,²⁷⁰ has been newly born as a babe born from its mother's loins, — the voice heralds.

She has travailed and given birth²⁷¹ to a people that shines forth as the dawn;²⁷² who has heard of anything like this?²⁷³ — the voice heralds.

The Pure One has wrought all this; who has seen such wonders?²⁷³ — the voice heralds.

The means and time of Redemption have been appointed; can a land be born in one day?²⁷³ — the voice heralds.

Without the help of the One who is omnipotent in celestial and terrestrial domains, could an entire nation be born at once?²⁷³ — the voice heralds.

When the resplendent G-d redeems His people, then the evening shall be light,²⁷⁴ — the voice heralds.

Deliverers will go up to Mount Zion,²⁷⁵ for Zion has travailed and given birth,²⁷⁶ — the voice heralds.

A voice resounds throughout your boundaries: Enlarge the place of your encampment,²⁷⁷ — it heralds.

Extend your habitations as far as Damascus,²⁷⁸ receive your sons and your daughters, — the voice heralds.

270. *Yeshayahu* 46:3.

271. *Ibid.* 66:8.

272. *Shir HaShirim* 6:10.

273. *Yeshayahu* 66:8.

274. *Zechariah* 14:7.

275. *Ovadiah* 1:21.

276. *Yeshayahu* 66:8.

277. *Ibid.* 54:2.

278. Cf. *Midrash Rabbah* on *Shir HaShirim* 7:4; *Talkut Shimoni* on *Zechariah*, sec. 575, and on *Yeshayahu*, sec. 472; *Rashi* and *Radak* on *Zechariah* 9:1.

Rose of Sharon,²⁷⁹ exult, for those who sleep in Hebron²⁸⁰ have arisen, — the voice heralds.

Turn to Me and be saved even this very day, if you hear My voice,²⁸¹ — the voice heralds.

There has appeared a man: his name is Tzemach,²⁸² it is David himself!²⁸³ — the voice heralds.

Arise, those who are buried in the earth; awake and jubilate, those who dwell in the dust!²⁸⁴ — the voice heralds.

When [*Mashiach*] will be established as king in Jerusalem, the populous city,²⁸⁵ G-d will be a tower of salvation to him,²⁸⁶ — the voice heralds.

The name of the wicked will be annihilated, but lovingkindness will be shown to David his anointed,²⁸⁶ — the voice heralds.

Grant salvation to the eternal people, to David and his descendants forever,²⁸⁶ — the voice heralds.

From the prayers of Hoshana Rabbah, *Siddur Tehillat HaShem*
(trans. Rabbi Nissen Mangel), p. 334

279. I.e., the Jewish people; see *Shir HaShirim* 2:1.

280. I.e., the Patriarchs, who are interred in Hebron.

281. Cf. *Sanhedrin* 98a.

282. Cf. *Zechariah* 3:8, 6:12-13, and *Targum* there; *Talmud Yerushalmi, Berachos* 4:4.

283. See: R. Yeshayahu Horowitz (*Shelah*), Commentary on the *Siddur*, and R. Yaakov Emden, Commentary on the *Siddur*; cf. *Yirmeyahu* 33:15; *Zohar* I, 82b, and II, 332b.

284. Cf. *Yeshayahu* 26:19.

285. *Eichah* 1:1.

286. Cf. *II Shmuel* 22:51.

Chapter 1: Expositions of Scriptural Verses

For the Increase of the Realm (i)

לסרבה המשרה ולשלום אין קץ

*"For the increase of the realm and for peace without end...."*²⁸⁷

Our Sages have taught²⁸⁸ that the closed letter *mem* which normally appears only at the end of a word, but here appears in the middle of the word לסרבה, is an allusion to *Mashiach*.

One explanation for this is that²⁸⁹ "*Mashiach* is alluded to in the closed *mem* which appears in the name of Adam (for אדם is made up of the initial letters of the three names, אברהם, משה, דוד — Avraham, David, *Mashiach*).... But if that which is closed is opened..., so that the *mem* of לסרבה becomes open, then the open letter *mem* appearing at the *end* of the word המ in the phrase²⁹⁰ חומות ירושלים אשר המ פרוצים — 'the walls of Jerusalem which were broken down,' will be closed on all sides."

On this the *Tzemach Tzedek* comments: "Our Sages teach²⁹¹ that when an unborn infant is in his mother's womb, 'his mouth is closed and his navel is open, ...and as soon as he encounters the air of the world, that which is closed opens and that which is open closes.' Now, exile is likened to pregnancy and the Redemption is likened to birth;²⁹² as it is written,²⁹³ 'For Zion has been in labor, and has given birth to her children.' At the time of birth, then, which is the Redemption,

287. *Yeshayahu* 9:6.

288. *Sanhedrin* 94a.

289. *Megaleh Amukos*, sec. 180.

290. *Nechemiah* 2:13.

291. *Niddah* 30b.

292. Cf. Vol. I of the present work, p. 5.

293. *Yeshayahu* 66:8.

‘that which is closed opens’ — an allusion to the [currently-] closed letter *mem* of לסרבה [in the verse which foretells the imminent rule of *Mashiach*], and ‘that which is open closes’ — an allusion to the [currently-]open letter *mem* of הַם [in the verse which speaks of the still-breached walls of Jerusalem].”

Or HaTorah — Nach, p. 184

For the Increase of the Realm (ii)

The open letter *mem* alludes to exile, as is hinted in the word הַם in the above-quoted verse²⁹⁰ on “the walls of Jerusalem which were broken down.” The closed letter *mem* alludes to the Redemption, as is hinted in the word לסרבה in the above-quoted verse²⁸⁷ which speaks of the rule of *Mashiach*.

This may be understood in the light of the teaching of our Sages²⁹⁴ that “the world resembles a three-sided portico whose northern side is not enclosed.” In other words, the world is so made as to allow for the possibility of a breach — of degenerating even to the ultimate point of descent, which is exile. Within the obscurity of this exile, however, the Jewish people reveal the hidden letter *alef*,²⁹⁵ alluding to *Alufo shel Olam* (“the Master of the World”),²⁹⁶ and draw upon it to fill the breach which is called exile. When this happens, the world becomes so securely enclosed from all sides that there is no further possibility of a breach: there comes a Redemption which will never be followed by exile. And this is brought about by the hand of מלכא משיחא — the King *Mashiach*.

In this connection it will be noted that one of the names of *Mashiach*²⁹⁷ is מנחם (Menachem), which begins with an open letter *mem* and ends with a closed letter *mem*.

Sefer HaSichos 5749 [1989], Vol. I, p. 333

294. *Bava Basra* 25a.

295. Cf. the passage entitled “*Golah* and *Geulah*: Exile and Redemption,” in Vol. I of the present work, p. 119 (and footnote there).

296. *Zohar* III, 16b; *loc. cit.*, 31a.

297. *Sanhedrin* 98b.

The Spirit of G-d will Rest Upon Him

ונחה עליו רוח ה', רוח חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת ה'

*“And the spirit of G-d shall rest upon him — the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the awe of G-d.”*²⁹⁸

As explained below, each of these three phrases describing *Mashiach* comprises two opposites, which the verse nevertheless pairs together.

Wisdom (*Chochmah*) and understanding (*Binah*).²⁹⁹ The faculty of *Chochmah* is a point — a flash of intellectual lightning, a wellspring; and the region in the brain which houses it is cold and moist. The faculty of *Binah*, by contrast, is extensive — a broad river, the deliberate consideration of an idea; and the region in the brain which houses it is hot and dry.

Counsel (*eitzah*) and might (*gevurah*): The word *eitzah* means considered counsel, stemming from thinking, understanding and profound involvement. *Gevurah*, by contrast, signifies strength and might. Counsel belongs to the world of wisdom and intellect, while might is characterized by determined confidence.

Mashiach is next described as possessing “the spirit of knowledge (*Daas*) and of the awe of G-d (*yiras HaShem*).” The term *Daas* implies profound and comprehensive thinking. The term *yiras HaShem*, by contrast, implies a simple fear of heaven that knows neither compromises nor artfully lenient rulings;³⁰⁰ it does not seek to be clever. As people often say, “clever” means “not pious.”³⁰¹

Despite these contrasts, the verse enumerates each of these pairs of attributes together (rather than saying, for example, “the spirit of wisdom and the spirit of understanding”). For *Mashiach* transcends nature, at a level of spirituality that can

298. *Yeshayahu* 11:2.

299. Cf. *Tanya*, ch. 3.

300. In the original Heb./Yid./Aram., *chochmes fun kules*.

301. In the original Yid., “*Klug iz nit frum*.”

embrace two opposites. After all, any two opposing attributes ultimately spring from one Source, and when one is at a level that transcends nature, one can manifestly see how they are both rooted in that Source.

With this insight we can appreciate why in saying that “the spirit of G-d shall rest upon him,” the verse specifies the Divine Name *Havayah*. For this Name, being a simultaneous composite of the three verbs meaning “was” and “is” and “will be,” signifies the level of Divinity that transcends the finitude of nature.

Likkutei Dibburim, Vol. II, p. 628ff.
(and in English translation: Vol. II, p. 275ff.)

Not by the Sight of His Eyes

ולא למראה עיניו ישפוט

*“Not according to the sight of his eyes shall he judge, nor shall he rebuke according to the hearing of his ears.”*³⁰²

When *Mashiach* comes there will be a trial to determine who is to arise at the Resurrection of the Dead. Those who will be privileged to witness his arrival will also be judged. And presiding over this trial will be *Mashiach* himself.

This verse assures us, however, that unlike an ordinary judge, “not according to the sight of his eyes shall he judge, nor shall he rebuke according to the hearing of his ears.” Rather, he will see and feel the factors that caused the sinner to transgress. He will weigh and consider the bleak life that Jews have lived in exile. He will intercede on their behalf and seek out their merits, pointing out that they did not want to sin: they were unable to overmaster their Evil Inclination.

Ibid., Vol. II, p. 644 (and in English translation: Vol. II, p. 288)

302. *Yeshayahu* 11:9.

With Righteousness

ושפט בצדק דלים

*"With righteousness shall he judge the poor."*³⁰³

The kind of poor man described as *dal* is one who does not manage: he can discern between good and evil, but he lacks the determination to translate his understanding into the *practicalities* of his daily life. (This lack is reflected in the very idiom with which the *dal* is described in the Torah³⁰⁴ — "one whose *hand* does not reach.")

This poor man who does not quite manage to take himself in hand, him will *Mashiach* judge — but he will judge him with righteousness, pointing out his extenuating circumstances.

Ibid., Vol. II, p. 645 (and in English translation: Vol. II, p. 288)

The Meek of the Earth

והוכיח במישור לענוי ארץ

*"With equity shall he rebuke the meek of the earth."*³⁰³

A personal obligation rests upon every individual Jew to arouse his fellow to the practice of good deeds. When instead a person adopts an attitude of humility and argues, "Who am I to arouse my fellow? What kind of a spokesman am I?" — he deserves to be sternly rebuked. These "meek of the earth" will be rebuked by *Mashiach*, though here too he will find extenuating circumstances.

Ibid., Vol. II, p. 646 (and in English translation: Vol. II, p. 289)

303. *Loc. cit.*, v. 4.

304. *Vayikra* 14:21.

The Snake's Den

ועל מאורת צפעוני גמול ידו הדה

*"And the weaned child shall put his hand on the den of a snake."*³⁰⁵

Even the Evil Inclination, which the Sages refer to as *tzi-foni*,³⁰⁶ will be transformed to good in the days of *Mashiach*. For at that time, evil will undergo not only *iskafya* ("subjugation"), as in the prophetic promise,³⁰⁷ "I shall remove the spirit of impurity from the earth," but also, in the fullest sense, *is'hapcha* ("transformation").³⁰⁸

Likkutei Sichos, Vol. XXII, p. 36

The Ocean Bed

כי מלאה הארץ דעה את ה', כמים לים מכסים

*"For the earth shall be as full of the knowledge of G-d as the waters cover the ocean bed."*³⁰⁹

Of the future time it is likewise written,³¹⁰ "For they will all know Me." Nevertheless, not all will be equal: the man with the deeper and broader mind will understand more than another.

Hence the simile, "as the waters cover the ocean bed": though on the surface the water is even, the chasms in the ocean bed hold more water than elsewhere.

The Short *Maamarim* of the Alter Rebbe, p. 141

305. *Yeshayahu* 11:8.

306. Cf. *Sukkah* 52a.

307. *Zechariah* 13:2.

308. Cf. *Tanya*, ch. 27.

309. *Yeshayahu* 11:9.

310. *Yirmeyahu* 31:33.

Splitting the River

והניף ידו על הנהר בעים רוחו, והכהו לשבעה נחלים

*"With His scorching wind will He shake His hand over the river, and will smite it into seven streams."*³¹¹

The Splitting of the Red Sea³¹² served as a preparation for the Giving of the Torah at Mount Sinai; as our Sages teach,³¹³ the phrase describing how³¹⁴ "the mountains pranced" alludes to the Giving of the Torah. In the same way, the division of the river will prepare the ground for the revelation of the innermost, mystical dimensions of the Torah in time to come.

Likkutei Torah, Tzav, p. 16d

On That Day

ואמר ביום ההוא: הנה אלקינו זה

*"It will be said on that day: Behold, this is our G-d."*³¹⁵

[Speaking of something in the third person, as in the phrase "on *that* day," stresses that it is neither present nor visible; pointing to something directly, as in the phrase "*this* is our G-d," makes it clear that it is both present and visible. Accordingly, on the non-literal level of interpretation called *derush*, the Alter Rebbe understands the above quotation as follows:]

The aspect of Divinity which is presently obscured and unfathomable, and hence describable as *hu* ("that"), will in future time become manifest, like something which can be pointed at with the word *zeh* ("this").

Likkutei Torah, Rosh HaShanah, p. 59c

311. *Yeshayahu* 11:15.

312. As the Alter Rebbe explains elsewhere (*Likkutei Torah, Tzav, p. 16c*), the Splitting of the Red Sea physically echoed the supernatural revelation of the usually hidden levels of Divinity that took place at that time.

313. *Pesachim* 118a.

314. *Tehillim* 114:4.

315. *Yeshayahu* 25:9.

Those Who Are Lost

והי-ה ביום ההוא יתקע בשופר גדול, ובאו האובדים בארץ אשור, והנדחים
בארץ מצרים, והשתחוו לה' בהר הקדש בירושלים

*"It shall come to pass on that day, that a great Shofar will be sounded, and those who are lost in the Land of Assyria shall come, as well as those who are cast away in the Land of Egypt, and they shall bow down to G-d on the holy mountain in Jerusalem."*³¹⁶

Those who are lost in the Land of Assyria: This alludes to those who are foundering in worldly pleasures and luxuries (for Ashur, the Hebrew name for Assyria, is related to the root אשור, meaning pleasure, as in the verse,³¹⁷ *Ashrei yoshvei veisecha*).

Those who are cast away in the Land of Egypt: This alludes to those whose head and heart are not open to the knowledge of G-d because of the pressures and constraints of exile (for Mitzrayim, the Hebrew name for Egypt, shares the same letters as מצרים, meaning "straits"). This was the case with our forefathers in Egypt, of whom it is written,³¹⁸ "They did not listen to Moshe, out of anguish of spirit and hard labor."

In future time, people will be raised up out of both these situations, and will come to bow down to G-d.

Likkutei Torah, Rosh HaShanah, p. 60a

Hidden No Longer

ולא יכנף עוד מוריד, והיו עיניך רואות את מוריד

*"Your Teacher shall be hidden no longer, and your eyes shall see your Teacher."*³¹⁹

316. *Ibid.* 27:13.

317. *Tehillim* 84:5.

318. *Shmos* 6:9.

319. *Yeshayahu* 30:20.

[The verb translated “hidden” is drawn from the word *kanaf*, meaning the edge or corner of a garment. The image of “garment” suggests something — such as the workings of the created universe — that conceals the identity of the Wearer. Hence:]

The quoted verse implies that in time to come, G-d will not be hidden even by the mere hem of a garment. At that time, moreover, not only the edge of a garment but even the garment itself will lose its independent identity; it will be nullified to its wearer, especially if the Wearer is “your Teacher.”

In time to come the “edge of a garment” will still exist: there will still be the Divinely-ordained chainlike and progressive scheme of seeming self-concealment known as *Seder Hishtalshelus*; there will still be the configuration of Divine forces known as *maaseh merkavah*; there will still be the gamut of Divine emanations known as the Ten *Sefiros*. At that time, however, this “edge of a garment” will not conceal its Wearer.

Sefer HaSichos 5749 [1989], Vol. I, p. 134

The Light of the Moon

והי אור הלבנה כאור החמה

“The light of the moon shall be as the light of the sun.”³²⁰

At present, the moon receives its light from the sun, which enables it to give off its own light. In the future, however, the light of the moon will equal the light of the sun. The moon will no longer need the sun, but will be luminous in its own right.

Likkutei Sichos, Vol. IX, p. 64

320. *Ibid.* 30:26.

Even from the North

ממזרח אביא זרעך, וממערב אקבצך, אומר לצפון תני, ולתימן אל תכלאי

*"I shall bring your seed from the east, and gather you in from the west; I shall say to the north, 'Give forth!' and to the south, 'Keep not back!'"*³²¹

The north signifies the source of evil in the universe, as in the verse,³²² "From out of the north shall the evil break forth." Yet when *Mashiach* comes, even the "north" will be transfigured, and will cooperate in the redemption and ingathering of the exiled Jewish people.

Likkutei Sichos, Vol. IV, p. 1065

For a Small Moment

ברגע קטן עזבתך, וברחמים גדולים אקבצך

*"For a small moment have I forsaken you, but with great compassion shall I gather you in."*³²³

When *Mashiach* comes, and G-d's great compassion will become manifest, everyone will see how this entire lengthy exile was in fact "a small moment."

Sefer HaMaamarim 5700, p. 10

The Nations

כי הגוי והממלכה אשר לא יעבדוך, יאבדו

*"For the nation and the kingdom that will not serve you shall perish."*³²⁴

321. *Yeshayahu* 43:5-6.

322. *Yirmeyahu* 1:14.

323. *Yeshayahu* 54:7.

324. *Ibid.* 60:12.

In future time, the reality of every created entity's existence will become apparent. It will thus become apparent that the entire universe and everything it contains, including the nations of the world, were in reality created only for the sake of the Jewish people. As *Rashi* writes,³²⁵ G-d created the world for the sake of two things which are referred to in the Torah as *reishis* ("the first") — the Torah and the Jewish people. Accordingly, any entity which will not fulfill the function for which it was created, will spontaneously cease to exist.

Likkutei Sichos, Vol. XXIV, p. 161

High Frequency (i)

והיה מדי חדש בחדשו, ומדי שבת בשבתו, יבוא כל בשר להשתחוות לפני

*"And it shall come to pass, that on every New Moon and on every Sabbath, all flesh shall come to bow down before Me."*³²⁶

While the *Beis HaMikdash* stood, the Jewish people used to converge on Jerusalem only on the three pilgrim festivals, whereas in future time they will go up to behold the revelation of the Divine Presence on *Shabbos* and Rosh Chodesh as well.

For the festivals are a time of joy (as in the phrase,³²⁷ *mo'adim lesimchah*); and joy evinces self-revelation, just as a mortal king might make a public appearance at a time of supreme joy. In the time to come, G-d's joy will be complete:³²⁸ ישמח ה' במעשיו — "G-d will rejoice with His works." The letters that spell the verb ישמח coincide with the letters that spell משיח — *Mashiach*. Accordingly, at the time of the ultimate Redemption, Divinity will be manifest not only three times a year, but on every *Shabbos* and Rosh Chodesh as well.

Sefer HaMaamarim 5630, p. 262

325. On *Bereishis* 1:1, interpreting the word בראשית as בראשית.

326. *Yeshayahu* 66:23.

327. *Siddur Tehillat HaShem*, p. 253.

328. *Tehillim* 104:31.

High Frequency (ii)

*"All flesh shall come to bow down before Me."*³²⁶ At the time of that supreme revelation of the Divine Presence, *all* of humanity — even persons so unspiritual as to be described as "flesh" — will attain a level of perceptiveness that will inspire them to bow down humbly before their Maker.

Likkutei Torah, Zos HaBerachah, p. 97d

Weeping Over the Past

בבכי יבואו, ובתחנונים אובילם

*"They shall come with weeping, and I shall lead them with supplications."*³²⁹

In the time to come, Divinity will be revealed to every individual. In every man's heart, therefore, there will be aroused an intense compassion and a weeping over the imperfections of the past.

Torah Or, Vaeira, p. 5d

From Mourning to Joy

והפכתי אבלם לששון

*"And I shall turn their mourning into joy."*³³⁰

It is obvious enough that when *Mashiach* comes and the *Beis HaMikdash* is rebuilt, there will be no more mourning on Tishah BeAv. But why should this day be set aside as a joyful *Yom-Tov*?

On Tishah BeAv the *Beis HaMikdash* was destroyed on account of Israel's evil deeds, which aroused Divine anger. Nevertheless, though the external and visible aspect of this

329. *Yirmeyahu* 31:8.

330. *Loc. cit.*, v. 12.

anger was outright punishment, its inner aspect — its ultimate motivation — was G-d's intense *love* of His people. It was precisely this love that caused Him such extreme distress when His children became soiled by sin. (If there were no such love, their conduct would be of no consequence to Him.)

Once judgment will have been done, and the Divine fury will have run its course, what will remain will be the underlying, innermost Divine attribute — G-d's love for His people. And, as this love surfaces, in the time to come Tishah BeAv will become a *Yom-Tov*.

This insight enables us to understand a teaching of the *Midrash*³³¹ on a phrase first spoken after the First Destruction:³³² השביעני במרורים — “He has sated me with bitter food.” On this the *Midrash* comments that Tishah BeAv and Pesach share a common theme. (Indeed, according to the standardized calendar, the first day of Pesach in any particular year always falls on the same day of the week as does Tishah BeAv.) What is this common theme? — On Pesach, the external aspect of G-d's love for His people was revealed; on Tishah BeAv, the innermost aspect of this love will be revealed.

The *Maamarim* of the Alter Rebbe on the *Nevi'im*, p. 214

Knowing G-d (i)

ולא ילמדו עוד איש את רעהו ואיש את אחיו לאמר: דעו את ה', כי כולם ידעו אותי, למקטנם ועד גדולם

*“No longer shall any man teach his neighbor nor any man his brother, saying, ‘Know G-d,’ for they shall all know Me, from their smallest to their greatest.”*³³³

“For they shall all know Me” does not refer to knowledge and comprehension of an intellectual kind, for this, like the faculty of hearing, means knowing from afar. Rather, this verse

331. *Eichah Rabbasi* 3:5.

332. *Eichah* 3:15.

333. *Yirmeyahu* 31:33.

refers to a direct recognition, to *seeing* the actual nature (the *mahus*) of that which is perceived — just as a man knows and recognizes his friend because he sees him constantly. This is an intrinsic knowledge,³³⁴ (as, for example, in the verse,³³⁵ רק אתכם ידעתי — “You alone have I known”).

For this reason no man will teach his neighbor, for teaching is appropriate when a subject can be grasped rationally, not when the true nature of something is perceived and recognized by direct vision. For this reason, too, all men will know G-d equally, for whereas on the scale of rational comprehension there are men of greater and lesser ability, when it comes to the direct perception of the essence of a subject there are no differences between great and small. Great and small recognize a king alike.

Thus it is written,³³⁶ “For the earth will be filled with the knowledge of G-d as the waters cover the ocean bed”: as with the surface of the ocean, the “cover” is the same with respect to all men. Similarly, at the Giving of the Torah, all those present recognized their Maker alike, as it is written,³³⁷ “All the people beheld.”

Shaar HaEmunah, p. 61

Knowing G-d (ii)

Though there are differences between great and small, yet when it comes to “knowing Me” — knowing *Atzmus*, the very Essence of G-d — all will be equal. In the words of the prayers,³³⁸ השוה ומשוה קטן וגדול — “He is immutable, and relates alike to small and great.”

Sefer HaSichos 5748 [1988], Vol. I, p. 220

334. In the original, *yediah atzmis*.

335. *Amos* 3:2.

336. *Yeshayahu* 11:9.

337. *Shmos* 20:15.

338. From the *Mussaf* prayer, in *Machzor for Rosh HaShanah with English Translation* (Kehot, N.Y., 1983), p. 146.

Knowing G-d (iii)

We find nevertheless that *Mashiach* will teach Torah to all of Israel (including the Patriarchs and Moshe Rabbeinu³³⁹). For “they shall all know Me” in the above-quoted verse refers to the actual revelation of “Me”, no less; it does not refer to the knowledge and comprehension of the Torah, which includes the knowledge of Divinity (as found in “the luminary within the Torah”³⁴⁰).

Sefer HaSichos 5749 [1989], Vol. I, p. 159

Knowing G-d (iv)

On the one hand, when *Mashiach* comes people will still differ in the extent to which they know G-d; at the same time, however, “they shall all know Me” equally. (Since the verse explains that “no longer shall any man teach his neighbor... *because* they shall all know Me,” it follows that this knowledge will be equally shared by all.)

How is this paradox possible?

In time to come, people will be enabled to know G-d as a reward for their spiritual labors during the time of exile; and the two abovementioned aspects of the future knowledge of G-d — simultaneous equality *and* diversity — correspond to two elements in man’s divine service:

(a) What is common to every Jewish man, woman and child, is that every individual is an emissary whose soul was sent down here to This World in order to transform it into a dwelling place for Him.

339. See the passage at the beginning of the present volume entitled “Utter Humility (i)” and the passage entitled “Teaching the Innermost Dimension of the Torah (iii).”

340. In the original, *hamaor shebaTorah* — a synonym for the innermost dimension (the *pnimiyus*) of the Torah, viz., *Chassidus*.

(b) At the same time, every single soul has its own unique and personal mission, just as (for example) fulltime scholars and businessmen have distinct and diverse roles to fulfill.

Fulfilling one's own personal role — whose tasks are varied and gradated ("at five years one begins the study of Scripture; at ten, the study of *Mishnah*..."³⁴¹) — will in time to come give rise to a knowledge of particular levels within Divinity, a knowledge which will vary in degree from one man to another; fulfilling one's part in the basic mission which is common and equal in all souls, will in time to come give rise to a state in which "they shall all know Me" (i.e., they shall know the very Essence and Being of G-d) without differentiation.

Sefer HaSichos 5748 [1988], Vol. I, p. 142

A Heart of Stone

והסירותי את לב האבן מבשרכם

*"I shall remove the heart of stone from your flesh"*³⁴²

The verse speaks specifically of a heart of stone, not a brain of stone. For, as is explained in the teachings of *Chassidus*, the task of exerting oneself in the *comprehension* of Divinity devolves on every individual alone. Ultimately, as a result of this intellectual exertion, "I shall remove" — G-d Himself will complete the work for him and remove his "heart of stone," so that not only his brain but his heart too will become sensitive to Divinity.

Sefer HaSichos 5748 [1988], Vol. I, p. 311

King and Nasi

ועבדי דוד מלך עליהם... ודוד עבדי נשיא להם לעולם

341. *Avos* 5:22.

342. *Yechezkel* 36:26.

*“And David My servant shall be king over them..., and My servant David shall be a nasi for them forever”*³⁴³

This verse relates to both functions of the King *Mashiach* — his kingship and his *nesius*, his role as *nasi*. For *Mashiach* will act both as king, fighting G-d’s battles,³⁴⁴ and as *nasi*, guiding the people along the path of G-d.³⁴⁵

Hence our quotation speaks of his reigning as “king over them,” while concerning his function as *nasi* it is written “for them,” reflecting the less distant approach of a mentor who seeks that his teachings be understood and find acceptance.

This dual role also explains why the word “forever” in the above quotation relates specifically to his function as *nasi*. For once *Mashiach* has³⁴⁴ “perfect[ed] the entire world, [motivay-ing all the nations] to serve G-d,” there will be less need for him to act as king: his prime task thenceforth will be to teach the people the path of G-d. The eternality of *Mashiach* (“forever”) will thus be chiefly evident in his role as *nasi*.

Likkutei Sichos, Parshas Vayigash, 5751 [1990]

The Mount of Eisav

ועלו מושיעים בהר ציון לשפוט את הר עשו

*“And liberators shall ascend Mount Zion to judge the mount of Eisav”*³⁴⁶

This verse indicates the future that awaits each of the two aspects of Eisav and everything Eisav stands for:

(a) *Beirur*: In one respect, Eisav will undergo sifting and refinement — just as many other nations will likewise be transformed to good, in fulfillment of the prophecy,³⁴⁷ “For I shall then make the peoples pure of speech so that they will all

343. *Ibid.* 37:24-25.

344. *Rambam, Hilchos Melachim* 11:4.

345. *Rambam, Hilchos Teshuvah* 9:2.

346. *Ovadiiah* 1:21.

347. *Zephaniah* 3:9.

call upon the Name of G-d and serve Him with one purpose.” This is also hinted at in the teaching of the Sages³⁴⁸ that “in future time the pig will become pure” — an allusion to the kingdom of Edom.³⁴⁹

(b) *Bittul*: That aspect of Eisav which is irredeemably evil will be utterly eradicated. As it is written,³⁵⁰ “The House of Yaakov shall be a fire and the House of Yosef a flame, and the House of Eisav shall be stubble..., and they shall consume them, and there shall be no remnant....”

Likkutei Sichos, Vol. XV, p. 305

In the Broad Places of Jerusalem

עוד יִשְׁבוּ זָקֵנִים וְזָקֵנוֹת בְּרוֹחוֹבוֹת יְרוּשָׁלַיִם

*“Old men and old women shall yet sit in the broad places of Jerusalem”*³⁵¹

This prophecy would appear to conflict with the principle that “All the glory of a king’s daughter is inward.”³⁵² Moreover, the same question applies to another prophecy:³⁵³ “There shall yet be heard... in the cities of Judah and in the courtyards of Jerusalem... the voice of the bride.”

The explanation is that the former prophecy relates to the era of the Resurrection of the Dead.³⁵⁴ At that time the Evil Inclination will vanish from all hearts, in the spirit of the

348. From the *Midrash*, cited in *Shnei Luchos HaBris*, *Parshas Chayei Sarah*, and elsewhere.

349. *Vayikra Rabbah*, end of *Parshas Shemini*.

In the Torah, Edom is another name for Eisav (*Bereishis* 25:30); in the era of the Sages, the distant and defunct “Kingdom of Edom” served as a safe euphemism for the then-current Roman Empire. (See, e.g., the above source in *Vayikra Rabbah*, and commentaries there.)

350. *Ovadiah* 1:18.

351. *Zechariah* 8:4.

352. *Tehillim* 45:14. This phrase is applied by the Sages to describe the modesty of Sarah, who was indoors when Avraham Avinu received his visitors. (See *Yevamos* 77a, commenting on *Bereishis* 18:9.)

353. *Yirmeyahu* 33:10-11.

354. *Tosafos* on *Makkos* 24b.

verse,³⁵⁵ “Even [a man’s] enemies will make peace with him.” At that time, therefore, unlike now, there will be no need for the vigilance that requires a king’s daughter to be indoors, and both prophecies will be able to be fulfilled in their entirety.

Likkutei Sichos, Vol. XXI, p. 379

A Poor Man on a Donkey (i)

עני ורוכב על חמור

*“A poor man, and riding on a donkey”*³⁵⁶

The revelation of Divinity in the days of *Mashiach* will not come as the result of “an arousal from below”:³⁵⁷ it will not be aroused by any spiritual labors initiated by created man. Rather, this revelation will radiate from a Divine initiative so sublime that no mortal endeavor can aspire to induce it. This is why *Mashiach* is called “a poor man.”

Or HaTorah, Shmos, p. 260

A Poor Man on a Donkey (ii)

Concerning Moshe Rabbeinu the Torah writes:³⁵⁸ “And Moshe took his wife and his sons and caused them to ride upon the donkey.” On this verse *Rashi* comments: “This was the donkey which Avraham bridled for the Binding of Yitzchak, and this is the donkey upon which the King *Mashiach* will be revealed, as it is written,³⁵⁶ “A poor man, and riding on a donkey.”

In the Holy Tongue, the word חמור (*chamor*), meaning “donkey”, is related to חומריות (*chumriyus*), meaning “materiality”. Moreover, the above three “donkeys” — the

355. *Mishlei* 16:7.

356. *Zechariah* 9:9.

357. In the Aram. original, אתעוררת דלתתא.

358. *Shmos* 4:20.

donkey of Avraham Avinu, of Moshe Rabbeinu, and of *Mashiach* — allude respectively to three successive stages in the subordination and refinement of the materiality of the *body*, the microcosm, and the materiality of the *world*, the world at large.

Stage (a): The subjugation of the materiality of the *body* so that it will not obscure the light of the soul; likewise, in the *world*, the removal of the coarseness of the world's materiality, which prevents the indwelling of holiness.

In the days of Avraham Avinu the Torah had not yet been given, and the materiality of the world had not yet been sifted and refined.³⁵⁹ His task was therefore to *bridle* materiality, to subjugate it so that it would not prevent the light of holiness from being revealed.

Stage (b): The soul sifts and refines the *body*, so that it too becomes a receptor³⁶⁰ for the light of the soul. Likewise, the materiality of the *world* becomes sifted and refined until it becomes a fit receptor for the light of holiness.

In the days of Moshe Rabbeinu — after the Egyptian exile, which refined the Jewish people, and through them the world at large — the materiality of the world was enabled to receive the light of holiness. In his case, therefore, it is written that “he caused them to *ride upon* the donkey”: he drew the light of holiness down into the materiality of the world. At this stage, the light of holiness merely *rode upon* materiality and illuminated by means of it; its revelation did not relate to the materiality itself, but only to whoever was riding upon it.

Stage (c): The *body*, in its own right, becomes refined and is transformed into a holy object. Likewise, in the *world*, its materiality itself becomes sanctified.

The light of the King *Mashiach* will be revealed through the very *chamor/chomer* itself: materiality will become so refined that it in itself will reveal the light of holiness in the world. In the words of *Rashi*, “Upon it the King *Mashiach* will

359. I.e., it had not yet undergone *heirur*.

360. Lit., “vessel”.

be revealed.” Thus too it is written,³⁶¹ “Together all *flesh* shall see that the mouth of G-d has spoken”: the very flesh will become so refined that in its own right it will be able to perceive that “the mouth of G-d has spoken.”

Likkutei Sichos, Parshas Shmos, 5749 [1989]

A Query for Mashiach

בימים ההמה אשר יחזיקו עשרה אנשים מכל לשונות הגוים, והחזיקו
בכנף איש יהודי...

*“In those days it shall come to pass, that ten men out of all the languages of the nations shall take hold of the corner of a Jew’s garment...”*³⁶²

On this verse *Rashi* comments: “Ten men from each of the seventy families of the earth; comes to 700 men taking hold of each of the four corners of a *tallis*, a total of 2,800.”

Now if someone should ask you, What is every Jew supposed to do with thousands of servants? — So this will be one of the many queries that will be put to *Mashiach* when he comes, and he will provide the answer.³⁶³

From a talk of the Rebbe on *Shabbos Parshas Shlach*, 5742 [1982]

Upon the Mount of Olives

ועמדו רגליו ביום ההוא על הר הזיתים

*“And His feet shall stand on that day upon the Mount of Olives”*³⁶⁴

“Oil”, usually signifying olive oil, traditionally alludes to wisdom.³⁶⁵ This refers to the kind of divine service which is

361. *Yeshayahu* 40:5.

362. *Zechariah* 8:23.

363. See footnote 415 in Vol. I of the present work, p. 155.

364. *Zechariah* 14:4.

365. Cf. *Menachos* 85b.

based on the intellect and is reinforced by the pleasure derived from comprehension. “Feet”, by contrast, alludes to divine service which is motivated by *kabbalas ol*, one’s unquestioning acceptance of the yoke of heaven. Understood in these terms, the above verse — “His feet shall stand... *upon* the Mount of Olives” — teaches that the “feet” are higher than the “oil”.

Kabbalas ol is superior to comprehension in two ways:

(a) Since mortal comprehension is finite, it cannot grasp Divinity, which is infinite. When a man serves G-d out of *kabbalas ol*, however, his devotedness is infinite, just as G-d Himself is infinite.

(b) *Kabbalas ol* is the foundation and pillar of all divine service, including the *avodah* based on the intellect. As cited in *Tanya*³⁶⁶ in the name of the *Zohar*,³⁶⁷ “And if this [submission] is not found in him, holiness cannot rest within him.”

Likkutei Sichos, Vol. I, p. 103

At Evening Time There Shall Be Light

והיה לעת ערב יהיה אור

*“And it shall come to pass, that at evening time there shall be light”*³⁶⁸

At that time, the darkness itself will be light — like a transparent glass that makes the light itself visible (and not like a translucent glass that screens it). Accordingly, Divinity will stand revealed in every created thing, as it is written,³⁶⁹ “The wolf shall dwell with the lamb.” In the human world, too, Divinity will be manifest, so that there will be neither bloodshed nor adultery.

The *Maamarim* of the Alter Rebbe on the *Nevi'im*, p. 28

366. Ch. 41.

367. III, 108a.

368. *Zechariah* 14:7.

369. *Yeshayahu* 11:6.

G-d Shall Be One

ביום ההוא יהי-ה ה' אחד ושמו אחד

*"On that day G-d shall be One and His Name One"*³⁷⁰

At the present, the all-embracing Unity of G-d is not overtly visible; accordingly, the created universe appears to be an independent entity that enjoys a self-sufficient existence. In the future, however, the all-embracing Unity of the Creator will be manifest for all to see: everyone will see how the universe is utterly nullified to the Divine light that flows into it and animates it.

Torah Or, Vacira, p. 55c

The Prophet Eliyahu

הנה אנכי שולח לכם את אליה הנביא, לפני בוא יום ה' הגדול והנורא

*"Behold I shall send you Eliyah[u] the Prophet before the coming of the great and awesome day of G-d"*³⁷¹

Eliyahu the Prophet refined his body to the extent that when he left this world, even his body ascended in the storm-wind heavenward. This is why Eliyahu specifically is the prophet connected with the tidings of the Redemption — for in the future even man's physical flesh will be refined, to the point that³⁷² "Together all *flesh* shall see that the mouth of G-d has spoken."

Likkutei Sichos, Vol. II, p. 610

370. *Zechariah* 14:9.

371. *Malachi* 3:23.

372. *Yeshayahu* 40:5.

I Have Found David

מצאתי דוד עבדי

*"I have found David, My servant"*³⁷³

Compensation, or payment, is linked to one's exertion: in the words of the Sages,³⁷⁴ "The reward is commensurate with the painstaking effort." A find, by contrast, is not at all related to effort: the effort of picking up a find bears no relation to its value.

These two concepts coincide in the case of someone who, having toiled in the study of the Torah, is able to say,³⁷⁵ "I have exerted myself and I have found." In his case, in addition to what he has grasped in proportion to his effort, he is granted further understanding, out of all proportion to his effort.

After all the suffering and anguish of the exile, the Redemption will come like a find, immeasurably outweighing the toil and the distress of the time of exile.

From the words of the Rebbe on 27 Adar Sheni, 5646 [1986]

Filled with Laughter (i)

אז ימלא שחוק פינו

*"Our mouth will then be filled with laughter"*³⁷⁶

It might well be asked: Since the coming of *Mashiach* will be accompanied by an intense and unprecedented revelation of Divine light, of what value is it that "our mouth will then be filled with laughter"?

The explanation: In the future time G-d's joy and pleasure will be revealed — joy at the completion of Israel's divine

373. *Tehillim* 89:21.

374. *Avos* 5:21.

375. *Megillah* 6b.

376. *Tehillim* 126:2.

service, and at the nullification of all created things (*yesh*) to the seeming nothingness (*ayin*) of Divinity.

Sefer HaMaamarim 5700 [1940], p. 68

Filled with Laughter (ii)

The numerical value of the word in the Holy Tongue meaning “laughter” (שחוק; *s’chok*) is 414; this is also the numerical value of the words אור אין סוף (“the infinite light”). This coincidence suggests that the inner meaning of this “laughter” is the revelation of G-d’s delight.

Likkutei Torah, Bamidbar, p. 19d

Chapter 2: Expositions of Talmudic Teachings

The Exodus in the Days of Mashiach

למען תזכור את יום צאתך מארץ מצרים כל ימי חיידך.
ימי חיידך — העולם הזה, כל ימי חיידך — להביא לימות המשיח

“So that you remember the day you came out of Egypt all the days of your life”:... ‘The days of your life’ signifies this world; ‘all the days of your life’ includes as well the Days of Mashiach”³⁷⁷

The Exodus from Egypt represents the mode of *avodah* called *iskafya* — the suppression of evil; the future Redemption represents the mode of *avodah* called *is’hapcha* — the transformation of evil.³⁷⁸

At the time of the Exodus, the Jewish people were not yet refined; “the evil in the [animal] souls of Israel was still strong.”³⁷⁹ They therefore had to *flee* from the evil and impurity of Egypt; as it is written,³⁸⁰ “for the people fled.” This is an *avodah* of *iskafya*. At the time of the future Redemption, however, the spirit of impurity will be removed from the earth. Concerning that time, therefore, it is written,³⁸¹ “You will not go out in haste.” The *avodah* at that time will thus be in a mode of *is’hapcha*.

One might ask: Since the *avodah* of *is’hapcha* (through which evil is altogether nullified) is higher than the *avodah* of

377. *Berachos* 1:5 on *Devarim* 16:3.

378. In the Aram. original, אִתְּחַפְּכָא and אִתְּחַפְּיָא, respectively; see *Tanya*, ch. 27, in *Lessons In Tanya*, Vol. I, p. 356ff.

379. See *Tanya*, ch. 31, in *Lessons In Tanya*, Vol. I, p. 416ff.

380. *Shmos* 14:5.

381. *Yeshayahu* 52:12.

iskafya, why should one continue to speak of the Exodus from Egypt at the time of the future Redemption?

The answer lies in a certain respect in which *iskafya* is superior to *is'hapcha*, for the individual practicing it toils and battles and suppresses the evil within him. In other words: At the core of *is'hapcha* lies *yichud* (lit., “unification”) — the individual becomes unified with Divinity by means of his self-purification; at the core of *iskafya* lies *bittul* (lit., “nullification”) — by nullifying his own will, the individual compels himself to serve his Maker.

This is why even at the time of the future Redemption we will continue to speak of the Exodus from Egypt. For the Divine intent is that both modes of spiritual service be practiced — on the one hand, *yichud* by means of self-purification, and on the other hand, *bittul* by the humbling of self.

Likkutei Sichos, Vol. XVI, p. 125

Subjugation to Gentile Kingdoms

אין בין עולם הזה לימות המשיח אלא שעבוד מלכויות בלבד

“There will be no difference between the current age and the Era of Mashiach except [our emancipation from] subservience to the [gentile] kingdoms”³⁸²

Whoever does not believe in *hashgachah peratis*, the involvement of Divine Providence in every aspect of this world, is enslaved to the *kelippah*, which covers and conceals Divine Providence. This is the inner meaning of “subservience to the [gentile] kingdoms.” In the future, however, when the spirit of impurity will be removed from the earth, this Providence will become manifest; at that time, everyone will see how every single occurrence derives from G-d.

Keser Shem Tov, sec. 607

382. *Berachos* 34b.

Yitzchak Is Our Father

כי אתה אבינו

“In the time to come... [the Jewish people] will say [to Yitzchak Avinu]: ‘For you are our father.’”³⁸³

The name Yitzchak implies laughter,³⁸⁴ and hence, delight. In the time to come, when all the sparks of Divinity embedded in the material universe will have been uncovered and elevated, G-d’s delight at the completion of this task will become manifest.

Torah Or, Vayeitzei, p. 21c

A Name for Revelation

העולם הזה, נכתב ביו"ד ה"י ונקרא באל"ף דל"ת,
אבל לעולם הבא... נכתב ביו"ד ה"י ונקרא ביו"ד ה"י

“In this world, [the Divine Name] is written [with the four letters of the Name Havayah which begin with] Yud and Hei, but is pronounced with the Name [which begins with the letters] Alef and Daled; in the world to come, however,... [the Divine Name] will be [both] written with Yud and Hei [etc.], and pronounced with Yud and Hei [etc.]”³⁸⁵

When *Mashiach* comes, there will a revelation of the level of Divinity which transcends nature. The Divine Name will therefore be pronounced as it is written, for then, the entire universe will be irradiated by the Name *Havayah*, which transcends time and place. For this Name is a composite of ה-י-ה and הוה and יה-י-ה, inasmuch as G-d Himself³⁸⁶ “was, is, and will be, simultaneously.” The irradiation of the Name *Havayah*

383. *Shabbos* 89b on *Yeshayahu* 63:16.

384. *Bereishis* 21:6.

385. *Pesachim* 50a, and see *Mesoros HaShas* there.

386. *Zohar* III, 257b; *Shaar HaTichud VehoEmunah*, ch. 7.

throughout the entire universe at that time will resemble the revelation that in former times pervaded the *Beis HaMikdash*.

Kuntreis Inyanah shel Toras HaChassidus, sec. 4³⁸⁷

The Month of Redemption (i)

רבי אליעזר אומר, בניסן נגאלו, בתשרי עתידין ליגאל;
רבי יהושע אומר, בניסן נגאלו, בניסן עתידין ליגאל

*“R. Eliezer says: In Nissan [our people] were redeemed, in Tishrei they will be redeemed; R. Yehoshua says: In Nissan [our people] were redeemed, in Nissan they will be redeemed”*³⁸⁸

The *Midrash*³⁸⁹ determines according to the view of R. Yehoshua, that the time of the Redemption is the month of Nissan. For Nissan is a time of *Chessed*, whereas Tishrei is a time of *Gevurah*, a time of judgment.

Sefer HaMaamarim 5700 [1940], p. 28

The Month of Redemption (ii)

According to the view of R. Eliezer, our people will be redeemed in Tishrei.

The month of Tishrei, when we pray for rain,³⁹⁰ represents a direction in divine service wherein that which is below is uplifted,³⁹¹ for rain is granted as a response to “an arousal from below”;³⁹² as it is written,³⁹³ “A mist rose from the earth.” The month of Nissan, by contrast, represents a direction in divine

387. See the English translation of this work (by Rabbi Y. H. Greenberg and S. S. Handelman), entitled *On the Essence of Chassidus* (Kehot, N.Y., 1978).

388. *Rosh HaShanah* 11a.

389. *Shmos Rabbah* 15:11.

390. *Siddur Tehillat HaShem*, p. 266.

391. In the original, *haalaah milmatah lemaalah*.

392. In the original Aram., אתעירותא דלתתא.

393. *Bereishis* 2:6.

service wherein that which is above is drawn downward;³⁹⁴ in this month we pray for dew,³⁹⁵ which is granted on the initiative of “an arousal from above.”³⁹⁶

At the time of the Exodus from Egypt, the people of Israel were enmeshed in the 49 Gates of Impurity. Nothing less than a revelation from above could release them from this state. And in fact,³⁹⁷ “The supreme King of kings was revealed over them, and redeemed them.” That is why this redemption took place in Nissan, which is characterized by the direction in divine service wherein that which is above is drawn downward.

The future Redemption, by contrast, will follow in the wake of our service of G-d through the study of Torah and the observance of *mitzvos*. This service refines the world and transforms it into a vessel for Divinity. (For, as is explained in *Chassidus*, the Giving of the Torah heralded a new world order, whereby the loftiest of spiritual revelations, even those of the future Redemption, are intimately integrated into this world.) That is why this Redemption will take place in Tishrei, which is characterized by the direction in divine service wherein that which is below is uplifted. This will take place by virtue of the above-mentioned integration of the Divine light within the very fiber of this world (despite the fact that when divine service takes the direction of *haalaah*, an inferior level of light is evoked).

R. Yehoshua holds that the future Redemption will take place in Nissan, since it will be initiated from above. Nevertheless, since the light of this Redemption will be integrated *within* this world, we will gain the advantages of both sides.

Likkutei Sichos, Vol. I, p. 235

394. In the original, *hamshachah milmaalah lematah*.

395. *Siddur Tehillat HaShem*, p. 265.

396. In the original Aram., אתערותא דלעילא.

397. *Haggadah shel Pesach*.

G-d Will Slaughter the Evil Inclination (i)

לעתיד לבא, מביאו הקדוש-ברוך-הוא ליצר הרע, ושוחטו

*“In the time to come, G-d will bring the Evil Inclination and slaughter it”*³⁹⁸

This *shechitah* — slaughtering for kosher consumption — implies the removal of the evil within the Evil Inclination, so that what is left is a holy angel. In this way, the נבל (“the scoundrel”) is transposed and transformed into לבן (“a white one”).

Keser Shem Tov, sec. 265

G-d Will Slaughter the Evil Inclination (ii)

Why should the Evil Inclination be slaughtered? Was he not created in order to carry out his task?

The answer is that he will be punished for having posed as the Good Inclination, deluding a sinner that he is fulfilling a *mitzvah*.

In this light we can understand the following verse:³⁹⁹ דברי פיו און ומרמה, חדל להשכיל להיטיב — “The words of his mouth are iniquity and deceit; he has ceased being wise and doing good.” [As explained here, the subject of the first part of the verse is the Evil Inclination; the subject of the second part of the verse is his prey.] The Evil Inclination deceives a man (“The words of his mouth are iniquity and deceit”), by explaining to him that the sin he has just done is in fact a *mitzvah*. As a result, it does not occur to this man to repent (“he has ceased being wise and doing good”), for no man chooses to repent over the *mitzvos* he has done.

Keser Shem Tov, sec. 78

398. *Sukkah* 52a.

399. *Tehillim* 36:4.

The Sun Unsheathed

לעתיד לבא, הקדוש-ברוך-הוא מוציא חמה מנרתיקה,
צדיקים מתרפאין בה, ורשעים מתלהטין בה

*"In the time to come, G-d will unsheath the sun; the
tzaddikim will be healed by it, and the wicked will be
burnt by it"*⁴⁰⁰

Just as it is impossible to gaze upon the sun because of its intense brightness, and one needs a protective screen, so too the intense radiation of the Divine Name *Havayah* must be screened and attenuated by means of the Name *Elokim*, which is numerically equivalent to הטבע ("nature").

In the future time, however, G-d will unsheath the "sun" (i.e., the Name *Havayah*) from its "sheath" (i.e., the obscurity of the Name *Elokim*).

"The *tzaddikim* will be healed by it": They will experience the promise of the verse,⁴⁰¹ "Your eyes shall behold your Teacher." G-d will relate to the *tzaddikim* on a supernatural level, and they will be enabled to receive His intense brightness and His abundant mercies.

"...and the wicked will be burnt by it": For them the attribute of Divine mercy, as expressed by the Name *Havayah*, will be transformed into the attribute of stern justice; as it is written,⁴⁰² "G-d will go forth like a warrior."

Keser Shem Tov, sec. 246

400. *Nedarim* 8b.

401. *Yeshayahu* 30:20.

402. *Ibid.* 42:13.

The Banquet of Livyasan

עתיד הקדוש-ברוך-הוא לעשות סעודה לצדיקים מבשרו של לויתן

*"In the future time, G-d will make a banquet for the tzaddikim from the flesh of the Leviathan"*⁴⁰³

This banquet, as is explained in the literature of *Chassidus*,⁴⁰⁴ is replete with spiritual allusions: the *Livyasan*, the Wild Ox, the "preserved wine," — each has its profound mystical significance. At the same time, however, this will also be a physical banquet.

For, as is well known, the ultimate reward in the days of *Mashiach* will not be granted in *Gan Eden*,⁴⁰⁵ "where there is neither eating nor drinking," but in the World of Resurrection,⁴⁰⁶ to souls garbed in bodies. (This statement follows the view of the *Ramban*,⁴⁰⁷ which is affirmed by the teachings of *Chassidus*.⁴⁰⁸)

From a talk of the Rebbe on *Shabbos Parshas Balak*, 5751 [1991]

Time for Torah Study

שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך

*"May it be Your will... that the Beis HaMikdash be speedily rebuilt in our days, and grant us our portion in Your Torah"*⁴⁰⁹

What is the connection between these two requests?

When the *Beis HaMikdash* is rebuilt, we will see the fulfillment of the prophecy, that⁴¹⁰ "strangers will stand and pasture

403. *Bava Basra* 75a.

404. See *Sefer HaLikkutim — Da"ch* by the *Tzemach Tzedek*, s.v. לעתיד לבא, p. 646ff.

405. *Berachos* 17a.

406. In the original, *Olam HaTechiyah*.

407. At the end of *Shaar HaGemul*.

408. See *Likkutei Torah*, *Tzav*, p. 15c.

409. *Avos* 5:20.

410. *Yeshayahu* 61:5.

your flocks.” And when that happens, every Jew will be able to devote himself exclusively to the study of the Torah.

From a talk of the Rebbe on *Shabbos Parshas Re'eh*, 5741 [1981]

A Harp of Eight Strings (i)

כנור של מקדש שבעת נימין הי-ה... ושל ימות המשיח - של שמונה

“The harp of the Beis HaMikdash had seven strings..., and the harp of the Days of Mashiach will have eight”⁴¹¹

The word for harp — כנור — is made up⁴¹² of the letters כ”ו. The first two letters signify 26, which is the numerical equivalent of the Divine Name *Havayah*; the last two letters comprise the word נר (“lamp”), for the soul is called⁴¹³ “a lamp of G-d.” The word כנור thus alludes to the spiritual light of the Name *Havayah* that shines into the soul.

This takes place in either of two modes. The כנור of seven strings signifies an elicitation of the Name *Havayah* in the manner in which it is revealed within the seven Supernal attributes.⁴¹⁴ The כנור of eight strings, by contrast, signifies the revelation of the Name *Havayah* in a manner which transcends the seven Supernal attributes. This mode of revelation transcends the limitations of *Hishtalshelus*, the chainlike downward progression whereby the ethereal, pristine, spiritual light undergoes successive stages of self-imposed screening and condensation.

Likkutei Torah, Tazria, p. 21d

411. *Arachin* 13b.

412. *Tikkunei Zohar*, *Tikkun* 5.

413. *Mishlei* 20:27.

414. In the original, *middos haelyonos*.

A Harp of Eight Strings (ii)

Our Sages teach⁴¹⁵ that in future time the Name of the Holy One, blessed be He, will be read as it is written, whereas now its pronunciation (the *kri*, viz., *Ad-nai*) differs from its spelling (the *ksiv*, viz., *Havayah*).

What does this mean?

The *ksiv* represents the realm of Divine self-concealment; the *kri* represents the realm of Divine self-revelation. In future time, when the Name of G-d will be read as it is written, these two realms will unite.

The harp of the Days of *Mashiach* will thus have *eight* strings: the four letters of the Name *Havayah*, which represents the self-concealment of the *ksiv*, will shine forth and be revealed within the four letters of the Name *Ad-nai*, which represents the self-revelation of the *kri*.

Likkutei Torah, Tazria, p. 21d

A Harp of Eight Strings (iii)

The number eight has two opposite connotations. On the one hand, it indicates a Divine dynamic that *transcends* the created universe, which is programmed in cycles of seven.⁴¹⁶ On the other hand, the number eight is not self-sufficient, but *continues* from the number seven which precedes it.

These two polar opposites will be reflected in the future revelation of the glory of G-d. On the one hand, the glory of G-d as then revealed will be incomparably superior to the created universe. At the same time, however, the glory of G-d will become manifest in such a way that the material world will “see” Divinity by virtue of the world’s own nature (and not because the infinite nature of Divinity enables it to become revealed even to material flesh).

Likkutei Sichos, Vol. XVII, p. 93

415. *Pesachim* 50a.

416. *Kli Yakar* on the beginning of *Parshas Shemini* (*Vayikra* 9:1).

The Mitzvos of the Future

מצות בטלות לעתיד לבוא

*The mitzvos will be annulled in future time*⁴¹⁷

This means that the *mitzvos* in their present form will be of no account relative to the revelations of the future. The degree of Divine energy elicited by the performance of a *mitzvah* today is infinitely inferior to the degree of Divine energy that will be elicited by the performance of a *mitzvah* in the future.

Hemshech 5672, Vol. III, p. 1279

A New Torah (i)

תורה חדשה מאתי תצא

*A new Torah shall go forth from Me*⁴¹⁸

In the present, the Torah is garbed in narratives — the story of Lavan, the story of Bilam, and the like. In the time to come, however, the mysteries hidden in these narratives will be disclosed: it will become apparent how these stories in fact speak of G-d, of the building of supernal worlds. This is why G-d says that at that time the Torah will go forth *from Me*: the way in which the entire Torah speaks of G-d will then be revealed.

Keser Shem Tov, sec. 84 and 242

A New Torah (ii)

This “new Torah” too was given at the Giving of the Torah at Sinai, for the Giving of the Torah will never be

417. *Niddah* 61b.

418. *Vayikra Rabbah* 13:3, paraphrasing *Yeshayahu* 51:4.

repeated.⁴¹⁹ The “new Torah” is no real innovation, but simply the revelation of that which had been concealed.

It will be noted that the verse specifies that it will proceed *from Me*, and will thus not be an accomplishment of the King *Mashiach*. This is a subject on which much remains to be said.

Likkutei Sichos, Parshas Vayigash, 5751 [1990]

From the North (i)

המלך המשיח עתיד לבוא מצפון, שנאמר: העירותי מצפון נִיאת

The King Mashiach is destined to come from the north, as it is written,⁴²⁰ “I have aroused [him] from the north and he has come”⁴²¹

Specifically the north — concerning which it is written,⁴²² “From the north will the evil begin” — is related to the coming of *Mashiach*. For the coming of *Mashiach* will mark the completion of the refinement and elevation of this “north”, the transformation of the evil itself to good. As it is written,⁴²³ “And night will illumine like day.” The “north” itself will diffuse light.

Likkutei Sichos, Vol. XVII, p. 514

From the North (ii)

One of the towns in the north of *Eretz Yisrael* is the holy city of Tzfas (Safed), and it has a specific connection with the coming of *Mashiach*.

(a) The King *Mashiach* will be revealed in the Galilee,⁴²⁴ and Tzfas is one of the Galilean towns.

419. *Hemshech* 5666, p. 23.

420. *Yeshayahu* 41:25.

421. *Devarim Rabbah* (ed. Lieberman), sec. 21.

422. *Yirmeyahu* 1:14.

423. *Tehillim* 139:12.

424. *Zohar* I, 119a.

(b) It was in Tzfas that the revelation of the innermost, mystical dimension of the Torah began (through the *AriZal* and his disciples). As is well known, this unveiling of the *pnimiyus* of the Torah is a preparation and a prelude to the teachings of *Mashiach*, which constitute⁴²⁵ “the secret reasons and the hidden mysteries” of the Torah.

(c) The very name Tzfas (צפת) derives from the root that appears in the phrase,⁴²⁶ צִפּוֹה הַצִּפּוֹת — “Look far, O watchman!” This concept characterizes the future Redemption, when⁴²⁷ “together all flesh shall *see* that the mouth of G-d has spoken.”

Likkutei Sichos, Vol. XVII, p. 515

The Teachings of Mashiach

תורה שאדם למד בעולם הזה הבל הוא לפני תורתו של משיח

*“The Torah that a man studies in this world is meaningless relative to the Torah teachings of Mashiach”*⁴²⁸

It is thus evident that the study of Torah in this world is no more than an educational preparation for the study proper that will take place in time to come. Indeed, studying Torah in this world grants one the merit of studying the Torah teachings of *Mashiach*.

This concept enables us to understand why the very first law detailed in the *Hilchos Talmud Torah*⁴²⁹ of the Alter Rebbe, instead of stating that an adult is obliged to study Torah, is the following: “It is a positive commandment explicit in the Torah that a father teach his young son Torah.” Why this precedence?

425. *Rashi* on *Shir HaShirim* 1:2.

426. *Yeshayahu* 21:5, and *Targum Yonasan ben Uziel* and *Radak* there.

427. *Ibid.* 40:5.

428. *Koheltes Rabbah* 11:8.

429. 1:1.

There is a hint here — that the entire study of the Torah in this world is essentially *chinuch*, an educational preparation, like the studies of a little child.

Likkutei Sichos, Vol. XXI, p. 280

Future Purity

לעתיד לבוא, שהשכינה ביניהם, אינם אסורים

*“In time to come, when the Divine Name is among [the Jewish people], [contact with a niddah] will not be forbidden”*⁴³⁰

This may be understood in two ways:

(a) Concerning the future time it is written,⁴³¹ “I shall remove the spirit of impurity from the earth.” Accordingly, in a verse which speaks of remaining silent from Torah study⁴³² (נאלמתי דומי החשיתי), the initial letters of this phrase spell the word נדה — and this state of impurity will be reversed in the future, for at that time,⁴³³ “together all flesh shall see that the mouth of G-d has spoken.”

At that time, therefore, the prohibition concerning the state of *niddah* will not apply.

(b) Underlying this prohibition is the fact that Chavah (Eve) shed Adam’s blood.⁴³⁴ In the future this will be remedied, for *Mashiach* will be at the level of Adam before the sin of the Tree of Knowledge. This is hinted at in a verse describing *Mashiach*.⁴³⁵ ירום ונשא וגבה מאד — “He shall be exalted and extolled, and very lofty.” When transposed, the letters that spell מאד spell אדם — Adam.

Biurai HaZohar (by the Tzemach Tzedek), p. 947

430. *Midrash Tehillim* 146:4.

431. *Zechariah* 13:2.

432. *Berachos* 5a on *Tehillim* 39:3.

433. *Yeshayahu* 40:5.

434. *Midrash Tanchuma* 58:1.

435. *Yeshayahu* 52:13.

Future Festivals

כל המועדים עתידים להבטל, חוץ מפורים

*"All the festivals will be annulled in future time, except for Purim"*⁴³⁶

The future revelation of Divinity will be so intense that the revelation currently evinced by the festivals will be as insignificant as a midday candle.

Purim, however, will be the exception, because the Purim miracle was called forth by the year-long self-sacrifice of the Jewish people of that time. (They could have averted Haman's decree by apostasy.) Their *mesirus nefesh* evoked a Divine reaction so sublime that even in the future time it will never be annulled.

Sefer HaMaamarim 5626, p. 34

All Lands Holy Land

עתידה ארץ ישראל שתתפשט בכל העולם

*"The Land of Israel is destined to spread forth over the whole world"*⁴³⁷

Outside the Land of Israel, the flow of Divine energy descends from the World of *Atzilus* by being successively vested in the Worlds of *Beriah*, *Yetzirah* and *Asiyah*. In the Land of Israel, by contrast, this flow is drawn downward by being successively vested in the Worlds of *Beriah* and *Yetzirah* alone. From that point it proceeds to descend — by way of the angel which presides over the World of *Asiyah* and which has dominion over *Eretz Yisrael* — as an untrammelled transient⁴³⁸

436. *Midrash Mishlei* 9:2.

437. *Yalkut Shimoni* on *Yeshayahu*, *Remez* 503.

438. In the original, *derech maavar*. To borrow the Alter Rebbe's analogy: It resembles sunlight which passes through clear glass unchanged.

through the World of *Asiyah*, rather than being involved and vested⁴³⁹ in it.

The flow that reaches *Eretz Yisrael* thus relates back to the World of *Yetzirah*, whereas the flow that reaches the lands of the Diaspora relates to the World of *Asiyah*. This explains the ritual impurity of those lands, as determined by the Sages,⁴⁴⁰ for in the World of *Asiyah* the Divine light is thickly screened by *kelippas*.

In the future, however, when the world is refined and all *kelippas* are annulled, nothing will obstruct Divinity. The lands of the Diaspora will thus also be refined, and will become elevated to the level of the Land of Israel. In this sense, then, "The Land of Israel is destined to spread forth over the whole world."

Likkutei Torah, Masei, p. 89b

In the Merit of Righteous Women

אין הדורות נגאלין אלא בשכר נשים צדקניות שיש בדור

*"The generations will be redeemed only in the merit of the righteous women of each generation"*⁴⁴¹

This teaching is also true of our forefathers' redemption from Egypt.⁴⁴² Since this redemption took place for the sake of the Giving of the Torah at Mt. Sinai soon after,⁴⁴³ the women were given precedence at that time. This is seen in the comment of *Rashi* on the verse,⁴⁴⁴ "Thus shall you say to the House of Yaakov (*Rashi*: 'This refers to the women') and

439. In the original, *derech hislabshus*. To borrow the Alter Rebbe's analogy: It resembles light that is obscured by a thick curtain.

440. *Gittin* 8b.

441. *Talkut Shimoni* on *Ruth*, *Remez* 606.

442. *Sotah* 11b.

443. Thus G-d tells Moshe Rabbeinu at the Burning Bush, "When you bring the people out of Egypt you will serve G-d at this mountain" (*Shmos* 3:12).

444. *Shmos* 19:3.

speak to the Children of Israel” (*Rashi*: ‘This refers to the men’).”

The same will be true of the future Redemption: since it will come about in the merit of the righteous women of Israel, they will likewise be shown precedence with regard to the Torah teachings of *Mashiach*, concerning which it is written,⁴⁴⁵ “A renewed Torah shall go forth from Me.”

This parallel is reinforced by the teaching⁴⁴⁶ that our generation is a reincarnation of the generation that was redeemed from Egypt.

Sefer HaSichos 5749 [1989], Vol. I, p. 239

Dimensions of Prophecy

כל הנביאים עתידים להבטל, חוץ ממגילת אסתר

“[In time to come] all the Prophetic Books will be annulled, except for the Scroll of Esther”⁴⁴⁷

This means that the Divine light that is revealed by means of prophecy will be so dim, relative to the intense light that will be revealed in time to come, that it will be as insignificant as a mere ray of sunlight relative to the sun.

This does not mean (heaven forbid) that prophecy will cease among Israel. On the contrary, we have G-d’s promise⁴⁴⁸ that in future time “I shall pour My spirit upon all flesh, and your sons and your daughters shall prophesy.”

Shaarei Orach, p. 57

445. *Vayikra Rabbah* 13:3, paraphrasing *Yeshayahu* 51:4.

446. *Shaar HaGilgulim*, Introduction 20.

447. *Talmud Yerushalmi, Megillah* 1:5; *Rambam, Hilchos Megillah* 2:18.

448. *Yael* 3:1.

Impurity — Suspended and Banished

למה נקרא שמו חזיר? — שעתיד הקב"ה להחזירו לנו

*Why is the [pig] called chazir? — Because in time to come
G-d will restore it (lehachaziro) to us⁴⁴⁹*

This refers to the *first* stage within the time to come, when the categories of “forbidden” and “impure” will still exist.⁴⁵⁰ Only then will the pig be rendered pure. After this stage, however, with the fulfillment of the prophecy that⁴⁵¹ “I shall remove the spirit of impurity from the earth,” the entire “impure Chariot” (comprising the camel, the rabbit, the hare, etc.) will cease to exist.

Igros Kodesh (Letters) of the Rebbe, Vol. III, p. 153

The Rainbow

עד דיתחזי קשת

Until the rainbow will be seen...⁴⁵²

The *Zohar* states that the rainbow is one of the signs of the future Redemption. What is the connection?

It has been taught⁴⁵³ that the rainbow is a sign of the purification and refinement that the world underwent by means of the Flood. Before that time the clouds were made of coarser matter, which did not reflect sunlight. After the Flood had purified the world, the clouds too became more refined: they reflect sunlight, and a rainbow is produced.

In this lies the connection between the rainbow and the coming of *Mashiach*, for at that time the entire physical world will attain the peak of refinement.

From a talk of the Rebbe on *Shabbos Parshas Noach*, 5721 [1960]

449. *Shnei Luchos HaBris, Parshas Chayei Sarah*.

450. See *Tanya — Iggeres HaKodesh*, Epistle 26.

451. *Zechariah* 13:2.

452. *Zohar* I, 72b.

453. *Abarbanel* on *Bereishis* 9:12.

Teshuvah for Tzaddikim (i)

משיח אתא לאתבא צדיקא בתשובתא

*Mashiach will come in order to cause the righteous to return in repentance*⁴⁵⁴

When *Mashiach* comes, such a sublime level of Divinity⁴⁵⁵ will be revealed that by comparison, even the lofty level of Divine Wisdom⁴⁵⁶ will be regarded as being as lowly as the World of *Asiyah*, and the Higher Garden of Eden⁴⁵⁷ will be regarded as being a mere wilderness. And when this sublime level of Divinity is revealed, even a *tzaddik* will be aroused with feelings of *teshuvah*.

We are not speaking of *teshuvah* of the ordinary kind: this is not relevant to a *tzaddik*, for he has had no taste of sin.

Likkutei Torah, Shir HaShirim, p. 50b

Teshuvah for Tzaddikim (ii)

Teshuvah can be relevant even for a *tzaddik*, in the spirit of the teaching of our Sages that a person should live “all his days in *teshuvah*.”⁴⁵⁸ For as soon as he wastes even a moment from his customary level of *avodah* in Torah study and in prayer, at that moment he is (so to speak) falling — and this calls for *teshuvah*.

Or HaTorah, Shir HaShirim, p. 688

454. *Zohar* III, 153b.

455. Viz., *Atika Kaddisha*.

456. In the original, *Chochmah Ilaah*.

457. In the original, *Gan Eden HaElyon*.

458. In the original, *kol yamav biteshuvah* (*Shabbos* 153a).

Teshuvah for Tzaddikim (iii)

In the days of *Mashiach* there will be a stupendous revelation of Divinity. For G-d, who is known as⁴⁵⁹ “the *tzaddik* of the world,” this revelation will be a kind of “*teshuvah*” — for having withheld this light from His people throughout all the years of exile.

Or HaTorah, Vayikra, p. 235

Teshuvah for Tzaddikim (iv)

Even in the present period the *avodah* of *tzaddikim* includes an element of *teshuvah*, but it is different from the *teshuvah* that will be aroused within them by *Mashiach*.

The *teshuvah* that a *tzaddik* experiences during the present period focuses on *distance*.⁴⁶⁰ since his body is now invested in a body, he is (so to speak) distant from G-d, by comparison with the nearness that his soul experienced before it descended to this world. For even⁴⁶¹ “a perfect *tzaddik*, serving G-d with fear and delighting in an abundant love [of Him], will not attain the quality of his attachment to G-d... before his descent into this world.” In the present, therefore, his *teshuvah* consists of anguish over this distance, and a yearning to restore his soul to its former ambiance.

In time to come, by contrast, G-d’s glory will be as manifest down here below as it is above. Since the former distance will no longer exist, the *teshuvah* of the *tzaddik* will no longer focus on distance: it will consist of an infinite love of G-d, the degree of love of which it is written,⁴⁶² *bechol meodecha* — “[You shall love the L-rd your G-d]... with all your might.” At present, for the most part, this degree of love is experienced most fully by a penitent, a *baal teshuvah*. His soul’s thirst for

459. *Rashi, Bereishis* 18:28.

460. See *Likkutei Torah, Balak*, p. 74a.

461. *Tanya*, ch. 37. (See *Lessons In Tanya*, Vol. II, p. 498.)

462. *Devarim* 6:5.

G-d, as a result of its former distance from Him, is urgent, just as a man flees from death with his entire being. A *tzaddik* does not quite experience this kind of thirst. When *Mashiach* comes, however, G-d's Being and Essence will become manifest in this world below. This intense revelation will rouse the *tzaddik* to an infinite ascent, so that he, too, will become capable of the ultimate degree of love which is called *bechol meodecha*: at that time he, too, will be able to love G-d with all his might.

Likkutei Sichos, Parshas HaChodesh, 5751 [1991]

Teshuvah by Choice

הבטיחה תורה שסוף ישראל לעשות תשובה בסוף גלותן, ומיד הן נגאלים

The Torah has promised that ultimately the Jewish people will repent at the end of their exile, and then they will be redeemed at once⁴⁶³

It would appear that this statement intends to say that the Jewish people will do *teshuvah* on their own initiative, and not because heaven has compelled them to do so. The repentance will be theirs.

What supports this view?

In the two preceding chapters *Rambam* explains at length the concept of free choice, and then begins this chapter as follows: "Since every man has been granted permission..., he should endeavor to do *teshuvah* and to confess." His intention may be understood as follows: A man should endeavor to undertake truthful *teshuvah*, i.e., *teshuvah* that springs from his own free will (rather than wait until he is coerced from above to do so). It is immediately after this that *Rambam* writes that "ultimately the Jewish people will repent": they will do this kind of *teshuvah*, that which is freely chosen.

Likkutei Sichos, Vol. XXVII, p. 215

463. *Rambam, Hilchos Teshuvah 7:5.*

The Red Heifer

ותשע פרות אדומות נעשו... ראשונה עשה משה רבינו,
שני-ה עשה עזרא, ושבע מעזרא עד חורבן הבית.
והעשירית יעשה מלך המשיח — מהרה יגלה, אמן כן יהי רצון

Nine Red Heifers⁴⁶⁴ were prepared...: the first was prepared by Moshe Rabbeinu, the second by Ezra, and there were seven from the time of Ezra until the Destruction of the [Second] Beis HaMikdash. The tenth will be prepared by the King Mashiach — May he speedily be revealed! Amen, may this be G-d's will!⁴⁶⁵

Now why should *Rambam* have chosen to place this closing prayer for the coming of *Mashiach* specifically here, among the laws of the Red Heifer?

By way of explanation: The era of exile shares the state of impurity which is imparted by contact with a corpse. In addition to the simple sense of this kind of impurity, which today we are all presumed to have contracted, this is also the spiritual content of the state of exile. For the exile was brought about by the sins of Israel, by a lack in the fulfillment of the verse,⁴⁶⁶ — “You who cleave to the L-rd your G-d...” As a result, there is also a lack in the fulfillment of the continuation of the same verse, חיים כולכם היום — “You are all *alive* today.” And the ash of the Red Heifer, by means of which a person who has become defiled is cleansed of the impurity contracted by contact with a corpse, alludes to the future Redemption, for it will remove the analogous kind of impurity.

Likkutei Sichos, Vol. XXVIII, p. 137

464. See *Bamidbar* 19:1-22.

465. *Rambam*, *Hilchos Parah Adumah* 3:4.

466. *Devarim* 4:4.

Chapter 3: Studies in the Passage on the Redemption in Tractate Sanhedrin

Heretical Regimes

אין בן דוד בא עד שתתהפך כל המלכות למינות.
אמר רבא: מאי קרא? כולו הפך לבן — טהור הוא

[Mashiach] *the son of David will not come until all regimes will have turned to heresy. Rava said: "Which verse alludes to this? — 'It'⁴⁶⁷ has all turned white: [the leper] is clean."⁴⁶⁸ And on this teaching Rashi comments: "Just as when the ailment spreads over the entire skin [the leper is pronounced clean], so, too, when all regimes will have turned to heresy, the Redemption will come."*

This indicator can be explained in either of two ways:

(a) Negatively: Once the situation has reached the lowest possible level, G-d has no alternative (so to speak) than to bring the Redemption immediately.

(b) Positively: The world is becoming progressively refined, to the point that it becomes apparent that all regimes which are not connected with the Kingdom of Heaven are heretical, while Israel alone believe and know that G-d is One. This awareness is a stage in the process of the world's refinement, in the course of which, ultimately,⁴⁶⁹ "Many shall become purified and clarified and refined."

This second mode accords with the opinion in the *Gemara*⁴⁷⁰ that "the son of David [i.e., *Mashiach*] will come

467. *Vayikra* 13:13.

468. *Sanhedrin* 97a.

469. *Daniel* 12:10.

470. *Sanhedrin* 98a.

only to a generation... which is altogether sinful” — for one of the prooftexts cited for this opinion is the verse⁴⁷¹ in which G-d says, “For My own sake, for My own sake, shall I do this, for how should [My Name] be profaned...?”

These two possible ways of perceiving the generation which will be found worthy of the Redemption parallel the two alternative explanations which have been offered to explain the above-quoted law that if “it has all turned white, [the leper] is clean”:

(a) it is a decree of the Torah⁴⁷² for which no reason has been given;

(b) it is a statement supported by a reason⁴⁷³ (viz., the fact that the skin has all turned white proves that there is no ailment).

If it is an outright decree of the Torah, it is clear that the world in its own right is not worthy of being redeemed: the Redemption comes about as a decree imposed from above. (This is the mode of Redemption that comes to “a generation... which is altogether sinful,” which the classical commentators⁴⁷⁴ understand to mean that G-d will set up an oppressive king over the Jewish people, and this will force them to repent.⁴⁷⁵)

If it is a statement supported by a reason, then the movement of governments toward heresy indicates that the world is being refined, and is thus ready in its own right to be redeemed. (This is the mode of Redemption that comes to⁴⁷⁶ “a generation... which is altogether meritorious,” which the classical commentators⁴⁷⁴ understand to mean that the Jews of that time will repent of their own free will.⁴⁷⁶)

Likkutei Sichos, Shabbos Parshas Tazria-Metzora, 5748 [1988]

471. *Yeshayahu* 48:11.

472. In the original, גזירת הכתוב.

473. In the original Aram., מילתא בטעמא.

474. See *Chiddushei Aggados* of *Maharsha* on *Sanhedrin* 98a.

475. In the original, תשובה הכרחית.

476. In the original, תשובה רצונית.

Three Things Come Unawares (i)

שלשה באין בהיסח הדעת, אלו הן: משיח מציאה ועקרב

Three things come unawares, namely, Mashiach, a found object, and a scorpion⁴⁶⁸

This teaching does not mean that a person should not (G-d forbid) think about the Redemption and anticipate its coming. It means that though his reason sees no possibility for Redemption, a Jew persists with an intense belief that *transcends* his reason. This meaning springs directly from the Hebrew idiom בהיסח הדעת (here translated “unawares”), which literally means “with one’s reason set aside.”

There are those who argue that this generation is unworthy of the coming of *Mashiach*. In the light of the above interpretation, this very argument is in itself a clear indicator of an imminent Redemption.

Likkutei Sichos, Vol. X, p. 171

Three Things Come Unawares (ii)

The coming of *Mashiach* must be prepared for specifically in the time of exile — a time during which there is *hesech hadaas* from the Redemption, a time during which an enlightened appreciation of the imminent Redemption is set aside. When one lights up the darkest of all places — a situation in which there is *hesech hadaas* and the very antithesis of the light of *Mashiach* — the son of David will come.

From a talk of the Rebbe on *Shabbos Parshas Mattos-Masei*, 5713 [1953]

Three Things Come Unawares (iii)

One should look forward to the Redemption because that era will bring about the fulfillment of the will of G-d — His

intent (underlying the entire creation) of having a⁴⁷⁷ “dwelling place among the lower beings.” Looking forward to the Redemption should not be motivated by personal considerations, such as a desire to be extricated from a tight spot in one’s material or spiritual life.

This directive is implied in the term *hesech hadaas*: a person ought to *set aside his thinking* from the subjects to which he feels *bound* (for *daas* signifies being bound⁴⁷⁸), such as considerations involving his own body and soul. Instead, he should yearn for the Redemption because at that time G-d’s intent will be fulfilled.

From a talk of the Rebbe on *Shabbos Parshas Eikev*, 5713 [1953]

Calculating the Time of the Redemption

תיפח רוחן של מחשבי קיצין, שהיו אומרים: כיון שהגיע את הקץ
ולא בא שוב אינו בא. אלא חכה לו, שנאמר: אם יתמהמה חכה לו

May those who calculate the date of the Redemption expire, for they⁴⁷⁹ would [then] say: “Since the calculated date⁴⁸⁰ has arrived and [Mashiach] has not come, he is not going to come.” Rather, wait for him, as it is written,⁴⁸¹ “If he will tarry, wait for him.”⁴⁸²

Notwithstanding the above, we find that over the generations great scholars among our people did indicate such dates. (See, for example, *Iggeres Teiman* by Rambam, and the *Maamarim* of the Alter Rebbe on the *Parshiyos*, Vol. I, p. 419.)

477. In the original, *dirah betachtonim* (*Midrash Tanchuma*, *Parshas Naso* 7:1; *Tanya*, ch. 36).

478. Cf. *Tanya*, end of ch. 3.

479. Translated according to *Rashi*, referring to “those who calculate.” According to *Rambam* (in *Iggeres Teiman*) the translated phrase should read, “for people would [then] say....”

480. In the original, *ketz*.

481. *Chavakuk* 2:3.

482. *Sanhedrin* 97b.

The above-quoted *Gemara* is speaking of the kind of calculation that could weaken people's faith in the coming of *Mashiach* (as in the above phrase, "he is not going to come"). By contrast, the only intention of the later scholars referred to was to fortify and arouse this faith — at historical periods in which our people's dire spiritual poverty demanded extraordinary measures which the Torah otherwise forbade.⁴⁸³

The latter attitude may also be perceived from a deeper perspective.

Throughout the entire exile, great *tzaddikim* are able to see how the *avodah* which Jews carry out at every day and moment comprises elements of the Redemption within itself and brings it nearer. At the end of every day they are able to discern in what measure the Redemption has become more revealed and the world more elevated. As these increments add up to a state of completeness, they reveal the year in which this growing completeness will be attained — the year of the *ketz*. Accordingly, between the announcement and the anticipated *ketz*, the *avodah* of the interim period must be upgraded to match that complete revelation.

It is thus clear that the observations of these *tzaddikim* do not involve any prohibition of *calculating* final dates. On the contrary: They *see* the great elevation that has been attained up to a certain point, and are therefore obliged to make this known in order to rouse people to upgrade their *avodah*.

Likkutei Sichos, Vol. XXIX, p. 15

If Israel Repent They Will Be Redeemed (i)

רבי אליעזר אומר: "אם ישראל עושין תשובה נגאלין, שנאמר, 'שובו
בנים שובבים, ארפא משובותיכם.' " אמר לי-ה רבי יהושע: "והלא
כבר נאמר, 'חנם נמכרתם, ולא בכסף תיגאלו.' 'חנם נמכרתם' —
בעבודת כוכבים; ולא בכסף תיגאלו' — לא בתשובה ומעשים טובים"

483. With this argument *Rambam* (in *Iggeres Teiman*) justifies the calculations made by Rav Saadiah Gaon.

R. Eliezer says: "If Israel repent they will be redeemed, as it is written,⁴⁸⁴ 'Return, wayward children, and I shall heal your backslidings.'" Said R. Yehoshua: "But there is another verse that says,⁴⁸⁵ 'You were sold for nothing, and not by money will you be redeemed.' 'You were sold for nothing' — this means [that you were exiled on account of] idolatry; 'and not by money will you be redeemed' — this means [that you will not be redeemed] by virtue of repentance and good deeds."⁴⁸⁶

Elsewhere,⁴⁸⁷ the same two Sages debate the *time* of the Redemption: R. Eliezer holds that "in Tishrei [our people] are destined to be redeemed," whereas R. Yehoshua holds that "in Nissan [our people] are destined to be redeemed." How do these two debates correlate?

R. Eliezer, who holds that the Redemption will come only by virtue of *teshuvah* — a mode of *avodah* which is initiated from below and aspires upward⁴⁸⁸ — holds that the Redemption will come in Tishrei, the month whose *avodah* consists of [self]-elevation from below.⁴⁸⁹ Besides, on a simple level, the main time for *teshuvah* is the Ten Days of Penitence, which fall in the month of Tishrei.

R. Yehoshua, by contrast, holds that the Redemption will come as something drawn downward⁴⁹⁰ in response to an initiative from above. According to this conception, the Redemption is most likely in the month of Nissan, whose *avodah* belongs to that mode.

Likkutei Sichos, Vol. I, p. 235

484. *Yirmeyahu* 3:22.

485. *Yeshayahu* 52:3.

486. *Sanhedrin* 97b. *Rashi* explains R. Yehoshua's interpretation as follows: Since the metaphor for exile and idolatry was "being sold for nothing," the corresponding metaphor to describe that which might be expected to undo the exile is "being redeemed by money."

487. *Rosh HaShanah* 10b-11b.

488. In the original, *avodah milmatah lemaalah*.

489. In the original, *haalalah milmatah lemaalah*. See (in ch. 2 above) the passage entitled "The Month of Redemption (ii)."

490. In the original, *hamshachah milmaalalah lematlah*. See the passage noted above.

If Israel Repent They Will Be Redeemed (ii)

In the above-mentioned debate as to the time of the Redemption,⁴⁸⁷ each of the sides draws support from a different verse. R. Eliezer, who holds that “in Tishrei [our people] are destined to be redeemed,” points out the connection between a verse that promises the Redemption (“On that day a great *Shofar* will be sounded”⁴⁹¹) and a verse that gives the commandment of sounding the *Shofar* on the first day of Tishrei (“Sound the *Shofar* on the New Moon”⁴⁹²). R. Yeshoshua, who holds that “in Nissan [our people] are destined to be redeemed,” cites a verse that tells of the Exodus that took place in Nissan (“It is a night of watching unto G-d... throughout their generations”⁴⁹³), and adds: “It is a night that has been safeguarded ever since the Six Days of Creation” (*Rashi*: “...for the Redemption”).

The stances of R. Eliezer and R. Yeshoshua as to the season of the Redemption exactly reflect their respective stances as to the anticipated spiritual state of our people when the Redemption comes.

R. Eliezer holds that Israel will be redeemed because they will *repent on their own initiative* — and exactly this is the message of the *Shofar* which is sounded on Rosh HaShanah.⁴⁹⁴ This is also the message of the month of Tishrei as a whole. Thus, on the above-quoted verse,⁴⁹² “Sound the *Shofar* (שופר) on the New Moon,” the Sages use the phrase,⁴⁹⁵ “If you improve (שפרתם) your ways...,” playing on the similarity between the two Hebrew roots. Likewise, seeking meanings in the very name of the month called Tishrei (תשרי), the Sages say:⁴⁹⁶ “[You, G-d,] will absolve (תשרי), remit and atone for the sins of Your people.”

491. *Yeshayahu* 27:13.

492. *Tehillim* 81:4.

493. *Shmos* 12:42.

494. *Rambam, Hilchos Teshuvah* 3:4.

495. *Vayikra Rabbah* 29:6.

496. *Op. cit.* 29:8.

R. Yehoshua, by contrast, holds that even if Israel do not repent on their own initiative they will be redeemed — because G-d will set up a king over them who is as oppressive as Haman, and this will bring them back to the right path.⁴⁷⁴ True to the view of R. Yehoshua, this recalls the Exodus from Egypt, for the Jews were redeemed by virtue of their later acceptance of the Torah at Mount Sinai⁴⁹⁷ — and this was secured by compulsion, for G-d⁴⁹⁸ “held the mountain poised over them like a tub.” Indeed, the *Gemara* comments that this duress could give later generations⁴⁹⁸ “a powerful excuse for [not observing] the Torah.”

Despite this similarity, the compulsion of that time is quite different from the compulsion that will be experienced at the time of the Redemption. For at the time of the Giving of the Torah the Jewish people were not yet *obliged*⁴⁹⁹ to obey its commands; hence they could complain against duress. In our time, however, when we *are* obliged to obey, duress brings a person to a point at which he obeys wholeheartedly. As *Rambam* writes:⁵⁰⁰ “A person whose Evil Inclination overwhelmed him with a desire not to observe a *mitzvah*..., and he was then beaten until he did observe it..., is not regarded as having acted under duress..., because [ultimately] he wants to be a part of the Jewish people and he wants to observe all the commandments.”

Igros Kodesh (Letters) of the Rebbe, Vol. I, p. 117

497. *Shmos Rabbah* 3:5.

498. *Shabbos* 88a.

499. In the original, *metzuvin*.

500. *Hilchos Geirushin*, end of ch. 2.

Altogether Meritorious, Altogether Sinful (i)

אין בן דוד בא אלא בדור שכולו זכאי או כולו חייב

*The son of David [i.e., Mashiach] will come only in a generation which is altogether meritorious or altogether sinful*⁵⁰¹

This teaching alludes to the complete distinction and separation between good and evil that will take place in future time.

Altogether meritorious: This describes a situation in which there is no element of evil within the good (for even the slightest admixture of evil in one solitary Jew would mean that there was no absolute separation between evil and good).

Altogether sinful: This describes a situation in which there is no element of good within the evil, which will then vanish when its time comes (or it will be unable to exist at all).

The *maamar* entitled *Al Tatzar*, p. 43

Altogether Meritorious, Altogether Sinful (ii)

Mashiach signifies the separation of the good from the evil. This is why he will come “only in a generation which is altogether meritorious or altogether sinful”;⁵⁰¹ i.e., at a time in which there will be no mixture of good and evil. So long as *Mashiach* has not come, there is a mixture of good and evil in all the worlds: there is no good without evil and no evil without good.

In the light of this we can understand the statement in the *Tikkunei Zohar*⁵⁰² that if one *tzaddik* were to return in complete *teshuvah* (i.e., with no trace of evil whatever), *Mashiach* would come.

The Short *Maamarim* of the Alter Rebbe, p. 403

501. *Sanhedrin* 98a. See also the above passage entitled “Heretical Regimes.”

502. See *Zohar Chadash*, end of *Parshas Noach*.

Altogether Meritorious, Altogether Sinful (iii)

An allusion to the above teaching (that *Mashiach* will come “only in a generation which is altogether meritorious or altogether sinful”) may be found within the words of the following verse:⁵⁰³ *אם יגאלך טוב יגאל, ואם לא גוי וגאלתיך אנכי*. On the plain level of *pshat*, this verse may be translated as follows: “If he [i.e., your relative] will redeem you, then that is good (*tov*): let him redeem you; and if not..., then I will redeem you.” [Alternatively, the verse may be understood thus: “If [your relative named] *Tov* will redeem you, let him redeem you; and if not..., then I will redeem you.”]

At any rate,] on the non-literal level of *derush*, the *Tzemach Tzedek* interpreted it as follows:

אם יגאלך טוב יגאל: If the good (*tov*) within you will redeem you, let it redeem you (as will happen in a generation which is altogether meritorious);

ואם לא: and if not (i.e., if it is a generation which is altogether sinful, G-d forbid), then —

וגאלתיך אנכי: the Redemption will come from *Anochi* (signifying the transcendent level of Divinity called *Keser*).

This alternative solution echoes the folk-saying: “If you can’t crawl under, leap right over the top!”

Moreover, it recalls a teaching of the Sages,⁵⁰⁴ who find an allusion to this mode of Redemption in the verse,⁵⁰⁵ “It has all turned white: [the leper] is clean.” On this teaching *Rashi* comments: “Just as when the ailment spreads over the entire skin [the leper is pronounced clean], so, too, when all regimes will have turned to heresy, the Redemption will come.” When the ailment has spread so much that it has all turned white, then a higher level of Divinity must be revealed. This is the level called *Keser* — and through it the ailment will be removed.

Or HaTorah — Nach, p. 288

503. *Ruth* 3:13.

504. *Sanhedrin* 97a, and *Rashi* there. See also the above passage entitled “Heretical Regimes.”

505. *Vayikra* 13:13.

In Its Time I Shall Hasten It (i)

"בעתה אחישנה" כתיב "בעתה", וכתיב "אחישנה".
זכו — "אחישנה"; לא זכו — "בעתה"

It is written,⁵⁰⁶ "In its time" [i.e., the Redemption will come at its appointed time], but [immediately thereafter] it is also written, "I shall hasten it." [Yet there is no contradiction:] If [the Jewish people] are found worthy, then G-d will hasten it; if they are not found worthy, it will come in its time.⁵⁰⁷

If the Jewish people are found worthy as a result of their *teshuvah* and good deeds, and have completely separated the good from the evil in the universe so that all the holy sparks that had fallen amongst the *kelippos* have been extricated, then the Redemption will come *before* "the time of the end," of which the angel speaks to Daniel.⁵⁰⁸

If, instead, the Jewish people are not found worthy through their good deeds, and if, moreover, they nurture the *kelippos* further by sinning, then the Redemption will be delayed until this final time (which is hidden and unknown in all the worlds). However, when this final time arrives the Redemption must come, and the Evil Inclination will be banished spontaneously; as it is written,⁵⁰⁹ "I shall place a new spirit within you, and I shall remove the heart of stone from your flesh."

Shaarei Orach, p. 87

In Its Time I Shall Hasten It (ii)

The *Tzemach Tzedek* understands the above two terms (*be'itah* and *achishenah*) as referring not only to two possible

506. *Yeshayahu* 60:22.

507. *Sanhedrin* 98a.

508. *Daniel* 12:9; in the original, *eis ketz*.

509. *Yechezkel* 36:26.

times for the Redemption, but also to two possible *modes* of Redemption:

אחישה (lit., “I shall hasten it”): This describes a mode of Redemption in which our people will leave exile with a run and a leap (so to speak), and will immediately soar to the loftiest heights.

בעתה (lit., “In its time”): This describes a mode of Redemption in which the above ascent will advance slowly and by gradual stages.

Or HaTorah — Bereishis, p. 86

With the Clouds of Heaven

כתיב "וארו עם ענני שמיא כבר אינש אתה," וכתוב "עני ורוכב על חמור." זכו — "עם ענני שמיא"; לא זכו — "עני ורוכב על חמור."

*It is written.*⁵¹⁰ “Behold, one like a son of man came on the clouds of heaven”; however, it is also written,⁵¹¹ “[Your king will come...] like a poor man riding on a donkey.” [Yet there is no contradiction:] If [the Jewish people] are found worthy of it, [Mashiach] will come “on the clouds of heaven”; if they do not merit, he will come “like a poor man riding on a donkey.”

The word *zachu* (“if they are worthy”), from the root זכח, and related to the noun *zechus*, may also be understood as deriving from the root זכך, and related to the verb להזדכך (“to become refined”). Likewise, the word חמור (*chamor* — “donkey”) shares a root with חומר (*chomer* — “physicality”). The Rebbe makes use of these multiple meanings while expounding the above-quoted teaching of the Sages in the terms of *Chassidus*:

זכו: *Avodah* whose object is refined and spiritual entities, calls forth —

510. *Daniel* 7:13.

511. *Zechariah* 9:9.

עניי שמיא: a revelation of *or yashar*, a measured flow of Divine light that originates from above.

לא זכו: *Avodah* whose object is materiality and physicality that have not yet become refined, calls forth a revelation even more elevated, the kind of revelation that is called —

עניי ורוכב על חמור: *or chozer*, a light that rises up over physicality and is reflected heavenward.

Likkutei Sichos, Vol. I, p. 73

He Sits Among the Paupers

מאי סימני-ה [של מלך המשיח]? יתיב ביני עניי סובלי חלאים.
(רש"י: מנוגעים והוא נמי מנוגע, דכתיב: "והוא מחולל מפשעינו,"
וכתיב: "חליינו הוא נשא.")

R. Yehoshua ben Levi encountered the prophet Eliyahu as he was standing at the entrance of R. Shimon ben Yochai's cave,... and asked him: "When is Mashiach coming?"

Replied the prophet: "Go and ask him."

"But where is he to be found?"

"At the gate of Rome."

"By what sign shall I recognize him?"

"He is sitting among paupers stricken by wounds...."

To these words *Rashi* adds: "They are leprous, and so is he; as it is written,⁵¹² 'He is ailing because of our sins,' and it is likewise written,⁵¹³ 'He has borne our sicknesses.'"⁵⁰⁷

Let us understand what connection can there be between leprous ailments⁵¹⁴ and *Mashiach*.

512. *Yeshayahu* 53:5.

513. *Ibid.* 53:4.

514. In the original, *negaim*.

As is explained in the teachings of *Chassidus*,⁵¹⁵ the appearance of such an ailment indicates that the evil which is its cause is not internalized within the individual; rather, a vestige of evil is still attached to the *outer* expressions of his spiritual personality — to the hems of his garments, so to speak. This explains why, when this vestige of evil surfaces physically, the ailment appears only on his skin. Conversely, this also explains why⁵¹⁵ “the commandment concerning these ailments is not current in our era, after the Destruction” — because today⁵¹⁵ “even a good and righteous man still has a trace of evil internalized within him,” so that today evil does not give rise to these skin ailments.

In this light, these skin ailments may be perceived as alluding to the spiritual state of our people in the present era of *ikvesa diMeshicha*, as we await the approaching footsteps of *Mashiach*. At this time, when the evil which is internalized within the body and soul of our people at large has been sifted out and refined, all that is left is an external husk of evil. And of our people in this state one may say,⁵⁰⁷ זכו — “They are meritorious.”⁵¹⁶

Likkutei Sichos, Vol. XXII, p. 79

Today — If You Would Only Listen to His Voice

לאימת אתי מר? אמר לי-ה: "היום...." אתא לגבי אליהו, אמר לי-ה:
...שקורי קא שקר בי, דאמר לי 'היום אתינא, ולא אתא.
אמר לי-ה: "הכי אמר לך: 'היום — אם בקולו תשמעו!"

[R. Yehoshua ben Levi then asked Mashiach]: “Master, when are you coming?”

He answered: “Today!”

R. Yehoshua returned to Eliyahu, who asked him, “What did he say?”

515. *Likkutei Torah, Tazria*, p. 22b.

516. See also the passage below entitled, “The Leper of the House of Rabbi [Yehudah HaNasi].”

He replied: "...He has deceived me! He told me, 'I am coming today,' and he has not come!"

Said Eliyahu: "What Mashiach had in mind was this [verse]:⁵¹⁷ 'Today — if you would only listen to His voice!'"⁵⁰⁷

Eliyahu's response is not intended to negate the plain meaning of the word "today" (for⁵¹⁸ "a Scriptural text cannot be removed from its plain meaning"). Rather, "today" describes the state of a people of whom it may be said, זכו — "They are meritorious." The Jewish people are worthy of the coming of *Mashiach* today. Why, then, has he not yet come? — Because something is still missing in the complete fulfillment of "listening to His voice": the remaining external manifestations of evil are waiting to be sifted and refined.⁵¹⁹

Likkutei Sichos, Vol. XXII, p. 79

His Name is Menachem ben Chizkiyah

מה שמו?... מנחם בן חזקיה שמו, שנאמר:
 "כי רחוק ממני מנחם, משיב נפשי"

What is his name [i.e., the name of Mashiach]? — His name is Menachem ben Chizkiyah, for it is written,⁵²⁰ "The comforter [Heb.: Menachem] who should relieve my soul is far from me."⁵²¹

On these words *Maharsha* comments: "The added phrase 'ben Chizkiyah' is not implied by the proof-text; it was an oral tradition handed down among the Sages."

It could, however, be suggested that the added phrase בן חזקיה is in fact hinted at in three words of the verse quoted: מנחם משיב נפשי. The numerical equivalent (*gematria*) of the

517. *Tehillim* 95:7.

518. *Shabbos* 63a.

519. Cf. the above passage entitled, "He Sits Among the Paupers."

520. *Eichah* 1:16.

521. *Sanhedrin* 98b.

final letters of these three words equals 52 (= ב"ן), and the numerical equivalent of the initial letters of these three words equals 130 (= חזקיה).

Likkutei Levi Yitzchak — Likkutim al Maamarei Chazal, p. 106

The Leper of the House of Rabbi [Yehudah HaNasi]

מה שמו... חיורא דבי רבי שמו (רש"י: מצורע של בית רבי),
שנאמר: "אכן חליינו הוא נשא, ומכאובינו סבלם, ואנחנו
חשבנוהו נגוע, מוכה אלקים ומעונה"

What is his name [i.e., the name of Mashiach]? — His name is "the white one (Rashi: I.e., metzora — 'the leper') of the House of Rabbi [Yehudah HaNasi], for it is written,⁵¹³ "In truth he has borne our sicknesses and endured our pains, yet we held him to be stricken, smitten by G-d, and afflicted."⁵²¹

As is explained in the teachings of *Chassidus*,⁵¹⁵ "Leprous ailments have a lofty spiritual meaning. The individual is not termed ritually unclean⁵²² until the *Kohen* has declared him to be so. Before this happens, these ailments are not related to ritual uncleanness. Indeed, they are sublime spiritual lights, except that they present themselves as a stroke of strict justice emanating from *Kedushah*....⁵²³ The phrase,⁵²⁴ 'He shall be brought to Aharon the *Kohen*,' teaches that they become elevated by means of the *Kohen*, who embodies Supernal *Chessed*...,⁵²⁵ and who can moderate stern judgments⁵²⁶ by declaring the individual ritually clean."⁵²⁷

One might add: Not only is the source of a leprous ailment "a stroke of strict justice emanating from *Kedushah*," but, moreover, its original root is a particularly lofty level of

522. In the original, *tameh*.

523. "A stroke... *Kedushah*." In the original Aram. (cf. *Etz Chaim*), דינא קשיא דקדושה.

524. *Vayikra* 13:2.

525. In the original, *Chessed Ila'ah*.

526. In the original, *lehamtik* (lit., "to sweeten") *dinim*.

527. In the original, *tahor*.

Kedushah. In this it resembles the Divine attribute of *Gevurah*. As is explained in *Chassidus*, the attribute of *Gevurah* at its earliest source does not imply the screening and withholding of *Chessed* and the dispensation of strict justice. On the contrary, at its earliest source it signifies a flow of Divine beneficence so overwhelming that it exceeds the finite capacity of the recipient; indeed, it is precisely this excess that ultimately gives rise to *tzimtzum*, to *Gevurah* in its ordinary sense — the withholding of the flow of Divine beneficence. Likewise in our case: At the pristine level of its earliest source, the leprous ailment is an intense outpouring of *Kedushah* — except that from this there eventually evolves “a stroke of strict justice emanating from *Kedushah*,” from which ultimately emanate the unclean leprous ailments.

This insight enables us to understand why *Mashiach* is called “a leper.” For the future Redemption is a breaking of limits, an intense outpouring of *Kedushah*, a boundless and immeasurable revelation of Divine light. This state comes about through the fulfillment of the verse,⁵¹³ “He has borne our sicknesses,” for through this the Jewish people undergo the final refinement which enables them to become fit recipients for the sublime Divine illumination of that era.

Likkutei Sichos, Parshas Tazria, 5751 [1991]

King and Viceroy (i)

“עתיד הקב"ה להעמיד להם דוד אחר (רש"י: שעתיד למלוך עליהם).
 שנאמר ועבדו את ה' אלקיהם ואת דוד מלכם אשר אקים להם,
 הקים לא נאמר אלא אקים .. והכתיב ודוד עבדי נשיא להם לעולם,
 כגון קיסר ופלגי קיסר” (רש"י: מלך ושני לו, כן דוד החדש מלך,
 כדכתיב ודוד מלכם אשר אקים, ודוד המלך שני לו, כדכתיב נשיא
 להם ולא כתיב מלך)

In time to come, G-d will set up for [the Jewish people] a different David (Rashi: “...who will reign over them”), as

it is written,⁵²⁸ “They will serve the L-rd their G-d and David their king whom I shall set up for them.” The verse does not say that G-d “set up” (in the past tense), but “I shall set up....” But there is another verse that says,⁵²⁹ “And David My servant shall be a nasi for them forever.” [How do these two texts accord?] — They speak of something like a king and a semi-king.⁵³⁰ (Rashi: “I.e., a king and a viceroy. Thus, the ‘new David’ will be a king, as it is written, ‘David their king whom I shall set up’; and King David will be his viceroy, as it is written, ‘And David My servant shall be a nasi over them’: the verse does not say ‘a king.’”)⁵²¹

This does not necessarily mean that there will then be two leaders: it could mean that *Mashiach* himself will be both “king” and “viceroy”.

The royal title *keisar* [i.e., Caesar] suggests innovation. It derives from the name of a Roman emperor⁵³¹ “whose mother died during his birth, and when her womb was cut open he was found alive.... The Roman name Caesar, which means ‘cutting’, was used for all his successors.”

On the one hand, *Mashiach* is called *keisar* by virtue of his role as a king who will⁵³² “fight the wars of G-d,” and whose reign will bring about a supernatural innovation in the entire world.⁵³³ At the same time, he is called “viceroy” by virtue of his role as *nasi*, who teaches the people and guides them along the path of G-d.⁵³⁴ This entails no great innovation, for there is no real innovation in the Torah: it has⁵³⁵ “neither change nor diminution nor addition.”

This, then, is the meaning of the above-quoted *Gemara*:

528. *Yirmeyahu* 30:9.

529. *Yechezkel* 37:25.

530. In the original Aram., *keisar upalgei keisar*.

531. *Tosafos* on *Avodah Zarah* 10b.

532. *Rambam*, *Hilchos Melachim* 11:4.

533. *Ibid.* 12:5.

534. *Rambam*, *Hilchos Teshuvah* 9:2.

535. *Rambam*, *Hilchos Yesodei HaTorah* 9:1.

Mashiach is called “a different David” because of his innovative difference from King David and from all his own predecessors, the kings of the dynasty of David. The *Gemara* then poses the problem, “But there is another verse that says,⁵²⁹ ‘And David My servant shall be a *nasi* for them forever.’” This implies that in the future time, too, the King *Mashiach* will resemble King David (which is why he bears his name). The *Gemara*’s response to its own query means that *Mashiach* will comprise both qualities: As a king (*keisar*) he will be “a different David”; as a *nasi* (*palgei keisar*, i.e., viceroy), he will resemble King David.

Likkutei Sichos, Parshas Vayigash, 5751 [1990]

King and Viceroy (ii)

At first glance it would appear certain that King David himself is not the King *Mashiach* who will be⁵²⁹ “a *nasi* for them forever” — because the activity of the King *Mashiach* will begin before the Redemption, as explained by *Rambam*,⁵³² and certainly before the Resurrection of the Dead.

The *Talmud Yerushalmi*,⁵³⁶ however, makes the following statement concerning the King *Mashiach*: אין מן חייא הוא, דוד שמי-ה. The standard commentary entitled *Pnei Moshe* explains: “If he is one of those alive, his name will be David; if he is one of the dead, he will be David himself.” Likewise, the hymn entitled *Ometz Yishacha* (which is read on Hoshana Rabbah)⁵³⁷ includes the following line: קול צמח איש, צמח שמו, הוא דוד בעצמו” מבשר ואומר — “The voice of the herald [i.e., Eliyahu HaNavi] proclaims: ‘There has appeared a man, his name is Tzemach,⁵³⁸ it is David himself!’”⁵³⁹

536. *Berachos* 2:4.

537. *Siddur Tehillat HaShem*, p. 334.

538. Cf. *Zechariah* 3:8 and 6:12-13, and *Targum* there; *Talmud Yerushalmi, Berachos* 4:4.

539. See: Commentary on the *Siddur* by R. Yeshayahu Horowitz (the *Shelah*); Commentary on the *Siddur* by R. Yaakov Emden; cf. *Yirmeyahu* 33:15; *Zohar* I, 82b; II, 332b.

This may be understood to mean that the soul of King David will be garbed in the King *Mashiach*. Similarly, the Sages teach that⁵⁴⁰ “the first redeemer is also the last redeemer” (even though Moshe Rabbeinu was a Levite whereas *Mashiach* stems from the tribe of Yehudah), which means that the soul of Moshe Rabbeinu will be garbed in the soul of the King *Mashiach*.⁵⁴¹

Likkutei Sichos, Vol. XXXV, p. 206

The Days of Mashiach Will Last Forty Years

ימות המשיח ארבעים שנה, שנאמר: “ארבעים שנה אקוט בדור”

The Days of Mashiach will last forty years, as it is written,⁵⁴² “For forty years will I quarrel with that generation.” (Noting that the verb אקוט is related to the root נקט — “to take,” Rashi paraphrases the above verse and expounds the above teaching as follows: “I shall take Israel and rule over them in a short generation of forty years that will be different from all the preceding generations’ — evidently an allusion to Mashiach, in whose generation great changes will take place.”⁵⁴³)

What is the intrinsic connection between the number forty and the days of *Mashiach*?

At the end of their wanderings, Moshe Rabbeinu tells the people:⁵⁴⁴ “Yet G-d has not given you a heart to perceive, nor eyes to see, nor ears to hear, until this day — and I have led you for forty years in the wilderness....” *Rashi* comments: “‘A heart to perceive’ — to recognize G-d’s acts of lovingkindness and to cleave to Him; ‘until this day’ — for no man plumbs

540. *Shmos Rabbah* 2:6.

541. *Or HaChaim*, *Parshas Vayechi* 49:11.

542. *Tehillim* 95:10.

543. *Rashi* adds: Though in its plain meaning the verse refers to the generation that wandered for forty years in the wilderness, the future tense of the verb אקוט also implies a prophecy for the future.

544. *Devarim* 29:3-4.

the full depth of his mentor's understanding and the full wisdom of his teaching until forty years have elapsed."⁵⁴⁵

This observation does not refer only to a mentor of flesh and blood, but also to G-d Himself. (Indeed, the proof-text states: "*Yet G-d has not given you a heart to perceive....*") We thus see that a full recognition of G-d takes forty years.

This recognition will reach its peak in the days of *Mashiach*. At that time the glory of G-d will be manifest and the Torah teachings of *Mashiach* will be revealed. (This will give "the full depth of his mentor's understanding and the full wisdom of his teaching.") The Torah teachings of *Mashiach* will be incomparably superior to the Torah of the present world. Indeed, the Sages declare that⁵⁴⁶ "The Torah that a man studied in this world will be vanity in comparison with the Torah teachings of *Mashiach*."

From a talk of the Rebbe on *Shabbos Parshas Eskeiv*, 5744 [1984]

545. *Rashi's* source is *Avodah Zarah* 5b.

546. *Koheles Rabbah* 11:8.

Chapter 4: Studies in Rambam, Hilchos Melachim, Ch. 11⁵⁴⁷

א המלך המשיח צחיד לעמוד ולהחזיר מלכות דוד לישנה לממשלה הראשונה, ובונה המקדש ומקבץ נרחי ישראל. וחזרין כל-המשפטים בימיו כשהיו מקדם. מקריבין קרבנות, ועושין שמשין ויובלות ככל-מצותה האמורה בתורה. וכל-מי שאינו מאמין בו, או מי שאינו מחפה לביאתו — לא בשאר נביאים בלבד הוא כופר, אלא בתורה ובמשה רבינו. שהרי התורה העידה עליו, שנאמר: ושב ה' אלהיך את-שבותך ורחמך ושב וקבצך וגו' אם-יהיה נדחף בקצה השמים וגו' והביאך ה' (דברים ל, ג-ה). ואלו הדברים המפורשים בתורה, הם כוללים כל-הדברים שנאמרו על ידי כל-הנביאים. אף בפרשת בלעם נאמר וישם נבא בשגי המשיחים: במשיח הראשון שהוא דוד שהשיע את-ישראל מיד צריהם, ובמשיח האחרון שעומד מקניו שמושיע את ישראל [באחרונה]. וישם הוא אומר (בסדר כה, יד-יח): אראנו ולא עתה — זה דוד; אשוננו ולא קרוב — זה מלך המשיח; דרך כוכב מיעקב — זה דוד; וקם שקט מישראל — זה מלך המשיח; ומחץ פאתי מאב — זה דוד, וכן הוא אומר: ויך את-מאב וימך כל (שפי"ב ח, ט); וקרקר כל-בגדי-שת — זה המלך המשיח, שנאמר בו: ומשלו מים עד-ים (זכריה ט, י"ד); והיה אדום ירשה — זה דוד, שנאמר: ויהי אדום לדוד לעבדים וגו' (שפי"ב ח, ט); והיה ירשה וגו' — זה המלך המשיח, שנאמר: ועלו מושעים בהר ציון וגו' (זכריה א, כא).

1. In future time, the King *Mashiach*⁵⁴⁸ will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He

547. Many of the teachings in this chapter may be found in context, in all their original power and fully documented detail, in: *I Await His Coming Every Day: Analytical Studies by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of the Rambam's Rulings on Mashiach and the Ultimate Redemption* (prepared by Sichos In English; Kehot, N.Y., 1991).

will rebuild the *[Beis Ha]Mikdash* and gather in the dispersed remnant of Israel. Then, in his days, all the statutes will be reinstituted as in former times. Sacrifices will be offered and the Sabbatical and Jubilee years will be observed according to all their particulars as commanded in the Torah.

Whoever does not believe in him, or does not await his coming, denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our teacher, for the Torah attests to his coming, stating:⁵⁴⁹

And the L-rd your G-d will bring back your captivity and have compassion upon you. He will return and gather you [from among all the nations].... Even if your dispersed ones are in the furthest reaches of the heavens, [from there will G-d gather you in].... G-d will bring you [to the land]....

These explicit words of the Torah include all that was said [on the subject] by all the prophets.

There is also a reference [to *Mashiach*] in the passage concerning Bilaam, who prophesied about the two anointed [kings]: the first anointed [king],⁵⁵⁰ David, who saved Israel from her oppressors, and the final anointed [king] who will arise from among his descendants and save Israel [at the End of Days].⁵⁵¹ The following [quoted] phrases are from that passage:⁵⁵²

“I see it, but not now” – This refers to David; “I perceive it, but not in the near future” – This refers to King *Mashiach*.

548. In the original Heb., המלך המשיח (lit., “the anointed king”); i.e., the Messianic King.

549. *Devarim* 30:3-5.

550. In the original Heb., the word here translated “anointed [king]” is simply משיח (lit., “the anointed one”); i.e., the Messiah. It is used interchangeably with the earlier phrase.

551. At this point, before being censored by medieval ecclesiastical authorities, the *Rambam*’s original text continued: “...and save Israel from the hands of Eisav’s descendants.” This and two other such deletions have been copied verbatim in these footnotes from the celebrated Yemenite manuscript in the hands of Chacham Yosef Kapach of Jerusalem. (See footnotes 558 and 559, below.)

552. *Bamidbar* 24:17-18.

“A star shall go forth from Yaakov” – This refers to David; “and a staff shall arise in Yisrael” – This refers to King *Mashiach*.

“He shall crush all of Moab’s princes” – This refers to David, (as it is written,⁵⁵³ “He smote Moab and measured them with a line”); “he shall break down all of Seth’s descendants” – This refers to King *Mashiach*, (about whom it is written,⁵⁵⁴ “He will rule from sea to sea”).

“Edom will be demolished” – This refers to David, (as it is written,⁵⁵⁵ “Edom became the servants of David”); “his enemies, Seir, will be destroyed” – This refers to King *Mashiach*, (as it is written,⁵⁵⁶ “Saviors will ascend Mount Zion [to judge the mountain of Esau....]”).

ב אף בערי מקלט הוא אומר: ואם ירחיב ה' אליהם את-גבולך [וגו']
ויתסף לך עוד שלש ערים וגו' (דברים יט, ח-ט) ומעולם לא היה דבר
זה, ולא צוה הקב"ה לתוהו. אכל בודרי הנביאים אין הדבר צריך ראיה.
שכל הספרים מלאים בדבר זה.

2. Similarly, in regard to the Cities of Refuge, it is stated,⁵⁵⁷ “When G-d will expand your borders... you shall add three more cities.” This command has never been fulfilled. [Surely,] G-d did not give this command in vain, [and thus the intent was that it be fulfilled after the coming of *Mashiach*]. There is no need to cite prooftexts on the concept [of the *Mashiach*] from the words of the prophets, for all [their] books are filled with it.

ג ואל יעלה על דעתך שהמלך המשיח צריך לעשות אותות ומופתים
ומחדש דברים בעולם או מחיה מתים וכיוצא בדברים אלו – אין

553. *II Shmuel* 8:2.

554. *Zechariah* 9:10.

555. Cf. *II Shmuel* 8:6 and 8:14.

556. *Ovadiyah* 1:21.

557. *Devarim* 19:8-9.

הַדָּבָר כֵּן. שֶׁהָרִי רַבִּי עֲקִיבָא חָכֵם גָּדוֹל מִחֲכָמֵי מִשְׁנָה הָיָה, וְהוּא הָיָה נוֹשֵׂא כָלִיו שֶׁל בֶּן-כּוֹזִיבָא הַמֶּלֶךְ, וְהוּא הָיָה אוֹמֵר עָלָיו שֶׁהוּא הַמֶּלֶךְ הַמְּשִׁיחַ, וְדָמָה הוּא וְכָל חֲכָמֵי דוֹרוֹ שֶׁהוּא הַמֶּלֶךְ הַמְּשִׁיחַ עַד שֶׁנִּהְרַג בְּצוּנוֹת. בִּיּוֹן שֶׁנִּהְרַג — נוֹדַע לָהֶם שֶׁאֵינּוּ, וְלֹא שָׁאֲלוּ מִמֶּנּוּ חֲכָמִים לֹא אוֹת וְלֹא מוֹפֵת. וְעַקֵּר הַדְּבָרִים בָּכָה הֵם: שֶׁהַתּוֹרָה הַזֹּאת חֲקִיקָה וּמִשְׁפָּטִיָּה לְעוֹלָם וּלְעוֹלָמֵי עוֹלָמִים, וְאֵין מוֹסִיפִין עֲלֵיהֶם וְלֹא גוֹרְעִין מֵהֶם. וְכָל הַמוֹסִיף אוֹ גוֹרֵעַ, אוֹ שֶׁגִּילָה פָנִים בַּתּוֹרָה וְהוֹצִיא הַדְּבָרִים שֶׁל מִצְוֹת מִפְּשׁוּטָן. הָרִי זֶה בְּדוֹדָי בְּדוֹדָי רָשָׁע וְאַפִּיקוֹרֵס.

3. One should not entertain the notion that the King *Mashiach* must work miracles and wonders, bring about new phenomena within the world, resurrect the dead, or perform other similar deeds. This is [definitely] not true.

[A proof can be brought from the fact that] Rabbi Akiva, one of the greatest Sages of the *Mishnah*, was a supporter [lit., “an arms-bearer”] of King Ben Koziva, and would describe him as the King *Mashiach*. He and all the Sages of his generation considered him to be the King *Mashiach* until he was killed because of [his] sins. Once he was killed, they realized that he was not [the *Mashiach*]. The Sages did not ask him for any signs or wonders.

[Rather,] this is the main thrust of the matter: This Torah, with its statutes and laws, is everlasting. We may neither add to them nor detract from them.⁵⁵⁸

ד ואם יַעֲמֹד מֶלֶךְ מִבֵּית דָּוִד הוֹנָה בַּתּוֹרָה וְעוֹסֵק בְּמִצְוֹת כְּדוֹד אָבִיו, כִּפִּי תוֹרָה שֶׁבִּכְתָּב וְשֶׁבְּעַל פִּה, וַיְכוּף כָּל-יִשְׂרָאֵל לִילָף בָּהּ וּלְחַזֵּק בְּדָקָה וְלַחֵם מִלַּחֲמוֹת ה' — הָרִי זֶה בַּחֲזָקָה שֶׁהוּא מְשִׁיחַ. אִם עָשָׂה וְהִצִּילִים [וְנִצַּח כָּל הָאוֹמּוֹת שֶׁסָּבִיבֵינוּ] וּבָנָה מִקְדָּשׁ בְּמִקְוָמוֹ [וְקִבֵּץ נִדְחֵי יִשְׂרָאֵל — הָרִי זֶה מְשִׁיחַ בְּדוֹדָי, וַיַּחֲקֵן אֶת-הָעוֹלָם כָּלוֹ לַעֲבֹד אֶת-ה'

558. At this point, the uncensored original text continued as follows: “Whoever adds to [the *mitzvos*] or detracts from them, or misinterprets the Torah, implying that the *mitzvos* are not intended to be understood literally, is surely a wicked impostor and a heretic.”

בַּיַּחַד, שֶׁנֶּאֱמַר: כִּי־אֶזְ אֶהְפֹּךְ אֶל־עַמִּים שָׁפָה בְּרוּרָה לִקְרֹא כָל־עַם בְּשֵׁם ה' וּלְעִבְדוֹ שָׂכָם אֶחָד (צפרי, ג, ט).

נִימָא לֹא הִצְלִיחַ עַד כּוּה, אוּ נִתְּרַג, בְּיָדוֹעַ שְׂאִינוּ זֶה שֶׁהִבְטִיחָה עָלֵינוּ תוֹרָה, וְהָרִי הוּא כָּל מַלְכֵי בֵּית דָּוִד הַשְּׁלֵמִים וְהַקְּשָׁרִים, שְׂמִתּוֹ. וְלֹא הִעֲמִידוּ הַקְּבָ"ה אֶלָּא לְנִסּוֹת בּוֹ רַבִּים, שֶׁנֶּאֱמַר: וּמִן־הַמִּשְׁפָּטִים יִכְשְׁלוּ, לְצִוּוֹת בָּהֶם, וּלְכַבֵּר וּלְלַבֵּן עַד־עַתָּה קֶץ, כִּי עוֹד לְמוֹעֵד (וינאל יא, לה).

אִף יִשׁוּעַ הַנִּצְרִי, שְׂדִימָה שִׁיחִיָּה מְשִׁיחַ וְנִתְּרַג בְּבֵית דִּין, כְּכֹר נִתְּנָפֹא בּוֹ דְּנִיָּאֵל, שֶׁנֶּאֱמַר (שם, יד): וְכִנִּי פְּרִי־צִי עֲמֹךְ יִנְשְׂאוּ לְהַעֲמִיד חֲזוֹן וְנִכְשְׁלוּ. וְכִי יֵשׁ מִכְשׁוֹל גָּדוֹל מְזֵה, שֶׁכָּל הַנִּבְיָאִים דִּבְּרוּ שְׂמִשְׁחָה גּוֹאֵל יִשְׂרָאֵל וּמוֹשִׁיעֵם, וּמִקְבֵּץ נִדְחֵיהֶם וּמַחֲזֵק מִצְוֹתָם, וְזֶה גָּרַם לְאַבְדֵּי יִשְׂרָאֵל בְּחֶרֶב, וּלְפָגֶז שְׂאֵרֵיהֶם וּלְהַשְׁפִּילָם, וּלְהַחֲלִיף הַתּוֹרָה וּלְהַשְׁעוֹת רַב הָעוֹלָם לְעַבּוֹד אֱלֹהִים מִבְּלַעֲדֵי ה'.

אָכֵל מִחֲשָׁבוֹת בּוֹרֵא הָעוֹלָם אֵין כּוּה בְּאֶדָם לְהַשְׁיִיגָם, כִּי לֹא דִרְבִּינוּ דִּרְבִּי, וְלֹא מִחֲשָׁבוֹתֵינוּ מִחֲשָׁבוֹתָיו, וְכָל הַדְּבָרִים הָאֵלֶּה שֶׁל יִשׁוּעַ הַנִּצְרִי וְשֶׁל זֶה הַיִּשְׁמַעְיָאֵל שֶׁעָמַד אַתְרֵינוּ, אֵינוֹ אֶלָּא לְיִשְׁרָאֵל דִּרְבֵּי לְמַלְךְ הַמְּשִׁיחַ. וְלִתְּנָן הָעוֹלָם כָּל לְעַבּוֹד אֶת ה' בַּיַּחַד, שֶׁנֶּאֱמַר: כִּי אֶזְ אֶהְפֹּךְ אֶל־עַמִּים שָׁפָה בְּרוּרָה לִקְרֹא כָל־עַם בְּשֵׁם ה' וּלְעִבְדוֹ שָׂכָם אֶחָד.

כִּי־עַד? כְּכֹר נִתְּמַלֵּא הָעוֹלָם כָּל מִדְּבָרֵי הַמְּשִׁיחַ וּמִדְּבָרֵי הַתּוֹרָה, וּמִדְּבָרֵי הַמִּצְוֹת, וּמִשְׁטוֹ דְּבָרִים אֵלֶּה בְּאֵיִם רְחוּקִים, וּבְעַמִּים רַבִּים עָרְלִי־לֵב, וְהֵם נוֹשְׂאִים וְנוֹתְנִים בְּדְבָרִים אֵלֶּה וּבְמִצְוֹת הַתּוֹרָה, אֵלֶּה אוֹמְרִים: מִצְוֹת אֵלֶּה אִמַּת הֵיוּ וּבְכֹר בְּטָלוּ בְּזִמְנֵי הַזֶּה. וְלֹא הֵיוּ נוֹהֲגוֹת לְדוֹרוֹת.

וְאֵלֶּה אוֹמְרִים: דְּבָרִים נִסְתָּרִים יֵשׁ בָּהֶן וְאֵינוֹ בְּפִשְׁטָן, וּבְכֹר כֹּא מְשִׁיחַ וְגִלְיָה נִסְתָּרִיהֶם. וּכְשִׁינְעֻמּוֹר הַמֶּלֶךְ הַמְּשִׁיחַ בְּאִמַּת, וְיִצְלִיחַ וְיָרוֹם וְיִנְשְׂא, מִיָּד הֵם כָּל־חֻזְרִים וְיִדְעִים, שֶׁשֶּׁקֶר נִחְלָו אֲבוֹתֵיהֶם, וְשֶׁנִּבְיָאֵיהֶם וְאֲבוֹתֵיהֶם הִטְעוּם].

4. If a king will arise from the House of David, who, like David his ancestor, delves deeply into the study of the Torah and engages in the *mitzvos* as prescribed by the Written Law and the Oral Law; if he will compel all of Israel to walk in [the

way of the Torah] and repair the breaches [in its observance]; and if he will fight the wars of G-d; – we may, with assurance, consider him *Mashiach*.

If he succeeds in the above, defeats all the nations around him, builds the *[Beis Ha]Mikdash* on its site, and gathers in the dispersed remnant of Israel, he is definitely the *Mashiach*.⁵⁵⁹

He will perfect the entire world, [motivating all the nations] to serve G-d together, as it is written,⁵⁶⁰ “For I shall then make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose.”

559. The whole of the following passage was deleted from most of the editions published since the Venice edition of 1574:

“If he did not succeed to this degree or was killed, he surely is not [the redeemer] promised by the Torah. [Rather,] he should be considered to be like all the other proper and legitimate kings of the Davidic dynasty who died. G-d caused him to arise only in order to test the multitude. As it is written (*Daniel* 11:35), ‘Some of the wise men will stumble, to purge, to refine and to clarify, until the appointed final time, for it is yet to come.’

[At this point the *Rambam* proceeds to describe the results of one historical instance of this process:] “...Can there be a greater stumbling block than [such teachings]? All the prophets spoke of *Mashiach* as the redeemer of Israel and their savior, who would gather their dispersed ones and strengthen their [observance of the] *mitzvos*. In contrast, [this innovator] caused the Jews to be slain by the sword, their remnants to be scattered and humiliated, the Torah to be altered, and the majority of the world to serve a god other than the L-rd.

“Nevertheless, the intent of the Creator of the world is not within the power of man to comprehend, for [to paraphrase *Yeshayahu* 55:8] His ways are not our ways, nor are His thoughts, our thoughts. [Ultimately,] all the deeds of [this innovator] and that Ishmaelite who rose after him will only serve to pave the way for the coming of *Mashiach* and for the improvement of the entire world, [motivating the nations] to serve G-d together, as it is written [*Zephaniah* 3:9], ‘For I shall then make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose.’

“How will this come about? The entire world has already become filled with talk of [the supposed] Messiah, as well as of the Torah and the *mitzvos*. These matters have been spread among the furthestmost islands and among many spiritually insensitive nations, who discuss these matters as well as the *mitzvos* of the Torah. Some of them say: ‘These commandments were true, but are not in force in the present age; they are not applicable for all time.’ Others say: ‘Implied in the commandments are hidden concepts that cannot be understood simply; the Messiah has already come and revealed them.’

“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; their prophets and ancestors caused them to err.”

560. *Zephaniah* 3:9.

HALACHAH I⁵⁶¹

Renewing the Davidic Dynasty

המלך המשיח עתיד לעמוד ולהחזיר מלכות דוד לישראל

The King Mashiach will arise and renew the Davidic dynasty

The laws of the Torah can be fully observed only when there is a king in Israel, for only through a king is it possible to wage the wars of G-d (to obliterate the memory of Amalek) and to fulfill the commandment of building the *Beis HaMikdash*, which in turn makes the fulfillment of all the commandments of the Torah feasible.

This was in fact carried out by King David, who conquered *Eretz Yisrael* (thus completing the function of the wars of G-d) and who made all the necessary preparations for the building of the *Beis HaMikdash*. The task which defines *Mashiach* is not the establishment of anything new: it is the *renewal* of the Davidic dynasty, by means of the building of the *Beis HaMikdash* and the Ingathering of the Exiles, and consequently *restoring the observance of the laws of the Torah to a state of completeness*. As *Rambam* goes on to say, "In his days, all the statutes will be reinstituted as in former times." Any lack in the observance of the Torah that stems from a lack of completeness in the people of Israel and in the *Beis HaMikdash* — which together constitute exile — will be compensated by *Mashiach*.

In the same paragraph *Rambam* writes: "He will rebuild the [*Beis Ha*]Mikdash and gather in the dispersed remnant of Israel.... The sacrifices will be offered and the Sabbatical and

561. For the full Hebrew and English text, excerpts of which are quoted below, see p. 151 above.

Jubilee years will be observed according to all their particulars set forth in the Torah.”

The above statements are no mere narrative of what *Mashiach* will do and what will happen in his time: they are a *halachah*, a definition of the King *Mashiach*.

Hence, since “he will rebuild the [*Beis Ha*]/*Mikdash*,” it follows automatically that “the sacrifices will be offered.” Likewise, since he will “gather in the dispersed remnant of Israel,” it follows automatically that “the Sabbatical and Jubilee years will be observed” (for this becomes possible only when all of Israel dwell in their land).⁵⁶²

Likkutei Sichos, Vol. XVIII, p. 276

Consciously Awaiting His Coming

מאמין בו... מחכה לביאתו

Believe in him..., await his coming... (i)

Belief sometimes remains aloofly transcendent,⁵⁶³ instead of becoming integrated within one’s conscious thinking processes. This is strikingly illustrated in the observation of our Sages that⁵⁶⁴ “a burglar at the mouth of his tunnel calls out to G-d [to make his endeavors prosper!].”

[To be consistent, surely he should *either* rob *or* pray. But both?! *Chassidus* explains that his simultaneous self-contradiction does not mean that he is without belief: the problem is only that his belief remains vague, distant and academic, instead of becoming integrated into his conscious thinking.]

Accordingly, in addition to *believing* in *Mashiach*, every Jew is obliged to simply *await* his imminent coming, in a manner that is internalized within his conscious thinking.

Sefer HaSichos 5749 [1989], Vol. I, p. 351

562. *Arachin* 32b on *Vayikra* 25:10.

563. In the original, *makkif*.

564. *Berachos* 63a, according to the text quoted by *Ein Yaakov*. In the original Aram.: *ganva, apum macharta, Rachmana karya*.

Believe in him..., await his coming... (ii)

The juxtaposition of these two obligations teaches us that just as the obligation to *believe* in *Mashiach* is constant, so too is the obligation to *await* his imminent coming.

Likkutei Sichos, Vol. XXVIII, p. 131

Believe in him..., await his coming... (iii)

It may be assumed that the obligation to “await his coming” includes the obligation to study the laws concerning *Mashiach*.

From a talk of the Rebbe

בתורה ובמשה רבנו...

Whoever does not believe in him, or does not await his coming, denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our teacher...

One should believe in the coming of *Mashiach* with the degree of certainty and verification that stems from “the Torah and Moshe Rabbeinu” (and not only from “the other prophets”) for, as the above-quoted sentence of *Rambam* goes on to say, “the *Torah* attests to his coming....” As *Rambam* writes elsewhere,⁵⁶⁵ the prophecy of Moshe Rabbeinu differs from that of the other prophets. This is why he adds here, *and of Moshe Rabbeinu*, for his prophecy was verified at Sinai by the fact that⁵⁶⁶ “*our* eyes saw, not a stranger’s, and *our* ears heard, not a stranger’s” — and this substantiation brings about a “reliability that endures forever,” as *Rambam* writes there.

Likkutei Sichos, Vol. XVIII, p. 281

565. *Hilchos Yesodei HaTorah* 8:2.

566. *Op. cit.* 8:1.

Two Sets of Prooftexts (i)

ושב ה' אלקיך... אך בפרשת בלעם נאמר...

"He will return and gather you [from among all the nations]...." There is also a reference [to Mashiach] in the passage concerning Bilaam...

The former verse proves that the scattered exiles of Israel will be gathered in; this in turn makes possible the restoration of the Davidic dynasty and the reinstitution of the laws of the Torah.⁵⁶⁷ From the later-quoted verses (i.e., those from the passage concerning Bilaam), it is likewise apparent that the major task of *Mashiach* is the restoration of the Davidic dynasty, because *Mashiach* is — to use *Rambam's* words — "the final anointed king" (lit., "the final *Mashiach*"), following upon "the first anointed king" (lit., "the first *Mashiach*"), viz., King David. As is made clear by the verses cited, all the details that were true of David will also be true of *Mashiach*.

Likkutei Sichos, Vol. XVIII, p. 278

Two Sets of Prooftexts (ii)

The evidence of the first-quoted verse alone is insufficient, because it only tells us that G-d "will return and gather you." It makes no specific mention of the King *Mashiach* — whereas the obligation is not only to believe that G-d will in some way redeem Israel, but to believe in *Mashiach*. (The very wording of *Rambam* makes this clear: "Whoever does not believe in *him*....")

On the other hand, the evidence of the later verses alone would also be insufficient, for the prophecy of Bilaam is expressed in allegories and metaphors. Not of these could *Rambam* say (as he does in this passage) that "the Torah

567. See the above passage entitled "Renewing the Davidic Dynasty."

attests to his coming,” nor could he speak of “these *explicit* words of the Torah.”

Likkutei Sichos, Parshas Shoftim, 5749 [1989]

Two Sets of Prooftexts (iii)

The first-quoted verse (“He will return and gather you [from among all the nations]...”) emphasizes redemption *from exile*, whereas the verses quoted from the prophecy of Bilaam highlight the perfection of the era of the Redemption *in its own right*. (The condition of exile is not even mentioned there.)

This distinction could explain why *Rambam* places the above-quoted verse first (even though it appears later in the Torah), before he quotes the prophetic verses from Bilaam (which appear earlier in the Torah) — in order to emphasize the progressive nature of the Redemption. First comes a redemption from exile, and then it is time for the utter perfection of the era of the Redemption itself.

From a talk of the Rebbe on *Shabbos Parshas Balak, 5751 [1991]*

Each Text Serves a Purpose

ושב ה' אלקיך... אף בפרשת בלעם נאמר... אף בערי מקלט...

“He will return and gather you [from among all the nations]...” There is also a reference [to Mashiach] in the passage concerning Bilaam.... Similarly, in regard to the Cities of Refuge, it is stated....

It could well be that the abundance of cited verses corresponds to the great number of details that *Rambam* gives in describing the days of *Mashiach*, right up to the conclusion: “In that era there will be neither famine nor war..., ‘for the world will be filled with the knowledge of G-d....” Every detail is evidently supported by one of the verses cited.

Sefer HaSichos 5749 [1989], Vol. II, p. 570

Why Is the Return from Exile Critical?

ואלו הדברים המפורשים בתורה...

These explicit words of the Torah include all that was said [on the subject] by all the prophets.

Should this sentence not have appeared after all three sets of prooftexts had been cited, instead of after the first of them? Another question: Even though there is no mention of the King *Mashiach* in the verse, “[G-d] will return and gather you [from among all the nations],” why is this the first and main verse that *Rambam* cites as evidence that “the Torah attests to his coming,” to the coming of the King *Mashiach*?

A suggested explanation: Since the defining task of *Mashiach* is the restoration of the complete observance of the Torah,⁵⁶⁷ the main piece of evidence concerning him ought to be a verse that speaks of the return from exile, for this is what makes the complete fulfillment of the Torah possible. It is thus proper to say, immediately after the above verse promising the return of the exiles, “*These explicit words of the Torah include all that was said [on the subject] by all the prophets.*”

Having said this, *Rambam* can then go ahead to add the details: (a) This return will come about through the King *Mashiach*, “the final *Mashiach*,” as alluded to in the prophecy of Bilaam; (b) The days of *Mashiach* will see the fulfillment of the verse, “You shall add three more Cities [of Refuge].”

From a talk of the Rebbe on *Shabbos Parshas Lech Lecha*, 5751 [1990]

The Prophecy of Bilaam

אף בפרשת בלעם נאמר...

There is also a reference [to Mashiach] in the passage concerning Bilaam...

Why does *Rambam* make a point of saying that these references to *Mashiach* appear specifically in the passage concerning Bilaam?

1. The prophecy of Bilaam, the prophet of the gentile nations, focused on the downfall of those nations and Israel's dominion over them. So, too, the Sages⁵⁶⁸ comment concerning Ovadiah the Prophet, an Edomite proselyte, who foretold the downfall of Edom: "As the folk-saying goes, 'From the forest itself comes [the handle for] the ax [which fells the forest].'"

2. Just as Bilaam exploited his power (of prophecy) to bless the Jewish people, so too in the future will the nations of the world exploit their strength to help them, as it is written,⁵⁶⁹ "Kings shall be your foster-fathers and their queens shall be your nursing mothers."

3. Concerning Bilaam it is written,⁵⁷⁰ "G-d did not want to listen to Bilaam, and [He] turned the curse into a blessing for you." In this verse we may see a hint at the future transformation of exile into Redemption, the transformation of the commemorative fasts into times of⁵⁷¹ "joy and gladness and cheerful festivals."

Likkutei Sichos, Vol. XVIII, p. 283; Vol. XXIII, p. 171;
a talk of the Rebbe on *Shabbos Parshas Balak*, 5751 [1991]

Mashiach in Two Stages

וְשֵׁם נָבִיא בְּשֵׁנֵי הַמְּשִׁיחִים...

Bilaam... prophesied about the two anointed kings [viz., King David and Mashiach].

568. *Sanhedrin* 39b, and *Rashi* there.

569. *Yeshayahu* 49:23.

570. *Devarim* 23:6.

571. *Zechariah* 8:19.

It could be suggested that *Rambam* mentions “the first *Mashiach*” too, because *Mashiach* himself comprises two anointed kings, i.e., two periods:

(a) The stage during which “we may, with assurance, consider him *Mashiach*.”⁵⁷² During this stage, before he rebuilds the *Beis HaMikdash*, he resembles David HaMelech, who did not build the *Beis HaMikdash*, but waged wars⁵⁷³ and made all the necessary preparations for its construction.

(b) The stage during which, having “built the *Beis HaMikdash* on its site,” he is “definitely the *Mashiach*.”⁵⁷⁴

Likkutei Sichos, Vol. XVIII, p. 281

Concentric Spheres of Influence

אראנו ולא עתה...

[*The prophecy of Bilaam:*] “*I see it, but not now...*”

[As one examines the four pairs of phrases from this prophecy in which *Rambam* perceives four pairs of allusions to King David and *Mashiach* respectively, a clear pattern emerges: the order of these pairs of phrases shows the progressive spheres of influence of these two anointed kings.]

(a) “‘I see it, but not now’ — This refers to David; ‘I perceive it, but not in the near future’ — This refers to King *Mashiach*.”

This pair of phrases speaks of David and *Mashiach* themselves.

(b) “‘A star shall go forth from Yaakov’ — This refers to David; ‘and a staff shall arise in Israel’ — This refers to King *Mashiach*.”

This pair of phrases speaks of their effect on Israel. (This is hinted at in the wording of the verse quoted: “...from Yaakov, ...in Israel.”)

572. In the original, *bechezkas shehu Mashiach* (*Hilchos Melachim* 11:4).

573. *I Divrei HaYamim* 22:8.

574. In the original, *Mashiach vadai* (*Hilchos Melachim*, loc. cit.).

(c) “‘He shall crush all of Moab’s princes’ — This refers to David...; ‘he shall break down all of Seth’s descendants’ — This refers to King *Mashiach*, (about whom it is written,⁵⁷⁵ ‘He will rule from sea to sea’).”

This pair of phrases speaks of their effect on the nations, on the entire world.

(d) “‘Edom will be demolished’ — This refers to David...; ‘his enemies, Seir, will be destroyed’ — This refers to King *Mashiach*, (as it is written,⁵⁷⁶ “Saviors will ascend Mount Zion [to judge the mountain of Esau, and sovereignty shall be G-d’s]).”

The last quotation shows a qualitative progression in the sovereignty of *Mashiach*: Whereas an earlier verse⁵⁷⁵ had spoken of dominion that is imposed (“He will *rule* from sea to sea”), the last verse of the series foretells a time in which the nations of the world will themselves recognize the truth of *Mashiach*’s sovereignty.⁵⁷⁷

Likkutei Sichos, Vol. XVIII, p. 282

King David and Mashiach Compared

אראנו ולא עתה...

[*The prophecy of Bilaam:*] “*I see it, but not now...*”

[Taking another look at the four pairs of phrases from this prophecy in which *Rambam* perceives four pairs of allusions to King David and *Mashiach* respectively, one observes that in each case there is a hint at the superiority of *Mashiach* to King David.]

(a) “‘I see it, but not now’ — This refers to David; ‘I perceive it, but not in the near future’ — This refers to King *Mashiach*.”

575. *Zechariah* 9:10.

576. *Ovadiab* 1:21.

577. See the first of the passages below that comment on the phrase, “...who delves deeply into the study of the Torah.”

Concerning David it is written, “not now,” but [it is implied that] “I see it” in the near future. Concerning *Mashiach*, by contrast, it is written, “not in the near future,” because the elevated spiritual tone of the era of *Mashiach* necessitates lengthy and extensive preparations in⁵⁷⁸ “our [current] actions and divine service.”

(b) “‘A star shall go forth from Yaakov’ — This refers to David; ‘and a staff shall arise in Israel’ — This refers to King *Mashiach*.”

Concerning David: “a star” signifies his exaltedness over other men, and “Yaakov” signifies the Jewish people in their less-than-lofty aspect. Concerning *Mashiach*: “a staff” signifies (cf. *Rashi*) the kind of powerful rule which will be manifest in *Mashiach*, who will⁵⁷⁹ “compel all of Israel to walk in [the way of the Torah],” and “Israel” signifies the Jewish people at their loftiest.

(c) “‘He shall crush all of Moab’s princes’ — This refers to David, (as it is written,⁵⁸⁰ “He smote Moab and measured them with a line”); ‘he shall break down all of Seth’s descendants’ — This refers to King *Mashiach*, (about whom it is written,⁵⁷⁵ ‘He will rule from sea to sea’).”

David will merely “crush” no more than “*Moab’s* princes,” whereas *Mashiach* will “break down — all of Seth’s descendants,” i.e., he will rule all the nations.⁵⁸¹ These two distinctions are paralleled in the verses from the prophets which *Rambam* interpolates in the above passage. Concerning David he quotes, “He *smote* — *Moab*”; concerning *Mashiach* he quotes, “He will *rule* — *from sea to sea*.”

(d) “‘Edom will be demolished’ — This refers to David, (as it is written,⁵⁸² “Edom became the servants of David”); ‘his enemies, Seir, will be destroyed’ —

578. *Tanya*, beginning of ch. 37.

579. *Hilchos Melachim* 11:4.

580. *II Shmuel* 8:2.

581. Seth being the son of Adam.

582. Cf. *II Shmuel* 8:6 and 8:14.

This refers to King *Mashiach*, (as it is written,⁵⁷⁶ “Saviors will ascend Mount Zion [to judge the mountain of Esau, and sovereignty shall be G-d’s]).”

Here, too, one may observe the superiority of *Mashiach* to David. Concerning David it is written, “Edom will be demolished,” which finds expression in the fact that “Edom became the servants of David.” Concerning *Mashiach* it is written, “his enemies, Seir, will be destroyed,” implying the conquest of more than merely the inhabitants of one city. The same is implied by the next-quoted verse: “Saviors will ascend Mount Zion [to judge the mountain of Esau, and sovereignty shall be G-d’s].”

Likkutei Sichos, Vol. XVIII, p. 282

HALACHAH 2⁵⁸³

The Additional Cities of Refuge (i)

בערי מקלט הוא אומר...

In regard to the Cities of Refuge it is stated...

By means of the preceding prooftexts, *Rambam* demonstrated that *Mashiach* will bring about a completeness in the observance of the commandments of the Torah. Here, when he cites the passage concerning the Cities of Refuge, we find an innovation: When *Mashiach* comes something will be added to the *mitzvah* itself. The Torah itself is saying that there will come a time in which the *commandments* of the Torah will attain completeness. (This explains why *Rambam* makes a point of saying, “*In regard to the Cities of Refuge it is stated...*,” instead of [for example] “in *Parshas Shoftim*.”)

Likkutei Sichos, Vol. XVIII, p. 280

583. For the full Hebrew and English text, excerpts of which are quoted below, see p. 153 above.

The Additional Cities of Refuge (ii)

The commandment to allocate additional Cities of Refuge when *Mashiach* comes transforms the Redemption into a necessary condition for the fulfillment of a commandment of the Torah.

Though the coming of *Mashiach* is indeed explicit in the Torah, it is not part of a specific *mitzvah* in the Torah (i.e., we do not find an explicit commandment to believe in *Mashiach*). The commandment regarding the additional Cities of Refuge, however, turns the Redemption into an integral component of a commandment in the Torah. Hence: Just as⁵⁸⁴ “It is clear and explicit in the Torah that it [i.e., the Torah] is a perpetual commandment that endures forever and ever, with neither alteration nor subtraction nor addition,” and just as⁵⁸⁵ “this Torah, with its *statutes and laws*, is everlasting..., and we may neither add to them nor detract from them,” — so, too, there can be no change (G-d forbid) in the Divine promise of Redemption.

The perpetuity of a commandment is not the same as the perpetuity of the promise of Redemption. The actual fulfillment of a promise depends on the manner in which it was given, in keeping with the conditions and definitions specified by the Sages; even with regard to a promise that has been given in writing without the enumeration of these conditions, one cannot be certain that it will necessarily be fulfilled according to its plain meaning. (Thus, for example, the *Gemara*⁵⁸⁶ discusses the verse,⁵⁸⁷ עד יעבור עמך ה' עד יעבור עם זו קניית — “Until Your people, G-d, pass over, until this people whom You have acquired pass over.” The Sages say: “עד יעבור עמך ה'” — This alludes to the first arrival of the Jewish people [in Canaan, in the days of Yehoshua]; עד יעבור עם זו קניית — This alludes to the second arrival of the Jewish people [in the days

584. *Rambam, Hilchos Yesodei HaTorah* 9:1.

585. *Hilchos Melachim* 11:3.

586. *Berachos* 4a.

587. *Shmos* 15:16.

of Ezra].... Israel would have been worthy of having a miracle performed for them in the days of Ezra just as a miracle was performed for them in the days of Yehoshua bin Nun, but it was obstructed by sin.”) The fact that a literal interpretation of a text is valid does not mean that the promise it expresses is bound to be fulfilled *in that particular way*; the eternity of the Torah may well find expression according to a different interpretation. (For example, the text may be speaking on the material or on the spiritual plane, in any case or on certain conditions, and so forth.) A *mitzvah*, by contrast, literally “endures forever,” with “neither alteration nor subtraction nor addition.”

Accordingly, since the promise of Redemption is a component of one of the *mitzvos*, it must be fulfilled plainly and physically.

Likkutei Sichos, Parshas Shoftim, 5749 [1989]

Inner Content

כל הספרים מלאים בדבר זה

All the books [of the prophets] are filled with it [i.e., with the concept of Mashiach].

It could be suggested that the ultimate inner content of every verse in the *Tanach* — even a verse that does not speak (manifestly) about the Redemption, and even a verse whose content appears to be quite the opposite of the theme of Redemption — is the Redemption (for “filled” in the Torah means “completely filled”). This ultimate inner content becomes apparent through the profound study of each verse, by means of the commentators and the like.

From a talk of the Rebbe on *Shabbos Parshas Acharai-Kedoshim*, 5751 [1991]

HALACHAH 3⁵⁸⁸

Miracles and Wonders (i)

ואל יעלה על דעתך שהמלך המשיח צריך לעשות אותות ומופתים

One should not entertain the notion that the King Mashiach must work miracles and wonders...

Mashiach is defined as one who brings about completeness in the observance of the Torah.⁵⁸⁹ If, therefore, he were required to bring about a *change* in the world, this would contradict the principle that⁵⁸⁵ “this Torah, with its statutes and laws, is everlasting.” Moreover, since *Mashiach* is not defined as such by virtue of miracles and wonders, it is obvious that this is not the test of his authenticity.

Likkutei Sichos, Vol. XVIII, p. 280

Miracles and Wonders (ii)

Here, in *Mishneh Torah*, *Rambam* writes that “One should not entertain the notion that the King *Mashiach* must work miracles and wonders....” In *Iggeres Teiman*, however, he writes: “The miracles and wonders that will be seen through his agency constitute the testimony to his authentic origin.”

By way of resolving this apparent contradiction: It may be suggested that *Rambam* conceives of two periods within the era of *Mashiach*. At first⁵⁹⁰ “the world will continue according to its pattern,” whereas in the second period it will be conducted supernaturally, with wonders and miracles.⁵⁹¹ Here he is

588. For the full Hebrew and English text, excerpts of which are quoted below, see p. 153 above.

589. See the above passage entitled “Renewing the Davidic Dynasty.”

590. *Hilchos Melachim* 12:1, echoing *Avodah Zarah* 54a.

591. See the third passage in ch. 12 below.

speaking of the first period, and in *Iggeres Teiman* — of the later period.

Likkutei Sichos, Vol. XXVII, pp. 198-199

A Bearer of Arms

והוא ה' נושא כליו של בן-כוזיבא המלך

[R. Akiva] was a bearer of arms for King Ben Koziva

A precedent for this practice, and likewise a source to show that it is permitted for a distinguished sage to be a bearer of arms, may be found in no less a personage than King David, of whom it is written,⁵⁹² “David came to Saul... and he was a bearer of arms for him.”

It will be noted that this war was fought in order to save the entire Jewish people and the Holy Land. Moreover, in the course of this war there was no doubt a life-threatening urgency to save many Jews from the decrees and killings of those times. This, then, was why R. Akiva was a bearer of arms for Ben Koziva, and not because “he would describe him as the King *Mashiach*.” (When the passage is seen in this light, this last quotation is to be understood as a separate statement, unconnected with the bearing of arms.)

Likkutei Sichos, Vol. XXVII, p. 199

R. Akiva's Contemporaries

וכל חכמי דורו...

And all the Sages of his generation considered him to be the King Mashiach

Like other authorities, *Rambam* too agrees that some of R. Akiva's contemporaries held that Ben Koziva was not

592. *I Shmuel* 16:21.

Mashiach. R. Yochanan ben Torta, for example, said to R. Akiva,⁵⁹³ “Grass will grow on your cheeks before [*Mashiach*] the son of David comes!”

As to *Rambam*’s expression, “and all the Sages of his generation,” this may also be understood as follows:

(a) *At first*, all the Sages of R. Akiva’s generation did in fact believe that Ben Koziva was *Mashiach*. With time, however, some of them concluded that he was not, because he was unable to judge according to his sense of smell⁵⁹⁴ — a criterion which *Rambam* does not accept.

(b) Alternatively: The *majority* of the Sages of Israel considered that Ben Koziva was *Mashiach*, or at least, to use *Rambam*’s expression elsewhere,⁵⁹⁵ “the most prominent Sages.”

Likkutei Sichos, Vol. XXVII, p. 200

The Death of Ben Koziva

עד שנהרג בעוונות

...until he was killed because of [his] sins

In *Hilchos Taaniyos*,⁵⁹⁵ *Rambam* writes that Ben Koziva was killed by the Romans. *Raavad*, by contrast, writes⁵⁹⁶ that he was killed by order of the Rabbinical court: “The Sages dispatched people to test whether or not he could judge by his sense of smell, and since he could not, they killed him.”

It could be argued that there is no difference of opinion as to what actually happened, and that all agree that he was killed by the gentiles. The difference of opinion may be understood as follows:

593. *Talmud Yerushalmi*, Tractate *Taanis* 4:5.

594. In the Aram. original, *morach veda'in* (lit., “he smells and judges”; *Sanhedrin* 93b). See the passage below entitled “The Death of Ben Koziva.”

595. In the original, *gedolei hachachamim*; see *Hilchos Taaniyos* 5:2.

596. In his gloss on *Hilchos Melachim* 11:3, paraphrasing *Sanhedrin* 93b.

According to the view of *Rambam* (following the view of R. Akiva), that *Mashiach* does not have to be able to work miracles and wonders, Ben Koziva was killed simply “because of [his] sins,” and not because he was unable to “judge by his sense of smell.”

According to the view of *Raavad* (following the view of the *Gemara* in *Sanhedrin*⁵⁹⁷ and the opinion of R. Yochanan ben Torta⁵⁹⁸), that *Mashiach* does have to be able to work miracles and wonders, Ben Koziva was liable to the death penalty because he was incapable of “judging by his sense of smell.” The rationale is as follows: The absence of this sign proved that he was not *Mashiach*; he battled against the gentiles (thinking that he was *Mashiach* despite his inability to judge by his sense of smell, because he held the view of R. Akiva); many Jews perished in these battles; accordingly, he was now liable to the death penalty as a *rodef*.⁵⁹⁹ Even though in fact it was the gentiles who killed him, they⁶⁰⁰ “killed a man who was already [sentenced by the *beis din* to be] killed.” Thus, too, *Ridbaz*⁶⁰⁰ quotes the *Gemara*⁶⁰¹ (“Seeing that he was unable to judge by his sense of smell they killed him”) and explains: “This means that they dissociated themselves from him and the gentiles came and killed him.”

Likkutei Sichos, Vol. XXVII, p. 200

An Early Heretic

וכל המוסיף או גורע... והוציא הדברים של מצוות מפשוטם...

Whoever adds to [the mitzvos] or detracts from them, or misinterprets the Torah, implying that the mitzvos are

597. 93b.

598. Lit., a “pursuer”; i.e., a person whom one is obliged to prevent, even at the cost of his life, from committing an imminent murder (*Hilchos Rotzeiach* 1:6).

599. In the original Aram., *gavra katila katalu*; cf. *Sanhedrin* 71b.

600. In his commentary on *Hilchos Melachim* 11:3.

601. *Sanhedrin* 93b.

not intended to be understood literally, is surely a wicked impostor and a heretic.

This is evidently a reference to “that man.”⁶⁰²

From a talk of the Rebbe

HALACHAH 4⁶⁰³

A King from the House of David

ואם יעמוד מלך מבית דוד...

If a king will arise from the House of David... (i)

Here *Rambam* is not speaking of a king formally appointed (as set out in *Hilchos Melachim* 1:3) by a *beis din* of 70 judges (i.e., the *Sanhedrin*) and a prophet. Rather, he is speaking of a situation as in *Halachah* 11:3 above, where Ben Koziva is termed “king” even though there was no prophet in his time.

Likkutei Sichos, Vol. VIII, p. 361

If a king will arise from the House of David... (ii)

The *Yad*⁶⁰⁴ does not simply recount future events or even simply enumerate the activities of *Mashiach*. It is a halachic work, and the manner and sequence of the revelation of *Mashiach*, and his identifying characteristics, are halachic issues, because these characteristics and their precise sequence determine whether he is *Mashiach vadai* — definitely *Mashiach*.

602. In the original, אמת איש, a Rabbinic euphemism for the innovator from Nazareth. It will be noted that the sentence translated above (in italics) is one of the passages expunged by medieval ecclesiastical censors. See p. 154 above.

603. For the full Hebrew and English text, excerpts of which are quoted below, see p. 154 above.

604. Common abbreviation for *HaYad HaChazakah*, the alternative title with which *Rambam* subtitled his *Mishneh Torah*. The *gematria* of *Yad* (יד = 14) recalls the 14 books which this work comprises.

The statement below⁶⁰⁵ that “he will perfect the entire world” — referring to his activities *after* he is “definitely *Mashiach*” — likewise has halachic consequences.⁶⁰⁶

Likkutei Sichos, Vol. XXIII, p. 471

If a king will arise from the House of David... (iii)

[*Mashiach* has two distinct roles.] Here he is described as a king, who “compels all of Israel to walk in [the way of the Torah]..., fights the wars of G-d..., builds the [*Beis Ha*]Mikdash..., gathers in the dispersed remnant of Israel..., and perfects the entire world.” All of these activities (and so, too, his role in determining lineage⁶⁰⁷) are part of his role as king, for it is the king’s task⁶⁰⁸ “to exalt the true faith, to fill the world with righteousness, to break the arm of the wicked, and to fight the wars of G-d.”

Elsewhere,⁶⁰⁹ *Rambam* describes *Mashiach* as a teacher (*rav*) and *nasi*: “Wiser than Solomon, and a prophet of stature approaching that of Moshe Rabbeinu...; he will teach the entire people and will instruct them in the path of G-d, and all the nations will come to hear him.”⁶¹⁰

This is the role of a teacher and mentor, who instructs the entire people in the Torah until⁶¹¹ “the Jews will be great sages.”

Likkutei Sichos, *Shabbos Parshas Vayigash*, 5751 [1990]

If a king will arise from the House of David... (iv)

It would appear that this passage describes the sequence in which the Redemption will unfold only if this takes place in the ordinary way (i.e., when the Jewish people “are not found

605. In the present *halachah*.

606. See the four passages in the present chapter (below) that comment on the phrase, “he will perfect the entire world.”

607. *Halachah* 12:3 below.

608. *Hilchos Melachim* 4:10.

609. *Hilchos Teshuvah* 9:2.

610. Cf. *Yeshayahu* 2:2-3.

611. *Halachah* 12:5 below.

worthy”⁶¹²). If, however, the Jewish people *are* “found worthy,”⁶¹³ the Redemption will come literally in one moment, transcending all bounds of sequence and finitude.

From a talk of the Rebbe on *Shabbos Parshas Pinchas*, 5744 [1984]

If a king will arise from the House of David... (v)

In the five sovereign tasks of *Mashiach* that are enumerated in this paragraph, one may perceive an allusion to five successive levels within the *Sefirah* of *Malchus* (lit., “sovereignty”) — from *Malchus shebeTiferes* to *Malchus shebeMalchus*.

הוגה בתורה — “he delves deeply into the study of the Torah”: This is an allusion to *Malchus shebeTiferes*, as in the teaching of our Sages,⁶¹⁴ “*Tiferes*’ refers to the Giving of the Torah.”

וילחם מלחמות ה'... ונצח — “he will fight the wars of G-d... and will be victorious”: This is an allusion to *Malchus shebeNetzach* (for one of the meanings of *Netzach* is “victory”).

ובנה מקדש במקומו — “and builds the [*Beis Ha*]Mikdash on its site”: This alludes to *Malchus shebeHod*. As the Sages teach,⁶¹⁴ “*Hod*’ refers to the *Beis HaMikdash*.”

וקבץ נדחי ישראל — “and gathers in the dispersed remnant of Israel”: This alludes to *Malchus shebiYesod*, which is described by the word כל (“all”), because the function of this *Sefirah* is to gather together the spiritual lights of all the *Sefiros*.

אהפוך אל עמים... לקרוא כולם בשם ה' ולעבדו שכם אחד — “For I shall then make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose”: This universal recognition of G-d’s sovereignty is an allusion to *Malchus shebeMalchus*.

From a talk of the Rebbe on *Shabbos Parshas Tazria-Metzora*, 5751 [1991]

If a king will arise from the House of David... (vi)

612. In the original, *lo zachu*; see *Sanhedrin* 98a, commenting on *Yeshayahu* 60:22.

613. In the original, *zachu*; *ibid*.

614. *Berachos* 58a, commenting on *I Divrei HaYamim* 29:11.

The plain meaning of these words implies that “a king... from the House of David” is in itself the definition of *Mashiach*; he is *Mashiach* in and of himself, and not only by virtue of the Divine promise [to the Jewish people] that⁶¹⁵ “sovereignty will never be cut off from the seed of David.” What does this mean?

A person can be a king in either of two modes:

(a) His sovereignty can flow principally⁶¹⁶ “from the people, who exalt him over themselves and make him a king.” Concerning this manner of appointment it is true to say that⁶¹⁷ “There is no king without a people.”

(b) Alternatively, there is a mode of sovereignty in which a king⁶¹⁸ “does not need the consent of any other man whatever, for he is *in essence*⁶¹⁸ a king”; indeed, this form of sovereignty can exist “even without a people.”

It would appear that the sovereignty of the kings of the Davidic dynasty belongs (also) to the second mode. This is intrinsic sovereignty. (As *Rambam* writes,⁶¹⁹ “In principle, sovereignty belongs to David.”) This concept explains why *Mashiach* is defined by *Rambam* as “a king from the House of David.” For *Mashiach* exists beyond and separate from the task of rectifying the world. He is *in essence* a king, independent of a people.

Likkutei Sichos, Vol. XXVII, p. 256

הוגה בתורה

...he delves deeply into the study of the Torah (i)

The difference between “studying” (*lomed*) and “delving deeply” (*hoge*) is pinpointed in the following teaching of the Sages:⁶²⁰ לעולם ילמד אדם תורה, ואחר כך יהגה — “In principle, a scholar should [first] study Torah (*Rashi* adds: ‘...from his

615. *Hilchos Melachim* 1:7.

616. *BeShaa’ah SheHikdimu* 5672 [1912], sec. 122.

617. *Kad HaKemach* (on *Rosh HaShanah*) 70:1.

618. In the original, *be’etzem*.

619. *Hilchos Melachim* 1:8.

620. *Avodah Zarah* 19a.

teacher, until he is completely familiar with the text of the *Talmud* and its explanation'), and later delve deeply into it (*Rashi* adds: '...he should contemplate what he has studied in order to compare similar texts, consider the resultant queries and solve them')."

There is a verse that says,⁶²¹ והידיים ידי עשו — "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The Sages teach⁶²² that "the voice of Yaakov" that confounds the violent "hands of Eisav" is "*higayon* Torah," which means delving deeply into the study of the Torah.

Likkutei Sichos, Vol. VIII, p. 358

...he delves deeply into the study of the Torah (ii)

This is the first of *Mashiach's* qualities, for the power to become the redeemer of Israel derives from the Torah. This is reflected in the teaching of our Sages,⁶²³ גואל ראשון הוא גואל אחרון — "The first redeemer is [also] the last redeemer," even though "the first redeemer" (Moshe Rabbeinu) belongs to the tribe of Levi while "the last redeemer" (*Mashiach*) descends from the tribe of Yehudah. For since the Redemption will come by virtue of the power of the Torah of Moshe, "the last redeemer" will also be "Moshe".

Likkutei Sichos, Vol. XI, p. 8

...he delves deeply into the study of the Torah (iii)

It is specifically his toil in the study of the Torah that will enable *Mashiach* to redeem Israel (even though at first glance it would appear that his primary characteristic is his kingship, the fact that he is "a king from the House of David").

The reason: The Torah *preceded* the world.⁶²⁴ The Torah transcends the world and the restrictive bounds of exile. This is why before Yaakov Avinu left Canaan to go down to Egypt he

621. *Bereishis* 27:22.

622. *Pirkei DeRabbi Eliezer*, end of sec. 32.

623. *Shmos Rabbah* 2:4.

624. *Pesachim* 54a. The intent is not merely chronological sequence, but qualitative precedence.

sent Yehudah ahead,⁶²⁵ להורות לפניו גושנה. Literally, this means that Yehudah was “to show the way before him to Goshen.” However, since the verb *lehoros* (“to show the way”) also means “to teach,” the *Midrash*⁶²⁶ says that Yaakov sent Yehudah ahead “to establish for him a house of Torah study..., so that [his sons who were the founders of] the tribes would delve deeply into the study of the Torah” — because as a result of exerted and profound study of the Torah, the exile cannot overwhelm the Jewish people.

Likkutei Sichos, Shabbos Parshas Vayigash, 5750 [1990]

ועוסק במצוות

...and engages in the mitzvos

Speaking of *Mashiach*, *Rambam* does not use the more common verb, *mekayem* (“observes” the commandments), but writes *osek* (“engages” in them). In a different context, Rabbeinu Nissim⁶²⁷ notes that whereas the former verb could be used to describe the mere physical activity of carrying out the *mitzvos*, the latter verb implies undivided mental involvement as well.

Likkutei Sichos, Vol. VIII, p. 362

כדוד אביו

...like David his ancestor

This expression is often used in the *Tanach* to describe the kings of the dynasty of David. This phrase (lit., “like David *his father*”) suggests that the Torah and its commandments will be observed with self-effacing acceptance, as a yoke that is accepted willingly and without question; moreover, this will be done after the preparatory acceptance of the “yoke of *teshuvah*,” which was granted its rightful place by David.⁶²⁸

Likkutei Sichos, Vol. VIII, p. 362

625. *Bereishis* 46:28.

626. *Tanchuma* on *Parshas Vayigash*, sec. 12.

627. On *Sukkah* 25a. Rabbeinu Nissim is better known by his acronym as ר"ן (“the *Ran*”).

628. *Avodah Zarah* 5a.

כפי תורה שבכתב ושבעל פה

...as prescribed by the Written Law and the Oral Law

A first glance does not show why this addition, [requiring loyalty to the Oral Law as well as the Written Law,] is called for — until one views it in its context. For this statement is continuous with the previous sentence:⁶²⁹ “Whoever adds to [the *mitzvos*] or detracts from them, or misinterprets the Torah, implying that the *mitzvos* are not intended to be understood literally, is surely a wicked impostor and a heretic.” This is evidently an allusion to “that man,”⁶³⁰ who is referred to later in [the censored section of] the present *halachah* (4).

Likkutei Sichos, Vol. VIII, p. 362

ויכוף כל ישראל לילך בה ולחזק בדקה

...he will compel all of Israel to walk in [the way of the Torah] and repair the breaches [in its observance]

This task is especially relevant to *Mashiach* and the Redemption, for the Sages teach⁶³¹ that one of the reasons for the Destruction was that the leaders of that generation did not rebuke their contemporaries.

“To walk in [the way of the Torah]” applies to *tzaddikim*, to those who have not transgressed; “and repair the breaches [in its observance]” applies to those who have transgressed and are now penitent.

Likkutei Sichos, Vol. VIII, p. 326

וילחם מלחמות ה'

...he will fight the wars of G-d (i)

These include a war for the destruction of Amalek. Three elements of this paragraph (*Halachah* 4) thus match the order

629. The censored conclusion of *Halachah* 11:3 (see footnote 558) above.

630. See the paragraph above entitled “An Early Heretic,” and footnote 602 there.

631. *Shabbos* 119b.

of the three *mitzvos* which the Jewish people were commanded to fulfill upon their entry to the Land, namely:⁶³²

(a) To appoint a king over themselves: “If a king will arise from the House of David...”;

(b) To obliterate the seed of Amalek: “...he will fight the wars of G-d”;

(c) To build the “House of [G-d’s] Choice”: “...builds the [Beis Ha]Mikdash on its site.”

Likkutei Sichos, Vol. XVI, p. 304

...he will fight the wars of G-d (ii)

It may well be that the Redemption will come without war, in the spirit of the assurance,⁶³³ “No one will question your [taking possession of the Land] and you will have no need for war.” As to the *Rambam*’s statement here that *Mashiach* “will fight the wars of G-d,” this can be understood in either of two ways:

(a) Since this is a halachic work it notes what is certain, in any situation whatever, even if the Jewish people are (G-d forbid)⁶³⁴ “not found worthy.”

(b) The main objective of the war spoken of here is not the conquest of the Land of Israel, but securing a situation in which the Jewish people will be⁶³⁴ “free [to involve themselves] in the Torah and its wisdom, without anyone to oppress or disturb them.” This is also implied by the wording of a later phrase in the present *halachah*: “...and defeats all the nations around him.”

Likkutei Sichos, Vol. XXIV, p. 19

וילחם מלחמות ה'... ובנה מקדש

...he will fight the wars of G-d... and build the [Beis Ha]Mikdash (i)

632. *Hilchos Melachim* 1:1.

633. *Rashi* on *Devarim* 1:8.

634. *Halachah* 12:4 below.

The site of the First *Beis HaMikdash* was also conquered by means of war (by David).

Likkutei Sichos, Vol. XX, p. 414

...he will fight the wars of G-d... and build the [Beis Ha]Mikdash (ii)

The unqualified phrase “the wars of G-d” includes a war for the destruction of Amalek. Only after the seed of Amalek has been erased and there is a situation of repose, will the *Beis HaMikdash* be built. So, too, in the days of David and Shlomo, the First *Beis HaMikdash* was not built until they had secured quiet from the surrounding nations.

Likkutei Sichos, Vol. XVI, p. 304

Ripple Effect (i)

הגה בתורה — “he delves deeply into the study of the Torah”: This activity involves *Mashiach* alone.

ויכרף כל ישראל — “and compels all of Israel to walk in [the way of the Torah]”: This is his effect on the Jewish people.

וילחם מלחמות ה' — “he will fight the wars of G-d”: This is the first of his effects on the nations of the world.

ויתקן את העולם כולו — “he will perfect the entire world”: This is the second stage of his impact on the world. In the first stage he battles against the nations and defeats them, ruling them against their will; in the second stage the nations themselves recognize him and come to⁶³⁵ “call upon the Name of G-d.”⁶³⁶

Likkutei Sichos, Vol. XVIII, p. 282

635. *Zephaniah* 3:9, quoted at the end of the present *halachah*.

636. Cf. the passage above entitled “Concentric Spheres of Influence.”

Ripple Effect (ii)

הוגה בתורה — “he delves deeply into the study of the Torah”: The defining characteristic of *Mashiach* is the restoration of the complete fulfillment of the laws of the Torah.⁶³⁷ Indeed, this same task provides the test of his authenticity. It comprises three facets:

(a) הוגה בתורה — “he delves deeply into the study of the Torah”: He himself is utterly dedicated to the Torah and its fulfillment.

(b) ויכוף כל ישראל — “and compels all of Israel to walk in [the way of the Torah]”: He brings about this complete fulfillment on the part of all of Israel.

(c) וילחם מלחמות ה' — “he will fight the wars of G-d”: He removes every obstacle raised by the gentile nations, so that the Jewish people will be⁶³⁸ “free [to involve themselves] in the Torah and its wisdom, without anyone to oppress or disturb them.”

The above-quoted defining characteristic of *Mashiach* explains why here, in *Hilchos Melachim*, *Rambam* does not mention the wisdom or prophetic powers of *Mashiach*. (Elsewhere,⁶³⁸ by contrast, he does: “Wiser than Solomon, and a prophet of stature approaching that of Moshe Rabbeinu.”) For the test of his authenticity is the Torah and its observance, not his prophetic gifts or wisdom.

Likkutei Sichos, Vol. XVIII, p. 281

Ripple Effect (iii)

הוגה בתורה — “he delves deeply into the study of the Torah”: Here, the object of the *avodah* of *Mashiach* is himself.

637. See the passage above entitled “Renewing the Davidic Dynasty.”

638. *Hilchos Teshuvah* 9:2.

ויכוף כל ישראל — “and compels all of Israel to walk in [the way of the Torah]”: Here, the focus of his *avodah* is the people around him.

וילחם מלחמות ה' — “he will fight the wars of G-d”: Here, the object of his *avodah* is that portion of the material world which Divine Providence has assigned to him.⁶³⁹ (In his case this includes victory over the nations that surround him.)

From a talk of the Rebbe

Ripple Effect (iv)

The preparations for the coming of *Mashiach* that the world needs now, during the era of exile, parallel the following identifying signs of *Mashiach*:

(a) הוגה בתורה — “he delves deeply into the study of the Torah”: The parallel preparation is each individual’s personal *avodah* of self-refinement through the study of the Torah and the observance of its commandments.

(b) ויכוף כל ישראל — “and compels all of Israel to walk in [the way of the Torah]”: The corresponding preparation is each individual’s endeavor to influence his environment.

(c) ויתקן את העולם כולו — “he will perfect the entire world”: The parallel preparation is one’s effort to influence the gentile nations, for *Rambam* rules⁶⁴⁰ that we have been commanded “to compel all of mankind to accept the commandments which were given to the sons of Noach.”

From a talk of the Rebbe on 13 Nissan, 5745 [1985]

The Victory of Mashiach

אם עשה והצליח... הרי זה משיח

639. In the original, *chelko baolam*.

640. *Halachah* 8:10 above.

If he will compel all of Israel to walk [in the way of the Torah]... and if he will fight the wars of G-d.... If he succeeds in the above..., he is definitely the Mashiach

This means that the victory of *Mashiach* will take place some time *after* he is revealed.

Likkutei Sichos, Vol. XXIII, p. 394

Building the Sanctuary

ובנה מקדש

...and builds the [Beis Ha]Mikdash (i)

According to some sources⁶⁴¹, the Third *Beis HaMikdash* will descend from heaven; according to other sources,⁶⁴² it will be built by the hand of man, viz., by *Mashiach*.

This apparent contradiction may be resolved in a number of ways:

(a) If the Jewish people are “found worthy,”⁶⁴³ the *Beis HaMikdash* will be built by G-d Himself; if they “are not found worthy,”⁶⁴² it will be built by *Mashiach*.

(b) The *Beis HaMikdash* will descend complete from heaven. Its gates, however, which were hidden away in their original site,⁶⁴³ will be raised out of their concealment and *Mashiach* will erect them in their proper location. For he who sets up the doors of a building is regarded as having constructed it.⁶⁴⁴

(c) That part of the building which is clearly described in the vision of the Prophet Yechezkel⁶⁴⁵ will be built by the hand of man, viz., by *Mashiach*; the remaining part will be revealed from heaven. (As *Rambam* writes elsewhere,⁶⁴⁶ “The edifice

641. *Rashi* and *Tosafos* on *Sukkah* 41a; *Tanchuma* on *Parshas Pekudei*, sec. 11; *Talkut Shimoni* on *Tehillim*, end of *Remez* 848; *Zohar* I, 28a.

642. *Talmud Yerushalmi*, *Megillah* 1:11; *Vayikra Rabbah* 9:6.

643. *Bamidbar Rabbah* 15:13.

644. *Bava Basra* 53b.

645. *Yechezkel* 40:1-43:12.

646. *Hilchos Beis HaBechirah* 1:4.

which is destined to be built, and which is described in the Book of *Yechezkel*, is not explicit and clear.”)

(d) *Mashiach* will build the *Beis HaMikdash* — whatever is not “explicit and clear” being revealed to him from heaven — and in it will be vested the *Beis HaMikdash* that will descend from heaven. By way of parallel, the Sages teach⁶⁴⁷ that in the *Beis HaMikdash*, “even though fire came down from heaven [upon the altar], they were commanded to bring ordinary fire.”

Likkutei Sichos, Vol. XVIII, p. 418; Vol. XI, p. 98; Vol. XIII, p. 84.

...and builds the [Beis Ha]Mikdash (ii)

Some authorities hold that the Third *Beis HaMikdash* will descend from heaven; others hold that it will be built by the hand of man.⁶⁴⁸ *Rambam* rules according to the latter view because this is a halachic work; since according to the *Halachah* the construction of the *Beis HaMikdash* is an obligation that rests upon the Jewish people,⁶⁴⁹ this work highlights that aspect of the *Beis HaMikdash* which the Jewish people will build. The *Midrash* and the *Zohar*, by contrast, speak of the perfect completeness of the *Beis HaMikdash* — and this will be brought about by a revelation from above, since this is “the building of the Holy One, blessed be He.”⁶⁵⁰ This is why the *Midrash* and the *Zohar* highlight that aspect of the *Beis HaMikdash* which will descend from heaven.

Obviously, the descent of part of the *Beis HaMikdash* from heaven does not mean (G-d forbid) that something will be lacking in the building made by man, by *Mashiach*: after all, through his act of construction the *mitzvah* of building it will have been completely fulfilled. What, then, is signified by the fact that part of the *Beis HaMikdash* will descend from heaven? — This completeness will be enhanced by the revelations from heaven.

Likkutei Sichos, Vol. XVIII, p. 419

647. *Yoma* 21b.

648. See passage (i) above.

649. *Hilchos Beis HaBechirah* 1:1.

650. In the Aram. original, *binyana deKudsha Brich Hu*; *Zohar* I, 28a.

...and builds the [Beis Ha]Mikdash (iii)

When enumerating the laws involving “the House of [G-d’s] Choice,”⁶⁴⁹ *Rambam* begins by defining the *Beis HaMikdash* as “a house fit for the offering of sacrifices” (this being divine service initiated by the Jewish people); he does not define it as a place fit for the indwelling of the Divine Presence (this being a revelation initiated from above).

Here, too, in the present *halachah*, he rules that the *Beis HaMikdash* will be built by *Mashiach* (this being divine service initiated by man), rather than descending from heaven (this being a revelation from above).

Likkutei Sichos, Vol. XI, p. 185

...and builds the [Beis Ha]Mikdash (iv)

This is his first act as *Mashiach* (i.e., *after* the stage during which “we may, with assurance, consider him *Mashiach*”⁶⁵¹). For the *Beis HaMikdash* is the root of all the [revelatory stages] to follow, and from it they will later be diffused throughout the world.

Kuntreis Shabbos Nachamu, 5750 [1990]

ובנה מקדש במקומו

...and builds the [Beis Ha]Mikdash on its site

Why does *Rambam* specify *bimkomo* (“on its site”)? Perhaps he seeks to add that even though it is only the altar⁶⁵² “whose place may never be changed,” in fact the whole of the future *Beis HaMikdash* must be located precisely on its assigned site, as is repeatedly made clear in the prophecy of *Yechezkel*.⁶⁴⁵ It may thus be assumed that one of the criteria which will confirm that⁶⁵³ “he is definitely the *Mashiach*” is his ability to pinpoint the location of the *Beis HaMikdash*.

Likkutei Sichos, Vol. VIII, p. 362

651. In the original (in the present *halachah*), *bechezkas shehu Mashiach*.

652. *Hilchos Beis HaBechirah* 2:1.

653. In the original (in the present *halachah*), *harei zeh Mashiach bevadai*.

What Constitutes “The Beginning of the Redemption”?

וקבץ נדחי ישראל

...and gathers in the dispersed remnant of Israel

From this phrase [which is the *last* of the redemptive stages enumerated] it is clear that it is through *Mashiach* that the exile will come to an end; *after* this will come “the beginning of the Redemption;”⁶⁵⁴ after this in turn will come the Redemption itself; and after this — and specifically through *Mashiach* — will come the Ingathering of the Exiles.⁶⁵⁵ Before us, then, is a clear halachic ruling that the present state of affairs in the Holy Land is not “the beginning of the Redemption.” (Significantly, no halachic authority differs from *Rambam’s* words here.)

Likkutei Sichos, Vol. V, p. 149⁶⁵⁶

The Sanctuary and the Ingathering

ובנה מקדש... וקבץ נדחי ישראל

...and builds the [Beis Ha]Mikdash... and gathers in the dispersed remnant of Israel (i)

According to some sources,⁶⁵⁷ the *Beis HaMikdash* will be built *before* the Ingathering of the Exiles, in the spirit of the verse,⁶⁵⁸ בונה ירושלים ה' נדחי ישראל יכנס — “G-d will rebuild Jerusalem, [and then] he will gather in the dispersed of Israel.” According to another view, the Ingathering of the Exiles will come first:⁶⁵⁹ “Jerusalem will not be rebuilt until the exiles are gathered in.” (According to this view, the above-quoted verse

654. In the Aram. original, *as'chalta digeulah*; *Megillah* 17b.655. In the original, *kibbutz galuyos*.656. See also *Likkutei Sichos*, Vol. XXIII, p. 395, *et al.*657. *Zohar* I, 134a; *Rashi* on *Berachos* 49b.658. *Tehillim* 147:2.659. *Tanchuma* on *Parshas Noach*, sec. 11.

is to understood thus: “G-d will rebuild Jerusalem, [because] He will have gathered in the dispersed of Israel.”

One might apply here the principle of our Sages,⁶⁶⁰ אלו — “Both these and these are the words of the living G-d.” Thus, after the rebuilding of Jerusalem, the exiles will be gathered together; the rebuilding of Jerusalem will then assume a loftier spiritual meaning, at a level that could not have been attained without the prior Ingathering of the Exiles; the Ingathering of the Exiles will in turn assume a heightened spiritual meaning; and so on and on, ascending from one level to the next.

From a talk of the Rebbe on *Shabbos Parshas Chayei Sarah*, 5748 [1987]

...and builds the [Beis Ha]Mikdash... and gathers in the dispersed remnant of Israel (ii)

If the exiles were to be gathered in *before* the *Beis HaMikdash* is rebuilt, this would exalt the rebuilding, for this would then take place⁶⁶¹ “when all [of Israel] are dwelling in their land.” If, however, the *Beis HaMikdash* were to be rebuilt first, this would elevate the Ingathering of the Exiles to a state of greater perfection — for then the exiles would be coming together in response to the light and the revelation that proceed from the *Beis HaMikdash*, from which⁶⁶² “light radiates to the entire world.”

Here, then, we see how precious G-d prizes His people: in order that the ingathering of Israel’s exiles should take place in the most complete and elevated manner possible, He is willing (so to speak) to forego the corresponding perfection in the rebuilding of the *Beis HaMikdash*.

From a talk of the Rebbe

...and builds the [Beis Ha]Mikdash... and gathers in the dispersed remnant of Israel (iii)

660. *Eruvin* 13b.

661. *Arachin* 32b on *Vayikra* 25:10.

662. *Vayikra Rabbah* 31:6.

It would appear that according to the *Halachah* this is the sequence that must take place even under minimal conditions [i.e., even⁶⁶² “if the generation is not found worthy”]. If, however,⁶⁶³ “the generation is worthy,” and⁶⁶⁴ “all the appointed times [will] have passed,” finally and utterly, — then from the outset the *Beis HaMikdash* will be built in the most perfect manner possible, by the entire Jewish people, and at a time⁶⁶¹ “when all [of Israel] are dwelling in their land.”

More remains to be said on this subject.

From a talk of the Rebbe on *Shabbos Parshas Chayei Sarah*, 5747 [1986]

...and builds the [Beis Ha]Mikdash... and gathers in the dispersed remnant of Israel (iv)

There those who hold that the Ingathering of the Exiles will *precede* the rebuilding of the *Beis HaMikdash*.⁶⁶⁵

What do these two stances signify in terms of man's divine service?

(a) *The Ingathering of the Exiles takes precedence*: The first step in one's *avodah* is to gather together all the⁶⁶⁶ “sparks of the soul's light” that are scattered “in many alien and distant places.” Only then is it fully possible to refine and uplift the world outside oneself (i.e., to build the *Beis HaMikdash*, so to speak). A person who has not utterly completed the task of refining himself cannot completely refine the world.

(b) *The building of the Beis HaMikdash takes precedence*: According to the normal order of events the rule is,⁶⁶⁷ קשׁוּט עצמך, ואחר כך קשׁוּט אחרים — “Correct yourself, and only then correct others.” In special circumstances, however, a matter needing correction sometimes comes one's way through the workings of Divine Providence. Indeed, this in itself proves that one should take action (even though one has not yet completed the task of refining oneself).

663. In the Aram. original, *achshur darei*; *Yevamos* 39b.

664. In the original, *kalu kol hakitzin*; *Sanhedrin* 97a.

665. See passage (i) above.

666. Beginning of *Shaarei Teshuvah*.

667. *Bava Metzia* 107b.

From the ruling of *Rambam* — that the building of the *Beis HaMikdash* takes precedence — one may derive a directive with regard to the spiritual tasks of our generation: One must work with the world even if one has not perfectly completed one's own labors of self-refinement. This may be proved by a practical example:⁶⁶⁸ My revered father-in-law, the Rebbe Rayatz, used to dispatch emissaries to disseminate *Yiddishkeit* in farflung places, without waiting until they had reached the utmost pitch of perfection in their own self-refinement.

From a talk of the Rebbe on *Shabbos Parshas Chayei Sarah*, 5747 [1986]

...and builds the [Beis Ha]Mikdash... and gathers in the dispersed remnant of Israel (v)

Whoever seeks to hasten the coming of *Mashiach* should engage in these two activities of *Mashiach*:

(b) *Building the Beis HaMikdash*: This means working on oneself. Every individual should see to it that the spiritual *Beis HaMikdash* within his soul stands firm atop its hill, and does not (G-d forbid) lie destroyed.

(a) *Gathering the Exiles*: This means working with others. If a fellow Jew is spiritually in exile, one should draw him near and try to help him out of it.

From a talk of the Rebbe

Perfecting the World

ויתקן את העולם כולו

He will perfect the entire world (i)

The relevance of this task to *Mashiach* becomes clear in the light of an earlier statement of *Rambam*.⁶⁶⁹ “Moshe Rabbeinu commanded us on the authority of the Al-mighty to compel all

668. In the original, *maaseh rav* (lit., “the deed is greater”): in a halachic difference of opinion, evidence of exemplary practice outweighs theoretical arguments. (See *Rashi* on *Shabbos* 21a and on the parallel sources cited there.)

669. *Hilchos Melachim* 8:10.

of mankind to accept the commandments which were given to the sons of Noach.”

From a talk of the Rebbe

He will perfect the entire world (ii)

From this we see that the culmination of *Mashiach's* tasks (after he has become confirmed as “definitely *Mashiach*”) is his activity toward the rectification of the world and of the gentile nations, not his activity for the perfection of Israel’s *avodah* through the observance of the Torah in tranquillity.

Why should specifically this be his main innovation?

In earlier eras, such as in the time of Shlomo and Chizkiyahu (Hezekiah), Israel had already experienced the observance of the Torah in tranquillity, even if not as completely as will be the case in the era of *Mashiach*. A state of perfection in the life of the gentile nations, however, has never existed. Even in the days of David and Shlomo these nations were at their most powerful. Thus David was told,⁶⁷⁰ “You have spilt much blood and have waged great wars.” And in the following generation we find that Yerovam (Jeroboam), who rebelled against Shlomo, fled to Egypt.⁶⁷¹

Sefer HaSichos 5748 /1988], Vol. II, p. 389

He will perfect the entire world (iii)

This statement has halachic implications, because (a) Jews should believe that *Mashiach* will perfect the entire world, and (b) Jews should endeavor to influence the nations of the world to observe the seven commandments which they have been given — as a foretaste and preparation for the perfection of the world by *Mashiach*.⁶⁷²

Likkutei Sichos, Vol. XXIII, p. 174

670. *I Divrei HaYamim* 22:8.

671. *I Melachim* 11:40.

672. See passage (i) above.

He will perfect the entire world (iv)

The perfection of the world is merely a corollary of the essential meaning of the coming of *Mashiach*. In its own right, the point of his coming — “a king from the House of David” — is essentially different.⁶⁷³ The essential point of his coming is that *Mashiach*, who transcends the question of the world’s perfection, be revealed and drawn down *into this world*. As a mere corollary of this revelation, the world too will be perfected.

This distinction explains why *Rambam* first writes “he is definitely the *Mashiach*,” and only thereafter, “he will perfect the entire world.”

Likkutei Sichos, Vol. XXVII, p. 256

Service in Unison

לעבוד את י' ביחד

...[motivating all the nations] to serve G-d together

Similarly, before the Giving of the Torah at Sinai, the Jews first had to be⁶⁷⁴ “like one man, with one heart.”

Likkutei Sichos, *Chag HaShavuot*, 5747 [1987]

ולעבדו שכם אחד

...and serve Him with one purpose (i)

“To serve Him” signifies prayer.⁶⁷⁵ This phrase thus echoes the prophetic promise,⁶⁷⁶ “...for My House shall be called a house of prayer for all the nations.”

Likkutei Sichos, Vol. XX, p. 363

673. See the passage above entitled “If a king will arise from the House of David... (vi).”

674. In the original, כאיש אחד בלב אחד; *Mechilta* (and *Rashi*) on *Shmos* 19:2.

675. *Taanis* 2a.

676. *Yeshayahu* 56:7.

...and serve Him with one purpose (ii)

In the verse from which *Rambam* quotes,⁶⁷⁷ the first of these words (ולעבדו) is in fact spelled לעבדו. It is likewise quoted with the additional letter *vav* (meaning “and”) in the *Midrash*⁶⁷⁸ and in the *Zohar*⁶⁷⁹ — an addition which alters the meaning of the verse.

It could be suggested that *Rambam* introduced this slight change in order to explain the meaning of the verse, just as *Rashi* sometimes does in his commentary on the *Chumash*. A more extreme example of this may be found in the *Gemara*.⁶⁸⁰ “Concerning such a person the verse says, אל תקרי רע, מהיות טוב, — ‘Do not be called evil for want of doing good.’ [The *Gemara* challenges:] ‘But does [such a verse] exist?!’ [And the *Gemara* answers:] ‘Yes, for there is a similar verse:⁶⁸¹ אל תמנע טוב מבעליו, בהיות לאל ידך לעשות — *Do not withhold good from those to whom it is due, when it is in the power of your hand to act.*”

Likkutei Sichos, Vol. XXIII, p. 103

677. *Zephaniah* 3:9.

678. *Bereishis Rabbah*, at the end of *Parshas Vayecishev*.

679. Part I, end of *Parshas Noach*.

680. *Bava Kama* 81b. The letter *kuf* is vocalized with a *kamatz* (see also *Rashi* on *Berachos* 30a).

681. *Mishlei* 3:27.

Chapter 5: Studies in Rambam, Hilchos Melachim, Ch. 12⁶⁸²

א אל יעלה על הלב שבימות המשיח יבטל דבר ממנהגו של עולם, או יהיה שם חידוש במצוה בראשית — אלא עולם ממנהגו נהג, וזה שנאמר בישעיה: וגר זאב עם פֶּכֶשׁ וְנֹמֵר עִם־גְּדִי יִרְבֶּץ (יא, ו) מִשָּׁל וְחִידָה. עֲנֵן הַדֶּבֶר: שִׁיְהִי יִשְׂרָאֵל יוֹשְׁבֵין לְבֶטֶח עִם רִשְׁעֵי גוֹיִם הַמְּשׁוּלִים בְּזֶאֱב וְנֹמֵר, שֶׁנֶּאֱמַר: זֶאֱב עֲרֻבוֹת יִשְׁדָּדֵם (ו) אָמַר שְׁקֵד צֶל־עֲרִיקָם (ירמיה ה, ו), וְיִתְחַדּוּ כָלֶם לְדַת הָאֱמֻת וְלֹא יִגְזְלוּ וְלֹא יִשְׁחִיתוּ. אֲלֵא יֵאָכְלוּ דָבָר הַמִּתְּר בְּנֻחַת עִם יִשְׂרָאֵל, שֶׁנֶּאֱמַר: וְאַרְיֵה בִּקְרָר יֹאבֶל־תִּבְרֵן (ישעיה יא, ו). וְכֵן כָּל בְּיֹצֵא בְּאֵלוֹ הַדְּבָרִים בְּעֲנֵן הַמְּשִׁיחַ — הֵם מְשָׁלִים, וּבִימֹת הַמֶּלֶךְ הַמְּשִׁיחַ יִיָּדַע לָכֵל לֹאִי זֶה דָּבָר הֵיכָּה מִשָּׁל וְכֵה עֲנֵן וְכֹזֵב בָּהֶם.

1. One should not entertain the notion that in the Era of *Mashiach* any element of the natural order will be nullified, or that there will be any innovation in the work of creation. Rather, the world will continue according to its pattern.

Although Yeshayahu⁶⁸³ states, “The wolf will dwell with the lamb, and the leopard will lie down with the young goat,” these [words] are an allegory and a riddle. They mean that Israel will dwell securely together with the wicked gentiles who are likened to wolves and leopards, as in the verse,⁶⁸⁴ “A wolf of the deserts despoils them, a leopard watches over their cities.” [In this Era, all nations] will return to the true faith and no longer plunder or destroy. Instead, at peace with Israel, they will eat that which is permitted, as it is written,⁶⁸⁵ “The lion shall eat straw like the ox.”

682. See footnote 547 above.

683. *Yeshayahu* 11:6.

684. *Yirmeyahu* 5:6.

685. *Yeshayahu* 11:7.

Similarly, other prophecies of this nature concerning *Mashiach* are analogies. In the Era of the King *Mashiach*, everyone will realize what was implied by these metaphors and allusions.

ב אמרו חכמים: אין בין העולם הזה לימות המשיח אלא שעבוד מלכות בלבד. יראה מפשוטם של דברי הנביאים: שבתחלת ימות המשיח תהיה מלחמת גוג ומגוג, ושקדם מלחמת גוג ומגוג יצמוד נביא לישראל ויהיה להם. שנאמר: הנה אנכי שלח לכם את-אליה וגו' (מלאכי ג. ב). ואינו כן לא לטמא הטהור ולא לטהר הטהמא, ולא לפסול אנשים שהם בתוקף בשרות ולא להקשיר מי שהתקדש פסולין — אלא לשום שלום בעולם, שנאמר: והשיב לב-אבות על-בנים (שם. כד). ויש מן-החכמים שאומרים שקדם ביאת המשיח יבוא אליהו. וכל-אלו הדברים וביצא בהם לא ידע אדם איך יהיו עד שיהיו, שדברים סתומים הם אצל הנביאים. גם החכמים אין להם קבלה בדברים אלו, אלא לפי הקרע הפסוקים. ולפיכך יש להם מחלוקת בדברים אלו. ועל-כל-פנים אין סדור הנהגת דברים אלו ולא דקדוקיהם עקר בדת. ולעולם לא יתעסק אדם בדברי ההגדרות, ולא יאריך במדרשות האמורים בענינים אלו וביצא בהם ולא ישימם עקר — שאין מביאין לא לידי יראה ולא לידי אהבה. וכן לא יחשב הקצין. אמרו חכמים: תפח רוחם של מחשבי הקצים. אלא יחכה ויאמין בכלל הדבר, כמו שבארנו.

2. Our Sages taught:⁶⁸⁶ “There will be no difference between the current age and the Era of *Mashiach* except [our emancipation from] subjugation to the [gentile] kingdoms.”

The simple meaning of the words of the prophets appears to imply that the War of Gog and Magog⁶⁸⁷ will take place at the beginning of the Messianic Age. Before the War of Gog and Magog, a prophet will arise to rectify Israel's conduct and prepare their hearts [for the Redemption], as it is written:⁶⁸⁸ “Behold, I am sending you Eliyah(u)⁶⁸⁹ [the prophet, before the advent of the great and awesome Day of G-d].”

686. *Berachos* 34b.

687. *Yechezkel* ch. 38.

688. *Malachi* 3:23.

689. The name of the prophet is occasionally spelled, as in this verse, without the final letter *vav*.

He will not come [in order] to declare the pure, impure, nor to declare the impure, pure; nor [will he come in order] to disqualify the lineage of those presumed to be of flawless descent, nor to validate lineage which is presumed to be blemished. Rather, [he will come in order] to establish peace in the world; as [the above prophecy] continues,⁶⁹⁰ "He will bring back the hearts of the fathers to the children."

Some of the Sages say that Eliyahu will appear [immediately] before the coming of *Mashiach*.

All these and similar matters cannot be [clearly] known by man until they occur, for they are undefined in the words of the prophets. Even the Sages have no established tradition regarding these matters, beyond what is implied by the verses; hence there is a divergence of opinion among them.

In any case, neither the sequence of these events nor their precise details are among the fundamental principles of the faith. One should not occupy himself at length with the *aggadot* and *midrashim* that deal with these and similar matters, nor should he deem them of prime importance, for they bring one to neither the awe nor the love [of G-d].

Similarly, one should not try to calculate the appointed time [for the coming of *Mashiach*]. Our Sages declared:⁶⁹¹ "May the spirits of those who attempt to calculate the final time [of *Mashiach's* coming] expire!" Rather, one should await [his coming] and believe in the general conception of the matter, as we have explained.

ג בימי המלך המשיח, כשתתישב ממלכתו ויתקבצו אליו כל-ישראל, יתיחסו כלם על פיו ברוח הקדש שתגות עליו, שנאמר: וישב מצורף ומטהר וגו' (שם, ג). ובני לוי מטהר תחלה ואומר: זה מיחס פהו וזה מיחס לוי, ודוה את שאינם מיחסין לישראל. הרי הוא אומר: ויאמר התרשטא להם וגו' עד עמד פהו לאורים ולחמים (עורא ב, טג). הנה למדת שברוח הקדש מיחסין המתוקין ומודיעין המיחס. ואינו מיחס ישראל אלא לשבטיהם, שמודיע שנה משבט פלוני וזה משבט פלוני, אכל אינו אומר על שהם

690. *Malachi* 3:24.

691. *Sanhedrin* 97b.

בְּחֻקֵּי פְּשׁוּת: זֶה מִמֶּזֶר וְזֶה עֶבֶד — שֶׁהַדִּין הוּא שֶׁמִּשְׁפָּחָה שְׁוֹמְקָה —
נִטְמָעָה.

3. During the Era of the King *Mashiach*, once his kingdom has been established and all of Israel has gathered around him, the entire [nation's] line of descent will be established on the basis of his words, through the prophetic spirit which will rest upon him. As it is written,⁶⁹² "He shall sit as a refiner and purifier."

He will purify the lineage of the Levites first, stating that "This one is a priest of defined lineage" and "This one is a Levite of defined lineage." Those whose lineage he does not recognize will be relegated to the status of Israelites. This is implied by the following verse:⁶⁹³ "The governor said to them, '[They shall not eat of the most holy things] until a priest arises [who will wear] the *Urim* and *Tumim*.'" From this verse one can infer that the genealogy of those presumed to be of unquestioned [priestly and levitical] lineage will be traced by means of the prophetic spirit, and those found to be of such lineage will be made known.

He will define the lineage of the Israelites according to their tribe alone; i.e., he will make known each person's tribal origin, stating that "This one is from this tribe" and "This one is from another tribe." However, concerning a person who is presumed to be of unblemished lineage, he will not state that "He is illegitimate," or "He is of slave lineage," for the law rules that once a family has become intermingled [within the entire Jewish people], they may remain intermingled.

ד לא נתאוו הנכמים והנביאים ימות המשיח לא כרי שישלטו על
כל העולם, ולא כרי שיגדו בגוים, ולא כרי שיגשאו אותם העמים,
ולא כרי לאכול ולשתות ולשמות — אלא כרי שיהיו פנויין בחורה
ונקמה; ולא יהיה להם גוש ומבשל — כרי שיזכו לחיי העולם הבא,
כמו שבארנו בהלכות תשובה.

692. *Malachi* 3:3.

693. *Ezra* 2:63.

4. The Sages and prophets did not yearn for the Messianic Era in order that [the Jewish people] rule over the entire world, nor in order that they have dominion over the gentiles, nor that they be exalted by them, nor in order that they eat, drink and celebrate. Rather, their aspiration was that [the Jewish people] be free [to involve themselves] in the Torah and its wisdom, without anyone to oppress or disturb them, and thus be found worthy of life in the World to Come, as we explained in *Hilchos Teshuvah*.⁶⁹⁴

ה וּבְאוֹתוֹ הַזֶּמֶן לֹא יִהְיֶה שָׁם לֹא רָעָב וְלֹא מִלְחָמָה, וְלֹא קִנְיָא וְסִחְרוּת
— שֶׁהַטּוֹבָה תִּהְיֶה מְשַׁפְּעַת הַרְבֵּה וְכָל־הַמַּעֲדָנִים מְצוּיִין פָּעֶפֶר. וְלֹא
יִהְיֶה עֶסֶק כָּל־הָעוֹלָם אֲלֵא לְדַעַת אֵת ה' בְּלִבָּר. וּלְפִיכָף יִהְיוּ יִשְׂרָאֵל חֲכָמִים
גְּדוֹלִים וְיוֹדְעִים דְּבָרִים הַסְתוּמִּים וְיִשְׁגּוּ דַעַת בּוֹרְאָם כְּפִי כֹחַ הָאָדָם,
שְׁנֵאֲמַר: כִּי־מִלֵּאָה הָאָרֶץ דַּעַת אֶת־ה' בָּמִים לִיָּם מְבֻשִׁים (ישעיה יא, ט).

5. In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delicacies will be as freely available as dust. The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the [full] extent of mortal potential; as it is written,⁶⁹⁵ “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

694. 9:2.

695. *Yeshayahu* 11:9.

HALACHAH I⁶⁹⁶

What Will the World Look Like?

אל יעלה על הלב...

One should not entertain the notion that in the era of Mashiach any element of the natural order will be nullified, or that there will be any innovation in the work of creation... (i)

Rambam's description of the state of the world in future time is no mere narrative: it is a legal ruling, a *halachah*, with practical consequences. For it is not enough that a Jew believe in *Mashiach* and await his coming in a general sense; rather, he should believe in (and await) the consummation of all the superlatives with which *Rambam* describes that era.

Likkutei Sichos, Vol. XXVII, p. 249

One should not entertain the notion that in the era of Mashiach any element of the natural order will be nullified, or that there will be any innovation in the work of creation... (ii)

Here *Rambam* is saying two distinct things (and once the first has been said, the second is self-evident):

(a) *No element of the natural order will be nullified*: This means that long-standing natural phenomena will not even be restored to their original state at the time of Creation. For example: At the beginning of Creation, until the Sin of the Tree of Knowledge, there were no barren trees.⁶⁹⁷ In the days of *Mashiach* this situation will not be reinstated, for this would entail a nullification of the natural order which has continued uninterruptedly for thousands of years.

696. For the full Hebrew and English text, excerpts of which are quoted below, see p. 195 above.

697. *Ramban* on *Bereishis* 1:11.

(b) *There will be no innovation in the work of creation:* This refers to phenomena that have never existed.

Likkutei Sichos, Vol. XXVII, p. 196

עולם כמנהגו נוהג

The world will continue according to its pattern (i)

From this statement we see that *Rambam* rules according to the opinion of Shmuel in the *Gemara*.⁶⁹⁸ “There will be no difference between the current age and the era of *Mashiach* except [our emancipation from] subjugation to the [gentile] kingdoms.”

The author of *Lechem Mishneh*⁶⁹⁹ notes two places within the *Mishneh Torah* itself where *Rambam* renders decisions that run contrary to the above principle.

(a) In the above-quoted discussion in the *Gemara*, R. Chiya bar Abba states in the name of R. Yochanan: “The prophets all prophesied only regarding the era of *Mashiach*. The World to Come, in contrast, [is described by the verse],⁷⁰⁰ ‘G-d, no eye but Yours has seen.’” The *Gemara* there goes on to say: “This conflicts with the opinion of Shmuel....” Since Shmuel holds that the natural order of the world will continue to prevail in the era of *Mashiach* as in the present, he maintains that the miracles foretold by the prophets will not take place at that time, but in the World to Come. Yet *Rambam* cites the *contrary* view (“All the prophets...”) as the *Halachah*.⁷⁰¹

(b) The *Mishnah* teaches:⁷⁰²

A person should not go out [to the public domain on *Shabbos*] carrying a sword or a bow.... If he does so, he is liable to bring a sin offering.

R. Eliezer says, “These articles are ornaments [and hence, like jewelry, are considered as garments which

698. *Berachos* 34a, which *Rambam* quotes in *Halachah* 2 below. See *I Await His Coming Every Day*, p. 51ff.

699. Commenting on *Rambam's Hilchos Teshuvah* 8:7.

700. *Yeshayahu* 64:3.

701. In *Hilchos Teshuvah* 8:7.

702. *Shabbos* 63a.

may be worn on *Shabbos*].” Our Sages say: “On the contrary, they are shameful, for it is written,⁷⁰³ ‘And they shall beat their swords into plowshares and their spears into pruning hooks... and they shall not learn war any more’”; [i.e., were they to be ornaments, they would not have to be transfigured in the era of the Redemption⁷⁰⁴].

On this question, surprisingly, *Rambam* rules⁷⁰⁵ that it is forbidden to carry weapons into the public domain on *Shabbos* — according to the view of the Sages, who hold that the world *will* be transformed in the days of *Mashiach*.

In addition to these two queries raised by the author of *Lechem Mishneh*, another begs to be heard. One of *Rambam*’s Thirteen Principles of Faith is the belief in the Resurrection of the Dead⁷⁰⁶ which will take place after the coming of *Mashiach*. If so, how can *Rambam* say that the natural order of the world will not be altered in the days of *Mashiach*? What innovation could be more cataclysmic than the Resurrection of the Dead?

The above difficulties can be resolved by assuming⁷⁰⁷ that *Rambam* maintains that there will be *two periods within the era of the Redemption*. During the first period, “the world will continue according to its pattern.” Since *Mashiach* does not have to perform miracles,⁷⁰⁸ it is obvious that with his coming no “element of the natural order will be nullified.” In a later period G-d will introduce new phenomena, including changes in the pattern of the world’s conduct.

The two apparent contradictions pointed out by the author of *Lechem Mishneh* thus fall away:

(a) “There will be no difference between the current age and the era of *Mashiach* except [our emancipation from] sub-

703. *Yeshayahu* 2:4.

704. *Rashi, Shabbos, loc. cit.*

705. *Hilchos Shabbos* 19:1.

706. See his Commentary to the *Mishnah*, in the Introduction to ch. 10 of Tractate *Sanhedrin*, Principle 13; cf. *Hilchos Teshuvah* 3:6. See also footnote 131 above.

707. Cf. *Shnei Luchos HaBris*, p. 23b.

708. See *Halachah* 11:3 above.

jugation to the [gentile] kingdoms”: This statement refers to the first period.

“The prophets all prophesied only regarding the era of *Mashiach*. The World to Come, in contrast, [is described by the verse], ‘G-d, no eye but Yours has seen’”: This statement refers to the second period.

(b) In the second period, the prophecy that “they shall beat their swords into plowshares” will be fulfilled literally. (In the first period, by contrast — even though then, too, there will be neither famine nor war — the absence of actual war does not mean that human nature will change and that weapons will cease to exist.)

The assumption of two periods likewise resolves the contradictions which appear to arise from all the innovations and transformations of which the Sages speak; for example, the Resurrection of the Dead mentioned above, and the statement that⁷⁰⁹ “in future time all the barren trees will bear fruit.”

Likkutei Sichos, Vol. XXVII, p. 191

The world will continue according to its pattern (ii)

In the previous chapter⁷⁰⁸ *Rambam* wrote that *Mashiach* is not obliged to perform miracles, and cited support for his view (from R. Akiva and Bar Koziva). Here, however, he does not cite sources for his view (i.e., that in the days of *Mashiach* the world will continue according to its pattern).

It would appear that the evidence cited above applies here, too. For if the era of *Mashiach* were to be defined as a time in which the natural order of the world is to be nullified, and if the task of *Mashiach* were to upturn the natural order, the test of his authenticity would be his ability to do this. However, since we have evidence (from R. Akiva) that *Mashiach* does not have to perform miracles, it is obvious that his arrival does not bring about a suspension of the order of nature.

Nevertheless, *Rambam* opens this chapter with the [seemingly superfluous] words, אל יעלה על הלב... — “One

⁷⁰⁹ *Toras Kohanim* on *Vayikra* 26:4, cited by *Rashi* there.

should not entertain the notion [that in the era of *Mashiach* any element of the natural order will be nullified...].” Literally, the opening phrase means that this notion should not enter one’s *heart*. A similar warning in the previous chapter was worded, ...ואל יעלה על דעתך... — “One should not entertain the notion [that the King *Mashiach* must work miracles...].” Literally, this opening phrase means that the notion in question should not enter one’s *mind*. Why the difference?

Our phrase (“...one’s *heart*”) is not intended to rule out an *intellectually*-conceived notion (that the way of the world will be nullified). It is intended to rule out a notion that comes from a different source. Perhaps one does not govern his *mind* to the extent that he can envisage the nullification of the laws of nature. (Indeed, even at the best of times one’s mind is limited in its appreciation of the stature of *Mashiach*, and hence limited in its grasp of the nature of the days of *Mashiach*.) Nevertheless, the intense love and longing in one’s *heart* for the exalted qualities of *Mashiach* (as in the verse,⁷¹⁰ “My servant shall be wise; he shall be exalted and extolled, and very lofty”) could possibly allow the notion to enter his *heart* that the laws of nature will be abrogated. It is this possibility that our phrase (“...one’s *heart*”) is intended to rule out.

This is a subject on which much remains to be said.

Likkutei Sichos, Vol. XXVII, p. 199

The Wolf and the Lamb

וזה שנאמר בישעיה: וגר זאב עם כבש, ונמר עם גדי ירבץ, משל וחידה

Although Yeshayahu states,⁷¹¹ “The wolf will dwell with the lamb, and the leopard will lie down with the young goat,” these [words] are an allegory and a riddle (i)

With this quotation, *Rambam* begins to explain certain prophecies which would appear to contradict his contention

710. *Yeshayahu* 52:13.

711. *Ibid.* 11:6.

that “the world will continue according to its pattern.” In this context, why does he not consider the promise in the *Chumash*,⁷¹² “I will rid the land of dangerous beasts”?

By way of explanation: This verse may be interpreted according to *Ramban*, who understands that “dangerous beasts will not come *in your Land*, for on account of the satiety and the prosperity and the populous towns, beasts will not approach inhabited areas.” Understood in this way, the verse presents no challenge to *Rambam’s* contention, since it does not imply any departure from the laws of nature.

Likkutei Sichos, Vol. XXVII, p. 191

*Although Yeshayahu states,*⁷¹¹ *“The wolf will dwell with the lamb, and the leopard will lie down with the young goat,” these [words] are an allegory and a riddle (ii)*

Elsewhere, in *Iggeres Techiyas HaMeisim*,⁷¹³ *Rambam* concludes his discussion of the same subject by saying that “this word of ours is not absolutely final.”

In order to accommodate both of the alternative stances, it could be suggested that *Rambam* is taking into account both possible modes of Redemption. If the Jewish people are “found worthy,”⁶¹³ the Redemption will be supernatural from the outset, and the prophecy of the wolf and the lamb will be fulfilled not metaphorically but literally. In the *Yad*,⁷¹⁴ however, *Rambam* writes that the Redemption will come about without suspending the laws of nature — because here he is describing the Redemption in the [minimal] mode in which it *must* eventuate, regardless of the spiritual state and conduct of the Jews at that time; i.e., even if they “are not found worthy.”⁶¹²

Likkutei Sichos, Vol. XXVII, p. 204

712. *Vayikra* 26:6.

713. Ch. 6.

714. I.e., in *Mishneh Torah*, *Hilchos Melachim*.

Although Yeshayahu states,⁷¹⁵ “The wolf will dwell with the lamb, and the leopard will lie down with the young goat,” these [words] are an allegory and a riddle (iii)

Rambam holds that this verse is an allegory (and goes ahead to explain its message — even though later in the same paragraph he writes that “in the era of the King *Mashiach*, everyone will realize what was implied by these metaphors and allusions”). This verse he treats allegorically because it follows the prophetic promise that⁷¹⁵ “a shoot shall sprout forth from the stem of Yishai” — and these words speak of the coming of *Mashiach*, whose task is to liberate Israel from the yoke of the nations⁷¹⁶ “so that they will be free [to involve themselves] in the Torah and its wisdom.” As to other verses, however, which do not speak of *Mashiach* and his coming but of the role of the Redemption, *Rambam* concedes that they are to be understood literally; i.e., they refer to the second period within the era of *Mashiach*.⁷¹⁷

Likkutei Sichos, Vol. XXVII, p. 201

HALACHAH 2⁷¹⁸

To Prepare Their Hearts

ליישר ישראל ולהכין לבם

...to rectify Israel's conduct and prepare their hearts

This preparation is imperative. Without it, a sudden transformation as momentous as this would amount to a suspension of the natural pattern of the world — in direct contradiction to what is stated in *Halachah* 1 above.

715. *Yeshayahu* 11:1.

716. *Halachah* 4.

717. See the first of the passages above that comment on the words, “The world will continue according to its pattern.”

718. For the full Hebrew and English text, excerpts of which are quoted below, see p. 196 above.

This is a subject on which there is more to be said.

Likkutei Sichos, Vol. XXX, p. 172

תיפח רוחם של מחשבי הקיצים

“May the spirits of those who attempt to calculate the final time [of Mashiach’s coming] expire!”⁷¹⁹

[See the above passage in ch. 3 entitled, “Calculating the Time of the Redemption.”]

HALACHAH 4⁷²⁰

Why Yearn for That Era?

לא נתאוו החכמים והנביאים ימות המשיח...

The Sages and prophets did not yearn for the Messianic era [for any reason other than their aspiration that the Jewish people] be free [to involve themselves] in the Torah and its wisdom

This means that even true sages and prophets, who know the Torah, are not satisfied with their study and knowledge of it at this time, during the time of exile; rather, they *yearn* and look forward and hope for the coming of *Mashiach*, for it is only then that they will be able to engage in the Torah in all its depth.

From a talk of the Rebbe on *Shabbos Parshas Vayeira*, 5743 [1982]

...כדי שיהיו פנוין בתורה

...in order to be free [to involve themselves] in the Torah

From these words it is clear that the era of *Mashiach* is not a peripheral reward for one’s spiritual labors during the period

719. *Sanhedrin* 97b.

720. For the full Hebrew and English text, excerpts of which are quoted below, see p. 198 above.

of exile; rather, it is the continuation and consummation of this *avodah*. Likewise, a Jew desires and yearns for the days of *Mashiach* not⁷²¹ “for the sake of receiving a reward” for his *avodah* during the period of exile, but because he wants to attain perfection in it.

This desire is thus part of every man’s *avodah*.

Sefer HaSichos 5748 [1988], Vol. 1, p. 80

כדי שזכו לחיי העולם הבא...

...in order to be found worthy of life in the World to Come

This does not mean that the Sages and prophets yearned for the World to Come as a recompense, serving G-d⁷²¹ “for the sake of receiving a reward.” (On this *Rambam* writes:⁷²² “One should not say, ‘I will observe the commandments of the Torah... in order that I be found worthy of being granted life in the World to Come.’” This level of divine service, he writes, is motivated [merely] by the fear of G-d; “it is not the level of the prophets nor of the Sages,” for they serve Him [also] out of love.)

Rather, the above quotation means that the Sages and prophets yearned for the World to Come as a continuation of their ever-ascending endeavor to constantly grow nearer to the consummate cleaving to G-d which is attained through the Torah and its commandments. Thus, concerning the World to Come, *Rambam*⁷²³ quotes the *Gemara*⁷²⁴ — “The righteous will sit, with crowns on their heads, and delight in the radiance of the Divine Presence” — and explains: “The understanding which they attained [during their lifetimes], and which made them worthy of being granted life in the World to Come, remains with them, and this is their crown.... Likewise, ‘delighting in the radiance of the Divine Presence’ means that at that time they will know and apprehend the truth of the

721. In the original, *al menas lekabeil pras*; *Avos* 1:3.

722. *Hilchos Teshuvah* 10:1.

723. *Op. cit.* 8:2.

724. *Berachos* 17b.

Holy One, blessed be He, to an extent which was impossible when they were garbed in the dark and lowly body.”

This is divine service prompted by love. For to love G-d means that “one loves [Him] so intensely... that his soul is bound up with the love of G-d....”⁷²⁵ He loves the Holy One, blessed be He, only in proportion to the knowledge with which he apprehends Him..., [seeking] to understand and grow wise through such modes of scholarship and perception that make his Creator known to him.”⁷²⁶

And the ultimate level in this *hiskashrus*, in the soul’s bond with G-d, is attained in the World to Come.

Likkutei Sichos, Shabbos Parshas Shlach, 5747 [1987]

HALACHAH 5⁷²⁷

Neither Famine nor War

ובאותו הזמן...

In that era there will be neither famine nor war..., for the delicacies will be as freely available as dust. The occupation of the entire world will be solely to know G-d....

In the earlier paragraphs *Rambam* spoke of the way in which the perfect state of the Messianic era will affect the Jewish people. For example: “Israel will dwell securely”; “a prophet will arise to rectify Israel’s conduct”; “the entire [nation’s] line of descent will be established on the basis of his words”; “in order that [the Jewish people] be free [to involve themselves] in the Torah.”

725. *Hilchos Teshuvah* 10:3.

726. *Loc. cit.* 10:6.

727. For the full Hebrew and English text, excerpts of which are quoted below, see p. 199 above.

In this [final] paragraph, by contrast, he describes the way in which the perfect state of the Messianic era will affect all mankind. Throughout the world “there will be neither famine nor war”; throughout the world “the delicacies will be as freely available as dust”; and “the occupation of the entire world will be solely to know G-d.”

From a talk of the Rebbe on *Shabbos Parshas Lech Lecha*, 5751 [1990]

In that era...

Rambam concludes his book with a description of the era of *Mashiach*, not of the World to Come, for the *Yad* (i.e., *Mishneh Torah*) is by nature “a compilation of laws.”⁷²⁸ This is why the book ends by describing the perfect state of the world in the era of *Mashiach* — i.e., the consummate observance of the *mitzvos* and laws of the Torah and their effect on the world — and not by describing the World to Come. For there is no observance of *mitzvos* in the World to Come (especially according to the view of *Rambam* that⁷²⁹ “there is no corporeal body in the World to Come”); it is merely the reward for the observance of the *mitzvos*.

From a talk of the Rebbe

In that era there will be neither famine nor war, neither envy nor competition

This means that in that era there will not even be spiritual famine nor spiritual war (as in the phrase of the Sages,⁷³⁰ “the war of the Torah”). Nor will there be envy and competition in holy matters (as in the *Gemara*’s description of scholars,⁷³¹ “each of whom is scalded by the aura of his colleague”). Why is this so? — Because the concepts of famine, war, envy and competition (even in holy matters) can exist only when an individual is conscious of his independent worth; they cease to

728. In the original, *halachos halachos*; see his Introduction to *Mishneh Torah*.

729. *Rambam*, *Hilchos Teshuvah* 8:2.

730. In the original, מלחמה של תורה (*Sanhedrin* 111b, describing the intellectual sparring of Torah scholars).

731. *Bava Basra* 75a.

exist when his consciousness of the existence of self becomes a consciousness of the exclusive existence of G-d.

The above explanation notwithstanding, *Rambam's* words require further clarification.

Sefer HaSichos 5749 [1989], Vol. I, pp. 299, 146

In that era there will be neither famine nor war (i)

Does this not contradict *Rambam's* earlier statement⁷³² that in the era of *Mashiach* “the world will continue according to its pattern”?

By way of response, one might suggest that *Rambam* concedes that the pattern of the world will indeed be suspended — in the *second* period within the era of *Mashiach*.⁷³³ *Rambam*, however, does not describe this period, for the *Tad* is a book of *laws*, whose function is to affect the world in such a way that its affairs will be conducted according to the Torah. This effect is completed and perfected by the suspension of Israel's subjugation to the gentile nations and by the restoration of Israel's monarchy;⁷³⁴ it does not require that the rule of nature be suspended. When the laws, as enumerated by *Rambam*, have thus completed their function — inasmuch as the world, without departing from its worldly ways, will by then be conducted according to the directives of the Torah — the book of laws comes to an end.

Nevertheless, in the very last *halachah* in this work, *Rambam* adds a brief allusion to a higher level of perfection in the effect of the laws of the Torah. At this level, the world's state of being will change to the point that the world — in its own right — will no longer comprise undesirable matters such as famine and war, but a prodigious profusion of prosperity and pleasure. Likewise,⁷³⁵ “the occupation of the entire world will

732. *Halachah* 12:1 above.

733. See the first of the passages above that comment on the words, “The world will continue according to its pattern.”

734. See the beginning of ch. 4 in Part 6 of the present work.

735. See later in the present *halachah*.

be solely to know G-d..., as it is written,⁷³⁶ ‘For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.’” I.e., throughout the world it will be manifest and clearly sensed that the world exists only insofar as it is the place designated for the fulfillment of the Torah’s laws, which are in essence the wisdom and will of the Holy One, blessed be He. This is the “knowledge of G-d” of which the prophet speaks.

From a talk of the Rebbe on *Shabbos Parshas Lech Lecha*, 5751 [1990]

In that era there will be neither famine nor war (ii)

Though in the Era of *Mashiach*⁷³² “the world will continue according to its pattern,” this could well mean that [only] the *laws of nature* will not be suspended. It is obvious, however, that the cessation of war constitutes an innovation and a change in the world’s accustomed pattern.

Likkutei Sichos, Parshas Vayigash, 5751 [1990]

In that era there will be neither famine nor war (iii)

In *Hilchos Teshuvah*,⁷³⁷ in a similar context, *Rambam* adds another element. There he writes that if a person studies the Torah as it ought to be studied, “[G-d] will remove from him all the things that prevent us from fulfilling it, such as *illness* and war and famine and the like.” Why the difference?

In *Hilchos Deos*,⁷³⁸ *Rambam* sets out guidelines for a man’s proper conduct and concludes with the following assurance:⁷³⁹ “Whoever conducts himself according to these ways which we have shown, I guarantee that he will ever fall ill throughout his life.” Now: In the era of *Mashiach* the effect of the *mitzvos* on the world will be complete; i.e., the world will by then be conducted according to the directives of the Torah. Clearly, then, people will conduct themselves “according to these ways,” so that there will be no illness *in the first place* in the era of *Mashiach*. It is the period *before* that, however, that is spo-

736. *Yeshayahu* 11:9.

737. 9:1.

738. Ch. 4.

739. *Halachah* 20.

ken of in *Hilchos Teshuvah*. At that [i.e., the present] time, the world at large has not attained perfection, and illness exists. Hence the need for the assurance spoken of in *Hilchos Teshuvah*, that “[G-d] will remove from him... illness.”

From a talk of the Rebbe

In that era there will be neither famine nor war (iv)

This phrase parallels the command to⁷⁴⁰ “turn away from evil,” to remove anything negative. The later phrase, “to know G-d,” parallels the related command to⁷⁴⁰ “do good,” to intensify the light of the Torah by further study.

Likkutei Sichos, Vol. XXV, p. 462

In that era there will be neither... war, envy nor competition

These words describe a perfect unity between Jews. The later phrase, “to know G-d,” describes a perfect unity between the world and G-d.

As is known, unity between G-d and His people depends on internal unity within the Jewish people. Hence we pray:⁷⁴¹ בָּרַכְנוּ אֲבִינוּ כּוֹלֵנוּ כְּאַחַד בְּאֵזֶר פִּינֵךְ — “Bless us, our Father, *all of us as one*, with the light of Your Countenance.” I.e., the light of G-d’s Countenance can be revealed only when we are all united “as one.”

Sefer HaSichos 5749 [1989], Vol. 1, p. 137

In that era there will be neither... envy nor competition

Envy is an emotion within the heart; it gives rise to actual competitiveness.

Likkutei Sichos, Vol. XXVII, p. 237

740. *Tehillim* 34:15.

741. 14. From the *Shemoneh Esreh* (*Siddur Tehillat HaShem*, p. 60). See also *Tanya*, ch. 32, in *Lessons In Tanya* (Kehot, N.Y., 1987), p. 425.

Good Things in Abundance

שהטובה תהיה מושפעת הרבה

For good things will flow in abundance

This signifies perfection in the world's material aspect; the later phrase, "to know G-d," signifies perfection in the world's spiritual aspect.

From a talk of the Rebbe on *Shabbos Parshas Lech Lecha*, 5751 [1990]

שהטובה תהיה מושפעת הרבה, וכל המעדנים מצויין כעפר

For good things will flow in abundance and all the delicacies will be as freely available as dust (i)

This is why "there will be neither famine nor war," for when there is prosperity for all, people do not hanker after the spoils of war. However, since a man might imagine that his neighbor has hidden treasures, even though battling for their possession may be pointless he may still harbor feelings of envy and competition. Hence the further promise that "all the delicacies will be as freely available as dust": since material pleasures will not be prized, they will not arouse feelings of envy and competition.

It is thus simple to understand why *Rambam* does not mention these two subjects ("neither... envy nor competition," and "all the delicacies will be as freely available as dust") in *Hilchos Teshuvah*.⁷⁴² There he is speaking of the imperfect world *before* the coming of *Mashiach*. Since all the delicacies are not as freely available and as unprized as dust, there is still room for envy and competition.

Likkutei Sichos, Vol. XXVII, p. 237

For good things will flow in abundance and all the delicacies will be as freely available as dust (ii)

742. 9:1.

The term טובה (here translated “good things”) can also signify things whose goodness is not apparent. However, if their promised abundance is to remove famine and war and envy, it is obvious that their goodness must be recognizable as such. *Rambam* therefore adds that “all the *delicacies* will be as freely available as dust,” referring to things (*maadanim*) in which a person experiences pleasure.

This also explains why concerning the provision of delicacies he does not use the term *hashpaah*, which would indicate a beneficent flow from G-d (unlike the preceding phrase, שהטובה תהיה מושפעת הרבה — “for good things will *flow* in abundance”). For the whole point of adding “and all the delicacies...” was to make it clear that the טובה (i.e., the “good things” which flow from G-d) will reach man in a mode which *he* will be able to recognize and experience as pleasurable.

From a talk of the Rebbe

All the delicacies will be as freely available as dust

The words “as dust” signify that material delicacies will not only be available in abundance, but that they will be valued as mere dust of the earth, which is inedible. In other words: People will feel the need for delicacies only because without them the body will be lacking in health and fitness (for the service of G-d); in their own right, delicacies will be reckoned as dust of the earth.

From a talk of the Rebbe

For good things... and all the delicacies...

This includes *spiritual* “good things” and “delicacies”.

From a talk of the Rebbe on the Tenth of Teves, 5749 [1988]

A World Flooded with the Knowledge of G-d

ולא יהיה עסק כל העולם אלא לדעת את ה' בלבד

The occupation of the entire world will be solely to know G-d (i)

A businessman is involved in his occupation all day long. Even his times of rest and sleep are devoted to regaining energy that will enable him to redouble his involvement in his occupation. Even when he sleeps he dreams about his business.

This is how Torah will be studied in the time to come.

From a talk of the Rebbe on the eve of Simchas Torah, 5745 [1984]

The occupation of the entire world will be solely to know G-d (ii)

Just as *Rambam* listed the laws (*halachos*) relating to the construction of the *Beis HaMikdash* and the offering of sacrifices and so on, so too did he list the laws relating to the coming of *Mashiach*: the identifying signs of the King *Mashiach*, the sequence of the Redemption, and so on — until its conclusion, which is that “the occupation of the entire world will be solely to know G-d.” This statement is (so to speak) a *halachah* that relates to the practical conduct of the Jewish people after the coming of *Mashiach*.

One might add that this “*halachah*” applies not only to the future time, but also to the present. One should make every endeavor that *today's* world should resemble the future foretold by the prophets, when⁷³⁶ “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.” This may be achieved by intensifying one's efforts in studying the Torah and teaching it to others.

From a talk of the Rebbe

The occupation of the entire world will be solely to know G-d (iii)

This includes *all* the nations — certainly a major innovation.

Likkutei Sichos, Vol. XXIII, p. 41

The occupation of the entire world will be solely to know G-d (iv)

As to the gentile nations, it is written that⁷⁴³ a gentile who studied Torah is liable to the death penalty. This, however, refers only to the study of the laws governing the commandments which apply to Jews, not to the study of the seven commandments which apply to themselves. Indeed, it is concerning these that the Sages teach⁷⁴³ that a gentile who studies Torah “is likened to a High Priest.”

Likkutei Sichos, Vol. XXVII, p. 246

The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters (i)

This refers literally to the *whole world* (and not only to the nations of the world); as the paragraph continues, “For the *world* will be filled with the knowledge of G-d.” However, “the Jewish people will be great sages and know the hidden matters.” Their knowledge of G-d will be incomparably superior to that of the whole world.

Sefer HaSichos 5749 [1989], Vol. II, p. 626

The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters (ii)

A similar distinction between “the entire world” and “the Jews” may also be found in relation to the verse,⁷⁴⁴ “I shall pour My Spirit upon all flesh, and your sons and daughters will prophesy.” The author of *Metzudas David* explains that the first half of this quotation includes the nations of the world, whereas the latter half applies to Israel alone.

Likkutei Sichos, Parshas Naso, 5751 [1991]

743. *Sanhedrin* 59a.

744. *Yoel* 3:1.

...אלא לדעת את ה'

...will be solely to know G-d

The expression “solely”⁷⁴⁵ rules out even such occupations which in the present period *the Torah itself* obliges one to undertake. Thus *Rambam* rules elsewhere⁷⁴⁶ that even a full-time scholar⁷⁴⁷ should work “a little every day for his subsistence.” In the days of *Mashiach*, however, when “good things will flow in abundance,” there will be no need even for such minimal work. This accords with *Rambam’s* closing phrase, “for the world will be *filled* with the knowledge of G-d...”: there will be no room for any occupation or concern apart from knowing G-d.

Likkutei Sichos, Vol. XXVII, p. 238

...to know G-d (i)

This will all come about through *Mashiach*, who⁷⁴⁸ “will teach all the people and show them the path of G-d, and all the nations will come to hear him.”

Likkutei Sichos, *Shabbos Parshas Vayigash*, 5751 [1990]

...to know G-d (ii)

To suggest that “the occupation of the *entire world* will be solely to know G-d,” no less, would appear at first glance to contradict a restriction expressly stipulated by *Rambam* himself. Elsewhere⁷⁴⁹ in this book of laws (and in the days of *Mashiach* none of the Torah’s laws will be abrogated) he enumerates certain conditions for the study of⁷⁵⁰ the mystical dimension of the Torah: “The early Sages directed that one

745. In the original, אלא ...לא.

746. *Hilchos Talmud Torah* 3:9.

747. In the original, מי שתורתו אומנותו (lit., “the Torah is his craft”): one whose constant occupation is Torah study.

748. *Hilchos Teshuvah* 9:2.

749. *Hilchos Yesodei HaTorah* 2:12.

750. In the original, חכמת האמת (lit., “the Teachings of Truth”): the esoteric scholarship of the Kabbalah.

should not expound on these matters⁷⁵¹ except to one person at a time, and then, too, only if he is wise and perceptive....” How can these two statements coexist?

We must conclude that the above conditions are not dictated by the innate limitations of the *object* in question, but by the innate limitations of the *person* who encounters it.⁷⁵² It is not that *this dimension of the Torah* must by definition remain concealed, but that *for most people* it is beyond reach and possibly harmful.

As far as the subject in itself is concerned, however, every Jew is obliged to study it, just as he is obliged to study the other dimensions of the Torah. It is thus obvious that the above restrictions will fall away in the days of *Mashiach*. For at that time, untrammelled by “famine or war, envy or competition,” all men will be able to delve deeply into “the hidden matters, and will attain an understanding of their Creator to the [full] extent of mortal potential.”

Likkutei Sichos, Vol. XXX, p. 171

...to know G-d (iii)

The future Redemption will not be merely a physical Redemption, nor even simply a spiritual Redemption that liberates people from the influence of the Evil Inclination. It will be a manifestation of *Havayah*, the Four-Letter Name of G-d that denotes His essential transcendence over all the finite bounds of the created universe. Confronted by such a stupendous revelation, a man loses all consciousness of his own independent existence;⁷⁵³ he transcends all his finite limits, bursting even the *Mitzrayim*-like bondage of his accustomed mindset in matters of holiness.⁷⁵⁴ This is relevant even to a person who has overpowered his Evil Inclination and who is

751. I.e., *Maaseh Merkavah* (lit., “the Subject of the [Celestial] Chariot”; cf. *Yechezkel*, ch. 1): more generally, the ultimate mysteries of the heavenly spheres.

752. In the Aram. original, *cheftza* (the “object”) and *gavra* (the “person”); terms borrowed from the field of Talmudic analysis.

753. In the original, מתבטל ממצויאיו.

754. In the original, מצרים דקדושה. *Mitzrayim* = Egypt; *Meitzarim* = restrictive straits.

dedicated to the service of G-d. For so long as he is not illuminated by the Name *Havayah*, which transcends nature, he has not yet left Egypt; he has not yet attained Redemption.

This is why *Rambam* chooses (from among the various Divine Names) the term “to know *Havayah*” (and later, too, quotes the phrase,⁷⁵⁵ “the knowledge of *Havayah*”), for it is the knowledge of the Name *Havayah* that causes one to lose all self-awareness. The revelation of this Name will bring about the state in which⁷⁵⁶ “the world will be filled with the knowledge of G-d as the waters cover the ocean bed”: the very existence of the world will not be apparent, for it will be annulled by the intensity of the revelation.

Likkutei Sichos, Shabbos Parshas Vaeira, 5749 [1988]

לדעת את ה' בלבד

...will be solely to know G-d alone(i)

This knowledge of G-dliness will be *daas* in its other sense, too: an intense union.⁷⁵⁶ With this manner of knowledge a man will cleave to the Name *Havayah*, in the spirit implied by the above word בלבד (“alone”), as in the verse,⁷⁵⁷ אין עוד מלבדו — “There is nothing else apart from Him alone.”

From a talk of the Rebbe on the Tenth of Teves, 5749 [1988]

...will be solely to know G-d alone(ii)

The addition of the word בלבד (“alone”) teaches us that in the era of *Mashiach* people will seek a knowledge of G-d not for a different purpose (such as knowing how to act), but in order to understand the Torah *alone* — study for the sake of the Torah itself. For at that time Jews will fulfill the commandment of Torah study perfectly, which means, for the sake of its knowledge alone.

755. *Yeshayahu* 11:9.

756. In *Tanya*, ch. 3, the Alter Rebbe points out that “*daas*, whose etymology may be found in the verse (*Bereishis* 4:1), ‘And Adam knew (ידע) Eve,’ implies attachment and union.” See *Lessons In Tanya*, Vol. I, pp. 66, 72.

757. *Devarim* 4:35.

At that time the *mitzvos* will still be observed (for they will be abrogated only later, at the time of the Resurrection of the Dead⁷⁵⁸). People will therefore need to know⁷⁵⁹ “the deeds that they must do.” For this purpose, however, studying all the laws of the Torah *once* will suffice, for in the days of *Mashiach*, when⁷⁶⁰ “I shall remove the spirit of impurity from the earth,” forgetfulness will no longer exist.⁷⁶¹ Study at that time will therefore focus on the underlying rationales for the various laws. Moreover, increased study of the Torah will [continue to] be valuable in its own right. Thus, excusing an apparent superfluity of explanations on a certain subject, the *Gemara*⁷⁶² concludes that they are all offered in order to⁷⁶³ “make the Torah great and glorious.” Likewise, justifying the innate worth of studying subjects in the Torah that have no practical application, the *Gemara* says elsewhere,⁷⁶⁴ “Expound — and be rewarded.”

Likkutei Sichos, Vol. XXVII, p. 240

ולפיכך יהיו ישראל חכמים גדולים

The Jews will therefore be great sages (i)

As part of this train of events, all scholarly disciplines will again be the possession of the sages of Israel, who will no longer need to resort to the sages of the gentile nations. (For example: In the course of explaining the calculations required to determine the exact moment of the New Moon, *Rambam*⁷⁶⁵ speaks of the works of astronomy and geometry that were written by Israel’s sages in the days of the prophets, but which

758. See *Iggeres HaKodesh*, towards the end of Epistle 26, in *Lessons In Tanya*, Vol. V, p. 154. (Footnote 71 there summarizes the Rebbe’s analysis of the diverse sources on this subject.) See also: R. Nissan Dovid Dubov, *To Live and Live Again*, pp. 91-105.

759. *Shmos* 18:20.

760. *Zechariah* 13:2.

761. See the Alter Rebbe’s *Shulchan Aruch, Hilchos Talmud Torah* 2:10; see also *Iggeres HaKodesh*, loc. cit.

762. *Chullin* 66b.

763. In the original, יגדיל תורה ויאדיר; *Yeshayahu* 42:21.

764. In the original, דרוש וקבל שכר; *Sotah* 44a.

765. *Hilchos Kiddush HaChodesh* 17:24.

have not reached us.) In the era of *Mashiach*, all areas of scholarship will be known through the Torah.⁷⁶⁶

Likkutei Sichos, Vol. XXX, p. 197

The Jews will therefore be great sages (ii)

In this passage *Rambam* uses three related Hebrew terms: “The Jews will therefore be great *sages*” (חכמים); “they will *gain an understanding of* (וישיגו) their Creator”; “and *know* (וידעו) the hidden matters.” These three terms correspond to the three stages of the intellectual process — *Chochmah*, *Binah* and *Daas* — whose acronym is *Chabad*. When these three faculties (collectively called *Mochin*) have been perfectly developed in the service of *Kedushah*, the Jewish people (in the time of *Mashiach*) will take over the lands of the ancient peoples called the Keini, Kenizi and Kadmoni, in fulfillment of the verse,⁷⁶⁷ “When G-d will extend your border....” For these three nations represent the *Chochmah-Binah-Daas* of that side of the universe that opposes *Kedushah*.⁷⁶⁸

Likkutei Sichos, *Shabbos Parshas Devarim*, 5748 [1988]

The Jews will therefore be great sages (iii)

Why are they called “*great sages*” (חכמים גדולים)? — Because the unadulterated motive of their study will be to⁷⁶⁹ “make the Torah great and glorious.”⁷⁶⁹

Likkutei Sichos, Vol. XXVII, p. 240

וידעים דברים הסתומים

They will know the hidden matters (i)

This refers to the ultimate, underlying, mystical reasons for the commandments; these are hidden, by comparison with the relatively comprehensible laws themselves.⁷⁶⁹

Ibid.

766. Cf. the discussion of the snake in *Bechoros* 8:1.

767. *Devarim* 12:20, 19:8.

768. See *Maamarci Admur HaZakein* 5565 [1805], Vol. II, p. 798ff.

769. See the above passage on the phrase, “...will be solely to know G-d alone” (ii).

They will know the hidden matters (ii)

The word “hidden” recalls a comment of *Rashi*.⁷⁷⁰ “The [Jewish people] have a promise from [G-d] that He will again appear to them — to explain the [Torah’s] enigmatic reasons and its unspoken mysteries.”

Likkutei Sichos, Vol. XXIII, p. 41

וידעו דברים הסתומים, ושיגו דעת בוראם

They will know the hidden matters, and will attain an understanding of their Creator...

“They will know the hidden matters” refers to *Maaseh Bereishis* (“the feat of Creation”), which *Rambam*⁷⁷¹ describes as “profound matters.” “[They] will attain an understanding of their Creator” refers to *Maaseh Merkavah*.⁷⁷² Since the latter subject cannot be *fully* grasped, *Rambam* adds the proviso, *כפי כח האדם* — “to the [full] extent of mortal potential.”

Likkutei Sichos, Vol. XXVI, p. 120

ושיגו דעת בוראם

...and will attain an understanding of their Creator (i)

This expression [nevertheless] specifies *understanding*. Indeed, the verb used (ושיגו) literally means “they will grasp,” suggesting something within a man’s reach that he grasps and holds in his hand.

From a talk of the Rebbe on the Tenth of Teves, 5749 [1988]

...and will attain an understanding of their Creator (ii)

Rambam advisedly speaks of “an understanding of *their* Creator,” rather than (say) an understanding of the transcendent Divine Name *Havayah* (which is the Name that appears

770. On *Shir HaShirim* 1:2.

771. *Hilchos Yesodei HaTorah* 4:10.

772. Both Heb. terms appear in *Chagigah* 11b. See also footnote 751 above.

in the prooftext⁷⁵⁵ that *Rambam* quotes: "...knowledge of *Havayah*").

All created beings, human beings included, are by definition constantly connected to the ongoing input of their Creator. This creative bond is called כח הפועל בנפעל — "The activating force of the Creator is continuously present in the created being."⁷⁷³ Because the Creator continuously brings created beings into existence, animates them, and maintains them in existence, it is within their reach to attain an understanding of His existence.

From a talk of the Rebbe

...and will attain an understanding of their Creator
(iii)

From these words of *Rambam* we can gain an appreciation of what a lofty thing it is to study *Chassidus*, whose essence is — knowing G-dliness. For *Rambam* says here that mankind's pinnacle of perfection in the future time is exactly this — the knowledge of G-d.

From a talk of the Rebbe

כפי כח האדם

...to the [full] extent of mortal potential

This addition is not intended merely to highlight the limits of mortal understanding. On the contrary: One's understanding should aspire "to the [full] extent of mortal potential."

Likkutei Sichos, Vol. XXVII, p. 241

כי מלאה הארץ דעה את ה' כמים לים מכסים

For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (i)

773. Cf. *Kuzari* III, 11. See *Shaar HaYichud VhaEmunah*, ch. 2 (in *Lessons In Tanya*, Vol. III, p. 847).

The verse specifies “the world,” and not merely the Jewish people. Hence, “The occupation of the entire world (including the gentile nations) will be solely to know G-d.”

Likkutei Sichos, Vol. XXIII, p. 41

For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (ii)

At this stage, there are still two entities: man — and the knowledge of G-d. By analogy, though the water of the ocean constitutes the very vitality of the fish that inhabit it, the fish and the water are still two distinct entities.

The later stage is signified by the image, “as the waters cover the ocean bed.” At this stage, actually and manifestly, the entire existence (*metzius*) of the world is — knowing G-d. At that stage, just as one does not see the ocean floor nor all the creatures within the ocean, but only the water that covers them all, in the time to come nothing of the world’s existence will be visible, except for the knowledge of G-d.

Likkutei Sichos, Vol. XXVII, p. 241

For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (iii)

A situation is possible whereby the world may indeed be filled with the knowledge of G-d (to the extent that no point within it is void of this knowledge), but at the same time it remains an entity with an independent existence. This being so, it is possible that a person should conduct himself in a manner that is inconsistent with the knowledge of G-d. (Thus we find the expression,⁷⁷⁴ “He knows his Master, yet willfully rebels against Him.”) A vessel, even when filled, retains its former shape.

A later stage is likened to “the waters [that] cover the ocean bed.” At this stage, the world is obscured by the knowledge of G-d, and under its influence is nullified out of existence — just as the ocean bed loses all significance on

774. *Rashi* on *Bereishis* 10:9.

account of the water that obscures it. In such a situation, in which the world is so enveloped that one sees nothing but the knowledge of G-d, conduct that is inconsistent with this knowledge becomes impossible. To resume the above analogy, a vessel that is so completely covered that it is no longer seen, is thereby changed and rendered insignificant.

Sefer HaSichos 5749 [1989], Vol. I, p. 150

For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (iv)

The *Shas* concludes⁷⁷⁵ with the verse,⁷⁷⁶ ה' יברך את עמו בשלום — “G-d will bless His people with peace.” *Rambam* concludes his *Mishneh Torah* with the verse,⁷⁷⁷ כמים לים מכסים — “as the waters cover the ocean bed.”

These two conclusions complement each other: True and perfect peace will come about with the future Redemption, when antagonists — enemies of peace — will not even exist, because at that time “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

A hint of this correspondence may be seen in the fact that the *Shas* and the *Mishneh Torah* end with the same letter (final *mem*).

From a talk of the Rebbe on *erev* Pesach, 5748 [1988]

From the Conclusion of Rambam to the Beginning (i)

There is a connection between the conclusion of *Mishneh Torah* and its opening sentence:⁷⁷⁷ יסוד היסודות... לידע שיש שם

775. *Uktzin* 77b, the last page of the Babylonian *Talmud*.

776. *Tehillim* 29:11.

777. *Hilchos Yesodei HaTorah* 1:1.

Traditionally, when a *siyyum* is celebrated to mark the completion of the study of the entire *Shas*, the scholar presenting the concluding discourse (the *hadran*) seeks to find thematic connections between the end of the last tractate and the beginning of the first. The following five brief passages apply this tradition to the festive conclusion of the annual study cycle of the entire *Mishneh Torah*. The erudite *hadranim* which the Rebbe delivered to mark such occasions have been

מצוי ראשון, והוא ממציא כל נמצא — “The foundation of all foundations... is to know that there exists a Prime Being, and He brings into existence everything that exists.” The conclusion of *Mishneh Torah* speaks of the perfection of the world in the era of *Mashiach*: the world becomes re-created afresh, in a more elevated manner, as transformed as the lives of those of whom the *Midrash* says,⁷⁷⁸ עולם חדש ראה — “He beheld a new world.” In the era of *Mashiach*, man’s knowledge and understanding of the Creator — the “Prime Being [Who] brings into existence everything that exists” — is loftier.

From a talk of the Rebbe on the Tenth of Teves, 5749 [1988]

From the Conclusion of Rambam to the Beginning (ii)

The *Mishneh Torah* opens with the statement:⁷⁷⁷ “The foundation of all foundations and the pillar of all wisdom is to know that there exists a Prime Being, and He brings into existence everything that exists.” The terms chosen (“foundation” and “pillar”) make it clear that *Rambam* is speaking of an entire building (viz., “everything that exists”), except that it depends on a “foundation” and “pillar” (viz., the “Prime Being”). Significantly, the initials of the first four Hebrew words (יסוד היסודות ועמוד החכמות) form the transcendent Divine Name *Havayah*. This statement thus highlights the connection of the Divine Name *Havayah* with the world (inasmuch as *Havayah* is, so to speak, the world’s “foundation” and “pillar”).

The end of *Mishneh Torah* highlights the opposite. The concluding phrase, “as the waters cover the ocean bed,” depicts the world as being so filled with the knowledge of G-d

published in full as *Kuntreis Shalmei Chagigah: Hadranim al HaRambam* (Heb.; Kehot, Kfar Chabad, 5750 [1990]). Two of them appear (in documented English adaptation) as chs. 5 and 6 of *I Await His Coming Every Day*.

778. *Bereishis Rabbah* 30:8.

that it is covered and utterly overwhelmed by it.⁷⁷⁹ The reason for this is that this passage speaks of a higher level within the Name *Havayah*, a level which is known as *Havayah dil'eila*. This Name, alluded to at the very end of *Mishneh Torah*, relates to G-d's own Essence and Being, which utterly transcends any connection with created beings. That is to say: When one has concluded the study of the entire Torah, one arrives at a revelation of the Name *Havayah* in its true aspect, as being innately beyond the finitude of the created universe. At this level, it is not that one becomes aware of G-d in relation to the creation of the world; on the contrary, the world becomes elevated to the level of Divinity — and this is the knowledge of G-d at its purest.

This is the meaning of the phrase, “as the waters cover the ocean bed.” A level of Divinity that shares a connection with the finitude of the world allows room (so to speak) for the world's sensation of independent existence (*metzius*). By contrast, the level of *Elokus* which transcends any connection with the finitude of the world causes the world to experience utter *bittul*, so that when confronted by a knowledge of G-d it is virtually nullified out of existence. At this level there is no entire building whose foundation is *Havayah*; on the contrary, at this level the world is obscured by the knowledge of G-d, and under its influence it is nullified out of existence. Nothing now exists but the knowledge of G-d alone.

Sefer HaSichos 5748 [1988], Vol. I, p. 207

From the Conclusion of Rambam to the Beginning (iii)

Even after one has fully attained the level of knowing G-d “as the waters cover the ocean bed,” this level is still limited to “the [full] extent of mortal potential.” It is therefore necessary

⁷⁷⁹ See the above passage which is headed, “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (iii).”

to rise to a higher level in one's knowledge of G-d. This is why we begin anew from the beginning: "The foundation of all foundations and the pillar of all wisdom is to know that there exists a Prime Being." With this we seek to *upgrade* our knowledge of G-d.

Sefer HaSichos 5749 [1989], Vol. I, p. 220

From the Conclusion of Rambam to the Beginning (iv)

The conclusion of this work matches its opening: both deal with man's obligation to know G-d. The opening message is that "The foundation of all foundations and the pillar of all wisdom is *to know* that there exists a Prime Being." The closing message heralds the day in which "The occupation of the entire world will be solely *to know G-d*."

Moreover, both the conclusion and the beginning speak of a particularly elevated level of knowledge — knowing the Name *Havayah*.⁷⁸⁰ The closing sentence of the work quotes the verse, "For the world will be filled with the knowledge of *Havayah*;" the initial letters of the first four words of the work (יסוד היסודות ועמוד החכמות) form the Name *Havayah*. (Furthermore, *Rambam* quotes as his prooftext, אנכי הוי' אלקיך, — "I am *Havayah* your G-d.")⁷⁸¹

Sefer HaSichos 5748 [1988], Vol. I, p. 206

From the Conclusion of Rambam to the Beginning (v)

At the conclusion of his work *Rambam* states clearly that "The occupation of the entire world will be solely to know

780. This Name is also known as *Shem HaMeforash* (lit., "the explicit Name"); *Shem HaEtzem* (lit., "the Name of His Essence"); and *Shem HaMeyuchad* (lit., "the Name which is an integral part of His Essence").

781. *Shmos* 20:2.

G-d..., 'as the waters cover the ocean bed.'" This means that for "the entire world," and not only for the Jewish people, this knowledge of G-d will constitute the entire point of its existence.⁷⁸²

Now, the Jewish people are called⁷⁸³ עם קרובו — "the people close to Him." They have been endowed with a soul which is⁷⁸⁴ חלק אלוהי ממעל ממש — "truly a part of G-d above." If we are speaking of the Jewish people, therefore, it stands to reason that the knowledge of G-d constitutes the entire point of their existence. But how can this be said of "the entire world"?

The answer to this question is to be found at the very beginning of this work: "The foundation of all foundations and the pillar of all wisdom is to know that there exists a Prime Being, and He brings into existence *every* existing thing; and *all* things that exist in the heavens and earth and between them exist only by virtue of His true existence." The tense, too, is significant: ממצא כל נמצא — "He *brings* into existence every existing thing"; i.e., at present, at every single moment. Hence, every created entity really exists only by virtue of הופעל בנפעל — "the activating force of the Creator that is continuously present in each created being,"⁷⁷³ constantly bringing it into existence and endowing it with life.

In future time, the truth will become manifest — that "all things that exist in the heavens and earth... exist only by virtue of His true existence." The material aspect of the world (which includes all of mankind) will therefore not be perceived as having an independent existence of its own. All that will be seen is the knowledge of G-d — "His true existence."

Likkutei Sichos, Vol XXVII, p. 247

782. See the above passage which is headed, "For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (ii)."

783. *Tehillim* 148:14.

784. *Tanya*, ch. 2, paraphrasing *Iyov* 31:2.

Glossary

An asterisk indicates a cross reference within this Glossary.

All non-English entries are Hebrew unless otherwise indicated.

Acharonim (אחרונים): halachic authorities of the period since the publication of the **Shulchan Aruch* in the sixteenth century

Acharon shel Pesach (אחרון של פסח): the Last Day of Passover

aggados (אגדות; the singular Aram. form is *aggad'ta*): non-legal teachings on the non-literal level of interpretation known as **derush*

ahavas Yisrael (אהבת ישראל): loving a fellow Jew

alma de'igalya (עלמא דאתגליא; lit., "the world of revelation"; Aram.): the spiritual realm in which Divinity is revealed

alma de'iskasya (עלמא דאתכסיא; lit., "the world of concealment"; Aram.): the spiritual realm in which Divinity is concealed

amoraim (אמוראים): post-Mishnaic authorities cited in the **Gemara*

Asiyah, the World of (עולם העשיה; lit., "the World of Action, or Making"): the lowest of the Four *Worlds

Atzilus, the World of (עולם האצילות; lit., "the World of Emanation"): the highest of the Four *Worlds

avodah (עבודה; lit., "work" or "service"): (in Torah usage) divine service, particularly through prayer and (in chassidic usage) through the labor of self-refinement

beis din (בית דין): rabbinical court

Beis HaMikdash (בית המקדש): the (First or Second) Temple in Jerusalem

beis midrash (בית מדרש): communal House of Study

beraisa (ברייתא; pl., *beraisos*; Aram.): tannaitic statement not included in the Mishnah

beirurim (בירורים): the divine service of sifting and refining the materiality of this world by enlightened use, and thereby elevating the divine sparks concealed within it

Beriah, the World of (עולם הבריאה; lit., “the World of Creation”): the second (in descending order) of the Four *Worlds

Binah (בינה; lit., “understanding”): the second of the Ten *Sefiros*, or divine emanations; the second stage of the intellectual process (cf. **Chabad*), developing the initial conception of **Chochmah*

bittul (בטול): self-effacement

Chabad (חב"ד): acronym formed by the initial letters of the Hebrew words **Chochmah*, **Binah*, and **Daas*, which are both (i) the first three of the Ten **Sefiros*, or divine emanations, and (ii) the corresponding stages that comprise the intellectual process (known as *seichel* or *Chabad*). *Chabad* also signifies: (a) the branch of the chassidic movement (see **Chassidus*) which is rooted in an intellectual approach to the service of G-d, and which was founded by R. Shneur Zalman of Liadi; a synonym for *Chabad* in this sense is **Lubavitch*, originally the name of the township where the movement flourished 1813-1915; (b) the philosophy of this school of Chassidism

challah (חלה): (a) a tithe of dough for the *Kohen*; (b) a braided loaf baked in honor of *Shabbos*

chassid (חסיד; pl., chassidim): adherent of the chassidic movement (see **Chassidus*)

Chassidism, see **Chassidus*

Chassidus (חסידות): (a) Chassidism, i.e., the movement within Orthodox Judaism founded in White Russia by R. Yisrael, the Baal Shem Tov (1698-1760), and stressing: emotional involvement in prayer; service of G-d through the material universe; wholehearted earnestness in divine service; the mystical in addition to the legalistic dimension of Judaism; the power of joy, and of music; the love to be shown to *every* Jew, unconditionally; and the mutual physical and moral responsibility of the members of the informal chassidic brotherhood, each chassid having cultivated a spiritual attachment to their saintly mentor, the **Rebbe*; (b) the philosophy and literature of this movement; see also **Chabad*

chayah (חי-ה): the second-highest of the five levels of the soul (cf. *Bereishis Rabbah* 14:9)

Chessed (חסד; lit., “lovingkindness”): the first of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions

- Chochmah* (חכמה; lit., “wisdom”): the first of the Ten *Sefiros*, or divine emanations; the first stage of the intellectual process (cf. **Chabad*); reason in *potentia*
- Chumash* (חומש): the Five Books of Moses
- Daas* (דעת; lit., “knowledge”): the third of the Ten *Sefiros*, or divine emanations; the third stage of the intellectual process (cf. **Chabad*), at which concepts, having proceeded from seminal intuition (cf. **Chochmah*) through meditative gestation (cf. **Binah*), now mature into their corresponding dispositions or attributes of character (*middos*)
- daven, davenen* (דאוויענען; Yid.): (a) praying, prayers; in **Chabad* usage also signifies (b) the **avodah* of praying at length, the reading of passages in the **Siddur* being interspersed with pauses for disciplined meditation from memory on related texts in **Chassidus*
- derush* (דרוש): the non-literal, homiletic interpretation of Scripture, as in the **Midrash* or Talmudic **aggados*
- echad* (אחד): the number one
- Ein Sof*-light (אור אין סוף): the [infinite] creative and enlightening emanation that radiates from the Infinite One
- Elokus* (אלוקות): Divinity
- Eretz Yisrael* (ארץ ישראל): the Land of Israel
- erev* (ערב; lit., “evening” or “eve of”): when introducing another word (such as “Pesach”) it can mean either (a) the evening with which the specified holy day begins or (b) the day that ends with the onset of the holy day at sunset
- farbrengen* (פארברענגען; Yid.): (a) an assemblage addressed by a Rebbe; (b) an informal and brotherly gathering of chassidim for mutual edification and spiritual sensitization
- galus* (גלות): exile; Diaspora
- Gan Eden* (גן עדן): the Garden of Eden; Paradise
- gashmiyus* (גשמיות): materiality
- Gemara* (גמרא; Aram.): see **Talmud*
- gematria* (גימטריא; Aram.): the numerical value of the letters that comprise a word in the Holy Tongue, and the derivation of insights therefrom
- geonim* (גאונים; pl. of *gaon*): eminent Torah scholars
- geulah* (גאולה): redemption

Gevurah (גבורה; lit., “strict justice”): the second of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions

golah (גולה): exile; Diaspora

haftorah (הפטורה; lit., “final passage”): the passage from the Prophets read in the synagogue after the reading from the Five Books of Moses (cf. *Siddur Tehillat HaShem*, p. 187)

Haggadah (הגדה; lit., “telling”, from *Shmos* 13:8): book from which the **Seder* service is conducted on *Pesach

Halachah (הלכה): (a) the body of Torah law; (b) a particular law

Havayah (הויה): the Four-Letter Name of G-d as commonly pronounced in the study of **Chassidus*

Hilchos... (הלכות...): the laws of...

Hishtalshelus (or: *Seder Hishtalshelus*; השתלשלות): the chainlike scheme of gradual descent whereby the Divine light progressively screens itself on its way from ethereal spirituality to apparent substantiality

Hod (הוד; lit., “majesty”): the fifth of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions

ikvesa diMeshicha” (עקבתא דמשיחא; also *ikvos Meshicha*; Aram.): the [generation that can hear the approaching] “footsteps of **Mashiach*”

Isru Chag (אסרו חג): the semi-festive day immediately following any one of the three Pilgrim Festivals

Kabbalah (קבלה; lit., “received tradition”): the body of classical Jewish mystical teachings, the central text of which is the **Zohar*

kabbalas ol (קבלת עול; lit., “acceptance of the yoke”): unquestioning self-subordination to the Will of G-d

kashrus (כשרות): state of being *kosher

Kedushah (קדושה): sanctity

kelippas (קליפות; lit., “rind” or “shell”; pl. of *kelippah*): used figuratively (on a personal or universal level) to signify an outer covering which conceals the light within; hence, the unholy side of the universe

ketz (קץ; lit., “end”): a particularly auspicious time for **Mashiach* to bring the exile to an end

- kochos makkifim* (כוחות מקיפים): the transcendent faculties of the soul
- kochos pnimiyim* (כוחות פנימיים): the internalized, conscious faculties of the soul
- Kohen* (כהן; pl., *Kohanim*): “priests”, i.e., descendants of Aharon
- Kohen Gadol* (כהן גדול): high priest
- kosher (כשר): ritually fit for use or valid (cf. **kashrus*)
- Lubavitch (lit., “town of love”; Rus.): townlet in White Russia which from 1813-1915 was the center of **Chabad* **Chassidism*, and whose name has remained a synonym for it
- maamar* (מאמר; pl., *maamarim*; lit., “word” or “written article”): in **Chabad* circles means a formal chassidic discourse first delivered by a **Rebbe*
- makkif* (מקיף): the transcendent dimension of the soul that is not consciously vested in the body
- Malchus* (מלכות; lit., “sovereignty”): the last of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions
- Mashiach* (משיח; lit., “the anointed one”): Messiah
- matzah* (מצה; pl., *matzos*): unleavened bread eaten on **Pesach*
- Midrash* (מדרש): any one of the classical collections of the ‘Sages’ homiletical teachings on the Torah, on the non-literal level of **derush*
- minyan* (מנין; pl., *minyanim*): quorum of ten men required for communal prayer
- Mishkan* (משכן): the Tabernacle, i.e., the temporary Sanctuary in the wilderness; see *Shmos* 25ff.
- Mishnah* (משנה): the germinal statements of law elucidated by the **Gemara*, together with which they constitute the **Talmud*
- Mishneh Torah* (משנה תורה): the encyclopedic codification by *Rambam* (Maimonides) of all the laws of the Written and Oral Torah; also known as *HaYad HaChazakah*
- mitzvah* (מצוה; pl., *mitzvos*): a religious obligation; one of the 613 Commandments
- Mussaf* (מוסף): the additional prayer of **Shabbos* and other festive days
- nasi* (נשיא): (a) in Biblical times, the head of any one of the Twelve Tribes; (b) in later generations, the civil and/or spiritual head of the Jewish community at large

- nazir* (נזיר): one who sets himself apart for divine service by undertaking certain ascetic restrictions; cf. *Bamidbar* 6:1-21
- nefesh* (נפש; pl., *nefashos*): (a) soul; (b) the lowest of the five levels of the soul (cf. *Bereishis Rabbah* 14:9)
- neshamah* (נשמה; pl., *neshamos*): (a) soul; (b) the third of the five levels of the soul (cf. *Bereishis Rabbah* 14:9)
- Netzach* (נצח; lit., “eternity; conquest; victory”): the fourth of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions
- niggun* (נגון; pl., *niggunim*): melody, usually wordless, especially one figuring in divine service
- nigleh* (נגלה; lit., “revealed”): the revealed levels of the Torah (e.g., **Talmud* and **Halachah*); in contrast to **nistar*
- nistar* (נסתר; lit., “hidden”): the mystical levels of the Torah (e.g., **Kabbalah* and **Chassidus*); in contrast to **nigleh*
- parshah* (פרשה; pl., *parshiyos*): portion of the Torah read publicly each week
- Parshas...* (...פרשה): the *parshah* of...
- Pesach (פסח): Passover, a seven-day festival beginning on 15 Nissan, commemorating the Exodus from Egypt
- Pirkei Avo* (פרקי אבות; lit., “chapters of the fathers”): tractate in the **Mishnah* reprinted in most **Siddurim* and commonly known as “Ethics of the Fathers”
- pnimiyus haTorah* (פנימיות התורה): the innermost, mystical dimension of the Torah; cf. **nistar*
- posek* (פוסק; pl., *poskim*): decisors; rabbis whose legal decisions are authoritative
- pshat* (פשט): the plain meaning of (e.g.) a Scriptural passage
- rav* (רב; pl., *rabbanim*): rabbi, Torah teacher
- Rebbe (common Yid. pronunciation of רבי, “my teacher [or master]”; pl., Rebbeim): **tzaddik* who serves as spiritual guide to a following of chassidim; see **Chassidus*
- Red Heifer (פרה אדומה): offering made in Temple times as part of a process of ritual cleansing (*Bamidbar* 19:1-22)
- remez* (רמז): the interpretation of Scripture at the level of allusive implication

- Rishon* (ראשונים; lit., “one of the early ones”; pl., *Rishonim*): a Torah authority of the period between the *Geonim* (early Middle Ages) and the publication of the **Shulchan Aruch* (in the mid-sixteenth century)
- Rosh Chodesh (ראש חודש; lit., “head of the month”; pl. *Rashei Chadashim*): New Moon, i.e., one or two semi-festive days at the beginning of each month
- Rosh HaShanah (ראש השנה; lit., “head of the year”): the solemn New Year festival, falling on 1 and 2 Tishrei
- ruach* (רוח; pl., *ruchos*): (a) soul; (b) the second-lowest of the five levels of the soul (cf. *Bereishis Rabbah* 14:9)
- ruchniyus* (רוחניות): spiritual reality
- Seder* (סדר; lit., “order”; pl., *sedarim*): the order of service observed at home on the first night of **Pesach* (and outside of **Eretz Yisrael* on the first two nights)
- Sefer Torah* (ספר תורה; pl., *Sifrei Torah*): Torah scroll
- Sefirah* (ספירה; pl., *Sefiros*): divine attributes or emanations which manifest themselves in each of the Four Worlds, and are the source of the corresponding ten faculties (*kochos*) of the soul
- Sefiras HaOmer* (ספירת העומר): the formal counting of the 49 days from the second day of **Pesach* to the eve of **Shavuos* (*Vayikra* 23:15-16)
- seudas Mashiach* (סעודת משיח): the Festive Meal of *Mashiach* held on the Last Day of **Pesach*
- Seventeenth of Tammuz, the Fast of: fast commemorating five calamities, including the breaching of the walls of Jerusalem during the Roman siege
- Shabbos* (שבת; pl., *Shabbasos*): the Sabbath
- Shabbos Parshas...* (... שבת פרשת...): the **Shabbos* on which a [named] **parshah* is read
- shaliach* (שליח): emissary
- Shas* (ש"ס; acronym of ששה סדרי משנה; lit., “the Six Orders of the *Mishnah*”): the **Talmud* in its entirety
- Shavuos (שבועות; lit., “weeks”): festival commemorating the Giving of the Torah at Sinai; in **Eretz Yisrael* falling on 6 Sivan, and in the Diaspora on 6-7 Sivan
- Shechinah* (שכינה): the Divine Presence

shechitah (שחיטה): ritual slaughtering

Shehecheyanu (שהחינו; lit., “Who has granted us life”): blessing pronounced on seasonal and other occasions for thanksgiving (*Siddur*, p. 87)

Shemittah (שמיטה): the seven-yearly Sabbatical year (*Vayikra* 25:1-7)

Shemoneh Esreh (שמונה עשרה; lit., “eighteen [benedictions]”): prayer which is the solemn climax of each of the three daily services (*Siddur*, p. 50)

Shlita (שליטיא; acronym of the five Heb. wds., שיחי לאורך ימים טובים, אמן): abbreviation placed after a person’s name, expressing the wish “that he be preserved in life for many good days”

Shofar (שופר): ram’s horn sounded on *Rosh HaShanah

Shulchan Aruch (שלחן ערוך; lit., “a set table”): the standard Code of Jewish Law compiled by R. Yosef Caro in the mid-sixteenth century

sichah (שיחה; pl., *sichos*): an informal Torah talk delivered by a Rebbe (cf. **maamar*)

Siddur (סידור; lit., “order [of prayers]”): prayer book; page references in the present work are to the edition (with English translation) entitled *Siddur Tehillat HaShem* (Kehot, N.Y., 1979)

Simchas Torah (שמחת תורה; lit., “the Rejoicing of the Torah”): festival immediately following Sukkos, on which the public reading of the Torah is annually concluded and recommenced; in **Eretz Yisrael* coincides with Shemini Atzeres, and in the Diaspora falls on the following day

siyyum (סיום; lit., “conclusion”): celebration marking one’s completion of a Talmudic tractate

sod (סוד): the level of Torah interpretation that plumbs its Kabbalistic or mystical depths

Talmud (תלמוד): the basic compendium of Jewish law, thought, and Biblical commentary, comprising **Mishnah* and **Gemara*; when unspecified refers to the *Talmud Bavli*, the edition developed in Babylonia, and edited at end of the fifth century C.E.; the *Talmud Yerushalmi* is the edition compiled in **Eretz Yisrael* at end of the fourth century C.E.

tamim (תמים): see **temimim*

- Tanach* (תנ"ך): acronym for Torah (i.e., the Five Books of Moses), *Nevi'im* (the Prophets), and *Kesuvim* (the Writings; i.e., the Hagiographa)
- tanna* (תנא; pl., *tannaim*): authority of the 1st-2nd. cents. quoted in the **Mishnah*
- Tanya* (תניא): the Alter Rebbe's basic exposition of **Chabad *Chassidus*; "*Tanya*" is the initial word of the book, which is also called *Likkutei Amarim* ("Collected Discourses") and *Sefer shel Beinonim* ("The Book of the Intermediates")
- tefillin* (תפלין): small black leather cubes containing parchment scrolls inscribed with *Shema Yisrael* and other Biblical passages, bound to the arm and forehead and worn by men at weekday morning prayers; "phylacteries"
- Tehillim* (תהלים; lit., "praises"): the Book of Psalms
- temimim* (תמימים; pl. of *tamim*): students past or present of one of the senior **yeshivos* of the **Lubavitch* branch of **Chassidism*, which are known as Tomchei Temimim
- teshuvah* (תשובה; lit., "return"): repentance
- Tiferes* (תפארת; lit., "glory"): the third of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions
- tikkun* (תקון; pl., *tikkunim*): the process of refining, restituting and rehabilitating the materiality of this world
- Tikkun Chatzos* (תקון חצות; lit., "midnight service"): an optional devotional exercise lamenting the Destruction of the **Beis HaMikdash* and the subsequent exile of the Divine Presence on a cosmic level
- Tishah BeAv (תשעה באב; lit., "the Ninth of [the month of] Av"): fast commemorating the Destruction of both Temples
- Tomchei Temimim (תומכי תמימים): (a) the **yeshivah* founded in **Lubavitch* in 1897 by the Rebbe Rashab; (b) one of its subsequent offshoots
- tzaddik* (צדיק; pl., *tzaddikim*): (a) completely righteous individual (b) **Rebbe*
- tzedakah* (צדקה): charity
- tzimtzum* (צמצום): the self-limitation of the infinite and emanating Divine light by progressive degrees of contraction, condensation

and concealment, and making possible the creation of finite and physical substances

Worlds, the Four (עולמות): the main stages in the creative process resulting from **tzimtzum*; in descending order: **Atzilus*, **Beriah*, **Yetzirah* and **Asiyah*, often referred to by their acronym as אבי"ע

yechidah (יחידה): the highest or innermost of the five levels of the soul (cf. *Bereishis Rabbah* 14:9)

yeshivah (ישיבה): Torah academy for advanced students

Yesod (יסוד; lit., "foundation"): the sixth of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions

Yetzirah, the World of (עולם היצירה; lit., "the World of Formation"): the third (in descending order) of the Four **Worlds*

Yiddishkeit (יידישקייט or אידישקייט; lit., "Jewishness"; Yid.): the Torah way of life

Yom-Tov (יום-טוב): festival

Yom-Tov Sheni shel Galuyos (יום-טוב שני של גלויות): one of the days which only in the Diaspora is appended to each of the three Pilgrim Festivals

Yud-Beis and *Yud-Gimmel Tammuz* (י"ב וי"ג תמוז; "the twelfth and thirteenth of [the month of] Tammuz"): chassidic festival marking the anniversary of the release of the Rebbe Rayatz from incarceration and exile in Stalinist Russia in 1927

Yud-Tes Kislev (י"ט כסלו; "the nineteenth of [the month of] Kislev"): chassidic festival celebrating the liberation of the Alter Rebbe from capital sentence and imprisonment in Petersburg (1798), after having been slandered to the czarist authorities by his opponents

Zohar (זוהר; lit., "radiance"): classical work embodying the mystical teachings of the **Kabbalah*

לזכות כ"ק אדמו"ר מלך המשיח



ולזכות הילדים

**אלטא שולא, רייזל, שלום ישעי', מנחם מענדל,
חי' מושקא, רחל לאה וחנה שיחיו**

ולזכות הסבתא

מרת שרה רעלקע שתחי' גופין

נדפס ע"י

הרה"ת ר' גבריאל וזוג' מרת צבי' שיחיו גופין

