From Exile to Redemption
Volume II
Chassidic Teachings of the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson
and the preceding Rebbeim of Chabad
on the Future Redemption
and the Coming of Mashiach

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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

* The Alter Rebbe, Torah Or, Va’eru, 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 Elyahu 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 *HuKriah VehaKedushah*,
Tishrei 5701 [1940]
Chapter 1: The King Mashiach

A Comprehensive Soul

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, 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. 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, he will be utterly humble and self-effacing and will teach simple folk, too.

1. In the original, neshamah kelalit.
2. Rambon Zohar II, 40b.
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:“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 as “poor and needy.”

*Sefer HaMaamarim* 5699 [1939], p. 194

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**Utter Humility (ii)**

The Talmudic Sages speak of two possible ways in which *Mashiach* can come: (a) — “with the clouds of heaven”; (b) — as “a poor man riding on a donkey.”

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]

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**Utter Humility (iii)**

The *Midrash* teaches, “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. 1, p. 109

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7. Sanhedrin 98a.
More Exalted than Moshe (i)

The sovereignty of Mashiach will be more elevated than that of Moshe Rabbeinu. For the Gemara teaches\(^{11}\) 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 Sages\(^ {12}\) 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.

Lyros 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 called\(^ {17}\) “because from the water I drew him.”

11. Sanhedrin 93b.
12. Midrash Tanchuma on the conclusion of Parshat Toldos.
14. Cf. the passage below entitled, “Teaching the Innermost Dimension of the Torah (iii).”
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

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**More Exalted than Moshe (iii)**

A tradition handed down in manuscript\(^\text{18}\) 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]

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**Mentor and King\(^\text{19}\)**

*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 teaching\(^\text{20}\) that *Mashiach* will come unexpect-

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19. The terms in the original are *rab* and *melech*. 
edly, when the Jewish people's mind is momentarily diverted from his coming. Taken literally, the original phrase 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 descended\textsuperscript{21} “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,\textsuperscript{22} “You have shed blood abundantly,”) and the peaceful reign of Solomon, which in fact gave him his name.\textsuperscript{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, for\textsuperscript{24} “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,\textsuperscript{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,\textsuperscript{26} as

\textsuperscript{20.} Sanhedrin 97a.
\textsuperscript{21.} Commentary on the Midrash, Sanhedrin, Perek Cleielh, Principle 12, based on Middrash Tanbhuha on the conclusion of Parshah Toldos.
\textsuperscript{22.} I Divrei HA TAMIM 22:8.
\textsuperscript{23.} “...For his name shall be Shlomo, and I shall bestow peace (shalom) and tranquillity upon Israel in his days” (loc. cit., v. 9).
\textsuperscript{24.} I Melachim 5:10-11.
\textsuperscript{25.} Shaarei Teshuvah 56a.
\textsuperscript{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.29 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

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:21 **אֲרֵעָהָ כָּלָה (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 **עֲבֵרָה אֶל עָדָה אֶת הַמְּדָרָה.** (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 **כְּכַהָּ אֶת הָאָרֶץ — “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.

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.\textsuperscript{36} It once happened that while visiting the Heavenly Academy\textsuperscript{37} 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.

\textit{Likutei Torah, Tzav, p. 17b}

\section*{Teaching the Innermost Dimension of the Torah (iii)}

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

Now, the Torah testifies that\textsuperscript{40} “There never since arose a prophet in Israel like Moshe.” In this spirit, too, the \textit{Rambam} writes that \textit{Mashiach} will be\textsuperscript{41} “a prophet close to Moshe Rabbeinu.” It will be noted, however, that both these quotations relate specifically to the gift of prophecy,\textsuperscript{42} not to the study of Torah. This distinction is particularly significant with reference to the innermost dimension of the Torah — its \textit{pnimiyus} — which will be taught by \textit{Mashiach}. For this mystical nucleus of the Torah is its innermost soul, its \textit{yechidah}, which is thus the province of \textit{Mashiach}, whose soul is the sublime nucleus of the

\begin{itemize}
\item \textsuperscript{36} \textit{Pri Eitz Chayim, Shaar Kerias Shema she’el HaMitah}, sec. 1.
\item \textsuperscript{37} In the original, \textit{yedivah shel maalai}.
\item \textsuperscript{38} \textit{Midrash Tanchuma} on the conclusion of \textit{Parshas Toldos; Talkus Shimoni} on \textit{Tebachaln}, Remez 476.
\item \textsuperscript{39} See the above passage entitled “Utter Humility (i).”
\item \textsuperscript{40} \textit{Devarim} 34:10.
\item \textsuperscript{41} \textit{Hilchos Teshuvah} 9:3.
\item \textsuperscript{42} See the above passage entitled “More Exalted than Moshe (i).”
\end{itemize}
souls of the entire Jewish people, their all-embracing yecheidah.43

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

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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.

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

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The Lofty Worth of a Simple Jew (ii)

When Mashiach comes, everyone will recognize the lofty worth of the bodaah (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 Torah 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

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43. See the above passage entitled "A Comprehensive Soul."
44. The word "ta'amud" 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 ("ta'amud 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 Midrash⁴⁵ 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 Midrash⁴⁵ teaches, 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,
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 is\(^{48}\) "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 נiente (meaning "Shiloh shall come," a phrase which alludes to *Mashiach*)\(^{49}\) are numerically equal to the letters of משיח (Mashiach), while the letters of ליליש are numerically equal to the letters of משה (Moshe).\(^{50}\) For the two words נiente ("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 ליליש are therefore numerically equal to the letters of משה (Moshe).

*Likkutei Sichos*, Vol. XI, p. 8

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**Moshe plus One = Mashiach**

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

*Sefor HaSichos 5696 [1936]*, p. 330

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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

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49. Bereshith 49:10; see Onkelos and Rashi there. See also Sanhedrin 98b on this phrase.
carry out this *avodah* is given to us by Moshe. This is why the letters of the name משל(Moshe) plus the letters of the word משל (referring to the *avodah* itself) is the *gematria* equivalent of משל (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 in hinted at in the very letters of the word משל, in which the דלאד represents the four directions of the world, the חיש represents the seven heavens and the earth, and the אולף represents G-d Himself, Who is known as אל בן עולם ("the L-rd of the World").

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." At that time it was made possible for us to transform the world itself into holiness.


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**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...."

_Sefor HaSichos_ 5703 [1943], p. 6

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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, 

AND THE WOMAN SHALL SAY, AMEN, AMEN.

In the course of his commentary, the author of *Or HaChayim* cites the interpretation of the Sages on this dual oath — that she has not transgressed “by this man or by another man” — and concludes his paraphrase with the word 

(b) There is a verse which begins, “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, “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”

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54. At the end of his discussion of verse 28
55. *Sotah* 18a.
movement by the name of Asher. The above allusion to the coming of Messiah ruffled the disbelief of this maskil, so, while alone in the printing house, he deleted the words, יהי שם — “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 ירחם (“by another man”) now read ירhumidity.

A very short while later, a woman brought to the Rabbinical Court of Shklov on an adultery charge duly confessed: ירhumidity — “...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 Messiah 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 Kodosh (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 writes 59 of every single Jew that “it is certain that he will ultimately repent..., because 60 ‘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 darkness 63). In the future Redemption, however, he too will be redeemed.

Why the distinction?

57 Devarim 30:3.
58. Teishayahu 27:12.
59. Tanya, end of ch. 39.
60. Cf. II Shmuel 14:14.
62. In the section entitled Maggid.
The Exodus from Egypt took place before G-d told every individual Jew at Sinai. "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.

Likutei Sichos, Vol. XI, p. 2

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Not a Single Jew will Remain in Exile (ii)

In the future Redemption, as our Sages teach, 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]

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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.

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64. Shmos 20:2.
This may be understood by analogy with G-d’s absolute omnipresence, which is described by Rambam\(^{66}\) with the phrase, "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,\(^{67}\) "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 "the true and complete Redemption,” for with its advent every Jew will be redeemed.

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Stop Press!

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

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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!’”

Chapter 3: Laws for the Days of Mashiach

Eating on Yom Kippur

If Mashiach should appear during the Ten Days of Penitence, 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. How much more would this be the case with the Third Beis HaMikdash, to which the Zohar relates the verse, "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) 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. 1, 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), *leiMeshicha* (Sanhedrin 51a).
70. I.e., *Asres Yomei Tishuvah*, beginning with Rosh HaShanah on 1-2 Tishrei and culminating with Yom Kippur on 10 Tishrei.
72. 1, 28a.
74. *Bava Batra* 3b.
One could argue either way:

(a) Since it has now become apparent after the event that the Additional Day of the Festival\(^7\) (which had originally been instituted because of calendric doubt\(^6\)) 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]

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**The Concluding Grace\(^7\)**

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 HaSichot 5749 [1989], Vol. I, p. 99*

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**The Blessing of Shehecheyanu\(^7\)**

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

\(^7\) In the Heb. original, *Tov Sheni [shel Galuyos]* — lit., “the Second Day of the Festival [in the Diaspora].”

\(^6\) In the Aram. original, *fikha deyoma*.

\(^7\) In the Heb. original, *brachah acharonah* (*Siddur Tehillat HaShem*, p. 94).

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]

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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

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80. Megillah 29a.
The Additional Day of Yom-Tov in the Diaspora

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, there will no longer be any doubt as to which day was sanctified as such 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 Shavuos. 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. 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 Shavuos thus involves no calendric doubt, its Additional Day is celebrated as simply in order not to discriminate between the Three Pilgrim Festivals, 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 teach 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]

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**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. 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?

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

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**The Counting of the Omer**

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. True, we accompany the daily counting of *Sefiras HaOmer* with a blessing, but the obligation to count is now merely Rabbinic.

According to this view, which is held by the majority of the halachic authorities, a question arises. What happens if *Mashiach*...
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?290

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]"). This was because it was intended to atone for the sin of the Golden Calf, which was made by Aharon,

93. Cf. Yoma 5b; Tosafot to Pesachim 114b, t.r. ehad.
and a prosecuting attorney cannot serve as a defense attorney.\footnote{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.} 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,\footnote{In the original, “when the tikkun of the spiritual blemish caused by the sin of the Golden Calf will be complete.”} 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]

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**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.\footnote{If at any time Shabbos coincides with one of the Additional Festive Days in the Diaspora (Tom-Tov Sheni shel Galuyot), 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 Shabbosim during which the Diaspora communities cover two adjoining weekly readings, while their brethren in the Holy Land mark time by reading only one.}

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 ascend 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 Shavuos, 5749 [1989]
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 regarding the new dimensions within the Torah which will become manifest in the days of Mashiach — “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 Rabbeinui)

(c) By Moshe Rabbeinu (for the title Rabbeinu — “our teacher” — is valid at all times, including the Era of the Redemption).

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, “And there I will meet with you and will speak with you.”

From a talk of the Rebbe on Shabbos Pachas Tzoria-Metzora, 5747 [1987]

100. See the above passage entitled “Teaching the Innermost Dimension of the Torah” (iii).
Chapter 4: 
The Glory of G-d Shall Be Revealed

Your Teacher Shall Hide Himself No Longer (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, "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, 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 Mitzvot, p. 40

Your Teacher Shall Hide Himself No Longer (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. Teshayahu 40:8.
104. Ibid. 30:20.
106. Sanhedrin 100b.
with he'elem (העלם — “concealment”). 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 that — “There is nothing else apart from Him”: apart from G-d, nothing else in the world has any real existence.


Your Teacher Shall Hide Himself No Longer (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 Atzmos, 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 Naos, 5751 (1991)

107. Likkutei Torah, Shlach, p. 37d. In Breshrei HaZohar (s.v. תוד) the Tzemach Tzedek traces this connection to the teaching of the Sages (Peschim 50b) on Shmos 3.15. See Likkutei Sichos, Vol. XVII, p. 95.
108. Devarim 4.35.
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. Teshayahu 2:19.
114. Nedarim 38a.
(niflas), 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.

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

119. In the original, hayeh vehemetzius.
120. In the original, Eloku.
121. Tshaynu 40:5.
122. In the original, bederech pinitus.
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

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**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

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**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.

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[^124]: In the original, _bamoshekh mi'maalah lamatah_.
[^125]: In the original, _ha'alah mimatah le'maalah_.

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.

_Likkutri Sichos_, Vol. I, p. 235

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**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

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**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,131 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

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126. _Toma_ 12a.
129. _Shabhos_ 146a.
of the Golden Calf. 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

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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.

The reason: "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, "Last in creation, first in [G-d's] thought."

Likkutei Torah, Shlach, p. 49a

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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 11, 52b.
131. See To Live and Live Again: An Overview of Teshiyas HaMe’avim Based on the Classical Sources and on the Teachings of Chabad Chassidus, by Rabbi Nissan Dovid Dubov (Sichos In English, N.Y., 1998), ch. 3.
133. The Sabbath eve hymn beginning Lechah Dodi (Siddur Tehillas 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 Atzms, 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 ṣhem וט günü (“on the ninth of the month,” 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, 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.


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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.

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

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134. _Vayikra_ 23:32.
135. In the original, _mehaveh umechayeh_.
136. _Shaar HaTichud VehaEmunah_, 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. In other words, in the vessel he discerned a specific characteristic that was unique to this craftsman.

Likkutei Sichos, Vol. XXIX, p. 22

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**Three Kinds of Alef**

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

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 shol Olam, the Master of the World. At that time, “the activating force of the Creator in the thing created” will be revealed. In the words of the prayer service,

(b) The name alef is also related to the verbal root קורא, meaning “to teach,” as in the verse, And I

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137. Shaar HaEmunah, end of ch. 27.
139. In the original, ko'nah haapel baniyal; cf. Kuzari III:11, and Shaar HaTishad VehaEmunah, ch. 2.
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 שמות, meaning “two thousand,” shares a root with the above verb רוחא, meaning “And I shall teach.”

(c) Finally, the letters that comprise the word נט, when rearranged spell זמר (“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 אולף (“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 נט (“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]

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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 אולף besteht מזרה והזא הלא תמקה זה והזא הלא תמקה — “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-

ity at the time of the Splitting of the Red Sea, the word הָיָה appears only once:144 — "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 Plaint 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

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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 Atzmu, the essential Being, as it were, of the Creator. Thus the Alter Rebbe speaks of "the very core and Essence of the Emanator, Whose Being is of His Essence, and Who is not, heaven forfend, 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."


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

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

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**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, 

"May we never be put to shame or disgrace."

*Sefer HaMaamarim* 5680 [1920], p. 130

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**New Objectives in Divine Service**

In time to come, when the labors of disencumbering and elevating the Divine sparks 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 that 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 pnimius — the innermost, mystical depths — of the

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149. *Siddur Tehillas HaShem*, p. 45.
150. In the original, *beinur hanimtzotomer*.
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.


**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

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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 — “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....”

Derekh Chayim, p. 194

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**Consummiate 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 being165 “in accordance with the command of Your will,” for, as we say in our prayers,165 “There [i.e., in the

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156. Vayikra 1:2.
158. Vayikra 18:5.
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 ירומ נשא ונהב מך — “He shall be exalted and extolled, and very lofty.” The letters that comprise the final word מך may be rearranged to spell מך. 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 וינאמר לך בימים טובים ויאמר לך — “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

163. Eruvin 22a, commenting on Devarim 7:11.
164. Devarim 24:15.
means\textsuperscript{166} 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 \textit{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, when\textsuperscript{167} “the glory of G-d will be revealed, and all flesh together will see,” and G-d will\textsuperscript{168} “reveal [Himself] in the majesty of [His] glorious might,” and\textsuperscript{169} “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.

\textit{Likkutei Sichos,} Vol. XXIX, p. 138

\textbf{Material Rewards}

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

\textsuperscript{166} Tanya, ch. 36. (See \textit{Lessons In Tanya,} Vol. II, p. 470ff.)
\textsuperscript{167} Teshayahu 40:5.
\textsuperscript{168} Machzor for Rosh HaShanah with English Translation (Kehot, N.Y., 1983), p. 32.
\textsuperscript{169} Bamidbar 14:2. (The last three quotations are fused and paraphrased in \textit{Tanya,} ch. 77.)
\textsuperscript{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-Bishukosai, 5751 [1991]

171. Kenubos 111b.
172. Rambam, Hilchos Melachim 12:5.
Moshe Rabbeinu as Kohen Gadol

In time to come, the Levites will become Kohenim.\textsuperscript{174} It thus appears probable that Moshe Rabbeinu, a Levite, will then serve as Kohen Gadol.\textsuperscript{175}

\textit{Or HaTorah, Shmos, p. 1586}

Shemoneh Esreh

As explained in \textit{Chassidus},\textsuperscript{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 \textit{Zohar} on a verse that speaks of the plea of Mother Rachel,\textsuperscript{177} קול רוחים שלמה 'א יחרב רמאינא ויהי - "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 \textit{Zohar} comments,\textsuperscript{178} "This alludes to the World to Come."

From a talk of the Rebbe on \textit{Shabbos Parshas Vayigash}, 5746 [1985]

Mayim Achronim

Once at a Yom-Tov meal at which the Rebbe Rayatz presided, \textit{mayim achronim} was brought to the table in a silver container.

The Rebbe demurred, and recounted the following exchange.

The Mitteler Rebbe once asked his father, the Alter Rebbe: "What will be the function of \textit{mayim acha-}

\textsuperscript{174} \textit{Likkutei Torah} by the AriZal, and \textit{Shaar HaPemkim}, end of the section on Yechezkel.
\textsuperscript{175} Cf. the above section entitled "The Status of Moshe Rabbeinu."
\textsuperscript{176} \textit{Torah Or}, end of \textit{Parshas Vayigash}.
\textsuperscript{177} \textit{Tirmuyahu} 31:14.
\textsuperscript{178} 1, 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

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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

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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?

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180. Midrash Tehillim, end of ch. 73.
One of the elder chassidim said: “When \textit{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, \textit{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 is\(^{182}\) "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 to\(^{185}\) "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 is\(^{182}\) "the building of the Holy One, blessed be He") would appear to be lacking the luster of Israel's labors, will be everlasting?

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181. III, 221a.
182. In the Aram. original, binyana deKudsha Brich Hu.
183. See Yakeil Or on Tehillim 127:1 (sec. 12), commenting on Likkutei Torah, Mator, p. 83c.
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 — “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: "אִם־אֲנַחַי־נְפָזִיתָם, לֹא אָמַּ֖ר בּוֹ— אִם־בּוֹתֵ֗ל. 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

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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 why 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 Mekubetus on Kesubos 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 manifestly 182 “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 called 188 “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.

Likkustei 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,195 "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.


191. In the original, *hamshachah milmaulah lematah*.
192. In the original, *maalaah milmaalah lemaalah*.
193. In the original, *baalei teshuvah*. 
Its Gates Sank into the Ground

On the verse, “Its gates sank into the ground,” the Sages teach that 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.

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 since “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.

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

The Sanctuary On High

Our Sages taught that “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-

195. Eichah Rabbah, ad loc.
196. See below, Part VI, ch. 4.
197. Bava Metzia 38a.
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 fleshy eyes.

The reason is that since the First and Second Beis HaMikdash were "buildings of mortal man," they did not disclose manifest evidence of their exact correspondence to the "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

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**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

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201. Hilchos Beis HaBechirah 8:12.
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 Berdichev used to point out that the name Shabbos Chazon206 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

204. Mishlei 6:23.
206. I.e., the Shabbos preceding Tishah BeAv, when the Haftorah opens with the word chazon (“The vision of Isaiah...”; Teshayahu 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 which\textsuperscript{207} “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:\textsuperscript{208} “If they did not see the apparition, why the dread?”

And they answer: “Though they did not see it, their heavenly soul-root\textsuperscript{209} 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 voice\textsuperscript{210} of which the Sages sometimes speak? Who hears it?

The answer given in Chassidus\textsuperscript{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.

\textit{Likkutei Sichos}, Vol. XXIX, pp. 18, 22

\begin{footnotes}
\item[207] Daniel 10:7.
\item[208] Megillah 3a.
\item[209] In the original, mazal.
\item[210] In the original, bar kol; see, e.g., Avos 6:2 and Chagigah 15a.
\item[211] Likkutei Torah, Parshas Trumah, p. 36d.
\end{footnotes}
Chapter 7: The Resurrection of the Dead^212

**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 universe^215 will still have a hold over the^216 "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 מִמִּשְׁתַּפֵּן סֵפֶר — "Today [is the time] to fulfill them." (Indeed, this period will see the fullest expression of this phrase.)

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212. In the original, techiyasshaim; see footnote 131 above.
215. In the original, the *sitra achron*.
216. In the original, ezer rav.
217. Devarim 7:11.
The following stage, which is called the World of Resurrection, goes further. At that time G-d will utterly remove the spirit of impurity from the earth and there will be neither sin nor death, for G-d Himself will "slaughter the Evil Inclination," which is the Angel of Death. 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 why "the commandments will be abrogated in future time," at the time of the Resurrection of the Dead, when "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 created — to become "a dwelling place for G-d among the lower worlds."

_Thabur U’Burim_ of the Rebbe, sec. 11

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**Stages in the Apprehension of Divinity**

In this physical and material world we are unable to grasp the actual identity 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 in the spirit of the verse, "Raise your eyes aloft and behold Who created these!"

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218. In the original, _Olam HaTechiyah_.
220. _Sukkah_ 52a.
221. _Bava Batra_ 16a.
222. _Niddah_ 61b.
223. _Berachos_ 17a.
225. In the original, _mahnu_.
226. In the original, _meitzir_.
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 — Azmns Ein Sof, Baruch Hu — will become manifest.

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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 Divinity \(^{228}\) "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 of \(^{229}\) "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 since \(^{231}\) "one who has fallen from his station is referred to as dead," the elevation of the sparks foreshadows the Resurrection of the Dead.

\(\text{Likkutei Sichos, Vol. III, p. 1011}\)

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

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229. In the original, *middah kene'ed middah* (*Nedarim* 32a).
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 Resur-
rection.”235 Accordingly, they will be holy and pure, and live
eternally. They will resemble the body of Adam,236 “the handi-
work 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. Lac. cit., vv. 6-7.
235. Cf. Tanya, end of ch. 36.
236. Bereishis Rabah 24:5.
the observance of the *mitzvos*. The revelation will thus be proportionate to their past service. Hence the language of the verse, — “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

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**On the Third Day**

There is a prophetic verse which says, — “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*), 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 Zevulun) 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 Yissachar) whose main occupation is studying Torah.

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238. *Yehayahu* 40:5
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.”
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.

Eating and Drinking in the World to Come (i)

Our Sages have taught:246 “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 ruchmiyus, by the spirituality of the Divine light.

242. In the original, yoshvoi ohol (lit., “dwellers in the tent of Torah”).
244. Zecharjah 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"), 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 Parshyas, 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 records two views as to whether at that time the world will be conducted supernaturally, or whether...

246. Ibid. 34a.
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 observes\textsuperscript{247}) 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 \textit{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 \textit{Rambam}.\textsuperscript{247} See also \textit{Iggeres HaKodesh} by the Alter Rebbe, Epistle 26.

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

(c) \textit{Olam HaTechiyah} (“the World of Resurrection”): Concerning this state, when \textit{embodied} souls will be resurrected,\textsuperscript{249} our Sages taught that\textsuperscript{246} “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 \textit{Rambam}\textsuperscript{250} holds that this statement refers to a state in which there is no body, while in the World of Resurrection there \textit{will} be eating and drinking.\textsuperscript{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 \textit{Olam HaBa} (“the World to Come”), which he defines as the state in which man’s divine service in this world is principally rewarded.\textsuperscript{252}

\begin{footnotes}
\item[247] \textit{Rambam}, \textit{Hilchos Melachim} 12:2.
\item[248] \textit{Rambam}, \textit{Hilchos Teshuvah}, ch. 8, and commentaries there; \textit{Torah Or}, \textit{Parrnas Turo}, p. 73b.
\item[249] See \textit{Teshuvos U’Binim} by the Rebbe, sec. 11.
\item[250] \textit{Hilchos Teshuvah}, \textit{loc. cit.}
\item[251] \textit{Lechem Mishneh} on \textit{Hilchos Teshuvah} 8:2; \textit{Iggeres Techiyas HaMeisim} by the \textit{Rambam}.
\item[252] \textit{Iggeres Techiyas HaMeisim} by the \textit{Rambam}.
\end{footnotes}
Prominent scholars have differed from all facets of this conception of the Rambam. Foremost among them is the Ramban,\textsuperscript{254} who affirms “with clear proofs...that the Resurrection of the Dead is the ultimate destiny — and this is the truth according to the Kabbalah.”\textsuperscript{254} From this it necessarily follows that the above-quoted teaching\textsuperscript{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” — which speaks of the ultimate reward, refers to the World of Resurrection.

\textit{Igers Kodesh (Letters)} of the Rebbe, Vol. II, p. 92

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\textbf{Ten Questions and Answers on the Resurrection of the Dead}\textsuperscript{255}

\textbf{Question 1:} At what stage will the Resurrection of the Dead take place?

\textbf{Answer 1:} The Redemption will follow this sequence: the building of the \textit{Beis Hamikdash}, the Ingathering of the Exiles, and — forty years later — the Resurrection of the Dead.

\textbf{Question 2:} Where will the Resurrection take place?

\textbf{Answer 2:} Both for those buried in \textit{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 \textit{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.)

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\textsuperscript{253} I.e., Nachmanides.

\textsuperscript{254} \textit{Derech Metsivoscha} by the \textit{Tsemach Tzedek}, [r.v. Mitzvos Tzitzis].

\textsuperscript{255} The above Questions and Answers are a mere synopsis of an extensive responsa 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 Come\textsuperscript{256} (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,\textsuperscript{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.\textsuperscript{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

\textsuperscript{256} Cf. Sanhedrin 11:1.

\textsuperscript{257} For this subject at length, see Teshuvos U'Biurim 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 Judgment 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

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258. In the original, *Tom 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 U'Biarim* by the Rebbe, sec. 11
Part Six: Studies of Scriptural & Rabbinical Sources
The voice of the herald\textsuperscript{259} brings good tidings and proclaims:

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

He comes with myriads of regiments of angels to stand on the Mount of Olives\textsuperscript{262} — the voice heralds.

He approaches to sound the \textit{Shofar},\textsuperscript{263} beneath Him the mountain shall split,\textsuperscript{264} — the voice heralds.

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

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

\textsuperscript{259} I.e., Eliyahu the Prophet, who will herald the coming of \textit{Mashiah}, 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 \textit{Tanach}. Apart from the first stanza, each one begins with the word \textit{kol} ("the voice"), and the initial letters of the next word in each case follow the order of the alphabet.

\textsuperscript{260} Cf. \textit{Yehoyahu} 62:11.
\textsuperscript{261} \textit{Shir HaShirim} 2:8.
\textsuperscript{262} Cf. Zechariah 14:4.
\textsuperscript{264} Cf. Zechariah 14:4.
\textsuperscript{265} \textit{Shir HaShirim} 5:2.
\textsuperscript{266} \textit{Ibid.} 2:9.
\textsuperscript{267} \textit{Yehoyahu} 60:2.
\textsuperscript{268} Zechariah 14:4.
\textsuperscript{269} \textit{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, has been newly born as a babe born from its mother's loins, — the voice heralds.

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

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

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

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

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

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

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

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270. Tehayahu 46.3
271. Ibid. 66.8
272. Shir HaShirim 6.10
273. Tehayahu 66.8
274. Zechariah 14.7
275. Oradiah 1.21
276. Tehayahu 66.8
277. Ibid. 54.2
278. Cf. Midrash Rabbah on Shir HaShirim 7.4; Tulkut Shimon on Zechariah, sec. 575, and on Tehayahu, sec. 472; Rashi and Radak on Zechariah 9.1.
Rose of Sharon, exult, for those who sleep in Hebron have arisen, — the voice heralds.

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

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

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

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

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

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

From the prayers of Hoshana Rabbah, Siddur Tchillat 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.
Chapter 1: Expositions of Scriptural Verses

For the Increase of the Realm (i)

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

Our Sages have taught 288 that the closed letter mem which normally appears only at the end of a word, but here appears in the middle of the word לברת, is an allusion to Mashiach.

One explanation for this is that 289 "Mashiach is alluded to in the closed mem which appears in the name of Adam (for אברhim, ת"א, דוד, מ"א — Avraham, David, Mashiach).... But if that which is closed is opened, so that the mem of נמו becomes open, then the open letter mem appearing at the end of the word ינ in the phrase ינ, 'the walls of Jerusalem which were broken down,' will be closed on all sides."

On this the Tzemach Tzedek comments: “Our Sages teach 291 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,

288. Sanhedrin 94a.
291. Niddah 30b.
that which is closed opens' — an allusion to the [currently-]
closed letter mem of סיטור ספ食べて [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 ש 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 ש in the above-quoted verse on "the walls of
Jerusalem which were broken down." The closed letter mem
alludes to the Redemption, as is hinted in the word שהיטרג
in the above-quoted verse which speaks of the rule of Mashiach.

This may be understood in the light of the teaching of our
Sages 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 degener-
atating 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 alluding to Alufo shel Olam
("the Master of the World"), 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 — the King Mashiach.

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

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

the present work, p. 119 (and footnote there).
297. Sanhedrin 98b.
The Spirit of G-d will Rest Upon Him

"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): 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; it does not seek to be clever. As people often say, “clever” means “not pious.”

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. Tehillim 11:2.
299. Cf. Tanya, ch. 3.
300. In the original Heb./Yid./Aram., chochem fun kules.
301. In the original Yid., “Klug is nit from.”
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.


Not by the Sight of His Eyes

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

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 overcome their Evil Inclination.


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With Righteousness

"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 Torah 304 — "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.


The Meek of the Earth

"With equity shall he rebuke the meek of the earth." 305

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.


The Snake’s Den

“And the weaned child shall put his hand on the den of a snake.”

Even the Evil Inclination, which the Sages refer to as tzifoni, 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, “I shall remove the spirit of impurity from the earth,” but also, in the fullest sense, is’hapcha (“transformation”).

Likkutei Sichot, Vol. XXII, p. 36

The Ocean Bed

“For the earth shall be as full of the knowledge of G-d as the waters cover the ocean bed.”

Of the future time it is likewise written, “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

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305. Tehanaya 11.8.
308. Cf. Tanya, ch. 27.
309. Tehanaya 11.9.
310. Tirmeyah 31.33.
Splitting the River

With His scorching wind will He shake His hand over the river, and will smite it into seven streams.\(^{31}\)

The Splitting of the Red Sea\(^{312}\) served as a preparation for the Giving of the Torah at Mount Sinai; as our Sages teach,\(^{313}\) the phrase describing how\(^{314}\) “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, Teav, p. 16d

On That Day

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. Yechezkel 11:15.
312. As the Alter Rebbe explains elsewhere (Likkutei Torah, Teav, 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. Psachim 118a.
Those Who Are Lost

"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."

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 יושב, meaning pleasure, as in the verse, 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 מתרום, meaning “straits”). This was the case with our forefathers in Egypt, of whom it is written, “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.

Hidden No Longer

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

Hidden No Longer

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

316. Ibid. 27:13.
317. Tehillim 84:5.
[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.


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The Light of the Moon

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

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

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Even from the North

"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!'”

The north signifies the source of evil in the universe, as in the verse, “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 Sichot, Vol. IV, p. 1065

For a Small Moment

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

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

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

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, 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

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High Frequency (i)

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

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, moadim 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: — “G-d will rejoice with His works.” The letters that spell the verb nnw coincide with the letters that spell nwa — 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

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325. On Bereishis 1:1, interpreting the word ד蟋 as בሩ.
High Frequency (ii)

“All flesh shall come to bow down before Me.” 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

“They shall come with weeping, and I shall lead them with supplications.”

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

“And I shall turn their mourning into joy.”

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

326. Likkutei Torah, Zos HaBerachah, p. 97d.
329. Tureqah 31:8.
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 on a phrase first spoken after the First Destruction — “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

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**Knowing G-d (i)**

"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 Rabbati 3:5.
332. Eichah 3:15.
333. Tirmayakah 31:33.
refers to a direct recognition, to seeing the actual nature (the mabius) 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,\(^335\) רֵאֵי אָדָם יָדִיעָן — “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

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**Knowing G-d (ii)**

Though there are differences between great and small, yet when it comes to “knowing Me” — knowing Atzmu, the very Essence of G-d — all will be equal. In the words of the prayers,\(^338\) והש הים יозвращך וرؤית — “He is immutable, and relates alike to small and great.”

Sefer HaSichot 5748 [1988], Vol. 1, p. 220

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\(^{334}\) In the original, yediah atzmi.

\(^{335}\) Amos 3:2.

\(^{336}\) Yeshayahu 11:9.

\(^{337}\) Shmos 20:15.

\(^{338}\) From the Musaf 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 Rabbeinu\(^{339}\)). 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 HaSachos* 5749 [1989], Vol. 1, 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 shehaTorah* — a synonym for the innermost dimension (the *pnimiyut*) 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 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. 1, p. 142

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A Heart of Stone

"I shall remove the heart of stone from your flesh." [343]

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. 1, p. 311

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King and Nasi

עבידי ווד מלך עליהם... ווד עבדי תשו מעמים

"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 has346 “perfected the entire world, [motivating 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

וְלַעֲלֹת לָתְבִילֵי בָּהֵר יִשְׂרָאֵל לָשָׁם אֶת הָרָּעַשׁ

“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.
call upon the Name of G-d and serve Him with one purpose.” This is also hinted at in the teaching of the Sages\(^{348}\) 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....”

\(^{348}\) From the Midrash, cited in Shnez Luchoos HaBris, Parshas Chayei Sarah, and elsewhere.

\(^{349}\) Vayikra Rabbaah, 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 Rabbaah, 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.

\(^{354}\) Tosafus on Makkos 24b.

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**In the Broad Places of Jerusalem**

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

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
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

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**A Poor Man on a Donkey (i)**

“**A poor man, and riding on a donkey**” \(^{356}\)

The revelation of Divinity in the days of Messiah 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 Messiah is called “a poor man.”

Ohr HaTorah, Shmos, p. 260

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**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 RaShbi comments: “This was the donkey which Avraham bridled for the Binding of Yitzchak, and this is the donkey upon which the King Messiah 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 חומרי (chumriyus), meaning “materiality”. Moreover, the above three “donkeys” — the

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\(^{355}\) Mashiach 16:7.

\(^{356}\) Zechariah 9:9.

\(^{357}\) In the Aram. original, דמליתו והמלים, את.

\(^{358}\) 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. 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 receptor 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

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359. I.e., it had not yet undergone beinur.
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

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...363

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

And His feet shall stand on that day upon the Mount of Olives364

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

361. Yehayahu 40:5.
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* in the name of the Zohar, "And if this [submission] is not found in him, holiness cannot rest within him.”

Likkutei Sichos, Vol. I, p. 103

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**At Evening Time There Shall Be Light**

"And it shall come to pass, that at evening time there shall be light".

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, "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 Nev'im, p. 28

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366. Ch. 41.
G-d Shall Be One

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

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, Vaseira, p. 55c

The Prophet Eliyahu

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

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 that “Together all flesh shall see that the mouth of G-d has spoken.”

Likkutei Sichos, Vol. II, p. 610

372. Teshayahu 40:5.
I Have Found David

"I have found David, My servant"\textsuperscript{373}

Compensation, or payment, is linked to one’s exertion: in the words of the Sages,\textsuperscript{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,\textsuperscript{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)

"Our mouth will then be filled with laughter"\textsuperscript{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

\textsuperscript{373} Tchillim 89:21. 
\textsuperscript{374} Avos 5:21. 
\textsuperscript{375} Megillah 6b. 
\textsuperscript{376} Tchillim 126:2.
service, and at the nullification of all created things \textit{(yesh)} to the seeming nothingness \textit{(ayin)} of Divinity.

\textit{Sefer HaMaamarim} 5700 [1940], p. 68

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\textbf{Filled with Laughter (ii)}

The numerical value of the word in the Holy Tongue meaning "laughter" \textit{(шуখ; \textit{s'chok}) is 414; this is also the numerical value of the words \textit{~י~ו~ו~א~ו~ו~א~י} ("the infinite light"). This coincidence suggests that the inner meaning of this "laughter" is the revelation of G-d's delight.

\textit{Likkutei Torah, Bamidbar}, p. 19d
Chapter 2:  
Expositions of Talmudic Teachings  

The Exodus in the Days of Mashiach

"So that you remember the day you came out of Egypt all the days of your life": 377  
"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 15 1 on Devarim 16:3.  
378. In the Aram. original, אֵיבֹדְתְךָ and אֵשֵׁבְתָךָ, respectively; see Tanya, ch. 27, in Lessons In Tanya, Vol. I, p. 356ff.  
380. Shmoar 14:5.  
381. Teshayahu 52:12.
iskafja, 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 iskafja 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 iskafja 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

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

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

כ יתצחק אבינו

"In the time to come... [the Jewish people] will say [to Yitzchak Avinn]: 'For you are our father.'"

The name Yitzchak implies laughter, 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, Vaynizri, p. 21c

A Name for Revelation

העטפש הזה, כתובภיויה ינוקרא באליעל דילה; איל עלול повыץ...כתובábado יי נוקרא יבניא יי

"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.]"

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 היה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה וה והוה and inasmuch is G-d Himself "was, is, and will be, simultaneously.” The irradiation of the Name Havayah

383. Shabbos 89b on Teshayahu 63:16
385. Pesachim 50a, and see Mesores HaShas there.
386. Zohar III, 257b; Shut HaTosaday Velsh Emunah, ch. 7.
throughout the entire universe at that time will resemble the revelation that in former times pervaded the Beis HaMikdash.

Kuntreis Iyunim shel Tora HaChassidut, sec. 4387

The Month of Redemption (i)

"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 Midrash389 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 HaMaamrim 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, represents a direction in divine service wherein that which is below is uplifted, for rain is granted as a response to “an arousal from below”392 as it is written, “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. Siman Rabbah 15:11.
390. Siddur Tehillat HaShem, p. 266.
391 In the original, haalat milmatah lemaalah.
392. In the original Aram., haalaah milmatah lemaalah.
service wherein that which is above is drawn downward;\textsuperscript{394} in this month we pray for dew,\textsuperscript{395} which is granted on the initiative of “an arousal from above.”\textsuperscript{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,\textsuperscript{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 \textit{G-d} through the study of Torah and the observance of \textit{mitzvos}. This service refines the world and transforms it into a vessel for Divinity. (For, as is explained in \textit{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 \textit{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 \textit{within} this world, we will gain the advantages of both sides.


\textsuperscript{394} In the original, \textit{hamshachah mimaalakh lematah}.  
\textsuperscript{395} \textit{Sidur Tehillat HaShem}, p. 265.  
\textsuperscript{396} In the original Aram., \textit{אַמֶּלָּא הָרֶעְנָה}.  
\textsuperscript{397} \textit{Haggadah shel Pesach}.
G-d Will Slaughter the Evil Inclination (i)

"In the time to come, G-d will bring the Evil Inclination and slaughter it."

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 נֵפֶל ("the scoundrel") is transposed and transformed into נְפֶל ("a white one").

Keter 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: [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.

Keter Shem Tov, sec. 78

398. Sukkah 52a.
The Sun Unsheathed

"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."

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 חשמ (“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.”

Kesser Shem Tov, sec. 246

400. Nedarim 8b.
402. Ibid. 42:13.
The Banquet of Livyasan

“In the future time, G-d will make a banquet for the tzaddikim from the flesh of the Leviathan.”

This banquet, as is explained in the literature of Chasidus, 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, “where there is neither eating nor drinking,” but in the World of Resurrection, to souls garbed in bodies. (This statement follows the view of the Ramban, which is affirmed by the teachings of Chassidus.)

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

Time for Torah Study

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

What is the connection between these two requests?

When the Beis HaMikdash is rebuilt, we will see the fulfillment of the prophecy, that “strangers will stand and pasture...”

403. Bava Baara 75a.
404. See Sefer HaLikkutim — Da”ach by the Toemach Tzedek, s.v. למק ומק, p. 646ff.
405. Berachos 17a.
406. In the original, Olam HaTehvonah.
407. At the end of Shaar HaGemul.
408. See Likkutei Torah, Tzaa, p. 15c.
410. Yechezkel 61:5.
your flocks.” And when that happens, every Jew will able to devote himself exclusively to the study of the Torah.

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

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A Harp of Eight Strings (i)

כֶּרֶם שֶל מָסֶדֶשׁ שְׁבַעְתָּה נַמְוָה יְהוָה... וּרְשָׁל יְמוֹת הַמְשִׁיחַ שְלֶל שְׁמוֹנָה

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

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

This takes place in either of two modes. The כֶּרֶם of seven strings signifies an elicitation of the Name *Havayah* in the manner in which it is revealed within the seven Supernal attributes. The כֶּרֶם 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

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411. *Aruchin* 13b.
414. In the original, *middos haelyonor*. 
A Harp of Eight Strings (ii)

Our Sages teach\(^{415}\) 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

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\(^{415}\) *Pesachim* 50a.

\(^{416}\) *Kt.* *Takar* on the beginning of *Parshas Shemini* (*Vayikra* 9:1).
The Mitzvos of the Future

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.

Hemshesh 5672, Vol. III, p. 1279

A New Torah (i)

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.

Kesser 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.
repeated. 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)

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 Yisra’el 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. Hemshich 5666, p. 23.
420. Yechezekel 41:25.
422. Tormeyahu 1:14.
423. Tehillim 139:12.
(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 constitute the secret reasons and the hidden mysteries of the Torah.

(c) The very name Tzfas (岑) derives from the root that appears in the phrase, "Look far, O watchman!" This concept characterizes the future Redemption, when "together all flesh shall see that the mouth of G-d has spoken."

_Likkutei Sichos, Vol. XVII, p. 515_

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### The Teachings of Mashiach

"The Torah that a man studies in this world is meaningless relative to the Torah teachings of Mashiach"  

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 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?

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425. Rashi on Shir HaShirim 1:2.
426. Tehillim 21:5, and Targum Yonasan ben Uziel and Radak there.
427. Ibid. 40:5.
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

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**Future Purity**

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

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 (אַלּוֹם שְׁאֹר מִי יְשַׁשֵּׁי), the initial letters of this phrase spell the word *דְּה* — 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 וַיַּהֲרֹם יְהוָה אֶתְוִי — “He shall be exalted and extolled, and very lofty.” When transposed, the letters that spell *אָדָם* — Adam.

*Biur HaZohar* (by the *Tzurah Tzedek*), p. 947

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⁴³⁰ *Midrash Tehillim* 146:4.
⁴³¹ *Zehariah* 13:2.
⁴³² *Berachos* 5a on *Tehillim* 39:3.
⁴³³ *Tsehayahu* 40:5.
⁴³⁴ *Midrash Tanchuma* 58:1.
⁴³⁵ *Tsehayahu* 52:13.
**Future Festivals**

“All the festivals will be annulled in future time, except for Purim.”

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 HaMaamurim* 5626, p. 34

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**All Lands Holy Land**

“All lands are holy in all lands”

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 untrammeled transient.

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436. _Midrash Mibhei_ 9.2.
437. _Yalkut Shimoni_ on _Tzahayahu_ , _Remes_ 503.
438. In the original, *derek maavir*. 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 vested\(^{439}\) 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 *kelippos*.

In the future, however, when the world is refined and all *kelippos* 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.”

\(^{439}\) In the original, *derekh hulabot*. To borrow the Alter Rebbe’s analogy: It resembles light that is obscured by a thick curtain.

\(^{440}\) *Gittin* 8b.

\(^{441}\) *Talkus Shimoni on Ruth, Remes* 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.

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*In the Merit of Righteous Women*

אַךְ הָדוּרֵי נְגָלְתָּן אָכְלָם מָשְׂרַי נִישָּׁם אֲפֶֽסְכָּהָ֖ן שִׁישׁ בְּדוֹר

*“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.\(^{443}\) 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
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. 1, p. 239

**Dimensions of Prophecy**

ככ הנבנאים עתידיים לאבסל, והם מתאימים לאמורה

"[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 forfend) 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 Orah, p. 57

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446. Shaar HaGilgulim, Introduction 20
447. Talmud Terumot, Megillah 1:5; Rambam, Hilchos Megillah 2:18.
448. Tosa 3:1.
Impurity — Suspended and Banished

Why is the [pig] called chazir? — Because in time to come G-d will restore it (lechachazo) to us.

This refers to the first stage within the time to come, when the categories of “forbidden” and “impure” will still exist. Only then will the pig be rendered pure. After this stage, however, with the fulfillment of the prophecy that “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.

The Rainbow

Until the rainbow will be seen...

The Zohar states that the rainbow is one of the signs of the future Redemption. What is the connection?

It has been taught that the rainbow is a sign of the purification 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.
452. Zohar 1, 72b.
453. Abarbanel on Beresit 9:12.
Mashiach will come in order to cause the righteous to return in repentance.

When Mashiach comes, such a sublime level of Divinity will be revealed that by comparison, even the lofty level of Divine Wisdom will be regarded as being as lowly as the World of Asiyah, and the Higher Garden of Eden 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 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.” 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

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456. In the original, Chochmah Ilaah.
457. In the original, Gan Eden HaElyon.
458. In the original, kol yamar b'teshuvah (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 as 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 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 even "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, "[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

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 Mashiaḥ 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]

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**Teshuvah by Choice**

The Torah has promised that ultimately the Jewish people will repent at the end of their exile, and then they will be redeemed at once.

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

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463. Rambam, Hilchos Teshuvah 7:5.
The Red Heifer

Nine Red Heifers\textsuperscript{464} 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\textsuperscript{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,\textsuperscript{466} אמם וברכים בוי אלוקיכם — "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, יי ח׳ כלבים ויוו — "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.

\textit{Likkutei Sichor}, Vol. XXVIII, p. 137

\textsuperscript{464} See Bamidbar 19:1-22.
\textsuperscript{465} Rambam, Hilchos Parah Adumah 3:4.
\textsuperscript{466} Devarim 4:4.
Chapter 3:
Studies in the Passage on the
Redemption in Tractate Sanhedrin

Heretical Regimes

[The son of David will not come until all regimes will have turned to heresy. Rava said: "Which verse alludes to this? — 'It has all turned white: [the leper] is clean.' 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, "Many shall become purified and clarified and refined."

This second mode accords with the opinion in the Gemara that "the son of David [i.e., Mashiach] will come

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468. Sanhedrin 97a.
470. Sanhedrin 98a.
only to a generation... which is altogether sinful” — for one of the prooftexts cited for this opinion is the verse\textsuperscript{471} 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 Torah\textsuperscript{472} for which no reason has been given;

(b) it is a statement supported by a reason\textsuperscript{473} (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 commentators\textsuperscript{474} understand to mean that G-d will set up an oppressive king over the Jewish people, and this will force them to repent.\textsuperscript{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 to\textsuperscript{470} “a generation... which is altogether meritorious,” which the classical commentators\textsuperscript{474} understand to mean that the Jews of that time will repent of their own free will.)\textsuperscript{476}

\textit{Likkutei Sichos, Shabbos Parshas Tazria-Metzora, 5748 [1988]}

\textsuperscript{471} Tsihayahu 48:11.

\textsuperscript{472} In the original, יוהט התנוהש.

\textsuperscript{473} In the original Aram., שולחא טווהו.

\textsuperscript{474} See Chiddushei Aggados of Maharsha on Sanhedrin 98a.

\textsuperscript{475} In the original, ז"הו החרות.

\textsuperscript{476} In the original, ז"הו רזות.
Three Things Come Unawares (i)

Three things come unawares, namely, Mashiach, an object, and a scorpion⁶⁸

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 הַרְאָּבָה הָדוֹד (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 Sichot, 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 besech 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 besech 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 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 Eikv, 5713 [1953]

### Calculating the Time of the Redemption

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.)

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477. In the original, *dirah betachtonim* (*Midrash Tanhumia, Parshas Naso* 7:1; *Tanya*, ch. 36).
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 Sichot, Vol. XXIX, p. 15

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483. With this argument Rambam (in Iggeres Triman) 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 backsldings.' 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.


484. Yirmeyahu 3:22.
485. Yechezkel 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, haalaah milmatah lemaalah. See (in ch. 2 above) the passage entitled "The Month of Redemption (ii)."
490. In the original, hamshachah milmaalah lemaalah. 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, 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”) and a verse that gives the commandment of sounding the Shofar on the first day of Tishrei (“Sound the Shofar on the New Moon”). R. Yehoshua, 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”), 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. This is also the message of the month of Tishrei as a whole. Thus, on the above-quoted verse, “Sound the Shofar (נוֹשֵׁא) on the New Moon,” the Sages use the phrase, “If you improve (源源不断) your ways...,” playing on the similarity between the two Hebrew roots. Likewise, seeking meanings in the very name of the month called Tishrei (דֶּשֶׁר), the Sages say: “[You, G-d,] will absolve ( إنه וֹשֵׁא), remit and atone for the sins of Your people.”

493. Shnor 12:42.
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. 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 Sinai—and this was secured by compulsion, for G-d "held the mountain poised over them like a tub." Indeed, the Gemara comments that this duress could give later generations 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 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 Ram-ham writes: "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)

The son of David [i.e., Mashiach] will come only in a generation which is altogether meritorious or altogether sinful.

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,” 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 that if one tzaddik were to return in complete teshuvah (i.e., with no trace of evil whatever), Mashiach would come.

The Shoft 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 Nosach.
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: 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,[1] on the non-literal level of *derush*, the Tzemach Tzedek interpreted it as follows:

If the good (tov) within you will redeem you, let it redeem you (as will happen in a generation which is altogether meritorious);

and if not (i.e., if it is a generation which is altogether sinful, G-d forbid), then —

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, who find an allusion to this mode of Redemption in the verse, “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

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504. *Sanhedrin* 97a, and *Rashi* there. See also the above passage entitled “Heretical Regimes.”
In Its Time I Shall Hasten It (i)

"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 Orah, p. 87

In Its Time I Shall Hasten It (ii)

The Tzemach Tzedek understands the above two terms (be’ithab and achishenah) as referring not only to two possible

506. Yesayahu 60:22.
507. Sanhedrin 98a.
508. Daniel 12:9, in the original, eu ketz.
times for the Redemption, but also to two possible modes of Redemption:

(הライ) (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.

(בשעתו) (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

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 חוה, and related to the noun zechus, may also be understood as deriving from the root זכ, and related to the verb זכר (“to become refined”). Likewise, the word chamor (חמור — “donkey”) shares a root with chomer (חומר — “physicality”). The Rebbe makes use of these multiple meanings while expounding the above-quoted teaching of the Sages in the terms of Chassidus:

The object of Avodah whose object is refined and spiritual entities, calls forth —

A revelation of or yshar, a measured flow of Divine light that originates from above.

Avedah 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 —

or chozer, a light that rises up over physicality and is reflected heavenward.

*Likkutei Sichot*, Vol. 1, p. 73

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**He Sits Among the Paupers**

R. Yehoshua ben Levi encountered the prophet Eliyahu as he was standing at the entrance of R. Shimon ben Yo-
chai'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. *Yeheyahu* 53:5.
514. In the original, negaim.
As is explained in the teachings of Chassidus,\textsuperscript{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 why\textsuperscript{515} “the commandment concerning these ailments is not current in our era, after the Destruction” — because today\textsuperscript{515} “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 \textit{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,\textsuperscript{507} \textit{ve'et — “They are meritorious.”}\textsuperscript{516}

\textit{Likkutei Sichot}, Vol. XXII, p. 79

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\textbf{Today — If You Would Only Listen to His Voice}

[\textit{R. Yehoshua ben Levi then asked Mashiach:} “\textit{Master, when are you coming?”}]

He answered: “Today!”

\textit{R. Yehoshua returned to Eliyahu, who asked him, “What did he say?”}

\textsuperscript{515} \textit{Likkutei Torah, Tazria,} p. 22b.
\textsuperscript{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!"

Eliyahu's response is not intended to negate the plain meaning of the word "today" (for a Scriptural text cannot be removed from its plain meaning). Rather, "today" describes the state of a people of whom it may be said, וּזְז — "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

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**His Name is Menachem ben Chizkiyah**

מה שמו... מה ששמו חזייה שמו, שבא:  
"יכי דרחך מנה, שמע נפשיו"

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 prooftext; it was an oral tradition handed down among the Sages."

It could, however, be suggested that the added phrase is in fact hinted at in three words of the verse quoted: מאמץ משיב פשע. The numerical equivalent (gematria) of the

517. _Tehilim_ 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 (םינ), and the numerical equivalent of the initial letters of these three words equals 130 (סוקייה).

Likkutei Levi Titzchak — Likkutim al Maamarim Chazal, p. 106

The Leper of the House of Rabbi [Yehudah HaNasi]

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.3921

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).
525. In the original, Chessed Ila'ah.
526. In the original, lehamitzik (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,\(^\text{513}\) “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]

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**King and Viceroy (i)**

शुची देवी स्तवः लभ्ये दृढ़ धनं जारी हैं (रशी: शुचीदिक पालको अवस्था)

शामरु आदि जा ए आँकोको एह ज्यह ने खैक़ौल, नौकान लेनन एल एकिल लहम,

स्वाधिकारक देस एल अकिल… हेकनाइ देस ज़ब नीशा लहम लूलम,

पूण्य क्रिषि मसूदी कोरी: मौल मशन ले, ज्यह ने हेज़ह न्दर,

क्वेमिन्ड देस मललेम और अकिल, ज्यह मलल शिया, क्वेमिन्ड न्दर

लूलम (लेल महुक मलल)

*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, "They will serve the Lord their God and David their king whom I shall set up for them." The verse does not say that God "set up" (in the past tense), but "I shall set up...." But there is another verse that says, "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. (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.'

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 emperor 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 will "fight the wars of God," and whose reign will bring about a supernatural innovation in the entire world. 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 God. This entails no great innovation, for there is no real innovation in the Torah: it has "neither change nor diminution nor addition."

This, then, is the meaning of the above-quoted Gemara:

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530. In the original Aram., keisar upalgei keisar.
531. Tosafos on Avodah Zarah 10b.
533. Ibid. 12:5.
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,539 ‘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.

Libkutei 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 be539 “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: וְיָדוּם: אִם שֵׁם הָאָדָם אִם שֵׁם הָאָדָם שָׁם וְיָדוּם: אִם שֵׁם הָאָדָם שָׁם וְיָדוּם. 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 Yisbacha (which is read on Hoshana Rabbah)537 includes the following line: הקול — “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

537. Siddur Tehillat HaShem, p. 334.
539. See: Commentary on the Siddur by R. Yeshayahu Horowitz (the Shelah); Commentary on the Siddur by R. Yaakov Emden; cf. Yirmeyahu 53:15; Zohar 1, 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 that 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.\footnote{Or HaChaim, Parshas Vayechi 49:11.}

Likkutei Sichos, Vol. XXXV, p. 206

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The Days of Mashiach Will Last Forty Years

"The Days of Mashiach will last forty years, as it is written,\footnote{Tehillim 95:10.} "For forty years will I quarrel with that generation." (Noting that the verb ופי is related to the root ופי — "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.)\footnote{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 ופי also implies a prophecy for the future.}

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:\footnote{Devarim 29:3-4.} "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
the full depth of his mentor’s understanding and the full wisdom of his teaching until forty years have elapsed.\footnote{Rashi’s source is Avodah Zarah 5b.}

This observation does not refer only to a mentor of flesh and blood, but also to G-d Himself. (Indeed, the prooftext 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 that\footnote{Koheles Rabbah 11:8.} “The Torah that a man studied in this world will be vanity in comparison with the Torah teachings of Mashiach.”

\textit{From a talk of the Rebbe on Shabbos Parshus Eikev, 5744 [1984]}
Chapter 4: 
Studies in Rambam, 
Hilchos Melachim, Ch. 11\(^{547}\)

1. In future time, the King Mashiach\(^{548}\) will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He

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\(^{547}\) 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 re instituted 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 Moshiach] 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 Moshiach.

548. In the original Heb., החשפשפנ תושב (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 נון (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.)
“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....]”).

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.

553. II Shmuel 8:2.
556. Ovadiah 1:21.
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

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 imposter and a heretic.”
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] mizvos. 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 Teshayahu 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 the Torah and the mizvos. These matters have been spread among the furthermost islands and among many spiritually insensitive nations, who discuss these matters as well as the mizvos 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.”

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 HaMikdash," 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).^62

Likkutei Sichos, Vol. XVIII, p. 276

Consciously Awaiting His Coming

**Believe in him... await his coming... (i)**

Belief sometimes remains aloofly transcendent,^63 instead of becoming integrated within one's conscious thinking processes. This is strikingly illustrated in the observation of our Sages that^64 "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.]

Accordinly, 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

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^63. In the original, makkif.
^64. Berachos 63a, according to the text quoted by Ein Taakov. In the original Aram.: ganva, apum machitarza, Rachmana kurya.
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 Sichot*, 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

 NIR@REI SICHER, Vol. XVII, p. 281

...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,665 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 that666, “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 Sichot*, Vol. XVIII, p. 281

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"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.\textsuperscript{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 Sichot, Vol. XVIII, p. 278

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

\textsuperscript{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]_

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**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]_

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**Each Text Serves a Purpose**

"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.

_Sefor HaSichos 5749 [1989], Vol. II, p. 570_
Why Is the Return from Exile Critical?

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, 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

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 Sages' 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 falls 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, “Kings shall be your foster-fathers and their queens shall be your nursing mothers.”

3. Concerning Bilaam it is written, “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 of “joy and gladness and cheerful festivals.”


Mashiach in Two Stages

Bilaam... prophesied about the two anointed kings [viz., King David and Mashiach].

568. Sanhedrin 39b, and Rashi there.
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.” During this stage, before he rebuilds the Beis HaMikdash, he resembles David HaMelech, who did not build the Beis HaMikdash, but waged wars 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.”

Likkutei Sichos, Vol. XVIII, p. 281

Concentric Spheres of Influence

[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, bechetzos shehu Mashiach (Hilchos Melachim 11:4).
574. In the original, Mashiach yadai (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 Sichot, Vol. XVIII, p. 282

King David and Mashiach Compared

[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.”

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,578 ‘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’ —
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)

...בימי ממלכת יהוד א crian.

*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 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 as\textsuperscript{586} "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 as\textsuperscript{585} "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*\textsuperscript{586} discusses the verse\textsuperscript{587} "עַד עָבוֹר עֵמֶךָ, עַד עָבוֹר עֵמֶךָ וְעֵמֶךָ (584. Rambam, Hilchos Yeudei HaTorah 9:1.
585. Hilchos Melachim 11:3.
587. Shmos 15:16."

— This alludes to the first arrival of the Jewish people [in Canaan, in the days of Yehoshua];

— This alludes to the second arrival of the Jewish people [in the days
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, Parshat Shoftim, 5749 [1989]*

**Inner Content**

*כל התורה מלאה 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 Parshat Acharonim-Kedoshim, 5751 [1991]"*
HALACHAH 3

Miracles and Wonders (i)

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. If, therefore, he were required to bring about a change in the world, this would contradict the principle that "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 Lggeres 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 first “the world will continue according to its pattern,” whereas in the second period it will be conducted supernaturally, with wonders and miracles. 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 Sichot*, Vol. XXVII, pp. 198-199

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**A Bearer of Arms**

[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, "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 Sichot*, Vol. XXVII, p. 199

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**R. Akiva’s Contemporaries**

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

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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 smell\(^{594}\) — 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."

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The Death of Ben Koziva

...until he was killed because of [his] sins

In Hilchos Taaniyos\(^{596}\) Rambam writes that Ben Koziva was killed by the Romans. Raavad, by contrast, writes\(^{596}\) 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:

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593 Talmud Yerushalmi, Tractate Taanis 4:5.
594 In the Aram. original, morash veda’im (lit., "he smells and judges"; Sanhedrin 93b). See the passage below entitled “The Death of Ben Koziva.”
595 In the original, gedolei hachashmonim; 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 Torta\(^{598}\)), 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, they\(^{600}\) "killed a man who was already [sentenced by the beis din to be] killed.” Thus, too, Radvaz\(^{601}\) quotes the Gemara\(^{602}\) (“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

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**An Early Heretic**

... כל המוסיפים או מורים ותוריאי הדביבים של ממודות מצופים...

*Whoever adds to [the mitzvos] or detracts from them, or misinterprets the Torah, implying that the mitzvos are*

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\(^{597}\) 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 katla katahu*; 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."\textsuperscript{602}

From a talk of the Rebbe

**HALACHAH 4**\textsuperscript{603}

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**A King from the House of David**


\[...\text{אמ אימר ממל מנה דוד...}...\]

*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.


*If a king will arise from the House of David*... (ii)

The *Yad*\textsuperscript{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*.

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\textsuperscript{602} In the original, וּוּוּו, 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.

\textsuperscript{603} For the full Hebrew and English text, excerpts of which are quoted below, see p. 154 above.

\textsuperscript{604} Common abbreviation for *HaTad HaChasakah*, the alternative title with which Rambam subtitled his *Mishneh Torah*. The gematria of *Yad* (יוד = 14) recalls the 14 books which this work comprises.
The statement below\textsuperscript{605} that “he will perfect the entire world” — referring to his activities after he is “definitely Mashiach” — likewise has halachic consequences.\textsuperscript{606} 

\textit{Likkutesi Sichos}, Vol. XXIII, p. 471

\textit{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 lineage\textsuperscript{607}) are part of his role as king, for it is the king’s task\textsuperscript{608} “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,\textsuperscript{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.”\textsuperscript{610}

This is the role of a teacher and mentor, who instructs the entire people in the Torah until\textsuperscript{611} “the Jews will be great sages.”

\textit{Likkutesi Sichos, Shabbos Parshas Vayakhel, 5751 [1990]}

\textit{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

\textsuperscript{605} In the present halachah.
\textsuperscript{606} See the four passages in the present chapter (below) that comment on the phrase, “he will perfect the entire world.”
\textsuperscript{607} Halachah 12:3 below.
\textsuperscript{608} Hilchos Melachim 4:10.
\textsuperscript{609} Hilchos Teshuvah 9:2.
\textsuperscript{610} Cf. Tehillim 2:2-3.
\textsuperscript{611} Halachah 12:5 below.
worthy”\(^\text{612}\)). If, however, the Jewish people are “found worthy,”\(^\text{613}\) 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*.

- he delves deeply into the study of the Torah
delving into the study of the Torah: This is an allusion to *Malchus shebeTiferes*, as in the teaching of our Sages,\(^\text{614}\) “Tiferes’ refers to the Giving of the Torah.”

- he will fight the wars of G-d
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”).

- and builds the [Beis Ha]Mikdash on its site
and builds the [Beis Ha]Mikdash on its site: This alludes to *Malchus shebeHod*. As the Sages teach,\(^\text{614}\) “Hod’ refers to the Beis HaMikdash.”

- and gathers in the dispersed remnant of Israel
and gathers in the dispersed remnant of Israel: This alludes to *Malchus shebeTesod*, which is described by the word ול ("all"), because the function of this *Sefirah* is to gather together the spiritual lights of all the *Sefiros*.

- 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
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)*

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612. In the original, *lo zachu;* see *Sanhedrin* 98a, commenting on *Tehillim* 60:22.
613. In the original, *zachu;* ibid.
614. *Berachos* 58a, commenting on *I Divrei HaTamim* 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] that “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 principally “from the people, who exalt him over themselves and make him a king.” Concerning this manner of appointment it is true to say that “There is no king without a people.”

(b) Alternatively, there is a mode of sovereignty in which a king “does not need the consent of any other man whatever, for he is in essence 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, “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

...he delves deeply into the study of the Torah (i)

The difference between “studying” (lomed) and “delving deeply” (hogeh) is pinpointed in the following teaching of the Sages: “In principle, a scholar should [first] study Torah (Rashi adds: ‘...from his

616. BeShaa‘ah SheHikdimu 5672 [1912], sec. 122.
617. Kad HaKemach (on Roh HaShanah) 70:1.
618. In the original, be’etzem.
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, ‘The voice is the voice of Yaakov, but the hands are the hands of Eisav.’ The Sages teach that ‘the voice of Yaakov’ that confounds the violent ‘hands of Eisav’ is ‘bigayon 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 — “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. 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

622. Pirkei DeRabbi Eliezer, end of sec. 32.
624. Yemashim 54a. The intent is not merely chronological sequence, but qualitative precedence.
sent Yehudah ahead.\textsuperscript{625} Literally, this means that Yehudah was “to show the way before him to Goshen.” However, since the verb lehos ("to show the way") also means “to teach,” the Midrash\textsuperscript{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.

\textit{Likkutei Sichos, Shabbos Parshas Vayigash, 5750 [1990]}

...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 Nissim\textsuperscript{627} 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.

\textit{Likkutei Sichos, Vol. VIII, p. 362}

...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.\textsuperscript{628}

\textit{Likkutei Sichos, Vol. VIII, p. 362}

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\textsuperscript{625} Bereishti 46:28.

\textsuperscript{626} Tanachuma on Parshas Vayigash, sec. 12.

\textsuperscript{627} On Sukkah 25a. Rabbeinu Nissim is better known by his acronym as ר"ן ("the Ran").

\textsuperscript{628} Avodah Zarah 5a.
...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

...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

...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)\(^632\) “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 be\(^634\) “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

וילחש מלתחמש הוא... בניה מקודש

...he will fight the wars of G-d... and build the [Beis Ha]Mikdash (i)

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\(^{632}\) *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).

*Likutei 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.

*Likutei Sichos*, Vol. XVI, p. 304

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## Ripple Effect (i)

והנה בברוק — “he delves deeply into the study of the Torah”: This activity involves Mashiach alone.

ויבך כל ישראל — “and compels all of Israel to walk in [the way of the Torah]”: This is his effect on the Jewish people.

וילך ממלכת י’h — “he will fight the wars of G-d”: This is the first of his effects on the nations of the world.

ויתקם ארץ העולם כל 누 — “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 to call upon the Name of G-d.”

*Likutei Sichos*, Vol. XVIII, p. 282

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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)**

- **"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:
  1. **(a) "he delves deeply into the study of the Torah"**: He himself is utterly dedicated to the Torah and its fulfillment.
  2. **(b) 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.
  3. **(c) "he will fight the wars of G-d"**: He removes every obstacle raised by the gentile nations, so that the Jewish people will be\(^{638}\) “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 Sichot*, Vol. XVIII, p. 281

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**Ripple Effect (iii)**

- **"he delves deeply into the study of the Torah"**: Here, the object of the *avodah* of *Mashiach* is himself.

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\(^{637}\) See the passage above entitled “Renewing the Davidic Dynasty.”

\(^{638}\) *Hilchos Teshuvah* 9:2.
— “and compels all of Israel to walk in [the way of the Torah]”: Here, the focus of his avodah is the people around him.

— “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. (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) ויהי ממונה "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) ויהי ממונה "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) ויהי ממונה "he will perfect the entire world": The parallel preparation is one’s effort to influence the gentile nations, for Rambam rules 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

639. In the original, chelko baadlam.
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

...and builds the [Beis Ha]Mikdash (i)

According to some sources\textsuperscript{641}, the Third Beis HaMikdash will descend from heaven; according to other sources,\textsuperscript{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,”\textsuperscript{613} the Beis HaMikdash will be built by G-d Himself; if they “are not found worthy,”\textsuperscript{612} 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,\textsuperscript{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.\textsuperscript{644}

(c) That part of the building which is clearly described in the vision of the Prophet Yechezkel\textsuperscript{645} will be built by the hand of man, viz., by Mashiach; the remaining part will be revealed from heaven. (As Rambam writes elsewhere,\textsuperscript{646} “The edifice

\textsuperscript{641} Rashi and Tosafos on Sukkah 41a; Tanchuma on Parshas Pekudei, sec. 11; Talkut Shimoni on Tehillim, end of Remes 848; Zohar 1, 28a.
\textsuperscript{642} Talmud Yerushalmi, Megillah 1:11; Vayikra Rabah 9:6.
\textsuperscript{643} Bamidbar Rabbah 15:13.
\textsuperscript{644} Bava Basra 53b.
\textsuperscript{645} Yechezkel 40:1-43:12.
\textsuperscript{646} Hilchot 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 teach\(^647\) that in the Beis HaMikdash, “even though fire came down from heaven [upon the altar], they were commanded to bring ordinary fire.”


...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.

Likutei Sichos, Vol. XVIII, p. 419

\(^647\) Toma 21b.
\(^648\) See passage (i) above.
\(^649\) Hilchos Beis HaBechirah 1:1.
\(^650\) In the Aram. original, binyana deKaddo Bres He; Zohar 1, 28a.
...and builds the [Beis Ha]Mikdash (iii)

When enumerating the laws involving “the House of [G-d’s] Choice,” 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”). 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.

Kuntres Shabbos Nachamu, 5750 [1990]

...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 altar “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. It may thus be assumed that one of the criteria which will confirm that “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), bechekus shehu Mashiach.
653. In the original (in the present halachah), harei zeh Mashiach bevdai.
What Constitutes
“The Beginning of the Redemption”?

...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

...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 “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, ar’chalin d’gulal; Megillah 17b.
655. In the original, kibbunalayor.
656. See also Likkutei Sichos, Vol. XXIII, p. 395, et al.
657. Zohar 1, 134a; Rambam on Berachos 49b.
658. Tehillim 147.2.
659. Tanchuma on Parshas Noah, 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 אֶתְכֶם וְיִשָּׂרָאֵל אֵלֹהִים — “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 preciously 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. Eruvn 13b.
It would appear that according to the Halachah this is the sequence that must take place even under minimal conditions [i.e., even\(^{612}\) "if the generation is not found worthy"]. If, however,\(^{663}\) "the generation is worthy," and\(^{664}\) "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 time\(^{661}\) "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 the\(^{666}\) "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,\(^{667}\) קש וטירץ ילאך, אפי יכון דק קש אבריס — "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, aschnur darci, Yevumos 39b.
\(^{664}\) In the original, kalu kol hakitsin, Sanhedrin 97a.
\(^{665}\) See passage (a) above.
\(^{666}\) Beginning of Shaarei Teshuvah.
\(^{667}\) Bava Mezuzah 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 Tischke 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 [1987]

...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

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, maasch 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


_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 Mielachim_ 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. 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

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Service in Unison

...[motivating all the nations] to serve G-d together

Similarly, before the Giving of the Torah at Sinai, the Jews first had to be[674] “like one man, with one heart.”

Likkutei Sichos, Chag HaShavuos, 5747 [1987]

...and serve Him with one purpose (i)

“To serve Him” signifies prayer. 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

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673. See the passage above entitled “If a king will arise from the House of David... (vi).”

674. In the original, לبيلיה ליבת אדום, in Ramban[674] on Shmos 19:2.

675. Taanis 2a.

676. Tehillim 56:7.
...and serve Him with one purpose (ii)

In the verse from which Rambam quotes, the first of these words (לִפְדוֹת) is in fact spelled לִפְדוֹת. It is likewise quoted with the additional letter vav (meaning “and”) in the Midrash and in the Zohar — 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: “Concerning such a person the verse says, — ‘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: — Do not withhold good from those to whom it is due, when it is in the power of your hand to act.’”

Likkutei Sichot, Vol. XXIII, p. 103

678. Bereishis Rabbah, at the end of Parshas Vayeshev.
679. Part I, end of Parshas Noach.
680. Bava Kama 81b: The letter kaf is vocalized with a kamatz (see also Rashi on Berachos 30a).
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 Yeshayahu 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. “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, “The lion shall eat straw like the ox.”
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.

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(689) [the prophet, before the advent of the great and awesome Day of G-d].”

686. Berachot 34b.
687. Yechezkel ch. 38.
689. The name of the prophet is occasionally spelled, as in this verse, without the final letter ꧐.”
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 blenched. 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.

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\(^{690}\) Malachi 3:24.

\(^{691}\) Sanhedrin 97b.
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,\(^6\) “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:\(^6\) “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.

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\(^6\) Malachi 3:3.

\(^6\) 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

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.
HALACHAH 1

What Will the World Look Like?

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.

Likutei 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. Rambam 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

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*.498 “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*499 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

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698. *Berachos* 34a, which Rambam quotes in *Halachah* 2 below. See *I Await His Coming Every Day*, p. 51ff.
700. *Teshayahu* 64:3.
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-

704. Rashi, Shabbos, loc. cit.
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.
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 that “in future time all the barren trees will bear fruit.”

*Likutei Sichos*, Vol. XXVII, p. 191

**The world will continue according to its pattern (ii)**

In the previous chapter 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, "One

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709. Torah 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... “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... “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 Sichot*, Vol. XXVII, p. 199

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**The Wolf and the Lamb**

*זוח שטמר בפשע: זר וּאֶב עָמָּב כְּשָׁם, נָפָּר עָמָּב דָּרִיב, נָפָּר חֲרִיב.*

*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

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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,”713 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.”712

Likkutei Sichos, Vol. XXVII, p. 204

713. Ch. 6.
714. I.e., in Mishneh Torah, Hilchos Melachim.
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 (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 718

To Prepare Their Hearts

למישר ישראל לחקן LET

...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.

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

"May the spirits of those who attempt to calculate the final time [of Mashiach’s coming] expire!"

[See the above passage in ch. 3 entitled, “Calculating the Time of the Redemption.”]

**HALACHAH 4**

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**Why Yearn for That Era?**

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 Vayera*, 5743 [1982]

...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

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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 not 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

...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-d for the sake of receiving a reward.” (On this Rambam writes: “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 quotes the Gemara — “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.
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....” 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.

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 Shelach, 5747 [1987]_

**HALACHAH 5**

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**Neither Famine nor War**

...בזאורי העולם

_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.”

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725. _Hilchos Tehuva_ 10:3.
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.” 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 that “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, “the war of the Torah”). Nor will there be envy and competition in holy matters (as in the Gemara’s description of scholars, “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, הנה לפי הנסיון (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.


In that era there will be neither famine nor war (i)

Does this not contradict Rambam’s earlier statement\(^3\) 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.\(^4\) Rambam, however, does not describe this period, for the Yad 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;\(^5\) 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,\(^6\) “the occupation of the entire world will

\(^3\) Halachah 12:1 above.
\(^4\) See the first of the passages above that comment on the words, “The world will continue according to its pattern.”
\(^5\) See the beginning of ch. 4 in Part 6 of the present work.
\(^6\) See later in the present halachah.
be solely to know G-d,..., as it is written,236 '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 Mashiach237 “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,238 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,239 Rambam sets out guidelines for a man’s proper conduct and concludes with the following assurance:240 “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-

237. 9:1.
238. Ch. 4.
239. 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

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. Tshillim 34:15.
**Good Things in Abundance**

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 Pardos Lecha*, 5751 [1990]

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*. 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.


For good things will flow in abundance and all the delicacies will be as freely available as dust (ii)

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742. 9:1.
The term נמע (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, נמע ממעש ערש — "for good things will flow in abundance"). For the whole point of adding "and all the delicacies..." was to make it clear that the נמע (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 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

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, when “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

This includes all the nations — certainly a major innovation.

Likkutei Sichot, 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 that 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 teach 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, “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 Nasso, 5751 [1991]

743. Sanhedrin 59a.
...will be solely to know G-d

The expression “solely”\textsuperscript{745} rules out even such occupations which in the present period the Torah itself obliges one to undertake. Thus Rambam rules elsewhere\textsuperscript{746} that even a full-time scholar\textsuperscript{747} 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.

\textit{Likkutei Sichos, Vol. XXVII, p. 238}

...to know G-d (i)

This will all come about through Mashiach, who\textsuperscript{748} “will teach all the people and show them the path of G-d, and all the nations will come to hear him.”

\textit{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. Elsewhere\textsuperscript{749} 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 of\textsuperscript{750} the mystical dimension of the Torah: “The early Sages directed that one

\textsuperscript{745} In the original, נֶעָרָם.
\textsuperscript{746} Hilchos Talmud Torah 3:9.
\textsuperscript{747} In the original, טוֹרָה הוא נַפְשׁוֹ (lit., “the Torah is his craft”): one whose constant occupation is Torah study.
\textsuperscript{748} Hilchos Teshuvah 9:2.
\textsuperscript{749} Hilchos Yesodei HaTorah 2:12.
\textsuperscript{750} In the original, ננוּן ננוּן (lit., “the Teachings of Truth”): the esoteric scholarship of the Kabbalah.
should not expound on these matters\textsuperscript{751} 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 \textit{person} who encounters it.\textsuperscript{752} It is not that \textit{this dimension of the Torah} must by definition remain concealed, but that for \textit{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 \textit{Mashiach}. For at that time, untrammeled 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.”

\textit{Likkurat Sichos}, Vol. XXX, p. 171

\textit{...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 \textit{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;\textsuperscript{753} he transcends all his finite limits, bursting even the \textit{Mitzrayim}-like bondage of his accustomed mindset in matters of holiness.\textsuperscript{754} This is relevant even to a person who has overpowered his Evil Inclination and who is

\textsuperscript{751}. I.e., \textit{Maarch Merkavah} (lit., “the Subject of the [Celestial] Chariot”; cf. \textit{Yechezkel}, ch. 1): more generally, the ultimate mysteries of the heavenly spheres.

\textsuperscript{752}. In the Aram. original, \textit{cheftza} (the “object”) and \textit{gavra} (the “person”); terms borrowed from the field of Talmudic analysis.

\textsuperscript{753}. In the original, \textit{amir einavim}.

\textsuperscript{754}. In the original, \textit{Mitzrayim} = Egypt; \textit{Mitzvarim} = 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 which755 "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]

...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 دولק ("alone"), as in the verse,757 "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 دولק ("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.

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 (אָדָם קָנָה) 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 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 Gemara762 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

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 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, Rambam765 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.
761. See the Alter Rebbe’s Shnei Aruch, Hilchos Talmud Torah 2:10; see also Iggeres HaKodesh, loc. cit.
762. Chullin 66b.
763. In the original, תשמיעו התנכה יוהב, Teshayahu 42:21.
764. In the original, ויהי יקרא יתכן סבר, Sotah 44a.
have not reached us.) In the era of Mashiach, all areas of scholarship will be known through the Torah.  

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” ( começou דוגלים); “they will gain an understanding of (יוושיהם) their Creator”; “and know (רואים) the hidden matters.” These three terms correspond to the three stages of the intellective 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, “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.

Likkutei Sichos, Shabbos Parashas Devarim, 5748 [1988]

**The Jews will therefore be great sages (iii)**

Why are they called “great sages” (حكم דוגלים)? — Because the unadulterated motive of their study will be to “make the Torah great and glorious.”

Likkutei Sichos, Vol. XXVII, p. 240

**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.

*ibid.*

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766. Cf. the discussion of the snake in Beshoros 8.1.
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: “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 Sichot, Vol. XXIII, p. 41

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 describes as “profound matters.” “[They] will attain an understanding of their Creator” refers to Maaseh Merkavah. Since the latter subject cannot be fully grasped, Rambam adds the proviso, “to the [full] extent of mortal potential.”

Likkutei Sichot, Vol. XXVI, p. 120

...and will attain an understanding of their Creator (i)

This expression [nevertheless] specifies understanding. Indeed, the verb used (יָשָׂם) 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.
772. Both Heb. terms appear in Chagigah 11b. See also footnote 751 above.
in the prooftext\textsuperscript{755} 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 — "The activating force of the Creator is continuously present in the created being."\textsuperscript{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

cf. ch. 7, p. 241

...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.”

\textit{Likutei Sichos}, Vol. XXVII, p. 241


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 (*metziw*) 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

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.

For the world will be filled with the knowledge of G-d as the waters cover the ocean bed (iv)

The Shas concludes with the verse — “G-d will bless His people with peace.” Rambam concludes his Mishneh Torah with the verse — “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 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:

775. Uktzin 77b, the last page of the Babylonian Talmud.
776. Tehillim 29:11.
777. Hilchos Tosdei HaTora 1:1.

Traditionally, when a siyum 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
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—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 (עומד התודד או"ז הוהי) 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 Kunrei Shalmei Chagigah: Hadranim al HaRambam (Heb.; Kehor, Kfar Chabad, 5750 [1990]). Two of them appear (in documented English adaptation) as chs. 5 and 6 of I Await His Coming Every Day.

that it is covered and utterly overwhelmed by it. 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 (metzizrs). 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.

Scfm HaSichor 5748 [1988], Vol. I, p. 207

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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

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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. 1, 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 (ספור הוותיווה עMediaPlayer הטבש) form the Name Havayah. (Furthermore, Rambam quotes as his prooftext, שמש 20:2 — “I am Havayah your G-d.”)781

Sefer HaSichos 5748 [1988], Vol. 1, 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 HaMejorah (lit., “the explicit Name”); Shem HaEssem (lit., “the Name of His Essence”); and Shem HaMeysachad (lit., “the Name which is an integral part of His Essence”).

781. Shemos 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.\footnote{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).”}

Now, the Jewish people are called \textit{אש הownloadות — “the people close to Him.” They have been endowed with a soul which is \textit{ךלא האלוהים המ䏻 מימיי — “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 \textit{every} existing thing; and \textit{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: \textit{נפשי כל נפשי — “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 \textit{מהשך תומך — “the activating force of the Creator that is continuously present in each created being,”}\footnote{783. \textit{Tehillim} 148:14.} 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.”

\textit{Likkutei Sichos, Vol XXVII, p. 247}

\footnote{784. \textit{Tanya}, ch. 2, paraphrasing \textit{יִוֵּי} 31:2.}
An asterisk indicates a cross reference within this Glossary.
All non-English entries are Hebrew unless otherwise indicated.

**Acharonim** (אכרוןים): halachic authorities of the period since the publication of the *Shulchan Aruch* in the sixteenth century

**Acharon shel Pesach** (אכרון של פסח): the Last Day of Passover

**aggados** (אגדות; the singular Aram. form is *aggad'ot*): non-legal teachings on the non-literal level of interpretation known as *derush*

**ahavas Yisrael** (אהבה לישראל): loving a fellow Jew

**alma de'igalya** (عالم הגאלה; lit., “the world of revelation”; Aram.): the spiritual realm in which Divinity is revealed

**alma de'iskasya** (عالم הискסי; lit., “the world of concealment”; Aram.): the spiritual realm in which Divinity is concealed

**amoraim** (אמראים): post-Mishnaic authorities cited in the *Gemara*

**Asiyah**, the World of (אסיה; lit., “the World of Action, or Making”): the lowest of the Four *Worlds*

**Atzilus**, the World of (אצילה; 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** (בריסא; pl., *beraisos*; Aram.): tannaitic statement not included in the Mishnah

**beirurim** (بيرורים): the divine service of sifting and refining the materiality of this world by enlightened use, and thereby elevating the divine sparks concealed within it
**Bereia**, the World of (היא; 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. *Chochmah*

**bittul** (ב Tul; lit., “self-effacement”)

*Chabad* (Chabad): 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

**Chalilah** (חילין): (a) a tithe of dough for the *Kohen*; (b) a braided loaf baked in honor of *Shabbos*

*Chassid* (Chassid; pl., chassidim): adherent of the chassidic movement (see *Chassidus*)

*Chassidism*, see *Chassidus*

*Chassidus* (Chassidus): (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; whole-hearted 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; the second-highest of the five levels of the soul (cf. *Beresish Rabbah* 14:9)

*Cheked* (חגד; lit., “lovingkindness”): the first of the seven Divine *middos*, or attributes, and of their corresponding mortal *middos*, or spiritual emotions
Chochmah (Chochmah; lit., “wisdom”): the first of the Ten Sefiros, or divine emanations; the first stage of the intellectual process (cf. *Chabad); reason in potentia

Chumash (Chumash): the Five Books of Moses

Daas (Daas; 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 (אוני, דבון; Yidd.): (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

ehchad (הואחד): the number one

Ein Soflight (אין סוף ליית): the [infinite] creative and enlightening emanation that radiates from the Infinite One

Elokes (Elokes): Divinity

Erets Yisrael (ארץ ישראל): the Land of Israel

eres (_HEIGHTANGED; 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 (פורברגין; Yidd.): (a) an assemblage addressed by a Rebbe; (b) an informal and brotherly gathering of chassidim for mutual edification and spiritual sensitization

galus (אילונ): exile; Diaspora

Gan Eden (גן עדן): the Garden of Eden; Paradise

gashmiyus (גשמי): materiality

Gemara (גמרא; Aram.): see *Talmud

gematria (גמידרא; Aram.): the numerical value of the letters that comprise a word in the Holy Tongue, and the derivation of insights therefrom

geonim (גוןים; pl. of gaon): eminent Torah scholars

genah (גנוה): redemption
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Gevurah (גולה; 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 (ה法令; 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 (יהוה): the Four-Letter Name of G-d as commonly pronounced in the study of *Chassidus*

Hitchos... (...ทะเลת)...: the laws of...

Hishtalshelus (or: *Seder Hishtalshelus*; תהלתשלום): 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” (יניוו דמיישיחא; also *ikvos Meshicha*; Aram.): the [generation that can hear the approaching] “footsteps of *Mashiach*”

Isru Chag (ישר חague): 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 (קבאל עול; lit., “acceptance of the yoke”): unquestioning self-subordination to the Will of G-d

kasher (קשות): state of being *kosher*

Kedushah (קדושה): sanctity

kelippos (קליפה; 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 (кра; lit., “end”): a particularly auspicious time for *Mashiach to bring the exile to an end
kochos makkifim (כוהות מקיימים): the transcendent faculties of the soul
kochos pnimiyim (כוהות פנימיים): the internalized, conscious faculties of the soul
Kohen (כוהן; pl., Kohanim): “priests”, i.e., descendants of Aharon
Kohen Gadol (כהן גדול): high priest
kosher (ברש): 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
Maalchus (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 (מתזח; pl., matzos): unleavened bread eaten on *Pesach
Midrash (דרש): any one of the classical collections of the Sages’ homiletical teachings on the Torah, on the non-literal level of *derush
minyan (ミני; pl., minyanim): quorum of ten men required for communal prayer
Mishkan (מישקן): the Tabernacle, i.e., the temporary Sanctuary in the wilderness; see Shmos 25ff.
Mishnah (ミסנה): 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 HaTah HaChazakah
mitzvah (ミツב; pl., mitzvos): a religious obligation; one of the 613 Commandments
Mussaf (מעסף): 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 (נץ): one who sets himself apart for divine service by undertaking certain ascetic restrictions; cf. Bamidbar 6:1-21

nefesh (נש; pl., nefeshos): (a) soul; (b) the lowest of the five levels of the soul (cf. Bereishis Rabbah 14:9)

neshamah (נפש; 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 (נוג; pl., niggunim): melody, usually wordless, especially one figuring in divine service

ingen (נגן; 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 (paragus; pl., parshiyos): portion of the Torah read publicly each week

Parshas... (מפרשת): the parshah of...

Pesach (פסח): Passover, a seven-day festival beginning on 15 Nissan, commemorating the Exodus from Egypt

Pirkei Avos (פרקי אבות; lit., "chapters of the fathers"): tractate in the *Mishnah reprinted in most *Siddurim and commonly known as "Ethics of the Fathers"

psimiyus haTorah (פיזמים התורה): the innermost, mystical dimension of the Torah; cf. *nistar

posek (posing; pl., poskim): decisors; rabbis whose legal decisions are authoritative

pshat (פשע): 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 (קרובא כפור): 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
**Glossary**

*Rishon* (ישרון; 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. *Rashci Chedashim*): 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. *Bereishit Rabbah* 14:9).

*ruchniyus* (רוחני): 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., *Sifras*): 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* (סרות אומר): the formal counting of the 49 days from the second day of *Pesach* to the eve of *Shavuos* (*Vayikra* 23:15-16).

*sedas Mashiaach* (סדת המשיח): 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., *Shabbasim*): the Sabbath.

*Shabbos Parshas...* (שבורות פרשת): the *Shabbos on which a [named] *parshah* is read.

*shaliach* (שליח): emissary.

*Shas* (סנין; acronym of寺庙 של ועד ניוב היה; 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 (שח奇特יאנו, lit., “Who has granted us life”): blessing pronounced on seasonal and other occasions for thanksgiving (Siddur, p. 87)

Shemittah (שimeType): the seven-yearly Sabbatical year (Vayikra 25:1-7)

Shemoneh Esreh (שמונת עשרה; lit., “eighteen [benedictions]”): prayer which is the solemn climax of each of the three daily services (Siddur, p. 50)

Shlita (שליטה; acronym of the five Heb. wds., o, mo, D, D, T): 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 (שולחן ערוך; lit., “a set table”): the standard Code of Jewish Law compiled by R. Yosef Caro in the mid-sixteenth century

sichah (שיחא; pl., sichos): an informal Torah talk delivered by a Rebbe (cf. *maamar)

Siddur (סדור; 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 (จุ, 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

Siyum (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 (תנacional): acronym for Torah (i.e., the Five Books of Moses), Nev’im (the Prophets), and Kesuvim (the Writings; i.e., the Hagiographa).

tanna (תנאים; pl., tannaim): authority of the 1st-2nd. cents. quoted in the Misnah.

Tanya (תנאה): 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 (טניאיגג): small black leather cubesh 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 (תמים; 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 (תיקון; pl., tikkunim): the process of refining, restituting and rehabilitating the materiality of this world.

Tikkun Chatzos (תיקון 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 טים; תומכי תמים): (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 (צימצום): 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 (טביוות): the main stages in the creative process resulting from *tzimtzum; in descending order: *Atziluth, *Beriah, *Yetzirah and *Asiyah, often referred to by their acronym as אב"ע

yechidah (יחד): the highest or innermost of the five levels of the soul (cf. Bereishis Rabbah 14:9)

yeshivah (ישיבת): Torah academy for advanced students

Tesod (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 יצירה; lit., “the World of Formation”): the third (in descending order) of the Four Worlds

Yiddishkeit (ידישיות; lit., “Jewishness”; Yid.): the Torah way of life

Yom-Tov (יומ טוב): festival

Yom-Tov Shel Shelishiy Shel Galuyos (יומ טוב של שלישי של גליوس): one of the days which only in the Diaspora is appended to each of the three Pilgrim Festivals

Yud-Beis and Yud-Gimmel Tammuz (יוד בים גמבל 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 (יוד תס Kislev; “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 (זו"ר; lit., “radiance”): classical work embodying the mystical teachings of the *Kabbalah
Λοματζ Κ’ז α’λμοι’ρ κλάτ ημεία

* Λόματζ τ’όλης
αλφα, χολα, Ρίνικλ, κάλλος ιταλίου, μεντς μεζζίνι
κι’ι, μετάκα, εδώ έλα ματ θέλη σιανή

Λόματζ τ’όλης
καρά τρεντά έφευ θαμίνι

περδύ θευ

θερίζα Ρ’, γερίαλι έναν καρά τ’όλη, θαμίνι, νόμιποι