

Inyonei

MOSHIACH AND GEULAH

ב"ה

TRANSFORMING PHYSICAL INTO SPIRITUAL ELEVATED PHYSICALITY IN THE DAYS OF MOSHIACH

Volume I, #5

מנחם אב 5770

תהא שנת עינים פקוחות

MoshiachInDepth.wordpress.com

The Beis Hamikdash, the Holy Temple in Yerushalayim, was more than just the holiest place on Earth, a place where Gan Eden could be experienced; it was a “factory” which converted the physical in to the spiritual.

This process was exemplified through the *Korbanos*, the offering of animals on the Altar in the Beis Hamikdash. An offering was consumed by a heavenly fire which burned and nullified its outer layer of physicality, enabling its inner dimension to be elevated to the spiritual. The animal was composed of both good and evil. As explained in Chassidus, the physical is evil and the Divine vitality within is the good; the evil aspect was nullified and the good was then elevated to Holiness.

Where did the evil originate? Originally, man dwelled in Gan Eden—a place of revealed Divine Reality. Physicality itself also revealed its Divine nature. After man ate from the Tree of Knowledge of Good and Evil, the truth of the world became

concealed by the falseness of materiality—the *klipos*, or “shells” which conceal the G-dliness within. In the words of the Rebbe: the physical in and of itself is death and evil. Physical “life” comes from the G-dly spark that is concealed within the physical. By nullifying the physical aspect, the aspect of death, we reveal the G-dly spark within, the aspect of life.

The true Divine Reality of this world will again be revealed via the Divine Service of the Jewish people, which is to transform the physical back into the spiritual. With the coming of Moshiach, it will be revealed to our eyes what is beneath the coverings: that this world is really Hashem’s Garden.

The concealing physicality of today will pass away (“I will remove the spirit of impurity from the earth”), and the nature of the physical itself will be elevated. What today is spiritual and invisible to our eyes will become the tangible reality, for we will see the result of having transformed physical into spiritual.

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TRANSFORMING PHYSICAL INTO SPIRITUAL

PHYSICALITY IN THE DAYS OF MOSHIACH

I. The Physical World: A World of Falsehood

Nobody likes to be lied to. Deception in the holy tongue is termed *gneivas hada'as*, which means “theft of one’s knowledge” or “theft of the mind”—to deceive one into thinking that something false is actually true. Chassidus comes to awaken us to the realization that “theft of mind” is not only something which can sometimes occur in this world, but in fact the entire world as we know it is false. The physical world has deceived us into thinking that it is real. The Rebbe Rayatz explains:

This world is called *Alma d'Shikra* (a world of falsehood) because everything that exists in this fleshly, *olam hazeh-digeh* world is all a lie. “This world lies.” Physicality is all a lie, because the true existence is the spiritual life-force not the physical existence. Physical existence obscures the spiritual life-force.

Likutei Dibburim II p. 346

עולם הזה ווערט אנגערופען
עלמא דשקרא, ווייל אלץ וואס
עס איז אויף דער פליישיגער
עולם הזה דיגער וועלט, איז אלץ
לייגט. “עולם הזה לייגט.”
גשמיות איז דאך א שקר, ווייל
דער מציאות אמיתי איז דער
חיות הרוחני ניט דער מציאות
הגשמי, דער מציאות הגשמי
פארשטעלט דעם חיות הרוחני.

לקוטי דיבורים, חלק ב, 346

Everything we see around us is physical and material, and it seems quite real. Yet Chassidus demands of us to realize that “everything that exists in this world is a lie”, that “physicality is all a lie.” We must realize that we are being deceived. The Rebbe explains what is the nature of the deception, the nature of the lie:

The lie of the world is that the world shows itself as a reality, the opposite of the truth that the main thing is the Divine life-force that gives vitality to it...note chapter 36 of Tanya...that the sin of the Golden Calf caused them and the world to become physical...from this it is understood that the lie of the world is mainly after the sin of the Golden Calf .

Bosi Legani 5730, muga, footnote #17

שהשקר דעולם הוא שהעולם
מראה את עצמו למציאות, היפך
האמת שהעיקר הוא החיות
אלקי שמחי' אותו ולהעיר
מתניא פל"ו...”רק שאח"כ גרם
החטא ונתגשמו הם והעולם”...
ומזה מובן שהשקר דעולם הוא
בעיקר לאחר חטא העגל.

באתי לגני תש"ל, מוגה, הערה 17

The sin of the Golden Calf “caused them and the world to become physical”, and the lie of the world is mainly after this, after they “became physical”. The world will re-

main in this state “until the moment of *keitz hayamin* [the time of the Redemption] when then the physicality of the body and the world will be refined...” (Tanya, ch. 36) This refinement of the world is thus understood as the opposite of it becoming physical, which means—**doing away with the physical as we know it**, restoring it to its original state of Divine intent.

[At the time] when the refinements have been completed, when “I shall remove the spirit of impurity from the earth”—if the **spirit** of impurity will be banished, how much more so will impure **materiality** be banished.”

Likutei Dibburim, 23:2, First Seder, 5703

בגמר הבירורים בזמן ש"את רוח
הטומאה (גם רוח הטומאה,
וגשמ מכל שכן) אעביר מן
הארץ.”

לקוטי דיבורים כג, ב, סדר ראשון
דפסח תש"ג

To understand that the process of refinement means restoring the physical world as we know it to its original state prior to it becoming physical is not a side-issue, at least as far as the Rebbe is concerned. It so fundamental that the Rebbe saw fit to write it into Hayom Yom on *three separate occasions*:

27 Teves—“Jewish physicality is spiritual. G-d gives the physical and we make the spiritual.”

29 Adar Sheini—“The Holy One created all physical objects from nothing to something. A Jew must make the something into nothing, making the physical into the spiritual.”

27 Elul—“Hashem makes the physical from the spiritual, and Israel makes the spiritual from the physical.”

In fact, the physical only exists in order for a Jew to nullify it, bring it to a state of *bittul*. The physical did not exist at the beginning of creation and will cease to exist at the end. This concept is expressed by the Shelah, commenting on the verse “You shall dwell on the land securely”: He explains that “the land” refers to materiality, and that to “dwell on the land securely”—this is the refinement of materiality...meaning materiality will return to the spiritual.”¹

In order to put these matters into perspective, we need to have an understanding of how things came to be physical in the first place, and why the job of a Jew is to turn it back into the spiritual.

II. Original Perfection, and the Descent to This World

The world was not always a lie. In fact, the Midrash tells us that world was created in a state of perfection.² Man’s body was Hashem’s own handiwork, with a Divine soul blown into him. He was placed in Gan Eden, a place of G-dly revelation which “does not tolerate even a mustard seed of a body from this world”.^{2a} Gan Eden was the lowest level of reality at that time³, it was for the original man what *olam hazeh* (this

world) is to us. The lowest level of existence was a spiritual existence—Gan Eden. Existence only became physical (in the sense that we know it) after Man ate from the Tree of Knowledge.

Everything was only in the spiritual, for it was before he ate from the Tree of Knowledge when there was not any physicality like now.

Hemshech V'Kacha 5637, ch. 18

שהי הכל ברוחניות לבד שהרי
זה הי קודם שאכל עה"ד שלא
הי כלל בהגשמה כמו עכשיו.
המשך וככה תרל"ז, אות יח

Originally, the place of *klipos* (shells of impurity that conceal G-dliness) was below all the worlds, utterly lifeless.⁴ They were not part of the world, and Man had no connection to them. But through the Sin of the Tree of Knowledge, sparks of holy life-force were submerged in the *klipos*, which caused Man and the world to become physical. "After Adam Harishon sinned and made his body material and coarse and it concealed the light of the soul",⁵ "via the sin they became physical after they had been spiritual".⁶

Not only the body of Man fell from the level of the spiritual to the physical, but also Man's perception. The world which Man now perceives is the superficial, external, and lowly world of *klipos*:

This which we see as physical is not physical. What we see as physical is something attached, which we need to separate. The fact that in the future there will be a physical body, and that what was originally brought into being was a physical body, this is not what we see...what we see is the result of the Sin of the Tree of Knowledge...before the sin it was different.

Toras Sholom, p.211

אין זה מה שאנו רואים גשמי,
הוא גשמי, הנה זה מה שאנו
רואים גשמי הוא רק דבר מחובר,
שצריכים להפריד אותו, וזה
שלע"ל יהי דווקא גוף גשמי, וזה
שנתהווה גשמי, אין זה מה שאנו
רואים כי מה שאנו רואים נהי
דרך חטא עה"ד...מ"מ קודם
החטא הי שונה....
תורת שלום, 211

The body of Man after the sin is called "garments of skin" ("Hashem Elokim made for the Man and his wife in garments of skin and dressed them"⁷) in contrast to the body as it was before he ate from the Tree of Knowledge, called the "garments of light".* The Shelah explains: "Adam Harishon was created in garments of light, he was entirely shining light. Afterwards he brought the darkness on himself, his skin darkened and he was en clothed in garments of skin."⁸

Chassidus likens these garments of skin, which Man acquired after the sin of the Tree of Knowledge, to a leather shoe which covers the actual body:

*) In Hebrew, the word for light [אור] and the word for skin [עור] are pronounced the same, the only difference is that skin is spelled with an 'ayin' [ע] and light is spelled with an 'alef' [א].

This is the garments of skin that was made after the sin...like the leather of the shoe to the physical foot. It clothes in a way that it totally conceals the body and skin of the foot, but it is fitted to the size of his foot, and it looks as if it is the body of the foot, but it is really made of leather.

Siddur im Dach, Shaar Hamilah, p. 148d

זוה הלבוש דכתנות עור נעשה
אחר החטא...כמו שהעור דמנעל
גשמי הוא מלביש באופן
שמסתיר לגמרי גופו ובשרו של
הרגל אך נמדד המנעל למדתו של
הרגל ונראה כאלו הוא גופו של
רגל מעור בלבד.
סדור עם ד"ח, שער המילה, קמח, ד

Although it appears to look like the body, and it suits the body's dimensions, and it even protects the body, in truth the "garments of skin" are a nothing but a coarse, external covering. They are like a "leather shoe" which completely conceals the actual body inside of it.

This explanation also helps us understand a perplexing statement in the *gemara*. The *gemara* (*Taanis* 5a) states that Yaakov Avinu did not die. What is perplexing is that this seems to be directly contradicted by the testimony of the Torah itself! The Torah states explicitly that after Yaakov Avinu passed on he was embalmed and was buried in Egypt. How can a person be embalmed and buried if he did not die?

The answer lies in explanation above that "what we see as physical is not physical, it is something attached." Explains Rabbeinu Bachya in his commentary on the Torah:

Yaakov Avinu did not die, but he remains existing in body and soul. This body is the second body, the ethereal body in which the soul is garbed in the form of a body. It has tangibility, but it is exceedingly ethereal...and he can appear to whomever he desires, because the first, coarse body was embalmed and buried...just as his children are alive in body and soul, so too he is alive in body and soul, and this refers to the [ethereal] body mentioned above.

Rabbeinu Bachya on Vayechi 49:33

יעקב אבינו לא מת אך נשאר
קיים בגוף ובנפש, הגוף הזה הוא
השני הדק שבו הנפש מתלבשת
בצורת גוף ויש לו ממש אבל הוא
דק עד מאד...ומתראה למי שהוא
חפץ בו כי הראשון הגס נחנט
ונקבר כפשוטו של מקרא...מה
זרעו בחיים בגוף ונפש אף הוא
בחיים בגוף ונפש והוא הגוף
שהזכרתי.
רבינו בחיי עה"ת, ויחי מט: לג

From here we see quite explicitly that the externality of the body is not the body itself. Rather, it is a "form-fitting" outer-garment that Man acquired through the sin of the Tree of Knowledge. The true body lies hidden within, not visible to the eye. What is visible to the eye is a lie, earning this world the title "alma d'shikra"—"A World of Falsehood".

Although it appears to our eyes that the physical aspect of the world is the revealed aspect, in fact the physical really covers and conceals—misleading us into perceiving it as having its own independent significance. It is as if a person would take great delight in plastic jewelry cases, yet he is oblivious to the fact that they contain within them precious diamonds and pearls. Or, in the words of the *Tikkunei Zohar*, “Good on the inside and its garment is bad...fools look at the body, which is the garment.”⁹

III. Physical Matter: Death and Evil

In *Hayom Yom*, the Rebbe also draws our attention to the nature of the physical, providing a basis to understand why the job of a Jew is to transform the physical into the spiritual. In the name of the Baal Shem Tov, the Rebbe writes:

Every permitted physical object is mixed good with evil. The physical is evil and the G-dly life-force which gives life to the physical is good.

Hayom Yom, 5 Menachem Av

אין יעדער דבר גשמי פון דברים
המותרים זיינען פאראן טוב ורע:
דער גשמי איז רע און דער חיות
אלקי וואס איז מחיי דעם גשמי
איז טוב.

היום יום ה מנחם אב

Having already learned that the physical is a lie, it is not hard to understand that it is evil. Furthermore, the Rebbe Rashab writes that physical and material items are “vomit and filth in and of themselves”,¹⁰ and more strongly yet, “the G-dliness in everything is the life and the good, and the physical matter is in essence death”.¹¹ The Rebbe explains this in a way which emphasizes that the physical in and of itself is death, “because besides G-dliness, there is nothing which is alive”:

An object in and of itself is the aspect of death, and when a Jew reveals the Divine life-force in it, the object becomes alive. As explained in Chassidus on the verse “See I have placed before you today the life and the Good and the death and the Evil...choose life”, the question is raised what sort of fool wouldn’t choose life? Rather, the verse refers to the spiritual and the physical aspects of the object, that the life and the Good means the spiritual life-force of the object, and the physical in and of itself is death and Evil...because besides G-dliness, there is nothing which is alive.

Maamorim 5734, p.140

הדבר מצד עצמו הוא בבחי' מות,
וכשמגלה את החיות האלוקי
שבו נעשה חי. וכמבואר
בהדרושים עה"פ ראה נתתי
לפנך את החיים ואת הטוב ואת
המות ואת הרע וגו' ובחרת
בחיים. דלכאורה אינו מובן. דמי
זה פתי שלא יבחר בחיים, אלא
שהכוונה היא בנוגע לגשמיות
ורוחניות הדבר החיים והטוב
היינו רוחניות וחיות הדבר
והגשמי מצד עצמו הוא מות
ורע, וע"ז אומר ובחרת בחיים,
והיינו שיבחר בחיות ונשמת
הדבר, הדבוקה באלוקות, מחיי
החיים. דחוץ מאלוקות אין שום
דבר שהוא בבחי' חיים.

ספר המאמרים תשלי"ד, 140

Because Man lost the ability to see the G-dliness, he now sees only the physical material, the falseness created by the sin instead of the sparks of holiness within. Physical life as we know it is like a hand puppet, a lifeless covering of *klipa* which appears to be animated because hidden within it is something truly alive. The world remains *in its essence* a G-dly place, but it is obscured by what we perceive as physicality—physicality which is inherently lifeless. In short, the physicality of the world lies and says that it has life and independent existence, when in fact it does not. The life and existence of the world derives from the sparks of holiness that are trapped within it. By extension, explains the Rebbe, we find that **physical life is not true life**:

Physical life, even though this is also called life, however this is not true life. For true life is eternal life, unlike physical life, which is not eternal life and therefore it is not true life.

Maamorim 5734, p. 57

חיים גשמיים אף שגם הם נק' חיים הרי אין זה חיים אמיתיים. דחיים אמיתיים הם חיים נצחיים, משא"כ חיים גשמיים אינם חיים נצחיים ולכן אין הם חיים אמיתיים.

מאמרים תשל"ד, 57

If physical life is not true life, then what does that imply about the physical body? Indeed, we find that the Arizal states that “The actual material body of man is...from *klipas nogah*, the evil in *nogah*...the coarse body is this world...it is the waste of everything and the materiality of everything.”¹²

Klipas nogah, from which the material body of man is made, is the “radiant shell”—the aspect of *klipa* which is a mixture of good and evil. But as the Arizal tells us, the material of this world is made from the **evil** in *klipas nogah*. *Klipas nogah* contains good, but it is buried within and not evident on the surface. The external, visible aspect of all material entities, including the body of a Jew, is the evil in *nogah*. Ultimately, with the coming of Moshiach, this evil will be eliminated:

The impure *klipas* receive their vitality via *klipas nogah* which is mixed good with evil...the main intent of the Torah is to separate the good that is in *nogah* from the evil that is in it, and then death will be swallowed forever, because evil by itself has no existence.

Derech Mitzvosecha, Lo S'varu Aish, 90a

ניקת קליפות הטמאות הוא באמצעות הקליפת נוגה שמעורבת טו"ר וע"י הטוב היא מקבלת מהקדושה וע"י הרע משפעת לקליפות הטמאות ועיקר כוונת התורה להפריד טוב שבנוגה מן הרע שבה ואז בלע המות לנצח כי רע בלבד אין לו קיום.

דרך מצותיך, לא תבערו אש, א

In other words, the external dimension of our physical, material world is *klipa*, which is destined to be eliminated from the world in the future. This is true also for those entities, such as the material bodies of Israel, which derive from *klipas nogah*. It is

explained in Chassidus that objects of *klipas nogah* can be refined and elevated, meaning the *inner aspect* can be elevated. But, when their external, visible aspect is emptied of its inner holiness, it is evil and destined to disappear from the world:

All the dregs will remain below, these are the *klipos*, and when this refinement and scouring will be completed, and no spark of holiness will remain below, and all the sparks of holiness will ascend, then the dregs alone will remain below alone without vitality at all, and then the verse 'death will be swallowed up forever' will be fulfilled, and this is after the coming of Moshiach, may it be immediately.

Pri Eitz Chayim, Shaar Hatefila, ch. 7

וישארו הסיגים למטה שהם
הקליפות, וכשיושלם הבירור
והצירוף הזה לגמרי, ולא ישאר
שום ניצוץ קדושה למטה, וכל
הניצוצות של הקדושה יעלו, אז
ישארו הסיגים לבדם למטה
בלתי חיות כלל, ואז יתקיים
הפסוק בלע המות לנצח, וזה
יהיה אחר ביאת המשיח ב"ב.
פרי עץ חיים, שער התפלה - פרק ז

The matter is stated quite clearly, indeed; however, it creates several strong questions which demand to be addressed:

The first question: In Tanya (chapter 49) it is stated that when Hashem chose the Jewish nation, what he chose was the Jewish body: "You chose us from every nation and language, this is the material body, which is similar in it's materiality to the bodies of the nations of the world." How can we reconcile this with what we just learned—that the physical in and of itself is death and evil, *klipa* which covers and conceals and which will be eliminated in the time to come?

The second question: It is known, and often repeated, that Chassidus holds according to the opinion of the Ramban that in the future there will be the resurrection of the dead in bodies, and that these bodies will live forever (as opposed to the opinion of the Rambam that the resurrection is a temporary step towards a spiritual existence). This also seems to be contradicted by what we learned above about the ultimate demise of the physical.

Both of the questions will be answered when we look at the matter at hand through the eyes of Chassidus, as opposed to they eyes of human intellect. We must first clarify, according to Chassidus, what the physical body really is.

IV. The Physical Body is the *Natural Soul*

We find a statement of the *Zohar* that "the stronger the body the weaker the soul."¹³ It would seem that the simple meaning of these words would be obvious. However, this is not the case. Thus, the Rebbe comes and explains that our human intellect misunderstands, that in fact the "body" mentioned here by the *Zohar* is not the

physical body which we see with our eyes. Here the Rebbe explains what the *Zohar* really means by the term “body”:

The intent here is not on the strength of the body in the simple sense, for on the contrary a healthy and complete body is necessary for serving Hashem....thus it is understood that the “strength of the body” does not refer to the body, but rather the intent is to the *Natural Soul*.

Bosi Legani, 5713, ch. 6

כמ"ש בזהר דתוקפא דגופא
חולשא דנשמתא, דאין הכוונה על
תוקף הגוף כפשוטו, שהרי אדרבה
היות הגוף בריא ושלם מדרכי
השם הוא....דמכ"ז מובן דתוקפא
דגופא אין הכוונה על הגוף, כ"א
הכוונה הוא על נפש הטבעית.

באתי לגני, ה'תשי"ג, אות ו

The Mitteler Rebbe also defines the term “body” as the *Natural Soul*: “...when our sages say that the *neshoma* fills the entire body [like the Holy One fills the world], this does not mean the physical body, but rather it refers to the *Natural Soul*, that the *neshoma* is en clothed in the *Natural Soul*.”¹⁴ This parallel’s the explanation of Rebbeinu Bachya above, that even though Yaakov Avinu’s body was embalmed and then buried Kiryas Arba*, he did not die, but rather “he remains existing in body and soul. This body is the second body, the ethereal body in which the soul is garbed in the form of a body.” This second, ethereal body is called in Chassidus the *Natural Soul*, or the Intellectual *Natural Soul*, which is the aspect of the soul which is en clothed in the material body and perceives the physical world.

To put it in simpler terms, this is the “you”—your consciousness and sense of being—that is presently dwelling within the material body: “The *Intellectual Soul* (Nefesh Hasichlis) this is the *Natural Soul*, human intellect and human emotions.”¹⁵ And this, the consciousness awareness of the person, can be elevated to holiness: “The refinement that the *neshoma* brings upon the body refers to the fact that there is the possibility for elevating the Intellectual *Natural Soul* so that it should also ascend to G-dly Holiness.”¹⁵ This concept will also provide the answer for our second question—what about the body of the future?

V. Body of the Future: Physical, But Not Like Now

Regarding the second question, that Chassidus holds that the body will be resurrected and live forever, let us recall the statement of the Rebbe Rashab: “**What we see as physical is not physical**”. There is physical, and there is what we see as physical. What we see as physical is a lie and will be eliminated with the coming of Moshiach. But true physicality, that which is hidden beneath the covering of *klipa*, can be refined (purged of the evil that became intermingled with it) and elevated to Holiness (as was just explained), which means that it can also merit eternal life.

*) We should not mistakenly disparage the holiness which continues to reside in the external body which is buried, for the tzaddik’s holiness remains in the material body in the aspect of the *“hevel d’garmi”* (to be examined in a future issue, b’ezer Hashem). This explains why Yaakov Avinu remains alive in his body [the inner body] and the resting place of his ‘external body’ is holy. Not only is it holy, but the prayers of Yisroel ascend through the place where his “garment of this world” is buried.

“In the time to come there will be souls in bodies except that the bodies will not be physical like the physical bodies of the present time...not that they will cease to exist, but they will not be material.

Hemshech Ayin Bais, p.685

שלעתיד יהיו נשמות בגופים אך הגופים לא יהיו גשמיים כמו הגופים הגשמיים דעכשיו, הרי אין זה שיהי בבחי' העדר כ"א מה שלא יהיו חומרניים.

המשך תער"ב, תרפה

The Rebbe Rashab writes that “the physical body will be G-dliness (*Elokus*)”¹⁶. However, here too we can ask a question, one which is asked by the Maharal of Prague: “How will Moshiach be in this world which is a physical world, being that the whole *inyan* of Moshiach is that he is G-dly and not physical?”¹⁷ How can bodies which are not material exist in a material world? The physical, material world as we know it is so finite and coarse that it simply is not fit to be a vessel for G-dliness.

Answers the Maharal: “at the end of the days of the world, which will be the days of Moshiach, this world will be G-dly.”¹⁷ In other words, not only the bodies, but the entire world will be refined and elevated, as the Rebbe Maharash writes: “...this physical world which is the lowest level will be refined to be as things are Above...”¹⁸

VI. 7th Millenium: Refined Physicality Free From Evil

The elevation of the world mentioned above is the matter of the 7th millennium, which is “the day which is all Shabbos”. It is referred to by our sages as “one [millennium] of ruin” (חד חרוב), which follows the six thousand years that this world exists. This “one of ruin” refers to the demise of the external world of falsehood, of *klipa*, the physical world as it appears to our eyes. As the Tzemach Tzedek explains, “One [millennium] of ruin means from physical activities, that plowing and sowing are not relevant because there is no eating or drinking.”¹⁹ [As explained in the first issue of *Inyonei Moshiach and Geulah*, the Rebbe explains the matter of not eating or drinking as the transformation of the body to the refined material of a *malach*.²⁰]

After the *klipa* (the “spirit of impurity”) will be removed, we will have the same world, only on a completely different level. Because Man and the world will be refined and elevated, on a completely different level, the mitzvos we will do will be completely different as well: Following the sin and the expulsion from Gan Eden our mitzvos only serve “to refine the physical evil...[However,] the ultimate form of mitzvos is only in the Days of Moshiach, because then it will be like before the sin of the Tree of Knowledge...In the future the mitzvos of sacrifices will be in a higher way, and so, too, all the mitzvos in the future will be [performed] in a completely different manner.”²¹ In a way that is free from the constraints of the physicality of today.

This is because before Moshiach comes and ushers in the true and complete Redemption, our mitzvos are only signs. As the Alter Rebbe writes: “the physical aspect of mitzvos as they are encloded in physical matters are a ‘sign’...because the physical mitzvos are hints to the spiritual aspect that is in them.”²²

We can illustrate this by way of analogy: An object in this physical world is like a bank check. A bank check is written on paper which is inherently worthless. But because the check represents money which the bank has in its vault, and they will give you that money when you cash the check, therefore the check is now (temporarily) something quite valuable. Not because of the paper it is written on (which remains worthless), but because of the value that is “concealed” within it. The check represents the physical item, and the value it possesses—the cash which can be obtained through the check—represents the holy sparks which are in every physical object.

Just as a check exists only so that we will cash it so we can receive its hidden value and afterwards the check reverts to being worthless paper, so it is with the physical world: because sparks of holiness fell into the *klipos*, those objects now have value. But the goal is to extract the sparks, “cash the check”, and after the sparks have been extracted from it, the physical is as worthless as a cancelled check. The check is important because without it we cannot get the money, the physical is important because without it we cannot extract the holy sparks. But after the check is cashed, it is once again nothing but worthless paper; and after the physical object is refined and all the sparks of holiness have been extracted and then elevated, it is once again nothing but lowly *klipa* without any vitality of its own.

VII. The Future Body of Refined Physicality

What this means in terms of the body, as explained in Chassidus, is that the *Intellectual Natural Soul*, which is composed of a mixture of good and evil, will be completely refined. Then the good and evil will no longer be mixed. The good of the *Natural Soul* will be elevated to become unified with the *neshoma*, and the evil alone will be left behind in the way that impurities are left behind after silver has been smelted out and extracted from the ore. It will be elevated to the way it was before Man ate from the Tree of Knowledge, and even higher.

In other words, the physical world as we know it (“What we see as physical is not physical...it is the result of the Tree of Knowledge”) was created to be temporary. It’s only purpose: to enable us to refine the Tree of Knowledge. When the Tree of Knowledge—the source of the physical world of falsehood that we see—is completely refined, automatically evil will disappear, death will disappear, and the physical world in its present form will disappear. Then we will live eternally.

In the future...there will not be death at all...because Evil will be completely removed. This is because the root of death is in the Tree of Knowledge of Good and Evil...and when Evil will be removed completely, automatically there will be eternal life.

Maamorim 5563, p. 231

והנה לע"ל כתיב ובלע המות לנצח
 כו' וכתיב ואת רוח
 הטומאה אעביר כו' פי' שלא יהי
 המיתה כלל בב"א מפני שיבוער
 הרע לגמרי מכל וכל כי שורש
 המיתה הוא בעה"ד טו"ר כידוע
 וכשיבוער הרע לגמרי ממילא יהי
 חיים לעולם כו'

מאמורים תקס"ג, ע. רלא

This means that our body—referring to our *Natural Soul*, which is our very sense of being—will be completely refined, leaving all of the Evil behind. We will be elevated together with all of the sparks of Holiness that we refined from this world while in the material body. At present, the *Natural Soul* is completely a material entity in the sense that it only perceives and feels the material world. But when Evil will be eradicated, it will be elevated to the level of the *neshoma* and unified with it, transforming it—transforming our consciousness—into G-dliness.

VIII. Moshiach and the Body of Refined Physicality

After Moshe Rabbeinu spent 40 days in the cloud on Har Sinai, his body was transformed to a spiritual entity, and he descended with “horns of light” illuminating from his face.²⁰ This is similar to the refinement of the body that will occur in the days of Moshiach. It states that Moshiach himself will lead the way, transitioning from the ‘garments of skin’ to the ‘garments of light’. As the Rebbe quotes from the *Midrash*: “This is Moshiach, as it is said The *breaker* (הפורץ) has ascended before them”. (Rashi: ‘*Their savior, who breaks the fences...to straighten the road before them.*’).²³

Our sages have forewarned us that a time can come when “Moshiach will be concealed in body and soul in the same way that Moshe entered into the cloud”.²⁴ By following the Rebbe’s instructions to delve deeply into these subjects, we can gain the tools to resolve apparent contradictions. In this way, “no test is needed...Israel will be redeemed from exile with mercy”.²⁵ The Rebbeim have provided all we need to understand—according to Torah—how Moshiach can be alive in a body (“chai v’kayam”), even when external reality testifies that his body was buried. In words of the Alter Rebbe: “They said Yaakov did not die, for his root is from the aspect of *bitul*, which is drawn down to unify two opposites.”²⁶ Through learning Chassidus, we gain the power to resolve apparent contradictions and tolerate what appear to be opposites. The Rebbe instructed us to learn this well, because it is the “direct path to bring the revelation and coming of Moshiach and the Geulah in actuality *mamash*”!

יחי אדונו מורנו ורבינו מלך המשיח לעולם ועד!

לזכות נשיא דורנו, מה"מ—שיתגלה לעינינו תומ"י ממש!

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Next Issue: E111

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