

*"ALL FLESH AS ONE WILL SEE"
SEEING G-DLINESS WITH EYES OF FLESH*

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תהא שנת עינים פקוחות

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All flesh as one will see that the mouth of Hashem has spoken". These words of prophet Isaiah (Yeshayahu) speak of the Days of Moshiach, when all Israel will see the Divine life-force that is within every physical object, which brings it into existence.

Can physical flesh see actual G-dliness?

When man was created, his reality was only G-dliness. G-dliness was as real for him as this paper is to you and me. Then he ate from the Tree of Knowledge, the source of *klipos* (the shells which conceal G-dliness). His sense of reality shifted, what he saw with his eyes changed, he had fallen "from a high roof to a low pit". Man still had sight, a perception of reality, but after eating from the tree this power of sight no longer perceived G-dliness, but rather the *klipos*.

This is our physical reality now—seeing the *klipos* which cover G-dly reality. The words of Isaiah's prophecy inform us with the coming of Moshiach our vision will be restored, and our eyes will again perceive the G-dly life-force in every created thing. The very same power of sight that now sees physicality will see G-dliness. Since this power of sight is what defines our perception of what is physical and real, when will be elevated so too our entire experi-

ence of reality will be elevated. Expressed differently: What is now physical will fall away like it never was; what is now spiritual will be perceived as physical; and something far loftier than what can be grasped at present will be revealed as a new level of spirituality.

Furthermore, researching the sources in Kabbalah and Chassidus reveals that the "eyes of flesh" that will see all this are not the eyes examined by the optometrist, but rather it speaks of our sense of sight, the eyes of the inner body, referred to variously in Chassidus as the "Natural Soul", the "Intellectual Soul", the "Tzelem", the "inner man", or simply the "body".

Some people say it is irrelevant to find a source for a particular idea mentioned in Chassidus because the idea itself mentioned in the discourse is own source.

This is not what I hold. Not only that, but also when one finds a source elsewhere, it enhances the understanding of Chassidus. (Igros Kodesh, vol 21, p. 117)

It is our hope that this ongoing series of publications is a contribution towards the fulfillment of the Rebbe's explicit instruction to study in-depth the Torah sources on Moshiach and Geulah, for this is the "direct path" that the Rebbe gave us to reveal Moshiach speedily in our days.

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“ALL FLESH AS ONE WILL SEE” SEEING G-DLINESS WITH EYES OF FLESH

נגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר ישעיהו מ, ה

I. All Flesh As One Will See—Via the Physical Eye

“The glory of Hashem shall be revealed and all flesh as one will see that the mouth of Hashem has spoken.”¹

Through these words, the prophet Yeshayahu comforts the Jewish people after the destruction of the Holy Temple by describing the glorious future that will come at the time of the final redemption. This prophecy of “all flesh as one will see” is meant to be understood in a very literal manner. In the words of the Mitteler Rebbe, it means that in the Messianic future we will see “like the vision of the eye...physical seeing...like a person recognizes his friend by seeing him physically”². Seeing G-dliness in the way that now we see physicality, as the Rebbe says: “even the physical flesh will see”.³

We need to understand, however, what is meant by the term “flesh”—it would be bizarre to say that it means that the blood and tissue of the corporeal body will have the power of sight. But if not, what is meant by the Rebbe’s words “even the physical flesh will see”? Furthermore, how can seeing G-dliness be described as something to be seen physically, since G-dliness transcends physicality? Before addressing these issues, we must understand something about the nature of sight itself.

II. Seeing the G-dly, or Seeing the Physical

As explained in the previous issue of *Inyonei Geulah and Moshiach*, Chassidus describes the physicality which we perceive as a lie, the root of this “world of falsehood”. The Previous Rebbe expressed it in these words:

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

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

Not only does the physical conceal the G-dliness within every physical object, but the very fact that we perceive the physicality of the object means that we cannot and do not perceive the Divine spirituality within. On the other hand, were we to have the ability to perceive this Divine spirituality, we would cease to see the physicality at all. As the Alter Rebbe writes in Tanya:

That fact we perceive every created thing as a separate, tangible entity is because with the eyes of flesh we don't grasp the Divine spirit in every created thing...and if permission were given to the eye to see and to grasp the life-force and the spirituality in every created entity...the physicality and tangible materiality of the created thing would not be seen by our eyes at all.

Tanya, Sha'ar Hayichud, ch. 3

מה שכל נברא ונפעל נראה לנו ליש וממשו' זהו מחמת שאין אנו משיגים ורואים בעיני בשר את כח ה' ורוח פיו שבנברא אבל אילו ניתנה רשות לעין לראות ולהשיג את החיות ורוחניות שבכל נברא השופע בו ממוצא פי ה' ורוח פיו לא היה גשמיות הנברא וחומר לא וממשו נראה כלל לעינינו.

תניא, שער היחוד והאמונה, פרק ג

These two types of vision are mutually exclusive: when observing an object, one sees either the concealing physicality on the outside, or the G-dly life-force within—but not both. Seeing one excludes seeing the other. At present we see only the physicality, thus the Divine vitality of the object is completely imperceptible to us. In the time to come the situation will be reversed, and we will perceive only the G-dly life-force—this is the prophecy of “all flesh will see”.

Tzaddikim who have refined and purified themselves can have, even now, the ability to perceive G-dliness with the sensory vision:

The material of the body darkens the spiritual sight and the fleshly eyes can only see the that which is secondary [the created physicality], but when one will push away or refine the material of the body he will be able to see also with eyes of flesh with his natural sense of sight *mamash* like he sees spiritual things with the eye of his intellect, as it will be in the future.

Sha'ar Ho'Emunah, ch. 25

לפי שחומר הגופני מחשיך ראייה רוחניות ועיני בשר יראו היש הטפל לעיקר כו' אבל כשיוסר או שיזדכך החומר הגופני יוכל לראות גם בעיני בשר בראיה חושיות וטבעי' ממש כמו שהוא רואה בעין השכל הרוחני כמו לעי' דכתיב וראו כל בשר.

שער האמונה, מה, א

It is important to note that the Divine life-force that brings objects into existence is indeed the true essence of the object. In fact when Chassidus speaks of “refining” and “elevating” an object in the world by using it for a mitzvah, it is referring to the spark of Divine vitality (which is the “good” in the object) and not of the external physicality (which is the “evil” in the object). As the Alter Rebbe writes in Tanya, ch. 37 (bold added): “when we fulfill a mitzvah of Hashem with [these objects] **the vitality that is within them is elevated** and becomes nullified and absorbed into the *Ohr Ein Sof blessed be He...*” This is why no change is seen in physical items such as Tefillin or a Torah scroll, objects elevated to Holiness—because the physical eye does

not perceive the Divine vitality that has been absorbed into holiness, it only can grasp the physical object which is brought into being by the Divine life-force.

III. Intellectual Vision vs. Sensory Vision

Chassidus⁴ identifies two kinds of vision which a person possess, and they are termed “intellectual vision” (ראי' שכלית) and “sensory vision” (ראי' מוחשית).

Intellectual vision is achieved via deep study and contemplation, until one is able to see the concept with the “eye of the intellect”, including something which doesn't exist in the world. Through attaining extensive understanding and a deep grasp of the matter, one can achieve a level of clarity which is referred to as intellectual seeing. The superiority of this type of seeing is that it is very lofty—one is able to see things which do not exist in the world, to grasp lofty concepts—even G-dly concepts—that are above the perception of the physical eye. What it lacks, however, is the powerful impact of seeing something physical with the actual sense of sight.

Conversely, physically seeing something has the advantage of being so tangible and real that all the intellectual proofs in the world cannot shake a person's conviction of what he is seeing. However, it is quite limited in that all we can see with our sense of sight is the lowly physical world, the external aspect of an object which is concealing the G-dly vitality within it. We see the existence of the object, but not its essence.

The type of seeing of the future, the prophecy of “all flesh will see”, is referring to real, tangible sensory vision, as reflected in the verse “they will see eye to eye when Hashem returns to Tzion”⁵ meaning “eye to eye like a person sees his friend face to face, when his eye looks at the eye of his friend and the eye of his friend looks at him, for this is called ‘they will see eye to eye’ in the simple sense.”⁶

The ability to see the Divine vitality with the same sensory vision which now perceives physicality, will come as a result of completing the task of refining the Natural Soul*. In fact, the perception of the Divine reality, the essence that underlies the concealing physicality, will be on a greater level than it was by Adam Harishon, who also saw the Divine reality. Adam Harishon saw the Divine Reality clearly, and he did not perceive the physical at all. He could see G-dliness because there was nothing blocking it, there were no shells of impurity (*klipos*). After he sinned, his power of vision was no longer able to grasp G-dliness but only the shells of impurity that now covered everything—as it is presently by all humanity (except Tzaddikim who have completely refined their bodies, meaning their Natural Soul).

*) It may be helpful to clarify the term “Natural Soul” which will be used here repeatedly.

In general there are two aspects of the soul: the *Nefesh Hasichlis* (Intellectual Soul) and the *Nefesh Habahamis* (Animal Soul). Tanya also mentions the *Nefesh Hachiyunis* (Vitalizing Soul), which is “the soul that is discussed in chapter 1 of Tanya, which itself divides into the Intellectual Soul and the Animal Soul” (Igros Kodesh 11:107). The Mittlerer Rebbe states that “the Intellectual Soul is the Natural Soul” (Sha'ar Ho'Emunah, p. 42b). Also: “his body, which is the Natural Soul...and is called an animal...” (Kuntreisim p. 373).

Thus, the terms “body”, “Natural Soul”, and “Intellectual Soul” (also called the “Tzelem” and “Adam pnimi”, the “inner Man”) can be used interchangeably in our context. (Naturally, the difference in terms is significant in other contexts.)

In the future we will return to seeing G-dliness as Adam Harishon did, however it will be even higher—we will be able to perceive the Divine vitality *even while we are still in this world*, as the Rebbe explains “everyone will point with his finger”—with the finger of flesh of the physical body...meaning that the physical flesh of the finger will point out G-dliness.”⁷ “This means that also in the world where the physical finger is found, he sees the revelation of G-dliness”⁸. That is to say, seeing the G-dly vitality within the physicality of the world, which the Rebbe calls “the revelation of Above nature within nature”.⁹

IV. Seeing in the Flesh—the Eyes of the “Natural Soul”

One of the fundamental concepts found in Torah is that the body by itself is a lifeless entity, called *domem*, something inanimate and lifeless. It is dead in the sense that it does not sense anything. All of the bodily senses—the sense of sight, of hearing, of touch, etc.—are present only when the body is enlivened by the soul within. We see this from the fact that a dead body will not respond to pain or other sensory input; it is only when the soul is in the body that the eyes see, the ears hear, the flesh feels, etc. Indeed, this concept is widely known and is not a unique insight of Chassidus. In the common conception there are only two general categories: the physical and the spiritual, the body and the soul. The physical body is lifeless, the spirit within has life. However, *Pnimitiyus Hatorah*, the inner Torah, comes to open our eyes to see greater detail, beyond the over-simplified notion that “there is something spiritual inside”.

Pnimitiyus Hatorah explains that the body that we see in this world is merely a material garment and not even truly a body at all. R’ Chayim Vital writes that even the souls of the greatest tzaddikim “when they descend to this world it is impossible for them to stand in it except with this material garment.”¹⁰ It is stated in *Avodas Hakodesh* that “The lower entity compared to the higher is like a body and a garment, and the higher entity is like a neshoma to it...it disrobes and enclothes according to the place where it is serving.”¹¹ So it comes out that the body of man is not the body of this world at all. The body of this world is a temporary garment which conceals the true body which is beneath it. Thus, it is stated in Zohar:

At the time they descend below they are garbed in the garment of this world.... There is a garment that is visible to all, and the fools see man in a garment which appears beautiful, yet they don’t look any further—they think that this garment is a body and they think that the body is a *neshoma*.

Zohar, B’haaloscha, 152a

בשעתא דנחתין לתתא (אע"ג דנחתין) מתלבשי בלבושא דהאי עלמא.... ת"ח אית לבושא דאתחזי לכלא ואינון טפשין כד חמאן לבר נש בלבושא דאתחזי לון שפירא לא מסתכלין יתיר. חשיבו דההוא לבושא גופא. חשיבו [חשיבותא] דגופא נשמתא.

זוהר חלק ג דף קנב, א

We can explain this distinction between garment, body, and *neshoma* as follows:

“They think the garment is a body”—this refers to the material body which appears to our eyes. We think it is a body, but this is a borrowed term. It is really a garment.

“They think that the body is a *neshoma*”—this refers to the “inner man” called the Tzelem, the Intellectual Soul (which itself is the higher aspect of the Natural Soul¹²). It seems like the *neshoma* which gives life to the material body, but in truth this soul itself is really a body, quite distinct from the G-dly *neshoma* which is blown into man.

The *neshoma* gives life to the exterior garment (the outer man) via the inner body, the Natural Soul. The garment, what we view as the body, is something dead and lifeless, the result of the sin of Adam Harishon:

The sin of Adam Harishon caused exile and *klipa* to surround the *nefesh* by dressing in this dead body of flesh, this lowly dust. What was a clean and pure body is now en clothed in *klipos*, the skin of the snake...how much more will be added after the body sheds its lowliness and its exile once and for all.

Chesed L'Avraham, 1:5

[מחמת] חטא אדם הראשון גרם
[גלות ו] קליפה כוללת אל הנפש
על ידי התלבשה בגוף בשר המת
הזה העפר העכור הזה, ומה
שהיה גוף זך וטהור נתלבש עתה
בקליפות עור הנחש...כמה יוסיפו
ויותירו אחרי התפשט הגוף
מעכירתו וגלותו מכל וכל.

חסד לאברהם, מעין א, נהר ה

Thus we find, that the Mitteler Rebbe describes the subject of “all flesh will see” as “the vision of the eye of the Natural Soul in physicality.”¹³ Not the fleshly eye, but the power of seeing possessed by the soul. Refining the Natural soul is identical with refining the material of the body, since this does not mean the fleshly, external body, but rather “the refinement of the bodily matter (חומר הגופני) of human intellect...the refinement of the material of the Natural Soul.”¹³ Similarly, the Rebbe makes it clear that the “flesh” that will in the future see G-dliness is the refined Animal Soul:

We will reach ultimate perfection of the process of refinement of the Animal Soul—and then the prophecy will be fulfilled “and the glory of Hashem will be revealed and all flesh together will see, etc.”, that even the “flesh” (the Animal Soul) will see G-dliness with sensory vision.

Sicha Parshas Re'eh, 5742, siman 6

ועד לתכלית השלימות דבירור
הנה"ב—כאשר יקויים היעוד
“ונגלה כבוד ה' וראו כל בשר
יחדיו גו”’, שאפילו
ה”בשר” (הנה”ב, הסוס) יראה
אלוקות בראי מוחשית.

שיחה ש”פ ראה, תשמ”ב, אות ו

V. The Body of a Jew is Holy—the Inner Body

We learn in Tanya that when Hashem chose the Jewish people over the rest of the world, he did not choose their souls, because there is no comparison between the lofty Jewish soul and the souls of the nations of the world. Rather, what was chosen was the Jewish body. As stated in Tanya:

“And You have chosen us from among all nations and tongues”: this refers to the material body which, in its corporeal aspects, is similar to the bodies of the gentiles of the world.

Tanya, ch. 49

ובנו בחרת מכל עם ולשון, הוא
הגוף החומרי הנדמה בחומריותו
לגופי אומות העולם.

תניא, פרק מט

The body as we see it with our eyes, the external materiality, is indeed similar to the bodies of all other human beings. But the Rebbe explains that on the inside, the bodies of Jews are in a “different category” from the rest of the world.

Even though the Alter Rebbe explains in Tanya that “You have chosen us” refers specifically to the body...the simple meaning in Tanya is that in [the body’s] materiality—in its revealed, external dimension—it is similar, but in its internal dimension there is certainly a tremendous difference, to such a degree that they are two different categories....

Likutei Sichos, vol. II, p. 603

ואף על פי אז דער אלטער רבי איז
מבאר אין תניא אז ובנו בחרת
זאגט מען על הגוף דווקא...איז
דער פשט אין תניא, אז
בחומריותו, בחיצוניות ובגלוי איז
דאס נדמה, אבער בפנימיות איז
אודאי דא א גרויסער חילוק, ביז
סיינען גאר צוויי באזונדענע
סוגים כנ"ל....

לקוטי שיחות, חלק ב, ע' 603

Not only is the Jewish body different, it is described as being holy. Having come to understand the difference between the externality of the body and its internality, we can understand more clearly the concept of the holiness of the body of Tzaddikim. As the Rebbe explains regarding the Rebbe Rayatz*:

The truth is that by Tzaddikim also the physical flesh is **spirituality and holy**. It should be noted that as regards the entire Jewish people we also find the term holiness applied to the flesh of the body, but nonetheless this is **flesh**, which is not the case by Tzaddikim, [for by them] also the physical flesh *mamash* is spirituality and holiness.

Sicha 13 Shevat, 5715, siman 8

האמת היא שאצל צדיקים גם
הבשר הגשמי הוא **רוחניות**
וקודש. ולהעיר, שגם בנוגע לכל
בניי מצינו הלשון קדושה בנוגע
לבשר הגוף, אבל אעפ"כ
ה"ז **בשר**, משא"כ בצדיקים, גם
הבשר הגשמי ממש הוא רוחניות
וקדושה.

י"ג שבט, ה'תשט"ו, אות ח

The fact is that only through learning *Pnimitiyus Hatorah* do we learn to distinguish between the “garment” (which seems to us like the body) and the actual

* In this sicha it says that not only is the Rebbe a *neshoma klolis* (all-encompassing soul) but also that his physical body is a *guf kloli*, an all-encompassing body. This becomes understandable based on the Above, that the true body is the Natural Soul. Note also the verse in Yeshaya: “All flesh as one will see”.

“body” (which we think of as soul, and in fact is referred to as the Natural Soul). Nonetheless, the concept of the “inner body” of man is found even in the revealed plane of Torah. What follows are instances where the gemara talks about the body in a way which simply does not make sense—until we introduce the concept of the inner body as it has been explained above.

VI. Elisha *Baal Knafayim* (the Man of Wings)

The first case we will examine is the story of Elisha *Baal Knafayim* (Elisha the man of wings) in the gemara¹⁴. Rabbi Yannai states that “Tefillin require a pure body” (גוף נקי) like Elisha *Baal Knafayim*. The gemara tells how the Romans once issued a decree of death on any Jew who put on tefillin, but Elisha ignored the decree and donned tefillin and went out in the streets, where a Roman official saw him. Elisha fled and the Roman gave chase. When the Roman overtook him, Elisha removed the tefillin from his head, concealing them in his hand. The Roman demanded to know what was in his hand, and Elisha replied “the wings of a dove”. He stretched out his hand and, behold: wings of a dove. Thus he is called Elisha *Baal Knafayim*, the man of wings.

There are several perplexing aspects to this story, but what concerns our topic is that the story is supposed to be teaching us what a pure body is, yet, it does not give us any reason why Elisha is considered an example of a pure body. However, looking in the Chiddushei Aggados of the Maharsha (on Shabbos 130a), he asks why Elisha is referred to as *Baal Knafayim*, the man of wings. What is the connection to a pure body? He answers that “it hints that he possessed a pure body like *malachim*”—angels, who are described as having wings. In kabbalah and Chassidus, the highly refined body of angels is called “*chalukah d’Rabbanan*”¹⁵, which translates literally as “the cloak of the Rabbis”. Indeed, the body of tzaddikim who have completed the task of refining their body—meaning their *Natural Soul*—is also called *chalukah d’Rabbanan*. The Arizal describes the *chalukah d’Rabbanan* as “a more pure and refined body.”¹⁶ It comes out that Elisha was a tzaddik who had refined his body—the inner body—until it was pure and holy like that of a *malach*. We find that the Maharal explains the concept of a “pure body” in a similar fashion, as follows:

[The Jews of Beitar were] removed from the lowly body and they had radiance and beauty...they were separated from the coarse materiality, and thus they merited to the level of tefillin, which are the splendor and beauty of the body of man which is clean and pure and radiant compared to materiality.

Netzach Yisroel, ch. 7, pp. 48-49

הרוגי ביתר...שהיו מסולקים מן
הגוף העכור והיה להם הבהירות
והיופי...שהיו מסולקים מן
החומר העב. וזהו שזכו ביתר אל
מדריגות התפילין אשר חס פאר
על גוף האדם אשר הוא נקי
וטהור ובהיר מן הוזמרי.

נצח ישראל, פרק ז, ע' מח-ט

The “pure body” mentioned in the gemara—of which Elisha is the living example—is obviously not the external body we see with our eyes. For surely no one, not even

the coarsest *baal nigleh**, thinks that Elisha had physical wings visible to the eye! Rather, we see that in truth the gemara's concept of a "pure body" is actually a reference to the inner body (which, after it has been refined of impurities, is "clean and pure" like a *malach*), which Chassidus refers to as the Natural Soul, the aspect of man which feels and experiences everything that happens to the material body.

VII. Fire of Gehinom Cannot Affect a "Body of Fire"

The second case comes from the tractate Chagiga, which concludes with the following passage:

R' Eliezer said that the fire of *Gehinom* does not have any effect on Torah scholars, which is learned out *a fortiori* from the *Salamandra*. Just as one who spreads on himself the oil of the *Salamandra*, which is an offspring of fire, is not himself burned by fire, then certainly it is so by Torah scholars, whose entire body is fire, as is written "'Is not My word so like fire?' says the L-rd".

Even before attempting to understand what it means when it says that the bodies of Torah scholars is fire (and it goes without saying that not even the *ba'al nigleh** would suggest that physical bodies of the Torah scholars turned into physical fire) we can raise another question: Even if we can accept that the bodies of Torah scholars are fire, **what does the body have to do with Gehinom?** Even those who have never learned Chassidus know that *Gehinom* is a place where the **soul** goes to be cleansed of the blemishes it acquired from sins committed in this world. But the **body**? Since when does the body have anything to do with the fires of Gehinom? It is common knowledge that "the fire of Gehinom is not a physical fire".¹⁷

Based on what was explained previously, we can understand exactly what this gemara is talking about. *Gehinom* is indeed a place for the soul—the Natural Soul, which is the true **body** of man. As the Mitteler Rebbe explains: "*Gehinom* is an ethereal fire...which refines the evil of the Natural Soul".¹⁸ Since the Natural Soul is really the true, inner body of man, the Mitteler Rebbe can swap terms and write that "the fire of *Gehinom* does not have any effect on Torah scholars at all due to the light and fire of Torah and Mitzvos which refined their bodies in their lifetimes."¹⁹

Thus we see that even in the revealed plane of Torah, the term "body" is used not only for the external garment which is revealed to the eye, but that it even is used here to discuss the inner body of man, the Natural Soul.

VIII. What is Physicality? The Four *Yesodos* of *Klipa*

Having explained that the true body of man is his inner body, the Natural Soul, through which man experiences physical life, we have a new question: what is the nature of the "garment" which he wears, which appears to our eye to be the physical body? To address this question, we will turn to the words of the Rambam in *Hilchos Yesodei Hatorah*, the Laws of the Fundamentals of Torah.

*) **Baal Nigleh**: A mildly derisive term used to describe one who rigidly interprets Torah in accordance with its literal meaning, and who lacks any appreciation of the spiritual, inner dimensions of Torah.

In Chapter 3 of the Laws of the Fundamentals of Torah, the Rambam describes the order of Creation—the spheres, the stars and planets. They are described by the Rambam as “possessing a soul, knowledge, and intellect. They are alive and stand in recognition of the One who spoke and [thus brought] the world into being”²⁰ He then proceeds to describe a lower form of matter—the 4 fundamental elements of fire, air, water, and earth,* which “do not possess a soul, nor are they conscious or knowing. Rather, they are like dead bodies.”²¹ It is from a combination of these 4 Fundamental Elements—called *Yesodos*—that everything on Earth is composed.

Thus far, we have been given a description of how physicality is created. Although physical matter as we see it is the lowest level of created things, this is hardly a basis to describe it as “evil”, as the Rebbe does in *Hayom Yom*:

Every permitted physical object is mixed good with evil. The physical is evil and the G-dly vitality 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 מחי' דעם גשמי
איז טוב....

היום יום ה' מנחם אב

How can the physical be described as “evil”? Isn't it merely the lowest level of Hashem's creation, completely inanimate?

We find the answer in *Pnimitiyus Hatorah*, which reveals an important distinction: there are in fact two separate realms of the fundamental elements: there are 4 supernal and holy *Yesodos*, and there are also 4 physical *Yesodos* which come into being from the *klipos*. “Those supernal *Yesodos* are the source of our coarse and gross *Yesodos*, and due to their descent they coarsened and became physical mass.”²² “These physical *Yesodos* of which we are composed and which are in the reality of the world, passed through the *klipos* when they went out from the Supernal Holiness and were extended to this physicality.”²³

Thus, we find that our physicality—what we experience with our senses—is not the world as Hashem created it. Rather, it came into being via the sin of the Tree of Knowledge, and it exists as a super-imposed cloak concealing true, Divine physicality.

The sources quoted above describe the supernal *Yesodos* as having an ongoing, eternal existence, for they are not subject to separating from each other. The separation of the *Yesodos* is the root of death and decomposition. On the other hand, the 4 *Yesodos* from the *klipos* do indeed decompose and die. A lifeless covering concealing the living: “When the two are intermingled we find that the dead *Yesodos* are like a burden upon the part of the [living] *Yesodos* which have [real] existence.”²²

This reveals the difference between what is true physicality (Divine, yet unseen by our eyes) and what *appears* to our eyes to be physicality. What we see is actually

) See Igros Kodesh volume 19, page 239 (letter #7242) where the Rebbe addresses the question as to how this concept of all matter being composed of four fundamental elements can be reconciled with the large number of elements identified by the field of Chemistry.

the “dead” *Yesodos* which cover and cling to the living *Yesodos* . This also helps explain the words of the Rebbe Rashab: “What we see as physical is not physical. What we see as physical is something attached, which we need to separate.”²⁴

Once the externality of *klipa* is removed, the internality of holiness remains. On this the Rebbe Rashab writes that “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.”²⁵ The “dead” *Yesodos* from the *klipos* ultimately separate and cease to exist, but after the living *Yesodos* have been refined and purified (meaning separated from the dead *Yesodos*) they (and the body composed from them) continues to exist—eternally. The body which is no longer intermingled with the “dead” *Yesodos* is the body of the world to come:

In the future, the body which is the material of the 4 *Yesodos* will change and acquire different qualities. The material of the body will be similar to a eternal *Yesod* which is has ease of movement and is radiant in appearance...hidden from sight like Eliyahu.

Avodas Hakodesh, II:26

שעתיד גופן שהוא חמר ד' יסודות
להשתנות ולקבל תכונה אחרת
ויהיה חומר גופן כעין יסוד פשוט
קיים קל התנועה בהיר במראה
כמעשה לבנת הספיר נעלם
הראות כענין אליהו.

עבודת הקודש, חלק ב פרק כו

The physical body which we see, which is “dead”, will cease to exist. But the true physical body beneath, after it is rendered pure and refined and composed solely of the 4 holy *Yesodos* lives eternally. In the words of the Rebbe Rashab, “the physical body will be G-dliness”²⁶ Such a body is like the body of Eliyahu Hanovi, not visible to our eyes and capable of ascending to Gan Eden while still alive.

IX. **וחד חרוב**—One Millenium of Desolation

The 4 *Yesodos* from *klipa* are the aspect of the world that we see, physicality that does not exist forever. As stated in the gemara²⁷, “this world exists for 6,000 years, and then one of desolation”. Explains the Rebbe Rashab: “‘One of desolation’ means that in the 7th millennium it will be desolate and empty from physicality.”²⁸

This can be understood in light of what we have learned above: the physical aspect of the world will pass away, but the Divine vitality within it will continue to exist and in fact be elevated: “in truth what is stated ‘one [millennium] of desolation’ is not really disappearance, but rather elevation to a higher level, and all that will be lost is the physicality. This does not mean that they will be nullified completely...[for the Divine vitality which] keeps them in existence now is unchanging.”²⁹ The *klipa* aspect of the world will end, but the truth of the world endures eternally.

Interesting to note that the gemara there asks what will become of the tzaddikim at the end of 6,000 years. The gemara answers that the Holy One will make wings for them—which recalls the wings of Elisha *Baal Knafayim* and his “pure body”, and which hints at the pure, refined physical body of the time to come. The Rebbe

Rashab explains: “the Holy One makes for them wings, which means their elevation will bring them to the aspect of light”³⁰, which can be understood from the words of the Tzemach Tzedek, stating that “the body before the sin was a holy, refined, clean body, and called ‘garments of light’.”³¹

X. The ‘Direct Path’ to Seeing G-dliness in Actuality

Our destiny is to actually see G-dliness—the essence of everything—with our very own eyes, our own natural vision. **What can we do to make this happen sooner?** The Mitteler Rebbe explains that we achieve the ability to see G-dliness by learning Torah with depth and intensity.³¹ The Rebbe emphasizes “The Torah is the ‘direct way’ to the revelation and the bringing of Moshiach,”³² particularly “the study of the Torah on the subject of the King Moshiach and the subject of the redemption...and particularly the discourses and Likutei Sichos of the leader of our generation”³³

The Baal Shem Tov was told that the Moshiach comes when his wellsprings are spread outward. The Rebbe said the wellsprings have been spread far and wide, and what remains is for us to greet Moshiach, to actually reveal Moshiach. How do we do this? The Rebbe tells us explicitly: **“An increase in the study of the Torah on the subjects of Moshiach and Geulah is the ‘direct path’ to bring about the revelation and coming of Moshiach and the Geulah in actuality *mamash*.”**³⁴

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד!

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

לזכות אריאל זלמן, רפאל שלום, ישע"י יוסף, שיח"ו, מש' באק

**לע"נ הרב יעקב יצחק בן הרב משה מנחם, ז"ל
נפטר ח"י תמוז, ה'תשס"א**

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Next Issue: Tishrei תשע"ב

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