

ב"ה

מאמר

ד"ה כל ישראל

תשל"ג

עם תרגום וביאור באנגלית

•

יו"ל ע"י מערכת "Wellsprings"

•

לע"נ

הת' מאיר יעקב פייוועל

בן יבלחט"א הרב מרדכי שליט"א

ליכאוועטצקי

בס"ד. ש"פ אחרי, מבה"ח אייר ה'תשל"ג

- 1 -

כל ישראל יש להם חלק לעולם הבא,

Our sages say, **"Every Jew has a portion in Olam Habba** (World to Come)." (Sanhedrin, 90a)

Our sages learn this from the verse, "And your people, all of them righteous, shall inherit the land forever." (Isaiah, 60:21)

דפירוש עולם הבא במשנה זו
הוא עולם התחי',

In this Mishnah Olam Habba refers to Olam Hatechiah (- the World of Resurrection).

Chassidus teaches that there will be two stages during Moshiach. The first stage is called "Yemos Hamoshiach," the Days of Moshiach. This period will last for forty years, and the world will remain in its current state. The only difference is that the Holy Temple will be rebuilt. The second stage is called Olam Hatechiah. This is when the resurrection of the dead will happen.

וכדמוכח מהמשך המשנה

This that Olam Habba refers to Olam Hatechiah **is proven from the continuation of the Mishnah,**

ואלו שאין להם חלק לעולם הבא
האומר אין תחיית המתים מן התורה,

"And these are those who do not have Olam Habba: Those who say that Techiyas Hamesim (- the resurrection of the dead) is not from the Torah."

שהטעם על זה הוא כדאיתא בגמרא

The Gemarah explains the reason why a person who rejects the idea of Techiyas Hamesim does not receive Olam Habba:

הוא כפר בתחיית המתים
לפיכך לא יהי' לו חלק בתחיית המתים כו'

"Since he denied the concept of Techiyas Hamesim, he does not have a portion in it...

מדה כנגד מדה.

Measure for measure."

וכל ישראל יש להם חלק לעולם הבא,

Now, we know that Olam Habba refers to the resurrection of the dead. And our sages that **"All Jews have a por-**

דבגן עדן כתיב מי יעלה בהר הוי' גו'

נקי כפים ובר לבב גו',

שישנם כמה תנאים בכדי לעלות לג"ע,
אפילו לג"ע התחתון,

משא"כ בנוגע עולם התחי'
כל ישראל יש להם חלק לעולם הבא.

וצריך להבין,

הרי הגילוי שיהי' בעולם התחי'
הוא נעלה הרבה יותר מהגילוי דג"ע,

גם מהגילוי שבג"ע העליון,

גם מדרגא הכי נעלית שבג"ע

[וכמובן גם מהענין
דתחיית המתים עצמו,
דיקומו לתחי' כל ישראל,

גם הנשמות שנמצאים בג"ע
כמה אלפים שנה,
וג' פעמים בכל יום הם
מתעלים לדרגא נעלית יותר,

אעפ"כ לע"ל יתלבשו בגופים,

כי הגילוי דעולם התחי'

tion in Olam Habba."

What are our sages teaching us by saying that "All Jews...?"

Regarding Gan Eden, it is written, "Who will ascend upon the L-rd's mountain?

Those with clean hands and those who are a ruler of their heart." (Psalms, 24:3-4)

We see that **there are multiple conditions to ascend to Gan Eden, even to the lower levels of Gan Eden.**

But regarding Olam Hatechiyah, our sages say that "All Jews have a portion in Olam Habba."

We need to understand:

The revelations in Olam Hatechiyah will be much greater than the revelations in Gan Eden,

even greater than the revelations in the higher levels of Gan Eden.

Olam Hatechiyah's revelations are even greater than the revelations **in the highest levels of Gan Eden.**

[This is understood from Techiyas Hameisim itself;

from this that all the Jews will have a resurrection.

Even the souls who were in Gan Eden for thousands of years, who have a tremendous spiritual elevation three times a day,

Understandably, these souls are on a tremendously high spiritual level. **Nevertheless,**

during the times of Moshiach, they will come down into this world and be clothed in a body.

This is because **the revelations in Olam**

הוא נעלה הרבה יותר מהגילוי דג"ע,
גם מדרגא הכי נעלית דג"ע],

Hatechiyah are much greater than the revelations of Gan Eden, even greater than the highest levels in Gan Eden].

It does not make sense that these souls would descend to this world to receive a lower revelation. Obviously, this is because the revelations that will occur during the times of Moshiach will be much greater than the revelations that occur in Gan Eden. The Rebbe will later explain why these greater revelations will specifically occur to souls in bodies and cannot occur in the upper worlds.

ואעפ"כ
בכדי לזכות להגילוי דג"ע
צ"ל כמה תנאים,
והגילוי דעולם התחי'
יהי' לכל ישראל.

Notwithstanding all of the virtues of Olam Hatechiyah, **to merit** the revelations of **Gan Eden**, **there are multiple conditions.**
But the revelations of Olam Hatechiyah which will be to all Jews without exception!

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ויוכן זה בהקדים הביאור דענין זה
שהגילוי דעולם התחי' הוא נעלה הרבה יותר
מהגילוי דג"ע.

**This will be understood by prefacing
an explanation regarding this that
the revelation of Olam Hatechiyah is
greater than the revelations of Gan
Eden.**

דלכאורה,

Seemingly, it is not understood:

כיון שג"ע הוא עולם הנשמות
(נשמות בלא גופים),

**Gan Eden is the world of souls, souls
without bodies.**

ובעולם התחי' יהיו נשמות בגופים,

**In Olam Hatechiyah, the souls will be
brought back into the body.**

מהו הביאור בזה שבעולם התחי',

**So what is the explanation that in
Olam Hatechiyah,**

כשהנשמה תהי'
מלובשת בגוף גשמי,

**when the soul will once again be
clothed in the body,**

יהי' גילוי נעלה יותר מבג"ע.

**there will be greater revelations than
Gan Eden when the soul is not
clothed in the body?**

The Rebbe will attempt to bring an an-
swer:

והגם שלע"ל יהי' הגוף בתכלית הזיכוך,

**Although during Moshiach, the body
will be ultimately refined,**

וכמו גופו של אדם הראשון

as was the body of Adam,

(יציר כפיו של הקב"ה),

**(which his body was "A creation from
the hands of the Holy One, blessed be
He") (Breishis Rabba, 24:5),**

שהי' מכהה גלגל חמה,

**which "shone as bright as the
sun." (Vayikrah Rabba, 20:2)**

This does not necessarily mean physically. Rather, this teaches us that
Adam's body was so pure, it was, metaphorically, as bright as the sun.

ויתירה מזו,

Moreover,

שלע"ל יהי' הגוף בתכלית השלימות

during Moshiach, our bodies will be

עוד יותר מכמו של אדה"ר,

even more complete than Adam's body.

Therefore, we can say that this is the reason why the revelation that will occur during Moshiach will be to souls within bodies.

הרי

Still, this does not answer our question.

זהו לכאורה ביאור רק על זה שלע"ל יהיו הנשמות המלוכשים בגופים

Since this is only an explanation of why the souls, which will be clothed within the body during Moshiach,

כלים לקבל גילוי נעלה יותר מהגילוי שמתגלה עכשיו לנשמות בלא גופים.

will be able to handle these revelations that are greater than the revelations they experience now without bodies.

Being that the soul will be at its ultimately refined, it will be able to handle these great revelations.

אבל אין בזה ביאור על זה שהגילוי דלע"ל יהי' דוקא לנשמות בגופים.

But this does not explain why the spiritual revelations of Moshiach will be specifically in bodies.

דהגם שגם לע"ל, כשהגוף יהי' בתכלית השלימות,

Although during Moshiach, the body will be in its ultimate completeness, it will still be a physical body.

יהי' גוף גשמי, דההגבלות שבדבר גשמי הם יותר מההגבלות שבדבר רוחני,

The downside of this is **that the limitations of a physical object are greater than the limitations of something spiritual.**

The limitation of physicality is seen with the limits of space and time:

וכמו ההגבלה דזמן ומקום שהיא (בעיקר) בדברים גשמיים,

As we see that the boundaries of space and time are primarily in physical objects rather than spiritual ones.

Therefore, it would make more sense that these revelations should occur in the upper worlds!

ואעפ"כ, בכדי שהנשמה תוכל לקבל הגילוי דלע"ל,

Notwithstanding this, for the soul to be able to receive the revelations of Moshiach,

הוא דוקא ע"י שמתלבשת בגוף גשמי.

it must get clothed within the body.

והיינו, שמהחילוקים בין הגילוי דג"ע
והגילוי דלע"ל הוא

שבכדי לקבל הגילוי דג"ע הוא
ע"י ההפשטה מדברים הגשמיים.

שקודם עליית הנשמה לג"ע
צריך להיות תחלה הטבילה בנהר דינור
לשכוח חיזו דהאי עלמא.

[ועד"ז הוא בהעליות שבג"ע עצמו,

שבכל עלי'

צריך תחלה לשכוח ההשגה והתענוג
דמדריגה התחתונה].

ובכדי לקבל הגילוי דלע"ל
הוא ע"י שמתלבשת בגוף גשמי.

This shows us that among the differences between the revelations of Gan Eden and the future redemption, one of them is

that to receive the revelation of Gan Eden, one needs to separate from physicality.

As it is explained in Zohar that **before the soul ascends to Gan Eden, it must be immersed in the "Dinar river" to "forget the taste of this world."**

[Similarly, this is so in the soul's ascents in Gan Eden itself.

In every ascent of the soul to different levels in Gan Eden,

it first needs to forget the pleasure and understanding of G-dliness that the soul had on the lower level].

But to receive the revelation of Moshiach, the soul must clothe itself within the body.

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והנה כתיב זאת התורה אדם,

Now, it is written, "**Zos Hatorah** (- This is the law): **Adam** (- A man)..."

The verse writes, "This is the law: When a man dies in a tent..." (Numbers, 19:14) and the Torah continues with the laws of ritual impurity that a corpse transmits.

Chassidus, however, gives a deeper explanation:

שהתורה היא בדוגמת אדם.

The juxtaposition of the words Torah and Adam teaches us **that the Torah is similar to a man.**

דכמו שהאדם מורכב מגוף ונשמה,

Just as a person is comprised of a body and a soul,

עד"ז הוא בתורה שיש בה גוף ונשמה.

so too the Torah has a body and a soul.

ובכללות הוא החילוק בין תורה למצוות.

This is generally the difference between Torah and Mitzvos.

דרמ"ח מצוות הם רמ"ח אברים דמלכא, ע"ד אברי הגוף,

The Mitzvos are called by Kabbalah "the two-hundred and forty-eight limbs of the king," (Tanya, ch. 4) similar to the limbs of the body.

והתורה היא הדם הוא הנפש שממשכת חיות בהאברים דהמצוות.

The Torah is the "blood which is the soul," bringing life into the Mitzvos.

וזהו שהמצוות הם בזמן ומקום והתורה היא למעלה מזמן ומקום

This is why Mitzvos are bound by the limits of time and space, but Torah is beyond them.

[שלכן כל העוסק בתורת עולה כאילו הקריב עולה,

[Therefore, our sages say, "Anyone who deals with the laws of [the] Olah [sacrifice], it is as if he brought an Olah." (End of Tractate Menachos)

גם כשאינו בזמן ומקום ההקרבה],

Although [the person] is not in the right time or place for the sacrifice, G-d considers it as if he brought an offering].

The Rebbe explains the reason why

כי הגוף שהוא גשמי הוא מוגדר בזמן ומקום,

והנשמה שהיא רוחנית היא
למעלה מזמן ומקום.

וכמו שהוא בתורה ומצוות עצמם,

עד"ז הוא בנוגע לשייכותם
דהתורה והמצוות להאדם
הלומד ומקיים המצוות.

דלימוד התורה שייך בעיקר להנשמה
וקיום המצוות להגוף.

והנה ידוע דזה שהתורה היא למעלה מהמצוות
הוא כמו שהתומ"צ נמשכו בגילוי,

אבל בשרשם, המצוות הם נעלים יותר.

דהתורה היא חכמתו ית'

והמצוות הם רצונו ית',
רצון שלמעלה מחכמה.

Our souls contain two different types of powers. Chochmah, or wisdom, is a power that resides within a specific place - the brain - and enables us to brainstorm and come up with original ideas. Ratzon, which means desire, is a power that is too great to be clothed within a specific limb of the body and instead encompasses the entire body. This gives us the power of will.

So, Mitzvos being the Ratzon of G-d puts it at a higher plane than Torah, which is the Chochmah of G-d.

ויתירה מזו,

דגם לאחרי שהתומ"צ באו בהמשכה

Mitzvos are bound by time, but Torah is not:

Since the body, which is physical, is limited by space and time, Mitzvos are as well.

But the soul, which is spiritual, is beyond space and time. Thus, Torah is as well.

Just as this is by Torah and Mitzvos themselves,

so too applies with their relation to the person who is fulfilling Torah and Mitzvos:

Torah mainly relates to the soul, and Mitzvos primarily relate to the body.

It's known that Torah is beyond Mitzvos only as Torah and Mitzvos are drawn down and revealed in this world.

But at their root, Mitzvos are much greater.

Because Torah is the Chochmah (- wisdom) of G-d,

and Mitzvos are the Ratzon (- will) of G-d. And Ratzon is beyond Chochmah.

Moreover,

even after Torah and Mitzvos are drawn into this world,

ניכר בגילוי מעלת המצוות,
דהתורה היא פירוש וביאור המצוות.

the greatness of Mitzvos is recognized from the fact that the Torah is only an explanation for the Mitzvos.

An example of this would be the Talmud, which is an interpretation of the Mishnah: The Mishnah is much greater than the Talmud, therefore, the Talmud interprets the Mishnah.

Similarly, since the Torah interrupts the Mitzvos, it is evident that Mitzvos are, in fact, greater.

ומזה מובן,

שעד"ז הוא בנשמה וגוף שבאדם
[שהם בדוגמת תורה ומצוות],

דהגם שחיות הגוף הוא מהנשמה,

שורש הגוף הוא למעלה משורש הנשמה

[וכמבואר במק"א,

שהאהבה וההתקשרות דהקב"ה לישראל
מצד נשמתם,

בנים אתם להוי' אלקיכם,

היא כמו אהבה טבעית כביכול,
ע"ד אהבת אב לבנו.

היינו, ששורש אהבה זו הוא
ממדריגה ששייכת שם
תפיסת מקום דהנאהב,
ואינה מעצמותו ממש.

משא"כ האהבה וההתקשרות דהקב"ה
לישראל מצד הגוף שלהם,

היא

(לא מצד מעלת הגוף,

גם לא המעלה דבן,

From this, it is understood

that the same applies to our bodies and souls [similar to Torah and Mitzvos].

Although the body's life source is from the soul,

the root of the body is higher than the root of the soul.

[As explained elsewhere,

that the connection and love of G-d to the Jewish people because of their souls,

which are called "the sons of the L-rd, your G-d," (Deuteronomy, 14:1)

is similar to natural love, as a father's love for his son.

This love comes from a place where the existence of the son is significant since this love only exists because there is a son. Secondly, the love is not from the [father's] essence, since it is formed from external factors – the son.

This is not so with the connection and love of G-d because of the bodies of the Jewish people.

This love is

(not because of the greatness of the body;

not because we are considered chil-

מעלה עצמית,

dren to G-d, which this type of love is an **Ahavah Atzmis** – a love, which once created, does not depend on anything.

(אלא) מצד זה שהקב"ה בחר בהגוף דישראל,

Rather) because G-d chose the body of the Jewish people.

בבחירה חפשית,
שבחירה זו היא מעצמותו].

G-d did it **with free choice**, not influenced by anything, **which this choice is from the essence**, since it is not based on external factors].

Chassidus teaches that true free choice is when one is choosing from two completely equal items. If there is any thing that is tilting the decision in a certain direction, it is not true free choice. The power to make such a choice could only come from a place that is completely beyond and separate from other existence.

G-d choosing the soul was not from His essence, since there is an external reason — "You are the children..." In other words, this choice came from a level which has some connection to this world. But G-d choosing our bodies was without reason, since our bodies are no difference the bodies of gentiles. Therefore, this choice came from a much deeper level in G-d— G-d's essence.

וזה גופא שהנשמה נמשכת להחיות את הגוף
הוא מפני העילוי של הגוף מצד שרשו

This itself that the soul is drawn down to sustain the body is because of the greatness of the body's root

(בדוגמת זה שהתורה מפרשת ומבארת המצוות,
מפני שהמצוות הם למעלה מהתורה).

similar to Torah explaining and interpreting the Mitzvos.

This is **because the Mitzvos are greater than Torah.**

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והנה ידוע
 דזה שבהחיוב דקיום המצוות
 כל ישראל הם שוים
 ובהחיוב דלימוד התורה יש כו"כ מדריגות,

דביושבי אהל שיש להם פנאי
 החיוב דוהגית בו יומם ולילה הוא כפשוטו,

ובעלי עסקים יוצאים ידי חובתם
 בפרק אחד שחרית ופרק אחד ערבית,

הוא,
 כי המצוות הם רצון העליון (כנ"ל),

ורצון הוא למעלה מהתחלקות,

If you have a strong desire that comes solely from your power of Ratzon, it won't be affected by how important or insignificant the thing you desire is. This is because Ratzon is not limited to any particular thing, as we said it encompasses the whole body. Therefore, it manifests itself in all things equally.

והתורה היא חכמתו ית',
 ובחכמה יש התחלקות.

Now, it is known,
 that all Jews are obligated to fulfil Mitzvos.

But regarding Torah study there are multiple degrees of obligation:

Those who don't work and have more time, the obligation to "Toil [in Torah] day and night" (Joshua, 1:8) applies quite literally.

Those who do work and have less time fulfil their obligation of Torah study by studying "One chapter in the morning and evening." (Menachos, 99b)

There is a difference because,
 Mitzvos are the Supernal Will (as explained above)
 and Ratzon is beyond differentiation.

But Torah is the Chochmah of G-d, and by Chochmah there is differentiation.

Chochmah is a spiritual power that is intended to be housed in certain vessels. Depending on the vessel it is housed in, the same power of Chochmah will manifest differently, resulting in varying expressions of the same power. Therefore, depending on the vessel it is clothed in, one will understand and experience the power of Chochmah in different ways.

Now, the Rebbe explains that it is not only the obligation that is equal by everyone, but rather also its fulfilment is equal by everyone:

ויש לומר, שעד"ז הוא בנוגע
ללימוד התורה וקיום המצוות בפועל,

דזה שקיום המצוות הוא בכל ישראל,
דאפילו פושעי ישראל
מלאים מצוות כרימון,

משא"כ בלימוד התורה,

הוא, כי אפשר להיות איזה חסרון בישראל
רק בהגילויים,

וכיון שהמצוות הם רצון העליון
ושייכים להגוף שבו הוא בחירת העצמות,

לכן ענין זה (בקיום המצוות)
הוא בכל ישראל.

We can say that [the difference mentioned above] also applies to the actual learning and fulfillment of Torah and Mitzvos.

As we see, **that all Jews fulfil Mitzvos**, as our sages say **that “even the sinners of Israel are filled with Mitzvos as a pomegranate is filled with seeds.”** (End of tractate Chagigah)

This is not so by Torah, as there are those who learn Torah and those who don't.

This is because in the Jewish souls there can only be a flaw in matters that are a revelation of the soul, such as Chochmah.

Therefore, it is possible that not all Jews will learn Torah, since Torah comes from Chochmah.

But since Mitzvos are the Will of the Supernal, which has a connection to the body that G-d chose from His Essence,

therefore, (this aspect, i.e., the aspect of Mitzvos that are related to the body, which is the physical act of the Mitzvah) all Jews are equal.

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וזזהו כל ישראל יש להם חלק לעולם הבא,

דהגם שהגילוי דעולם הבא (עולם התחי')
הוא נעלה יותר מהגילוי דג"ע

ומ"מ גילוי זה יהי' לכל ישראל,
כי בג"ע הוא הגילוי דהתורה
שלומדים בעוה"ז,

ולע"ל בעולם התחי' יהי'
הגילוי דהמצוות שמקיימים עכשיו.

וכיון שקיום המצוות הוא בכל ישראל כנ"ל,
לכן, כל ישראל יש להם חלק לעולם הבא.

וזזהו שהגילוי דעולם התחי' יהי'
לנשמות בגופים דוקא, כי קיום המצוות שייד
בעיקר להגוף, כנ"ל.

ויש לומר,
דזה שהגילוי דעולם התחי' יהי' גם להנשמות
(שיתלבשו אז בהגוף),

הוא ע"ד מאמר רז"ל גדול תלמוד

This is the meaning of "All Jews have a portion in Olam Habba:"

Although the revelations that will occur in Olam Habba, Olam Hatechayah, will be much greater than the revelations that occur in Gan Eden,

these revelations will be to all Jews.

This is because in Gan Eden we receive our reward for the Torah we studied in this world.

But Olam Habba is the reward for the Mitzvos that we fulfill now.

Hence, "All Jews have a portion in Olam Habba," since all Jews fulfill Mitzvos, as explained above.

The Rebbe explains why these revelations will be specifically to souls within bodies:

Therefore, the revelations of Olam Hatechayah will be to souls in bodies since the fulfillment of Mitzvos are primarily connected to the body, as explained above.

If so, the soul should not receive these revelations altogether! The Rebbe answers:

And we can say,

that the souls (which will be clothed within the body) also receive the revelations of Olam Hatechayah.

For this is similar to the saying of our sages, "Great is learning for it leads

שמביא לידי מעשה,
דע"י שהתלמוד מביא לידי מעשה
נעשה גדלות בתלמוד.

to action." (Kiddushin, 40b)

That is when learning leads to action it adds greatness to the learning.

There's a discussion in the Gemarah as to whether learning is greater, or if doing Mitzvos is greater. The Gemarah concludes that "Great is study for it leads to action." In other words, learning is only great because it leads to action.

Now, the soul, which (primarily) learned Torah, will also receive the reward for Mitzvos, since the learning was the cause for the Mitzvos which the body did in this world.

[וע"ד המבואר בהמשך תרס"ו,

[This is similar to what is explained in the series of maamorim authored by the Rebbe Rashab, which began in the year 5766 (- 1906):

דכאשר הלימוד הוא בנוגע
לפסק דין בפועל ממש,
אז הוא מייגע עצמו יותר
ובא לעמקות יתירה בהענין].

When the learning is to know how to act practically, the person exerts himself more and he comes to greater depth in the matter which he's studying].

In other words, it is the practical that makes the learning greater.

ועפ"ז יש לומר,
שבמעלת התורה דלע"ל,
תורתו של משיח, שני ענינים.

Based on this that the greatness in Torah comes from Mitzvos, we can say that there are two virtues in the Torah that will be revealed in the future, the Torah of Moshiach.

זה שאז יהי' הגילוי דשלימות התורה
מצד עצמה,

Firstly, there will be the complete revelation of Torah that will occur automatically as a result of the coming of Moshiach, since the innermost depths of the Torah will be revealed.

והעילוי שיהי' אז בתורה
ע"י העילוי דמצוות.

Secondly, there will be the greatness of Torah which comes as a result of Mitzvos.

Being that the whole greatness of Torah comes from the fulfillment of Mitzvos, when we receive the ultimate reward for the Mitzvos, Torah will also receive greatness as a result.

ועד"ז הוא בנוגע לנשמה,

Similarly, regarding the soul, which is compared to Torah:

דנוסף לזה שאז יתגלה שורש הנשמות עצמם,
תקבל הנשמה גם הגילוי דמעלת הגוף

(בחירת העצמות בהגוף).

ויהי רצון, שע"י מעשינו ועבודתינו,
ובפרט על ידי העבודה דיפוצו מעיינותיך חוצה,

נזכה ללימוד תורתו של משיח,
מפיו של משיח,

בקרב ממש.

**Besides that the essence of the soul
will be revealed, the soul will also re-
ceive G-dliness that comes as a result
of the revelation of the greatness of
the body,**

**which is that it was G-d's essence that
chose the body.**

**May it be His will, that through our
deeds and work, and especially
through our work in the spreading
the wellsprings of Chassidus out-
wards,**

**we will merit to learn the Torah of
Moshiach from the mouth of
Moshiach.**

May it be very soon!