

## Discourse 59

*“Beela HaMavet LaNetzach... -  
Death will be eliminated forever...”*

Delivered on the 3<sup>rd</sup> day of the week of Parshat Devarim,<sup>1211</sup>

5<sup>th</sup> of Menachem-Av, 5725<sup>1212</sup>

By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1213</sup> “Death will be eliminated forever, and the Lord God-*Adon’ay HaShem*-יהו"ה [pronounced *Adon’ay Elohi’m*] will erase tears from all faces.” In his discourse by this title,<sup>1214</sup> his honorable holiness, the Rebbe Maharash explains that the reason that in the future “death will be eliminated forever” is because there then will be [the fulfillment of the verse],<sup>1215</sup> “I will remove the spirit of impurity from the earth.”

This may be understood with a preface of the reason that through the sin of the tree of knowledge there came to be death

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<sup>1211</sup> The original discourse was edited by the Rebbe and published as a pamphlet for the 21<sup>st</sup> of Adar, 5748 [upon the conclusion of the *Shloshim* of the righteous Rebbetzin Chaya Mushkah, may her merit protect us].

<sup>1212</sup> This was the day of concluding the recitation of Kaddish after the passing of the righteous Rebbetzin Chanah, peace be upon her, the mother of the Rebbe Shlita.

<sup>1213</sup> Isaiah 25:8

<sup>1214</sup> Of the year 5628 – published in Sefer HaMaamarim 5628 p. 40, which is subsequently followed by the discourse entitled “*Ravta et Rivam*” which is the same discourse with additions.

<sup>1215</sup> Zachariah 13:2

in the world, as stated in Torah (and will shortly be explained). That is, death and the sin of the tree of knowledge are closely related.

The explanation is that the sin of the tree of knowledge caused an admixture of good and evil.<sup>1216</sup> That is, even before the sin, there already was the existence of evil, except that evil was separate from the good, as known,<sup>1217</sup> that at the outset of creation, the abode of the external husks (*Kelipot*) was below the worlds of holiness, but the sin of the tree of knowledge caused an admixture of good and evil (within every world),<sup>1218</sup> such that evil is mixed with good and good is mixed with evil, and there is no good without evil and no evil without good.<sup>1219</sup>

This is the meaning of the verse,<sup>1220</sup> “Lest he put forth his hand and also take of the tree of life and eat and live forever.” However, at first glance, in the first place, the creation of Adam was such that he would live forever, and the reason he was commanded not to eat of the tree of knowledge was so that he would not die. (This is as the verse states,<sup>1221</sup> “But from the

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<sup>1216</sup> Torah Ohr, Bereishit 5c and on; Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,176 and on; Discourse entitled “*Daber... Ki Atem Ovveem*” 5651 (Sefer HaMaamarim 5651 p. 197), and at length in the discourse entitled “*v’Shavtah*” in Maamarei AAAdmor HaEmtza’ee, Vayikra Vol. 2, p. 704 and on; Discourse by the same title 5662 (Sefer HaMaamarim 5662 p. 300 and on).

<sup>1217</sup> Likkutei Torah of the Arizal, Bereishit, section entitled “*v’Neva’er Ma’alat Adam HaRishon*”; Ohr HaTorah, Drushim L’Pesach p. 758; Also see the end of *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 176) and 5704 (Ch. 33 – Sefer HaMaamarim 5704 p. 139 and on), and elsewhere.

<sup>1218</sup> See at length in the above-mentioned discourse entitled “*v’Shavtah*,” that through the sin of the tree of knowledge there was caused to be an admixture of good and evil in all four classes of the inanimate (*Domem*), vegetative (*Tzome’ach*), animal (*Chai*), and speaker (*Medaber*).

<sup>1219</sup> See Likkutei Diburrim, Vol. 1, p. 87a and on.

<sup>1220</sup> Genesis 3:22

<sup>1221</sup> Genesis 2:17

tree of knowledge... you must not eat from it, **because (Ki-כי)** on the day that you eat of it, you shall surely die.”) This being so, why would it matter if he eats from the tree of life and lives forever?

Now, the Alter Rebbe explains<sup>1222</sup> that since through the sin of the tree of knowledge, evil became mingled in Adam, and (after the sin of the tree of knowledge) there is concern “lest he put forth his hand... and live forever,” in that now when he will live forever, the evil mingled within him will also be sustained forever. Based on this, it must be said that the fact that the sin of the tree of knowledge caused death in the world, is so that evil will not be sustained [forever], as mentioned above.

It can also be said that the death brought about in the world through the tree of knowledge was caused by the sin itself. The explanation is that the matter of life and vitality is specific to holiness, whereas evil and impurity (which are the opposite of holiness) are death.<sup>1223</sup> Therefore, since the sin of the tree of knowledge caused an admixture of evil in Adam, this being spiritual death, there therefore was also a chaining down in him of actual death.

This is also why in the coming future, “death will be eliminated forever.” For, since there then will be the nullification of evil, “spiritual death,”<sup>1224</sup> it follows

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<sup>1222</sup> In Torah Ohr *ibid.*

<sup>1223</sup> See at length in the aforementioned discourse entitled “*Daber etc.*” (p. 197 and on); Discourse entitled “*Vayedaber... Arei Miklat Tihiyena*” 5665 (Sefer HaMaamarim 5665 (Kehot 5748), p. 325 and on).

<sup>1224</sup> See Torah Ohr *ibid.* 5d, “‘death will be eliminated forever,’ since there will then be [the fulfillment of], ‘you will remove [evil],’ and as per the words [of the High Holiday liturgy], ‘Evil will be entirely consumed in smoke.’” [Also see Shaarei Kedushah, translated as Gates of Holiness, Part 2, Ch. 2; Shaar HaGilgulim, Ch. 15.]

automatically that the matter of “death will be eliminated forever,” will also take place in actuality.

## 2.

Now, the reason that specifically in the coming future evil will be eliminated (spiritual death, and thereby actual death), is because there then will a revelation of a higher light, and relative to that light, all opposition is automatically nullified.

He explains in the discourse<sup>1225</sup> that even though when the Holy Temple was standing, especially in the time of the first Holy Temple, and how much more so in the days of Shlomo, when “the moon was in its state of fullness,”<sup>1226</sup> there indeed was a revelation of a very lofty light, and because of this revelation all the nations of the world were nullified before him, so that [in his days] there was no war at all.<sup>1227</sup> [This is why he is called “Shlomo-שלמה,” in that<sup>1228</sup> there was “peace-*Shalom*-שלום” in his days.] Nevertheless, the revelation in the times of Shlomo was such that there still was room for the side opposite holiness to derive vitality, except that the derivation was only

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<sup>1225</sup> See the discourse aforementioned discourse entitled “*Ravta et Rivam*” (p. 41 and on).

<sup>1226</sup> Zohar I 150a, 125b, 243a; Zohar II 85a; Zohar III 40b, 56a; Also see Midrash Shemot Rabba 15:26

<sup>1227</sup> See at length in *Hemshech “Padah b’Shalom”* 5659 (p. 162, p. 164) and 5704 (Ch. 19 & Ch. 21 – p. 107 & p. 110-111). Also see Torah Ohr *ibid.* (6a), that the refinement (*Birur*) that took place during the times of Shlomo was a refinement (*Birur*) in a way of tranquility, and in Torah Ohr there it states that this was similar to Adam, the first man, **prior** to the sin.

<sup>1228</sup> As it states (Chronicles I 22:9), “His name will be Shlomo-שלמה, and I will bestow peace (*Shalom*-שלום) and tranquility upon Israel in his days.”

from the backside (*Achorayim*) of holiness, and they had no inner hold (*b'Pnimityut*).

[It can be said that the fact that in the times of Shlomo there still was room for the side opposite holiness to derive vitality, is also apparent from the way that the nations of the world were nullified before him, such as the Queen of Sheba.

Even though it is true that even when she still was in her land and had only heard of Shlomo's reputation, this caused her to become (somewhat) nullified [to him], as a result of which<sup>1229</sup> she came to Shlomo,<sup>1230</sup> which was especially so once she came to him and saw his wisdom etc., by which she was nullified before him in a way that "she was overwhelmed,"<sup>1231</sup> nonetheless, even then she was still a queen, and moreover, Shlomo accorded her great honor.]<sup>1232</sup>

In contrast, the revelation of the coming future will be such that the external forces will derive no vitality whatsoever (not even from the aspect of the "backside" (*Achorayim*)), in that evil will be utterly nullified and "death will be eliminated forever."

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<sup>1229</sup> That is, the reason that she was roused with the desire to come to Shlomo, was because of the nullification (*Bittul*) that was affected in her (while she was still in her land), through hearing of his reputation. See the abobe-mentioned *Hemshech* 5659 (p. 162) and 5704 (p. 107), that "it was due to the greatness of his name and reputation that was heard in distant lands, including distant islands, that they all **were nullified and drawn** to him."

<sup>1230</sup> Kings I 10:1-2

<sup>1231</sup> Kings I 10:4-5

<sup>1232</sup> Kings I 10:13

Now, the discourse explains<sup>1233</sup> the difference between the revelation that took place in the times of Shlomo (such that because of this revelation there still was room for the external forces to derive vitality, at the least from the aspect of the “backside” (*Achorayim*)), and the revelation of the coming future (such that because of this revelation they will not derive any vitality at all).

That is (in our service of *HaShem*-יהו"ה) this is like the difference between serving *HaShem*-יהו"ה by “turning away from evil,”<sup>1234</sup> and serving Him by being “disgusted by evil.”<sup>1235</sup> That is, “turning from evil” means that he repels the evil, but in essence he does not hate it. It therefore follows automatically that, even though in actual deed he repels the evil, there nevertheless remains room in him for evil, such that, in a hidden way, there still is a remnant of love of evil in him, as explained in Tanya<sup>1236</sup> about the level of a righteous person who is not perfectly righteous (*Tzaddik SheEino Gamur*).

In contrast, if he is disgusted by evil, he is disgusted to the ultimate degree (this being the level of the perfectly righteous (*Tzaddik Gamur*)), in which case there altogether is no room in him for evil. On the contrary, he despises evil and is disgusted by it with total hatred and disgust.

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<sup>1233</sup> The above-mentioned discourse entitled “*Ravta et Rivam*” (p. 42).

<sup>1234</sup> [As in the verse (Psalms 34:15), “Turn from evil (*Soor MeRa*-סור מרע) and do good, seek peace and pursue it.”]

<sup>1235</sup> [As in the verse (Isaiah 7:15), “He will eat cream and honey (only good), when he knows to be disgusted by evil (*Ma'os b'Ra*-מאוס ברע) and choose the good.” Also see Rashi there.]

<sup>1236</sup> Tanya, Likkutei Amarim, Ch. 10 (15a)

The same is so of the difference between the revelation in the times of Shlomo, and the revelation of the coming future. That is, in the revelation of the times of Shlomo, even though relative to this revelation there also is the nullification of all opposition (similar to the fact that even in the toil of serving *HaShem*-יהו"ה by "turning from evil," one indeed repels the evil), nonetheless, there still was room for the external forces to derive vitality (at least from the aspect of the "backside" (*Achorayim*) of holiness). In contrast, the revelation of the coming future is like being disgusted by evil with the ultimate degree of disgust, in which there is no room for anything that is the opposite of holiness.

We may add that, based on what is explained in Tanya,<sup>1237</sup> that the degree to which there is hatred for the side opposite holiness and disgust with evil is commensurate to the greatness of one's love of *HaShem*-יהו"ה, blessed is He, the difference between turning away from evil and being disgusted with evil (is not just in the manner of the negation of the evil, but also) according to the greatness and manner of his love for *HaShem*-יהו"ה, blessed is He.

Based on this, there is a sweetening of the comparison of this distinction (between turning away from evil and despising evil) and the difference between the revelation there was in the times of Shlomo and the revelation of the coming future. Namely, the difference between them is in the manner of the negation of the evil (being that in the revelation of the times of Shlomo there still was room for the forces of externality to derive vitality, which will not be so of the

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<sup>1237</sup> Tanya, Likkutei Amarim, Ch. 10

revelation of the coming future), due to the difference between them in the level and manner of **the light and revelation**.

#### 4.

Now, as known, all the revelations of the coming future depend on our present deeds in service of *HaShem*-יהו"ה, blessed is He.<sup>1238</sup> From this it is understood that the fact that in the coming future there will be revelation that leaves no room for the external forces to derive vitality ("death will be eliminated forever") is as explained in the discourse,<sup>1239</sup> that through the Jewish people despising evil with ultimate hatred, [correspondingly] Above there is caused to be [the fulfillment of the verse],<sup>1240</sup> "I hated Esav," with ultimate hatred. It is because of this hatred that "I will remove the spirit of impurity from the land," [and] "death will be eliminated forever."

Now, since "the Holy One, blessed is He, saw that the righteous (*Tzaddikim*) are few,"<sup>1241</sup> (especially considering that the ultimate hatred of evil is the level of the perfectly righteous (*Tzaddik Gamur*)), and even in regard to the level of an intermediate (*Beinoni*), the saying is well known,<sup>1242</sup> "If only [I was] an intermediate (*Beinoni*)," but nonetheless, the matter of "death will be eliminated forever" will be present in all Jews, from this it is understood that this [form of] serving *HaShem*-

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<sup>1238</sup> Tanya, Likkutei Amarim, beginning of Ch. 37.

<sup>1239</sup> The aforementioned discourse entitled "*Ravta et Rivam*" (p. 42).

<sup>1240</sup> Malachi 1:3

<sup>1241</sup> Talmud Bavli, Yoma 38b; See Tanya, Likkutei Amarim, Ch. 1 (5b)

<sup>1242</sup> Beit Rebbi, Vol. 2, Ch. 8 (14a [104a]), note 1; Also see the discourse entitled "*v'Eileh HaMishpatim*" 5738, Ch. 5 (Torat Menachem, Sefer HaMaamarim Adar p. 10).

יהו"ה, blessed is He, (of despising evil with ultimate hatred), can also be present in intermediates (*Beinonim*), and [can even be present] in those who are below the level of the intermediate (*Beinoni*).

This is because, in every single Jew there are auspicious times – such as during prayer, or during the study of Torah, or when he fulfills a *mitzvah* that he is particularly vigilant with,<sup>1243</sup> or even when he is engaged in permissible matters for the sake of Heaven.<sup>1244</sup> How much more so<sup>1245</sup> when he acts in a way of “know Him in all your ways,”<sup>1246</sup> – that at such times he gives over the totality of his being to Godliness (and is completely invested in it) by which he has no relation to the “filthy garments,”<sup>1247</sup> similar to one who is perfectly righteous (*Tzaddik Gamur*).

Now, since Above the union (*Yichud*) caused by this is forever and eternal,<sup>1248</sup> therefore this brings about a drawing down of revelation that give no room at all for the forces of externality to derive vitality, [such that] “death will be eliminated forever.”

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<sup>1243</sup> See Talmud Bavli, Shabbat 118b

<sup>1244</sup> See Mishnah Avot 2:12; Rambam, Hilchot De'ot, end of Ch. 3; Tur and Shulchan Aruch, Orach Chayim, Siman 231; Also see Likkutei Sichot, Vol. 24, p. 646, note entitled “*Kol Ma'asecha L'Shem Shamayim*.”

<sup>1245</sup> See at length in Likkutei Sichot, Vol. 3, p. 907, p. 932; Vol. 18 p. 104.

<sup>1246</sup> Proverbs 3:6; Mishneh Torah, Tur, and Shulchan Aruch *ibid.*; Shulchan Aruch of the Alter Rebbe, Orach Chayim 156:2.

<sup>1247</sup> [Zachariah 3:4]; See Tanya, Likkutei Amarim, Ch. 10

<sup>1248</sup> Tanya, Likkutei Amarim, Ch. 25

This then, is the meaning of “death will be eliminated forever.” That is, as long as there has not yet been the complete refinement of good and evil that are mingled together (including the time when the Holy Temple was standing, and even the days of Shlomo when “the moon was in a state of fullness”) the matter of death is still present, so that evil will not be sustained, as discussed above.

This also is why one hour before the resurrection of the dead (*Techiyat HaMeitim*) the righteous *Tzaddikim* will return to the dust.<sup>1249</sup> [For although maggots have no dominion over them,<sup>1250</sup> and up to this hour (before the resurrection of the dead) their bodies have been preserved for hundreds and [even] thousands of years, nonetheless, before to the resurrection of the dead they will return to the dust.] This is because, the sin of the tree of knowledge caused an admixture of good and evil in the entire world. Thus, even the bodies of the righteous *Tzaddikim* will require refinement.<sup>1251</sup>

In contrast, in the coming future (after the resurrection), when “I will remove the spirit of impurity from the earth,” there no longer will be death and even the body will live eternally. This is because, even according to the view<sup>1252</sup> that the

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<sup>1249</sup> Talmud Bavli, Shabbat 152b; See Zohar II 108b

<sup>1250</sup> See Midrash Tehillim to Psalms 119:9

<sup>1251</sup> Nevertheless, this refinement can be accomplished through the self-nullification (*Bittul*) of “let my soul be as dust to all,” in which case it will then be unnecessary for them to return to their dust in the literal sense. See the Sichah talk of Shabbat Parshat Bo 5748 toward the end (Hitva’aduyot 5748 Vol. 2, p. 273).

<sup>1252</sup> The view of Rabbi Chaninah in Midrash Bereishit Rabba 26:2; Also see Talmud Bavli, Pesachim 68aa; Sanhedrin 91b

verse,<sup>1253</sup> “a youth of one-hundred years will die,” is to be understood literally, this only applies to Noahides, whereas for the Jewish people “death will be eliminated forever.” Moreover, even the death that (according to this view) applies to Noahides, is not actual death, but only a fall, [in that] “one who falls from his level is called ‘dead.’”<sup>1254</sup>

Similarly, as explained in the discourse,<sup>1255</sup> because the sparks of holiness that were absorbed within them will be refined and ascend above, the evil in them, (that is, their physical bodies, which are called “evil” in relation to the sparks of holiness within them) will fall below.

This is so of the nations of the world, but is not so of the Jewish people for whom even their bodies will ascend, so that even the body will be sustained by the spiritual, just like the soul. Moreover, in that time the body will be higher than the soul, [as in the explanation of the verse],<sup>1256</sup> “The woman will encompass the man.” All this will happen in actuality and open revelation, below ten hands-breadths, with the true and complete redemption through our righteous Moshiach, speedily, and in the most literal sense!

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<sup>1253</sup> Isaiah 65:20

<sup>1254</sup> As stated in Likkutei Torah, Chukat 57a, and elsewhere in Chassidus; See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2, and in Mevo She’arim Vol. 2, Ch. 3 where it states: “One who falls from the level he was previously on, for him it is called ‘death.’”

<sup>1255</sup> The end of the [above-mentioned] discourse entitled “*Bila HaMavet LaNetzach*” (p. 40) and the discourse entitled “*Ravta et Rivam*” (p. 42).

<sup>1256</sup> Jeremiah 31:21