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Redemption for All?

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1.

COMPLETE ELIMINATION?

Bilam's last prophecy, as recorded in our *parshah*, primarily discusses the era following the coming of Mashiach¹ "at the End of Days." In *Ramban's* words,² "This prophecy refers to the days of Mashiach,"³ the subject of the verse,⁴ "A star has gone forth from Yaakov, and a staff will arise from Israel." This prophecy alludes to King Mashiach.⁵ The verse concludes, "And will crush the princes of Moav, and *karkar* {קָרַקַר} all the sons of Shais."

Concerning the literal meaning of the verb "*karkar* {קָרַקַר} all the sons of Shais," we find two general interpretations: (a) *Targum Onkeles* interprets:⁶ "He will rule over all the sons of man"; and (b) *Ibn Ezra* interprets:⁷ "He will **destroy**, as in,⁸ 'destroying the wall.'" This understanding is also implied by *Targum Yonasan ben Uziel* and *Targum Yerushalmi* since both emphasize the neutralization and death of gentile nations.

This difference in interpretation corresponds to the debate about whether the nations will continue to exist in the Future Era.

This is baffling. How could one imagine that in the Future Era, "all the sons of Shais" — all nations — will be destroyed, given the numerous explicit prophecies concerning these nations in the Future Era? Firstly, there is the verse at the beginning of *Yeshayahu*:⁹ "It will happen **at the End of Days** that the mountain of Hashem's house will be established, and all the nations will stream to it. Many nations will say, 'Come, let us go up....' He will judge among the nations and settle the arguments of many peoples...." Similar prophecies are

¹ *Bamidbar* 24:14.

² *Ramban* on *Bamidbar* 24:14.

³ See *Mishneh Torah*, "Hilchos Melachim," ch. 11, par. 1, and *Lechem Mishneh*, ad loc; *Abarbanel* on *Bamidbar* 24:14; *Or HaChaim* on *Bamidbar* 24:17.

⁴ *Bamidbar* 24:17.

⁵ See *Ramban*, *Abarbanel*, and *Or HaChaim* on *Bamidbar* 24:17; see *Yerushalmi*, "Taanis," ch. 4, par. 5; *Devarim Rabbah*, ch. 1, par. 20; the various *targumim* of *Bamidbar* 24:17.

⁶ {*Targum Onkelos*, *Bamidbar* 24:17.}

⁷ {*Ibn Ezra* on *Bamidbar* 24:17.}

⁸ *Yeshayahu* 22:5.

⁹ *Yeshayahu* 2:2ff.

recorded, including¹⁰ the prophecy at the end of *Yeshayahu*:¹¹ “To gather all the nations and tongues, they will come and see My glory...They will declare My glory among the nations and will bring....” In the same vein, there is the prophecy,¹² “Then I will change the nations to {speak} a pure language so that all of them will proclaim the name of Hashem to serve Him with a united resolve.” Throughout the Prophets, we find similar statements.¹³

2.

A POSSIBLE EXPLANATION

In *Zechariah*,¹⁴ the prophet says, “Throughout the land,’ declares Hashem, ‘two-thirds {of the inhabitants} will be cut off and perish; a third will remain.” About this third, the Midrash¹⁵ remarks that “this will be the Jews.” Thus, in the Future Era, the world population, aside from the Jews, will “be cut off and perish.”

On this basis, *Ibn Ezra*’s interpretation of “and *karkar* all the sons of Shais” follows the above prophecy in *Zechariah*.

Yet, this only deflects the previous question (in Section 1) to *Zechariah*’s prophecy: How does the prophecy in *Zechariah* align with the other prophecies mentioned above, which intimate that the gentile nations will continue to exist in the Future Era?

¹⁰ See *Yeshayahu* 42:10ff.; 56:3 ff (see *Radak* on *Yeshayahu* 56:1; 56:8).

¹¹ *Yeshayahu* 66:18ff.

¹² *Tzefaniyah* 3:9.

¹³ See for example: *Michah* 4:1ff.; *Zechariah* 2:15.

¹⁴ *Zechariah* 13:8.

¹⁵ *Midrash Tanchuma*, “*Shoftim*,” sec . 9; *Bamidbar Rabbah*, ch. 15, par. 14.

The Gemara¹⁶ records a dispute between Reish Lakish and Rabbi Yochanan regarding the meaning of “a third will remain”:

Reish Lakish says, “a third” refers to {the descendants of} Shem.” Rabbi Yochanan answered, “What you said about them is displeasing to their Master {Hashem}. Instead, even a third of {the descendants of} Noach.”

Some *Rishonim*¹⁷ explain that Reish Lakish and Rabbi Yochanan dispute whether Gentiles are included in the remaining third. According to these *Rishonim*, Rabbi Yochanan maintains that “He also cares about the other nations” (keeping them from being cut off).

However, the difficulty remains:

All the commentators agree that according to Reish Lakish, the world’s nations will be cut off: “They shall perish.”

[In addition, other commentators¹⁸ maintain (as implied by Rashi’s commentary)¹⁹ that the dispute between Reish Lakish and Rabbi Yochanan relates only to the Jewish people²⁰ — whether the Jewish people are also included in “two-thirds will be cut off,” and Rabbi Yochanan’s statement, “What you said about them is displeasing to their Master,” was said only regarding the **Jewish people.**]

¹⁶ *Sanhedrin* 111a.

¹⁷ *Yad Ramah* on *Sanhedrin* 111a, the second interpretation (concerning which he concludes “this interpretation appears logical”).

¹⁸ *Maharal’s Chiddushei Aggados* on *Sanhedrin* 111a; *Eitz Yosef* on *Ein Yaakov* of *Sanhedrin* 111a.

¹⁹ *Sanhedrin* 111a, Rashi.

²⁰ *Yad Ramah*’s first interpretation also supports this understanding.

3.

MASHIACH'S TASK

This question (whether gentile nations will continue to exist in the Future Era) is not only a scholarly disagreement regarding the meaning of the verses, but the difference of opinion also has a **halachic** ramification:

In *Mishneh Torah* (Rambam's work of halachah) in "*Hilchos Melachim*,"²¹ Rambam outlines Mashiach's functions. He rules that one of Mashiach's tasks will be to "improve the entire world, compelling all the nations to serve Hashem together. As it says, "Then I will change the nations to {speak} a pure language so that all of them will proclaim the name of Hashem, to serve Him with a united resolve.'" Afterward, in the next chapter,²² Rambam clarifies the prophecy of *Yeshayahu*:²³ "*The wolf will dwell with the lamb* — Israel will dwell securely together with the wicked population of the world. They will all return to the true religion, no longer stealing or destroying. Instead, the gentiles will eat their honestly obtained food, alongside the Jewish people, in peace."

The purpose of *Mishneh Torah* is not to foretell the events of the Future Era. Nor is its objective to relate what Mashiach will do. Instead, its purpose is to codify Jewish laws, as Rambam says, "halachos, halachos."²⁴ Only halachically germane milestones, therefore, are foretold.

We must say that not only the matters related at the beginning of the halachah, where Rambam describes how Mashiach will be revealed and **the order** in which this will unfold, and he describes the signs of Mashiach —

[“If a king arises from the House of David who diligently contemplates the Torah and observes its mitzvos as David, his ancestor, and will compel all of Israel to walk in it {the ways of Torah} and rectify the breaches in its observance, and fight the wars of Hashem, we may presume him to be Mashiach. If he

²¹ *Mishneh Torah*, "*Hilchos Melachim*," ch. 11, par. 4.

²² *Ibid.*, ch. 12, par. 1.

²³ *Yeshayahu* 11:6.

²⁴ Words of Rambam at the end of his "Introduction to *Mishneh Torah*."

succeeds in this, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely Mashiach”]

are halachically relevant — to know, based on the signs, etc., that he is “definitely Mashiach,”²⁵ but even the conclusion of the halachah (regarding what he will do **after** we ascertain his identity) is connected with the laws regarding knowing and recognizing the “definite Mashiach.”

It is important to know that Mashiach will “build the Temple in its place and gather the dispersed of Israel,” and he will redeem the Jewish people. In turn, these accomplishments will lead to the perfection {in the performance} of the laws and mitzvos of the Torah, as Rambam specifies there, at the beginning of Chapter 11 (as elucidated elsewhere).²⁶ We must believe and we must know that Mashiach will redeem the world: “He will then improve the entire world, motivating all the nations to serve Hashem together.”

We can say even further: This knowledge is germane not only for the Jewish people’s belief and knowledge of Mashiach {in the future} but also for the Jewish people **nowadays**. Rambam rules:²⁷ “Moshe, our teacher, was commanded by the Almighty to compel all the world’s inhabitants to accept the commandments given to Noach’s descendants.” Since Mashiach’s task is to “improve the entire world, motivating all the nations to serve Hashem..., ‘I will change the nations...’,” it emerges that his {preliminary} task with the gentile nations “to compel **all the world’s inhabitants** to accept the Divine the commandments given to Noach and his descendants,” is akin to, and preparation for,²⁸ Mashiach’s arrival. It is a stage in which Mashiach fulfills his

²⁵ As is simply understood, this is the halachic aspect of this paragraph in *Mishneh Torah*: to know the signs that will identify Mashiach and the specific order in which they will occur. See *Likkutei Sichos*, vol. 5, p. 149.

²⁶ See at length *Likkutei Sichos*, vol. 18, 277; vol. 27, p. 249.

²⁷ *Mishneh Torah*, “*Hilchos Melachim*,” ch. 8, par. 10.

²⁸ For this law, “to compel all the world’s inhabitants to accept the commandments given to Noach’s descendants,” applies at all times, not just in an era when the Jubilee Year is observed, unlike the law of a *ger toshav* {a gentile living in the Land of Israel who agrees to follow the Seven Noahide Laws}, which may only be accepted in an era when the Jubilee year is observed (*Mishneh Torah*, “*Hilchos Avodah Zarah*,” ch. 10, par. 6; “*Hilchos Milah*,” ch. 1, par. 6; “*Hilchos Issurei Biah*,” ch. 14, par. 8), as discussed many times. This is explained at length in *Likkutei Sichos*, vol. 26, p. 134ff. Further discussion is beyond the scope of this work.

mission²⁹ to “improve the entire world, motivating all the nations to serve Hashem....”

[On this basis, we can better appreciate how Rambam ordered this halachah (and similarly the other laws that pertain to gentiles).³⁰ In “*Hilchos Melachim*,” Ramabam placed this halachah immediately before the laws and halachos concerning King Mashiach.]

4.

UTTER ANNIHILATION?

We can untangle all this by clarifying the prophecy that “two-thirds will be cut off and perish.” In truth, it is utterly perplexing:

How could it be that in the Future Era, all gentiles will be cut off? The verse says,³¹ “Hashem is good to all, and His mercy is upon **all of His works**.”

Even though we find several events, beginning with the generation of the Flood, in which “He blotted out all existence”;³² “The end of all flesh has come before Me,”³³ the reason given for this is:³⁴ “For the earth has become full of robbery because of them,” “For all flesh had corrupted its way on earth.”³⁵

However, the wording of the prophecies **mentioned above** implies that these prophecies (unlike others) are not concerned with punishing evil gentiles for their immorality, etc. Instead, the (*karkar*) destruction applies to “all the

²⁹ Therefore, it is especially crucial at the end of the era of exile for every individual to make a concerted effort to influence the nations of the world (pleasantly and peacefully) to fulfill their mitzvos, as explained many times (see *Likkutei Sichos*, vol. 26, p. 140).

³⁰ *Mishneh Torah*, “*Hilchos Melachim*,” ch. 9 and 10.

³¹ *Tehillim* 145:9.

³² *Bereishis* 7:23.

³³ *Ibid.*, 6:13.

³⁴ *Ibid.*

³⁵ *Ibid.*, v. 12.

children of Shais” — all of mankind, even the righteous among the Gentiles.³⁶ [As mentioned in Section 2, “*a third will remain* — this will be the Jews.”³⁷]

This prophecy, stating that only “a **third** will remain,” does not refer to the persecution of the Jewish people during the destruction of the Temple, the periods of exile, or even to the severe persecution experienced in the previous generation. After all, this all occurred during **exile**. And being a time of darkness and concealment, the idea that “His mercy is upon all His works” is not overt even for the Jewish people,³⁸ “the people close to Him” (to the extent that the question arises,³⁹ “Will the Judge of the entire earth not perform justice?” “Why have You harmed this people?”⁴⁰ and the like).⁴¹

In contrast, regarding the Future Era, when Hashem will fulfill the promise of “to rectify the world under the sovereignty of the Almighty”⁴² — as the verse subsequently says in *Zechariah*’s prophecy itself,⁴³ “And Hashem shall become King over all the earth; on that day shall Hashem be one, and His name one,” “your teacher shall no longer be concealed from you...,”⁴⁴ there will be revealed G-dliness⁴⁵ — the question arises: How can it be that all gentile nations will then perish?

³⁶ Who accept upon themselves the fulfillment of the Seven Noahide Laws, and are meticulous in their observance (*Mishneh Torah*, “*Hilchos Melachim*,” ch. 8, par. 11), and are thus not among those who should be executed (ibid., par. 10). On the contrary, according to Rambam (ibid., par. 11), they have a share in the World to Come.

³⁷ {Referring to the opinion of the midrash; see fn. 15.}

³⁸ {*Tehillim* 148:14.}

³⁹ *Bereishis* 18:25.

⁴⁰ *Shemos* 5:22.

⁴¹ See *Berachos* 7a.

⁴² “*Aleinu*” prayer - daily liturgy.

⁴³ *Zechariah* 14:9.

⁴⁴ *Yeshayahu* 30:20.

⁴⁵ See *Tanya*, “*Likkutei Amarim*,” ch. 36.

A POSSIBLE EXPLANATION

We could have simply suggested that “two-thirds will be cut off and perish” (and the verse, “and *karkar* {קָרָר} all the sons of Shais”) doesn’t mean that {aside from the Jews}, the world’s population will perish through an act of utter physical destruction (the opposite of mercy). Instead, the nations will not have any generational continuity (children).

By losing the ability to procreate, they would **automatically** (naturally) “be cut off, and they will perish” over time. —

We cannot ask: This (removal of their reproductive ability) seemingly contradicts the principle that “His mercy is on all His works.” For as known,⁴⁶ the ability of living beings to reproduce demonstrates Hashem’s infinite and unlimited capability. This dependency is because created beings are finite. Therefore, their power of procreation is not intrinsic,⁴⁷ since the ability to procreate is an expression of infinitude. This ability comes from Hashem’s infinite capability, which **imbues** the body’s nature with the ability to reproduce.

Thus, when the ability to procreate is missing, it does not imply that a natural ability was **removed**. It simply means that no additional ability, which would be beyond natural limits, was gained.⁴⁸

⁴⁶ See *Likkutei Torah*, “*Shir HaShirim*,” 39d; *Hemshech Samech Tesamach* 5657, p. 5 (*Sefer HaMaamarim* 5657, p. 177); *Sefer HaMaamarim* 5686, p. 226-227.

⁴⁷ Even angels lack the ability to reproduce (*Likkutei Torah*, “*Shir HaShirim*,” 39d; *Biurei HaZohar*, 5d ff).

⁴⁸ See *Tanya*, “*Iggeres HaKodesh*,” ch. 20 (132a ff).

6.

THE PROBLEM

However, this clarification is wholly inadequate since:

- a) If the Future Era will be a time when “I will change the nations to {speak} a pure language so that all of them will proclaim the name of Hashem, to serve Him with a united resolve,” why should those who would call and serve Him cease being born (even if over time)?
- b) There is a prophecy that says explicitly,⁴⁹ “Kings will be your nurturers and their princesses your wet nurses,” “And strangers shall stand and pasture your sheep.”⁵⁰ **Reish Lakish** himself said:⁵¹ “Anyone who is meticulous in observing the mitzvah of *tzitzis* will merit having 2,800 servants.” As such, how can we suggest that all nations will cease to be (over time)?

This compels the following conclusion: According to all opinions, the idea that the existence of all gentile nations will be eliminated in the Future Era is not to be taken literally. Other nations will exist even in the Future Era. Instead, the dissenting approaches mentioned above [the two meanings of “and *karkar* all the sons of Shais,” and similarly the interpretations mentioned above (in Section 2) of “two-thirds will be cut off and perish; a third will remain”] discuss how they will exist.

⁴⁹ *Yeshayahu* 49:23.

⁵⁰ *Yeshayahu* 61:5; see *Berachos* 35b.

⁵¹ *Shabbos* 32b.

THE CLARIFICATION

The following is the suggested explanation of this matter:

Following the future redemption, when G-dliness will be revealed in the world, as the verse says,⁵² “And Hashem shall become King over all the earth; on that day shall Hashem be one, and His name one,” there will obviously be no room in the world for impurity or evil (as *Zechariah* says [before the verse, “two-thirds of it...],⁵³ “And the spirit of impurity I will remove from the earth”). It is also understandable, regarding mankind in the Future Era, that the enemies of Hashem and the wicked will no longer exist. Only after Hashem punishes His enemies and the wicked, as elaborated in numerous prophecies,⁵⁴ will it come to pass that “He will then improve the entire world (including mankind, animals, vegetation, and minerals), motivating all the nations to serve Hashem.”⁵⁵

[This is analogous with Rashi’s interpretation of the verse,⁵⁶ “Listen, O Israel: **Hashem is our L-rd, Hashem is one.**” — “Hashem, who is now our L-rd and not the L-rd of the idol-worshippers, He is destined to be the One Hashem, as it says, ‘Then I will change the nations to {speak} a pure language so that all of them will proclaim the name of Hashem,’ and it says, ‘On that day shall Hashem be one, and His name one.’”]

This idea opens up the discussion: The primary revelation in the Future Era is intended for the Jewish people, just as the redemption is, as it says, “We were exiled from our land” — “He will gather the dispersed of Israel.”⁵⁷ Thus, the redemption of the entire world is on account of, and subordinate to, the Jewish people’s redemption.

⁵² *Zechariah* 14:9; see *Pesachim* 50a.

⁵³ *Zechariah* 13:2.

⁵⁴ See for example, *Yeshayahu* 42:10 ff.; 56:3 ff.; 66:18 ff.

⁵⁵ *Mishneh Torah*, cited earlier in Section 3.

⁵⁶ *Devarim* 6:4; see *Sifri*, ad loc.

⁵⁷ *Mishneh Torah*, cited earlier in Section 3.

The above relationship is analogous to creation as a whole and its continued existence: “*In the beginning* — for the sake of the Torah, which is called, ‘the beginning of His way,’ and for the sake of Israel, who are called, ‘the beginning.’”⁵⁸

This can be understood in two ways: The redemptive state of the world, including the gentile nations, is an ancillary part of the Jewish people’s redemption; alternatively, their redemption is (also) an independent objective.

To clarify:

Based on the first approach, the objective of Mashiach and the revelation of the Future Era targets the Jewish people exclusively. The Jewish people will be empowered to study Torah and fulfill mitzvos in the highest state of perfection. Therefore, it does not suffice for the Jewish people to be freed from the “servitude of foreign kingdoms.” Instead, the entire world must conduct themselves properly — “they will not steal, and they will not destroy”⁵⁹ — a refined world. In this state, the world becomes a befitting place for the Jewish people to serve Hashem. The most perfect realization of this idea is that the nations also support the Jews in their Divine service, as explained above (Section 6).

However, we can also suggest that redemption as it applies to **the world** is not merely part of the Jewish people’s redemption. Rather, redemption is a distinct objective. An enlightened consciousness will permeate the entire world — in every detail — that the Divine intent in their creation and redemption is (also) for **their** refinement since they are also Hashem’s handiwork.⁶⁰

⁵⁸ Rashi on *Bereishis* 1:1; see *Midrash Tanchuma* (Buber), “*Bereishis*,” sec. 10; *Osiyos DeRebbi Akiva*, “*beis*.”

⁵⁹ *Mishneh Torah*, cited earlier in Section 3.

⁶⁰ Note the teaching of our Sages in (10b): The Holy One exclaimed: The work of My hands are drowning at sea, and you {wish to} say songs?!

8.

MAKING A CONNECTION

On this basis, we can posit that the two ways redemption can occur, discussed above, dovetail with both interpretations mentioned above (in Section 1) regarding “and *karkar* all the sons of Shais” and, similarly, regarding the interpretations (in Section 2) of “two-thirds will be cut off and perish; a third will remain,” as to whether “a third” also includes gentile nations or not:

Based on the first approach — that the redemption of the world collectively (including gentile nations) is part of the Jewish people’s redemption and facilitates it, it emerges that the **independent** identities of the gentile nations will vanish — “shall be cut off, and they will perish.” Not only national identities will be subsumed, but also the autonomous identities of individuals. [A halachic illustration of this idea — a slave is not his own person, since “whatever a slave acquires is acquired by his master”].⁶¹

However, according to the second approach, which sees the refinement of the nations as having its own purpose and value (not just as part of Israel’s redemption), the nations will keep their identity in the Future Era.

This explanation dovetails with the interpretation of “and *karkar* all the sons of Shais” to mean Mashiach will rule over “all the sons of man” — the nations will have a bona fide “existence.”⁶² Consequently, Mashiach can rule over them in a direct line.

According to Rabbi Yochanan (as explained in the first interpretation cited above in Section 2), the statement, “What you said about them is displeasing **to their Master**,” also refers to the nations. It would be “**displeasing**” to Hashem, as “their Master” — Master of the gentile nations — if they did not experience the redemption. Therefore, Rabbi Yochanan says that the gentile nations are also included in the “third” that will survive.

⁶¹ See *Kiddushin* 23b; see *Rashba* on *Kiddushin* 23b.

⁶² See *Likkutei Sichos*, vol. 18, p. 165; vol. 20, p. 139.

9.

THE SECOND APPROACH

On this basis, it emerges that Jewish law (in Rambam's view) and also Chassidus explain the dynamic of redemption according to the second approach discussed above:

Rambam emphasizes in several places that in the Future Era, redemption will also affect the nations. Whenever discussing this subject, Rambam makes this point that the effect on the Gentiles is independent— not a subordinate part of the Jewish people's redemption. This is illustrated in both places mentioned above: at the end of Chapter 11 of *Hilchos Melachim*: “He will then improve the entire world, motivating all nations to serve Hashem together, as it says...”; and also at the beginning of Chapter 12, where Rambam says: “Israel will dwell securely together with the wicked population of the world... and they will **all** return to the **true** religion, no longer stealing or destroying. Instead, they will eat their honestly obtained food, alongside the Jewish people, in peace.”

Likewise, at the end of Rambam's magnum opus *{Mishneh Torah}*, he says, “The occupation of the **entire world** will be solely to know Hashem.” When understood plainly, the text refers to the gentile nations, too.⁶³

We can posit that Rambam's position — that the future Redemption will also achieve something novel and an elevation for the gentile nations in their own right — is in line with his outlook: Rambam says:⁶⁴

Anyone who accepts upon himself to fulfill these seven mitzvos and carefully observes them is considered one of the pious among the gentiles **and will merit a share in the World to Come**. This only applies when he accepts and fulfills them because the Holy One commanded them **in the Torah** and informed us through Moshe, our teacher....

⁶³ Hence, Rambam continues: “Therefore, **Israel** will be great sages and know...” {emphasizing that *this* phenomenal intellectual advancement will happen to} Israel and not the nations.

⁶⁴ *Mishneh Torah*, “*Hilchos Melachim*,” ch. 8, par. 11.

This means that the Giving of the Torah further elevated the Seven Noahide Laws (which had been commanded to Noach's descendants **earlier**). Consequently, this elevation was also extended to the existential makeup of the gentile nations. Accordingly, the nations receive their **own** reward.

Similarly, this is apparent from the Alter Rebbe's statement in *Tanya*:⁶⁵

Through the superabundance of light that will shine upon the Jewish people (in the Future Era), the darkness of the nations will also be lit up, as it is written:⁶⁶ "And nations will walk by your (the Jewish people's) light." It is also written that the nations will say to the Jewish people:⁶⁷ "House of Jacob, go, and we will walk along by the light of G-d," and again:⁶⁸ "And the glory of G-d shall be revealed, and all flesh will see,"...and:⁶⁹ "To enter the holes of the rocks and the clefts of the boulders for fear of G-d and His majestic glory." So also do we pray:⁷⁰ "Appear in the majestic splendor of Your might over all the inhabitants of Your earth," including the other nations.

Previously, the Alter Rebbe had said:

Then, the dross of the body and the world will be purified, and they will receive the revealed Divine light, which will shine forth to Israel using the Torah called "might."

This statement implies that the refinement of physicality (of the body and the world) is important for the Jewish people, enabling them to receive the revealed Divine light below. But the Alter Rebbe does not suffice with this statement.

Instead, he adds another idea: "Through the superabundance of light that will shine upon the Jewish people, the darkness of the nations will also be lit up...."

The Alter Rebbe thus emphasizes, as discussed above, that the darkness of the gentile nations being "lit up" is not only a component and detail of the

⁶⁵ *Tanya*, "Likkutei Amarim," end of ch. 36.

⁶⁶ *Yeshayahu* 60:3.

⁶⁷ *Yeshayahu* 2:5.

⁶⁸ *Yeshayahu* 40:5.

⁶⁹ *Yeshayahu* 2:21.

⁷⁰ The text of the *Amidah* prayer on Rosh HaShanah.

Jewish people's elevation and refinement. Instead, it is germane also to the gentile nations themselves. Thus, although “the darkness of the gentiles will also be lit up,” it comes about because of the superabundance of light that will shine upon Israel (literally, since the primary revelation is in the Jewish people, because “Israel and the Holy One are all one”). Nonetheless, this engenders a deep effect, a revealed Divine light within them, instilling awe and humility in the nations. In fact, this effect brings about the fulfillment of the prayer — “Appear in the majestic splendor of Your might over all the inhabitants of Your earth”⁷¹ — over all the inhabitants (that constitute) **Your earth**.

10.

ALL WILL RECOGNIZE HASHEM

What is so special about this? Will the gentile nations receive their own tailored revelation in the era of Redemption? And why is it germane to add this point there in *Tanya*?

The following also needs to be clarified: If the entire creation, including the existence of heaven, earth, and all of their hosts (including the gentile nations), came about “for the sake of Israel and the sake of Torah,” how can we say that their redemption has an independent purpose apart from the Redemption of the Jewish people?

We must say that this, too, is relevant to the Jewish people.

The explanation:

Suppose the world's conduct is as it should be — “they will not steal, and they will not destroy” — but the world's submission to Hashem is solely due to its subservience and submission to the Jewish people. The redemption, in that case, would be imperfect. After all, in that scenario, redemption would not be internalized within the nations themselves. So it follows that the Redemption,

⁷¹ {See fn. 65.}

whose content is, “Hashem shall become King over **all the earth**,” would remain incomplete because the consciousness of Hashem’s sovereignty would be absent in the nations. Consequently, the perfection of the revelation of redemption to the Jewish people would also be imperfect since their “attendants” (“your nurturers”)⁷² did not discern the “King.”

However, when the world and all that is in it **recognizes** in their own right Hashem as “King” — “All of them will **proclaim** the name of Hashem, **to serve Him** with a united resolve” — the redemption will be perfect. The objective of having a dwelling place for Hashem on earth will be carried out fully. Consequently, the Jewish people’s redemption will be impeccable.

11.

ONE WITH HASHEM’S ESSENCE

Based on all the above, we can reconcile both interpretations of “and *karkar* all the sons of Shais” [and how the prophecy, “will be cut off, they will perish,” fits with the other prophecies regarding the existence of gentile nations in the Future Era] in the light of Chassidus:

The Future Era will bring about the long-awaited time when “Hashem shall become King over all the earth,” and the revelation (“the same way I am written {I will be pronounced}”)⁷³ of “Hashem is One” in the entire world. Particularly, there will be⁷⁴ a perceptible difference between the Jewish people and “all the world” in consonance with the difference between the way they exist:

All Creation, including the gentile nations, exist because Hashem **produced** them. Hashem **creates** them *ex nihilo* through the Ten Utterances. In the words of Rambam,⁷⁵ “All the beings of the heavens, the earth, and what is between them, **came into existence** only from the truth of His being.”

⁷² {Yeshayahu 49:23.}

⁷³ {Pesachim 50a.}

⁷⁴ See *Likkutei Sichos*, vol. 12, p. 74, fn. 30, and the sources listed there.

⁷⁵ *Mishneh Torah*, “*Hilchos Yesodei HaTorah*,” ch. 1, par. 1.

Regarding the Jewish people, it says something even more remarkable: “Israel and the Holy One are all one.”⁷⁶

On this basis, in the Future Era, when the truth of Hashem is revealed to the world, there will be a revelation that “Hashem is One” throughout the world. All creation, including the gentile nations, will realize how they “came into existence only from the truth of His being.” They will keenly know that “no other being could possibly exist”⁷⁷ without Hashem. Put differently, they will recognize that their existence is not an authentic existence.⁷⁸ (Thus, they will be “cut off, they will perish,” “*karkar*” — the “ruin” of their existence.)

To the Jewish people, in contrast, it will be manifest how their very being is one with Hashem’s Essence, so to speak: “Israel and the Holy One are all one.”

— From talks on Shabbos *parshas Beshalach* and Shabbos *parshas Mishpatim*, 5743 (1983)

⁷⁶ See *Zohar*, vol. 3, 73a; *Tanya*, “*Likkutei Amarim*,” beg. of ch. 2; “*Iggeres HaTeshuvah*,” ch. 4.

⁷⁷ *Mishneh Torah*, “*Hilchos Yesodei HaTorah*,” ch. 1, par. 2.

⁷⁸ See at length, *Tanya*, “*Shaar HaYichud VeHe’emunah*,” ch. 3; *Sefer HaMa’amarim* 5661, s.v., “*u’lekachtem*.”