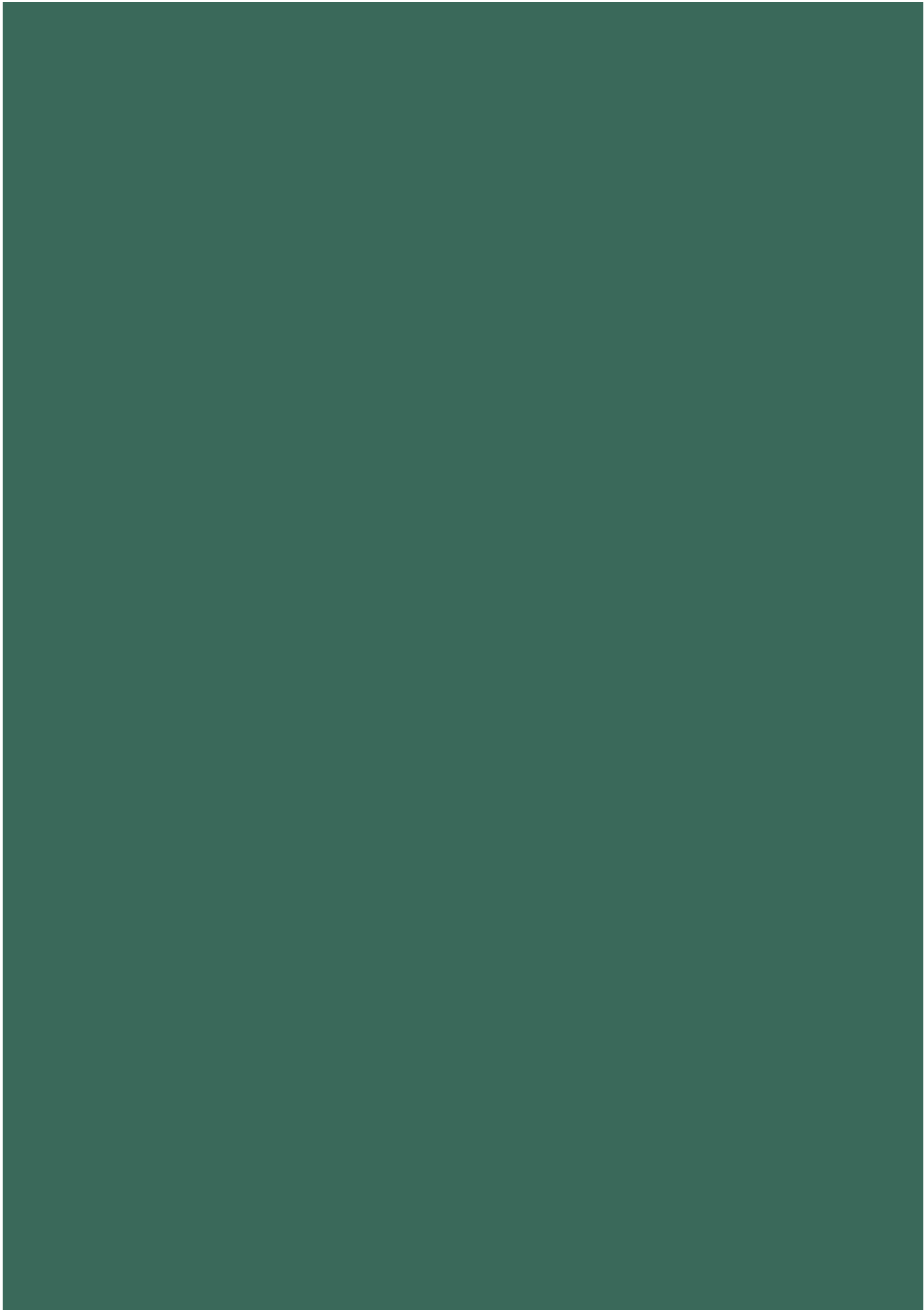


דבר מלכות

שתי תקופות בימות המשיח (א)
WHAT WILL THE ERA OF MOSHIACH BE LIKE (1)

DVAR MALCHUS

RAMBAM'S CONCEPTION OF MASHIACH
AS ILLUMINATED BY THE REBBE'S TEACHINGS



DVAR MALCHUS | דבר מלכות סימן ג

LIKKUTEI SICHOS, VOLUME 27, P. 191FF.

Adapted from *sichos* delivered in the month of Nissan, 5733 [1973]

Introduction

When the Baal Shem Tov initiated the chassidic movement, one of the means through which he attracted followers was by performing miracles. Talk of a wonderworker spread throughout the small villages of Eastern Europe and people flocked to him and afterwards to the Rebbeim who followed his path.

This phenomenon did not only characterize the initial stages of the chassidic movement; it carries on to the present day. In every generation, there are Rebbeim who perform miracles stretching – and even transcending – the limits of nature.

When chassidim get together, this is what they often talk about; they tell stories of the miracles their Rebbeim performed. In a letter to the Rebbe Rayatz, his father-in-law, the Rebbe explains this tendency:¹

In the present age, when due to the distress of the times, people's emotional potential has dwindled and they are sunk in material affairs, their entire concern is for material matters – to the extent that refinement and an elevation of the soul are not felt at all. On the surface, this is difficult to correct [only] by intellectual means, for [such means] will not affect a person. They are too lofty and refined to be used as a first step. Miracles and the stories of *tzaddikim* and the wonders they perform, by contrast, generate inspiration within the soul, taking one out of and shaking oneself free of – at least partially – material concerns. This moves even souls which are on a lowly level, or which are found in a low spiritual state.

When we hear stories of a *tzaddik* who can bend and even step above the framework of everyday experience, it is inspiring. Something in our hearts begins to stir. We become attuned to the Divine potential existing within each one of us and within the world at large, and we are able to lift our vision to a horizon that we would not ordinarily perceive.

For this reason, when a chassid sees *Rambam's* description of the Era of *Mashiach*, he is surprised. *Rambam* writes:²

One should not entertain the notion that any element of the natural order will be nullified in the Era of *Mashiach*, or that there will be any innovation in the work of creation. Rather, the world will continue according to its pattern.

However, when a chassid thinks about *Mashiach*, he expects miracles.

Of course, every one of us looks forward to the fulfillment of the promises of peace and blessing that will characterize the Era of *Mashiach*, but in our heart of hearts, what really inspires us is the hope that we will gain greater awareness of G-dliness. Since G-d and our souls

1. The letter is dated *Motzaei Shabbos*, 2 Shvat, 5692. The Rebbe Rayatz's *Igros Kodesh*, Vol. 15, addi-

tion to Let. no. 5480, p. 112.

2. *Hilchos Melachim* 12:1.

are fundamentally unlimited, not bound by any rules or constraints, we do not expect that – in the era when G-d's world and our souls will reach their consummate fulfillment – our lives will continue in the same natural pattern as they do today.

In the *sichah* that follows, the Rebbe focuses on these issues in his analysis of *Rambam's* words, giving us an understanding of G-d's conception of the Ultimate Redemption, and by doing so, he provides a roadmap to hasten its coming.

What will the Era of *Mashiach* Be Like

Will the Natural Order Change?

In the concluding chapter of *Hilchos Melachim*, *Rambam*¹ presents the following principles regarding the Era of the Ultimate Redemption:

One should not entertain the notion² that any element of the natural order will be nullified in the Era of *Mashiach*, or that there will be any innovation in the work of creation. Rather, the world will continue according to its pattern.³

[Although] *Yeshayahu*⁴ states, “A wolf will dwell with a lamb...” these [words] are an allegory and a metaphor. [They mean that] Israel will dwell securely together with the wicked idolaters⁵ who are likened to wolves and leopards..., as it is written,⁶ “a wolf of the desert robs them...”

[In this era,] all [nations] will return to the true faith and no longer plunder or destroy.... Instead, they will eat that which is permitted,... as it is written,⁷

א. כתב הרמב"ם בפרק הסיום של הלכות מלכים: אל יעלה על הלב שבימות המשיח יבטל דבר ממנהגו של עולם, או יהיה שם חדוש במעשה בראשית, אלא עולם כמנהגו נוהג, וזה שנאמר בשעיה' וגר זאב . . . משל וחיידה . . . שיהיו ישראל יושבין לבטח עם רשעי עכו"ם המושלים כזאב ונמר, שנאמר זאב . . . ויחזרו כלם לדת האמת, ולא יגזלו ולא ישחיתו, אלא יאכלו דבר המתיר . . . שנאמר

1. *Mishneh Torah, Hilchos Melachim* 12:1.

This *sichah* was delivered as a *siyum* (the conclusion of a Talmudic tractate) of Tractate *Kesubos* and published as a *hadran*, concluding treatise, on *Rambam's Mishneh Torah*.

2. The phrase “entertain the notion” is a translation of the Hebrew idiom, *yaaleh al hadaas*. See sec. 9 of the *hadran* on *Rambam's Mishneh Torah* (5735) printed for 11 Nissan, 5745, which, based on the literal meanings of the words, interprets *Rambam's* usage of a similar phrase (*Hilchos Yesodei HaTorah* 1:2) as referring to “lifting one’s knowledge to a higher level.”

3. Similar wording is found in *Hilchos Teshuvah* 9:2. *Rambam* elaborates concerning this subject in his *Commentary on the Mishnah* (*Sanhedrin*, the introduction to ch. 10).

4. *Yeshayahu* 11:6.

One might ask: Why did *Rambam* raise this question regarding *Yeshayahu's* prophecy rather than regarding the Torah’s promise (*Vayikra* 26:6), “I will remove hostile beasts from the land”? (See the question raised by *Raavad* in his commentary on *Rambam*, as cited in sec. 3 below.)

To answer: that verse need not be interpreted as disrupting the natural pattern of the world. It could be interpreted as *Ramban* did in his

commentary on the verse (see also *Rambam's* “Treatise on the Resurrection of the Dead”) as meaning, “Hostile beasts will not come into your land because there will be [abundant] prosperity; due to the profusion of goodness, the cities will be full with people, and [as a result,] the beasts will not enter the settled areas.” Accordingly, it is not necessary to offer a forced interpretation and say that the verse is merely an analogy. See sec. 3 below.

5. This is a censor’s emendation. The original version was either “nations” or “the nations of the world.”

6. *Yirmeyahu* 5:6.

7. *Yeshayahu* 11:7.

“The lion shall eat straw...”

Similarly, all other [prophecies] of this type concerning *Mashiach* are analogies. In the Era of the King *Mashiach*, everyone will realize what was implied by these analogies and allusions.

Rambam then continues⁸ and summarizes: “Our Sages taught,⁹ “There will be no difference between the current age and the Era of *Mashiach* except [our emancipation from] subjugation by the [non-Jewish] kingdoms,” as will be explained below, sec. 8.

On the surface, there are several *aggados* which would appear to contradict *Rambam’s* principle¹⁰ that the Era of the Redemption will not inaugurate a new and miraculous world order. For example, *Toras Kohanim*¹¹ teaches, “What is [the Scriptural source that teaches] that *ilanei srak* [‘shade trees,’ literally, ‘barren’ trees¹²] will produce [edible] fruit in the Ultimate Future? The Torah teaches,¹³ “The trees of the field will produce their fruit.”

A similar concept is found at the conclusion of the Talmudic Tractate *Kesubos*,¹⁴ which states:

Rav Chiya bar Ashi said in the name of Rav, “In the Ultimate Future, all the shade trees in *Eretz Yisrael* will bear fruit, as it is written,¹⁵ “The trees will bear their fruit and the fig trees and the vine will give forth their strength.”

These statements appear to contradict the principle stated by *Rambam*, for surely the yielding of fruit by a shade tree represents a change in the natural order.¹⁶

וארְיָהּ . . . וְכֵן כָּל כִּיּוֹצֵא בְּאֵלוֹ הַדְּבָרִים בְּעֵינֵי הַמְּשִׁיחַ הַמְּשִׁיחַ מְשָׁלִים. וּבִימֹת הַמֶּלֶךְ הַמְּשִׁיחַ יִנָּדַע לְכָל לְאִי זֶה דְבַר הָיָה מְשָׁל וּמָה עֵנִין רְמָזוֹ בְּהֵן. וְלֹא חָרִי זֶה מִמְּשִׁיחַ: אָמְרוּ חֲכָמִים אֵין בֵּין הָעוֹלָם הַזֶּה לְיָמֹת הַמְּשִׁיחַ אֶלָּא שֶׁעֲבוּד מַלְכוּת בְּלִבָּד. עַד כֹּאן.

וְלִכְאוּרָה יֵשׁ סְתִירָה לְדַעַת הַרַמְבַּ"ם הַנִּלְ"ל שֶׁבִּימֹת הַמְּשִׁיחַ לֹא יִבְטַל "דְּבַר מִמְּנֵהֶגוֹ שֶׁל עוֹלָם . . . אֶלָּא עוֹלָם כְּמִנְהֵגוֹ נוֹהֵג" מִמָּה שֶׁאָמְרוּ בְּתוֹרַת כְּהֵנִים" "וּמִנֵּין שֶׁאֵף אֵילָנֵי סָרֵק עֲתִידִים לְהִיְוֹת עוֹשִׂים פְּרוֹת, תִּלְמוּד לומר וְעֵץ" הַשָּׂדֶה יִתֵּן פְּרִי"; וְעַל דֶּרֶךְ זֶה הוּא בְּסוֹף מִסְכַּת כְּתוּבוֹת: "אָמַר רַב חֵיִיא בַר אֲשִׁי אָמַר רַב עֲתִידִין כָּל אֵילָנֵי סָרֵק שֶׁבְּאַרְץ יִשְׂרָאֵל שִׁיטְעֵנוּ פְּרוֹת, שֶׁנֶּאֱמַר" כִּי עֵץ נִשְׂא פְּרִי תֵאֱנֶה וְגַפְּן נִתְּנוּ חֵילִם," שֶׁזֶהוּ הָרִי עֵנִין שֶׁל בְּטוּל מִנְהֵגוֹ שֶׁל עוֹלָם."

8. *Hilchos Melachim* 12:2. See also the other sources cited in footnote 3.

9. *Berachos* 34b. Note the sources mentioned there.

10. See *Rambam’s* discussion of this matter in his “Treatise on the Resurrection of the Dead,” sec. 6, cited in sec. 16 below.

11. *Toras Kohanim* on *Vayikra* 26:4, cited by *Rashi* in his commentary on this verse.

12. Although *ilanei srak* literally means “barren trees,” no species of trees is truly barren. All trees bear fruit of some kind so that they reproduce. However, shade trees do not bear edible fruit.

13. *Vayikra* 26:4.

14. *Kesubos* 112b.

15. *Yoel* 2:22.

16. Note that the distinction between these two types of trees

– fruit trees and shade trees – is also *halachically* relevant (see also footnote 59 below): With regard to fruit trees, it is written (*Devarim* 20:19), “Do not destroy its trees.” By contrast, with regard to shade trees, that passage continues (*ibid.* 20:20), “Only a tree that you know not to be a fruit tree may you destroy and cut down.” See *Bava Kama* 91b; *Rambam, Hilchos Melachim* 6:8-9.*

* One should not raise the following question: Based on

Figurative Speech or Actual Reality

2. On the surface, it is possible to explain¹⁷ that *Rambam* understood our Sages as speaking in allegory in the above instances as well. For example, based on our Sages' comments in a different source,¹⁸ the term "fruit trees" in the above statement could be interpreted as a reference to Torah scholars and "shade trees" to the unlearned.¹⁹ In the Ultimate Future, even shade trees, the unlearned, will bring forth fruit, i.e., they will become scholars,²⁰ or other positive interpretations could be offered for that analogy.²¹

the statements in the main text that ultimately shade trees will also produce fruit, what is the difference between shade trees and fruit trees? It is forbidden to cut down fruit trees in the winter – although they do not produce fruit at that time – because they do produce fruit in the summer. Following that logic, one might ask: Since shade trees will produce fruit in the Ultimate Future, why is it permitted to cut them down in the present time when they do not produce fruit?

There are no grounds for such a question because the Torah itself made a distinction between these two types of trees, saying: "Only a tree that you know not to be a fruit tree may you destroy." The prohibition involves cutting down a tree that is *now* categorized as a fruit tree. Such a tree is forbidden to be cut down even in the winter when it is not producing fruit. However, a tree that is not categorized as such, but rather is a shade tree, is not included in the prohibition even though ultimately it will bear fruit. (In particular, this distinction between fruit trees and shade trees is viable according to the explanation in sec. 6 that the fact that such trees will bear fruit in the Ultimate Future will represent an innovation in their fundamental nature.

17. It would be an extremely forced

explanation to say that, according to *Rambam*, the teachings in *Toras Kohanim* and at the conclusion of the Tractate *Kesubos* do not follow the opinion of Shmuel who maintains that "there is no difference between the present era and the Era of *Mashiach* except for [the Jews'] subjugation by the non-Jewish nations." *Rambam* follows this approach; see sec. 8, below.*

The difficulty in offering such an explanation is reflected also in the fact that in his *Commentary on the Mishnah, Sanhedrin*, introduction to chapter 10, *Rambam* explains the opinion of the Sage who maintains that *Eretz Yisrael* will produce pastries straight from the ground without saying that it does not follow Shmuel's opinion but that of the Sages mentioned in *Shabbos* 63a. *Rambam* could have stated that all the teachings in *Sanhedrin, loc. cit.*, do not follow Shmuel's view. The fact that, instead of doing so, he explains those teachings differently implies that he maintains that they are not in contradiction with his approach.

* In particular, this is true since the author of the quote in *Kesubos* is Rav. A possible interpretation of this marginal note is that it is supporting the approach mentioned at the beginning of the footnote – that these teachings do not follow Shmuel's understanding. The Talmud very frequently cites differences of opinion

ב. לְכַאוֹרָה אֶפְשָׁר הִיָּה לוֹמַר י"ד שְׁלֵדָעַת הָרַמְבַּ"ם, אֶף מֵאֲמַרֵי חוֹ"ל הַנ"ל הֵם "מִשָּׁל וְחִידָה", וְלִדְגֻמָּא ט: עַץ מֵאֶכֶל מוֹרָה (פְּמֵאֲמַר חוֹ"ל ט:) עַל תְּלַמִּידֵי חֲכָמִים, וְאֵילָנֵי סָרְק אֵלוֹ עֲמֵי הָאָרֶץ, וְלַעֲתִיד לָבֵא יוֹצִיאֵוּ גַם אֵילָנֵי סָרְק - עֲמֵי הָאָרֶץ, פְּרוֹת, כְּלוֹמַר שֶׁיְהִיוּ לְתַלְמִידֵי חֲכָמִים" (אוּ פְרוּשׁ אַחַר פִּיּוּצָא כְּזֶה ט").

between Rav and Shmuel. Since the teachings in *Sanhedrin* were offered by Rav, there are grounds to say that they differ with the approach followed by Shmuel. Other explanations are also possible.

18. See *Taanis* 7a, which refers to Torah scholars and the unlearned with a similar analogy.

19. See a similar interpretation offered by *Anaf Yosef* of the citation of this passage in *Ein Yaakov*. Note also *Iyun Yaakov* on this passage.

20. See *Rambam, Hilchos Melachim* 12:5, which mentions that then all Jews will reach heights of knowledge.

21. For example, the analogy of fruit trees can be interpreted as in *Sotah* 46a, "What is meant by 'fruit'... *mitzvos*." (See also *Bereishis Rabbah* 30:6, *et al.*, which also employs a similar analogy and see *Likkutei Sichos, Vol. 4, p. 1114ff.*, where this concept is explained.) In that context, the statement of our Sages cited in the main text could be interpreted to mean that even those who in the present age are in the category of those "filled with *mitzvos* as a pomegranate is filled with seeds"* (*Berachos* 57a, see the sources mentioned there) will perform an abundance of *mitzvos* and good deeds in the Ultimate Future.

* The quotation cited in footnote refers to the "sinners of Israel." Rather than use a pejorative term, in his characteristic manner, the Rebbe refers to them as above.

On closer analysis of these passages, however, such an interpretation is untenable. Firstly, in general, it is difficult to accept the thesis²² that our Sages' statements were intended to be understood only as allegories. In contrast to the Prophets, who frequently spoke in allegories, our Sages generally spoke directly. Thus, unless there is a clear indication to the contrary, their words should be understood according to their simple meaning.

Furthermore, such an interpretation is particularly difficult to accept in the present instance. The above-mentioned passage in *Toras Kohanim* follows the interpretation of several verses which speak of an abundance of material blessings in a very literal sense. For example, commenting on another phrase in the same verse quoted above¹³ – “The earth will give forth its produce and the trees of the field will produce their fruit” – *Toras Kohanim* states, “[The earth will not give forth produce] as it does now, but rather as it did in the time of Adam, the first man.... On the very day he sowed, crops were produced.... On the very day, [a tree] was planted, it would produce fruit.... The tree itself could be eaten.” *Toras Kohanim* is obviously speaking about blessings that should be understood according to their simple meaning, i.e., that they would be manifest in an actual physical sense.²³

Similarly, the passage in the Talmud's Tractate *Kesubos* follows²⁴ several teachings²⁵ that must be interpreted according to their simple meaning, for example,²⁶ “Rabbi Chanina would fix any stumbling blocks [in the land].... [In the era before *Mashiach's*

אָבֵל אִי אֶפְשָׁר לֹמַר כֵּן, כִּי
[נוֹסֵף לָךְ שֶׁבְכָל־קֶשֶׁה לֹמַר״
עַל דְּבָרֵי תַנְאִים וְאִמּוֹרָאִים (מֵה)
שְׂאִין כֵּן דְּבָרֵי הַנְּבִיאִים) שְׂאִינָם
אֶלָּא מְשַׁל, הָרִי בְּגִדּוֹן דִּידָן קֶשֶׁה
בִּיּוֹתָהּ, כִּי] מֵאֵמֶר הַנֶּל״ל בְּתוֹרַת
כְּהֻנִּים בָּא בְּהַמְשָׁךְ לְכַמָּה בְּרֻכּוֹת
שֶׁתַּכְנֵם דּוֹקָא בְּרֻכּוֹת גְּשָׁמִיּוֹת,
כּוֹלֵל גַּם הַבְּרָכָה שֶׁבַּפְּסוּק״ס
״וְנִתְּנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה
יִתֵּן פְּרִי״ו - ״לֹא כְּדֶרֶךְ שֶׁהִיָּה
עוֹשֶׂה עֲכָשׁוּ אֶלָּא כְּדֶרֶךְ שֶׁעוֹשֶׂה
בִּימֵי אָדָם הָרֵאשׁוֹן . . . נְזַרְעֵת
וְעוֹשֶׂה פְּרוֹת בֶּן יוֹמָה . . . וְטוֹעַ
וְעוֹשֶׂה פְּרוֹת בֶּן יוֹמָה . . . הָעֵץ
נֶאֱכָל״, וְהִינוּ שֶׁהַבְּרָכָה הִיא
כַּפְּשׁוּטָה בְּגִשְׁמִיּוֹת מִמֶּשׁׁ׃.

וְעַל דֶּרֶךְ זֶה בְּכַתְּבוֹת בָּא
הַמֵּאֵמֶר בְּהַמְשָׁךְ״״ לְכַמָּה
מֵאֵמֶרִים״״ שֶׁבְּהִכְרַח מִתְּפָרְשִׁים
כַּפְּשׁוּטִים, וְלִדְגְּמָא״״: ״רַבִּי חֲנִינָא
מִתְּקַן מִתְּקַלְיָה כּו' קִטְגוּרִיא

22. See however, *Rambam, Hilchos Teshuvah* 8:2 and *Ra'avad's* objections there, where *Rambam* interprets our Sages' words as analogies. He offers a similar approach to understanding our Sages' words in his *Commentary on the Mishnah, Sanhedrin*, introduction to chapter 10, regarding the statement of our Sages that *Eretz Yisrael* will produce ready-made pastries in the Ultimate Future.

23. By contrast, our Sages' statement (*Shabbos* 30b), “In the future,

the trees will produce fruit every day” – without emphasizing that they will follow the pattern set in the time of Adam, the first man – need not be interpreted according to its simple meaning.

24. See *Tosafos, Kesubos* 112b, s.v. *asidin*, which explains that the tractate concludes in this manner “because it desires to conclude with a positive statement.” However, as is well known, even when our Sages cite a teaching in order to conclude

with a positive statement or the like, that teaching shares a thematic connection with those which precede it. Therefore, it is logical to say that all these teachings are similar at least in that they all should be understood according to their simple meaning. See *Kesubos* 111b, which, as *Tosafos, loc. cit.*, states, “speaks about such matters.” See footnote 27, below.

25. See *Kesubos* 112a.

26. *Ibid.* a-b.

coming,] accusations will be leveled against Torah Sages....” Thus, it is logical to say that this teaching regarding “all shade trees” should also be understood according to its simple meaning.²⁷

An Objection and a Possible Resolution: The Uniqueness of *Eretz Yisrael*

3. *Rambam's* statements were not accepted by all authorities. In his gloss on *Hilchos Melachim*,²⁸ *Raavad* takes issue with *Rambam*, stating, “Behold, the Torah writes,²⁹ ‘And I will remove hostile beasts from the land.’” *Raavad* understands this prophecy not as an allegory, but rather a description of what will actually take place.

In his gloss on the *Mishneh Torah*, *Radbaz* takes note of *Raavad's* statement and comments:

This does not represent a [valid] critique: Just as the other verses are allegories, this is also an allegory....

What one should believe [is the following:] The [prophecies] will be fulfilled in a literal manner in *Eretz Yisrael*. [This is implied by the verse,³⁰] “They shall do no evil, nor shall they cause destruction throughout My holy mountain, because the land – i.e., the renown land – will be filled with knowledge.” Similarly, it is written, “I will remove hostile beasts from the land.”

In other lands, by contrast, “the world will continue according to its pattern.” [In these lands,] the prophecies will be fulfilled in an allegorical sense, as it is written,³¹ “Nation will not lift up sword against nation, nor shall they learn war anymore.” In *Eretz Yisrael*,³² [however,] the prophecies will be fulfilled in both a literal and an allegorical sense.

27. Furthermore, this teaching itself cites support from the verse (*Yael* 2:22), “The trees will bear their fruit and the fig trees and the vine will give forth their strength,” which is speaking in a straightforward manner regarding the production of fruit. By contrast, a preceding passage in *Kesubos* (111b), states, “There will not be any shade tree in

Eretz Yisrael that does not produce [an amount of food so great that] two donkeys [will be required] to carry it.” As a proof-text, the Talmud cites the verse (*Bereishis* 49:11), “He [binds] his young donkey to a vine.” The interpretation of the Talmud obviously does not represent the simple meaning of the verse. See the continuation of that Talmudic passage.

בְּתִלְמִיּוֹדֵי חֻכְמִים כּוּ” וְאֵם כֵּן מִסְתַּבֵּר שְׁגָם מֵאִמֵּר זֶה (עֲתִידִין כָּל אֵילָנֵי סָרְק כּוּ) הוּא כִּפְשׁוּטֵיכִי.

ג. וְהִנֵּה הָרֶאֱבֹד שֶׁמִּי הַשִּׁיג עַל הָרֶמְבַּ”ם וְזֶה לְשׁוֹנוֹ: וְהִלָּא כְּתוּב בַּתּוֹרָה^כ “וְהִשְׁבַּתִּי חַיָּה רְעָה מִן הָאָרֶץ” – שָׁזָה (אֵינוֹ מִשָּׁל וְחִידָה כִּי אֵם) עֲנִין כִּפְשׁוּטוֹ.

וּבְרִדְבָ”ז עַל אֲתֵר כְּתָב: וְאֵין זֶה הַשְּׁגָה, כְּשֶׁם שֶׁשָּׂאָר הַכְּתוּבִים מִשָּׁל, גַּם זֶה מִשָּׁל, (וּמִמְשִׁיךְ) אֲבָל מֵה שֶׁרְאוּי לְהֶאֱמִין בְּזֶה שֶׁהַדְּבָרִים הֵם גַּם כִּפְשׁוּטֵם בְּאֶרֶץ יִשְׂרָאֵל, כְּדַכְתִּיבִי לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הָרֶ קְדָשֵׁי כִּי מְלֵאָה הָאָרֶץ, הָאָרֶץ הַיְדוּעָה, וְכֵן וְהִשְׁבַּתִּי חַיָּה רְעָה מִן הָאָרֶץ, אֲבָל בְּשָׂאָר אֲרָצוֹת עוֹלָם כְּמִנְהַגוֹ נוֹהֵג, וְהַכְּתוּבִים הֵם מִשָּׁל, שֶׁכֵּן כְּתוּבִיכִי וְלֹא יִשָּׂא גוֹי אֶל גּוֹי תָּרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה, וּבְאֶרֶץ יִשְׂרָאֵל^{כט} יִתְקַיֵּם הַפְּשֵׁט וְהַמְּשָׁל.

28. *Raavad* lodges a similar objection in *Hilchos Teshuvah* 8:2.

29. *Vayikra* 26:6.

30. *Yeshayahu* 11:9.

31. *Ibid.* 2:4.

32. See the commentary of *Rambam* cited in footnote 4, and the portion of *Rambam's* “Treatise on the Resurrection of the Dead,” *loc. cit.*

Based on this explanation, it could be said that the difference of opinion between *Rambam* and *Raavad* appears to be dependent on the difference between the statements of our Sages in *Toras Kohanim* and those in *Kesubos*. *Kesubos* speaks of “shade trees in *Eretz Yisrael*,” while *Toras Kohanim* speaks of shade trees as a whole without specifying their location, implying that it refers not only to the shade trees in *Eretz Yisrael*, but to shade trees throughout the world.³³

The difference between the statements in these sources can be explained as follows: According to *Toras Kohanim*, in the Ultimate Future, the natural order of the world will change. However, according to the Talmud, in the world at large – i.e., outside of *Eretz Yisrael* – there will be no change to the natural order. It is only that in *Eretz Yisrael*, a unique, wondrous pattern will apply.

Raavad follows the approach of *Toras Kohanim* that “shade trees” – not necessarily those in *Eretz Yisrael* – will produce fruit in the Ultimate Future.” This teaching leads to the conclusion that the natural order of the world will be nullified.

Similarly, with regard to *Raavad’s* objection stemming from the verse, “I will remove hostile beasts from the land.” He understands the verse according to its simple meaning. True, the verse could also be interpreted as an analogy, as explained above. However, *Raavad* rejects that approach because the interpretation of that verse in *Toras Kohanim* states, “Rabbi Yehudah says, “They will be removed from *the world*.” Rabbi Shimon says, “Their hostile nature will be nullified so that they do not cause harm.” Thus, both opinions indicate that the verse should be understood according to its straightforward meaning.

33. In particular, this is true because the phrase which the Sages in *Toras Kohanim* cite as a prooftext (*Vayikra* 26:4) does not use the words “in your land,” or “the land.” It is difficult to say that since the beginning of the verse states, “The land will

produce its yield,” the remainder of the verse also refers to *Eretz Yisrael*.

Instead, it is possible to say that all the blessings promised to the Jewish people in the Torah were meant to apply to the Jewish people as they exist under desirable circumstances

ועל פי זה יש לומר, לכאורה, שמחלקת הרמב"ם והראב"ד תלויה בהבדל בין שני מאמרי חז"ל הנ"ל (בתורת כהנים ובכתבות) בענין אילני סרק:

בגמרא נאמר "אילני סרק שבארץ ישראל", מה שאין פן בתורת כהנים הלשון הוא "אילני סרק" סתם, שפשטות לשון זה מורה שאינו מדבר באילני סרק שבארץ ישראל בלבד אלא באילני סרק שבכל העולם כולו.

וההבדל ביניהם: לפי התורת כהנים יהיה לעתיד לבא שנוי מנהגו של עולם, אבל לפי הגמרא לא יהיה שנוי ממנהגו של עולם בכל העולם מלבד בארץ ישראל שתהא בה הנהגה מיחדת.

הראב"ד סובר כשיטת התורת כהנים אשר "אילני סרק (סתם) עתידים להיות עושים פרות", דמזה מוכח כנ"ל שיהיה בטול מנהגו של עולם,

[שכן הוא גם בהשגתו מן הפסוק "והשבתי חיה רעה מן הארץ" שפרושו כפשוטו (ולא שגם הפסוק הזה מדבר בדרך משל כנ"ל), כמשמעות דרשת התורת כהנים על הפסוק "רבי יהודה אומר מעבירן מן העולם. רבי שמעון אומר משביתן שלא יזיקו

– and that means when the Jews are living in their land. See the interpretation in *Toras Kohanim* of the phrase (*Vayikra* 26:4), “I will grant your rains at the [appropriate] time,” which specifies, “your rains,” and not the rains of other lands.”

In particular, it is noteworthy that these Sages³⁴ deviate from the wording of the verse and substitute “from the world” for “from the land.” Thus, they maintain that the change in the beasts’ nature will not be restricted only to “the land,” *Eretz Yisrael*.³⁵

According to *Radbaz*, *Rambam*, by contrast, follows the understanding of the Talmud – that the Sages are speaking only about shade trees in *Eretz Yisrael*. Therefore, “it is proper to believe... where [such prophecies] will be fulfilled in a simple sense in *Eretz Yisrael*.... However, in other lands, the world will follow its natural order.”³⁶

Difficulties with this Resolution

4. The statements of *Radbaz*, however, appear somewhat problematic, in particular, when trying to explain *Rambam’s* approach for the following reasons:

(a) *Rambam’s* above-quoted statement, “One should not entertain the notion that in the Era of *Mashiach* any element of the natural order will be nullified,” seems to imply that throughout the entire world, even in *Eretz Yisrael*, the natural order will continue to prevail. The occurrence of such miracles in ordinary material life even in *Eretz Yisrael* would surely appear to be a “nullification of the natural order.”³⁷

34. Regarding Rabbi Shimon’s view, see the continuation of the passage in *Toras Kohanim*. See also the marginal note in *Likkutei Sichos*, Vol. 7, p. 200.

35. See *Likkutei Sichos*, *loc. cit.*, where these Sages’ difference of opinion regarding the interpretation of this verse is explained at length.

36. *Radbaz*, *loc. cit.*

37. Perhaps, it is possible to explain *Radbaz’s* intent as meaning that what will happen in *Eretz Yisrael* in the era of *Mashiach* will not represent a nullification of the natural order. Instead, these phenomena will occur as miracles for the Jewish people in their land. A miraculous event that is limited in time or place

does not represent a nullification of the natural order.*

For example, the descent of the manna for the Jews during their journey in the desert: It descended day after day, on weekdays for forty years. Nevertheless, it did not constitute the nullification of the natural order, because it was limited to a specific time and place and, in other places and times, the natural order retained its full strength.

Similarly, the fact that the actual physical space of *Eretz Yisrael* would expand and contract according to its population – as our Sages (*Gittin* 57a, *et al.*) explain in their interpretation of the phrase (*Yirmeyahu* 3:19; see also *Daniel* 11:41 and the commentary

בַּפֶּרֶט שְׁמֵשִׁימִים מִלְשׁוֹן הַפְּסוּקָה
“מִן הָאָרֶץ” וְאוֹמְרִים “מִן
הָעוֹלָם”];

מֵה שְׂאִין כֵּן הִרְמַבְּ”ם נִזְקָט (לְפִי
דַעַת הַרְדֵּב”ז) כִּלְשׁוֹן הַגְּמָרָא,
שֶׁהַכּוֹנֵה רַק לְאִילָנֵי סָרֵק שְׁבִּאָרֶץ
יִשְׂרָאֵל, שְׁעַל כֵּן “רְאוּי לְהֵאֱמִין
. . שֶׁהַדְּבָרִים הֵם גַּם כִּפְשׁוּטִים
בְּאֶרֶץ יִשְׂרָאֵל . . אֲבָל בְּשָׂאֵר
אֲרָצוֹת עוֹלָם כִּמְנַהְגּוֹ נוֹהֵג”.

ד. אוֹלָם פְּרוּשׁ הַרְדֵּב”ז אֵינוֹ
מוֹבֵן לְכַאֲוָרָה, בַּפֶּרֶט בְּהִסְבָּרַת
דַּעַת הַרְמַבְּ”ם:

א) מִמָּה שֶׁסֵּתֵם הַרְמַבְּ”ם וְכַתֵּב
שְׁבִימֹת הַמְּשִׁיחַ לֹא יִבְטַל “דְּבַר
מִמְנַהְגּוֹ שֶׁל עוֹלָם” מוֹבֵן שֶׁנִּכְלַל
בְּזֶה גַם אֶרֶץ יִשְׂרָאֵל, שֶׁהָרִי אִם
בְּאֶרֶץ יִשְׂרָאֵל יִתְחַלְּלוּ אוֹתָם
נְסִים בְּגִשְׁמִיּוֹת, הָרִי זֶה (גַּם)
בְּטוֹל מְנַהְגּוֹ שֶׁל עוֹלָם”.

of *Metzudas David* and the sources cited in the marginal note to *Rosh HaShanah* 13a), “a cherished... land” – did not represent a nullification of the natural order. Similarly, although there were ten ongoing miracles that were performed for our ancestors in the *Beis HaMikdash* (*Avos* 5:5), the natural order of the world was not nullified. Instead, these were rather specific miracles that transpired because of a given factor. A similar explanation can be given regarding the prophecy, “I will remove hostile beasts from the land.” According to that explanation, however, our Sages’ statement (*Kesubos* 112a; *Tosafos*, *loc. cit.*, s.v. *Rav Chanina; Aruch, erech takel; Ritba, Kesubos*, *loc. cit.*) that the stones of *Eretz Yisrael* are heavier

(b) *Rambam's* conception of the Era of the Redemption is also reflected in the previous chapter of *Hilchos Melachim*. There *Rambam* states:³⁸

One should not entertain the notion that the King *Mashiach* must work miracles and wonders, bring about new phenomena into the world, resurrect the dead, or perform other similar deeds. This is [definitely] not true.

[A proof can be brought from the fact that] Rabbi Akiva, one of the greatest Sages of the *Mishnah*, [was an active participant in the war of] King ben Kosiva [(bar Kochbah)]... , he and all the Sages of his generation conceived of him as the King *Mashiach*.... The Sages did not ask him for any sign or wonder.

Moreover, the conception of ben Kosivah as *Mashiach* was so strong that the Sages and the Jewish people went to war – risking their lives – because of his commands.

As indicated from the passage quoted, *Rambam* uses the Sages' acceptance of ben Kosiva as *Mashiach* as proof that *Mashiach* need not work miracles and wonders and that the natural order of the world will continue to prevail in his time, as stated below, sec. 10. Now, ben Kosiva's revolt took place in *Eretz Yisrael*, and yet, it was not accompanied by such miracles. From this, it is logical to conclude that *Rambam* maintains that the natural order will continue to prevail during the Ultimate Future even in the Holy Land.

An Alternative Resolution: Back to Eden

5. The author of *Avodas HaKodesh*³⁹ offers a different interpretation of the concept that the natural order will continue to prevail in the Era of the Redemption.

than the stones of the Diaspora, requires analysis, for that appears as an ongoing phenomenon and not a unique miracle.

Nevertheless, the conclusion from the above explanation – that the ongoing established pattern of life in *Eretz Yisrael* in the Era of *Mashiach* will be miraculous and yet, this will not be

considered nullification of the natural order – is difficult to accept.

* This explanation also resolves questions that might arise regarding *Rambam's* approach from Michah's prophecy concerning the Ultimate Redemption (*Michah* 7:15), "As in the days of your exodus from the land of

ב) בימי בן כוזיבא ש"דמה הוא (רבי עקיבא) וכל חכמי דורו שהוא המלך המשיח"לב - "דמה" עד כדי כך שהלכו למלחמה (פקודת נפש) על פי צויו (שמזה מוכיח הרמב"ם³⁸ שהמלך המשיח אינו צריך לעשות אותות ומופתים ושגם בימיו יהא עולם כמנהגו נוהג, וכדלקמן סעיף י"ד) לא ארעו הנסים גם לא בארץ ישראל.

שלכן מסתבר לומר, שלדעת הרמב"ם עולם כמנהגו נוהג לעתיד לבא גם בארץ ישראל.

ה. בספר עבודת הקדוש³⁹ מסביר ש"עולם כמנהגו נוהג"

Egypt, I will show [the people] wonders." As explained above, these could be considered as specific miraculous events and not a departure from the overall natural order.

38. *Hilchos Melachim* 11:3.

39. *Avodas HaKodesh*, Vol. II, ch. 38.

He maintains that G-d will not bring about a new order that transcends nature at that time. Instead, all elements of creation will return to their original state, exhibiting the traits with which they had been endowed at the beginning of their existence when they were first brought into being,³⁹ i.e., before the sin of the Tree of Knowledge, which caused a dramatic change in every element of the world's existence.

Based on this conception, the seemingly miraculous prophecies and descriptions of the Era of the Redemption cited by *Toras Kohanim* – that “in the Ultimate Future, a tree will be planted and, on that very day, it will produce fruit,” and the like – do not pose a contradiction to *Rambam's* thesis. Such phenomena do not represent an innovation that runs contrary to the natural order, because in the beginning of the world's creation, before the sin of the Tree of Knowledge, this was the natural order – all trees bore fruit on the day they were planted.⁴⁰

It is possible to say that this explanation resolves the questions that arise regarding the two matters mentioned in the blessings promised at the end of the book of *Vayikra* – that hostile beasts will be removed from the earth and that shade trees will produce fruit. According to this explanation of *Rambam's* words, these apparent novelties do not represent a departure from the natural order because this was the order that prevailed at the beginning of creation, before the sin of the Tree of Knowledge. Then, all the trees bore fruit and no beasts were characterized by hostility or cruelty.⁴¹

The sin of the Tree of Knowledge debased the spiritual composition of the entire world. As a result, G-d declared,⁴² [“The earth will cause] thorns and this-

הֵינּוּ שֶׁהַקֶּבֶ"ה לֹא יַחַדֵּשׁ דְּבָרִים חוּץ מִן הַטֶּבַע; כָּל הָעֲנִינִים שֶׁבְּבְרִיאָהּ יִהְיוּ “עַל טִבְעָם וְשָׂרֵשׁ כְּמוֹ שֶׁהָיוּ בְּתַחֲלַת הַיּוֹמִתָם וּבְרִיאָתָם”⁴¹, וּמִמִּילָא אֵין סְתִירָה מְדַרְשֵׁת הַתּוֹרָה כִּהְיִים הַנֶּ"ל אֲשֶׁר “הָעֵץ עֲתִיד לִהְיוֹת נְטוּעַ וְעוֹשֶׂה פְרוֹת בֶּן יוֹמָה” וְעוֹד מְאֹמְרֵי רַז"ל כִּיּוֹצֵא בְזֶה - כִּי בְּאֵלוֹ לֹא יִתְחַדֵּשׁ דְּבַר שֶׁאֵינוֹ בְּגֵדֵר הַטֶּבַע, כִּיּוֹן שֶׁבְּתַחֲלַת הַבְּרִיאָה כִּךְ הִיְתָה הַנְּהַגַת הַטֶּבַע שֶׁ“עוֹשֶׂה פְרוֹת בֶּן יוֹמָה”⁴².

עַל פִּי זֶה יֵשׁ לֹאמֵר גַּם בְּעִנְיַן “וְהַשְׁבַּתִּי חַיָּה מִן הָאָרֶץ” וְ“אֵילָנַי סָרְקוּ יַעֲשׂוּ פְרוֹת”, שֶׁלְדַעַת הַרְמַב"ם אֵינִם בְּטוֹל דְּבַר מִמְנַהֲגוֹ שֶׁל עוֹלָם, שֶׁהָרִי כִּךְ הָיָה הַמְצָב בְּתַחֲלַת הַבְּרִיאָה קִדָּם חֲטָא עֵץ הַדַּעַת וְשֶׁכָּל הָאֵילָנוֹת נִשְׂאוּ אֶז פְרוֹת וְשׁוֹם חַיָּה לֹא הִזִּיקָהּ⁴²;

אֲלָא שֶׁעַל יְדֵי חֲטָא עֵץ הַדַּעַת שֶׁאֵמַר הַקֶּבֶ"ה “וְקוֹץ וְדַרְדַּר תִּצְמַיֵחַ גו”⁴² נַעֲשׂוּ

40. See the above source which elaborates regarding this concept.

41. See *Ramban*, *Vayikra* 26:6. See also *Ramban's* sermon entitled *Toras HaShem Temimah* (Jerusalem, 5723), pp. 154-155.

According to this explanation, *Ramban*, nevertheless, interprets

the prophecy “a wolf will dwell with a lamb,” as an analogy because *Ramban* – in contrast to *Ramban* – maintains that this would represent a nullification of the natural order. Even before the sin, when the hostile beasts did not exist as they do now, there were animals that would prey on others for their food; how-

ever, they would not cause harm out of aggressiveness or cruelty. Thus, there was not a situation where wolves dwelled with lambs. This is not the place for further discussion of the matter. Further analysis is still necessary.

42. *Bereishis* 3:18.

ties to grow for you.” Some of the trees became shade trees⁴³ and some of the beasts acquired a natural tendency to cause harm.⁴¹

In the Era of the Redemption, however, these negative qualities will be eradicated,⁴⁴ since the world will revert to its original nature before the sin of the Tree of Knowledge.⁴⁵ This will be the nature of existence in the Era of the Redemption. The entire world will resemble the Garden of Eden.⁴⁶

Two Conflicting Passages

6. It is possible to connect the above discussion with the analysis of another fundamental difference between the wording of *Toras Kohanim* and the wording of the Talmud regarding shade trees. *Toras Kohanim* states, “Shade trees will produce fruit in the Ultimate Future,” while the Talmud states, “In the Ultimate Future, all the shade trees in *Eretz Yisrael* will bear fruit.”

The wording in *Toras Kohanim*, “produce fruit,” implies that in that era, shade trees will produce fruit in the same manner that fruit trees produce fruit at present. By contrast, the wording in the Talmud, “bear fruit,” does not imply that they will produce fruit in the way that trees ordinarily do. Instead, they will carry on their branches something that is fundamentally not related to them; it will be like a foreign entity.

This distinction stems from the difference between the verses from which the concepts are derived. *Toras Kohanim* focuses on the verse, “The trees of the field will produce their fruit.” This wording implies that the trees of the field will produce fruit in an ordinary manner, in accordance with their nature.

חלק מהאילנות אילני סרקט
ובמקצת חיות הטבעה נטיעה
טבעית להזיק.⁴¹

אך מאחר שבימות המשיח
עתיד העולם להגיע לאותו מצב
שעמד בו קדם חטא עץ הדעת,⁴²
יהא זה טבעו ו”מנהגו של
עולם” באותו הזמן.⁴³

ו. ויש לקשר הדבר עם שנוי
(עקרי) נוסף בין לשון התורה
כהנים ולשון הגמרא: בתורה
כהנים הלשון “אילני סרקט
עתידים להיות עושים פרות”,
ואלו בגמרא הלשון “שׁיטענו
פרות”.

“עושים פרות” (כבתורה
כהנים) משמעו שאילני הסרקט
יוציאו פרות כמו שכל אילני
המאכל “עושים פרות”, מה
שאין כן לפי הגמרא יהיה באפן
של “שׁיטענו”, הינו לא גדול רגיל
של אילן, כי אם “טעינה” של
דבר שבטעם אינו שייך להם

[וחלוק זה נובע מהבדל
המקורות שממם הענין נלמד:
בתורה כהנים ילפינן מן הפסוק
“ועץ השדה יתן פריו”, דהינו
נתינה רגילה של עצי השדה,

43. See Ramban’s commentary on *Bereishis* 1:11, which states that because of G-d’s “curse, (*Bereishis* 3:17) ‘May the ground be cursed,’ [some of the trees] became barren.” Or *HaChayim Bereishis* 1:12 offers a similar interpretation of that verse. See the sermon entitled *Toras HaShem Temimah* cited above; *Korban Aharon on Toras Kohanim*, loc. cit.

44. This will be accomplished through man’s service in refining and elevating the material substance of the world in the era prior to *Mashiach*’s coming.

45. See Ramban’s *Commentary on the Torah*, *Vayikra* 26:6, and his sermon entitled *Toras HaShem Temimah*, loc. cit.

46. Note a further extension of this line of thinking in *Talmud Yerushalmi*,

Shivi’s 4:8, which comments on the verse (*Yael* 2:22), “The trees will bear their fruit” – this teaches that they do not bear their fruit in the present era. ‘And the fig trees and the vine will give forth their strength’ – this teaches that they do not give forth their strength in the present era.” The implication is that the true fertile nature of the earth will not be given full expression until the Era of *Mashiach*.

By contrast, the Talmud derives its teaching from the parallel yet distinctly different wording used in the verse previously cited, “The trees will bear their fruit and the fig trees and the vine will give forth their strength.” *Rashi* explains the derivation as follows, “Since it is written, ‘the fig trees and the vine will give forth their strength,’ [the verse] has spoken about fruit trees. What then is meant by ‘the trees will bear fruit’? That even shade trees will bear fruit.”

The verse implies that there will be a difference between “trees,” i.e., shade trees, and “the fig trees and the vine,” i.e., fruit trees. Fruit trees will “give forth their strength” according to their natural tendencies. By contrast, shade trees will “bear fruit,” i.e., as if they are carrying a foreign substance, not something that grows in the ordinary manner.⁴⁷

Based on the above, it is possible to say that the difference in approach between *Toras Kohanim* and the Talmud is connected with the difference of opinion in *Bereishis Rabbah*⁴⁸ – whether or not trees that are now shade trees initially produced fruit.⁴⁹

Toras Kohanim follows the approach of Rabbi Pinchas in *Bereishis Rabbah* who understands the phrase,⁵⁰ “trees producing fruit,” as teaching that even shade trees produced fruit at the time of creation. According to that understanding, the fact that “shade trees will produce fruit in the Ultimate Future” does not represent an innovative change in creation. It is only that the original nature which shade trees possessed at the beginning of creation will emerge again.

47. See Maharsha's *Chiddushei Aggados, Kesubos, loc. cit.*

48. *Bereishis Rabbah* 5:9.

49. The understanding of *P'nei Moshe, Talmud Yerushalmi, Kilayim* 1:7, is that the opinions of both the Sages mentioned there suggest that, in the beginning of creation, there were shade trees that did not produce fruit. The difference of opinion is that, according to Rabbi Yudan bar

Shalom,* by producing shade trees, the earth “violated the decrees of the Holy One, blessed be He,” for G-d desired that all trees bear fruit. By contrast, Rabbi Pinchas maintains that the earth “rejoiced in G-d's command and added [a further benefit, by producing] shade trees” – which, as *P'nei Moshe* explains – “are needed to be used by man for kindling and building.” See also *Mareh HaPanim*

אבל הגמרא לומדת מכפול ושנוי לשון הכתוב “כי עץ נשא פריו תאנה וגפן נתנו חילם”, וכפירוש רש"י: “מדכתיב תאנה וגפן נתנו חילם הרי עץ פרי אמור מה תלמוד לומר כי עץ נשא פריו אף אילני סרק ישאו פרי”, כלומר שהפסוק מחלק בין ה"עץ" (אילני סרק) לבין "תאנה וגפן" ("עץ פרי"), שבעץ פרי הוא באפן של "נתנו חילם", נתינה, והנתינה היא לפי כחם ותכונתם של העץ ("חילם"), מה שאין כן באילני סרק שהוא באפן של "נשא", כאלו נושא דבר שחוצץ ממנו, לא על ידי גדול רגילי.⁴⁷

ועל פי הנ"ל יש לומר שהבדלי הלשוניות בתורת כהנים ובגמרא קשורים בהמחלקת ששנויה בבראשית רבה⁴⁸ אם בתחלת הבריאה הוציאו אילני סרק (של עכשו) פרות או לא⁴⁹:

התורת כהנים קאי בשיטת רבי פנחס (בבראשית רבה) שאפלו אילני סרק עשו פרות, ויליף מ"עץ עושה פרי", ולפי זה הרי מה ש"אילני סרק עתידים להיות עושים פרות" אינו שנוי של חדוש במעשה בראשית, כי אם שטבע האילן הזה חוזר ונעור כפי שהיה בתחלת הבריאה,

on *Talmud Yerushalmi, loc. cit.*, and the commentaries on *Bereishis Rabbah, loc. cit.* See also the sources cited in footnote 43 above. See also footnote 54 below.

* It is likely that Rabbi Yudan bar Shalom mentioned in the *Talmud Yerushalmi* is identical with Yehudah ben Rabbi Shalom mentioned in *Bereishis Rabbah*.

50. *Bereishis* 1:12.

This follows the context of the preceding interpretations in *Toras Kohanim* of the verse, “the trees of the field will produce their fruit,” on which *Toras Kohanim* comments:

[The earth will not give forth produce] as it does now, but rather as it did in the time of Adam, the first man....

“A fruit tree producing fruit according to its kind”⁵¹ – this teaches that on the very day [a tree] was planted, it would produce fruit.

Similarly, regarding *Toras Kohanim’s* teaching that, “in the future, the tree itself will be eaten,” this is a reversion to its initial state at the time of Adam, the first man, as our Sages explain based on the verse cited.⁵⁰

By contrast, the Talmud follows the opinion⁵² that, initially, at the time of creation, shade trees did not bear fruit. Thus, the fact that they will bear fruit in the Ultimate Future is a new development. Therefore, they are described as “bearing fruit,” i.e., producing the fruit in an unnatural manner.

The Rejection of This Thesis

7. After a careful analysis, however, it is difficult to explain *Rambam’s* position according to the explanation given by *Avodas HaKodesh* for several reasons. Among them:

a) The interpretation of the passage in *Toras Kohanim* that there may be – and indeed there will be – a change in the nature of shade trees in the Ultimate Future because that was their original state at the beginning of creation is problematic.

In the prior statements describing the wonders implied by the verses cited, *Toras Kohanim* specifically mentions the earth and the plants following their pattern at “the time of Adam, the first man” and the

ובא בהמשך לדרשות שלפני זה בתורת כהנים על הפסוק “ועץ השדה יתן פריו”, “לא כדרך שהוא עושה עכשו אלא כדרך שעשתה בימי אדם הראשון. . . עץ פרי עושה פרי למינו”⁵¹ מלמד שבו ביום שהוא נטוע בו ביום עושה פרות, ועל דרך זה ענין “העץ עתיד להיות נאכל” שיהיה כדרך שהיה בימי אדם הראשון וכדיליף מ”עץ פרי”⁵².

מה שאין כן הגמרא סבירא ליה כהדעה⁵³ שבתחלת הבריאה לא נשאו אילני סרק פרות, ואם כן, לעתיד שישאו פרות יהיה זה שנוי של חדוש, ולכן הוא באפן של “יטענו” ו”נשא פריו”, לא באפן הרגיל והטבעי.

ז. אולם כד דיקת שפיר אי אפשר לומר כן מכמה פנים:

א) אין הפרוש הנ”ל בתורת כהנים (שבאילני סרק יתכן השנוי וכך יהיה בהם) לעתיד משום שכן היה בתחלת הבריאה מחוץ שהרי בענינים שלפני זה בפסוק איתא בתורת כהנים להדיא שהוא “כדרך שעשתה בימי אדם הראשון” ונלמד

51. *Bereishis* 1:11.

52. This is the straightforward un-

derstanding of Rabbi Yehudah ben Rabbi Shalom in *Bereishis Rabbah*, *loc. cit.*, and it is shared by all the

Sages in the *Talmud Yerushalmi*, *loc. cit.* See footnote 49 above.

concepts that are derived from the wording in verses describing the time of creation. By contrast, regarding the production of fruit by shade trees, *Toras Kohanim* does not refer to the pattern of nature at “the time of Adam, the first man” or the like. Moreover, the fact that shade trees will produce fruit is derived from an interpretation of a verse regarding the prophecies of the Ultimate Future – that “the trees of the field will produce their fruit.”

b) Even if one would accept that the reference to the pattern of nature at “the time of Adam, the first man” also applies to shade trees⁵³ – and that *Toras Kohanim* follows the approach of Rabbi Pinchas⁴⁹ that, at the beginning of creation, shade trees did produce fruit – the explanation is still somewhat problematic. Rabbi Pinchas maintains that, according to G-d’s command, the nature of creation included shade trees that did not produce fruit.⁵⁴ It is only that the earth deviated from G-d’s command and the shade trees did produce fruit. Afterwards, due to the sin of the Tree of Knowledge, that deviation was nullified and the shade trees ceased producing fruit. Thus, according to G-d’s original intent, the inherent nature of the world is that there should be shade trees, i.e., trees without edible fruit.⁵⁵

c) Regardless of the interpretation in *Toras Kohanim*, it is difficult to juxtapose the interpretation of *Avodas HaKodesh* within the context of *Rambam’s* stance. His

53. I.e., according to this explanation, the phrase, “not as it does now, but rather as it did in the time of Adam, the first man,” is a general introduction to all the blessings to be mentioned. Afterwards, the *Midrash* gives particular details: “Which source [teaches that] in the Ultimate Future a tree will be planted and produce fruit that day...? “Which source [teaches that] in the Ultimate Future a tree will be edible...? “Which source [teaches that] in the Ultimate Future shade trees will produce fruit?”

Note, however, the end of *Ramban’s*

commentary on *Bereishis* 1:29, which states that, even before the sin of the Tree of Knowledge, trees were not edible. This understanding is also reflected in *Rashi’s* commentary (*Bereishis* 1:11) that the earth deviated from G-d’s command by not producing edible trees.

54. Both the *Bereishis Rabbah* and the *Talmud Yerushalmi* quote Rabbi Pinchas as speaking of an addition being made to G-d’s commandment. According to the commentary of *P’nei Moshe* on the *Talmud Yerushalmi* (cited above in footnote 49), the addition was that the earth produced

מלשונות הפסוקים בימי אדם הראשון (במעשה בראשית), ואלו גבי אילני סרק לא אמרו בתורת כהנים שהוא “כדרך שעשתה בימי אדם הראשון” (או כיוצא בזה), אלא נלמד מהפסוק (דקאי בדלעתיד לבא) “ועץ השדה יתן פריו”.

ב) אפלו נימא שהנאמר בתורת כהנים “כדרך שעשתה בימי אדם הראשון” קאי גם על אילני סרק⁵³ והוא נדעת רבי פנחס שפך היה גם בתחלת הבריאה, עדין אינו מספיק, שהרי לדעת רבי פנחס מצד הבריאה עצמה היו צריכים להיות (מצד צווי הקב”ה) אילני סרק, אלא שהארץ שנתה מהצווי ואילני הסרק נשאו פרות (ולאחר החטא התבטל השנוי), ומזה יוצא ש”מנהגו של עולם” מצד עצמו הוא להפך⁵⁴, שיהיו אילני סרק.

ג) ובכלל, קשה לפרש כן דעת הרמב”ם, שהרי מתכן והמשך

shade trees. According to *Bereishis Rabbah*, the addition was that the shade trees produced fruit. Thus, the implication of this understanding is that their production of fruit was in addition to the natural tendency G-d granted them.

55. True, *Ramban* (*Bereishis* 1:11) and others, as stated in sections 5-6, maintain that, initially, the inherent nature of shade trees was also to produce fruit. However, that does not follow the opinion of Rabbi Pinchas in *Bereishis Rabbah*, *loc. cit.*

statement – that “one should not entertain the notion that any element of the natural order will be nullified or that there will be any innovation in the work of creation” – clearly indicates that not only does he negate the possibility of a new pattern within creation – i.e., the initiation of something that never existed – but, furthermore, he negates a deviation from the natural order.⁵⁶ As he states, “Rather, the world will continue according to its pattern.” It is obvious that these changes – shade trees bearing fruit or hostile beasts ceasing to cause harm – are not the ordinary pattern of the world.

“The natural order” refers to the order that prevails in our ongoing, actual experience. It does not matter exactly when this pattern was established, whether at the very beginning of creation or afterwards.⁵⁷ Once it was established that the nature of shade trees is not to produce fruit and that the nature of hostile beasts is to cause harm and these trees and beasts have carried on in this manner for thousands of years without change, that became and continues to be the natural order. If there is a deviation from this pattern and the trees and the animals conduct themselves in an opposite manner, this constitutes a negation of the natural order.

It is not at all logical to say that the nature of shade trees has not changed and that, even at present, the nature of these trees is to produce fruit. Why then do they not follow their nature? Only because of an external factor. G-d’s decree is preventing them from actually producing fruit.⁵⁸ Similarly, it is not logical to say the same regarding hostile beasts.

Obviously, this is not *Rambam’s* intent. Instead, the explanation is that – even according to those opinions that, initially, shade trees produced fruit and the hostile

דבריו מוכח ששולל לא רק חדוש
במעשה בראשית, הינו דבר
שלא היה כלל במעשה בראשית,
כי אם גם בטול “דבר מנהגו של
עולם” מט (אלא “עולם כמנהגו
נוהג”),

וזה ברור שעניני השנויים
הנ”ל אינם “מנהגו של עולם”,
כי פרוש “מנהגו של עולם” הוא
כהנהגת העולם בפעל בקביעות,
ואין נפקא מנה כלל מתי נקבעה
הנהגה זו, בתחלת הבריאה ממש
או לאחר זה; לאחר שפך נקבע
בטבעם של אילני סרק שלא
יוציאו פרות ושל חיות רעות
שיזיקו, וכך היא הנהגתם של
אילנות וחיות אלו אלפי שנה ללא
שנוי, הרי זה מנהגו של עולם,
ובודאי ששנוי שנעשה בהם הפך
הנהגתם זו הוא בטול דבר מנהגו
של עולם.

(ובודאי אין מקום לומר
שטבעם דאילני סרק לא נשתנה,
ואף בזמן הנהגהם בכלל אילנות
עושים פרות, אלא שמסבה
חיצונית (גזרת הקב”ה) אינם
מוציאים פרות בפעליהם (ועל דרך
זה בבעלי חיים); אלא שפרוש

56. On this basis, we can understand the two clauses *Rambam* employs in that *halachah* – “One should not entertain the notion that... any element of the natural order will be nullified, or that there will be any innovation in the work of creation.” It could be said that he stated them in this

specific order to imply that what is described in the first clause will not occur and, needless to say, what is described in the second clause also will not. See *Rambam’s* choice of wording in ch. 11, *halachah* 3, cited in sec. 10 below.

57. Indeed, it was only after the

Flood that the natural order as a whole was established in a manner whereby it continues without change or variation, as stated in *Bereishis* 8:22.

58. To cite parallel: There are times when rain does not descend because of a Divine decree.

beasts did no harm – their previous nature was nullified by the sin of the Tree of Knowledge.⁵⁹ In the present era, the nature of these trees is that they are shade trees and the nature of these animals is that they are predators.

Thus, it is still difficult to comprehend: How can Rambam reconcile his principle that the natural order will not be altered in the Era of the Redemption with the statements of our Sages which appear to indicate that the Era of the Redemption will initiate a new world order in which nature will give way to miracles?

59. It is possible to say that, for this reason, it is permitted to graft a shade tree of one species onto another of a different species (*Rama, Yoreh Deah 295:6. See ibid. 295:3 and Sifsei Kohen 295:3. This also applies according to Rambam; see Mareh HaPanim, Talmud Yerushal-*

mi, Kilayim, loc. cit.). By contrast, it is forbidden to graft two different species of fruit trees together. The rationale is that, in the present era, shade trees do not have the potential or the nature to produce fruit. The fact that they will do so in the Ultimate Future represents an

הַדָּבָר הוּא שְׁלֹא חָרַחַר הַטָּא עֵץ הַדַּעַת בְּטֵל טְבַעַם הַקֹּדֶם,⁵⁹ וּבְזִמְנֵה הַזֶּה הֵם אֵילָנֵי סָרְק בְּטַבְעָם (וְחִיּוֹת טוֹרְפוֹת).

innovation and the nullification of their present nature. Therefore, the *halachah* applies to the shade trees as they exist in their present state. See also the explanation in footnote 16 above.

סעיף ו', דזה שלעתיד לבא יטענו פירות הוא חידוש בהאילנות).
 (*ד) ודוחק גדול לומר שהרמב"ם סבירא ליה שהמאמר בתורת כהנים והמאן דאמר בגמרא סוף כתובות הוא דלא כשמואל דאין בין עולם הזה לימות המשיח אלא כו' (שהרמב"ם פסק כוותיה - ראה לקמן סעיף ח'). וכדמוכח גם מזה שבפירוש המשנה (שהובא לקמן הערה עז) מסביר מאמר רז"ל ודעת החכם דאריך ישראל תוציא גלוסקאות, ולא כתב שהוא דלא כשמואל (ונדעתי חכמים בשבת סג, א).
 (* ובפרט דבעל המאמר בכתובות הוא רב.
 (טו) ראה על דרך זה בענף יוסף לעין יעקב כתובות שם. ולהעיר גם מעיון יעקב שם.
 (טז) ראה תענית ו, א.
 (יז) ראה רמב"ם סוף הלכות מלכים.
 (יח) על פי מאמר רז"ל סוטה ו, ו. סוף ע"א. וראה בראשית רבה פ"ל, ו. ועוד. וראה לקו"ש ח"ד ע' 1114 ואילך) "מאי פירות... מצות" - שגם אלו שבזמן הזה הם רק בסוג ד"מלאים מצות כרמו"ן (ברכות נו. א. ושם נסמן). לעתיד לבא יעשו הרבה מצות ומעשים טובים.
 (ט) אבל ראה רמב"ם הלכות תשובה פ"ח ה"ב (וראב"ד שם). פירוש המשנה

סעיף טז)).
 (יא) הובא בפירוש רש"י על הפסוק, כו, ד.
 (יב) יואל ב, כב.
 (יד) ולהעיר מהחילוק בין שני סוגי אילנות אלו, עץ מאכל ואילני סרק, הוא גם בהלכה (וראה גם לקמן הערה נב): בעץ מאכל נאמר (שופטים כ, יט) "לא תשחית את עצה", "רק עץ אשר תדע כי לא עץ מאכל הוא אותו תשחית וכרת" (שם, כ), מה שאין כן אילני מאכל (בבא קמא צא, סוף ע"ב. רמב"ם הלכות מלכים פ"ו ה"ח"ט).
 (* ואין להקשות (ע"פ הג"ל בפנים): מכיון שאילני מאכל אסור לקצוץ אפילו בחורף, שאז אין עושין פירות, כיון שבקיץ עושין - למה מותר לקצוץ אילני סרק בזמן הזה, הרי (אף על פי שעכשיו אילני סרק הם) יטענו פירות לעתיד לבא?
 כי התורה בעצמה חילקה בזה, ואמרה "עץ אשר תדע כי לא עץ מאכל הוא אותו תשחית גרו", דהיינו שהאיסור הוא לקצוץ אילן שהוא (ענתה) בסוג "עץ מאכל" (ואילן שהוא בסוג זה - גם בחורף אסור לקצוץ); אבל אילן שאינו בסוג זה, שהוא אילן סרק, אף על פי שלעתיד לבא יטעון פירות - אינו בכלל האיסור (ובפרט על פי דלקמן בפנים

(א) פ"ב ה"א.
 (ב) ראה בפירוש ואם יעלה על הדעת - ברמב"ם רפ"א (הדרן לרמב"ם קה"ת, ברוקלין, יא ניסן תשמ"ה) ס"ט).
 (ג) וכן הוא בהלכות תשובה פ"ט בסופו ("כמנהגו הולך"). פירוש המשנה סנהדרין - הובא לקמן הערה עז.
 (ד) יא, ו.
 - מה שהקשה הרמב"ם ממה שנאמר בישע' - ולא הקשה ממה שנאמר בתורה (בחוקותי כו, ו) "והשבתני חיה רעה" (וכהשגת הראב"ד, הובא לקמן בפנים סעיף ג) - כי פסוק זה אפשר לפרשו כהרמב"ן על הפסוק (וראה אגרת תחיית המתים להרמב"ם) "שלא יבואו חיות רעות בארצכם כי בהיות השובע וברבות הטובה והיות הערים מלאות אדם לא תבואנה חיות בישוב". ולפי זה אינו ביטול מנהגו של עולם ואין צריך לדחוק בכתוב שנאמר דרך משל. וראה לקמן בפנים סעיף ג.
 (ה) שינוי הצענואר וצריך להיות "גויים" או "אומות העולם".
 (ו) ירמ' ה, ו.
 (ז) ישע' שם, ז.
 (ח) שם ה"ב. וכן הוא במקומות שבהערה ג.
 (ט) ברכות לד, ב. ושם נסמן.
 (י) וראה דברי הרמב"ם עצמו בזה (אגרת תחיית המתים שלו אות ו' (הובא לקמן

פ"ד ה"ח: כי עץ נשא פריו מגיד שלא נשא פריו בעולם הזה וגפן ותאינה נתנו חילם מגיד שלא נתנו חילם בעולם הזה.

(מב) ראה חדושי אגדות כתובות שם.

(מג) פ"ה, ט.

(מד) בירושלמי כלאים פ"א ה"ז (לפירוש הפני משה), לב' המאן דאמר היו אילני סרק בתחלת הבריאה שלא נשאו פירות, אלא שלחוד מאן דאמר בזה שהוציא אילני סרק "עברה על גזרותיו של הקב"ה" ולחוד מאן דאמר "שמחה בציווי והוסיפה אילני סרק" - "שהן צריכין לתשמישו של אדם לעצים ולבנין". וראה מראה הפנים לירושלמי שם. מפרשים לבראשית רבה שם. וראה בהנסמן לעיל הערה לט.

(מה) בראשית א, יא.

(מו) כן הוא בפשטות לדעת ר' יהודה ב"ר שלום - בבראשית רבה שם. ולהירושלמי כן הוא לכולי עלמא (כבהערה מד).

(מז) והיינו שמה שכתוב לפני זה "לא כדרך שהיא עושה עכשיו אלא כדרך שעשתה בימי אדם הראשון" היא הקדמה כללית, ואחר כך מפרט הפרטים "ומנין שהעץ עתיד להיות נטוע . . . בן יומה . . . מנין שהעץ עתיד להיות נאכל כו' ומנין שאף אילני סרק כו'". אבל ראה רמב"ן בראשית א, כט (בסופו) דלא היה כן (שהעץ נאכל) לפני החטא. וכן הוא לפירוש רש"י בראשית (שם, יא) שבוה קלקלה "ולא עץ פרי".

(מח) אף שלהרמב"ן (בראשית א, יא) ועוד הוא כדלעיל סעיף ה"ו, שבטבע מתחילה עשו גם אילני סרק פירות.

(מט) ועל פי זה מובן ב' הלשונות ברמב"ם שם. ומה שכתבם בסדר זה דוקא - יש לומר שהם בסדר דזו ואין צריך לומר זו. וראה לשונו בפ"א ריש ה"ג הובא לקמן בפנים סעיף י.

(נ) והרי אפילו כללות ההנהגה הטבעית שנקבעה באופן ש"לא ישתו" נעשתה רק אחר המבול (נח, כב).

(נא) ועל דרך כשאין מטר יורד.

(נב) ויש לומר שלכן מותר להרכיב אילני סרק זה על זה אף על פי שאינו מינו (רמ"א יו"ד סרצ"ה ס"ו). וראה שם ס"ג וש"ך שם סק"ג. וכן הוא לדעת הרמב"ם - ראה מראה הפנים לירושלמי שבהערה מד) - כי בזמן הזה אין בהם כלל הכח והטבע לעשות פירות, ולעתיד לבא יהיה זה חידוש וביטול טבעם של עכשיו.

יום ביומו, ומכל מקום אינו ביטול מנהגו של עולם, מכיון שזה היה רק בזמן ומקום מסוים, ובשאר המקומות והזמנים נשאר הטבע בתקפו. וכן זה שארץ ישראל היא "ארץ . . . צבי" (ירמי' ג, יט. וראה דניאל יא, מא (ובמצודת דוד) ובהנסמן על הגליון ראש השנה יג, א) בזמן שיושביה עליה - רווחא, ובזמן שאין יושביה עליה - גמדה (גיטין נו, א. ועוד); ועשרה נסים שנעשו לאבותינו בבית המקדש (אבות פ"ה מ"ה) - שכל זה אינו ביטול מנהגו של עולם, אלא נס המחודש מפני דבר שנתחדש. ועל דרך זה - והשבת היא רעה מן הארץ, וצריך עיון בהא שאבני ארץ ישראל כבידות מאבני חוץ לארץ (כתובות קיב, סוף ע"א ותוספות ד"ה רב חנינא שם. ערוך ערך תקל. ריטב"א כתובות שם) - אבל דוחק לפרש כן, שתהיה הנהגה קבועה ותמידית בארץ ישראל בימות המשיח - באופן של נס (ולא - יבטל מנהגו של עולם).

* ועל פי זה בטלה התמיה על הרמב"ם ממה שנאמר (מכ"ה ז, טו): כימי צאתך מארץ מצרים אראנו נפלאות. לשון הרמב"ם הלכות מלכים פ"א ה"ג.

(לב) לשון הרמב"ם הלכות מלכים פ"א ה"ג.

(לג) שם.

(לד) ח"ב פל"ח.

(לה) לשון עבודת הקודש שם.

(לו) עיין שם כארוכה.

(לז) רמב"ן בחוקותיו כו, ו. וראה גם רמב"ן

דרשת תורת ה' תמימה (ירושלים

תשכ"ג) ע' קנ"ה.

[מה שאין כן "וגר זאב עם כבש"

(שמפרש הרמב"ם שהוא משל) - יש

לומר דסבירא ליה להרמב"ם (מה שאין

כן להרמב"ן) שהוא ביטול מנהגו של

עולם, לפי שגם קודם החטא, כשלא

היה חיות רעות בעולם, היו בעלי חיים

טורפים זה את זה בשביל מזונם (אבל

לא להזיק) ולא היה מצב של "וגר זאב

עם כבש". ואין כאן מקומו. ועדיין צריך

עיון].

(לח) בראשית ג, יט.

(לט) ראה רמב"ן על התורה בראשית א, יא:

ואם כן נאמר כי מקללת ארורה האדמה

(שם ג, יז) היא סרק (וכן הוא באור

החיים על הפסוק). וראה דרשת תורת

ה' תמימה הנ"ל. קרבן אהרן לתורת

כהנים שם.

(מ) ראה רמב"ן שם ובדרשת תורת ה'

תמימה הנ"ל.

(מא) ולהעיר (יתירה מזו) מירושלמי שביעית

שבהערה עז.

(ט*) בחוקותיו כו, ד.

(כ) מה שאין כן במאמר חז"ל שבת (ל,

ב) "עתידים אילנות שמוציאין פירות

בכל יום" (בלי הדגשה "כדרך שעושה

בימי אדם הראשון"), אין מוכרח שהוא

כפשטו. וראה לקמן הערה עז.

(כא) ראה תוספות כתובות קיב, ב ד"ה

עתידין: לפי שרוצה לסיים בדבר טוב

נקט לה הכא. אבל על פי הידוע שגם

כשמאמר רז"ל בא כדי לסיים בטוב -

וכיוצא בזה ישנה שייכות ביניהם -

מסתבר לומר, שעל כל פנים שווים הם

בזה שכולם פירושו כפשטו. וראה

לעיל בגמרא שם ק"א, ב "דאיירי בהני

מילי" (לשון התוספות שם). וראה

הערה כד.

(כב) שם קיב, א.

(כג) שם, סוף ע"א ואילך.

(כד) וגם (במאמר זה עצמו) - הרי מביא

ראיה מהכתוב "עץ נשא פריו תאנה

וגפן נתנו חילם" שמדובר בפשטות על-

דבר גידול הפירות. מה שאין כן לפני

זה בכתובות שם (ק"א, ב) "אין לך כל

אילן סרק שבארץ ישראל שאינו מוציא

משווי שתי אתונות", שלמדן מהכתוב

(ויחי מט, יא) "ולשורקה בני אתונות",

שזו "פשטיה דקרא". וראה המשך

הגמרא שם.

(כה) וכן בהלכות תשובה פ"ח שם.

(כו) כו, ו.

(כז) שם ע"א, ט.

(כח) שם ב, ד (ושם: לא ישא).

(כט) ראה גם כן רמב"ן הנ"ל הערה ד. אגרת

תחיית המתים שם.

(ל) ובפרט שבהפסוק עליו קאי (כו, ד) לא

נאמר "בארצכם", "הארץ" וכיוצא בזה

(על דרך שנאמר בפסוק שם, ה"ו).

ודוחק לומר שבא בהמשך לתחילת

הכתוב "ונתנה הארץ יבולה". אלא

שיש לומר שכל הברכות לישראל -

בפשטות הכוונה לבני ישראל בזמנים

כתיקונם - כשישראל בארצם. וראה

דרשת התורת כהנים בפירוש "ונתתי

גשמיכם בעתם".

(לא) ואולי יש לפרש כוונת הרדב"ז שזה

יהיה בארץ ישראל לא בתור ביטול

מנהגו של עולם כי אם רק נס דבני

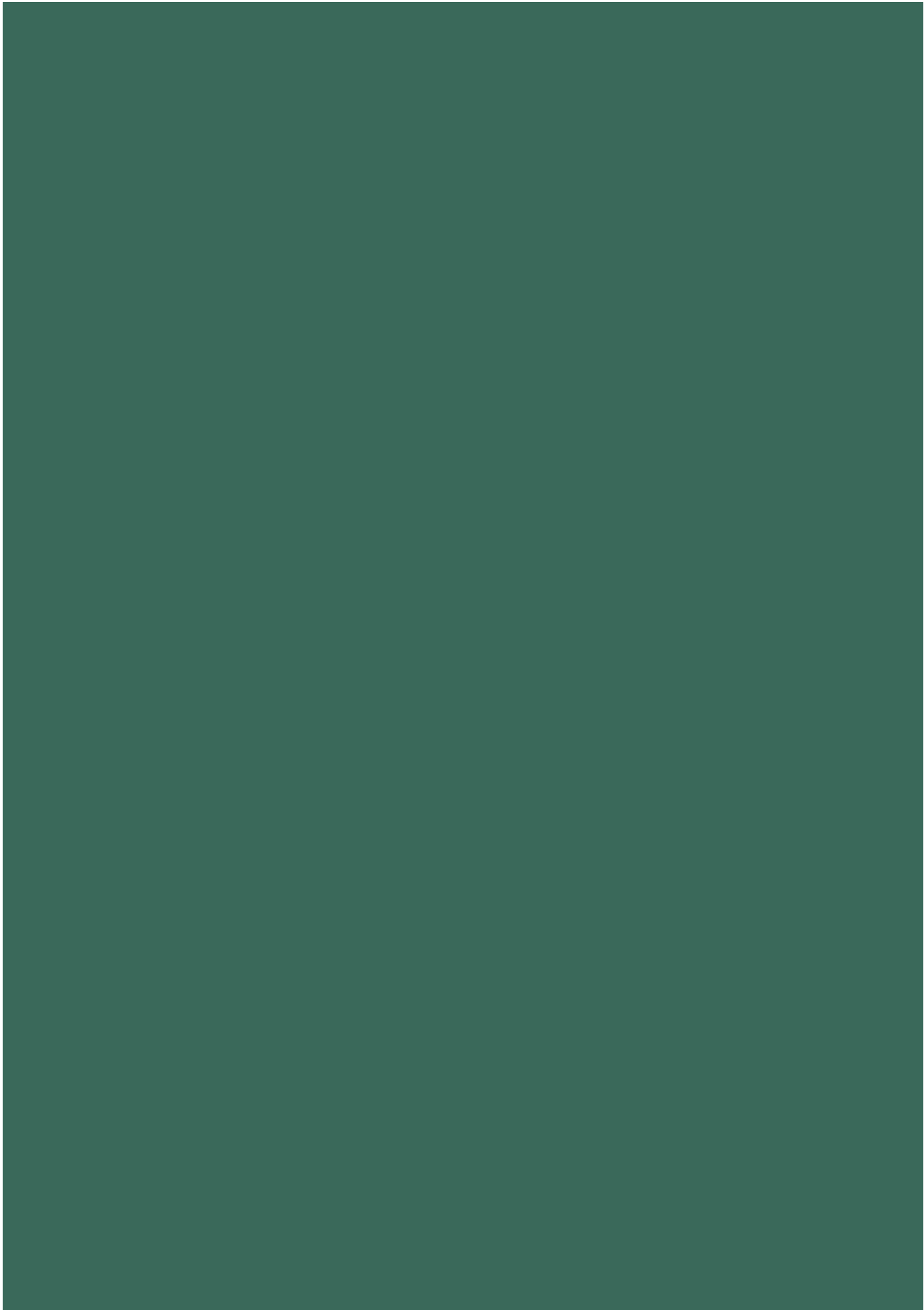
ישראל בארץ ישראל, שענין שנעשה

בדרך נס, מוגבל בזמן או במקום אינו

ביטול מנהגו של עולם

- על דרך המן וכו' בהיותם במדבר,

שירד להם ארבעים שנה רצופות דבר





SICHOS IN ENGLISH