THIS WORLD
AND
THE NEXT

Prepared by Ner Le’Elef
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CHAPTER ONE: STAGES IN HISTORY AND THEIR PURPOSE

NOTE CONCERNING DIFFERING OPINIONS:

Many of the issues below, in particular those which have to do with the Mashiach, are the subject of dispute among the Rishonim and the Achronim. This is because, according to the Rambam, there was no clear transmission on these issues. However, although we have often noted these differences, we have generally brought down one approach, as per the writings of the Ramchal, Rav Dessler, Rav Tzadok HaCohen and Rav Chaim Friedlander. These giants in Torah appear to have distilled the main-stream approach to these issues, based on the Zohar and other classic sources in Chazal. The three sefarim which we have relied on in particular are the דרך ד, הדעת תבונות, and the שפיי חיים ח of Rav Chaim Friedlander.

It should be noted that on one such issue, that of Techiyas HaMeisim, we have not followed the Rambam, whose view is that Techiyas HeMeisim is only an intermediate stage toward Olam HaBa. From the time of the Achronim, the emerging consensus appears to go against the Rambam.

1 הלכות מלכים פרק יב הל ב: כל אלו הדברים וכיוצא בהן לא ידע אדם איך יהיו עד שיהיו שדברים סתומים הן אצל הנביאים גם החכמים אין להם קבלה בדברים אלו

2 הב"ח מהלכות תשובה הל  ב: העולם הבא אין בו גוף וגויה אלא נפשות הצדיקים בלבד בלא גוף כמלאכי השרת הואיל ואין בו גויות אין בו לא אכילה ולא שתיה ולא דבר מכל הדברים שגופות בני אדם צריכין להן בעולם הזה ולא יארע דבר בו מן הדברים שمارעים לגופות בעולם הזה כגון ישיבה ועמידה ושינה ועצב ושחוק וכיוצא בהן כך אמרו חכמים הראשונים

3 rzodיח מהלכות תשובה הל ב: הإزالة bliss of the righteous קיון (Handled א"י רחביה הצור, והר"ק חיים פרידלנדר ועוד)
1. Adam HaRishon before the חטא would have gone straight into ימים המשיח. We again reached this level afterMoshe and now we can go on to the next level.

2. After the חטא we were at the same level as after the חטא העגל. Now, to correct this situation, there is:

3. Death which leads to a separation of the body and the soul:
   a. The body goes into the ground where it rots, becomes a part of the dust, and thereby purifies itself, allowing it to be reconstituted in a pure form later.
   b. The soul goes to the עולמ הנשמות/גן עדן where it continues to grow until it can be reunited with the body.

4. At the beginning of ימים המשיח there is the first תחיית המתים, which is for the צדיקים, so that they can experience the Messianic Era.

5. ימים המשיח, which now really comprises two stages of growth – returning to the level of אדם הריצים before the חטא and then going on to the level of ימים המשיח proper.

6. At the end of ימים המשיח there will be a יום הדין great which will lead into the final stage of תחיית המתים. Had the first Man and Woman not sinned there would still have been a stage equivalent to תחיית המתים even though there would not have been חטא העגל. תחיית המתים in turn is divided into many stages.
According to Judaism, world history is divided into many phases. The two primary divisions comprise the history of the world from the beginning of the creation of the First Man until the Messianic Era, which we call This World, and the history of the world after the Messianic Era. The Messianic Era itself is strictly a part of this world, though it forms an intermediary between This World and The Next. The former can be considered the means, and the latter the ends. These two divisions, This World and The Next, have two environments, each of which is perfectly tailored for the goals of that stage. Both are a function of G-d’s desire to give to man in the most perfect way possible. In both worlds, the נשמה is there to purify the body. Since we are currently in the first environment, we call this “the This World” (or just ‘this world’), and we call the second environment ‘the Coming World’ or ‘the Next World’, even though the Next World already exists.

This world is a world of choice and effort, created by the הסתר פנים of ה‘. Hence, this world is known as עולם העבודה. However, at a certain point we move from this

The אמת פנים is created in two ways:

i-Limiting the Soul Inside of Man: The רוח הנפש of man is much closer to the נפש than the פאש. Given free reign, the soul will always take over the body, completely control it, and drag it up to the highest point which the body can go. However, there would then be no choice and no possibility of the person looking deeply into himself to find out what is essentially spiritual.

ii-Hiding His face outside of Man: G-d is below the surface in this world. He is not readily seen unless we actively look for Him. This is known as ה‘ outside

In the morning davening (ובא לציון

However, we will see later that these two environments are simply reflections of how much there is at that stage.

However, we will see later on that at a deeper level both these environments are really more superficial and deeper perspectives of the same thing.
type of relating to G-d to a world where there is no choice, where all we experience is spirituality. Since our starting point to experience this spirituality is the spiritual level we achieve in this world, עולם הבא is called עולם ה荟, the World of Reward. The Rambam sums this up as follows:

The Sages describe the World to Come as follows:

although the Rambam was of the opinion that עולם הבא refers to the spiritual world the soul enters after the death of the body the majority opinion is that עולם הבא refers to a new stage of this world which follows the final resurrection. Therefore, people will exist in

Klipos - the hidden faces result in a strengthening of טומאה. טומאה expresses itself in the קליפות which surround the נשמה. However, in and onwards, the הקליפה will also be in a state of קדושה:

although the prophets spoke in terms of the natural, known order of the world. Accordingly, they spoke of human resurrection:

Passages that seem to contradict the concept of the resurrection:

In the words of the prophets, there are passages which seem to indicate the impossibility of resurrecting the dead. Among them are:

What is the meaning of these and similar passages? The Rambam explains that in general, the prophets spoke in terms of the natural, known order of the world. Accordingly, they spoke of human
As we will explain in greater detail later, the world to come will then purify the body.

iii - The Purpose of This World

We explained above that the purpose of creation was that G-d, being perfectly good, wanted to share that goodness with others, "a perfect act of altruism and love".

beings dying, never to return. However, this does not contradict miraculous events, such as the resurrection, which are mentioned elsewhere:

R’ Saadyah Gaon explains that these passages are only an indication of man’s inability to rise from the dead on his own. G-d, however, is certainly able to resurrect the dead.

R. Aryeh Kaplan, Handbook of Jewish Thought, 3:4
In His desire not only to give, but to give as perfect as possible, G-d created the world in such a way that we could get as close to Him as possible. Getting close to G-d is the greatest possible pleasure which man could possibly experience:

This required that G-d create a two stage process, This World and The Next:

For, had G-d simply created man as spiritual as possible to begin with, man would be very far from G-d in one respect: G-d would be an active bestower of good, whereas man would be a passive recipient of good. G-d would be a giver, and man would be a taker, getting his reward as a handout like charity to a pauper. Man would be far away from G-d on this vital point.

In order to overcome this, G-d had to create man in such a way that he, man, could be an active creator of goodness in his own right, a giver and not a taker, someone who earns his reward. Man is therefore created a certain distance away from G-d and given the

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1. It is important to understand that not everything a person gets in the World to Come is acquired in This World. Only the one (though vital) attribute of being a creator of good is acquired through This World. Even without This World, though, we would have been close to G-d with respect to all His other attributes.

2. "This is G-d's path, to please and serve Him..." (MRP 10:1-2)

3. "As a reward, it is pleasing to them to get" (MRP 2:6-7).

4. "And as a reward, it is pleasing to them..." (MRP 2:6-7).

5. "It is pleasing to receive a reward..." (MRP 2:6-7).

6. "It is pleasing to receive a reward..." (MRP 2:6-7).

7. "As a reward, it is pleasing to them..." (MRP 2:6-7).

8. "As a reward, it is pleasing to them..." (MRP 2:6-7).
choice to do good or evil. For this person, evil had to be created in a special act by G-d. By choosing to do good, i.e. by choosing to do G-d’s Will, man creates good in his own right, thereby imitating G-d also in this respect. G-d creates an environment which is perfect for this. Once man has acquired this trait of being a “creator” of good, he is now ready to leave this environment and enter a second environment, one perfect for getting close to all of G-d’s other attributes.

So G-d delays His great desire to give to man as much as possible, because this way He can give to man even more. Even man’s pure, prior to going into the body, is no better than a מלאך, taking its enjoyment of the Vũ trụ hiện, or handout. “G-d has this enormous love for His creations; He just wants to shower them with good. But, He restrains Himself; He forces Himself to not shower them with all the good He can now, so that He will be able to give them a greater good later. He could give us more pleasure than we can possibly imagine right now. But, if He were to do that, it would not be the most enjoyable level of pleasure possible, which is earned pleasure. Because of this, G-d puts Himself in the strange position of waiting for us to do His will so that He, in turn, can exercise His will, which is to do good for us.”

In short, man needed two things:

1. דרך דא ב ב: עשה כרכר מתגייס لأن עקוקים ועניני חסרונות, ובהכרה בירחיה והפשחות שפני והרימון
2. אור גדליהו, פרשת מקץ סא דב madras:
3. Такая имитация G-d is perforce imperfect, but this is as far as a created being can go:
4. דעת תבונות דף קסח: והנה הנשמות עצמן טרם רדתן לגוף אינו אלא بكل שאר הנבראים – תלתית בolicies ובוחר.

Man becomes something which ultimately has the ability to strengthen or weaken G-d. By doing His will, as He set forth for us, we strengthen Him, and by neglecting His will, we weaken Him (The ספרי, רחוב,lore, ירושי עדות: בטוח, הנשמה,LOC:を作る, ובמידה לזו, explains how we weaken Hashem, and says that when Hashem comes to do good for us, we anger Him and thus prevent Him from doing good for us. The רבי קצאר יוסר שמונה, The Rabbis explain this very clearly when they tell us that not only do we add strength to this world when we do G-d’s will, but that our actions even influence the upper spheres of His court. This obviously refers to our actions affecting the spiritual in addition to the physical. (א.ד.פ. 237,CHAPTER 1:III- THE PURPOSE OF THIS WORLD)
a-Moral and spiritual autonomy;
b-A (seemingly balanced) choice between good and evil.

To effect this, G-d ‘limited Himself’ (צמצום), He created an ‘empty space’\(^1\) in which He could create a world in which He would be so limited\(^2\). This allowed not only the ‘space’ for a creation, but also the possibility of hiding Himself to various degrees (הסתר פנים), a factor vital to our freedom of choice. He then proceeded to create beings ‘in His image’ with qualities that were similar to His own, i.e. the ability to create and destroy.

The mechanism which G-d uses to create choice in this world is a hiding of His Face. \(\text{עולם הזה}\) is a state of הסתר פנים while \(\text{עולם ה הבא}\) is a state of הארת פנים.\(^3\) When there is הסתר פנים it is hard to see that everything ultimately reflects G-d’s unique Oneness; things seem to be material, having independent existence, each one with its own identity\(^4\). This applies to our body as well (though not to our soul)\(^5\). In reality, G-d is only hidden, not absent, and it is this which allows us to use the very materials which seem so distant from G-d to actually get close to Him\(^6\).

Successive degrees of גילוי יחודו begin from the time of the Moshiach. At that stage we will see that all of history contributed to that revelation of His Oneness and that, even when and where He seemed hidden, G-d was in fact completely behind all that happened and existed.

\textit{iv - Man}

In order to allow man to become a creator of good, G-d needed to endow him with considerable spiritual strength with which he can control his own actions and the world around him. On the other hand, in order to maintain the choice to make this good his own achievement, he had to have a self-dimension which was quite removed from the spiritual. Hence man is a mysterious synthesis of body and soul. But man’s body is not there just to equalize things out and to give him choice. The only way that man can really influence this world and sanctify it is if the soul makes a partnership with the body\(^7\).

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\(^{1}\text{It is important to note that the цמצום, or the empty space that He created, is what allows Him to be so limited. Outside of this space, He is not so limited. So, despite the fact that we do have some control over Him and can weaken Him, that is only within the context of our world. If we do not do His will and thereby do not allow Him to do good for us, the world would self-destruct. (This is what is meant by the midrash which says that if Bnei Yisroel had not accepted the Torah the world would revert to תוהו.)}\)

\(^{2}\text{The Aryeh Kaplan Reader, Paradoxes, pg. 133}\)

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\(^{3}\text{דעת תבונות באור תוכו, ג Cơו בתוכו, וב יראת ה שказалось שב כמותד.}\)

\(^{4}\text{דער ד: ג חמשיםشر אשר בחוכו, ג היה חומרי והשון. וכל המכסים שב כמותד.}\)

\(^{5}\text{דער ד: ג כ: ההמד מתכוב משלי חוסר, שנירין חוסינה וחקל חוכו – עיוור אפור וטובר.}\)

\(^{6}\text{דער ד: ג ד: ההמד ... יですか את השכלות גזר.}\)

\(^{7}\text{נפש הנפש שמע א: פ כ: הנפש, שמע נפש, והся ההצונה הפר א: תור ממלך לקשר所示ים עם רדתו לקשת דוב נא.}\)
Man’s body and soul are integrated such that our consciousness about ourselves combines both these elements. But each of these two components, body and soul, are not mono-dimensional. G-d created man in such a way that he has within him the full range of material and spiritual gradations that exist in the world around him. For this reason man is called the עוֹלֵם הָדוֹרֵל (world of generation) while the world outside of man is called the עוֹלֵם הַנָּדוֹרֵל. Man is called a world because he truly is a parallel of the För the world described above. (Two of these levels of soul are so elevated that they cannot be contained by the body and therefore are connected to but above the body.) Therefore man’s spirituality truly extends through all of reality.

If we were to make a graph of the עוֹלֵם הָדוֹרֵל (see below) we would be able to place each created being at a specific point on the graph. Minerals and earth would be low down, then plants, then animals. High up would be different kinds of אופנים, שְׁפָרִים and חיות הקדומות phía 보기ים. The instinct would be to place man in the middle, above the animals but below the angels. But this is a mistake. According to what we have been saying, man is not a point on the graph. Man is a line as long as the entire graph of עוֹלֵם הָדוֹרֵל.

**v - Man Completes the World**

When G-d created the world He created it incomplete and imperfect. G-d then gave man the power and the mandate to be able to complete the world which He had begun. Man

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1. This is known from one of the names of G-d, Sha-dai, which means, the One who told the world to stop. Our Rabbis explain that He did not let the world reach the ultimate state of perfection, but rather stopped it in the middle, and left it to man to do.

2. Thus the灵魂 of the Adam, נפש him, the רוח at a level of נפש, the הنفس at a level of נפש, and the הרכה at a level of נפש, is a דמות, a level known as אדם הקדמון.


was given the job to finish creating the world, to bring the world to its perfect state\(^1\). By doing so, man becomes a partner with G-d in the creation\(^2\).

G-d then proceeded to give us all the details necessary to finish, or perfect, the world\(^3\). He gave us the Torah, which teaches us the תורת madre הַמַּעֲצֹתъ, which effect the perfection of the world (תיקון עולם), and He gave us the spiritual power that comes as a result of doing those מצוות. So, He has allowed us to earn our reward in the truest sense and to thereby have an unusually intimate relationship with G-d\(^4\).

What emerges is that while in this world man is able not only to make himself holy and thereby prepare himself for the world to come, but he is able to sanctify the world around him as well\(^5\). Hence, he is able to translate the environment of this world into the environment of the next. Stated in this way, the World to Come is not simply the reward of this world\(^6\). It is reward only in the sense that the starting point in the next world is predicated upon the achievements in this world.

When we do G-d’s Will by sanctifying the world around us we actually ‘make place’ for G-d in the world\(^8\). G-d set up This World in such a way that His Will is to respond to our actions rather than to initiate. Although “He wants a dwelling place in the lower worlds”, He leaves this to us to create. We do this through every act of holiness we perform. By choosing to do what He asks of us we are ‘allowing’ Him to be with us. This is the greatest type of giving possible. Of course He does not need this, but He wills it to be so.

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\(^1\) וַיִּתְנוּ לוֹ בְּלֹא שָׁמוֹד וַיֹּאמֶר הַגָּדוֹל לְאֹרֵג וּלְרֹאָג בְּכָל אֲדֹנֵי הַאַרְמָנִי

\(^2\) וַיֹּאמֶר הַגָּדוֹל לְאֹרֵג וּלְרֹאָג בְּכָל אֲדֹנֵי הַאַרְמָנִי

\(^3\) וַיֹּאמֶר הַגָּדוֹל לְאֹרֵג וּלְרֹאָג בְּכָל אֲדֹנֵי הַאַרְמָנִי

\(^4\) וַיֹּאמֶר הַגָּדוֹל לְאֹרֵג וּלְרֹאָג בְּכָל אֲדֹנֵי הַאַרְמָנִי

\(^5\) וַיֹּאמֶר הַגָּדוֹל לְאֹרֵג וּלְרֹאָג בְּכָל אֲדֹנֵי הַאַרְמָנִי

\(^6\) All men, Jews and non-Jews, are capable of using the physical world as an instrument for their own spirituality. However, there is another level which can only be achieved through the Torah. This is the level of sanctifying the spiritual, עמי כבוד הנין התוקן. When a Jew uses the physical world he not only affects himself but he affects the world he uses as well. Thereby, he is able to sanctify the world and to connect it back to G-d. This is the main difference between a Jew and a non-Jew.

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\(^7\) In fact, we did not use the word reward in our explanation at all.

\(^8\) What we are really doing is revealing His presence which was always there albeit in a more hidden form.
One example (and the most literal way) in which we do this is by the building of the Temple. Despite the fact that G-d gave us the blueprints, exact details of how to build it for Him, we are nevertheless giving to Him in the way that He willed it to be so, as we are the ones who build it.

Within this home that we have built for Him we are capable of further giving back to Him, again through prescribed methods. When He describes and details the sacrifices we are to bring, He says, “for a pleasant smell before Me”. He tells us (because without Him telling us explicitly we would have no basis for such knowledge), what will give Him pleasure. He enables us to give back to Him.

vi - The Extent of Man’s Power as G-d’s Partner in the Creation

a. The Structure of the World

In order to appreciate the full glory of man and what he does in the world, we have to briefly explain the structure of the world. The material world we see around us is only a small part of the total structure of the world. Above this עולם המעשה are another three worlds, and above those there are other huge expanses of spirituality. These worlds, עולם היצירה, עולם משלי, and עולם האצילות are parallels of each other (as they are of עולם המעשה). Each one replicates the other at a higher spiritual level and level of completeness. They are also linked so that an effect in one of these worlds will generally transmit that effect to the worlds above and below it. The מלאכים, the כוכבים, and other forces and beings each exists at a certain level, i.e. in a certain world. Their primary role is to transmit forces from a higher world to lower ones.

In general, the world might be affected by G-d manifesting His Will at a very high level which then ‘chains down’ through all the worlds until it reaches the עולם המעשה. Or it may work in the opposite direction. Man may do something in עולם המעשה which then affects all the worlds above Him. This structure is vital for man to be able to take his place as the center of the creation. It explains how man, though he may seem like an insignificant speck in the cosmos, is really its primary mover and shaker.

b. Man Completes the World

Above (a) we showed that there are many parallel and linked worlds, one more spiritual than the other. When we talk of man’s power to effect holiness in this world we need

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1 Selections of the above paragraphs are taken from Penina Raice, Moreshet essay, 1998

2 נפש人居ים שער א פ, גיד בהגה: לכן נקרא עשייה המורה על תקון הדבר מלשון ויתן אל הנער וימהר לעשות אותו

3 These worlds are in turn divided each into 10 Sefiros.

4 אמרו אן כל היהות אפיל במרפם שנאמר דבר טעם עולמ האיצלות כום שכתב תפוש העולםшин שר א פי יד בהגה: ושם הארואון ... אשר אן יוכל לכנון בשמ קדימה איצלות ... כום עולמ האיצלות הזה לכל איצלות גמור.

5 נפש人居ים שער א פ: שלא כל העולמות שוו בענין הפגם והקלקל, שבתחתון הוא הרוס שבר ... ולמשקלו ממענה האור, וכבר לעビュー ירח מון בור בר התמשלתמ השפעת אוראא ארון ואגומתי, ביקורת ענין וגר ישים.
to understand that this includes all of these worlds. Man’s actions, even the smallest gestures, turn out to have cosmic implications. Man can relate to all of the cosmos and elevate it because there is something inside of him which is the parallel to all that is outside of himself.

The world has 3 primary dimensions: time, space and the spiritual, i.e. man’s soul. Each on of these is in parallel to the other. Each has its core holiness radiating out. Thus man’s heart, for example, is the equivalent in soul to the Holy of Holies in the Temple in the dimension of time. But it is in fact man’s spirituality, that whole world of the , that sustains the other two dimensions. This is because the soul of man ultimately reaches higher than these worlds and is therefore closer to the Source of spiritual energy. Every action and word, in fact every thought of man, impacts on all of these worlds.

Once man is informed that this is the extent of his power he has a responsibility to actualize this potential and will be held accountable if he does not.

**vii - This World**

All of world history (in this world) can be understood as an attempt to reach the Messianic Era:

### a. The Neshama in This World
Our connection to G-d is through our Neshamos, which is capable of also connecting the body to G-d.

Prior to the נשמה being put into the גוף, the נשמת was no different from any other created being – a complete taker of השם’s goodness with all the shame that implies. However, after being placed in the body it can become an active force for good. In this way, man shares with G-d the task of bringing the world to completion, becoming His partner in creation. This partnership facilitates a type of intimacy with G-d which is a source of great joy.

The fact that the נשמת combines with the גוף in an integrated being is a מפליא which we do not fully understand. The integration of the נשמת with the גוף requires that the expression of the נשמת be limited in this world, as we will explain in the section below.

The relationship of the Neshama to the Guf, is the relationship to G-d to the world. G-d in this sense is the Neshama of the world. The relationship is parallel because man is really an Olam Katan, who parallels the world which the Olam HaGadol.

b. Freedom of Choice

Choice in this world is a function of two things:

I - The capacity of the human being to choose

(Note, for a description of the various levels of the Neshama and its function, see Appendix H. The Neshama; see also further below, C, The Five Levels of the Neshama-Guf Relationship)
II - The world of the kabbalah which creates an environment where evil has the appearance of being a real alternative to goodness. The kabbalah is so powerful that even under such circumstances it would naturally take over the body and energize it with pure spirituality. Therefore, as a part of the kabbalah, G-d limits the operation of the soul in this world.

As a part of this, G-d willed that there be an aspect of Creation which we would call the Psolet, or left over, of creation.

Although animals can also choose, they can only make petty choices such as discreet decisions whether to sleep or hunt, turn left or right, attack or purr. Only a human being can exercise choice between the inner essence of something and its outer superficiality. This choice operates at different levels for different people and is called the threshold of choice.

In the Yom HaMashiach, although we will still maintain our capacity to choose (and therefore to choose evil), there will no longer be the Psolet. Since we will see things clearly, evil will no longer appear as a reality for us and we will no longer have a ’creator of evil.’ Therefore, our natural instinct will be to choose good:

In the world of the Neshama-Guf relationship:

c. Five levels of the Neshama-Guf relationship:

(See also above, B, The Neshama-Guf Relationship; For a description of the various levels of the Neshama and its function, see Appendix H, The Neshama)

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The Ramchal describes the soul as a result of being created through ק Yugem פניו ית whereas the body is a result of being created through ית Yugem פניו. The various stages of history can then be described as stages of the נפש getting increasingly powerful in relation to the body. The Ramchal describes five such levels from This World until well afterではない המתחים.

i - The time of the שבעה during the 6 thousand years: The body is in control, be it directed towards sanctity or profanity.

ii - חידוש עולמות: All body faculties are present but not necessarily operative.

iii - Limited control of the body with respect to some details - חידוש עולמות עם התאוששות: Some expression of the body proportionately limiting the שלמות of the נפש.

iv -阿尔ף השביעי: Limited control of the body with respect to some details - חידוש עולמות והפיכתו לעולם רוחני זך בו יהיה הגוף בטל, טפל לנפשו כך שיכלו שניהם ביחד לקבל את השכר הרוחני.

v - אלף העשירי: No control exerted by the body at all – total completion of the נפש and total control of the body by the נפש.

This process then continues forever.

d. The First Man and Woman before the חטא – Mashiyach by Shabbos:

Before the חטא, the גשמיות of אדם primeiro was like our רוחני ות today. His spirituality was so concentrated that he and חוה were able to achieve through one positive מצוה, i.e. לעבדה, and one negative מצוה, i.e. לשמרה, all that was needed for the תקון of this world.

The Ramchal then proceeds to explain why the order is first the positive mitzvah and then the negative mitzvah, whereas it says for us סור מרע ועשה טוב. Similarly at Sinai, the order is first the positive, נעשה ונשמע. The Ramchal explains that at Adam HaRishon's level, when the טומאה and the קדושה were already separated, what was needed was for the first man to achieve the necessary positive level of קדושה (לעבדה) and then to maintain it (לשמרה). (This was a similar level to Sinai.)
Although there was the possibility of the man even before the Adam even before the Adam identifying himself with the good and saw the cake as something outside of himself\(^1\). Good and evil existed in two opposing and separate domains\(^2\).

Choosing good would have been the more natural of the two choices between good and evil\(^3\). The Nefesh Hachaim compares the choice of doing evil at this time with the choice of our putting our hand in fire today\(^4\). We are certainly capable of choosing to put our hand in the fire, but we would be mad to make such a choice. However, after the Adam, the Yetzer Hara and the Yetzer Rava became mixed\(^5\). Man began to identify his “I” with his Yetzer Hara, whereas he saw goodness as something outside of himself, an "ought to do" or ethical imperative to aspire to\(^6\).

Had the First Man and Woman not done what they did their bodies would have purified their bodies in continuing successive stages\(^7\). They would have brought in the Messianic Era by Shabbos (5 hours later)\(^8\). The First Man would have been the Mashiach, there would have been no first one to the Messiah\(^9\), and the Messianic Era would have taken place in our putting our hand in fire today\(^10\). The Nefesh Hachaim compares the choice of doing evil at this time with the choice of putting your hand in fire today\(^11\).

As a mashal, let us consider someone on diet, where a piece of cake becomes the forbidden food.

Choosing good would have been the more natural of the two choices between good and evil\(^1\). According to the Talmud, the person would have said, "I don't want the cake" although there is something\(^2\) that I shouldn't be eating it." After the Adam, the person would say, “I want the cake even though I know that I shouldn't be eating it.”

However, after the Adam, when we now have a situation where the cake is mixed with the Adam, we need to first separate ourselves from the Adam to do (ד ור"שת מ télécharg) and then engage in the Adam's Kingdom (לד ור"שת מ pożyczk)

As a mashal, let us consider someone on diet, where a piece of cake becomes the forbidden food. Before the Adam, the person would have said, "I don't want the cake" although there is something outside of me telling me that I ought to have it. After the Adam, the person would say, “I want the cake even though I know that I shouldn't be eating it.”

\(^1\) הַחֵטָא יִשָּׂא אֵיךְ וְאֵיךְ הָעֵרוּת מְחַתְּלָה אֵיךְ וְאֵיךְ, וַחֲנַנְתָּ וַחֲנַנְתָּ צֵדֵק.

\(^2\) הַחֵטָא, שָׂמַר הָאָנָפָלָה חֲיָבָה: רֹאָשֵׁי הֲרֹאֶשֶׁי יִלְּכְּךָ אֶל הָעֵרוּת בֶּאֱדָם, וְנָשָׂא וְנָשָׂא צֵדֵק.

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\(^4\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

\(^5\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

\(^6\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

\(^7\) אַבָּא הָאָנָפָלָה חֲיָבָה: רֹאָשֵׁי הֲרֹאֶשֶׁי יִלְּכְּךָ אֶל הָעֵרוּת בֶּאֱדָם וְנָשָׂא וְנָשָׂא צֵדֵק.

\(^8\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

\(^9\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

\(^10\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

\(^11\) רָדְרָד וְיִפְּדּוּ מִי: יִכְבְּבָה הָעֵרוּת נְכֻלְּל וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר וְלָכָּא מִצְסָר.

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comprised the concept of "כל ישראל". There would have been no distinction between Jew and non-Jew.

Prior to the sin, all of the Neshamos to ever exist were concentrated in the first man and women, and when he sinned they were all affected. In addition, prior to the sin man’s physicality was as spiritual as our spirituality is today—he was much more spiritual in turn. Had he continued to grow, his physicality would have reached the level of the spirituality that he started out with, and so on.

After the חטא, however, will have to be reached in a much more difficult, two-stage process:

i-First we have to get back to the level of אדם וו והחטא
ii-Only then can we get to the level of the Messianic Era.

The נשמה is no longer powerful enough to purify the body as much as the body needed. This, in turn, prevents the נשמות from fully expressing itself. Therefore, death is now necessitated to purify the body, and to allow the נשמות to express itself fully in עולם נשמות, a process paralleled in the macro world.
The beginning of the קונה of the חטא אדם הראשון began with אברם אבינו. He succeeded in re-creating a separate domain for the קדושה from the טומאה, at least within his own personage. But the קדושה domain he created was still weak and the טומאה remained very strong. This process of separation and strengthening the קדושה continued with יצחק and יִעָבָד on the one hand and the separation of ישמעאל and אברהם on the other. The end of this purification process was 2 יציאת מצרים.

After the חטא, there were many attempts to correct the impurity caused by it. One of them, in fact, was completely successful: שעון הר סיני. At Mt. Sinai we finally returned to the level of אדם prvויין. We were then in a position to go immediately into ארץ ישראל and to bring in the Mashiach, who would have been Moshe Rabbeinu. However, this attempt was destroyed by the חטא העגל. חטא העגל had the same effect on us as did the חטא of אדם prvויין.

On the one hand, this was a devastating end to the cumulative efforts that began with אברם אבינו. Death was once more introduced into the scheme of things, necessitating תחיית המתים (even for those who would be alive at the time of the resurrection). On the other hand, we were still better off than after the original חטא, for we now had the Torah, which we have never lost.

Those who are alive during the time of the resurrection will also die and be immediately resurrected in order that they pass through this stage of destruction.

The cycle of resurrection and death continued to continue with יצחק and יִעָבָד on the one hand and the separation of ישמעאל and אברהם on the other. This process of separation and strengthening the קדושה continued with יצחק and יִעָבָד on the one hand and the separation of ישמעאל and אברהם on the other. The end of this purification process was 2 יציאת מצרים.

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On the one hand, this was a devastating end to the cumulative efforts that began with אברם אבינו. Death was once more introduced into the scheme of things, necessitating תחיית המתים (even for those who would be alive at the time of the resurrection). On the other hand, we were still better off than after the original חטא, for we now had the Torah, which we have never lost.
g. **The Beis Hamikdash and Golus**

No subsequent effort ever resolved the legacy of חטא העגל. This may only be resolved as an immediate precursor to the Messianic Era. We came so close to total purification during the period of Shlomo HaMelech at the time of the first Temple, but we lost this level and fell so far that we have found ourselves, with one brief respite (בית שני), under the cultural control of exile civilizations.

h. **After גולט until today**

However, every day that goes by brings us closer not only in absolute time to the Messianic era but also in the state of completion necessary for this to happen. Under the surface history of events which are visible there is a deeper, hidden history, G-d’s tying up of all events in a fabric that will lead to revelation of His Unity in the Messianic Era. This did get broken, and there was a need for לוחות ראשונות which were not at the same level as לוחות שניות wherein our שמות אקדמים whereas the second were prepared by בלוקו (not the words on them). Still, there were many things we acquired from Sinai which remained with us. This included the original revelation which authenticated the Divinity of the Torah as well as G-d’s speaking all of the דברים to man (בברר אתו) which, although we did not understand it, did mean that at the deepest levels of our נשמות there was a הדרכה on Sinai as the day when the Torah was given even though we only celebrate סוכות after the ענני הכבוד returned after the יום כפור.

This would get us back to the level of Adam HaRishon before the חטא. (See דרך ד, מאמר הגאולה ח: "והאמת שזה הרע שחזר ונדבק עדיין לא טריווינו ממנו, וזה נמעט וחסר או חזר ונתגבר, אֶל יאצא גנבר. וני"כ

However, with respect to the necessity of death and all that entails, the legacy of the חטא will only be resolved once תחיית המתים will take place. (שם יט: "אין שטן ואין פגע רע."

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וכאשר הניחתם מעט חזרו ובנו את הבית, אולם לא יצא לגמרי, והלך לכסא משיח צדקינו.

And, although the original Bris got weakened and had to be strengthened with the Bris at Har Grizim and Har Eibal (Ramban), still, the essential relationship that was forged between HaKadosh Baruch Hu and Klal Yisrael remained. Therefore, we continue to celebrate לוחות ראשונות on שבועות as the day when the Torah was given even though we only celebrate סוכות after the ענני הכבוד returned after the יום כפור.

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process is occurring even during the darkest times of history. The consensus of the contemporary Sages is that we are in a period immediately prior to the Messianic Era, called עקובתא דמשיחא. This period represents the beginning of the transition from the world as we know it to the Messianic era.

### i. Death and Olam HaNeshamos

Death itself was a result of the חטא of אדם primeiro, for the נשמה could no longer purify the body as fully as it needs without the body being first broken down and reconstituted in a purer form. However, exceptional people, like Chanoch and Eliyahu, were able to reach העולם הבא spirituality without dying. In general, death for Tzadikim represents a continuation rather than a disruption of growth and the separation of their soul from their body in the act of dying is a minimally painful process.

Should an individual die prior to the coming of the המשיח, his body and soul separate (a process which takes a year and a month in several stages). His soul goes to עולמי הנשמות, also referred to as Gan Eden, whereas his body rots in the ground. It returns to dust.

Below, we will make a comparison of our generation to that of עקובתא דמשיחא described in חไลי נשמת: כי ודאי אין הקב רוצה לאחוז בדרך הטוב ורע כל כך זמן, ואחר כך לעזבה ולתפוס בדרך הממשלה והאחד ברגע אחד כאדם המתחרט מתנחם וגו. וכתב רב חיים פרידלנדר בעיורים שם כארץ תוציא צמחה וכנגה, זרועיה תצמיח,כן אדני אלוקים יצמיח צדקה ותהלה נגד כל הגוים – הגאולה נכתה לצמיחה מתוך הזרע שנשאר מן הצמח שנבל,וכאשר קרוב הוא לרקבון בתוך האדמה – נובט ממנו צמח חדש.

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most elemental form, in order to be reconstituted at a higher level. Death is therefore beneficial for the body. It is also beneficial for the soul, which can now catch up on all the growth it lost as a result of the אéconom of Adam. However, the starting point for this new phase of growth will be the spiritual achievements of the person during עולם הזה.

This will last until theтайית כמתה when the two will be recombined. The soul will then be the instrument for purifying the body. This is the true reward, when the soul itself will finally reach its full potential both by doing what it was created to do and by turning from being a taker of goodness to being a giver of goodness to the body. In addition, it will then fully take over and control the body, purifying it to the maximum extent possible. Both soul and body will then continue to grow towards ultimate spirituality forever.

Although העולם הנשמות is essentially a place where the נשאם have an appropriate environment until they can be recombine with their bodies, עולם הנשמות is not simply a resting place for the נשאם. Being that this is a purely spiritual environment, the נשאם is also able to grow during this time. (In fact, even in this world, the נשאם grows a little.) The הנשמת us כונתינו בשכרי המצות וענשן ונחזור בקצרה כי שכר הנפשות וקיומם בעולם הנשמות נקרא לרבותינו "גן עדן" ופועמים קורין אותו עליה ו"ישיבה של מעלה" ואחרין יבאו ימי המשיח והוא מכלל העולם הזה ובسوفות יזדך יום הדין.

The explanation of another aspect of this growth. Since the soul's true role is not only to achieve completion but also to purify the body, the soul suffers in this world. For since the soul cannot do in this world what it was designed to do, it now runs below its own potential, not doing fully what it was created to do. In addition, by not purifying the body it also remains attached to a body which is in turn attached to the impurities of the physical world. This association, although not affecting the essence of the soul, dirties it, so to speak. This (external) blemish is removed during the stay of the נשאם in עולם הנשמות. However, the purer the נשאם gets to עולם הנשמות, the better its starting point for this process of purification.

Therefore, the more the soul and body are united, together with the world, in this world.

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amount of growth of the neshamah in the world is in proportion to the amount of Torah and mitzvot the person did in this world. This in turn influences the degree to which the neshamah can influence the body when they recombine at Techiyas HaMesim.

Not everyone experiences death in the same way. There are differences not only in the act of separation between body and soul but also in their relationship afterwards. The Sages tell us that Yaakov Avinu did not die. Since the verse says ויגוע יעקב and not וימת, the Sages understand that: 

This seems strange, for the verses testify that Yaakov died, was embalmed, the entire Egyptian nation mourned for him for 70 days and he was then taken to the Cave of the Patriarchs and buried there. But the Sages have other sources to verify their claim. Clearly, in some sense he did not die. The Ramban explains that when the Sages say that Yaakov Avinu did not die they mean that he reached the level where there was no contradiction between his spiritual and physical selves. Yaakov’s body was a perfect levush for his soul.

The greatest reason for separation of the body and the soul after death, incompatibility between the two, simply did not exist in Yaakov’s case. The Maharal explains that the Midos which one achieves to perfection get passed on to future generations as a spiritual genetic inheritance. Yaakov had taken the perfection of Avraham Avinu’s “right-sided” chesed and Yitzchak Avinu’s “left-sided” gevurah and added a life-time of his own growth to create a perfect combination and balance of the two. Therefore, Yaakov could be sure that he would live on in his children and grandchildren – that his spiritual achievement would be permanent.

1 רביידלנדה הארוה 559 בדשת התנות
2 מס (לא) יוכל לכתח את בן זריעו וכל בן הנס התנה יראות את נפש המת
3 ברינו בתי סאריס שבי מנד שיכבדו את הימים שלפניו. שInputBorder בכתות הרשעים שיכבדו את הימים שלפניו, התאבד והנס져 ערב שיכבדו את הימים שלפניו, התאבד והנס져 ערב
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6 רבינו באחי
7 וידיעת תבונות
8 ויכל יעקב לצות את בניו ויאסף רגליו אל המטה ויגוע ויאסף אל עמיו: וידיעת תבונות
There are other senses in which Yaakov Avinu did not die. He felt nothing of the pangs of death. More importantly, his body was at such a spiritual level that his soul did not need to separate from the body completely. Normally, the soul after death exists in the realm of Olam Haneshamos, totally separate from the body. It is vital that the soul at this stage be in an environment where it can continue to grow, in preparation for its recombining with the body during Techiyas Hamesim. But in rare cases the body is so holy that the soul is not prevented from this growth by continued association with the body. Rebbetzin Yehuda HaNasi, was another example of this. After his death, he would continue to come and make Kiddush for his family every Friday night. Even though he was considered still alive, Rebbetzin was exempt from doing the Mitzvos, Rebbetzin was considered still alive. Abrahaam and Yitzchak, added his own to achieve this rare degree of wholeness and holiness.

With this holiness Yaakov Avinu remained alive with a soul surrounded by a body, though not his original body which was buried. Similarly, when Rebbetzin appeared for Kiddush the physical body during Techiyas HaNasi, was another example of this. After his death, he would continue to come and make Kiddush for his family every Friday night. Even though he was considered still alive, Rebbetzin was exempt from doing the Mitzvos, Rebbetzin was considered still alive. Abrahaam and Yitzchak, added his own to achieve this rare degree of wholeness and holiness.

In truth, anyone can achieve this level, though few have. The verse testifies that Yaakov Avinu remained alive with a soul surrounded by a body, though not his original body which was buried. Similarly, when Rebbetzin appeared for Kiddush he did not do so in his original body. Rather, his soul was surrounded by something technically was physical. He did not do so in his original body. Rather, his soul was surrounded by something technically was physical. He did not do so in his original body which was buried. Similarly, when Rebbetzin appeared for Kiddush for HaNasi, was another example of this. After his death, he would continue to come and make Kiddush for his family every Friday night. And even though a dead person is prevented from this growth by continued association with the body. Rebbetzin, Rav Yehuda HaNasi, was another example of this. After his death, he would continue to come and make Kiddush for his family every Friday night. And even though a dead person is prevented from this growth by continued association with the body. Rebbetzin, Rav Yehuda HaNasi, was another example of this. After his death, he would continue to come and make Kiddush for his family every Friday night. And even though a dead person is prevented from this growth by continued association with the body. Rebbetzin, Rav Yehuda HaNasi, was another example of this. After his death, he would continue to come and make Kiddush for his family every Friday night. And even though a dead person is prevented from this growth by continued association with the body.
that giving charity will save one from death: not physical death, but from death as Yaakov Avinu did not die.

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 AppBar: זוהי ספר מתנה (משלי י) וצדקה תציל ממות

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j. Reincarnation\textsuperscript{1}: Gilgul Neshamos\textsuperscript{2}

\textsuperscript{1}The following is quoted from an article on Mysticism by Partners in Torah (edited by D. Kornbluth)

\textsuperscript{2}Pinchas Winston, www.thirtysix.org: If it wasn't for the concept of gigilulim (reincarnations), Techiyas HaMeisim would be straightforward. Each soul would only have had one body in history, and that's the one that would resurrect. For those from early history, it might take thousands of years before it happens, but when it did, soul and body would reunite like two old friends. So, the question is, which body is it that resurrects? In the Zohar (Chaye Sarah 126a), it says that the resurrection will literally occur in the body itself. [It also says that it will occur] in the body that suffered with the soul in this world, and did not derive any pleasure from the entire Torah and his good deeds. This will be after it is purified from all its zuhama and physicality, as a result of death and decomposition in the ground. (Sha'arei Leshem, p. 489) In other words, according to this, the purest of all the gigilulim comes back in Techiyas HaMeisim. The body that "had its cake," but did not yet get a chance to "eat it" during its lifetime is the body that comes back to enjoy the fruits of its labors in the period of resurrection. Since it is the body that sacrificed the most for spiritual gain, but enjoyed the least physical reward for doing so, it is the one to reap the benefits of its self-sacrifice from the past. However, again, it is not so simple, as the Arizal explains: When a person is born, his Nefesh enters him. If he is adequately rectified through his actions, his Ruach will enter him at the end of his thirteenth year when he becomes a "complete person." His Neshamah will enter him only when he completes his twentieth year, as it says in the Zohar (Mishpatim 94b). (Sha'ar HaGilgulim, Chapter 2) This is talking about the ideal situation, during a person's first gigilul. However, should a person not progress in this manner, then the following applies—with major ramifications in Techiyas HaMeisim: If he does not completely rectify his Ruach, then the Neshamah will not enter him and he will remain with only his Nefesh and Ruach. Likewise, if he doesn't completely rectify his Nefesh, then he will remain with only his Nefesh, lacking both his Ruach and Neshamah. The Ruach and Neshamah will remain in a place known to The Holy One, Blessed is He, and there a place will be prepared for each one. (Ibid) In other words, until a person is able to receive all parts of his soul, the parts he has yet to receive remain hidden away with God until the person is ready for them. It can and often does take many lifetimes to finally access those higher levels of soul. Depending upon the level of soul a person has "acquired," thus will be his ability to grow spiritually. Now, if a person does not completely rectify his Nefesh the first time and dies, then his Nefesh will have to reincarnate, perhaps even many times until it is sufficiently rectified. Even after complete rectification is achieved, a Ruach will not enter him since he only achieved tikun through a gigilul. (Ibid) … Had it been his first gigilul, then he could have received his Ruach while still alive in his original body. However, this is not the case with subsequent gigilulim. Instead: He will have to die and return in order to receive the Ruach. Furthermore, once the Ruach is sufficiently rectified, then he will also have to reincarnate before receiving a Neshamah, as was the case with the Ruach. (Ibid) Thus, after he finally does rectify his Nefesh and dies, only in the next reincarnation will he return with a Nefesh and a Ruach. Once the Ruach is rectified as well, then he will have to die and come back in another gigilul with a Nefesh, Ruach, and Neshamah. If the Ruach is not sufficiently rectified, then the Nefesh and the Ruach will have to come back again, perhaps many times until the Ruach is rectified. Once rectification is achieved, then the person will die and his Nefesh and Ruach will come back with the proper Neshamah, until all three are rectified. One this is done, there is no need for any further gigilul: he has become a "complete person." (Ibid.)

Wears Rabbi Chaim Vital: …it is well-known that the completion of the entry of the Nefesh into the body, that is, the rectification of the Nefesh, is only through the performance of mitzvos. And, even though sins blemish the Nefesh, they do not prevent its sparks from entering. However, there are two other aspects regarding this matter. If, during the first life he only received his Nefesh and didn't merit to completely rectify it and he dies, at the time of Resurrection of the Dead only the specific sections that were rectified return. This is because the first body did not complete the tikun of all levels of Nefesh. (Ibid) In other words, a particular reincarnation will resurrect and receive only those sparks that were rectified through it, while the other parts of the Nefesh will return to the bodies in which they were rectified. Thus, we learn a new principle: souls can subdivide into different bodies during Techiyas HaMeisim, and the division is proportional based up the amount of sparks that were rectified during a particular body's lifetime. … It turns out that, not only do our souls have different sections, but those sections have sections—many of which are called "Holy Sparks" (Nitzutzei Kedushah). And, what is even more remarkable is that they seem to have a certain independence of
The Purpose of a Gilgul is to repair damage done in a previous life or to achieve perfection that wasn’t achieved\(^1\). The first time a soul enters this world the person is supposed to perfect at least nefesh, ruach, and neshama. If so, the soul goes to Gan Eden to await Resurrection\(^2\). If one does not perfect all three levels the first time, his soul must return to be perfected part by part. Each time a part is perfected the person dies and is reincarnated with emphasis on soul of the next level. Previously perfected levels are not damaged by sins of the next gilgul\(^3\). The soul continues to be reincarnated this way until it is perfected at least in nefesh, ruach, and neshama\(^4\). All gilgulim will be resurrected at Techiyas HaMeisim but the ‘first body’ is the main one\(^5\).

Additional purposes of gilgulim may be to perfect others or to marry a bat zug\(^6\).

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1. SHG I:8

2. SHG I:2

3. SHG I:2

4. SHG I:2

5. SHG I:5

6. For further resources and information on this topic see the following:

**Proofs of Gilgul**, [in Nishmas Chaim 3:15, Menashe ben Israel (1604-1658)] (NY 167-171)


Not logical that there should be infinite number of souls. 600,000. “Mashiach won’t come until all the souls have been finished from the body”. (171)

Dybuk, Rashba records this phenomenon from a reliable source. (167)

**Gilgul Explains “Tragedies”**, Nishmas Chaim 4:11

Why righteous suffer: tzadik v’ra lo - tzadik ben rasha. (NY 169)

Why children die, miscarriage. Ben Ish Chai. (163)

R’ Meir consoled by his wife (Yalkut Mishle 31).


Soul belongs to first body, only deposited in gilgul.

Birth defects: retardation, autistic children, etc.: soul reincarnated in person who is unaccountable for sins.

**Experience of Gilgul**

Derech Hashem 2:3:10 - Status in this gilgul affected by previous one

The Baal Shem Tov and the miser

Sefer Chasidim 41 - Person not aware of previous gilgul (SOM 19).

Ari, Sefer HaGilgulim 84 - Mitzvos and Aveiros affected by gilgul (NY 179).

Avoda Zara 19a: “A person should only learn those parts of Torah which his heart desires”, indicating that the rest has been perfected in previous life and this is what he must work on now. Story of Alsheich…

Shabbos 118: Rav Yosef asked Rav Yosef the son of Rova, what mitzvah was your father particularly scrupulous in performing”, this is what needs correction from previous life. Those mitzvos which we find particularly difficult to keep are specifically the ones needing correction.

How many reincarnations, Nishmas Chaim 4:14 (NY 173).

Majority of kabbalists say that in addition to first life, there are three gilgulim.

Job 33:29,30 “G-d does all these things twice or three times with a man, to bring back his soul from the pit, to…the light of the living”.

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The Shem Mishmuel quotes ספר המגיד לב who states that it is possible for a person to be so entrenched in evil that even Gehinnom cannot cleanse him, and if he were sent to Zohar (Gen. p.150) on Ex. 34:7 “punishing the iniquity...to the third and fourth generation”. Amos 2.6 “for three transgressions of Israel I will turn away his punishment, but for the fourth I will not...”

Sefer HaBahir, a person can be reincarnated 1000 times.

Resolution 1: Purpose of gilgul is to perfect. If after 3 gilgulim no progress has been made, soul has lost its chance. But if the soul is progressing, it can keep “rolling” many times.

Resolution 2: Three times as a man, as suggested in Job 33:29,30. After that, the soul can be resurrected even 1000 times as an animal.

Yibum

If a man dies without children, his brother is required to marry the widow in order to perpetuate his deceased brother’s line. Torah asserts that the couple will have a male child. Why does this necessarily follow? Deceased brother is reincarnated as the child of this couple, becoming the son of his wife and brother.

Unlike normal gilgul: 1) here all souls return together as in the first life. 2) main resurrection from the gilgul, not the first life (SHG I:3).

Pele Yoetz (gilgul): family must inform the “son” what to correct based on their knowledge of him as the “husband” in his previous life.

Transmigration

Definition: reincarnation into an inanimate object such as a rock, or vegetation such as a tree or grass, or a lower life form such as birds and animals (SHG I:22).

Source: Nishmas Chaim 4:13, the people of Dor HaHaflaga were punished in three ways: the better ones had their language confused, those who intended idolatry were made into animals, and the ones who intended to war with G-d were made into demons and evil spirits.

Explanation: a soul that didn’t take advantage to perfect itself in previous lives is now subjected to the frustration of no longer being able to, totally dependent on extraneous forces.

Sefer Chasidim 41: gilgul in sub-human form doesn’t fully possess as a gilgul in human does. Rather the soul rides passively in the object, confined as in a prison (SOM 22).
Gehinnom there would be nothing left of him. Such a person benefits from reincarnation, as this is the only possible way for him to better his ways.

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**The Messianic Era**

When a person dies, his soul goes to the עולם נשמות and his body decomposes in the ground. This precedes the Messianic Era. The Messianic Era itself is the last stage of this world:

People will continue to grow in the Messianic era though they will no longer be rewarded for choosing to do good. The Messianic era therefore comprises the last stage of preparation before עולם הבא. It will be exceptionally suited for maximum spiritual growth, wisdom, knowledge and recognition of truth. In particular, those who will rise in the first resurrection, at the beginning of the Messianic Era, will be endowed with the answers to all questions.
There will be many changes in the world during the time of the Mashiach, including:
1) G-d’s Unity will be revealed, 2) evil will no longer present itself as a choice, 3) Jews and non-Jews will believe in and serve G-d, 4) people will be blessed with great knowledge, wisdom and even prophecy, 5) non-Jews will take care of all the material needs of the Jews, 6) peace will prevail and all will share common goals, 7) nature will produce an abundance of food\(^1\), and 8) the world economy will thrive to the benefit of all.

The Messianic Era itself is the last stage of this world. It is a time when everyone, Jew and non-Jew, will recognize G-d and the world will also accept the Torah as Hashem's true teaching.

The primary occupation of the world will be to know and understand Hashem.

The Messianic Era is a time of completion, of bringing together of the cumulative spiritual achievements of mankind as completed by G-d. First we will return to the level of the First Man and Woman before the sin\(^3\), and then we will go beyond that to achieve what the First Man and Woman would have achieved by Shabbos had they not sinned\(^1\).

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\(^1\) Pinchas Winston, www.thirtysix.org: [Further,] there won’t be any waste product in the food, since the physicality of the body will have become purified. Therefore, as a matter of fact, the food of this time will not be like the food we have now, but rather, all the meals during Yemos HaMoshiach will be extremely elevated and far better than any physical pleasure of now, since man himself will have become transformed . . . All of the pleasures of This World are encased in an unpleasant physicality—the taste of meat is inside the meat itself; the taste of wine is inside the grapes, etc.—and therefore, the pleasure can only be sensed through man’s body . . . However, once the pleasure is enjoyed without any encasements, then every aspect of man will delight in the pleasure and gain life force from it. (Sha'arei Leshem, p. 499-500)

\(^2\) ישעיה ב.כvation: ויבהל נשיאי הארץ בסוף יוהי וידיב ה...ויהplorer עםים רבים וכל עמים י.textAlignmentו במשהו אלה מלתו, אלא בלת אלכינע ורור מדריך: י esi, ס.כ.

\(^3\) ישעיה ב.ג: והיה באחרית הימים נכון יהיה הר בית ה'. ...והלו עמים רבים ואמרו ללו ונעלו למעלה אל בית אלקי יעקב וירנו מדרכיו ישעיה יא.ט: כי מלאה הארץ דעה את ה...כמים לים מכסים ישעיה סו.כג: והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל בשר להשתחו ת לפני אמר ה...צפניה ג.ט: כי אז אっほ אל עמים שפה ברורה לקרך כלם בשם ה...לעבדו שכם אחד זכריה יד.ט: והיה ה'.למלך על כל הארץ ביום ההוא יהיה ה'.אחד ושמו אחד רמב"ן: והייחזרו כולם לדת האמת ויקרא כו.כ.
On the other hand, the intrinsic nature of the world will remain unchanged: all the laws of nature will still function, economies will run and be developed, science will progress, and there will still be different nations and peoples:

However, had the First Man not sinned, then since he was already at the first level (of before the sin), he would now move to the second (of the Messianic era). It appears however, that we do not necessarily get back to the level of Adam HaRishon before going into the Messianic Era. (However, at Maamad Har Sinai, when we could have gone into the Messianic Era, we did do things in the original order. For at Sinai, we already achieved the level of Adam HaRishon before the sin and from that level we would have gone straight into Eretz Yisroel into the Messianic Era.)

Another difference is that, had Adam HaRishon not messed up, Yemos HaMashiach would have taken place in Gan Eiden. Now, however, it will take place in Eretz Yisroel, a lower level than Gan Eiden.

Yet, this represents only the framework of that period. The changes during this time will be many and far-reaching. During the time of the Mashiach there will be two resurrections, one for Tzadikim at the beginning of the Messianic era (allowing even those who have died to experience the Messianic era), and a second at the end of the Messianic era for all those remaining.

R' Saadyah Gaon adds that although we have a basic idea of what the world will be like during the time of the Mashiach, the true reality will defy our imagination.

R' Meir Soloveitchik, however, states that although we have a basic idea of what the world will be like during the time of the Mashiach, the true reality will defy our imagination.
The Environment and the Economy

During the Messianic Era, all the laws of nature will operate just as they do now. Nevertheless, because the physical world is linked to the spiritual world, the earth will be in the type of perfect balance that will allow it to produce its maximum. There will be no droughts and no famines; there will be no shortages of any kind.

Because shortages are often a function of economics and not of nature, the world economy will also operate in harmony with these goals. There will be great financial prosperity in the world and in ארץ ישראל in particular³.

[1] ר Ritvo, in commenting on this Gemara, asks why Daniel said that only many ("rabim"), but not all, of those who are lying in the dust, will arise for the Great Day of Judgement. He answers that "the Forefathers, the prophets and the exceptionally pious of Israel are already in Gan Eden 'Beguf VeNefesh', with body and soul." Other Tzadikim will arise when Mashiach comes and therefore, do not need to arise for the judgement. It is only the rest who need to rise - hence many, but not all.

Ritvo here draws attention to:

a) the idea of two resurrections, and
b) the idea that many, but not all, arise for judgement.

He also goes on to introduce a new idea. The “many” who arise do not include the very worst of the wicked. The Gemara in Rosh HaShanah lists this group. It includes:

(a) the "minim",
(b) the informers,
(c) the "apikorsim" who denied the Torah,
(d) those who denied the resurrection,
(e) those who separated themselves from the ways of the community,
(f) those who terrorised others and
(g) those who sinned and made others sin, like Jeroboam and his ilk.

His position on these seven groups disagrees with that of Tiferes Yisrael, who says that if the Mishnah simply says that someone has no share in Olam Haba, he or she will arise. Only those listed specifically as not arising will not arise. Thus, according to Tiferes Yisrael, when we speak of wicked people not having a share in Olam Haba, we mean that they do not experience the reward after being resurrected, but they do arise, and therefore do not need to arise for the judgement. It is only the rest who need to rise - hence many, but not all.

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The deeper purpose of the Messianic Era

The purpose of the Messianic era needs to be understood. It is no longer a world of Avoda, and therefore we will lose the opportunity for acquiring further reward which we now acquire through the challenges of choosing to serve G-d. On the other hand, ימים המשיח is not yet עולם השכר. It appears to be an intermediary between this world and the next.

Nevertheless, great things will be achieved during this time. Firstly, we will continue to do the מצוות. Although we will no longer have a Yetzer Hara and doing the מצוות will seem effortless, the מצוות will nevertheless continue to purify us when we do them. We will lose the reward of overcoming our Yetzer Hara but we still gain from the intrinsic purification process inherent in doing the מצוות. This will be the final purification before עולם הבא.

In addition, another vital component of perfection will be achieved. The purpose of creation is not just the completion of the individual, תקון הפרט. Rather, it is the bringing of אז תראי ונהרת ופחד ורחב לבבך כי יהפך עליך המון ים חיל גוים יבואו לך שפעת גמלים תכסך בכרי מדין ועיפה כלם משבא יבואו זהב ולבונה ישאו ותהלות ה'יבשרו כל צאן קדר

יקוסמ שמעוני, ישעיה, תעה

ובזכ国立י אמנים את ארץ יבשת ותקרבו להק דבר ה.Waiter מי לא יבין ולשם יдвиון יושב על ימין יוהי את כבודו רבים

Rambam explains that if the purpose of the world had been exclusively to reward the righteous and punish the wicked, then the cycle of people living and being rewarded and punished could have gone on forever. There would be no need to bring לעתיד עולם הבא уже כאן, שרי לא עמדה מה יותר, אלא שהפרשה היא כדי להכין את העם לתקתק העונות...

In קלח (and in דעת תבונות), Ramchal explains that if the purpose of the world had been exclusively to reward the righteous and punish the wicked, then the cycle of people living and being rewarded and punished could have gone on forever. There would be no need to bring לעתיד עולם הבא. Therefore, the purpose of the world is not to reward the righteous and punish the wicked, but to bring עולם הבא, which is the world of reward and punishment.

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the whole of creation, the entire history of man, to a state of holistic completion – תוקן cał \( \text{whole of creation, the entire history of man, to a state of holistic completion} \) – As long as some people are doing evil and only some are doing good there exists a terrible חלחול \( \text{terrible} \) in this world. But when everyone will naturally fulfill His will, \( \text{Kiddush Hash-m} \)\( ^{1} \) & \( \text{Kiddush Hash-m} \)\( ^{2} \) As long as some people are doing evil and only some are doing good there exists a terrible חלחול \( \text{terrible} \) in this world. But when everyone will naturally fulfill His will, \( \text{Kiddush Hash-m} \)\( ^{1} \) & \( \text{Kiddush Hash-m} \)\( ^{2} \) We are therefore all dependent on each other to contribute our unique, individual spiritual perfection to a symphony of mankind proclaiming the Oneness of the Creator\( ^{3} \). That symphony is called \( \text{Yomim Ha-shi'ah} \)\( ^{4} \) a time when we will engage in pure spirituality\( ^{5} \) and we will no longer be attracted by evil\( ^{6} \). As a result of this spiritual clarity, this will be a time of tremendous wisdom and insight\( ^{7} \).

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\( ^{1} \) This includes non-Jews as well:

R.S.R. Hirsch: Israel's most cherished ideal is that of the universal brotherhood of mankind. Almost every prayer we utter contains reference to the hastening of this end. (The 19 Letters, 15th letter.)

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this process to a conclusion by ending the order of the world as we know it and entering into the Messianic era:

But, it is ultimately G-d’s will that even the evil person benefit from His goodness. In ultimate terms, G-d does not want the possibility that somebody can disobey Will and deprive the world of His maximum bestowal of goodness. Therefore, he also does not want the punishment that goes with that negative choice. Punishment is, in ultimate terms, evil, and needs, at some stage, to come to an end. Everything has to ultimately lead to a situation where G-d can bestow good on everyone, even the Reshaim. Although the Reshaim will be punished, that is only the means to get them to the end. Punishment, then, is not an objective good: it is a means to an end. Because it is not objectively good, it does not have permanence. It, too, must ultimately be destroyed. All of this requires that, at some stage, we move into a higher plane of existence where we are all maximally predisposed to receiving G-d's goodness.

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5 R.S.R. Hirsch: Israel's most cherished ideal is that of the universal brotherhood of mankind. Almost every prayer we utter contains reference to the hastening of this end. (The 19 Letters, 15th letter.)
The most important change during ימיה המשיח is that it will become clear to us that spirituality is the only option. We will see evil and sin not only as destructive but as something which does not have any real reality.

Although people will still have the capacity to choose between good and evil they will naturally choose to do good and lose their desire to do evil. People will understand truth with clarity without the need for miracles or other proofs of G-d and the Torah, and their hearts will naturally follow their minds. There will be no distractions from dedicating one’s life to spirituality. Each Jew will be capable of understanding the truth by himself and will be able to understand the Torah at a much deeper level than we are able to now. Therefore, the Halacha will be like Beis Shammai, whose Torah is deeper than that of Beis Hillel, too deep, in fact, for us to fully appreciate in pre-Messianic eras. Mashiach will be needed only to teach non-Jews how they should serve G-d. None of this will happen immediately. People will continue to grow, first to the stage of the First Man before his transgression, and then to further heights. They will remember all the Torah they learn.
Nevuah, a state currently unattainable even by people on the proper spiritual level, will return\(^1\). In fact, it will become easy to attain the proper spiritual level necessary for nevuah, and prophecy will become widespread. All will minimally merit a level of Ruach Hakodesh without any difficulty at all\(^2\).

Although people will no longer be rewarded for choosing good\(^3\), people will continue to grow in the Messianic era. The Messianic era therefore comprises the last stage of preparation before Olam HaBa\(^4\). The Messianic era will be exceptionally suited for maximum spiritual growth, wisdom, knowledge and recognition of truth\(^5\).

During the time of the Mashiach, every nation will believe in Hashem. The world will also accept the Torah as Hashem's true teaching and the Temple as the geographic center of spirituality\(^6\). Since everyone will be working towards the same elevated spiritual goals, all nations will live peacefully with one another and war will cease to exist\(^7\). Non-Jews will understand that the Jews are not only doing this for themselves, but for their sake as well. They will understand that their way to reaching spirituality lies in attaching themselves to and serving the Jews\(^8\). Jews will accept

\(\text{ישעיה ו}, \text{טז} \\
\text{ואשם דברי בפיך ובצל ידי כסיתיך} \\
\text{ישעיה ס} \\
\text{ובועליך יזרח ה} \\
\text{וכבודו עליך יראה} \\
\text{יוואל ג} \\
\text{וא Ashefch ahet Rachi on el vechal Shemoneh.} \\
\text{בגאולה} \\
\text{ורוח הקדש יהיה שפוך על כל בשר באפן שיזכו לו הכל בלי קשי כלל,} \\
\text{והוא מה שאמר הנביא} \\
\text{אשפך את רוחי על כל בשר} \\
\text{ועיין בישועות משיחו,} \\
\text{היאוון השליש} \\
\text{וטני יبشرו על שמחה, בני ואתות השילוח.}
\)

\(\text{יד ב} \\
\text{א费率 מדרדרים (שמפני חים – פנאי הצורה ח} \\
\text{ב דף קלה): יומת המשיח מתוורב במלים והഅספ תחתיות,} \\
\text{שקרו חום} \\
\text{חרותם, בתחום, אך היא מימה על אהבה, על ענין,} \\
\text{מקסם ובו גם בל的发生, לטיפוע,} \\
\text{ורחיטות, והאורה של הפה, ועל ענין,}"\)

\(\text{יד ב} \\
\text{מקסם, ענין, ו IGN לברק וברק בברק וברק בברק, על ענין,}"\)

\(\text{בriteln, דעת הבנוות, שמך: ישיבון בברק בברק ההכרחה.}"\)

\(\text{שביעי פרידלנדר} \\
\text{ספתי חיים – אמונה ובחירה ח} \\
\text{ב דף קלה (כ): יומת המשיח מתוורב במלים והاقة הכהוניות,} \\
\text{שקרו חום}"\)

\(\text{באתו עם בращה, וחופה על בני ישראל.}"\)

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\(\text{יד ב} \\
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\(\text{שביעי פרידלנדר} \\
\text{ספתי חיים – אמונה ובחירה ח} \\
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\(\text{שביעי פרידלנדר} \\
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\(\text{באתו עם ברושה, וחופה על בני ישראל.}"\)
this help not because they wish to lord it over non-Jews, but just because everyone will be doing what they understand G-d wants of them. Because the benefits of being a Jew at this time will become so clear, all will want to convert. However, because of the impossibility of knowing who wants to convert because of a deep commitment to truth and who will want to because of purely ‘this-worldly’ terms, no converts will be accepted at this time. (A similar decree was enacted during the time of David and Shlomo Hamelech.)

We described מונות המשיח above as an intermediary between this world and the next. We no longer get rewarded for bechira, which no longer exists. (However, מונות המשיח is not yet עולם השכר.) The Mashiach will not change the Torah in any way and all the mitzvos will continue to apply. (Only during the time of Techiyas HaMeisim will there be changes.)

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Although we will no longer have a Yetzer Hara and doing the mitzvos will seem effortless, we will still gain from the intrinsic purification process inherent in doing the mitzvos. This will be the final purification before Olam Haba.

In addition, we mentioned that at this time the whole of creation, the entire history of man, will be brought to a state of holistic completion known as the תקון הכללי. In this state, the חלול of people not doing G-d's Will will cease and the Kiddush Hashem, the G-dly revelation of G-d's Oneness, will be revealed.

The Mashiach is the catalyst designated to ensure that mankind achieve this state where all our spiritual efforts contribute to the תקון הכללי. The primary vehicle for that state is the כהן גדול. R.S.R. Hirsch: Israel's most cherished ideal is that of the universal brotherhood of mankind. Almost every prayer we utter contains reference to the hastening of this end. (The 19 Letters, 15th letter.)

This includes non-Jews as well:

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R.ḥ. The September of the year 5778, it is Shabbat Shalom. As such, we must view all our prayers as if they are prayers for the Mashiach. (R.ḥ. פארCES רבי Ḥayyim Ben-Zvi 5778: The Mashiach, page 152.)

The Mashiach is the catalyst designated to ensure that mankind achieve this state where all our spiritual efforts contribute to the תקון הכללי. The primary vehicle for that state is the כהן גדול. R.S.R. Hirsch: Israel's most cherished ideal is that of the universal brotherhood of mankind. Almost every prayer we utter contains reference to the hastening of this end. (The 19 Letters, 15th letter.)

This includes non-Jews as well:
will be the Jewish people and in particular, the righteous amongst them. These are partners with G-d in bringing about the Messianic state.

The Jewish people therefore have a special responsibility to hasten the Mashiach’s coming both by their own actions and by helping non-Jews recognize G-d’s Oneness as well. (Non-Jews will then also recognize that their spirituality is dependent on and goes through the Jewish people.)

See also SECTION TWO for more details of the Mashiach, ימים המשיח and Ikvesa D'Meshicha.
b. The Messianic Era in the Torah

The Ramban, in his ספר הגאולה, mentions several places in the Torah which talk about the Geula:

From the verse כי תוליד בנים (דברים ד), the Ramban sees a hint for the time of the Geula. The whole of דברים כט, as well as the next perek, ל, deals with the Geula.

c. Hashem will never forsake the Jewish people

Regardless of our spiritual level, יהוה will never forsake the Jewish people. The Chofetz Chaim proves this from the following pasuk in Shmuel (The Chofetz Chaim on Awaiting Mashiach, Targum Press):

The Ramban brings a fascinating proof to this principle:

ix - Olam Haba and Techiyas HaMeisim
A beautiful parable explains the resurrection by comparing it to a butterfly: The butterfly was once a caterpillar, a rather ugly, wormlike creature, crawling on a branch. It then began to spin itself a cocoon until the caterpillar died and parts of it decayed. Eventually a beautiful butterfly with wings bursts forth from the cocoon and flies gracefully in the air. So too, our little bodies are like the wormlike creature; they are old and worn out and ready to leave this world. But one day we will come forth in a new, beautiful, shining edition. “The body will be transparent like glass and the Neshama will shine through the body. Those who were like unimportant caterpillars (if they lived properly) will come forth and astonish everyone.”1

עָלָ֔לְבּ הָאָ֖בֶ֣ם is a general name that is used to refer to the stages after עִמְּתֵי הַמְשִׁיָּתָ֖ה and is also sometimes used to refer to עָלָ֔לְבּ הָאָ֖בֶ֣ם. However, it properly refers to the stage from עִמְּתֵי הַמְשִׁיָּתָ֖ה onwards, which occurs after the🍬イベント糖果🍬. Belief in Techiyas HaMeisim is one of the 🍭קינוחי הרוחותסטרטגיית糖果🍬 and is the underlying idea of the second bracha of the Shmoneh Esreh. Someone who does not believe in Techiyas HaMeisim does not get it.2

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1 Rav Avigdor Miller Speaks pg. 139
2 שמח לברון היה האדם 186
3 פירוש מהניית זו מפורש תורה משמה-bin תוריה דמיינו הקדוש בברך הוא מידה כנגד מידה דאמר רבי שמואל בר נחמני אמר רבי יונתן מניין כל מידה של הקדוש ברוך הוא מידה כנגד מידה וברש
4 מהיוاء של ברכת קנאה של הלכה שנכון זכה בברוכות וברש
5 Kollel Iyun Hadaf of Har Nof, Rav Mordecai Kornfeld: The Mishnah states that one of the people who do not have a share in Olam ha'Ba is someone who says that "there is no Techiyas ha'Mesim Min ha'Torah." Why does the Mishnah emphasize that the person says "Ein Techiyas ha'Mesim *Min ha'Torah*"? It would suffice to say that a person who denies Techiyas ha'Mesim does not have a share in Olam ha'Ba! Rashi seems to be learning from the words "Min ha'Torah" that it is not enough for a person to believe in Techiyas ha'Mesim; he must also believe that Techiyas ha'Mesim has a source in the verses that the Gemara quotes.
6 The Teshuvos Maharil (#194) clearly understood Rashi's words this way. He adds that even though a person believes in Techiyas ha'Mesim based on Mesorah, tradition, he is still considered a heretic if he denies the Derashos that the Gemara brings as proof for Techiyas ha'Mesim.
7 The Be'er Sheva strongly argues with this interpretation of the Mishnah. He says that if a person does not believe in these Derashos, that does not make him a heretic. (He goes so far as to say that the words in Rashi must have been an addendum of a mistaken student of Rashi, and they are not the words of Rashi himself.) He proves this point from the Gemara that says that if a person denies Techiyas ha'Mesim, he will not merit to be revived at the time of Techiyas ha'Mesim, measure for measure, Midah k'Neged Midah, since he did not believe in it. If he accepts it mi'Pi Kabalah, based on tradition, then he does believe that there will be Techiyas ha'Mesim. In addition, the Be'er Sheva quotes the Sefer ha'Ikarim (4:35) who writes that Techiyas ha'Mesim is only known through tradition and not through a verse. (According to the way we explained Rashi above, these two proofs are not challenges to Rashi's explanation.)
8 The Be'er Sheva, therefore, asserts that the words "Min ha'Torah" do not mean that the person must believe that Techiyas ha'Mesim is written in a verse in the Torah, but rather that any part of the Torah -- the Written Law or the Oral Law, contains a source for Techiyas ha'Mesim. It seems that the Mishnah means to exclude by these words a person who believes in Techiyas ha'Mesim based on philosophical arguments, rather than on the tradition.
The Shev Shmaitsah (Hakdamah) suggests that the words "Min ha'Torah" might be alluding to the Gemara in Kesuvos (111b) that says that anyone who does not study Torah will not come to life at Techiyas ha'Mesim, because the "light of Torah" is what brings a person to life at Techiyas ha'Mesim. Therefore, is saying that a person must not only believe that there will be Techiyas ha'Mesim, but that Techiyas ha'Mesim will come about through the study of Torah.

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<thead>
<tr>
<th>Opinion</th>
<th>Hebrew</th>
<th>English</th>
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<tr>
<td>1. Denies the Resurrection</td>
<td>לשו分けיה והמסים Trọng שני</td>
<td>Denies the Resurrection</td>
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<td>2. Denies Torah from G-d</td>
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<td>Denies Torah from G-d</td>
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<td>Deniers of the validity of the Torah</td>
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<td>Uses verses as incantations</td>
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<td>10. Impose fear on community</td>
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<td>Impose fear on community</td>
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<td>11. Cause the community to sin</td>
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<td>Cause the community to sin</td>
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<td>12. Do not identify with community</td>
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<td>Do not identify with community</td>
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<td>13. Scoff at statements of Sages</td>
<td>מנהליםInfinity</td>
<td>Scoff at statements of Sages</td>
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<td>14. Disparages the intermediate days of Festivals</td>
<td>פורק עול</td>
<td>Disparages the intermediate days of Festivals</td>
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<td>15. Desecrates Temple Offerings</td>
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<td>Desecrates Temple Offerings</td>
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<td>16. Refuses circumcision or reverses it</td>
<td>פורק עול</td>
<td>Refuses circumcision or reverses it</td>
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<td>17. Shames another publicly</td>
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<td>Shames another publicly</td>
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<td>18. Deliberately misinterprets or violates Torah</td>
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<td>Deliberately misinterprets or violates Torah</td>
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<td>19. Divests himself of the Heavenly yoke</td>
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<td>20. Expressly pronounces G-d's name</td>
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<td>21. Makes a secular song from Shir HaShirim</td>
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<td>Makes a secular song from Shir HaShirim</td>
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<td>22. Denies Messianic concept</td>
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<td>Denies Messianic concept</td>
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<td>23. Murderers</td>
<td>מנהליםInfinity</td>
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<td>24. Habitual gossips, slanderers</td>
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These eras are further divided into many sub-eras and are known as the אלף השביעי until the אלף העשירי when true נצחיות begins. Thus, עולם הבא is not a static situation. A person will continue to grow through these eras and stages, acquiring greater heights of spirituality as this situation unfolds. However, unlike this world, a person will not be able to actively choose to do good, thereby becoming a creator of good like G-d. The growth of a person in עולם הבא will be determined for the person by the scientific-spiritual laws which will govern that situation.

Thus, עולם הבא is a time when we can fully experience the cumulative spiritual joy of all our מצויות as well as the pain of our negative actions. (See below, reward and punishment). Although the Rambam argues, most meforshim agree that this time unfolds with both our bodies and our souls together. Although עולם הבא initially begins within the boundaries of time it eventually moves into dimensions which are above time. At this stage there is no more growth, as growth implies movement through time. Once we reach this stage of true נצחיות we are able to experience all our spiritual achievements, which took a life-time (probably of many decades), in any one instant.

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1The world is actually in a state of destruction for these thousand years. Chidush HaOlam begins in the eight thousand period of years. (See note 1 above)

2See R. Hayyim Fridelndr (Shevet Hayyim – Amona Bechitro) as well.

3See note 2 above.

4Scientific in the sense that they follow clear rules.

5See note 3 above.

6This is the purpose of the first six eras, to make man fit for the seventh.

7Scientific in the sense that they follow clear rules.

8See note 5 above.

9See note 6 above.
can be described as a revelation of the “face,” or Oneness, of HaKadosh Baruch Hu as contrasted with עולם הזה, which is a hiding of His Oneness1. In fact, the true will find that at that time he will be a total for this type of revelation2.

a. Two Resurrections

During the time of the Mashiach there will in fact be two separate resurrections of the dead. A first resurrection will take place following the arrival of the Mashiach. However, only people who were completely righteous during their lifetime will rise at that time3. This will allow even those who have already died to experience the Messianic era4.

A second resurrection will take place at the end of the Messianic era, at a time that is known as the יום הדין הגדול. At that time all people, both good and evil, will rise. However, the evil ones will be judged and punished5.

1 במשפט עליה נאמר ורבים מיש "ל וכו" והארה שם (ד"ה אתם צדיקים שחיכו וציפו לימות המשיח)
2 א ז יהיו לכל ימות המשיח בגוף ונפש ויראו בטובתן של ישראל ובבנין הבית וישמחו בשמחת חלוף עבודתם וכו
3 א ז והרשב א ור' נדיבון א"ד ישכחוquelle לברقه' ובם היבטocco לא יימללחו בהגנתם
4 א ז והרשב א ור' נדיבון א"ד ישכחוquelle לברقه' ובם היבטocco לא יימללחו בהגנתם
5 Regarding non-Jews and resurrection (A. Hassan and Y. Babad, The Resurrection of the Dead in Jewish Sources) ... there is not much material which addresses this question. What we found is that non-Jews will arise. However, this appears to apply to their rising at the second resurrection rather than the first. The last chapter of Sanhedrin provides a starting point and discusses non-Jews in the context of resurrection. The second Mishnah clearly states that certain non-Jews, i.e. the people of Sedom, do arise, while others, such as the generation of the flood, do not. A second source is the Gemara in Sanhedrin which cites the following debate:

We understand this as follows: According to Rabbi Yehoshua, non-Jews who do not "forget ג-ד" have a share in Olam Haba and, consequently, would have to be resurrected in order to claim that share. Rabbi Eliezer disagrees and maintains that no non-Jew will have a share in Olam Haba. Rambam follows the opinion of Rabbi Yehoshua and rules that pious non-Jews have a share in Olam Haba. They will, therefore, have to be resurrected.

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Zohar Bereishis tells us that these resurrections will start taking place in the sixth millennium on "Erev Shabbos" -- the eve of the beginning of the seventh millennium which is called Shabbos.  

אמר רב אבא "לעלת ערב" והיה ששת התשובה כאשר התיכה לקומת מתן, מי מוענק דעה של אלפים עשרيون ושל תשעה שניות שוחק לכל מה שויין עליים "עלת ערב" זמן סימן הזך... (מדרש)

b. Mechanics of the resurrection

There is another discussion about non-Jews and their part in the resurrection in the Gemara in Rosh HaShanah. A famous statement there speaks about the three groups, which arise at the time of resurrection, and the judgements meted out to them. תניא... "ג" כתות הן ליום הדין. אחת של צדיקים גמורים ואחת של רשעים גמורים ואחת של בינוניים... פושעי ישראל ובגופן ופושעי אומות העולם בגופן יורדין לגהינם... After discussing the fate of the members of each category, the Gemara continues... "The rebellious ones of Israel who sin bodily" and the "rebellious ones of the non-Jews who sin bodily", go down to Gehinnom ... The quote mentions both Jews and non-Jews, clearly implying that the whole discussion is referring to all human beings. Again, we see from this Gemara that non-Jews are resurrected and, in addition, they are sorted into different levels, i.e. righteous, wicked and those "in the middle".

In his commentary on the first Mishnah of the last chapter of Sanhedrin, Tiferes Yisrael summarizes most of the points above. He says that since only the wicked Bilom is excluded by the Mishnah, this shows that non-Jews have a share in Olam Haba. This includes non-Jews who are Benonim ("equally balanced") as well as Tzadikim (righteous). Elsewhere, Rambam elaborates: Any Gentile who accepts upon himself the seven Noachide laws and is careful to observe them is considered a pious Gentile. He qualifies for a share in Olam Haba. However, this is on condition that he accepts and observes them because G-d commanded so in the Torah, i.e. He informed us through Moshe Rabbeinu that Noachides were originally commanded to fulfill them. However, if one observes them because his logic compels him, he is not considered a pious Gentile, but simply a wise Gentile. Ritvo also says that Gentiles have to observe the seven Noachide laws in order to qualify for a share in Olam Haba. He adds that Christians and Muslims are "Minim" and thus have no share, quoting Rashi to this effect in connection with Christians. Rambam elsewhere also lists both Christians and Muslims as having no share because they deny that the Torah is eternal.

Rosh HaShanah ואמר רבי אבא "לעלת ערב" והיה ששת התשובה כאשר התיכה לקומת מתן, מי מוענק דעה של אלפים עשרيون ושל תשעה שניות שוחק לכל מה שויין עליים "עלת ערב" זמן סימן הזך... (מדרש)

Rambam says that תניא... "ג" כתות הן ליום הדין. אחד של צדיקים גמורים ואחת של רשעים גמורים ואחת של בינוניים... פושעי ישראל ובגופן ופושעי אומות העולם בגופן יורדין לגהנם... After discussing the fate of the members of each category, the Gemara continues... "The rebellious ones of Israel who sin bodily" and the "rebellious ones of the non-Jews who sin bodily", go down to Gehinnom ... The quote mentions both Jews and non-Jews, clearly implying that the whole discussion is referring to all human beings. Again, we see from this Gemara that non-Jews are resurrected and, in addition, they are sorted into different levels, i.e. righteous, wicked and those "in the middle".

In his commentary on the first Mishnah of the last chapter of Sanhedrin, Tiferes Yisrael summarizes most of the points above. He says that since only the wicked Bilom is excluded by the Mishnah, this shows that non-Jews have a share in Olam Haba. This includes non-Jews who are Benonim ("equally balanced") as well as Tzadikim (righteous). Elsewhere, Rambam elaborates: Any Gentile who accepts upon himself the seven Noachide laws and is careful to observe them is considered a pious Gentile. He qualifies for a share in Olam Haba. However, this is on condition that he accepts and observes them because G-d commanded so in the Torah, i.e. He informed us through Moshe Rabbeinu that Noachides were originally commanded to fulfill them. However, if one observes them because his logic compels him, he is not considered a pious Gentile, but simply a wise Gentile. Ritvo also says that Gentiles have to observe the seven Noachide laws in order to qualify for a share in Olam Haba. He adds that Christians and Muslims are "Minim" and thus have no share, quoting Rashi to this effect in connection with Christians. Rambam elsewhere also lists both Christians and Muslims as having no share because they deny that the Torah is eternal.

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How can the soul reenter a body which has long since decomposed?

Rashi in Sanhedrin tells us that Mashiach himself will have a hand in this resurrection. According to the Zohar, Medrash Hane'elam, this first resurrection takes place 40 years after the in-gathering of the exiles.

The Medrash HaNe'elam, in discussing the resurrection, provides a full sequence of events.

The Zohar describes a little bone in the body which survives the decomposition of the grave. Starting from this bone, the same body which once existed is reconstituted.
We see from these sources that the resurrection will not occur simultaneously with the coming of Mashiach -- forty years will separate the two events.

Are the deceased resurrected in any order?  

The Medrash Rabbah tells us that the first people to arise will be those who are buried in Eretz Yisrael. The Zohar says that the Tzaddikim arise first, followed by others. The Avos arise last of all so that they may enjoy seeing the land filled with their children.

The Gemara in Kesubos tells us what happens to those who are buried outside Israel.

Rabbi Ilai’s said that tzaddikim who are buried outside Israel “roll” under the ground to Israel for resurrection. When the question is asked, “will that not be painful?” the answer is given that G-d will make tunnels under the ground (through which they will walk to Israel and then arise from under the ground - Rashi).

The Medrashic work, Osiyos deRabbi Akiva (letter tes), provides us with another detailed and vivid description of the events of those days, telling us how the actual resurrection takes place.

1 Quoted from The Resurrection of the Dead in Jewish Sources, A. Hassan and Y. Babad

2 נבריר ז"ע: "ומא כי חיות התיהל בית המשיח ואוכליין שות המשיח."
The resurrected

Our bodies will become very spiritual after Techiyas HaMeisim. They will no longer need food and water but will rather be nourished from spiritual energy alone. The level of our bodies then will be similar to the levels of our souls now, with our souls higher still. (However, Rav Saadiah Gaon writes that the people who rise during the resurrection will eat, drink, marry and procreate.) We will be able to recognize our friends and family among those who rise during the resurrection. We will be free of illness and we will live forever.

c. The Broader Perspective of the Resurrection

Techiyas HaMeisim is a time when everything reaches its tikun, becoming the perfect server of man in reaching closeness to his Maker:
At this time, the whole physical creation will join the spiritual world in a new unity:

ככ מסיים שם הרמח "ל את ספרו בביאור מעלת הקדושה: "ועל דרך זה כל תשמיש שישתמשו מדברי העולם אחרי היותם כבר דבוקים לקדושתו יתברך הנה עילוי ויתרון הוא לדבר הזה שזכו להיות תשמיש לצדיק,already ו constexpr יحرف ו,list: "אמר רבי יצחק מלמד שנתקבצו כלן והיתה כל אחת אומרת עלי יניח צדיק ראשיו. נתקבצו כלן לאחת, זה סוד היחוד השלםumat תגלה על ידי הקדוש,اتحاد המקיף את כל הבריאה עד הבחינה התחתונה—זה הדומם—כולה מדברת כבוד שמים—תכלית תחיית המתים.

x - The One Thousand Year Destruction & The Reconstitution of The World

Prior to the resurrection, the world will undergo a cataclysmic change as it metamorphoses into its final state. For a period of one thousand years, the world will return to tohu u'vohu, the same state which existed before the creation. At the end of this time, the world will be remade in a new form, the permanent state of עולם הבא.

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This period of destruction is a transition from this world to the world to come. It is not intrinsic to G-d’s original plan for the world. Rather, it is a necessary purification, required because of the חטא of adam. Just like the death of every individual was necessitated by the חטא of adam, so too is the destruction of the whole world. Only then will the soul be powerful enough to purify the body. At that time Techiyas HaMeisim will encompass all elements of the world to comprise a new שילוחת.

xi - The Yom HaDin HaGadol, Reward and Punishment

a. The Yom HaDin HaGadol

The Yom HaDin HaGadol is the transition into the period of תחיית המתים. It takes place after the entire six thousand years of עולם הזה is completed.

(xi) - The Yom HaDin HaGadol, Reward and Punishment

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SECTION 1-CHAPTER 1: XI- THE YOM HA'DIN HA'GADOL, REWARD AND PUNISHMENT

It is only at this time that a person can be judged according to the full consequences of his actions, for it is only with all of history complete that the full interaction of someone’s actions with the totality of events, those that preceeded and those that came after, finally becomes available. Since at this time the world achieves שלמות, a person receives his portion of all the שלמות, which everyone now experiences in one form or another.

b. Reshaim

An evil person can be defined as someone who did not contribute to the environment where it is clear that there is nothing else. The world makes the הות הכותב that led to this שלמות. Therefore, he initially does not have the natural harmony with this שלמות to connect with it. Even after he finds himself in a totally spiritual environment he finds himself identified with that which he cannot now have, the material and sensual. Initially such a person experiences the pain of being distant from ultimate spirituality in an environment where it is clear that there is nothing else. Thus G-d does not punish this person so much as this person automatically experiences the pain of his lack of spirituality. But the fact that G-d’s truth is also revealed through this situation makes the rasha an instrument for revealing G-d’s ways and allowing him to fill the void in his spirituality. This is a zechus for

The Rif, quoting a verse in Yechezkel, says that at the time of judgement only sins for which we have not done Teshuva are taken into account. (A.Hassan and Y. Babad)
the *rasha* which will ultimately lead to him, too, being able to enjoy the

Ultimately, G-d wants to give to all His created beings, including the *shemesh*, and will look for ways of doing so\(^1\), which is really just the natural consequence of a person denying G-d to give to him as He wishes, is a way in which G-d can ultimately get to give the person as He originally desired\(^2\). For ultimately, nothing can stand in the way of G-d’s Will, and it is His Will to do good to us\(^3\). Punishment, then, including Gehinom\(^4\), is simply a temporary means to an end\(^5\) and is not an absolute good\(^6\). Serving only to facilitate G-d’s eternal giving, it will ultimately disappear\(^7\).

Total Reshaim who may nevertheless have done some good receive their reward in this world rather than the next. They cannot get their reward in *olam hahaba* because they have have

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\(^1\) The word *piskei d’oraim* was mentioned in a discussion of the *dikduk* of a person who is good. However, it is not clear how this relates to the current context.

\(^2\) The word *kishtavin* is mentioned in a discussion about the *rasha* who identifies himself with the *cheit*. However, it is not clear how this relates to the current context.

\(^3\) The word *kishtavin* is mentioned again in a discussion about the *rasha* who identifies himself with the *cheit*. However, it is not clear how this relates to the current context.

\(^4\) The word *charata* is mentioned in a discussion about the *rasha* who identifies himself with the *cheit*. However, it is not clear how this relates to the current context.

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Absolutely no relationship with it. However, this would only be if their good actions were effortless or by rote. Reshaim who consciously exerted themselves to do good, to whatever tiny degree, would already, to that degree, have some relationship the World to Come and will continue to grow in the World to Come. Even those Jewish Reshaim whose actions cannot be rewarded in the World to Come get some portion in the World to Come by virtue of their intrinsic spirituality and naturally good qualities. For, in the end, we all have a very high, spiritual root level of our soul which does not participate in any transgression and which, in fact, is always operating at a level of reward. This is what is meant by the statement 

Even in the case of a total Rasha, G-d is not merciful, and He will repay the person any reward for any good he might have done in this world. Actually, G-d does not want to pay him in this world rather than the next. However, Rav Dessler explains that since this person is simply not spiritual enough to connect with the spirituality of the World to Come, such a person would not be able to receive such reward even if he were given it. G-d therefore has no choice but to reward the person in this world.

This is what is meant by the statement that was unified by the Rebbe to his students that in the World to Come, even those who are not spiritual enough to connect with the spirituality of the World to Come, such a person would not be able to receive such reward even if he were given it. G-d therefore has no choice but to reward the person in this world.

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The worst Reshaim are described as having no portion in the World to Come.
c. Reward is a Natural Outcome of the Person's Actions

Just as the “punishment” of wrongdoing is really just an expression of their essential selves, so too is the “reward” of the person's actions. This is very different from our concept of ‘reward’. For example, were a laborer to work a field, he would, at the end of the day, ask for his payment, his reward. The owner of the field might then pay him in cash for his work. The work in the field did not produce the cash; it produced an obligation which was now paid in cash. But reward in the World to Come does not work in this way. There, the reward is intrinsic to and a natural outcome of the person's actions. We are all walking around with our souls of the World to Come inside of ourselves. However close we get to G-d at the end of the day, ask for and receive his reward, his payment, his reward. The owner of the field might not work in this way. There is no obligation, no payment in cash. But reward in the World to Come does not work in this way. There, the reward is intrinsic to and a natural outcome of the person’s actions. We are all walking around with our souls of the World to Come inside of ourselves. However close we get to G-d at the end of the day, ask for and receive his reward, his payment, his reward.

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This is not work in this way. There is no obligation, no payment in cash. But reward in the World to Come does not work in this way. There, the reward is intrinsic to and a natural outcome of the person’s actions. We are all walking around with our souls of the World to Come inside of ourselves. However close we get to G-d at the end of the day, ask for and receive his reward, his payment, his reward. The owner of the field might not work in this way. There is no obligation, no payment in cash. But reward in the World to Come does not work in this way. There, the reward is intrinsic to and a natural outcome of the person’s actions. We are all walking around with our souls of the World to Come inside of ourselves. However close we get to G-d at the end of the day, ask for and receive his reward, his payment, his reward.
xii - Why is Olam Haba/Techiyas HaMesim not mentioned in the Torah?

Although many verses in the Torah refer to Techiyas HaMesim, we only know this because of a Mesorah. If the reward of עולם הבא is the destiny of man's existence, why is the concept not mentioned explicitly in the five books of the Torah itself?

The Maharal gives several explanations for this:

i- Nevua cannot grasp that which is not a part of any “this worldly” reality.

ii- The Torah was given to us as a guide to completing this world through our עבודה in this world. If the Torah would have defined our עבודה as only reaching completion in the next world, this would have meant that this world cannot be completed by our Avoda (which is not true).

iii- So that we would not think that the purpose of serving HaSh-m is in order to get reward (although we will indeed be rewarded).

iv- Torah belief has an empirical base – the national testimony of the Exodus and the Sinai events. This is what allows us to be so sure that we are right and they are wrong. Had the Torah brought in עולם הבא, our faith would then be predicated on something which we can never, in this World, testify about since it is a fundamental belief. Our claims would then be no different from those of other religions.
The Rambam answers that the people who lived during the time when the Torah was given denied the existence of prophecy, and spirituality in general. When prophecy was revealed to the Jewish people and publicized His laws to the world at large, they did not accept it. The only proof they accepted was the fulfillment of prophecy. Therefore, the people who lived during that time were only interested in the world to come, and the world to come was their only cause for action.

Other explanations are also given.

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SECTION TWO - GOLUS AND GEULA

Atah Bevirot Tokeer Lehcpashm Shem Oni Shirat Hatorah Yakor Leolah Yidei, Unle Yeinu Bevirot Hahikdim Mekhalos Yisrael.

In Chapter Two, the author argues that the works required to ensure that the children of Israel will receive their rewards even by keeping the Torah, and their works by the stars and constellations will not be lost. However, the life of the world to come did not require an end. Even with these works, there was no assurance of it. This is the opinion of Rabbi Saadia in his Book of Beliefs and also in his Book of Revelations Part G:

"The sixth view is...

In this chapter, the soul is united with the body. When the body is separated from the soul, this is when the soul is united with the body. Thus, all the rewards mentioned in the Torah are for the whole nation, for the world is judged after the majority. The heavens and the earth and peace and all such will be for all Israel as one, but the reward of the soul in the world to come is not for the whole nation, but for each person individually. This is also the opinion of Rabbi Nissim in his new commentary."

In seven ways, these works are undermining our holy Torah, except what we saw with our own eyes how much the love of our ancestors.

If they had succeeded in the world of the wicked, this was the end of their success. If this had been the case for Abraham, the wicked king, who walked from family to family, and such was the case with Jacob and Isaac, we cannot know what was the true reward. But the reward of their children is for all of them together.

This is also the view in the Book of Judges and in Ramban (in the Book of Judges).

Thus, the author describes seven ways in which the works of the children of Israel undermine our holy Torah, except what we saw with our own eyes how much the love of our ancestors.

If they had succeeded in the world of the wicked, this was the end of their success. If this had been the case for Abraham, the wicked king, who walked from family to family, and such was the case with Jacob and Isaac, we cannot know what was the true reward. But the reward of their children is for all of them together.

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CHAPTER ONE: DEFINITION AND PURPOSE

i. Definition
ii. Purpose of Golus
iii. Golus and Geula
CHAPTER ONE: DEFINITION AND PURPOSE

i - Definition

Golus is not just the exiling of the Jews to the Diaspora, though that is a sure sign that we are in Golus, as we were also in Golus under the Greeks without any physical exile. The Jewish nation is considered to be in Golus when it is subject to the pervasive values, culture and ideals of the Golus civilization.\(^\text{1}\)

But it is not just cultural influence which defines Golus. When we are in Golus, we are locked into the same civilization energy as the Golus nation. When we use that energy for Torah and mitzvot, there is less energy for the Golus civilization. And when we do not use that civilization energy we release it for usage by the Golus civilization. This is why Golus anti-Semitism is so much worse than other forms of anti-Semitism. For the Golus nation perceives, correctly, that there is a struggle which is either-or. As long as we are thriving as a Jewish nation we are using up the very energies which the Golus civilization needs to draw on. We are depriving them of their civilization energy. In our relationship with other non-Golus civilizations, there is, to a certain degree, place for both the Jews and the other civilization. Each has its brocha and each has its role. But a Golus-civilization draws its whole strength from the weakness of the Jews.

We will explain why this is so below.

ii - Purpose of Golus

Golus is the consequence of a lowered spiritual level. This causes the Shechinah to go into Golus, i.e. to be revealed in places where it is mixed with тועמה and therefore not to glow fully.\(^\text{2}\) The physical and cultural Golus is an outward expression of this fact. Our lowered spirituality leads to Golus HaShechina which in turn leads to our physical Golus or the ruling, physically and spiritually, of the Golus nation over us. But Golus is not only a consequence; in its abject impurity it provides the opportunity for tikun. It is both the illness and the medicine. For once the Shechina is in Golus, we have to go there to find the sparks of...
spirituality hidden in the midst of the midst of the natural order of the world. We do this by teaching the non-Jews about G-d and spirituality, by making converts, and by using the afflictions of Golus to purify ourselves.

Golus and Geula

The Maharal explains that Golus is ultimately an unnatural phenomenon, a breach of the natural order of the world. It is not natural for the Jews to be dispersed and it is not natural for us to be subject to other nations. And, being unnatural, it is therefore destined to end. Neither the Shechina nor the Jewish people belong in Golus. Golus defies the laws of natural spirituality. Because of this, it has no permanence. Perforce the laws of spiritual nature will prevail to end our exile. Geulah is no mere wish or hope; it is the intrinsic natural forces of history which will drive the world to this resolution. For only that which is natural has continuity.

See additional sources on this topic:
1. פתם ידיעת: פסח, מטומאה,ottie, ותורה מהודעה
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The reason that Golus is possible to begin with, explains the Maharal, is because the world is composed of both physical/material and spiritual components. These two dimensions, the material and the spiritual, reflect mirror images of each other. The Jews, who chose to attach themselves to core spiritual endeavors, are able to unify all forces. On the other hand, their failure to do so leads to a dissipation of these forces into the fragmented reality of the material. In the material world, things have their own identity and separate themselves into different directions. The four Golus nations represent this reality. In practice, fragmentation, division and even divisiveness of some sort, even amongst the Jewish people, is the natural state of this world. Only in the Messianic era, when there is a true revelation of G-d’s Oneness, is this fragmentation fully resolved.
CHAPTER TWO: THE FOUR GALUYOS

i. Golus Anti-Semitism
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CHAPTER TWO: THE FOUR GALUYOS

i - **Golus Anti-Semitism**

The very existence of anti-Semitism cannot be explained by sociological explanations.

Anti-Semitism is rooted in a real recognition by the Gentiles of who the Jews are. In their characteristic brevity the Sages point this out by a play on words. Sinai, when we became who we are, sounds the same as שנאה-hatred, i.e. anti-Semitism. This is because at the very moment that we received the Torah our distinct moral and spiritual task contrasted us forever from the nations of the world.

For example, the Nazi's hatred and fear of Jews was totally unjustified in terms of material and political power. "It was a metaphysical fear of the true mystery of G-d's presence in history as revealed in the continued survival of Israel. ...The hiding G-d of history was a repudiation of everything Nazi Germany stood for." (Eliezer Berkowitz, *The Hiding G-d of History*). So too the Communists were much more anti-Jewish than anti-Christian.

And on Christian anti-Semitism: "How did the Christians historically explain the miraculous survival of the Jew? Only two possibilities - or G-d's chosen people - which they couldn't accept, or the work of the devil, which they proposed. A perverse recognition of Jewish uniqueness." (Eliezer Berkowitz, *The Hiding G-d of History*). The normal rules of history and sociology are not sufficient to explain this phenomenon. Only by understanding the Choseness of the Jewish people and how that interfaces with the nations of the world can we come to any understanding of this most harrowing and perplexing issue.

Here we must distinguish between the true anti-Semite as opposed to the person who merely hates the Jew because he is different. The latter, if he is white and male for example, will also hate blacks, women and all others who are different from him. The real anti-Semite, in contrast, understands who the Jew is, that he is chosen, and that his strength lies in his connection with G-d through the Torah. Hitler certainly understood this; so did Haman, Amalek and all those who pursued final solutions.

Our Sages tell us that our biggest problems come from the exile (Golus) civilizations. As we explained above, an exile civilization is one which is locked into the same civilization energy as the Jew so that, when one rises the other falls. When we, the Jews,

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1 even though their official policy was not to be anti-Semitic at all.

2 Nazi's hatred and fear of Jews: Totally unjustified in terms of material and political power. "It was a metaphysical fear of the true mystery of G-d's presence in history as revealed in the continued survival of Israel. ...The hiding G-d of history was a repudiation of everything Nazi Germany stood for." (Eliezer Berkowitz, *The Hiding G-d of History*)

3 In his book *Civilization*, Kenneth Clark defines an active civilization as one that seems to produce a high level of energy, civilization energy as I like to call it. Each civilization has its own energy system
keep Torah and מָצָאָה, we use up the available civilization energy and the exile nation finds its energies sapped. When we do not keep the Torah, however, we release these energies for the exile nation and it is then able flourish at our expense.

The Maharal (נַצָּח יִשְׂרָאֵל פִּי ד) explains that there is no such thing as a mediocre energy level for the Jews. Either, through our spiritual mastery, we are in the driver's seat, controlling global resources, or down into the abyss we go, ruled and controlled by others. This has to do with the Jewish nation's great potential; when it goes unfulfilled it is as if the Jewish people have denied their own reality and therefore are subjugated to the lowliest of nations. But this very subjugation is a sign of their potential greatness. The Maharal writes that when it goes unfulfilled, it is as if the Jewish people have denied their own reality and therefore are subjugated to the lowliest of nations.

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The Gemorrah in Kesuvos reports that the great Rabbi Yochanan ben Zakai once saw a maiden collecting barley from amidst the animal dung of the Arabs. Upon further enquire he discovered that she was from one of the most prestigious, wealthy families of Jerusalem, now reduced to total poverty. Upon learning this he exclaimed, "Happy are you, oh Israel. At the time that you do the will of G-d, no nation is able to rule you; yet when you disobey His will, you are handed over to the animals of the Gentiles." Here we learn of real anti-Semitism. The anti-Semite who runs down the street and yells, "You dirty Jew" is not the problem of the Jews. The anti-Semite who understands what the Jew and his civilization is all about and that he, the Gentile, is in fundamental competition with the Jew for limited spiritual resources, is the one to be feared.

The Nazi's hatred and fear of Jews was totally unjustified in terms of material and political power. Haman, the evil advisor to the king in the Purim story of Esther certainly understood what the Jews were all about. All of these intuited or consciously knew that the

which inevitably seems to run out. Civilizations seem to peak at a certain point and then go into decline. As Mark Twain would have it:

"The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and Roman followed; and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished."

Sometimes, however, a nation seems to draw on the same civilization energy as the Jews. They seem to be locked into the same energy system. This causes huge conflict, for there is then not enough civilization energy to go around. If the Jews express themselves and develop their Torah civilization the twin nation will find itself on the wane, their very existence at stake. Should the Jews weaken, and the twinned civilization take up the slack, the Jews will feel themselves totally dominated by this alternate civilization.

In this respect, we are the inheritors of Adam, the first man. Of him it was said in בראשית: וַיְדַבֵּר הַיָּהָה אֱלֹהִים אֶל יָהּ: וְרָדוּ בְּדַגֵּי הַיָּם וגו. That he would rule over the fish of the sea. But the Hebrew word for "rule" is ambiguous; it can also mean to descend. In fact, ruling and descending are simply opposite poles of the same idea or force. Should he merit, man rules; should he not, down he goes.

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destruction of Judaism was an essential prerequisite to the full expression of their Machiavellian dreams.

Real anti-Semitism, then, is rooted in a true recognition of who the Jews are.

ii - 4 exiles

Historically, we have suffered five exiles: The Egyptian, the Babylonian, the Persian, the Greek and the Roman. The Egyptian exile was the paradigm exile just as the Egyptian redemption is the paradigm redemption of the Geula we will undergo when we go into the Messianic Era at the end of history. This leaves four exiles.

Yaakov Avinu dreamt about these four exiles and Daniel prophesized about them, as we will discuss later.

Why four? Four represents all directions (N, S, E & W) and reflects the maximum atomization of reality away from the unifying force of spirituality. Just as each direction is unique, so each one of the Golus nations has its unique qualities.

There are other civilizations as well. The two most notable left out of this configuration are the nations of the east and their powerful religions of Buddhism, Shintoism, Taoism, Confucianism and Hinduism. And there is the civilization of Islam. These are not considered Golus nations for they are not mirror images of Jewish spirituality. They have their own blessing and are not locked into the history of the Jewish people as the 4 exiles are. The nations of the East, בני קטורה, received their blessing from Avraham Avinu. Yishmael was directly blessed by G-d himself. However, numerous commentators have stated that in the Messianic Era Yishmael will join Edom in a grand, anti-Semitic coalition.

Rav Hutner dates the beginning of this coalition to the visit of the Grand Mufti of Jerusalem, Haj Hamin El Husseini, to Hitler during the 2nd World War, soon after which Hitler announced his genocide plan.
The Jewish Ten in the Heh – the opposite of the Daled

Four always represents the maximum deviation from the ideal. Spirituality is a unifying force, for it leads everything back to the One Creator. The force of spirituality in this world is represented by the י in the ה, which is the letter for this world. The י is ten, which is a unity of one. It is the oneness that comes after the pluralities of two to nine, combining them into a new unity. (The holiness of the number seven lies in the fact that it is half way between four and ten.)

The Jews represent the force of unity in this world, the core spirituality of the י which can draw the ד into it. However, when we do not use our spiritual energies, they dissipate and scatter. Fourness reigns. The Messianic Era represents the time when our י force will be a unifying factor in the world.

The Genesis story clearly states that language, G-d's utterances in fact, were the vehicles through which His creative forces passed on their way to tangible reality. The Heh (ה) and the Yud (י) stand out as encapsulating the entire reality of this world and of the World to Come respectively. The Yud (י), the symbol for the World to Come, is ultimately conceived of as an infinite point in space, drawn out only so that it will be visible at the end of time.

The Sages tell us that this world was created with a ב and the world to come with a י. These two letters stand for Chochma and Binah, i.e. the brain and the heart. In this world, G-d wants our heart, and the greatness of the man is according to his heart. But, in Olam Haba, when he will have Shechted his Yetzer Hara, and there will be no more place for choice, the distinction of one person over the next will be according to his level of wisdom and the perception of his brain.
to the eye. Numerically, it is the tenth letter of the Hebrew alphabet. Ten is a new unit of one - the first point at which the fragmentation of reality (which starts with the number two) is reunified into a new and higher unit. This is the source of the next world; the resolution of all our separate existences into a higher unit of combination, peace and wholeness.

The Heh (ה) is combined of two letters. The larger part of the heh is really a dalet (ד), while the smaller part is actually a yud (י). The Yud, remember, is the symbol for the next world. So it seems that something of the next world is already present in this world.

The dalet is the numerical value of four. (It is the fourth letter of the alphabet.) This is the ultimate unit of fragmentation and is always used in the Torah to express maximum diversity. Thus, for example, when the river in the Garden of Eden leaves the Garden into a lower plain of the earth, it splits into four rivers. We are also told that there are four animals that have only one of the two kosher symbols, they either chew the cud (three of the four) or they have a split hoof (the pig) but do not have both. Of course there are plenty of other animals which have both symbols of impurity, but these four begin all the directions in which deviation from purity can go.

The physical shape of the dalet reinforces this idea. The dalet (ד) is made up of two vavs (ו) which amounts to two straight lines going in all four directions of the earth, so to speak. (Ultimately, all the letters of the alphabet can be broken up into Yuds and Vavs.)

This ultimate unit of fragmentation, the number four, first gets expressed in the second verse of the Torah. The first two verses read as follows:

א-בראשית בראשית אלהים את השמים ואת הארץ
ב-בראשית היהת התו וを迎ה על פני תוהם ...

b-The earth was without form and empty, with darkness on the face of the depths ... (Translation: The Living Torah, Rabbi A. Kaplan)

The second verse is the result of the first verse. The consequences of G-d's creating a heaven and an earth were that the earth was without form and empty, with darkness on the face of the depths.

The Sages point out that here, too, four things are mentioned. There is תוהו, formlessness; there is בהו, emptiness or tangledness; there is חשך, darkness and finally there is התום, the depth or the turmoil.

Moreover, the Sages tell us that each one of these words reflects one of the exiles:

| תוהו  | גלות בבל |
| בהו  | גלות פרס |
| חשך  | גלות יון |
| התום  | גלות אדום |

This is surprising, for these words appear before any human was created. However, the verse is telling that the very reality of the creation of the world leads to a fragmentation of reality to the highest degree conceivable. This is reflected in a unit of four. Each one of the four words describes a reality of highly entropic, disordered or unformed matter: formlessness and tangled-ness, darkness and turmoil. (The darkness here is not simply the...
lack of light, for light had yet to be created. It is in some sense an independent creation, not just a negative reality. More accurately, it is an intrinsic result of the creation of the world in the first place.)

Prior to the creation of the world there was only G-d: He was total reality. To create the world G-d had to make the space inside of Himself, so to speak, to allow for the existence of an other. From then on some multiplicity was to be expressed. True, we are all ultimately a part of that higher reality. But as long as we live on this earth, Jewish law demands that we relate to ourselves as having some sort of independent identity and that we relate to other parts of this human and non-human universe in a multiple of different ways. We pray to G-d and we say I and You, we do certain commandments like putting on Tefilin which we can only do to ourselves, and others like charity which we can only do to others. We are required to relate to different objects of the physical world in different ways: this one is a bread crumb forbidden on Passover, this one is a synagogue with laws of sanctity. Blur this distinction and psychological as well as spiritual health is immediately threatened.

We might summarize this aspect of the first two verses of creation by saying that in the beginning G-d created something other than Himself. As a result of this there was a multiplicity of realities, dependent on G-d for their existence, but appearing superficially as a fragmented reality. This was expressed by all four primary directions.

It has therefore always been a Judaic expectation that the basic number of forces in this world is four, just as science holds today. (On these grounds, Judaism would reject the idea of the hidden fifth force, and, if found, would be confident that one of the forces is simply a reflection of one of the others.)

What also emerges is that if we take the four forces of the second verse back up to the first verse at the beginning of creation, they unite back into the original creative force of the Almighty. In other words, it has always been a Judaic expectation that if you go back in time close enough to the beginning of creation the four forces become one. All of this is exactly what science has found. But it is important to note that science has only found this in a period which Judaism calls "the footsteps of Messiah, the immediate pre-Messianic era". What we are alluding to is not just what science has found (a confirmation of Judaism), but when science has found this. This too was a part of the Judaic expectation.

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1 There are four fundamental forces in the world which account for all of physical reality:
   - Gravity
   - Electromagnetism
   - The Strong Force which holds atoms together
   - The Weak Force - the main expression of which is radiation

For the last 40 or so years, scientists have been trying to combine these four forces into one. This is the force which they believe existed at the beginning of the Big Bang (and which could exist at very, very high temperatures today) and from which the four forces emerged as the universe cooled off. This is considered the biggest challenge in physics today.

In the early 1970's the electromagnetic force was combined with the weak force to create what is known as the electroweak force. Then, in 1973 the electroweak force was combined with the strong force to create what is known as the Grand Unified Force or Grand Unified Theory (GUT). What remains now is to combine the fourth force gravity, the force with the other three forces. This is more difficult because gravity operates at a macro level, with the other three forces which operate at a micro level.

2 The saga of the dalet and the yud continues within the human being itself. The Sages tell us that the human being is a microcosm of the world, the little world (olam hakatan) parallel to the big world beyond the body (עולם התזדック). The epi-center of this world is that mystery of life, the soul. Take away
Now we can answer our original question, i.e. how the Sages saw in the four crucial words of the second verse of the Torah the idea of the four exiles. How could the Sages see historical reality in a verse which preceded the creation of Man a human?

The soul is compared by the Sages to G-d, Himself. It is for the little world what G-d is to the big world. (Of course, ultimately, G-d sustains the soul as well.)

The soul is the yud of the body. We have desires, we have relationships, we believe in things - what do any of these things have to do with each other. How do they all relate to the one me. The soul is the web which weaves all of these fragmented “me”s into one coherent person. I am the same me as last year, and I am the same me on vacation and at work. Alienation from the self is none other than insensitivity to the soul. Unless all is brought into the epicenter, I am many mes. And when I look at myself, I find one me looking at another me.

Sometimes alienation comes from a dalet let loose. On Sunday I sleep late and read the papers, on Monday I go to work; Tuesday is the dentist and dinner out with the Jones’s. I am in such a trance of action that I do not trace the many “me”s back to the yud center. I become superficial and cut off. Some of my superficiality is skin deep, I watch TV, eat hamburgers and suntan; but some of it may be quite deep. I may read profound philosophy, have meaningful relationships, be caring and alert to my wife and children. These are certainly more significant than playing monopoly. But if they are not connected to the central me they will remain detached, floating bits of non-me - all part of the syndrome.

In fact the human being can be seen as rather a set of concentric circles. Each circle inwards is deeper, more spiritual than the previous circle. But what sustains all these circles is a line of life-sustaining energy from the soul outwards. This is the extended yud. As we have stated before, in essence the yud is a point, it occupies no space. But we write the yud as a line, because we live in a world where we can only relate to things in relation to space time correlates. So the line-yud stretches out, translating soul energy into moral rectitude, determination, getting dressed. This is why Judaism regards every act as potentially holy -trace it back to its roots and you get right back into the soul.

Sometimes a person is able to trace their yud-line quite far in, but they stop short of the soul. This is the world of the psychopath. the psychopath is acutely alert to the nuances of human speech and body language. He has a deep sense of the depth and often the beauty of the world around him. I once sat with someone who had just had a psychotic breakdown in a dull and locked psychiatric ward - with madness all around us and I was entertained to one of the most prosaic, aesthetic flow of insights that I have ever had. The problem with the psychopath is that the yud-line never reaches its source. A creative genius may emerge from all of this, indeed Van Gogh proved that this does happen, but profound alienation remains. The psychopath fails to grasp the ultimate significance of things often with the most disastrous of consequences.

Some gifted people are quite in touch with their yud line. For them everything is of cosmic significance. It is tempting to treat these people as a little weird - mildly psychotic if you like. And indeed, sometimes it takes a psychotic leap to get over to the next, innermost circle -the soul-center housing the point of the yud. Often such people do have profound challenges - addictions, intense feelings of claustrophobia, huge problems of moral boundaries. The very ability to see spirituality everywhere makes moral borders fuzzy. These yud-extenders are right - everything is indeed spiritually sustained - the bad and the good. And there lies the problem.

For Judaism also believes in yud-extension. But it comes with a manual, the Torah, that will beep us on negative spirituality and allow us through when we get it right. The fact that something has spiritual power was never in and of itself any indication of its ethical and spiritual correctness. Evil is just as spiritually sustained as the good. The yud-line speaks to all, or it speaks to none. Evil cannot simply invent its own source of energy. But nor does it go right back to the yud source either. Evil takes the end of the yud -line, goes in a few circles, and puts up its flag claiming a new independent territory. Great evil always comes with great thoughts, with vision, ideology and drive.

When I first studied Marxism, I was fascinated by its great depth and sophistication. I then did a more advanced course on Marxism and found that it was much deeper than I had ever imagined. I studied further and realized that I hadn't understood the whole thing to begin with. It was clear to me why so many of my professors were hugely attracted to leftist ideology. They had mistaken depth for truth, theoretical consistency with spiritual perfection; ideological vision with ethical rectification. Theirs was the truncated yud.
The key here is the four idea, the understanding that the creation of the world created a new situation of fragmented reality. (The number four represents the maximum expression of that potential for fragmentation - a fragmentation in all directions of reality, so to speak.) We showed that this was an inevitable consequence of the creation to begin with. This atomization of existence is not accidental but was an inherent consequence of the creation act itself, whereby G-d creates realities which, though dependent on Him, have their own identities.

In the old Newtonian way of seeing things we might have said that each object exists in time and space. No two objects can exist in the same space at the same time. They can exist in the same time in different spaces or in the same space in different times, but were they to exist in the same time and in the same space their identities would be completely fused. (Although we know this way of looking at things not to reflect quantum realities, it is still the way we as humans perceive the world and therefore serves as a good analogy for what we are saying.)

Here the Sages provide us with a new and powerful insight. The four idea of fragmentation, they tell us, will express itself at every level of reality. At a level of forces we will find four such forces; at a primitive, Greek level of categorizing matter, we will find four basic elements of matter (air, earth, fire and water) and at a level of history we will find four forces of exile.

The exiles were predictably four in number because there are certain laws of human history just as there are certain laws of nature. Historians have always searched for such laws, and there have been great debates on issues such as whether history is cyclical or linear. The historical law of exiles need not have been inevitable in its expression. There are numerous historical scenarios which would have avoided the actualization of this idea. But the law itself existed from the moment the world came into being.

Why should these forces of exile operate specifically on the Jews? Put differently, why is the expression of these forces specifically an expression of anti-Semitism? The answer is that the Jews represent that force in the world which is capable of combining those four forces into one force. In other words, the one force of the Jews can translate itself into the four forces of the exile just as the original one force that existed at the time of the big bang translated itself into the forces of electromagnetism, the strong and weak forces and gravity at a later stage. The expression of the four exiles, in other words, is really the disintegration of Jewish civilization energy into separate components. When Jews are doing the will of the Almighty they harness all that is in the universe into one reality. Anti-Semitism is automatically weakened because the civilization energy of the anti-Semite is fully absorbed by the Jews. When Jews are not Torah observant they fail to actualize their energy potential. This is then dissipated and available for use elsewhere. The alternate expression of this energy in turn imposes itself on the Jews. We become subject to the cultural and physical dominance of the exile nation just as surely as we are all subject to the force of gravity after the big bang.

The number four was the unit of fragmentation and this number was intrinsic to the creation of the world. This number already appears in the second verse of the Torah, immediately after the first verse talks about the creation of the original world.

Those four things represent the four primary exiles which the Jews were to undergo. The Sages are very specific; they attach a particular word to each one of these exiles (טַבְיִת representatives the Babylonian exile, for example), and yet the obvious must be put on the table. We are talking about the first day of creation here; man and mankind was a creation of the
sixth day. How was there even the theoretical possibility of exile before man was yet on this earth?

**iv - The 4th Exile**

The fourth and final exile is quantitatively and qualitatively different from the other Galuyos. Quantitatively, it has no clear time to end, though there is an outer limit as to how long it can continue\(^1\). Qualitatively, it is much more powerful than any other Golus. This stands to reason; for it is the last exile before Messiah comes. It is therefore as powerful as all the other exiles combined, if not more, incorporating all their strengths\(^2\). As such, it is the deepest, most sophisticated alternative to Judaism which has ever existed. It appears to come so close to affirming G-d as the Creator and Guide of all things, as the source of all our values and morality – but just then cuts off the final link to declare all this to be a function of man.

There is indeed something quite spiritual about this exile civilization\(^3\), for it is, unwittingly, a preparation for the Messianic era\(^4\).

So powerful and (anti-)spiritual is this exile that there can be no human resolution to its rule. Only through G-d Himself will this final exile be ended and the Messianic era brought in\(^5\).

Europe, and its Western inheritors, was the fourth and final exile, the exile of Edom or Esau. It was here that the final competition for civilization energy between the Jews and the nations of the world was to take place. The difference between this clash and previous clashes lies in the ambitions of Western civilization. Western man is committed to providing a total paradigm and complete explanation for all aspects of reality. The Babylonians, the Persians and the Greeks all had their areas of greatness. They wanted to rule, they were materially acquisitive, or, in the case of the Greeks, they wanted to dictate philosophical and intellectual pursuits. In the areas through which they defined their own greatness they would not broach the cultural challenge provided by the Jews. Should the Jews decide to subjugate themselves to the exile-civilization in these areas, that civilization was perfectly happy to let the Jews do their own thing in other areas. The very concept of a total mastery of reality did not occur to them.

Not so the Romans and those that came after them. One reason that the church became an impediment to the development of science throughout the Dark Ages is just because they claimed to control scientific reality along with everything else. Science was not...
allowed to challenge them because all true knowledge of science was already a part of Christian doctrine, or so they thought. Indeed, Western repositories of knowledge lay with the monks and other clergy who alone were able to read and had access to libraries.

In our post-Renaissance day, it is easily seen that Western claims to expertise include economics, sociology, psychology, biology, architecture, physics, philosophy and any other sub-category of knowledge conceivable. Even the counter-cultural (politically correct) move to pluralism, rampant on many campuses in the States today, is rooted in the idea that the West is capable of studying, indeed representing, all cultures within a small square mile of its college buildings.

In the second verse of the Torah, where there appear the four words relating to the four exiles as we previously explained, the word relating to the fourth exile is דָּדָה, the depths. ("And there was darkness on the face of the depths.") This word, מים, means a type of open-ended depth or abyss the bottom of which cannot clearly be seen. This means that we cannot clearly see when this exile will end. All the other exiles had a clearly defined and relatively short time span. Soon they lost their momentum and joined the ash heaps of history. Yet this exile seems always to renew itself - it takes on national, religious, cultural, ideological and even scientific forms of expression. But the underlying continuity is there.

As Jews, we know this all too well. In this exile we have been to hell and back many times over. Our own civilization energy has been seriously sapped and our attempts at easy resolution, so trustworthy in previous exiles, continue to fail us.

Although the Americans have taken over the mantle of Western leadership, the Germans were clearly in the saddle until World War II. The German genocide represents the most obvious expression of the clear and total clash of two civilizations, Jewish and German, at a time when there was every reason to believe that they were getting closer. Ironically, it was just this closeness which brought them into such conflict. In the end, Aryanism wanted to replace the Jews as the Chosen nation of the world, the beacon of light from which ultimately everyone was to benefit. This claim was made all the more credible by the great progress the Germans had made in every field, cultural and scientific. German choseness was ultimately going to compete with G-d Himself; it would show that G-d and the Jews are less than Aryan godism on its own. The Germans bet that it was all or nothing. If they were wrong there was no place at all for the Aryan idea. It was not simply a question of being victors or defeated in a war.

The fact that the Germans found themselves so down and out post World War I, the Great Depression of the thirties, the political realities of the German parties - all these factors had their place. But as Daniel Jonah Goldhagen shows in his Hitler's Willing Executioners, the Holocaust was a result of a long-standing and ever growing anti-Semitism that existed among the German population. It was the "ordinary" German, not just the SS officer, who was animated by the anti-Semitism that was the driving force and near success of the genocide idea.

The idea of the Jewish and Western civilization competing for the same civilization energy is expressed somewhat mysteriously by Chazal as הַלָּכָה בֶּן-זָא עֵשָׂו בַּאֲמָנוֹת אֶל אֶלּוֹ. The word halacha, used as an expression for definitive Jewish law, is surely out of place here. It is certainly unprecedented as a usage in this way. Rather, the word means that this is an intrinsic reality. In other words, even if Esau does not consciously show or even feel hatred toward Jacob, there is a deeper underlying tension. It is a definitive reality defined by a deeper spiritual realm known as halacha. Just as surely as Jewish law (halacha) which is a spiritual reality ultimately dictates the realities of the physical realm as well, so this particular spiritual reality can be discerned in the world around us.
In the Bible book of Daniel, Daniel has a dream in which he sees four animals. These four beasts are understood by Daniel to refer to the four exile civilizations. The description of that dream is as follows (Daniel chap 7):

"In the first year of Belshazar, King of Babylon, Daniel dreamt a vision and had visions of his head as he lay on his bed: then he wrote down the dream. Daniel spoke and said, I saw in my vision by night, and behold the four winds of the heaven stirred up from the seas, diverse from one another. The first [representing Babylon] was like a lion, and had eagle's wings: I beheld till its wings were plucked off, and it was lifted up from the earth, and made to stand off its two feet like a man, and a man's heart was given to it. And behold, another beast [representing Persia], a second one, like a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth: and thus was said to it, Arise devour much flesh. After this I beheld, and lo another [representing Greece], like a leopard, which had upon the back of it four wings of a bird; the beast had also four heads; and dominion was given to it."

All this Daniel sees in one coherent vision, one after the other. But here Daniel seems to break off, repeating the fact that he saw visions of the night, before going onto the fourth animal. This seems to imply that the fourth animal was different from the other three, far more powerful and threatening, as indeed the description implies. Daniel continues:

"And this I saw in the night visions, and behold a fourth beast (the final Roman-Edomite exile/civilization), dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet:"

This civilization, unlike previous ones, would broach no competition - its desire for control over a total reality made it hugely destructive. There is ultimately a thin line between total reality and total destructiveness.

"It was different from all the beasts that went before it, and it had ten horns. I considered the horns, and behold, another little horn appeared amongst them, before which three of the first horns were plucked up by the roots:" Some understand the horns to represent nations or civilizations. This new Roman civilization overcame three previous civilizations.

"And behold in this horn were eyes like the eyes of man, and a mouth speaking great things."

Certainly, the Greeks spoke great wisdom as well. However, this "horn" appeared to be more comprehensive in its wisdom. Each one of the previous three animals represented one particular human faculty; none of them are depicted as having speech. The fourth beast is a speaking beast. The Maharal1 explains speech as the point at which an abstract, spiritual/intellectual idea gets translated into physical sound through physical mechanisms of mouth, pallet, tongue, larynx, etc. This ability to combine the spiritual with the physical is a uniquely human faculty. By describing this fourth beast as a uniquely speaking beast, the fourth exile-civilization is shown to have the capacity to get right down close to the essence of the human condition.

The Rabbis of the Midrash actually understand that this fourth beast was not only seen in a separate vision but was seen on a separate night as well. Rabbi Yochanan stated that this was because it was equivalent to all the other exile civilizations combined; Reish Lakish stated that it was in fact bigger and more powerful than the other civilizations combined.

The beauty of Daniel's prophetic imagery demands completion: "As I looked, thrones were placed, and one who was ancient of days sat, whose garment was white as snow, and the hair of his head was like pure wool; his throne was like a fiery flame, its wheels like burning fire. A fiery stream came out in front of him: thousands upon thousands of servants served

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1Ner Mitzvah
him; tens of thousands stood before him: they sat in judgment and books were opened. I looked then because of the sound of the great horn which spoke."

This fourth exile-civilization had sub-cycles of the previous three civilizations within it. It underwent a Babylonian stage, a Persian stage and finally, the stage which we are currently experiencing, the Greek stage of this Roman-Edomite exile. (See Rav Yitzchak Hutner.) This means that our current stage is one in which the most intellectual expressions of this cycle would take place.

In fact, the Maharal¹ tells us that this civilization receives a Shefa Elois, a G-dly bestowal of heavenly blessing. This is an astonishing statement about a civilization that has been the greatest challenge to Judaism since the giving of the Torah at Sinai. True, the Maharal explains that this blessing is to facilitate the unwitting development of the resources of the world to prepare it for the Messianic era. Similarly, Maimonides states that the reason that G-d facilitated the expression of a Jesus and a Mohammed was to introduce the Messiah idea into the nations of the world, the better to ensure a speedy acceptance of the Messiah when he will in fact arrive.²

The Maharal: This has to do with the Jewish nation's great potential; when it goes unfulfilled, it is as if the Jewish people have denied their own reality and therefore are subjugated to the lowliest of nations. But this very subjugation is a sign of their potential greatness. Therefore, the very existence of anti-Semitism cannot be explained by sociological explanations.

In order to answer this, we need to realize that exile is not just a historical tragedy whereby a foreign nation kicks the Jews out of its land. In fact, we regard the Greeks as imposing one of the exiles. Yet the Greeks never physically exiled us. However, they did exile us spiritually in the sense that Hellenistic culture rapidly took root on the very holy Israeli soil where Judaism ought to have been strongest. But there is more to the story than this.

In his book Civilization, Kenneth Clark defines an active civilization as one that seems to produce a high level of energy, civilization energy as I like to call it. Each civilization has its own energy system which inevitably seems to run out. Civilizations seem to peek at a certain point and then go into decline. As Mark Twain would have it:

"The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and Roman followed; and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished."

Sometimes, however, a nation seems to draw on the same civilization energy as the Jews. They seem to be locked into the same energy system. This causes huge conflict, for

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¹Netzach Yisrael, chap 18
²Hilchos Melachim, Chap 10 in the uncensored versions
there is then not enough civilization energy to go around. If the Jews express themselves and develop their Torah civilization, the twin nation will find itself on the wane, their very existence at stake. Should the Jews weaken and the twinned civilization take up the slack, the Jews will feel themselves totally dominated by this alternate civilization.

Why this locking into shared-energy system happens we will explain a little later. For now, let us point out that these twinned nations are called the exiles. The exile dynamic is summarized quite succinctly by the Sages: "When this one rises that one falls."

The Maharal\(^1\) explains that there is no such thing as a mediocre energy level for the Jews. Either we are in the driver's seat, controlling global resources, or down into the abyss we go, ruled and controlled by others. In this respect, we are the inheritors of Adam, the first man. Of him it was said in בראשית רד ודו בדגת הים: "When he ruled over the fish of the sea."

But the Hebrew word for "rule" is ambiguous; it can also mean to descend. In fact, ruling and descending are simply opposite poles of the same idea or force. Should he merit, man rules; should he not, down he goes.

This has to do with the Jewish nation's great potential; when it goes unfulfilled, it is as if the Jewish people have denied their own reality and therefore are subjugated to the lowest of nations. But this very subjugation is a sign of their potential greatness.

A Talmudic Sage, the great Rabbi Yochanan ben Zakai, once saw a maiden collecting barley from amidst the animal dung of the Arabs. Upon further inquiry he discovered that she was from one of the most prestigious, wealthy families of Jerusalem, now reduced to total poverty. He exclaimed, "Happy are you, oh Israel, At the time that you do the will of G-d, no nation is able to rule you; yet when you disobey His will, you are handed over to the animals of the Gentiles."\(^2\)

Here we learn of real anti-Semitism. The anti-Semite who runs down the street and yells, "You dirty Jew" is not the problem of the Jews. The anti-Semite who understands what the Jew and his civilization is all about and that he, the Gentile, is in fundamental competition with the Jew for limited spiritual resources, is the one to be feared.

The Nazi's hatred and fear of Jews was totally unjustified in terms of material and political power. "It was a metaphysical fear of the true mystery of G-d's...presence in history as revealed in the continued survival of Israel....The hiding G-d of history was a repudiation of everything Nazi Germany stood for."\(^3\)

The Communists, for all their claim that they opposed all religion, proved to be much more anti-Jewish than anti-Christian. Haman, the evil advisor to the king in the Purim story of Esther, certainly understood what the Jews were all about. All of these intuited or consciously knew that the destruction of Judaism was an essential prerequisite to the full expression of their Machiavellian dreams.

"How did the Christians historically explain the miraculous survival of the Jew? Only two possibilities - or G-d’s chosen people - which they couldn't accept, or the work of the devil, which they proposed. A perverse recognition of Jewish uniqueness."\(^4\)

Real anti-Semitism, then, is rooted in a real recognition of who the Jews are. In their characteristic brevity the Sages pointed this out by a play on words. סיני- Sinai, when we became who we are, sounds the same as שנאה- hatred, i.e. anti-Semitism.

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\(^1\) Maharal, 'ל נצח ישראל פי ד'

\(^2\) קותבון י: בקצורים לשון

\(^3\) Eliezer Berkowitz, The Hiding G-d of History

\(^4\) Ibid
And so the globe turned, a triple exile thrust of Babylonians, Persian and Greeks, each confronting the Jew, each winning out for a time, and then disappearing over the horizon of history. But the Jew somehow lived on. In Mark Twain's words,

"The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains.

"What is the secret of his immortality?"¹

What the non-Jew Mark Twain could only hint to rhetorically was attempted clear articulation by the non-Jew Paul Johnson. He writes:

"They did not lose their identity in the emergent Dark Age communities - like Romans and Hellenes, Gauls and Celts, or, indeed, like the millions of Diaspora Jews who became Christians. Judaism and the Jewish remnant were preserved in the amber of the Torah... The Jews survived because the period of intense introspection enabled their intellectual leaders to enlarge the Torah into a system of moral theology of extraordinary coherence, logical consistency and moral strength."²

The secret of the Jews apparently is out; the source of our eternal energy stated in the history texts of the Gentiles. Indeed the secret was never so secret after all. Christians, Moslems, Haman of the Esther story all saw this gene of eternity and made it their business to inherit the mantle of choseness. The formula was quite simple really: co-opt the Old Testament, claim that the Jews did not fill their mandate, add a document or two for a claim of uniqueness, and open the store. To be sure that the original Jewish claim does not make a comeback, convert, exile, kill or assimilate the remnant. Leave a Jew in our back yard, Hitler reasoned, and your Aryan dreams will ultimately fall apart. You can leave a Russia intact, you can fail to take Britain - there is time for all of that. But history is ultimately about clashes of civilizations, not wars, and all such clashes seemed ultimately to have gone the way of that remarkable people.

"The Jew - is the symbol of eternity. ... He is the one who for so long had guarded the prophetic message and transmitted it to all mankind. A people such as this can never disappear."

"The Jew is eternal. He is the embodiment of eternity."³

"Above all, that the Jews should still survive when all those other ancient peoples were transmuted or vanished into the oubliettes of history, was wholly predictable. How could it be otherwise? Providence decreed it and the Jews obeyed."⁴

¹from Concerning the Jews
²History of the Jews, pg. 149
³Leo Tolstoy, What is the Jew? quoted in The Final Resolution pg. 189, printed in Jewish World periodical 1908
⁴Paul Johnson, pg. 587
a. The obligation to believe in the coming of the Mashiach

The obligation to believe in the coming of the Mashiach is independent of our knowledge of the details of his arrival, even those which seem to indicate a delay. This principle is especially important for those of us delving into the subject. Since there is much argument regarding the exact details of the Mashiach’s arrival, this is hardly blind faith.
CHAPTER ONE: THE MASHIACH

i. Qualities of the Mashiach
   a. Righteousness
   b. Prophecy
   c. Insight
   d. King David’s Lineage

ii. What will the Mashiach do?
   a. Gather the Jews into Israel
   b. Rebuild the Beis Hamikdash
   c. He will re-establish a Jewish Torah state
   d. He will defeat the enemies of the Jewish people
   e. He will re-establish the Sanhedrin
   f. He will determine to which tribe every Jew belongs
   g. The Mashiach will restore the practices of shmittah and yovel
   h. The Mashiach will influence every nation to serve Hashem

iii. Will the Mashiach perform miracles?
CHAPTER ONE: THE MASHEIH

i - Qualities of the Mashiach

a. Righteousness

The Mashiach will be a normal human being, physiologically and otherwise, born of a mother and father like all other men. Yet, he will be someone who will work on himself until he reaches great heights of righteousness, wisdom and spirituality:

"אברבנאל" شיהיה המשיח חסיד עליון ודבק באלכיו וכל מעשיו ועולמותיו יכוון庵 עבודה... יוחר מלצבריםו אחינוتطوير.

Since the Mashiach will be a normal human being, included in the character of the Mashiach will be the qualities any person needs to attain prophecy:

"איגרת תימן" ד לא יתנה בכל בנים של השכינה בlaştırma הת直辖 ואבנייה ויעיח ויעיד ויעזר עם פעולו ויעזרו השכינה שלברא על הסביבות והשאר שהעידי ויביאו עניון בבר כבש את יער ומעירי עתי בברית.

b. Prophecy

The Mashiach will be a great prophet, but he will not be as great as Moshe Rabbeinu in his level of prophecy.

"איגרת תימן" ד השיח השכינה בSSERT הת直辖 והשם הקדוש שברא אחר משה רבינו ענו ויכול אגמיא את משימбра עניון.

c. Insight

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The Mashiach will be a great prophet, but he will not be as great as Moshe Rabbeinu in his level of prophecy.

"איגרת תימן" ד השיח השכינה בSSERT הת直辖 והשם הקדוש שברא אחר משה רבינו ענו ויכול אגמיא את משימبرا עניון.

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The Mashiach will also manifest a power known as מורח ודאין. He will be able to understand the essence of a person's soul, knowing his spiritual record and being able to judge whether he is guilty or innocent¹.

The Mashiach will attain his wisdom and נבואה by himself without the help of another person, similar to Avraham Avinu².

Mashiach's powers of נבואה will only develop over time. It is possible that at first he will not be a נביא at all. However, the Mashiach will have the power of מורח ודאין from the outset. This was how we knew that Bar Kochba was not Mashiach³.

d. King David's Lineage

The Moshiach will come from an unusual lineage and was shrouded in mystery from the time that Rochel’s Bechor, Yosef, and Leah’s fourth-born, Yehuda, were destined to each produce a Messianic figure, משיח בן יוסף and משיח בן דוד⁴. One of Moshiach’s ancestors is Ruth, a converted Moabitess. The Moabites and the Amonites are so spiritually alienated that even if a male converts, he is not to marry a regular Jew⁵. Amon and Moav were sons of Lot.

If מורח ודאין only manifests itself over time, Bar Kochva should have claimed that he hadn't developed the power yet. Therefore, we can conclude that he will manifest the power from the outset.

Of all these nations, the one that we suffered the most from was the מצרי. And yet the law is most lenient in his case! Clearly then, these laws do not have to do with any sort of revenge or similar such motive. Nor do the explanations given by the תורה about the עמונים and מואביש reflect the proportionality of their crime. In Jewish law, even a Jew who fails to provide hospitality transgresses an altogether different and more serious prohibition. Everyone who are the perpetrators of all the pogroms, holocausts, crusades, etc. throughout European history, are given a more lenient halachic status than those who didn't greet us with hospitality! Nor is there any law to restrict any future nation that will commit any crime against us from converting. Therefore, the תורה is telling us that these nations developed certain, very serious spiritual defects, defects that are a part of the spiritual, genetic endowments of the entire nation, and which, in some cases, cannot be rectified.

The ספר החינוך asks the obvious question: Can G-d have created a human being who, as in the case of the כנעני and the עמלקי, have no purpose in this world and are doomed to destruction?
born of an incestuous relationship which his daughters tricked him into while drunk. There was in fact great controversy about whether women were included or not, and one of the Torah giants of King David’s time openly attacked his lineage. The Sanhedrin forgot the law and had to judge it anew. Ruth had married Boaz (under the strangest of circumstances) after she had first married Machlon, according to some opinions as a Gentile woman, after the most unbecoming behavior on the part of Machlon’s father, the Gadol Hador. And this same Ruth was a direct descendant of none other then the evil Balak. Eglon, Ruth’s father, was not much better than Balak.

(Not only Moab but also Amon was included in the Messianic lineage. King Solomon married two women who in turn gave birth to Rehavam King of Yehudah, hence the Gemorrah’s statement:

בshalal sheit piradvon (doves) טבוש הת VECTOR על שתי אומות دولות ולחרוב (בעב كما לה)

Boaz and Ruth had Oved. “The holiness lodged in the seed of Lot, the holiness lodged in the seed of Tamar and the holiness lodged in the seed of Judah joined that night to produce the grandfather of David.”

Oved, Ruth and Boaz’s son, had Yishai, who in turn had seven sons (prior to David) before feeling that the doubt shrouding the legitimacy of his own ancestry from Ruth required him to separate from his wife. He took a second wife, but one night his wife snuck in instead of the first woman and David was born, shrouded in accusations that his mother had become pregnant through an adulteress relationship. This was a repeat of David’s ancestor Yehudah (with Tamar), when Yehudah had actually thought that he was having relations with a harlot. Yishai’s seven sons were so holy that many said that the purity of Yehuda and his descendants were all invested in them while the deep impurity of Moab had all gone to David. (For a brilliant presentation of Ruth and David’s life around this issue, see The Book of Our Heritage (ספר התודעה) under Sivan-Ruth and David, vol. 3.)

No, he answers. Things did not have to be this way. But the collective commitment to evil by the entire nation over many generations ultimately led to this tragic state of affairs.

1It was considered a Levirite marriage although Boaz was a relative, not the brother of Ruth’s deceased husband. Ruth met him by going, at night, to lie at his feet.

2Machlon’s mother was Naomi, a great-granddaughter of Nachshon ben Aminadav.

3Rabbi Scherman, Artscroll introduction to Ruth.

4Malchim א פ י ד י פ א ו ה ב ד ‘י היא 米 ב ג י נ

5Rabbi Scherman, Artscroll introduction to Ruth.

6בראשית כח

Yosef also produces an intriguing lineage. For the story of Yehuda and Tmar is immediately followed by פרק לט, which deals with Yosef’s nisayon with אשת פטיפר. Here too, things are confusing. Rashi (פושק א) writes:

וכידי קבר מסה את השם למתשה את ח保荐 שלמה כמעה đen מאתיו פטיפר באאת אחרים לשלשה השמע

Shemittah לופימי ברכו מוס גויים אני ישתה את מה מכל אמתנו לא מחבט.
G-d wanted Moshiach's unusual lineage at the outset and promised this to Avraham Avinu in his blessing to him. The question of why the Moshiach had such an unusual lineage is explained by the Maharal as the redeeming of a holy spark which had been lodged in the Moabite nation since its inception. This spark was an expression of the great attribute of chesed which Lot had acquired through association with his uncle, Avraham Avinu.

Lot and his descendents failed to express this chesed, and the trait remained dormant until Rotten brought it back into the Jewish people. All geirim redeem the sparks of holiness contained in their people but some sparks are purified even further until they can actually be a part of the Moshiach’s lineage. This holy spark, which is then introduced from outside of the Jewish people, is a part of what allows the Moshiach to break the continuity of history in the world as we know it and to create a new order.

**ii - What will the Mashiach do?**

In the Artscroll introduction to Rus, Rabbi Scherman brings the Ramchal in Megillas Sesarim as follows: It is known to all who have given understanding that the soul of David was clothed in the shell of Moab through Ruth. Concerning this too, Scripture says: Who could withdraw purity from impurity.

There were the intentions of the inscrutable wisdom of the Creator in guiding His world to bring every act to its proper path. Every act of G-d travels through byways, often in complex, crooked ones .... For such has occurred to all great souls as they go among the 'shells' of impurity to capture and extract the good.
SECTION 3-CHAPTER 1: I - QUALITIES OF THE Mashiach - II- WHAT WILL THE Mashiach DO?

a. Gather the Jews into Israel

The Mashiach will gather the Jewish people to Eretz Yisroel¹ and rebuild its physical and spiritual infrastructure. The Chofetz Chaim explains that the ingathering will be a quick process².

b. Rebuild the Beis Hamikdash

The rebuilding of the Beis HaMikdash is a clear part of our vision for the Messianic Era³ for this represents the peak expression of holiness in the dimension of space. The Beis HaMikdash also provides a perfect model and inspiration for each one of us of how to go about the construction of man in such a way that the result will be the resting of G-d’s holy presence within ourselves⁴. Along with this vision the Beis HaMikdash provides the practical means for purifying our minds and our bodies⁵. (This is also why בצלאל was someone who

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¹ דיבר כ,ח
שבה ה' אלהיך את שבוכך ושב קודך בכל תקנותך...והבירה ה' אלקיך אל הארץ אשר שם יושב ירושלעם...

² המפרים הלחכות כלכליים א,ו
תקנות השמיים ט USPS ומדעי יישוראל

³ ויש drm ע,ב
והוצרת שם ירשה אלוקיך את שבותך ורחמך ושב וקבצך מכל העמים...

⁴ רמב"ם הלכות מלכים יא,א
המלך המשיח עתיד...
ומקבץ נדחי ישראל ישעיה יא,יב ואסף נדחי ישראל ונפצות יהודה יקבץ ירמיה כג,ז–ח

⁵ למא יьерושלם ד,ח
ולא יאמרו עוד חי ה'אשר העלה את בני ישראל מארץ מצרים כי אם חי ה'אשר לעלה ואשר הביא את זרע בית ישראל מארץ צפונה ומכל הארצות אשר הדחתם שם וישבו על אדמתם חזקאל לט,כה–כח

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The Chofetz Chaim on Awaiting Mashiach, Targum Press

עיפ הפוסק במשה, מ,ח: מאלה כנכנם התורהו רוזים אל אבריהי

⁶ מтопסח הם כנכנם השכונת שבחותם באין משם ונהר המים עבר בקהל בית והתירה פרק א,
⁷ מחות שחובה ב WHATSOEVER לשיה הרב ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו ליהו
⁸ ד בני משנה שם חכמים יבר כהנים. גם בני הנוחים שלכון אבריך שוהוח חכומ ברקאסות ארבע פעמים המבואר.
⁹ יושם בייאב בבלוב בייר אפי(env) משנה בני שמק תמליך ועל כל העולמות (לעולם הגדול

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knew how to combine the letters in the same way as they had been used to create the world. For, by building the Mishkan, he was, in fact, recreating the world.

That this will happen is clearly stated by the prophets. Some Rabbinic sources state that the Mashiach and the Jewish people will rebuild the Beis HaMikdash, while others claim the Beis HaMikdash will fall from heaven, already built.

The Aruch L’Ner suggests that the two Midrashim are not contradictory. Although the Mashiach will rebuild the "body" of the Beis HaMikdash, its physical component, the "soul" of the Beis HaMikdash, will descend from heaven.

This is one explanation of why G-d says to Moses:

"I know how to combine the letters in the same way as they had been used to create the world,..." (Ex. 31:18). The Aruch L’Ner suggests that the two midrashim are not contradictory. Although the Beis HaMikdash will fall from heaven, already built, the Mashiach will rebuild the "body" of the Beis HaMikdash that was, in fact, recreating the world.

For, by building the Mishkan, he knew how to combine the letters in the same way as they had been used to create the world.

This is one explanation of why G-d says to Moses:
Other commentators suggest another possibility, stating that the way in which the Beis Hamikdash is rebuilt will depend on the merit of the Jewish people and the order of the redemption\(^1\).

Yet a third source indicates that the Beis HaMikdash will be rebuilt before the arrival of the Mashiach\(^2\). Otzros Hachaim state that the order will depend on the way in which the redemption takes place:

### c. He will re-establish a Jewish Torah state

In the book of "Acharim shel Yom HaAtzmaut," Chapter II, it is stated that the order of the redemption is determined by the merit of the Jewish people:

- fremah shel melachot melachim, la, a
- melachot melachim, uti, a

### d. He will thereby unify the Jewish people\(^4\).

### e. He will defeat the enemies of the Jewish people\(^5\).

In fact, since the nations of the world will realize who Mashiach is, these enemies will offer little resistance:

In the book of "Tefillah shel Yom HaAtzmaut," Chapter II, it is stated that the order of the redemption is determined by the merit of the Jewish people:

- fremah shel melachot melachim, la, a
- melachot melachim, uti, a

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\(^1\) Acharim shel Yom HaAtzmaut, Chapter II

\(^2\) Otzros Hachaim

\(^3\) ספר אוצרות אחרית הימים, פ"א, פרק ט

\(^4\) He will thereby unify the Jewish people

\(^5\) He will defeat the enemies of the Jewish people

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The Mashiach will rule both Yisroel and Yehuda, previously two separate kingdoms:

- זכריו של יחזקאל, פרק ז
- יחזקאל לז, כב
- יחזקאל ז, כב
- יחזקאל ז, כב
- יחזקאל ז, כב

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\(^4\) The Mashiach will rule both Yisroel and Yehuda, previously two separate kingdoms:

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\(^5\) יחזקאל ז, כב

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iii - Will the Mashiach perform miracles?

Will the Mashiach perform miracles as he accomplishes the above tasks, or will he complete them in a mundane, "natural" manner?

f. He will re-establish the Sanhedrin

g. He will determine to which tribe every Jew belongs.

h. The Mashiach will restore the practices of shmittah and yovel.

i. The Mashiach will influence every nation to serve Hashem.

iii - Will the Mashiach perform miracles?

Will the Mashiach perform miracles as he accomplishes the above tasks, or will he complete them in a mundane, "natural" manner?
Nevertheless, the Rambam does not state that the Mashiach cannot perform miracles; merely that he is not required to. Additionally, the question of whether or not he will perform miracles depends on the way in which the redemption occurs.
CHAPTER TWO: THE PRE-MESSIANIC ERA

i. How Chazal viewed the generation preceding the Mashiach
ii. What will the world at large be like?
iii. What will the Jewish nation be like?
iv. Are we living in the era preceding the Mashiach?
   a. The Chofetz Chaim
   b. Rabbi Aryeh Kaplan
   c. Statements of Chazal which seem to have come true in our generation
CHAPTER TWO: THE PRE-MESSIANIC ERA

i - How Chazal viewed the generation preceding the Mashiach

The pre-Messianic era (עקבתא דמשיחא) is predicted by Chazal as a difficult time. The Maharal explains these times as against the natural order, just because the Messianic Era represents a totally new era. Chazal understood that the generation immediately preceding the arrival of the Mashiach would be characterized by hedonism, rampant troubles and ignorance of the שם. In particular, this would be a time of wars and great anti-Semitism.

The Sages referred to the period of troubles which precedes the arrival of the Mashiach as הביל משיחא, the birth pangs of the Mashiach. Some of the Sages even professed a desire that they not witness the coming of the Mashiach, fearing the condition of that generation.

The Ramchal explains in his פרק העניניםquette that the ultimate purpose of the world, and therefore of each individual in the world, is the קום הכלל. There are times in history when the קום הכלל requires that evil reign. This is all as a preparation for evil’s ultimate demise. The greater the expression of the evil, the greater the revelation of G-d’s Oneness when it causes the evil to disappear.

Interestingly, the Abarbanel appears to take the opposite approach, that the troubles of the pre-Messianic era follow the general pattern of creation. Every event, he explains, is best experienced from a strong state of contrast, first darkness than light. (i.e. the light of a single candle stands out more in a dark room than a bright one; a colorful picture stands out greater when it has a white background). The Sages also desires the arrival of the Mashiach to be experienced in this manner.

According to the Abarbanel (previous note), it is just because the time of the Mashiach will be a wondrous time of knowledge, spirituality and goodness that the pre-Messianic era, by contrast, will be so problematic:
with which they accept the suffering and; Thirdly because of the final צחקי הכללי has to be made even more decision which is now required to wrap up all of pre-Messianic history, get rid of all the suffering, and effect the צחקי הכללי. As frightening as this time is, it is a great privilege to be involved with this period, for we have the privilege of participating in the final צחקי הכללי. In fact, the more righteous a person,
the more likely he is to be a vehicle to facilitate this final suffering (with the ever-present danger of his suffering as a result):

However, the Daas Tevunos further explains that even then uses the standard of יוסר ת"א to deliver to the righteous this suffering required for the tokan be"il. Therefore He requires at least the most minor of עבירות to "hook" the isurim onto. Therefore, he uses the standard of יוסר ת"א. The are not, therefore, coming as a result of this minor transgression. They are needed for the grander tokan. (Rav Chaim Friedlander in his notes on the Daas Tevunos gives an example of Rebbe who when a calf that was about to be slaughtered ran into his arms, sent the calf back to be slaughtered saying that that was what it was created for. Because there was an element of cruelty in Rebbe’s response, he subsequently suffered greatly for many years. However, this was not the reason for his suffering, just the way in which it could be delivered.) According to this when the Gemorrah says that the case of a side is referring to a tokan be"il it means to say that it is only because he is an that allows for the tokan be"il to be delivered.
Also, during the time immediately preceding the Mashiach, the Jews will develop a new creed, "Let us be like the nations," as it says, (Yechezkel 20, 32) "And what enters your minds will never happen, when you say, 'We will be like the nations, like the families of the lands, to worship wood and stone.'"

iv - Are we living in the era preceding the Mashiach?

a. The Chofetz Chaim

According to the Chofetz Chaim, there is no question that we are living in the era preceding the arrival of the Mashiach. (The Chofetz Chaim on Awaiting Mashiach, Targum Press)

"There can be no greater comfort than this, particularly since all the signs of the impending redemption (as recorded in the tenth chapter of Sanhedrin) have already come about...

"Another sign listed by our Sages is unemployment of both man and animal. This is clearly one of the blights of our times, since trains and automobiles have largely replaced animals as a means of transport and labor. Moreover, many people are also unemployed as a result of the same developments...

"A further auger of imminent redemption is that prices will be almost equal everywhere. We see that the cost of wheat, for example, is equal in almost every place, and therefore business has been hurt...

"Yet another example mentioned in the same Talmudic passage is that the number of Torah scholars will significantly diminish prior to the advent of Mashiach. Furthermore, youths will shame their elders."

We can add to the words of the Chofetz Chaim about unemployment that with the advent of automation, the problem has become more acute. The internet, mass media, modern distribution and the "global economy" have all increased homogeneity of pricing.

b. Rabbi Aryeh Kaplan

Rabbi Aryeh Kaplan, The Real Messiah:

If one looks with an unprejudiced eye at the world today, he will see that we are living in an age where almost all the Jewish prophecies regarding the prelude to the Messianic Age are coming to pass...

Religious studies will be despised and used by nonbelievers to strengthen their cause; the government will become godless, academies places of immorality, and the religious will be denigrated. [Sotah 49b, Sanhedrin 97a, Derech Eretz Zuta 10]

Judaism will suffer greatly because of these upheavals. There is a tradition that the Jews will split up into various groups, each laying claim to the truth, making it almost
impossible to discern true Judaism from the false. This is the meaning of the prophecy (Isaiah 59:15), "truth will fail." [Sanhedrin 97a]

It has also been predicted that many will leave the fold of Judaism completely. This is how our Sages interpret the prophecy (Dan. 12:10), "The wicked shall do wickedly, and not understand." [Rambam, Igeres Teiman]

Of course, there will be some Jews who remain true to their traditions. They will realize that they are witnessing the death throes of a degenerate old order and will not be drawn into it. But they will suffer all the more for this, and be dubbed fools for not conforming to the debased ways of the pre-Messianic Age. This is the meaning of the prophecy (Isaiah 59:15), "He who departs from evil will be considered a fool." [Sanhedrin 97a]

### c. Statements of Chazal which seem to have come true in our generation

The following Gemara shows that immediately preceding the arrival of the Mashiach, the land of Israel will once again bloom fully. The recent explosive development of Israel is plainly obvious.

The following Midrashim about the world and the Jewish nation during the era preceding the arrival of the Mashiach also bear a remarkable resemblance to the world today.

The first one also understood that a large portion of the Jewish people would be unable to withstand the troubles and pressures of the time and would leave the fold of Judaism completely.

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**SECTION 3- CHAPTER 2: IV- ARE WE LIVING IN THE ERA PRECEDING THE MASHIACH?**

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ואני יבר פרשתי כל המאמר הזה במעייני היהוששו שמתוך הרצוין זאינו בני ישראל צלחו לבות כל הרשון מכלلاء הדת והיהו

המינות, כי יברשше הנורא עיד האנוס רכוב רכות לדרורא ישראל אחריה.
CHAPTER THREE: EXPECTING AND IDENTIFYING THE MASHIAH

I - Believing in, and awaiting, the coming of the Mashiach
   i. When will the Mashiach arrive?
      a. Problems inherent in contemplation of the date
      b. Difficulty of precise calculation
         1. Why does Hashem conceal the date?
      c. Possible times of the arrival of the Mashiach
         1. Speeding the arrival through prayer
         2. Speeding the arrival through Torah
         3. Speeding the arrival through repentance
         4. Speeding the arrival through anticipation
         5. Easing the "birth pangs" of the Mashiach
   ii. How will the revelation of the Mashiach take place?
   iii. Unknown identity
   iv. In Eretz Yisroel
   v. In a sudden manner
   vi. How will we identify the Moshiach?
      a. Identification by lineage
      b. Identification by deed
      c. Identification by character
   vii. False Messiahs
      a. Identifying a false messiah
         1. Bar Kochva
         2. Yeshu HaNotzri (Jesus)
         3. Shabsai Tzvi
      b. Why does Hashem allow false messiahs to proliferate?
CHAPTER THREE: EXPECTING AND IDENTIFYING THE MASHIACH

I - Believing in, and awaiting, the coming of the Mashiach

There are two distinct facets to belief in the coming of the Mashiach. First is the obligation to believe that the Mashiach will, in fact, come. Second is the obligation to await the Mashiach and to fervently hope for his imminent arrival.

i - When will the Mashiach arrive?

a. Problems inherent in contemplation of the date

Chazal had a clearly negative opinion of people who attempt to calculate the date.

The Rambam explains:

Additionally, someone who calculates a date for the arrival of the Mashiach will have difficulty believing the Mashiach might arrive at any moment (see 2.B.ii. above).

b. Difficulty of precise calculation

For a discussion of why certain Gedolim attempted to calculate the date, see notes.
Simply, it is impossible to calculate the exact date of the Mashiach’s arrival.

Even the date of the exodus from Egypt (where the length of the exile was known to be four hundred years long) was unknown to the Jewish people at the time. Certainly it is impossible to calculate the redemption from the current exile, which will last for an unknown duration.

Even Daniel, a navi, reckoned the date of exodus from Babylon incorrectly. Why does Hashem conceal the date?

There are two possible times for the arrival of the Mashiach: (1) Whenever the Jewish people do teshuvah voluntarily. (2) The final time when Mashiach will arrive regardless of our actions. The Mashiach will arrive on whichever of the two happens first.

c. Possible times of the arrival of the Mashiach

There are two possible times for the arrival of the Mashiach: (1) Whenever the Jewish people do teshuvah voluntarily. (2) The final time when Mashiach will arrive regardless of our actions. The Mashiach will arrive on whichever of the two happens first.
The Abarbanel states a similar principle, adding a third date, the *earliest* time the Mashiach might arrive.

See below (2.E.) for an explanation of how the revelation will differ according to whether the Mashiach arrives by way of voluntary *teshuvah* or not. It is important to note that ultimately the Jewish nation will in fact do *teshuvah* before the arrival of the Mashiach. For a complete discussion of this concept, see notes.

**Why the Sages gave dates**

According to the statements quoted in the text, the Sages clearly had a negative opinion of those who tried to calculate the arrival date of the Mashiach. However, we find in the Gemara and *Rishonim* (R’ Saadyah Gaon, Rambam, Ramban, etc.) those who did in fact attempt to calculate the date. How did they seemingly ignore the warnings of *Chazal*? The Abarbanel answers that the entire prohibition was only against calculating the date by means of astrology. Calculating the date using *pesukim* is permitted.

The Ramban explains that only early generations were prohibited from calculating the date. Since the *tanaim* and *amoraim* knew that the date was still far off, they didn’t want this revealed to the general populace lest they lose hope in the coming of the Mashiach. Later generations, however, are permitted to calculate the date.

The Ramban mentions an additional reason:
Finally, the Maharal explains that none of the sages meant that a given date was positively the date of the Mashiach’s arrival. Rather, the suggested dates were possible times of the arrival.

Since the question of calculating the date is halachic in nature, the above sources should not be taken as a heter without express approval of a posek.

d. Speeding the process of Mashiach's arrival

There are several ways we can speed the process of Mashiach's arrival. Briefly:
1. Prayer
2. Torah
3. Repentance
4. Anticipation
5. Easing the birth pangs of Mashiach

1 - Speeding the arrival through prayer

מדרש רבה, שם ות, כ
ואלוudades האמור אינן אלא ב данном מקום ישארו ישראל פני יהוה את התשובה את בתה ביסודו, ולכ弧 וילעפר אליו בdepartments ישילוש

ועניין פוריש מהרריי שם

אביי האמך, התלמה כה
הוכיר כי בני ישראל בידיו בתıntו ישראל שבתית דרימן כתיב בברメール

רבנות נכרות, כה
והשל שנותיה הוא השיביה כי איהי פ שחתיה היה נר לא אחיו ההאולא, אלא מרדכי

שעوقع או לא במכתבו לכל המתים...ל姤ו כימי היום ועליה בתינוקת ובתולה

2 - Speeding the arrival through Torah

בבא בתרא ח, כ
אמר עליא פוסק והכלשלארמי נאמר כי אף לכלתיה אתパイפיית כה

ועניין רשיי שם


3 - **Speeding the arrival through repentance**

Even the actual anticipation for the arrival of the Mashiach will hasten his arrival.

Even the actual anticipation for the arrival of the Mashiach will hasten his arrival.

4 - **Speeding the arrival through anticipation**

Even the actual anticipation for the arrival of the Mashiach will hasten his arrival.

5 - **Easing the "birth pangs" of the Mashiach**

What can a person do to avoid the troubles that will befall the world and the Jewish nation during the era preceding the arrival of the Mashiach?

ii - **How will the revelation of the Mashiach take place?**

Although it is difficult to know the precise details of how the Mashiach will be revealed, we do have the following rule: The revelation will differ according to whether or not we do teshuvah voluntarily (see 2.C.iii. above and note 3). If the Jewish nation repents voluntarily and begins to serve ה' properly, the redemption will take place in a miraculous manner. If not, the redemption will be an extended, mundane, "natural" process which will appear to be the unfolding of historical events. It is crucial to keep this in mind when

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1However, the Yerushalmi says that even where the Geula starts slowly, it pick up speed as it goes along:
studying the words of Chazal regarding the revelation because it is not always obvious to which path of redemption they are referring.

The Ohr HaChaim explains:

The identity of the Mashiach will be completely unknown - even to his friends and family - until he reveals himself to be the Mashiach.

Unknown to himself

Even the person who is destined to become the Mashiach (see 3.A. below) will be unaware of his destiny until he reveals to him that he will be the Mashiach.

iv - In Eretz Yisroel

The identity of the Mashiach will be completely unknown - even to his friends and family - until he reveals himself to be the Mashiach.
11 - In a sudden manner

The arrival of the Mashiach will occur in a sudden manner. "הארודיו" refers to the Mashiach; "מלך הבית" refers to Eliyahu HaNavi.

This is more than just a principle; it is the actual basis for halachic rulings.

See also the Ramban (ביאור לפרשת הנה ישכיל עבדי) for a discussion of the details of the revelation of the Mashiach.

vi - How will we identify the Mashiach?

Each and every generation contains a person who, by virtue of their righteousness, is fitting to become the Mashiach.

For a discussion of the Mashiach’s genealogy, see notes.

a. Identification by lineage

Hashem promised King David that his kingdom would last forever, as it says, (Shmuel 2, 7:16) "And your dynasty and your kingdom will remain steadfast forever before you, your throne will remain firm forever." Therefore, we know that the Mashiach must be a descendant of King David.

For a discussion of the soul of the Mashiach, see notes.
b. Identification by deed

The most simple way to identify the Mashiach will be to examine the person's actions. If he accomplishes the goals set for the Mashiach (see 1.B.), we know he is the Mashiach.

רמב"ם הלכות מלכים א"ד,
אלים עמדו מלך מינת דוד, תרון בחינה העשויה במעון doen כדר אביו כדרɫ הרוה שקובט והשהעלו פו יונק כל
myfile לילך בב יונוק לביק ומיא המתיות ירי הז תברוק שוחז-unstyledי. בא אוהד והשלח גנה כל
האומתו שבכובטיין وغير מיקדש במקומי וxBAית דחי מחיי ודחיי.

c. Identification by character

Since we know the Mashiach will reach the level of nevuah (see below, 3.B.ii.b.), we know he must possess the prerequisite qualities necessary to attain prophecy:

אינורית תימך ד.
נ 自动生成 לכל בציא שחיית החכמה ויאני כל ה: כי הענק בדני (שבת בצ). ויאני הנבואה
שורה אלא לע חכם בור ושייר, רובר שענין בור נבר את יצור, מחיי שישר ברתעה.

vii - False Messiahs

a. Identifying a false messiah

Once we know the identifying characteristics for the Mashiach, it is actually quite simple to expose a false messiah. Since we know, for example, that the Mashiach will eventually be a navi, anyone who claims to be the Mashiach must exhibit the characteristics necessary for prophecy:

אינורית תימך ד.
נ 自动生成 לכל בציא שחיית החכמה ויאני כל ה: כי הענק בדני (שבת בצ). ויאני הנבואה
שורה אלא לע תובר ושייר, רובר שענין בור נבר את יצור, מחיי שישר ברתעה.

Also, this person must accomplish the goals designated for the Mashiach. Therefore, if a person claims to be the Mashiach yet fails to fulfill these goals, we know he is a false messiah. This is the most simple, effective method for exposing false messiahs; no pretender to the title Mashiach has ever passed this acid test. See the Ramban below who makes the same point regarding Yeshu HaNotzri.

רמב"ם הלכות מלכים א"ד.
ואם לא אתיעה עד כה ואנור בעדות יאני והשבתייה עלינו תוריה.

Additionally, as we will explain below, the Mashiach will not change a single mitzvah of the Torah. Therefore, any person who claims to be the Mashiach yet tampers with the mitzvah is clearly a false messiah:

רמב"ם הלכות מלכים א"ד.
1 - Bar Kochva

After the First Churban (70 CE), Bar Kochba (Bar Koziva) led a revolt against the Romans which for a time looked like it might be successful (132-135CE). He even succeeded in recapturing Jerusalem and establishing a period of independent Jewish sovereignty in most of Eretz Yisroel. The emerging consensus amongst the greatest Sages of the time, including Rabbi Akiva, was that Bar Kochba was the Mashiach:

However, Bar Kochba became arrogant at his own military prowess which led to him kill his uncle, the great R’ Elazar HaModai, in a fit of rage. After that, Bar Kochba lost his Heavenly help, Beitar fell and Bar Kochba was killed.

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1His original name was Bar Koziva but R’ Akiva changed his name to Bar Kochba (“son of a star”), an illusion to the verse, “A star shall go forth from Yaakov” (Numbers 24:17). The “star” of that verse would be the Messiah. (History of the Jewish People, vol. 11, pg. 62)
2A massive effort by the Romans led to the recapture of Jerusalem. But this did not end the revolt. Bar Kochba and most of his troops withdrew to Beitar, where the fighting was to continue for some three and a half years. At first the battle went well for Bar Kochba and his men, who performed amazing feats of bravery. Unfortunately, Bar Kochba himself became arrogant, attributing his victories to his personal strength. (History of the Jewish People, pg. 65)
3He accepted a slanderous accusation of treachery against his uncle.
4The Jerusalem Talmud relates that when Bar Kochba killed R’ Elazar, a voice from heaven proclaimed, ‘You have killed R’ Elazar HaModai, the strong arm and right eye of Israel. Therefore your own arm shall wither and your right eye grow dim.’ Thereupon Beitar fell to the Romans and Bar Koziva was slain. (Jerusalem Talmud, Taanis, 4:5) (History of the Jewish People, pg. 65)
Since Bar Kochba died without fulfilling the tasks designated for the Mashiach he could not have been the Mashiach.

The introduction of the Rambam on this subject:

The Ramban brings several strong proofs that Yeshu could not have been the Mashiach. First, Yeshu did not fulfill many of the prophecies concerning the Mashiach:

The Ramban also points out that Yeshu did not complete many of the tasks designated for the Mashiach:

And the final nail in the coffin: why should anyone believe Yeshu was the Mashiach if Yeshu, supposedly omnipotent, couldn't even prove it to the Sages of his time?

Also, Yeshu desired to cancel many of the mitzvot, a sure indication of a false messiah:

2 - Yeshu HaNotzri (Jesus)
R. Pinchas Stopler makes the following additional points (Was Jesus the Messiah, The Real Messiah)

[1] Nowhere does our Bible say that the Messiah would be a god or G-d-like. The very idea that G-d would take on human form is repulsive to Jews because it contradicts our concept of G-d as being above and beyond the limitations of the human body and situation. Jews believe that G-d alone is to be worshipped, not a being who is His creation, be he angel, saint, or even the Messiah himself.

[2] Nowhere does the Bible predict that the Messiah will be born to a virgin. In fact, virgins never give birth anywhere in the Bible. This idea is to be found only in pagan mythology. To the Jewish mind, the very idea that G-d would plant a seed in a woman is unnecessary and unnatural. After all - what is accomplished by this claim? What positive purpose does it serve?

[3] The true Messiah is to reign as King of the Jews. Jesus' career as described in the New Testament lasted all of three years, at the end of which he was crucified by the Romans as a common criminal. He never functioned as anything but a wandering preacher and "faith healer"; he certainly held no official position or exercised any rule of any kind.

[4] Nowhere does the Jewish Bible say that the Messiah would come once, be killed, and return again in a "second coming." The idea of a second coming is a pure rationalization of Jesus' failure to function in any way as a messiah or to fulfill any of the prophecies of the Torah or the Prophets. The idea is purely a Christian invention with no foundation in the Bible.

3 - Shabsai Tzvi

Quoted from Triumph of Survival (Berel Wein) Chapter 2:

The young boy received a traditional Jewish education. Possessed of a good mind and a diligent nature, he excelled in his studies. Before his twentieth birthday he was reportedly ordained a \textit{chacham} (the Sephardic rabbinic title) and apparently was well regarded in the scholarly circles of his community. Even though the study of the Kabbalah was usually reserved for people of greater maturity, Shabtai was initiated into the mysteries of that study early in his scholastic career...

He also began to practice ascetic ways...and other forms of behavior that caused his acquaintances to first consider him strange, then strangely holy, and, finally, purely pious and almost godly. The young Shabtai evidenced a charismatic air that blinded others to his faults and encouraged abnormal adulation.

Apparently, by then he was also afflicted by the classic mental disturbance that would hound him all his life, the recorded symptoms of which, as described by his contemporaries, suggest a manic-depressive psychosis. Although this illness sheds light on his future behavior, nevertheless his charisma, shrewdness, and attraction to others were sufficient to convince a great deal of the Jewish world that this insanity was really a gift of prophecy.

In 1648 Shabtai first began to experience messianic delusions...In one of his manic moments he had an apocalyptic vision of himself saving Israel as its messiah.

However, the bizarre nature of his behavior continually caught up with him and he was driven out of many Jewish communities, sometimes even undergoing the pain and humiliation of public flogging. During this period, Shabtai publicly violated many precepts of basic Jewish law and was guilty of behavior insulting to the holy Torah scroll.
By the summer of 1665, the team of Nathan and Shabtai was firmly established, and on the holiday of Shavuos of that year, Nathan proclaimed Shabtai the messiah at a public gathering in Gaza. Shabtai first demurred modestly, but then, adopting the role of leader and savior, he publicly admitted his "true" messianic nature and began tinkering with the observances and rituals of traditional Judaism.

He also engaged in public licentious sexual behavior, ate non-kosher foods, pronounced a newly formulated benediction "Who has permitted that which has previously been forbidden"...

However, in September 1666, the Sultan [of Turkey] tired of the game and had Shabtai brought before him to Adrianople. In the middle of September 1666, Shabtai denied before the Sultan and his court any messianic pretensions on his part. The council of the Sultan then presented him with the choice of martyrdom or conversion to Islam. Shabtai Tzvi, "the messiah of Israel, the hope of the ages, the scion of David and the culmination of Jewish destiny," chose apostasy at the age of forty...

The charade had come to an end.

b. Why does Hashem allow false messiahs to proliferate?

Why does Hashem allow false messiahs to proliferate? By spreading knowledge of the concept of the Mashiach they increase the contrast of the truth the real Mashiach will signify when he arrives:

Using the above principle, the Abarbanel explains the following midrash (סנהדרין צז.):

Using the above principle, the Abarbanel explains the following midrash (סנהדרין צז.):
CHAPTER FOUR: WHAT WILL THE WORLD BE LIKE AFTER THE MASHIACH ARRIVES?

i. The nature of the world during the time of the Mashiach.
   a. The Mashiach will not change the Torah

ii. A description of the era of the Mashiach
   a. Acceptance of Hashem
   b. World peace and Harmony of Nature
   c. Return of nevuah
   d. Weakening of the evil inclination
   e. Financial prosperity

iii. The Non-Jews during the era of the Mashiach
   a. Acceptance of Hashem
   b. Non-Jewish attitude toward the Jews
   c. Converts during the time of the Mashiach
CHAPTER FOUR - WHAT WILL THE WORLD BE LIKE AFTER THE MASHIACH ARRIVES?

The Ramban and the Maharal explain that during the era of the Mashiach the world (and the creation at large) will return to a state of perfection, similar to the world which would have existed had Adam not sinned. Although the intrinsic nature of the world will remain unchanged (gravity will still function, weapons will still exist), our lives will be radically altered (world peace, etc.). All the changes listed below (in 4.B.) can be understood within this framework:

The nature of the world during the time of the Mashiach.

R' Saadyah Gaon adds that although we have a basic idea of what the world will be like during the time of the Mashiach, the true reality will defy our imagination.

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1 The Rambam adds:
a. **The Mashiach will not change the Torah**

The Mashiach will not change the Torah in any way. All the mitzvot will still apply during the time of the Mashiach. This is one of the Rambam's thirteen principles:

רמב"ם, פירוש המשניות לפרק חלק

ותנוהך מאת נוח ואיש伊斯兰 חלד ותנוהך מאת נוח נהיה את כל התורה יא ויתוכל ואשת תפיסיה

גורע מהמה ולא בכת אל פירושו כל

רמב"ם המשניות לפרק חלק

явление הדרים כהך_FINAL

הוא הקה המשפתי מושנתו עלולן העולמות והחושננו של זאת מוסיפים

עליתו אלא גורעי פון כל המוסיפים את גורעי ואשת פון ישוב את הaryawan והותר את משהות ימים

והבזאר דרך ואפקודות

For a discussion regarding midrashim which seem to indicate that certain mitzvot will change, see notes.

**ii - A description of the era of the Mashiach**

There will be many changes in the world during the time of the Mashiach. Briefly, they are:

| a. Acceptance of ש"ם |
| b. World peace and harmony of nature |
| c. Return of prophecy |
| d. Weakening of the evil inclination |
| e. Financial prosperity |

a. **Acceptance of Hashem**

During the time of the Mashiach, every nation will believe in ש"ם. The world will also accept the Torah as ש"ם's true teaching:

ישועה, בא כל מה שבראשוך הוא והולך עופתית בריכים אבר ואמר כל עולא וה הוא אלא בית כלך

ישועה נא, כי כל מהאלה העיד את ה׳ כמペンים למסכים

ישועה נא, כי עיון מствие ארץ נא בבר של משהות בכל רחוב כמפני הוי

ירמייאו לא, כןוב
The primary occupation of the world will be to know and understand:

ולא ילמדו עוד איש את רעהו ואיש את אחיו לאמר דעו את ה'
כי כולם ידעו אותי למקטנם ועד גדולם

The Rambam holds that as far as nature is concerned עולם כמנהגו נוהג.

The lion will still attack the lamb and the psukim that appear to the contrary are not to be understood-literally. The Ramban, however, understands the psukim literally. He asserts that there will indeed be a change in the fundamental nature of animals.

b. World peace and Harmony of Nature

During the time of the Mashiach all nations will live peacefully with one another and war will cease to exist:

The Rambam holds that as far as nature is concerned עולם כמנהגו נוהג. The lion will still attack the lamb and the psukim that appear to the contrary are not to be understood-literally. The Ramban, however, understands the psukim literally. He asserts that there will indeed be a change in the fundamental nature of animals.

c. Return of nevuah

Nevuah, a state currently unattainable even by people on the proper spiritual level, will return to the world during the time of the Mashiach:

The Rambam holds that as far as nature is concerned עולם כמנהגו נוהג. The lion will still attack the lamb and the psukim that appear to the contrary are not to be understood-literally. The Ramban, however, understands the psukim literally. He asserts that there will indeed be a change in the fundamental nature of animals.

1. The Rambam holds that as far as nature is concerned עולם כמנהגו נוהג.
It will become easy to attain the proper spiritual level necessary for nevuah.

d. Weakening of the evil inclination

During the time of the Mashiach the evil inclination will become powerless. Instead, a person's natural inclination will be to do good:

During the time of the Mashiach there will be great financial prosperity in the world and in Eretz Yisroel in particular.

e. Financial prosperity

During the time of the Mashiach there will be great financial prosperity in the world and in Eretz Yisroel in particular.
During the time of the Mashiach, the relationship between the Jewish people and the Non-Jews will change in the following three ways:

a. Acceptance of Hashem

Every nation will believe in Hashem during the time of the Mashiach. The world will also accept the Torah as Hashem's true teaching. Sources can be found above.

b. Non-Jewish attitude toward the Jews

The Non-Jews will accord the Jewish people great honor during the time of the Mashiach.
c. **Converts during the time of the Mashiach**

During the time of the Mashiach, many non-Jews will desire to convert to Judaism. However, once the Mashiach reveals himself, the Jewish people will no longer accept converts.

**Talmud Tractate Sanhedrin 4:3**

דַּהֲרֵי רַבִּי יואָסָי אָמַר לְעַתִּיד לָבֶנֶא בָּאֵין עַבָּדֵי כַּטַּלְכִּי מְסַחֲרִים וּמִמְּכַּבְּלִין מְנִיָּהוּ הַתָּנִיא אַיָּמִינוּ

"At the time of the Messianic era, Gentiles will desire to convert to Judaism. However, once the Messiah is revealed, the Jewish people will no longer accept converts from among the nations."
APPENDIX A. MAN – BEFORE & AFTER THE SIN

The first man and woman were so pure that they saw their outer bodies as a pure garment for their inside reality. As the verse says,

ספר בראשית פרק ב (chants): נוהי שויימן ורומם עצמו אדם ושקה ולא יתבששו

Modesty is required when there is an incompatibility between the outer, superficial reality and the deeper spiritual reality. Adam and Chava were identified with the good all the way through. All their body parts, explains the Seforno, even the most private ones, were but instruments to do G-d’s Will and not a source of sensuality in any way. This was even true when they had marital relations each other. The closest thing we see to this today, says Rav Hirsch, is the love of a brother and a sister for each other. It is not inappropriate for them to publicly display their affection for each other because it is not at all sensually based. After the חטא, the גשמיות of אדם רשי בכה: ואלו יתבוששו – because Adam and Chava’s physical, bodily needs were completely removed from themselves. There was simply no physical barrier between them and G-d, a state which prophets, with the exception of Moshe Rabbeinu, only achieved during the actual time of their prophecy and after great preparation. Rav Hirsch states that when the prophecy later takes place, “we do not consider such instances as unnatural events, but … [rather] momentary return, brought about by the strength of the Torah to the original natural condition. (Beresihis, pg. 78)
was like our world today. His spirituality was so concentrated that he and the other Jews of the Second Temple period were able to achieve through one positive mitzvah and one negative mitzvah, all that was needed for the First Cause of this world.

(The Seven Noachide Mitzvos were subsumed under these two commands and are actually learned out from the same verse.) The verse tells us: And G-d planted a garden in Eiden in the East and He placed man, whom He had formed, in it. This planting, says the Nesivos HaMusar, was the Torah, for there was complete harmony of the physical and the spiritual worlds. Man, by living in this very elevated ‘physical’ environment, was able to understand all that we do today from the Torah.

Although there was the possibility of a natural emanation even then, it did not exist as a tangible reality. Before the First Cause, man identified himself with the good and saw the good as something outside of himself - the Nachash. Good and evil existed in two opposing but separate domains. There was no sensual desire and choosing good would have been the more

The Ramchal then proceeds to explain why the order is first the positive mitzvah and then the negative mitzvah, whereas it says for us, for our world, the opposite is the order. Similarly at Sinai, the order is first the positive, then the negative mitzvah. The Ramchal explains that at Adam HaRishon’s level, when the Tumah and the Kedusha were already separated, what was needed was for the first man to achieve the necessary positive level of kedusha (לעבדה ולשמרה) and then to maintain it (כשרצה הס). This was a similar level to Sinai. However, after the First Cause, when we now have a situation where the Kedusha is mixed with the Tumah, we need to first separate ourselves from the Tumah and then engage in the Kedusha.

1. Rav Hirsch points out that this command was a Chok, a dietary law, a negative prohibition and an oral transmission – all the aspects of Judaism that the non-Jewish world has always taken umbrage to and resented.

2. Rav Hirsch explains that at Adam HaRishon’s level, when the Tumah and the Kedusha were already separated, what was needed was for the first man to achieve the necessary positive level of kedusha (לעבדה ולשمرة) and then to maintain it (כשרצה הס). This was a similar level to Sinai.

3. Similarly at Sinai, the order is first the positive mitzvah and then the negative mitzvah.

4. The verse tells us: And G-d planted a garden in Eiden in the East and He placed man, whom He had formed, in it. This planting, says the Nesivos HaMusar, was the Torah, for there was complete harmony of the physical and the spiritual worlds. Man, by living in this very elevated ‘physical’ environment, was able to understand all that we do today from the Torah.

5. There was no sensual desire and choosing good would have been the more

6. There was no sensual desire and choosing good would have been the more
natural of the two choices\(^1\). The Nefesh Hachaim compares the choice of doing evil at this time with the choice of putting our hand in fire\(^2\). We might be capable of doing such a thing, but no normal person would act so contrary to his own interests or nature\(^3\). We would think he was mad. However, after the **אשה**, the chol and the kodesh became mixed\(^4\). Man began to identify his “I” with his Yetzer Hara (I want), whereas he saw goodness as something outside of himself, an ‘ought’ or ethical imperative to be aspired to\(^5\) (You ought, this is forbidden to you). Man now developed a sensuality desire for marital relations\(^6\). He truly became G-d-like in the sense that he now had a deeper capacity for choice, but the price he paid was huge\(^7\). Spirituality now had to be looked for below the surface of things\(^8\) using the midah of Tznius.

Tznius now became a fundamental principle without which man would be reduced to no more than a sophisticated animal, doomed to seeing only material and not spiritual reality\(^9\). Shame, the understanding that a part of one’s body which is committed, at least in part, was no more than a sophisticated animal, doomed to seeing only material and not spiritual reality. Shame, the understanding that a part of one’s body which is committed, at least in part, was no more than a sophisticated animal, doomed to seeing only material and not spiritual reality.

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\(^1\) אשת

\(^2\) כשת

\(^3\) אשת

\(^4\) אשת

\(^5\) אשת

\(^6\) אשת

\(^7\) אשת

\(^8\) אשת

\(^9\) אשת

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As a mashal, let us consider someone on diet, where a piece of cake becomes the forbidden food. Before the **אשה**, the person would have said, “I don’t want the cake” although there is something outside of me telling me that I ought to have it. After the **אשה**, the person would say, “I want the cake even though I know that I shouldn’t eat it.”

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\(^6\) אשת

\(^7\) אשת

\(^8\) אשת

\(^9\) אשת

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The Nefesh Hachaim compares the choice of doing evil at this time with the choice of putting our hand in fire. We might be capable of doing such a thing, but no normal person would act so contrary to his own interests or nature. We would think he was mad. However, after the אשה, the chol and the kodesh became mixed. Man began to identify his “I” with his Yetzer Hara (I want), whereas he saw goodness as something outside of himself, an ‘ought’ or ethical imperative to be aspired to (You ought, this is forbidden to you). Man now developed a sensuality desire for marital relations. He truly became G-d-like in the sense that he now had a deeper capacity for choice, but the price he paid was huge. Spirituality now had to be looked for below the surface of things using the midah of Tznius.
us, which is intimately connected with the conscience, and reminds us that we are not meant to be animals."

The Nachash, animal wisdom as Rav Hirsch calls it, appealed to Chava’s enormous spiritual and intellectual prowess by saying that, upon eating from the Tree of Knowledge – you will have G-dly powers with which you will be able to form new worlds. Indeed, man has an inherent and good potential to imitate G-d. The very name for man, Adam, comes from the word Adameh – I will be like. For it is man’s ability to imagine that which is beyond himself (G-d) and to strive towards Him. The Nachash cleverly harnessed this trait for his nefarious goals. In other words, the original attraction was an appeal to the Gaava of Adam and Chava. However, when the actual sin took place, it did so as an act of Taava:

Through this Taava all kinds of Yetzer Hara take root in man. Gaava is much more of a contradiction to G-d than Taava. The way the Nachash put it, the Gaava of Adam and Chava would express itself as a competition with G-d Himself. Taava may be a distancing from G-d, a move further into the material and away from the spiritual, but it is not a total contradiction to G-d. It weakens the bonds rather than breaks them. In the end, however, the Gaava was only a Machshava. As a result, it only penetrated the Neshama of Adam and Chava peripherally. The Taava, however, which was the actual sin, penetrated much deeper.

1Rav Hirsch, pg. 77

2Bereishis – pg. 74: [The Nachash says]: “Well even if G-d has said so! Is that a reason for your having to obey? Is not the urge within you the Voice of G-d? If eating it is bad for you, wh did he first give the food the appeal to you, and you the urge to eat it – did He not tell you thereby quite clearly that this food and you are there for each other? Is no this Voice His earlier clearer voice? ...” ... Thus speaks animal wisdom to us to this day, either straight out or cloaked in philosophical covering.

3רש"י ג ותרא האשה כתב שהנחש נסה לפתות את חוה גם אם קנאה גם אם כבןד גם אם תאוה היא ש_GOOD

4רב צדוק הכהן, מחשבות חרוץ,

5אמנם, הישמע חומשי דפ"א 애드 הוהוchantment מעשיהם לגזול ולגנוב ומרוצה לעשות וגו

6כר בר seriously it can be that which is created is be made more rounded and more omniscient like Him. Then you will be independent of Him.” (R. Hirsch)

7רב צדוק הכהן, מחשבות חרוץ-

8Rav Tzadok HoChohen. Later, those who attached themselves to the core of Adam HaRishon’s Neshama, the Jews, would have Taava as their primary Yetzer Hara. Those who attached themselves to the periphery of his Neshama, the non-Jews, would have as Gaava their main Yetzer Hara.
This meant that from now on Taava would be mixed into our most noblest of endeavors. As long as the remnants of the Cheit had not been resolved some sensuality would creep into and mix with virtually everything¹.

Had the First Man and Woman not sinned their Neshamos would have purified their bodies in continuing successive stages² until the soul would have completely purified the body³. They would have brought in the Messianic Era by Shabbos (5 hours later)⁴. The First Man would have been the Mashiach, there would have been no השב"ע⁵ and the Messianic Era would have taken place on the higher plane of עולם קדוש⁶. All of the rest of mankind would have been born into the Messianic Era. All of mankind would have comprised the concept שְׁכָנַּיָּה®. There would have been no distinction between Jew and non-Jew.

Prior to the sin, man’s physicality was as spiritual as our spirituality is today; his spirituality was much more spiritual in turn⁸. Had he continued to grow, his physicality would have reached the level of the spirituality that he started out with, and so on.

However, after the מעשה העבירה, completion (מששין) had to be reached in a much more difficult, two stage process:

i- First we have to get back to the level of אדם וחוה לפני השב"ע;⁹

ii- Only then can we get to the level of the Messianic Era¹⁰.

Although I have written that we have to return to the level of Adam and Eve before the השב"ע, in practice we may go into the early stages of the Messianic Era first and only then be ready to move on to higher levels of the Messianic Era.
In order to achieve this, Adam’s Neshama was now divided amongst the billions of people who came after him, each one charged with fulfilling a tiny amount of the task that Adam and Chava would have achieved on their own. Bechor Shor says that before the sin, Adam and Chava were an entire world and there would have been no need for them to have had children at all, for they would have achieved their purpose and lived forever! The pain of a woman’s pregnancy, birth and child-rearing is a function of the fact that this was not her intended original state.

Spirituality became more hidden. G-d asked Adam (עכש וְאֶל אֵלָה אָמַר: כִּמָה גרָםָךְ לְרֹעֲךָ—אֶל הָאָשה אָמַר: כְּמָה גרָםָךְ לְרֹעְךָ), “Where are you spiritually now? Where are your former exalted heights? He asked him further: ‘Did you introduce this force into the world making it harder for all mankind?’ “Are you now in need of clothes, unlike the animals?”

The process of achieving completion had become more arduous, yet it was still accessible. On the one hand, the new reality required that Adam and Chava cover their bodies unlike any other creature on earth. On the other hand G-d Himself made their clothes. (The Torah thus both opens and closes with G-d’s chesed, ending with G-d’s burial of Moshe). It was G-d’s way of saying, “I am still with you. We still have a relationship.”

However, the destruction of the world, necessitated by the sin, occurs only at the end of the Messianic Era. (Therefore, it would seem that although the stage of Adam HaRishon before the Chet is achieved only much later, just before Techiyas HaMeisim. (Michtav MeEliyahu, Chelek Daled, Daf 151, Derech HaSh-m, ibid.))
the exalted level of the First Man before the Cheit. The exile out of the Garden was for a shlichus, a mission - the mission of gathering the holy sparks scattered far and wide by the Cheit.

Death and What Comes After

The Cheit of Adam HaRishon brought death to the world. This was because the Neshama was no longer powerful enough to visibly purify the body as much as the body needs. This in turn prevents the Neshama from fully expressing itself and purifying the body as much as it needs to. Therefore, death is necessitated to purify the body by rotting in the ground, returning to dust, it’s most elemental form, thereby breaking it down and reconstituting it in a purer form. After death it takes a year and a month in several stages for the body and the soul to fully separate.

ban for his first disobedience, In all that was said, not a single syllable altered by a hairbreadth of a Man’s high calling or his ability to reach or fulfill it. … Still today, every Jew approaches his G-d with the avowal: הנשמה שנתתי לי טהורה היא - and it is up to me to keep it pure, and to restore it to You pure.

Our Sages teach:
After death the Neshama is also allowed to express itself fully in Olam HaNeshamos\(^1\) (Gan Eiden\(^2\)). Being that Olam HaNeshamos is a purely spiritual environment, the Neshama is also able to grow during this time\(^3\). (In fact, even in this world, the Neshama grows a little\(^4\).) The amount of growth of the Neshama in Olam HaNeshamos is in proportion to the amount of Torah and Mitzvos the person did in this world. This in turn influences the degree to which the Neshama can influence the body when they recombine at Techiyas HaMesim\(^5\).

Death is therefore beneficial for both the body and the soul\(^6\), which can now catch up on all the growth it lost as a result of the חטא of Adam HaRishon\(^7\). However, the starting point for this new phase of growth will be the spiritual achievements of the person during עולם הזה.

Body and soul continue to be separated until עולם הሉית המפשיס when the two will be recombined. The soul will then be the instrument for purifying the body\(^9\). This is the true reward\(^10\), when the soul itself will finally reach its full potential both by doing what it was created to do and by turning from being a taker of goodness to being a giver of goodness to the body\(^11\). It will also fully take over and control the body, purifying it to the maximum ו chemin דא ל"ה של עולם השפלה, וסוף עולם זה, והוא ענין מה שאמרו חכמינו ז"ל: "שתא אלף שני הוי עלמא וחד חרוב וסוף אלף שנה הקב"ה חוזר ומחדש את עולמן" (סנהדרין צז\(^2\) רשב"א פ"ג סוף ס' יא וס' יב:)

The Derech HaShem (ס' יא) explains another aspect of this growth. Since the soul's true role is not only to achieve completion, but also to purify the body, the soul suffers in this world. For since the soul cannot do in this world what it was designed to do, it now runs below its own potential, not doing fully what it was created to do. In addition, by not purifying the body, it also remains attached to a body which is in turn attached to the impurities of the physical world. This association, although it does not effect the essence of the soul, dirties it, so to speak. This (external) blemish is removed in during the stay of the Neshama in Olam HaNeshamos. However, the purer the Neshama gets to Olam HaNeshamos, the better its starting point for this process of purification. Therefore, Olam HaNeshamos gives the soul pleasure according to its achievements, together with the body, in this world.
extent possible\(^1\). Both soul and body will then continue to grow towards ultimate spirituality forever\(^2\).

However, exceptional people like Chanoch and Eliyahu were able to reach Olam Haba spirituality without dying. In general, death for Tzadikim represents a continuation rather than a disruption of growth\(^3\) and the separation of their soul from their body in the act of dying is a minimally painful process\(^4\).
APPENDIX B: MISCELLANEOUS ISSUES REGARDING MASHIACH

i. The necessity of Teshuvah
ii. The genealogy of the Mashiach
iii. The soul of the Mashiach
iv. Midrashim which seem to indicate that some Mitzvos will be changed
APPENDIX B: MISCELLANEOUS ISSUES REGARDING MASHIACH

a. The necessity of teshuvah

There are many sources which indicate that ultimately, the Jewish people will do teshuvah. In fact, the Mashiach will not come unless the Jews do teshuvah:

However, the above sources seem to contradict the sources quoted in the main text. If, as the midrash states, there is a final date on which the Mashiach will arrive regardless of our actions, it seems that teshuvah is not an absolute necessity. The sources here clearly state that we must do teshuvah before the Mashiach arrives.

The answer, related to me by HaRav Moshe Shapiro, is that without doubt the Jewish people must do teshuvah before the Mashiach arrives. If we are not willing to do teshuvah on our accord, מָזַה will "force" the Jewish nation to do teshuvah, as in the Gemara quoted here.

When it said there are two possible times for the arrival of the Mashiach, one if we do teshuvah and one regardless, they meant this: If we do teshuvah of our own accord, the Mashiach will come immediately. If, however, we do not do teshuvah of our own accord the Mashiach will arrive at a preset time. However, before that time, מָזַה will arrange events in the world that will cause the Jewish nation to do teshuvah. Clearly, the second option will be less pleasant than the first.

b. The genealogy of the Mashiach

The Abarbanel quotes the following midrash which states that the Mashiach’s genealogy will be similar to that of Esther HaMalka, whose father died before she was born and whose mother died in childbirth.

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c. The soul of the Mashiach

Although the concept of *gilgul* is beyond the scope of this work, the following statements of the *Rishonim* which discuss the soul of the Mashiach are noteworthy:

*ישועות משיחו* of the *Iyun ha-Ramban*, *Iyun ha-Aruch* and others.

...and the following midrashim seem to indicate that some *mitzvos* will in fact change during the time of the Mashiach:

d. Midrashim which seem to indicate that some *mitzvos* will be changed

Although the Rambam quoted in the text states clearly that the Mashiach will not change any of the *mitzvos*, the following *midrashim* seem to indicate that certain *mitzvos* will in fact change during the time of the Mashiach.

The Abarbanel explains the second *midrash* in the following way:

The Mareh HaPanim, quoting the Alshich, explains the *Yerushalmi*:

APPENDIX A: MISCELLANEOUS ISSUES REGARDING MASHIACH
It is important to note that when the Rambam says that the Mashiach will not change the Torah in any way, he was only referring to the time of the Mashiach. However, it is certainly possible that the mitzvot will change during the period of olam ha-ba after the resurrection of the dead. Thus we find in the words of the Sages:

"אמר רב יוסי צאא אומרי מותרת מצות בטלות לעתיד לבא".

We should note...

Yet the principle of the Rambam remains true; anyone who claims there will be a change in the mitzvot in this world (as Yeshu and others did) is clearly a fraud.
APPENDIX C: BELIEF IN THE MASHIAH - A PRINCIPLE OF FAITH?
APPENDIX C: BELIEF IN THE MASHIACH - A PRINCIPLE OF FAITH?

According to the Rambam, belief in the coming of the Mashiach is one of the thirteen basic tenets of Judaism.

Accordingly, a person who denies this principle (or any of the other twelve) is considered an apostate.

However, the בעל העקרים argued that although the concept of the Mashiach is certainly true and to not believe it is a transgression, it nevertheless is not considered a principle on which the entire Torah is dependent:

Even the Rambam agrees that only belief in the general principle is a basic tenet of Judaism. Specific details such as whether or not the arrival of Eliyahu HaNavi will precede the arrival of the Mashiach or the manner in which the Mashiach will arrive are not included in the tenet. Therefore, a person who believes in the coming of the Mashiach yet does not believe one of these details is not considered an apostate:

It is worthy to note that although the בעל העקרים argued with the Rambam, the opinion of the Rambam has become the accepted opinion among the Jewish people.
APPENDIX D: THE WAR OF GOG U'MAGOG
1. At the time of the redemption a non-Jewish nation will rise against the Jewish people in an attempt to destroy them. The war which will take place is known as The War of Gog U'Magog, Gog referring to the non-Jewish king and Magog referring to the nation he rules:

There are many prophecies concerning the war of Gog U'Magog, including:

There are many prophecies concerning the war of Gog U'Magog, including:

3. Why will the Lord cause such a war to occur at the height of the redemption? The primary reason is that the entire world will finally believe in the Lord because of the great miracles that will take place during the war.

For additional reasons see:

4. Ultimately, Gog U'Magog will be destroyed in such a miraculous manner that the Jewish nation will not even have to fight a battle.

The Lord will ultimately destroy Gog U'Magog and the Jewish nation will not have to fight a battle.
APPENDIX C: THE WAR OF GOG U’MAGOG

5. There is an argument among the Sages as to whether the war of Gog U’Magog will take place before the arrival of the Mashiach or immediately afterward. The following midrash clearly states that the war will take before the arrival of the Mashiach.

The following Gemara states that the arrival of the Mashiach will precede the war.

6. It is unknown which nation of the modern world is Magog and which person is Gog.
APPENDIX E: ELIYAHU HANAVI
APPENDIX E: ELIYAHU HANAVI

1. There is a tradition that Eliyahu HaNavi will return to the Jewish people at the time of the redemption.

2. There are many reasons why Eliyahu will come, among them the following:
   First, Eliyahu will urge the Jewish nation to repent:

   Second, Eliyahu will begin the process of bringing peace to the world:

   Also, Eliyahu will be the one to anoint the Mashiach as a king.

   Finally, Eliyahu will clarify halachic uncertainties.
APPENDIX F: THE TEN TRIBES
APPENDIX F: THE TEN TRIBES

1. The Ten Tribes (every tribe with the exception of Yehuda and Binyomin) were exiled by the King of Ashur during the time of the first Beis HaMikdash.

2. The Gemara relates an argument between R’ Akiva and R’ Eliezer regarding whether or not the Ten Tribes will return to the Jewish people during the redemption.

However, there are three points which both R’ Akiva and R’ Eliezer agree on. Firstly, both agree that a portion of the Ten Tribes have already returned to the Jewish people.

Secondly, both agree that only the majority of the Ten Tribes were exiled. A small portion of each of the ten remained with the rest of the Jewish people in Eretz Yisroel.

Finally, both agree that during the time of the Mashiach there will certainly be twelve tribes. Their argument was only regarding whether or not those who were exiled were lost among the non-Jews.
APPENDIX G - TWO MESSIAHS

1. There is an accepted tradition mentioned in the words of the Sages that there will in fact be two Messiahs. The Mashiach referred to in most of this work is Mashiach ben Dovid, a direct descendant of King David. Additionally, there will be a Mashiach ben Yosef, a descendant of Joseph, who will precede Mashiach ben Dovid.

2. Mashiach ben Dovid will serve all the functions mentioned above (1.B.) The purpose of Mashiach ben Yosef will primarily be to lead the Jewish nation in war.

3. The era of Mashiach ben Yosef will be a time of great troubles for the Jewish nation, culminating in the death of Mashiach ben Yosef during the battle against Gog U’ MASSAG.

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1 Although the Rambam does not mention Moshiach Ben Yosef:

2 Pinchus Winston - http://www.thirtysix.org: [There is a concept and pattern of "Yosef before Yehuda". This concept applies ... to leaders... to Temples as well. It is not Yosef's role to be the king, but to function in another very important role throughout Jewish history. In fact, as the sefirah that corresponds to Yosef-Yesod-suggests, it is always on the foundation Yosef builds that the Kingdom of Yehudah stands, eventually, forever. "The house of Yaakov will be fire, the house of Yosef will be a flame, and the house of Eisav will be straw; one spark will go out from Yosef and burn it all up." (Ovadiah 1:18). ...More than any other tribe, Yosef represents the ability to conquer Eisav, or at the end of history, Edom and the final exile.

3 Pinchus Winston - http://www.thirtysix.org: ...[But] not only will G-d help, but we can help as well, with larger consequences than we might have ever imagined: All those who involve themselves in the ingathering of the exiles ease the suffering of Moshiach Ben Yosef; the 'Birthpangs of Moshiach' will come a little at a time. (Kol HaTor, Chapter 1) Maybe even take away the need for him to die in battle. One of the greatest tragedies of all history, if it actually happens, will be the death of Moshiach Ben Yosef in battle in the process of bringing the Final Redemption. According to a tradition, alluded to by the Talmud above, Armelius, the chief angel of the Erev Rav, will kill him in battle. I say, if it actually happens because, according to the Ramchal on the Idra of Rebi Shimon bar Yochai, Moshiach Ben Yosef will not die in the end. According to the Vilna Gaon, this is the sod of the words, "Yosef is still alive" (Bereishis 45:26): the decree to die at the hands of Armelius does not have to be fulfilled (Kol HaTor, Chapter 1, q.v. Od Yosef Chai).

And, therein lies the choice and the challenge. The Sitra Achra awaits and looks anxiously for Moshiach Ben Yosef. He looks for candidates with all the physical and spiritual qualities who can qualify for this awesome historical role, and when he finds him, he will confront him head on in the most vicious and cruel way possible. And, he will not let up until either he or Moshiach Ben Yosef wins.

Apparently, according to the Talmud, the potential for him to win, at least temporarily, exists. However, as the Vilna Gaon said, WE can lessen the pain of Moshiach Ben Yosef and maybe even prevent his death. For, if we, people to whom the Sitra Achra really pays little attention, involve...
Mashiach ben Yosef will be aware that he will perish during the war of Gog U'Magog. Nevertheless, he will accept this decree of חסן, praying that he will arise during the resurrection.

4. As with many concepts of the era of the Mashiyach, the coming of Mashiach ben Yosef may depend on the manner in which the redemption arrives. If the Mashiyach arrives because the Jewish nation repents on their own accord it is possible that the time of troubles will be avoided.
APPENDIX H: THE NESHAMA
APPENDIX H: THE NEŞHAMA

(Note, for a description of the various levels of the Neşhama and its function, see above, Chapter One, vii, a, The Neşhama-Guf Relationship and c, The Five Levels of the Neşhama-Guf Relationship)

A human has five levels of soul:

1 נפש, רוח, נשמה, איננה, יחידה

The Neşhesh is the basic life force of man, and is similar to the life-force in the animals. It is therefore called the Neşhesh Behem.1 Man’s midos come from this. The other levels are unique to man and are connected more directly to G-d through a process of Hishalshelus. Only the next two levels, the Ruach and the Neşhama, are contained within man. The other two levels are connected to the body, but not contained within it. Man is therefore often referred to as having the bottom three souls, while the top two are often not mentioned.

The highest level of soul we can be aware of is our Neşhama, which translates into our thoughts. The purpose of the Neşhama is to purify the body. Moshe Rabbeinu purified his body to be like the מלאכי השרת, to the point where his body glowed with spirituality. Prior to the Neşhama being put into the body, the Neşhama was no different to any other created being – a complete taker of G-d’s goodness with all the shame that implies. However, after being placed in a highly deficient, physical body, the Neşhama can now become an active force for good. It can
take the body up to great spiritual heights. In this way, man shares with G-d the task of bringing the world to completion, becoming His partner in creation. This partnership facilitates a type of intimacy with G-d which is a source of great joy.

The Akeidah explains that a person's body is to its soul as an animal is to its master. Just as the animal is not capable of looking after its own physical interests let alone fulfilling its spiritual goals, so too a body on its own has no ability to look after itself spiritually, i.e. to fulfill itself. For, as it is only through the soul that a person's body is to its soul as an animal is to its master.

The fact that the body combines with the soul in an integrated being is a great power which we do not fully understand.

By doing this, the body itself grows. However, the body is much more powerful than the body. This is because it is more spiritual and therefore closer to the Ultimate Source.
of energy. Left to its natural state, it would immediately take over the body, dragging it to the highest possible levels. There would then be no choice or growth as we understand it in this world. In order to allow for this-worldly growth, G-d chose to restrict the power and expression of the נשמה in the body for as long as we live in this world.

Although we have stated that the partnership of the נשמה with the body is also ultimately to the נשמה’s advantage, the נשמה also pays a price for this partnership with something which is really much lower than itself. This disadvantage is recuperated after death when the נשמה goes to עולם נשמות. There, using as its starting point the amount of Torah and מצוות the person has done in this world, the נשמה continues to grow. This is really a catch-up of the status it should have achieved in this world had the first man not sinned.

After עולם נשמות the נשמה recombines with the body, when it grows, level after level, together with the body. Although the higher levels of the body in these stages is like the level which the נשמה had achieved during earlier, lower stages, there is always a difference between the נשמה and the body.
APPENDIX I: SOURCES
APPENDIX I: SOURCES

i -  Olam Hazeh VeOlam Haba:

דרק ד"י חיים פ"י
דרך תבונת
הרבי ישאל שוורץ – ח"ג וסמה
רמב"ן: ספר תואלת

ii -  Mashiach:

ישועות משיחו לאברבנאל
רמב"ס חלכות מלכינים, וה-ב
רמב"ס איגרת הגדים
רמב"ס איגרת החיות המתומות
דרק ד"י חיים
רס"י אמונת רדעת, מחמד-ט
רמב"ס פירוש המושнат ל퍼ק הלת
רמב"ס ספר הגרות
רמב"ס סדרו נחמה
רמב"ס, ביאור לפרשנין וההirsch
The Chofetz Chaim on Awaiting Mashiach
Ikvesa D'Meshicha, R' Elchonon Wassermann