

## So'odic Look at the Olam HaBa

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### Seven things we can tell about the Olam Haba.

Mordechai, [Mark 10:30](#), Yeshayahu, [Isaiah 65:17](#) [Rev. 21:1](#)  
Nazarean source...

1. Days of rewards
  - A. days of Judgment (Reward and punishment)
  - B. Three levels of Judgment
    - i. The Tsadiqim (Those who are truly spiritual)
      - a. **“Walking in the spirit/Ruach”** what does it really mean to “walk in the spirit”? Here we have not capitalized the word spirit because it is NOT a reference to the Christian concept of the “Holy Spirit” or the “Holy Ghost.” Actions of spirituality, “walking in the spirit” (ruach) are those actions and activities that are followed intentionally for the sake of growing closer to G-d and or allowing G-d to be Himself through us. **Regardless, “walking in the ruach” is the intentional practice of following those things which draw us closer to G-d.** Many of these practices have been captured by our forefathers and been handed down through the ages in instructional teachings like Perkei Aboth. However, Perkei Aboth is not the sum of their teachings. Our forefathers read, followed and guarded Torah observance and recorded their practices, habits, traditions and customs. These “practices” are the Ruach HaTorah spirit/breathings of the Torah from the forefathers.
      - b. The Tsaddiq: What then is a Tsaddiq? A Tsaddiq is a person who only “walks in the ruach” per se. Thus, a Tsaddiq does not resist the invitations of the ruach (Divine Presence) at any time. And every action is fruitful as a constant invitation to the Ruach HaKodesh (Divine Presence).
    - ii. The Intermediate
    - iii. The Rashim (sinners)
      - a. Rashim – sinners. Sinners take pleasure in all forms of activities and indulgences which are contra-godly. These activities repel the Divine

Presence per se. These activities are so negative that the Divine Presence cannot remain in company with such wickedness. Nor can the Divine Presence draw these souls towards true godliness. The conduct of these sinners is referred to as “walking in the flesh” which is the highest form of idolatry. Thus, to be a Rasha (sinner) means to conduct life in such a way that the only pursuit is a pleasure which forces the Divine Presence away. The actions are carried out in the extremes of depravity intentionally blocking any form of conviction for wrong or evil practices.

2. Hermeneutics
3. So’odic placement and view
4. Olam HaBa in Homilies
5. Mussar
6. Studies and approach
7. Halakhah

A look at the Sages and their view of the Olam HaBa

#### **Berakhot 17a:12**

**Rav was wont to say:**

**The World-to-Come is not like this world.**

**In the World-to-Come there is no eating, no drinking, no procreation, no business negotiations, no jealousy, no hatred, and no competition.**

**Rather, the righteous sit with their crowns upon their heads, enjoying the splendor of the Divine Presence, as it is stated:**

**“And they beheld God, and they ate and drank”** ([Exodus 24:11](#)), meaning that beholding God’s countenance is tantamount to eating and drinking.

#### **Through the Ispaqlyarya**

Thus, these things must be seen through a So’odic lens to understand one must apply visionary aspects of rules. Seeing requires interpretation of what is seen and the application of So’odic rules of interpretation along with prophetic methods of elucidation.

Actions that are mundane and will not be practiced.

1. No eating — No need for physical nourishment
2. No drinking (why the differentiation between eating and drinking)
3. No procreation
4. No business (no monetary exchange)
5. No jealousy
6. No Hatred
7. No competition

The activities of the Tsadiqim

1. Being a Tsaddiq
2. Siting (implying royalty)

3. Crowns (Royalty and reward)

4. Rosh — head

5. Splendor of the Divine Presence

And the saw G-d i.e. the Divine presence and the ate and drank. (? What is the conflict here?)