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Techiyat HaMaitim - המתים תחיית –

The Resurrection Of The Dead

By Rabbi Dr. Hillel ben David (Greg Killian)

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[Introduction 1](#_Toc33610817)

[An Example 4](#_Toc33610818)

[From the Torah 5](#_Toc33610819)

[Judging The Whole Man 7](#_Toc33610820)

[The Grave And The Womb 8](thebirth.html)

[Olam HaBa 9](futures.html)

[In The Beginning 12](#_Toc33610823)

[Az Yashir 13](#_Toc33610824)

[The Nature of Techiyat HaMaitim 15](#_Toc33610825)

[When? 18](#_Toc33610826)

[In the Torah Code 19](codes.html)

[Where? 20](#_Toc33610828)

[Who? 22](#_Toc33610829)

[How? 24](#_Toc33610830)

[The Dew (Tal) of Resurrection 24](#_Toc33610831)

[Why? 27](#_Toc33610832)

[The Resurrection of Mashiach 27](mashiach.html)

[From the Nazarean Codicil 28](#_Toc33610834)

[Selected Essays 29](#_Toc33610835)

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# Introduction

In this paper I would like to explore המתים תחיית, Techiyat HaMaitim, the resurrection of the dead, when the souls and their [bodies](body.html) will be reunited, and the implications of this [event](feasts.html). Generally, [speaking](mashal.html), the entirety of existence is divided into [three](three.html) periods:

**A.** This era, our present reality (*Olam Hazeh*).

**B.** The Era of [Mashiach](mashiach.html) (*Yemot HaMashiach[[1]](#footnote-1)*). The [seventh](seven.html) [millennium](millenium.html). This is the era when Techiyat HaMaitim will occur.

**C**. The [World](futures.html) To Come ([*Olam HaBa*](futures.html)).

We will be exploring the second era [known](daat.html) as *The Era of* [*Mashiach*](mashiach.html), in this paper.

It is well [known](daat.html) that [bodies](body.html) in the grave will decay and disintegrate. This is a painful, but necessary process. This disintegration enables the recreation of the [body](body.html) as something totally [new](new.html). All of the old elements have decayed. Techiyat HaMaitim is when that which has disintegrated, lives again as something entirely [new](new.html). This is the vindication of our Emunah (usually mistranslated as ‘faith’), our **faithful obedience**, and proves that [HaShem](hashem.html) is the G-d of the living.

[Passover](passover.html) must fall out in the spring, which the [Gemara](orallaw.html) associates with Emunah ([Seder](haggada.html) Zeraim), because planting demonstrates [one](one.html)’s Emunah that it will come to fruition.

Emunah was the result of the [Passover](passover.html) [redemption](redemption.html) in the days of Moshe, and it will be the result of the [Passover](passover.html) [redemption](redemption.html) in the days of [Mashiach](mashiach.html) and the Techiyat HaMaitim.

***Shemot (***[***Exodus***](exodus.html)***) 14:30-31*** *On that day, G-d saved Israel from the* [*hand*](fourteen.html) *of Egypt, and Israel saw the Egyptians dead on the seashore ... and the people revered G-d, and they had* ***faith*** *in G-d and in Moshe, his servant.*

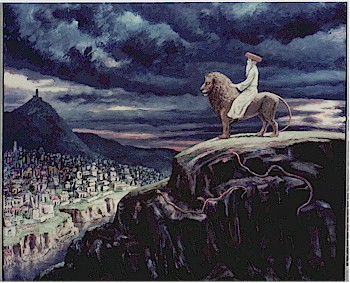
Man was formed from the [dust](rock.html) of the ground in order that he should learn that this is his end and his beginning. He was formed from [dust](rock.html) so that he could understand how to build his emunah.

***Bereshit (Genesis) 2:7*** *And* [*HaShem*](hashem.html) *G-d formed man of the* [*dust*](rock.html) *of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

[Avraham](avraham.html) said that he was [dust](rock.html) and ashes.

***Bereshit (Genesis) 18:27*** *And* [*Abraham*](avraham.html) *answered and said, Behold now, I have taken upon me to* [*speak*](mashal.html) *unto the Lord, which am but* [*dust*](rock.html) *and ashes…*

[Avraham](avraham.html) was a man who could disintegrate himself and from the [dust](rock.html) and ashes he could rebuild himself. Obviously, he was not referring directly to his [body](body.html), he was referring to his Emunah. He could so nullify who he was that he could become something entirely [new](new.html). He could recreate himself with a greater Emunah and thus make himself into a [new](new.html) [creation](bara.html). This is the essence of Techiyat HaMaitim. Techiyat HaMaitim is where those who have learned Emunah and learned how to build their Emunah; these live again as a vindication of their Emunah.

The great Maggid of Mezritch said: Before [Mashiach](mashiach.html) comes, the same scene that took place on Mt. Carmel (I Melachim [Kings] 18) will take place once again, with Eliyahu HaNavi and the Baal [priests](priests.html). Whereas previously, the [fire](fire.html) came down on Eliyahu’s altar, before [Mashiach](mashiach.html) comes, the [fire](fire.html) will come down on the altar of the false [priests](priests.html) and not on Eliyahu’s altar. And whoever is not fazed by this and continues to believe in Eliyahu HaNavi, will [merit](merit.html) to see the [coming](coming.html) of [Mashiach](mashiach.html).

This is why Chazal, our Sages, [teach](teacher.html) that just before the [coming](coming.html) of the [Mashiach](mashiach.html), and the beginning of Techiyat HaMaitim, there will be proof that the Torah path of the [Jew](gen-jew.html) is completely false and that the [Goyim](gen-jew.html), [Gentiles](gen-jew.html), were right. If the [Jew](gen-jew.html) has not learned Emunah, faithfulness and faithful obedience, if he has not learned how to be loyal to that [knowledge](knowledge.html) ([daat](daat.html)), then he will be shown to be nothing. If, on the other [hand](fourteen.html), the [Jew](gen-jew.html) has Emunah and is loyal to the pathway built on [knowledge](knowledge.html) ([Daat](daat.html)), then the “proof” that he was completely wrong will become Techiyat HaMaitim, the [world](worlds.html) of Emunah where he will find that this last ordeal has been overcome and he will be completely vindicated.

The original man was never intended to die; death was a novelty that arrived in the [world](worlds.html) not through [creation](bara.html) but by the avenue of man’s [sin](sin.html). Man as he was originally created was a glorious creature, too close to spirituality to suffer death, which is primarily a [physical](physical.html) [experience](experience.html).

What man was to be, is similar to what the earth ([dust](rock.html)) was to be. The earth was supposed to reflect the goodness and life of [HaShem](hashem.html). The earth was supposed to show the [Oneness](oneness.html) of [HaShem](hashem.html) to the extent that there would be nothing besides [HaShem](hashem.html). He would be all that there is. To reflect this, the earth needed to reflect life led totally in obedience to [HaShem](hashem.html). Every plant, animal, and deed must reflect [HaShem](hashem.html). Everything must show [HaShem](hashem.html) and His [Oneness](oneness.html). Anything that shows death or in anyway seems to show parts that are separate from Him, is contrary to what it was supposed to be.

Maimonides, in his commentary on the [Mishna](orallaw.html), compiles what he refers to as the [Thirteen](thirteen.html) Articles of [Jewish](gen-jew.html) Faith. The [Thirteen](thirteen.html) Articles of [Jewish](gen-jew.html) faith are as follows:

1 Belief in the existence of the Creator, be He Blessed, who is perfect in every manner of existence and is the Primary Cause of all that exists.

2. The belief in G-d’s absolute and unparalleled unity.

3. The belief in G-d’s non-corporeality, nor that He will be affected by any [physical](physical.html) occurrences, such as movement, or rest, or [dwelling](dwelling.html).

4. The belief in G-d’s eternity.

5. The imperative to worship Him exclusively and no foreign false gods.

6. The belief that G-d communicates with man through prophecy.

7. The belief that the prophecy of Moses our [teacher](teacher.html) has priority.

8. The belief in the divine origin of the Torah.

9. The belief in the immutability of the Torah.

10.The belief in divine omniscience and providence.

11. The belief in divine reward and retribution.

12. The belief in the arrival of the [Messiah](mashiach.html) and the messianic era.

**13. The belief in the resurrection of the dead.**

In his Mishne Torah, Maimonides concludes that the [one](one.html) who denies the concept of the resurrection of the dead are among those who have forfeited their share in [Olam HaBa](futures.html).[[2]](#footnote-2) The reason for making such a statement seems hard to grasp. The [Talmud](orallaw.html) also forcefully declares the same message:

***Sanhedrin 90a*** *CHAPTER XI MISHNAH. ALL ISRAEL HAVE A PORTION IN THE* [*WORLD*](futures.html) *TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL* [*INHERIT*](inherit.html) *THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY* [*HANDS*](fourteen.html)*, THAT I MAY BE GLORIFIED.’* ***BUT THE FOLLOWING HAVE NO PORTION THEREIN****: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE[[3]](#footnote-3), THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS[[4]](#footnote-4).*

[*GEMARA*](orallaw.html)*. And why such [severity]? — A Tanna* [*taught*](teacher.html)*: Since he denied the resurrection of the dead, therefore he shall not share in that resurrection, for in all the measures [of punishment or reward] taken by the Holy* [*One*](one.html)*, blessed be He, the Divine act befits the [human] deed[[5]](#footnote-5).*

What makes the belief in the resurrection of the dead, a cardinal principle of faith, so much so that if you deny Techiyat HaMaitim, the resurrection of the dead, then you have no share in the [Olam HaBa](futures.html), the [world](futures.html) to come?

What is so incredibly important about the belief in the resurrection of the dead that our attachment to [HaShem](hashem.html) depends upon it?

Second, the very concept of the resurrection of the dead seems odd. Why is it necessary for a soul that has enjoyed [time](time.html) in [Gan Eden](eden.html) for many years, to suddenly be torn from that wonderful place and re-enter a [physical](physical.html) [body](body.html) and repeat living on earth? The answer is that [Gan Eden](eden.html) is a reward only for the soul and the resurrection is the reward for the [body](body.html) and the soul. We shall look at this concept in greater depth in the section titled, “Judging The Whole Man”.

Maimonides tells us that we MUST believe in Techiyat HaMaitim in order that we understand that this resurrection is absolutely essential to our Emunah, our faithful obedience to [HaShem](hashem.html). In fact all these [thirteen](thirteen.html) articles can be boiled down to Emunah. When we don’t see an idyllic [world](worlds.html) full of life with everything and every action reflecting the will of the creator, then we might lose our Emunah. This [world](worlds.html) and its present state is a test of our Emunah. Techiyat HaMaitim comes to show us the [world](worlds.html) as it was supposed to be.

Lest we think that Techiyat HaMaitim will just be an idyllic [world](worlds.html), let me hasten to suggest that what will live again is that which has already lived, not something entirely [new](new.html).

Let me repeat myself: In Techiyat HaMaitim, that which has lived before will live again.

Every person, every thing, every action, every [experience](experience.html) which did not reflect what it was supposed to be – that will live again and properly reflect what it was supposed to be. That which lived once incorrectly will live again correctly and thus reflect [HaShem](hashem.html) and His [oneness](oneness.html). This is why belief in Techiyat HaMaitim, resurrection of the dead, is an article of faith such that [one](one.html) who denies it has no share in the [Olam HaBa](futures.html)!

It is difficult to dispute the fact that the last 5700 years of history have been anything but Paradise. This has prompted many to ask over the [millennia](millenium.html), “If [HaShem](hashem.html) is so perfect, why is His [world](worlds.html) not?” The answer is, the [world](worlds.html) IS perfect, that is, perfectly imperfect. We even bless God for this:

*Blessed are You, Our* [*HaShem*](hashem.html)*, King of the* [*World*](worlds.html)*, Who creates many living things with their deficiencies . . .*

This is an idea that is implicit in [Brit Mila](circumcz.html)h, which requires man to perfect himself [spiritually](physical.html) by completing himself [physically](physical.html). Man was purposely and purposefully made incomplete, so that he would have a forum within which to exercise his free will and earn his portion in the [Olam HaBa](futures.html). [HaShem](hashem.html) made man, and the [world](worlds.html) within which he lives, but it is man himself who must bring both to fulfillment.

After man has earned his reward by perfecting himself and his part of the [world](worlds.html), then [HaShem](hashem.html) will bring Techiyat HaMaitim in order that man should see that this imperfect [world](worlds.html) is perfect.

Let’s conclude this section by looking at a couple of pesukim, verses, which forcefully declare the concept of Techiyat HaMaitim lest we fail to build Emunah:

***Yeshayahu (Isaiah) 26:19*** *Your dead shall be revived, my corpses shall arise; awaken and sing you who* [*dwell*](dwelling.html) *in the* [*dust*](rock.html)*, for a dew of* [*lights*](lights.html) *is your dew..*

***Daniel 12:2***  *Many of them that* [*sleep*](mashal.html) *in the land of* [*dust*](rock.html) *shall awake..*

# An Example

Our Sages [teach](teacher.html) that every [spiritual](physical.html) [event](feasts.html) has an example for us to [study](study.html) in the [physical](physical.html) [world](worlds.html). The resurrection from the dead is no exception to this rule. While we can obviously agree that most of us have never seen such an [event](feasts.html), we can all agree that such [events](feasts.html) have been extremely rare even in the Tanakh. So, where do we see an example of the resurrection of the dead?

Indeed, the natural [world](worlds.html) itself demonstrates many parallels of life from lifelessness. Human life is produced from drops of liquid; plant life is rejuvenated every springtime; the planting of “dead” [seeds](flower.html) produces abundant floral growth even after lying dormant for hundreds of years; a caterpillar is transformed into a majestic butterfly after “dying” in the cocoon. Only [one](one.html) who does not realize that this is all the [Hand](fourteen.html) of [HaShem](hashem.html) and only sees “Mother Nature” would deny the eventual miraculous resurrection, miraculous only in the sense that such an [event](feasts.html) does not regularly occur, but not in the sense that many parallels do not already exist in nature.

In truth, this resurrection principle, which entails the return of the soul to the [body](body.html) after death, was already mentioned, in no uncertain terms, by Daniel:

**Daniel 12:2,13** *Thus, he says, `And many of them that* [*sleep*](mashal.html) *in the* [*dust*](rock.html) *of the earth shall awake. ...’ And the* [*Angel*](angels.html) *said to Daniel, `But you, go to the end of all flesh and rest; and stand in your lot at the end of the days.’*

\* \* \*

The [Talmud](orallaw.html) [teaches](teacher.html) that “Even after death the righteous are called living. But the [wicked](wicked.html), even during their life they are called dead.”

***Berachot 18b*** *‘The son of a living man’: are all other people then the sons of dead men? Rather ‘the son of a living man’ means that even in his death he was called living. ‘From Kabzeel, who had done mighty deeds’: this indicates that he* [*gathered*](gather.html) *[kibbez] numerous workers for the Torah. ‘He smote* [*two*](two.html) *altar-hearths of* [*Moab*](stages.html)*’; this indicates that he did not leave his like either in the* [*first*](one.html)[*Temple*](temple.html) *or in the second* [*Temple*](temple.html)*. ‘He went down and also slew a lion in the midst of a pit in the* [*time*](time.html) *of snow’: some say that this indicates that he broke blocks of ice and went down and bathed; others say that he went through the Sifra of the School of Rab on a winter’s day. ‘But the dead* [*know*](daat.html) *nothing’: These are the* [*wicked*](wicked.html) *who in their lifetime are called dead, as it says. And thou, O* [*wicked*](wicked.html)[*one*](one.html)*, that art slain, the prince of Israel. Or if you prefer. I can derive it from here: At the* [*mouth*](body.html) *of* [*two*](two.html) *witnesses shall the dead be put to death. He is still alive! What it means is, he is already counted as dead.*

# From the Torah

The [Talmud](orallaw.html) also seeks to see Techiyat HaMaitim in the Torah. The following Talmudic quotes will suffice to show where Chazal found Techiyat HaMaitim in the Torah:

***Sanhedrin 90b*** *How is resurrection derived from the Torah? — As it is written, And ye shall give thereof the Lord’s heave* [*offering*](korbanot) *to Aaron the* [*priest*](priests.html)*[[6]](#footnote-6). But would Aaron live for ever; he did not even enter Palestine, that Teruma should be given him? But it* [*teaches*](teacher.html) *that he would be resurrected, and Israel give him Teruma*

***Sanhedrin 90b*** *It has been* [*taught*](teacher.html)*: R. Simai said: Whence do we learn resurrection from the Torah? — From the verse, And I also have established my* [*covenant*](covenant.html) *with them, [sc. the Patriarchs] to give them the land of Canaan[[7]](#footnote-7): ‘[to give] you’ is not said, but ‘to give them’ [personally]; thus resurrection is proved from the Torah[[8]](#footnote-8).*

***Sanhedrin 90b*** *Sectarians [minim] asked Rabban Gamaliel: Whence do we* [*know*](daat.html) *that the Holy* [*One*](one.html)*, blessed be He, will resurrect the dead? He answered them from the Torah, the Prophets, and the Hagiographa, yet they did not accept it [as conclusive proof]. ‘From the Torah’: for it is written, And the Lord said unto Moses, Behold, thou shalt* [*sleep*](mashal.html) *with thy* [*fathers*](fathers.html) *and rise up [again][[9]](#footnote-9). ‘But perhaps,’ said they to him, ‘[the verse reads], and the people will rise up?’ ‘From the prophets’: as it is written, Thy dead men shall live, together with my dead* [*body*](body.html) *shall they arise. Awake and sing, ye that* [*dwell*](dwelling.html) *in the* [*dust*](rock.html)*: for thy dew is as the dew of herbs, and the earth shall cast out its dead[[10]](#footnote-10). But perhaps this refers to the dead whom Ezekiel resurrected[[11]](#footnote-11)? ‘From the Hagiographa’: as it is written, And the roof of thy* [*mouth*](body.html)*, like the best* [*wine*](wine.html) *of my beloved, that goeth down sweetly, causing the lips of those that are* [*asleep*](mashal.html) *to* [*speak*](mashal.html)*[[12]](#footnote-12). But perhaps it means merely that their lips will move, even as R. Johanan said: If a* [*halacha*](walking.html) *is said in any person’s* [*name*](name.html) *in this* [*world*](worlds.html)*, his lips* [*speak*](mashal.html) *in the grave, as it is written, causing the lips of those that are* [*asleep*](mashal.html) *to* [*speak*](mashal.html)*? [Thus he did not satisfy them] until he quoted this verse, which the Lord sware unto your* [*fathers*](fathers.html) *to give to them;[[13]](#footnote-13) not to you, but to them is said; hence resurrection is derived from the Torah. Others say that he proved it from this verse, But ye that did cleave unto the Lord your G-d are alive every* [*one*](one.html) *of you this day[[14]](#footnote-14); just as you are all alive to-day, so shall you all live again in the* [*world*](futures.html) *to come.[[15]](#footnote-15)*

***Sanhedrin 90b*** *Queen Cleopatra asked R. Meir, ‘I* [*know*](daat.html) *that the dead will revive, for it is written, And they [sc. the righteous] shall [in the distant* [*future*](future.html)*] blossom forth out of the* [*city*](city.html) *[*[*Jerusalem*](city.html)*] like the grass of the earth[[16]](#footnote-16). But when they arise, shall they arise nude or in their garments?’ — He replied, ‘Thou mayest deduce by an a fortiori argument [the answer] from a wheat grain: if a grain of wheat, which is buried naked, sprouteth forth in many robes, how much more so the righteous, who are buried in their raiment!’*

***Pesachim 68a*** *Our Rabbis* [*taught*](teacher.html)*: ‘I kill, and I make alive’: You might say, I kill* [*one*](one.html) *person and give life to another, as the* [*world*](worlds.html) *goes on.[[17]](#footnote-17) Therefore it is stated, ‘I have wounded, and I heal’: just as the wounding and the healing [obviously] refer to the same person, so death and life refer to the same person. This refutes those who maintain that resurrection is not intimated in the Torah.[[18]](#footnote-18) Another interpretation: At* [*first*](one.html) *what I slay I resurrect[[19]](#footnote-19); and then, what I wounded I will heal[[20]](#footnote-20).*

Chazal also [taught](teacher.html) that the eventual resurrection of the dead could be found in other sources:

***1 Shmuel (Samuel) 2:6*** [*HaShem*](hashem.html) *killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

***Yeshayahu (Isaiah) 26:19*** *Thy dead men shall live, together with my dead* [*body*](body.html) *shall they arise. Awake and sing, ye that* [*dwell*](dwelling.html) *in* [*dust*](rock.html)*: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

[***Sotah***](hair.html) ***5a*** *R. Eleazar also said: Every man in whom is haughtiness of spirit is fit to be hewn down like an Asherah. It is written here, The high ones of stature shall be hewn down, and elsewhere it is written: And ye shall hew down their Asherim. Further said R. Eleazar, Every man in whom is haughtiness of spirit, his* [*dust*](rock.html) *will not be disturbed [for the Resurrection]; as it is said: Awake and sing, ye that* [*dwell*](dwelling.html) *in the* [*dust*](rock.html)*[[21]](#footnote-21) — it is not said ‘ye that lie in the* [*dust*](rock.html)*’, but, ‘ye that* [*dwell*](dwelling.html) *[shokne] in the* [*dust*](rock.html)*’, i.e., each* [*one*](one.html) *who during his lifetime made himself a neighbour [shaken] to the* [*dust*](rock.html) *[by his humility]. Further said R. Eleazar: Over every man in whom is haughtiness of spirit the Shechinah laments; as it is said: But the haughty he knoweth from afar.*

***Sanhedrin 90a*** *MISHNAH. ALL ISRAEL28 HAVE A PORTION IN THE* [*WORLD*](futures.html) *TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL* [*INHERIT*](inherit.html) *THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY* [*HANDS*](fourteen.html)*, THAT I MAY BE GLORIFIED.’ BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE, THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS. R. AKIBA ADDED:* [*ONE*](one.html) *WHO READS UNCANONICAL BOOKS. ALSO* [*ONE*](one.html) *WHO WHISPERS [A CHARM] OVER A WOUND AND SAYS, I WILL BRING NONE OF THESE DISEASES UPON THEE WHICH I BROUGHT UPON THE EGYPTIANS: FOR I AM THE LORD THAT HEALETH THEE.’ ABBA SAUL SAYS: ALSO* [*ONE*](one.html) *WHO PRONOUNCES THE DIVINE* [*NAME*](name.html) *AS IT IS SPELT.*

[*THREE*](three.html) *KINGS AND* [*FOUR*](four.html) *COMMONERS HAVE NO PORTION IN THE* [*WORLD*](futures.html) *TO COME: THE* [*THREE*](three.html) *KINGS ARE JEROBOAM, AHAB, AND MANASSEH. R. JUDAH SAID: MANASSEH HATH A PORTION THEREIN, FOR IT IS WRITTEN, ‘AND HE* [*PRAYED*](prayer.html) *UNTO HIM, AND WAS INTREATED OF HIM, AND HE HEARKENED TO HIS SUPPLICATION AND THEY RESTORED HIM TO* [*JERUSALEM*](city.html)*, TO HIS KINGDOM. THEY [THE SAGES] ANSWERED HIM: THEY RESTORED HIM TO HIS KINGDOM, BUT NOT TO [HIS PORTION IN] THE* [*WORLD*](futures.html) *TO COME.* [*FOUR*](four.html) *COMMONERS, VIZ., BALAAM, DOEG, AHITOPHEL, AND GEHAZI.*

[*GEMARA*](orallaw.html)*. And why such [severity]? — A Tanna* [*taught*](teacher.html)*: Since he denied the resurrection of the dead, therefore he shall not share in that resurrection, for in all the measures [of punishment or reward] taken by the Holy* [*One*](one.html)*, blessed be He, the Divine act befits the [human] deed.*

# Judging The Whole Man

Man is a soul and a [body](body.html) together. As such, he [needs](needs.html) to relate to a [future](future.html) that somehow involved both his soul and his [body](body.html). Resurrection is the rejoining of the [body](body.html) to the soul in such a way that it can achieve this [future](future.html).

If the [Olam HaBa](futures.html), the [World](futures.html) to Come, involved only the soul, would man be willing to give his [body](body.html)’s entire life for a [future](future.html) nothingness? The soul has always been understood to be immortal; it never dies. We comprehend the immortality of the human being, however, through the resurrection of the [body](body.html). Resurrection signifies that man in his totality, [body](body.html) and soul, is immortal.

The relationship of [body](body.html) and soul is like that of a blind man and a lame man, according to the [Talmud](orallaw.html):

***Sanhedrin 91b*** *Antoninus said to Rabbi: ‘The* [*body*](body.html) *and the soul can both free themselves from judgment. Thus, the* [*body*](body.html) *can plead: The soul has sinned, [the proof being] that from the day it left me I lie like a dumb stone in the grave [powerless to do aught]. Whilst the soul can say: The* [*body*](body.html) *has sinned, [the proof being] that from the day I departed from it I fly about in the air like a bird [and commit no* [*sin*](sin.html)*].’ He replied, ‘I will tell thee a parable. To what may this be compared? To a human king who owned a beautiful orchard which contained splendid* [*figs*](bethphag.html)*. Now, he* [*appointed*](settimes.html)[*two*](two.html) *watchmen therein,* [*one*](one.html) *lame and the other blind. [*[*One*](one.html) *day] the lame man said to the blind, “I see beautiful* [*figs*](bethphag.html) *in the orchard. Come and take me upon thy shoulder, that we may procure and* [*eat*](eating.html) *them.” So the lame bestrode the blind, procured and* [*ate*](eating.html) *them. Some* [*time*](time.html) *after, the owner of the orchard came and inquired of them, “Where are those beautiful* [*figs*](bethphag.html)*?” The lame man replied, “Have I then* [*feet*](heel.html) *to* [*walk*](walking.html) *with?” The blind man replied, “Have I then* [*eyes*](body.html) *to see with?” What did he do? He placed the lame upon the blind and judged them together. So will the Holy* [*One*](one.html)*, blessed be He, bring the soul, [re]place it in the* [*body*](body.html)*, and judge them together, as it is written, He shall call to the* [*heavens*](heaven.html) *from above, and to the earth, that he may judge his people:1 He shall call to the* [*heavens*](heaven.html) *from above-this refers to the soul; and to the earth, that he may judge his people-to the* [*body*](body.html)*.’*

\* \* \*

This doctrine of Techiyat HaMaitim was adopted by the Pharisees but emphatically rejected by the Sadducees.

***Matityahu (Matthew) 22:23*** *The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up* [*seed*](flower.html) *unto his brother. 25 Now there were with us* [*seven*](seven.html) *brethren: and the* [*first*](one.html)*, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the* [*third*](three.html)*, unto the* [*seventh*](seven.html)*. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the* [*seven*](seven.html)*? for they all had her. 29* [*Yeshua*](yeshua.html) *answered and said unto them, Ye do err, not knowing the scriptures, nor the power of G-d. 30 For in the resurrection they neither marry, nor are given in* [*marriage*](mashal.html)*, but are as the* [*angels*](angels.html) *of G-d in* [*heaven*](heaven.html)*. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by G-d, saying, 32 I am the G-d of* [*Abraham*](avraham.html)*, and the G-d of* [*Isaac*](isaac.html)*, and the G-d of* [*Jacob*](israelja.html)*? G-d is not the G-d of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine.*

***Marqos (Mark) 12:18*** *Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19 Master, Moses wrote unto us, If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up* [*seed*](flower.html) *unto his brother. 20 Now there were* [*seven*](seven.html) *brethren: and the* [*first*](one.html) *took a wife, and dying left no* [*seed*](flower.html)*. 21 And the second took her, and died, neither left he any* [*seed*](flower.html)*: and the* [*third*](three.html) *likewise. 22 And the* [*seven*](seven.html) *had her, and left no* [*seed*](flower.html)*: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the* [*seven*](seven.html) *had her to wife. 24 And* [*Yeshua*](yeshua.html) *answering said unto them, Do ye not therefore err, because ye* [*know*](daat.html) *not the scriptures, neither the power of G-d? 25 For when they shall rise from the dead, they neither marry, nor are given in* [*marriage*](mashal.html)*; but are as the* [*angels*](angels.html) *which are in* [*heaven*](heaven.html)*. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush G-d spake unto him, saying, I am the G-d of* [*Abraham*](avraham.html)*, and the G-d of* [*Isaac*](isaac.html)*, and the G-d of* [*Jacob*](israelja.html)*? 27 He is not the G-d of the dead, but the G-d of the living: ye therefore do greatly err.*

***II Luqas (Acts) 23:8*** *For the Sadducees say that there is no resurrection, neither* [*angel*](angels.html)*, nor spirit: but the Pharisees confess both.*

\* \* \*

There is a small bone in the [body](body.html) called the Luz bone (some identify this bone as the coccyx) from which the [body](body.html) will be rebuilt at the [time](time.html) of resurrection.

# The Grave And The [Womb](thebirth.html)

In the [Talmud](orallaw.html):

***Berachot 15b*** *R. Tabi further said in the* [*name*](name.html) *of R. Josiah: What is meant by the text, There are* [*three*](three.html) *things which are never satisfied, . . . the grave and the barren* [*womb*](thebirth.html)*?[[22]](#footnote-22) How comes the grave next to the* [*womb*](thebirth.html)*? It is to* [*teach*](teacher.html) *you that just as the* [*womb*](thebirth.html) *takes in and gives forth again, so the grave takes in and will give forth again. And have we not here a conclusion a fortiori: if the* [*womb*](thebirth.html) *which takes in silently gives forth with loud noise[[23]](#footnote-23), does it not stand to reason that the grave which takes in with loud noise[[24]](#footnote-24) will give forth with loud noise? Here is a refutation of those who deny that resurrection is* [*taught*](teacher.html) *in the Torah[[25]](#footnote-25).*

HaRav Zalman Sorotzkin points out that our Parsha which discussed the death of [Yaakov](israelja.html) is called Vayechi (and he lived). Similarly, the Parsha dealing with the death of Sarah is called Chayei Sarah (the life of Sarah). The message we are meant to glean is that life and death are not antithetical. In fact, it is to the contrary - death marks the onset of true and everlasting life. A similar idea can be understood by the choice of words used for graveyard and [womb](thebirth.html). The [womb](thebirth.html) in [Hebrew](hebrew.html) is often referred to as ‘kever’ a word which can mean grave. A graveyard is called ‘bait hachaim’ translated as the house of life . The idea expressed is that a person begins dying as soon as he is born and begins true life only after he has died.

In general, tumah arrives after a state of taharah or vice versa. Only at [one](one.html) [time](time.html) do tumah and taharah appear simultaneously—at the moment of [birth](birth.html). On the [one](one.html) [hand](fourteen.html), the baby represents taharah and [new](new.html) life. On the other [hand](fourteen.html), at that very moment the yoledet becomes t’meiah. The reason for this is that the baby has already begun to die, as it is [one](one.html) moment closer to its predestined [time](time.html). (This is why Chazal refer to the [womb](thebirth.html) as “Kever, grave” since it is not only the source of life, but the source of death as well.) The Baal HaTurim explains that this is in fact the reason the mila is on the [eighth](eight.html) day of the child’s life, since we must wait for the [seven](seven.html) days of aveilut for the child to pass, as it were.

# [Olam HaBa](futures.html)

According to the Torah, any [Gentile](gen-jew.html) who keeps the [seven](seven.html) [Noachide](noachide.html) [laws](law.html), fulfilling his or her [mission](mission.html) on planet earth, is rewarded with both [Olam HaBa](futures.html) and Techiyat HaMaitim.

***Sanhedrin 90a*** *C H A P T E R XI MISHNAH. ALL ISRAEL[[26]](#footnote-26) HAVE A PORTION IN THE* [*WORLD*](futures.html) *TO COME, FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL* [*INHERIT*](inherit.html) *THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY* [*HANDS*](fourteen.html)*, THAT I MAY BE GLORIFIED[[27]](#footnote-27).’ BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE, THE TORAH WAS NOT DIVINELY REVEALED, AND AN EPIKOROS[[28]](#footnote-28).*

***Sanhedrin 90b*** *How is resurrection derived from the Torah? — As it is written, And ye shall give thereof the Lord’s heave* [*offering*](korbanot) *to Aaron the* [*priest*](priests.html)*. But would Aaron live for ever; he did not even enter Palestine, that terumah should be given him? But it* [*teaches*](teacher.html) *that he would be resurrected, and Israel give him terumah. Thus resurrection is derived from the Torah. The school of R. Ishmael* [*taught*](teacher.html)*: To Aaron [means to* [*one*](one.html)*] like Aaron: just as Aaron was a haber, so his sons must be haberim. R. Samuel b. Nahmani said in R. Jonathan’s* [*name*](name.html)*: Whence do we* [*know*](daat.html) *that terumah must not be given to a* [*priest*](priests.html) *and ‘am ha-arez?8 From the verse, Moreover he commanded the people that dwelt in* [*Jerusalem*](city.html) *to give the portion of the Levites, that they might hold fast to the* [*law*](law.html) *of the Lord: [thus,] whoever holds fast to the* [*law*](law.html) *of the Lord, has a portion; whoever does not, has no portion. R. Aha b. Adda said in Rab Judah’s* [*name*](name.html)*:* [*One*](one.html) *who gives terumah to an ignorant* [*priest*](priests.html) *is as though he had placed it before a lion: just as a lion may possibly tear his prey and* [*eat*](eating.html) *it and possibly not, so is an ignorant* [*priest*](priests.html) *— he may possibly* [*eat*](eating.html) *it undefiled and possibly defiled. R. Johanan said: He even causes his [sc. the ignorant* [*priest*](priests.html)*’s] death, for it is written, and die therefore, if they profane it. The School of R. Eliezer b.* [*Jacob*](israelja.html)[*taught*](teacher.html)*: He also embroils him in a* [*sin*](sin.html) *of general trespass, for it is written, Or suffer them to bear the iniquity of trespass when they* [*eat*](eating.html) *their holy things.*

*It has been* [*taught*](teacher.html)*: R. Simai said: Whence do we learn resurrection from the Torah? — From the verse, And I also have established my* [*covenant*](covenant.html) *with them, [sc. the Patriarchs] to give them the land of Canaan: ‘[to give] you’ is not said, but ‘to give them’ [personally]; thus resurrection is proved from the Torah.*

*(Mnemonic: Zedek, Gam, Geshem, Kam.) Sectarians [minim] asked Rabban Gamaliel: Whence do we* [*know*](daat.html) *that the Holy* [*One*](one.html)*, blessed be He, will resurrect the dead? He answered them from the Torah, the Prophets, and the Hagiographa, yet they did not accept it [as conclusive proof]. ‘From the Torah’: for it is written, And the Lord said unto Moses, Behold, thou shalt* [*sleep*](mashal.html) *with thy* [*fathers*](fathers.html) *and rise up [again]. ‘But perhaps,’ said they to him, ‘[the verse reads], and the people will rise up?’ ‘From the prophets’: as it is written, Thy dead men shall live, together with my dead* [*body*](body.html) *shall they arise. Awake and sing, ye that* [*dwell*](dwelling.html) *in the* [*dust*](rock.html)*: for thy dew is as the dew of herbs, and the earth shall cast out its dead. But perhaps this refers to the dead whom Ezekiel resurrected? ‘From the Hagiographa’: as it is written, And the roof of thy* [*mouth*](body.html)*, like the best* [*wine*](wine.html) *of my beloved, that goeth down sweetly, causing the lips of those that are* [*asleep*](mashal.html) *to* [*speak*](mashal.html)*. But perhaps it means merely that their lips will move, even as R. Johanan said: If a* [*halacha*](walking.html) *is said in any person’s* [*name*](name.html) *in this* [*world*](worlds.html)*, his lips* [*speak*](mashal.html) *in the grave, as it is written, causing the lips of those that are* [*asleep*](mashal.html) *to* [*speak*](mashal.html)*? [Thus he did not satisfy them] until he quoted this verse, which the Lord sware unto your* [*fathers*](fathers.html) *to give to them; not to you, but to them is said; hence resurrection is derived from the Torah. Others say that he proved it from this verse, But ye that did cleave unto the Lord your G-d are alive every* [*one*](one.html) *of you this day; just as you are all alive to-day, so shall you all live again in the* [*world*](futures.html) *to come.*

*The Romans asked R. Joshua b. Hananiah: Whence do we* [*know*](daat.html) *that the Holy* [*One*](one.html)*, blessed He, will resurrect the dead and knows the* [*future*](future.html)*? — He replied: Both are deduced from this verse, And the Lord said unto Moses, Behold thou shalt* [*sleep*](mashal.html) *with thy* [*fathers*](fathers.html)*, and rise up again; and this people shall go a whoring etc. But perhaps ‘will rise up, and go a whoring’? — He replied: Then at least you have the answer to half, viz., that He knows the* [*future*](future.html)*. It has been stated likewise: R. Johanan said on the* [*authority*](authority.html) *of R. Simeon b. Yohai: Whence do we* [*know*](daat.html) *that the Holy* [*One*](one.html)*, blessed be He, will resurrect the dead and knoweth the* [*future*](future.html)*? From, Behold, Thou shalt* [*sleep*](mashal.html) *with thy* [*fathers*](fathers.html)*, and . . . rise again etc.*

*It has been* [*taught*](teacher.html)*: R. Eliezer, son of R. Jose, said: In this matter I refuted the books of the sectarians, who maintained that resurrection is not deducible from the Torah. I said to them: You have falsified your Torah, yet it has availed you nothing. For ye maintain that resurrection is not a Biblical doctrine, but it is written, [Because he hath despised the word of the Lord, and hath broken his* [*commandment*](cmds613.html)*], that soul shall utterly be cut off [Heb. hikkareth tikkareth]; his iniquity shall be upon him. Now, [seeing that] he shall utterly be cut off in this* [*world*](worlds.html)*, when shall his iniquity be upon him? surely in the next* [*world*](worlds.html)*. R. Papa said to Abaye: Could he not have deduced both [this* [*world*](worlds.html)*, and the next] from he shall be utterly cut off? — They would have replied: The Torah employed human phraseology.*

*This is disputed by Tannaim: That soul shall utterly be cut off [hikkareth] he shall be cut off in this* [*world*](worlds.html) *and [tikkareth] in the next: this is R. Akiba’s view. R. Ishmael said: But the verse has previously stated, he reproacheth the Lord, and that soul shall be cut off are there then* [*three*](three.html)[*worlds*](worlds.html)*? But [interpret thus]: and [that soul] shall be cut off — in this* [*world*](worlds.html)*: hikkareth, he is to be cut off — in the next; whilst as for [the repetition] tikkareth, that is because the Torah employs human phraseology. How do both R. Ishmael and R. Akiba utilize his iniquity shall be upon him? — For that which has been* [*taught*](teacher.html)*: I might think that [this is so] even if he repented: therefore Scripture saith, his iniquity is upon him: I decreed [that he shall be cut off] only if his iniquity is still in him. Queen Cleopatra asked R. Meir, ‘I* [*know*](daat.html) *that the dead will revive, for it is written, And they [sc. the righteous] shall [in the distant* [*future*](future.html)*] blossom forth out of the* [*city*](city.html) *[*[*Jerusalem*](city.html)*] like the grass of the earth.34 But when they arise, shall they arise nude or in their garments?’ — He replied, ‘Thou mayest deduce by an a fortiori argument [the answer] from a wheat grain: if a grain of wheat, which is buried naked, sprouteth forth in many robes, how much more so the righteous, who are buried in their raiment!’*

*An emperor said to Rabban Gamaliel: ‘Ye maintain that the dead will revive; but they turn to* [*dust*](rock.html)*, and can* [*dust*](rock.html) *come to life?’*

***Sanhedrin 91a*** *Thereupon his [the emperor’s] daughter said to him [the Rabbi]: ‘Let me answer him: In our town there are* [*two*](two.html) *potters;* [*one*](one.html) *fashions [his products] from water, and the other from clay: who is the more praiseworthy?’ ‘He who fashions them from water, he replied. ‘If he can fashion [man] from water, surely he can do so from clay!’*

*The School of R. Ishmael* [*taught*](teacher.html)*: It can be deduced from glassware: if glassware, which, though made by the breath of human beings, can yet be repaired when broken; then how much more so man, created by the breath of the Holy* [*One*](one.html)*, blessed be He.*

*A sectarian [min] said to R. Ammi: ‘Ye maintain that the dead will revive; but they turn to* [*dust*](rock.html)*, and can* [*dust*](rock.html) *come to life?’ — He replied: I will tell thee a parable. This may be compared to a human king who commanded his servants to build him a great palace in a place where there was no water or earth [for making bricks]. So they went and built it. But after some* [*time*](time.html) *it collapsed, so he commanded them to rebuild it in a place where water and earth was to be found; but they replied, ‘We cannot’. Thereupon he became angry with them and said, ‘If ye could build in a place containing no water or earth, surely ye can where there is!’ ‘Yet,’ [continued R. Ammi], ‘If thou dost not believe, go forth in to the* [*field*](field.html) *and see a mouse, which to-day is but part flesh and part* [*dust*](rock.html)*, and yet by to-morrow has developed and become all flesh. And shouldst thou say, ‘That takes a long* [*time*](time.html)*,’ go up to the mountains, where thou wilt see but* [*one*](one.html) *snail, whilst by to-morrow the rain has descended and it is covered with snails.’*

*A sectarian [min] said to Gebiha b. Pesisa, ‘Woe to you, ye* [*wicked*](wicked.html)*, who maintain that the dead will revive; if even the living die, shall the dead live!’ He replied, ‘Woe to you, ye* [*wicked*](wicked.html)*, who maintain that the dead will not revive: if what was not,[now] lives, — surely what has lived, will live again!’ ‘Thou hast called me* [*wicked*](wicked.html)*,’ said he, ‘If I stood up I could kick thee and strip thee of thy hump! ‘If thou couldst do that,’ he retorted, ‘thou wouldst be called a great doctor, and* [*command*](cmds613.html) *large fees.’*

***Sanhedrin 92a*** *Raba said: Whence is resurrection derived from the Torah? From the verse, Let Reuben live, and not die: meaning, let Reuben live, in this* [*world*](worlds.html)*, and not die, in the next. Rabina said, [it is derived] from this verse, And many of them that* [*sleep*](mashal.html) *in the* [*dust*](rock.html) *of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. R. Ashi said: From this verse, But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.*

\* \* \*

To explain the concept of Techiyat HaMaitim, the [Mishna](orallaw.html) states:

***Sanhedrin 10:1*** *“Every* [*Jew*](gen-jew.html) *has a share in the* [*World*](futures.html) *to Come.”*

In this [Mishna](orallaw.html), the term “[World](futures.html) to Come” refers[[29]](#footnote-29) to the “[World](worlds.html) of Resurrection.” This is indicated by the continuation of the [Mishna](orallaw.html): “The following do not have a portion in the [World](futures.html) to Come: He who says that ‘there is no indication in the Torah that the dead will be resurrected.’ “ The reason [why such an individual is denied a portion in the [World](futures.html) to Come,] is, as the [Gemara](orallaw.html) explains:

***Sanhedrin 90a*** *“He denied the Resurrection of the Dead; therefore he will not have a share in this Resurrection - measure for measure.”*

Thus, [it is with regard to Techiyat HaMaitim] that it is said: “Every [Jew](gen-jew.html) has a share in the [World](futures.html) to Come.”

Nature and [physicality](physical.html) will remain until the [time](time.html) of Techiyat HaMaitim, which will begin no less than [forty](forty.html) years after *Kibbutz Galiot* ([Ingathering](gather.html) of the [Exiles](galuyot.html)) as it says in [the section of the [*Zohar*](orallaw.html)called] [*Midrash*](orallaw.html) *Ne’elam* in *Parashat Toldot* (139a); see 140a there, and *Parashat Shemot* (10a).[[30]](#footnote-30)

Regarding that [time](time.html) it says: *There is no difference between This* [*World*](worlds.html) *and Yemot HaMashiach except for the oppression of* [*nations*](nations.html)*[[31]](#footnote-31)*. The [world](worlds.html) will not begin to change from its present state and leave the *zuhama*, [physicality](physical.html), and nature completely except from the [time](time.html) of Techiyat HaMaitim onward. And even then little by little and in steps, because the resurrection itself won’t happen at the same moment for everyone, as it says: In the [future](future.html), *tzaddikim* will resurrect the dead[[32]](#footnote-32).[[33]](#footnote-33)

According to the *Leshem*(*Sha’arei Leshem, page 489*), who quotes the[*Zohar*](orallaw.html)*,[[34]](#footnote-34)* Techiyat HaMaitim, this period of [time](time.html) can begin as early as 2026, 20 years from now, but no later than 2030, 4 years later. In any case, it will continue until the end of history, in Year 6000,[[35]](#footnote-35) the designated end of [physical](physical.html) [Creation](bara.html) as we [know](daat.html) it.[[36]](#footnote-36)

Thus, *from this perspective,* by the [time](time.html)Techiyat HaMaitim begins,[Mashiach](mashiach.html) Ben David will already have come and finished his work of establishing the Kingdom of [Heaven](heaven.html) on earth as well. It is important to note that this isnot a calculation for the arrival of[Mashiach](mashiach.html), but a statement of a potential reality based upon the existence of [two](two.html) accepted sources that must, in the end, work [hand](fourteen.html)-in-[hand](fourteen.html).

The Gaon Rabbi Akiva Eiger lived in a [city](city.html) which had a very wealthy man who had become exceptionally rich through his usurious dealings. After he died, the [community](community.html) [burial](burial.html) society refused to bury him until his sons would pay 2000 silver pieces to the [community](community.html) chest; this was 100 times the going rate. His sons became enraged at the demand made by the [burial](burial.html) society and they brought this matter to the attention of the Gaon Rabbi Akiva Eiger. Rabbi Eiger answered that if [one](one.html) deals in usury the [Talmud](orallaw.html) [teaches](teacher.html) that he will not be resurrected at the [time](time.html) of Techiyat HaMaitim. Since this wealthy man involved himself in usury, he would therefore remain in the ground indefinitely and not get up with the rest of Israel. However, when other [Jews](gen-jew.html) acquire [burial](burial.html) ground, they lease the plot temporarily because once [Mashiach](mashiach.html) comes and Techiyat HaMaitim begins, they no longer require the plot. Since Techiyat HaMaitim may be just around the corner, [one](one.html) should never be charged an excessive amount for the plot they use. However, when a usurer obtains his plot, it is not a rental, but a lifetime acquisition. A high price is not exorbitant in his case but is actually a fair market valuation for his eternal use of the plot. Rabbi Akiva Eiger told the sons of this usurer that if they object to the price requested by the [burial](burial.html) society they should find their own plot and bury their father by themselves.

# In The Beginning

The [first](one.html) hint of Techiyat HaMaitim is found in Bereshit:

***Bereshit (Genesis) 1:9*** *And G-d said, Let the waters under the* [*heaven*](heaven.html) *be* [*gathered*](gather.html) *together unto* [*one*](one.html) *place, and let the dry land appear: and it was so. 10 And G-d called the dry land Earth; and the gathering together of the waters called he Seas: and G-d saw that it was good.*

Chazal, our Sages, have [taught](teacher.html) that the words, “let the dry land appear” are extra words and are not required. They are not required because it is obvious that if the water is [gathered](gather.html) together in [one](one.html) place, then obviously the dry land would appear.

Chazal also [teach](teacher.html) that the dry land was the place for man. Without the dry land there was no possibility for man to exist. Dry land is the possibility for man to exist. Once man has a place, then it is possible for man to be. Thus the [creation](bara.html) of man is dependent on dry land.

In the same way, the re-[creation](bara.html) of man in Techiyat HaMaitim is made possible by dry land. Thus we see that the hint to Techiyat HaMaitim is found in the crossing of the Yam Suf:

***Shemot (***[***Exodus***](exodus.html)***) 14:21*** *And Moshe stretched out his* [*hand*](fourteen.html) *over the sea; and* [*HaShem*](hashem.html) *caused the sea to go back by a strong* [*east*](east.html) *wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right* [*hand*](mashal.html)*, and on their left.*

Chazal also [teach](teacher.html) that the waters of [creation](bara.html) agreed to split at the Yam Suf, in the day of [creation](bara.html) when they were separated from the dry land. This is also a hint in [creation](bara.html) to the splitting of the Yam Suf because of the extra words, “let the dry land appear”.

The [Midrash](orallaw.html) suggests a second hint:

Rabbi Yehuda said: “When the knife touched [Isaac](isaac.html)’s [neck](body.html), his soul flew out of his [body](body.html). When the [Voice](voice.html) emerged from between the [cherubim](angels.html) and commanded, *“Do not send your* [*hand*](fourteen.html) *to hurt the youth...”* his soul returned to his [body](body.html), and [Isaac](isaac.html) stood up on his [feet](heel.html), and realized that just so would the dead be eventually resuscitated, and he declared, “Blessed are you [HaShem](hashem.html), who resuscitates the dead.”[[37]](#footnote-37)

These are same words that we recite during the [Amidah](amida.html):

*You are mighty forever, My Master, You are the Resurrector of the dead, the Powerful* [*One*](one.html) *to deliver us. Causer of the wind to blow and the rain to fall. Sustainer of the living with kindliness, Resurrector of the dead with great mercy, Supporter of the fallen, and Healer of the* [*sick*](illness.html) *and Releaser of the imprisoned and Fulfiller of His faithfulness to those who* [*sleep*](mashal.html) *in the* [*dust*](rock.html)*. Who is like You Master of mighty deeds and who can be compared to You? King Who causes death and restores life and causes deliverance to sprout forth. And you are faithful to restore the dead to life. Blessed are You, Lord, Resurrector of the dead.*

As the [Akeida](human.html) was not executed to conclusion in the actual [world](worlds.html) it only managed to establish a [connection](connection.html) with the [world](worlds.html) of Techiyat HaMaitim on the lofty level of [spiritual](physical.html) [experience](experience.html). Had it actually gone to its culmination as a real [event](feasts.html), it would have connected our [world](worlds.html) to the [world](worlds.html) of Techiyat HaMaitim [physically](physical.html) and would have abolished the need to die altogether. Thus we see that [eternal life](eternal.html) and resurrection are associated with the death of [His Majesty](yeshua.html) King [Yeshua](yeshua.html), whose [Akeida](human.html) was executed to conclusion:

***Yochanan (John) 3:14*** *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have* [*eternal life*](eternal.html)*. 16 For G-d so loved the* [*world*](worlds.html)*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For G-d sent not his Son into the* [*world*](worlds.html) *to condemn the* [*world*](worlds.html)*; but that the* [*world*](worlds.html) *through him might be saved.*

***Matityahu (Matthew) 27:50***[*Yeshua*](yeshua.html)*, when he had cried again with a loud* [*voice*](voice.html)*, yielded up the ghost. 51 And, behold, the veil of the* [*temple*](temple.html) *was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many* [*bodies*](body.html) *of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy* [*city*](city.html)*, and appeared unto many.*

# Az Yashir

המתים תחיית, Techiyat HaMaitim, is seen clearly after kyriat Yam Suf, the splitting of the Reed sea. After the Bne Israel crossed the Yam Suf, they sang the song of Moshe:

***Shemot (***[***Exodus***](exodus.html)***) 15:1*** *Then Moshe and the children of Israel chose to sing this song to* [*HaShem*](hashem.html)*, and spake, saying, I will sing unto* [*HaShem*](hashem.html)*, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 2* [*HaShem*](hashem.html) *is my strength and song, and he is become my* [*salvation*](salvation.html)*: he is my G-d, and I will prepare him an habitation; my father’s G-d, and I will exalt him. 3* [*HaShem*](hashem.html) *is a man of war:* [*HaShem*](hashem.html) *is his* [*name*](name.html)*. 4 Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the* [*Red sea*](stages.html)*. 5 The depths have covered them: they sank into the bottom as a stone. 6 Thy right* [*hand*](mashal.html)*,* [*HaShem*](hashem.html)*, is become glorious in power: thy right* [*hand*](mashal.html)*,* [*HaShem*](hashem.html)*, hath dashed in pieces the enemy. 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 8 And with the blast of thy nostrils the waters were* [*gathered*](gather.html) *together, the floods stood upright as an heap, and the depths were congealed in the* [*heart*](body.html) *of the sea. 9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my* [*hand*](fourteen.html) *shall destroy them. 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 11 Who is like unto thee,* [*HaShem*](hashem.html)*, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 12 Thou stretchedst out thy right* [*hand*](mashal.html)*, the earth swallowed them. 13 Thou in thy mercy hast led forth the people which thou hast* [*redeemed*](redemption.html)*: thou hast guided them in thy strength unto thy holy habitation. 14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15 Then the dukes of* [*Edom*](edom.html) *shall be amazed; the mighty men of* [*Moab*](stages.html)*, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16* [*Fear*](fear.html) *and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over,* [*HaShem*](hashem.html)*, till the people pass over, which thou hast purchased. 17 Thou shalt bring them in, and plant them in the mountain of thine* [*inheritance*](inherit.html)*, in the place,* [*HaShem*](hashem.html)*, which thou hast made for thee to* [*dwell*](dwelling.html) *in, in the* [*Sanctuary*](mikdash.html)*, O Lord, which thy* [*hands*](fourteen.html) *have established. 18* [*HaShem*](hashem.html) *shall reign for ever and ever. 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and* [*HaShem*](hashem.html) *brought again the waters of the sea upon them; but the children of Yisrael went on dry land in the midst of the sea.*

***Shemot (***[***Exodus***](exodus.html)***) 15:1*** *Then Moshe and the children of Israel chose to sing this song to* [*HaShem*](hashem.html)*…*

After kyriat Yam Suf, Moshe sang a song of praise and gratitude to [HaShem](hashem.html). But in describing that [event](feasts.html), the Torah doesn’t say, “Moses sang,” (shar) but rather, “Moses will sing” (Yashir)[[38]](#footnote-38).

The verb “to sing” is spelled as *Yashir*, which is the way to write the verb in the [future](future.html) tense according to the rules of [Hebrew](hebrew.html) grammar. The Rabbis found a hint to the resurrection buried in this apparently inappropriate selection of the [future](future.html) tense to describe a past [event](feasts.html). Taken literally, the text says that Moses and the children of Israel will sing this song in the [future](future.html).

Chazal, our Sages, interpret this as a prophecy; Moses and the children of Israel actually will sing this song at the [time](time.html) of the resurrection of the dead. Thus the song of our Parsha, a song of thanksgiving to [HaShem](hashem.html) offered by the [Jewish](gen-jew.html) people for having been granted the miracle of the splitting of the sea is actually the song of the resurrection; the very same song that the people experiencing the resurrection will be inspired to sing.[[39]](#footnote-39)

‘... the [redeemed](redemption.html) ones sang’. The fact that [six](six.html) hundred thousand people should sing in unison a song which none of them had ever heard before is amazing. It can only be understood by explaining that they all reached a level of Ruach HaKodesh (that [HaShem](hashem.html) [spoke](mashal.html) from the [mouth](body.html) of each [one](one.html) of them).

The word used here to mean “sing”, *Yashir*, is in the [future](future.html) tense, indicating that this song will be used again at the [time](time.html) of Techiyat HaMaitim, which will happen along with [Mashiach](mashiach.html)’s [coming](coming.html). The book of Revelation tells us about this tenth song, the song of Moshe:

***Revelation 15:1*** *And I saw another* [*sign*](signs.html) *in* [*heaven*](heaven.html)*, great and marvelous,* [*seven*](seven.html)[*angels*](angels.html) *having the* [*seven*](seven.html) *last* [*plagues*](plagues.html)*; for in them is filled up the wrath of G-d. 2 And I saw as it were a sea of glass mingled with* [*fire*](fire.html)*: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the* [*number*](nchart.html) *of his* [*name*](name.html)*, stand on the sea of glass, having the harps of G-d. 3 And they sing the song of Moshe the servant of G-d, and the song of the Lamb, saying, Great and marvelous are thy works, Lord G-d Almighty; just and true are thy ways, thou King of saints. 4 Who shall not* [*fear*](fear.html) *thee, O Lord, and glorify thy* [*name*](name.html)*? for thou only art holy: for all* [*nations*](nations.html) *shall come and worship before thee; for thy judgments are made manifest.*

From here we can see reference in the Nazarean Codicil to the resurrection of the dead which will take place in the [time](time.html) of [redemption](redemption.html). At that [time](time.html), “Moshe will sing,” once again praises to [HaShem](hashem.html).

***Micah 7:15*** *According to the days of thy* [*coming*](coming.html) *out of the land of Mitzrayim will I shew unto him marvelous things.*

The prophet Micah tells us that the [Exodus](exodus.html) was only a preparation for (and a mild example of) the [redemption](redemption.html) through [Mashiach](mashiach.html). This leads us to a very sobering idea: In Mitzrayim, 80 percent of the Bne Israel, The Children of Israel, were not interested in leaving Mitzrayim with Moshe. Additionally, the vast majority of the Bne Israel chose to stay in [exile](galuyot.html) in [Babylon](bavel.html) rather than return with Ezra back to Israel.

# The Nature of Techiyat HaMaitim

Note that in Rambam’s view the Messianic era will not see a setting aside of the [laws](law.html) of nature, but “the [world](worlds.html) will follow its normal course.. ‘The only difference between the present [world](worlds.html) and the Messianic days is delivery from servitude to foreign powers’[[40]](#footnote-40).” The prophecies of super-natural [events](feasts.html) and conditions are to be understood figuratively.[[41]](#footnote-41) Even so, Rambam himself qualifies this view as a personal opinion and interpretation, allowing for the possibility that everything may be quite literal.[[42]](#footnote-42)

Concerning the 613 [Commandments](cmds613.html) the Sages said, *“there isn’t a* [*commandment*](cmds613.html) *in the Torah that does not in some way relate to Techiyat HaMaitim”,* i.e. the resuscitation of the dead; [eternal life](eternal.html)*.[[43]](#footnote-43)*

From Meam Loez:

*6. Outside the Holy Land a person dies twice. At the* [*time*](time.html) *of the Resurrection the soul cannot return to the* [*body*](body.html) *unless it is in the* [*Land of Israel*](city.html)*. At the* [*time*](time.html) *of the Resurrection, G-d will personally open the graves; it will not be done by any* [*angel*](angels.html)*.[[44]](#footnote-44) This cannot take place outside the Holy Land, since other places are considered unclean.*

*Of course, this does not mean that people buried outside the Holy Land will not be resurrected. Obviously, many great saints are buried in other lands.*

\* \* \*

There is a small bone in man [known](daat.html) as the Luz This bone does not decay in the ground, as discussed in the Portion of Bereshit. This bone is like the [yeast](chametz.html) in a batch of dough; from it the [body](body.html) is reconstructed. The soul, however, cannot be returned to the [body](body.html) except in the Holy Land.

There is a tradition that [one](one.html) small bone in the [Jewish](gen-jew.html) [body](body.html) is indestructible. *Luz* is its [name](name.html), and from it the whole [body](body.html) will be built at the [time](time.html) of Resurrection. References for this tradition can be found in Bereshit Rabba 28:3; [Zohar](orallaw.html) I, 69a and 137a; II 28b; Tosefot on Bava Kama 16b, [Mishna](orallaw.html) Brura, and Booklet 7 of the recently discovered Reshimot of the Rebbe, page 14. Also, in the words of the [Midrash](orallaw.html) (Kohelet Rabba 12:5), “Hadrian once asked Rabbi Yehoshua ben Chananya: ‘From what will G-d resurrect man in the [future](future.html) [world](worlds.html)?’”

“R. Yehoshua replied, ‘From the *luz* in the spine.’ Once G-d has softened this bone with the Dew of Resurrection, it will become as [yeast](chametz.html) is to dough, and from it the [body](body.html) will be built. The same [body](body.html) that decomposed will be reconstructed. This is implied by the verse, ‘Your dead people shall live’ (and not “shall be created”).”

As to identifying the *luz,* some say that it is the coccyx, a small bone at the base of the spine; others say that it is the bone at the back of the skull where the knot of the[*tefillin*](tefillin.html) *shel Rosh* is placed.

\* \* \*

After the [bodies](body.html) are reconstructed, [HaShem](hashem.html) will provide underground passages through which they can be transported to the Holy Land. Until they reach the [Land of Israel](city.html), they will remain [bodies](body.html) without souls. Only there will [HaShem](hashem.html) grant them souls so that they can come to life. This is alluded to in the verse, “[ [HaShem](hashem.html)] gives a soul to the people in [the land].” (Isaiah 42:5) This indicates that [HaShem](hashem.html) will provide a soul for the resurrected dead when they are in the Holy Land.

According to another opinion, the archangel [Gabriel](angels.html) will bring the bones of the dead to the [Land of Israel](city.html) and there they will be resurrected.

Furthermore, people buried in the [Land of Israel](city.html) will be resurrected before those buried elsewhere. Others will have to be brought to the Holy Land, and their resurrection will therefore be delayed. This is alluded to in the verse:

***Yeshayahu (Isaiah) 26:19*** *Your dead shall live, my corpses shall rise, awake and sing you who live in the* [*dust*](rock.html)*.*

“Your corpses shall rise” refers to those buried elsewhere. They will merely rise and have their [bodies](body.html) reconstructed; then they will be brought to the Holy Land, where they will be given souls that will bring them back to life.

There is a tradition that people buried in the [Land of Israel](city.html) will be resurrected [forty](forty.html) years before the dead buried elsewhere. If a person buried outside the Holy Land has been concerned with and has supported a relative---either [male](male+female.html) or [female](male+female.html)---who is buried in the Holy Land, that relative can see to it that he is resurrected at the same [time](time.html) as the dead in the Holy Land. All reward is measure for measure. This person supported his relative so that he could live in the Holy Land, which is considered the same as ransoming captives. Such a person therefore has very great [merit](merit.html), and he will partake in the resurrection long before the other people buried outside the Holy Land.

The reason that people buried in the Holy Land are resurrected before those elsewhere is that they suffer very much during their lives. They undergo many bitter troubles, but steadfastly refuse to leave the [Land of Israel](city.html). So bitter are their lives they are considered like dead because of the problems, suffering and difficult times that they have. Since they allowed themselves to be as the dead during their lives, they are given an additional period of life before the Resurrection.

The reason that they undergo such suffering and do not leave is because living in the Holy Land is considered as great as all the other [commandments](cmds613.html) combined.

This shows us that someone buried in the Holy Land has [two](two.html) advantages with regard to the Resurrection. [First](one.html), he will be brought to life before people buried elsewhere. Second, he avoids the agony of having to [travel](mashal.html) through the underground passages, which involves great anguish.

In the [Zohar](orallaw.html), Rabbi Shimon bar Yohai [teaches](teacher.html) that at the [time](time.html) of the Resurrection, the dead will be brought to life in Safed since this is the place where the [Mashiach](mashiach.html) will [first](one.html) appear. From there they will all go to [Jerusalem](city.html) where they will be [taught](teacher.html) the mysteries of the Torah. In this respect, Safed has an advantage over the rest of the Holy Land. It is at a high altitude, and its air is clear and pure.

Our sages say that all these advantages are accrued only by [one](one.html) who lives in the [Land of Israel](city.html) for a while and is then worthy of dying there. However, if a person dies elsewhere and is brought to the Holy Land, he does not enjoy these advantages. If [one](one.html) dies outside the Holy Land, it is not proper to bring him there for [burial](burial.html). Regarding those who do this, it is written:

***Yirmiyahu (Jeremiah) 2:7*** *You came and defiled My land.*

[HaShem](hashem.html) complained because people came only after they were dead, and a dead [body](body.html) defiles, as it is ritually unclean. ([Numbers](nchart.html) 19:14)

[One](one.html) may immediately raise an objection here. Since [Jacob](israelja.html) died in Egypt, why did he instruct his children to bury him in [Hebron](city.html)?”

It all depends on [one](one.html)’s motive. There are many people who spend all their lives involved in Torah [study](study.html) and good deeds, and they do whatever they can for those who cannot [study](study.html) Torah so that they will be able to do so in peace. All day long they contemplate the [commandments](cmds613.html), and they are extremely careful not to commit any [sins](sin.html). Such men are considered saints, and even if they die elsewhere, they deserve to be buried in the Holy Land. Regarding such people, the scripture obviously does not say, “They came and defiled My land.”

There are, on the other [hand](fourteen.html), many people who are unconcerned with Judaism and never think about the next [world](worlds.html). All their thoughts involve worldly pleasure and enjoyment. Even if they are extraordinarily wealthy, they have no pity on the poor. They are tight-fisted and stingy even though they have no children and [know](daat.html) that strangers will share their wealth after they die.

Often, such people wait until they are ready to die, and then they write a will leaving a portion of their wealth to charity for the benefit of their souls. This is after not giving anything during their lives. Regarding such people [one](one.html) can fittingly apply the verse, “They came and defiled My land.” They were [wicked](wicked.html) and uncharitable during their lives, and died outside the Holy Land. If they are then brought to the [Land of Israel](city.html), not only will it not be beneficial to them, but it can also result in special punishment, since they defile the land.

Even if such people immigrate to the Holy Land during their lifetime, [one](one.html) can apply to them the verse, “They came and defiled My land.” If they have behaved improperly outside the Holy Land, they will be no better once they arrive there. [One](one.html) who settles in the [Land of Israel](city.html) must be G-d-fearing and careful with regard to all his deeds. He should not even commit the smallest [sin](sin.html). The Holy Land is not an ordinary place. This was [one](one.html) reason that the people of Sodom were annihilated.

Aside from this [Jacob](israelja.html)’s case was special for another reason. When [HaShem](hashem.html) told [Jacob](israelja.html) not to be afraid of going to Egypt (Genesis 46:3), He also promised [Jacob](israelja.html) that he would be buried in the Holy Land.

Therefore, even though [Jacob](israelja.html) went to Egypt, he had a special advantage. Although he died elsewhere, he could be buried in the Holy Land. Wherever [Jacob](israelja.html) went, the Divine Presence was always with him. In any place that [Jacob](israelja.html) lived, the air was considered pure and [clean](purity.html).

The situation was very much like that of the Israelites during their [forty](forty.html) years in the desert; they offered sacrifices and erected the [Tabernacle](mikdash.html), even though it is normally forbidden to offer sacrifices outside the Holy Land. Since all Israel was together in the desert, it was considered just the same as the [Land of Israel](city.html).

The same was true here. Since [Jacob](israelja.html) and his sons, all the progeny of [Abraham](avraham.html), were living in Egypt, it was not considered as if [Jacob](israelja.html) had died outside the Holy Land. The very air that [Jacob](israelja.html) breathed in Egypt was pure and holy. However, after Israel left Egypt, the holiness left, and the uncleanness returned as it was before. Since [Jacob](israelja.html) [knew](daat.html) that his descendants would eventually leave Egypt, he did not want to be buried there.

The particular advantage of the Holy Land only exists in areas where there are [communities](community.html) of observant [Jews](gen-jew.html), such as [Jerusalem](city.html), [Hebron](city.html) and Safed. Although the [Jews](gen-jew.html) are a minority and the [gentiles](gen-jew.html) a majority, the air in such areas is pure and holy.

It is a good custom to take a small amount of earth from the Holy Land and to place it on the [eyes](body.html) of the deceased or on his grave if he has died outside the [Land of Israel](city.html).

**Clothed, Healed, and Refined**

Some sources hold that the dead will be resurrected wearing the shrouds in which they were buried; according to others, they will be resurrected in the clothes which they normally wore in their lifetimes[[45]](#footnote-45).

Though [physical](physical.html) disabilities will carry over to the [time](time.html) of the Resurrection, they will be healed as soon as the [bodies](body.html) are reconstituted[[46]](#footnote-46).

[Bodies](body.html) when resurrected will be as refined as the [body](body.html) of [Adam](adam.html) when he was [first](one.html) created - and even more so[[47]](#footnote-47).

Traditionally, the learning of Pirke Avot is preceded with the [Mishna](orallaw.html) of “All Israel have a share in the [World](futures.html) to Come”. [Olam HaBa](futures.html) is the period of the resurrection which will take place after the [coming](coming.html) of [Mashiach](mashiach.html). It will follow the rebuilding of the [Beit HaMikdash](mikdash.html) and Kibbutz Galiot - the [ingathering](gather.html) of the [exiles](galuyot.html).[[48]](#footnote-48)

# When?

Judaism divides our existence in the universe into [three](three.html) [time](time.html) periods:

1. This [World](worlds.html) (Olam Hazeh),
2. The Messianic age (1000 years),
3. The [World](futures.html) to Come ([Olam Haba](futures.html)h).

Techiyat HaMaitim will occur in the messianic age. When the [Mashiach](mashiach.html) will come to initiate the perfect [world](worlds.html) of peace and prosperity, the righteous dead will be brought back to life and given the opportunity to [experience](experience.html) the perfected [world](worlds.html) that their righteousness helped to create. The [wicked](wicked.html) dead will not be resurrected.

Chazal, our Sages, stipulate that [forty](forty.html) years after the [coming](coming.html) of the [Messiah](mashiach.html) there will be the Techiyat HaMaitim, and all who are lying in [dust](rock.html) will rise to [new](new.html) life. Concerning great tzaddikim, righteous men, it is written that they will rise immediately after the [Mashiach](mashiach.html)’s arrival. The [redemption](redemption.html) will follow this sequence: the building of the [Temple](temple.html), the [ingathering](gather.html) of the [exiles](galuyot.html), and [forty](forty.html) years later, Techiyat HaMaitim.

Techiyat HaMaitim beginning in 2030, perhaps even as early as 2026, is [redemption](redemption.html)-significant.[[49]](#footnote-49)

Judaism [teaches](teacher.html) that the [world](worlds.html) as we [know](daat.html) it will culminate with Techiyat HaMaitim, which will be immediately followed by the Day of Final Judgment. Those who pass Judgment will enter the next [world](worlds.html), whereas those who will fail to pass muster will be refused entry and consigned to oblivion; if you are unable to enter the [Olam HaBa](futures.html), you no longer have an alternative [world](worlds.html) in which to be.

There is a tradition from the Sages that Techiyat HaMaitim will take place in [Nisan](feasts.html), therefore in [Nisan](feasts.html), on the [Sabbath](sabbath.html) during [Passover](passover.html), we read of the dry bones (which will live) in the Haftorah[[50]](#footnote-50) of Ezekiel 37.1-14.

Rabbi Pinchas Winston has written the following about when Techiyat HaMaitim will occur:

*“The* [*Zohar*](orallaw.html) *(*[*Midrash*](orallaw.html) *Ne’elam - Toldot 140a), says that Techiyat HaMaitim, “Resurrection of the Dead,” will begin no later that 210 years before the year 6000 from* [*creation*](bara.html) *-- i.e. 5790, corresponding to 2030 CE. Though other predictions have already passed, Kabbalists seem to accept this date as the final and real* [*one*](one.html)*. (see “Leshem Shevo v’Achlamah” - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:9)”*

*“The* [*Zohar*](orallaw.html) *(*[*Midrash*](orallaw.html) *Ne’elam - Toldot 139b) also states that this period will begin after* [*forty*](forty.html) *years of Kibbutz Galiyot - the “*[*Ingathering*](gather.html) *of the* [*Exiles*](galuyot.html)*” from the Diaspora to the* [*Land of Israel*](city.html)*. Thus, according to this calculation, Kibbutz Galiyot began in the year 5750 -- corresponding to 1990, just about the* [*time*](time.html) *the Soviet Union “mysteriously” collapsed and allowed* [*one*](one.html) *million* [*Jews*](gen-jew.html) *to finally emigrate after decades of trying.”*

*“Kabbalists say that the Messianic Era must occur in advance of Techiyat HaMaitim, specifically sometime within the* [*forty*](forty.html) *years of Kibbutz Galiyot. As of this writing, that would mean* [*Mashiach*](mashiach.html) *must come and prepare mankind for Resurrection of the Dead, and all* [*Jews*](gen-jew.html) *must return to Israel -- over the next 28 years. (see Leshem - Drushei Olam HaTohu, Part 2, Drush 4, Section 12:10)”*

*In other words, the end of* [*Jewish*](gen-jew.html) *history perfectly mirrors the beginning of* [*Jewish*](gen-jew.html) *history in the* [*time*](time.html) *of Moses. We began with 210 years of life in Egypt, meant to bring us back to the level of* [*Adam*](adam.html) *before the* [*sin*](sin.html) *(though just the opposite resulted), and then, we “wandered” outside the* [*Land of Israel*](city.html) *for* [*forty*](forty.html) *years. So too, at the end of history, we may* [*experience*](experience.html) *a process of returning to the land over the course of* [*forty*](forty.html) *years, followed by a 210-year period necessary to return to the level of* [*Adam*](adam.html) *before his* [*sin*](sin.html)*.*

Techiyat HaMaitim begins no earlier than 5786 and no later than 5790, because the information for this reality already occurred back at the beginning of [time](time.html), when Yesod was created and set in place to govern this [sixth](six.html) and final [millennium](millenium.html) of history.

and set in place to govern this [sixth](six.html) and final [millennium](millenium.html) of history.

## In the [Torah Code](codes.html)

The [Torah Code](codes.html) below reveals the words Techiyat HaMaitimencoded vertically in the Torah. The [first](one.html) [letter](letters.html), a *Tav*, is from *Vayikra* 2:1, and the last [letter](letters.html), a *Mem*, is found in *Devarim* 7:9. It is significant that the [two](two.html) words are found together, but even more significant is the fact that the date 5790 (including the [letter](letters.html) *Heh* which represents the year 5000: *Heh-Tav-Shin-Tzaddi*) — as per the opinion of Rebi Yehuda who states Techiyat HaMaitimwill begin 210 years before the year 6000 — cuts across the vertical axis with only a skip of -3.



The [first](one.html) to be resurrected will be the dead who are buried in the [land of Israel](city.html), after these, the dead of other lands, and finally those who died in the wilderness

The tzaddikim will take precedence over other men, and masters in the [study](study.html) of the Torah will take precedence over masters in the performance of the [mitzvot](cmds613.html), the [commandments](cmds613.html). They will all be called by [name](name.html) in alphabetical order, except that the [first](one.html) to be resurrected will be those who are humble of spirit, as we read in the Nazarean Codicil:

***Matityahu (Matthew) 5:3*** *Blessed are the poor in spirit: for theirs is the kingdom of* [*heaven*](heaven.html)*.*

On the [Shabbat](sabbath.html) of the intermediate days of the [holiday](festival.html) of [Passover](passover.html), in tens of thousands of [synagogues](file:///D:\Word\Pesach\synagog.html) around the [world](worlds.html), the reading of the Haftorah is from the famous Biblical passage of the “Valley of Dry Bones”:

***Yehezchel (Ezekiel) 37:12-14*** *Behold I will open your graves and raise you from your graves, My people; and I will bring you into the* [*Land of Israel*](city.html)*. You shall* [*know*](daat.html) *that I am G‑d when I open your graves and when I revive you from your graves, My people. I shall put My spirit into you and you will live, and I will place you upon your land, and you will* [*know*](daat.html) *that I, G‑d, have spoken and done, says G‑d.*

Because this passage is read on [Shabbat](sabbath.html) Chol HaMoed [Pesach](passover.html), we can understand that Chazal understood that this even would take place at that [time](time.html).

When [HaShem](hashem.html) raises the dead during Techiyat HaMaitim, those buried in [Eretz Israel](city.html) will be [first](one.html) to revive. How will those [Jews](gen-jew.html) who are buried in other countries be revived? [HaShem](hashem.html) will burrow underground tunnels. All of the [bodies](body.html) of the dead will roll through these tunnels to [Eretz Israel](city.html) where they will be revived. This trip will be troublesome and painful and should be avoided if possible. Therefore, [Yaaqov](jacob.html) wanted to avoid this pain by being buried in [Eretz Israel](city.html).

# Where?

Where will Techiyat HaMaitim take place?

Both for those buried in the [land of Israel](city.html) and for those buried outside the [land of Israel](city.html) (to which the [bodies](body.html) will be brought by the [angel](angels.html) [Gavriel](angels.html)), the Techiyat HaMaitim will take place in the [land of Israel](city.html). For since [HaShem](hashem.html) swore that he would rebuild [Jerusalem](city.html) indestructibly, the soul will enter the [body](body.html) only in a place that will stand forever, so that the soul likewise will live in the [body](body.html) forever. In this context, the [Jerusalem](city.html) is a Pars Pro Toto allusion to the entire [land of Israel](city.html).

***Ketubot 111a*** *… R. Abba b. Memel objected: Thy dead shall live, my dead* [*bodies*](body.html) *shall arise;[[51]](#footnote-51) does not [the expression] ‘Thy dead shall live’ refer to the dead of the* [*Land of Israel*](city.html)*, and ‘My dead* [*bodies*](body.html) *shall arise’ to the dead outside the Land;[[52]](#footnote-52) while the text,[[53]](#footnote-53) And I will give glory in the land of the living[[54]](#footnote-54) was written of Nebuchadnezzar concerning whom the All-Merciful said, ‘I will bring against them a king who is as swift as a stag’?[[55]](#footnote-55) — The other replied: Master, I am making an ex position of another Scriptural text: He that giveth breath unto the people upon it,[[56]](#footnote-56) and spirit to them that* [*walk*](walking.html) *therein.[[57]](#footnote-57) But is it not written, My dead* [*bodies*](body.html) *shall arise?[[58]](#footnote-58) — That was written in reference to miscarriages.[[59]](#footnote-59) Now as to R. Abba b. Memel, what [is the application] he makes of the text,[[60]](#footnote-60) ‘He that giveth breath unto the people upon it’? — He requires it for [an exposition] like that of R. Abbahu who stated: Even a Canaanite bondwoman who [lives] in the* [*Land of Israel*](city.html) *is assured of a place in[[61]](#footnote-61) the* [*world*](futures.html) *to come, [for in the context] here it is written, unto the people[[62]](#footnote-62) upon it,[[63]](#footnote-63) and elsewhere it is written, Abide ye here[[64]](#footnote-64) with the* [*ass*](chamor.html)*[[65]](#footnote-65) [which may be rendered][[66]](#footnote-66) people that are like an* [*ass*](chamor.html)*’.[[67]](#footnote-67)*

*And spirit to them that work therein[[68]](#footnote-68) [*[*teaches*](teacher.html)*], said R. Jeremiah b. Abba in the* [*name*](name.html) *of R. Johanan, that whoever walks* [*four*](four.html) *cubits in the* [*Land of Israel*](city.html) *is assured of a place[[69]](#footnote-69) in the* [*world*](futures.html) *to come. Now according to R. Eleazar,[[70]](#footnote-70) would not the righteous outside the Land[[71]](#footnote-71) be revived?[[72]](#footnote-72) — R. Elai replied: [They will be revived] by rolling [to the* [*Land of Israel*](city.html)*]. R. Abba Sala the Great demurred: Will not the rolling be painful to the righteous? — Abaye replied: Cavities will be made for them underground.*

Rashi put it this way:

**do not bury me now in Egypt** [Because] its soil is destined to become lice (which will crawl under my [body](body.html)), and because those who die outside the [Holy] Land will not be resurrected except with the pain of rolling through underground passages. [Also] so that the Egyptians will not deify me.[[73]](#footnote-73)

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCVI:5*** *BURY ME NOT, I* [*PRAY*](prayer.html) *THEE, IN EGYPT. Why? Because Egypt will eventually be smitten with vermin, which will swarm about my* [*body*](body.html)*. Therefore, BURY ME NOT, I* [*PRAY*](prayer.html) *THEE, IN EGYPT. Another reason why* [*Jacob*](israelja.html) *did not wish to be buried in Egypt was they should not make him an object of idolatrous worship; for just as idolaters will be punished, so will their deities too be punished, as it says, And against all the gods of Egypt I will execute judgments.[[74]](#footnote-74) You find similarly in the case of Daniel. When he interpreted Nebuchadnezzar’s* [*dream*](dreams.html)*, what is said? Then the king Nebuchadnezzar fell upon his* [*face*](body.html)*, and worshipped Daniel and commanded that they should offer an* [*offering*](korbanot) *and sweet odours unto him.[[75]](#footnote-75) He indeed commanded that they should offer to him, but Daniel declined it, saying, Just as idolaters will be punished, so will their gods be punished. You find the same in the case of Hiram. When he made himself a god, what is written of him? Because thy* [*heart*](body.html) *is lifted up, and thou hast said: I am a god.[[76]](#footnote-76) The Holy* [*One*](one.html)*, blessed be He, chided him: ‘Behold, thou art wiser than Daniel! (ib. 3). For you find that Nebuchadnezzar wished to make offerings to Daniel, but he declined, yet thou makest thyself a god! ‘ What was his fate? It is written of him, I have cast thee to the ground, I have laid thee before kings, that they may gaze upon thee (ib. 17). But* [*Jacob*](israelja.html) *desired that the Egyptians should not err [by deifying him]. For of Egypt it is written, Whose flesh is as the flesh of asses (ib. XXIII, 20); thus they were likened to asses, while I [*[*Jacob*](israelja.html)*] am likened to a sheep, as it says, Israel[[77]](#footnote-77) is a scattered sheep;[[78]](#footnote-78) furthermore, it is written, And the firstling of an* [*ass*](chamor.html) *thou shalt* [*redeem*](redemption.html) *with a lamb.[[79]](#footnote-79) [Hence I* [*fear*](fear.html)*] lest they wish to be* [*redeemed*](redemption.html) *through me.[[80]](#footnote-80) For that reason he said, BURY ME NOT, I* [*PRAY*](prayer.html) *THEE, IN EGYPT.*

*Why were all the Patriarchs so anxious and so desirous for* [*burial*](burial.html) *in* [*Eretz Israel*](city.html)*? Said R. Eleazar: There is a reason for this. R. Hanina said in R. Joshua b. Levi’s* [*name*](name.html)*: What did he mean by ‘there is a reason for this’? He alluded to the verse, I shall* [*walk*](walking.html) *before the Lord in the lands of the living.[[81]](#footnote-81)[[82]](#footnote-82)*

*(Our teachers said* [*two*](two.html) *things in R. Helbo’s* [*name*](name.html)*: Why did the Patriarchs long for* [*burial*](burial.html) *in* [*Eretz Israel*](city.html)*? Because the dead of* [*Eretz Israel*](city.html) *will be the* [*first*](one.html) *to be resurrected in the days of the* [*Messiah*](mashiach.html) *and to enjoy the years of the* [*Messiah*](mashiach.html)*. R. Hanina said: He who dies without the Land and is buried there experiences a twofold death, for so it is written, And thou, Pashhur, and all that* [*dwell*](dwelling.html) *in thy house shall go into captivity; and thou shalt come to* [*Babylon*](bavel.html)*, and there thou shalt die, and there shalt thou be buried (Jer. XX, 6); thus he experiences* [*two*](two.html) *deaths.[[83]](#footnote-83) Therefore* [*Jacob*](israelja.html) *said to* [*Joseph*](joseph.html)*: BURY MEN NOT I* [*PRAY*](prayer.html) *THEE, IN EGYPT. If so, said R. Simon, the righteous who are buried without the Land have lost thereby?[[84]](#footnote-84) But what does God do? He makes cavities like channels for them in the earth,[[85]](#footnote-85) and they roll along in them until they reach* [*Eretz Israel*](city.html)*, when the Holy* [*One*](one.html)*, blessed be He, will infuse into them a spirit of life and they will arise. How do we* [*know*](daat.html) *this? Because it is written, Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Egypt;[[86]](#footnote-86) and after that, I will put My spirit in you, and ye shall live. Resh Lakish said: There is a text explicitly* [*teaching*](teacher.html) *that when they reach* [*Eretz Israel*](city.html) *God will put a soul into them, for it says, He giveth a soul unto the people upon it.[[87]](#footnote-87)*

***Kethuboth 111a*** *Thou shalt carry me* [*out of Egypt*](thebirth.html) *and bury me in their burying-place.[[88]](#footnote-88) Karna remarked: [There must be here] some inner meaning. Our father* [*Jacob*](israelja.html) *well* [*knew*](daat.html) *that he was a righteous man in every way, and, since the dead outside the Land will also be resurrected, why did he trouble his sons?[[89]](#footnote-89) Because he might possibly be unworthy to [roll through] the cavities.[[90]](#footnote-90)*

*Similarly you read in Scripture, And* [*Joseph*](joseph.html) *took an oath of the children of Israel, [saying....ye shall carry up my bones from hence],[[91]](#footnote-91) and R. Hanina remarked: [There is here] an inner meaning.* [*Joseph*](joseph.html) *well* [*knew*](daat.html) *himself to be a righteous man in every way, and, since the dead outside the Land[[92]](#footnote-92) will be revived, why did he trouble his brothers [with a* [*journey*](stages.html) *of]* [*four*](four.html) *hundred parasangs? Because he might possibly be unworthy to [roll through] the cavities.[[93]](#footnote-93)*

# Who?

The [Midrash](orallaw.html), in Bereshit Rabbah 13:6, states clearly that Techiyat HaMaitim applies to Israel:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XIII:6*** *R. Hiyya b. Abba said: It is as important as resurrection. R. Abba, son of R. Hiyya, said: The Sages too inserted it [the* [*prayer*](prayer.html) *for rain] in the blessing of the resurrection of the dead, for ‘*[*hand*](fourteen.html)*’ and ‘opening’ are used in* [*connection*](connection.html) *with both. ‘*[*Hand*](fourteen.html)*’ in* [*connection*](connection.html) *with the* [*one*](one.html) *[resurrection]: The* [*hand*](fourteen.html) *of the; Lord was upon me;[[94]](#footnote-94) and ‘*[*hand*](fourteen.html)*’ ‘ in* [*connection*](connection.html) *with the other [rain]: Thou openest Thy* [*hand*](fourteen.html) *and satisfiest every living thing with favour.[[95]](#footnote-95) ‘Opening’ in* [*connection*](connection.html) *with the* [*one*](one.html) *[rain]: The Lord will open unto thee His good treasure the* [*heaven*](heaven.html) *to give the rain of thy land;[[96]](#footnote-96) ‘opening’ in* [*connection*](connection.html) *with the other [resurrection]: Behold, I will open your graves.[[97]](#footnote-97) R. Judan said in R. Eleazar’s* [*name*](name.html)*: ‘Song’ is mentioned in* [*connection*](connection.html) *with both. ‘ Song’ in* [*connection*](connection.html) *with the* [*one*](one.html)*: Let those who* [*dwell*](dwelling.html) *in the* [*rock*](rock.html) *sing;[[98]](#footnote-98) ‘song’ in* [*connection*](connection.html) *with the other [rain]: Thou hast remembered the earth, and watered her... The valleys also are covered over with corn; they shout for joy, yea, they sing.[[99]](#footnote-99) R. Hiyya b. Ba said: It is greater than resurrection, for whereas resurrection is for man alone, this is for man and beast; again, resurrection is for Israel, whereas this is for Israel and the* [*nations*](nations.html)*.*

The commentary entitled Yfei Toar explains that Techiyat HaMaitim includes righteous [Gentiles](gen-jew.html) as well. There will be more righteous [Gentiles](gen-jew.html) than there are [Jews](gen-jew.html).

***Zechariah 8:23*** [*ten*](ten.html) *men of all the languages of the* [*nations*](nations.html) *shall take hold of the skirt of a* [*Jewish*](gen-jew.html) *man.*

Rashi says that this passage indicates that there will be [seven](seven.html) hundred righteous [Gentiles](gen-jew.html) for each corner of the [garment](garment.html). For the [four](four.html) corners of the [garment](garment.html) there will be [two](two.html) thousand and [eight](eight.html) hundred righteous [Gentiles](gen-jew.html)!

The [Zohar](orallaw.html) implies that the idolatrous [nations](nations.html) of the [world](worlds.html) will not be resurrected[[100]](#footnote-100):

***Soncino*** [***Zohar***](orallaw.html)***, Bereshit, Section 1, Page 181a*** *R. Simeon said: ‘It is written: “Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my holy places, because I am the Lord who sanctify them”.[[101]](#footnote-101) When the perennial stream releases human souls, and the* [*Female*](male+female.html) *becomes pregnant, they all range themselves within the edifice. Now all those that go forth at the period when the* [*moon*](chodesh.html) *is defective by reason of the evil serpent, although pure and holy, become bruised and defective in whatever place they reach, and have to undergo pain and suffering. And these are the souls in whom the Holy* [*One*](one.html) *finds delight in spite of their being sad instead of joyful. Esoterically* [*speaking*](mashal.html) *they are a counterpart of something above, the* [*body*](body.html) *being impaired and the soul being within after the supernal pattern, each corresponding to each, and these are the souls that require to be renewed with the renewal of the* [*moon*](chodesh.html)*, and hence it is written concerning them: “And it shall come to pass, that from* [*one*](one.html)[*new*](new.html)[*moon*](chodesh.html) *to another, and from* [*one*](one.html)[*Sabbath*](sabbath.html) *to another, shall all flesh come to worship before me”,[[102]](#footnote-102) the word “all” signifying that these souls will be renewed wholly with the renewal of the* [*moon*](chodesh.html)*. For they are partners, as it were, with the defective* [*moon*](chodesh.html)*, for which reason she dwells in them always, without leaving them, in allusion to which the Scripture says: “I* [*dwell*](dwelling.html)*... with him also that is of a contrite and humble spirit... to revive the* [*heart*](body.html) *of the contrite ones”,[[103]](#footnote-103) also: “The Lord is nigh unto them that are of a broken* [*heart*](body.html)*”.[[104]](#footnote-104) These verses refer to those who are fellow-sufferers with the* [*moon*](chodesh.html) *in her defect, and regarding whom it is fitly said, “to revive the* [*heart*](body.html) *of the contrite ones”, that is, to make those who participated in the sufferings of the* [*moon*](chodesh.html) *also participate in the* [*new*](new.html) *life to be bestowed on her in the* [*future*](future.html)*. Such sufferings undergone by them are called “sufferings in token of love”. Happy is their portion in this* [*world*](worlds.html) *and in the* [*world*](futures.html) *to come when they will be privileged to be partners with her, in allusion to which it is written: “For my brethren and companions’ sakes, etc.”.[[105]](#footnote-105)*

Abarbanel, however, in *Maayanei HaYeshuah*, p. 11a, writes that Techiyat HaMaitim will apply to all of mankind. He notes [two](two.html) purposes in this:

(1) It would be unfair to all the [generations](toldot.html) who hoped for the [coming](coming.html) of [Mashiach](mashiach.html) if only those who had the good fortune to be alive at that [time](time.html) would be privileged to enjoy the benefits of the [redemption](redemption.html). Therefore all the dead will be resurrected - the righteous to enjoy the benefits they [merited](merit.html), and the enemies of Israel in order to witness their own ultimate downfall.

(2) The [nations](nations.html) then to be resurrected will realize the folly of their beliefs and will acknowledge [HaShem](hashem.html)’s sovereignty, in the spirit of the prophecy that appears in:

***Zephaniah 3:9*** *8 Therefore wait ye upon me, saith* [*HaShem*](hashem.html)*, until the day that I rise up to the prey: for my determination is to* [*gather*](gather.html) *the* [*nations*](nations.html)*, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the* [*fire*](fire.html) *of my jealousy. 9 For then will I turn to the people a pure language, that they may all call upon the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, to serve him with* [*one*](one.html) *consent.*

The Nazarean Codicil seems to side also with Abarbanel. Perhaps we can best understand this dichotomy by seeing [two](two.html) resurrections. The [Zohar](orallaw.html) focuses only on the resurrection of the righteous while Abarbanel sees both:

***Revelation 20:4*** *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of* [*Yeshua*](yeshua.html)*, and for the word of G-d, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their* [*hands*](fourteen.html)*; and they lived and reigned with* [*Mashiach*](mashiach.html) *a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the* [*first*](one.html) *resurrection.*

The Torah uses the crossing of the Yam Suf to picture Techiyat HaMaitim. Those that crossed were both Israel and the [erev rav](erevrav.html), the mixed multitude:

***Shemot (***[***Exodus***](exodus.html)***) 12:37*** *And the children of Israel journeyed from Rameses to* [*Succoth*](succoth.html)*, about* [*six*](six.html) *hundred thousand on* [*foot*](heel.html) *men, beside children. 38 And a mixed multitude went up also with them; and flocks, and herds, very much cattle.*

Thus we see [two](two.html) groups of people being resurrected: Israel and the [erev rav](erevrav.html) who had joined themselves to Israel. Interestingly, the waters that resurrected these [two](two.html) groups, at the splitting of the Yam Suf, also destroyed the [wicked](wicked.html) Egyptians. This suggests [three](three.html) groups of people: The [wicked](wicked.html), righteous [Gentiles](gen-jew.html), and Israel.

Other authorities, however, hold that only the righteous will [merit](merit.html) resurrection.[[106]](#footnote-106)

# How?

[Jewish](gen-jew.html) tradition records that with [burial](burial.html), a single bone in the back of the [neck](body.html) never decays. It is from this bone -- called the luz bone -- that the human [body](body.html) will be rebuilt in the [future](future.html) Messianic Era when all the dead will be resurrected. With cremation, that bone can be destroyed, and the resurrection process stymied.

## The Dew (Tal) of Resurrection

The [Midrash](orallaw.html) (Kohelet Rabba) describes the following interaction:

[***Midrash***](orallaw.html) ***Rabbah - Ecclesiastes XII:5*** *AND THE ALMOND TREE SHALL BLOSSOM: R. Levi said: It refers to the nut of the spinal column. Hadrian (may his bones rot and his* [*name*](name.html) *be obliterated!) asked R. Joshua b. Hananiah ‘Whence will man sprout in the Hereafter?’ He replied, ‘ From the nut (luz) of the spinal column.’ He said to him, ‘Prove it to me.’ He had* [*one*](one.html) *brought; he placed it in water but it did not dissolve, in* [*fire*](fire.html) *but it was not burnt, in a mill but it was not ground. He placed it on an anvil and struck it with a hammer; the anvil split and the hammer was broken but it remained unaffected.*

[***Zohar***](orallaw.html)***, Shemot, 28b*** *Said R. Hiya: ‘And what is more, from the words, “Thy dead ones will live”,[[107]](#footnote-107) it is evident that not only will there be a* [*new*](new.html)[*creation*](bara.html)*, but that the very* [*bodies*](body.html) *which were dead will rise, for* [*one*](one.html) *bone in the* [*body*](body.html) *remains intact, not decaying in the earth, and on the Resurrection Day the Holy* [*One*](one.html) *will soften it and make it like* [*leaven*](chametz.html) *in dough, and it will rise and expand on all sides, and the whole* [*body*](body.html) *and all its members will be formed from it, and then the Holy* [*One*](one.html) *will put spirit into it.’ Said R. Eleazar: ‘Assuredly so. And the bone will be softened by the dew, as it says: “Thy dead ones shall live... for thy dew is the dew of plants” (Ibid.).’*

At the [time](time.html) of Techiyat HaMaitim, the luz bone will be “soaked” in the tal HaTechiyah, the dew of resurrection, and the [body](body.html) will grow from it.

Chazal [teach](teacher.html) that in the [world](futures.html) to come [HaShem](hashem.html) will resurrect the dead with dew.

***Shabbath 88b*** *R. Joshua b. Levi also said: At every word which went forth from the* [*mouth*](body.html) *of the Holy* [*One*](one.html)*, blessed be He, the souls of Israel departed, for it is said, My soul went forth when he spake. But since their souls departed at the* [*first*](one.html) *word, how could they receive the second word? — He brought down the dew with which He will resurrect the dead and revived them, as it is said, Thou, O G-d, didst send a plentiful rain, Thou didst confirm thine* [*inheritance*](inherit.html)*, when it was weary.*

The Tanakh [teaches](teacher.html) us that the tal, dew, is the tal of resurrection is:

***Yeshayahu (Isaiah) 26:19*** *Your dead will live again; My [people’s] corpses shall arise. Awake and sing, O you who* [*dwell*](dwelling.html) *in the* [*dust*](rock.html)*! For Your tal [dew] is a tal orot [dew of* [*lights*](lights.html)*], and the earth shall cast forth the dead [who rested in it].*

In the [Amida](amida.html) (Shemoneh Esrei) [prayer](prayer.html), the [fourth](four.html) blessing contains the words:

*You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to* [*save*](salvation.html)*,*

***And causes the tal (dew) to fall;***

*Or*

***Who makes the wind blow and makes the rain descend;***

*Who sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the* [*sick*](illness.html)*, releases the confined, and maintains His faith to those* [*asleep*](mashal.html) *in the* [*dust*](rock.html)*. Who is like You, 0 Master of mighty deeds, and who is comparable to You, 0 King Who causes death and restores life and makes* [*salvation*](salvation.html) *sprout! And You are faithful to resuscitate the dead. Blessed are You,* [*HaShem*](hashem.html)*, Who resuscitates the dead.*

From the musaf [Amidah](amida.html) of [Pesach](passover.html) until the musaf [Amida](amida.html) of [Shemini Atzeret](shemini.html), we say “***And causes the tal (dew) to fall”***.

During the rest of the year we say, “***Who makes the wind blow and makes the rain descend***”, instead.

Thus, we see that tal, and therefore Techiyat HaMaitim, is associated with [Pesach](passover.html).

Additionally, we see that Chazal have the [prayer](prayer.html) for resurrection as the same [prayer](prayer.html) for tal.

In numerous places in [Talmud](orallaw.html), [Midrash](orallaw.html), and [Zohar](orallaw.html), we see that dew is the catalyst which brings about the Resurrection!

***Chagigah 12b*** *Dew - tal will be used in the* [*future*](future.html) *by the Holy* [*One*](one.html) *Blessed be He to bring about Resurrection*

[***Shabbat***](sabbath.html) ***88b*** *After each of the* [*ten*](ten.html)[*Commandments*](cmds613.html) *(the people died when G-d* [*spoke*](mashal.html)*) so (G-d) brought dew on them which will be used in the* [*future*](future.html) *to resurrect man, and they came back to life*

***Yerushalmi Berachot 5:2*** *How do we* [*know*](daat.html) *that Resurrection will only take place via dew?…*

***Pirke d’Rebbi Eliezer chapter 33*** *The dead (bones) which Yehezekel brought back to life-- dew from* [*heaven*](heaven.html) *descended upon them.*

***Tanchuma Toldot section 19*** *Dew is a symbol of resurrection.*

[***Zohar***](orallaw.html)***, Bereshit, 130b*** *By means of that dew all will rise from the* [*dust*](rock.html)*, as it says, “for thy dew is as the dew of* [*lights*](lights.html)*” (Is. XXVI, 19), these being the supernal* [*lights*](lights.html) *through which the Almighty will in* [*future*](future.html) *pour forth life upon the* [*world*](worlds.html)*.*

[***Zohar***](orallaw.html)***, Shemot, Section 2, Page 83a*** *Then he said to R. Simeon: ‘Would it please the Master to deign to interpret the whole verse, including the last words, “and feed thee with the heritage of* [*Jacob*](israelja.html) *thy father”?’ R. Simeon then repeated what he had said before, and added that the last words are a reference to* [*Isaac*](isaac.html)*’s blessing, “And G-d give thee of the dew of* [*heaven*](heaven.html)*”,[[108]](#footnote-108) this being “the heritage of* [*Jacob*](israelja.html)*”. Now this blessing wherewith* [*Isaac*](isaac.html) *blessed* [*Jacob*](israelja.html) *was made in regard to that “*[*heaven*](heaven.html)*” of which we have spoken, and in these words he indicated that* [*Jacob*](israelja.html)*’s children will rise again from the dead at the* [*time*](time.html) *of the Resurrection, by means of that heavenly dew, at the* [*time*](time.html) *when it shall issue forth from the Ancient of Days to the “Small of Countenance”. R. Abba thought for a while, and said: ‘Now everything is clear, and I see that there is even more significance in* [*Isaac*](isaac.html)*’s blessing than I had thought.’*

\* \* \*

Petichat Eliyahu (from the Tikuney [Zohar](orallaw.html))

The Holy [One](one.html) blessed-be-He says [to the Shechinah]: Since the day the earthly Beth HaMikdash [[Temple](temple.html)] was destroyed [and Israel was sent into [exile](galuyot.html)], do you think that I have dwelt peacefully in My Abode and Home [the Heavenly [Temple](temple.html) and the Heavenly [Jerusalem](city.html)]? No! The fact is that I have not entered there since the day you went into [exile](galuyot.html).

[In order to verify this for you] behold, I give you a [sign](signs.html): “My [head](body.html) is filled with Tal/Dew [and My locks with drops of the night]” (Song of Songs 5:2). [Tal is spelled Tet-Lamed] the numerical value of which is 39. This is exactly equivalent to the numerical value of the [first](one.html) [three](three.html) [letters](letters.html) of My [Name](name.html) [when each [letter](letters.html) is expanded or spelled out with Aleph’s]: Yod-Vav-Dalet (20), Heh-Aleph (6), Vav-Aleph-Vav (13). This totals Tal [Tet-Lamed = 39]. The [fourth](four.html) [letter](letters.html), spelled Heh-Aleph, equals 6. This represents My Shechinah [Indwelling Presence].

When all [four](four.html) [letters](letters.html) of the [Name](name.html) are added together [39 + 6], they equal [forty](forty.html)-[five](five.html). When the last [letter](letters.html), Heh-Aleph, is separated from the others [i.e. when the Shechinah is in [exile](galuyot.html) and [HaShem](hashem.html)’s Presence is hidden from mankind], they equal 39. The final [letter](letters.html), Heh-Aleph, thus represents the Shechinah in [exile](galuyot.html) when She is unable to receive the life-giving Tal/Dew of the [first](one.html) [three](three.html) [letters](letters.html). However, when this Tal/Dew will flow down to fill the Shechinah from the “water flow” of all the Supernal Springs, She will be revived and the [Redemption](redemption.html) will have arrived.

\* \* \*

“Resh Lakish contrasted [two](two.html) verses: [One](one.html) verse promises, ‘I will [gather](gather.html) them in... among them will be the blind and the lame’ Another verse, however, states: ‘Then shall the lame man leap like a hart, and the [tongue](spirit.html) of the dumb shall sing....’ How [do we resolve the apparent contradiction]? The reply is: They shall rise with their defects and then be healed.”

# Why?

The belief in the resurrection of the dead expresses the absolute truth that the expiration and corrosion of the [body](body.html) is but only a temporary phenomenon. The truth of the matter is that the [body](body.html) is a very sublime entity, in fact an eternal [one](one.html). The [body](body.html) dies temporarily, only to reawaken to everlasting [eternal life](eternal.html).

**Bava Kama 67a;** [**Succah**](succoth.html) **30b***“Any change that reverts back to its original condition is not considered to be a change at all” .*

***Yeshayahu (Isaiah) 25:6*** *And in this mountain shall* [*HaShem*](hashem.html) *of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7 And he will destroy in this mountain the* [*face*](body.html) *of the covering cast over all people, and the vail that is spread over all* [*nations*](nations.html)*. 8 He will swallow up death in victory; and the Lord* [*HaShem*](hashem.html) *will wipe away* [*tears*](mashal.html) *from off all faces; and the rebuke of his people shall he take away from off all the earth: for* [*HaShem*](hashem.html) *hath spoken it.*

Maimonides tells us that we MUST believe in Techiyat HaMaitim in order that we understand that this resurrection is absolutely essential to our emunah, our faithful obedience to [HaShem](hashem.html). In fact all these [thirteen](thirteen.html) articles can be boiled down to emunah. When we don’t see an idyllic [world](worlds.html) full of life with everything and every action reflecting the will of the creator, then we might lose our emunah. This [world](worlds.html) and it’s present state is a test of our emunah. Techiyat HaMaitim comes to show us the [world](worlds.html) as it was supposed to be.

Lest we think that Techiyat HaMaitim will just be an idyllic [world](worlds.html), let me hasten to suggest that what will live again is that which has already lived, not something entirely [new](new.html).

Let me repeat myself: In Techiyat HaMaitim, that which has lived before will live again.

Every person, every thing, every action, every [experience](experience.html) which did not reflect what it was supposed to be – that will live again and properly reflect what it was supposed to be. That which lived once incorrectly will live again correctly and thus reflect [HaShem](hashem.html) and His [oneness](oneness.html). This is why belief in Techiyat HaMaitim, resurrection of the dead, is an article of faith such that [one](one.html) who denies it has no share in the [Olam HaBa](futures.html)!

The [world](worlds.html) and everything in it will start to live again. Souls will be reunited with their [bodies](body.html), but the reconstructed [bodies](body.html) will not have the same low level they now have in This [World](worlds.html). Even the [physical](physical.html) will have a much more elevated, holier nature to it, as it was before the [sin](sin.html) of the Tree of [Knowledge](thetree.html) of Good and Evil.

# The Resurrection of [Mashiach](mashiach.html)

[Yeshua](yeshua.html), [Mashiach](mashiach.html) ben [Yosef](joseph.html), rose at the end of [Shabbat](sabbath.html). He thus began the formal process of resurrection on [Shabbat](sabbath.html), the second day of [Passover](passover.html), [Nisan](feasts.html) 16. (We [studied](study.html) this in depth in the [study](study.html) on Chronology). We are not surprised at this date because we have previously seen that the quintessential verse used to prove Techiyat HaMaitim from the Torah was the splitting of the Yam Suf, the Sea of Reeds. The splitting of the Yam Suf took place on the [seventh](seven.html) day of [Passover](passover.html). In addition, we have seen that we read Ezekiel 37 on [Shabbat](sabbath.html) Chol HaMoed [Pesach](passover.html) – The weekly [Sabbath](sabbath.html) during [Passover](passover.html) week. This Haftorah speaks about the dry bones [coming](coming.html) together, the Techiyat HaMaitim.

Thus we expect Techiyat HaMaitim to begin to take place during [Passover](passover.html).

The following passage indicated that [Mashiach](mashiach.html) is to be the prototype for Techiyat HaMaitim:

***I Corinthians 17:12-29*** *Now if* [*Mashiach*](mashiach.html) *be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is* [*Mashiach*](mashiach.html) *not risen: 14 And if* [*Mashiach*](mashiach.html) *be not risen, then is our preaching vain, and your faithful obedience is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up* [*Mashiach*](mashiach.html)*: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not* [*Mashiach*](mashiach.html) *raised: 17 And if* [*Mashiach*](mashiach.html) *be not raised, your faithful obedience is vain; ye are yet in your* [*sins*](sin.html)*. 18 Then they also which are fallen* [*asleep*](mashal.html) *in* [*Mashiach*](mashiach.html) *are perished. 19 If in this life only we have hope in* [*Mashiach*](mashiach.html)*, we are of all men most miserable. 20 But now is* [*Mashiach*](mashiach.html) *risen from the dead, and become the firstfruits of them that slept. 21 For since by man death, by man also the resurrection of the dead. 22 For as in* [*Adam*](adam.html) *all die, even so in* [*Mashiach*](mashiach.html) *shall all be made alive. 23 But every man in his own order:* [*Mashiach*](mashiach.html) *the firstfruits; afterward they that are* [*Mashiach*](mashiach.html)*’s at his* [*coming*](coming.html)*. 24 Then the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all* [*authority*](authority.html) *and power. 25 For he must reign, till he hath put all enemies under his* [*feet*](heel.html)*. 26 The last enemy shall be destroyed is death. 27 For he hath put all things under his* [*feet*](heel.html)*. But when he saith all things are put under, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*

# From the Nazarean Codicil

***Luqas (***[***Luke***](luke.html)***) 14:12*** *Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*

***Luqas (***[***Luke***](luke.html)***) 20:34*** *And* [*Yeshua*](yeshua.html) *answering said unto them, The children of this* [*world*](worlds.html) *marry, and are given in* [*marriage*](mashal.html)*: 35 But they which shall be accounted worthy to obtain that* [*world*](worlds.html)*, and the resurrection from the dead, neither marry, nor are given in* [*marriage*](mashal.html)*: 36 Neither can they die any more: for they are equal unto the* [*angels*](angels.html)*; and are the children of G-d, being the children of the resurrection.*

***Yochanan (John) 5:27*** *And hath given him* [*authority*](authority.html) *to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is* [*coming*](coming.html)*, in the which all that are in the graves shall hear his* [*voice*](voice.html)*, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

***II Luqas (Acts) 24:14*** *But this I confess unto thee, that after the way which they call heresy, so worship I the G-d of my* [*fathers*](fathers.html)*, believing all things which are written in the* [*law*](law.html) *and in the prophets: 15 And have hope toward G-d, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 5:1*** *Therefore leaving the principles of the doctrine of* [*Mashiach*](mashiach.html)*, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faithful obedience toward G-d, 2 Of the doctrine of baptisms, and of laying on of* [*hands*](fourteen.html)*, and of resurrection of the dead, and of eternal judgment.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11:35*** *Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:*

***Philippians 3:9*** *And be found in him, not having mine own righteousness, which is of the* [*law*](law.html)*, but that which is through the faithful obedience of* [*Mashiach*](mashiach.html)*, the righteousness which is of G-d by faithful obedience: 10 That I may* [*know*](daat.html) *him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

***I Corinthians 15:41*** *There is* [*one*](one.html) *glory of the* [*sun*](hachama.html)*, and another glory of the* [*moon*](chodesh.html)*, and another glory of the* [*stars*](mazaroth.html)*: for* [*one*](one.html)[*star*](star.html) *differeth from another* [*star*](star.html) *in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural* [*body*](body.html)*; it is raised a* [*spiritual*](physical.html)[*body*](body.html)*. There is a natural* [*body*](body.html)*, and there is a* [*spiritual*](physical.html)[*body*](body.html)*.*

# Selected Essays

Parshat Chayei Sarah

MeChaye Sarah

By Rabbi Pinchas Winston

**FRIDAY NIGHT:**

*Sarah died in Kiryat Arba, which is* [*Hevron*](city.html)*, in the land of Canaan.* [*Avraham*](avraham.html) *came to eulogize Sarah and to* [*cry*](mashal.html) *for her.* [*Avraham*](avraham.html) *arose from before his dead and said to the sons of Chet, “I am a stranger and a resident among you. Let me purchase a* [*burial*](burial.html) *place from you so that I may bury my dead.” (Bereshit 23:2-4)*

This week’s Parsha begins with the death and [burial](burial.html) of Sarah Imeinu, and provides a good opportunity to talk about a topic that is as much a fact of life as is taxes: death and [burial](burial.html).

As we have mentioned before, death is a necessary element of life because the [body](body.html) must dissolve. According to Kabbalah, the Original Snake imparted a [spiritual](physical.html) [impurity](purity.html) to mankind that is so strong that it cannot be removed from the [body](body.html), for the most part, except through death and the dissolution of the [body](body.html).

Immediately [Adam](adam.html) descended tremendously from his level, and so did the [worlds](worlds.html) to where they are now . . . They became material, and so did [Adam](adam.html) and Chava. Their “clothing” transformed from clothing of light to clothing of skin . . .[[109]](#footnote-109)

In the [future](future.html), the righteous will be [dust](rock.html), as it says, “The [dust](rock.html) will return to the land as it was” (Kohelet 12:7), and it says, “You are from [dust](rock.html) and to [dust](rock.html) you will return” (Bereshit 3:19); ([Shabbat](sabbath.html) 152b). This will occur a moment before Techiyat HaMaitim, when those who are still living will die in order to dissolve the [physicality](physical.html) of their [bodies](body.html) in order to transform them from clothing of skin to clothing of light. Death will not be the result of the [Angel](angels.html) of Death then, G-d forbid, for that was destroyed completely ([Succah](succoth.html) 52a) . . . but by The Holy [One](one.html), Blessed is He, Himself, in order to recreate them anew completely, like the [body](body.html) of [Adam](adam.html) before the [sin](sin.html) when he entered [Gan Eden](eden.html).[[110]](#footnote-110)

I say for the most part because, according to the [Talmud](orallaw.html), the [Jewish](gen-jew.html) people accomplished this when they accepted Torah at Mt. [Sinai](stages.html):

When the Snake came to Chava he imparted to her zuhama. When Israel stood at Mt. [Sinai](stages.html), the zuhama ended.[[111]](#footnote-111) And then de-accomplished it when they sinned through the golden calf. And the truth is, even then they had died and were brought back to life again anew, though they did not go through the stage dissolving in the ground.

Part of the reason for the dissolution of the [body](body.html) is to rectify the soul. [One](one.html) of the pitfalls of life in this very [physical](physical.html) [world](worlds.html) is that the soul itself can, over [time](time.html), come to identify with the [body](body.html). So much so, in fact, that it can mistake the well-being of the [body](body.html) for its own well-being, which often runs contrary to the well-being of the soul. Having to watch the [body](body.html) dissolve in the ground is lesson in the other direction.

Indeed, as the [body](body.html) rots, the soul of the person who lived like a [body](body.html), making materialistic gain his priority in life, the soul believes that it is him, the soul, who is actually disappearing. Gradually, but surely, to the horror of the soul, it watches its end approach with dreaded and fearful anticipation, “kicking and screaming” the whole way, until [one](one.html) day it is all over.

“AHHHHHHHH! WE’RE GONE!!!!” it screams out.

And then, it realizes, that it cannot be gone and also have a consciousness of not being there. At that [time](time.html), as the recognition of what must have truly occurred hits the soul, it breathes a great [sign](signs.html) of relief as it dawns on the soul that it was the [body](body.html) that went, not it. Alas, it is still alive, and always will be, and after having gone through that stage of Gehenom (there might be others, depending upon the [sins](sin.html) done in the lifetimes), it awaits to inhabit a [new](new.html) version of its old [body](body.html), [one](one.html) that has been created without the effects of the Original Snake.

Why all this process? Because, wherever we think we’re headed, ultimately we’re headed for the [World](worlds.html)-to-Come, and we’re not yet dressed for the occasion. As [one](one.html) can imagine, the [World](worlds.html)-to-Come is not like anything we have, or can [experience](experience.html) in this [world](worlds.html).

[**SHABBAT**](sabbath.html) **DAY:**

***Yeshayahu 64:2-3*** *You descended and the mountains melted because of You. [People] have never heard, never observed, no eye had ever seen a god - except for You - that acted for those who trust in him.*

On the simplest level, this pasuk is talking about the [Jewish](gen-jew.html) people’s revelation of G-d at Mt. [Sinai](stages.html) in this [world](worlds.html). On a deeper level, the pasuk is understood by the [Talmud](orallaw.html) to be talking about the final stage of history, [Olam HaBa](futures.html) - the [World](worlds.html)-to-Come. Thus, the [Talmud](orallaw.html) reads this verse a little differently:

Rebi Chiya bar Abba said in the [name](name.html) of Rebi Yochanan, “The glorious [future](future.html) of which all the prophets prophesied is only for him who marries his daughter to a talmid Hakham, for him who does business with a talmid Hakham, and for him who gives of his wealth to a talmid Hakham. But, as for the scholars themselves, ‘No eye has witnessed, G-d, besides You!’ (Yeshayahu 64:3). Happy is he who waits for it.” What is meant by “No eye has witnessed?” Rebi Yehoshua ben Levi said, “This refers to the [wine](wine.html) preserved in its grapes since the [six](six.html) days of [creation](bara.html).” Rebi Shmuel bar Nachmeini said, “This refers to Eden which no eye ever saw. And if you will ask, ‘Where did [Adam](adam.html), the [first](one.html) man live?’ It was only in the garden [of Eden]. And if you say that ‘Garden’ and ‘Eden’ are the same, it says, ‘And a river went out of Eden to water the garden’ (Bereshit 2:10), [which shows that] ‘Garden’ and ‘Eden’ are [two](two.html) distinct places.”[[112]](#footnote-112)

Not even Moshe Rabbenu’s eye, because a prophet can only prophesize about what he has seen.[[113]](#footnote-113)

Even [Adam](adam.html) didn’t [experience](experience.html) the level of [Gan Eden](eden.html) that we are destined to [experience](experience.html). How could he have had free-will and still be in [Olam HaBa](futures.html)? How could there have been a snake still in the [world](worlds.html) that could act as the yetzer hara? And, even though Moshe ascended Mt. [Sinai](stages.html) into [Heaven](heaven.html), received Karnei Hod, beams of light, and no longer needed to [eat](eating.html) or drink after he returned to the [camp](stages.html), it sill did not come close to the ultimate [experience](experience.html) of the [World](worlds.html)-to-Come.

Ketonet Ohr, clothing of light, is the goal. And, we’re not talking about the wardrobe in your closest either. Ketonet Ohr is what our skin has to become to be able to rise from level to level and to receive the light of [HaShem](hashem.html). It’s hard to believe in or relate to such a concept in such a very [physical](physical.html) [world](worlds.html) as the [one](one.html) in which we live, but eventually, it will become difficult to relate to how the [world](worlds.html) could ever have been so [physical](physical.html) and mundane in the [first](one.html) place.

Indeed:

*. . . In* [*Olam HaBa*](futures.html) *after Yemot HaMashiach, from the* [*seventh*](seven.html)[*millennium*](millenium.html) *onward . . . the* [*bodies*](body.html) *will literally be transformed to Nefashot (souls), and there will no longer be any* [*physical*](physical.html)[*eating*](eating.html)*. (Sha’arei Leshem, p. 502)*

Difficult as it may be to believe, 5,790 years of history will only have been a pit stop along the way to far more important and internal realities. Though everyone lives in this [world](worlds.html) like it is all that counts, [save](salvation.html) a few knowing and righteous individuals, and even though the [events](feasts.html) of today are so overwhelming frightening and dominating, they mean little in the ultimate scheme of things. In fact, even though Techiyat HaMaitim - Resurrection of the Dead - may be between 210 to 214 years only, a mere 3.5 percent of 6000 years of history, it will make 95 percent of history seem like a passing [dream](dreams.html) (at times a nightmare) only, something that feels real at the [time](time.html) and to take up much [time](time.html), but in fact, lasts only moments.

Thus, the Rambam made belief in Techiyat HaMaitim the [thirteenth](thirteen.html) of the [Thirteen](thirteen.html) Principles of Faith, and the following will explain why.

**SEUDOS SHLISHIS:**

*I believe, with perfect faith, that the dead will be revived, at the* [*time*](time.html) *that it is the will of the Creator, blessed is His* [*Name*](name.html) *. . . (*[*Thirteen*](thirteen.html) *Principles of Faith)*

Even though the Rambam has referred to the resurrection of the dead in the [Future](future.html) Tense, it is not so obvious. Indeed, if [one](one.html) pays close attention to the wording of the Shemoneh Esrei, he will notice that the Men of the Great Assembly, who standardized the [prayer](prayer.html) service over 2000 years ago, referred to Techiyat HaMaitim in the Present Tense: MeChaye Maitim - He is reviving the dead. Is it a contradiction, or just [two](two.html) different levels of discussion. The Leshem answers this question at length:

We see from the rabbis that, among those whom they consider to have no portion in the [World](worlds.html)-to-Come, are those who do not believe that Techiyat HaMaitim is a Torah concept (Sanhedrin 90a). Thus, the Rambam, with the spirit of G-d that [spoke](mashal.html) through him, included faith in Techiyat HaMaitim as [one](one.html) of the “[Thirteen](thirteen.html) Principles,” which are the cornerstone of Torah. This seems remarkable! For what reason? As the R”Y Albo asked in his Sefer Ikarim, in his [first](one.html) essay (Chapter 3): “If a person believes in reward and punishment, but that it will be meted out in the [World](worlds.html)-to-Come and not that we will return in [bodies](body.html) after death, why does this matter so much to the Torah to the extent [that it considers belief in Techiyat HaMaitim] to be [one](one.html) of the fundamentals?” The truth is, because much rides on this, and without Techiyat HaMaitim it would seem that all of [creation](bara.html) was only for toiling and misfortune, and for the destruction of the soul of all living beings, G-d forbid. For, if we consider how history has progressed from the [time](time.html) that G-d created man on earth, it has been the pasuk say, “As for man - in glory he shall not rest . . .” (Tehillim 49:13). [Adam](adam.html) did not repose in his glory even [one](one.html) night, and all the [generations](toldot.html) until the Flood in 1656 were destroyed, [save](salvation.html) for [Noach](noach.html) and his family. And, the next [ten](ten.html) [generations](toldot.html) from [Noach](noach.html) to [Avraham](avraham.html) accomplished very little, except for a few select individuals in each [generations](toldot.html). Yafet and Shem set up houses of [study](study.html) to [teach](teacher.html) the way of G-d but were unsuccessful; few followed after them . . . Faith in G-d did not become widespread until [Avraham](avraham.html) Avinu’s [time](time.html), once the 2000 years of Tohu came to an end in his fifty-second year, as mentioned in [Avodah Zarah](idolatry.html) (9a). Indeed, the rabbis called it is called “2000 Years of Tohu,” indicating that nothing worthwhile came from those [generations](toldot.html). After this, during the 2000 Years of Torah [that followed], only Israel received Torah while the rest of the [nations](nations.html) remained in a state of Tohu, without any real purpose. Even the [Jewish](gen-jew.html) people [for the next 480 years] did not seem to have fulfilled the full will of G-d, since we see from the Torah that the main objective was to build the [Temple](temple.html). Only it is called the “Menuchah” (repose) and “Nachalah” ([inheritance](inherit.html)), as the Torah says, “until now you have not come to the repose or the [inheritance](inherit.html)” (Debarim 12:9), as it says in Zevachim (119a). As the [Zohar](orallaw.html) says, only in Shlomo’s [time](time.html) did the [moon](chodesh.html) reach its completion, after the [fifteen](fifteen.html) [generations](toldot.html) from [Avraham](avraham.html) Abinu had been completed. Then Israel was successful to the upper level. Yet, the night that Shlomo completed the work of the [Temple](temple.html), he married the daughter of Pharaoh, and at that moment The Holy [One](one.html), Blessed is He, thought to destroy [Jerusalem](city.html) . . . ([Shabbat](sabbath.html) 56b). Not even [one](one.html) night passed peacefully, just as the pasuk said, “As for man - in glory he shall not rest . . .” And how much more so has this been the case during this [last period of history called the] “2000 Years of [Mashiach](mashiach.html),” of which 1,657 have already passed. Still we have yet to been [redeemed](redemption.html)! Thus we find that from the [time](time.html) of [creation](bara.html) until 5658, the [world](worlds.html) has not [merited](merit.html) to reach fulfillment for even a single day! It would appear as if all of [creation](bara.html) was for naught. However, belief in Techiyat HaMaitim provides the correct answer. The depth of the matter is that Techiyat HaMaitim is not a hope of man alone, but for every aspect of [creation](bara.html) as well from the [time](time.html) it was made until the end of history. All of it, all that every existed at any moment in [time](time.html), will eventually be renewed and return rectified in Techiyat HaMaitim . . . Every aspect of Techiyat HaMaitim that will come about for man, who is a miniature [world](worlds.html) unto himself, will come to be for every detail that ever existed throughout history. However, as we [know](daat.html) from the Arizal, in truth, Techiyat HaMaitim takes place every moment. For, the Sparks and Broken Pieces from the Original Kings that died and broke, are constantly being elevated into some form in this [world](worlds.html). As we see, [new](new.html) things are constantly being created in this [world](worlds.html); there is not a moment when some [new](new.html) act is not occurring to some vessel of [creation](bara.html) . . . The [world](worlds.html) is constantly at work to bring its potential into actuality for the sake of man, and in this way it is elevated by becoming attached to man, who is the most important aspect of [creation](bara.html). This is its life. All the potential that comes out in this [world](worlds.html) is from the Sparks and Broken Pieces that are relevant to Olam Asiyah (our [physical](physical.html) [world](worlds.html)), and when man uses them for his benefit properly, that is, in the service of G-d, causing his soul to ascend to G-d, then his soul ascends with the reality of the Sparks and the Broken Pieces as well, which return to their sources [above]. There they are renewed, and light and blessing is added to them, literally resurrecting them . . . Thus, there is no moment when they are not being rectified and ascend, and that is the reason why they [the rabbis of the Men of the Great Assembly] worded the mention of Techiyat HaMaitim [in Shemoneh Esrei] in the Present Tense . . . (Sha’arei Leshem, p. 505-7)

Thus, references to Sparks, Broken Pieces, and Kings aside, the Leshem is revealing that Techiyat HaMaitim is not only a [future](future.html) [event](feasts.html), but it is an ongoing process as well. It’s just that we can’t see it. Instead, what we see is just the opposite, waste, death, destruction, even in history as late as 5764. However, as the Rambam points out, you have to [know](daat.html) and believe that this will come to an end, and the [world](worlds.html) will begin anew - [physically](physical.html) - with the [type](types.html) of utopian perfection we long for now but won’t taste until later.

Yet, explains the Leshem, that does not mean that Techiyat HaMaitim is not already occurring. It is, on the [spiritual](physical.html) level that is, beyond the range of our [physical](physical.html) [eyes](body.html) to see. And even that’s not entirely true, for the constant newness of things in [creation](bara.html) for the benefit of man used in the service of G-d is something we can see, and is very much a part of the process of Techiyat HaMaitim.

That is why many of the blessings of Shemoneh Esrei, including the building of [Jerusalem](city.html) and the [ingathering](gather.html) of the [exiles](galuyot.html) is written in Present Tense form. Until [Mashiach](mashiach.html) comes, they are taking place, but on a [spiritual](physical.html) plane, in spite of what our [physical](physical.html) [eyes](body.html) and mind tell us.

However, after Yemot HaMashiach, then Techiyat HaMaitim will take place on ALL levels, for all (good) aspects of [creation](bara.html). And then, as the pasuk says, G-d will finally be happy with His [creation](bara.html), and [creation](bara.html) will shine in its full glory.

**MELAVE MALKAH:**

*Your children will recognize and* [*know*](daat.html) *that their rest comes from You, and through their rest they will sanctify Your* [*Name*](name.html)*. (Mincha,* [*Shabbat*](sabbath.html)*)*

These words from the Shemoneh Esrei of [Shabbat](sabbath.html) afternoon are interesting. The “rest” to which they refer, obviously, is that of [Shabbat](sabbath.html). We ask G-d for a perfect rest, [one](one.html) that brings with it a sense of security and tranquility, and then we end off with the above words about the Children of Israel recognizing who their source of rest really is, and about the great sanctification of G-d’s [Name](name.html) the rest creates. Why?

The reference to [Shabbat](sabbath.html) is both general and specific. [Shabbat](sabbath.html) is not only the [seventh](seven.html) day of rest for Klal Israel, but it also represents the [Jewish](gen-jew.html) people’s willingness to rely upon G-d, and His willingness to take care of all of our [needs](needs.html), especially when we rely upon Him so openly, no matter day of the week it is.

At the end of Parashat Beshalach, the [nation](nations.html) of [Amalek](amalek.html) officially enters the history of the [Jewish](gen-jew.html) people for the [first](one.html) [time](time.html). As to why, Rashi provides an elaborate explanation, providing an analogy about a father, son, and a dog; the father, of course represents G-d, the son, the [Jewish](gen-jew.html) people, and the dog always symbolizes [Amalek](amalek.html). The father, who had been carrying the son on his [shoulders](body.html), placed him down on the ground, at which [time](time.html) the dog but him. But why would a father do that?

Because, explains Rashi, to [teach](teacher.html) the son a lesson. Having become accustomed to living above it all on his father’s [shoulders](body.html), the son forgot that it was his father that was carrying him. To remind him of this fact, he lowered his son into the [world](worlds.html) below, and as a result, the son became vulnerable to the [attack](attacks.html) of the dog.

Likewise, explains Rashi, when the [Jewish](gen-jew.html) people asked Moshe, “Is G-d with us our not?” it was as if they had forgotten that G-d had been carrying them until that point. It was as if they had forgotten how easily they had overcome and left Egypt, how easily their [food](food.html) and water was acquired, and how miraculously they had crossed the sea and watched the pursing Egyptians drown. I short, they had become accustomed to living in the safe supernatural reality of being on G-d’s [shoulders](body.html).

So, G-d let them down into the [world](worlds.html) of [Amalek](amalek.html), the very [physical](physical.html) [world](worlds.html) of [Amalek](amalek.html), and all of a sudden, the dog came and took a bite. This necessitated the [appointment](appointm.html) of a 3,000-man army, and a war fought with far more conventional means than they had had to employ until that [time](time.html). Even Moshe Rabbeinu had to fend off exhaustion do his part to win the war.

But this had not been a punishment, but a lesson. It was meant as a reminder of just who it really was who took care of the [needs](needs.html) of the [Jewish](gen-jew.html) people. It was to remind them of just how miraculous their existence had been until then, and was meant to be. It had been designed to inspire the [Jewish](gen-jew.html) people to want to return to their Father’s [shoulders](body.html) once again, and get out of [Amalek](amalek.html)’s reality once and for all.

Just as the rotting of the [body](body.html) [teaches](teacher.html) the soul that it is a soul and not a [body](body.html), so too was the [attack](attacks.html) of [Amalek](amalek.html), and any other [nation](nations.html) for that matter, was designed to [teach](teacher.html) the [Jewish](gen-jew.html) people that they don’t belong in the everyday mundane reality of the [nations](nations.html) of the [world](worlds.html). If we exist and survive and succeed, it is because G-d made it happen, and not the [nations](nations.html) of the [world](worlds.html).

Remember the Durban Conference? Remember how the Arab [world](worlds.html) tried to hijack that conference and make Zionism racism, and how appalled we were as well as other western [nations](nations.html)? Did we ever imagine back then that 60 percent of Europe would find Israel the greatest threat to [world](worlds.html) peace, or that anti-Semitism would reach pre-1939 levels, and so quickly?

Not I. But it has, and Israel and [Jews](gen-jew.html) around the [world](worlds.html) [face](body.html) a level of isolation we have not [known](daat.html) for decades. Gradually at [first](one.html), and now quite quickly, those things that we [Jews](gen-jew.html) have attributed to our success and sense of security amongst the family of [nations](nations.html), if you can call it a family, have been taken away from us. The [body](body.html) around us is rotting, and with it, we feel as if we are dying and are in danger of death.

As G-d told [Avraham](avraham.html), and we [know](daat.html) from the prophecies, the [time](time.html) will come when the [body](body.html) of the Western [world](worlds.html) will dissolve completely, and like the confused soul, we will awaken to see that we have remained behind. Then, we will realize that our “rest” and “security” did not come from the [nations](nations.html) of the [world](worlds.html), but that G-d had been carrying is all along. And, we’ll understand that all the anti-Semitism we experienced - the biting dog - was all because we doubted the Presence of G-d amongst us.

G-d willing, that [time](time.html) will come sooner than later.

\* \* \*

|  |  |  |
| --- | --- | --- |
|  | 210 Years of Egyptian [exile](galuyot.html). | 40 Years in the wilderness. |
| [**Tishri**](feasts.html) **1, 6000**  Yom Sheculo [Shabbat](sabbath.html).  (Day when all is [Sabbath](sabbath.html))  1000 Years | Techiyat HaMaitim  (Resurrection of the Dead)  210 Years  [**Tishri**](feasts.html) **1, 5790**  **<=** | Kibbutz Galiot  ([Ingathering](gather.html) of the [Exiles](galuyot.html))  40 Years  [**Tishri**](feasts.html) **1, 5750**  **<=** |
|  |  |  |

**\* \* \***

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <https://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](https://www.betemunah.org/) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. There is a Yemot HaMashiach *ben Yosef* which comes first, followed by Yemot HaMashiach *ben David* with some overlap. [↑](#footnote-ref-1)
2. Mishne Torah Hilchot Teshuva 3:6 [↑](#footnote-ref-2)
3. Lit., ‘that resurrection is not intimated in the Torah.’ The doctrine of resurrection was denied by the Sadducees and the Samaritans. It was to oppose these that the doctrine was emphatically asserted in the second of the Eighteen Benedictions (v. W.O. Oesterley. The Jewish Background of Christian Liturgy, Oxford, 1925, 60ff.). According to the present text, however, the reference is not to one who denies the fact of resurrection, but that it is intimated in the Torah. (On the importance of conceding the Biblical origin of this tenet, v. p. 604, n. 12.) But D.S. omits the phrase as interpolated, and he is supported by the Tosafot. XIII, 5. [↑](#footnote-ref-3)
4. One who subscribes to the watchmaker theory of HaShem and His world. [↑](#footnote-ref-4)
5. Lit., ‘Measure for measure’ [↑](#footnote-ref-5)
6. Bamidbar (Numbers) 18:28. [↑](#footnote-ref-6)
7. Shemot (Exodus) 6:4. [↑](#footnote-ref-7)
8. The promise could be literally fulfilled only by the Patriarchs’ resurrection. [↑](#footnote-ref-8)
9. Debarim (Deuteronomy) 31:16. [↑](#footnote-ref-9)
10. Yeshayahu (Isaiah) 26:19. [↑](#footnote-ref-10)
11. V. Ezekiel 27. [↑](#footnote-ref-11)
12. Shir HaShirim (Song of Songs) 7:9. As the entire Song is interpreted by the Rabbis as a dialogue between G-d and Israel, the last phrase is understood to refer to the dead, whom G-d will cause to speak again. [↑](#footnote-ref-12)
13. Debarim (Deuteronomy) 11:21. [↑](#footnote-ref-13)
14. Ibid. IV, 4. [↑](#footnote-ref-14)
15. This is deduced from ‘this day’, which is superfluous. [↑](#footnote-ref-15)
16. Tehillim (Psalms) 72:16: the bracketed addition gives the sense according to Rabbinic interpretation; v. Keth. 111a. [↑](#footnote-ref-16)
17. People dying and others being born. [↑](#footnote-ref-17)
18. V. Sanh., Sonc. ed., p. 601, n. 5 and p. 604, n. 12. [↑](#footnote-ref-18)
19. I.e., in the same state. [↑](#footnote-ref-19)
20. After their resurrection I will heal them of the blemishes they possessed in their former life. [↑](#footnote-ref-20)
21. Yeshayahu (Isaiah) 26:19. ‘Ye that lie in the dust’ would apply to all mortals. [↑](#footnote-ref-21)
22. Prov. XXX, 15, 16 [↑](#footnote-ref-22)
23. The crying of the child. [↑](#footnote-ref-23)
24. The [wailing](file:///D:\Word\Pesach\mashal.html) of the mourners. [↑](#footnote-ref-24)
25. V. Sanh. 92a. [↑](#footnote-ref-25)
26. This is not a dogmatic assertion that only Israel has a portion in the world to come, but is closely connected with the preceding chapters, and asserts that even those who were executed by Beth din are not shut out from the [future](file:///D:\Word\Pesach\future.html) world, as is stated in VI, 2. [↑](#footnote-ref-26)
27. Yeshayahu (Isaiah) LX, 22. [↑](#footnote-ref-27)
28. In the first place, the word denotes an adherent of the Epicurean philosophy, and then, one who lives a licentious and dissolute life. The word has also been derived from the Hebrew “to be unbridled”, and it is frequently used as a synonym of min (q.v. p. 604, n. 12), heretic. The [Gemara](file:///D:\Word\Pesach\orallaw.html) defines it as one who speaks disparagingly of the Bible and its disciples. [↑](#footnote-ref-28)
29. Bartenura (and other commentaries) on Sanhedrin, ibid.; Midrash Shmuel, beginning of Pirke Avot [↑](#footnote-ref-29)
30. In other words, according to the *Zohar*, the period of time during which bodies will be resurrected and brought back to life will begin at least FORTY years from the time that the Jewish exiles are brought back to [Eretz Israel](file:///D:\Word\Pesach\city.html). [↑](#footnote-ref-30)
31. Berachot 34b [↑](#footnote-ref-31)
32. *Pesachim* 68a [↑](#footnote-ref-32)
33. See *Midrash Ne’elam Vayera* 114b [↑](#footnote-ref-33)
34. *Midrash Ne’elam, Toldot* 140a [↑](#footnote-ref-34)
35. *Sha’arei Leshem, page 492* [↑](#footnote-ref-35)
36. *Sanhedrin 97a* [↑](#footnote-ref-36)
37. Pirke D’Rabbi Eliezer, 30 [↑](#footnote-ref-37)
38. Shemot (Exodus) 15:1, Mechilta. Rashi. Perek Shira in Torah Shleimah [↑](#footnote-ref-38)
39. See Mechilta, Beshalach as quoted by Rashi [↑](#footnote-ref-39)
40. Berachot 34b [↑](#footnote-ref-40)
41. Hilchot Melachim 12:1-2; and cf. Hilchot Teshuva 9:2 [↑](#footnote-ref-41)
42. Ma’amar Techiyat HaMaitim, sect. 6. Cf. Hilchot Melachim 12:2 that no one is in a position to know the details of the events to occur until they have come to pass etc. [↑](#footnote-ref-42)
43. Chanukah In a New Light, by Rabbi Yitzchak Hutner, page 104, Published by David Dov Foundation, 603 Twin Oaks Drive, Lakewood, NJ, 08701 [↑](#footnote-ref-43)
44. Yehezechel (Ezekiel) 37:13 [↑](#footnote-ref-44)
45. Niddah 61b; Jerusalem Talmud, Ketubbot 12:3 (and the comment of Yefei Mareh there); Tosefot (and Gilyon HaShasof R. Akiva Eger and the comment of Rashash) on Ketubot 111b; Maharsha on Shabbat 114b; Radvaz on Rambam, Hilchot Avel 14:24; Radal on Pirke deRabbi Eliezer 33:77; Sefer Emunat HaTechiyah, ch. 4. [↑](#footnote-ref-45)
46. Sanhedrin 91b; Bereshit Rabbah, sec. 95; Zohar I, 199b, and II, 91a. Thus, too, the Zohar (I, 203b) - and so too the Gemara (in Nedarim 8b) - writes that in time to come G-d will take the sun out of its sheath and heal the righteous. (Cf. footnote 259 for contrasting views.) Margaliyos HaYam on Sanhedrin 91b lists further sources. See also ch. 1 above, footnote 28. [↑](#footnote-ref-46)
47. It is explained in Sefer HaMaamarim 5659, p. 415, and in Sefer HaMaamarim 5711, p. 209, that the body of Adam was susceptible to the sin of the Tree of Knowledge whereas after the Resurrection there will be no sin. Indeed, even in the Messianic era, bodies will be far more refined than they are now (see Sefer HaMaamarim 5637.) [↑](#footnote-ref-47)
48. [Zohar](file:///D:\Word\Pesach\orallaw.html) I, 139a, see Igorot Kodesh II p. 65 [↑](#footnote-ref-48)
49. The Zohar (Midrash Ne'elam - Toldot 140a), and the "Leshem Shevo v'Achlamah"(Drushei Olam HaTohu, 2:4:12:9-12) -- that suggest that this period will begin no later than 210 years in advance of Year 6000. [↑](#footnote-ref-49)
50. Tur Oruch Haim section 490, see Otzar Hagaonim Meggilah pg 64 [↑](#footnote-ref-50)
51. Yeshayahu (Isaiah) 26:19 [↑](#footnote-ref-51)
52. Of Israel [↑](#footnote-ref-52)
53. Lit., ‘and what’. [↑](#footnote-ref-53)
54. Yehezchel (Ezekiel) 26:20 [↑](#footnote-ref-54)
55. צבי also means ‘stag’. [↑](#footnote-ref-55)
56. The land of Israel. [↑](#footnote-ref-56)
57. Yeshayahu (Isaiah) 42:5. [↑](#footnote-ref-57)
58. Yeshayahu (Isaiah) 26:19. [↑](#footnote-ref-58)
59. Even they will be resurrected but only in the Land of Israel. [↑](#footnote-ref-59)
60. Lit., ‘that’. [↑](#footnote-ref-60)
61. Lit., ‘daughter of’. [↑](#footnote-ref-61)
62. עם [↑](#footnote-ref-62)
63. Yeshayahu (Isaiah) 42:5. [↑](#footnote-ref-63)
64. עם [↑](#footnote-ref-64)
65. Bereshit (Genesis) 22:5. [↑](#footnote-ref-65)
66. The consonants עם being the same. [↑](#footnote-ref-66)
67. Sc. slaves who are considered the property of the master. As the ‘people’ spoken of in Yeshayahu (Isaiah) 42:5, are assured of a place in the world to come so are the ‘people’ referred to in Bereshit (Genesis) 22:5. Moore describes this as ‘a specimen of exegetical whimsicality, rather than an eccentricity of opinion’ (Judaism, II, 380). [↑](#footnote-ref-67)
68. Yeshayahu (Isaiah) 42:5. [↑](#footnote-ref-68)
69. Lit., ‘son of’. [↑](#footnote-ref-69)
70. Who based his view on Yehezchel (Ezekiel) 26:20, supra. [↑](#footnote-ref-70)
71. Of Israel [↑](#footnote-ref-71)
72. But this, surely. is most improbable. [↑](#footnote-ref-72)
73. from *Gen. Rabbah* 96:5, *Ketubot* 111a [↑](#footnote-ref-73)
74. Shemot (Exodus) 12:12 [↑](#footnote-ref-74)
75. Daniel 2:46 [↑](#footnote-ref-75)
76. Yehezchel (Ezekiel) 28:2 [↑](#footnote-ref-76)
77. Which the [Midrash](file:///D:\Word\Pesach\orallaw.html) now refers to the Patriarch Israel, not the nation. [↑](#footnote-ref-77)
78. Yirmiyahu (Jeremiah) 50:17 [↑](#footnote-ref-78)
79. Shemot (Exodus) 34:20 [↑](#footnote-ref-79)
80. And so deify me. [↑](#footnote-ref-80)
81. Tehillim (Psalms) 116:9 [↑](#footnote-ref-81)
82. Eretz Israel is The land of the living, as the passage appended in the text from cur. edd. explains. [↑](#footnote-ref-82)
83. I.e. as though the burial counts as an additional death when it is without the Land. [↑](#footnote-ref-83)
84. Surely not. [↑](#footnote-ref-84)
85. The channels are in the earth, and therefore like long caves stretching to Eretz Israel. [↑](#footnote-ref-85)
86. Yehezchel (Ezekiel) 37:12 [↑](#footnote-ref-86)
87. Yeshayahu (Isaiah) 42:5 [↑](#footnote-ref-87)
88. Gen. XLVII, 30. [↑](#footnote-ref-88)
89. To carry him to Canaan? [↑](#footnote-ref-89)
90. Var. lec., ‘because he did not accept the suffering of the pain of rolling through the cavities’ (Yalkut and יעקב עין). [↑](#footnote-ref-90)
91. Gen. L, 25. [↑](#footnote-ref-91)
92. Of Israel. [↑](#footnote-ref-92)
93. V. p.717, n. 19. [↑](#footnote-ref-93)
94. Yehezchel (Ezekiel) 37:1 [↑](#footnote-ref-94)
95. Tehillim (Psalms) 145:16 [↑](#footnote-ref-95)
96. Debarim (Deuteronomy) 28:12 [↑](#footnote-ref-96)
97. Yehezechel (Ezekiel) 37:12 [↑](#footnote-ref-97)
98. Yeshayahu (Isaiah) 42:11 [↑](#footnote-ref-98)
99. Tehillim (Psalms) 65:10, 14 [↑](#footnote-ref-99)
100. See also Rabbeinu Bachya, Parshat Noach 6:12, 11:10 [↑](#footnote-ref-100)
101. Vayikra (Leviticus) 21:23 [↑](#footnote-ref-101)
102. Yeshayahu (Isaiah) 66:23 [↑](#footnote-ref-102)
103. Yeshayahu (Isaiah) 58:15 [↑](#footnote-ref-103)
104. Tehillim (Psalms) 34:19 [↑](#footnote-ref-104)
105. Tehillim(Psalms) 122:8 [↑](#footnote-ref-105)
106. see: R. Saadia Gaon, Emunot VeDeot, ch. 7; Rambam, Peirush HaMishnayot, Sanhedrin, ch. 10; Ramban, Shaar HaGemul, sec. 11 [↑](#footnote-ref-106)
107. Yeshayahu (Isaiah) 26:19 [↑](#footnote-ref-107)
108. Bereshit (Genesis) 27:28 [↑](#footnote-ref-108)
109. Sha’arei Leshem, p. 344-345 [↑](#footnote-ref-109)
110. Sha’arei Leshem, p. 489 [↑](#footnote-ref-110)
111. Shabbat 146a [↑](#footnote-ref-111)
112. Berachot 34b [↑](#footnote-ref-112)
113. Maharal, Gevurot HaShem [↑](#footnote-ref-113)