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**All Jews have a share in the World to Come, as it says, (Isaiah 60:21), “Thy people are all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.” (Sanhedrin ch. 11)**

**The Era of Mashiach**

**Devarim 30**

וְהָיָה֩ כִֽי־יָבֹ֨אוּ עָלֶ֜יךָ כָּל־הַדְּבָרִ֣ים הָאֵ֗לֶּה הַבְּרָכָה֙ וְהַקְּלָלָ֔ה אֲשֶׁ֥ר נָתַ֖תִּי לְפָנֶ֑יךָ וַהֲשֵׁבֹתָ֙ אֶל־לְבָבֶ֔ךָ בְּכָל־הַגּוֹיִ֔ם אֲשֶׁ֧ר הִדִּיחֲךָ֛

יְהוָ֥ה אֱלֹהֶ֖יךָ שָֽׁמָּה׃

When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which the LORD your God has banished you,

וְשַׁבְתָּ֞ עַד־יְהוָ֤ה אֱלֹהֶ֙יךָ֙ וְשָׁמַעְתָּ֣ בְקֹל֔וֹ כְּכֹ֛ל אֲשֶׁר־אָנֹכִ֥י מְצַוְּךָ֖ הַיּ֑וֹם אַתָּ֣ה וּבָנֶ֔יךָ בְּכָל־לְבָבְךָ֖ וּבְכָל־נַפְשֶֽׁךָ׃

and you return to the LORD your God, and you and your children heed His command with all your heart and soul, just as I enjoin upon you this day,

וְשָׁ֨ב יְהוָ֧ה אֱלֹהֶ֛יךָ אֶת־שְׁבוּתְךָ֖ וְרִחֲמֶ֑ךָ וְשָׁ֗ב וְקִבֶּצְךָ֙ מִכָּל־הָ֣עַמִּ֔ים אֲשֶׁ֧ר הֱפִֽיצְךָ֛ יְהוָ֥ה אֱלֹהֶ֖יךָ שָֽׁמָּה׃

then the LORD your God will restore your fortunes and take you back in love. He will bring you together again from all the peoples where the LORD your God has scattered you.

אִם־יִהְיֶ֥ה נִֽדַּחֲךָ֖ בִּקְצֵ֣ה הַשָּׁמָ֑יִם מִשָּׁ֗ם יְקַבֶּצְךָ֙ יְהוָ֣ה אֱלֹהֶ֔יךָ וּמִשָּׁ֖ם יִקָּחֶֽךָ׃

Even if your outcasts are at the ends of the world, from there the LORD your God will gather you, from there He will fetch you.

וֶהֱבִֽיאֲךָ֞ יְהוָ֣ה אֱלֹהֶ֗יךָ אֶל־הָאָ֛רֶץ אֲשֶׁר־יָרְשׁ֥וּ אֲבֹתֶ֖יךָ וִֽירִשְׁתָּ֑הּ וְהֵיטִֽבְךָ֥ וְהִרְבְּךָ֖ מֵאֲבֹתֶֽיךָ׃

And the LORD your God will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than your fathers.

וּמָ֨ל יְהוָ֧ה אֱלֹהֶ֛יךָ אֶת־לְבָבְךָ֖ וְאֶת־לְבַ֣ב זַרְעֶ֑ךָ לְאַהֲבָ֞ה אֶת־יְהוָ֧ה אֱלֹהֶ֛יךָ בְּכָל־לְבָבְךָ֥ וּבְכָל־נַפְשְׁךָ֖ לְמַ֥עַן חַיֶּֽיךָ׃

Then the LORD your God will open up your heart and the hearts of your offspring to love the LORD your God with all your heart and soul, in order that you may live.

וְנָתַן֙ יְהוָ֣ה אֱלֹהֶ֔יךָ אֵ֥ת כָּל־הָאָל֖וֹת הָאֵ֑לֶּה עַל־אֹיְבֶ֥יךָ וְעַל־שֹׂנְאֶ֖יךָ אֲשֶׁ֥ר רְדָפֽוּךָ׃

The LORD your God will inflict all those curses upon the enemies and foes who persecuted you.

….

**Vayikra 26**

וְזָכַרְתִּ֖י אֶת־בְּרִיתִ֣י יַעֲק֑וֹב וְאַף֩ אֶת־בְּרִיתִ֨י יִצְחָ֜ק וְאַ֨ף אֶת־בְּרִיתִ֧י אַבְרָהָ֛ם אֶזְכֹּ֖ר וְהָאָ֥רֶץ אֶזְכֹּֽר׃

Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.

וְהָאָרֶץ֩ תֵּעָזֵ֨ב מֵהֶ֜ם וְתִ֣רֶץ אֶת־שַׁבְּתֹתֶ֗יהָ בָּהְשַׁמָּה֙ מֵהֶ֔ם וְהֵ֖ם יִרְצ֣וּ אֶת־עֲוֺנָ֑ם יַ֣עַן וּבְיַ֔עַן בְּמִשְׁפָּטַ֣י מָאָ֔סוּ וְאֶת־חֻקֹּתַ֖י גָּעֲלָ֥ה נַפְשָֽׁם׃

For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My rules and spurned My laws.

וְאַף־גַּם־זֹ֠את בִּֽהְיוֹתָ֞ם בְּאֶ֣רֶץ אֹֽיְבֵיהֶ֗ם לֹֽא־מְאַסְתִּ֤ים וְלֹֽא־גְעַלְתִּים֙ לְכַלֹּתָ֔ם לְהָפֵ֥ר בְּרִיתִ֖י אִתָּ֑ם כִּ֛י אֲנִ֥י יְהוָ֖ה אֱלֹהֵיהֶֽם׃

Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I the LORD am their God.

וְזָכַרְתִּ֥י לָהֶ֖ם בְּרִ֣ית רִאשֹׁנִ֑ים אֲשֶׁ֣ר הוֹצֵֽאתִי־אֹתָם֩ מֵאֶ֨רֶץ מִצְרַ֜יִם לְעֵינֵ֣י הַגּוֹיִ֗ם לִהְיֹ֥ת לָהֶ֛ם לֵאלֹהִ֖ים אֲנִ֥י יְהוָֽה׃

I will remember in their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, the LORD.

**The 7 weeks of Comfort**

**Tehillim 51**

מִזְמ֗וֹר לְאָ֫סָ֥ף אֵ֤ל ׀ אֱ‍ֽלֹהִ֡ים יְֽהוָ֗ה דִּבֶּ֥ר וַיִּקְרָא־אָ֑רֶץ מִמִּזְרַח־שֶׁ֝֗מֶשׁ עַד־מְבֹאֽוֹ׃

A psalm of Asaph. God, the LORD God spoke and summoned the world from east to west.

מִצִּיּ֥וֹן מִכְלַל־יֹ֗פִי אֱלֹהִ֥ים הוֹפִֽיעַ׃

From Zion, perfect in beauty, God appeared

יָ֤בֹ֥א אֱלֹהֵ֗ינוּ וְֽאַל־יֶ֫חֱרַ֥שׁ אֵשׁ־לְפָנָ֥יו תֹּאכֵ֑ל וּ֝סְבִיבָ֗יו נִשְׂעֲרָ֥ה מְאֹֽד׃

—let our God come and not fail to act! Devouring fire preceded Him; it stormed around Him fiercely.

יִקְרָ֣א אֶל־הַשָּׁמַ֣יִם מֵעָ֑ל וְאֶל־הָ֝אָ֗רֶץ לָדִ֥ין עַמּֽוֹ׃

He summoned the heavens above, and the earth, for the trial of His people.

אִסְפוּ־לִ֥י חֲסִידָ֑י כֹּרְתֵ֖י בְרִיתִ֣י עֲלֵי־זָֽבַח׃

“Bring in My devotees, who made a covenant with Me over sacrifice!”

וַיַּגִּ֣ידוּ שָׁמַ֣יִם צִדְק֑וֹ כִּֽי־אֱלֹהִ֓ים ׀ שֹׁפֵ֖ט ה֣וּא סֶֽלָה׃

Then the heavens proclaimed His righteousness, for He is a God who judges.Selah.

**The Anointed Mashiach**

**Bereishes**

יְהוּדָ֗ה אַתָּה֙ יוֹד֣וּךָ אַחֶ֔יךָ יָדְךָ֖ בְּעֹ֣רֶף אֹיְבֶ֑יךָ יִשְׁתַּחֲוּ֥וּ לְךָ֖ בְּנֵ֥י אָבִֽיךָ׃

You, O Judah, your brothers shall praise; Your hand shall be on the nape of your foes; Your father’s sons shall bow low to you.

גּ֤וּר אַרְיֵה֙ יְהוּדָ֔ה מִטֶּ֖רֶף בְּנִ֣י עָלִ֑יתָ כָּרַ֨ע רָבַ֧ץ כְּאַרְיֵ֛ה וּכְלָבִ֖יא מִ֥י יְקִימֶֽנּוּ׃

Judah is a lion’s whelp; On prey, my son, have you grown. He crouches, lies down like a lion, Like the king of beasts—who dare rouse him?

לֹֽא־יָס֥וּר שֵׁ֙בֶט֙ מִֽיהוּדָ֔ה וּמְחֹקֵ֖ק מִבֵּ֣ין רַגְלָ֑יו עַ֚ד כִּֽי־יָבֹ֣א שילה [שִׁיל֔וֹ] וְל֖וֹ יִקְּהַ֥ת עַמִּֽים׃

The scepter shall not depart from Judah, Nor the ruler’s staff from between his feet; until your son comes and the homage of peoples be his.

**Bamidbar**

אֶרְאֶ֙נּוּ֙ וְלֹ֣א עַתָּ֔ה אֲשׁוּרֶ֖נּוּ וְלֹ֣א קָר֑וֹב דָּרַ֨ךְ כּוֹכָ֜ב מִֽיַּעֲקֹ֗ב וְקָ֥ם שֵׁ֙בֶט֙ מִיִּשְׂרָאֵ֔ל וּמָחַץ֙ פַּאֲתֵ֣י מוֹאָ֔ב וְקַרְקַ֖ר כָּל־בְּנֵי־שֵֽׁת׃

What I see for them is not yet, What I behold will not be soon: A star rises from Jacob, A scepter comes forth from Israel; It smashes the brow of Moab, The foundation of all children of Seth.

וְהָיָ֨ה אֱד֜וֹם יְרֵשָׁ֗ה וְהָיָ֧ה יְרֵשָׁ֛ה שֵׂעִ֖יר אֹיְבָ֑יו וְיִשְׂרָאֵ֖ל עֹ֥שֶׂה חָֽיִל׃

Edom becomes a possession, Yea, Seir a possession of its enemies; But Israel is triumphant.

וְיֵ֖רְדְּ מִֽיַּעֲקֹ֑ב וְהֶֽאֱבִ֥יד שָׂרִ֖יד מֵעִֽיר׃

A victor issues from Jacob To wipe out what is left of Ir.

**Yechszkial 37**

וְדַבֵּ֣ר אֲלֵיהֶ֗ם כֹּֽה־אָמַר֮ אֲדֹנָ֣י יְהוִה֒ הִנֵּ֨ה אֲנִ֤י לֹקֵ֙חַ֙ אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל מִבֵּ֥ין הַגּוֹיִ֖ם אֲשֶׁ֣ר הָֽלְכוּ־שָׁ֑ם וְקִבַּצְתִּ֤י אֹתָם֙ מִסָּבִ֔יב וְהֵבֵאתִ֥י אוֹתָ֖ם אֶל־אַדְמָתָֽם׃

and you shall declare to them: Thus said the Lord GOD: I am going to take the Israelite people from among the nations they have gone to, and gather them from every quarter, and bring them to their own land.

וְעָשִׂ֣יתִי אֹ֠תָם לְג֨וֹי אֶחָ֤ד בָּאָ֙רֶץ֙ בְּהָרֵ֣י יִשְׂרָאֵ֔ל וּמֶ֧לֶךְ אֶחָ֛ד יִֽהְיֶ֥ה לְכֻלָּ֖ם לְמֶ֑לֶךְ וְלֹ֤א יהיה־[יִֽהְיוּ־] עוֹד֙ לִשְׁנֵ֣י גוֹיִ֔ם וְלֹ֨א יֵחָ֥צוּ ע֛וֹד לִשְׁתֵּ֥י מַמְלָכ֖וֹת עֽוֹד׃

I will make them a single nation in the land, on the hills of Israel, and one king shall be king of them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms.

וְלֹ֧א יִֽטַמְּא֣וּ ע֗וֹד בְּגִלּֽוּלֵיהֶם֙ וּבְשִׁקּ֣וּצֵיהֶ֔ם וּבְכֹ֖ל פִּשְׁעֵיהֶ֑ם וְהוֹשַׁעְתִּ֣י אֹתָ֗ם מִכֹּ֤ל מוֹשְׁבֹֽתֵיהֶם֙ אֲשֶׁ֣ר חָטְא֣וּ בָהֶ֔ם וְטִהַרְתִּ֤י אוֹתָם֙ וְהָיוּ־לִ֣י לְעָ֔ם וַאֲנִ֕י אֶהְיֶ֥ה לָהֶ֖ם לֵאלֹהִֽים׃

Nor shall they ever again defile themselves by their fetishes and their abhorrent things, and by their other transgressions. I will save them in all their settlements where they sinned, and I will cleanse them. Then they shall be My people, and I will be their God.

וְעַבְדִּ֤י דָוִד֙ מֶ֣לֶךְ עֲלֵיהֶ֔ם וְרוֹעֶ֥ה אֶחָ֖ד יִהְיֶ֣ה לְכֻלָּ֑ם וּבְמִשְׁפָּטַ֣י יֵלֵ֔כוּ וְחֻקֹּתַ֥י יִשְׁמְר֖וּ וְעָשׂ֥וּ אוֹתָֽם׃

My servant David shall be king over them; there shall be one shepherd for all of them. They shall follow My rules and faithfully obey My laws.

וְיָשְׁב֣וּ עַל־הָאָ֗רֶץ אֲשֶׁ֤ר נָתַ֙תִּי֙ לְעַבְדִּ֣י לְיַֽעֲקֹ֔ב אֲשֶׁ֥ר יָֽשְׁבוּ־בָ֖הּ אֲבֽוֹתֵיכֶ֑ם וְיָשְׁב֣וּ עָלֶ֡יהָ הֵ֠מָּה וּבְנֵיהֶ֞ם וּבְנֵ֤י בְנֵיהֶם֙ עַד־עוֹלָ֔ם וְדָוִ֣ד עַבְדִּ֔י נָשִׂ֥יא לָהֶ֖ם לְעוֹלָֽם׃

Thus they shall remain in the land which I gave to My servant Jacob and in which your fathers dwelt; they and their children and their children’s children shall dwell there forever, with My servant David as their prince for all time.

וְכָרַתִּ֤י לָהֶם֙ בְּרִ֣ית שָׁל֔וֹם בְּרִ֥ית עוֹלָ֖ם יִהְיֶ֣ה אוֹתָ֑ם וּנְתַתִּים֙ וְהִרְבֵּיתִ֣י אוֹתָ֔ם וְנָתַתִּ֧י אֶת־מִקְדָּשִׁ֛י בְּתוֹכָ֖ם לְעוֹלָֽם׃

I will make a covenant of friendship with them—it shall be an everlasting covenant with them—I will establish them and multiply them, and I will place My Sanctuary among them forever.

וְהָיָ֤ה מִשְׁכָּנִי֙ עֲלֵיהֶ֔ם וְהָיִ֥יתִי לָהֶ֖ם לֵֽאלֹהִ֑ים וְהֵ֖מָּה יִֽהְיוּ־לִ֥י לְעָֽם׃

My Presence shall rest over them; I will be their God and they shall be My people.

וְיָֽדְעוּ֙ הַגּוֹיִ֔ם כִּ֚י אֲנִ֣י יְהוָ֔ה מְקַדֵּ֖שׁ אֶת־יִשְׂרָאֵ֑ל בִּהְי֧וֹת מִקְדָּשִׁ֛י בְּתוֹכָ֖ם לְעוֹלָֽם׃

And when My Sanctuary abides among them forever, the nations shall know that I the LORD do sanctify Israel.

**Eliyahu:**

**Malachi 3:**

הִנְנִ֤י שֹׁלֵחַ֙ מַלְאָכִ֔י וּפִנָּה־דֶ֖רֶךְ לְפָנָ֑י וּפִתְאֹם֩ יָב֨וֹא אֶל־הֵיכָל֜וֹ הָאָד֣וֹן ׀ אֲשֶׁר־אַתֶּ֣ם מְבַקְשִׁ֗ים וּמַלְאַ֨ךְ הַבְּרִ֜ית אֲשֶׁר־אַתֶּ֤ם חֲפֵצִים֙ הִנֵּה־בָ֔א אָמַ֖ר יְהוָ֥ה צְבָאֽוֹת׃

Behold, I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His Temple suddenly. As for the angel of the covenant that you desire, he is already coming.

וּמִ֤י מְכַלְכֵּל֙ אֶת־י֣וֹם בּוֹא֔וֹ וּמִ֥י הָעֹמֵ֖ד בְּהֵרָֽאוֹת֑וֹ כִּֽי־הוּא֙ כְּאֵ֣שׁ מְצָרֵ֔ף וּכְבֹרִ֖ית מְכַבְּסִֽים׃

But who can endure the day of his coming, and who can hold out when he appears? For he is like a smelter’s fire and like fuller’s lye.

…

וְעָֽרְבָה֙ לַֽיהוָ֔ה מִנְחַ֥ת יְהוּדָ֖ה וִירֽוּשָׁלִָ֑ם כִּימֵ֣י עוֹלָ֔ם וּכְשָׁנִ֖ים קַדְמֹנִיּֽוֹת׃

Then the offerings of Judah and Jerusalem shall be pleasing to the LORD as in the days of yore and in the years of old.

…

כִּ֛י אֲנִ֥י יְהוָ֖ה לֹ֣א שָׁנִ֑יתִי וְאַתֶּ֥ם בְּנֵֽי־יַעֲקֹ֖ב לֹ֥א כְלִיתֶֽם׃

For I am the LORD—I have not changed; and you are the children of Jacob—you have not ceased to be.

…

אָ֧ז נִדְבְּר֛וּ יִרְאֵ֥י יְהוָ֖ה אִ֣ישׁ אֶת־רֵעֵ֑הוּ וַיַּקְשֵׁ֤ב יְהוָה֙ וַיִּשְׁמָ֔ע וַ֠יִּכָּתֵב סֵ֣פֶר זִכָּר֤וֹן לְפָנָיו֙ לְיִרְאֵ֣י יְהוָ֔ה וּלְחֹשְׁבֵ֖י שְׁמֽוֹ׃

In this vein have those who revere the LORD been talking to one another. The LORD has heard and noted it, and a scroll of remembrance has been written at His behest concerning those who revere the LORD and esteem His name.

וְהָ֣יוּ לִ֗י אָמַר֙ יְהוָ֣ה צְבָא֔וֹת לַיּ֕וֹם אֲשֶׁ֥ר אֲנִ֖י עֹשֶׂ֣ה סְגֻלָּ֑ה וְחָמַלְתִּ֣י עֲלֵיהֶ֔ם כַּֽאֲשֶׁר֙ יַחְמֹ֣ל אִ֔ישׁ עַל־בְּנ֖וֹ הָעֹבֵ֥ד אֹתֽוֹ׃

And on the day that I am preparing, said the LORD of Hosts, they shall be My treasured possession; I will be tender toward them as a man is tender toward a son who ministers to him.

וְשַׁבְתֶּם֙ וּרְאִיתֶ֔ם בֵּ֥ין צַדִּ֖יק לְרָשָׁ֑ע בֵּ֚ין עֹבֵ֣ד אֱלֹהִ֔ים לַאֲשֶׁ֖ר לֹ֥א עֲבָדֽוֹ

And you shall come to see the difference between the righteous and the wicked, between him who has served God and him who has not served Him.

כִּֽי־הִנֵּ֤ה הַיּוֹם֙ בָּ֔א בֹּעֵ֖ר כַּתַּנּ֑וּר וְהָי֨וּ כָל־זֵדִ֜ים וְכָל־עֹשֵׂ֤ה רִשְׁעָה֙ קַ֔שׁ וְלִהַ֨ט אֹתָ֜ם הַיּ֣וֹם הַבָּ֗א אָמַר֙ יְהוָ֣ה צְבָא֔וֹת אֲשֶׁ֛ר לֹא־יַעֲזֹ֥ב לָהֶ֖ם שֹׁ֥רֶשׁ וְעָנָֽף׃

For lo! That day is at hand, burning like an oven. All the arrogant and all the doers of evil shall be straw, and the day that is coming—said the LORD of Hosts—shall burn them to ashes and leave of them neither stock nor boughs.

וְזָרְחָ֨ה לָכֶ֜ם יִרְאֵ֤י שְׁמִי֙ שֶׁ֣מֶשׁ צְדָקָ֔ה וּמַרְפֵּ֖א בִּכְנָפֶ֑יהָ וִֽיצָאתֶ֥ם וּפִשְׁתֶּ֖ם כְּעֶגְלֵ֥י מַרְבֵּֽק׃

But for you who revere My name a sun of victory shall rise to bring healing. You shall go forth and stamp like stall-fed calves,

וְעַסּוֹתֶ֣ם רְשָׁעִ֔ים כִּֽי־יִהְי֣וּ אֵ֔פֶר תַּ֖חַת כַּפּ֣וֹת רַגְלֵיכֶ֑ם בַּיּוֹם֙ אֲשֶׁ֣ר אֲנִ֣י עֹשֶׂ֔ה אָמַ֖ר יְהוָ֥ה צְבָאֽוֹת

and you shall trample the wicked to a pulp, for they shall be dust beneath your feet on the day that I am preparing—said the LORD of Hosts.

זִכְר֕וּ תּוֹרַ֖ת מֹשֶׁ֣ה עַבְדִּ֑י אֲשֶׁר֩ צִוִּ֨יתִי אוֹת֤וֹ בְחֹרֵב֙ עַל־כָּל־יִשְׂרָאֵ֔ל חֻקִּ֖ים וּמִשְׁפָּטִֽים׃

Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel.

הִנֵּ֤ה אָֽנֹכִי֙ שֹׁלֵ֣חַ לָכֶ֔ם אֵ֖ת אֵלִיָּ֣ה הַנָּבִ֑יא לִפְנֵ֗י בּ֚וֹא י֣וֹם יְהוָ֔ה הַגָּד֖וֹל וְהַנּוֹרָֽא׃

Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD.

וְהֵשִׁ֤יב לֵב־אָבוֹת֙ עַל־בָּנִ֔ים וְלֵ֥ב בָּנִ֖ים עַל־אֲבוֹתָ֑ם פֶּן־אָב֕וֹא וְהִכֵּיתִ֥י אֶת־הָאָ֖רֶץ חֵֽרֶם׃

[הנה אנכי שלח לכם את אליה הנביא לפני בוא יום יהוה הגדול והנורא]

He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD.

**Gan Edan / Olam Habba**

**Bamidbar 23**

מִ֤י מָנָה֙ עֲפַ֣ר יַעֲקֹ֔ב וּמִסְפָּ֖ר אֶת־רֹ֣בַע יִשְׂרָאֵ֑ל תָּמֹ֤ת נַפְשִׁי֙ מ֣וֹת יְשָׁרִ֔ים וּתְהִ֥י אַחֲרִיתִ֖י כָּמֹֽהוּ׃

Who can count the dust of Jacob, Number the dust-cloud of Israel? May I die the death of the upright, and may my afterlife be like theirs!

…

לֹ֣א אִ֥ישׁ אֵל֙ וִֽיכַזֵּ֔ב וּבֶן־אָדָ֖ם וְיִתְנֶחָ֑ם הַה֤וּא אָמַר֙ וְלֹ֣א יַעֲשֶׂ֔ה וְדִבֶּ֖ר וְלֹ֥א יְקִימֶֽנָּה׃

God is not man to be capricious, Or mortal to change His mind. Would He speak and not act, Promise and not fulfill?

הִנֵּ֥ה בָרֵ֖ךְ לָקָ֑חְתִּי וּבֵרֵ֖ךְ וְלֹ֥א אֲשִׁיבֶֽנָּה׃

My message was to bless: When He blesses, I cannot reverse it.

לֹֽא־הִבִּ֥יט אָ֙וֶן֙ בְּיַעֲקֹ֔ב וְלֹא־רָאָ֥ה עָמָ֖ל בְּיִשְׂרָאֵ֑ל יְהוָ֤ה אֱלֹהָיו֙ עִמּ֔וֹ וּתְרוּעַ֥ת מֶ֖לֶךְ בּֽוֹ׃

No perversion is seen in Jacob, Nor hard-wrongness in view for Israel. The LORD their God is with them, And their King’s acclaim in their midst.

אֵ֖ל מוֹצִיאָ֣ם מִמִּצְרָ֑יִם כְּתוֹעֲפֹ֥ת רְאֵ֖ם לֽוֹ׃

God who freed them from Egypt Is for them with the uplifting of glory.

23

כִּ֤י לֹא־נַ֙חַשׁ֙ בְּיַעֲקֹ֔ב וְלֹא־קֶ֖סֶם בְּיִשְׂרָאֵ֑ל כָּעֵ֗ת יֵאָמֵ֤ר לְיַעֲקֹב֙ וּלְיִשְׂרָאֵ֔ל מַה־פָּ֖עַל אֵֽל׃

Lo, there is no augury in Jacob, No divining in Israel: Jacob is told at once, Yea Israel, what God has planned.

24

הֶן־עָם֙ כְּלָבִ֣יא יָק֔וּם וְכַאֲרִ֖י יִתְנַשָּׂ֑א לֹ֤א יִשְׁכַּב֙ עַד־יֹ֣אכַל טֶ֔רֶף וְדַם־חֲלָלִ֖ים יִשְׁתֶּֽה׃

Lo, a people that rises like a lion, Leaps up like the king of beasts, Rests not till it has feasted on prey And drunk the blood of the slain.

**Devarim 11**

וְהָיָ֗ה אִם־שָׁמֹ֤עַ תִּשְׁמְעוּ֙ אֶל־מִצְוֺתַ֔י אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם הַיּ֑וֹם לְאַהֲבָ֞ה אֶת־יְהוָ֤ה אֱלֹֽהֵיכֶם֙ וּלְעָבְד֔וֹ בְּכָל־לְבַבְכֶ֖ם וּבְכָל־נַפְשְׁכֶֽם׃

If, then, you obey the commandments that I enjoin upon you this day, loving the LORD your God and serving Him with all your heart and soul,

וְנָתַתִּ֧י מְטַֽר־אַרְצְכֶ֛ם בְּעִתּ֖וֹ יוֹרֶ֣ה וּמַלְק֑וֹשׁ וְאָסַפְתָּ֣ דְגָנֶ֔ךָ וְתִֽירֹשְׁךָ֖ וְיִצְהָרֶֽךָ׃

I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil—

וְנָתַתִּ֛י עֵ֥שֶׂב בְּשָׂדְךָ֖ לִבְהֶמְתֶּ֑ךָ וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃

I will also provide grass in the fields for your cattle—and thus you shall eat your fill.

הִשָּֽׁמְר֣וּ לָכֶ֔ם פֶּ֥ן יִפְתֶּ֖ה לְבַבְכֶ֑ם וְסַרְתֶּ֗ם וַעֲבַדְתֶּם֙ אֱלֹהִ֣ים אֲחֵרִ֔ים וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶֽם׃

Take care not to be lured away to serve other gods and bow to them.

וְחָרָ֨ה אַף־יְהוָ֜ה בָּכֶ֗ם וְעָצַ֤ר אֶת־הַשָּׁמַ֙יִם֙ וְלֹֽא־יִהְיֶ֣ה מָטָ֔ר וְהָ֣אֲדָמָ֔ה לֹ֥א תִתֵּ֖ן אֶת־יְבוּלָ֑הּ וַאֲבַדְתֶּ֣ם מְהֵרָ֗ה מֵעַל֙ הָאָ֣רֶץ הַטֹּבָ֔ה אֲשֶׁ֥ר יְהוָ֖ה נֹתֵ֥ן לָכֶֽם׃

For the LORD’s anger will flare up against you, and He will shut up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that the LORD is assigning to you.

וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה עַל־לְבַבְכֶ֖ם וְעַֽל־נַפְשְׁכֶ֑ם וּקְשַׁרְתֶּ֨ם אֹתָ֤ם לְאוֹת֙ עַל־יֶדְכֶ֔ם וְהָי֥וּ לְטוֹטָפֹ֖ת בֵּ֥ין עֵינֵיכֶֽם׃

Therefore impress these My words upon your very heart: bind them as a sign on your hand and let them serve as a symbol on your forehead,

וְלִמַּדְתֶּ֥ם אֹתָ֛ם אֶת־בְּנֵיכֶ֖ם לְדַבֵּ֣ר בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּֽבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃

and teach them to your children—reciting them when you stay at home and when you are away, when you lie down and when you get up;

וּכְתַבְתָּ֛ם עַל־מְזוּז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃

and inscribe them on the doorposts of your house and on your gates—

לְמַ֨עַן יִרְבּ֤וּ יְמֵיכֶם֙ וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁ֨ר נִשְׁבַּ֧ע יְהוָ֛ה לַאֲבֹתֵיכֶ֖ם לָתֵ֣ת לָהֶ֑ם כִּימֵ֥י הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃

to the end that you and your children may endure, in the land that the LORD swore to your fathers to assign to them, as long as there is a heaven over the earth.

**Devarim 31**

רְאֵ֨ה נָתַ֤תִּי לְפָנֶ֙יךָ֙ הַיּ֔וֹם אֶת־הַֽחַיִּ֖ים וְאֶת־הַטּ֑וֹב וְאֶת־הַמָּ֖וֶת וְאֶת־הָרָֽע׃

See, I set before you this day life and prosperity, death and adversity.

ֲשֶׁ֨ר אָנֹכִ֣י מְצַוְּךָ֮ הַיּוֹם֒ לְאַהֲבָ֞ה אֶת־יְהוָ֤ה אֱלֹהֶ֙יךָ֙ לָלֶ֣כֶת בִּדְרָכָ֔יו וְלִשְׁמֹ֛ר מִצְוֺתָ֥יו וְחֻקֹּתָ֖יו וּמִשְׁפָּטָ֑יו וְחָיִ֣יתָ וְרָבִ֔יתָ וּבֵֽרַכְךָ֙ יְהוָ֣ה אֱלֹהֶ֔יךָ בָּאָ֕רֶץ אֲשֶׁר־אַתָּ֥ה בָא־שָׁ֖מָּה לְרִשְׁתָּֽהּ׃

For I command you this day, to love the LORD your God, to walk in His ways, and to keep His commandments, His laws, and His rules, that you may thrive and increase, and that the LORD your God may bless you in the land that you are about to enter and possess.

וְאִם־יִפְנֶ֥ה לְבָבְךָ֖ וְלֹ֣א תִשְׁמָ֑ע וְנִדַּחְתָּ֗ וְהִֽשְׁתַּחֲוִ֛יתָ לֵאלֹהִ֥ים אֲחֵרִ֖ים וַעֲבַדְתָּֽם׃

But if your heart turns away and you give no heed, and are lured into the worship and service of other gods,

הִגַּ֤דְתִּי לָכֶם֙ הַיּ֔וֹם כִּ֥י אָבֹ֖ד תֹּאבֵד֑וּן לֹא־תַאֲרִיכֻ֤ן יָמִים֙ עַל־הָ֣אֲדָמָ֔ה אֲשֶׁ֨ר אַתָּ֤ה עֹבֵר֙ אֶת־הַיַּרְדֵּ֔ן לָבֹ֥א שָׁ֖מָּה לְרִשְׁתָּֽהּ׃

I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess.

הַעִידֹ֨תִי בָכֶ֣ם הַיּוֹם֮ אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָרֶץ֒ הַחַיִּ֤ים וְהַמָּ֙וֶת֙ נָתַ֣תִּי לְפָנֶ֔יךָ הַבְּרָכָ֖ה וְהַקְּלָלָ֑ה וּבָֽחַרְתָּ֙ בַּֽחַיִּ֔ים לְמַ֥עַן תִּחְיֶ֖ה אַתָּ֥ה וְזַרְעֶֽךָ׃

I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—

לְאַֽהֲבָה֙ אֶת־יְהוָ֣ה אֱלֹהֶ֔יךָ לִשְׁמֹ֥עַ בְּקֹל֖וֹ וּלְדָבְקָה־ב֑וֹ כִּ֣י ה֤וּא חַיֶּ֙יךָ֙ וְאֹ֣רֶךְ יָמֶ֔יךָ לָשֶׁ֣בֶת עַל־הָאֲדָמָ֗ה אֲשֶׁר֩ נִשְׁבַּ֨ע יְהוָ֧ה לַאֲבֹתֶ֛יךָ לְאַבְרָהָ֛ם לְיִצְחָ֥ק וּֽלְיַעֲקֹ֖ב לָתֵ֥ת לָהֶֽם

by loving the LORD your God, heeding His commands, and holding fast to Him. For thereby you shall have life and shall long endure upon the soil that the LORD swore to your ancestors, Abraham, Isaac, and Jacob, to give to them.

Koheles 12

וְיָשֹׁ֧ב הֶעָפָ֛ר עַל־הָאָ֖רֶץ כְּשֶׁהָיָ֑ה וְהָר֣וּחַ תָּשׁ֔וּב אֶל־הָאֱלֹהִ֖ים אֲשֶׁ֥ר נְתָנָֽהּ׃

And the dirt returns to the ground As it was, And the spirit returns to God Who bestowed it.

**Techias Hamasim/Resurrection**

**Devarim 32**

כִּֽי־יָדִ֤ין יְהוָה֙ עַמּ֔וֹ וְעַל־עֲבָדָ֖יו יִתְנֶחָ֑ם כִּ֤י יִרְאֶה֙ כִּי־אָ֣זְלַת יָ֔ד וְאֶ֖פֶס עָצ֥וּר וְעָזֽוּב׃

For the LORD will vindicate His people And take revenge for His servants, When He sees that their might is gone, And neither bond nor free is left.

…

רְא֣וּ ׀ עַתָּ֗ה כִּ֣י אֲנִ֤י אֲנִי֙ ה֔וּא וְאֵ֥ין אֱלֹהִ֖ים עִמָּדִ֑י אֲנִ֧י אָמִ֣ית וַאֲחַיֶּ֗ה מָחַ֙צְתִּי֙ וַאֲנִ֣י אֶרְפָּ֔א וְאֵ֥ין מִיָּדִ֖י מַצִּֽיל׃

See, then, that I, I am He; There is no god beside Me. I deal death and give life; I wounded and I will heal: None can deliver from My hand.

40

כִּֽי־אֶשָּׂ֥א אֶל־שָׁמַ֖יִם יָדִ֑י וְאָמַ֕רְתִּי חַ֥י אָנֹכִ֖י לְעֹלָֽם׃

Lo, I raise My hand to heaven And say: As I live forever,

41

אִם־שַׁנּוֹתִי֙ בְּרַ֣ק חַרְבִּ֔י וְתֹאחֵ֥ז בְּמִשְׁפָּ֖ט יָדִ֑י אָשִׁ֤יב נָקָם֙ לְצָרָ֔י וְלִמְשַׂנְאַ֖י אֲשַׁלֵּֽם׃

When I whet My flashing blade And My hand lays hold on judgment, Vengeance will I wreak on My foes, Will I deal to those who reject Me.

…

הַרְנִ֤ינוּ גוֹיִם֙ עַמּ֔וֹ כִּ֥י דַם־עֲבָדָ֖יו יִקּ֑וֹם וְנָקָם֙ יָשִׁ֣יב לְצָרָ֔יו וְכִפֶּ֥ר אַדְמָת֖וֹ עַמּֽוֹ׃ (פ)

O nations, acclaim His people! For He’ll avenge the blood of His servants, Wreak vengeance on His foes, And cleanse the land of His people.

**Shmuel 2**

יְהוָ֖ה מֵמִ֣ית וּמְחַיֶּ֑ה מוֹרִ֥יד שְׁא֖וֹל וַיָּֽעַל׃

The LORD deals death and brings to life, Casts down into graves and raises up.

יְהוָ֖ה מוֹרִ֣ישׁ וּמַעֲשִׁ֑יר מַשְׁפִּ֖יל אַף־מְרוֹמֵֽם׃

The LORD makes poor and makes rich; He casts down, He also lifts high.

מֵקִ֨ים מֵעָפָ֜ר דָּ֗ל מֵֽאַשְׁפֹּת֙ יָרִ֣ים אֶבְי֔וֹן לְהוֹשִׁיב֙ עִם־נְדִיבִ֔ים וְכִסֵּ֥א כָב֖וֹד יַנְחִלֵ֑ם כִּ֤י לַֽיהוָה֙ מְצֻ֣קֵי אֶ֔רֶץ וַיָּ֥שֶׁת עֲלֵיהֶ֖ם תֵּבֵֽל׃

He raises the poor from the dust, Lifts up the needy from the dunghill, Setting them with nobles, Granting them seats of honor. For the pillars of the earth are the LORD’s; He has set the world upon them.

**Yeshayahu 26**

בַּיּ֣וֹם הַה֔וּא יוּשַׁ֥ר הַשִּׁיר־הַזֶּ֖ה בְּאֶ֣רֶץ יְהוּדָ֑ה עִ֣יר עָז־לָ֔נוּ יְשׁוּעָ֥ה יָשִׁ֖ית חוֹמ֥וֹת וָחֵֽל׃

In that day, this song shall be sung In the land of Judah: Ours is a mighty city; He makes victory our inner and outer wall.

פִּתְח֖וּ שְׁעָרִ֑ים וְיָבֹ֥א גוֹי־צַדִּ֖יק שֹׁמֵ֥ר אֱמֻנִֽים׃

Open the gates, and let A righteous nation enter, [A nation] that keeps faith.

יֵ֣צֶר סָמ֔וּךְ תִּצֹּ֖ר שָׁל֣וֹם ׀ שָׁל֑וֹם כִּ֥י בְךָ֖ בָּטֽוּחַ׃

The confident mind You guard in safety, In safety because it trusts in You.

בִּטְח֥וּ בַֽיהוָ֖ה עֲדֵי־עַ֑ד כִּ֚י בְּיָ֣הּ יְהוָ֔ה צ֖וּר עוֹלָמִֽים׃

Trust in the LORD for ever and ever, For in Yah the LORD you have an everlasting Rock.

…

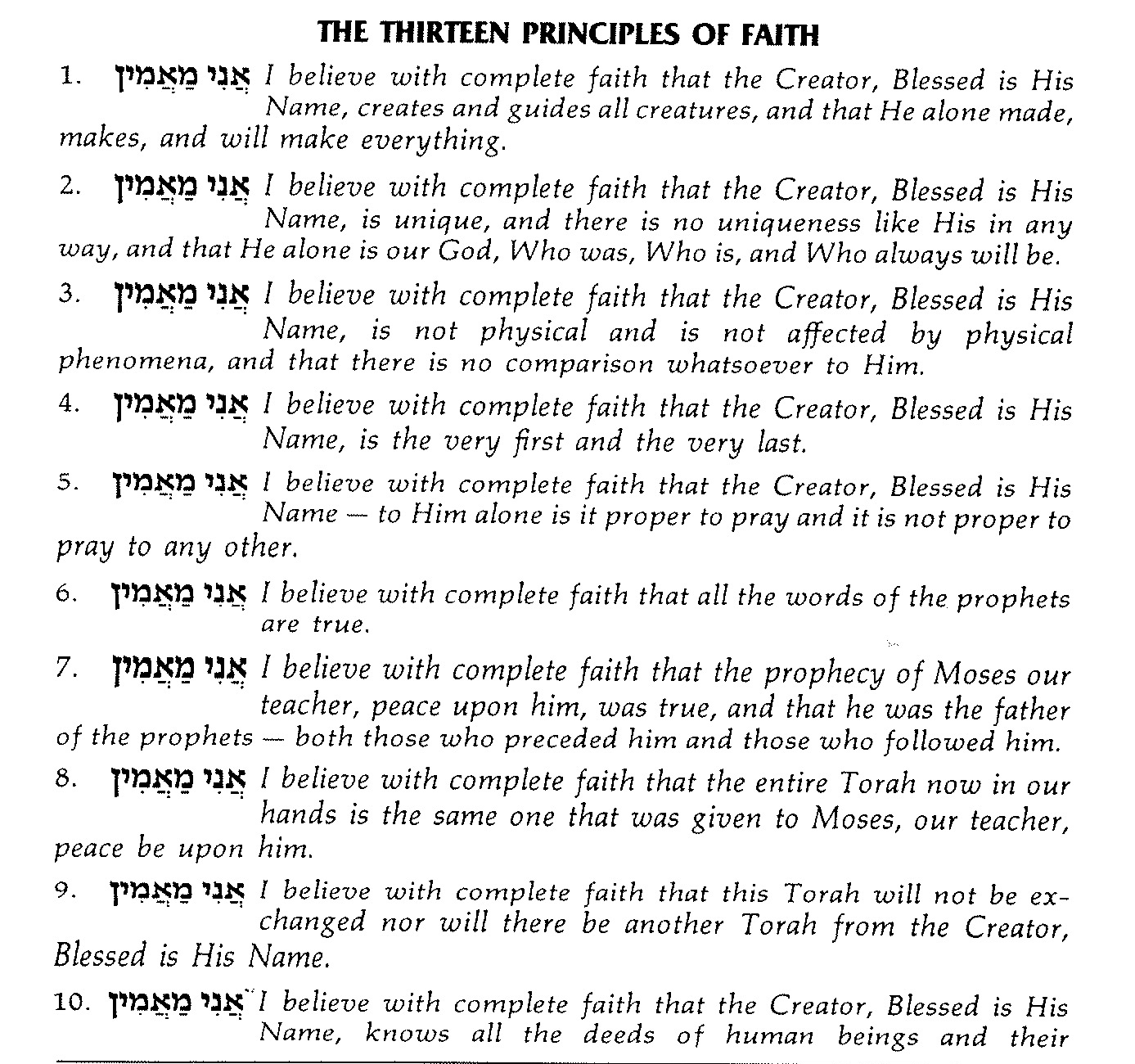
יִֽחְי֣וּ מֵתֶ֔יךָ נְבֵלָתִ֖י יְקוּמ֑וּן הָקִ֨יצוּ וְרַנְּנ֜וּ שֹׁכְנֵ֣י עָפָ֗ר כִּ֣י טַ֤ל אוֹרֹת֙ טַלֶּ֔ךָ וָאָ֖רֶץ רְפָאִ֥ים תַּפִּֽיל׃

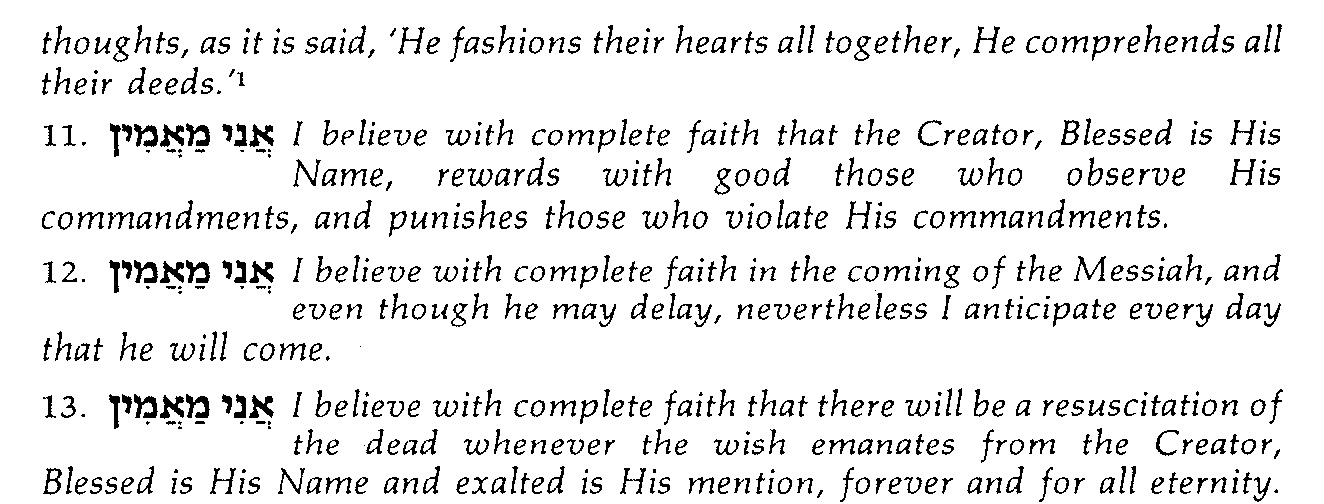
Oh, let Your dead revive! Let corpses arise! Awake and shout for joy, You who dwell in the dust!— For Your dew is like the dew on fresh growth; You make the land of the shades come to life.

(Malachi brought earlier)

**Resurrection in the Siddur:**

* O’ God, my soul
* Amida, second blessing
* Kal Maleih





Discussion:

* Talmud, Sanhedrin ch. 2, ch. 11, Brachos ch. 6
* Rambam *Mishne Torah*, Repentance ch. 8, and ch. 9
* Rambam in his *Intro to Sanhedrin*
* Rambam in his *Letter to Yemen*
* Ramban in his first chapter to *Wars for Hashem*.
* Ramban in Vayikra & Bamidbar
* Ramban in Toras Ha’adam
* In poetry
* Rabbi Wienberg – on rechiyas Hameisim and on Reward & punishment
* Rabbi Dessler – on the soul
* Rabbi Kagan – on man’s judgement

**Rambam** *Mishne Torah* Laws of Repentance ch 8 and 9.

1. The goodness which is in store for the righteous is the Life of the World to Come – Life which has no Death, Good which has no Evil. This is what is written in the Torah: that it may be well with you, and that you may prolong your days (Deut. 22:7), and from tradition we learned: that it may be well with you, in a world that is entirely good; that you may prolong your days, in a world that is entirely long; and that is the World to Come. The reward of the righteous is that they will earn this pleasantness and never be cut off or die; and the punishment of the wicked is that they will not merit this life, and will be cut off and die. And anyone who does not earn this life is the dead who will never live, but is cut off in his wickedness and lost like an animal; and this is the “cutting off” that is described in the Torah, as it says, that soul shall utterly be cut off (Numbers 15:31). From tradition we learned: cut off, in this World; utterly, in the World to Come, i.e., that soul which has separated from the body in this world will not earn the life of the World to Come, but will also be cut off from the World to Come.

2. The World to Come has no body or corporeality – only the souls of the righteous without bodies, like the Ministering Angels. Since there is no corporeality, there is no eating or drinking, and nothing of all the things that human bodies need in this world. Nothing that happens to bodies in this World happens there, such as: sitting and standing, sleep and death, sadness and joy, etc. Thus said the First Sages: “The World to Come has no eating or drinking or sex, just the righteous sitting with their crowns on their heads enjoying the glow of the Divine Presence” – let that prove to you that there is no body there, since there is no eating or drinking. And the fact that they said, “The righteous sitting” – this a form of riddle, meaning that the righteous are present there without expending and work or effort. And the fact that they said, “Their crowns on their heads,” meaning that the “knowledge” that they gained, through which they earned the Life of the World to come, is present with them – and it is a crown for them, as King Solomon said: the crown with which his mother crowned him (Song of Songs 3:11). Similarly, it says, everlasting joy shall be upon their head (Isaiah 51:11), but joy is not physical such that it could rest on someone’s head; so too, the “crown” that the Sages mentioned here is knowledge. And what about their statement, “Enjoying the glow of the Divine Presence?” It means that they know and grasp the Truth of the Holy Blessed One, which they can not know when they are in the dark, lowly body.

3. All souls that are mentioned in this matter are not the soul that requires the body, but rather the form of the soul, which is the knowledge that it attained from the Creator according to its strength and [the understanding of] the separate intellects and other creations [which] it has attained; and this is the form about which we explained in the fourth chapter of the Laws of the Foundations of the Torah - that is what is called, 'soul' in this matter. These lives - since there is no death with them, as death comes from the incidents of the body, and there is no body here - are called the bindings of life, as it says, the soul of my master shall be bound up with bindings of life (I Samuel 25:29). And this is the reward that has no higher reward than it, and the good that has no good after it; and it is the thing which all of the prophets desired.

4. And several names were given to it metaphorically: the mountain of the Lord; and His holy place; and the holy path; and the courtyards of the Lord; and the pleasantness of the Lord; and the tent of the Lord; and the chamber of the Lord; and the house of the Lord; and the gate of the Lord. And the Sages metaphorically called this good that is awaiting the righteous, a meal. And it is everywhere called the World to Come.

5 The punishment for which there is no greater punishment: that a soul should be cut off and not merit that Life, as it says, That soul shall utterly be cut off; his iniquity shall be upon him (Num. 15:31). This is the abandonment, which the Prophets called, by way of analogy: Pit of Destruction, Abandonment, Hearth, Leech, and all other terms of finality and destruction – because it is finality without restoration afterward, and that which is lost can never be regained.

6 Lest this good become light in your eyes and you should imagine that the only reward for [performing] the commandments and being complete in the ways of truth is to eat and drink good foods and to have intercourse with pleasant forms and to wear silk and embroidered clothes and to live in ivory tents and to use sliver and golden vessels and matters similar to these - as these silly and foolish Arabs, who wallow in licentiousness, imagine - [you should know that] the Sages and intelligent ones knew that all of these things were nonsense and empty and there is no point to them. And it is not a great good for us in this world; but because we have a body and a frame and all of these things are needs of the body, the soul only covets them for the needs of the body so that [the soul] can fulfill its will and rely upon its health. And when there is no body, all of these things are nullified. In this world, there is no way to grasp and to know the great good that will occur to the soul in the World to Come - as in this world, we only know good to the body and that is what we desire. But that good [of the World to Come] is very great and it has no measurement by the goods of this world, except by way of metaphor. But by way of truth, it is not correct to measure the good of the World to Come by [comparison to] the good of the body in eating and drinking in this world. But rather that good is incomparably great and it has no measurement or comparison. This is [the meaning of] what was said by David, How great is Your goodness, that you have envisioned for those who fear You, etc. (Pslams 31:20).

7 And how greatly did David yearn and desire for the Life of the World to Come, as it says, Were it not that I believed to see the good of the Lord in the land of the living (Psalms 27:13). And the Sages have already informed us that man does not have the power to grasp it clearly - and there is none that knows its greatness and beauty and might besides the Holy One, blessed be He, only - and that all of the goods that the prophets prophesied to Israel are only matters of the body that Israel will enjoy in the times of the Messiah, when sovereignty will return to Israel. But the good of the Life of the World to Come has no measurement and comparison; and the prophets did not envision it, so that they should not diminish it by that vision. This is [the meaning of] what was said by Yeshayahu, an eye has not seen, God - beside you - [what you] do for the one who awaits him (Isaiah 64:3). This is to say that the good that the eye of the prophet has not seen and that no one has seen besides God, God has made for the man that waits for it. The Sages said (Berakhot 34b), "All of the prophets only prophesied regarding the times of the Messiah, but regarding the World to Come, an eye has not seen, God - beside you."

8 The Sages did not call it “The World to Come” because it is not currently present, and this World will disappear, and then that World will come – this is not so! It is present and established, as it says, [Oh how great is your goodness], which you have laid up for those who fear you; which you have done [for those who trust in you, in the sight of the sons of men] (Psalm 31:20). They only called it “The World to Come” because it is the Life which comes to a person after the life of this World, where we exist in body and soul, and which comes to each person at first.

CHAPTER 9

1. Once we know that the reward for the commandments and the goodness that we will merit if we keep to the way of God that is written in the Torah is the Life of the World to Come, as it says, that it may be well with you, and that you may prolong your days (Deut. 22:7); and the punishment with which the wicked, who have abandoned the ways of justice written in the Torah, will be punished is karet (excision), as it says, That soul shall utterly be cut off; his iniquity shall be upon him (Num. 15:31) – then how do we understand what is written all over the Torah: “If you listen – you will get this; and if you do not listen – that will happen to you,” and all of those things are in this world, such as satiation and famine or war and peace or dominion and lowliness, and inhabiting the land and exile, and successful action and its loss, and all of the other words of the covenant? All those things are true. But this is the correct order of things: the Holy Blessed One gave us this Torah, which is a Tree of Life; and anyone who does what is written in it and knows it with a full and correct understanding earns the Life of the World to Come. And according to the magnitude of her deeds and extent of her wisdom, so she earns. And we are promised in the Torah, that if we fulfill it with happiness and good will and review its wisdom at all times – that God will remove all the things that prevent us from fulfilling it, such as sickness, war, famine, etc. And God will give us all the good things that strengthen our hands to fulfill the Torah, such as sustenance, peace, and plenty of silver and gold, so that we will not need to engage in the needs of the body – but just sit available to learn with wisdom and to do the commandment, so that we earn the Life of the World to Come. And so [too] does He say in the Torah after He promised us the goods of this world, and it will be charity (tsedeka) for us, etc. (Deuteronomy 6:25). And so [too], He informed us in the Torah that if we intentionally abandon His Torah and we engage in wastes of time - as the matter is said, But Yeshurun became fat and kicked (Deuteronomy 32:15) - that the true Judge will remove the goods of this world from those that abandon [Him], since they are what strengthened their hands to kick; and bring all of the evils that prevent them from acquiring the Life of the World to Come, so that they perish in their evil. This is [the meaning of] what is written in the Torah, As a result of your not serving the Lord, etc. and you will serve your enemies which the Lord sent upon you (Deuteronomy 28:47-8). It comes out that the explanation of all those blessings and curses is according to the following: it is to say that if you served the Lord with happiness and observed His way, He will bequest you these blessings and distance the curses from you, so that you become available to gain wisdom from the Torah and be involved with it, so that you will merit the Life of the World to Come, and He will benefit you with the world that is completely good, and lengthen your days in the world that is completely long - it comes out that you will have merited both worlds; a good life in this world that brings one to the Life of the World to Come. And if he does not acquire wisdom and good deeds here, he will not have with what to merit [the Life of the World to Come], as it says, as there is no act or reckoning or knowledge or wisdom in the grave (Ecclesiastes 9:10). And if you abandon the Lord and err in food and drink and licentiousness and similar things, He brings all of these curses upon you and removes all of the blessings so that you end all of your days in confusion and fear, and your heart will not be available and your body will not be sound to do the commandments, so that you perish from the Life of the World to Come - and it comes out that you have lost both worlds. Since when a man is occupied in this world with sickness and war and famine, he does not engage in either wisdom or commandments, through which we merit the Life of the World to Come.

2 Because of this, all Israel, their Prophets and Sages, have desired the Messianic Age – so that they can have rest from regimes who do not allow them to engage in Torah and mitzvot properly; and then they will have calm and increased wisdom, so that they will earn the Life of the World to Come. For in those days wisdom and understanding will increase, as it says, for the earth shall be full of the knowledge of the Lord (Isaiah 11:9), and it says, And they shall not (need to) teach; a man his brother, and a man his neighbor (Jeremiah 31:33), and it [also] says, and I will remove the heart of stone from your flesh (Ezekiel 36:26). Because that king that will arise from the seed of David will be a greater sage than Shlomo and a great prophet - close to our teacher, Moshe. And hence he will teach all of the people and instruct them in the way of the Lord. And all of the nations will come to hear him, as it says, And it will be in the end of days that the mountain of the house of the Lord will be established at the top of the mountains (Isaiah 2:2). And the ultimate end of all the reward and the final Good which has no interruption or deficiency is the Life of the World to Come; but the Messianic Age is This World, following its own order, except that sovereignty returns to Israel. And the First Sages already said (Shabbat 63a) “There is no difference between This World and the Messianic Age, other than oppressive regimes."

**Ramban** Bamidbar 23

 ואמר תמת נפשי מות ישרים ותהי אחריתי כמהו לומר שהן נוחלי גן עדן כי אחרית האדם המות על כן יבקש שימות מות ישרים הם ישראל הנקראים ישורון שיבלו ימיהם בטוב ותהי אחריתי כמוהו כישראל אשר חלקם בחיים ואינם בני גיהנם ואבדון והנה כלל נבואתו בזה הפעם שאין השם חפץ בקללתנו וכי אנחנו עם לבדד חלקו ועמו לא נתערב בגוים ולא נחשב עמהם ואחריתנו טובה בדרך ישר

And Bilaam stated, “If only I could die the death of the righteous, and my afterlife can be like theirs.” Saying, since they are the inheritors of the Garden of Eden, for the end of allman is death, therefore he was beseeching that he could die the death of the righteous, being the Jewish people who are called “Jeshurun’ (Nation of righteousness). That wear out their days in good , and that his end could be like the Jewish people whose portion is in Life, and not hell and destruction. And behold, he concluded his prophesy this time how Hashem does not want in our being cursed, and we are his nation, secluded to be His portion, and his nation, not to be mixed up in the nations, nor considered amongst them, and our end is one of goodness and the righteous path.

Ramban Vayikra 18 (4), 26 (12) & 18 (29).

Conversations in the Womb

My dear brother, look around and tell me what your eyes behold

Don't deny that you see, it's only you and me

Our existence, it is empty, it is cold

Our existence, it is empty, it is cold

But dear brother

You must have faith that we are not the only ones

Cause in the distance there's a place, where we'll stand up tall and straight

Oh, I believe there is a world to come, yes, I believe that there is a world to come

My dear brother, don't be blind, don't be stubborn, don't be set.

Imagination it's all right, but it won't light up the night

What you see is exactly what you get; what you see is exactly what you get

But dear brother

You will surely find when all is said and done

That the future it will show, There is so much we don't know

Oh I believe that there is a world to come, yes I believe that there is a world to come.

My dear brother, Where have you gone?,

Is this the moment I have known? I can faintly hear the cry

My dear brother must have died

It's all over now forever I'm alone, It's all over now forever I'm alone

But dear brother

Please don't mourn me when my life has just begun

What you hear are sounds of joy

"Congratulations, it's a boy"

Oh I believe that there is a world to come,

Yes I believe that there is a world to come

'Cause what you hear are sounds of joy

"Congratulations, it's a boy"

Soon you'll be here with me in this world to come.

Soon you'll be here with me in this world to come.