Eternal Perpetual Peace, eschatology, and afterlife and eternal reward in olam ha-bah and afterlife

The progenitor of King David and the Davidic dynasty is associated with messianic forecasts of eschatological peace as found in the Isaiah, Jeremiah, Ezekiel, Joel, Obadiah, Micah, Habakkuk, and Zechariah and refracted in Rabbinic texts such as Rambam’s Mishnah Torah in the last book, Sefer Shoftim: Hilchot Melachim U’Milchamoteihem, chapter eleven, which lays out the conditions for redemption. That is when (1) there will be no more war, (2) no more famine, (3) blessing will be abundant, (4) A messianic King the scion of King David will arise and renew the Davidic dynasty restoring it to its initial sovereignty and (5) Sanhedrin re-established in medinat Yisrael, along with the Beit Hamikdash is rebuilt by Hashem’s doing on Har Habayit, glorified by beautiful art and music, as the spiritual center of the world, and as in days of old (see: http://libguides.tourolib.org/jewisharts ), reinstatement of korbanot (see library guide: http://libguides.tourolib.org/secondtemple ), (6) observance of Shemitah and Yuvel as described by Rabbinic law, when the “one preoccupation of the world will be to know Hashem,” (7) Israelites will know esoteric secrets previously stored up in mystical renaissances in Jewish history (see: http://libguides.tourolib.org/jewsinrenaissance ) and in esoteric readings of biblical books (see: http://libguides.tourolib.org/tehillim ), (8) ingathering of the exiles (see: http://libguides.tourolib.org/tehillim ) etc. Then the apparent contradictions between science and torah will be reconciled and found to be in harmony (see: http://libguides.tourolib.org/scienceandtorah ).

So a sugya in the Talmud asks, “where is the messiah?” One aggadata (Midrash Eikah) holds that he was born the day the Beit Hamikdash was destroyed (70 CE) and that he is currently at the gates of Rome serving as a physician healing and putting bandages on the sick (see: http://libguides.tourolib.org/jewsmedicine and http://libguides.tourolib.org/humanisticmedicine ).

Rambam’s views of messianic redemption holds it not being different from olam ha-zeh except that Jews and the state of Israel will not being persecuted or threatened by hostile neighbors (see: http://libguides.tourolib.org/anti-semitism and http://libguides.tourolib.org/holocaust ).

This age cannot dawn until as according to the Besht, the waters of Torah are disseminated to the 4 corners of the world (See: http://libguides.tourolib.org/hasidism ) i.e making knowledge of Hashem as widespread as the waters in the sea. Chabadniks hold then that the central headquarters (770, the gematria of peratztu i.e spread out (torah)) will be transplanted along with all diaspora synagogues to the land of Israel (see: http://libguides.tourolib.org/synagogue ). Then perhaps all Jewish libraries and archives in the diaspora will be united by one universal online catalog and their contents made available across the globe by the revolution in digitization (search the digitized documents of the Cairo Genizah at: http://libguides.tourolib.org/genizah ) that allows unpublished primary documents to be more easily shared (see: http://libguides.tourolib.org/jewisharchives ). Then technology will be used ethically (see: http://libguides.tourolib.org/cartography ) that makes us conceive of ourselves as a world global community all under the same sun. Some proponents of womens’ equitable rights argue and work for that in that age there will be no discrimination against women, for women will be treated equitably yet recognized for biological differences from men (see: http://libguides.tourolib.org/jewishwomen ).

One Yiddish story speculates that when all the Jews are resurrected the Yiddish speaking Jews during the Holocaust who were shot into pits or reduced to ashes in the crematoria, will awake from the dust, and
given the highly literary and cultured nature of this “spirited culture of Yiddishe frei denkers” and
schriftstellers, the first question of these two types of Yiddish speaking Jews will be, “Nu, so what
Yiddish newspapers and new books are there to read? “ (see: http://libguides.tourolib.org/yiddish and
historic Jewish press at: http://libguides.tourolib.org/jewishperiodicals ) . The play the Quarell
describes these two types of Yiddish speakers. At the beginning of the play two young men study in
Yeshivah in eastern Europe. Both are separated during the Holocaust but manage to survive. They
meet many years later on a park bench, and describe the reasons for what they have done after the Holocaust
both professionally and as a calling and mission. The one has immersed himself in the study of Rabbinic
texts as a Rosh Yeshivah and as Eliezer Berkovits in his book, Faith after the Holocaust, note, has come
to the realization that the highest sanctification of G-d after such knowledge of the Holocaust is
renewed faith and transmission of a rabbinic masorah. The other friend has chosen however to be a
secular Yiddish writer for the Forward Newspaper. He is a free thinker. He argues that the Holocaust has
shattered his faith and strict observance to mitzvot etc. Like Emil Fackenheim this free Yiddish thinker,
defines the Holocaust as the break/rupture/caesura/fissure that separates all history before the Shoah
from the end of history after the Shoah whereby everything has changed and the ethical moral horizon
shifted to a new topos, because the Holocaust shows that radically evil acts perpetrated by sadists could
work in tandem with a larger majority that sad idly by indifferent, apathetic, and unmotivated to stop it.
He argues that evil acts were made commonplace by the bureaucratization, systematization, and
institutionalization of making evil acts common place.

However all agree that in this messianic age we will have entered into an understanding of time as a
process as demarcated by the secrets of the Hebrew calendar which is punctuated with weekly and
Sabbath torah readings (the parasha) and Holidays (Hagim) [see: http://libguides.tourolib.org/parsha ]
Time will be understood as the natural cycles understood by science as the rising and setting of the sun
even post Copernicus (see 22 page essay on Torah and Science: The case of the Rabbis and Astronomy
reacting to Paradigm Shifts in Scientific Revolutions” at: http://libguides.tourolib.org/scienceandtorah )
and the revolution of the seasons, so that we might more “poetically” dwell in time. Then the rift in
miscommunication will be healed and languages will be transparent, sign and signifier unified, fixing
(tikkunim) the discord brought about by the tower of Babel (http://libguides.tourolib.org/linguisticsphilosophy ) and the Hebrew language will have a special place
as a language in which G-d Created the world (see: http://libguides.tourolib.org/hebrewlanguage ) with
the 22 letters (gematria of HaTov) and first 10 numerals. Then the world will be enveloped in an
understanding of and the interrelatedness of the TARYAG or 613 mitzvot (see:
http://libguides.tourolib.org/10comm ). Jews will have a better appreciation of Koheleth’s statement
“there is nothing new under the sun” in the context of a long reception history of rabbinic texts of
millions of Rabbinic sages across 3 millenia, who have clarified and illuminated the torah making it
difficult to add anything “new”, a small tincture of this rabbinic “pantheon” which can be found at:
http://libguides.tourolib.org/ibnezra ; http://libguides.tourolib.org/maharal ;
http://libguides.tourolib.org/ramhal ; http://libguides.tourolib.org/rabbihirsh ;
http://libguides.tourolib.org/rambam ; http://libguides.tourolib.org/rashi ;
http://libguides.tourolib.org/soloveitchik ; http://libguides.tourolib.org/ravsaadiagaon ;

In the messianic age the rabbinic tradition will have made peace with modern biblical criticism and be
open and illuminated to the findings of biblical archeology and the historical context of Israel and its
neighbors in the ancient near east, to shed light on the eternal sacred text (see: http://libguides.tourolib.org/c.php?g=114164 ) which is ahistorical in the sense that it speaks to us today and is lived today by those who internalize it, and make it a way of life.

One agadita holds that heaven is like a big Yeshivah (Rabbinic learning academy) where the solutions to the contradictions causing these debates (makloket), are provided and contradictions reconciled by none other than Elijah the prophet Himself. The Rabbinic tradition urges that all of us should strive to merit the eternal rewards of the heavenly world (see: http://libguides.tourolib.org/afterlife ) based on the intentions of one’s learning lishma in this world (see: http://libguides.tourolib.org/philosophyeducation ). The Hasidic work Ohr ve-shemesh notes that a tsaddik who studies Torah purely for its own sake to unite the blessed Holy One with the Shkhinah (acting to unify the world of the sfirot which underlies and permeates all existence) and who attaches himself to the letters of the Torah and to the combination of the conjuring of names, and connects with the ein sof (infinite state of the Divine ) will rectify the world through tikkunim. In this way such a tsaddik who learns lishma brings “divine light” and awakening to all created beings, whether they be inert or plants or zoological living beings or humans with the gift of speech to the end that they all long to ascend to their divine root. For in the combinations and permutations of their names, all these have some part of the letters of the Torah which Ramban notes is an encryption of the yod key vav key and its permutations. By means of the Tzaddik’s learning lishma he awakens the lower world, he attaches himself to the holy avot and draws down lovingkindness upon Knesset Yisrael. The awakening of the mayim tachtonim of the lower world effect what is above- the mayim elyonim, the beit din memalah, and the merkavah memalah, and the Heavenly Temple. In the verse in Gen. 1:21 “G-d created the great sea monsters and all the living creatures of very kind o that creep” the word t’ninim (sea monsters in plural) is derived from T’nina, which means “study” and thus indicates that G-d created different types of study- one that is a way of life or torah lishma and the other torah shelo lishmah or using the torah as a spade with which to dig (PA 4:7). The person who learns torah lo lishmah uses the torah for his own position and material benefit. This relates to the aggadata that the sages (hazal) chilled the male torah lishmah learner of the great sea monsters who studies for the right reasons. The male is described as driven by such and all powerful love of torah learning that he could easily die in the course of pursuing this love, translated on a fiery chariot to heaven. And G-d killed the female, connoting a person who studies not for the sake of the torah itself, killing and weakening that person’s strength lest the world be destroyed as a consequence of his mode of solipsistic egotistical self referential torah study whereby he makes himself the measure of all things and aggrandizes himself by using Torah as an Instrumentum. Making the Rabbinate into a profession that occurred in the 19th century whereby a rabbi in America became a public relations figure officiating at life cycle events, and required only “rhetorical public speaking skills” is counter to the traditional rabbi who immerses himself in Talmudic law, and when interacting with the public poskins according to his wisdom and knowledge of the law. The one monsters that studies the torah for ulterior motives represents all-too-this worldly considerations, while the other esoteric torah study lishmah is drawn to the secrets of life beyond the grave as he prefers death for the sake of a more complete sense of G-d’s presence according to the Meor ve-shemesh. Torah lishma can remove its rare practitioners from olam ha-zeh through their total devikut to the divine. Ergo the blatant examples of those who degrade torah by learning lo lishmah endanger the very existence of the world by the falsity makred in their study itself. In the Talmudic agada which refers to the danger of the sea monsters’ mating, as with their boundless appetite their offspring could consume the entire world, the male is castrated and chilled and preserved to serve as a feast for the righteous in the World To Come.
This feast of the chilled leviathan is not some literary creations such as Melvilles’ Moby Dick. Rather it is living torah that matters. It is torah and its interpretations that in the history of humankind have lead to religious warring conflicts based on different interpretations of an eternal text. Not games with words as in literary texts. Spinoza’s great mistake for Leo Strauss was that he relegated the Bible and rabbinic interpretation of it to “great works of literature by Homer, Sophicles, Aeschylus, Euripides, Shakespeare, Moliere, Racine and Corneille for instant. The Biblical text as Strauss teaches is a work of Jewish law. Not merely only literary play, not even only history, although it contains much literary play and history in the course of revealing its living messages. Another agada connects the dots and speaks anthropomorphically about the great banquet in the heavenly palaces of the next world whereby the righteous engine the delicious foods (a metaphor for torah wisdom) which the wicked have their hands tied behind their backs and cannot partake. Torah learning for its own sake assume is said to have many “faces”

However intellectual virtue without moral virtue is incomplete. One Hasidic parable has it that a Rabbinic tzadik was late to davening on Shabbos. The flock asked if the holy rabbi was learning the Talmud and thus lost track of time (tempus fugit). The Shamash said, “even higher”. Then the flock asked if the rabbi was learning the esoteric texts of Sefer Ha-Zohar, Sefer Ha-bahir, Havadalah de Rabbi Akiva, Otiot HaMashiach, Hekalocht Rabbati and Zutrati, etc. The Shamash responded that the rabbis soul went even higher.” Then the flock asked if the rabbi like Rabbi Akiva become one of the arba sheniknasu biParades through theurgic mystical engagement in peshat, remez, derosh, ve-sod, The Shamash again responded, “the soul climbed even higher.” It was later revealed to the flock that the reason the tzadik was late to davening on Shabbos was that the rabbi first went to an almanah (widow) to make sure she had food for the 3 meals on shabbos and to make sure that her modest abode was warm enough to not freeze from the harsh winter etc. For Jews as photos of Vishnitz reveal, snow pile high to the roof in eastern European heders, did not stop little children from going to heder to learn, because the community realized that torah learning is the life blood of the community, and the transmission of torah is the raison d’etre and purpose for the survival of the community. Those who learn torah in Israel argue that such study protects the state of Israel as much as the IDF.

Another aggadata holds that the first question and examination of the soul to determine its merits is based on one’s business ethics in this world (see: http://libguides.tourolib.org/c.php?g=127684) and not speaking slander, libel, or looshon ha-rah and not embarrassing others in public (halbanat panim) see: http://libguides.tourolib.org/jewishethics ) In that next life rabbinic texts promise that angelic beings will reveal esoteric secrets on discourses such as the “beauty of Shabbos”, the “unity and uniqueness of G-d” (see intro at: http://libguides.tourolib.org/ethicalmonotheism , “G-d’s not being finite” etc. This motif is found in Hecholot 5th century angel texts of ma’aseh merkavah to Rambam’s rationalist work the Moreh Nevukhim (Pt. II, ch. 51) to Orhot Tzadikim.

If the soul is found worthy the ascent to these 7 palaces in the castle world of rabbinic heavenly debate will depend on the intellectual virtue gained in this world, which provides the keys and cognitive passwords to open the doors of the chambers, in the palace (hechal) of the next world, where the soul will be delighted with wisdom, and refreshed with understanding, and enlightened by truth and knowledge. That will be a state of perpetual eternal peace, and truly no more war. There the soul will bask in the glory of the Shekhinah (ziv Shekhina) and the crowns on the heads of the righteous will be proportional to the wisdom-understanding-knowledge gained in this world (see Rambam MT. at:
This is Rambam’s development further of Rashi’s comment that the light on the first day of divine Creation is the light stored up for the righteous in olam habah.

On a “lighter note”, Kafka’s parable Vor dem Gesetz (Before the law) may represents the gatekeepers (eine Turhuter) in this afterlife (see http://libguides.tourolib.org/kafka ) as the protagonist in most of Kafka’s work (Das Schloos (The castle) is named K. Librarians too are like the gatekeepers in Kafka’s parable _Before The Law_. As patrons we hope you will allow us to open the gates of understanding and doors of knowledge in helping to assist with your research. Thus the “university in the eyes of its pupils” (pun intended) will find its center, purpose, raison d’etre in the library and host of librarians that will go the extra miles to help you in our work ethic to provide you the avenues and way back, to the sources, back to the future!

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