

B"H
Maamar - L'havin Inyan Techiyas HaMeisim

KUNTRES - CHAF-ALEF TEVES, 5749
(Sefer HaMaamarim Meluket III, p. 33ff)

By the Grace of G-d
Shabbos Parshas Acharei
Mevorchim HaChodesh Iyar, 5746

To explain the concept of Techiyas HaMeisim -
the Resurrection of the Dead

The Mishnah states: [1] "Every Jew has a share in the World to Come."

In this Mishnah, the term "World to Come" refers [2] to the "World of Resurrection."

This is indicated by the continuation of the Mishnah: "The following do not have a portion in the World 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 to Come,] is, as the Gemara explains: [3] "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 Resurrection of the Dead] that it is said: "Every Jew has a share in the World to Come."

Gan Eden, [the Garden of Eden, the spiritual realm of the souls,] {is at times, also referred to as the World to Come. [4]

Although Gan Eden exists now as well, [5] [it is given this name which implies a future event,] because it is attained by man after his labor in this world} [6].

As the verse states, [7] "Who may ascend the mountain of G-d?... He who has "clean hands" and a pure heart."

This verse indicates that there many requirements for attaining the state of Gan Eden. [8] With regard to the Era of Resurrection (the principal appellation of the World to Come), by contrast, it is stated that "Every Jew has a share in the World to Come." [9]

This requires explanation.

The revelations that will characterize the Era of Resurrection far surpass those of Gan Eden. This is evident from the fact that Gan Eden exists now as well, while the revelations of the Era of Resurrection will not be manifest until that Future Era.

Moreover, the revelation of the Era of Resurrection will follow (even)

the Era of Mashiach.

{This is also indicated by the expression: [10] "There is none comparable to You... in this world; and none apart from You... in the life of the World to Come; there is nothing aside from You... in the Era of Mashiach; and there is none like You... in the Era of Resurrection of the Dead."}

These four epochs are arranged in ascending order.

The revelation of the World to Come (in this context, Gan Eden) [11] is loftier than the revelation that can exist in this world. Higher still, is the revelation in the Era of Mashiach. And on an even higher plane is the revelation of the Resurrection of the Dead - superior even to the revelation in the Era of Mashiach.}

[This requires explanation.]

Many conditions must be met to merit the revelation of Gan Eden, while the revelation of the Resurrection of the Dead, which is vastly superior to that of Gan Eden, will be granted to all Jews.

The core of one of the explanations offered with regard to this matter is as follows:

As stated in many discourses, [12] Gan Eden is granted as a reward for Torah study, while the Resurrection of the Dead comes as a reward for the observance of mitzvos.

This explains why Gan Eden is a world of (incorporate) souls, while in the Era of Resurrection, the souls will be enclothed in bodies. For Torah study relates primarily to the soul, while the observance of mitzvos relates primarily to the body. [13]

All Jews observe mitzvos; indeed, "Even the sinners of Israel are as full of mitzvos as a pomegranate [is full of] seeds." [14] Therefore "Every Jew has a share in the World to Come."

It is possible to explain that this is also the intent of the Mishnah's citation of the proof-text, [15] "And your people are all righteous; they shall inherit the land forever...."

By quoting this verse, the Mishnah, not only brings proof that all Jews have a share in the World to Come, but also explains why this is so.

A person who observes mitzvos is referred to as "righteous," a tzaddik. {Since all the mitzvos are referred to as tzedakah, [16] "righteousness," those who perform mitzvos are termed tzaddikim, "righteous individuals"}. [17]

Since "your people are all righteous," i.e., all Jews, (even the sinners among them) observe mitzvos - moreover they are "filled with mitzvos," i.e., the mitzvos they observe fill their entire existence and being - therefore "they shall inherit the land forever" - the "Land of Life," [18] which refers to life in the World to Come.

The above explanation, however, does not account for the Mishnah's mention of the conclusion of the verse, "they are the branch of My planting, the work of My hands, in which to take pride."

[This phrase highlights] the essential virtue possessed by [all] Jews, that they are "the branch of My planting, the work of My hands" - (possessing this virtue independent of their observance of mitzvos).

[By quoting this phrase as part of the proof-text for the concept,] "Every Jew has a share in the World to Come," the Mishnah indicates that the share all Jews possess in the World to Come is (also) a result of their inherent virtue.

[This leads to the conclusion] that there are two aspects to the revelation that will characterize the Era of Resurrection of the Dead:

- a) the reward for the observance of mitzvos ("your people are all righteous") - at that time, the Divine-energy that is drawn down through the Jews' observance of the mitzvos in the present era will be revealed.
- b) (Afterwards,) [19] they will ascend to a higher level, the revelation of the inherent virtue in [every] Jew, that [every Jew] is "the branch of My planting, the work of My hands, in which to take pride."

This is an even higher level than [the revelation of] the Divine-energy drawn down through the observance of mitzvos.

[This second aspect] represents the primary new dimension of the Resurrection of the Dead. For the revelation of the Divine-energy drawn down through the observance of mitzvos will exist during the Era of Mashiach as well (which will precede the Resurrection).

As explained in Tanya, [20] through our [positive] actions and Divine service at present, we draw the Or Ein Sof (G-d's infinite light) into our world.

The revelation of this Divine-energy will be in the Era of Mashiach and in the Era of Resurrection.

([More particularly,] in the Era of Resurrection, this revelation will be on a higher plane.) [21]

Thus the primary new dimension and the true ascent of the Era of Resurrection will be the revelation of the source of the Jewish people, the dimension which is rooted in G-d's very Essence. [22]

We may say that the explanation found in many discourses (and mentioned above), that the Divine-energy that is drawn down through the observance of mitzvos will be revealed in the Era of Resurrection [focuses on only one aspect of the Era of Resurrection].

[These discourses] speak of the reward that Jews will receive in the World to Come as a result of their Divine service in the observance of the Torah and its mitzvos in the present age. [23]

The most complete form of reward [for this observance] is [the Torah and mitzvos themselves, i.e.,] that the Divine-energy that the Jews draw forth through the observance of mitzvos will be revealed to them. [And this will be manifest in the Era of Resurrection.]

These discourses, therefore, [contrast this reward with] the reward received by the souls in Gan Eden, which is the comprehension of the G-dliness encloded in the Torah that they studied in this world.

The Torah is G-d's wisdom, the Divine illumination of memaleh [kol almin, G-d's immanent light, the G-dliness that enclothes itself in all the worlds, and relates to every particular level of existence].

In the Era of Resurrection, [we will receive a more sublime] reward.

Our eyes will behold the infinite Divine light [24] that is drawn down through the observance of the mitzvos, [the level of] Divine will (that transcends Divine wisdom).

This refers to the light of sovev [kol almin, G-d's encompassing light which transcends the entire framework of limited existence].

This, reflects, however, only the reward received by the Jewish people for their divine service of observing the Torah and its mitzvos. [25]

The primary new dimension of the World to Come, however, is [a more elevated quality,] the revelation of the innate virtue of the Jewish people themselves, that they are "the branch of My planting, the work of My hands, in which to take pride."

To explain (the three levels, Gan Eden and the two levels that will be revealed in the Era of Resurrection) mentioned previously: Our Sages teach: [26]

The prophets all prophesied about the Era of Mashiach alone, but with regard to the World to Come, it is said, [27] "No eye has glimpsed it, but You alone."

Our Sages continue:

What is [referred to by the verse]: 'No eye has glimpsed it'? This is Eden upon which the eye of no created being has gazed. Should you ask: "Was not Adam, the first man, in Gan Eden, the Garden of Eden?"... [It can be explained that] the Garden is one entity [and there Adam was situated,] but Eden is yet another."

[This passage indicates that in] the World to Come, (the Resurrection of the Dead,) there will be a new dimension that surpasses [the revelation of] the Era of Mashiach.

This will be the revelation of Eden, [a level so elevated, that until this revelation] "No eye has glimpsed it."

Although the World to Come will also include the revelation that is

drawn down through the observance of the mitzvos, this is not the fundamental aspect of the World to Come. For this revelation will (in a general sense) also be appreciated in the Era of Mashiach.

The fundamental element of the World to Come is the revelation of Eden - G-d's essential delight in the Jewish people, a delight that is even greater than the pleasure He derives from [their observance of] the Torah and its mitzvos. [28]

In many sources, [29] the difference between the Torah and its mitzvos is explained [as follows].

Within the Torah, which is G-d's Wisdom, is vested a radiation of G-d's delight. Within its mitzvos, which are G-d's will, is vested the essence of delight (the degree of Eden).

Thus with regard to Gan Eden, it is written, [30] "And a river went forth from Eden to irrigate the garden." This means that the delight that radiates to the souls in Gan Eden (as expressed in the comprehension of the Torah) is an effusion of Eden, [G-d's Essential delight,] that has been severely contracted.

[To speak in figurative terms,] it is drawn down through the river that separates the Garden from Eden.

The World to Come, however, where the reward for the observance of the mitzvos is revealed, will include the revelation of Eden itself. [I.e., this passage appears to imply that the essential delight of Eden is the degree of delight attained through the observance of the mitzvos, and not the essential delight that G-d takes in the Jewish people as explained above.]

It is possible to offer [the following resolution]:

In a general sense, [we can classify Eden as the essential delight in the mitzvos]. More specifically, however, the level of Eden that will be manifest in the World to Come is the revelation of G-d's essential delight in the Jewish people, a delight that surpasses His essential delight in the mitzvos.

This is evident from the fact that in the Era of Mashiach, there will also be the revelation of [the delight in] the mitzvos (in a general sense), and nevertheless [a distinction is made between the Era of Mashiach and the World to Come].

And it is emphasized that the revelation which "No eye has glimpsed," (the level of Eden,) will not be manifest in the Era of Mashiach.

[Thus the fundamental aspect of Eden must be something other than His delight in mitzvos, and is defined as His essential delight in the Jewish people.]

To clarify the advantage the Era of Resurrection possesses over the Era of Mashiach (and [in a more particular sense,] the difference between the two levels within the Era of Resurrection), it is necessary as a

preface to explain the advantage of the Era of Mashiach over Gan Eden. [31]

The revelation of Gan Eden is granted to souls without bodies, while the revelation of the Era of Mashiach will be in our material world (as evidenced by the saying, [32] "The very land of Israel will produce wafers").

The reason for this difference is that within Gan Eden, the Divine light which is revealed, the light of memaleh [kol almin] is limited in nature. Hence, its revelation does not extend to the material plane.

In the Era of Mashiach, by contrast, the infinite dimension of the Or Ein Sof will be revealed. Therefore, this revelation will encompass the material plane as well.

There is yet another difference [between the revelation of Gan Eden and the revelation of the Era of Mashiach.

Gan Eden is characterized by a continual process of achievement, while the Era of Mashiach is characterized by rest.]

[To explain:]

In general, Gan Eden is conceived of as being divided into two levels, the lower Gan Eden and the upper Gan Eden. Each one of these levels subdivides into an infinite number of strata, [33] as our Sages say, [34] "Torah scholars have no rest... 'they proceed from strength to strength,'" [35] [i.e.,] they constantly advance from level to level.

The phrase "they have no rest" implies that their elevation from level to level is attained through [effort and] spiritual service [as opposed to a state of "rest"].

To advance [to a higher rung in Gan Eden], the souls must first immerse in the River Dinur. [36] This immersion causes them to forget the comprehension [of G-dliness] and the [resulting] delight [which they experienced] on the lower level [37] [of Gan Eden and thus opens up their sensitivity to the higher level].

The actual advance [to the higher level] comes through the medium of the "pillar" [38] that exists between each level and the one above it.

The pillar also nullifies the soul's previous degree of comprehension.

The difference [between immersion in the River Dinur and elevation through the pillar] is, that the immersion in the River Dinur centers on the nullification of [the comprehension experienced on] the lower level. The nullification achieved through the pillar, by contrast, comes as a result of the revelation of the light that shines down from the higher level. [39]

This is the intent of the statement that the elevation from level to level [in Gan Eden] comes about through spiritual service ("they have no rest"): i.e., the service of nullification. Thus it resembles our divine service - avodah - in this world.

The term avodah relates to the expression ibud oros, "refining leather." [40] For our avodah is intended for the purpose of "refining the created beings," [41] bringing about refinement and self-nullification.

Our divine service on the earthly plane involves two movements: "refraining from evil" and "doing good." [42]

Similarly, parallels can be seen with regard to the nullification involved in ascending to a higher rung within Gan Eden:

The nullification of the River Dinur resembles, as it were, refraining from evil and the nullification that results from the pillar, which, as explained above, comes as a result of [the appreciation of] a higher light, resembles our endeavors to do good.

This entire mode [of nullification and ascent] is relevant to Gan Eden, but not to the revelations that will characterize the Era of Mashiach.

Although in that era, there will also be continuous ascents, they will not involve going "from strength to strength," i.e., there will be no need for a process of nullification and surging upward to ascend from a lower level to a higher level. Rather, the elevation to the higher level [will not require the nullification of the previous level.

Instead,] as one exists on one's previous level, one will be able to comprehend a higher rung. (Additional explanation [of this concept] is, nevertheless required.)

To elaborate on this theme:

[As mentioned above, the revelations of Gan Eden are from the light of memaleh kol almin, G-d's immanent light, which enclothes itself within the different created beings.]

The light of memaleh is drawn down to animate and bring into existence created beings through the pattern of hishtalshelus; [different levels of existence, one less refined than the other which are, like a chain, connected one to the other as] they extend downward.

First [this light is] vested in refined spiritual beings. Afterwards, it becomes vested in lower created beings, who [are inferior to the spiritual creations to the extent that their existence] can be described as an analogy to the higher form of existence.

[I.e., just as an analogy uses an utterly different matter to illustrate the analogue, and yet the same pattern can be seen in both of them. So too, the lower mode of existence is an entirely different form, but reflects the pattern of the higher mode.]

[This downward progression continues,] with the light being vested in even lower levels. [43] Thus the verse, [44] "He offered three thousand parables" [is interpreted to refer to three thousand levels of descent, i.e., from the highest realm in the world of Beriah to our material world, [45] each level appearing as a parable and an analogy to the level above it].

On this basis, it is possible to explain why the ascents within Gan Eden (which reflects the light of memaleh kol almin as mentioned above) from level to level require the nullification of the previous level [of consciousness].

[This represents the direct opposite of] the process of drawing down [the light of memaleh kol almin. For that process involves] enclothing the light in a series of garments, one less refined than the next.

The process of ascent, by contrast, involves divesting these garments and nullifying the previous level. [46]

{On this basis, it is also possible to explain the statement mentioned in many discourses, [47] that even the souls of the Patriarchs and Moshe Rabbeinu, who have dwelled in the upper level of Gan Eden for more than three thousand years, will descend and again be enclothed in bodies [in the Era of Resurrection].

Since the revelation of the Era of Resurrection is vastly superior to the revelation of Gan Eden - even of [the most sublime levels] of the upper level of Gan Eden - [these souls will eagerly descend to receive this revelation].

The mention of "three thousand years" in the above expression parallels the "three thousand parables" mentioned previously and corresponds to the three worlds of Beriah, Yetzirah and Asiyah, for each world contains one thousand levels.

The statement "who have dwelled in the upper level of Gan Eden for more than three thousand years" implies that during this period of time, these souls have divested themselves of all the garments (parables) of the three worlds of Beriah, Yetzirah and Asiyah. Thus, dwelling in Gan Eden for more than three thousand years means that [they have transcended these levels] and have even attained the state of Atzilus. Nevertheless, they too will descend into our material world and be clothed in bodies [at the time of the Resurrection].

For the revelation of the Resurrection will surpass that of Gan Eden, even when the [higher] revelations of Gan Eden that come after [the light has been] divested of all its garments}.

[To summarize: an ascent to a higher level in Gan Eden requires that one first depart from his present spiritual station.] The ascent to a higher level [of consciousness] that will take place during the Era of Mashiach, by contrast, will not necessitate a departure from one's present level. [This will be possible, because at that time,] the Or Ein Sof which has no limits will be revealed. As such, the revelation will be manifest on the material plane as well.

* * *

Even the revelation of the Era of Mashiach will reflect [only] the light of sovev kol almin. Therefore, even in this era, there will be different levels of revelation (as explained above).

The revelation of the Resurrection, however, will (as a whole) be the same for all Jews. [48] For in the Era of Resurrection the essence of the Or Ein Sof that transcends [all possibilities of] division will be revealed.

There will be two aspects to this revelation:

- a) The revelation of the essence of the Or Ein Sof that [the Jewish people] have drawn down through their observance of the mitzvos. This will raise the Jewish people themselves to a higher level. [49]
- b) The revelation of the innate [G-dliness] of the Jewish people, that they are - "the branch of My planting, the work of My hands, in which to take pride."

This quality of the Jewish people is even loftier than the revelation of G-dliness that they draw down through their study of the Torah and their observance of the mitzvos.

For the source of Jewish souls is G-d's essence (higher than the source of the Torah and its mitzvos), and similarly, the Jewish body was chosen by G-d's essence. [50]

Footnotes:

1. Mishnah (Sanhedrin 10:1), customarily recited before beginning the study of Pirkei Avos.
2. Bartenura (and other commentaries) on Sanhedrin, *ibid.*; Midrash Shmuel, beginning of Pirkei Avos.
3. Sanhedrin 90a.
4. Rambam, *Mishneh Torah*, Hilchos Teshuvah 8:8. Even according to the resolution in Chassidus (see *Likkutei Torah*, Tzav 16c, et al) that the World to Come (generally) refers to the Era of Resurrection, at times Gan Eden is also called the World to Come, as mentioned in the maamar, and annotated in fn. 11.
5. Accordingly, we can explain our Sages' rhetorical question, "Are there then three worlds?" (Sanhedrin 90b). Although it would seem that there are indeed three worlds: our world, Gan Eden and the Era of Resurrection (see *Sefer HaIkrim* ch. 30 and conclusion of ch. 31, quoted in *Or HaTorah*, Shelach p. 543), since Gan Eden exists now as well, it may be considered as part of our world.
6. Rambam, *loc. cit.*
7. Tehillim 24:3-4.
8. This applies to even the lower level of Gan Eden as stated in the discourse *Ki Yishalcha* which is cited in the note that follows. See also the series of maamarim 5672, [entitled *BeShaah SheHikdimu*,] Vol. II, beginning of ch. 379 (conclusion of p. 779).

9. Ki Yishalcha, 5679 (Sefer HaMaamarim 5679 conclusion of p. 351ff) and Ki Yishalcha, 5700 (Sefer HaMaamarim 5700 end of p. 44ff).
10. The Shabbos liturgy. See the detailed explanation of this concept in the discourse entitled Ein Aroch Lecha, 5652 (Sefer HaMaamarim 5652 p. 6ff).
11. Sefer HaMaamarim 5652 ibid.; the series of maamarim 5672, [entitled BeShaah SheHikdimu,] Vol. I, ch. 279 (p. 565); II, ch. 380 (p. 781); III p. 1387.
12. Torah Or, Yisro 73b. See also Sefer HaMitzvos of the Tzemach Tzedek 15b; the discourses entitled Ki Yishalcha, 5679 beginning of ch. 2 (Sefer HaMaamarim ibid., end of p. 353ff), and 5700 ch. 4 (Sefer HaMaamarim ibid., p. 48).
13. See Tanya ch. 35 (conclusion of p. 44a and onward), ibid., ch. 37 (p. 49a-b), et al.
14. Eruvin 19a; Chagigah 27a.
15. Yeshayahu 60:21.
16. See Tanya ch. 37 (p. 48b). See also citations in Sefer HaMaamarim Meluket I, p. 308 fn. 33.
17. Likkutei Torah, Shir HaShirim 16c; the first discourse entitled Kol Yisrael Yesh La'Hem Cheilek L'Olam HaBah, 5626 (Sefer HaMaamarim 5626 p. 192), et al.
18. Or HaTorah, Nach, on this verse of Yeshayahu, ch. 3, (p. 288).
19. After the revelation of the Divine-energy the Jews draw down through the observance of mitzvos - see infra fn. 49 - [they will merit the revelation of their essential virtue].

On this basis, we can explain the order of the verse: "Your people are all righteous" refers to the virtues achieved by the Jews through their divine service. As a result, "they shall inherit the land forever." Afterwards, is mentioned the higher quality "the branch of My planting..." It is possible to explain that after the Jews "inherit the land" and the Divine-energy they drew down through their observance of the mitzvos ("Your people are all righteous") is revealed, their essential virtues, how they are "the branch of My planting..." can then be expressed.

20. Tanya, ch. 37 (at the beginning. See also ibid., p. 48a).
21. See ibid., ch. 36, which mentions, "The Era of Mashiach and in particular, when the dead will be resurrected."
22. See the series of discourses entitled Yom Tov Shel Rosh HaShanah 5666, p. 507 which states, "The ultimate ascent to be attained in the Future Era is that [the Jews] will reach their true root and source; there is nothing higher than this... [This relates to the expression] 'and there is none like You, our Deliverer in the Era of Resurrection of the Dead.' At that time, the true root and source of souls as they

are in the essential Truth of G-d's essence will be revealed."

23. See Ki Yishalcha 5700 (Sefer HaMaamarim 5700 p. 45): "The similarity between them (Gan Eden and the Era of Resurrection) is ... they are a reward and bestowal of goodness [for one's actions in this world]."
 24. The wording of the Tzemach Tzedek in the passage from Sefer HaMitzvos cited in fn. 12.
 25. The revelation of the Or Ein Sof drawn down by the Jewish people through their observance of the mitzvos, will be manifest within the world at large as well. {Nevertheless, the Jewish people will be privileged to a greater dimension of this revelation. See Tanya conclusion of ch. 36 and ch. 37 (end of p. 47b and onward)}.
- [The fact that this revelation relates to the world at large] also indicates that this will not be the primary aspect of the World to Come.
26. Berachos 34b.
 27. Yeshayahu 64:3.
 28. See the series of discourses entitled Yom Tov Shel Rosh HaShanah 5666, p. 105. (P. 106) of that source states that it is possible to reach G-d's essential delight through teshuvah (repentance), but not through the observance of the Torah and its mitzvos. Teshuvah reveals the superior quality present within all Jewish souls, which is loftier than the Torah and its mitzvos.
 29. Sefer HaMitzvos cited in fn. 12.
 30. Bereishis 2:10.
 31. With regard to the concepts which follows, see the series of maamarim 5672, [entitled BeShaah SheHikdimu,] Vol. II, chs. 379-380 (p. 779ff).
 32. Shabbos 30b, and sources cited there.
 33. Iggeres HaKodesh, Epistle 17.
 34. Conclusion of tractate Berachos - additional sources cited there.
 35. Tehillim 84:8.
 36. [An Aramaic term meaning "river of fire." By immersing itself in this river, the soul burns away all vestiges of material consciousness.]
 37. Zohar I, 201a; II, 211b, 247a; Introduction of Tikkunei Zohar (17a). See also Torah Or, Mikeitz 31b, 32d, Megillas Esther 96a; Ki Yishalcha 5679 ch. 1 (Sefer HaMaamarim ibid., p. 352); Ki Yishalcha 5700 ch. 1 (Sefer HaMaamarim ibid., p. 45). See also, Maamarei Admur HaEmtzai, Vayikra II, pp. 821-822 and additional sources cited there.
 38. See Zohar I, 219a; II, 211a. See also Maamarei Admur HaZakein, Parshiyos HaTorah II, p. 773, and additional sources cited in the section of references (p. 984).
 39. See at length in the series of discourses entitled Yom Tov Shel Rosh HaShanah, 5666, p. 15.
 40. Torah Or, Mishpatim 76a. See Likkutei Torah, Vayikra 2d, et al.

41. Bereishis Rabbah beginning of ch. 44 — additional sources cited there.
42. [Cf. Tehillim 34:15.]
43. See at length in Sefer HaMaamarim 5679, p. 315ff, et al.
44. Melachim I, 5:12. See also Torah Or, Megillas Esther 98b, et al.
45. [There are three worlds Beriah, Yetzirah, and Asiyah, and each of these worlds can be described as having 1000 levels. For 1000 is ten cubed, a number resulting from the interrelation of the Ten Sefiros.]
46. See the series of discourses entitled Yom Tov Shel Rosh HaShanah 5666, ibid.
47. Sefer HaMaamarim 5654, p. 220, the series of maamarim [5672, entitled BeShaah SheHikdimu], ibid., (beginning of p. 780). Sefer HaMaamarim Kuntreisim II, p. 412a, et al.
48. Likkutei Torah, Shelach 46d; the series of maamarim 5672, [entitled BeShaah SheHikdimu,] Vol. II, p. 1,112; see there.
49. To explain by referring to a similar concept. It is well known that [a soul] cannot attain the revelation of the Resurrection of the Dead without first receiving the revelation of Gan Eden. (See at length in the discourse entitled HaYosheves BaGanim 5713 ch. 8 - Sefer HaMaamarim Meluket II, p. 235).

So, too with regard to the revelation of the Resurrection of the Dead itself: First, there must be the revelation associated with the observance of the mitzvos. Afterwards, it is possible for the source of Jewish souls as they are rooted in G-d's essence to be revealed.

50. Tanya, ch. 49 (end of p. 69a ff). See also Toras Shalom, p. 120.

 End of Text - L'Havin Inyan Techiyas Hameisim
