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THE CONCEPT OF RESURRECTION AND ITS DEVELOPMENT FROM RABBINICAL JUDAISM TO REFORMIST JUDAISM:

(A DESCRIPTIVE AND ANALYTICAL STUDY)

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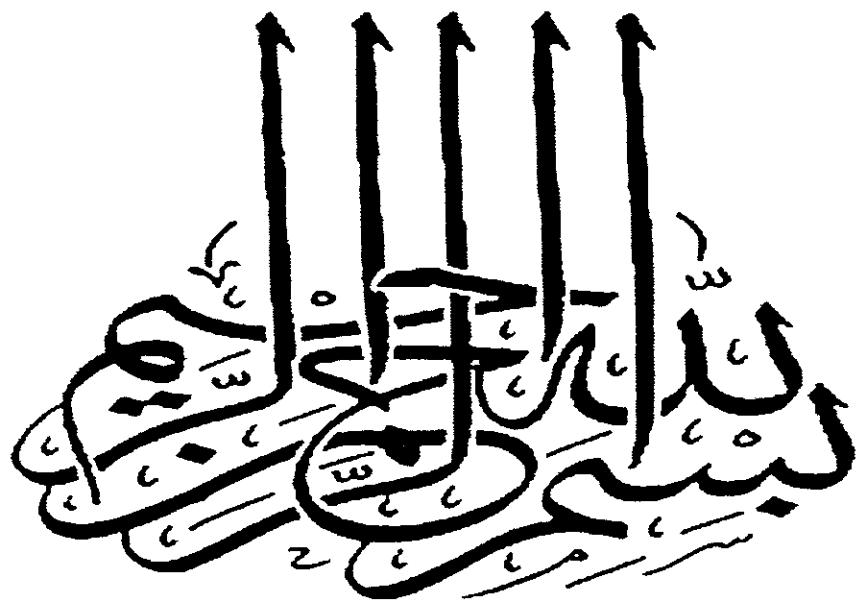
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IN THE NAME OF ALLAH, THE MOST BENEFICIENT, THE MOST MERCIFULL

TITLE OF THE PROJECT REPORT

THE CONCEPT OF RESURRECTION ITS DEVELOPMENT FROM RABBINICAL
JUDAISM TO REFORMIST JUDAISM: (*A HISTORICAL AND ANALYTICAL STUDY*)

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 All glories to be Allah, the omniscient, the omnipotent, all praises of Allah
 are upon prophet ﷺ and on those who believe in Allah and His
 messenger until the Day of Judgment.

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DEDICATION

→ *I lovingly dedicate this humble piece of research work to my parents and other family members who always supported me and encouraged me in thick and thin.*

→ *I dedicate it to the souls of all those who worked day and night to uplift the banner of Islam.*

ABSTRACT

Present study will revolve around the fundamental Jewish belief of Resurrection of the dead “Techiyat ha-Metim” and Immortality of soul in Rabbinical School of thought. The researcher will focus more on how this doctrine was historically developed and systematically over history. Rabbinical literature talked about many disparate and distinct perceptions of Afterlife doctrine. Initially Judaism introduced the concept of Sheol into Jewish eschatology which was gradually developed from time to time. Later on this concept was accompanied by the concept of reward and punishment. Earlier the concept of Sheol was without God's Yahweh jurisdiction, resurrection was preserved only for Jewish righteous then its limitations were extended to all Israelites. Later on this concept was developed and resurrection was considered for both virtuous and evildoers. After that the concept of resurrection was generalized for the Righteous of Gentiles and accompanied by the doctrine of reward and punishment as well. Medieval Jewish Philosophers were much inclined to the immortality of soul rather than corporeal resurrection. Kabbala school of thought introduces the concept of re-incarnation and Gilgul. These Later developments become bone of contention among Jewish schools of thought which created differences of opinion about the doctrine of physical resurrection as the concept of resurrection was not explicitly mentioned in Torah. This phenomenon of diverse opinions regarding the concept of resurrection whither collective or individual was understood in terms of restoration of Israel. Due to the absence of this concept in Torah, Reform Jews interpreted all those verses in their own way where the concept of resurrection was not explicitly mentioned. Therefore they rejected the concept of resurrection of the dead on scientific grounds thus this doctrine remained the bone of contention among Jewish schools of thought till now. This study

will undertake other eschatological terms as well to make the concept of resurrection much clearer to the reader. Moreover, the present study will resolve the contrasting views among Jewish schools of thought focusing more Rabbinical Judaism and Reform Judaism.

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Chapter # 01

Introduction

An Overview of Resurrection

The concept of an afterlife has always been the core and fundamental issue of each and every religion, particularly in the revealed religions, Judaism, Christianity and Islam. The science of comparative religions provides arguments that the primitive societies in either way believed in life after death. They were used to search for answers to the questions such as, why were they created? What is the purpose of life? And where will they go after death? While addressing these questions, various religions like Judaism, Christianity and Islam provide different answers to the questions raised above.

Dealt under eschatology, the body of religious doctrines concerning the human soul in relation to death, resurrection is an unavoidable theological issue in each and every religion. The very concept gets distinction in Semitic religions, Judaism, Christianity and Islam. This concept took shape slowly and was cast into dogmatic form focusing upon belief in either corporeal resurrection of the dead ““Techiyat ha-Metim”¹” or the immortality of soul, which underwent the most significant development during the rabbinic and medieval periods.

Resurrection with variety of its definitions can be defined as a belief that after death in future the dead bodies will rise from their graves, bringing about a revival of the whole person, body and

¹ See John F. Sawyer, "Hebrew Words for the Resurrection of the Dead," *Vetus Testamentum*, XXIII, (1973), Pp, 218-234.

soul². Literally, “Resurrection” means the rising of the dead, returning to life, and revival of perished body and soul. In Judaism it means “the rising of the dead on Judgment Day³”.

A brief glance at the history of Judaism reveals contrasting findings as to the resurrection doctrine. Its nature and development have been proved to be a great deal of difference between the Jewish scholars which eventually resulted in various schools of thoughts regarding the doctrine. Moreover, extremity of those views can be found in these schools of thought to the extent that if one affirms the doctrine, other denies it. The history of Judaism and their canon present juxtaposition of different things while dealing with the doctrine of resurrection.

The Pharisees⁴ and Rabbinical Judaism⁵ stressed a literal resurrection of the physical body. Isa 26, Daniel 12 and Ezakeil vision of Dry Bones 37, are the best examples of this concept. In the rabbinic literature, the Mishnah clearly states: “*All Israel has a share in the world-to-come*” except “*one who says, ‘there is no resurrection of the dead in the Torah*⁶”, but these shares will not be equal based upon their deeds. There are no authentic rabbinic sources which mention belief in immortality of soul with mentioning corporeal resurrection systematically. The silence of Torah itself and later developments are the best stances itself in this regard. Despite this fact, rabbinic thought was much influenced regarding the concept of existence of soul by Greek

²Though the term “immortality” means the dualism of body and soul is time and again used identically with “resurrection” means the reunion of body and soul. However immortality emphasizes a dualism in which the body is perishable, whereas the soul has everlasting life.

³ See, *The American Heritage dictionary*, published in 1969 by Boston publisher Houghton Mifflin

⁴Precursor thinkers of Rabbinical Judaism

⁵ Rabbinical Judaism emerged after the Roman destruction of the second Temple in 70 CE.

⁶See, san. 10.1.

philosophy⁷. Rabbinic thought of Reward and Punishment in the hereafter is based on belief in the reunion of body and the soul before the judgment. The Sadducees, who did not believe in resurrection of the dead, existed in 1st century BC, and the Reform⁸, and denied at all the resurrection of the dead. This is one of the best instances of such kind of differences.

Eschatology has been the core issue in Revealed Religions. The Doctrine of Eschatology undertakes various stages which include death, purgatory, reward and punishment, resurrection, and heaven and hell etc. In Judaism there is the time of Messianic redemption. It had been the core issue expressed by Jewish liturgy at various occasions likewise in morning prayers, Elohaie Neshama, in Shemone 'Esre, and funeral public worships⁹. According to the Babylonian Talmud the Messianic age is to take place on earth and the dead will be resurrected. The Righteous will enter into Heaven¹⁰ after final judgment which is elaborated in various ways in rabbinic literature¹¹. While wicked and those who disobey God's commandment and Mosaic Law will be punished in the Hell¹². Keeping in view its limitations, philosophers and researchers count it as a metaphysical issue where one is dependent upon sacred texts and in need of Divine Guidance for that no one can experience it. Simcha Paull Raphael in his book says that there is no single, authentic Jewish work on the issue of afterlife beliefs. He says that according to a survey of

⁷ See, Jacob Neusner *The encyclopedia of religion*, vol # 1, Article: *Afterlife: Jewish concept*. pp-120-121, published in collaboration with the museum of Jewish Heritage New York, 2000

⁸ A new version of Judaism called Reform developed alongside emancipation during the 19th century. It rejected the belief that Moses was literally given the Torah by God which was incompatible with the modern political and cultural situation of Jews.

⁹ See, Jacob Neusner, *Encyclopedia of Judaism*, Vol, A-1, Article "Death and Afterlife, Judaic Doctrine"

¹⁰ There are five chambers for the righteous of different classes who enter to heaven.

¹¹ See, A. Super, *Immortality in the Babylonian Talmud* (Ph. D dissertation 1067) , pp. 102-109

¹² Seven fold structure of Hell which is discussed in detail in midrashic literature.

1965, 17% Jews believed in afterlife¹³ while the rest of community does not believe in it. Most of the researchers find the Doctrine of an afterlife and Resurrection nebulous and vague in the Old Testament. Therefore Judaism emphasizes on worldly life rather than hereafter. Due to this reason, being the core issue of revealed religions and especially in Judaism, the doctrine of resurrection is not mentioned explicitly only but implicitly underwent through various stages of development. Despite the fact the reader finds some passages which help him in comprehending the theodicy of resurrection in categorical stages i.e., "Ezekiel's vision"¹⁴ of the dry bones that come to life is explicitly a metaphor for Israel's national "Resurrection" in the sixth Century B.C.E centuries before the doctrine of physical resurrection emerged in few Biblical Texts¹⁵. Writings of the Old Testament of Hebrew Bible reject the Greek notion of the immortality of soul¹⁶. The doctrine of resurrection was found in ancient Middle East¹⁷ and Greek religions. Traditional religious Greek believed in individual resurrection of the dead which will be transformed into physical immortality, generally denied by the Greek philosophers¹⁸.

Number of opponents of the Jewish history and reform Judaism maintain that there was no concept of resurrection known in the early books of Hebrew Bible and was not expressed until

¹³ See, Rabbi Dr. Barry Leff , summary of the Simcha Paull Raphael's book "*Jewish views of Afterlife*"

¹⁴ See Ezekial chp:37

¹⁵ See. Jacob Neusner, "Death and Afterlife, Judaic Doctrine", *The Encyclopedia of Judaism*, vol, A-1, Article pp-197-199.

¹⁶ See, Ecclesiastes 3:19ff and Job 14:7ff.

¹⁷ See, James Frazer in his book *The Golden Bough* relates the rising and returning to life to some of the deities and gods such as Osiris and Baal etc.

¹⁸ See, Erwin Rohde, *The Cult of souls & Belief in Immortality among the Greeks* New York: Harper & Row 1925.

the very late post-exilic age. There are many verses in the Bible which deny resurrection¹⁹. Sometime resurrection language in Hebrew bible used in figurative and metaphorical way, as found in Ez. 37:1-4, and in the Apocalypse of Is. 26:17-19 to describe the national restoration of Israel. Due to this reason Sadducees differed with Pharisees. Now it resulted that some scholars maintained belief in the afterlife which is mentioned in pre-exilic books of the Hebrew Bible. However, rabbinic thought that belief in resurrection was introduced in post-exilic era²⁰. As stated in Isaiah “Thy dead shall live, my dead bodies shall rise²¹”. Another statement of the Old Testament in the book of Job indicated that there will be a spiritual resurrection²².

Some sources entail a universal resurrection of the dead for all but in the messianic era. Other sources indicate that resurrection will follow judgment after the messianic era. Similarly some of them view that only the righteous will be resurrected, while others maintain that everyone will be resurrected.

The origin of the resurrection idea: A dialogue with George Nicklesburg is very inspiring work done on Inter-Testamental resurrection. He said in his Book *Resurrection of God* that while inspecting the historical and philosophical aspect of resurrection, it is very much difficult to scrutinize and examine the limits of the study. While conducting a brief survey of earlier religious and philosophical texts, he offered pagan's concept of life-after death, he focused on

¹⁹ Isa, 38: 18-19, Job, 7:9, 10: 21, P, 88: 11-12, 78: 39.

²⁰ See, R. M. Grant, “*The resurrection of the body*” *The Journal of Religion*, Article, vol:28, No:2, April, 1948, pp,120-121

²¹ 26:19

²² 19:25-27

the Hellenistic way of life and concluded that Greeks believed in some type of post-death survival but discarded physical resurrection exclusively.

He also examined the notion of death and resurrection in Old Testament and Post-Biblical texts. On the one hand, he acknowledged the silence of the Old Testament on the issue. On other hand, he traced the seeds of this belief in the covenant between God Yahweh and His people in later developed Post-Biblical literature such as, Isaiah 26, Ezekiel 37 and Daniel 12, where national restoration and individual tendencies are found. He said that the limits of Greek view of immortality of soul and the doctrine of corporeal resurrection were extended and developed with assessment in Post-Biblical literature²³. He stated it strongly that the present state of those who died would ultimately be physically resurrected in future state²⁴. He said that Paul continued in the Jewish idea of the resurrection and considered it as the beginning of Jesus resurrection. Researcher found this book much useful on the origin of resurrection but weak on issue of future of the doctrine of the resurrection.

The concept of resurrection played very much important role in molding afterlife issue in ancient religions. The effect of this an umbrella term “Eschatology” has been injected into Judaism after cross cultural activities and amalgamation with their philosophies. But due to the limited available data and less concentration on life after death rather than worldly life, it was not easy for the researcher to pen down all the variations which took place regarding the concept of Resurrection. However this work will not only help the readers to understand the issue in easy

²³ Likewise, the Apocrypha, Dead Sea Scrolls, Pseudepigrapha, and Josephus etc.;

²⁴ See, N.T Wright, *The Resurrection of the Son of the God*, Minneapolis: Fortress Press, 2003

way but will lead them towards further research on the issue of resurrection of the dead and immortality of soul.

In this piece of work, the researcher will try his best to investigate the historical background of the afterlife issue in rabbinic literature i.e. *Torah*²⁵, *Talmud*²⁶, *Midrash*²⁷ and *Morning Prayer Books*, *Elohaie Neshama*, in *Shemone 'Esre*, and in funeral public worship to find further the origin and development of the resurrection. Keeping this in view, researcher will try his best to find out the reasons that how the doctrine of resurrection was canonized, developed and formulated into rabbinic literature over the centuries. Moreover, the researcher will clarify the

²⁵ تعني كلمة "التوراة" بالعبرية التعلم أو التوجيه (التربيه بالمعنى الحرفي) وخصوصاً فيما يتعلق بالتعليمات والتوجيهات القانونية، وترمز التوراة للأسفار الخمسة الأولى من الكتاب المقدس اليهودي التناخ. وينقسم الكتاب المقدس اليهودي إلى ثلاثة أقسام، التوراة في قسمه الأول، "تبيعيم" (أنباء)، وهو القسم المتعلق بالأنبياء، و"كيرفوم" (أو الكتب بالعربية) وهو قسم الأديبيات اليهودية.

²⁶ التلمود كلمة عبرية تعني الدراسة وهو كتاب تعلم الدينية اليهودية، وتعريف آخر هو تدوين لمناقشات حاخامات اليهود حول الشريعة اليهودية، الأخلاق، الأعراف، وفضص مونقة من التراث اليهودي، وهو أيضاً المصدر الأساسي لتشريع المحاكمات في المدعوى القانونية، التلمود مركب من عصرين. *Mishnah* (from shana, meaning "repeat", which was compiled in the 2nd CE by the Palestinian Rabbi Yahuda HaNasi)

المشناه هي النسخة الأولى المكتوبة من الشريعة اليهودية التي كانت تتناقل شفواً، الجمارا *Gemara* وهذا القسم من التلمود يتناول المشناه بالبحث والدراسة (أحياناً يستعمل أحد المصطلحين تلمود أو جمارا للدلالة على المصطلح الآخر). لكن بينما يصنف الجمارا كتعليقات على المشناه وكتابات للمحاكمات الحكاء، زراه أيضاً بخوض موضع آخر في التناخ *Tanakh* ويتناولها بالشرح الواسع ، وها بكلمات الموارش بالعربية.

²⁷ المدراش بالعربية هي سلسلة مجموعة من التعليقات القديمة على كل أجزاء التناخ بتنظم وتقسم مختلفين من مجموعة إلى أخرى فكل جزء من كتاب في المدراش يمكن أن يكون قصيراً جداً وبعده يصل في التصر إلى كليات قليلة أو جملة واحدة ويوجد بعض من أجزاء من المدراش في التلمود.

notion of rabbinic school of thought regarding resurrection and immortality of soul from that of the Reform school of thought.

IMPORTANCE OF THE TOPIC

Keeping in view world religions and especially in revealed religions the concept of afterlife is the central doctrine. Ancient Hebrew Judaism emphasizes much worldly life rather than life after death. Since Jewish canon was subject to development, the concept of afterlife and especially the notion of resurrection underwent through many stages in the course of history. There are varieties of notions regarding Jewish understanding of Afterlife in Jewish history. Rabbinic Jewish understanding of resurrection and immortality are much different from that of Reform's notion of resurrection and spiritual immortality. The reason was the silence of Tanakh and the later developments regarding the afterlife concept in the history. Keeping in view these various notions regarding the concept of resurrection, Jews emphasized more on this life rather than life after death. Consequently, Judaism dimmed the concept of morality and ethics. Due to this reason they confined the concept of reward and punishment to this life at the advent of Jewish Messiah.

The life and deeds of one who doesn't believe in resurrection will be totally different from those who believe in resurrection. The doctrine of resurrection is closely connected the concept of reward and punishment to make sure God's Justice. The aim and goal of this research work is to settle down the various notions regarding the concept of resurrection in Judaism. Despite the fact that Judaism was subjected to various environmental factors, history witnessed various changes,

but still the present study will find out the origin of the very doctrine and will focus the developments took place in the history regarding the concept of resurrection. Being central tenet and doctrine, without the concept of Afterlife the religion of Judaism will collapse.

STATEMENT OF THE THESIS

The researcher will investigate the concept of resurrection from Jewish perspective focusing more on its historical development from Rabbinical Judaism to Reform Judaism. Since, one finds contrasting findings as to the doctrine of resurrection following are the issues which will be undertaken in the present study.

How does Rabbinical Judaism justify the silence of Tanakh, Five books of Moses, about the resurrection and its historical development while they strongly proclaim the very doctrine?

What are the historical factors which lead Reform Judaism to reject the whole idea of Resurrection presented by Rabbinical Judaism and what is their own standpoint about the very notion? What are the radical different interpretations done by both Rabbinical and Reform Judaism that can be stated in following way?

Whether there would be any resurrection at all? If so, would it take corporeal form or spiritual one or both? Does it has to do with nationalism or is it otherworldly in nature? How can the notion of reward and punishment be correlated with resurrection?

METHODOLOGY

To investigate the doctrine of resurrection in mainstream and Reform Judaism, and to deal with the questions raised above, one needs to consult the sacred texts, and the literature produce latter from where the belief in resurrection had driven. The researcher will adopt the historical, descriptive and comparative methods to expound Rabbinical and Reform stances on the issue and its belongings. It will enable the researcher to do a comparison between Rabbinic and Reform Judaism to help the reader.

LITERATURE REVIEW

The present study will undertake two tasks, one is to explore the primary sources and the other is to ran-sack the secondary sources keeping in view the above mentioned strategy, following literature would be of great significance.

Tanakh²⁸ and the collective body of Jewish law, have no clear statements to comprehend the issue of resurrection which provides ground for Reform Judaism to differ with rabbinical notion of resurrection.

The book "*Death of Death: Resurrection and Immortality in Jewish Thought*" by Neil Gilman is a remarkable, spritural and intellectual milestone for all those who want to trace Jewish thought on death and afterlife, and to know historical evolution of Jewish understanding of the resurrection. He in his book offers historical developments of both physical and spiritual

²⁸Sacred book of Judaism, which is consisting of the Torah, Prophets, and Hagiographa (Ketuvim)

resurrection, starting from near silence of bible on the issue. He is of the view that early Biblical passages of Daniel even metaphorically mentioned the individual resurrection and did not mention the soul. He in his book not only exploring various ideas regarding death, afterlife death, bodily resurrection, spiritual immortality and reincarnation etc., to discuss mainstream Judaism's faith in afterlife but surprisingly, mentions that contemporary Jewish intellectuals and scholars have turned to the notion of bodily resurrection which is Jewish traditional view of bodily resurrection. It dimmed the concept of spiritual immortality which was much emphasized in mediaeval and since the dawn of enlightenment till half of 20th century.

This books, on one hand, offers a good historical background on Jewish eschatology while on other hand, it more emphasizes on personal suggestions. While representing the concept of resurrection in mainstream Judaism he stressed more over the influence of Christian and Greeks on this issue. The concept of resurrection and immortality of soul was represented in innovative and personal synthesis which generating amazing and fashionable statements on the issue. One thing is much surprising to me is that Neil Gilman's arguments on physical resurrection are not much appealing still approved rabbinical stance on this subject.

Resurrection and the restoration of Israel: the Ultimate Victory of the God of Life by Professor Jon D. Levenson, a master piece of research work, in which he adopted descriptive and historical method, to trace the origin of Jewish concept of resurrection and its development in the history. He admitted that the concept of resurrection was a late development in ancient Israelite thoughts and had little connection to primitive civilization. He only focused on the origin of the

eschatological resurrection and approved that Israelites were God chosen people and He will deliver them as God is powerful over death. This book is much useful for the reader in two ways:

- a) It provides a complete line passing from Canaanite to the second temple period.
- b) It focused largely on Jewish exile and their return to the Promised Land and dealt also with the nature of resurrection language.

Work done by Dr.Farj- u-Allah Abdulbari Abu Attaullah, "Eschatology among Judaism, Christianity and Islam", is of great importance. Dealing with resurrection in the three religions, Rabbinic Judaism has not been represented in detail. Furthermore, this piece of work did not elaborate the concept of Reform Judaism on the issue because Reform Judaism was at that time developing tenant and had not yet formulated this doctrine of resurrection. Dr. Farj -ul-Allah Abdulbari did not take help from contemporary English resources.

Saadia ben Joseph, (882-942), great Babylonian Jewish philosopher and codifier of Jewish law, in his classic Book of "*The book of Opinion and Beliefs*", in which he discussed varieties of topic including afterlife. This book was the first major work of medieval Jewish Philosophy²⁹, seeks to provide a rational underpinning for, and defense of, Jewish law and tradition. This book God rewards and punishes humans on the basis of deeds which leave an imprint on their souls. This book rejects the notion of transmigration of soul because souls are immortal and will be not subject to resurrection in the form of other humans or animals. It approves that soul will be

²⁹ The Kitab was edited in Arabic characters by S. Landauer (Leiden, 1860); and again in Hebrew characters with a modern Hebrew translation by Y. Kafah (Jerusalem, 1970). An English translation of the Arabic was made by S. Rosenblatt, the Book of Beliefs and Opinions (New Haven, 1948).

returned to the body after death and there will be resurrection and rewards and punishments will be inflicted upon both soul and body to assure God's Justice. This book much emphasized on rabbinical notion of resurrection not in immortality of soul as there was no concept of Reform Judaism at that time.

R.H.Charless's, book "*A Critical History of the Doctrine of a Future Life in Israel, Judaism and Christianity*" is valuable contribution to the eschatological issue. He discussed in detail the notion of eschatology and dealt with Old Testament eschatology under following three sections:

- (i) The eschatology of the individual
- (ii) The eschatology of the nation, i.e. Israel
- (iii) The synthesis of these two Eschatologies in the fourth century B.C. He further enumerates that in early theology the by death Soul goes to Sheol which was considered out of Yahweh's jurisdiction. His authority was thought to be limited only to the worldly affairs. Sheol was the abode of good and bad collectively. Therefore, it reflects that early Judaism had no ethical and moral ground. This book is the collection of historical data on bodily resurrection and provides rich information about the concept of eschatology from biblical notion. Similarly, I feel this book did not mention in detail the concept of bodily resurrection and immortality of soul in medieval and modern periods.

Dr. Simcha Paull Rapheal in his "*Jewish Views of the Afterlife*" offers a rich introduction and overview of how the afterlife is viewed in Jewish history. This book traces Jewish afterlife and

its development from time to time especially and in rabbinic literature Talmud, Mishnah³⁰, Gemara³¹ and Midrash³², medieval philosophy, kabbalah and Hasidism. One of its special features is that many medieval Jewish texts are presented here for the first time in English. This book is a master piece of research in which the fate of the individual after death is conceived and did not much emphasize the nature of the resurrection of the dead in Jewish teachings. This book ignores the concept of bodily resurrection and spiritual immortality in Reform Judaism at all.

Previous studies are not clearly responding to the issue of resurrection which resulted diversities regarding this core issue. Consequently the doctrine of resurrection is still the bone of contention to be settled. The researcher will try to look into the issue and present it in such a way to help the reader to understand the issue in better way.

³⁰ From the verb shana, meaning "repeat", earliest rabbinic teachings compiled in late second century CE by the Palestinian Rabbi Yahuda HaNasi.

³¹ From the word gamar, "end", "complete", extensive commentary on the Mishna between 3rd and 5th century, Mishnah and Gemara both are the explanatory notes on Talmud.

³² From the Hebrew word darash, to expound or investigate, is an extensive body of legendary material which provides homiletical interpretation and explanations of contradictory or confusing passages in the Torah, which contains a minimal amount of material on life after death and Rabbinic eschatology. This later developed and often discoursed on the fate of the individual after death.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter # 02

The Concept of Resurrection In Rabbinical Judaism (تصویر المعاو عند اليهودية الربانية)

Eschatological Jewish doctrine of afterlife has three important stages and dimensions. First one is that by death souls leaves the body and goes to heaven. Second stage is “Olam Ha Ba” messianic era here on this earth, and the third stage is that physical resurrection will take place, following the Judgment. The Dogma of immortality of soul was individualistic whereas belief in resurrection was nationalistic. But both emerged for the hope of national restoration which would take place in messianic era. Still it is very much difficult task to trace exactly the origin of resurrection in Judaism because the very notion of eschatology is not that much clear in Torah to give its reader the complete sense. Rabbinic thought was influenced by Greco-Roman philosophy regarding soul and its existence. Human soul was undertaken as independent entity. But one will not find that belief in immortality of soul is independent of corporeal resurrection.

In this chapter, in the beginning the researcher will instigate the biblical references of resurrection and then will search out how this concept of resurrection became the fundamental belief of rabbinic Judaism. Not only this, the researcher will also find out that how the concept of physical resurrection was evolved and merged in spiritual resurrection through history.

Biblical view of Resurrection

Belief in resurrection of the departed was not explicitly mentioned in the Old Testament before exile. The doctrine of afterlife without resurrection is incomplete which was always of the primary concern of Jews. The concept of resurrection was not systematically formulated even in rabbinic literature. It was slowly and gradually developed after development of the afterlife theory. In post exilic biblical time two following prevailing thoughts regarding afterlife were integrated to formulate the doctrine of resurrection³³.

i) The concept of God's justice, reward for the virtuous and punishment for wicked.

ii) Blessed revival of Israelite nation to set up messianic kingdom.

The emergence of the ideology of resurrection of the dead, guaranteed Divine justice in messianic era, which was the result of Babylonian exile and persecution and suffering of pious Jews by Antiochus IV³⁴.

Concept of resurrection in Ezekiel

According to Simcha Paull, the notion of resurrection of the dead for the 1st time appeared in Ezekiel³⁵, elaborated figurative or national notion of resurrection, supported by others Biblical³⁶

³³ See, Charles, cf, pp. 129-132

³⁴ Eze, 37:1-13, Isa, 26:19, Dan, 12:1-3

³⁵ Chap, 37:1-8, the vision of dry bone, written probably in 5th century B.C.E

³⁶ Simcha Paull Rapheal in his book, "*Jewish Views of the Afterlife*", divided biblical period into three distinct areas for the sake of comprehension, reflecting the changing historical circumstances of the Israelite people: 1) Early Biblical Period - from Abraham to the Exodus from Egypt, c. 1800 - 1250 BCE; 2) Pre-Exilic Biblical Period -

references as well³⁷, in response to Babylonian exile. Prophet Ezekiel was himself impressed Persian and Zoroastrian concept of afterlife. Ezekiel 37: 11-13, is describing that regathering Israel to the land of Palestine is figurative and symbolic return through divine interference to the land of Palestine³⁸ in the following words:

كَانَتْ خَلَقَ يَدُ الرَّبِّ، فَأَخْرَجَنِي بِرُوحِ الرَّبِّ وَأَنْزَلَنِي فِي وَسْطِ الْبَقْعَةِ وَهِيَ مَلَانَةٌ عَظَامًا، وَأَمْرَنِي عَلَيْهَا مِنْ حَوْلِهَا وَإِذَا هِيَ كَثِيرَةٌ جِدًا عَلَى وَجْهِ الْبَقْعَةِ، وَإِذَا هِيَ يَابِسَةٌ جِدًا. قَالَ لِي: «يَا ابْنَ آدَمَ، أَتَخِنَا هَذِهِ الْعِظَامَ؟» قَالَتْ: «يَا سَيِّدَ الرَّبِّ أَنْتَ تَعْلَمُ». قَالَ لِي: «تَبَّأْ عَلَى هَذِهِ الْعِظَامِ وَقُلْ لَهَا: أَتَيْتَهَا الْعِظَامَ التَّابِسَةَ، اسْمَعِي كَلِمَةَ الرَّبِّ: هَكَذَا قَالَ السَّيِّدُ الرَّبُّ لِهَذِهِ الْعِظَامِ: هَنَّا أَنْجَلْنَا فِيْكُمْ رُوحًا فَتَخَيَّلُونَ. وَأَضْنَعْ عَلَيْكُمْ عَصَبَانِي وَأَكْسِبِكُمْ لَحْمًا وَأَبْسُطْ عَلَيْكُمْ جِلْدًا وَأَجْعَلْ فِيْكُمْ رُوحًا، فَتَخَيَّلُونَ وَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ». قَتَّبَتْ كَمَا أُمِرَّ. وَبَيْنَمَا أَنَا قَتَّبَ كَانَ صَنْوُتَ، وَإِذَا رَغَشَ، فَتَفَارَّبَتِ الْعِظَامُ كُلُّ عَظَمٍ إِلَى عَظِيمِهِ. وَنَظَرَتْ وَإِذَا بِالْعَصَبِيِّ وَاللَّحْمِ كَسَاهَا، وَبُسْطَ الْجِلْدُ عَلَيْهَا مِنْ فَوْقِ، وَلَنِسْ فِيهَا رُوحَ. قَالَ لِي: «تَبَّأْ لِلرُّوحِ، تَبَّأْ يَا ابْنَ آدَمَ، وَقُلْ لِلرُّوحِ: هَكَذَا قَالَ السَّيِّدُ الرَّبُّ: هُلْمَ يَا رُوحُ مِنِ الرِّيَاحِ الْأَرْبَعِ وَهُبْ عَلَى هُوَلَاءِ النَّشَلِ لِيَخِيُّوا». قَتَّبَتْ كَمَا أَمْرَنِي، فَدَخَلَ فِيهِمُ الرُّوحُ، فَخَيَّوْا وَقَامُوا عَلَى أَقْدَامِهِمْ جِيشًا عَظِيمًا جِدًا. قَالَ لِي: «يَا ابْنَ آدَمَ، هَذِهِ الْعِظَامُ هِيَ كُلُّ بَيْتِ إِسْرَائِيلَ. هَا هُمْ يَقُولُونَ: يَسِّرْتِ عِظَامَنَا وَهَلَكَ رَجَاؤُنَا. قَدْ افْقَطَعْنَا. لِذَلِكَ تَبَّأْ وَقُلْ لَهُمْ: هَكَذَا قَالَ السَّيِّدُ الرَّبُّ:

from the Conquest of Canaan at the time of Joshua to the Babylonian Exile, c. 1250 - 586 BCE; and, 3) Post-Exilic Biblical Period - from the Babylonian Exile to the Hellenistic era, c. 586 - 200 BCE. This was the period in which Jewish tradition was developing. Where the doctrine of Afterlife was constantly changing and developing with the passage of time.

³⁷ Isa, 53:10. Hosh, 6:1-4

³⁸ See, Helmer Ringren, Encyclopedia of religion, Article, "Resurrection" vol:12

هَانِدًا أَفْتَحْ قُبُورَكُمْ وَأَصْنِعْكُمْ مِنْ قُبُورِكُمْ يَا شَعْبِي، وَأَتِيْ بِكُمْ إِلَى أَرْضِ إِسْرَائِيل. فَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ عِنْدَ فَتْحِي قُبُورَكُمْ وَإِصْنَاعِي إِيَّاكُمْ مِنْ قُبُورِكُمْ يَا شَعْبِي".³⁹

This passage of Ezekiel expounds national and collective resurrection⁴⁰. With Ezekiel an important and subtle philosophical transformation takes place: individual and collective conceptions of divine Judgment merge for the first time. This development was appealing to God's covenant with Jews and to their survival in the coming messianic kingdom on the land of Palestine. According to Prophetic traditions, the Israelites have been promised restoration at the end of time. Thus the impossible was made possible through divine intervention. This development took at least four centuries to gain recognition and acceptance among all Jews⁴¹. It is therefore one can easily comprehend the reason of differences in accepting the issue of afterlife, especially on issue of resurrection between Pharisees and Sadducees in late 1st century⁴². Sadducees completely rejected the concept of reunion of body and soul. They insisted on the literal interpretation of the Torah consequently rejected the idea of resurrection. At that time the focus was on Temple. They were the elitist priest and their living status was good therefore did not focused on life after death. But what happens to a person when he die? Responding to this question their belief revolves around the concept of Sheol, the place of the departed dead without reference to punishment or reward, at that time the concept of soul was not popular. In Hellenistic period, by Persian was overthrown around 300 BCE, Jews were persecuted and suffered and a hope for afterlife emerged to justify God's Justice. To understand

³⁹ See, Ezakheil, chapter 37:1-8;10, *see*, page : 90

⁴⁰ For same notion of national resurrection other references include: Hos. 6:1-3; Isa. 53:10.

⁴¹ See, leonard J. Green spoon, "the origin of resurrection idea" turning points in biblical faith, pp-cf, 740-750

⁴² See, Iulios finxelten, The Pharisees, two volumes, vol.1, pp.145-160, vol.2, pp. 742-748

the notion that body separates from soul, the idea of Reward and punishment was created by Pharisees. Soul of the Virtuous Jews will go to the world to come after death⁴³. And the souls of the bad Jews will go to the Gehinnom, where the wicked soul will be tormented until it ascends. This forced the Pharisees to incorporate a life after death and a separation of body and soul into their religion. “Eternal salvation is impossible without an immortal soul”. Contiguous belief to the resurrection of the body is the immortality of the soul⁴⁴.

Resurrection of Isaiah

The notion of individual revival of the dead was probably for the first time discussed in Isaiah⁴⁵ and righteous Jews will be physically revived as stated:

”يَتَلَعُّ الْمَوْتَ إِلَى الْأَيْدِ، وَيَمْسَحُ السَّيْدُ الرَّبُّ الْدُّمُوعَ عَنْ كُلِّ الْوُجُوهِ، وَيَنْزِغُ غَارَ شَغْبِهِ عَنْ كُلِّ الْأَرْضِ،
لَأَنَّ الرَّبَّ قَدْ تَكَلَّمَ“

”تَحْيِي أَمْوَالَكَ، تُقْوِّمُ الْجُنُّوْنَ. اسْتَقِظُوا، تَرْثِمُوا يَا سُكَّانَ التُّرَابِ. لَأَنَّ طَلَقَ طَلَقَ أَغْشَابِ، وَالْأَرْضِ
تُسْقِطُ الْأَخْيَلَةَ“

It can be easily noted that Ezekiel’s vision of national restoration had been merged with individual virtuous resurrection. With addition, upon death the deed has to wait in Sheol⁴⁶ till

⁴³ Stated in Ecclesiastes, “All are from the dust, and all turn to dust again.”3:20

⁴⁴ See, Morgan Ehlers, The Hellenistic Era: A change in beliefs in Judaism.

⁴⁵ See, Isaiah, 25:8, 26:19, dated 334 B.C.E. see, also Charles, p, 131. See, page: 90

⁴⁶ In Isaiah, Sheol is considered as a place out of Lard’s YHVH jurisdiction, where dead goes for limited time having no communication with Lard, waiting for resurrection, from where ultimately the righteous will be transformed.

messianic kingdom. To conclude, the existence of individual resurrection guaranteed resurrection of the nation. This concept was fully developed in later two and three centuries.

Resurrection in Daniel

Resurrection was known to Judean who were surviving under the influence of Hellenistic rule. But later on, in response to persecution and suffering of pious Jews, and destruction of Temple by Syrian King Antiochus IV, the book of Daniel was written⁴⁷. A revolutionary development was observed in Daniel chapter 12:1-3:

وَفِي ذَلِكَ الْوَقْتِ يَقُومُ مِنْخَانِيلُ الرَّئِيسُ الْعَظِيمُ الْقَانِيمُ لِيَنْبَيِ شَعْبُكُ، وَيَكُونُ زَمَانٌ ضَيِّقٌ لَمْ يَكُنْ مِنْذَ كَانَتْ أُمَّةٌ إِلَى ذَلِكَ الْوَقْتِ. وَفِي ذَلِكَ الْوَقْتِ يَنْجُى شَعْبُكُ، كُلُّ مَنْ يُوجَدُ مَكْتُوبًا فِي السُّفَرِ، وَكَثِيرُونَ مِنَ الرَّاشِدِينَ فِي ثُرَابِ الْأَرْضِ يَسْتَقِطُونَ، هُؤُلَاءِ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ، وَهُؤُلَاءِ إِلَى الْعَارِبِ لِلَّازِبِرَاءِ الْأَبَدِيِّ. وَالْفَاهِمُونَ يَضِيقُونَ كَضِيقِ الْجَلْدِ، وَالْأَذِينَ رَدُوا كَثِيرِينَ إِلَى الْبَرِّ كَالْكَوَاكِبِ إِلَى أَبْدِ الدَّهْرِ.

It shows that the righteous and wicked both would be resurrected in messianic era and would be eventually rewarded and punished according to their deeds. Jewish post biblical literature, most commonly Talmud and Midrash, includes different notions on destiny of soul after death, corporeal rebirth, messianic emancipation, and the world to come. At this stage there emerges a clear dualistic conception of Judgment - the possibility of reward or punishment - applied for the first time specifically to the post-mortem world.

⁴⁷ Daniel was written in 2nd Century B.C.E,

Historical Background of Resurrection

The references used in the Bible are numerous for the dominion of the dead and nether part of the earth, where dead dwells⁴⁸. Dan Cohn-Sherbok in his book “*Issues in Contemporary Judaism*” he says that there is vague and nebulous indications to the Hereafter in the Old Testament. Later in rabbinic literature the word simply used for Hell (Gehinnom) is taken from these names. Then in Graeco-Roman period the notion of future world began to take shape where the righteous one will be resurrected and rewarded for obeying God’s Law and the wicked one will be cut off and punished for disobedience. Death seems to be final, and soul goes to Sheol, a deep pit where Justice, Peace, Reward and Punishment take place in this world⁴⁹. Even though Job’s distinctive expression on the issue of reward and punishment is that the righteous are not necessarily rewarded in this world. Although Job dis-agrees a system of reward and punishment, telling that the righteous people are not necessarily rewarded in this world⁵⁰. To cope with enormous suffering of pious Jews took place in post-exilic period the notion of physical resurrection was developed and emerged in Daniel by rabbis to justify God’s Justice⁵¹. A number of biblical references described that by death people go to Sheol, the terrible abode to live in, out of God YAHWE’s jurisdiction from where no one can return⁵².

Therefore the reader will find Physical resurrection in Daniel of Hebrew bible. It is mentioned:

⁴⁸ See, Psalms 6:6 and 28:1, Job 28:22 and 30:23 Exodus 15:2, Ezekiel 31:14

⁴⁹ See, Deut. 11:13-17; 28:15-68 and Amos 5:21-24, Lev. 26:2-9.

⁵⁰ See, Stewart , Rabbinic theology, pp-140-142

⁵¹ Ibid, pp.142-143

⁵² See, Is, 5:13-14, Job, 7:8-10, 10:19-21, 17:12-17, 11:6-8, pro:27:20-22.

"كثيرون من الرافقين في تراب الأرض يستيقظون: هؤلاء إلى حياة الأبدية و هؤلاء إلى العار للإذدراء الأبدى"⁵³

So, resurrection is the way of God's justice. But in the later rabbinic period bodily resurrection was a universal phenomenon, as the rabbinic confirmation of God was the source of life. Thus doctrine of bodily resurrection is combined with that of immortality of soul, which was clearly influenced by Greek philosophy⁵⁴. But the use of the immortality of soul in a rabbinic literature is comparatively different and innovative. In Messianic era alienated souls will come back to the body, while in Greek philosophy soul is imprisoned in body and once it leaves the body it never returns again.

To resolve the difficulty that the Hebrew Bible did not contain the doctrine of resurrection of the dead and was regarded as authentic by rabbinic thought. They assumed that every word of Torah, Pentateuch, was passed on by God to Moses. Those who sustained that resurrection of the dead was not mentioned in Torah, they actually falsified the Divine authority of Torah⁵⁵. It is mentioned,

"جِئْنَتِنْ رَأْنَتِ مُوسَى وَبَنُو إِسْرَائِيلَ هَذِهِ التَّشِيْخَةَ لِلرَّبِّ وَقَالُوا: «أَرَأْنَتِ لِلرَّبِّ فَإِنَّهُ قَدْ تَعْظَمُ. الْفَرْسَنْ وَرَأْكَيْهِ طَرَحَهُنَا فِي الْبَخْرِ»"⁵⁶

Likewise it is written:

⁵³ Translation: "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt", Daniel 12:2,

⁵⁴ See, N. Gillman, *The Death of Death: Resurrection & Immortality in Jewish Thought*, pp 70- 76

⁵⁵ Reform Judaism reject the Divine authority of Torah thus rejected the concept of Physical resurrection and stated that this concept is not compatible with that of modern sciences.

⁵⁶ See, Ex. 15:1, "Then shall Moses and the children of Israel sing this song unto the Lord "where the verb sing is used rather than sang which means that they will sing the song after they are resurrected.

"جِئْنَتْ بَنَى يَشْوَعْ مَذْبَحًا لِلرَّبِّ إِلَهِ إِسْرَائِيلَ فِي جَبَلِ عَيْنَالَ"⁵⁷

It means that Joshua shall build alter unto the Lord God of Israel. It is also described in Psalm 84:5, "Blessed are they that dwell in thy house; they shall ever praise thee". These verses intimate that the notion of resurrection of the dead is mentioned in Torah. It means that there are some indications in Tanakh to the life after death but it ignores resurrection whether it will be the corporeal resurrection or spiritual resurrection.

Dr. Barry Leff⁵⁸, in the Summary of *Jewish views of afterlife* says that upon death souls of wicked are sent to Sheol, the underground domain of the dead beyond God Yahweh's care and control, for a period of 12 months, to purify it from sins and to send them to Gan Eden (Heaven). There will be corporeal resurrection, after that, soul will abide in spiritualized form of existence in "Olam Ha Ba" the world to come⁵⁹. This corporeal resurrection is one of Rambam's thirteen tenets of faith which is inherited from medieval philosopher Maimonides by mainstream Judaism.

The Hebrew bible emphasizes life to be flourishing on earth. The concept of Hebrew Sheol underwent through many stages over period of time. The moment God was considered to be the God of the entire world, and not only of Jews, God's power was extended into Sheol as well⁶⁰.

⁵⁷ See, Joshua 8:30, "Then shall Joshua build alter unto the Lord God of Israel" where the term shall build is used rather build.

⁵⁸ A humanitarian, Rabbinate and spiritual leader of Congregation B'nai Israel in Toledo

⁵⁹ This term is also used for the spiritual afterlife or messianic era.

⁶⁰ See, [Wikipedia article, Jewish resurrection](https://en.wikipedia.org/wiki/Jewish_resurrection), Ps, 49:15, Gen, 42:38, Isa, 14:11, Prov, 7:27, and Job 10:20-23

As far as the matter of Torah's silence on the issue is concerned, the researcher found very surprising answer stipulated medieval philosopher Maimonides that Torah dealt with natural issues, as by nature, dead did not come back. So the rejection philosophy of Torah affirmed that resurrection is impossible by nature but God's miraculous intervention made it possible in the early stages of Israelite history⁶¹. Although he was charged for such elaboration and denying the doctrine of resurrection of the dead.

Resurrection of Rabbinic Judaism

The concept of resurrection played very much important role in molding afterlife issue in ancient religions. The effect of umbrella term "Eschatology" has been injected into Judaism after cross cultural activities and amalgamation with their philosophies.

Afterlife theory, developed in late Judaism throughout many centuries, entailing the most important issue of resurrection. The expansion of the doctrine of physical resurrection was radically formulated during interaction with Babylonians, Persian, and Romans. The dogma of resurrection was the fundamental faith of Judaism and testified till 3rd century BCE by rabbinic literature, Torah, Apocrypha and Pseudepigrapha etc. Whatever but Rabbis validated belief in physical resurrection at the Jamnia Council which took place in 90 C. E.

It is stated that there is no clear vision in Torah regarding afterlife and resurrection of the body. The critics of this doctrine are of the view that the dogma of resurrection and spiritual immortality was introduced after Maccabaeus revolt and become essential to the Rabbis. They included it in prayer book in "Tefilla" section called "Gevurot". However belief in final

⁶¹ See, *The Encyclopaedia of Judaism* vol;A-1, article, *Death and After death: Judaic Doctrines*, p-205

resurrection of the dead is the central tenet of the traditional Judaism. Despite the fact mainstream Judaism showed lack of interest in Eschatological matters and still emphasized the existence of corporeal resurrection. In the early stage of the Jewish history, one will find Pharisees differences with Sadducees. For Pharisees, the ancestors of rabbinic Judaism had strong belief that resurrection is mentioned in Torah. While Sadducees rejected the notion of resurrection for that it was not mentioned in Torah. According to Josephus, a Pharisee, believed in resurrection of the dead and immortality of soul.

Some Rabbis say that notion of bodily resurrection was introduced in the Hebrew Bible from the idea of God as a source of life. Others say it came into consciousness in late second century BCE, when Daniel was compiled in response to killing of pious Jews and their suffering⁶². Isaiah and Daniel furnish the idea of the reader regarding resurrection but still there is scarcity of coherent and systematic conduct of the issue.

To be concise, Torah is obviously silent on the issue but still Mishnah stated that all Israelites have a portion in future life except those who deny the resurrection of the dead in Torah, and Epicureans⁶³. In the last two centuries B.C.E, the theory of individual resurrection was enhanced further to accelerate the notion that God will resurrect the dead bodies with their souls for the future judgment at the end of time. The destruction of the Temple in the 2nd century, suffering and persecution of the faithful and pious Jews in sway of Antiochus IV⁶⁴, resulted Maccabeus revolt, were considered as punishment. Jews thought that God is omnipotent, the source of life

⁶² See, J. Collins, A commentary on the Book of Daniel pp-390-392.

⁶³ See: san. 10.1.

⁶⁴ Died in 164 B.C.E

and the Just, then why the unjust persecution of chosen and pious Jews? Responding to this dilemma, on one hand, Daniel introduced that God will certainly reward faithful martyrs and punish the evildoers and promised resurrection for both pious and wicked and suggested physical resurrection of the dead. Rabbis did not find satisfactory textual references except Daniel and Isaiah. On the other hand, Isaiah promised bodily resurrection for the righteous only which was considered the source for God's justice. Therefore the reader will find Physical resurrection in Daniel of Hebrew bible. It is mentioned:

"كثيرون من الراغبين في تراب الأرض يستيقظون: هؤلاء إلى حياة الأبدية و هؤلاء إلى العار للابزدراء الأبدية"⁶⁵

So, resurrection is the way of God's justice. Daniel chapter, 12, *verses*, 1-3 expressed everlasting life, which could be undertaken as immortality of soul and bodily resurrection. But in the later rabbinic period bodily resurrection was a universal phenomenon but was yet not fully permeated. Later, resurrection became God's power and they thought Jewish Him powerful as if He can create human out of non-being then it is much easier for Him to restore the dead bodies to life⁶⁶. Thus doctrine of bodily resurrection is combined with that of immortality of soul, which was clearly influenced by Greek philosophy⁶⁷. But the use of the immortality of the soul in rabbinic literature is comparatively different and inventive. In Messianic era, separated souls will return to the body, while in Greek philosophy the soul is locked up in the body which never returns to

⁶⁵ Translation: "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt", Daniel 12:2,

⁶⁶ See dead sea scrolls and Ps. 146:5-9

⁶⁷ See, Neil Gilman, *The Death of Death: Resurrection & Immortality in Jewish Thought*, pp 70- 76

the body after the departure. Later on, rabbinic Judaism developed and extended this simple model and extensively emphasized physical resurrection and immortality of soul⁶⁸.

Dr. Barry Leff⁶⁹, in the summery of *Jewish views of afterlife* says that by death souls of wicked are sent to Sheol, for a period of 12 months to purify from sins and then thy ascend to Heaven. Corporeal resurrection will take place in spiritualized form in “Olam Ha Ba” the world to come⁷⁰.

The Hebrew bible emphasizes life to be flourishing on earth. The concept of Hebrew Sheol underwent through many stages over period of time. The moment God was considered to be the God of the entire world, and not only of Jews, God’s power was extended into Sheol as well⁷¹. Though, Sheol was previously considered abode from where dead will not ascend⁷².

In late second century B.C.E, Mishnah affirms bodily resurrection for all Israelite “*Daniel*” 12:1-3, the passage of “*Isaiah*” 25: 7-8 and 26: 19-21 suggest the idea of resurrection. These verses must be considered in the exilic context where national resurrection was shaped in the light of figurative resurrection in Ezekiel’s vision of dry bones in chapter 37:1-8.

⁶⁸ See, Neil Gilman, The death of death, resurrection and immortality of soul in Jewish thought, pp-87-90

⁶⁹ A Rabbinate and spiritual humanitarian, leader of Congregation B’nai Israel in Toledo

⁷⁰ This term is also used for the spiritual afterlife or messianic era.

⁷¹ See, Wikipedia article of Jewish resurrection, psalm 49:15, Genesis 42:38, Isaiah 14:11, Proverb 7:27, and Job 10:20-23

⁷² Job: 7: 8-9

كَانَتْ عَلَيَّ يَدُ الرَّبِّ، فَأَخْرَجَنِي بِرُوحِ الرَّبِّ وَأَنْزَلَنِي فِي وَسْطِ الْبَقْعَةِ وَهِيَ مَلَأَةٌ عَظِيمًا،² وَأَمْرَنِي عَلَيْهَا مِنْ حَوْلِهَا وَإِذَا هِيَ كَثِيرَةٌ جَدًا عَلَى وَجْهِ الْبَقْعَةِ، وَإِذَا هِيَ يَابِسَةٌ جَدًا. ³ قَالَ لِي: «نَا أَنْتَ آذَمُ، أَتَخْيَا هَذِهِ الْعِظَامَ؟» قَالَتْ: «بِنَا سَيِّدُ الرَّبِّ أَنْتَ تَخْلُمُ». ⁴ قَالَ لِي: «تَنْبَأْ عَلَى هَذِهِ الْعِظَامِ وَقُلْ لَهَا: أَتَيْتَهَا الْعِظَامَ الْيَابِسَةَ، اسْتَعِي كَلِمَةَ الرَّبِّ». ⁵ هَكُذا قَالَ السَّيِّدُ الرَّبُّ لِهَذِهِ الْعِظَامِ: هَذِهَا أَنْجَلُ فِيْكُمْ رُوحًا قَتَّاخِيْنَوْنَ. ⁶ وَأَنْسَعْ عَلَيْكُمْ عَصَبَنَا وَأَخْسِكُنْ لَهُنَا وَأَنْبَسْتُ عَلَيْكُمْ جِلْدًا وَأَجْعَلْتُ فِيْكُمْ رُوحًا، قَتَّاخِيْنَ وَتَعْلَمُونَ أَنِّي أَنْجَلُ فِيْكُمْ رُوحًا قَتَّاخِيْنَوْنَ. ⁷ وَنَظَرَتْ إِلَيْهِ عَظِيمَةٌ ⁸ وَنَظَرَتْ إِلَيْهِ الرَّبُّ». قَتَّابَتْ كَمَا أُمِرَتْ. وَبَيْنَمَا أَنْتَبَأْ كَانَ صَوْتٌ، وَإِذَا رَغَشَ، قَفَّارَبَتِ الْعِظَامُ كُلُّ عَظَمٍ إِلَى عَظِيمَةٍ. ⁹ وَنَظَرَتْ إِلَيْهِ بِالْعَصْبِ وَالْأَخْمَ كَسَاهَا، وَبِسِطَ الْجِلْدُ عَلَيْهَا مِنْ فَوْقِهِ، وَلَيْسَ فِيهَا رُوحٌ. (٧٦)

Keeping in view the above biblical references, Ezekiel's vision of resurrection would never be easy to comprehend unless the existence of resurrection is assumed. The dogma of resurrection was the fundamental faith of Judaism and testified till 3rd century BCE by Rabbinic literature, Torah, Apocrypha⁷³ and Pseudepigrapha, etc. Almost doctrine of resurrection was regarded as main source of teachings of Judaism but history proved that Sadducees were opposing the idea of resurrection. According to Josephus, Pharisees affirmed belief in individual resurrection and asserted that the souls of virtuous will be subject to revival while the evil soul will be tormented. Pharisees combined both physical resurrection and spiritual immortality⁷⁴. In contrast to Pharisees, Sadducees denied resurrection and emphasized literal interpretations. He also reflected the vision of Sadducees that "soul dies with bodies"⁷⁵. Mishnah also asserted share for all Israelites in world to come but also stated that no resurrection will occur for those who deny resurrection. On the authority of daily prayers, Shemanah Esreh and Amidah, God's power is considered to be the sole key to resurrection and blessed life after death. Amidah prayer, central benediction prayer to Judaism since 1st century B.C.E, affirms bodily resurrection six times.

⁷³ The term "Apocrypha" is Greek word having meaning "hidden", "esoteric", and "falls". It is often used today to refer to the collection of old books printed in some editions of the Bible in a separate section between the Old and New Testaments.

⁷⁴ See, Neil Gilman, The death of death: resurrection and immortality in Jewish thought. P 117

⁷⁵ See, Antiquities of the Jews, 18:13, and also see, Ant. 27, 1,4

⁷⁶ See, ~~see~~, pug. 9c

Talmudic Rabbis say “You revive the dead like awakening the sleep in dust”. They speculated resurrection like Jews awakening every morning from sleep, as God’s blessing. They are of the view that God revives the earth by sending down the rain and blowing the air, similarly God revives the dead from the dust, which indicates God’s Power. Apparently this concept of resurrection as God’s power goes against the Denial concept of resurrection as God’s Justice. Talmudic Rabbi Rabban Gamaliel⁷⁶ was once questioned regarding the deduction of notion of resurrection and he replied by supporting the concept of resurrection of the dead from Torah, Sifre Deuteronomy⁷⁷, 4:4, 31:16 and 31:21, Prophet Isaiah, 26:19 and song, 7:9.

To prove the doctrine of resurrection, R. Jacob asserted on the authority of Deuteronomy 32:39 and testified the doctrine of resurrection. In 3rd century R. Joshua Ben Levi also collected proof for the doctrine of resurrection from Number, 18:28. He stated that Torah does provide us creative argument⁷⁸. It is also mentioned in Enoch “*the pious and virtuous one shall arise from his sleep*⁷⁹”. Palestinian Rabbi in the third century, R. Josia, refuted the heretic questions aroused by Sadducees and Christians alike. Rabbis provided enough references to canonize the concept of resurrection from the Torah for the first time.

However, rabbinic Judaism faced a lot of problems in articulating the dogma of resurrection of the dead. They were not only concerned with resurrection of the dead but they were also stipulated the concept with eternal reward and punishment because all Israelite had the belief that

⁷⁶ Died 110 AD

⁷⁷ See, Babylonian Talmud Sanhedrin 90b and 91b.

⁷⁸ Babylonian Sanhedrin 90b

⁷⁹ This concept is found in Enoch, 91:9-10, 92:2, 2macc. 7:9, 22-23, while Benjamin 10:5-8, included Jewish ancestors in resurrection.

they would appear in front of God for judgment of Good and Evil. To conclude, Rabbinic Judaism thought resurrection of the dead for the righteous only. Later on it was extended to universal resurrection for both virtuous and evil pertaining to reward and punishment and was connected with final judgment in messianic era⁸⁰. At last, not the least, resurrection was formulated as the rabbinic creed, determined by Mishnah⁸¹ and the liturgy⁸².

These few illustrations above are sufficient to understand that the concept of resurrection was a biblical concept and it is totally rabbinic motive. In short God's Justice which was the mean for the revival of dead was extended to the Power of God for the resurrection of dead bodies.

Who will be resurrected?

Keeping in view, the biblical developments⁸³ on issue, rabbinic Judaism did not explicitly mention as to who will be resurrected?

To answer this question, rabbinic literature offered various opinions on the issue. According to M. Avot, 4:29, there will be universal resurrection irrespective of Jew, Gentile, good and evil. Others asserted that: "resurrection is only reserved for Israel⁸⁴". According to some other rabbis resurrection is preserved for the righteous only and not for the wicked⁸⁵. Another view denied

⁸⁰ Deut, 32:9; Sanh. 92b

⁸¹ See, Sanhedrin, 10:1

⁸² See, prayers, Elohi Neshamh and Shemone Esre

⁸³

⁸⁴ Gen. R. 8:6

⁸⁵ Taan. 7a.

resurrection for those who are unaware of Torah or say that there is no resurrection in Torah⁸⁶. This concept of resurrection of the dead was developed under the concept of reward and punishment. Another problematic view was that resurrection would be only for those who died in Israel and asserted that there would be no resurrection for those who died out of Israel⁸⁷. This belief created problems concerning those pious Jews who died outside Israel in exile. Would they be resurrected or not? To determine the answer they supported the transformation of remnant bones called “luz” for the secondary burial in the land of Israel⁸⁸. Varieties of these beliefs regarding who will be resurrected show how the concepts of resurrection gradually evolved and became the fundamental tenet of rabbinic school of thought. Afterlife notion will never be understood without the concept of resurrection of the dead at all.

Immortality of Soul

Immortality is translated from Greek which means “no death⁸⁹”. Immortality of soul is one of the important aspects of Jewish eschatology. This notion was not explicitly described in Old Testament. The notion of immortality of soul emerged and entered into Judaism probably in 2nd or 1st century B.C.E. There are various mystic Jewish schools of thought that assert that the

⁸⁶ See, Sanh. 90a, Isa: 26:4

⁸⁷ See, keth. 111b

⁸⁸ See, Pesikta Rabati, 1:6 and also Meyar, pp, 72:95.

⁸⁹ www.icr.org, Henry M. Morris, Article: *Immortality*.

doctrine of physical doctrine has been dominant over immortality of soul. Some other Jewish schools say that doctrine of resurrection of the dead has been replaced by immortality of soul⁹⁰.

Man is composite of flesh and soul. On death soul leaves the flesh and exists forever. This idea is found in various religious philosophies. Perhaps it was initiated by Egyptians long ago before Judaism, Buddhism, Hinduism and Christianity, and thought that upon death soul liberated the body, and remained immortal. The same notion was passed on to the Greek philosophy⁹¹. Later on, in interaction with Jewish communities, this doctrine was accepted and preached through in the Holy Scripture⁹². In Judaism, this liberated soul is resurrected and embodied into other various living beings to purify itself, and called reincarnation or transmigration of soul.

The faith that soul remains forever and flesh decomposes is purely philosophical issue which is later on extended to the Holy Scripture. It is mentioned in Gen, 9:4 and Lev, 17:11 and describes breath, God's breath, which accompanied flesh and soul, pre-existed the body⁹³ as an element of life. When breath is taken away, the soul goes to Sheol⁹⁴ which passes through many stages.

The belief in immortality of soul was introduced by Greek philosophers through the philosophy of Plato (428-347 BC). It is certain that Holy Scripture was quite ignorant of the immortality of

⁹⁰ See, the Encyclopaedia of Judaism edit; Jacob Neusner, Alan J. Avery-peck and William Scott Green, vol,A-1, article, Death and After life, Judaic Doctrines, pp, cf -200-201

⁹¹ See, Plato, The Republic Book, pp-45-50, where he stated the soul of man is immortal and imperishable.

⁹² See, encyclopaedia of Judaism, article, immortality of soul.

⁹³ See, Philo. "De Opificio Mundi", pp, 46-47

⁹⁴ See, Eccl, 12:7, Job, 34:14

soul, and Pharisees had no vision of immortality of soul with resurrection. But it is not much clear that whether Sadducees denied the immortality of soul or not as they did resurrection of the deceased. It has been mentioned in Jubilees⁹⁵ and Enoch⁹⁶ that soul is awaiting immortality where soul will enjoy the bliss life, while bones are lying in the dust which does not mean the resurrection of dead. These thoughts were latter on enhanced and developed in Enoch and Ethiopic literature where soul remain after death and will resurrected at the last Day of Judgment. The book of Wisdom anticipated that virtuous soul is immortal⁹⁷. It is also expressed in Maccabees 4 that immortality is rewarded to the soul of the righteous only. Pharisees were of the view that both of the doctrine, resurrection and immortality of soul, were coexisted without any problem.

Mostly, it seems to the researcher that the term “immortality of soul” is used exchangeably with “Tehiyat he-Meitim” or resurrection of the dead, but there are valuable differences found in both the doctrines. The immortality of soul promoted dualistic concept in the sense that the body is perishable whereas the soul is eternal⁹⁸. This was because, soul was much emphasized over the flesh which resulted in the endorsement of the immortality of soul. This approach obviously contrasted the anthropological approach of physical resurrection.

⁹⁵ See, 23:26-31.

⁹⁶ See, 3:4.

⁹⁷ See, Wisdom, 1:15, 3:4, 4:1, 7:13

⁹⁸ See, Jewish bible quarterly, 5th footnote, “the resurrection motif in the Hebrew bible by Leila Leah Broner, vol.30, No.3, 2002

The later view affirmed Ishiah and Daniel's view of Tehiyat ha-meitim. The philosopher of medieval age showed inclination to the doctrine of immortality of soul. They did not reject physical resurrection at all but valued it on secondary status. History proves that there was tension between "Tehiyat ha-Meitim" and immortality of soul.

Rabbinic Judaism classified eschatology into three major components which are resurrection of the body or "Tehiyat ha-Meitim", immortality of soul and Gilgul or reincarnation. They are of the view that self is comprised of flesh and soul. Due to this reason, the researcher has found that the concepts of resurrection and immortality of soul are rarely mentioned side by side with each other. The belief in both spiritual and corporeal resurrection was developed in later period by medieval interpreters, while philosophers, on the one hand, showed favor toward immortality of soul and, on other hand, did not explicitly deny resurrection of the body. In mediaeval period the entire Jewish theology and philosophy remained under the effect of traditional doctrine of resurrection⁹⁹. Upon death, body decays while soul exists for eternity. The doctrine of reward and punishment, necessary element of afterlife, demanded the re-union of body and soul for future judgment, which is impossible with resurrection of the dead¹⁰⁰.

In earlier Hebrew biblical accounts the doctrine of resurrection irrespective of its nature was Pharisaic belief. They were of the view that this dualism of flesh and soul, or immortality of soul, is not explicitly elaborated by Old Testament. This belief distinguished them from

⁹⁹ See, Dr. k. Kohler, *Jewish Theology Systematically and Historically considered*, pub; The Macmillan Company in 1918, p-310

¹⁰⁰ See, *The Cambridge history of Judaism*, edit; Steven T. Katz, "Rabbinic theology of resurrection, Vol. 4, pp, cf- 956-959.

Sadducees who borrowed this belief from Aristotelian and Platonian view of immortality of soul. In Greek philosophy,¹⁰¹ souls believed strive hard to liberate itself from body to gain true reality and eternity. Philosophers thought that soul exists forever while body perishes.

As far as the matter of Resurrection is concerned it carried hope for national restoration while the concept of immortality of soul applied to the individual survival. That is why, the doctrine of immortality of soul and belief in resurrection of the dead were fused together and thought to be essential to mainstream Judaism. This caused a dilemma in medieval philosophy and especially in the work of Maimonides¹⁰².

There are some other scholars who have tried to furnish the idea of immortality of soul by providing biblical references. It is mentioned in Sifre Ecclesiastes¹⁰³, which verifies that human is composed of flesh and soul. There are three terms in the Bible which is characterizing soul as, Nefesh, Neshamah, and Ruh¹⁰⁴. Psalm¹⁰⁵ also paves the way for the emergence of spiritual immortality in Talmudic folklore. Wisdom of Solomon¹⁰⁶, probably canonized in 1st century C.E, which explicitly expressed the fate of righteous person full of hope of the immortality. It shows that the soul of the righteous is the source of immortality.

¹⁰¹ See, Plato's phaedo

¹⁰² Moses ben memon, a Spanish Jewish Aristotelian paramount philosopher, who codified Jewish belief and law in 1135-1204.

¹⁰³ See, Eccl: 12:7, Gen: 2:7

¹⁰⁴ See, Job 34:14-15, Ps,150:6, and Ex, 1:5

¹⁰⁵ See, 146:4

¹⁰⁶ See, 2:22-3:8, 3:4.

On other hand, Josephus in “Antiquities of the Jews” stated that soul has a deathless strength whereas soul of the righteous shall have the power to live again¹⁰⁷. In “War” it is stated that the souls are immortal and upon death the souls of good people transform into other bodies and the souls of evildoers are subject to penalty. Here it seems that Josephus emphasized the doctrine of spiritual immortality, though his account of antiquities included physical resurrection. Despite this, he had already incorporated both of doctrines. Rabbis integrated both physical resurrection and spiritual immortality in Talmudic period. They had strong hold over this doctrine till the dawn of modernity and enlightenment.

Medieval Jewish philosophy emphasized much on spiritual immortality and placed the doctrine of corporeal resurrection in secondary position, which obviously gave message of denying the concept of resurrection of the dead. As mentioned earlier this caused problems to medieval philosophers and especially in the work of Maimonides. The researcher concluded that there is variation in the opinions of Maimonides, following Aristotle, on the issue of resurrection of the dead and spiritual immortality. In the beginning he, in his commentary on “*MISHNA*”,¹⁰⁸ and some other works valorized the doctrine of spiritual immortality in the messianic era. Due to this reason he was charged of the rejection of the doctrine of physical resurrection in various statements and was called a heretic. It is mentioned that he asserted that there will be no need for physical existence in world to come and soul will not only enjoy but will be attaining the

¹⁰⁷ See, 18, 1:3

¹⁰⁸ The extended preamble to M.San 10:1, commonly called introduction to Helek

ultimate truth for the salvation in the presence of God. He proclaimed that only the souls of the righteous shall receive the ultimate reward¹⁰⁹.

While responding to these, he not only denied their charges but also appealed that his writings needed careful readings. In his later work, he not only showed leniency figuratively towards *Tehiyat he-metim* “Resurrection of the dead”, but also included it in thirteen articles of faith by saying that doctrine of resurrection of the dead is the fundamental tenet expounded by our Holy person Moses¹¹⁰. He further confirmed both the doctrines and mentioned the physical resurrection for the first time explicitly and included it in the 13 principles of faith while formulating the articles of faith¹¹¹. He, in his book, “*Treatise on Resurrection*” mentioned that in the messianic age the souls of righteous will return to their bodies to enjoy for a long period and die after certain period of time¹¹². He then further elaborated this idea and said that the soul of only those persons will be resurrected again whose souls were previously resurrected for eternal spiritual existence in messianic age¹¹³. Researcher concludes that even this kind of philosophical and apologetic approach of Maimonides poorly represented the doctrine of corporeal resurrection and still preferred the notion of spiritual immortality.

¹⁰⁹ See, Maimonides, commentary on the Mishnah Torah, and Law of Repentance

¹¹⁰ See, the Cambridge history of Judaism, edit; Steven T. Katz, “Rabbinic theology of resurrection, Vol. 4, pp, cf, 956-959.

¹¹¹ See, Maimonides, *Essay on resurrection*.

¹¹² Researcher did not find any source which mentioned the exact time period of enjoyment after rebirth till second death.

¹¹³ See, Mircea Eliade, *The encyclopedia of Religion*, vol:1, Afterlife: Jewish concept, pp,122-123

Abraham Ben David¹¹⁴, commented on Maimonides that he was much closer to those philosophers who denounced physical resurrection and maintained the spiritual resurrection only. Abraham Ben David's point of view was that it is the dead body which will be subjected to the resurrection for eternal life. Among earlier Babylonian Philosophers, Saadia Gaon¹¹⁵, in his book "*The Book of Beliefs and Opinions*" quoted the vision of Daniel, Isa, and Ezekiel for the physical resurrection and then interpreted it philosophically and advocated the possibility of reunion of flesh and soul. He preceded that matter is imperishable and argued that if God could create the universe out of non-being than He should be able to bring decomposed matter again to life. Lastly, he proclaimed that there will be two kinds of resurrections¹¹⁶:

- a) At the time of Messiah there will be resurrection for the righteous Israelite, and
- b) Resurrection for all other virtuous in the time to come.

From this, the researcher concluded that Saadia thought that souls shall mix up with resurrected bodies before God for future Judgment to receive final reward and punishment.

¹¹⁴ Died in 1198, contemporary to Maimonides, wrote on the sidebar of Hebrew edition of Mishneh Torah (Law of Repentance, 8:2).

¹¹⁵ Can be also written Saadia Ben Joseph, lived from 882 till 942,

¹¹⁶ See, Saadia ben Joseph, *The book of beliefs and opinions*, and See, the *Encyclopaedia of Judaism* edit; Jacob Neusner, Alan J. Avery-peck and William Scott Green, vol,A-1, article, Death and After life, Judaic Doctrines, pp, cf -200-2006

Abraham Ibn Ezra, 1092- 1167, in his commentary on Daniel, accepted that second resurrection will be totally spiritual¹¹⁷. Moses Ben Nahman or Nahmanides accepted eternal life for both flesh and soul in future life, where bodily existence will be spiritual and free of corporeal requirements. This view was accompanied by Hasdia Crescas, 1340-1444, who harping the same tune. Finally, Joseph Albo strengthened the view of Maimonides in his “*Book of Principles*”. He asserted that, as far as the matter of Jewish medieval philosophy is concerned, they, on one hand, accepted the belief in resurrection and, on other hand, insisted the self-evidence of spiritual immortality¹¹⁸. He posited that not only God’s knowledge can make spiritual immortality but practice must be associated with knowledge to gain spiritual immortality¹¹⁹. Hence, the researcher concluding that there is no disagreement between spiritual immortality and corporeal resurrection. But it confuses the reader that Judgment day will occur after the physical resurrection and Judgment of individual soul. Maimonides view was criticized by Hasadai Crescas in 14th century. He said that salvation can be attained through God’s love¹²⁰.

So, all this above discussion shows that the doctrine of physical and spiritual resurrection in medieval period passed through contradictory position. Spiritual immortality was dealt as the prime concern because Eternal salvation is impossible without an immortal soul while leaving large space for corporeal resurrection to narrow down the gap between Torah’s viewpoint and that of the philosophers. But latter modern Jewish thinkers have much emphasized the dogma of spiritual immortality rather than corporeal resurrection.

¹¹⁷ Ibid.

¹¹⁸ See, Joseph Albo, *Ikarim*, 4:35-41

¹¹⁹ See, Mircea Eliade, *The encyclopedia of Religion*, Vol,1, “Afterlife: Jewish concepts, p-123

¹²⁰ See, H. Crescas, *The light of the lord*, 2:6,3:3

Re-incarnation in Kabbalistic view

Hebrew Bible in Isiah, Daniel and Ezekiel has presented for the first time the doctrine of corporeal resurrection probably in third and second century BCE. After two years or so, another idea entered into Judaism regarding Olam Ha Ba called the doctrine of spiritual immortality. In Medieval Period, the doctrine of physical resurrection was associated with spiritual immortality by Jewish interpreters. Then medieval Jewish mystics in Middle Ages widened this idea and developed another doctrine called reincarnation, the transmigration of soul.

Jewish mystical view of resurrection is known “Reincarnation” or “Gilgul”, wheel of life, the transmigration of soul, was dominant thought in Kabbalistic eschatology. They thought that souls reincarnated into other bodies of men and animals to fulfill their remaining duties, to get the opportunity of purification from the sins. This reincarnation was considered as punishment. There were some souls which could not be released from the cycles of reincarnation. Consequently these souls wandered desperately to take refuge in the bodies of other living beings. If in previous life the souls committed good deeds, they will be then reborn in the form of men and if it commits evil, it will be reborn in the form of animal according to the nature of the deeds committed by soul. In the teachings of Torah, the soul exists even after its departure from the body, further given extension in the doctrine of reincarnation to re-enter into another body to perform the remaining duties, to attain salvation and perfection.

The doctrine that upon death soul liberates from body, soul of both righteous and wicked, goes to Sheol, after passing there sometime it returns back to dwell various forms of humans or animals to be completely purified from sins and attain blissful life and perfection. After that this soul is

conceived among Godly souls from where it was for the first time emanated. In Judaism if man does good things which outweigh evil, his soul will pass into human body otherwise that of an animal. This doctrine was foreign to Judaism until eighth century when accepted by Karaites¹²¹ and other Jewish followers and became central tenet of medieval Jewish mysticism¹²² in twelfth and thirteen centuries. But the doctrine of resurrection is not compatible with that of philosophical reincarnation theory. Jewish mystics placed the concept of physical resurrection in subordinate status and gave much priority to the newly emerged idea of reincarnation. Due to this reason, the doctrine of reincarnation faced severe criticism¹²³. However researcher suggests that resurrection should not be confused with doctrine of reincarnation.

Jewish Post-biblical literature, most commonly Talmud and Midrash, includes different notions on destiny of soul after death, corporeal rebirth, messianic emancipation, and the world to come. In Torah, Genesis (bereishit) 2:7, Ecclesiastes, 12:7, and Midrah Hagadol 2:7 mention that soul returns back to God, from whom it had emanated. Later in 13th century medieval philosophers, especially Maimonides, sometime valorized spiritual immortality and sometime emphasized physical resurrection. In medieval period, again there was another shift in afterlife doctrine concerning soul, as belief in reincarnation or “Gilgul” in Jewish mysticism emerged in Kabbalistic literature and in most authentic Kabbalistic book “Zohar”¹²⁴. The most important and

¹²¹ See, Electronic Word Inn Urdu Dictionary, a group of Jews that accepts Hebrew sacred writings as divinely stimulated legislation and refutes the authority of post biblical tradition of the Talmud in eighth century aroused in Iraq.

¹²² See, Jewish encyclopedia, article, Transmigration of souls

¹²³ Ibid.

¹²⁴ See, Rapheal, simcha paul, Jewish views of Afterlife by, “Afterlife and soul of Kabala” p-4.

sacred text book of Kabala which undertakes the evolution of afterlife and discussion on the doctrine of soul, *Mystic commentary on Torah*, published by Moses de Leon somewhere between 1280-1286, almost in 13th century¹²⁵. One would not be able to comprehend the doctrine of immortality and eschatology of Zohar without knowing the Kabbalistic dogma of soul. The Zohar cites three important Jewish aspects of the soul Nefesh also known as vegetative soul, the very 1st component originated in a person, Ruah also known as an animal soul, Neshama also known as an intellectual soul¹²⁶. Nefesh was characterized that after death it goes to the pit and confronts bitter conditions. Zohar teaches that Nefesh remains with body in the grave after death where it is punished for the sins committed in this worldly life. The Ruahs mediatory level of soul, subject to the retribution in Gehenna for certain period, and the Neshama, Ethereal and supernal level of soul, refreshed by fulfilling the commandment of Torah and give the impression to be the link between Human and God, goes into Eden¹²⁷. We do find these three terms in Bible used for Spirit. The three separate aspects of soul represent the separate fates of soul. The first two souls, Nefesh and Ruah, are capable of committing sin and can be emotionally influenced by sins, would be subject to punishment. While Neshama, third and the supernal level of soul is free from impurities and is believed to be stored in the place called “Tseror ha Hayyim”, in which the souls of all persons will be housed, as illustrated by Zohar, and will be given rebirth after death¹²⁸. This biblical language was developed later by medieval philosophers yet well-matched with rabbinic strand. The Zohar not only proposes pure spirit but suggests

¹²⁵ Ibid, pp-4-6, See also, Scholem ,Qabala, pp,55-62, 212-242,

¹²⁶ See, G. Scholem, On the Mystical Shape of Godhead, p,155 and p, 218,

¹²⁷ Ibid, pp, 154-155, for further detail see, Simcha paul's Jewish views of Afterlife, “Afterlife and soul of Qabala, pp, 7-8

¹²⁸ See, Simcha Paul, *Afterlife and the soul of Qabala*, pp, 41-42

amalgamation of soul with God for perfection and salvation. In the process of salvation soul of the righteous and wicked both suffer the chain of birth and deaths. At last, they attain perfection after accomplishing all commandments¹²⁹ and to help others wherever they attain salvation.

Medieval philosophers, such as Saadia Gaon, Abraham Ibn Ezra, Maimonides and Abraham bar Hiya and others thought that there are three aspects of soul as mentioned by Zohar. Kabalists further fused this tripartite division of soul with philosophical notion of soul and formed a united single whole human being¹³⁰. Researcher thinks that Jewish reincarnation at this point, helping others, is quite similar to the Nirvana or Bodhisattva in Buddhism. However, this is not the concern of researcher to trace the impact of Indian Philosophy on rabbinic and Medieval Judaism in the doctrine of reincarnation “Gilgul”.

But still it is believed that it was not the fundamental belief and it remained a subordinate dogma in Rabbinic Judaism, for that it was neither mentioned in Torah nor explicitly in Rabbinic literature. Not only did this, but while formulating the 13 principals, Maimonides had not mention the doctrine of reincarnation. The Lurianic Mystic explanations have lasting impacts till this day and attained popularity among the Jewish spiritualists¹³¹. Due to this reason various Rabbis had rejected the notion of transmigration of soul which was central to Hasidic Judaism.

¹²⁹ There are 613 commandments divided into 248 affirmative and 365 negative orders called Mitzvot.

¹³⁰ For detail see, the Kabbalistic view of the soul in Kabbala by Scholem, pp, 690-693, see also, the functions and tripartite division of these three separate forms of soul in the book of R. Simcha paul, *the Jewish views of afterlife in chapter "Afterlife and the soul in Qabala"*.

¹³¹ See, J. Neusner, A. J. Avery-Pek and W. S. Green, *The Encyclopedia of Judaism*, Vol: 1, A-1, article “Death and afterlife. Judaic Doctrine of” p-207

The doctrine of metempsychosis or reincarnation of soul is the integral part of the Kabbalistic eschatology. The doctrine of reincarnation of soul was named by Kabbalahs as Gilgul “revolution”, “wheel”. Scholem claimed that the idea of transmigration of soul was totally borrowed from alien philosophies. Though this was neither a biblical issue nor taught in Talmudic and Midrashic literature. This doctrine was developed later on philosophically, which teaches that after death, the soul returns to earth and adopts a new corporeal form. This physical re-embodiment causes amends to sins and thus achieves further perfection¹³².

In 8th century, for the first time, the doctrine of transmigration of soul was accepted by Anan Ben David, originator of Jewish sect “Karaism”. Two hundred years later, in 10th century, Saadia Gaon rejected transmigration of soul as doctrine of Judaism by declaring it “Stupidity and nonsense¹³³,” it was not only Saadia Gaon who rejected this doctrine but the most important medieval interpreters likewise David Kimi, Hasdai Crescas, Joseph Albo, Abraham ibn Daud and Bedrishi also rejected the notion of reincarnation at all¹³⁴. But still this doctrine was gaining roots and becoming increasingly popular day by day and had replacing the doctrine of corporeal resurrection among Kabbalistics literature.

¹³² See, S. Shalomi, *life in Hereafter*, pp- 595-597

¹³³ See, Scholem ,Godhead, pp, 197-198

¹³⁴ See, Wikipedia article “Reincarnation: Judaism.

In the Sefer Bahir, 1150-1200, reincarnation of soul idea was coined literally as an esoteric dogma¹³⁵. Kabbalist of Gerona, had the strong influence upon Spanish Kabbalist who generated the Zohar, they also thought it as an esoteric dogma. After that period, the doctrine of transmigration of soul became very much familiar in Kabbalistic circles. In the beginning, reincarnation was not universal and was limited to particular sinners who were guilty of sex¹³⁶. Through reincarnation soul is able to compensate and to make amend for the committed sins and to purify itself. A pupil of Nahmanides, Rabbi Sheshet des Mercadell, extended reincarnation for all evildoers¹³⁷. Later, Kabbalists asserted that reincarnation is for both evildoers and righteous. On the one hand, the only purpose of the reincarnation, it gives the soul a chance to purify itself and improve its deeds, on the other hand, Sefer ha- Bahir and Zohar never declared the transmigration of soul into an animal body but maintained transmigration of human soul into human form. In 1585 religious chief Modena in Italy, Barukh Abraham, said that by committing sins souls are transmigrated into animal bodies. The doctrine that soul is transmigrated into an animal body contradicted with that of “Gilgul” which teaches the process of purification of soul and evolutionary fortune of soul¹³⁸ while rebirth of human soul into an animal soul was thought to be downfall of the soul. Later on, Philosophical interpretations limited reincarnation into human soul only, and was not abolished completely from the Jewish thought, as found in eastern Folk customs¹³⁹. Gilgulim, in Kabbalistic interpretation, is that soul is reincarnated several time to perform 613 Commandments, Mitzvot to attain perfection.

¹³⁵ See, Scholem, *Godhead*, p.207, see also, Scholem, *Kabbala*, pp, 143-345,

¹³⁶ Ibid p, 212

¹³⁷ Ibid pp, 209-211

¹³⁸ See, *Godhead*, p.225

¹³⁹ See, *kabbalah* , p.347

The doctrine of Gilgul became fashionable trend in folk belief and was discussed in the literature of Yiddish among Ashkenaz Jews. It means that Kabbalistic view of Gilgul was developed step by step. The researcher thinks that Kabbalistic notion of Gilgul was linked with physical resurrection which will be totally spiritually transformed, was successfully harmonized with the teachings of rabbinic Judaism. Bodily resurrection was not fully harmonized with spiritual Iurianic Kabbalah. Jewish mystics, later on, spiritually interpreted the doctrine of resurrection in these words "that soul has been created for various reincarnations and materialization of the spiritual body". Furthermore, at resurrection, those souls which have not yet completed the spiritualization of body will materialize here to fulfill Mitzvot¹⁴⁰.

The purpose of re-incarnation—Transmigration of soul was, to repair and correct the destruction and sins committed in earlier existence, as punishment, to purify them. In the history of Judaism certain souls were reincarnated as they were in previous life. In view of that, David, Bathsheba, and Uriah were the reincarnation of Adam, Eve, and serpent. The notion of transmigration was in medieval period changed into Folk dogmas. Then, in the 16th century, the term "Dybbuk"¹⁴¹, was utilized for representing the evil soul whose sins are so abundant that could not be restored even passing through reincarnation and Gilgul. That unpurified and poor souls are considered demons, wandering anxiously in the world to seek refuge in breakable and helpless bodies¹⁴². By the development of Gilgul theory sick souls were unable to reincarnate.

¹⁴⁰ See, S. Shalom, *Some Thoughts on the Hereafter*, p. 7

¹⁴¹ It was for the first time use in 1602 in the book of stories in Germany. It is a Hebrew word having the meaning clinging and cleaving, not used in Zohar, appeared later in 17th century among German and Eastren Europeon Jews. For more details see, Godhead, p222. Kabbalistic teachings of gilgul were the result of dybbuk.

¹⁴² See, Mircea Eliade, *The Encyclopedia of religion*, vol:1, Afterlife Jewish concepts, p, 123

In short, Kabbalistic teachings of afterlife discussed three dimensions of Soul which experiences various stages. The lower souls are purified and involved with physical emotions. And the higher level of soul is experiencing the metaphysical and transcendental pleasure¹⁴³. One thing was very much astonishing that in Kabbalistic teaching “Gehenna” was perceived the abode of painful punishment and purification and to restore to the blissful life, had direct proportion to the worldly actions. This notion was conflicted with concept of “Gilgul” and had never been properly resolved¹⁴⁴. The above passages clearly mention how successfully the doctrine of corporeal resurrection was introduced in Hebrew bible, although Judaism was living without this concept in the history. Later, corporeal resurrection was fused with immortality of soul in medieval period. One will also observe variations in afterlife issue and will note how the Kabbalistic notion of reincarnation was preceded through Gilgul along with doctrine of physical resurrection which affirmed the rabbinic ideology of resurrection of the dead. So, Kabbalistic view of eschatology played a vital contribution Jewish afterlife by developing psychologically leaned an account of after death experiences¹⁴⁵. The above passages reflected one thing that these beliefs seem complicated to reconcile with each other because Jews did not emphasize much on afterlife teachings.

¹⁴³ See, Simcha Paull, *Jewish views of Afterlife*, “Afterlife and the Soul in Qabalah chapter 8, p-56

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

Resurrection and the Restoration of Israel

Jewish doctrine of resurrection of the dead and their responses to the Jewish persecution and exile, Jewish Rabbis expounded the theory of Jewish identity and the concept of resurrection. The doctrine of resurrection of the dead is attached with the concept of restoration of Israel in Messianic era. Whither this concept of resurrection is individual or collective but one thing is clear that the concept of individual resurrection would not understandable without the concept of collective resurrection. In earlier period resurrection was confined only to individual resurrection but in later biblical passages¹⁴⁶ both of the concepts individual and collective or general resurrections were synthesized. Apart from individual resurrection it is rather much difficult to understand national resurrection God YHVH is the God of entire Jewish nation. Historically, the idea of a national collectivity was central to Judaism from its inception¹⁴⁷. The concept of national resurrection was mentioned for connection of Messiah with coming kingdom of YHVH where God will bring social and political Peace and Justice on this earth. Unlike, in the matter of individual spiritual immortality, which developed slowly and gradually later on, the concept of restoration of the state of Israel was not much emphasized.

¹⁴⁶ See, Ezek, 11:17-21; 36:25-32.

¹⁴⁷ See, Simcha Paul Rapheal, *Jewish Views of the Afterlife, chapter-3, page- 28*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter# 03

THE CONCEPT OF RESURRECTION IN REFROMIST JUDAISM

Introduction

In this chapter, the investigator (الباحث) focuses on the doctrine of afterlife and especially the concept of resurrection (البعث) from the view of Reform Judaism. Reform Judaism, on one hand, kept the traditional principles; while on other hand, degraded the doctrine of afterlife as they rejected the concept of bodily resurrection totally on the basis of modern sciences. They testified spiritual immortality and stated that man is created in the image of God. In addition to this, they introduced new idea of "*Tikkun Olam*", to repair the broken and unfinished job of the deceased. The researcher evaluates the concept of immortality of soul and the changes that occurred in Reform Judaism¹⁵³ prayer books in religious context. The researcher aims to cast aside and abandon the psychological aspects and scientific interpretations of the issue as it is not the aim and purpose of the research work.

التصوّر المعاصر عند اليهودية الاصلاديّة (The Concept Resurrection in Reformist Judaism)

It was mentioned in earlier chapters that the doctrine of resurrection had not been firmly rooted in the Hebrew Bible. Rather it was asserted that the concept of resurrection was introduced in later period even in the late passages of bible. Still the doctrine of physical resurrection was the

¹⁵³ See, *Footnote*, 153, Page . 61

integral part of rabbinic Judaism. At early stage, Death had no problem with God's scheme of creation. Upon death, dead body underwent through many stages and had no chance of return without any discrimination, no matter the deeds of the deceased are evil or virtuous. But later on, due to the martyrdom of righteous Jews, the belief in God's justice was shaken and questioned. In response to this, hope for the resurrection of dead bodies was adopted later in second Temple period which was foreign to traditional Judaism. Likewise it was practiced in Zoroastrian and Iranian religious traditions. Rabbinic Judaism thought individual resurrection which was, later on, accompanied by collective notion of the resurrection. This had no problem and considered enormously unbreakable principles for the restoration of Israel. In earlier period in Hebrew Bible, the concept of Sheol was not universal for the departed ones. Later on, on the one hand, Sheol was confined to the righteous Jews for the period of twelve months. However, on the other hand, it was the place of retribution for wicked Jews. Again another change took place where God's power and jurisdiction was extended to Sheol to resurrect the dead bodies again miraculously to fulfill God's promises¹⁴⁸.

The doctrine of resurrection was closely connected with hope for the restoration of the Nation of Israel on their own prescribed land¹⁴⁹ in the Days of the Messiah. This notion was initiated in Hosea, who applied it to the nation of Israel¹⁵⁰. He said,

¹⁴⁸ For more details see, J. D. Levenson, "Resurrection & restoration of Israel: the ultimate victory of the God of life"

¹⁴⁹ The state of Palestine existed before war Arab Israel war in 1967.

¹⁵⁰ See, Kaufmann Kohler, Jewish Theology, pp- 395-398, published: 2010, E-Book available on <http://www.gutenberg.org/license>

"هَلْ تَرْجِعُ إِلَى الْزَّيْتِ لَأَنَّهُ هُوَ افْتَرَسْ فَيَشْفَعُنَا، ضَرَبَ فَيَجْعَلُنَا، يُحْيِنَا بَعْدَ تَوْمِينٍ. فِي الْيَوْمِ الثَّالِثِ نُفْعَلُنَا فَتَحْيَا أُمَّةً".

The same was further envisioned in Ezekiel with allegorical explanations¹⁵¹. Isaiah and Denial had elaborated that the dead who are sleeping will be resurrected from the grave and thus was enhanced the theory of resurrection in the Hebrew Bible. One thing was notable that the resurrection at the end of time seemed not to be fulfilled as the pious were martyred and the blessings of God were not conceived¹⁵². Any individual who had died without receiving God's Justification would be revived after death to see the ultimate triumph of the people of Israel.

Abba Hiller silver, a reform rabbi, in his book "*Where Judaism differed: An inquiry into the distinctiveness of Judaism*" elaborated that the concept of resurrection was foreign idea and developed in later period. Traditional Judaism believes that the doctrine of resurrection was found in earlier cultures of Egypt, Mesopotamia, and Persia. Traditional Judaism argued that this idea has not been borrowed and copied from these primitive civilizations, rather the Hebrew Bible in its later passages propagates and undertakes this divine doctrine in its own peculiar way. However, Reform Judaism cannot digest this thought. They are of the view that it has been borrowed and taken from the earlier cultures. J.D. Levenson accepted the concept of physical resurrection. Even this concept was not even mentioned in earlier Hebrew bible but it was developed in the Daniel in late period. He in his book "*Resurrection and restoration of Israel: the ultimate victory of God of life*" asserted that Sadducees and the historian Josephus did not accept the notion of bodily resurrection at all.

¹⁵¹ Ezek. 37, 1-14

¹⁵² www.gutenberg.org/license, Kaufmann Kohler, Jewish Theology, pp- 398-399, published: 2010

Therefore, due to the changes and evolution of this concept in history, the critiques of this doctrine proclaimed that since it was unprecedented issue in the Hebrew Bible which was later on rooted in Jewish tradition. It was indifferent and apathetic in formulating theological crisis. Jewish history bears the witness that the concept of resurrection was alongside with immortality of soul in traditional Judaism in the medieval period as well. Still, the researcher found it was an alien dogma in Jewish circles and was borrowed from Greek philosophers where the immortal soul was much emphasized. James bar accepted the dichotomy or two-fold status of afterlife, the physical doctrine of resurrection and spiritual immortality, and had no problem to be brought together in rabbinic Judaism. This tenet again gave room to rabbinical literature and was molded and shaped in the form of reincarnation, transmigration of soul and Gilgul within Jewish mystic circles.

Historical Reinforcement of Immortality of Soul

Pharisees and traditional Judaism accepted the doctrine of physical resurrection for almost two thousand years. But Reform Judaism¹⁵³ degraded the doctrine of life-after-death and rejected the concept of resurrection at all, and focused more on immortality of soul (الخلود الروحاني). The early Reform movement rejected the doctrine of resurrection and paid no attention to the doctrine of physical resurrection for it was not compatible with that of modern interpretations of science. All

¹⁵³ Reform Judaism is a radical wing, emerged in Germany and developed in 19th century and in early phase of 20th century in America. This radical wing is the outgrowth of modern and scientific studies of Jewish history which reflected progressive changes and development in social as well as other traditional liturgical prayers. They tried to eliminate the traditional Jewish belief to make Judaism more compatible with the modern time.

references to resurrection were removed from Reform prayer books in the 19th century. They challenged the narrations of the doctrine of resurrection in the Hebrew Bible by saying that this notion was totally borrowed from other sources and was included in the bible in late Jewish history¹⁵⁴. Neil Gillman, a prominent conservative Jew, points out Abraham Geiger; a prominent Reform Rabbi who lived in 1810-1874, who explicitly stated that the concept of afterlife death is more appropriate to Reform Judaism in the sense of immortality of soul rather than physical resurrection. He saw that hope for the restoration of nation and hope for corporeal resurrection was fused together. David Einhorn¹⁵⁵ 1809-1879, suggested that physical resurrection should be replaced by immortality of soul¹⁵⁶. He replaced the classical Hebrew notion with new idea that praises God “*Who has planted immortal life within us*”. In the Union prayer book¹⁵⁷ of 1895 this formula was used until 1975 and was replaced by Gates of prayer or the New Union Prayer Book. It was replaced with closing words of the benediction as “source of life, “or “creator of the life”.

David Einhorn said that reform Jews have changed the notion of prayer book of second Amidah, (standing prayer) in nineteen century, called “Gevuort” or “Power”, in which God’s absolute might is mentioned in which the revival of the dead was approved in these words “*God revives*

¹⁵⁴ See, Abba Hillel silver’s book: “*where Judaism differed: an inquiry into the distinctiveness of Judaism*”. He said that even Jews borrowed it and added nothing but authentic. Also see, the book of J. D. Levinson, “*Resurrection & restoration of Israel: the ultimate victory of the God of life*”.

¹⁵⁵ Father of classical Reform, transplanted Reform faith from Germany to America

¹⁵⁶ Ibid, see, chapter “the modern Jewish preference for immortality” p-8

¹⁵⁷ Standard prayer book in all American reform Jews which was standard until 1975

*the dead*¹⁵⁸, with another liturgical phrase “*God has sowed immortal soul within us*”. In other simple words, what the researcher thinks, that corporeal resurrection is not in line with modern “scientific” thinking, and by making revisions to some of the central prayers in the prayer book. For example in place of praising God who “*gives life to the dead*,” They amended the notion of physical revival of the dead so that it may accord with modern sensibilities. The reform change this concept of resurrection in their prayer books to another statement as they say “*who gives life to all*.” means to all living, not the dead. This “*who gives life to all*” first appeared in Samuel Adler’s 1860 revision of *Leo Merzbacher’s 1854 Reform prayer book* in New York. This concept was endorsed by the Pittsburgh platform¹⁵⁹ and rejected the physical notion of revival. Pittsburgh conference reflected the views of radical reforms who, on one hand, asserted the immortality of soul which was grounded in the divine nature of human spirit because man is created in God’s image¹⁶⁰ and thus considered as partner with God in amending and improving the matters of the world left unsolved called “*Tikkun Olam*”. In this context they considered peace, harmony and Justice to the people of the world. On the other hand, it denied all those tenets not firmly rooted in Judaism. They also rejected faith in both physical resurrection and in Eden and Gehenna for perpetual Reward and Punishment respectively¹⁶¹.

These above two phrases abolished the doctrine of resurrection and focused more on immortality of soul. It is believed that the soul of individual was pre-existed and is immortal, for that it lived in the protection of God’s mercy and enjoyed delightful spiritual union with Him, replaced the

¹⁵⁸ Repeated several times a day and cannot be ignored.

¹⁵⁹ Pittsburgh Platform was arranged in 1885.

¹⁶⁰ This implies the essence of an imperishable divine essence in human being.

¹⁶¹ See, Kaufmann Kohler, “*Jewish Theology*”, article “*the immortal soul of man*”, pp, 290-300

rabbinical concept of extraordinary miraculous resurrection¹⁶². Reform Judaism rejects the corporeal revival. They believe that body is laid down in the dust and sanctified spiritual immortality, as they argued that soul dwells in the refuge of God's compassion and enjoy blissful life¹⁶³. Most of the Jews openly denied the notion of physical revival of the dead after enlightenment. Kaufman Kohler¹⁶⁴, a reform Jew, also rejected the Rabbinic concept of resurrection in his *Jewish Theology*. He asserted the Reform Judaism replaced the early notion of physical revival of the dead with concept of eternity of the soul. Consequently, they rejected the national aspect of Jewish identity. In recent time liberal Jews of North America were inclined much to the traditional tenet and aspect of resurrection of the dead which paves the way to comprehend it metaphorically¹⁶⁵.

Reform Judaism and the Doctrine of Immortality of Soul

The first Reform Jews were against the conventional liturgy Reform rabbis at a conference in Germany held in 1844, Abraham Geiger, the ideological ancestor of traditional Reform, who proposed that his group must do such arrangements in accordance to liturgical principles that were odd to the latest epoch. He suggested that we must stress on immortality of soul and should not emphasize the physical resurrection of the dead. Due to this reason the issue was widely discussed and repeated again and again in different platforms arranged by American reform

¹⁶² See, Reform prayer book “*the union prayer book*”

¹⁶³ Ibid

¹⁶⁴ He wrote a book “*Jewish Theology: Systematically and historically considered*”

¹⁶⁵ See, Neil Gilman, “*the death of the death*”. He allowed the traditional and revised procedure of belief and let the worshipers to make their own choices.

rabbis. Reform rabbis arranged a conference in 1869, in Philadelphia. It was declared that physical resurrection of the dead had no ground and had been articulated latter on for the sake of afterlife hope. It was formulated that the doctrine of immortality refers to the subsequent existence of souls only¹⁶⁶. The declaration of Philadelphia regarding the rejection of corporeal resurrection paved the way to Pittsburgh union, held in 1885. It was stated that soul of man is immortal and rejected the doctrine of corporeal resurrection which is not firmly rooted in the basic principles of Judaism. In another conference, Columbus platform held in 1937, it was proclaimed that the souls of human being are eternal because they are the manifestation of God¹⁶⁷.

There was another shift, as it is earlier mentioned that Kaufman Koehler, in his book, rejected the notion of corporeal resurrection. He said that God is supernatural and everlasting and should not be considered as revival of the dead. They are of the view that there is divine spark of immortality in human body. They can't perish nor do their souls die. It is manifested in the words "*He who has embedded within us the immortal spirit*¹⁶⁸".

Reform Judaism reshaped principles of the old liturgy, stressing the concept of spiritual immortality in memorial services and reform rituals. Moses Mendelsson¹⁶⁹ renewed the platonic

¹⁶⁶ See, <http://www.myjewishlearning.com/beliefs/theology/afterlife-and-messiah/life-after-death/resurrection/modern-liturgical-reforms.shtml>

¹⁶⁷ Ibid

¹⁶⁸ See, K. Kohler, "Jewish Theology: Systematically and historically considered", pp.295-298

¹⁶⁹ One of well-known philosopher of the deistic school of thought in the age of enlightenment

concept of spiritual immortality, and asserted that man's soul pertained divine nature¹⁷⁰. It further paved the way for Reform Judaism to strengthen the doctrine of spiritual immortality in both liturgy and religious dogmas and slowly and gradually abandoned the concept of the resurrection of the dead. On one hand, this not only reduced the doctrine of physical resurrection, but also eliminated the concept of resurrection from reform rituals and the book of prayers. On other hand, man is created in God's image¹⁷¹, and to invoke the realization of this higher expectation of hope for future life in every human soul, to live in the blessings of God¹⁷², the doctrine of immortality of soul was much emphasized and given more preference over resurrection of the dead and thus became integral part of Reform Jewish creed¹⁷³. So, they substituted the bodily resurrection to God's love. As it is mentioned earlier and here a change is observed that Reform Judaism removed all references from the books of prayer regarding the doctrine of bodily resurrection, involved in Jewish hope of messianic era and the concept of national restoration of Israel. They also eliminated those references from the Bible which can be used for the last arrival of Messiah where all dead bodies would be resurrected on the land of Palestine. Subsequently, they justified their exile in other lands by saying as to be their own land¹⁷⁴. Some of the congregation members of Beth Elohim of Charleston wanted to bring some sort of reformation regarding, introducing lingua franca and the shortening of prayer services.

¹⁷⁰ See, Moses Mendelson Kayesrling, pp, 147-170.

¹⁷¹ See, Gen, 1.27

¹⁷² See, Hebrew Bible I sam. 25. 29.

¹⁷³ For further more detail see, conferences, rabbinical and catechisms, also see, Judaism as creed and life by Moorish Joseph, p, 91

¹⁷⁴ See, Messiah; Pharisees. Also see, Jewish Encyclopedia.com, article: Reform Judaism from the point of view of the reform Jew.

These demands were rejected and the congregation members had to resign. They founded a reform society in which they wanted to reintroduce and incorporate the Maimonidean article of faith, except the belief in corporeal resurrection and the arrival of a savior to restore the Jewish temple and state. They followed the true essence of Maimonidean article of faith. Later on, The Union prayer book was published by fundamental fora of American Reform Rabbis. The crux of the whole session is this that the personal Messianic era is received in terms of eternal spirituality and it abolishes the concept of corporeal resurrection. This is actually a revolt against traditional tenet of bodily resurrection¹⁷⁵.

The Doctrine of Resurrection in Modern Liturgy Reforms

From Talmudic era till the dawn of modernity the concept of afterlife was evolved gradually and canonized¹⁷⁶ as in Daniel, Isaiah, Ezekiel and second Maccabean etc. All rabbis accepted it as the fundamental principle of Jewish creed. Modern Americans conservative Reform Judaism amended the language of the prayer book, the second blessing in the Ammidah, the Gevurot blessing, concerning physical resurrection to accord it with modern sciences and enlightenment. And mostly the concept of resurrection was shaken and jolted by natural sciences and philosophies. This question was discussed in rabbinic conferences where they denied the doctrine of rabbinical resurrection of body and emphasized on the immortality of soul which is

¹⁷⁵ See, Messiah; Pharisees. Also see, Jewish Encyclopedia.com, article: Reform Judaism from the point of view of the reform Jew/ reform in the United States. See, also, Encyclopedia of Judaism

¹⁷⁶ See, Neil Gilman's book, "The Death of Death: Resurrection and Immortality in Jewish Thought" published by, Jewish light publishing, 1997, pp-81-83

depicted in detail in American reform prayers¹⁷⁷. Whereas it is explicitly expounded, on one hand, in rabbinic conferences held at Philadelphia that the doctrine of resurrection has no foundation in Judaism, on other hand, immortality of soul was proposed to take place in liturgy¹⁷⁸.

Basically modern Jewish theologians minimized the value of afterlife issue and especially the doctrine of physical resurrection. Mordecai Kaplan's Reconstructionism, a modern Jewish movement, also rejected the doctrine of physical resurrection and stressed much on the spiritual immortality and did not compel rabbinic Judaism to adopt their liturgical text of the Amidah accordingly. Kaplan, in 1945, in the introduction of his book "Sabbath prayer" included the "*modification of traditional doctrines*" in which the refusal of resurrection is reflected¹⁷⁹. Due to this reason and other reformations in the traditional liturgy, some traditional rabbis excommunicated Kaplan's movement. Not only this but another new addition of Reconstructionist book of prayer "Kol Haneshama" replaced Kaplan's phrase with that of Reform's "*who gives and restores life*" or "*M'chayeih Hakol*" which would be read simply "*who gives life to all living things*¹⁸⁰."

¹⁷⁷ See, Geiger, "Jud. Zeit."vii. 246

¹⁷⁸ See, <http://www.jewishencyclopedia.com/articles/12697-resurrection>

¹⁷⁹ See, Dr. Neil Gilman "The Afterlife in Judaism: Modern Liturgical Reforms" republished with the permission of *The Continuum International Publishing Group from Encyclopedia of Judaism edited by Jacob Neusner, Alan Avery-Peck, and William Scott Green.*

¹⁸⁰ Ibid

In 1866, the contemporary conservative American Reform Judaism was inclined towards traditional concept of doctrines. For instance in the translation of the Sabbath and Festival prayer Book in 1945 the ending words of the second Amidah benediction translated, “*who calls the dead to the perpetual life.*” This translation was verified by *Robert Gordis*, the rabbi of conservative school of thought who presided over the committee which edited the prayer book, in the words that this translation is enriched and elaborated for those who value the doctrine of immortality of human soul rather than those who maintain the doctrine of corporal resurrection. His view of sanctifying of immortality of soul over bodily resurrection is mentioned in the book “*A faith for moderns*¹⁸¹” where he said that in the nature of human there is endless spark of life and breath which is called soul. He further said that body perishes after soul leaves the body¹⁸². In the recent prayer book, of 1985, *Siddur Sim shalom*, is very keen in bringing changes to the liturgy. It retains the concept of traditional view of Hebrew for the second Amidah which is translated “*give life to the dead*” or “*the one who is the master of death and life*”¹⁸³.

The Reform Judaism negated the Jewish teaching on bodily resurrection and upheld the view that concepts of the latter school of thought were not applicable in the modern sphere of time. In the succeeding generation Conservative Judaism was founded by American Jews who further distorted, twisted and changed the concept of resurrection. They can be called the epitome and embodiment of flexibility and a balanced approach because they neither accepted the Reform Judaism nor the Jewish teachings on the doctrine of resurrection but rather adopted the amalgamation and mixture of both concepts. In the commission of conservative Jewish leaders in

¹⁸¹ This book is revised, and published in New York: Bloch publishing co., in 1971

¹⁸² Ibid, see, pp. 250-253

¹⁸³ ibid

1988 a statement was proclaimed that human beings never die nor they are perished upon death. This faith is further strengthened in the doctrines of corporeal resurrection which believes that body and soul of a person remain eternal and everlasting after death. The conservative Jewish leaders did not endorse it as it testified the belief in the resurrection of the body and former school of thought was against this notion¹⁸⁴.

In the middle of twentieth century, most of the religious community and liberal departments of American Jews had given-up the concept of faith in resurrection, either by modifying the liturgy of Hebrew unequivocally by elaborating the translation of Hebrew liturgy in the favor of immortality of soul, or by accepting the unclear references of the Hebrew bible deliberately¹⁸⁵.

In the end, all those prayer books used in modern American orthodoxy, they retain the traditional view of Hebrew liturgy and congregation and translate it in the following words literally as either "*who revives the dead*" or "*who resuscitates the dead*."

Reform Judaism did not only challenge the holiness of the land of Palestine but also eliminated all references from the prayer books concerning the personal messiah return to the state of Palestine, and restoration of the national scheme.

¹⁸⁴ See, Neil Gilman's book, "the death of death" pp-83-90, see also the detail:

http://www.lifeissues.net/writers/gro/gro_024jewish.html

¹⁸⁵ See for details, www.myjewishlearning.com/beliefs/theology/afterlife-and-messiah/life-after-death/resurrection/modern-liturgical-reforms.shtml

Reform Siddur Revives the Concept of Resurrection Prayer

The decision to restore the prayer for the resurrection of the dead was considered ambiguous and contradictory by the reform movement. This particular aspect was revived many times and a committee was made of religious scholars who discussed this issue time and again. At last, the language of the resurrection prayer was completely changed under the supervision of such clergy man, which was once the core tenet of reform movement.

According to Rabbi David Ellenson¹⁸⁶ it is a wrong notion that the reform movement is inclined towards traditional approach. However, the people of the reform movement is aiming towards themselves are of the view that the reform movement is aiming towards traditionalism and is more focused on the liturgical rituals which they had abolished once in the name of modernization¹⁸⁷.

The editorial committee realized the needs and taste of the people of different origins and faiths and hence issued divergent and contradictory interpretations regarding the resurrection prayer. In 1885, the movement of Pittsburg clearly and unequivocally denied the concept of bodily resurrection. It was considered allegorically and unscientific.

¹⁸⁶ President of the Hebrew Union College

¹⁸⁷ See, Ben Harris, *Reform siddur revives resurrection prayer*, published in 2007 New York, p-1-3, See also, www.jta.org/cgi-bin/iowa/news/print/20070920reformprayerbook.html

In the former Reform prayer books it is mentioned that the blessing of God is reviving the dead, which is “*M'chayeith Hameitim*” in Hebrew, while “*M'chayeh Hakol*” which means “giving life to all”¹⁸⁸.

The Jewish people engaged in the production of *Mishkan Tafilah* “Dwelling Place for Prayer” do not own the idea of that God raises the dead bodies from the nether world. However, as metaphor it can be considered to restore the Jewish people in the Promised Land. The members of editorial addressed the resurrection prayer in various aspects from the rebirth that take place after change to belief that the Jewish people had a blessing and disguise by allocating to them the state of Israel after deadly episode of Holocaust. According to the proponent of reform movement there is life after death and there is bodily resurrection as human beings cannot conceive other things. Some of the Religious Jewish scholars view this topic critically and especially Neil Gilman in his Book “*The Death of Death*”. According to him God would like all the human beings the way they are, and the way they lived on planet earth since long for the immortality of human soul. The present nature of human being is liked by the creator and He wants to keep human being the same way for ever¹⁸⁹. Judaic worship, whether Reform or Orthodox Jews, affirmed that God who is the supreme and blessing raised the dead bodies from the dust. Still there are some Jews who denied the concept of resurrection of the dead.

To conclude, in modern period, the concept of resurrection of the dead has been substituted and replaced by the doctrine of Spiritual immortality in Reform spheres. Traditional concept of resurrection has lost its worth among reform Jewish members in modern period. The concept of corporeal resurrection is thought to be inconceivable in modern sciences. Reform Jews reasserted

¹⁸⁸ Ibid

¹⁸⁹ Ibid

the doctrine that soul is created on the image of God and thus remains immortal¹⁹⁰. They rejected that eschatology doctrine as mentioned by rabbinical Judaism and the belief in bodily resurrection is not firmly rooted in Judaism¹⁹¹. They detached the doctrine of Immortality of soul, an integral part of the Jewish faith, from traditional thoughts of Messianic restoration and Devine Judgment. One thing is notable that when the work on siddur was intensified regarding reforming the theology of Judaism Afterlife issue was also debated in Pittsburg principles, resulted tug of war between Reform and Traditional Judaism. They discussed the controversial status of *T'chiat Hameitim* and stated it clearly that physical resurrection is unscientific and illogical. They stated that resurrection does not belong to our prayer book and its language is metaphoric¹⁹². It was evident in the Union prayer book that there will be the arrival of messianic era rather than personal messiah.

Moses Mendelssohn, German Jewish scholar of 18th century, rejected corporeal resurrection in favor of spiritual immortality in his treatise, *Phaedon*. Some few modern scholars draw conclusion on the basis of historical narrations that neither bodily resurrection nor spiritual immortality is the fundamental section of Judaism central teachings. It was existed even without these doctrines and can live without them. Dr. Ahmad Shebli said in his book “comparative religion-1 Judaism” that Judaism is not faith but it is system of life and emphasized moral aspect in daily life. Due to this reason reward and punishment is based on daily actions but not on faith.

¹⁹⁰ See. Dan Chohn-Sherbok, *Issues in Contemporary Judaism*, editor; John Hick, Pub: Macmillan in 199, p-28

¹⁹¹ Ibid, See, also, W.G. Plaut, *the Growth of Reform Judaism*, New York, 1965, p.309

¹⁹² See, Rabbi Elyse D. Frishman, Article, *Entering Mishkan T'filah* in Central Conference of American Rabbis, *A reform Jewish Quarterly Journal*, published in 2004. pp-5-6

Nationalism is the only concept that the Zionist movement propagated and espoused. They only believed on the territorial and national integrity of Jews and strictly avoided calling themselves the priest people for the whole world. They denied the universalism of Judaism and only opted and preferred Palestine for the concept of nationhood and had no regard for the belief that they are the chosen people. According to them universalism and spreading of their culture and belief will spring and flourish once the state of Palestine is established. The concept of resurrection does not make sense to them as they think that advancement and prosperity comes with the passage of time unlike degeneration of life¹⁹³.

The doctrine of resurrection has passed through three major stages: the primitive stage, medieval times and current era of enlightenment. The former believes solely on bodily resurrection while the later thinks that only the resurrection of the soul is in accordance to the demands of the modern times. The belief of the medieval Jewish scholars is a mixed one and however they regard the concept of the resurrection of the soul is more important than the bodily revival.

A question arises that how and why the need for the resurrection of the soul became the key concept of the modern era. It seems that the scholars of the past disliked changing the conventional concepts. It was in 1844 at a conference of reform rabbis in Brunswick that Abraham Geiger, who is considered the father of classical reform attended it. He argues that the primitive concepts must once again be revived for the denizens of the modern world. The silent feature of his approach towards the concept of resurrection is to hope for life after death and to

¹⁹³See, Kaufman Kohler, Jewish theology, pp.398-399, the Macmillan company 1918, also available on, <http://www.gutenberg.org/license>

negate the bodily resurrection¹⁹⁴. Later, in 1854, Geiger amended prayer book in the congregation of Breslau. He changed the exact Hebrew of the benediction into English, “who bestows life in this world and the other”.

It was from Germany that a reform classical scholar David Enhiron was rose and soon his ideology propagated from Germany to America. He had completely changed the conventional Hebrew closing formula which is the prayer book *Olat Tamid*, book of prayers for Jewish congregation. His new verdict is “who has planted immortal life within us”. All this happened in the year 1856 and after a span of 39 years in Union prayer book, it was the standardize form everywhere throughout American congregations. However, in 1975 it was modified by the new Union prayer book which is also known as Gates prayer¹⁹⁵. The Gates of prayer added a new terminology “source of life or creator of life”.

A life changing conference regarding the American reform movement, of reform rabbis was held in Philadelphia in 1869 which affirmed the concept of spiritual resurrection rather than corporeal revival. Consequently Pittsburg conference which was initiated in 1885 is the offshoot of Philadelphia conference. They only focused on the eternity of the soul and dimmed the concept of corporeal resurrection. And in the congregation at Columbus platform in 1937, it was declared that human beings are the manifestation of the Devine spirit and they are the replica of God. Therefor as God is eternal so the soul of human beings is everlasting and perpetual.

¹⁹⁴ See, Jacob Neusner, Alan J. Avery-Peck and William Scott Green, *The Encyclopedia of Judaism, Article Death and Afterlife, Judaic Doctrine of*: vol, A-1, published, Brill Leiden. Boston. Kolin 2000, pp. 207-208.

¹⁹⁵ Ibid, pp. 207-209

According to kohler miracles are not the true manifestation of God but it is rather elemental forces and mundane things in life which seem appealing and realistic. He, however, is of the view that these material things perish ultimately and only the soul and spirit of the things remain eternal but still he negates all the divine superiority and supernatural powers. There is a new thought which springs from his discussion which is about the laws of nature. He thinks that all the creation on the face of earth is bound to bow before these universal laws which are invariable and unchanging. In 1881-1883, Mordecai Kaplan elucidated that Judaism is the civilization of Jewish people and it is the need of the hour to modify and bring it at par with the challenges that the modern Jewish generation will come across. In 1945, Kaplan in prayer book "Sabbath" rejected the concept of corporeal resurrection and espoused the eternity of soul. However he did not like to thrust this ideology upon the conservative school of thought. Gordi in his book "*A Faith for Moderns*" affirms and testifies his liking for the immortality of the spirit rather than bodily revival. In today's contemporary orthodox American congregations, the idea of bodily revival is repeated and reinforced in letter and spirit. In the mid of 1950 the liberal cross-section of American Jewish community had completely avoided and neglected the doctrine of resurrection by changing the text of Hebrew liturgy and sometimes interpreting the concept in favor immortality of soul¹⁹⁶.

¹⁹⁶ Ibid, pp, 208-210

Revival of the Doctrine of Faith in Resurrection

The researcher found that in contemporary period resurrection is considered to be personal and immortal rather than national. This part of the research shows that all eschatological essays as mythical doctrine of physical resurrection passed through various stages and on one hand, yet Jews have not decided with conviction, and on other hand, they are not convinced explicitly whether there will be physical resurrection or spiritual resurrection in this finite world in messianic era or in future indefinite world. Classical Jewish myth regarding afterlife notion developed gradually and slowly and accompanied both physical resurrection and immortality of soul so that Jews may make the sense of responsible being in this world. Consequently in modern era the doctrine of bodily resurrection is totally rejected by American reform liberal movement. In the last decades of twentieth century another change took place which resulted reexamination of physical resurrection among liberal wing of American Reform Judaism. They were more inclined to the changes in the language of prayer book and theological discourses and reverted to the traditional Hebrew concept of physical resurrection¹⁹⁷ and preferred it to be symbolic and mythical. They either explicitly modified the Hebrew liturgy or implicitly shaded the translation of various prayer books of Hebrew liturgy in favor of spiritual immortality of soul and dimmed the concept of bodily resurrection. The changes introduced by three platforms, mentioned above, in 1885, 1937, and 1976, into the last words of the Gevurot benediction of the Amidah guided reform Judaism towards adopting the spiritual immortality. Where the term “Mehaye Hametim¹⁹⁸,” was removed from Gevurot Amidah and replaced with another concept “Mehaye

¹⁹⁷ Ibid, pp, 210-212

¹⁹⁸ “Who gives life to the dead”

Hakool¹⁹⁹. Then in the 2nd half of the 20th century, among liberal theological circles the concept of bodily resurrection was reconsidered and it made its way into American reform liturgy²⁰⁰. This was an amazing and unexpected reversal to the traditional concept of resurrection. This unexpected reversal to the traditional notion of resurrection took place due to the widening gap of 150 years, since the dawn of Jewish enlightenment till middle of the twentieth century there was no serious consideration to the doctrine of bodily resurrection. Since 1950, liberal wing of American reform Judaism advocating traditional Hebrew notion of resurrection which was abandoned in favor of spiritual immortality²⁰¹. Even in the writings of most contemporary writers of reform wing i.e. Neil Gillman, Simcha Paull, Borowitz, and Michael Wyschogrod²⁰² the concept of resurrection is affirmed symbolically and mythically. Will Herberg reviewed in his book²⁰³ the concept of spiritual immortality and corporeal resurrection and stated that bodily resurrection is “outrageous” and indispensable. He asserted that man is eternal and his destiny is granted to him only by the Grace and Mercy of God only not by the quality of owning eternal soul. He further elucidated that the present life is the actually the life of physical and existed empirically in society which is the blessings of God for He is the God of the history and society. Herberg’s resurrection is “Symbolic” one while Herschel Matt considers resurrection as

¹⁹⁹ “Source of life”

²⁰⁰ See, Rabbi Neil Gillman, *Doing Jewish Theology: God, Torah and Israel in Modern Judaism*, published by Jewish lights publishing 2008, p.69. Also see on www.jewishlights.com.

²⁰¹ Ibid

²⁰² A well known orthodox theologian

²⁰³ See, Will Herberg, *Judaism and modern man, an interpretation of Jewish religion*, published, 1951. Will Herberg (1906-1977) was one of the prominent modern commentators of Jewish religion.

“Myth²⁰⁴”. Herschel Matt said that belief in resurrection signifies the existence of God in history and beyond and closely connects it with belief in Creator-God²⁰⁵.

Borowitz confessed that even he does not know what happens to him after death but yet prefers physical resurrection over spiritual immortality. Michael Wyschogord in 1992 re-affirmed Jewish theological stance of bodily resurrection. He said that the doctrine of physical resurrection is closely connected with God’s power. He asserted that if God is redeemer than death should not be considered final. This is again traditional Hebrew concept of physical resurrection²⁰⁶. Richard Levy²⁰⁷ elucidated that belief in corporeal resurrection was the integral part of Jewish faith before enlightenment therefore it is necessary to reconsider it. A. Cohen is of the view that as long as we believe that God is true, powerful and Mercy then bodily resurrection shows God’s power and He can do such paradoxes. Steven Schwarzhild²⁰⁸ also affirmed the doctrine of physical resurrection and called it psychosomatic self and Unity of the individual human being.

Since the coming millennium will even further sharpen its efforts to seek and believe in the scientific bases of an idea or belief and especially of afterlife issue, therefore, it is not far from

²⁰⁴ See, Rabbi Neil Gillman, *Doing Jewish Theology: God, Torah and Israel in Modern Judaism*, published by Jewish Lights Publishing 2008, pp. 69-70.

²⁰⁵ ibid

²⁰⁶ Ibid, pp. 70-72

²⁰⁷ President of CCAR, Central Conference of American Rabbis

²⁰⁸ Member of Reform and Conservative rabbinic congregations and Professor of philosophy and Judaic studies at Washington University, St. Louis

believing that renewed interest might be generated, to find out scientific or practical base for the bodily resurrection or possibly the classic belief may be upheld in the light of new development that may than have taken place²⁰⁹.

To summarize the above discussion, the researcher views that since dawn of enlightenment Judaism emphasized more on spiritual immortality rejecting the rabbinical stance of bodily resurrection. In the last four decades, American Reform Judaism reverted to the Hebrew concept of physical resurrection and dimmed immortality of soul. Moreover, theological and anthropological arguments re-affirm the concept of bodily resurrection. Theologically, if God is powerful then He should revive the dead and death should not be final. Anthropological evidences show that since human is created in the image of God has nothing to do with eternal soul because God created soul in His image which is immortal. Therefore, Divine intervention is required for reunification of departed soul with that of perished flesh which is precisely appears in terms of God's power in the changed phrases of second blessing of Amidah.

²⁰⁹ ibid

بسم الله الرحمن الرحيم

Chapter No# 04

CRITICAL APPRAISAL

The doctrine of resurrection is fundamental belief in Rabbinical Judaism. Those who are born in this world have to die and those who die will have to be resurrected again. But still there are few references mentioned in Torah regarding bodily resurrection which are not so much explicit in nature. Keeping in view the importance of resurrection in world religions, Judaism which is a monotheistic and divine religion, the dimmed concept of resurrection and its evolution reveal the message that Judaism has lost the grip on the divine authorities due to historical developments. Due to this reason Judaism was subject to various discrepancies and amalgamations made by human beings regarding religious book with the passage of time.

Some Jewish scholars assumed that the doctrine of bodily resurrection in early period was naturally developed in Hebrew bible and was not the result of Greco-Roman belief in Afterlife. Despite the fact they did not contribute enough to physical resurrection. Some other Jewish scholars asserted that the doctrine of physical resurrection was influenced by Graeco-Roman

philosophies²¹⁰. They represented various stages of afterlife in their particular way which is totally different from Jewish stance of afterlife and especially concerning the doctrine of resurrection. One finds that early Jewish thought regarding Eschatology was partially influenced, if not totally, by Hellenistic, Egyptian and Greek thoughts for these were the only sources of inspiration for Jewish thoughts. In earlier both civilizations, such as Semitic, Babylonian and Phoenicians, and Aryan, the Greeks and Romans, considered that there is no way of return from Sheol, shadowy existence, and there was no evidence of transforming from nether world to a place of divine Judgment²¹¹. This is because of considering this life as a worldly matter which is perishing by death. They confined the doctrine of resurrection only to the messianic era, at the end of time. It is therefore, reward and punishment were connected only to messianic period on this earth. This concept of reward and punishment again dimmed belief in doomsday or otherworld. The doctrine of resurrection was developed by rabbinic Judaism in Hebrew bible and is influenced to some extent by foreign elements.

Biblical scholarship shook the authority of bible and questioned the passages quoting references to the resurrection. The internal references to the concept of afterlife issue and resurrection are found contradictory sometime. Christianity also affected Jewish notion of the resurrection as Jesus Christ approves Jewish notion of resurrection both physically and spiritually. Dr. Ahmad Hijazi Al-Saqa in his book (حياة القبور بين المسلمين وأهل الكتاب) says that:

²¹⁰ See, Stanly E. Poter, 'Resurrection, the Greeks and the New Testament', Sheffield Academic press, 1999, pp. 52-81, See also Stephen J. Bedard, "Journal of Greco-Roman Christianity and Judaism 5" in 'Hellenistic influences on the idea of resurrection in Jewish Apocalyptic Literature' (2008), p-174

²¹¹ See, Kaufman, Jewish Theology, Gutenberg E book, 2010. P-283

و صرخ عيسى عليه السلام بالبعث الروحي والجسدي: أن بطرس قال لل المسيح: أينذهب جسدي الذي لنا الآن إلى الجنة؟ "أجاب يسوع: أخذني يا بطرس من أن تصير صدوقياً. فإن الصدوقين يقولون: إن الجسد لا يقوم أيضاً، وأنه لا توجد ملائكة، وهم محرومون من كل خدمة الملائكة في هذا العالم. أنيتيم أيوب النبي و خليل الله، كيف يقول: "أعلم أن إلهي حي، وأنني سأقوم في اليوم الأخير بجسمي، وسأرى بعيني الله مخلصي؟"

Later on Paul denied physical resurrection and testified spiritual resurrection in these words:

"إن البعث في القيمة بالروح لا بالجسد" which was later on, extended to the religion of Judaism. He also says that the Holy Quran denied Jewish belief in resurrection in these words:

"لن تمسنا النار إلا أياماً معدودات، و غرهم في دينهم ما كانوا يفترون" وفي قوله تعالى عنهم" وقالوا: لن تمسنا النار إلا أياماً معدودات. قل: اتختتم عند الله عهداً، فلن يخلف الله عهده، ألم تقولون على الله ما لا تعلمون؟ بل من كسب سية، وأحاطت به خطية، فأولئك أصحاب النار هم فيها خالدون".²¹²

Quranic studies expresses that Jews have done discrepancies regarding Torah where they changed the concept of afterlife and resurrection. There was a time that the doctrine of resurrection was the part of Jewish faith but due to Jewish behavior with Prophets and sacred canons they amalgamated various concepts and doctrines according to their own will. But Quranic teachings explicitly declared that their religious scholars called "Rabbis" had introduced various changes time and again. Due to this reason they had lost most of the original script of the revealed Torah. Biblical scholarship and other gentile critiques have declared that bodily resurrection has no ethical and moral ground in Judaism that it was not rooted in Hebrew Bible. They said that if it would have existed in Hebrew Bible then Sadducees, Jewish sect, would have not rejected the concept of resurrection. They were also of the view that this concept was borrowed from other earlier existing civilizations and later developments reveal that this issue was even not settled till date. On one side, the proponents of this doctrine admitted foreign

²¹² See. Dr. Ahmad Hijazi Al-Saqa, "حياة القبور بين المسلمين وأهل الكتاب", Egypt, 1991. Pp-120-122

influences on the issue while on other, they asserted that Jewish concept of resurrection is totally different in its detail and nature from earlier cultures and civilizations and grounded in Hebrew Bible and Talmud.

Afterlife issue is of prime importance in major religions in particular way. The study of history of religion, on one hand, projects religious and theological developments while, on other hand, it represents development of eschatology time and again. As for as the matter of Jewish resurrection is concerned, on one hand, this concept is assumed that it developed naturally, while on other hand, Jewish critics have expounded that the belief in resurrection is totally influenced by foreign civilizations. As for as the matter of foreign influence on Jewish resurrection and Immortality is concerned, Jewish Apocalyptic works Denial and 1 Enoch reflected Hellenistic influences on this particular issue. It depicts how mortal things transform into angels and gods.

B. W. Pearson in his book "*Resurrection and the Judgment of Titans*"²¹³, expresses two things:

- a) It reinforces that the Jewish opinion of the resurrection was much influenced by Greek Philosophy.
- b) All this happened because of those who were given the task for the translation of Hebrew Bible.

To be realistic, both Jewish and Greek literatures express both the transformation of flesh and immortal soul. Jewish Doctrine of resurrection and immortality of soul was drastically impacted by primitive philosophies. Whereas the concept of transmigration of soul called Gilgul is the manifestation of Greek philosophy. Later on, earlier Reform Judaism undertook spiritual

²¹³ See, Stanly E. Poter, 'Resurrection, the Greeks and the New Testament', Sheffield Academic press, 1999, pp. 33-

immortality and then re-thought bodily resurrection and still left it as an unreserved dogma for the coming millennium.

The shift which took place in medieval Judaism and Reform Judaism have valorized spiritual resurrection rather than bodily resurrection. Spiritual resurrection excluded the concept of reward and punishment and consequently put at stake God's Justice. One thing is very much important that if the denial of the resurrection of the dead means rejection of the reward and punishment which is the integral part of afterlife. The Rabbis believed that every human action would be either rewarded or punished in accordance with the merit of the particular action. Thus, if one denied the resurrection, they would therefore be punished by being denied resurrection at the end of days. It reveals that there will be no re-creation which threatened God YHWH's mercy and judgment as well. On one hand this theory of spiritual immortality has declined rabbinical Jewish position on this doctrine but on the other hand shaken Divine authority on the dead bodies. This meant Judaism without God. While translating Union prayer book they deliberately changed the God's power over death for self-empowerment which conveys the same meaning.

CONCLUSION

From the material presented above the researcher observes the following:

For over two thousand years the doctrine of resurrection of the dead has been a fundamental tenet of Judaism. Rabbinical Judaism advocated the doctrine of resurrection which was grounded in Torah. The researcher found various rabbinical views about the very notion of bodily resurrection and spiritual immortality. Both individual and collective post-mortem conceptions are often inter-twined and co-exist in Rabbinic literature. They believed that resurrection will take place at the end of the days at the advent of Messiah. Responding to various questions that whether there will be resurrection or not, they provided some arguments from Hebrew bible. Dealing with another question as to who will be resurrected, they sometimes preserve resurrection for all Israelites only, whether good or bad. Meanwhile the domain of resurrection is confined only to the righteous people of Israel and not for evils. Not only this but Rabbinic literature extended it sometimes to all those who are righteous without any ethnicity. This concept was developing because of constant change in the concept of Sheol. Earlier Sheol was considered a shadowy existence out of YHVH's Jurisdiction then it became the place of collective and national reward and punishment, because YHVH was the God of Israelite nation alone and His powers were extended into Sheol. Consequently, Reward and Punishment were for the first time added into afterlife doctrine. This insured God's Justice and the uplifting of moral values. Traditional Judaism was of the view that those who die on the sacred Land of Israel will be resuscitated. But later on, it became a dilemma as Jewish people were exiled into various other states. To provide solution of this dilemma, they asserted that righteous will be resurrected

in the land of Israel even if they are buried in other states. God will bring their buried bones into the Holy Land in the underground tunnels. All these rabbinical answers show that the concept of resurrection was canonized gradually and slowly. But still rabbinic and early Judaism did not hold uniform concept regarding resurrection. Because various dissimilar and contrasting notions of afterlife co-existed in Biblical and Apocryphal era, some of these were concerned to the collective resurrection of the dead; others were related to the individual immortality. Over the course of centuries the Rabbis framed a wide variety of varied and often contradictory ideas on life-after-death, and the heritage they left behind is in no way, shape or form systematic or monolithic. Various surveys were conducted on this issue that there will be bodily resurrection or spiritual resurrection. It was concluded that spiritual resurrection had no importance in early Judaism. Due to these changings collective and individual eschatological themes are often fused and even confused with each other in Rabbinic literature. Collective notion of resurrection was the conceived in the era of Biblical Judaism that at the end of time God would redeem the entire nation. Though, later on progressive developments in rabbinic teachings, introduced the concept of individual survival and immortality of soul.

Resurrection in Judaism has been discussed in Psalm²¹⁴, Isaiah²¹⁵, Ezekiel²¹⁶ and Daniel²¹⁷ to support general resurrection at the end of time. The doctrine of resurrection was linked with liturgy and incorporated into daily prayer “TEFILLA” or “Eighteen Benedictions” which is still recited daily in traditional Jewish Liturgy. Medieval Jewish Philosopher, Saadiah Gaon (892-942

²¹⁴ See, 16.8-10; 17.13-15; 49.12-15

²¹⁵ See, 25.6-9

²¹⁶ See, 37.1-14

²¹⁷ See, 12.2

C.E.) said that if God can create the world out of nothing, He can also bring back to life all the dead. There are some Jewish schools of thought who acknowledged spiritual immortality while others believed in resurrection of the dead. Maimonides listed the doctrine of resurrection at the end of his thirteen articles of faith as well. The doctrine of resurrection was the cardinal principle in Jewish liturgy in the Morning Prayer Elohai Neshamah, in the funeral services, and the Shemoneh 'Esreh²¹⁸. The aim of resurrection in messianic era is to attain perfection both spiritually and physically to initiate peace and prosperity. Sometimes it is observed and mentioned that there will be only resurrection for the righteous only, irrespective of creed, color, race and gender, and not for the wicked, but some time it is also observed that there will be resurrection for both good and bad to ensure reward and punishment. This inconsistency in formulating eschatological sciences reveals that Judaism lived once without belief in resurrection in history. In medieval period Jewish philosophers were inclined more to immortality of soul rather than corporeal resurrection. Still one finds both of the concepts side by side with each other. There was another major development observed as well in kabalistic school of thought. They asserted that after death souls transmigrate from one body to another to shape various forms based on previous actions, called Transmigration of soul or "Gilgul" or a "wheel", considered as an act of God's Mercy.

Since the dawn of enlightenment, the doctrine of physical resurrection was the driving force of Jewish people but in modern era at the emergence of Reform Judaism, faith in bodily resurrection was shaken and rejected at all. Reform Judaism in earlier stage much emphasized

²¹⁸ Literally it means "18", there are eighteen blessings with three major parts, important prayer of the synagogue, also called standing prayer or *Amidha*, recited daily three times, having several references to resurrection.

the dogma of immortality of soul. They not only rejected the concept of bodily resurrection but deliberately adopted various translations of the prayers in which they have changed the concept. They propagated that the doctrine of bodily resurrection is not only unscientific and irrational but also borrowed from alien sources and was not rooted in original sources. Therefor the concept of corporeal resurrection is rejected. It is also observed that, in postmodern era, some Reforms reinforced the concept of resurrection and returning to the traditional concept of resurrection. All these changes show that the doctrine of resurrection and immortality of soul, individual or national, underwent through many stages and were debated time and again. The concept of resurrection is of prime importance in monotheistic religions and especially in Judaism but still in post-millennium era, it is likely to be debated. The research concludes that over the course of centuries the Rabbis formulated and elucidated a wide variety of diverse and often contradictory ideas on life after death, and the legacy they left behind is in no way, shape or form systematic or monolithic. The researcher finds contradictory statements and opinions regarding Jewish afterlife doctrine, developed over the course of time. At the same time they stressed on Olam Haze so that they may develop spiritual relationship with God, to serve God directly through fulfillment of the divine commandments, or mitzvoth. The researcher hopes that this research will play an important role to guide the reader towards future changes in Judaic faith which may possibly occur.

END NOTES

Ezekiel, chapter 37: 1-13

Translation: 1“The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,² And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.³ And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.⁴ Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.⁵ Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:⁶ And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.⁷ So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.⁸ And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.⁹ Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.¹⁰ So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.¹¹ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.¹² Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.¹³ And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves.”37:1-13

Isaiah: 25:8, 26:19

Translation: “He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken”.25:8

“Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead”.26:19

GLOSSARY

- 1- **TORAH:** Means teachings and instruction, it is the law which is referred to the first five books of Hebrew bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
- 2- **TANAKH:** It refers to Torah and Nevi'im "Prophets" and Ketuvim "Writings".
- 3- **TALMUD:** The word Talmud comes from the root "l-m-d" which means to learn or to teach. It is the collection of Jewish laws and traditions, consisting of the Mishnah and the Gemara.
- 4- **MISHNAH:** The Hebrew verb 'shanah' literally means 'to repeat' consisting of six sedharim and is used to mean 'to learn'. The term 'Mishna' basically means the entire body of Jewish religious law that was passed down and developed before 200 CE, when it was finally redacted by Rabbi Yehudah haNasi (Judah the Prince). He is usually simply referred to as 'Rabbi'.
- 5- **GEMARAH:** The Aramaic word '*Gemara*' means 'tradition'. In Hebrew, the word '*Gemara*' means 'completion'. Indeed, it is the second part of Talmud which interpret Mishnah. It is the compilation of various rabbinic discussions on the Mishna, who lived from about 200 C.E. to about 500 C.E.
- 6- **REFORM JUDAISM:** Reform Judaism is a radical wing, emerged in Germany and developed in 19th century and in early phase of 20th century in America. This radical wing is the outgrowth of modern and scientific studies of Jewish history which reflected progressive changes and development in social as well as other traditional liturgical prayers. They tried to eliminate the traditional Jewish belief to make Judaism more compatible with the modern time.

7- **PITTSBURGH**= this was a conference held in Germany called by American Kaufmann Kohler in 1885 for the formulation of principals of reform movement, and chaired by Isaac M. Wise, prominent figure in Reform Judaism.

8- **KABBALAH**= literally it means “to receive”, this is a Mystic Jewish school of thought having its main text book “*Zohar*” developed in Spain from 13th to 15th centuries and in Palestine in 16th century.

9- **ZOHAR**= the kabbalah sacred cannon Mystical commentary on Torah.

10- **HASIDISM**= this is a mystical Jewish movement that is founded in the mid of eighteenth century in the Ukraine by Rabbi Israel Baal Shem Tov. Hasidism emphasizes ecstatic devotion and religious fervor over scholarship and legalism.

11- **NEFESH**= this is the lowest level of soul known as appetitive awareness or bio-energetic field.

12- **RUAH**= this is the second level of the soul known as emotional awareness or emotional energy field.

13- **NESHAMAH**= this is the 3rd of supernal level of the soul and known as intellect transpersonal self and higher mind. It is also thought intellectual, mental or thinking aspect. It is the bridge between human and divine levels of the soul.

14- **SHEOL**= it is a Hebrew word translated to the Grave, Hell and shadowy existence.

15- **APOCRYPH**= The term “*Apocrypha*” is Greek word having meaning “hidden”, “esoteric”, and “falls”. It is often used today to refer to the collection of old books printed in some editions of the Bible in a separate section between the Old and New Testaments.

16- **TECHIYAT HA- METIM** = Hebrew word used for Resurrection of the dead

17- OLAM HA BA= the world to come end of the days in messianic era, envisioned as a time of collective redemption called spiritual world.

18- OLAM HA ZEH= Hebrew term used for this world.

19- GEHENNA= temporary abode of punishment for the person who did not live a righteous life in accordance with the ways of God and Torah. Sometime used interchangeable with that of Sheol in Apocryphal literature.

20- GAN EDEN= the Garden of Eden mean paradise.

21- TIKKUN OLAM= Mending of the world.

22- SHEMONEH ESRI PRAYER= A prayer, three times recited daily, that is the center of any jewish religious service, also known as the Amidah or the Tefilah.

23- MESSAIHA= the anointed one who will be anointed as a king in the End of Days.

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