Visions of the Future –
The Elevation of Space, Time, and Consciousness

The Elevation of Space
Rabbi Shlomo Elyashiv (1841-1926) expands our understanding of Hashem’s plan for creation:

It is written, “And every New Moon, as well as every Shabbat, all mankind [literally, all flesh] will come to bow before Hashem [in the Mikdash in Yerushalayim]” (Isaiah 66:23). Can it be so? How will all mankind come to Yerushalayim every New Moon and every Shabbat? Rebbi Levi said: In the future, Yerushalayim will expand to the extreme borders of Eretz Yisrael, and Eretz Yisrael will expand to include the whole world.2

During the Messianic Era, the coarse, external shell of reality, and the poison [of the nachash that infected man’s consciousness] will be nullified. Concerning that time, the sages said, “In the future, Eretz Yisrael will produce ready-made cakes and ready-to-wear clothes.”3 The intention is that these basic necessities will come forth all ready for human consumption and human use, eliminating the need to process and refine raw materials and manufacture them. Along the same lines, they predicted, “The Land [of Israel] will produce fully baked loaves of bread.”4

Do not think that their intention in specifying “the Land of Israel” was in order to exclude other places. Rather, they alluded to another statement in Pesikta Rabati Aleph 2a, “In the future, Yerushalayim will expand to the extreme borders of Eretz Yisrael, and Eretz Yisrael will expand to include the whole world.” Behold, according to this, the entire world is destined to be elevated to the level of holiness of Eretz Yisrael. [The above statement that the earth’s produce] will no longer require refinement and manufacturing, and that “the Land” will yield ready-made food and clothing thus refers to the entire world.

But this itself will be the first of many elevations. Following this, the whole world will not only be elevated to the level of holiness of Eretz Yisrael, but of Yerushalayim. When this happens, Yerushalayim will be correspondingly elevated to the level of holiness of Har HaBayit [the Temple Mount]. Following this, the whole world will be elevated to the level of holiness of the Har HaBayit, and then to the level of holiness of the Beit HaMikdash, and then to the level of the Kodesh Kodashim (Holy of Holies), and of the Aron HaBrit (Ark of the Covenant) and the Luchot (Tablets), and beyond, ad infinitum.5

The desert/desolate areas of the world presently correspond spiritually to the system of the klipot (evil shells). The inhabited areas are divided into four, corresponding to the four worlds of holiness: the entire world outside out of Eretz Yisrael corresponds to Asiyah; Eretz Yisrael corresponds to Yetzirah; the Beit HaMikdash corresponds to Beriah;

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1 Leshem, Drushey Olam HaTohu (Deah), Chelek Beit, 4:12:10, p. 116.
2 Pesikta Rabati Aleph, p. 2a.
3 Shabbat 30b.
4 Bereshit Rabbah 15:7.
5 Leshem, Deah, Chelek Beit 3:16, p. 63; see also p. 21a.
the Kodesh Kodashim of the Beit HaMikdash corresponds to the Holy of Holies of Beriah [within which the lowest extremity of Atzilut dwells].

Elevations ad infinitum:⁶

During the final period of rectification, after the coarseness that presently characterizes physical reality has been purged and removed completely, all aspects of physicality will themselves be elevated and refined immeasurably beyond their present state. All matter will be transformed and spiritualized into its corresponding soul-form, and then continue to be elevated from level to level, and from one pinnacle to the next, without end. For after guf ("body") will be refined and transformed into nefesh ("soul"), nefesh will be transformed into ruach ("spirit"), and ruach will be transformed into neshamah ("divine soul"), chayah ("divine life-force") and yechidah ("divine oneness"). Similarly, Asiyah will be elevated and transformed into Yetzirah, Yetzirah will be transformed into Beriah, and Beriah will be transformed into Atzilut. All will return to the Source of Oneness...

Every chitzon (external aspect) will become penimi (inner), and every penimi will be transformed into an even higher penimi. Each entity will return to its root and source—angels to their source, and human souls to their source. Every olam (external dimension which consists of "bodies" and the particular "garments" suited to that level of existence) will revert to the level of malakh (angelic consciousness). Malakhim (angels) will revert to neshamot (souls). Neshamot will then revert to sefirot, which is the level of Atzilut. This is the mystery of the statement [referring to the Resurrection], "In the future, the tzadikim (righteous) will rise up in their garments,"⁷ for all bodies and garments will be transformed and elevated into light-bodies, angelic-bodies, and soul-bodies. The same goes for the statement, "In the future, the tzadikim will be called by the name of the Holy One blessed-be-He,"⁸ for the souls of the tzadikim will be elevated up to the level of Atzilut within which Ein Sof dwells without any obstruction or barrier. As such, Atzilut is considered complete Elukut.

This entire process of endless elevations will take place through the rectifications that will take place in the Messianic Era. [It will continue on after this, as well, but we have no words to express it, except the words we used above, namely, the various sub-sets of Adam Kadmon.] This is what the rabbis meant when they described the world-to-come [that begins with the 7th millennium, the Great Shabbat] with the verse, "No eye has seen it, O Lord, except Yours" (Isaiah 64:3).⁹ At that time, all existence will be elevated to the level of Binah [of Atzilut]. [In the millennia to follow, reality will be elevated further] to Chokhmah and then to Keter, and beyond and beyond [Adam Kadmon], until everything returns to Malkhut of Ein Sof which is the ultimate final rectification in which all existence will be elevated into the mystery of the Hidden Unity [and yet still continue to exist].

Reversing the Downward Process of Creation

This entire process of endless elevations is the exact reverse of the series of "mishaps" that characterized the Biblical account of the first six days of creation. According to the Midrash (which is the repository for the deeper teachings of the Torah), something went wrong on every one of those days. On the first day, Hashem hid the major part of His light, storing it

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⁶ Leshem, Deah, Chelek Beit 3:4:5, p. 41.
⁷ Ketuvot 111b.
⁸ Baba Batra 75b.
⁹ See Berakhot 34b.
away for the righteous in the ultimate future. On the second day, the angel of death was created; *machloket* (dispute, contradiction) was created; and the “lower” waters were forced to part from the “upper” waters. On the third day, the trees covered themselves with bark to protect themselves from evil men. On the fourth day, the Moon was told to become descend and diminish her light. On the fifth day, Hashem killed on the Leviathans. On the sixth day, Adam and Eve ate from the Tree of Knowing/Joining Good and Evil. Whatever these different midrashic teachings mean, they certainly point to the fact that something went wrong each day. Why? Why did Hashem make an imperfect world?

He did it in order to give you and me a chance to perfect it.

And so, even when everything seems to be going wrong, and the darkness seems to eclipse the light, we are told to remember: It is all temporary. Yes, six thousand years of history is a long time for us. But relative to Eternity, it is but a blink of the eye.

So we are promised that everything that went wrong (i.e., every exalted level that was “lost”) on the way down through each succeeding day of creation will be restored on the return trip. In addition, all the exalted levels that were attained and then “lost” during the jagged ups and downs of historical time will be restored as well.

Moving upwards: Prophecy will be restored (*Eliyahu HaNavi*). Royalty will be restored (the **Mashiach** will be anointed King). The 3rd Temple will restore all that was lost in the first two. The First Tablets that Moshe broke on Mount Sinai will be restored. The Manna and the Wine of the *Gan Eden* will be restored. The Waters of Eden will be restored. Adam will regain his stature. The Tree of Life will be restored (day six). The Leviathans will be restored (day five). The sun and the moon will be restored (day four). The trees will become edible (day three). The Angel of Death will be slaughtered. The lower waters will be elevated above the upper waters (day two). The original Light that shone from one end of the world to the other will be restored... Although clothed in Midrashic language, all of these levels represent stages of consciousness through which we passed on the way down to this world. Though these were extremely exalted levels of consciousness, we ourselves were unconscious. Now, however, the return journey will be incredibly joyous, for we are promised that will return fully conscious.

**The Elevation of Time**

In *Drushey Olam HaTohu*, Rabbi Elyashiv writes:10

Our sages recorded a tradition that “All sacrifices would be *betelim* (nullified) in the future, excepting the *todah* (thanks offering).”11 Similarly, they said, “All the holy days will be *betelim* (nullified) in the future except *Purim* and *Yom HaKippurim*.”12 They were referring to the entire period during which the dead will come back to life...

As we shall see in a moment, when the sages said that the holy days are destined to be nullified, they did not mean that the primary holy days—*Pesach*, *Shavuot*, *Rosh Hashanah*, *Succot*, and *Shemini Atzeret*—will no longer exist. Rather, during the messianic era that will come at the conclusion of the sixth millennium, at which time the dead will rise up in bodies of light, all TIME will be elevated to the level of the holy days.

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11 *Vayikra Rabba* 9:7; *Midrash Tehillim* 56, 100.
At that time, all the righteous, and all others who will be found worthy, will exist on a level higher than that of the angels. Their resurrected bodies will [no longer be physical but rather] shine with the unmitigated light of heaven, as recorded in the Zohar.¹³

Behold, at that time the entire world will undergo a profound change as well, so that even those who are still alive in the coarse physical bodies of this world [will experience this difference]. [In general, this transformation can be described in the following way:] At present, reality can be classified into three main categories: tamei (unclean, contaminated), tahor (pure, refined), and kadosh (holy, sanctified). Even tahor (pure, refined) is presently mundane and profane, without any great holiness. At that time, however, in addition to all tumah (impurity) and zuhamah (contamination) being completely nullified, all that is presently mundane and profane will also be transformed. All reality will be elevated to a level of taharat ha'kodesh (holy purity)...

This then is the meaning behind their statement that all the holy days will be betelim (nullified). For at that time [during the messianic era which the author will shortly dub yom sh’kulo Moed (a day that is all Holy Day)], all TIME will be elevated to the level of holiness of the holy days. There will be no more mundane “weekdays.” Rather, the days of the week will be divided according to the holy days to which they [sefirotically] correspond.

For each yom rishon (Sunday), which is associated with the sefirah of Chesed-love, will have the sanctity of Pesach. Each yom sheni (Monday) [which is associated with Din-Gevurah-judgment] will have the sanctity of Rosh Hashanah (the Day of Judgment). Each yom shelishi (Tuesday) [associated with Tiferet-truth-Torah] will have the sanctity of Shavuot (the holiday that commemorates the giving of the Torah on Sinai). Each yom rivii (Wednesday) [associated with Netzach-victory] will have the sanctity of Rosh Chodesh (the New Moon), which is also called a Moed-holiday as per the Talmud.¹⁴ Each yom chamishi (Thursday), which is associated with Hod-majesty, which is a derivative of Gevurah, will have the joyous sanctity of Succot, in that the fiery judgment that is usually associated with Gevurah will be transformed to flames of love. Each yom shishi (Friday), which is associated with Yesod-foundation, will have the sanctity of Shemini Atzeret (Simchat Torah), the joy of all...

This then is what they meant when they said, “all the holy days will be betelim (nullified) in the future” [i.e., during the messianic era that will conclude the sixth millennium], for they will be distributed among the days of the week, and all TIME will be elevated to the actual level of holiness of the holy days... [Such that it will become clear that] whereas now we have only a hint of the light of their holiness, during the messianic era we will have their full light.

In other words, profane time will be nullified in the sense that the normal weekdays will be elevated and subsumed in the level above them, which is the level of the holy days. In addition, Rabbi Elyashiv makes the crucial distinction between our present level of celebrating the holidays and the full revelation of their light. Our present celebrations of the holy days are merely hints to the fullness of their light that will be revealed in the Messianic Age.

¹³ Zohar Toldot, 1:141a.
¹⁴ Shevuot 10a.
This is similar to what the sages said concerning the seventh millennium, namely, that it will be yom sh’kulo Shabbat (a day that is all Shabbat). In the same way, the messianic age that will follow the initial resurrection of the dead could be called yom sh’kulo Moed (a day that is all Holy Day)... 

However, [Shabbat and] Yom HaKippurim and Purim will still remain (i.e., they will still be celebrated throughout the entire messianic era, in the sense that we will keep Shabbat at the conclusion of each week, Yom Kippur one day each year, and Purim one day each year)... It is for this reason that Shabbat, Yom Kippur, and Purim—all of which hint to the period that will follow after the messianic era—are said to embody the mystery of the light of Eternal Life that will become fully revealed in Olam Haba. They will therefore remain (i.e., they will continue to be celebrated in their respective times during the Messianic Era) so that those who are alive at that time may merit the full revelation of their light in the eternal future.

To recap, we have seen so far that (1) the profane time of this world will be nullified during the messianic era. There will be no more weekdays. Rather, profane time itself will be elevated to the level of holiness of the holy days. (2) During the messianic era, three exalted holy days (Shabbat, Yom Kippur, and Purim) which hint to the even greater levels of Godliness that will be revealed during the seventh, eighth, and ninth millennia respectively will still stand out. We will therefore still continue celebrate these exalted holy days (as opposed to experience directly the full revelation of their light) throughout the entire Messianic Age.

Here again Rabbi Elyashiv makes the crucial distinction between the celebration of a holy day and the full revelation of its light. As we saw above, our present celebrations of the holy days are merely hints to the fullness of their light that will be revealed in the messianic age. The rabbi is saying the same about Shabbat, Yom Kippur, and Purim. Just as we presently celebrate only a hint of the full light of the six holy days (Pesach, Rosh Hashanah, Shavuot, Rosh Chodesh, Succot, and Shemini Atzeret), so also, during the messianic period itself will we continue to celebrate only hints of the full light of Shabbat, Yom Kippur, and Purim.

As Rabbi Elyashiv stated above, the seventh millennium will be yom sh’kulo Shabbat (a day that is all Shabbat). What about the eighth and ninth millennia?

However, Yom HaKippurim and Purim will still remain (i.e., even during the seventh millennium, yom sh’kulo Shabbat, we will still celebrate Yom Kippur one day each year, and Purim one day each year). For it is known in the writings of the Ari that Purim is a revelation of the Yesod of Abba. It therefore hints to the eighth millennium during which the sefirah of Chokhmah will dominate. Similarly, Yom Kippur, which is the level

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15 “A day that is all Shabbat,” i.e., a world that is all Shabbat. In Birchat HaMazon on Shabbat we thus pray, “May the Merciful One grant us a day that is all Shabbat and tranquil rest for everlasting Eternal Life” (Ashkenaz, Sefard), and “May the Merciful One grant us a world where all is Shabbat and tranquil rest for everlasting Eternal Life” (Sefardi).

See also the Mishnah in Mesekhet Tamid: “The levim used to sing a special song for each day of the week in the holy temple: On the first day they would sing, ‘The earth...is Hashem’s alone’ (Psalm 24:1). On the second day they would sing, ‘Hashem is great, His radiance shines exceedingly in the city of our God, the mount of His holy Presence’ (ibid. 48:1). On the third day, they would sing, ‘Elokim stands in every tribunal of God; He [sits] in the midst of the judges to render judgment’ (ibid. 82:1). On the fourth day they would sing, ‘O God who executes justice, merciful God, O God who executes justice, reveal Yourself’ (ibid. 94:1). On the fifth day they would sing, ‘Sing joyously to God, our inner strength. Stir yourselves to [thank] the God of Yaacov’ (ibid. 81:1). On the sixth day they would sing, ‘[The time will come when] Hashem’s sovereignty will finally be revealed’ (ibid. 93:1). On Shabbat they would say, ‘Mizmor shir leyom haShabbat (a cutting song in honor of the Shabbat day)’ (ibid. 92:1), a song for the ultimate future, for the day which will be all Shabbat and tranquil rest, for everlasting Eternal Life” (Mishnah Tamid 7:4; quoted in the Siddur, nusach Ashkenaz and Sefard, at the conclusion of Shabbat m puss, just before tana d’bei Elyahu).
of Binah, the mystery of Olam Haba (the World-to-Come), hints to the seventh millennium. It too is “yom sh’kulo Shabbat,” as per the Talmud.\(^{16}\)

In another volume of Leshem Shvo VeAchlamah, Hakdamot VeShearim (Introductions and Gates), Rabbi Elyashiv modifies this last set of correspondences slightly. Instead of Purim corresponding to the eighth millennium, and Yom Kippur corresponding to the seventh millennium (thereby effectively taking the place of Shabbat), the seventh millennium will be yom sh’kulo Shabbat, the eighth millennium will be yom sh’kulo Yom Kippur, and the ninth millennium will be yom sh’kulo Purim:\(^{17}\)

Surely the modes of Zeir Anpin and Nukva dominate and serve throughout the entire six thousand years that this world will exist [in its present fallen state]. Nevertheless they themselves [are sub-modes within and filters for the illumination they] receive from Keter, Chokhmah, and Binah, which are also called Arikh Anpin, Abba, and Imma. [That is, they receive and subsequently] modulate and modify the shefa (illumination) they receive from those higher modes, constricting and tailoring it down to their own level.

For now [during the six thousand years], the light of Arikh Anpin, Abba, and Imma flows down into Zeir Anpin and Nukva only in accord with their own limited capacity. It is in this sense (i.e., as filters for the light of the higher modes) that Zeir Anpin and Nukva are said to dominate during the entire six thousand years of this-world which are associated with the six sefirot of Zeir Anpin (Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod), and the six initial days of creation. With the shefa that Malkhut receives from these six she governs and oversees all that transpires in the lower worlds.\(^{18}\)

Afterwards, during the seventh millennium, Hashem will reveal His rule on the level of Malkhut itself. At that time, the entire world will be elevated [from its present fallen state] and return to its source... This is what the sages meant when they called the seventh millennium chad charuv (one thousand years of desolation).\(^{19}\) ...That is, in the seventh millennium all reality will return [with Malkhut] to the womb of Binah to be rectified and illuminated in the light of the Face of the Living King. At that time, Hashem’s sovereign and absolute rule will be clear to all, and His glory will be elevated exceedingly.

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\(^{16}\) Rosh Hashanah 31a.

\(^{17}\) Hakdamot VeShearim, Shaar Zayin, perek zayin, or gemel, p. 114.

\(^{18}\) One of many beautiful source-texts for this in the Zohar: "When the Holy One [Ein Sof] desired [i.e., via Arikh-Keter and Abba-Chokhmah d’Atzilut, corresponding to the kutzo shel Yod and Yod of YKVK] to create the worlds [of Beriah, Yetzirah, and Asiyah], He brought forth one single light [i.e., Imma-Binah d’Atzilut, corresponding to the first Heh of YKVK]. Although this light itself is extremely hidden, He brought it forth in such a way that all the lower lights [Chesed, Gevurah, Tiferet, Netzach, Hod, and Yesod d’Zeir Anpin d’Atzilut, corresponding to the Vav of YKVK] could receive illumination from it... This light [Binah d’Atzilut] then projected itself further downward with the intention of making a light-that-is-not-a-light, a light-that-has-no-light-of-its-own [Malkhut d’Atzilut, corresponding to the final Heh of YKVK], for the purpose of ruling over the lower worlds [Beriah, Yetzirah, and Asiyah]. Since, however, this light has no light of its own, it must connect to that which is immediately above it [i.e., to the six sefirot of Zeir Anpin]... With the power that it receives from above, this light-that-has-no-light-of-its-own brings forth all manner of [angelic] hosts by which it rules over all the myriad details of this lower world... In this way, there is nothing in this lower world that does not have its root above governing and overseeing its existence. Such that when one arouses oneself from below [i.e., begins to become aware that, although all of creation is a great ladder with many rungs, it is the Holy One that is behind all these rungs], the corresponding roots are aroused above all the way to the top (Zohar Vayetze, 1:156b).

\(^{19}\) Sanhedrin 97a.
Systems within Systems within Systems

9th millennium – Purim

8th millennium – Yom Kippur

7th millennium – Yom Shabat

Messianic Era – Yom Shelu Shabat

1,000 years of Shiva-world
Similar to Yovel-Jubilee, the fiftieth year during which everything and everyone returns to where they began, so also, in the seventh millennium all will return to the level of Malkhut elevated and subsumed in Binah.\(^\text{20}\)

Following the seventh millennium [at the onset of the eighth millennium], all will be renewed as they were when they were first created. They will thus emerge from Binah (Imma) into an entirely new level of existence. During the eighth millennium, all will be irradiated with the unmitigated light of Binah (Imma), in line with the fact that the eighth millennium is associated with Binah itself.

That is, in the eighth millennium, Hashem will reveal His rule on the level of Binah-Imma itself (i.e., no longer filtered through the intermediary levels of the Chesed through Malkhut). The eighth millennium could thus be called yom sh’kulo Yom Kippur (a day that is all Yom Kippur). Only one day each year will continue to be celebrated as Purim.

Afterwards, in the ninth millennium, Hashem will reveal His rule on the level of Chokhmah (Abba), and all will be elevated to that awesome level.

Rabbi Elyashiv does not state it explicitly here, but he clearly implies that the ninth millennium will be yom sh’kulo Purim (a day that is all Purim).

Following this, in the tenth millennium, Hashem will reveal His rule on the level of Arikh Anpin (Keter) itself. This level is extremely hidden and concealed. [But if this is true of Arikh Anpin], it is all the more true of the extremely exalted levels that will be revealed following this: Ayin (no-thing-ness), Reisha d’lo ityada (the unknowable Mind), Akudim, Adam Kadmon, and up and up to Malkhut of Ein Sof.

[In the meantime, as we saw above] the mode of providence that seems to rule during the entire six thousand years of history as-we-know-it is that of Zeir Anpin and Nukva. Nevertheless, their rule is only by virtue of the illumination they receive from Imma, Abba, and Arikh Anpin (i.e., Binah, Chokhmah, and Keter) and from that which transcends them, all the way up to the light of Ein Sof [that gives life to all]. It is just that the illumination of the higher modes is constricted to conform to the level of Zeir and Nukva. This situation will continue thus until the beginning of the eighth millennium. From that time onwards, illumination will increase and expand to the level of Imma, Abba, and Arikh Anpin respectively, each in its own millennium.

We see here clearly that the higher modes are never inoperative. It is just that they are concealed in—and only work through—the lower modes until their “time” comes to become fully revealed.

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\(^{20}\) Yovel-Jubilee used to take effect every fifty years. It lasted one entire year, during which time complete freedom was proclaimed in the land for all its inhabitants and each man would return to his hereditary property (Leviticus 25:10). Yovel was thus a year of complete emancipation and equality. During Biblical times, all manner of pledges that had been made due to economic pressures were waived. People whose financial situations had forced them to become bondsmen or indentured servants were able to stand up straight again like free men. Fields sold due to financial pressures were returned to their original owners. Giant cartels and feudal combines that had accrued to rich landowners were broken up and redistributed to their respective tribes and family heads. Yovel also prevented all the capital from being concentrated in the hands of the wealthy few. It thus served to regulate economic conditions and create a healthy economic climate in which equal opportunity was insured for all. It was a new beginning in the true sense of the word.

Spiritually, as well, Yovel corresponds to the Chamishim Shaarey Binah (fifty gates of understanding) and the idea of Hashem being our Imma (supernal Mother), the womb from which our world was born. Just as we returned in the fiftieth year to our original land inheritances, so too we are promised that our souls will return to our source and origin.
The higher modes of providence that govern the higher worlds were brought into existence prior to our lower dimension. In essence, each lower dimension is merely a “garment” that covers over and conceals the higher mode that governs it. However, as we return back up to Ein Sof, the lower modes will be phased out and become elevated and subsumed in the higher modes. The higher modes themselves will become successively more and more revealed. Ultimately, all of these modes will be seen to have been sub-sets of the greater mode of Adam Kadmon, the overall unified system that Hashem created for us to attain neverending devekut (bonding) with Him. With this, the ultimate purpose for which this entire system was brought into existence will be fulfilled: giluy ha’yichud (the revelation of Hashem’s absolute oneness), and ein od mi’levado (the revelation that there is nothing but Hashem’s oneness).

The point of all this is to bond with Him even now in the deepest way possible. To the extent that, through our conscious awareness of His oneness behind all phenomena, we become the kli (vessel, instrument) through which the physical plane (which presently conceals the Godly light and therefore contributes to the illusion that anything can exist separate from Him) is elevated and subsumed in the level above it, and that level in the level above it, ad infinitum.