

IMAGES OF THE AFTERLIFE IN KABBALAH SOUL JOURNEYS AND MYTHIC GUIDES

HIBBUT HA-KEVER/PANGS OF THE GRAVE:

Rabbi Yehuda said: "for **seven days** the soul goes to and fro from his house to his grave from his grave to his house, mourning for the body" (*Zohar, Vayehi, 217b-222a*)

ANCESTRAL GUIDES - FAMILIAL BEINGS:

Rabbi Shimon said: 'Have you seen today the image of your father? For so we have learnt, that at the hour of a man's departure from the world, his father and his **relatives gather round** him, and he sees them and recognizes them, and likewise all with whom he associated in this world, and they **accompany his soul to the place where it is to abide.** (*Zohar, Vayehi, 217b-222a*)

ANCESTRAL GUIDES - MYTHIC BEINGS:

When a [person] departs this world... [s]he sees many strange things on his way & **meets Adam, the first man, sitting at the gate of Gan Eden**, ready to welcome all who have observed commands of their Master. (*Zohar, Noah, 65b*) ...no man leaves the world before he sees the Shekhina....(*Zohar, Emor, 88a*) and **with the Shekhina there come three ministering angels** to receive the soul of the righteous (I, 98a *Midrash ha-Ne'elam*).

LIFE REVIEW:

when God desires to take back a man's spirit, all the days he has lived in this world **pass in review before Him.** (*Zohar, Vayehi, 217b-222a*)

DISSOLUTION OF ELEMENTS:

..we have learnt that on the dread day when a man's time comes to depart from the world, **four quarters of the world indict him, and punishments rise up from all four quarters and four elements fall to quarreling and seek to depart each to its own side.** (*Zohar, Vayehi, 217b-222a*)

GEHENNA:

There are **five kinds of punishments in Gehenna**, and Isaiah saw them all.... He entered the **second compartment**, and he saw two men hanging by their tongues; and he said, "O You who unveils the hidden, reveal to me the secret of this." He answered, "These are the men who slandered, therefore they are thus punished." He entered the **third compartment**, and he saw there men hanging by their organs. He said, "O You who unveils the hidden, reveal to me the secret of this." And He answered, "These are the men who neglected their own wives, and committed adultery with the daughters of Israel." [*Keitzad Din Ha-Kever, 1-3*].

GAN EDEN AND BEYOND:

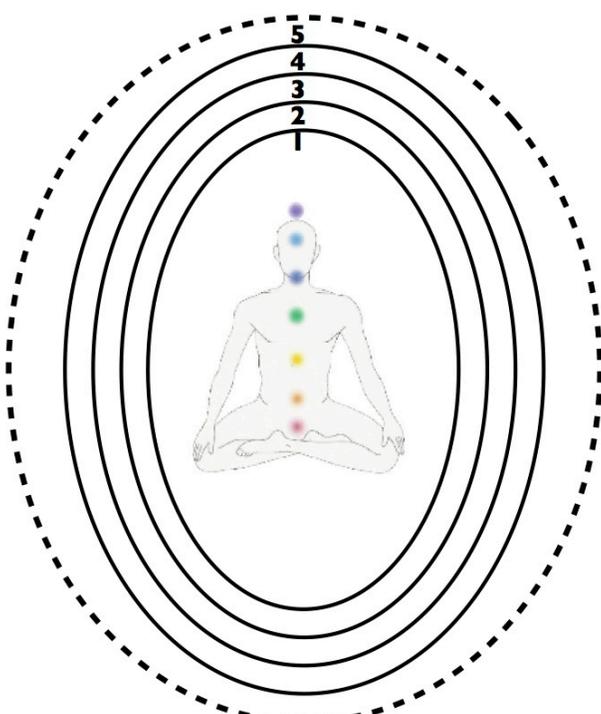
Gan Eden has two gates of carbuncle, and sixty myriads of ministering angels keep watch. Each of these angels shine like the radiance of the heavens. When the righteous person approaches, angels remove from him the clothes in which he had been buried, and clothe him with eight robes of the clouds of glory, and place upon his head two crowns, one of precious stones and pearls, and the other of gold, ... they place eight myrtles in his hand and praise him, they lead him to a place full of waters surrounded by 800 species of roses and myrtles. (*Maskhet Gan Eden, 1-2*)

...in the same way as the soul has to be clothed in a bodily garment in order to exist in this world, so is she given an ethereal supernal garment wherewith to exist in the other world, and to be enabled to gaze at the effulgence of life radiating from that "land of the living" [*tzror ha-hayyim*] (*Zohar, Noah, 66a*).

GILGUL:

Truly, **all souls, must undergo transmigration**; but men do not perceive the ways of the Holy One, how the revolving scale is set up and men are judged every day at all time, and how they are brought up before the Tribunal, both before they enter into this world and after they leave it. They perceive not the many transmigrations and the many mysterious works which the Holy One accomplishes with many naked souls, and how many naked spirits roam about, in the other world without being able to enter within the veil of the King's Palace (*Zohar, Emor, 99b*).

(According to the author of *Tikkunei Zohar*) The **primal shape of humanity corresponds to the mystical shape of the Godhead**... Everything in [the hu]man, each of his **248 limbs and 365 sinews**, corresponds to one of the supernal lights, as these are arranged in the structure of the *Shi'ur Komah*, the primal shape of the highest manifestation of God. Man's task is to bring his own true shape to its spiritual perfection, to develop the divine image within. This is done by observing **the 248 positive and 365 negative commandments of the Torah**, each one of which is linked to one of the organs of the human body, and hence of one of those supernal lights. Whoever fulfills the Torah properly makes his body into a dwelling place for the *Shekhina*. But a person must undergo **gilgul** for every limb that does not become a 'Throne for the *Shekhina*' - i.e., for every commandment that a [hu]man fails to observe or prohibition that [s]he transgresses - until he has carried out his original task. (G. Scholem, *On Nature of the Godhead*, p. 219)

SOUL BODY/ ENERGETIC FIELD	NATURE OF THE HUMAN BEING ACCORDING TO KABBALAH	STAGES OF AFTERLIFE JOURNEY
5. YEHIDAH ONENESS		4&5. TZROR HA-HAYYIM RETURN TO SOURCE OF LIFE
4. HAYYAH UNIVERSAL SELF		3. GAN EDEN HEAVENLY BLISS
3. NESHAMA HIGHER MIND MENTAL ENERGY FIELD		2. GEHENNA EMOTIONAL PURIFICATION
2. RUAH EMOTIONAL ENERGY FIELD EMOTION		1. HIBBUT HA-KEVER PANGS OF THE GRAVE DEATHBED VISION: ANCESTRAL GUIDES MYTHIC BEINGS LIFE REVIEW
1. NEPHESH BIOENERGETIC FIELD VITALITY		DISSOLUTION OF ELEMENTS

Reb Simcha Raphael, Ph.D., 2014
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AFTERLIFE JOURNEY OF THE SOUL - A "KABBALISTIC-PSYCHOLOGICAL" MODEL				
SOUL BODY/ FIELD	STAGES OF AFTERLIFE	TERRAIN OF JOURNEY	PROCESS OF THE SOUL	JEWISH MOURNING RITUAL
YEKHIDA ONENESS  HAYYAH UNIVERSAL SELF	GILGUL REBIRTH TZROR HA-HAYIM SOURCE OF LIFE	IN WOMB RETURN TO THE SOURCE	SPIRITUAL UNIFICATION	YIZKOR MEMORIAL PRAYERS 4X/YEAR
NESHAMA  HIGHER MIND MENTAL ENERGY FIELD	GAN EDEN GARDEN OF EDEN	HEAVENLY BLISS R & R OF THE SOUL FINAL COMPLETION OF PERSONALITY	INTELLECTUAL CONTEMPLATION	Yahrzeit ANNIVERSARY OF A DEATH
RUAKH  EMOTIONAL ENERGY FIELD EMOTION	GEHENNA REALM OF PURGATION	EMOTIONAL PURGATION PURIFICATION OF EMOTIONAL RESIDUE OF LIFE EXPERIENCE	EMOTIONAL PURGATION	Kaddish 11 MONTHS RITUALIZED MOURNING
 NEPHESH BIOENERGETIC FIELD VITALITY	HIBBUT HA-KEVER "PANGS OF THE GRAVE" LEAVING THE BODY "DEATH MOMENT VISIONS"	ATTACHED TO BODY CRAVING BEINGS OF LIGHT ANCESTORS LIFE REVIEW DISSOLUTION OF ELEMENTS	PHYSICAL SEPARATION	Shiva 7 DAYS INTENSIVE MOURNING FUNERAL HEVRA KADDISHA VIDUI

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AFTERLIFE AND THE RENEWAL OF JEWISH DEATH RITUALS

MOURNING RITUALS	PHASES OF GRIEF	JOURNEY OF THE SOUL	SOUL-GUIDING DIMENSION
<p style="text-align: center;">YIZKOR</p> <p style="text-align: center;">Yahrzeit</p>	<p style="text-align: center;">PHASE # 4 "L'CHAIM!" - SAYING YES TO LIFE</p> <p style="text-align: center;">TASK # 4 EMOTIONALLY RE-LOCATE DECEASED AND MOVE ON WITH LIFE</p>	<p style="text-align: center;">TZROR HA-HAYYIM</p> <p style="text-align: center;">SOURCE OF LIFE</p>	<p style="text-align: center;">YIZKOR</p> <ul style="list-style-type: none"> *Elevates soul to higher sphere in Gan Eden *Link between living and dead which opens to possibility of ancestral intercession
<p style="text-align: center;">KADDISH</p>	<p style="text-align: center;">PHASE # 3 PUTTING THE PIECES TOGETHER</p> <p style="text-align: center;">TASK # 3 ADJUST TO ENVIRONMENT IN WHICH DECEASED IS MISSING</p>	<p style="text-align: center;">GAN EDEN</p> <p style="text-align: center;">HEAVENLY BLISS</p>	<p style="text-align: center;">Yahrzeit</p> <ul style="list-style-type: none"> *Kaddish at Yahrzeit elevates soul to higher sphere in Gan Eden *Enables soul to continue journey through postmortem worlds *Final completion of incarnational drama
<p style="text-align: center;">KADDISH</p> <p style="text-align: center;">Shloshim</p> <p style="text-align: center;">SHIVA</p>	<p style="text-align: center;">PHASE # 2 FACING THE PAINFUL TRUTH</p> <p style="text-align: center;">TASK # 2 EXPERIENCE THE PAIN OF GRIEF</p>	<p style="text-align: center;">GEHENNA</p> <p style="text-align: center;">EMOTIONAL PURGATION</p>	<p style="text-align: center;">KADDISH</p> <ul style="list-style-type: none"> *Mediates relationship and forges link between living and dead *Allows for completion of relationship between living and soul of departed *Assists soul in Gehenna *Helps soul prepare for Gan Eden
<p style="text-align: center;">Shloshim</p> <p style="text-align: center;">SHIVA</p> <p style="text-align: center;">FUNERAL</p> <p style="text-align: center;">HEVRA KADDISHA</p> <p style="text-align: center;">ANINUT</p> <p style="text-align: center;">VIDUI</p>	<p style="text-align: center;">PHASE # 1 INITIAL SHOCK AND DENIAL</p> <p style="text-align: center;">TASK # 1 ACCEPT REALITY OF THE LOSS</p> <p style="text-align: center; font-size: small;">Adapted by Simcha Raphael from: J. William Worden, <i>Grief Counseling and Grief Therapy</i></p>	<p style="text-align: center;">HIBBUT HA-KEVER</p> <p style="text-align: center;">'PANGS OF THE GRAVE'</p> <p style="text-align: center;">LEAVING THE BODY</p>	<p style="text-align: center;">SHIVA</p> <ul style="list-style-type: none"> *Assists soul to accept death *Minimizes attachments to embodied life *Helps in completion of physical plane life *Send <i>Nephesh</i> on its journey *Enables communication between mourners and departed being <p style="text-align: center;">FUNERAL/HEVRA KADDISHA</p> <ul style="list-style-type: none"> *process of releasing the soul from attachments to physical realm *process of enabling the soul to enter the post-mortem realms <p style="text-align: center;">VIDUI</p> <ul style="list-style-type: none"> *"soul-guiding" process of conscious transition from this realm to the world beyond <p style="text-align: center; font-size: small;">  דעת DAAT INSTITUTE DEATH AWARENESS, ADVOCACY and TRAINING www.daatinstitute.net </p>

MAY THE ANGELS CARRY YOU
©Rabbi Geela Rayzel Raphael, November 2005

Arrangement: Additional vocals: Keyboard:
Jefferson Martin Yo`iyah Deikman Jefferson Martin
On the occasion of Sabina Teubal's departure from this world

CHORUS: May the angels carry you; may the angels carry you. [2X]

At this time of transition, going to the Light; At this time of transition, going home is right. Let go of the struggle; let go of the fear.
All is forgiven; your slate to be cleared.

CHORUS: May the angels carry you; may the angels carry you.

Your work is done; it is time to rest.
The fruit of your hands and your soul be blessed. Joining your ancestors, Winding a new way;
Crossing the threshold, wrapped in God's embrace.

CHORUS: May the angels carry you; may the angels carry you. [2x]

Surrounded by love, angels take your hand; Guiding you on, it's part of the plan. *Shechinah** welcomes you, opening her wings. Hearing the chorus, join the angels singing.

CHORUS: May the angels carry you; may the angels carry you.

Mi-yemini Micha'ela, Mi-s'moli Gavri'ela, Mi-l'fanai Uriela, U'may-achorai R'fa'ela

CHORUS: May the angels carry you; may the angels carry you.
[Repeat ad lib.]

*The Feminine In-Dwelling Presence of God

TRANSLATION:

On your right is (the angel) Micha'ela, on your left is Gavri'ela. In front of you is Uriela, and behind you is R'fa'ela.

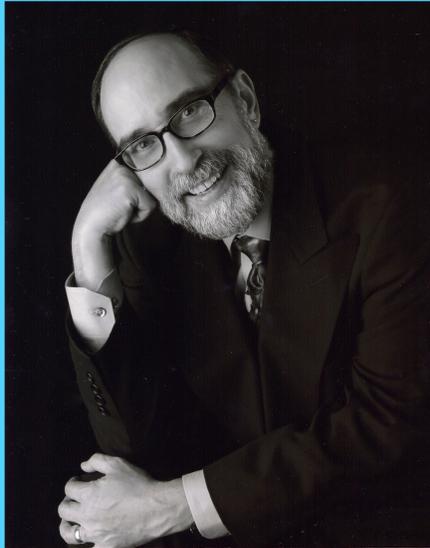
DA'AT INSTITUTE

for Death Awareness, Advocacy and Training

is dedicated to providing death awareness education and professional development training. Working in consultation with synagogues, churches, hospice programs and other types of community organizations, **DA'AT INSTITUTE** offers

- 1. EDUCATIONAL PROGRAMS** on death, dying, bereavement and the spirituality of end-of-life issues and concerns;
- 2. PROFESSIONAL DEVELOPMENT TRAINING** to clergy, health care and mental health professionals and educators working with the dying and bereaved;
- 3. BEREAVEMENT AND HOSPICE COUNSELING SERVICES** to individuals and families through counseling, professional referral and bereavement support groups;
- 4. RITUALS OF TRANSITION** for dying, burial, bereavement, unveiling and memorialization, helping families create meaningful rituals of passage; and
- 5. PRINTED AND AUDIO-VISUAL RESOURCES** on the various facets of dealing with grief and loss, and on the spirituality of death and afterlife.

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In the final analysis, [Judaism] teaches us that between the world of the living and the world of the dead there is a window and not a wall. From earliest times, Jewish tradition has recognized that the living and the dead continue to interact in important and intimate ways. Jewish tradition teaches us to remember the dead: doing so will, in the long run, help us enhance the quality of life. Long after people die, their legacy lives on inside of us. Within the wellsprings of our infinite souls we find the window of connection between the living and the dead.

- Simcha Raphael, *Jewish Views of the Afterlife*