

JEWISH VIEWS OF THE AFTERLIFE: CONTEMPORARY APPLICATIONS

HIBBUT HAKEVER - PANGS OF THE GRAVE

Rabbi Yehuda said: "for **seven days** the soul goes to and fro from the house to the grave from the grave to the house, mourning for the body" (*Zohar*, I, 218b).

THE POST-MORTEM SOUL AND HEVRA KADDISHA PRACTICE

There are three levels that comprise the soul, and therefore the soul has three names: **NEPHESH, RUAKH, and NESHAMA**. **NEPHESH** remains in the grave until the body is decomposed and turned into dust, during which time it flits about in this world, seeking to mingle with the living and to learn of their troubles; and in the hour of need it intercedes for them. ...it wanders about the world and beholds the body which was once its home devoured by worms and suffering the judgement of the grave [Hibbut Ha-Kever] (*Zohar*, II, 141b-142a)

[After the Angel of Death removes the soul from a person's body] the man dies right away, but his spirit comes out and sits on the tip of the nose until the body begins to decay. As decay sets in, the spirit, weeping, cries out to the Holy Blessed One, saying: "Master of the Universe, where am I to be taken?" Immediately Dumah takes the spirit and carries it to the courtyard of the dead, to join the other spirits. (Midrash Ps. 11:6)

ANCESTRAL GUIDES - FAMILIAL BEINGS

Rabbi Shimon said: 'Have you seen today the image of your father or mother? For so we have learnt, that at the hour of a person's departure from the world, his father and his **relatives gather round** him, and they see them and recognize them, and likewise all with whom they had associated with in this world, and their father or mother and other relatives gather round, and they see them and recognize them, and likewise all with whom they had associated in this world, and they accompany their soul to the place where it is to abide **accompany his soul to the place where it is to abide**. (*Zohar*, I, 218a).

ANCESTRAL GUIDES - MYTHIC BEINGS

No person dies before seeing the **Shechinah**...(*Zohar*, III, 88a) and because of its deep yearning for the Shechinah the soul departs in order to see her. (*Zohar* III, 88a)... And with the **Shechinah** there come three ministering angels to receive the soul of the righteous (*Zohar* I, 98a). When one departs this world... they see many strange things on their way and meet Adam, the first human, sitting at the gate of Gan Eden, ready to welcome all who have observed commands of their Master. (*Zohar*, I, 65b)

LIFE REVIEW:

when God desires to take back a person's spirit, all the days they have lived in this world **pass in review**. (*Zohar*, I, 221b)

GEHENNA/REALM OF PURGATION AND PURIFICATION

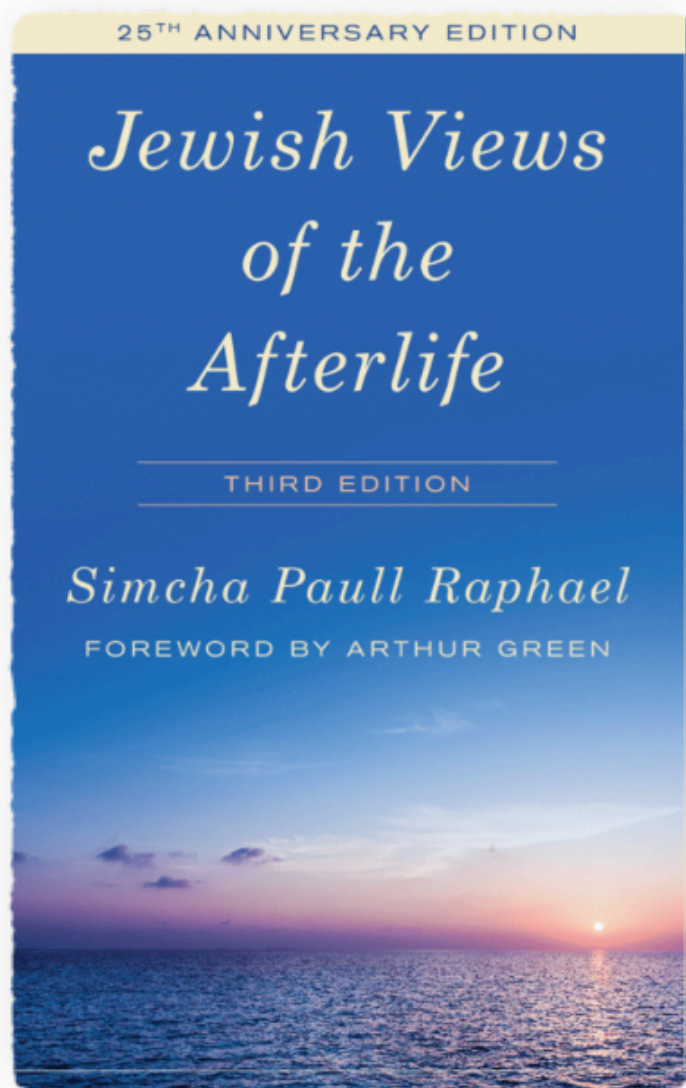
There are **five kinds of punishments in Gehenna**, and Isaiah saw them all.... He entered the **second compartment**, and he saw two men hanging by their tongues; and he said, "O You who unveils the hidden, reveal to me the secret of this." He answered, "These are the men who slandered, therefore they 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/HEAVENLY GARDEN OF EDEN





Gan Eden has two gates of carbuncle, and sixty myriads of ministering angels keep watch. Each of these angels shine like the radiance of heaven. When the righteous person approaches, angels remove from him the clothes in which he had been buried, 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,
(Maskhet Gan Eden, 1-2)

TZROR HAHAYYIM/SOURCE OF LIFE

...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"
(Zohar, I, 66a).



JEWISH VIEWS OF THE AFTERLIFE

DIMENSION OF HUMAN BEING	AFTERLIFE STATE	PROCESS OF AFTERLIFE	RITUAL
 SPIRIT	TZROR HA-HAYYIM SOURCE OF LIFE	SPIRITUAL UNIFICATION	YIZKOR
 MIND	GAN EDEN HEAVENLY BLISS	INTELLECTUAL CONTEMPLATION	YAHARZEIT
 EMOTION	GEHENNA EMOTIONAL PURIFICATION	EMOTIONAL PURGATION	KADDISH
 BODY	HIBBUT HA-KEVER PANGS OF THE GRAVE <i>ANCESTRAL GUIDES</i> <i>MYTHIC BEINGS</i> <i>LIFE REVIEW</i> <i>DISSOLUTION OF ELEMENTS</i>	PHYSICAL SEPARATION	SHIVA

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