

DYING AND DEATH MOMENT VISIONS IN KABBALAH

1. ONE'S DEATH IS PRE-DETERMINED:

When a man's appointed time draws near, proclamation is made concerning him for thirty days, and even the birds of the heaven announce his doom; and if he is virtuous, his coming is announced for thirty days among the righteous in Gan Eden. We have learnt that during those thirty days his soul departs from him every night and ascends to the other world and sees its place there, and during those thirty days the man has not the same consciousness or control of his soul as previously (Zohar I, 217b).

2. SUPERNAL VISIONS ON THE DEATHBED:

When a man lies [on his deathbed] and judgement rests upon him decreeing that he should leave this world, he is granted an additional supernal spirit that he never had before. And when this dwells with him and cleaves to him, he sees what he has never been worthy enough to see throughout his life, because the additional spirit has now been given to him. And once this has been granted him, and he sees, he departs from this world (Zohar I, 218b).

3. ANCESTRAL GUIDES - FAMILIAL BEINGS:

R 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 I, 218a).

4. MYTHIC BEINGS - ADAM:

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, I, 65b)

5. MYTHIC BEINGS - VISIONS OF SHECHINAH, ANGELS:

...it has been taught: The time of a person's departure is the great day of judgment, for the soul is separated from the body, and no one leaves the world before seeing the Shechinah (Zohar, III, 88a)...And with the Shechinah there come three ministering angels to receive the soul of the righteous (Zohar I, 98a Midrash ha-Ne'elam).

...one of them makes record of all the good deeds and the misdeeds that he has performed in this world; one casts up the reckoning of his days; and the third is the one who has accompanied the man from the time when he was in his mother's womb (Zohar II, 199a).

6. VISIONS OF THE ANGEL OF DEATH:

The man lifts up his eyes and sees the walls his house in a blaze of fire kindled by himself [that emanates from him.] Then he sees the Angel of Death in front of him, covered with eyes, clothed in fiery garments...When he sees him he trembles, in body and spirit, and his heart can find no tranquillity because it is the sovereign of the whole body. His spirit moves through every part of the body and asks leave, like someone asking his friend for permission to go to another place... The man is afraid and tries to hide, but he cannot. When he sees it is impossible, he opens his eyes, and he has to look upon him. He looks upon him with open eyes, and then he surrenders his body and his soul (Zohar III, 126a-127a).

7. LIFE REVIEW:

Angels are assigned to every human being. And every day they record his deeds, so that everything he does is known to the Holy Blessed One, and everything is put down on his record and marked with a seal. When a man is righteous, his righteousness is recorded; when a man does wrong, his wrongdoing is recorded. Accordingly, when a righteous man arrives at the end of his days, his recording angels precede him into heaven singing his praise... But when a wicked man dies, a man who did not bring himself to turn in repentance to God, the Holy Blessed One, says to him: "Let your soul be blasted in despair! How many times did I call upon you to repent, and you did not." (Pesikta Rabbati, 44:8)

When a [person] departs this world [s/he] goes to give an account of all his [her] actions in this world while body and soul were still joined together. (Zohar I, 65b)

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

8. 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 I, 218b).

Life depends on the interaction of four basic elements: The essence of earth is flesh, the essence of water is bodily fluid, the essence of fire is bodily heat and the essence of air is breath. The dying process begins with the dissolution of these elements.

[First] the **element earth** dissolves and is absorbed by the element water. This is accompanied by the inner experience that...everything is falling apart from great floods and earthquakes. You will not be able to stand because your strength is fast disappearing...

In the second phase, the **element water** dissolves and is absorbed by the element fire... you will experience the sensation that the entire universe has been flooded with water. During this time, those around you perceive that your face and lips are rapidly drying up. You will also feel extremely thirsty.

When the third **element, fire**, dissolves into the element air you... will experience the sensation that everything around you is burning. During this time the heat from your body will do away.

[Finally] the **element air** will begin to dissolve into consciousness itself. When this happens, you will have the... experience that all phenomena in the universe are being blown away by the winds of a great storm. You will hear a grinding roar like that of a thousand thunders [and] ... the external air or breath will be extinguished.

[Lama Lodru, *Bardo Teachings - The Tibetan Way of Death and Rebirth*, pp. 3-5]



Snow White and Sleeping Beauty
Have Tea

MAY THE ANGELS CARRY YOU - A VIDUI SONG

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 your fear
All will be forgiven, your slate to be cleared.

CHORUS: May the angels carry you (2x)

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

CHORUS: May the angels carry you (2x)

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

CHORUS: May the angels carry you (2x)

*Mi'yimini Michaella
Mi'smoli Gavriella
Mi'lifnai Uriella
U mi'achorai Raphaella*

CHORUS: May the angels carry you (2x)



This song by Geela Rayzel Raphael is based upon elements of the traditional vidui prayer. For music see Geela Rayzel Raphael, *May the Angels Carry You - Jewish Songs of Comfort for Death, Dying and Mourning*, www.Shechinah.com

AFTERLIFE JOURNEY OF THE SOUL IN KABBALAH

I. THREE LEVELS OF THE SOUL:

There are three levels that comprise the soul, and therefore the soul has three names: **NEPHESH**, **RUAKH**, and **NESHAMA**. **NEPHESH**...is the lowest of all. **RUAKH** is the [power of] sustenance, which rules over the **nephesh** and is a higher level than [the **nephesh**], sustaining it throughout as is fitting. **NESHAMA** is the highest [power of] sustenance, and rules over all, a holy level, exalted above all. (Zohar I, 205b)

2. THE POST-MORTEM FATE OF THE SOUL:

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)

...the **RUAKH** is purified in **Gehenna**, whence it goes forth roaming about the world and visiting its grave...**After twelve months the whole is at rest**; the body reposes in the dust and the soul is clad in its luminous vestment (Zohar I, 226a- 226b).

[after death], the **NESHAMA**...ascends at once to her place, the region from whence she emanated [**Upper Gan Eden**], and for her sake the light is kindled to shine above. She never again descends to earth. (Zohar I, 226a- 226b).

SOUL BODY/ ENERGETIC FIELD	NATURE OF THE HUMAN BEING ACCORDING TO KABBALAH	STAGES OF AFTERLIFE JOURNEY
5. YEHDIAH ONENESS 4. HAYYAH UNIVERSAL SELF		4&5. TZROR HA-HAYYIM RETURN TO SOURCE OF LIFE
3. NESHAMA HIGHER MIND MENTAL ENERGY FIELD		3. GAN EDEN HEAVENLY BLISS
2. RUAH EMOTIONAL ENERGY FIELD EMOTION		2. GEHENNA EMOTIONAL PURIFICATION
1. NEPHESH BIOENERGETIC FIELD VITALITY		1. HIBBUT HA-KEVER PANGS OF THE GRAVE DEATHBED VISION: ANCESTRAL GUIDES MYTHIC BEINGS LIFE REVIEW DISSOLUTION OF ELEMENTS
Reb Simcha Raphael, Ph.D., 2014 www.daatinstitute.net		

3. 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 I, 218b)

4. GEHENNA

There are **five kinds of punishments in Gehenna**, and Isaiah saw them all.... He entered the **1st 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 **2nd 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*, I-3).

5. TRANSITION FROM PERSONALITY TO SOUL:

In **Lower Gan Eden** there is a repository of all "soul garments" each according to its desert. On each garment are inscribed all the good works done by a person while embodied this world; and in each case a proclamation resounds saying: this garment belongs to so and so... after which the soul of the person in Gan Eden is clothed in such a garment, so as to become a replica of person's personality whilst in this world. This takes place not less than thirty days after a person's death...for the first thirty days there is no soul that does not have to undergo some type of purification before entering Gan Eden.. (Zohar II, 210a).

6. GAN 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 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, and they place eight myrtles in his hand and praise him. And they lead him to a place full of waters surrounded by 800 species of roses and myrtles. (*Masekhet Gan Eden*, I-2)

7. TZROR HA-HAYYIM - "RETURN TO SOURCE":

...that holy celestial abode which is called "the bundle of the living" [**tzror ha-hayyim**], where that holy superior grade called the super-soul regales itself with the supernal delights. (Zohar, III, 70a)

... the virtuous who are thought to be worthy to be "bound up in the bundle of the living" are privileged to see the glory of the supernal Holy King, and their abode is higher than that of all the holy angels (Zohar III, 182b).

...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 - PASTORAL IMPLICATIONS				
NATURE OF HUMAN BEING	STAGES OF AFTERLIFE	AFTERLIFE PROCESS	RITUAL	PASTORAL RESPONSES
SPIRIT יחידה חיה	4 TZROR HA-HAYYIM SOURCE OF LIFE	<i>Spiritual Unification</i> RETURN TO STOREHOUSE OF SOULS	YIZKOR	PRAYERS FOR ANCESTRAL INTERCESSION INTEGRATION
MIND נשמה	3 GAN EDEN HEAVENLY BLISS	<i>Intellectual Contemplation</i> R&R OF THE SOUL SEVEN REALMS OF GAN EDEN	YAHARZEIT	"DIE NESHOMO ZOL HOBEN AIYN ALIYAH" PRAYER & MEDITATION AS GAN EDEN "INVESTMENT"
EMOTION רוח	2 GEHENNA REALM OF PURGATION	<i>Emotional Purgation</i> EMOTIONAL CLEANSING OF LIFE RESIDUE	KADDISH	"REDEEMING THE SOUL" FORGIVENESS OF SELF & OTHERS RIGHT RELN WITH FAMILY
BODY נפש	1 HIBBUT HA-KEVER PANGS OF THE GRAVE	<i>Physical Separation</i>	SHIVA	SOUL-GUIDING ESCORTING THE SOUL SAYING GOODBYE
	ANCESTRAL GUIDES MYTHIC BEINGS LIFE REVIEW DISSOLUTION OF ELEMENTS	SURRENDER ATTACHMENTS TO BODY DEATHBED VISIONS	FUNERAL VIDUI	CONSCIOUS TRANSITION DISIDENTIFY FROM BODY LEGACY WORK LIFE REVIEW VALIDATE VISIONS WELCOME ANCESTORS

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HAMAKOM YINACHEM ETCHEM

CHORUS:

*HaMakom yinachem etchem
HaMakom yinachen etchen
HaMakom yinachem etchem
B'toch sha'ar avlei tzion v'yerushalayim.*

In times when we are troubled
By losses we must face
The soul will bleed
As we grieve
Sorrow cuts its own pace.

CHORUS:

We'll miss their smiles, touch, and smell
The hands we once held
Love lives on
With memories strong
Spirit dances beyond the veil.

CHORUS:

May you be comforted on your journey
May you feel what you need to feel
Let seeds be planted
Of hope and consolation
May you find the time to heal.

CHORUS:



This song by Geela Rayzel Raphael is based upon the traditional greetings to mourners following a funeral and at a shiva house. For music see Geela Rayzel Raphael, *May the Angels Carry You - Jewish Songs of Comfort for Death, Dying and Mourning*, www.Shechinah.com