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SEEKING REDEMPTION IN AN UNREDEEMED WORLD

**Edited by
Howard Avruhm Addison**

*With a Preface by
Rabbi Norman Solomon*

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ESSAYS IN JEWISH SPIRITUALITY

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Seeking Redemption in an Unredeemed World: Essays in Jewish Spirituality
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Re-Discovering the Afterlife



Simcha Paull Raphael

When dealing with dying, grief, loss and the inevitability of human mortality, people frequently ask, "Is there a life after death?" and, as to be expected, Jews more specifically inquire: "Does Judaism believe in an afterlife?" Today this second question frequently creates a quandary for Jews and non-Jews alike. The reality is that the whole topic of life after death in Judaism is perplexing and problematic.

Some years ago, a rabbi was lecturing a group of nurses on "Bio-Medical Ethics: The Jewish Approach." When asked by a member of the audience, "Does Judaism believe in an afterlife?" forthrightly the rabbi replied: "Judaism celebrates life and the living. It dwells on life here rather than on the hereafter as other religious faiths do. Life is precious, the here and the now."¹ This response, characteristic of modern Judaism's attitude towards the afterlife, is the singularly most problematic Jewish belief about life after death today. Why? Because it's simply not true!

Yes, Judaism does value life, here and now, over and above a future death and eternal life.² As Abraham Joshua Heschel, so eloquently expressed: "the cry for a life beyond the grave is presumptuous if it is not accompanied by a cry for eternal life prior to death."³ Yes, it is accurate to maintain that Judaism has a life-affirming, this-worldly orientation which proclaims the sanctity and significance of physical plane life. After all, it is only within the context of physical, embodied life one can fulfill the divine commandments, *mitzvot*, sanctify reality and heal both society and the planet through acts of *tikkun olam* – "mending of the world." But this does not imply there is no Jewish belief in an afterlife! Over the course of millennia, Judaism evolved a multi-faceted philosophy of post-mortem survival, comparable to other great religions of the world. In short—Judaism has always believed in life after death.

The Pre-Modern Jewish Legacy on the Afterlife

To illustrate how pervasive afterlife teachings have been in premodern Judaism consider the following vignettes of Jewish literary history:

While most people have heard of Dante's *The Divine Comedy*,⁴ almost completely unknown is a thirteenth century poetic chronicle of the afterlife written by Dante's contemporary and fellow Italian, Immanuel HaRomi ("the Roman" d.1328). Based upon ancient Rabbinic traditions, "*Ha-Tofet ve-ha-Eden*" ("Hell and Paradise") is as visionary and imagistic as anything produced by Dante. One of many legendary creations of the medieval period it describes with ornate detail the divine judgement experienced at the time of death, and the Jewish afterlife realms of heaven and hell—known as Gan Eden—the Garden of Eden, and *Gehennah*—or purgatory.⁵

In 1626, a later Italian Jew, Rabbi Aaron Berachia ben Moses of Modena authored a text entitled *Ma'avor Yabok*, literally "Crossing the River Yabok." (In Genesis 32 Jacob crossed over the River Yabok and this is the metaphor used in the title of this text). *Ma'avor Yabok* is a compilation of writings on death, dying and the philosophy of the afterlife. Based upon sixteenth century Lurianic Kabbalah's philosophy of the soul, this text is replete with descriptions of the soul's experiences at the time of death, and beyond.⁶ More than any other Hebrew book, *Ma'avor Yabok* may be considered as a "Jewish Book of the Dead." Produced originally for the of Mantua *Hevra Kadisha*, or Burial Society, this text was rapidly accepted in both Ashkenazic and Sephardic Jewish communities and has become the standard Burial Society manual for Jews in Southern, Central and Eastern Europe.⁷

Rabbi Menasseh ben Israel⁸ was a scholar, commercial entrepreneur and political statesman. Originally a Marrano who re-embraced Judaism when he migrated from Spain to Amsterdam in the early 1600s, Ben Israel was the first rabbi of the Amsterdam Jewish community and negotiated with Oliver Cromwell permission for Jews to re-enter England.⁹ His introduction to *Nishmat Hayyim*, "The Soul of Life," relates, how a "*Mal'akh*," angel or spirit guide, appeared to him at his bedside while he was lying awake one night. This "visionary being" then dictated, or channeled, a treatise on "*din gilgul neshamot*," literally "the law of the transmigration of souls"—reincarnation. *Nishmat Hayyim* is an eclectic text which presents a survey of Jewish beliefs on topics such as: immortality of the soul; the nature of the astral body; the death-moment itself; post-mortem judgement; the afterlife wanderings of the soul; and other conceptions of the hereafter found in Rabbinic or kabbalistic sources.

So, What Happened?

As these examples suggest, it is not that Judaism lacks a belief in the afterlife. However, when impacted by modernity, Judaism lost touch with these age-old teachings. As Jews left behind the traditional ghetto lifestyle of pre-modern Europe, traditional teachings have lost their hold on people's lives, and there has been increasing assimilation and a rapid diminution of commitment to the study and practice of Judaism. In the twentieth century, as the center of Jewish life shifted from Europe to North America, and from a Hebrew and Yiddish linguistic environment to an English-speaking one, knowledge of and interest in pre-modern Jewish teachings on the afterlife became lost. While spirits, ghosts and the afterlife all found their way into Yiddish fiction and drama, Judaism as a living religion seemed to lose touch with ideas about postmortem survival.¹⁰

To understand why modern Judaism lost touch with the whole notion of life after death we need to examine some historical factors from within Judaism itself.

Biblical Judaism's Inherent Ambivalence towards the Afterlife

Ancient Israel's inconsistent beliefs concerning the afterlife are revealed in 1 Samuel 28. There, King Saul travels to the Witch of *Ein-Dor*, requesting her to evoke the spirit of the deceased Prophet Samuel, which she does. To enlist her aid, however, Saul had disguised himself because he had previously "expelled all the mediums and wizards from the land" (1 Sam. 28:3). Thus, two contradictory attitudes exist simultaneously in this tale: one may successfully engage in oracular communication with the dead, yet; necromancy and spiritualistic practices were officially condemned.

Early Biblical religion maintains a distance from the realm of the deceased by associating communion with the dead and forbidden idolatrous practices. Thus, condemnation of both mediums and child sacrifice appear side-by-side:

Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spirits or who consults the dead (Deut. 18:10–11).

This ancient taboo has insidiously affected Jewish thought for thousands of years, leaving modern Judaism with a tainted, negative attitude towards life after death.

Individual and Collective Eschatology

Scholars make a distinction between individual and collective eschatology. Collective eschatology is concerned with the future of humanity and the cosmic order at the end of time; individual eschatology focuses specifically upon the destiny of each unique human being after death. Biblical Judaism focuses on collective rather than individual eschatology, on redemption at the end-of-days, messianic renewal, establishment of a divine kingdom on earth, last judgement and eventually, in Daniel 12, resurrection of the dead. In Rabbinic tradition the term *Olam Haba*, the World to Come, is often used when referencing a future, post-mortem life. But it is often unclear whether this World to Come is inaugurated immediately after an individual's death¹¹ or in the distant future, at the end of time and history when the world will be redeemed.¹²

After the Babylonian Exile, beginning in the sixth century BCE, the conception of an individual post-mortem survival slowly emerges, and in early and later Rabbinic literature there are teachings on the immortality of the soul. Even more, from the twelfth century CE onwards, as cited above, an increasingly sophisticated series of teachings on the afterlife journey of the soul are produced in the mystical and mythical literature of medieval Judaism.

The Influence of Moses Maimonides

Although he affirms the existence of an immortal soul, when speaking of *Olam Haba*, the World to Come, Moses Maimonides (d. 1204), the most famous Jewish scholar of the medieval period, describes it as an other-worldly realm, totally beyond human comprehension. "As to the blissful state of the soul in the World to Come, there is no way on earth in which we can comprehend or know it."¹³ With this statement, Maimonides, like other Aristotelian rationalists of the medieval age, successfully wedges a gap between the spiritual and human realms, thereby convincing many people that contemplating the question of life after death is a task beyond human ability.

For close to eight hundred years after Maimonides, this belief has persisted within Judaism. The German-Jewish theologian Leo Baeck (d. 1956), states quite explicitly:

We need but recall the pitying derision with which Maimonides dismissed as antiquated child's play all these fantasies and sensuous conceptions of the world beyond. Basic to Judaism, was the imageless spiritual conception of immortality, which permits no representation, hardly even a verbal one.¹⁴

A generation later Maurice Lamm (d. 2018) reiterates Maimonides' point of view, saying that, despite the Jewish belief in immortality, there are few details available on the afterlife. Why? Because "flesh-and-blood man cannot have any precise conception of the pure, spiritual bliss of the world beyond."¹⁵ Sadly, this uncritical acceptance of Maimonides' philosophical rationalism ignores the mystical and mythic streams of Judaism wherein are found striking textual depictions of the afterlife realms.

Modernity and Death of the Afterlife

The Enlightenment

Belief in a life after death can be found in cultures across the globe and throughout the history of civilization. Archaeological discoveries dating as far back as 50,000 BCE, indicate that in the early stone age people were buried with food, tools, and other implements, "sent on their journey to the eternal hunting ground, into a realm where a divinity perhaps had its residence."¹⁶ It was a mutual relationship; the living provided physical nourishment for the deceased; in turn, they offered blessings and assistance with the ongoing demands of physical life.¹⁷ Textual studies also reveal widespread beliefs in an eternal realm of the dead in both the ancient and historical religions of the world.

In the modern era these once-traditional creeds have eroded. Influenced by Rene Descartes and Immanuel Kant, the scientific worldview of the Enlightenment emphasized the value of objective, observable dimensions of human experience. Thus, Western culture has given decreasing credence to all human experiences deemed "non-empirical" or "non-rational." The growth of early twentieth century scientific rationalism, logical positivism and psychoanalysis further eliminated God, angels, souls, mystical visions and the idea of individual survival after death from the agenda of intellectual inquiry.

In a scientific, rationalist universe, death is seen as the final cessation of life. Since consciousness is regarded as an epiphenomenon of the brain, there can be no awareness separate from the body. When the body dies, a person dies and that is the end. Once the brain waves cease functioning, life is over. No soul. No afterlife. No heaven. Dead is dead. It is this view of life and death which has become the predominant intellectual point-of-view in the twentieth century.

One individual who had a monumental impact in promulgating the materialist, rationalist attitude towards the afterlife was Sigmund Freud. As a product of nineteenth century European thought, Freud's own philosophical worldview precluded any belief in God, a soul or an afterlife. Freud was an atheist Jew who regarded religion as a "universal obsessional neurosis" which reflected

a regression to infantile forms of behavior. Just as a young child yearns for the protection of a father, similarly, in times of vulnerability and helplessness adults respond by yearning for a supra-human figure, a God who can guarantee security and protection against the hostile forces of life. For Freud, the very idea of God is a distorted human creation and thus religion will be rightfully superseded by rationalism, empirical science and by psychoanalysis itself.

In *Totem and Taboo*, Freud examines early humanity's response to death, and offers his reflections on the evolution of ideas of the hereafter. In response to human mortality, which s/he couldn't fully understand, the so-called primitive "invented" the idea of spirits and post-mortem survival:

Man could no longer keep death at a distance, for he had tasted it in his pain about the dead; but he was nevertheless unwilling to acknowledge it, for he could not conceive of himself as dead. So, he devised a compromise; he conceded the fact of his own death as well, but denied it the significance of annihilation...It was beside the dead body of someone he loved that he invented spirits...His persisting memory of the dead became the basis for assuming other forms of existence and give him the conception of a life continuing after apparent death.¹⁸

In "Thoughts for the Times on War and Death," Freud goes on further to explain:

It was only later that religions succeeded in representing this after-life as the more desirable, the truly valid one, and in reducing the life which is ended by death to a mere preparation. After this, it was no more than consistent to extend life backwards into the past, to form the notion of earlier existences, of the transmigration of souls and of reincarnation, all with the purpose of depriving death of its meaning as the termination of life.¹⁹

For Freud, to believe in an afterlife or even to show any concern with ideas about heaven and the survival of the soul is a denial of the reality of death, a defense against the inherent fear of annihilation and extinction. These ideas on the afterlife influenced an entire generation of psychoanalysts, psychiatrists, and other helping professionals, as well as philosophers and social scientists. As a result, until very recently, the whole topic of post-mortem survival has been ignored or regarded with great suspicion in psychology, philosophy and even theology. There is no doubt the modern era's rationalist, secularizing forces have impacted the Jewish world. Before Freud, the German-Jewish philosopher, Hermann Cohen (d. 1918), the leader among Neo-Kantian Jewish thinkers, was embarrassed by the Jewish doctrine of life after death.²⁰ Cohen reinterpreted traditional Jewish conceptions of immortality, maintaining individuals alone do not survive after death, though their legacies do as part of the evolving history of humanity. "Only in the infinite development of the human race towards the ideal spirit of holiness can the individual soul actualize its immortality."²¹

This belief, often referred to as "social immortality," has persisted for over a century, and has become an increasingly widespread modern Jewish response. In 1989, when asked by a Newsweek journalist about Jewish views of afterlife, Rabbi Terry Bard, Director of Pastoral Services at Boston's Beth Israel Hospital explained that after the individual dies—dead is dead—"What lives on are the children and a legacy of good works."²² Given the materialist, rationalist orientation of the past one hundred years, it is no wonder that the issue of life after death is problematic for modern Jews. But this is part of a larger spiritual alienation in which questions of faith, God, religious experience and the inner life are perplexing to an entire generation of Jews influenced by the intellectual climate of the more recent past.

Where Judaism and Christianity Differ

When examining the history of Jewish-Christian relations, there is no doubt that Christianity's belief in eternal life impacted Jews negatively. In 1442, the Council of Florence proclaimed: "none of those outside the Catholic Church, not Jews, nor heretics, nor schismatics, can participate in eternal life, but will go into the eternal fire..."²³ Sadly, this teaching's legacy lingers despite the Second Vatican Council and ongoing contemporary Church efforts to eliminate anti-Semitism and other forms of racism. If the prevailing cultural assumption had been that non-Christians could not enter heaven, many modern Jews decided to opt out of the system, abandoning belief in both heaven and hell, and in a life after death.

We see this very overtly in the anecdote mentioned early in this essay about the nurse who asked the rabbi if Judaism had a belief in the afterlife. The rabbi maintained that Judaism "dwells on life here rather than on the hereafter as other religious faiths do." The underlying assumption expressed here is "Christians believe in all that stuff about heaven, hell and eternal life. But we Jews don't!" Given the relative unfamiliarity of traditional Jewish teachings on the afterlife and, thanks to Dante and others, the West's association of the hereafter with Christian imagery and dogma, it is little wonder this belief has been promulgated. Not surprisingly, a 2015 Pew Research study reveals that 85% of American Christians believe in Heaven and 70% believe in Hell; those numbers plummet among American Jews to 40% and 22%, respectively.²⁴

The Holocaust

Undeniably, the Holocaust has been a powerful force operating upon the psyche of twentieth and even twenty-first century Jews. The overwhelming nature of the murder perpetuated against Jews, by the Nazis, has made it difficult for modern Jews to really reflect on the whole issue of life after death. After Auschwitz, the Jewish response was to focus energy on life and re-birth, not on the hereafter. The mandate of the Jewish people was functional and practical: re-settle refugees, build a Jewish homeland, and guarantee the ongoing survival of Jewish life around the world. Could the task at hand have been accomplished if Judaism emphasized a philosophical preoccupation with the state of the souls of six million dead? After the liberation of the concentration camps, post-World War II Judaism simply could not integrate the Jewish philosophy of the immortal soul with the reality of the Holocaust. So, it was best ignored, left to the private sphere but not the public sphere of religious life, except for *Yizkor*, Holy Day Memorial services when the six million martyrs were remembered. Although the Israeli *Knesset* formally established *Yom Ha-Shoah*, Holocaust Memorial Day, in 1951, decades would pass before it became widely observed by American Jewry.²⁵

The spirit of the fifties, sixties and seventies necessitated building a socially responsive and intellectually viable Judaism. Within the context of a post-World War II, North American Judaism, there had not been any room for a concern with spirituality and disembodied souls in the hereafter. It may well be that for many Jews, raised in the shadow of the Holocaust, there was simply no need for a philosophy of the afterlife.

What's Changed?

Modernity's promise of "Progress," that science would fulfill all human needs, has not materialized. Previously undreamed-of advances in knowledge, travel and communications, among the twentieth century's crowning achievements, also made possible Auschwitz and the threat of nuclear annihilation. Despite profound technological innovations—satellites, computers, the internet, smartphones etc.—the quality of human life in the Western world is often plagued with challenges to physical security. Drug wars and addiction continue; families break up at alarming rates; poverty, hunger and fatal diseases are spreading not disappearing, terrorism remains a perpetual threat around the planet and, of course; despite the climate science deniers, we are waking up to the damage, to the toxicity we are inflicting on the Earth and its creatures.

With all this and more going on, an increasing number of people find themselves deeply questioning for personal meaning. What's it really all about? Many no longer question: "Is God dead?" but rather, "How can I, as an individual, personally access the Sacred in my own life, and enhance the quality of life for myself and the people around me?" More than seventy years after World War II we are living in an age of paradoxical transition, characterized by declining denominational affiliation and by spiritual thirst. People are longing for functional resources which offer meaning, a connection with the transcendent, and an ability to experience the deep layers of the human psyche, wherein genuine healing can be found

Thanatology – the Interdisciplinary Study of Death and Dying

Whereas sex was the cultural taboo in Victorian times, it was replaced in the twentieth century by the topic of death. Geoffrey Gorer taught that by the mid-twentieth century death had become the pornography of society, a taboo area about which people were profoundly afraid to speak.²⁶ Thankfully, Dr. Elizabeth Kübler-Ross' pioneering work with the dying served to unlock the cultural taboo on death. As a University of Chicago psychiatrist in the mid-1960s, Kübler-Ross dedicated her time to interviewing terminal patients to understand what it was like for those approaching death. Her simple willingness to listen to dying people inaugurated a growing cultural movement concerned with improving the quality of life for the dying and bereaved and their families.²⁷

Today there is a much greater honesty and openness in the face of death. Dying individuals are given more opportunity to speak openly about their feelings; conscious efforts are made to meet the social, emotional and spiritual needs of the dying, along with their medical and physical ones. We also understand more clearly that the bereaved need to express their grief, sometimes repeatedly, as growing numbers of resources and helping professionals are available for support.

Even more than this, new developments in biotechnology are forcing people to re-think questions about the meaning of life and death itself. "Near death experiences," the visionary reports of people declared clinically dead and then brought back to life, have forced medical doctors and scientists to reopen the whole question about life after death, and re-think the materialistic definition of death. In place of the materialistic view that biological death is the end of life, a spiritual view of death and life, is emerging. Increasingly, a new paradigm is being articulated which gives due recognition to the perennial wisdom of the ages, encoded in the esoteric traditions of the world. This paradigm reopens the possibility that death is not the end of life but merely a transition to a different state of

A Renewed Jewish Vision of the Afterlife

Elisabeth Kübler-Ross herself recounts a story suggesting that seeds for the rebirth of the Jewish approach to the afterlife may have emerged out of the Holocaust itself. A relief worker at the Maidanek concentration camp in 1945, Kübler-Ross was overwhelmed but fascinated by the mystery of the human encounter with death. There, amid empty barracks marked by graffiti with hundreds of initials carved into the five-tiered wooden bunks, she noticed countless drawings of butterflies! Perhaps days or only hours before dying in the gas chambers, adults and children left behind their final message—butterflies—the symbol of hope, rebirth, the symbol of the eternal human soul.²⁸

The Holocaust obliterated Eastern Europe's traditional Jewish life, murdering spiritual leaders who had direct access to Judaism's mystical teachings about the soul, and its afterlife pilgrimage. However, the tragedy left by the Holocaust inspired young Elisabeth Kübler-Ross, catalyzing her life work investigating the mysteries of dying and death. The aftermath of her "death and dying revolution" has generated thousands of new publications documenting medical, psychological, sociological, anthropological, and spiritual perspectives on death and dying.

In the early 1970s, Kübler-Ross noted a surprising dearth of modern Jewish death literature:

I have always wondered why the Jews as a people have not written more on death and dying. Who, better than they, could contribute to understanding of the need to face the reality of our own finiteness?²⁹

Thankfully, the Holocaust's psychic shackles concerning death, dying and mourning have begun to loosen these last decades. We are witnessing a continuing integration of traditional Jewish wisdom on mortality, bereavement and the hereafter with newly emerging perspectives on the psychology of death and dying. A cursory examination reveals that Amazon.com alone lists over 45 titles on this subject, all published since 1991.

As we conclude the second decade of the twenty-first century, circumstances necessitate an even further re-claiming of Judaism's death traditions' wisdom. People are living ever longer, many well into their nineties.³⁰ As a result, there is an increased concern with both the quality of life, and—even more—the quality of death! The number of elderly Jews is rapidly increasing, as the baby boom generation not only deals with parents who are aging and dying but is staring its own mortality in the face as well. Debilitating illnesses, including Alzheimer's and cancer, continue to affect the lives of countless families. The US suicide rate is at a thirty-year high,³¹ and there have been more than twenty-five school shootings since Columbine in 1999.³² As a society, we desperately need all the information and resources available to enable us to deal more effectively with the reality of human mortality.

In recent times, however, there has been a progressive yearning for spirituality and spiritual renewal. While denominational affiliation falls in the U.S, the percentage of Americans who label themselves "Spiritual but not Religious" has grown to 27% of the population.³³ Many alienated Jews are turning back to their roots. Even previously committed Jewish men and women are looking

beyond the legalistic, rational dimensions of Judaism, for an internal experience of transformation. Many people, young and old alike, are searching to unearth the ancient wisdom of the Jewish past and make it viable for daily life in this age. As a result of this questing, there is a burgeoning interest in the mystical, mythical and apocalyptic traditions of Judaism.³⁴ Against this background, there is little doubt that Judaism, in the fullness of its ancient wisdom, has a contribution to make to the new ways of understanding the experiences of dying and death. Seven decades after Auschwitz it is time to further redeem the ancient Jewish tradition on the afterlife journey of the soul, and to make those teachings available in a language and style appropriate for contemporary Jewish life, in the metaphor of the psychology of consciousness.

ENDNOTES

¹ This quote appeared in 1981 in a newspaper article about a rabbi who had given a lecture on the Jewish approach to Bio-Medical Ethics. When asked by a young nurse, "Does Judaism believe in an afterlife?" he responded as quoted here. Jean Herschaft, "Patient Should Not Be Told of Terminal Illness: Rabbi," *The Jewish Post and Opinion* (New York), 13 March 1981, p. 12.

² There is a Rabbinic teaching that proclaims: "Better is one hour of bliss in the World to Come than the whole of life in this world." However, this statement is immediately followed by the claim that "Better is one hour of repentance and good works in this world than the whole life of the World to Come (*Mishnah Avot* 4: 17). The juxtaposition of these two ideas in the same place, serves to emphasize that the world beyond does not have a primary value in the Jewish schema of things, over and above embodied, physical plane life.

³ Heschel, A J. "Death As Homecoming" in Jack Riemer, (ed.), *Jewish Reflections on Death*. Schocken Books, 1974., p. 73.

⁴ Alighieri, D. *The Inferno*. Ciardi, J. (trans). New American Library, 1954

· _____ . *The Paradiso*. Ciardi, J. (trans). New American Library, 1961,

· _____ . *The Purgatorio*. Ciardi, J. (trans). New American Library, 1961,

⁵ Yarden, D. (ed.) *Maḥbarot Immanuel HaRomi*, 2 Volumes. Mosad Bialik, 1954. Vol. II, pp. 511-554.

⁶ Aaron Berechiah ben Moshe Mi-Modina, *Ma-avor Yabok*. Yishpah Press, 1967.

⁷ Marcus, J R. *Communal Sick-Care in the German Ghetto*. Hebrew Union College Press, 1947, pp. 229-230.

⁸ Menasseh ben Israel, *Nishmat Ḥayyim*. Sinai Offset, n.d.; originally published Amsterdam, 1651.

⁹ For biographical information see: Roth, C. *A Life of Mensaah Ben Israel*. Jewish Publication Society, 1934.

¹⁰ For examples see Ansky, S. *The Dybbuk and Other Writings*. Roskies, D G. (ed.), Werman, G. (trans.) Yale University Press, 2002.

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¹¹ *Sifre Leviticus* 18:4.

¹² *BT Ketubot* 111b.

¹³ Maimonides, M. *Mishneh Torah*, Vol. I: The Book of Knowledge, Hyamson, M. (trans. and ed.) Boys Town Publishers, 1965. p. 91a.

¹⁴ Baeck, L. *The Essence of Judaism*. Grubenwieser, V. and Pearl, L. (trans.) Schocken Books, 1948; 1976. p. 185.

¹⁵ Lamm, M. *The Jewish Way in Death and Mourning*. Jonathan David Publishers, 1969. p. 225.

¹⁶ A. Rust, "Der primitive Mensch" in *Propylden Weltgeschichte*.

Mann, G. and Heuss, T. (eds.), Berlin, 1961, Vol. I, p. 194, quoted by Kung, H. *Eternal Life?* Quinn, E. (trans.) Doubleday and Co., 1974). p. 51.

¹⁷ Wilson, I. *The After Death Experience*, William Morrow and Co., Inc., 1987 pp. 7-26.

¹⁸ Freud, "Totem and Taboo," *Standard Edition of the Complete Psychological Works of Sigmund Freud*. Strachey, J. (trans. and ed.) Hogarth Press, 1953-1974. 13:1-161, 1913; quoted by Schur, p. 298.

¹⁹ Freud, "Thoughts for the Times on War and Death" *Standard Edition* 14:273-302, 1915.

²⁰ Allan Arkush, "Immortality" in Cohen, A A. and Mendes-Flohr (eds.) *Contemporary Jewish Religious Thought*. Charles Scribner's Sons, 1987, pp. 479-482.

²¹ Cohen, H. *Religion of Reason out of the Sources of Judaism*. Oxford university Press, 1971, p. 308; quoted by Arkush, p. 481.

²² Woodward, K L. "Heaven," *Newsweek*, (March 27, 1989) pp. 52ff.

²³ Quoted by Kung, p. 130.

²⁴ Murphy, C. "Most Americans believe in heaven...and hell" retrieved from www.pewresearch.org/fact-tank/2015/11/10/most-americans-believe-in-heaven-and-hell/

²⁵ For an overview of the history and observance of Yom Hashoah see "Yom HaShoah – Holocaust Memorial Day" <https://www.jewishvirtuallibrary.org/yom-ha-shoah-holocaustmemorial-day>

²⁶ Gorer, G. *Death, Grief and Mourning*. Anchor Books, 1967.

²⁷ Kübler-Ross, E. *On Death and Dying*. Macmillan Co., 1970. p. 23.

²⁸ This story is related in Riemer, J. *Jewish Reflections on Death and Dying*. Schocken Books, 1974. p. 1, and in Gill, D. *Quest - The Life of Elisabeth Kübler-Ross*. Ballantine Books, 1980. p. 131.

²⁹ Riemer, p. 2

³⁰ Kaplan, K. "Is 90 the new 85? More Americans are in their 90s, Census reports" Los Angeles Times, November 17, 2011 Retrieved from <http://articles.latimes.com/2011/nov/17/news/la-heb-oldestold-90-census-20111117>.

³¹ Tavernise, S. "U.S. Suicide Rate Surges to a 30-Year High" *NY Times* April 22, 2016 Retrieved from <https://www.nytimes.com/2016/04/22/health/us-suicide-rate-surges-to-a-30-year-high.html>.

³² <https://www.usatoday.com/story/news/nation/2018/02/15/fox-news-anchor-shepard-smith-emotionally-lists-all-25-fatal-schoolshootings-since-columbine/340108002/>.

³³ www.Pewresearch.org/fact-tank/2017/09/06/more-americans-now-saythey're-spiritual-but-not-religious/.

³⁴ For a fuller account of this phenomenon see Raphael, S. P. *Jewish Views of the Afterlife*. 2nd ed. Rowman and Littlefield Publishers, Inc., 2009. pp. 31-35.