



A GLIMPSE INTO THE AFTERLIFE

Part 4: Stages of the Afterlife Journey

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*The following are excerpts from the book by Rav Pinson;
Jewish Wisdom on the Afterlife: The Mysteries, the Myths, the Meanings.*

Gan Eden-Gehenom:

Gehenom stems from the words gai henom – the valley of Henom.

Henom was a gorge just outside Jerusalem which in biblical times various groups of pagan Canaanites offered human sacrifices there. Later on, during King David's rule the pagan alters were destroyed and it soon became a dumping ground where the cities waste was burned.

Gehenom is the absence of light, not because the Creator's light is not present, rather for the light is too powerful to be appreciated by its dis-aligned spiritually estranged inhabitants.

Hell is a transitory condition where a soul is not yet equipped to absorb the bright lights of heaven.

A tzadik's gan eden is a rasha's gehenom.

Ketones Posim, p. 6d. Toldas Yakkov Yoseph, Parshas Bo, p. 148. Tzafnas Paneach, Parshas Beshalach, 59b.

Olam Hadimyon-World of Imagination:

The term used for this condition of chaos is olam ha'tohu – a world of confusion, otherwise referred to as olam hadimyon – a world of imagination.

Dybbuk-Attachment:

Dybbuk is relatively a modern Hebrew term for diabolical possession, ruach rah – bad spirit, or otherwise known as metempsychosis.

Ibbur vs. Dybbuk:

The concept of dybbuk – attachment ought not be confused with the more positive soul visitation of ibbur - impregnation.

Chibut Hakever- Pounding the Grave:

As the body begins to putrefy the nefesh, the bioenergetic aspect of soul experiences a cleansing pain which purifies the soul of all bodily based negativity.

Coarse, unrefined 'grime' that has become attached is disposed of via chibut ha'kever. Most opinions, however view chibut ha'kever in psychological/mental terms unrelated to the physical, a mental anguish similar to knowing one's home has been destroyed, or, like watching a loved one being harmed.

For the fully integrated human being, the *tzadik*, there is no din chibut hakever judgment of the grave. One state of existence leads smoothly to the next; one door is thrown open as the other door just as easily closes.

Phantom sensation/ pain.

Kaf Hakela: Sling, back and forth

A sense of deep dichotomy and internal schism arises, and one feels as if being pulled in polar opposite directions.

A grand editing of the book of life is experienced in the hereafter and that is kaf hakela.

Gehenom Shel Aish, Gehenom Shel Sheleg:

Classic Midrashic refer to a gehenom of aish, a cleansing through fire and a gehenom o sheleg, a refinement via snow or ice.

Gigul: Transmigration into other forms of life

A human soul that exists in another form of life has memory of past life.

R. Eliezer Ezcary: Safer Cheraidim. Chapt. 33, p. 141.

R. Eliyahu HaCohen: Sheivet HaMusar, Chap. 14, p. 218.

Without proper intention the soul contained within the animal or vegetable may cause spiritual damage to the eater.

Shiur Komah, Shit Alfei, Chapter 4, p. 168. Shar

Hamitzvos, Parshas Ekev, 43. Safer Hagilgulim, Sader Gilgulim, Chapter 4. Yaros D'vash, Derush 1, p. 23.