

Resurrection of the Dead:

Where Does the Body Rise From ?

1. Before his passing, Ya'akov pleads with Yosef to bury him in Eretz Yisrael and not to leave him in the land of Egypt.
2. Amongst the reasons given for this request, Rashi mentions that Ya'akov was concerned about the ***mechilos*** (underground tunnels).
3. **Talmud Kesuvos 111a:** Three Advantages to being buried in Eretz Yisroel:
 - Kappara - atonement for one's sins. "Anyone buried in the Land of Israel is considered as if he was buried beneath the altar; it is written here, 'An altar of earth (*adamah*) you shall make for me,' and it is written there, 'His land (*admaso*) will atone for His people.'" (this is the source for the custom of many burial societies of Diaspora communities to place some earth from the Land of Israel inside the coffins.)
 - Not to roll at the time of Techiyas HaMeisim. Those in Eretz Yisroel will experience the resurrection first.
 - The land of Israel is a holier place. the land is essentially holier in Israel than anywhere in the world. A body buried there benefits from a higher attained holiness merely by being buried in the land of Israel than anywhere else.
4. **QUESTION:** Is it a Mitzvah to be buried in Eretz Yisroel?
5. **ANSWER:** Although we never find an obligation to be buried in the land of Israel, it is certainly a Mitzva and unless a parallel obligation dictates otherwise (Mitzva L'Kayem Divrei haMes), one is doing a kindness to the dead if he can arrange the internment in the land of Israel. [however, see below]
6. There is an opinion who maintains that it is a mitzvah for a child to make arrangements for a parent to be buried in Eretz Yisroel. However, if the parent specifically said not to bury in Eretz Yisroel then the child should not go against the words of the parent
7. **QUESTION:** What is the nature of these tunnels that worried Ya'akov?
8. **ANSWER:** The Resurrection will take place in Eretz Yisrael. When the time arises, those buried outside of Eretz Yisrael will have to undergo a (rather uncomfortable) journey through underground tunnels leading to Eretz Yisrael. They will then emerge up through the ground of Eretz Yisrael as they come back to life. Having one's bones roll through the ground was something Ya'akov understandably wished to avoid; those buried in Eretz Yisrael (generally) are spared the ordeal.
9. **QUESTION:** What exactly awaits those interred in chutz la'arets (outside of Eretz Yisrael). Many outstanding tzaddikim are buried in Lithuania, Poland, the United States, etc. Must they be subjected to this rigorous pre-Resurrection experience?
10. **ANSWER:** There are 3 categories of people and ways one can return to Eretz Yisroel during the resurrection:
11. **#1 - Great Tzaddikim Who Loved Eretz Yisroel:** "Special dispensation" is granted for those who, in their lifetimes, displayed a particularly strong love for Eretz Yisrael and a yearning for the Redemption. There were great tzaddikim (including such luminaries as the Vilna Gaon and the Chofetz Chaim) who longed for Eretz Yisrael

and actually strove to travel there, but for whatever reason, Heaven decreed that it was not to be – at least, not yet. They are the only ones who will rise to life and emerge from the ground right from their burial places in chutz la'aretz. In this way, they will be able to merely “pick up where they left off,” and resume their journey to the Holy Land, which was temporarily interrupted. (Members of the generation who wandered in the desert may also fall into this category.)

12. **#2 - Extremely Righteous People:** There is a manner of underground travel that is not so harrowing; one need be extremely righteous, though, to merit this path.
 - **MOSHOL:** the difference between coach and first-class. Tzaddikim merit larger, roomier tunnels and are afforded the ability to stand on their feet and proceed comfortably on their way.
13. **#3 - The average folk:** – meaning those who have sufficient merit to be eligible for Resurrection but not enough to be spared the rigors of the tunnel journey – will still require this final stage of atonement before coming back to physical life. They will have to endure the feared and agonizing experience of having their bones rolled across the earth until they arrive at the Resurrection destination (Eretz Yisrael).
14. **QUESTION:** What was Yaakov's concern?
15. **ANSWER:** It was due to his great humility. While he realized he would merit Resurrection, he nevertheless did not view himself as the perfect tzaddik who would be awarded the less painful option.
16. **WHAT WE PRAY FOR:** The Resurrection holds a prominent place in our daily prayers (as the subject of the second blessing of Shemoneh Esrei). However, we actually pray to merit the painless method of traveling through the tunnels. This plea is contained in the words (found in the blessing preceding K'rias Shema) “V'solicheinu komemiyus l'artzeinu – Lead us upright to our Land,” upright in the literal sense (i.e., standing on one's feet as opposed to rolling).
17. **REASONS NOT TO BE BURIED IN ERETZ YISROEL:**
 - Many times when one is buried in Eretz Yisroel the relatives do not have the opportunity to visit the deceased too often. The Sefer Chassidim says that it is beneficial for the deceased when people come to visit and daven for the neshama of the deceased.
 - Zohar: if one did not live in Eretz Yisroel during his life he should not come to Eretz Yisroel and defile the ground to be buried after he died.
 - Harav Henkin zt”l was against this custom, as he felt that it exhibited haughtiness and arrogance. It used to be the custom to bury a dead person with lavish clothing. Poor people who could not afford this would leave the dead person in the street. Because of this, Rabban Gamliel left a will that he should be buried in a simple shroud and plain box. From that point on this became the custom. We see that **one is not supposed to spend a lot of money on a burial**. Even if one argues that it is a hiddur to be buried in Eretz Yisroel, it is uncertain if one has a right to spend a lot of money on this. He says, this is considered stealing from the widows and orphans since this will become the custom of many, and if they do not do it, the niftar may be disgraced. Perhaps it may be permitted for a gadol hador in order to show kovod hatorah. However, for others it is definitely not proper to do. One who has received a large inheritance should not waste it on

caskets, marble monuments, and the cost of the trip to Eretz Yisroel. Rather, he should use the money to support Torah and give tzedakah.

- The Satmar Rebber zt” was also not in favor of this: “We have not seen or heard that any of the righteous people or leaders of the generations did this.”

18. **QUESTION:** Why do we find that many Tzaddikim insisted on being buried outside of Eretz Yisroel?
19. **ANSWER #1: Midrash Rabbah:** Hashem said to Moshe: “With what right do you request to enter the Land?” This may be illustrated by a parable of a shepherd who went out to pasture the king’s flock. Alas, the entire flock was captured by bandits. When the shepherd sought to enter the royal palace, the king said to him: “If you come in now, what will people say? That it was you who have caused the flock to be taken!” Likewise, the Holy One, blessed be He, said to Moses: “Your glory is that you have taken 600,000 people out of bondage. But now you will have buried them in the wilderness, and bring a different generation into the land!? This being so, people will say that the generation of the wilderness have no share in the world to come! No, better be beside them, and you shall enter with them in the time to come [with Moshiach.]
20. **ANSWER #2:** So that people could benefit from praying at their graves and to be encouraged by their presence.

WHO GOES WITH YOU TO OLAM HABA ?

21. A husband and wife (primary spouse) continue to exist together eternally in Olam Haba.
22. A woman who encourages her husband (or children) to learn Torah has a 100% share in all the torah that her husband learns. A woman who discourages her husband from learning Torah is signing away her share of her husband’s Torah. If she does not discourage him - the mere fact that she cooks for him and helps him exist and study torah in the time that he has - that earns her a partnership in his Torah.
23. A single woman – or anyone—who enables other people to learn Torah, for example, by donating money to a yeshiva or Bais Yakov – also receives great schar (reward), regardless of marital status.
24. A woman who fulfills the mitzvos of the Torah to the best of her ability, who davens, who learns Torah, who does acts of chessed, who tries to serve Hashem during her time on earth has a share in Olam Haba – whether or not she ever marries.
25. Being rejoined with one’s forefathers is part of the happiness in Olam Haba.

IS THERE ANYTHING ELSE THAT GETS RESURRECTED?

26. **Talmud Berachos 58b:** Ulla and Rav H̄isda were once walking along the road when they came upon the doorway of the house of Rav H̄ana bar H̄anilai. Rav H̄isda groaned and sighed. Ulla asked him: Why are you sighing?...Rav H̄isda said to Ulla: How can I not sigh? We see this house where there were sixty cooks during the day and sixty cooks at night who would cook for anyone in need, and Rav H̄ana never

removed his hand from his pocket because he thought: Perhaps a well-born poor person might come and in the time that passed until he put his hand in his pocket to give him charity, the poor person would be embarrassed. Moreover, that house had four doors open in all four directions, and anyone who entered hungry left satiated. And they would scatter wheat and barley outside during years of drought so that anyone who was embarrassed to take the grain during the day could come and take it at night. Now that the house has fallen in ruins, how can I not sigh?

27. Ulla said to Rav Hisda: You have nothing about which to sigh, as Rabbi Yoḥanan said as follows:just as in the future the Holy One, Blessed be He, will restore Mount Zion to its inhabited state, so too, in the future the Holy One, Blessed be He, will restore the houses of the righteous to their inhabited state....

28. POINT: Just as the body will exist forever because it once housed the soul, so also the houses of the Tzaddikim will exist forever because they served as vehicle for the Tzaddikim.

Returning Your Neshama to Hashem:

The Prayer of E-lohai Neshama:

אֱלֹהֵי. נִשְׁמָה שְׁנַתַּתְּ בִּי טְהוֹרָה הִיא. אֶתָּה בְּרָאָתָהּ. אֶתָּה יִצְרָתָהּ. אֶתָּה נִפְחַתָּהּ בִּי. וְאֶתָּה מְשַׁמְרָהּ בְּקִרְבִּי. וְאֶתָּה עֲתִיד לְטָלָהּ מִמֶּנִּי. וְלְהַחְזִירָהּ בִּי לְעֲתִיד לְבֹא. כָּל זְמַן שֶׁהַנֶּשְׁמָה בְּקִרְבִּי מוֹדָה אֵנִי לְפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי. רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה ה' הַמַּחְזִיר נְשָׁמוֹת לְפִגְרִים מֵתִים:

My God, the soul which you have placed within me is pure. You have created it; You have formed it; You have breathed it into me. You preserve it within me; You will take it from me, and restore *it* to me in the hereafter. So long as the soul is within me, I offer thanks before You, Lord my God and God of my fathers, Master of all creatures, Lord of all souls. Blessed are You, Lord, who restores souls to the dead.

1. **Talmud Berachos 18b:** Ze'iri would deposit his dinars with his innkeeper. While he was going and coming to and from the school of Rav, she died, and he did not know where she had put the money. So he went after her to her grave in the cemetery and said to her: Where are the dinars? She replied: Go and get them from beneath the hinge of the door in such and such a place, and ***tell my mother that she should send me my comb and a tube of eyeshadow with such and such a woman who will die*** and come here tomorrow. Apparently, the dead know what transpires in this world.
2. **Talmud Gittin:** Onkelos the son of Kalonykos was a nephew of Titus, and he considered converting to Judaism. He had his uncle raised from the dead by magic and asked him, 'Who is most important in the next world?' Titus answered, 'The Jews are.' Onkelos asked, 'Should I attach myself to them?' Titus responded, 'No! They have too many laws; you wouldn't be able to observe them all. ***Better to fight against them and be a leader in the world***, as it says, 'Those who oppressed them were on top.' " (Megillat Eichah 1:5) "Titus' nephew asked, 'What is your judgment in the next world?' 'My judgment is what I decreed on myself. Every day I am burnt anew and my ashes are scattered over the seven seas.' "
3. **Lev Eliyahu (Lopian) pg. 23 - 25:** He began to ask it questions about who it was and where it came from and so on. It answered him that it had lived several decades ago (I don't remember exactly how many), and that it had been a young man from the town of Brisk. The young man had traveled to Africa, where his friends had a bad influence on him, and he ended up transgressing all the laws of the Torah. Once he was traveling in a carriage and fell out and was killed. His spirit had wandered throughout the world until that very day. Rabbi Mendel asked him why he had not repented of his deeds in the seconds before he died. He responded that in his fear and surprise during the fall, he had forgotten to repent.
4. the dybbuk at times screamed out in the presence of Rabbi Mendel – so loudly and with such a terrifying sound that everyone who heard him was frightened. He said that the destroying angels were waiting to tear him apart as soon as he left the woman's body (because destroying angels do not have permission to touch the soul of an evil person as long as he is in a living body). A few moments later and the dybbuk began to speak mockingly, in such raw, ugly language that the people around had to cover their ears in order to avoid hearing such disgusting talk. They asked it to explain itself, because just moments before it had been crying out for help in a terrified voice. Why was it now speaking to them so horribly? It answered: ***"Listen, if you don't repent and your deeds***

are not purified of sin then the soul [continues to] runs after evil just as it did below."

These were the words of the dybbuk.

5. Rabbi Shalom concluded by quoting Rabbi Eliyahu: "We can learn from this story the awful power of desire [for evil]. Even its great fear of the five destroying angels that is saw ***could not stop the dybbuk from speaking the type of vile and derisive words that it was accustomed to speak while alive.*** May God protect us and save us from such sin."
6. **Rambam Avos 4,17:** We have already elucidated in the tenth chapter of Sanhedrin that there is no completion or addition after death. Instead, a person increases and completes his virtue in this world. And about this Shlomo hinted when he stated (Ecclesiastes 9:10), "for there is no action, no reasoning, no knowledge, no wisdom in the grave to where you are going." ***But this matter is that [the situation] to which a person goes will remain [the same] forever.*** And because of this a man should make efforts during this short time and not waste his time, but only [spend it] on the acquisition of virtues - as his loss would [otherwise] be great, since he has no replacement [for it] and he cannot acquire [it later]. And since the pious ones knew this, they only saw [fit] to finish their time with wisdom and the increase of virtues; and they benefited from all of their time in the true way. And they only frittered very little time on physical matters and on a thing that it is necessary and impossible without it. But others spent all of their time only in physicality and they left [the world] like they came [to it] - 'all corresponding to how it came, so will it go' - and they lost an eternal loss. And the masses all switched the truth about this question and said that the first group lost the world and that the last group profited [from] the world. And the matter is the opposite, as we have recounted.
7. **Shaal Avicha Veyegadcha:** The Chofetz Chaim used to give over a mussar schmooze every Friday night between Kaballas Shabbos and Maariv to the yeshivah bochurim. Twenty to twenty-five bochurim would gather at his house for the talk. One Friday night, the Chofetz Chaim told the bochurim that he has a secret which he wishes to reveal to them, but he's unable to reveal it in a regular schmooze. Instead, he requested that they return at three in the morning, and he will then reveal the secret.
8. The news that the Chofetz Chaim was revealing a special secret at three in the morning spread through the yeshivah and the town of Radin like wildfire. When three o'clock arrived, the house of the Chofetz Chaim and the adjoining courtyard were packed with people.
9. The Chofetz Chaim began speaking and recited the bracha which each person recites every morning, translating each word in Yiddish as he recited them. "Elokai, the neshama which you gave me is pure, You created it, You formed it, You breathed it into me, and You preserve it within me, and You will eventually take it from me and return it in me in the time to come." The Chofetz Chaim then repeated, "And You will return it to me!"
10. The Chofetz Chaim continued, ***"It doesn't say that "You will return a neshama to me, but You will return it to me. The same neshama which is taken from a person at the end of his life, is the one returned to him in the future. In the same condition that it was taken from him, it is returned to him! A pure neshama will be returned pure! A stained neshama will be returned stained! A torn neshama will be returned torn!"***
11. The Chofetz Chaim cried out, "Everybody is awaiting techiyas hameisim. We have to remember that the same neshama that we have in this world will be returned to us. Woe to us! How great is the shame! Everybody will be standing by techiyas hameisim - Moshe Rabbeinu, Aharon Hakohen, the Avos, all the Tanaaim and Amoraim. Everyone will return to life with pure neshamos, and I will be there with my stained neshama!

12. "It will be returned to me, it will be returned to me!" The Chofetz Chaim cried out again and again.
13. **POINT:** Those who put more effort into shaping a more beautiful soul, who did certain acts that sanctified them, become holier.
14. Formula for blessings for Mitzvos is: "Asher Kidishanu B'Mitzvosav" - You made us holy by doing Your Mitzvos.
15. **POINT:** Every Mitzvah confers holiness upon the soul....
16. **Bamidbar 15, 39-40:** When you see them [the tzitzis] and remember all the commandments of Hashem, and do them....you will become holy to Hashem.
17. "Holy" means that it effects the nature of your soul.
18. The way we behave affects the soul. If you behave with dignity, your soul is dignified. Your emotions affect your soul. Even the expression on your face affects your soul.
19. **POINT:** The association of the soul with the body is of the utmost importance in shaping the nature of the soul and how it will remain forever.
20. When the body is restored in the afterlife, it will have the same mannerisms - good or bad.
21. At the same time, you will experience endless happiness for the good things you did. (when done with the intention of serving Hashem!)

WHAT IS JUDGED: THE BODY OR THE SOUL ?

1. **Talmud Sanhedrin 91a-b:** “Antoninos, the Roman emperor, said to Rabbi Yehuda HaNasi: The body and the soul are able to exempt themselves from judgment for their sins. How so? The body says: The soul sinned, as from the day of my death when it departed from me, I am cast like a silent stone in the grave, and do not sin. And the soul says: The body sinned, as from the day that I departed from it, I am flying in the air like a bird, incapable of sin.
2. Rabbi Yehuda HaNasi said to him: I will tell you a parable. To what is this matter comparable? It is comparable to a king of flesh and blood who had a fine orchard, and in it there were fine first fruits of a fig tree, and he stationed two guards in the orchard, one lame, who was unable to walk, and one blind. Neither was capable of reaching the fruit on the trees in the orchard without the assistance of the other. The lame person said to the blind person: I see fine first fruits of a fig tree in the orchard; come and place me upon your shoulders. I will guide you to the tree, and we will bring the figs to eat them. The lame person rode upon the shoulders of the blind person and they brought the figs and ate them.
3. Sometime later the owner of the orchard came to the orchard. He said to the guards: The fine first fruits of a fig tree that were in the orchard, where are they? The lame person said: Do I have any legs with which I would be able to walk and take the figs? The blind person said: Do I have any eyes with which I would be able to see the way to the figs? What did the owner of the orchard do? He placed the lame person upon the shoulders of the blind person just as they did when they stole the figs, and he judged them as one.
4. So too, the Holy One, Blessed be He, brings the soul on the day of judgment and casts it back into the body, as they were when they sinned, and He judges them as one, as it is stated: “He calls to the heavens above and to the earth that He may judge His people” (Psalms 50:4). “He calls to the heavens above”; this is the soul, which is heavenly. “And to the earth that He may judge His people”; this is the body, which is earthly.”
5. **EXPLANATION:** The soul has no characteristics, like we say “Elokai, Neshma...”
6. The soul is not eligible for everlasting life until it comes into a body. It is necessary to be born and then dies. Only then does it become eligible, because it has acquired what we call a “personality.”
7. ***The personality is neither the body nor the original state of the soul.***
8. i.e. the soul acquires *levushim*, garments in this world. That is what characterizes the soul.
9. The soul itself can claim that it is not capable of misdeeds. It is pure. It comes from Hashem, who breathed it into mankind. But in life, it employed free will to acquire a certain personality. That personality clothes the soul and makes it responsible.
10. **QUESTION:** Can the soul get rid of this cloak of personality?
11. **ANSWER:** It depends on what garments the soul is wearing.....
 - If the cloak is not beautiful it goes to Gehinnom. There it is burned off so that the original soul, to some extent, remains.

- If the cloak is beautiful, it takes it with it to the World to Come. The human can face death with calmness because he knows that it is going with a beautiful garment, for a reward in the World to Come.
- 12. FURTHER EXPLANATION:** Antoninus asked: What is the element that is punishable? Is it the original soul or the garments - i.e. the garment of the personality?
- 13. Rebbi Answers:** They are together forever. Once the soul is in this world, the levush/garment is on it forever. And even if some of it is removed in Gehinnom, something remains; there is always a personality that it acquired. The personality clothes the soul; and that is what is rewarded or punished.
- 14. CONCLUSION:** According to that personality, that's how capable the soul is of enjoying the happiness of the world to Come. If it acquired the proper personality, the World to Come is nothing but great ecstasy, continued joy. If it acquired the wrong personality, it is less than that. It depends on who you are. That is the kind of Olam Haba you are going to have.