



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

Reel
57

Box
18

Folder
1098

Coping With Death - A Rabbi's Perspective (Coping Series),
1976.

Coping With Death - A Rabbi's Perspective
Daniel Jeremy Silver
October 6, 1976

What I would like to tonight is to take a kind of historical overview of the Jewish approach to death and funerals, dying. In any religious tradition the beginnings are ^{CRUCIAL} ~~more important than any other moment~~ because they ^{SET FORMS AND ATTITUDES} ~~tend to reverberate in their~~ ^{WHICH REACH} ~~impact right down through the centuries,~~ ^{4. I WILL} ~~so I'm going to spend a good bit of time in~~ ^{WIT.} ~~Biblical times, I'm really thinking about its impact on our day, and it's important because~~ ^{PRACTICE, NOT ONLY BECAUSE OF ITS INTRINSIC INTEREST BUT BECAUSE OF}

~~The Bible represents not simply a theological revolution, the ^{EXCHANGE OF} ~~move from~~ polytheism~~ ^{FOR} ~~to~~ monotheism, ^{4. 5. A NEW ANTHROPOLOGY, A} ~~from the animistic belief in many gods to the theistic belief in one god,~~

~~but it represents along the way a major change in people's attitudes towards themselves, towards their community and towards life and death. And I'd like to try and sketch this approach out for you, and put it in perspective perhaps you haven't thought about, lay it out, and then open up the evening to whatever discussion, whatever questions you may have. As you came in you were given a sort of blank note card. I am writing and editing the brochure you will get and I want to make sure that we deal with as many of the questions which are in your mind of a practical nature or of a philosophic nature about dying, death, funerals, mourning and grief, and before your mind gets too structured by the questions I may create, problems I may raise and things incidental to this lecture I'd like you to think of the questions you'd like to ask and have a rabbi or a congregation answer, jot them down, and leave them with me with our young ushers at the end of the service and I'll go through them and try and deal with as many as I can in developing the brochure.~~

^{OF 22} ^{OR} ^{FROM}
Ancient man made ~~very~~ little separation ~~between~~ the world of the living and ^{CLAN} the world of the dead. There was good reason for this. When someone in his family died in ^{UP THEM,} ~~the clan~~ he often dreamt about that person and in ~~the age~~ before Freud dreams ^{represented an aspect of reality, not the suppressed emotional} ~~seemed very much more alive than they are now. They were not related to childhood~~

^{of childhood or of the day when}
 experiences ~~that~~ are repressed into the unconscious and then come alive again. ~~Almost~~
^{There was no separate}
~~in~~ all the West Asian languages ~~speaking of, not as we do~~ ^{with} ~~separate terms,~~ ^{Alive Come From} ~~a human being~~
 and a corpse. There are very different terms for a person who is alive and a body that
 is dead. They tended to use words like a living soul, a soul which is not living or a soul
 which is dead. They call this the world and that the world to come. There is a sense
 of continuity, a sense that you can move back and forth between these two worlds. And
 the point I'd like to begin with is the point that the Jewish tradition represents the
 first tradition in the history of literate civilizations, that is history that we can trace,
 in which a very sharp and pronounced distinction is made between life and death, be-
 tween our world and whatever world may lie beyond and erects in a sense an impassable
 barrier between these two worlds and I would like to deal with that idea philosophically
 and then in terms of its ritual and religious consequences.

First, philosophically. Let me begin with the Biblical text. It's from the
 book of Deuteronomy from chapter 18: That no one be found among you who consults
 ghosts or familiar spirits or inquires of the dead. Now that sounds as though it's ad-
 dressed to 19th century English ladies who are prone to go to seances where they
 meet their sisters who have gone before, to use the old euphemism. But it's very clear
 that many people still believe that the dead are restless. After all, Alfred Hitchcock
 couldn't have made million if we weren't still in a sense given to that shiver that
 there may be ghosts. But here the Bible, three thousand or more years ago, says
 don't consult them. It doesn't say that the Hebrews are not a superstitious people,
 if they were totally without superstition they would not have had the rule, but it does
 say that there is to be a barrier between this world and whatever lies beyond and this
 barrier is not to be crossed. And, as a matter of fact, the Biblical text again and
 again refers to that fact. In the book of Job we read: As the cloud dissipates and

vanishes ^{he} so that goes down to the grave never again come up. He shall no more return to his home. His place shall know him no more. Once you're dead, that's it as far as life is concerned. And on level then the dead are dead and a funeral does not have to be what most ancient funerals were, a way of insuring that the dead would stay dead, that they wouldn't walk among the living, that they wouldn't rap on windows and scare the bejabbers after us, they wouldn't come back and haunt us with guilt, whatever it may be.

One of the reasons that ancient funerals were so formal, so filled with incantations, magical rites - read the Egyptian book of the dead and you'll come across whole long paragraphs which tell the priest that he is to take four steps forward and wave the incense three times back and forth towards the east and towards the west, precisely how that incense is to be made and he's to recite a precise formula to a specific number of gods; they used to take four steps back and repeat the performance different ways and two steps to the side and then perform certain sacrifices and on and on. Now, the Biblical tradition knew no sacrifices associated with a funeral or with death. It knew no incantations, no charms, no magical formulae, no funeral formulae which were to be recited to keep the dead dead. Some of you may know that a lot of the tomb stones in England have RIP, Rest In Peace, on them and we tend to think that's a rather sweet hope that they should rest quietly, though it was ^{really} said in a sense in an imperative mode - rest in peace, rest there, don't you dare get up and come back and haunt us. And one of the reasons we have tomb stones is because it's a stone, it's a weight, to keep the body, the ghost, down there. There are all kinds of laws in most cultures that prohibit the removal of stones, - you know, tombstones are taboo, you're not allowed to move it because if you do suddenly something may happen. So, in one sense this idea that you're not to have seances, you're not to consult the dead, is a tribute to a culture,

not that the culture freed itself on the folk level from superstition, but a culture which had created a barrier between the land of the living and the land of the dead. That barrier was not to be crossed either way, that is, the dead were not to come back to the land of the living to haunt us and the living, and the things of the living, were not to go down the land of the dead. That sounds equally simple until we begin to look at it.

Those who do archeology know that their greatest finds come when they can find a tomb, a tomb which hasn't been robbed over the centuries by someone because the ancients, for the most part, put into the tomb all of the implements of life - jewels, pots and pans, mirrors, armour, swords, food. Among very primitive people they would even slaughter the wives and the servants and animals, the favorite horse of the noble - all because they assumed that the land of the dead was a negative image, if you will, the negative of which our life is the positive. It was almost identical to our life but a little bit different. And one took down from the land of the living to the land of the dead all the things which one had in this world. Now the pomp and circumstance of Egypt, Syria and Babylon tombs is well known. But it was prevalent throughout the ancient Middle East. One of the fascinating things that archeology has told us is that you can almost predict when you've come across an Israelite tomb as opposed to a Canaanite tomb because the things that you find there were much fewer, rarer and simpler. And it's not to say that the Hebrews from the very beginning did away with all of this, but it is to say that it was clear in their minds that the land of the dead was different than this land, and what you'll find in 9th or 8th or 7th century tombs in Israel are little clay lamps, maybe a pot or two, perhaps a very simple piece of jewelry and the cloth in which the person was buried because the person always buried dressed, but that's it. And it's very clear that from the beginning the

funeral was not looked upon as a way to prepare the corpse for the journey into the land of the dead and for their life in that land. You don't have as you have in Chinese tombs the carriage and the horse; you don't have as you have in Egyptian tombs the great river boat to carry you down the Nile; you don't have as you have in the Syrian tombs the great war chariot to carry you into the heavens. What you have are the bones and one of the things that we discover about Israelite burials, about Israelite traditions, is that the funeral becomes for the first time almost modern in the sense that it is not for the dead either to protect them in the next life or to protect us from them in this life, but it is for the mourners, for those who survive. "Naked came I from my mother's womb and naked shall I return there, the Lord gives, the Lord takes away, blessed be the name of the Lord."

The land of the dead, shaol, a word which is Biblical, it was Canaanite originally, it's sort of a nether world or literally an underworld. Biblical man lived in a time when science told him that the world was flat like a piece of toast floating on a great sea that floated in a bowl and over this all was the firmament, and around it the heavens, there were little doors in the heavens and that's how the rain came down; the sun and the moon sort of hung down from here, the gods were in thrones up here, these were the mountains, the pillars that held up the earth and under here was a kind of shadow world. You went literally down into shaol, but the Bible makes very little attempt to describe shaol, it assumes it, it was part of its world and what it does is to say, once you've crossed you shall not come back again.

Now, one of the fascinating things again, if you look at Egyptian culture you find a good bit of literature that has come down to us is literature which has to do with funerals, the organization of funerals, embalming, the methods of embalming, the ways of keeping the dead dead and so on. The Book of the Dead, that's one of the great

texts of Egyptian literature. The same thing was true of all the Mesopotamian cultures. If you look at the Bible, the Bible is full of law, torot. Not, a single law in the Bible tells us how to organize a funeral, what we must do, how long we should mourn, what mourning consists of, not a single rule governs which is to say that the Hebrews were not concerned with the sacral nature of this whole process. They didn't have to perform magic, either for the sake of the dead or for the sake of the living around the funeral. What they did, in a sense, conformed to human need. Now that's not to say we don't know very much about how they went about burying their dead. We do know, but it's sort of inter alia, it comes to us by tales they tell of their own lives, more than in terms of rules and regulations. And the Jewish burial customs and funeral customs and mourning customs have changed over the generations and been flexible over the generations and they are changing now. There's nothing strange about that because from the very beginning they conformed to need, our need, the need of the living. God has taken back to his own one who is of his own, we trust that God will be as gracious to them in death as in life and whatever happens at the funeral happens for us.

Now how did the ancient Israelites bury their dead? First of all, they buried them as they found them, that is, without a coffin, simply put them in the ground, or they would put them into the antechamber of a burial cave. Usually a clan had a burial cave, it had an antechamber where the new bodies were kept and then some back areas with niches. After the flesh had decomposed, the dust had returned to the dust, they would collect the bones and they would put them each in its own niche and that's the way things would be kept and the cave would be sealed by a stone or some appropriate seal and there might or might not be a stone stele, a matzevah, the Bible calls it, we still use the word matzevah for a tomb stone, but it had no inscription and no writing and no names on it. It was simply the sign that this was a

funeral cave and, therefore, taboo, a place that you stayed out of. They made no attempt to use coffins, they were interested in letting the body decompose. Indeed, coffins come into Jewish life very late, throughout the medieval European experience, where they were forced often by the law of the land to use coffins. What they would do, they would have a coffin and just before they put the coffin in the grave they would loosen the bottom board because the coffin was simply essentially a cover and the body could then simply decompose to the earth. And if they would see our modern steel coffins, metal coffins set inside lead sealed boxes they would be aghast because this is a concern with the keeping of the body sort of intact as it was in life and as I said from the beginning they were very clear about the fact that the next life was very different from this one. They did not embalm, they tended to pour some rose water or some incense over a corpse because corpses do smell - it was simply a matter of airwick in the kitchen, but they did not embalm, they made no attempt to prettyfy, they made no attempt to keep the body as it had been before, not that that art wasn't known, it's one of the most ancient of the arts of man as we know from the Egyptians who were very skilled at this. There was no attempt made to have priests or ecclesiastics deal with the dead. In Egypt and in Syria only the priests could deal with the dead. You had a professional class because it was a matter of honor. In Israel, per contra, in the reverse, a priest could not defile himself with the dead. To this day in orthodox tradition a kohane will not enter a graveyard. The body was putrefying, therefore, it was a source of contagion, therefore, those who were holy stayed from it rather than being involved with it. There was no attempt to do anything for the body except to allow it to decompose and to allow it to decompose as quickly as it could. It was

placed in the ground, usually by the eldest son. He did nothing for it except to see that it was modestly clothed and then he was responsible at the end of the year or some period of time to come to collect the bones and to keep them together.

The rites were simple and they centered around two phenomenon: the first is kenan or lamentation; and the second was libayah or a procession. There was no funeral service as we now have it. What there was essentially a thronging of people and usually there was a professional class of people who wailed, who recited laments. Now a lament becomes a technical term, it's a term for a funeral dirge and some of them are quite beautiful. We have one famous one in the Bible which is a dirge that David is supposed to have sung over Saul and Jonathan when they were killed in the battle of the Philistines.

O prince of Israel, laid low in death!
How are the men of war fallen!

Tell it not in Gath,
proclaim it not in the streets of Ashkelon,
lest the Philistine women rejoice,
lest the daughters of the uncircumcised exult.

Hills of Gilboa, let no dew or rain fall on you,
no showers on the uplands!
For there the shields of the warriors lie tarnished,
and the shield of Saul, no longer bright with oil,
The bow of Jonathan never held back
from the breast of the foreman, from the blood of the slain;
the sword of Saul never returned
empty to the scabbard.

Delightful and dearly loved were Saul and Jonathan;
in life, in death, they were not parted.
They were swifter than eagles,
stronger than lions.

Weep for Saul, O daughters of Israel!
who clothed you in scarlet and rich embroideries,
who spangled your dress with jewels of gold.



How are the men of war fallen, fallen on the field!

O Jonathan, laid low in death!

I grieve for you, Jonathan my brother;

dear and delightful you were to me;

your love for me was wonderful,

surpassing the love of women.

Fallen, fallen are the men of war;

and their armour left on the field.

Now these lamentations were sung largely by choruses of women or by a single woman, often to the accompaniment of a flute and they stimulated in some way the release of grief. The early rabbis tell us that the simple people tended to wail in a sound that reminded them of the call of the jackal or the shrill piercing call of an ostrich. I don't know what an ostrich sounds like, but I can imagine the wail of a jackal. And they tried to stimulate the expression of emotions, not to hold them back, but to let them loose and let them go. And the essence of the funeral was not anything done for the dead or any acts of that kind, but a procession in which the community, the family, accompanied the dead to the grave site or to the cave or to wherever it would be. And it was a sense of community, it was a sense of being together, and to this day in traditional circles as in Europe they used to take off and hold the hat over their heart as a sign of respect for the dead, the way Jews did when the procession made a circuitous way through the small streets of the city, so would pass as many people as it could, whenever it came by where you were you were to take four steps going along the same way as the procession as a sign that you were symbolically joining the community of the mourners. It's the sense that grief is the loneliest of emotions and what we need during grief is the reinforcement of family, the reinforcement of friendship, the reinforcement of community. And the leviyah, the Hebrew word for a funeral, means nothing more than that, community, procession, being part of.

Now again, when we look at the Bible the Bible tells us how these things were done, but gives us no law governing the funeral or mourning save what we are not to do, interestingly. It says that we are not to shave our heads; we are not to jab at our beards; we are not to mutilate our flesh or to cut our flesh; that's the only law in the Bible which governs grief and mourning. And what it says essentially is do not mourn to excess. The Jews took the sense that you often see in a person whose emotional and hurt and grief and that is that they begin to tear at themselves and pull at their hair and they took this and they made a prohibition against anything which would in any way damage you and ^{it} turned it into the tradition which we call kariah - the word means to cut and virtually they would cut the garment on the left side near the heart if it were a parent; on the right side if it were some other near relative; and this was a surrogate for self-mutilation. It was a limit to the cutting that you were allowed to do and almost everything a funeral announces let it loose, but at the same time within limits. There's a time limit to all that we do as Jews around grief and mourning. We're to let ourselves go but within limits - seven days, deep grief - 30 days, a lesser period of grief - 11 months or a year to the yahrzeit and then back to everything. Grief and mourning have stages. There are definite limits to what grief we should allow ourselves. We should do it, but within certain controls. Permanent grief is not the Jewish way, the way that you see in the Arab world, in the Indian world, where when a woman's husband died she put herself in widow's clothes and she stayed that way for the rest of her life, she announced life was over. For the Jew life wasn't over, man or woman. Grief was simply part of life and meant to carry on.

Now it made the Biblical views of grief seem rather modern, and they were, in all but one respect and that one respect also grows out of our theology, out of our

doctrine of the covenant. You know that the basis of our tradition is that man has accepted a covenant with God, God has stipulated He will protect us and He will protect the people of Israel, encourage us and be with us provided we obey His law and at Sinai that compact presumably was sealed and acclaimed. Now the implication of this is that if we obey the law all will be with us. If we fail the law we will be punished. If you are willing and obedient you shall eat the good of the land. If you are unwilling and sinful you shall be driven from the land. And what grew out of that was the idea that all the misfortunes of life come on us because of our sins and we saw the excess of this to a certain degree during the years of the Holocaust when there were still Jews, pious Jews in Europe, who could believe that somehow ^{because of} their sins or the sins of their ancestors God was still punishing them in this way with galut and Hitler and everything else. But the depth of this idea meant that the person who was ill, or the person who had died, had somehow sinned and the dead person was somehow declared to be guilty. He was under reproach, to use the Talmudic phrase. That's an unfortunate idea because it simply increases the sense of desertion. I've often heard someone say, how could he do this to me, as though anyone willingly died to desert their wife or whoever else it was, and it gave the sense that one had to do ¹some things for the dead because they hadn't had a chance to repent and undo them themselves. And there you get that old medieval superstition that one ought to say kaddish because kaddish is not simply a prayer which magnifies and glorifies God, but because it is an intercessory prayer to God on behalf of our dead, and if we say kaddish often enough you will speed them into the heavenly gates. And why do we say kaddish for eleven months and not twelve months? Because none of us want to say, according to the old superstition,

that our beloved needed us to have to say kaddish the full twelve months in order to get them to heaven. They couldn't have been that bad.

Now, unfortunately, this sense that death is somehow a product of sin, of guilt, of failure, on the one hand is simply the statement there is no man so righteous on earth that he sins not. It's at the basis of Job's argument with God, really. Job says I can't be so guilty that I deserve this, and no one is obviously so guilty, really, that they deserve death. And so the question is, how do we handle this? Now, the Jewish tradition handled this by, I'm afraid to say it, I have to say it, it's true, by simply affirming it. They made all sort of nice little stories about it. The angel of death could not intrude upon a person as long as that person was studying, doing a mitzvah, as long as that person was giving charity, as long as somebody was studying for that person; that's why you have the old superstition if somebody's deathly ill you get a few people around to say tehillah and to say the psalm or some other holy book and the angel of death can't pass through that curtain of righteous acts to take the soul. And there's one lovely story in the Talmud, an old, old sage lived a full life and was desperately ill and full of pain was dying on his death bed, and his pupils, his disciples, loved him so much they didn't want him to go and there he was gasping in pain, semi-conscious, but they were reciting from the Talmud and the angel of death couldn't get in. So an old retainer in the house, an old woman, went up on the roof. She took a great big pot and she threw it off the roof on to the ground and it made a big explosion and all the disciples ran to the window to see what had happened, and in that instant the angel of death got in and took the soul. Now, those make nice stories, but, unfortunately, this idea that death is somehow related to sin is one that works against us

when we try to counsel, particularly within the traditional community. I remember years ago a child died and I couldn't convince one of the grandmothers that the parents hadn't somehow sinned. She had had a long-standing battle with her daughter-in-law and she knew it was because of that the child had died. That's a murderous kind of idea. I understand how it begins and what it means, but in that way the traditional Jewish approach to grief and death is an unfortunate one.

So our tradition in the first instance creates this awareness^{of} the distinction between life and death in a much more clear and sharper way than ever before. It insists that the two worlds are separate. It insists that God takes care of this world. This is part of the things we're not to worry too much about, worry about life, and it also puts us under the problem of guilt. It changes the funeral into something which exists for the living rather than for the dead. And I think you can see how these things work themselves out in the modern position, if you have specific questions I'll try and answer them later. But let me try and say now a few things about the larger philosophic ideas and there are really four.

The first, I say, is this, life to the Israelite was preferable than death. The second is don't speculate about death too much. The third is death is not pain, but the end of pain; and, finally, whatever lies in the world beyond is up to God and not up to us. Those four ideas begin to emerge in Biblical times and become basic in the Jewish cultural unconscious. Life is preferable to death. Most religious traditions have denied that. They've reversed it, death is preferable to life. This is a *via de la rosa*, a way of tears, a way to the next world. This life is brief, it's bruising, it's difficult, it's filled with death and illness and catastrophe and disaster. You know, we can look forward to an 80-90 year life span, they could look forward to a 25-30 year life span, three out of their five children were going to die before the age of six, it's understandable

how the ancient man looked on this life as miserable and assumed that death was preferable to life. Not the Biblical man, to him life was preferable to death. Better a live dog than a dead lion, it's an old line from the book of Proverbs. There was no cult of martyrdom developed by our people. It's no great virtue to die for your faith, the test is to live for your faith, if you have to die, die only because there's no other alternative. The tyrant says if you don't murder someone I'm going to kill you, but don't die because you're looking for a martyr's death. There's no particular virtue in that. King Hezekiah was deathly sick and the Bible puts this prayer in his mouth: "O Lord, restore me to health, let me live, Shaol cannot thank you, death cannot praise you, the living, the living, only He can thank you as I do this day." The emphasis on the possibilities of life, that life is preferable to death.

Secondly, do not spend too much speculating about what lies beyond the range of mortal vision. It's one thing to organize a program such as this where we're going to deal with what we go through when someone we love dies, but what happens to that someone when he or she dies we simply don't know. We may have a concept by faith, by hope, but we don't know. And the rabbis said to their people, look at the second letter of the alphabet which is the first letter of the Bible, boreshete, it's got a line on top and a line in back and a line below. Don't speculate too much on what happens before you were born, what happens after you die, the going up, or whether you'll go down, don't worry about those things too much, worry about what lies ahead of you, life itself, that's the things on which you ought to concentrate. There is no mystery, no gnosis, in the Jewish tradition. We had no special knowledge about immortality, about what heaven looks like and what hell looks like. In medieval times we had rabbis

Mr. Gallop was here when he had done, he said, a study of religious attitudes in

and poets who, like Dante, described heaven and hell, it was simply part of the medieval world. Biblical man had no specific vision of what Shaol was like; rabbinic man had one, or began to develop one, and modern man I think has lost it, but to the Jew it really doesn't matter that much. Those are speculative. The real test is what you do with life and please, the Bible in a sense tells us, don't worry yourself too much trying to know what lies beyond. Nobody knows. Whatever you want to believe, okay, but remember, it's a matter of faith.

And, finally, that death is not pain but the cessation of pain. There's nothing to be afraid of in death. Pain is a fearsome thing. The dead are at peace. The Biblical phrase is they sleep with their fathers, a nice verb, they are at peace, their pain is over. When Job complains about his fate the Bible puts these words into his mouth: "Now should I have lain still and quiet, I would have slept and I would have had rest." Sleep, rest, calm, quiet. Death is not to be feared. Life is sometimes to be feared, but never death, and Jews from the beginning have tried to understand that fact and to live without the fear of death. And I can tell you that time and again I'm in the hospital, particularly with the elderly people, and they say to me, you know, I have no fear, I'm ready, or even I wish it would come. And it's their children and their grandchildren who keep saying, no, no, no, and sometimes the no only means I want more pain, more anguish, more indignity, lack of dignity rather, for my parents. We've learned as a people from a long history not to be afraid of death.

Now, given those first three concepts, we've had a sort of varied history about the last one, the question that I get asked I think more often than any other rabbi, what to Jews believe about a life after this one. I was interested the other night when Mr. Gallop was here when he had done, he said, a study of religious attitudes in

America and the two questions he asked were do you believe in God and what do you believe about a life after death, as though you can't be religious and not feel that there may be only this life. Well, Jews have been this way. Biblical man believed that there was a kind of shadow world, different from this one, the dead lived there pretty much in the family groups they'd lived in now, but what life consisted of they weren't quite sure and they didn't very much define it, didn't spend very much time thinking about it. They had no belief in resurrection. They had no belief in the immortality of the soul because there was that clear division between these two worlds. What they were certain of was God would not abandon them there any more than he would abandon them here.

Late in Biblical times, around the second century, we begin hearing ⁱⁿ Zachariah in the book of Daniel the doctrine of resurrection. Some will be restored to life and some will suffer for their sins. It's a physical resurrection of body and soul; ^{it's} the idea that the human being comes back in some way which is relatively the way in which he has lived, that resurrection will take place in the Holy Land, therefore, the old medieval concept of burying a little bit of the Holy Land and soil with the dead as a kind of token of where they will be reborn, but they will be reborn very much as they had been in this life, therefore, the prohibition against cremation, it destroys the bones and we begin to see around the second and first century a much greater attention made to keeping the bones together. Up to that time all the bones had to be collected, everybody had to be buried, that was only appropriate, it was only proper, but now everybody's bones had to be kept separate and you begin to get what they call ossuaries, these little boxes, usually stone or metal, in which a particular person's bones were kept because they wanted to keep the bones separate, that my big toe and yours shouldn't get mixed up in the next world. And soon you begin to see they are putting names on these boxes, lest the angel of death or the angel of rebirth mixes up the two of us and gives me the

wrong name when I come back. Now this concept of resurrection becomes the dominant one in rabbinic Judaism. Life to the dead - you can have your own ways of looking at it but Jews by and large did not accept the Greek born category which separated body and soul and, therefore, though many came to this idea later, they tended to believe more in the resurrection of the entire person than they did in what we call the immortality of the soul, that is, that the physical is somehow evil, flesh is bad, it should stay dead, that only the spirit part of you should come back to life again.

In the 19th century reform Judaism looked upon the concept of resurrection as kind of medieval and so they made a virtue in the Pittsburgh platform of the concept of the immortality of the soul. In the 20th century, in our newest prayer book which has just come out, it's fascinating because you know there are these little paragraphs before the kaddish which talk about life and death and about the leaves falling from the tree and so on; they have five different paragraphs in there, each one now expressing a different view. One talks about resurrection; one talks about the immortality of the soul; one says we live on in our good deeds; one says we don't live on, all we have is here and now; which is to say we've gone back, really, to the Biblical position that we have this life and we know a good bit about it and we have great faith in God. And just as I can't remember any kind of pain in those eons of time that existed before 1928 when I was born, so I'm sure I'm not going to have eons of pain after whatever year it is when I will be gathered to my fathers, to use the Biblical phrase.

And there you have, really, the broad perspective in which the Jewish tradition developed and framed its ideas about life, death, the funeral. Let me review them. The world of the living and the dead are separate and distinguished. The dead will not come back to us, the living, and nothing we can do for the dead will make them any more comfortable where they are, which I translate to mean a funeral should

take place and fit the needs of the individuals who are still alive, which I translate to mean that we don't have to provide the most expensive this, that and the other thing to speed our dead into the world beyond, which I also translate to mean that there is just as I cared appropriately for all those whom I love in this life I will not simply turn my back to them before they are in some way put into the ground, laid to rest. I'm not going to believe in ghosts and I'm not going to believe in all kinds of necromancy and so on. I am not going to be concerned that I say the kaddish nor to speed my parents or my loved ones into heaven, God will take that to His own, and I will say the kaddish and I will perform the rites that I need to perform because they serve me, because I need ways of acting out and living through my grief, and these rites and rituals are useful to me in that respect.

Secondly, that I am going to abandon completely the whole concept that somehow death is associated with guilt, sin. Death is natural. I'm going to accept the other Biblical view of death - Dust thou art and to dust thou shalt return - and not the covenant view of death. I am going to try and train the next generation to understand that, that death has nothing to do with the quality of one's life except that sometimes we can abuse our bodies in a way that speeds death, but that essentially the fact of death, the gross fact, is one of those natural things which we must learn simply to expect and to use the term of this course, to cope with.

And, finally, there's nothing to be afraid of in death, and that those who have gone before to death are at peace. It's we who are lonely and we who are still troubled and we who need courses like this, we who need to think about it and to read about it and work our minds around to deal with it. And that's why we have the course and that's a good bit of my time is spent the way it is. I think that's enough for a starter. I'd very much like to have your questions, your reactions, we'll begin.

Questions

The question is, what does modern Judaism believe about the donation of organs, transplants, and so on. The answer is this. Traditional Judaism, I like to begin in the past and - tape turned over - continues: or an informer's ear would be cut off and it became symbolic, in the unconscious it became a mark of respect, of honor, for someone you love to see that the entire body intact was buried. The Bible says that even a criminal was to be cut down from the jibit and to be given an appropriate burial. So there is in the tradition, given its time and its place, a reserve about issues of this kind. On top of it they grew up in a time when medicine was a black art, you know, if you went to a doctor it was because you had given up all hope and he might speed you into death more than he was going to keep you alive. Now, the tradition, therefore, does not give you much good advice on how to deal with this. My own feeling is that whatever we can do that helps another should be done. I think a lot of people today have a kind of romantic idea of how useful the organs of their body are going to be to other people. You'd be surprised how hard it is to donate a body to science, and I think also, I make one other point, that after you have made this decision in your own mind and you can live with it, you better make sure that your heirs can live with it, that those who really love you can because you're not going to have to live with the decision, let's put it that way, you're going to be dead, and they're going to have to live with the sense of loss, the sense of abandonment, not having done the right thing, whatever it is. So, two things, thinking along these lines, make sure that you get to the appropriate agencies and get the appropriate cards and get them filled out appropriately, so somebody knows about it and 2) make sure that those who are closest to you will agree with you in this. If they don't vigorously they can stop it in any case because you lose legal ownership of your body once you die, it passes to your heirs. And secondly, more importantly, emotionally and psychologically, they should

understand. It's interesting, but more than once in the last few years, on this issue and on the issue of autopsy I know very clearly that people have said to me I believe in autopsy, I believe in the iris transplant or whatever it is, and the children have been the ones who have been shocked by the suggestion and have put their foot down, and you have very little time to counsel or to work with between the time of death and the time the transplant needs to take place and the time of the funeral. So it's more than simply your deciding that you want to do this. It's a question of bringing the whole family into it and getting agreement.

One of the nice things about Judaism to me is that I look on it as a kind of evolution, as a growing tradition, and the beginnings are important because they brought a transformation of religious values to the world. We're growing, we're evolving, we're like a great river, we're not back at the beginning. We're not Biblical people. Whatever we do about our dead we're not going to bury them as Biblical man. He's dead. When my father died I didn't take his body and put it out in the back yard for a year and then collect the bones and put them in a cave some place, but that's exactly what my obligation would have been if I had been the eldest son of a father say in the year 450 B. C.

The question is what is the reason for the orthodox tradition for prayers to be said all night, or at least until the body is buried. A great number of the traditions go back to all kinds of superstition. There was a tradition, for instance, that immediately after the death you opened the window and closed it quickly so that the soul could get out and leave the house and then close it so that the ghosts couldn't get back in. There was a tradition that you'd overturn the furniture in the house. This was the idea that you didn't want to leave the house too comfortable for the ghost to get back in. You closed the eyes of the dead which goes back to an old Biblical

Roman idea that the soul actually is in the eye and when the soul has gone the door should be closed so the ghost can't get back in. Again, the saying of psalms around the body is one of these protective devices to protect the house from the spirit of the dead or the dead from the evil spirits that are about. There are a lot of these - the turning of the mirror to the wall, again, originally it was to keep the spirits that dwell in the mirror out of the house. They used to pour out all the standing water in a house in Europe when somebody died because there was an old tradition that the spirit couldn't cross water, essentially, you were creating a moat between yourselves and them. The washing of the hands when you come back from a cemetery, though most Jews believe it now to be a hygienic reason which goes back to the fact that most people died of contagion and the cemetery was a place of contagion had that in it, but it also had this idea that water separates the spirit world from the real world and all of these practices, in a sense, go back in that way. And they've all been re-interpreted many times over the ages.

The question is that if the Jews didn't believe in wandering souls where did all the dibbuk stories come from? Well, the answer is that Judaism didn't believe in wandering souls, but Jews did. That's an important distinction. We Jews have picked up all the mishagash of the communities in which we've lived. We often think of ourselves as having picked up the best of culture from all around the world, we did that, too. For every single superstition that you can possibly find we picked up. And this idea of the wandering spirit is exactly that and you can find it in every culture. As the omen and the exorcist become classic, American stories and we see their antecedents in western and eastern European mythology, we're drawing out our own, sort of to say, hey, we were there, too, once. When I tried to give the Jewish view I was giving the high road, where the religion really was, not where people really are. Most of what I see as a rabbi is in a sense superstition of the past, the cake of

custom and it changes as attitudes change. The change isn't necessarily for the best. One of the things that troubles me most, for instance, in our modern world is the attempt to be cool with death, to treat it cavalierly, as if we can go on without, as if nothing has happened, and every once in awhile someone will die and there will be no service and you see the person a few days later and they'll say to me, you know, I don't believe in all that nonsense, why do I need a funeral, why do I need all that ritual, and they go on. And usually, about two years later, I'll see them in my office and they'll have problems of one kind or another, not always, but others are going to talk about it and I will in the last session about the deep emotions that are involved here and the ways in which we handle them. But the answer is that you can find every superstition, I can enumerate many more. Why does a mourner sit on a low stool and not wear leather shoes? Anybody know? What do you think? The usual explanation is you sit on a low stool because the Bible says you should sit on the floor on sack cloth and ashes at the time of grief. The Talmud is trying to rationalize it. It says you shouldn't wear shoes because when you carry the coffin in the procession to the graveyard you might trip over your shoelaces. What's really happening is the feeling that shoes you wore on mundane occasions and you were then barefoot when you went to the mosque, when you went to the Temple in Jerusalem, Moses is told when he approaches the Burning Bush, take off your shoes for this is holy ground, that there was something holy or taboo about the place where the corpse was and had been and the corpse had died at home, there had been no hospitals, and you were in the same room because there was only one room and essentially that room was still in a state where you wanted to protect yourself and to affirm its taboo, its sanctity, it's that simple, really, basically. Now there are a thousand other explanations for it, but that's what I think it goes back to. The stoop is another one, that we explain as hygienic but goes back

and the turning of the mirror to the wall which was explained simply that you shouldn't primp, you shouldn't be concerned as to how you look in a house, which is a good idea, it's a valid truth, but it is not what it was originally. I don't see that many rituals in practice any more.

The bringing in of a meal - you know why a meal is brought in and families sit down - the first bite is getting back to life, but it actually goes back to Biblical days when having gone into a cemetery made you impure for 24 hours. You, therefore, couldn't cook your own meal because you couldn't eat food that has been touched by somebody who was impure and so somebody had to bring in to you the meal of consolation because that was the only pure meal that could be brought to you, so the neighbor had to bring the meal because you couldn't prepare it for yourself. It goes back to these kinds of arbitrary rules of purity and impurity and in over three thousand years it's been rationalized, ramified and changed and it's a very lovely ceremony now, practiced, I'm not arguing against it but its beginnings are in a concept of purity which have nothing to do with its origin today.

Originally, there was no casket and the traditional way was to bury the body clothed. Some traditions put a towel or something over the face, others didn't. The idea of opening a casket when caskets came in never occurred to Jews 'til modern times when they moved into the Catholic world particularly where this is very common and where they moved into America where embalming is often required by state law, and where the funeral undertakers wanted to show two things: 1) they had done the work which they were paid for and 2) that they did the work well. It was a way of advertising their skills. It is an unnecessary and unfortunate practice because it violates that sense of the difference between the two worlds that I tried to talk about from the beginning. When someone is dead they are no longer alive and I don't care what a mummy looks

like, it's a mummy, it's a corpse, and the beginning of renewal, of healing, is when you can accept death. And when you hear somebody say I just came back from the funeral home and he looked so well, he looked so wonderful - you know, it's complete denial, it's the reversal, you're undoing everything that the funeral is trying to do for you, force you to rub your nose into a fact you don't want to admit. I've often defined the funeral as a deliberate cruelty, it's designed to make us see the coffin or see the corpse in the sense of being there and to go through a ritual which puts the corpse into the ground and says, completion, our dear one is not away on a trip and won't come back, there's that barrier, but somehow, opening the casket undoes a little bit of this. Now there are occasions, very rarely, when it's probably a good thing. I remember a man was killed in an automobile accident some years ago in Michigan and the widow wouldn't believe it. She literally wouldn't believe it and he often had been away for three or four days at a time and she just wouldn't believe and until we could take her to the mortuary and show her her husband, the corpse, she wouldn't believe it. In that case it was very necessary, but in most cases not and I very very much discourage it.

you know that Saul and Jonathan are dead?' The man answered, 'It so
 happened that I was on Mount Gilboa and saw Saul leaning on his spear
 with the chariots and horsemen closing in upon him. He turned round and,
 seeing me, called to me. I said, "What is it, sir?" He asked who I was, and
 I said, "An Amalekite." Then he said to me, "Come and stand over me
 and dispatch me. I still live, but the throes of death have seized me." So I
 stood over him and gave him the death-blow; for I knew that, broken as
 he was, he could not live. Then I took the crown from his head and the
 armlet from his arm, and I have brought them here to you, sir.' At that
 David caught at his clothes and rent them, and so did all the men with him.
 They beat their breasts and wept, because Saul and Jonathan his son and
 the people of the LORD, the house of Israel, had fallen in battle; and they
 fasted till evening. David said to the young man who brought the news,
 'Where do you come from?', and he answered, 'I am the son of an alien,
 an Amalekite.' 'How is it', said David, 'that you were not afraid to raise your
 hand to slay the LORD's anointed?' And he summoned one of his own
 young men and ordered him to fall upon the man. So the young man struck
 him down and killed him; and David said, 'Your blood be on your own
 head; for out of your own mouth you condemned yourself when you said,
 "I killed the LORD's anointed."'

David made this lament over Saul and Jonathan his son; and he ordered
 that this dirge over them should be taught to the people of Judah. It was
 written down and may be found in the Book of Jashar: ^a

O prince of Israel, laid low in death!
 How are the men of war fallen! 19

Tell it not in Gath,
 proclaim it not in the streets of Ashkelon,
 lest the Philistine women rejoice,
 lest the daughters of the uncircumcised exult. 20

Hills of Gilboa, let no dew or rain fall on you,
 no showers on the uplands ^b! 21

For there the shields of the warriors lie tarnished,
 and the shield of Saul, no longer bright with oil.
 The bow of Jonathan never held back
 from the breast of the foeman, from the blood of the slain;
 the sword of Saul never returned
 empty to the scabbard. 22

Delightful and dearly loved were Saul and Jonathan;
 in life, in death, they were not parted.
 They were swifter than eagles,
 stronger than lions. 23

Weep for Saul, O daughters of Israel!
 who clothed you in scarlet and rich embroideries,
 who spangled your dress with jewels of gold. 24

^a Or the Book of the Upright.
 of offerings.

^b showers on the uplands: *prob. rdg.*; *Heb.* fields

- 25 How are the men of war fallen, fallen on the field!
 O Jonathan, laid low in death!
 26 I grieve for you, Jonathan my brother;
 dear and delightful you were to me;
 your love for me was wonderful,
 surpassing the love of women.
 27 Fallen, fallen are the men of war;
 and their armour left on the field.

2 After this David inquired of the LORD, 'Shall I go up into one of the cities of Judah?' The LORD answered, 'Go.' David asked, 'To which city?',
 2 and the answer came, 'To Hebron.' So David went to Hebron with his two wives, Ahinoam of Jezreel and Abigail widow of Nabal of Carmel.
 3 David also brought the men who had joined him, with their families, and
 4 they settled in the city^a of Hebron. The men of Judah came, and there they anointed David king over the house of Judah.

Word came to David that the men of Jabesh-gilead had buried Saul,
 5 and he sent them this message: 'The LORD bless you because you kept
 6 faith with Saul your lord and buried him. For this may the LORD keep faith
 and truth with you, and I for my part will show you favour too, because
 7 you have done this. Be strong, be valiant, now that Saul your lord is dead,
 and the people of Judah have anointed me to be king over them.'

8 Meanwhile Saul's commander-in-chief, Abner son of Ner, had taken
 9 Saul's son Ishbosheth, brought him across the Jordan to Mahanaim, and
 made him king over Gilead, the Asherites, Jezreel, Ephraim, and Benjamin,
 10 and all Israel. Ishbosheth was forty years old when he became king over
 Israel, and he reigned two years. The tribe of Judah, however, followed
 11 David. David's rule over Judah in Hebron lasted seven years and a half.

12 Abner son of Ner, with the troops of Saul's son Ishbosheth, marched
 13 out from Mahanaim to Gibeon, and Joab son of Zeruiah marched out with
 David's troops from Hebron. They met at the pool of Gibeon and took up
 their positions one on one side of the pool and the other on the other side.
 14 Abner said to Joab, 'Let the young men come forward and join in single
 15 combat before us.' Joab answered, 'Yes, let them.' So they came up, one
 by one, and took their places, twelve for Benjamin and for Ishbosheth and
 16 twelve from David's men. Each man seized his opponent by the head and
 thrust his sword into his side; and thus they fell together. That is why
 that place, which lies in Gibeon, was called the Field of Blades.

17 There ensued a fierce battle that day, and Abner and the men of Israel
 18 were defeated by David's troops. All three sons of Zeruiah were there,
 Joab, Abishai and Asahel. Asahel, who was swift as a gazelle on the plains,
 19 ran straight after Abner, swerving neither to right nor left in his pursuit.
 20 Abner turned and asked, 'Is it you, Asahel?' Asahel answered, 'It is.'
 21 Abner said, 'Turn aside to right or left, tackle one of the young men and
 win his belt for yourself.' But Asahel would not abandon the pursuit.
 22 Abner again urged him to give it up. 'Why should I kill you?' he said. 'How
 23 could I look Joab your brother in the face?' When he still refused to turn

^a Prob. rdg.; Heb. cities.

נקריתו בדרך הגלבע והנה שאול נשען על־חניתו והנה
 7 הרכב ובגלי הפרשים הדביקו: ויפן אחרי ויראני
 8 ויקרא אלי ואמר הנני: ויאמר לי מִרְאָתָה ויאמר אלי
 9 עֲמִלְקִי אֲנִכִּי: ויאמר אלי עֲמֹד־נָא עָלַי וּמַתְתֵּנִי כִּי אֲחֹנִי
 10 הַשִּׁבְיָן כִּרְב־ל־עוֹד נִפְשִׁי בִּי: וְאֶעֱמֹד עָלָיו וְאֶמַּתְתִּדּוּ
 כִּי יָדַעְתִּי כִּי לֹא יִחְיֶה אַחֲרַי נִפְלֹו וְאִפְקַח הַנּוֹר וְאִשֶּׁר עַל־
 רֹאשׁוֹ וְאֶצְעָדָה אֲשֶׁר עַל־זֵרְעוֹ וְאִבִּיָּאם אֶל־אֲדָנִי הִנֵּה:
 11 נִחֲזֶק דָּוִד בְּבָנָיו וַיִּקְרָעוּ וְגַם כָּל־הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:
 12 וַיִּסְפְּדוּ וַיִּבְכּוּ וַיֵּצְמוּ עַד־הָעֶרֶב עַל־שְׂאוֹל וְעַל־יְהוֹנָתָן בְּנוֹ
 וְעַל־עַם יִהוָה וְעַל־בֵּית יִשְׂרָאֵל כִּי נִפְלֹו בַּחֲרָב:
 13 וַיֹּאמֶר דָּוִד אֶל־הַנָּעַר הַמַּעֲרֹד לוֹ אִי מִזֶּה אַתָּה וַיֹּאמֶר בֶּן־
 14 אִישׁ גֵּר עֲמִלְקִי אֲנִכִּי: וַיֹּאמֶר אֵלָיו דָּוִד אֵיךְ לֹא יָרָאתָ
 טו לְשַׁלַּח יָדְךָ לְשַׁחַת אֶת־מִשְׁיַח יְהוָה: וַיִּקְרָא דָּוִד לְאַחַד
 16 מִהַנָּעָרִים וַיֹּאמֶר גֵּשׁ פְּנֵעֵבָיו וַיִּבְהוּ וַיָּמָת: וַיֹּאמֶר אֵלָיו
 דָּוִד דְּמִיָּךְ עַל־רֹאשְׁךָ כִּי פִיךָ עָנָה בְּךָ לֵאמֹר אֲנִכִּי מַתְתִּי
 17 אֶת־מִשְׁיַח יְהוָה: וַיִּקְלַע דָּוִד אֶת־הַקִּינָה הַזֹּאת עַל־
 18 שְׂאוֹל וְעַל־יְהוֹנָתָן בְּנוֹ: וַיֹּאמֶר לְלֹמֵד בְּנִי־יְהוֹדָה קָשָׁה
 19 הִנֵּה כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר: הִצְבִּי יִשְׂרָאֵל עַל־כְּמוֹתֶיךָ
 כ חָלָל אֵיךְ נִפְלֹו גִבּוֹרִים: אֶל־תִּנְדּוּ בָנֵת אֶל־תִּבְשְׁרוּ
 בַּחוּצַת אֲשִׁקְלֹון פֶּדֶת־שְׂמֹחָנָה בָנוֹת פְּלִשְׁתִּים פֶּדֶת־עֵלְזָנָה
 21 בָנוֹת הָעַרְלִים: הֲרִי בַּגִּלְבַּע אֶל־טָל וְאֶל־מָטָר עֲלֵיכֶם
 וּשְׂדֵי תְרוּמָת כִּי שֶׁם נִנְעַל מִגֵּן גִּבּוֹרִים מִגֵּן שְׂאוֹל בְּלִי
 22 מִשְׁיַח בְּשָׁמֶן: מִדָּם חֲלָלִים מִחֲלָב גִּבּוֹרִים קָשֶׁת יְהוֹנָתָן
 23 לֹא נִשּׁוּג אַחֲזֹר וְחֶרֶב שְׂאוֹל לֹא תָשׁוּב דִּיקָם: שְׂאוֹל
 וַיְהוֹנָתָן הַנְּאֻדָּבִים וְהַנְּעִימִם בַּחַיִּיהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ
 24 מִנְּשָׁרִים קָלוּ מֵאֲרִיֹת גִּבּוֹרִים: בָנוֹת יִשְׂרָאֵל אֶל־שְׂאוֹל
 בְּכִינָה הַמִּלְבָּשָׁם שְׁנֵי עַם־עַדְנִים הַמַּעֲלָה עֲדֵי זָהָב עַל־
 לְבוּשָׁם

לְבַשְׁכֶּם: אִיךְ נָפְלוּ גִבּוֹרִים בְּחַוֵּי הַמִּלְחָמָה יְהִינָהֶן עַל כֹּה
 בְּמוֹתָיִךְ הַלֵּל: צִרְיָל עָלֶיךָ אָחִי יְהִינָהֶן נִעְצֹת לִי כִמְאֹד
 נִפְלְאָתָה אֲהַבְתָּךְ לִי מֵאַהֲבַת נָשִׁים: אִיךְ נָפְלוּ גִבּוֹרִים
 וַיִּאֲבְדּוּ כָּלִי מִלְחָמָה:

CAP. II. ב

ב
 וַיְהִי אַחֲרֵי־כֵן וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵעֲלֶה בְּאַחֲתִי
 עָדִי יְהוֹנָדָה וַיֹּאמֶר יְהוָה אֵלָיו עֲלֶה וַיֹּאמֶר דָּוִד אָנֹכִי אֲעֲלֶה:
 וַיֹּאמֶר הַבֶּרְלָה: וַיַּעַל שָׁם דָּוִד וְגַם שְׁתֵּי נָשָׁיו אַחֲרָיוֹעַל
 הַיִּזְרְעֵלִית וַאֲבִיגַיִל אִשְׁתּוֹ נָכַל הַכֶּרְמֶלִי: וַאֲנָשָׁיו אִישׁוֹ
 עִמּוֹ הֵעֲלָה דָוִד אִישׁ וּבֵיתוֹ וַיִּשְׁכְּבוּ בַּעֲרֵי חֲבֵרֹון: וַיִּבְּאוּ
 אֲנָשֵׁי יְהוֹנָדָה וַיַּמְשְׁחוּ־שָׁם אַחֲדֵיהֶם לְמַלְךְ עַל־בֵּית יְהוֹנָדָה
 וַיָּדֹדוּ לְדָוִד לֵאמֹר אֲנֹשִׁי יָבִישׁ גִּלְעָד אֲשֶׁר קָבְדִּי אֶת־
 שִׁאֲוֹל: וַיִּשְׁלַח דָּוִד מַלְאָכִים אֶל־אֲנָשָׁי יָבִישׁ גִּלְעָד
 וַיֹּאמֶר אֲלֵיהֶם בְּרָכִים אַתֶּם לַיהוָה אֲשֶׁר עָשִׂיתֶם הַחֲסֹד
 הַזֶּה עִם־אֲדֹנֵיכֶם עִם־שִׁאֲוֹל וַתַּקְבְּרוּ אוֹתוֹ: וַעֲתִידָה יַעֲשֶׂה־
 יְהוָה עִמָּכֶם חֲסֹד וָאֱמֶת וְגַם אֲנֹכִי אֲעֲשֶׂה אַתְּכֶם הַסּוֹבָבָה
 הַזֹּאת אֲשֶׁר עָשִׂיתֶם הַדָּבָר הַזֶּה: וַעֲתִידָה וַתַּחַנְקֶנָּה יְדֵיכֶם
 וַחַוֵּי לְבִנְיָהִיל בִּי־מֶת אֲדֹנֵיכֶם שִׁאֲוֹל וְגַם אָחִי מִשְׁחָוִי
 בֵּית־יְהוֹנָדָה לְמַלְךְ עָלֵיהֶם: וַיִּאֲבָדְךָ בְּדָוִד שָׂר־צָבָא
 אֲשֶׁר לְשִׁאֲוֹל לְקָח אֶת־אִישׁ־בִּשְׁתּוֹ בְּרָשָׁאוֹל וַיַּעֲבֹדֶיהִי
 מַחֲנֵים: וַיַּמְלִכֵהוּ אֶל־הַגִּלְעָד וְאֶל־הַשֹּׁמֹרִי וְאֶל־זֶרְעֹאֵל
 וְעַל־אֲפֵרַיִם וְעַל־בִּנְיָמִן וְעַל־יִשְׂרָאֵל כָּל־הָ: בְּךָ
 אֲרַבְעִים שָׁנָה אִישׁ־בִּשְׁתּוֹ בְּרָשָׁאוֹל בְּמָלְכוֹ עַל־יִשְׂרָאֵל
 וַיִּשְׁתָּם שְׁנַיִם מִלָּךְ אֶךְ בֵּית יְהוֹנָדָה הָיוּ אַחֲרֵי דָוִד: וַחַוֵּי
 מִסֹּפֶר הַנָּשִׁים אֲשֶׁר הָיָה דָוִד מֶלֶךְ בְּחִבְרֹון עַל־בֵּית
 יְהוֹנָדָה שֹׁבַע שְׁנַיִם וּשְׁמֹנֶה חֳדָשִׁים: וַיָּצֵא אַבְנֶר
 בֶּן־נֶר וַעֲבָדֵי אִישׁ־בִּשְׁתּוֹ בְּרָשָׁאוֹל מִמִּזְנוֹתָם גִּבּוֹרֵי־נָדָה:

ויואב

Then body soul duration and immortality
of soul

Religious feel power power [body - not evil]

2 words cent knew



2) Do not speculate overmuch on death

NO explanation of why

7

Short of being in a dangerous place -

3) I could not see but conclude 7 pass

"SLEEP" with FATHERS

July - morning fast - is the death

NOW should I have lain still

Am I been quiet?

I should have slert; then had



4) Consider 7 alone - just idea 7

after left home soon changeable

SLEEP WITH FATHERS - shadow works

NITING out ended shed

Now NOTICE

RESURRECTION

MANY THAT SLEEP IN THE past still
AWAKE

SURE TO EVERLASTING LIFE AND LONG
TO REMAIN AND EVERLASTING
ABUNDANCE

The Bible's approval is strong in many ways, and in
none more so than in the celestial realm where the
closer revelation remains clear

Let me ^{begin} ~~make~~ ^{you} point to quoting Israel law:

LET NO ONE BE FOUND AMONG YOU WHO
CONSULTS GHOSTS OR FAMILIAR SPIRITS, IN
VIOLATION OF THE LORD [Deut 18:11]

Called with the angel who was with him in the name
of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

of the Lord and the angel of the Lord was with him in the name

AS THE CLOUD H CONSUMED AND VANISHED
SO HE FLY DOWN TO THE GRAVES

SHALL COME UP NO MORE
HE SHALL RETURN NO MORE TO HIS HOUSE
HIS PEOPLE SHALL KNOW HIM NO MORE.

accident by being made no close distance between
the living & the dead - after all the dead were after
all in their dreams - The ~~distance~~ began to

But the dead were ^{effortless} ~~high~~ in a great sense
in a sense - as was ~~expressed~~ ⁱⁿ ~~one of the~~ ^{ways}
Flannery - SAUL ~~perhaps~~ ^{perhaps}

FIND AT A MOUNTAIN WHO WAS A FAMILIAR
spirit and it will be ~~and~~ ^{and} ~~walls of~~
how

for ~~even~~ ^{as} ~~enough~~ - He is ~~justified~~ - worth ~~can~~
LIFE - KING ~~proclaiming~~ ^{royal} ~~protection~~ - No help -
DISASTION ~~predicted~~



The ~~world~~ ^{of} ~~the~~ ^{dead} ~~are~~ ^{another} ~~place~~ - a
place where men ~~different~~ ^{from} ~~the~~ ^{one} - a ~~world~~
where ~~are~~ ^{no} ~~need~~ ^{of} ~~guilt~~ (~~just~~ ^{more} / ~~away~~ /
all the ~~camp~~ ^{cost} ~~as~~ ^{necessary} ~~put~~ ⁱⁿ
your

do ~~not~~ ^{not} ~~forget~~ ^{forget} - ~~camp~~ - ~~go~~ - but do
~~not~~ ^{not} ~~begin~~ ^{begin} to be ~~filled~~ ^{filled} in ~~terms~~ ^{terms} of ~~community~~
ON OTHERS

How ~~can~~ ^{can} ~~we~~ ^{we} ~~see~~ ^{see} the ~~great~~ ^{great} ~~separate~~ ^{separate} ~~and~~
need for ~~salvation~~ ^{salvation} ~~rites~~ ^{rites} while ~~not~~ ^{not} ~~done~~ ^{done} in ~~braves~~

Practical, and prepared for you - student 4
land marks - League DAVIS - by days -
party - you too - Editor -
NO ALIBI
"I shall go to him - he shall NOT RETURN TO
NY"

2nd rule only ~~last~~ before new calendar - by new
month - burial ~~remains~~ remains - even comments
has to be cut down

done with respect - United -

[Heard

KINAH

It says I

Paul to
send
friends

WRHS

LEVAYAH



file - sleep

but also "The body returns to the earth" - no cricket

will cancel piece - no bottom

found with you rules as regis

Egypt - Base of Bone - Easy and

Read not a rule rule about Funeral & remains

EXCEPT

ONT

ABOUT what NOT TO DO

Shave your head

cut corners of your beard

cut your flesh

Lev 19

caution to your body

VS

EXCISE

SURROGATE

KIRIAH

SELF NUTRITION

2nded under count of ~~released~~ appeal explain
on retention 1 guy a link

1) dent vol

2 7 136 14mm - our

Now

Yip, ~~leant~~ DISTINCT - NATURAL STATES - with 62

Natural or be afraid of

No ~~leant~~ a ~~reced~~ WBHIS ARCHIVES ARCHIVES

1 ~~the~~ ~~dent~~

Naked case 2 and 4 my mother, now

8 11 ~~shel~~ ~~in~~ ~~when~~ ~~over~~

no purely rule - [leant] - see 4 order

[leant on] Kohen not touch
on also conting

What is to strong full round can rule
present that has with reced reced leant and

For the living NOT for the DEAD

met during kept

Katze - in ~~every~~ page - 11 rules. but

But says 2 rules. Revised t.d. man long hided -
let me exchange at my blind spot - a Thalys

one

People - 2 apparent - NATURAL - little day out
Yehri and I came ...

DUT and you had to buy
we return

AND CONVENTIONAL - -



ELI 1st 2nd First answer to Jeh

Remember who even perished
being innocent

in who was an upright person
cut off?

full time - 1 read Talmud at bed

story - read books - eyes
was not - even perished

but - direct and - only could answer see
on pages of pages

deals need can proven / Kaddish
and also word TUCK "power" from deed - no

N. N. N. N.
no deed is synonymous as is
usual ly ly

Complete life must be
Let man be happy to be happy

Kinsh
Leungah - professional actor - Flute
TENNING CONCERN
SACK cloth



How did deeds come out deeds

1) Life was refused a deed
Bill a live day long a live long
NO LOT OF PROBATION

HEBERKIN! PROY
NEEDING ME TO REACH - LET ME LIVE
SHOUL NOT WIT THANK YOU - DEATH
CAN NOT PROVE YOU - THE LIVING
THE LIVING HE THANKS YOU AS IF
to the day.