

# THE AQUARIAN MINYAN

Summer, 1992

July  
August  
September

T'khiat Hamaytim

תְּחִיַּת הַמַּתִּים

Enlivening the Dead

Ka-yitz, 5752

Tammuz  
Menakhem Av  
Elul  
Tishray

The word תְּחִיַּת הַמַּתִּים, *T'khiat Hamaytim*, is used to refer to the re-enlivening of all dead bodies, a special event to occur in the generation following the coming of the *Meshiakh*. Ezekiel channels the word of God saying "I will cause breath to enter into you and you shall live again . . . I will open your graves and lift you out of them, my people, and bring you to life again, and I will set you on your own land."

Nietzsche said "Some are born posthumously." Kierkegaard wrote "The tyrant dies and his rule is over, the martyr dies and his rule begins." These thinkers tell us that we never know in our lifetimes in what way our life's values will continue after we're gone. When Jeremiah died he undoubtedly saw himself as a failure. Yet more than 2,500 years later, he still influences Jewish life.

Reb Zalman says that *T'khiat Hamaytim* speaks of the intelligence of this planet, Gaia, waking up. This reawakening of the dead (planet) is reflected in human consciousness. Gaia alerts us through meditations and dreams about what we need to do to take care of our collective eco-system. This is really an old Jewish prophecy, that someday the planet itself will become awakened, as it says, "Knowledge of the Divine Force will fill the earth as water now fills the sea."

The evolutionary prophecy of *T'khiat Hamaytim* also suggests that the inert matter of all creation will awaken, (not just planet earth but the whole universe) and show its aliveness and intelligence openly.

Ezekiel spoke of the dry bones of our ancestors coming to life. This suggests the idea that the cumulative awareness of all past souls will be incorporated in us. The literal dead will reawaken in us. Being in touch with all people who have ever lived is mentioned in the literature as one of life's possible mystical experiences.

These explanations deal with the greater *T'khiat Hamaytim*. The lesser experiences of *T'khiat Hamaytim* are commonly known as the *Mikhayeh*.

A *Mikhayeh* is to come alive again

The Talmud says, "Sleep is one-sixtieth part of death." This seems to be saying that there are degrees to death. If sleep is a little like death, then every awakening from sleep is a *T'khiat Hamaytim*. If death can come in degrees, so can its antidote, the process of coming alive again.

A *Mikhayeh* is like drinking something refreshingly cold on a burning, thirsty day; like getting the job you really wanted; like falling in love. Every romantic or sexual renewal, is a *Mikhayeh*. Within the romantic metaphor of *L'kha Dodi* we sing every Friday night is the urgent demand, "Wake up, wake up, arise, arise, shine your light, light up." We plead that the soul wake up from its everyday coma. The small self can awaken to its place in the whole. Every such awakening is a *Mikhayeh*.

Every *Tikkun* is a *T'khiat Hamaytim*

The Lurianic teachings describe the basic pulse of creative energy as a three cycle process of *Tzimtzum* (condensing, contracting), *Shevira* (breaking, fragmenting), and *Tikkun* (repair and healing). This is a wonderful framing of the creation story because it incorporates the human experience of pain, it touches on the cycles of a couples relationship, of a community's development, and it is a basically somatic language, at least, on the cellular level. The cells are in a constant state of breakdown and repair.

Every *Tzimtzum* speaks of a focusing, a narrowing of the possibilities which is the beginning of every new process. That is why the Talmud says that every beginning is difficult. It is difficult to contract and narrow one's focus.

Then, a *Shevira* occurs. This could be a small course correction, or a fracture, split and fragmentation of the entire original vision. Every *Shevira* can be considered a little death, even the trivial annoyances, frustrations, and delays can cause an inner experience of shattering.

After a breakage, we look to repair and heal, to restore what we can in the cycle of *Tikkun*.

