



# Renewal?

ולזכות  
 החתן הרה"ת ר' שלום ישראל שיחי'  
**בלאק**  
 והכלה המהוללה מרת חי' מושקא תחי'  
**פרידמאן**  
 לרגל חתונתם בשעטומ"צ  
**ב' טבת זאת חנוכה ה'תשע"ח**  
 ולזכות  
 החתן הרה"ת ר' צמח משה מרדכי שיחי'  
**קלמנטון**  
 והכלה המהוללה מרת חנה תחי'  
**בלאק**  
 לרגל חתונתם בשעטומ"צ  
**כ"ג טבת ה'תשע"ח**  
 נדפס ע"י הוריהם  
 הרה"ת ר' מנחם מענדל  
 וזוגתו רבקה שיחיו  
**בלאק**



There is a principle in Yiddishkeit so fundamental that it is included in one of the opening *brachos* of *Shemoneh Esrei*. We mention it every day in *birchos hashachar*, and it is one of the Thirteen Principles of Faith enumerated by the Rambam:

The concept of *techiyas hameisim*.

While belief in *techiyas hameisim* is a cornerstone of our faith, how often do we consider how exactly it will come about? If we delve more deeply, there are indeed many fascinating details and questions that come to light.

How exactly will it take place? What kind of body will arise? Will the people look the way they did when they passed away, or will their appearance be different? Will they halachically be considered related to their living relatives?

We find two opinions in *Chazal* regarding how exactly *techiyas hameisim* will take place: One opinion is that the *luz* bone of a person doesn't decay, and Hashem will form the entire body out of this bone. The second opinion is that all that will be

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left of the body is dust and rot, and Hashem will create a new body, and include in it some of this dust.

The Rebbe explains<sup>1</sup> that these two versions are actually two opinions regarding what a person's physical body will be like after *techiyas hameisim*:

1. The body will be the same one that existed originally, and it will now be re-enlivened through the *luz* bone. *Techiyas hameisim* will thus be a resurrection of both the *neshama* and the body.
2. The original *neshama* will be re-enlivened, but with an entirely new body; the original body will not be resurrected (rather, a small amount of dust from the original body will be included in the new body).

Several practical differences arise from these opinions:<sup>2</sup>

When *Moshiach* comes, illness and injury will cease to exist, and those who come back to life will be in perfect health as well. Therefore, if the original body is re-enlivened, then it

will be healed *after* the *techiya*. But if it will be a new body, then it will come to life already in perfect health.

The following query was once brought before a *rav*<sup>3</sup> by a widow who was concerned about remarrying, because the Torah forbids a woman to remarry her husband if she married someone else in the interval. Her concern was that after *techiyas hameisim*, when her first husband will come back to life, they would be forbidden to remarry if she had married someone else. The *rav*'s response was that the person who is brought back to life is halachically an entirely new person, and she would be able to remarry him even if she was married to someone else in the meantime, being that the first husband is now a "new" person. There are opinions that disagree with this ruling and say that she would not be able to remarry her first husband, because we do consider them to have been previously married.

Other questions with answers that may depend on these two perspectives include whether a person must bring

*korbanos* for sins he committed before his death and subsequent resurrection; whether *Kohanim Gedolim* will need to be re-anointed or their anointing during their previous lifetime will suffice; and whether *talmidei chachamim* who received *smicha* will remain ordained or require new ordination.

The answer to all of these questions depends on whether the person, having been resurrected, is considered an entirely new person or the same person as before.

The generally accepted opinion is that the original body will be brought back to life—it'll be the same person. This is because *techiyas hameisim* reveals the true identity of a *Yid*: that the *Yid*'s body was chosen by Hashem Himself, and it is therefore eternal and can never be subject to full demise.<sup>4</sup> **T**

1. Likutei Sichos vol. 18, p. 247.

2. See *Yemos HaMoshiach B'Halacha* vol. 1, p. 295 for more details on these concepts.

3. *Shu"t Rav Pe'olim* vol. 2, *Sod Yeshorim siman 2*.

4. Likutei Sichos vol. 6, p. 84.