

A young-man of 15 who has had a clinical death Olam Haba and recounts in detail what will happen in the near future (Gog ouMagog) partial Video Translation ravaging Israel <https://www.youtube.com/watch?v=&feature=youtu.be> PSUGlfJP0cg Rabbi Rami Levy: Dear friends, when Rabbi Yona contacted me to speak to you as always Sukkot and Pesach, I prepared something for Machia ' h. Thanks to Gd, Hashem guide a person in the ways He wants, but I do not think that God would send me such help from Heaven. The young man sitting by my right name is Nathan, he does not live in Jerusalem. I would make a little introduction and say that he suffered an extremely hard experience, it will tell what he saw and send us a message. It is difficult for the public to understand that in reality, he is only 15 years. When the soul leaves the body, it can assimilate in a few minutes a considerable amount of information. That is to say, in the other world, it is possible to learn very quickly what a person would put years to learn in this world. This young man has a lot to tell, so it is very difficult for him to express that. Moreover, it does not have the proper words to describe what he saw because they are not things of this world. But since yesterday, I am with him and encourage him, and slowly he reveals many things. The first day of Sukkot, he and his mother were invited to his uncle in the city of Modiine. During the afternoon, he began experiencing tremors, and his hands and feet become cold. He said he had just rest, and left to grow. I let him off so he tells us later. He felt he was leaving his body through his nose. At first, it hovered over his body and did not know who he was: he was the person lying on the bed or the one that hung above it? Nathan, is that correct?

Nathan: Yes. Here's what happened: I was very sick that day. One day before I had been so dizzy and I felt very bad. Then I fainted. The second day also, during the afternoon, I was not feeling well and I was shaking a lot. I went to rest on the bed, and I covered myself because I was cold. I was very bad and I was shaking. Suddenly I felt myself leave my own body and I saw myself on my bed, just two meters above it. I did not understand who I was: was I the one in bed or one that hung over? I do not understand that. So I began to soar upward to the top, I continued to ride more and I could see the whole planet Earth. I continued to go up to find myself in a kind of very large tunnel after which I could see a little light, it is very difficult to describe but in this tunnel, there was a kind of spirals and one saw enormously souls. The more I walked, the more grew light, then I hit this light, but I do not know how to explain it: it was a kind of light which emanated security and love, she was totally indescribable.

SDR: Can you compare it to a light in this world?

N: No, in any case. It's inexplicable. It is as if this light spoke to me with words, but telepathically. She speaks to you, ask you questions, and asked if I wanted to die. I understood that if I crossed the limit of light, I could not go back. I replied that I did not know and that I had no clue what I should do. Suddenly, people saw me and were very happy, they applauded. I saw there Ovadia Yosef Rabbi [Zatsal] who shook my hand. I met a lot of people I know and who are now dead, and a lot of people I do not know. I was in a large room and suddenly I got a little inside and there was a very high platform above which were three lights: a high light in the center, and two small light to the right and to the left.

SDR: What these lights?

N: They are those that reflect on you: one on the right tells the bad things you've done, and the left the right.

RRL: Are there a court?

N: Yes.

RRL: Do you know who was on it? Was there Ovadia Yosef Rabbi (Zatsal)?

N: Yes, he was the head of the court.

RRL: Who else?

N: Rabbi Eliyachiv [Zatsal].

RRL: And the third?

N: I do not remember. I try to remember but I cannot. In any case, there is good and evil, right is the yetzer hara (evil inclination), and left the Yetzer Hatov (good inclination). You see nothing except a light, but you know what it is.

RRL: You know everything without the need to explain it to you?

N: Yes, exactly. Suddenly, there was silence. Hundreds of people have suddenly stopped talking. At this time, we began to uncover all the things I've done in my life. Attention is doing every little thing, every word, everything. I was told about every second of my life, "Why did you do it like this or like that? "

RRL: Sins?

N: Yes, absolutely.

SDR: What does it feel at that moment?

N: An indescribable and abominable shame, there is nothing worse. Everyone looks at you when the movie of your life passes before you, was extremely ashamed. It really shows you everything, every action.

RRL: As Netilat yadaïm?

N: No, nay, every second.

RRL: And they ask you why you have done so?

N: Yes. The negative side mentioned all the harm I did, then he was silent. The positive side then spoke citing all the good things I've done. Cannot you imagine what merit is given for us every good thing we do, however small it may be. The smallest mitzvah performed is regarded there as an enormous and extraordinary. Every time we quoted one of my mitzvot, I felt an indescribable happiness, I thought,

"What a joy to have put tzitzit at this time! ". Every little thing we accomplished on earth there creates entire worlds, I do not know how to explain that.

RRL: How do you know that there is a reward for that?

N: When merit, everyone exclaims: "Tzadik, Tzadik! ". More your merit, the more light that I saw at the beginning grows. The account of sins beginning, there are there kinds of beings, angels of evil. They are small, have a beard and there is fire in their eyes.

RRL: They show you all the sins you have committed?

N: In every sin there is fire, and everyone cries, "Racha, Racha (unbeliever)! ". This is very ashamed. At that moment, two people with wings came to take me, they grabbed my arms. They had not really hands, and I saw everything: both front, back etc.

RRL: You could see on the sides?

N: Yes, everywhere. I also knew everything that was happening at that time in this world, but it is absolutely not interested. I do not know how to explain this, but they took me and dropped me in a kind of underworld. This world is called the lower paradise, and suddenly a portal appeared. They opened and we could see people who were studying the Torah, I then saw an extraordinary and extremely beautiful light. Beside this light, the one I saw at first was nothing, and this world was that the lower paradise. You can imagine what could be the upper paradise.

SDR: Can we describe this?

N: No, impossible. This is something good and beautiful. When you see that light, we want to stay there for eternity. We cannot make any comparison with the physical things of this world, everything is spiritual. One can only feel it, they are unique sensations. I also felt that it was only the beginning, I was at the entrance to paradise. There is also inside of paradise and other senior levels, I was at the lowest level. But there is also the other side.

RRL: You mean these evil angels who had a beard?

N: I vaguely remember what they look like. They are dressed in black, they have very long beards and they have fire in their eyes. People with wings wanted me to enter paradise lower. At this time, the angels said, "No, not so fast! You want to show him the paradise, but we want to show him another place. " The two evil angels then took me and took me to a place where there was a balance on which there were all my sins on one side, and all my mitzvot of the other. Smaller mitzvot create entire worlds, it is a huge merit. When you recite a blessing, it's something so grand. But it's the same with sins even a small mistake is very serious, it is not worth the trouble, even the smallest sins. Then my mitzvot were placed on one side of the scale, and the sins of another. The scale was enormous. At first it seemed that there would be more sins but in the end there was more mitzvot. I was very content.

RRL: You're lucky, you are under 20 years.

N: Yes.

RRL: And then?

N: I was told then: "If you stay up more than three hours, you can not back down." I felt like staying there for years, but in reality I was told that only a few minutes gone. And indeed, after I back down, it turned out that I did not stay long there.

RRL: Tell us a little bit of hell, not much.

N: Okay. I saw lots of things, I cannot tell you everything. When I was there, I heard one thing that makes extremely scared. I heard howling, you cannot imagine. When you arrive there, I assure you that all the sins of the world are not worth the trouble, it's indescribable. I heard people screaming to death, cries of terrible intensity, and I realized that there were several places in hell. Each place is worse than the other at the felt, and it is possible to feel the evil from each of these places. I have seen these places, they are terrifying.

RRL: Do you know how we call these places?

N: Yes, I remember me of some of them.

SDR: Can you tell the names?

N: I remember a place called Tsalmet, another named Bor [names actually mentioned in the sources (Translator's note)]. I saw that the fire came out, it was terrible. I cannot explain it with words, it's extremely scary.

RRL: You know those names by what you saw there? You taught it there by yourself?

N: Yes. I also know what people were there, how long they were there, and the feeling of those places. I knew the feeling you could experience it, it was really not nice. I also saw many souls who were turning in the universe.

SDR: Can you be more specific?

N: I do not know how to explain this. There is nothing physical in this world. When you see a person, you do not see a body, you do not see the eyes, mouth, hands, etc., none of that. You know who that is, you can talk to him and hear him, you know everything about him.

RRL: Do you remember why you got there?

N: Yes, it was to tell me that everything we do in life is recorded even the slightest sin.

RRL: Once we showed you all this, heaven and hell, there was a great reward for mitzvot and heavy sanctions for the sins they have asked you to make a choice ?

N: Yes, it is you who choose. But it's clear that you're going to choose what is right, not what is bad. And there are cases where you can not choose ...

RRL: But in our world, everyone has free will: If it's a mitzvah, he has great merit; if it is a sin, there is a great punishment.

N: Yes. But at the top, you cannot choose what is done is done. I was told that there were things I had to repair and wear tzitzit was very important. When I was there, I realized how important it was, it really gives a huge merit. As I said, the blessings recited to provide a great merit, we create entire worlds. The tzitzit provides a breathtaking deserves. Later, I was told that I could not stay there for less than three hours. At first, when I saw heaven, I said, "I want to stay here! "And after showing the other side, I was asked if I preferred to stay, and I replied that I preferred down because I knew that if I came back, I could still do mitzvot and acquire more merits that would allow me to climb higher.

Someone from the audience: How could you have this merit? Thanks to what ?

N: I was told that I had some merit.

Q?- One merit of your ancestors?

N: Yes. I was told that I had a merit for coming to this place, I am not arrived there for nothing.

Q?- You're wearing the tzitzit?

N: not so before, now yes [it shows, audience applause]. When I decided I wanted to go down, I saw at that time one thing that made me more scared than anything I've seen.

SDR: What did you see?

N: At first I did not understand who he was. It was a normal person, he had feet, hands, head, but it was a gigantic size and almost infinite, you could not see the end.

SDR: What does it look like?

N: There are plenty of eyes on her body, and fire exits. It is very scary because you feel you cannot flee and will not let you move.

RRL: Who is it?

N: The angel of death. [The description that made Nathan corresponds to the writings of Chazal (Translator's note)] I understood that it was him.

RRL: T'a he spoken?

N: Yes. It's really terrible, I cannot explain it with words. He kept me in the chest.

SDR: What did he say?

N: He told me to do many mitzvot and if I do not do it, I would pay for it. He added that what I had seen so far was nothing wrong.

RRL: How is his voice? Pleasant ?

N: No, his voice is very strong. I telling you this now, laughing but there, I'd never seen anything so terrifying.

RRL: How long you stayed there? Some days ?

RRL: 15 minutes Only?

N: Yes.

RRL: Gentlemen, this is what I explained to you earlier. What we learn here in several years or can assimilate there in minutes. He understood this alone, and many other told the same thing. I know many people who have lived this same experience, and their speech is the same: huge amounts of information assimilated in an instant, a person can be in a place knowing what is happening with his father, mother and himself, all his life unfolding before her eyes etc., it is the world of truth in which everything is brought to light. Contrary to the world in which we are limited in the future world, the soul can receive unceasingly and unlimitedly. That is why a person can, in a few moments, grasp a lot of information on everything that happens there. 15 minutes therefore represent a considerable time in the repository from the world of truth. It tells about Ari Hakadosh, may his merit protect us, once during seudah chelichit he dozed off a minute or two. Then he was asked: "Where were you? " He replied:" I was there and I heard explanations of Torah. " We then asked him to tell them, and he replied, "It would take you 70 years to tell them! "There, there is no situation where you are in a class, you have misunderstood and that you have a makeup exam. We know the truth for yourself, on site, directly. There is no time, it is a dimension over time. Nathan said 15 minutes, but he speaks in our repository. There, it is an eternal world.

Someone from the audience: "Would you be ready to go there? "

N: It depends on the places.

Q?:- "Would you be willing to make the same trip? "

Rabbi Rami Levy: No, he wants the good times and not the bad.

Q?:- "So you discouraged people to go there? "

N: I highly recommend. I advise them to go to the right places but not bad.

RRL: He advises us to study the Torah and doing mitzvot, and we will have many merits and you will not suffer once arrived up there. It makes it clear that what was shown, namely the entrance of Paradise, was only the beginning and the lowest level. Now you say you was there as a soul and that you understand all things alone. There is no question, everything is clear in your eyes. You come out there,

you know what it is, you know the identity of each, what each person did during his life, what she feels in hell. There is no need to ask questions, we know everything by ourselves.

N: Yes.

SDR: When they opened the gates of paradise, you explained to us that it was the lowest point that existed. You saw there people who studied the Torah, can you tell us their identity?

N: They were not Avrékhim [Collel-man] or others of the same type, they were people who were staring a daily study time.

RRL: And you understood that there were degrees higher than that.

N: I realized that there was much much higher than that.

RRL So those who study Torah full-time are higher?

N: Yes.

RRL: Are there still higher degrees?

N: Yes.

RRL: In your opinion, what is the highest level that exists?

N: The Throne of Glory.

RRL: Who gets to that level?

N: Those who have done teshuvah.

RRL: Those who have done teshuvah?

N: Yes, but not by fear of punishment but out of fear of Heaven [That is to say the love of Truth (Translator's note)]. That's how I understood.

Someone from the audience: "Is this the highest degree? "

N: Yes, there is no higher. At each level, the light that I mentioned is more intense.

RRL: And one who teaches Torah to others?

N: That's great. The mere recitation of a blessing provides an unimaginable reward.

RRL: So recite a blessing, which is only a mitzvah dérabannan is already immense.

N: That's great. Needless to mention the reward of those who teach the Torah to others ...

RRL: Going back to another point. You are there and you understand all by yourself.

N: Yes.

RRL: We showed you two paths: the first then the second. The public here present is already more or less aware of it. You just strengthened us in what we have already learned in books. For what interests us more, I'll ask you some questions about the Mashiach. Hast thou not uncover his identity?

N: No, but I could know what his qualities and character traits, so we must have to be the Mashiach.

SDR: Can you tell us whether it's here or there?

N: It is mandatory that it be here. It is impossible that the Mashiach is a deceased person. He lives here, people know him, and know when it is the Mashiach, everyone will be surprised. Everyone will say, "What? He is the Mashiach? "

SDR: Well, another point: You said you could know what would happen in the future. What will it happen? What did you understand?

N: From what I understand, the Geula (redemption) and the unveiling of Mashiach were extremely close event, that is to say it will happen in a very next period. Soon-we will live the Geula, really.

RRL: When we are there, there is no time reference, so how could you know this repository? What does soon-now? 20 years ? 10 years ? 2 years ? 1 month ?

N: In the months ahead.

RRL: Do you know what will happen?

N: Yes.

RRL: You know it from there?

N: Yes, only there.

RRL: In what period do we find ourselves now?

N: A very bad period, that is to say, the Geula is very close.

SDR: What is going to happen in this Geula?

N: It will happen some really bad things, but from what I understand, that does not concern everyone.

Someone from the audience: "Is it clear that it is for now? "

N: It is clear that this will happen in the coming months.

- "Is it possible that this does not happen? "

N: If everyone does teshuvah, so this does not happen.

SDR: It does not mean there will not be the Geula, but simply that the anticipated negative events will not be realized.

- "So the Geula will occur in all cases? "

N: Yes, in all cases.

- "What we do mitzvot or not? "

N: Yes. But if one commits sins, that occur in a much more difficult way. But if everyone does teshuvah, the Geula comes easily. But in all If it is very soon.

RRL: From what you saw out there, how is this going to happen?

N: From what I understand, if the situation remains as it is, it will be very bad.

SDR: What is going to happen?

N: There will be a very big war around the world. Everyone will be involved and all nations ligueront against Israel.

RRL When she start?

N: He who start this war is a person named Gog, that's how I understood there.

RRL: Do you know his identity?

N: Yes, I know his identity with certainty.

RRL: Who is he?

N: Obama. This is what I understood anyway.

SDR: It is he who will start this war?

N: Yes, he and all his army.

RRL: Will he fight against us?

N: Yes. At first, every people wants to conquer Jerusalem, absolutely everyone.

Someone from the audience: "How long does it take? "

N: Not many. Everything will end in two weeks.

SDR: What will happen during these two weeks?

N: Several million people will perish, and more. From what I've seen, only people who study Torah and devoted to mutual aid will be saved.

SDR: What he says is written in the Gemara [Sanhedrin 98b page] We asked Rabbi Eliezer: "What should a person do to preserve birth pangs of the Messiah? ". He replied: "It must be devoted to the study of Torah and Guémilout 'Hassadim [mutual aid]."

SDR: What kind of war take place? A spiritual or physical war in which soldiers will face?

N: It will be a war between soldiers. Initially, all the Goyim shall fight them to appropriate Israel, but in the end they will gather together to fight us. Several million people will die in the people of Israel, and so many people lose their lives.

RRL: Those who do not observe the Torah and mitzvot?

N: Yes.

SDR: What about those who observe them?

N: It depends: some are religious but not involved, they do things lightly. But the one who is truly careful in applying the mitzvot, Torah study and practice mutual aid will be spared.

RRL: How will it be saved?

N: From what I saw there ...

RRL: But what does that mean? You saw the events to come as a movie?

N: Yes, I saw the future as if I was planning a film.

RRL: You saw it in seconds? It lasts a long time?

N: It's like the movie of my life: I saw everything in seconds. During this very short time, I saw every second of my life when I was a baby, and my childhood etc.

RRL: So you saw a movie predicting future events?

N: Yes, I saw that everyone would unite against us to war with us. I saw that the IDF will hold the for 2 days. But then they will kill them all and we cannot rely on anyone, except Hashem.

RRL: One moment, you say that the IDF held two days?

N: Yes.

SDR: What next?

N: After? IDF no longer exist.

RRL: So everything is open (borders)?

N: Yes.

RRL: And you say that Gog is really Obama, so the United States, and he will lead this war? Who will join him?

N: Iran, Russia, South Korea etc., all peoples, the 70 nations.

RRL: Daesh And in all this?

N: They kidnapped people.

RRL: From us?

N: Yes, as was done with Guilat Shalit, and they will torture them. I also saw that the mountain of the Mount of Olives near Jerusalem, that is to say, for those who have the merit of being spared, will split into two parts and at that moment, the Mashiach is reveal to everyone. Everyone will understand that it is the Mashiach. He will stand there, to the Mount of Olives entry. He will reveal who deserve to enter and who do not deserve. He who does not earn out and will die, others will be spared. I'll tell you what they will be spared in a moment.

RRL: How the Mount of Olives will he open? Will there be an earthquake?

N: Yes.

RRL: An atomic bomb?

N: Yes. Two dead people rise and place themselves on both sides of the mountain, and it split in two. I also saw that the Moshiach will be a person who has committed no sin.

SDR: It will be a person who has done Teshuvah?

N: Yes. And since making Teshuvah, he never sinned, not even a single sin. It is impossible that the Moshiach is a person with a sin. I saw that it will be an individual whom we know very well, many people know him. That's what I understood. That said, everyone will be very surprised at his identity. He will fight Obama, not only that but it will kill him and bury in the earth of Israel.

Someone from the audience: "In the land of Israel? "

N: Yes. I also saw that when the Mashiach will be held in the mountains of Olives to proceed with the selection of persons who can enter, it will set it not to the level of religion of a person, or if it has a beard and hat. It "feels" the person, that is to say if it has of holiness, if it performs mitzvot, if it has a genuine fear of authentic heaven or simply the fear of punishment etc. He will not say, "You have a hat and a kippah, you can come." It will be a gift that will allow it to detect the true inwardness of the person.

SDR: I ask you the question again: you know all this information out there?

N: Yes.

RRL: So before that, a week ago, all this was unknown to you.

N: Absolutely, I had no idea of all this.

RRL: This is not a ba'hour Yeshiva [a student of Yeshiva], he has not studied! He says that Gog will be buried in the land of Israel is what the verse in Yechezkel [Chapter 39, verset11]: "On that day I will give Gog a place for burial in the ground of Israel "

N: I was not at all aware of this.

RRL: You also said that the Mount of Olives will be split in two is not it? Well here it is written in Zechariah [chapter 14, verse 4] the following: "On that day his feet will stand on the Mount of Olives, which is before Jerusalem on the east and the mountains of Olives will be split in two, from east to west, [forming] an immense throat; half of the mountain shall remove toward the north, the other half to the south. "

Nathan sees verse and smiled, he did not know it was written.

N: If the world continues and is what will happen for sure.

Someone from the audience: "How will we know when it will start? That he already started? "

N: Yes, It started on 27 Elul [5775] [11 September 2015].

RRL: So three days before Rosh Hashanah, Gog OuMagog started?

N: Yes, this war began, but we do not feel. It will happen one day during a specific event, and this time the war will break out. The media say that the third world war began, everyone will understand that.

RRL: So there will be an event that will cause the outbreak of war between peoples?

N: Yes. At first they make war between them.

RRL: And we?

N: Initially, we will not be concerned by this, but in the end, they will combine all against us.

Someone from the audience: "The Moshiach will be a person who makes people do teshuvah? "

N: Yes. I know that this is an individual who makes teshuvah and that since it did no sin. This is a very big. As I said, everyone will be very surprised at his identity.

- "This means that in the past, it was not religious? "

N: Yes, he was not religious.

SDR: I summarize: 27th Elul, the war of Gog OuMagog began, and it seems that this has done very discreetly [the same day, hundreds of people died in Mecca (translator's note)]. But there will be an event that will trigger a world war, and this will be the sign of the end. Initially, we will not be affected by this war but eventually, everyone will unite against us and we will play to conquer Jerusalem.

N: Yes.

RRL: You also say that the IDF held two days and after that there would be no army.

N: Absolutely.

RRL: So after that, they will come?

N: Yes.

RRL: And they kidnap people?

N: Yes. Not only that but they will murder them. There will also rockets and they will do whatever they want.

RRL: One moment, we will get about rockets and missiles. I know many people who have had the same experience as you who told me about atomic bombs.

N: Yes, there will atomic bombs. But here it will be a little bomb that Gd stop in the sky.

RRL: So you're saying they're going to shoot us a missile with atomic warhead and that God will interrupt its course in the sky?

N: Yes. But after a few weeks of the atomic bombs will fall in Israel, but only two cities: Haifa and Tel Aviv.

RRL: Only these two cities?

N: Yes.

RRL: So they will conquer the land of Israel?

N: Yes, they will conquer all, even to Jerusalem. But in Jerusalem, there will be an opportunity to be saved, that is to say that all those who deserve to be saved will be in Jerusalem. The war also take place there, but the deserving people will be saved: those who practice Torah and mitzvot.

[This appears to correspond to the prophecy of Joel, Chapter 3, verse 5: "Then whoever calls on the name of the Lord shall be saved; for on Mount Zion and in Jerusalem shall be salvation assured, as saith the Lord, as he will be among the survivors, those be elected by the Lord. " (Translator's note)]

RRL: That is to say, the tzaddikim who are outside of Jerusalem shall go, and there they will be saved, and that the unbelievers who are not Jerusalem will not be spared?

N: Exactly.

RRL: So it's not about the place but the person? That is to say, his actions?

N: Yes.

RRL: And at that point, the Mount of Olives splits in two, the Mashiach there and do not judge people by their appearance but by their actions, while detecting the interiority of each . This is what is written in the prophet Isaiah [Chapter 11 Verse 3]: "He will feel the fear of God, he will not judge by what his eyes see will believe he will not decide by what his ears have heard ".

N: I have not yet told you later, after the Mount of Olives will be split in two, will Hashem, Himself in person, wearing a jacket covered with blood spots that represent the entire Jewish blood spilled by the Goyim throughout history.

RRL: Because they were Jews?

N: Yes. Hashem will come and will take revenge on all the Goyim. Up there, I understood that it was the verse [Psalms, chapter 94, verse 1]: "El Nékamot Hashem El Nékamot Hofia": "God of vengeance, LORD God of vindictes; appear ! "I understood it all up there.

[View prophecy of Isaiah, chapter 61, verses 1-4: The Spirit of the Lord, of the Lord is upon me, because the LORD has given the mission of bringing a glad tidings unto the humble; he delegated me to heal the brokenhearted, to proclaim liberty to the captives, and deliverance to those who are in chains; To proclaim a year of favor from the Lord, a day of revenge on the part of our God, to comfort all that mourn; To present to mourn in Zion and give them an ornament replacing the ashes, the oil of gladness replacing mourning, the garment of triumph replacing the abatement of mind: when they will be called oaks of salvation of the LORD planting which he glories. We will rebuild the ancient ruins, raise the rubble of the past, to restore the destroyed cities, scree centuries passed. (Translator's note)]

RRL: You say that Hashem will take revenge on all the Goyim, do you know how?

N: Yes. In a few minutes, God will destroy everything. When I was there, I saw that all buildings will collapse. All degrees and every wall will collapse. Everything will collapse suddenly.

Someone from the audience: "And if they do teshuvah? "

N: All I saw only concerns the current state of affairs and if our behavior continues in the same way [if we do not do teshuvah].

RRL: Nathan, I will read to you and the public a prophecy of Yechezkel. You brought the word "degrees".

Someone from the audience: "What are degrees? "

N: All degrees, buildings, everything collapses. Nevertheless, in all places where there will be tzaddikim, the buildings will not collapse.

RRL: Only Israel or the world?

N: Worldwide.

RRL: So here's the verse [Yechezkel, chapter 38 verse 20]: "Under my blows shake the fish of the sea and the birds of heaven and all the wild animals and all the creatures that move along the ground, all men

who live on the surface of the earth; the mountains shall be thrown down, the terraced hillsides to sag and every wall shall fall to the ground. "

[The Hebrew translation of the storied hills Madrégot is the same term used by Nathan (Translator's note)].

Nathan is amazed and smiling looks the sheet where it is written.

RRL: This corresponds?

N: Yes.

Someone from the audience: "People will they be spared by the merit of the tzaddikim? "

N: That depends on the people. In this war, many people will die, I cannot give you the exact number. Millions of Jews will die and the same amount in the Goyim.

RRL: Who will be spared from the Goyim?

N: Those who practice Noa'hides laws. And among Jews, as I have said, those who perform Torah and mitzvot will be protected.

RRL: So Gog OuMagog has already begun, the Goyim will come to Israel, the Mount of Olives will split, those who will enter will be spared, unlike other. At this time, Hashem will come with a coat stained with the blood of all the slaughtered Jews during the exile because they were Jews, either at the time of the First Temple, second, etc. of the Inquisition, this do not miss.

N: Yes, indeed.

RRL : And at that moment, Gd If revenge and eliminates altogether.

N: Yes.

RRL: And He gives Obama falls right here.

N: Yes.

RRL: land of Israel. And then?

N: Then begin Geula, but it will be only the beginning because it will take time. There will be plenty of body and it will take several months to bury them. Then the Temple, that is to say the spiritual light which I mentioned earlier will descend on earth and it will be visible in the same way as we now see in normal light.

Someone from the audience: "What will happen with Jews from abroad? "

Rabbi intervenes: We have already explained that this was not the place that determines the fate of the people, but its shares.

- But you said that they will come here?

N: No, the Goyim will conquer the land of Israel, but of deserving Jews abroad because they perform Torah and mitzvot will be spared.

RRL (An example): It's as if someone came to Jerusalem to eat a steak non Cachère, it seems to him, "Sir, this is Taref! ". And the person would respond, "Okay, but we are in Jerusalem! ". Everyone understands that this reasoning is ridiculous. So this is not the place that determines the fate of people, but its own merits. There are tzaddikim abroad, and God is not a geographical selection. Hashem takes each file and verifies its actions; if he deserves it survive, otherwise not. Nothing will help you, we will pass you to X-rays to determine your true nature. If you are a person who meets Kosher Torah and mitzvot, you will be saved, regardless of your location. Otherwise, a Racha may also die at the Kotel, while a tzaddik survive in New York. We know that in the end God will gather all the exiles, and those who survive will come to Israel. Those who do not deserve the die. The Ramak, Rabbi Moshe Cordovero, wrote at that time, one that entêtera not practice Torah and mitzvot will disappear. That is to say that one cannot rely on either the place nor on the ségoulot. If you observe the mitzvot and you practice the Guémilout 'Hassadim (mutual aid), everything will be fine, otherwise not. This is the only criterion. Is it clear ? Rabbi says: You said it would take time. At that time, Rabbi Yechezkel cites the verses in chapter 39 verses 11, 12, 13 and 14: "And then that day I will give Gog a burial place in Israel, the valley of loops, the East Sea and it will be [a barrier] enclosing passersby; there bury Gog and all his crowd and be called "Valley of Gog Mob". The house of Israel shall bury them, to cleanse the land, for seven months. All the locals help in the burial and will honor the day of my glorified, saith the Lord God. Then appoint men continually, [which task] to travel the country to bury those passers who would have stayed on the surface, to cleanse it. It's after seven months they start looking. " And Rav continues: Currently, the laws of purity and impurity are no longer in force, but at that time we will start to implement them. That is why it will cleanse the earth of all the bodies because they are unclean, and this will take time because the amount of soldiers who come here is not comparable to a terrorist group ... From I understand and according to what Nathan tells us is something huge. Understand that even if one meets that North Korea, America and Russia, is already enough, let alone Iran and the Arab countries that will join them. You understand how much there will be soldiers here, and it is a quantity of soldiers against which even the IDF, the great invincible IDF will hold two days ... and finally no longer exist. There will be no army, everything will be finished. They are just a little morning run, and everything is finished. Understand that we are only a tiny territory on the map of the world, they are all around us. God has brought them here. The Russians are already in Syria, the US too, and the day they decide to gang up against us, he does them will not be difficult to conclude a coalition. Remember that a few times, 150 Syrian demolished the fence of the border and entered the land of Israel without anyone noticing. And until we react, one of them has already arrived in Tel Aviv. Unarmed ! 150 civilians have crossed the border, nobody reacted. Imagine 1 or 2 million soldiers ...

N: Though more!

RRL: Much more! They will cover the entire land of Israel. When they place themselves around Jerusalem, they will be like a forest around Jerusalem. We will be saved only by one thing: Torah and Guémilout 'Hassadim (mutual aid).

Someone from the audience: But now, even if we begin to study Torah and do teshuvah, it is already too late! We have no time.

Another person assistance: Make your Hichtadlout! Do what you can! Begins already somewhat.

RRL: If one studies to complete, the more you learn, the more we know and the more we can achieve. For example, if you want to do the Kiryat Shema Ché'al Hamita, it is not necessary to first study the Gemara with all the Rishonim and commentators. You can ask a Rav how to act, and he will explain, it is also of the study, and it will show Hashem that we want to study in order to observe. It is these people who will stay.

- And Guémilout 'Hassadim?

RRL: You imagine that this mitzvah only applies if you build a building where you give food to hundreds of people? Even if you respond to someone who asks you the time, this is considered the Guémilout 'Hassadim. When a person's hands are taken and should open a door, if you come to his aid in the opening it is also the Guémilout 'Hassadim.

Someone from the audience: Rabbi Missed wrote in his book, Taharat Hakodesh, that no one can know the identity of Moshiach.

SDR: It is, Nathan does not know his identity. I could study all we said in the books, Nathan taught me anything, I have already spoken about what he said in my recorded lectures, all this is written in the prophets and in the commentators, he said nothing new. What is interesting is that this will take place very soon, and I also rely on the words of Rav Chaim Kanievsky Chalita: this is not a lie to say that he said he had to drive a car with above -parleurs to tell everyone to do teshuvah because Moshiach arrives. Rav Chaim Kanievsky Chalita, a great generation that we know for a long time, never said a word, rushing or without reflect. Anyone who knows him knows how he speaks little, so when he speaks, he knows what he says. Each word is measured and weighed every word. He does not speak often, but when it does, he knows what he says. He knows he is responsible for every word he utters is a leader of the people. He said the treaty Cheviit study [on the year Chemita] because the output of a Cheviit year is conducive to the coming of Mashiach. So he said to take cars and to announce to all that the Geula comes and we can say this on his behalf. What is there to do? A teshuvah with all his heart. Any one who will and will deserve to survive. Apart from that, what did you see?

N: I saw rockets and fighter planes. They will not only walk but also with aircraft. About what I said before, that is to say that Gd will fight against all, it will be a day that will not end, that it will be a day without night 24 hours of the day. So there will be sunshine for 24 hours.

RRL: How could you have notions of time by being there? The weather has a completely different repository. How do you know that this will happen soon?

N: I understood there that the more we talk about something, the more it was is close to happening. But there we talked about that a lot, and they say a lot many things about it. And they also said that there Néchamot crying about it, that's why I knew it was imminent. Also, since you're there as Neshama, you know things naturally.

Someone from the audience: How long?

N: In a few weeks.

- And if Moshiach is not revealed in a few weeks? Everything you said has been a lie!

Nathan (smiled and said): This is not a lie.

- Can it only occur in a few years?

N: Yes.

- If we do teshuvah, that he will be repulsed?

N: No no, the Geula happen now anyway.

- So if this does not happen, this would have been a lie?

N: What do you want me to tell you? This is what I saw.

SDR: I will quote a verse about what Nathan said before (Zechariah, chapter 14, verses 6 and 7): "But at that time, it will not be a rare and dull light. It shall be one day, God only knows where he will neither day nor night; and this is the time that will appear in the evening light. " So you say that there will be 24 hours light, and after that?

N: Then the Beth Hamikdash will descend from Heaven. The light that I mentioned earlier come down here below.

RRL: And then? The resurrection of the dead?

N: The resurrection of the dead will take place approximately two weeks after. Only in heaven will resurrect Tzaddikim while unbelievers remain in hell serving time.

RRL: How will this resurrection of the dead? Have you seen the process?

N: Yes. The person will be quite normal, it will have no blemish. Suddenly, we'll see his grave be opened, it will come out and begin to walk normally.

RRL: How will she be wearing?

N: With sumptuous clothes.

RRL: Completely?

N: Yes

RRL: And everything will look natural?

N: Yes, and he also knows what he saw from above.

RRL: He will remember that he died?

N: Yes, and all he has lived there.

RRL: And then he goes home?

N: Yes. And some are in hell but for a limited time. For example there is said to someone, "As for you, you'll have to stay in hell for 2 days." From what I understood there, two days represent a huge amount of time. After serving his sentence in hell, they might go to heaven, and she will also participate in the resurrection of the dead. All who are in heaven can.

RRL: So a person fixes his sins, then it goes to a certain level of paradise matching its mitzvot, then she will deserve to resurrect.

N: Yes. Do not think that one or two days in hell is something easy, it really is not. The person undergoes unimaginable tortures, and what I've seen is nothing compared to what is actually happening. I did not even enter, I just heard the terrible screams of the people who were there. I knew full well that what they felt is something I cannot explain.

SDR: It's hard!

N: It's extremely hard.

RRL: So there will Geula, the Beth Hamikdash, and resurrection of the dead.

N: Yes. Great tzaddikim will rise, like Rabbi Shimon Bar Yochai, Moshe Rabbeinu, the three Patriarchs etc.

RRL: Will we see?

N: From a few meters, but we cannot get close to them more. They are so holy that it will be forbidden to be near them. Anyone who will venture too close to them will be burned on site by their holiness.

A person of assistance poses a question ... and Nathan replies: Every sin committed causes a lot of pain in Heaven, but every sin is different, and everyone will receive his personal sanction, one that matches her perfectly. If you make a serious sin, you have a sanction, but if you make an even greater sin you have a more serious penalty. For example, pride is an extremely grave sin, and it is the same for a person speaking in the synagogue during prayer, from what I saw. When passing the film of my life, I found that I spoke more than once to the synagogue. I saw the punishment reserved for the one who does this, and I really did not want to endure.

RRL: To speak in the synagogue?

N: Yes, for example when you are praying and you interrupt you for chatting with your friend. Even if you've finished your Amida, wait silently, you cannot talk to anyone.

RRL: So if I understand correctly, every sin committed on earth is very serious up, even though on earth it seems trivial, there is terrible suffering. And more so the sins we ourselves consider to be serious. And you tell us that in heaven, is considered serious sin pride and speaking in the synagogue ... and what else?

A person of assistance: To speak in the synagogue during the Tefillah, or even out of the Tefillah?

SDR: It says out of the Tefillah and more so during the Tefillah.

N: Yes, right. From what I saw, sexual prohibitions are also extremely serious, like murder.

SDR: What do you call murder?

N: Kill someone by stabbing the example.

RRL: And to shame him in public?

N: That's exactly the same thing, the same level. Whoever shames his neighbor in public does not participate in future world, and placed 7th at lower degree of Guéhinam, that's what I saw there.

RRL: This is what Chazal said: He who shames his neighbor in public does not participate in future world.

N: Same as regards the beholder of immodest women and one that emits seed in vain.

RRL: Did they talk of mobile phones and I-phone?

N: Up there, that does not interest what are the different phone companies ...

RRL: tzitzit and tefillin The interest them?

N: Yes.

SDR: The army?

N: Not at all.

SDR: The flag of Israel? The independence?

N: Yes. I saw many people who were very important on earth: presidents, army chiefs etc. You cannot imagine what they pay the price there.

SDR: Yes, it is written that it is in the future world that really sets the status of a person, if it is big or small, and only there. On land, a person can be a great leader and above is considered a draw.

N: Our situation here is the importance Olam Haba compared to. Whether you have money or not, it changes nothing because anyway, we can not win there. So it has no importance. I understood that all the life that we live on earth is but a great test, every moment here is a new test. People ask: Why He created the world Gd? From what I understand, God wants to get us good. He wants us to do mitzvot, so He sends us here for this purpose in the end, it can reward us.

Someone from the audience: You were taught that here or there?

N: There.

SDR: I'm going to rest the question again once to grasp it well: a week ago, you did not know any of this?

N: Nothing, or perhaps a tiny part.

RRL: So since Monday, when your experience has occurred, you managed to assimilate in 15 minutes such a mass of information? To understand it, grasp it and all that goes with it?

N: Yes. And this is nothing compared to what I saw there. There are still many things that I cannot explain, there are a lot of things I cannot even begin to explain. I do not have the appropriate words.

Someone from the audience: Are there things that you have no right to reveal?

N: Yes, and I will not talk about it. I also saw that to escape the war that I mentioned, it is necessary that the people of Israel to unite and do teshuvah. I also understood that Hashem did all this, that is to say, the fact that there are a lot of attacks in Israel or that many people die so that everyone is united. Everyone is sad together. Gd made "little things" to wake us. Ultimately, it will make a huge thing for everyone to do teshuvah. We see that when a member of the people of Israel suffered one thing, everyone is united. Gd is constantly making small things of the sort, but nobody understands the message, until we understand that this is a sign from heaven. God is going to make so huge thing for everyone to do teshuvah and that everyone is united.

Someone from the audience: one week ago, you were not at the yeshiva is not it?

SDR: There has never been to the Yeshiva.

- But now, have you decided to go there?

N: I think so.

- I think? What does that mean ? You saw all this with your own eyes? You should go immediately to study at Yeshiva right? You should not lose any second, you saw all this yourself! Do you believe in what you say?

N: Yes.

- You understand that this is the truth?

N: Yes.

- So why do not you decide to make you so adamant to yeshiva?

N: You can see that I have already put tzitzit.

RRL: Know that Nathan came to me yesterday like that, I gave her a kippah and tzitzit one. It is still in shock and very aware. He tries to see this trauma more positively, but it is clear that today's understandings are quite different. Now he understands that to study Torah and observe mitzvot are the essential things in life, and the rest is futility. With the help of God, he is en route to the yeshiva.

Someone from the audience: Why a person suffers when done teshuvah?

N: Even the greatest disbeliever in the world has made some mitzvot in his life: a person could stop him in the street to put his tefillin, or bar mitzvah of his son etc. We receive a reward for each mitzvah. But God gives the reward of their miscreant mitzvot in this world: villas, cars, all kinds of good things. Olam Haba but in, they will pay dearly for all the evil they have done (and will not have the merit of their mitzvot because they have received in this world). However, one who does teshuvah suffering in this world because it still has some sins to repair, so God sends him some suffering in this world: some hospital and other things here and there. And in Olam Haba, it will be clean and will receive all the best.

Someone from the audience: Can we not do teshuvah without experiencing suffering?

N: Maybe, I do not know.

- And if a person does teshuvah at the last moment?

N: This is true.

-Even The last day before the Geula?

N: I think yes, we can do teshuvah in a minute.

RRL: Have you seen there as women?

N: Yes.

RRL: For what things are they punished?

N: For example, for pride, they are punished more harshly than men.

RRL: You mean when a woman is proud, this is much worse than a man?

N: Yes, much worse. There is also lashon hara is a very serious mistake for them.

Someone from the audience: You knew not all of these things before?

N: Yes.

SDR: I say and repeat that all the things he tells us were unknown to him there is still one week, he knows that the last 72 hours, since Monday during the celebration. I repeat that during these 15 minutes, all information transmitted to it. And he knows much more, it simply lacks the means to express it appropriately. A lot more. And he knows that all this since.

- You knew recognize Rabbi Eliyachiv Zatsal?

N: Yes.

- But if you do not know, how did you know it was him?

N: When you are there, you just know who is who.

SDR: When the Neshama in Olam Haba happens, there is nothing need to explain, it is the world of truth. There is therefore no questions. Even if in this world a person was one of the greatest infidels or heretics one of the greatest ever, when it arrives at Olam Haba he knows everything: he knows that God is the truth, that Torah is the truth and the mitzvot. All. There was no need to explain. He knows who did what and identity of each. When he meets another Neshama, he did not even need to talk, everything is clear. Everyone knows the sins and mitzvot each other very precisely, and it is in its very nature. He also knows everything that happened to him. Because we are out there in the world of truth, a transparent world, unlike the world in which we find ourselves is the world of lies. In this world, we must begin to make deductions and investigations, but the future world is a transparent and authentic world. Everything is clear, clear and orderly.

Someone from the audience: So how is it that Nathan did not recognize the third person who was on the court?

RRL: He remembers no longer simply. Understand that come to the Heavenly Tribunal is not a walk on holiday, it is a difficult and painful experience. Chazal said there are six things that escape us, and severity of the above judgment of one of them. Nathan, there he is mercy above?

N: They told me that I had a little bit right because I did not 20 years, but after that age, there is more divine mercy.

Someone from the audience: How can we do teshuvah quickly?

N: Where is the problem? It takes one minute to do teshuvah.

Someone from the audience: But you can achieve anything in such a short time!

N: If you really acknowledge that Hashem is, ask forgiveness for your sins and stop committing them, that's it doing teshuvah!

RRL: And Gd combines a good thought to action. In other words, even if we do no actions, the fact that we wanted to do and we have been prevented is counted as if we had realized. When a person makes a total Teshuvah decision, Gd considers that the person has completed the entire Torah.

Someone from the audience: Have you seen the Beit Hamikdash?

N: No, I have not seen.

A person assistance raises the question about the transgression of Shabbat.

N: He who violates the public Shabbat commits a sin of extreme gravity, even if it has just answered the phone. The penalty for such an offense is immense.

SDR: When you were there, did you know the spiritual value of people on earth?

N: In part, not everyone. But it is absolutely not interested. What interested me was what would be my fate and the nature of my penalties.

Someone asks about a person committing unintentional negligence.

N: This is less serious.

- If a person has done teshuvah, do you remember his previous sins in his teshuvah?

N: No, certainly not. I know I have committed sins about which I asked forgiveness from Hashem, and they have not been mentioned. We do not even shown them to me.

- Do not you think that we should expose all the people of Israel?

SDR: There is here a professional photographer, we will spread it by all possible means, Bli Neder. (...)

A person from the audience: What is the value of teshuvah Ba'alei[those who have done teshuvah]?

RRL: Chazal writing that no perfect tzaddik cannot access the place where Ba'alei teshuvah are. Nathan testified that above the upper paradise, is the world of those who have done teshuvah authentically. They enjoy a very high degree. And it is not we who judge with our eyes, but Hakadosh Baruch Hu that fixes this.

A woman from the audience: What he saw in the Tsnuyout [the requirement for women to dress modestly]?

RRL: About Tsnuyout, Nathan recalled that women have the obligation not lashon hara say, not beings proud and wear modest clothes.

A person of assistance: The Moshiach is he in Jerusalem?

N: We cannot know, I have no idea. He lives in Israel, but I do not know where. End

(This english transcript was translated to English by me (using Google Translator) from the French transcript posted by :

<http://www.leava.fr/files/img/2015/TraductionpartielledelavideoquiravaqeIsrael.pdf>

