

The following essay entitled
life after death is in a sense
a eulogy for my uncle and
teacher Horav Yaakov Joseph
who departed this world

15th ~~Kislev~~ Kislev 5728, ~~and his~~

~~and his~~ The subject
matter discussed, I believe,
is classical and can ~~serve~~ be
very helpful to many
individuals who want to know
what happens after death,
according to Halachah the
teachings of Judaism.

אמרו כתיבוי קרי בכי נמא דנח נכיה
 דרבי גברו דמק תפניתא וקצו רחמי ואמרי סל
 מאן דאמר נח נכיה דר יצקר כורק. סליקא אמתי
 דרבי אשימרא אמרה אדליוניק מקשין את רבי
 וכתחילתיק מקשין את רבי יהי רצון שיכובו תחתיו
 את העליונים. כיון דחזאי נמה צימני דרתי אבית
 כנסא וחלף תפלין ומנה לכו וקמציטער אמרה
 יהי רצון שיכובו עליונים את כתחילתיק ולא כו
 שקרי דמק חומיקצי רחמי. שקלה כוצא שקייא משימרא
 דאכדא אישתיקו מרחמי ונח נכיה דרבי אמרו ליה
 דמק אבכ קצרא צל דין אצל איכתייה דנח נכיה
 קרעיה אלבוסייה ואפדריה אקרעה לאחוריה עתה
 ואמר ארשאים ומצוקים אוחזו באיון הקדש נצחו
 ארשאים את המצוקים ונסבה אנון הקדש. אמרו ליה
 נח נכיה. אמר לכו אומן קמחריג ואתא לא
 קמתינא.

The Gemara in Kesubos page 104a relates that [prior
 to] ^{the day that} ~~the~~ Rebbe [the editor of the Mishna] passed
 away the Rabbis enacted a fast to ask for
 mercy. [In their exasperation] they exclaimed that
 the one who will announce that Rebbe passed away
 will be thrust through with a sword.

The maid of Rebbe ascended to the roof
 and exclaimed, "the ones who are up high
 [the Angels] seek Rebbe, and the ones who
 are low [mortals] seek Rebbe. May it be
 Your Will that the low should overpower the high."

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When she realized how many times he visited the toilet, had to remove his Tfilin and put them back on, and was extremely melancholy [for not being physically able to perform the "3" Mitzvos] she prayed "May it be Your Will that the high should overpower the low." However, the Rabbi didn't cease from asking for mercy [and in that manner sustained the life of Rabbi] [When the maid saw that Rabbi was undergoing unnecessary suffering by remaining alive as the result of the other Rabbi's prayers. She felt that Rabbi's man Neshoma and Nefesh who be able to further develop in Olam Habo more than in his present crippling state remaining within his body - Mahrsha] she then [ascended the roof] took an earthen jug and smashed it from the roof to the ground. The ~~crashing~~ noise surprised the Rabbi who interrupted their prayers [and in that instant] Rabbi's life passed away. The Rabbi [suspecting something was wrong] said to Bar Kappora find out Rabbi's condition. He went and found that he had passed away. He then tore his garment and turned the tear backwards [in

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order that it should remain inconspicuous] [he returned] and started his conversation by stating "immortals and mortals seized ~~in~~ the holy ark [where the ten commandments lie] the immortals vanquished the mortals and the holy ark has been taken into camp captivity. The Rabbin asked him [Bar Kapara] "did Rabbi pass away?" He replied "you said it, I didn't say it."

Our Rabbi

ר' יצחק בן אבא ר' יוחנן בן זכאי

We too can cry that, the immortals vanquished the mortals. Our Rabbi, the crown of our head, who personified a living Sefer Tora in the holy ark was ordered to the ranks of the immortals by the True Judge, may He be blessed. ^{in the morning of} for we can thank G-d that He preserved our Rabbi for us during these past few years that he was critically ill. It could be visibly sensed that in his preservation the application of the Gemora in ~~Shabbos~~ ^{Kesubos} 104a.

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לפי דברי רמב"ם ורמב"ם
הגדולים נראה כי
~~ה~~ Jews observing Tora and Mitzvos are
transcendent to the laws of the Magalos.

In the case of our Rebbe, the great
Mercy of G-d, manifested itself by having
the medications administered to our Rebbe
effectively preserve him all these years. The
physicists attending him were awed by
the ~~reaction~~ his preservation and saw in it
the direct involvement of Divine Providence.
Such was the statement of Dr. Wisch
about a week before ~~his~~ 36.
about Dec. 13, 1967.

Our Rebbe to his daughters ~~was~~ ~~an~~
children was more than a father, to his
wife more than a husband, to his brothers
~~and~~ and sister more than a brother, to his
sisters in law more than a brother, to his
nephews and nieces more than an uncle, and
to his friends more than a chaver. He was
a Talmud Chochom. His Tora and Me

His were the ways of the Tora
הַדְרָגוֹת הַיְהוָה הֵיוּ כְּדֶגֶר וְכִיּוֹשֵׁן

Her way are the way of sweetness and
all her paths are peace.

Our Rebbe ~~was~~ personified the
character attributed to Aaron and all
Tzadikim by the ~~prophet~~ prophet Malachi 2:6.

Chapter 2 verse 6
וְהָיָה לְכָל הַיְהוָה אֱלֹהֵינוּ וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְאֵל אֲחֵר וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְאֵל אֲחֵר

verse 7
וְהָיָה כִּי יִשְׁתַּחֲוֶה אִישׁ לְאֵל אֲחֵר וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְאֵל אֲחֵר וְלֹא יִשְׁתַּחֲוֶה אִישׁ לְאֵל אֲחֵר

Chapter 2 verse 6

The Torah of Truth [G-d] was in his mouth, no wrong was ever
found on his lips. With peace and straight forwardness did he go with
me [G-d] and a multitude did he bring back from sin [made
them better]. Our Rebbe was a mortal belonging to

For ^{you} has the lips
of the Kohen
[the Tora
scholar]
observe the
wisdom of
G-d. [therefore
and only then]
and Tora
shall you
seek from
his mouth
since [he
is] an
Angel of the
G-d of Hosts.

us, sacrificing for us, enduring pain for
us whenever necessary, and yet at all
times belonging to the ranks of
an Angel of G-d.

His Nefesh and Neshoma accomplishing
their mission in this temporary ^{temporal} existence
world on ~~22~~ 1/23 joined the eternal
in Gan Eden. He then ^{time and space} transcended time
and ^{space} lives and will live immortally.
Our Rebbe was great in Torah. He

was a Tzadik and a Chasid. He was
ready to sacrifice himself
to learn and teach Tora and
observe all mitzvot whether they be
Medivaise or Medarobbenen. Though he could
hardly speak he yearned ~~to~~ and was accepting

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a larger school where he would have the opportunity to be Marbitz Tora - spread the teaching of Tora.

Though he could hardly walk, ~~he~~ with his last strength he dragged himself to school and for

the ~~פניו~~ ~~והוא~~ and to sit in the succa or to visit the sick, ^{do a favor for} or the needy. He would deny himself and give to Tzedaka. ~~He would on occasions go with worn out shoes and give the money for an ~~new~~ ~~pair~~ ~~of~~ shoes.~~

His idealistic devotion for his parents and the Luvv and Yerok ~~that~~ he accorded them, ~~were done in~~ are themselves a complete chapter in the history of this our Rebbe.

It is these wonderful examples of Tora living that we and posterity should be afforded the opportunity of knowing. It is therefore our desire for those of us ~~to~~ who knew him intimately to record their ^{own} experiences with our Rebbe. Also, the vast ~~st~~ harvest of his Tora thinking has to be collected, edited and prepared for publication. In this way our

Rebbi in the same sense as David ^{King} Homolech will live eternally.

יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת שְׁמוֹת הַיְהוּדִים
שֶׁנֶּאֱמַר וְיִשְׁמַר אֶת שְׁמוֹת הַיְהוּדִים
(תְּהִלַּת מִיכָאֵל) וְיִשְׁמַר אֶת שְׁמוֹת הַיְהוּדִים
וְיִשְׁמַר אֶת שְׁמוֹת הַיְהוּדִים וְיִשְׁמַר אֶת שְׁמוֹת הַיְהוּדִים
אֲנִי עֹשֶׂה אֶת שְׁמוֹת הַיְהוּדִים וְיִשְׁמַר אֶת שְׁמוֹת הַיְהוּדִים

מַדְרָשׁוֹת. אֲמַרְנָה בְּן נְצִירָא הָאֵלֶּיךָ יִצְחָק אֲמַר
כֹּל תְּלִמְיָדָא דְנָהָא שְׂמִירָא דְנָהָא הֵיאֵךְ מֵהוּ
לְבַרְתָּו הַיְהוּדִים עָמְדוּ בְּקַדְמוֹתָא דְנָהָא
(עִיר הַשְּׁמִירָא) דְּוִבְגָא שְׁמִירָא יִשְׁמַר מִהּ כְּוֹמֵר
כִּיּוֹן שְׁמִירָא אֲמַר אֲבַרְדּוּ עָלָיו מִיֵּד דְּוִבְגָא
בְּדִיקָא כִּיּוֹן שְׂמִירָא דְנָהָא הֵיאֵךְ מֵהוּ
שְׂמִירָא בְּנֵי תְּלִמְיָדָא דְנָהָא בְּקַדְמוֹתָא

Jerusalem shekolim... And David
beseeded mercy from G-d, for it says, "May
I live in your [G-d's] tents for ever, May
I rest in the privacy of your wings, selo-
-Psalm 61. [The Gemora asks, then, did
David assume that he could live physically
forever? [The meaning in David's words
must be understood differently] Such, did
David say before the Holy One May He be blessed.
"Almightily may I merit that my words
should be repeated in synagogues and in
Tora study halls." Shimon ben Neziara in
the name of Rav Yitzchok said, "each Tora
scholar, ^[deceived] from whose name is repeated a
Tora conclusion or Dvar Halacha - in this

world [among by those who are living]
~~his lips move in the grave~~ whisper [in union]
~~together [with the one who is repeating the~~
~~Torah Halacha]~~

Then the lips [of the deceased Torah scholar]
 whisper [harmoniously] in the grave. etc.

However, a possible explanation may be the following:

כי תורה ה' דבר וביצירתו יבנה יומו ואליו

For the Tora of M-d is his ^[the Tora scholar] desire and in his own Tora does he meditate day and night.

First it is mentioned M-d's Tora, then in the second clause his own Tora. Why?

First the Talmud Chochem learns the Tora as written and interpreted by others. However, when he is able to reason, find conflicts from other sources in the Gemora, and suggest possible solutions and substantiate these solutions, then he ~~has added to the Tora~~

the Tora has become his own. He has injected his self, his Nefesh into the Tora. He may have discovered a new insight, ~~not soon~~ known, but not recorded before.

In the same sense possibly may be understood the two Gemoras. The Gemora end of ^{Mued Koton} that ^{Tora scholar} ~~Ladchem~~ continue to engage in Tora study and Mitzvos requiring the mind refer to such study

of Tora as written and interpreted by others. The Gemora in Shekolim 7b referring to the lips of the Talmid Chochem whispering ^{and set in motion} in the grave refer to the repetition of the ~~deposed~~ Chochem, original contributions, of the departed Talmid Chochem.

This can be clearly understood more clearly by the Gemora ~~end of~~ ~~Sanhedrin~~ ^{Sanhedrin} 104a. ~~that in~~ Hajiga 15 b ^{effect say:} ~~that says~~ ¹⁷⁷ דגן ז'נין וזכרן וזכרן וזכרן ¹⁰⁷⁷

The seeds of a son - the Tora study and mitzvahs of a son act to elevate to a higher spiritual status the position of his father and mother. likewise the seeds of a disciple or other

Tora scholar - ^{or fellow Jew} elevate the status of his Rabbi or ~~to~~ teacher. ^{Nach} when an individual studies the original thinking of a departed scholar, he is in effect his disciple like it says in

ד"ר - ^{א"ר} וְאִם לִמְדוּתָא דְרַבּוּיָא דְרַבּוּיָא דְרַבּוּיָא ^{א"ר}
If one learns just one word he is obliged to call his teacher, Rabbi. Certainly so if he learns his original thinking.

Thus, by learning the disciple is responsible to an extent in elevating the status of his Rabbi. This in turn causes great jubilation and

satisfaction to his Rabbi. That possibly may be the reason for the ~~mis~~ setting in motion of lips and the whispering of the lips. They are set in motion - meaning the ^{Neshoma and Nefesh} ~~these~~ are elevated to a higher status in the company of ^{others} ~~the~~ ^{of greater} ~~the~~ ^{status than before} ~~Neshoma~~

There the Neshoma and Nefesh will speak, with their equivalent of what we consider lips, and ^{simultaneously} ~~could~~ repeat their Chidushim ^{Sanhedrin 97a} in the company of these Zadikim. The elevation to a new and more important status is a ^{very important} ~~major~~ ~~traumatic~~ event for the Neshoma and the Nefesh. Possibly, at the time of elevation, the Neshoma and Nefesh ~~turns~~ ^{turns} over the body.

That is why it says "וַיִּשְׁמְרוּ אֶת לִפְתָּי וְלֹא יִשְׁרָפוּ" - they whisper with him in the grave.

^{And again, it is possible that the Neshoma and Nefesh actually write with the penicillium every time the Torah of the departed is repeated.} ~~It is a known custom to pray at the graves of~~ ^{Zadikim} ~~that they should~~ ^{to G-d} ~~that they should~~

Asking G-d that in the Zchus - for the sake of the Zadikim our wishes be granted.

We also ask the Neshoma and Nefesh of the Zadik to be a Malitz Yosher, a good pleader to beseech G-d ~~for~~ ^{for} to have mercy ^{on} ~~for~~ us. Thus, it is evident that the Neshoma and Nefesh are to be found, ^{occasionally} ~~occasionally~~, near their ~~body~~ remains. (See Shabbos Torah 153...)

It is also possible that the Nesbonim and Neferah actually unite with the remains and their is a partial Tachiyas Hamaisim, as resurrection ~~the lips~~ ^{resurrected} meaning the This individual is resurrected to the extent that there is a whispering echo of the ~~deceased individual's~~ ^{Tora} conclusions. his Chidushe Halochos - original Tora conclusions every time they are learned.

The substantiation is from Yerushalme Shekulin 9b. היה הקורא מביא תמיד תמיד
 Ruach Hakodesh - divine inspiration, the quality necessary for Chidushe Halochos to be ^{made} ~~made~~ הוא מביא תמיד תמיד
 can bring about resurrection ~~love for our Rabbi is infinite.~~

But is why!
 פ"ד פ"ה פ"ו פ"ז

Tradition even when they are in their death state are called alive. Further substantiation in Shabbos See p 130.

before was necessary elaborated. develops many of our Rabbi's ideas. On by Talmudic references.

Further evidence that the body feels ^{is}
 from Sanhedrin 91a (ג'ה'ק"ג)

The Gemora asks since the body and soul when apart can't
 sin how can each be punished?

G-d takes the soul and places it into the
 body and punishes both of them.

The Gemora compares the body and soul
 to a blind man and a lame man who were
 instructed to guard the King's orchard and under
 no condition to partake from its fruit.

The blind man said to the lame one, "get on top
 of my shoulder and guide me to the trees
 and we will both enjoy the ^{fruit} [fruit]." When
 the King discovered that fruit was missing,
 both the blind and lame man ~~agreed~~
~~then~~ denied partaking of any fruit, ^{each} claiming
 that it was impossible for him to reach the
 fruit tree. The King wise to their game,
 ordered the lame man ~~on top~~ to get on the
 shoulder of the blind man. After exposing their
 machination, he punished them. So too with
 the body and soul.

From the above Gemora it is
 evident that the body ~~is~~ feels the punishment.
 If the body can feel punishment, it can
 likewise, feel gratification and pleasure
 when Tora is repeated.

However, according to the Chrim of
 Rav Joseph Albo, the above will be true only to
 the Sanbani and the others who follow his
 theory. According to the Ramban the above
 Gemora refers to the period following Techiyas
Hameisim, when all people no matter how evil
 will be brought back to life. Then they will be punished.

Further evidence that the body feels after death is from the following:

וְיָמֵינוּ יָדָא בְּרַחֲמֵי שְׁמַיָּא וְיָמֵינוּ יָדָא בְּרַחֲמֵי שְׁמַיָּא
 וְיָמֵינוּ יָדָא בְּרַחֲמֵי שְׁמַיָּא וְיָמֵינוּ יָדָא בְּרַחֲמֵי שְׁמַיָּא
 וְיָמֵינוּ יָדָא בְּרַחֲמֵי שְׁמַיָּא וְיָמֵינוּ יָדָא בְּרַחֲמֵי שְׁמַיָּא

Another meaning for the abolishment of Megillas Taanis - Celebration of ^{memorial days} ~~holidays~~ to commemorate great victories for Jewish People during history is that the deceased don't feel the knife [the people even during the era of the ~~Lenova~~ ^{Lenova} suffered many tribulations and saw so many victories over their misfortunes at the Hand of G-d, that these deliverances lost the aura since their tribulation and deliverance was so often recurring they became insensitive to the miracle such as the deceased is insensitive to the knife. ^{therefore the memorial days were abolished} asks] It is not so, for Yitzchok stated:

"The worm penetrating the body of the deceased is as difficult [painful] as a needle is to the flesh of a living human." - Because it says: His flesh will pain him [the deceased] and his ~~help~~ [the spiritual personality that man develops while alive distinguished from the soul given to man ~~at~~ ^{when he is} at the time of Conception.] will mourn for him [that he no longer is] living in the sense that his body ~~help~~ and soul are visited. Therefore say, dead flesh ^{or tissues} in a living human [the ~~burned~~ ^{burned} tissues does not feel the cut of the knife.

Thus, it is clear that the body feels pain and suffering or punishment by G-d. Likewise, the body can feel ^{great} gratification and pleasure when other people review Chidushei Tora - Tora conclusions of the deceased Tora scholar.

How long does the body feel?

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אין אדם יודע
כמה זמן ירגיש
הגוף עד שיהיה
באדמה

אין אדם יודע כמה זמן ירגיש הגוף עד שיהיה באדמה
אין אדם יודע כמה זמן ירגיש הגוף עד שיהיה באדמה
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How long does the body feel?
אין אדם יודע כמה זמן ירגיש הגוף עד שיהיה באדמה

Rabbi Huna said everything said before. The body of the deceased is known to him until such time as the grave is filled with earth. In this matter there is a dispute between Rav Idi and Rav Huna the son of Pappa. One says until the grave is covered, and one says until the flesh decomposes. The one that says until the flesh decomposes because it says the flesh shall pain him and his refuse shall mourn him. The one who says that the flesh of the deceased feels as long as it remains the one who says till the grave is covered because it says the earth (the human who came from earth - Adam - shall return to the ground as he was originally. Thus once he is buried,

~~The~~ The bodies of the great ^{pages} Zaddikim ^{ages} and saints
never don't decompose is illustrated by
this story.

אמרי ה' מרי עתידים לביקש גורו עפרו בנתה וישב בצפר ע
הארץ - קהלת יב. הפו קפלא. בדוו קפולו בצרעא דרב נחמן
נמר גרו ה' אצאי קי ילמיה שרי ואמרו ייה ארבי נחמן עמו בן אקרא
אמרו יאמר איה ~~ה~~ נחמן נהו מר אמר איה איה איה איה איה איה איה
יקאיה אמר איה ואלו אמר ה' מרי עתידים לביקש גורו עפרו וישב בצפר ע
בלא ידענא איה אל יוהא קרא בתיה ויזוב דעפר על הארץ כקניה אמר איה
באקריין קהלת לא אמריין נחמן גמיה ורקב עצמות קניה - נחמן י
בל מי שיש לו קניאה בלבו עצמותיו מרקיקים כל סמילן או קניאה בלבו אין עצמות
מרקיקים בקליה חזיה גמיה ייה משווא אמר איה זיקוק מה
איה אויה דביתא אמר איה איה איה איה איה איה איה איה איה איה איה
ינדעם כי איה גמיה איה ~~דביתא~~ קהלת - נחמן י
אלו וכתיה כי עפר איה ואל עפר ישרו אלן הרוא איה איה
קובק תמיית המתים .

How long can the body remain and not decompose?
The answer to this question is discussed by Gemara
Shabbos 152b.

Rav ~~Mari~~^{Mari} said the righteous are destined to become earth because it saps and the earth shall return to the ground as it [originally] was [before G-d created Adam] - Kehel's iv.

Certain workers were working in the land of Rav Nachman. There appeared Rav Achai the son of Yeshai. ~~They~~ [the workers] [who had been deceased for a long time] - The workers come to Rav Nachman and reported the advent of this man [Rav Achai son of Yeshai] He [Rav Nachman] came and said to him [Rav Achai], "Who are you?" He replied, "I am Achai the son of Yeshai." He [Rav Nachman] said to him [Rav Achai] "Hasn't Rav Mari ~~said~~ said, the righteous are destined to turn to earth. [How then have you not decomposed. Instead your ^{body} appears complete.] It must be understood that Rav Mari only recorded an ancient tradition dating from Sinai. He didn't invent the fact that the righteous are destined to turn to earth. [Nevertheless, Rav Achai replied] "Who is Mari, I don't know him" [nor do I recognize the tradition you mention as correct] (Rav Nachman replied) But there is a sentence in scripture [that substantiates Rav Mari] "And the earth will return to the ground as it was" - Kehel's iv. He [Rav Achai] answered, "You read Kehel's but haven't read Mishle - proverbs. where it says. And the bones [of the man] who had jealousy ~~while he~~ [when his mind and soul and body were together] will decompose. Proverbs 14. Each one who

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Shabbos 152 b.

~~He~~ has jealousy in his heart, his bones rot, whoever doesn't have jealousy in his heart his bones don't decompose." [Rav Nachman] approached him close and saw that [Rav Achai] was real [was no vision] [Rav Nachman then said [to Rav Achai] "arise and come over to my house." He replied, you have shown [by this statement] that even the prophet you don't know well. "And you shall know that I am G-d when I shall

open your graves - Yecheskiel 37 [only then, when the deceased will again be united soul and body, will the deceased be able to mingle socially,

not before] But [Rav Nachman objected] and said "but it says that you are earth and to earth you shall return".

[How then is it possible that the righteous who were never jealous to escape this edict!]

He replied [Rav Achai] [that sentence just quoted refers to] one instant before the deceased will be ~~resurrected~~ and their soul nefesh and body will be united.

אבת קלני:

אל הקוא צדוקי לר אבהו אמריגי נשמתי אל צדיקים אנוצות
 ימות כסא הכבוד אוקא טמא הינא אטקיה זמיואל הננידא יאל
 כתם דתיק שני עזר חובס הוה דתניא כל ית חובס אובו קיים ונשמתי
 עולה וירדת אחר ית חובס האוף הא ושמתי עולה וקוב אינני יורדת
 תופס דת ושמתי דוקא וט אל על בני כסביא רופה הוא יורדת
 כי היה יא דלעיל דרביא אפי בי ישיב וכדיא מעלה דו גנאי דועקת
 הכתיב (ג'ה כל נח וק) דהוה מליין מדוגא כי מסא למדעניו דאדרהק
 אגיני אנש לשכחיה אל עזר עבד אבוקק דקאו אבא אמר אי
 מאו קא עיג אברהם ומי אמר אי נעל ולי וכו אעפ שמתו
 היתה אנוצת ~~שמתי~~ כסא הכבוד מו.

|

|



Is it possible for the righteous, who are deceased, to reappear any place on earth at will?

This is discussed by Gemara Shabbos 152b and 153a as well as Tosephos 153a: there

A certain ~~Ty~~ ~~Suducee~~ [who doubted that the Rabbis had the correct ~~Part~~ ~~to~~ tradition on certain Oral laws including the facts about immortality of the soul, Nefesh-spiritual personality, and the ~~rejuvenation~~ ^{rejuvenation} of the deceased] said to Rav Aruoh, "you say that the souls of the righteous are hidden under the Heavenly Throne" [they are elevated to the highest status of Halives. and Soul and Nefesh-spiritual personality of man are then able to derive undescrivable gratification that never ceases as they comprehend the secrets of the Tora and the Cosmos. The profound understanding of a difficult problem and after prolonged discussion and debate to arrive at a solution to the problem gives infinite pleasure to those who are intellectually minded. The righteous in their elevated status next to G-d will be in a position to observe the true nature of problems, probe them, discuss their various ~~process~~ ^{of process} and finally see the real solution. This activity gives them infinite pleasure. The closer one is to G-d the greater is his understanding of the problem and the answer. The more one understands and the clearer his perception of the truth the greater his pleasure]

[How then was it possible] for ~~for~~ the soul of Samuel the prophet to be brought out before King Saul? He [Rav Aruoh] replied there ~~is~~ it occurred within twelve months [following

Shabbos 153a
 the separation of soul, ^{and} Nefesh - spiritual personality,
 from the body)

For we learned: The entire twelve months the body ~~remains~~ ^{remains} and the soul ~~goes up~~ ^{ascends} and descends. After twelve months the body is void and the soul ascends and does not descend any longer. [The soul and spiritual personality of man unadjusted to the new condition of being separate from the body hovers over the body for the first twelve months. It is also during this period that according to the Rambam the soul ~~and~~ ^{is} reunited to the body by G-d and is liable for punishment for sins committed ~~done~~ during the lifetime. Likewise, the soul can easily reappear to those people who are very great ~~sch~~ Tora scholars and saints. Thus, the soul of Rabeinu Hakodush reappeared to his family every Friday evening and ~~made~~ Kiddush - Moed Koton similarly ~~and~~ the prophet Samuel's soul appeared to Saul.] Tosfos comments on this subject and says: Nevertheless, when she [the soul] wants she descends as was true in the story of Rav Acha the son of Rav Yeshai [who appeared to Rav Nachman and had a discussion with him] and as ~~was~~ was the case with Rav Bero in the Chapter (Szykos Habatum - Bora Basre 58a. [Rav Bero] reach the cave where the patriarch Abraham was buried. He met Eliezer, Abraham's servant and asked him what is Abraham presently ~~doing~~ ^{doing} etc. Even though Eliezer's soul was hidden ~~not~~

* ~~to~~ the throne of G-d [Thus we learn that the ~~deceased~~ soul of the righteous at will ^{can} descend and appear to those ~~men~~ ^{men} who are great Tora scholars and saints.]

שבת קנה: אף הנהגו אל יסן אל פדיקס זינו יבו שלם ינמי אל עשבות
 ואל נשמך היו איעך ויהיה (פס) אגוני לרודה בצבוי
 פתיים [לא כה] אל יסן של הסעים היו אחר זון שלם
 אחר ה [רפעים] ואל נשמך היו אחר זון שלם איעך
 יוקצני בגוף כל היל [יסעיה מ] זניא ה איעזר אחר
 נשמך אל פדיקס גניזת מת [בסא בכפוז שזא
 ציפה (פס) אגון פיוה ברבזר התיים ואל רפעים צומח
 ויזכור [ומתן] אג צומח בסוף המע ומתן אחר צומח
 בסוף המע ומתן [ומתן] זכר אג [שני] זג (פס) איעך
 יוקצני בתים כל איעזר אג רב [זרן] אל גינונים
 אמי אל איעזר שניהנו לא אחר זכו הא מתא
 פני אחר שמש אלו ואלי צומח [מטרין] הלו יסן
 מתו הלו אין אכן מניח

קבר קני
 בני הולק האצק אל בית דלמו (קהל יב) סוף יצחק מלך
 מלמד של צדיק וצדיק עתה זו מבור לבי כבודו מלך
 מלך שנים היו אצדיו אצד בקן נבשין בולן בלדך אצד
 נבשין בלן לן כל אצד ואצד עתה זו מבור לבי כבודו

אמר ר' חסדיו לבו על אדם מושלג אליו כל קבדו מלי
 ונכסו אליו מאלו אכנה ויען אצדו אכל פאדג ימים
 [בניאויג]

אמר ר' יהודא מר שוין לו מנחמן בולכן י בני אצד
 ויולבין במקומו הדיא דלביב בקביות' דר' יהודא לוי
 היה לו מנחמן כל ימא בוד דבר ר' יהודא ב' אצד
 ויגבי קבוצת'ה אצדו אצד ימים איגמזיג ליה בחילמא דר' ~~יהודא~~
 יגודק אצדו אצד מלך פסמן שנת' אצד דצדו
 אצד

~~supplement~~ Part of this and other volumes are the contribution of
the author ~~of our sefer~~ ~~will~~ ~~be~~ ~~with~~
Another part ~~of our sefer~~ ~~will~~ ~~be~~ ~~with~~
held consist of Tora discussions our Rebbe had
that were recorded by ~~the author~~ ~~and~~
~~captured~~ Moshe ben ~~Loas~~ ~~Menachem~~

~~Sender~~ ~~was~~ ~~system~~. Since this sefer
was compiled after our Rebbe was
already in "Olam ~~#~~ ~~Holmes~~" ~~has~~ ~~the~~
above mentioned Talmid who ~~spent~~ was raised
by our Rebbe and knew his thinking,
substantiated his thinking by
Talmudic sources and also developed ~~so~~ our
Rebbe's ideas further. Since there was
such ~~Outside~~ a close Tora relationship
between Rebbe and Talmid it is impossible
to draw a ~~line~~ ^{LINE} segregating the Talmid's
additions from the Rebbe's original. What the
Talmid ^{may} have thought was his contribution
may well have been told him in a different
form at ~~one~~ time by our Rebbe. Furthermore,
the Talmid's ^{and} form of logic and Tora
presentation is a product to a large
extent of our Rebbe. ~~see supplement 13K~~

Outside of our personal regard ~~for~~ ~~to~~
our Rebbe ~~we~~ owe a debt ~~to~~ ~~society~~ ~~to~~
publish part of our Rebbe's thinking. Our
motive can best be understood by a
Jerushalme or Shekolim.

complement
 The close relationship of Rebbor and Talmid is substantiated by Moed Katan 26b.

יב"ד ר' יוחנן ור' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן
 ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן
 ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן ר' יוחנן ב"ר יוחנן

On following people a person has to tear "kriah" his garment and is forbidden ever to mend it so the tear wouldn't be noticeable. On the occasion of the death of his father, mother or Rebbi who taught him Tora. How do we know this, from Elisha as he saw Elijah [the prophet and his Rebbi] ascend to heaven in fiery chariots [so he cried out, "Father Father Father, the Chariot of Israel as well as his horses."

The question presents itself 'How can Elisha call Elya his father when he wasn't his natural father? How can the Gemora include a teacher of Tora in the same category of father mother? How can we include Elijah who never really died in the same category as those parents and teachers who really die?

The answer is that just like father mother bring the child physically to this world, a Tora teacher prepares his Talmid - disciple for the world to come. So is the answer of the Gemora in many places. However, another reason may be that a student Tora student who is Meshomes - attends his Rebbi - the actual only way of learning Tora, ~~some~~ develops after many years 'similar character traits' possessed by his Rebbi. Environmental factors may

However

the ~~com~~ However the comparison to Elijah may be the following: Just like Elijah actually lives so too a Talmid Chochem who develops a Talmid or Talmidim who personifies has the Rebbe's character traits - Middos and trend of thinking is actually living through his Talmidim as well as children. Therefore the Talmidim's Tora is in essence a continuation of the Rebbe and are to be considered to his credit.

A precedent to the above can be discerned in Shabbos 13b.

וְיָשָׁרְךָ לְפָנָיו וְיִשְׁמַח בְּעֲבוּרְךָ וְיִשְׁמַח בְּעֲבוּרְךָ וְיִשְׁמַח בְּעֲבוּרְךָ
ל"ח"ו

Who wrote the scrolls of ~~Fast~~ Fast Days [the days commemorating miracles happening to Israel] Chanania the son of Chizkiyahu and his assistants - [Talmidim - Tora students.]

likewise Shabbos 14b.

וְיָשָׁרְךָ לְפָנָיו וְיִשְׁמַח בְּעֲבוּרְךָ וְיִשְׁמַח בְּעֲבוּרְךָ וְיִשְׁמַח בְּעֲבוּרְךָ
ל"ח"ו
Shammai and Hillel legislated to form ritual Tummo [ritual impurity] on hands. And if you say Shammai and his assistants, Hillel and his assistants then it will be difficult from another saying of Ufa etc. therefore you have to say that they Shammai and Hillel legislated and their legislation wasnt accepted. then their Talmidim legislated and it was accepted.

So we see that Chidushe Tora can be formulated by and developed by Rebbe and Talmid so too in our case.

It is also our obligation to ~~four~~ fellow Jews to record our Rabbis Tora as is presented by Yerushalme Shekalim.

יְרוּשָׁלַיִם שֶׁקָלִים יוֹדֵי יִשְׂרָאֵל הָאֵלֶּיךָ נִתְּנָה מִלְּפָנֶיךָ סִיכְרִים
יְוֹדֵי יִשְׂרָאֵל (בְּהַ"א) עַם יִשְׂרָאֵל סִיכְרִים אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ
סְגוּלָתוֹ סְגוּלָתוֹ חֲמִשָּׁה אֵלֶּיךָ יִתְנוּ תְרוּמָתָךְ יְיָ

אומי

כ' חג'י במק' ה' ימ'אל בר' נחמן ה' ראשונים חרשו וצרכו

ניכשו כיסחו צרכו קצרו צמרו קצו צרו טחני הקיבו
10 קיטרו ואבו ואני אין אני זה אכיל

ניזק הקרבן בעדו כחומר אלא פי שראשונים צרכו כל הבעלות
אהקל אליו צדין קשה אליו אהבין דת' א בורין
Yerushalme Shekalim 13 b.

Rav Ashu said it is written a family of writers the dwellers of Yaovey

Why is it necessary to state the word writers? The answer is that [the Rabbis of old dating back before the destruction of the first temple] organized the Tora and classified it [in order to make it easier to understand]

Rav Chaji in the name of Rav Shmuel Bar Nachman said the early ones [Rabbis of old] plowed, sowed, ~~have~~ removed weeds, harvested, ground the wheat, cleansed the flour and baked. [this is an analogy to the fact that they didnt spare any effort in organizing, classifying, interpreting and simplifying the Tora. Nevertheless] we are unable to eat - [we are unable to

understand the Tora. Thus in each generation, scholars such as our Rabbis have to explain the Tora and illuminate its mysteries and difficulties. True, when Moshe Rabbeinu received the Tora at Sinai he learned all the ~~contingent~~ ^{halakim} and future interpretations. See Shekolim Yeruselme and Babi Bora Bas ~~Bas~~ ^{Bas} 117a.

However not all insights into the Tora and interpretations were recorded. When a scholar makes a statement in the light of his learning of Shas, and such statement can stand up against all ^{apparent} conflicting statements in Shas and Toskin, then such statement is another expression of God's eternal Tora. See Chasam Soffer and Igros Mohe ^{or Orech Chaim.} introduction.

We do not claim to be above error. Only a scholar possessing ^{איך דער מנהג} can utter Tora statements and know that they are true. However, ^{און דער מנהג} ^{און דער מנהג} ^{און דער מנהג} ^{און דער מנהג} ^{און דער מנהג} ^{און דער מנהג}

A judge can only reach his decision on the

basis of facts as he sees them. If he
 at a later date sees the facts differently,
 he then can change his decision.
 Lee Nidah

~~we are stating this~~ this and other
 thus what we say in our refer
 volumes is our best effort of recording and
 rewriting the thinking of our folks who
 is presently in the Olem Holmes. If there
 is an error we ^{ARE} the ones who
 stand to be corrected and we welcome
 any suggestions and ideas.

It is also possible that the Nashonim and Nebesh actually unite with the remains and their is a partial Techiyas Hama'im, as resurrection ~~The lips~~ meaning the This individual is resurrected to the extent that there is a whispering echo of the ~~deceased individual's~~ ~~Tora~~ conclusions. his Chidushe Halochos - original Tora conclusions every time they are learned.

The substantiation is from Yerushalme Shekolim 9b. רוח הקודש
 Ruach Hakodesh - divine inspiration, the quality necessary for Chidushe Halochos to be rule. אין אדם יכול להשיג את הרוח הקודש
 can bring about resurrection ~~love for our~~ ~~Rebbs~~ is infinite.

That is why
 פ"ד פ"ג
 פ"ד פ"ג
 פ"ד פ"ג
 פ"ד פ"ג

Tradition
 even when
 they are in their
 death state
 are called
 alive.
 Further
 substantiation
 is Shabbos See p.
 13a.

Tefer was
 necessary
 elaborated.
 develops
 many of
 our Rebbs'
 ideas. On
 by Talmudic
 references

ס'הגדוין ויכולין לכתוב פסוקים וכו' מן המדרש וכו' ואלה
 ואלה יכולין לכתוב פסוקים וכו' ואלה מן המדרש וכו' ואלה
 לתיקן ולעולם חמני הריני מושל באלן דמותם בקר
 ונשתה אומר אל הטאו שמעק גבירעזי חמני הריני פורת קאלי
 כפסוקי אחר איה אמפול זק מסל איה הזבר
 דומה למק בקר ועק זדיה או מברס נאג והיה זב בו בוויג
 גאר והוסיק בו טני קומיק איה חיה וקוז סומא אה או חיקי
 אומנו גבורה נאר אני הואה בגרגס בא ופרביקי אביאוס זכאלק
 רבה חיה דל קבו סומא ופיקא זכאלק ואמיק בא געל
 כרזס אמר אלן בגורו נאר היכן הן אמר או חיה כלוק יז
 רבילק אלק בקן אמר או סומא כלוק יק א ציניק אראות
 מה צדק הריבית חיה אל קבו סומא זמן אותם זכאלק
 אל הקבילו חביא נשתה וזווק רבול זמן אותם כאחז
 קלאמר יקרא אל המטיק אמר זמן זמן צמח יקרא
 אל המטיק אמר לו נשתה ואל הארץ זמן זמן רבול

How long does the body feel?

אין פה פירוש אלא ש' (138)
 למה א"ל ק"ל א"ל ש' א"ל ק"ל א"ל
 ח"ל א"ל ק"ל א"ל ש' א"ל ק"ל א"ל
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body ceases to feel.

Rab Avino said everything said before the body of the deceased is known to him until ~~for~~ for such time as the grave is filled with earth. In this matter there is a dispute between Rav Chyo and Rav Dimon the son of Petli. One says until the grave is covered, and one says until the flesh decomposes. The one that says until the flesh decomposes because it says his flesh shall pain him and his nefesh shall mourn him. The ~~one who~~ [It is evident that the flesh of the deceased feels as long as it remains] the one who says till the grave is covered because it says the earth [the human who came from earth - Adam - shall return to the ground as he was originally. Thus once he is buried, *

in this

The bodies of the great ^{pages} Zaddikim ^{pages and saints} never don't decompose is illustrated by ^{איתן קונק:} this story.

אמרי כבודי מרי עתידים לביקש רגויו עשרה וזכרתי וישב בצער ע
הארץ - קדושת יב, היפו קפואי בדו קפולו בערצא ברב נחמן נחמן נחמן
נמר גדו ה אגאי כי ימיה שתי ואמרו ייה ארע נחמן נחמן נחמן נחמן
אמרו יאמר איה ~~איה~~ נחמן נחמן נחמן נחמן נחמן נחמן נחמן נחמן
ימיה אמר איה ואו אמר ה מרי עתידים לביקש רגויו עשרה וישב בצער ע
בלא ידענו איה עץ והיא קרא כתיב וזוה רעם על הארץ כמיהה אמר איה
באקריין קולת לא אמריין נחמן רגויו ורק עצמות קנאה נחמן יב
בא מי שיש לו קנאה בלבו עצמותיו מרקיבים כל שאין לו קנאה בלבו אין עצמותיו
מרקיבים בקליה חזיה דעית ייה משוא אמר איה זיקוק מרי
אמרו וייה דביתא אמרו איה אית אדעתך דאמרו נביאי לא קרית דכתיב אז
ויבדעם כי אין ה גפתי אית דדודתם ~~דודתם~~ קברותיכם - ומקאל אז
אלו וכתיב כי עשר איה ואל עשר תשוב אל הרוח אשר את
קודם תפית המתים .

אגרת קל"ג:
 אל ההוא צדוקי לר אבהו אמריגי נשמתי אל צדוקים לנוצות
 ימות כסא הכבוד אובא טמוא היכא אטקיה זמתיאל הנשיבא אל
 כתב דתיק טקס עקר חובס הוה דתניא כל ית חובס לובו קייס ונשמתי
 עולה ויורדת זאתר יג חובס האוף בל ונשמתי עולה וקוב אינה יורדת
 תוספ דה ונשמתי עולה וי. אל על בני כשהיא רופה היא יורדת
 כי היה יא דלציל דרבי אגי ב ישיב וכנהיא מעלה דה הנאה דחובס
 הברתיק (לה דל ני וקס) דהוה מליין מערתי כי מטא למדתיא באדרהק
 אגיני ~~אל~~ ששכחיה אל. עזו עבד אברוק דקאו אגבא שמר ליה
 מאי קא עביד אברוק ומי אמר ליה נעול וליז וכו' זערי ששמתי
 היתה לנוצת ~~במחמת~~ כסא הכבוד. מר.

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קבר קני
 כי הולק האצק אל בית דלמו (קנה) יג] אור יצחק
 מלמד של צביק וצדיק נעלה או מדור אפי כבינו מלמד
 מלמד שנכס הוא וצדיק אציק בקן נכסין בואו בקר אצק
 נכסין בקן אכן כל אצק ואצק נעלה או מדור אפי כבינו

אמר ר' חסדיו רבנו א אצק מנא אצק אצק כל קבר קני
 ונכסו אצק הנאב אכני ויזק אצק אצק אצק ימים
 [במאליג]

אמר ר' יהודב מר שוין או מנחמן הולכן ו בני אצק
 ויולבין במקומו ה הוא דלביב בקביות' דר יהודה אצק
 היה או מנחמן כל יאא בוד פקר ר יהודה כי אצק
 ויגב בקביות' אצק אצק אצק ימים אצק אצק אצק
 יגודה אצק אצק אצק אצק אצק אצק אצק אצק אצק אצק
 אצק אצק

comfort for those who are to know
2) -
life

2) By mind we are not referring to the physiological processes of the brain but to the intangible mental processes such as cognizance of one self, others, and ability to reason and think.

© The mind and soul of the Mrs. Freedman is ~~also~~ present in this way gathering. I had an epiphany since Mrs. Freedman had no many mitzvahs we can be assured she is ~~in this world~~ ^{in this world} with a basic concept of Judaism universally accepted, as well, with some exceptions, is that life represents a synthesis of the mind or soul and body. The cessation of life in this world occurs when the mind or soul separates from the body. In Hebrew the equivalent of death is (אין) מיתא which is derived from the root (פ.ר.) ת.א.מ that means completion, the completion of one stage of life (and the separation synthesis of the mind or soul with the body.) When the body no longer is alive the mind or soul of the human nevertheless is very much alive and is conscious of itself and other minds, those with bodies and those minds separated from their bodies. How the mind fares in the world to be is dependent upon the quality and quantity of Mitzvohs the mind possesses. Mitzvohs mean deeds that a human performs in accordance with the Will of G-d as recorded in the Bible and Talmud - the Torah - and interpreted by competent Orthodox Rabbis. These Mitzvohs may be performed by the human while alive in this world or by his or her children, grandchildren, future generations or friends for the credit of the departed person. This accounts for the saying of the Kaddish, that represents one form of aid for the mind or soul of the deceased.

Just as G-d is Eternal so too is the Torah of G-d that teaches the Mitzvohs, Eternal. When a human performs a Mitzvoh his deed too becomes eternal. The human by performing a Mitzvoh is giving substance to the Word of G-d. By his volition he is transforming the Word of G-d to an actuality. Since the Word of G-d is Eternal, so, too, the actual transformation of the Word of G-d into a physical reality by performing a Mitzvoh gains the status of spirituality and becomes eternal. Thus the moments and hours during which a person performs a Mitzvoh may pass but the spiritual content of the Mitzvoh remains forever. This concept may be better understood in the twentieth century when images and sounds are transformed into electrical impulses, televised or radiod through millions of miles of space and then viewed or heard on receiving sets. Though no equivalent

our temporal world can compare to the spiritual and mystic concepts involved in the Revelation of the Torah on Sinai to Moses, over 3000 years ago, and the forces into operation when a human performs a Mitzvah, we can nevertheless find certain areas of similarity apparent with the ~~analogy of~~ ^{analogy of} ~~the temple of Jerusalem~~ ^{the televising and radioing} images and sounds. Similarly, the images and sounds can be preserved for centuries in the form of movies or taped records. What man can accomplish certainly is no great feat for the Creator of the World.

Thus a person performing Mitzvos has lived not a transient life but a life composed of minutes, hours and years of eternity. Thus Mitzvos also are translated to mean goals of man since the goal of man is to live a life that has eternal meaning and value both while the body is alive and later for his mind or soul.

Mrs. ~~_____~~, Zichrona Livora, mother of blessed memory, lived such a life that contained minutes and hours during each day of eternity. Mrs. ~~_____~~ was humble enough to seek the truth by seeking the guidance of a competent Orthodox Rabbi and Cabalist. She wasn't blinded by the passion of the times from consulting the treasure of 3000 years of Jewish scholarship and experience that recorded the word of G-d in the many English translation translated books of the wisdom of the Tanach that she read. Though caring for her family and responsible for the numerous ^{clerical} detail of work in her husband's practice that she assisted she nevertheless found time to collect and give personally clothes, money, comfort and time to needy families and causes. She saw the need of maintaining a kosher home and appreciated the beauty of Shabbos observance. Friday night in her home had a heavenly atmosphere with the lit candles, and recitation of Kiddush and emphasis on the mental and spiritual values in contrast with the ordinary weekday activity. These few items are briefly mentioned, as a tribute to Mrs. ~~_____~~. Were we to discuss in detail the numerous Mitzvos performed by Mrs. ~~_____~~ we would have to remain for hours. As the artist succeeds to capture the impressions of the moment on his canvas, Mrs. ~~_____~~ succeeded in leaving her thinking imprinted on the heart and minds of her husband, children, grandchildren and all who knew her. Every Mitzvah performed by members of her family and her friends will be a perpetuation of her memory ^{or thinking} and a blessing for them as well as Miri F.

Mrs. ~~_____~~, Zichrona Livora, may your memory be a blessing to everyone for eternal life. They way she of pure love and gave herself to her sister ~~_____~~ recall she was asked the how to.

3
5
Introduce

אברהם
ישראל
אלהים
אברהם
אלהים
אברהם
אלהים
אברהם
אלהים

10
Source of
אברהם
אלהים

11
אברהם
אלהים

11
אברהם
אלהים

12
Neshoma will ^{teach} speak to others in ^{שפה} language - ^{שפה} language
does not ^{decompose} decay
if they were not jealous of others ^{wealth}.

13
אברהם
אלהים

14
אברהם
אלהים

14
אברהם
אלהים

אברהם
אלהים

translation of 13
אברהם
אלהים