The following essay entitled *Life after Death* is in a sense a eulogy for my uncle and teacher, Horace Jacob Joseph, who departed this world 15th Kislev, 5728 (1968/69), in the Diaspora. The subject matter discussed, I believe, is classical and can become very helpful to many individuals who want to know what happens after death, according to Halachah: the teachings of Judaism.
The Gemara in Kudos page 104a relates that [prior to the Kabbal [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."
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 mitzvahs] she prayed, "May it be Your Will that the high should overpower the low." However, the Rabbis didn't cease from asking for mercy [and in that manner sustained the life of Rebbe] [when the maid saw that Rebbe was undergoing unnecessary suffering by remaining alive as the result of the other Rabbis' prayers. She felt that Rebbe's moral weakness and helplessness to be able to further develop in Olom Habo more than in his present crippling state remaining within his body. Mahashia] she then [ascended the roof] took an earthen jug and smashed it from the roof to the ground. The cracking noise surprised the Rabbis who interrupted their prayers [and in that instant] Rebbe's life passed away. The Rabbis [suspecting something was wrong] said to Bar Kapaora, 'find out Rebbe's condition.' He went and found that he had passed away. He then tore his garment and turned the tear backwards [in
order that it should remain inconspicuous.] He returned and started his conversation by stating: "Immortals and mortals seized the holy ark, where the Ten Commandments lie." The immortals vanquished the mortals and the holy ark has been taken into camp captivity. The Rabbis asked him [Bar Kapara] "did Rabbi pass away?" He replied "you said it, I didn't say it."

Our Rabbi

We too can cry that the immortals vanquished the mortals. Our Rabbi, the crown of our head, who personified a living Sheer Tora in the holy ark was ordered to the immortals by the True Judge, in the morning of 18th of Sivan. May He be blessed. We can thank God 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 Remora in Numbers 16:4a.
Jews observing Tora and Mitzvot are
transcendent to the laws of the Magazes.

In the case of our Rebbi, the great
Mercy of G-d, manifested itself by having
the medications administered to our Rebbi
effectively preserve him all these years. The
physicians attending him were amazed by
the fact of his preservation and saw in it
the direct involvement of Divine Providence.
Such was the statement of Dr. Wisch,

Our Rebbi to his daughter was a
child more than a father, to his
wife more than a husband, to his brothers
and sisters more than a brother, to his
sisters-in-law more than a father, to his
nephews and nieces more than an uncle, and
to his friends more than a Chaver. He was
a Talmud Choshen. His Tora and Ke-
This were the ways of the Torah.

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

Our Rabbi embo personified the character attributed to Aaron and all Tzadikim by the prophet Malachi 3:6:

"The Torah of Truth [בַּיָּד] was in his mouth, no wrong was ever found on him lips. With peace and straightforwardness did he go into the world and a multitude did he bring back from sin. For the people of his own generation belonged to us, sacrificing for us, enduring pain for us, whenever necessary, and yet at all times belonging to the ranks of His Neged and Nashima accomplishing their mission in this temporary existence, world on 12/15/37 joined the eternal time and space in Heaven. He the 12 transcended time and space. His Rabbi was great in Torah. He was a Tzadik and a Chasid. He was ready to sacrifice himself to learn and teach Torah and observe all mitzvos whether they be mezzara or medarabben. Though he could hardly speak he yearned to and was accepting.
a longer stroll where he would have the opportunity to be Morally Nora—spread the teaching of Torah. Though he could hardly walk, with his last strength he dragged himself to shoal and for the sea or to visit the sick, or the needy. He would deny himself and give to Tzedakah. He would on occasion go with worn and shoes and give the money for an Yeshua office. His idealistic devotion for his parents and the Torah and Torah that he accorded them were done and are themselves a complete chapter in the history of that our Rabbi.

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 it who knew him intimately to record these experiences with our Rabbi. Also, the vast harvest of his Tora thinking has to be collected, edited and prepared for publication. In this way our
Rebbe in the same sense as David Homelech will live eternally.

And in the oft-cited verse, "My soul magnifies the Lord..." (Psalm 113:1), God says, "Let my praise be as incense, according to the Incense," (Psalm 141:2). And God says, "I will bless you with the blessing of David, even with the heritage of my people Israel." (Psalm 132:17)

Jerusalem Shekolin 7(b)... And David expressed mercy from God, for it says, "May I live in your [holy] tents for ever, May I rest in the privacy of your wings, Selah." (Psalm 61:1) [The Gemara 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. "Almighty, may I merit that my words should be repeated in synagogues and in Tora study halls." Shimon ben Nezirin in the name of Rav Yitschak said, "Each Tora scholar, from whose name is repeated a Tora conclusion to Dve HaBacha—" in this
world [ among by those who are living ]
this lips move in the grave whisper [ in unison ]
together [ with the one who is repeating the ]
Dear Hallalah ]
Then the lips [ of the deceased Tora Scholar ]
whisper [ harmoniously ] in the grave etc.
The Gemara in Mekilim 7b above mentioned is difficult to comprehend by the Gemara and the Maase Hakatan. It says:

That says: כי אומרים אם נוהג בדין גור הוא בדיאוגר

Thus, scholars don't have a rest. I don't cease from studying Torah and observing such Mitzvot that require only mind and not body, even in Olam Haba. [The source is Tehillim 54:4, where it says and they will go from one strength to another.]

From the above Gemara, it is clear that only individuals who are not Torah scholars from all activity in Olam Haba and are called פּוֹרְשִׁים, those who are discharged from all obligations. However, they continue with their study as it is found in many places that they are engaged in Torah study—this being their greatest reward. If such is the case, what does the fact that these people a Dvar Torah is repeated by those in this world add to the benefit of the Talmid Chachamim in Olam Haba?
However, a possible explanation may be the following:

First it is mentioned Ad is 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 Tora, 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 Rechech into the Tora. He may have discovered a new insight, not known, but not recorded before.

In the same sense possibly may be understood the two Tora's: Tora from above and Tora from below. That Teshuva continue to engage in Torah study and Mitzvos requiring the mind refer to such study
of Tora as written and interpreted by others. The Gemora in Sheholvim 7d referring to the lips of the Talmid Chachom whispering in the grave refer to the repetition of the departed Chachom's original contribution of the departed Talmid Chachom.

This can be clearly understood more clearly by the Gemora ending in Haiga 15b. Yoma 87a and Sanhedrin 102b indeed say:

The deeds of a son - the Tora study and mitzvot of a son act to elevate to a higher spiritual status the position of his father and mother. Likewise the deeds of a disciple or other Tora scholar elevate the status of his Rabbi or his teacher.

Now when an individual studies the original thinking of a departed scholar, he is in effect his disciple like it says in

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 two setting in motion of life and the whispering of the lips. They are set in motion—meaning the three are elevated to a higher status in the company of Zadikim of greater status than before. The Neshomah

Here the Neshomah and Nefesh will speak, with their equivalent of what we consider lips, and somehow repeat their Chidushim in the company of these Zadikim. The elevation to a new and more important status is a very important event for the Neshomah and the Nefesh. Possibly at the time of elevation, the Neshomah and Nefesh lingers over the body.

That is why it says, "יִקְרָא יָוָן מִי הַנַּעַר " (Pshat in Rashi: The whisperer with him in the grave.

And again, it is possible that the Neshomah and Nefesh actually write with the remains every time. It is a custom in the Zadikim 474 to pray at the grave of each Zadik. It is a custom to say Rimonim that they should ask H-Shem that in their Zehus—fore the sake of the Zadikim our wishes be granted.

We also ask the Neshomah and Nefesh of the Zadik to be a Melitz Yeroker, a good pleader to beseech H-Shem for to me many fusion. Thus, it is evident that the Neshomah and Nefesh are to be found, occasionally near their body remains. See Shellos 153.)
It is also possible that the Nachmos and Refesh actually unite with the remains and their is a partial Teshuvah, Taniuim, as the lips, meaning the this individual is resurrected to the extent that there is a whispering echo of the Torah Conclusions. This Chidusa Halochos - original Torah conclusions every time they are learned. The substantiation is from Jerushalme Shulchan 91.

Rash Makorah - divine inspiration, the quality necessary for Chidusa - which can be bought according to the Rabbi Rebbi is infinite.

Further information is needed to be made.

The Nachmos are called alive, as the death state is not a death. Further substantiation is needed. See issue.

Later was necessary to develop our ideas. Our reference.

On reference.
further evidence that the body feels in
from Sanhedrin 91a (26a).

The Sēnōra asks since the body and soul, when apart can't
punish how can death be punished?

It takes the soul and places it into the
body, and punishes both of them.

The Sēnōra 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!"

When the king discovered that fruit was missing,
both the blind and lame man agreed

The king denied partaking of any fruit, claiming
that it was impossible for him to reach the
fruit tree. The king wrote to their game,
ordered the lame man on top to get on the
shoulder of the blind man. After obeying their
machination, he punished them. So too with
the body and soul.

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

However, according to the Chérim of
Rabbi Yosef Albo, the above will be true only to
the Tanna'im and the others who follow his
theory. According to the Tanna'im, the above
Sēnōra refers to the period following Tisha B'Av,
when all people no matter how evil
will be brought back to life. Then they will be punished.
Another meaning [for the establishment of Megilla Taamim - Celebration of Piousness] to commemorate great victories for Jewish People during history is that the deceased don’t feel the pain [the people even during the era of the Romans suffered many tribulations and saw many victories over their mistresses at the Hand of God, that these deliverances lost the aura since then, and deliverance was so often recurring they became insensitive to the miracle] such as the deceased being [the mourning were] as insensitive to the theme. [the benzina] is not so. Rav 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 flesh [the spiritual personality that man develops while alive, distinguished from the soul, given to man at his birth at the time of conception] will mourn for him [that he no longer is] living in the sense that his body, blood and soul are united. Therefore, say, dead flesh in a living human [those sensitive tissues does not feel the cut of the knife].

Thus, it is clear that the body feels pain and suffering as punishment by G-d. Whereas, the body can feel greatest gratification and pleasure when other people review Chiddushei Torah - Torah Conclusions of the deceased Torah Scholar.
The bonds of the great British Empire are illustrated by the

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How long can the body remain and not decompose? The answer to this question is discussed by Yemen.

Rav Yehudah said: The righteous are destined to become earth because it says, and the earth shall return to the ground as it [originally] was [before I created Adam] — Kebels 14.

Certain workers were working in the land of Rav Nachman. There appeared Rav Achai, the son of Yehudai. The workers, who had been deceased for a long time, the workers came to Rav Nachman and reported the advent of this man, the son of Yehudai. He [Rav Nachman] came and said to him, "Who are you?" He replied, "I am Achai, the son of Yehudai." Then Rav Nachman said to him, "Rav Achai," I heard Rav Mari said, the righteous are destined to turn to earth. "I have not seen any body, instead your 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."

[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" — Kebels 14. He [Rav Achai] answered: You read Kebels but haven't read [Mishle] Proverbs, when it says: And the bones of the man [who had jealousy when his mind and soul and body were together] will decompose. Proverbs 14. Each one who
Shabbos 152b

Has jealousy in his heart, his bones not, whoever doesn't have jealousy in his heart his bones don't decompose." [Rav Nachman] approached him closes 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 God. When I shall open your grave - Ezekiel 37. [only then, 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." [Now then is it possible that the righteous who were never jealous to escape this select?] He replied [Rav Achai] that sentence just quoted refers to one instant before the deceased will be resurrected and their soul, spirit, and body will be united.
Is it possible for the righteous, who are deceased, to reappear any place on earth at will?

This is discussed by Sefera Shabbos 152b and 153a, as well as Targum 153a.

A certain Tana'indee [who] deduced that the Rabbis held the correct tradition on certain Oral Laws, including the facts about immortality of the soul, nefesh-spiritual personality, and the resurrection of the deceased. Said to Rabbi Akiva, "You say that the souls of the righteous are hidden under the Heavenly Throne. They are elevated to the highest status of Holiness. And soul and nephesh-spiritual personality of man are then able to derive an indescribable gratification that never ceases as they comprehend the secret of the Torah 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 aspects, 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.

[The Tana'indee] asked Rabbi Akiva, "Is it possible for the soul of Samuel the Prophet to be brought out before King Saul?" Rabbi Akiva replied, "It occurred within twelve months following..."
Thus we learn that the righteous at will can descend and appear to those men with our great Tora scholars and saints.

The fulfillment of the command "Thou shalt love the Lord thy God with all thy heart and thy soul and thy might" is the key to the study of the Tora. The study is a means by which the Tora scholar and saint can reach the secret of the spiritual personality. The study is a means by which the Tora scholar and saint can reach the secret of the spiritual personality.
לא ניתן לตน את התוכן הכתוב בתוכנית זו. הכתובת היא בכתב יד והיה קשה להarserה כדי להמסיר את התוכן הכתוב. אם יש לך תהליך נוסף או דרך נוספתchts הכתיבה, ניתןリン להמסיר את התוכן הכתוב על ידי הטלה.
The author, however, is to me the least of our Rabbis. I have been reading the Talmud for a long time and have become acquainted with its contents. Since this Talmud was compiled after our Rabbis, it was already in their hands, which were raised by our Rabbis and known to them. In their thinking, it was substantiated by Talmudic sources and was developed as our Rabbis' ideas. Further, since there was a close relationship between Rabbis and Talmud, it is impossible to draw a line separating the Talmudic additions from the Rabbis' original. What the Talmud may have thought was its contribution may well have been told him in a different form at some time by our Rabbis. Furthermore, the Talmud's form of logic and Talmud presentation is a product of a large extent of our Rabbis. Outside of his personal regard for our Rabbis, and a debt to society to publish part of Rabbis' thinking. Our motive was best and understood by a Jewshdance or thekkin.
The close relationship of Reuben and Talmud is substantiated by Masek Katan 26b.

In following people a person has to wear "t'nah" his garment and is forbidden even to mend it so the fear wouldn't be noticeable. Noticeable. On the occasion of the death of his father, mother or Rabbi who taught him Tora. How do we know this, from Eliezer, as he saw Elijah [the prophet and his Rabbi] ascend to heaven in fiery chariots chariots?) to be creed out.

"Father, Father, Father, the chariot of Israel as well as his house."

The question presents itself. How can Eliezer call Eliezer his father when he wasn't his natural father? How can the Leavon include a teacher of Tora in the same category as 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 Talmud - disciple for the world to come. It is the answer of the Leavon in many places. However, another reason may be that a student Tora Student in Mesheches, attends his Rabbi the actual only way of learning Tora develops after many years. Similar character traits possessed by his Rabbi. Environmental factors may
The Tanna, however, is different. The Tanna, he is different from the Tanna, the apologist. The reason is that unconsciously certain traits of the Tanna pass to the Tanna student. Thus Malachi says, and the Tanna Haggiga formulizes, "As you shall not seek..."

If the Tanna has the character, personality, and inner self of an Angel of God [as a result of his devoutness, Tanna Mithqal] then you shall seek Tanna from his mouth, otherwise you shall not seek.

In the case of our Tanna, the same Tanna, Joseph Legi, he was in the category of an Angel of God. His neighbor, Tobi, said the Hekhalot merit to attend them, and especially toward the very inner Tanna's life. We are daily touched with him more and more of the years. Thus, he developed, we thank God, many of the personality traits of our Tanna and his trend of thinking.

The other question we found now: Can Elyakim the prophet, who ascended with body to Heaven, be used as a source of the laws to be followed for deceased parents and Rabbis. The Tanna Haggiga formulated here, asks the question "As you shall not seek..." He replied, "Elyakim still lives, he replied, 'I saw Yeremoni.'" Since it says, 'that Elyakim never saw him again, to him, Elyakim, the Elyakim was like deceased.'"
However, the comparison to Elijah may be the following: just like Elijah actually lives as he
a teacher of Chochmah who develops a Talmid or Talmidim
who personifies his the master's character traits
Middos and trend of thinking is actually
living through the Talmudim as well as
children. Therefore the Talmudim's
Tora is in essence a continuation of the
Rebbitz and are to be considered to his
credit.

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

who wrote the Scroll of Fast Days
[the days commemorating miracles happening to
Israel.] Chananya the son of Chizkel and
his assistants - [Talmudim - Tora students.

Likewise Shabbos 14b

Shammua and Hillel legislated the form ritual
Tuma [ritual impurity] on hands. And if
you pray Shammua and his assistants Hillel
and his assistants then it will be difficult
from another saying of R. Eliezer. Therefore you have

to say that R. Shammua and Hillel
legislated and their legislation wasn't accepted.
Then their Talmudim legislated and it was
accepted.

So, we see that Chidushe Tora can be
formulated by f a developed by Rebbitz and Talmid
so too in our case.
It is also our obligation to keep the Torah as is presented by Jerusalem Shekalim.

13b.

Reuven Cohen Oraded: As inferred, to be learned in all things, not only in the holy books but in every sphere.

I have heard, to be learned in every sphere, as is written in Jerusalem Shekalim 13 b.

Rab Sopher said, it is written to dwell in the land of Jacob. 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 Torah and classified it in order to make it easier to understand.

Rab Chazi in the name of Rav Shmuel Ben Nachman said: The early ones [rabbinic] planned, parsed, harnessed, weeded, harvested, ground the wheat, cleansed the flour, and baked. [This is an analogy to the fact that they did not spare any effort in organizing, classifying, interpreting, and simplifying the Torah. Nevertheless, we are unable to eat.]
understand the Torah. Thus in each generation, scholars such as our Rabbi have to explain the Torah and illuminate its mysteries and difficulties. True, when Moshe Rabbeinu received the Torah at Sinai he learned all the contemporary and future interpretations. See Shemot Yevreish and Bet Bi

But we know that not all insights into the Torah and interpretations were recorded. When a scholar makes a statement in the light of his learning of Torah, and such statement can stand up against all conflicting statements in Torah and Rishonim, then such statement is another expression of God's eternal Torah. See Chazam Toffer

and Zanoa Menah, introduction.

We do not claim to be above error. Only a scholor possessing 773737 can utter Torah statements and know that they are true. However, 373737

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.

This Midah

We are stating this this another
thus what we say in your letter

Volume is our best effort of recording and
revisiting the thinking of our Delhi Who
is presently in the Omen Houses. If there
are errors we are the ones who
stand to be corrected and we welcome
any suggestions and ideas.
It is also possible that the Hasdee and Nebech actually unite with the remains of their is a partial Teshuva Hamaarim, as resurrections. This individual is referred to as a whispering echo of the Torah conclusions, his Chidush Makocho - original Torah conclusions every time they are learned. The substantiation is from Yerashalmie Shalshelet 9b.

Traditional interpretations of their death state are called alive.

Further substantiation is Shalshelet 13a.

After was necessary elaborated.

developed many of our Talmudic references.
Rav Amno 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 Chya and Rav Shim'on the son of Petti. 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 nefesh shall mourn him." The one who says: "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 one who is buried, ..."
The bodies of the great Zaddikim, Saints, and Sages never decompose is illustrated by this story.
וירבד בקיה:
 Seite דה טעומ:
 בְּנֵי דַּקְרֵי, יָנָא עָבִּידְוּ, לְאָרָה יִנְדָּל
 בְּכָלָם כָּא דַּכְּבֵי, קרְצִים בְּנֵי דַּקְרֵי, יָנָא עָבִּידְוּ, לְאָרָה יִנְדָּל
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 בְּכָלָם כָּא דַּכְּבֵי, קרְצִים בְּנֵי דַּקְרֵי, יָנָא עָבִּידְוּ, לְאָרָה יִנְדָּל
I believe in the power of love and the importance of friendship. When we come together, we can make a difference in the world. It is a rare gift to connect with another person and share a moment that is both beautiful and meaningful. I cherish these experiences and look forward to them with great excitement.

In my free time, I enjoy reading, painting, and exploring nature. I find solace in the beauty of the natural world and the creative process of expressing myself through art. These activities help me stay grounded and refresh my mind.

One of my favorite things to do is to go for long walks in the park. I love to observe the changing seasons and the way the landscape transforms over time. It is a reminder of the cyclical nature of life and the beauty that can be found in the simplest of moments.

I am always seeking new opportunities to learn and grow. I believe that education is a lifelong journey and that we are never too old to learn something new. I am committed to expanding my knowledge and deepening my understanding of the world around me.

In summary, I am a person who values relationships, nature, and learning. I am passionate about making a positive impact in the world and am always looking for new ways to do so. I am committed to living a life of purpose and meaning, and I hope to find a partner who shares these values as well.
be responsible. That is why the Sefera in Haggiga 15b accuses Rava Neir for learning Tora from Acher, the apostate. The reason is that unconsciously certain traits of the teacher pass to the Torah student. Thus Malachi says and the Sefera Haggiga formulates. 18a

If the Rabbi has the character, personality and inner self of an Angel of God [as a result of his devotion to Torah. Midrashim] then you shall seek Torah from his mouth, otherwise you shall not seek.

Thus, we develop, we learn and develop in our Rabbi, from our Rabbi, from our Rabbi. The Aramaic is repeated. In this case, a Zekhar, merit to attend him, and especially toward the end of a Rabbi's life, is in daily touch with him some most of the years. Thus, he develops, he learns much of the personality traits of our Rabbi and his mode of thinking.

The other question we posed, how can Elijah, the prophet, who ascended like with body to heaven be used as a source of the laws to be followed for deceased parents and Rabban.

The Sefera Nebi Vatchon in a asks the question 17b 18a 18b 10a 11a 12a 13a 14a 15b 16b. 17b 18a 18b.

And Rashi takes to New York. New York as it says [that iska] never saw him again, to him [Elisha] [Elijah] was like deceased.
The concept of the mind and soul is present in various religious and philosophical traditions. In Judaism, the mind and soul are considered separate entities, and death is seen as the separation of the soul from the body. This concept is rooted in Hebrew language, where the word נפש (nafš) refers to the soul, and the body is referred to as עליון (elevon).

When a person dies, the soul is said to ascend to heaven, and the body remains in the realm of the physical world. The soul is considered to be immortal and eternal, whereas the body is temporary and subject to decay.

In the context of Jewish law, there are specific practices and rituals associated with the soul, such as the recitation of the Kaddish, a prayer for the dead. The Kaddish is said for a period of 30 days after death, and it is a prayer for the soul of the deceased to be freed from suffering and to find peace.

The concept of the soul is also deeply intertwined with the concept of the Torah, which is considered the eternal word of God. When a person performs a mitzvah (a commandment), it is said to become eternal, as it reflects the will of God and is in alignment with the Torah. The act of performing a mitzvah is seen as transforming the commandment into reality, and the soul of the person whose mitzvah is performed is said to be elevated.

In modern times, the concept of the soul has been studied in various fields, including psychology and neuroscience. The idea of the immortal soul is often contrasted with the concept of the mind, which is considered to be the seat of consciousness and awareness. The relationship between the mind and body is a central theme in contemporary philosophy, with debates about the nature of consciousness and the possibility of mind-body dualism.

Though no equivalent...
and thus concludes Mrs. Richardson Brown's story, may your memory be a blessing to everyone for all your days as you have lived so long to grace this world with your presence. May your children and grandchildren be happy and prosperous. May your memory be a comfort to all who knew you. May God bless you and keep you forever.