

ב"ה

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לעילוי נשמת רעות בת שעיה

IN MEMORY OF REUT BAS SHAYA
REUT



משנה
בשמה For

MISHNA For NESHAMA



Reish

is the twentieth letter of the aleph-bet and has a numerical value of 'two hundred'. Reish means 'poverty'. It's interesting to note that, in the Talmudic era, a person who had less than 200 coins was considered below the poverty level and was entitled to receive tzedakah from the synagogue. The Sages teach us that in G-d's eyes, tzedakah and acts of kindness are equivalent to all the mitzvot of the Torah. Elsewhere they write, "Great is tzedakah, for since the world was created until this day the world exits upon tzedakah". It has always been the custom that every Jewish home should have a tzedakah pushka (a charity box).

אבות ב,א

רַבִּי אומר: איזוהי דרך ישרה שיבר לו האדם? כל שהיא תפארת לעושה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרן של מצוות. והוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. והסתכל בשלשה דברים, ואי אתה בא לידי עברה; דע מה למעלה ממך: עין רואה, ואזן שומעת, וכל מעשיך בספר נכתבין.

Avot 2:1

Rebbi would say: Which is the proper course for man to choose for himself? Whatever is harmonious for the one who does it and harmonious for humanity. And be careful with a minor commandment as with a major one, for you do not know the rewards for fulfilling commandments. Consider the loss through fulfilling a commandment against its reward and the gain of a transgression against its loss. Contemplate three things and you will not come to sin: Know what is above you: an eye that sees, an ear that hears, and all your deeds are inscribed in a book.

Insights

Ethics of the Fathers is the only section of the Mishna devoted exclusively to the ethical and moral statements of the Sages. It contains timeless wisdom and advice.

Our Mishnah shares the wisdom of Rebbi, Rabbi Yehudah the Prince. His contemporaries called him 'our Holy Teacher', and he attained the ultimate level of wisdom and greatness. He was responsible for committing the Oral Tradition to a text known as the Mishna thereby preserving Jewish law for all time.

There are approximately 7.9 billion people who populate the planet Earth. The world has existed for over 5780 years. Who knows how many humans have lived since the time of Adam and Chava. Our time here is transient even if we live till 120. We may begin to question our very existence. Do we really make a difference? Or posed slightly different, would the world be any different if we were never born?

This is a very sobering thought.

The Baal Shem Tov (1698 - 1760), the founder of the Chassidic movement who stressed the importance of serving G-d with joy and happiness, offers a unique insight into the phrase 'Know what is above you'. He writes that everything we say and do has an impact in heaven. If we act in a benevolent and kindly fashion to our fellow human beings, G-d's attribute of compassion will be revealed through the supernal worlds.

The phrase reads, know that what occurs above in the celestial worlds is from you.

The next time we are feeling down, remember that we do count; our actions do make a difference. And what we do down here on earth impacts all the way up to the upper spiritual worlds.



אבות ג,א



Ayin

is the sixteenth letter of the aleph-bet and has a numerical value of 'seventy'. Ayin means an 'eye'. The Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, writes: When I was four years old, I asked my father, "Why did G-d make people with two eyes? Why not with one eye, just as they have one nose and one mouth?" His father answered that there are things we must look at with our right eye, with affection and empathy, such as when we look at another Jew. And with our left eye we should look at things that are unnecessary and superfluous.

עַקְבִּיָא בֶּן מַהֲלַלְאֵל אוֹמֵר: הִסְתַּכַּל בְּשִׁלְשָׁה דְבָרִים וְאֵי אַתָּה בָּא לִיְדֵי עֲבָרָה: דַּע מֵאֵין בָּאתָ, וְלֵאן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עֹתִיד לִתֵּן דִּין וְחֲשָׁבוֹן. מֵאֵין בָּאתָ? מִטְּפָה סְרוּחָה. וְלֵאן אַתָּה הוֹלֵךְ? לְמָקוֹם עֶפֶר, רֶמָה וְתוֹלְעָה. וְלִפְנֵי מִי אַתָּה עֹתִיד לִתֵּן דִּין וְחֲשָׁבוֹן? לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא.

Avot 3:1

Akavya ben Mahalalel would say: Consider three things, and you will not come to sin: Know from where you came, and to where you are going, and before Whom you will have to give an account and reckoning. From where did you come? From a putrid drop. Where are you going? To a place of dust, worms, and maggots. Before Whom will you have to give an account and reckoning? Before the King of kings, the Holy One, blessed is He.

Insights

Ethics of the Fathers begins by telling us that the transmission of the Torah started with Moshe receiving the Torah from G-d at Mount Sinai. Why? This tractate deals with morality and ethical conduct issues, not laws mentioned in the Torah. We may erroneously conclude that these ideas and ideals are the personal reflections of the Sage who said them. Therefore, the tractate begins with the transmission of the Torah from G-d to Moshe - Moshe also received this tractate's traits and ethics at Mount Sinai.

Our Mishnah states that after 120 years we will stand before the Heavenly Court. And we need to remember, "before whom you are destined to give judgment and accounting."

This statement seems somewhat problematic. Normally, a person gives an accounting of his actions, and then the judge sentences him. Why then does our Mishnah speak of judgment first and then an accounting of one's actions? Secondly, the Mishnah seems to be

saying that the person who has passed away will be acting as the judge and passing judgment as the text reads, "before whom you are destined to give judgment." Isn't the deceased person the one being judged and not the one judging?

The Baal Shem Tov (1698 - 1760), the founder of the Chassidic movement, explains: When a person passes away and stands before G-d, before being judged, he is asked to act as judge for another person who had passed away. After ruling, the Heavenly Court demonstrates how his life parallels the other person's life, and his verdict is, in fact, the verdict he will receive.

"Before whom you are destined to give judgment," - yes, we pass judgment on another person first, and then we give an "account" that demonstrates how both lives are very similar.

Let us never forget that G-d will judge us the way we judge others.



מועד קטן ג,א

וְאֵלֵינוּ מְגַלְחִין בַּמוֹעֵד. הַבָּא מִמְּדִינַת הַיָּם, וּמֵבֵית הַשְּׂבִיָּה, וְהַיּוֹצֵא מֵבֵית הָאֲסוּרִין, וְהַמְּנַדֵּה שְׁהַתִּירוֹ לוֹ חֻכְמִים; וְכֵן מִי שֶׁנִּשְׁאַל לְחֻכְם וְהַתֵּר, וְהַנְּזִיר, וְהַמְּצַרֵּעַ הָעוֹלָה מִטְּמֵאָתוֹ לְטַהֲרָתוֹ.

Moed Katan 3:1

And these may shave and cut their hair on Chol Hamoed (the intermediate days of a Festival): One who arrives from overseas; and one who is released from a house of captivity; and one who comes out of prison; and one who had been ostracized and the Sages released him; and similarly one who requested a Sage to dissolve his vow of not cutting his hair, and was released from it; and the Nazirite; and the leper who needs to shave his entire body in order to leave his state of ritual impurity and regain his ritual purity. Since these people were not able to cut their hair on the eve of the Festival, they are permitted to do so on the intermediate days of the Festival.

Insights

What is Chol Hamoed? The words Chol Hamoed literally means “the weekday of the holiday” and refers to the “intermediate period” of the festivals of Passover and Sukkot.

Work is prohibited during the full-fledged festival days of Pesach and Sukkot, much like Shabbat. On Chol Hamoed, however, we are permitted to do many activities, such as using electricity or driving a car.

The Rambam (12th-century scholar) explains that Chol Hamoed is called a holy gathering and is the time when the Festival sacrifice was brought in the Temple. There are four mitzvos of the Torah that are called a sign of G-d's special relationship with us: Circumcision, Shabbat, Yom Tov (including Chol Hamoed), and Tefillin. Because Chol Hamoed is included in this very special category, we should treat Chol Hamoed with great respect. For example, our attire should be similar to what we wear on Shabbat.

Our Sages tell us that during Chol Hamoed, we should increase our Torah study.

Our Mishnah deals with the laws of Chol Hamoed. The Sages prohibited shaving or taking a haircut during Chol Hamoed. The reason is that they were concerned one would delay the haircut until Chol Hamoed, when they have more time, and enter Yomtov in a disheveled state.

Our Mishna mentions various situations when permission was granted to have a haircut on Chol Hamoed. Since he did not take a haircut before Yomtov because it was forbidden, we can assume that if he were permitted, he would not delay the haircut till Chol Hamoed.



Vav

is the sixth letter of the aleph-bet and has a numerical value of ‘six’. The meaning of vav is ‘and’. The first time it is used is in the opening verse of the Torah. “In the beginning G-d created the heavens and [vav] the earth.” It serves to join heaven and earth, spirit and matter. Likewise, the human being is a fusion of the spirit and matter, the soul and the body. The shape of the vav symbolizes humility. Humility is the key to creating harmony between body and soul.



Taf

is the twenty-second letter of the aleph-bet and has a numerical value of 'four hundred'. It is the final letter of the aleph-bet. It is, in a sense, the culmination of all existence. Not by chance is it the first letter of the words *techiyat hameisim*, the resurrection of the dead, when the souls of all our departed loved ones will be reunited in their physical bodies here on earth. May it be soon in our time.

ברכות דא

תְּפִלָּתָא תְּפִלַּת הַשַּׁחַר עַד חֲצוֹת; רַבִּי יְהוּדָה אֹמֵר: עַד אַרְבַּע שָׁעוֹת. תְּפִלַּת הַמְּנַחָה עַד הָעֶרֶב; רַבִּי יְהוּדָה אֹמֵר: עַד פְּלֶג הַמְּנַחָה. תְּפִלַּת הָעֶרֶב אֵין לָהּ קָבַע. וְשָׁל מוֹסְפִין כָּל הַיּוֹם; רַבִּי יְהוּדָה אֹמֵר: עַד שִׁבְעַת שָׁעוֹת.

Berachot 4:1

According to the Sages, the morning prayer may be recited until mid-day. Rabbi Yehuda says: It may be recited only until four hours after sunrise. According to the Sages, the afternoon prayer may be recited until the evening. Rabbi Yehuda says: It may be recited only until the midpoint of the afternoon. The evening prayer may be recited throughout the night and is not limited to a specific hour. According to the Sages, the additional prayer may be recited all day. Rabbi Yehuda says: It may be recited only until seven hours after sunrise.

Insights

As outlined in our Mishnah, we are obligated to pray three times a day. Before the morning prayers, we recite a prayer as soon as we awaken and while still in bed. The prayer is called the *Modeh Ani* - 'I give thanks'. With this prayer we thank G-d for giving us another day of life. The prayer translated into English: 'I thank you, living and enduring King, for You have graciously returned my soul within me. Great is Your faithfulness.'

The Chassidic Masters offer two very profound insights into the deeper meaning of this prayer. Firstly, we don't simply thank G-d for giving us another day of life which is worth expressing gratitude to the Almighty. We explicitly thank G-d for returning to each and every one of us our own soul. By G-d returning our soul to us, G-d is telling us that we count and have a unique mission that no other human being can accomplish. What an uplifting and motivating idea!

The second idea that we need to contemplate: We acknowledge

that the night before, while sleeping, our soul returned to Heaven to give an account of our daily actions, and the soul was probably in less than pristine condition. G-d, in His infinite kindness, gave us another chance. And so it goes, every day we spend on Earth G-d is saying: I will give you the benefit of the doubt, and hopefully, today will be better than yesterday.

We, therefore, thank G-d for giving us another opportunity to get things right. We thank G-d for giving us a second chance.

Imagine if we treat everyone we encounter in the same manner and give them the benefit of the doubt, a second chance. What an impact it would have on our family, community, and perhaps whole nations! If we feel it is too much to expect, remember the only reason we are alive today is because that is how G-d related to us.

שבת כא,א

בְּוִטֵל אָדָם אֶת בְּנוֹ וְהֶאָבֵן בְּיָדוֹ, וְכִלְכְּלָהּ וְהֶאָבֵן
 בְּתוֹכָהּ. וּמִטְּלִטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה וְעִם
 הַחֲלִין. רַבִּי יְהוּדָה אוֹמֵר: אֶף מֵעֲלִין אֶת הַמְדַמֵּעַ
 בְּאַחַד וּמֵאָה.

Shabbat 21:1

On Shabbos, one may take his son into the house, even though there is a stone, which is muktzeh (cannot be moved), in the child's hand. And it is permissible to take a basket with a stone inside on Shabbat. And one may move ritually impure teruma (food designated for the Cohen), which may not be eaten and is muktzeh (cannot be moved), with ritually pure teruma, as well as with non-sacred produce. Rabbi Yehuda says: One may even lift a measure of teruma that was nullified from a mixture of one hundred measures of non-sacred produce and one measure of teruma.

Insights

There are thirty-nine categories of work prohibited on Shabbat by Torah Law. Many have the misconception that Jewish law prohibits labor on the Shabbat and, therefore, they don't understand why we cannot turn on a light that takes no effort. Or driving a car to the synagogue, which takes less effort than walking.

The mistake lies in the inaccurate translation of one word in the Torah. When the Torah discusses the prohibition of not working on Shabbat, it does not use the word 'avodah' which is translated as work or labor. Instead, it uses the word 'melacha' which means a creative activity that demonstrates man's mastery over nature. By refraining from such actions, we acknowledge that G-d is the ultimate Creator and Master.

The Sages also enacted edicts whose purpose are to preserve the spirit of Shabbat as a day of rest and holiness. One such law is called muktzeh - certain objects must be set aside and not moved on Shabbat.

Some reasons for this law are: Since it is forbidden to work on Shabbat, one might utilize the free time to rearrange the items in their home and carry them from one place to another, in contrast to the spirit of Shabbat as a day of rest.

The Sages restricted the handling of items whose primary function is for an activity forbidden on Shabbat. Writing on the Shabbat is one of the thirty-nine Torah prohibitions. If we were permitted to hold a pen, inadvertently we may come to write with it. To safeguard this law, the Sages decreed that handling a pen is prohibited.



Nun

is the fourteenth letter of the aleph-bet and has a numerical value of 'fifty'. Nun means 'fish' in Aramaic, the language of the Talmud. When we stand by the sea and look down, all we see is water. Yet, we know beneath the surface there are thousands of different species of fish, coral, and vegetation. The fact that we can't see it does not negate its existence. Similarly, there is a spiritual world where the soul of the departed resides. Our inability to see it does not mean that it doesn't exist.



Shin

is the twenty-first letter of the aleph-bet and has a numerical value of 'three hundred'. On the tefillin worn on the head are two shins - one with three vertical lines protruding from the base and one with four. They symbolize our three forefathers and our four mothers. When one loses a parent, mourning is for twelve months. For all other blood relatives, mourning is for thirty days. When we lose a parent, we have lost the golden link in the chain that takes us all the way back to Abraham, Yitzchak, Yaacov, Sarah, Rivkah, Rochel, and Leah. Hence, the mourning is more intense.

שקלים גא

נְשִׁלָּשָׁה נְשִׁלָּשָׁה עֶשְׂרֵי שׁוֹפְרוֹת, נָשַׁל נָשָׁה עֶשְׂרֵי נְשִׁלָּחוֹת, נְשִׁלַּשׁ עֶשְׂרֵי הַנְּשִׁתְחוּיֹת הָיוּ בַּמִּקְדָּשׁ. נְשַׁל בֵּית רַבֵּן גַּמְלִיאֵל וְנָשַׁל בֵּית רַבִּי חַנִּינָא סְגָן הַכֹּהֲנִים, הָיוּ מְשִׁתְחוּיֵי אַרְבַּע עֶשְׂרֵי. וְהֵיכָן הִיָּתְהָ יִתְרָה? כְּנֶגֶד דִּיר הָעֵצִים, נְשַׁכֵּן מְסַרְתַּת בְּיָדָם מֵאַבוֹתֵיהֶם שְׁשָׁם הָאָרוֹן נִגְנָז.

Shekalim 6,1

In the Temple there were thirteen chests, thirteen tables and thirteen prostrations. Members of the household of Rabban Gamaliel and of Rabbi Chanina, the chief of the priests, would prostrate fourteen times. And where was the additional prostration? In front of the wood storage yard, for they had a tradition from their ancestors that the Ark was hidden there.

Insights

King Solomon built the First Temple in 827 BCE, and it lasted for 410 years until the Greek Assyrian Empire destroyed it. The Jewish people were sent to exile in Babylonia for 70 years. It was during this period that the miracle of Purim happened. The Jewish people then returned to the Land of Israel, and under the guidance of the Prophets Ezra and Nechemya the Second Temple was built. It was completed in the year 349 BCE and lasted for 420 years. During this period the miracle of Chanukah occurred. It was destroyed by the Roman Empire in the year 69 CE. The third and final Temple will be built by Moshiach speedily in our days.

Three times a year - Pesach, Shavuot, and Sukkot - all males would make a pilgrimage to the Temple. There were ten constant miracles in the Temple. One of them was that even though the altar was outside and exposed to the heavens, the rain never extinguished its fire. Similarly, even though the altar was open to the elements, the winds never disturbed the smoke from rising straight upward

like a pillar. The Temples were the center of Jewish life. Our prayers focus on beseeching G-d that He should bring the Jewish people home and rebuild the Temple.

There is a fascinating discussion concerning the actual construction of the Third Temple: Either Moshiach and the Jewish people will build it, or as others say, it will descend from heaven. The Lubavitcher Rebbe suggests that the two opinions are not necessarily contradictory. One of the suggestions he offers is that the Temple will initially be built by Moshiach together with the Jewish people. And then, a spiritual covering will descend from heaven and enclose the Temple, thereby ensuring that the structure will be eternal.



Mem

is the thirteenth letter of the aleph-bet and has a numerical value of 'forty'. The word mem stands for mayim, which means water. A human being cannot survive without water.

Torah, the most vital element in our spiritual lives, is referred to as water, as it states: "Water refers to Torah." Just as a human being cannot survive without water, a Jew cannot survive without Torah. By studying the mishnayot in this booklet, you will receive spiritual sustenance.

ברכות ג:א

מי שְׁמֵתוֹ מְטַל לְפָנָיו פְּטוּר מִקְרִיאַת שְׁמַע, וּמִן הַתְּפִלָּה, וּמִן הַתְּפִלִּין. נוֹשְׂאֵי הַמֶּטֶה וְחַלּוּפֵיהֶן וְחַלּוּפֵי חַלּוּפֵיהֶן, אֶת שְׁלֹפְנֵי הַמֶּטֶה, וְאֶת שְׁלֹאֲחֵי הַמֶּטֶה: אֶת שְׁלֹמֶטָה צָרָךְ בְּהֵן פְּטוּרִין, וְאֶת שְׂאִין לַמֶּטֶה צָרָךְ בְּהֵן חִיבִין. אֵלּוּ וְאֵלּוּ פְּטוּרִין מִן הַתְּפִלָּה

Berachot 3:1

One whose deceased relative is not yet buried is exempt from reading the Shema and the Amida prayer, and from the mitzvah to wear tefillin, until the deceased has been buried. Concerning the pallbearers and their replacements and the replacements of their replacements, those located before the coffin who have not yet carried the deceased and those located after the coffin: Those who are needed to carry the coffin are exempt from reciting Shema; while those who are not needed to carry the coffin, are obligated to recite Shema. However, both are exempt from reciting the Amida prayer.

Insights

Caring for the dead is referred to as Chesed Shel Emmes – genuine kindness. When our forefather Yaacov was on his death bed, he instructed his son Yoseph to ensure that he would be transported from Egypt and buried in Israel. Yaacov said to Yoseph, "If you fulfill my request, you will have performed an act of kindness and truth."

It is called genuine kindness because when you do a favor for a living person, in the back of your mind, there is always the thought that perhaps the recipient of my favor will repay me later. However, when doing something for the deceased there is no expectation of ever receiving anything in return.

Why do we observe "kavod ha-met", respect for the dead?

When a person passes away, the neshama (the soul) still feels a connection to its body and stays near it until the burial. During this time period, the soul is aware of how its body is being treated and derives comfort knowing that its body is being given the ultimate respect.

Another reason is the very core of existence and why G-d created the universe.

G-d wanted a home in the physical world. According to the Chassidic masters, this is why the soul descended from heaven and partnered with its physical body. Only the combined effort of body and soul can reveal G-d's presence in this material world. Therefore, when the soul returns home to its Maker, we must offer the greatest level of respect to the soul's worldly partner.

It is worth mentioning that even after the burial, a part of the soul resides permanently at the gravesite. This explains why we visit our loved ones at the cemetery. We are not just visiting a slab of marble and lifeless remains, but rather, part of the eternal spirit of our beloved departed relative.



Hay

is the fifth letter of the aleph-bet and has a numerical value of 'five'. The soul has five levels: nefesh, ruach, neshama, and yechidah. Rabbi Shneur Zalman of Liadi, the first Chabad Rebbe and the founder of Colel Chabad, writes that the soul is 'truly a part of G-d above'. Therefore, there is no such thing as a distant Jew as our souls are always bound and one with G-d.

ברכות ט,א

הַרוּאָה מְקוֹם שֶׁנִּעְשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר
 "בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּמָּקוֹם הַזֶּה". מְקוֹם
 שֶׁנִּעְקְרָה מִמֶּנּוּ עֲבוֹדַת זָרָה, אוֹמֵר "בְּרוּךְ שֶׁעָקַר
 "עֲבוֹדַת זָרָה מֵאַרְצֵנוּ".

Berachot 9,1

One who sees a place where miracles occurred on Israel's behalf recites: "Blessed... Who performed miracles for our forefathers in this place." When in a place where idolatry was eradicated, one recites: "Blessed... Who eradicated idolatry from our land."

Insights

What is the secret of Jewish survival? Throughout our history we have lived through pogroms, the crusades, the inquisition, and the holocaust, and somehow, we have survived. And not only have we survived, but we have also flourished.

There is only one explanation we can offer, and that is Divine intervention. Our existence is truly miraculous.

In truth, our very beginning was miraculous. The first Jew to be born was Yitzchak, the son of Abraham and Sarah. Both were of an age where they could no longer bear children. G-d performed a miracle and they were blessed with the first Jewish child. From that moment on, our survival has been nothing short of miraculous.

A great Rabbi who lived in the middle-ages wrote: Every time I wake up in the morning and see myself in the mirror, I am witnessing a miracle far greater than the splitting of the sea. I see a Jew who has lived through the destruction of Two Temples. I

see a Jew who has been dispersed to the four corners of the globe and has been exiled for over 1500 years. I see a Jew who has lived through the crusades, the inquisition, and the pogroms.

We can add that when we look in the mirror, we see a Jew who lived through the holocaust and lost 6 million family members. And yet, we are still here. Is this then not the greatest miracle of all? People often say that if we saw miracles like the Jews who left Egypt, we would believe.

If you saw freedom for 8 million Jews from the Former Soviet Union, then know you saw the freedom of 3 million Jews from Egypt.

If you saw our soldiers at the Western Wall on June 7, 1967, then know you have seen a shepherd boy slaying the mighty giant Goliath.

And if you saw the whispering embers rebuild the Jewish world, then know you saw the dry bones of Ezekiel come back to life.