

ב"ה

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IN MEMORY OF LEONID BEN ITZCHOK
LEONID



משנה
בשמה For

MISHNA For NESHAMA



Lamed

is the twelfth letter of the aleph-bet and has a numerical value of 'thirty'. Lamed means 'to learn' and 'to teach'. A great teacher is someone whose influence bears fruit even after the students leave the classroom. Our time on earth is limited, yet our influence can be eternal. We teach by what we do and not by what we say. How we lead our lives will go a long way in defining our legacy. The day of the yahrtzeit is an opportune time to ask ourselves how we want to be remembered after 120.

סוכה ד:א

לְיָלֵב וְעֵרְבָה וְשָׁשָׂה וְשִׁבְעָה; הַהֵלֵל
 וְהִשְׁמַחָה שְׂמוֹנָה; סִפָּה וְנִסּוּךְ הַמַּיִם שִׁבְעָה;
 וְהַחֲלִיל חֲמִשָּׁה וְשִׁשָּׁה.

Sukkah 4:1

The altar is encircled with the lulav and willow branch for six or seven days. The altar is encircled with the lulav and willow branch for six or seven days. The obligation to recite the entire Hallel and the mitzvah of rejoicing, i.e., eating the meat of the peace-offering, is in effect for eight days - seven days of Sukkot and Shmini Atzeret (the eighth day of Assembly).

The mitzvah of Sukkah and the water libation ritual on the altar are in effect for seven days. The flute is played in the Temple for five or six days.

Insights

The festival of Sukkot is celebrated soon after Rosh Hashanah and Yom Kippur. We are commanded to leave our warm, secure homes on Sukkot and dwell for seven days in a Sukkah, a temporary hut with a roof of foliage. The word 'sukkah' literally means a shaded booth.

What is the underlying message of the festival?

Faith: The Sages stated in the Tractate of Sukkah, 'Go out from your permanent dwellings and live in a sukka (a temporary dwelling)' to teach us that a man must not put his trust in the size, strength, or conveniences of his house, even though it may be filled with the best of everything; nor should he rely upon the help of any man, even though he may be the lord of the land. But he should put his trust in Him Whose word created the universe, for He alone is mighty and faithful, and He does not retract His promises. (Menorat Hamaor)

Humility: The festival of Sukkot occurs during the harvest season. A person may delude himself into believing that the bounty

crop results from his hard work and ingenuity. Therefore, we are instructed to live in a humble sukka. A flimsy hut through which we can see the stars is to remind us that everything we possess comes from the One Above. (Rashbam)

Gratitude: When we became a nation at Mount Sinai, we lived in simple huts. This puts our lives in perspective and gives us reason to thank the Almighty for all He bestows upon us. (Rambam)

The Chasidic Masters reflect that the mitzvah of Sukkah is unique since it encompasses the whole person. Other mitzvot are done with part of our body, such as tefillin which involves only the hand and the head.

Furthermore, all mundane activities, such as eating or drinking, are considered a holy and spiritual experience when performed within the four walls of the Sukkah.



יומא ה,א

יוֹם הַכַּפּוּרִים אָסוּר בְּאֲכִילָה וּבְשִׁתְּיָה וּבְרַחֲצִיָּה וּבְסִיכָה וּבְנִגְעֵילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמָּטָה. וְהַמֶּלֶךְ וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחַיָּה תִּנְעַל אֶת הַסַּנְדָּל; דְּבַרֵי רַבִּי אֶלְיעֶזֶר, וַחֲכָמִים - אוֹסְרִין.

Yoma 8:1

On Yom Kippur it is prohibited to eat and drink, bathe, smear oil on one's body, wear shoes, and have marital intercourse. However, the king, in deference to his eminence, and a new bride within thirty days of her marriage, who wishes to look especially attractive for her husband, may wash their faces. A woman after childbirth, who is suffering, may wear shoes. This is the statement of Rabbi Eliezer. The Sages prohibit these activities for a king, a new bride, and a woman after childbirth.

Yud

is the tenth letter of the aleph-bet and has a numerical value of 'ten'. The meaning of yud is a Yid, a Jew. One of the great mysteries of civilization is the secret of our survival. The ancient nations have been reduced to chapters in a history book while we continue to flourish and grow. Why?

We see life as a never-ending relay race that started at Mount Sinai. And each generation is tasked with receiving and transmitting the Torah and tradition. As we reflect on the life of our departed, let us recommit to continue passing the baton to the next generation faithfully.

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Our Mishnah lists the Torah laws for the year's holiest day, Yom Kippur. Even the least observant Jews will make their way to the synagogue on Yom Kippur. Perhaps, by understanding the deeper meaning of the Day of Atonement, we will better understand the significance of observing a yahrtzeit.

One of the unique practices of Yom Kippur is that during the synagogue service we wear a kittel, an all-white garment.

There are two explanations for this custom. The first is that the kittel is a shroud as the deceased wear when buried. The kittel is meant to remind us of the day of our death. What a sobering thought - on Yom Kippur to contemplate death. Another reason given is that the kittel is a garment of purity. It expresses confidence and happiness.

What are we meant to do on Yom Kippur - thinking of death, or celebrating life?

A verse at the beginning of Bereishit describing creation states, "Behold it is very good." The Sages ask: What is very good? Their response is challenging to comprehend. They answer: Death. There is nothing better than death itself.

Why?

Without death, no one would truly live. We would be alive, but we would not live. Only when we recognize that our life is limited can we choose to live it fully. Another important result of death is realizing what is significant in life, what truly matters. The kittel doesn't have any pockets, nor do shrouds.

You can't take anything with you. Not money, not the experiences. Not even all your self-discovery. You can only take what you give. Yom Kippur reminds us of our mortality not to depress us, but so that we can make decisions that matter.

As we mark the yahrtzeit, it would be wise to remember the inner meaning of the kittel and the eternal message it shares.



ברכות ה,א

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כַּבֵּד רֵאשׁ.
 חֲסִידִים הָרֵאשׁוֹנִים הָיוּ שׁוֹהִים שְׁעָה אַחַת
 וּמִתְפַּלְלִים, כִּי־יִשְׁכְּחוּ אֶת לִבָּם לְמָקוֹם. אֶפְלוּ
 הַמֶּלֶךְ שׁוֹאֵל בְּשִׁלּוֹמוֹ, לֹא יִשְׁכְּחוּ. וְאֶפְלוּ נֶחֱשׁ כְּרוֹךְ
 עַל עֵקְבוֹ, לֹא יִפְסִיק.

Berachot 5:1

One should begin to pray only with a reverent feeling. There is a tradition that the early generations of pious men would wait one hour in order to reach the solemn frame of mind appropriate for prayer, and then pray, so that they would focus their hearts towards G-d. Standing in prayer is standing before G-d and, therefore, even if the king greets him, he should not respond to him; and even if a snake is wrapped around his heel, he should not interrupt his prayer.



Aleph

is the first letter of the aleph-bet and has a numerical value of 'one'. The meaning of alef is aluf which means a master. The first letter impresses upon us how we need to be conscious that there is a Creator and that G-d is the Master of the universe. Knowing that there is a G-d and that all we experience is part of His Divine plan should offer us a level of comfort when we face the loss of a loved one.

Insights

Mr. and Mrs. Cohen decided it was time for their son, Moshe, to learn how to pray. They employed a teacher, but as much as he tried, Moshe couldn't learn how to read. Moshe was no fool; he knew all the football teams and their players. Moshe's teacher decided to teach him at least how to read the Kaddish.

A few weeks later, Mr. and Mrs. Cohen stormed into Moshe's teacher's home screaming, "What is this teaching our son Kaddish? We are only 30 years old." "Don't worry," replied his teacher, "I promise, you will live to 120 yrs. and your son, Moshe, still won't be able to recite the Kaddish."

Many people believe that they know how to pray if they can read. However, prayer is much more than simply reciting the words. Prayer affords us the opportunity of having the most important conversation of our lives. We are able to converse with the Creator of the universe, with the Al-mighty.

We recite 'to serve G-d with all your heart' three times a day. The Sages ask, what is considered service of the heart? They explain it means prayer. How does one serve G-d through prayer? Based on the writings of King David in Psalms, prayer consists of serving G-d with fear and serving G-d with joy.

How can we pray with two opposing emotions? When we prepare for prayer, we must recognize how distant we are from G-d and who are we to have the audacity to ask for our needs or even praise Him? However, once we begin to pray we should do it with gladness of the heart. We should rejoice that G-d is listening to every word we utter from our lips.

Let us pray with dignity and with decorum and, please G-d, our prayers should be answered.



מועד קטן ג,א

וְאֵלוֹ מְגַלְחִין בַּמוֹעֵד. הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית הַשְּׂבִיָּה, וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִין, וְהַמְּנַדֵּה שְׁהַתִּירוֹ לוֹ חֻכְמִים; וְכֵן מִי שֶׁנִּשְׁאַל לְחֻכְמֵי 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.



שבת כא,א

בְּוִטֵל אָדָם אֶת בְּנוֹ וְהֶאָבֵן בְּיָדוֹ, וְכִלְכְּלָהּ וְהֶאָבֵן
 בְּתוֹכָהּ. וּמִטְּלִטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה וְעִם
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 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.



יומא ה,א

יוֹם הַכַּפּוּרִים אָסוּר בְּאֲכִילָה וּבְשִׁתְּיָה וּבְרַחֲצֵיָה וּבְסִיכָה וּבְנִגְעֵילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמָּטָה. וְהַמֶּלֶךְ וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחַיָּה תִּנְעַל אֶת הַסַּנְדָּל; דְּבָרֵי רַבִּי אֶלְיעֶזֶר, וַחֲכָמִים - אוֹסְרִין.

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Dalet

is the fourth letter of the aleph-bet and has a numerical value of 'four'. The Talmud tells us that the dalet represents the poor person. In the Holy Temple, there was a room called 'the Silent Chamber'. One would enter this room alone. In the room was a big box. One had a choice: either to put money into the box or to take some out. It was all done discreetly. The rich man couldn't see to whom he was giving charity. The poor person didn't know from whom he was taking it. Giving charity must be done with dignity.

סנהדרין א,א

דִּינֵי מְמוֹנוֹת בְּשִׁלְשָׁה. גְּזֵלוֹת וַחֲבָלוֹת בְּשִׁלְשָׁה. נֶזֶק וַחֲצֵי נֶזֶק, תַּשְׁלוּמֵי כֶּפֶל, וְתַשְׁלוּמֵי אַרְבָּעָה וַחֲמִשָּׁה בְּשִׁלְשָׁה. הָאוֹנֵס וְהַמְפַתֵּה וְהַמוֹצִיא שֵׁם רַע בְּשִׁלְשָׁה; דְּבַרֵי רַבִּי מֵאִיר; וַחֲכָמִים אוֹמְרִים: מוֹצִיא שֵׁם רַע בְּעֶשְׂרִים וּשְׁלֹשָׁה, מִפְּנֵי שְׂפִישׁ בּוֹ דִּינֵי נִפְשׁוֹ.

Sanhedrin 1:1

Cases concerning monetary law are adjudicated by three judges. Cases concerning theft and personal injury are adjudicated by three judges. Cases concerning damage are adjudicated by three judges as well. Likewise, cases concerning payment for half the damage, payment of double the principal by a thief caught stealing, and cases concerning payment of four or five times the principal are all adjudicated by three judges. Cases concerning one who rapes or one who seduces a virgin girl, and cases concerning a defamer who falsely asserts that his wife was not a virgin when she married him, are adjudicated by three judges; this is the statement of Rabbi Meir. And the Sages say: Cases concerning a defamer are adjudicated by a court of twenty-three judges, which is the type of court authorized to judge capital law cases, because this may become a case of capital law.

Insights

The first Judicial System was established by Moshe Rabbeinu and functioned throughout the forty years that the Jews wandered in the desert. Moshe also appointed court officers to enforce the court's decisions.

When the Jews entered the Land of Israel, a three-tiered system was established. Every village appointed three judges to rule on monetary matters, including those which might involve the imposition of fines as listed in our Mishnah. They also dealt with divorce and conversion. Larger towns and cities had courts of twenty-three judges, known as the small Sanhedrin. This court judged cases dealing with corporal punishment and was authorized to sentence someone to death. The highest court in the land, the Sanhedrin, was comprised of seventy-one judges and was located in Jerusalem. The Sanhedrin had the authority to crown a king, authorize the Israeli army to go to war, and judge crimes an entire tribe or city committed.

A judge needed to possess the following seven attributes: wisdom,

humility, awe of heaven, a loathing for money, a love for truth, love of the people, and a good reputation.

One of the seven Noahide laws given to mankind is the importance of establishing a society with rules and regulations that safeguard the rights and freedom of every human being.

The Lubavitcher Rebbe points out that the Ten Commandments include some of the loftiest obligations, such as belief in G-d and the prohibition of idol worship. Yet, at the same time, it includes laws that mankind would introduce to create a functioning society, such as do not murder and do not steal. The need to incorporate such laws in the Ten Commandments is to impress us that the ultimate reason we should not steal or murder is because it is the will of G-d.

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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.

ש

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

שְׁלֹשָׁה שְׁלֹשָׁה עָשָׂר שׁוֹפְרוֹת, שָׁל שָׁה עָשָׂר
 שְׁלֹחָנוֹת, שְׁלֹשׁ עָשָׂרָה הַשְּׁתַּחֲוִיּוֹת הָיוּ בַּמִּקְדָּשׁ.
 שָׁל בַּיִת רַבֵּן גַּמְלִיאֵל וְשָׁל בַּיִת רַבִּי חַנִּינָא סֵגֶן
 הַכֹּהֲנִים, הָיוּ מִשְׁתַּחֲוִין אַרְבַּע עָשָׂרָה. וְהֵיכָן הָיְתָה
 יִתְרָה? כְּנֶגֶד דִּיר הָעֵצִים, שָׁכַן מִסֶּרֶת 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 שְׁלֹאֲחַר הַמֶּטֶה: אֶת שְׁלֹמֶטָה צָרָךְ בָּהֶן פְּטוּרִין, וְאֶת שְׂאִין לַמֶּטֶה צָרָךְ בָּהֶן חִיבִין. אֵלוֹ וְאֵלוֹ 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 מְקוּם שְׁנַעֲשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר
 "בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּמְּקוֹם הַזֶּה". מְקוּם
 שֶׁנִּשְׁעָקְרָה מִמֶּנּוּ עֲבוּדַת זָרָה, אוֹמֵר "בְּרוּךְ שֶׁעָקַר
 "עֲבוּדַת 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.