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משנה
בשמה For

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מועד קטן ג,א

וְאֵלֵינוּ מְגַלְחִין בַּמוֹעֵד. הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית הַשְּׂבִיָּה, וְהַיּוֹצֵא מִבֵּית 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.



יומא ה,א

יום הַכַּפּוּרִים אָסוּר בְּאֲכִילָה וּבְשִׁתְּיָה וּבְרַחֲצִיָּה וּבְסִיכָה וּבְנִגְעֵילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמָּטָה. וְהַמֶּלֶךְ וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחַיָּה תִּנְעַל אֶת הַסַּנְדָּל; דְּבָרֵי 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.

Insights

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.



גדרים ת,א

ק

Kuf

קוֹנָם יין שְׁאַנִי טוּעַם הַיּוֹם - אֵינוֹ אֲסוּר אֶלָּא עַד שְׁתַּחֲשֵׁךְ; שַׁבַּת זֶה - אֲסוּר בְּכָל הַשַּׁבָּת, וְשַׁבַּת שְׁעֵבֶרָה; חֹדֶשׁ זֶה - אֲסוּר בְּכָל הַחֹדֶשׁ, וְרֹאשׁ חֹדֶשׁ לְהַבֵּא; שָׁנָה זֶה - אֲסוּר בְּכָל הַשָּׁנָה, וְרֹאשׁ הַשָּׁנָה לְעֵתִיד לָבוֹא; שְׁבוּעַת זֶה - אֲסוּר בְּכָל הַשְּׁבוּעָה, וְשַׁבְּעִית שְׁעֵבֶרָה. וְאִם אָמַר: יוֹם אֶחָד, שַׁבַּת אֶחָד, חֹדֶשׁ אֶחָד, שָׁנָה אֶחָד, שְׁבוּעַת אֶחָד - אֲסוּר מִיּוֹם לַיּוֹם.

Nedorim 8:1

If one vows: “Wine is forbidden to me as if it were an offering and for that reason I will not taste it today”, he is prohibited from drinking wine only until nightfall. “This week”, he is prohibited from drinking wine for the remainder of the week. And the upcoming Shabbat is considered part of the week that passed. “This month”, wine is forbidden to him for the remainder of the month; and as the New Moon is considered part of the next month, he is permitted to drink wine on that day. “This year”, he is prohibited from drinking wine for the remainder of the year; and as Rosh Hashanah is considered to be part of the upcoming year, he is permitted to drink wine on that day. “This seven-year Sabbatical cycle”, wine is forbidden to him for the entire remainder of the seven-year cycle; and as the Sabbatical Year is considered part of the cycle that passed, he is prohibited from drinking wine during the upcoming Sabbatical Year. But if he said, “one day”, or “one week”, or “one month”, or “one year”, or “one seven-year” cycle, he is prohibited from drinking wine from the day and time he took the vow to the same time the next day, or week, etc.

is the nineteenth letter of the aleph-bet and has a numerical value of ‘one hundred’. The Talmud tells of a time when one hundred of King David’s soldiers would perish daily from an epidemic. David beseeched G-d for help. G-d’s reply was to institute the recital of one hundred blessings a day, which David enacted to counteract the one hundred deaths. When we make a blessing, we are expressing gratitude to G-d. The more gratitude we display to G-d and our fellow man, the happier and more rewarding our lives will be. A simple thank-you can be life-changing and life-extending.

Insights

As children, we either said or were told, “Sticks and stones may break my bones, but names will never hurt me.” There is little to no truth to it. King Solomon in Proverbs strongly disagrees with it, as he writes, “Death and life are in the power of the tongue.”

One of the 613 commandments is the prohibition of Onaat Devorim, loosely translated as ‘Words that Hurt’. We are prohibited from speaking in a manner that will be hurtful and painful to another human being. The Talmud writes that speaking in a hurtful way is more severe than stealing from the same person. Why? Money can be returned, whereas hurt feelings cannot be undone. A medieval scholar writes, “The root of this commandment is well-known - it is to give peace among the creatures. And great is peace, as through it blessing is found in the world; and difficult is disagreement - how many curses and tragedies are caused by it.”

Being a man of his word was always considered a badge of honor

amongst the Jewish people. According to Jewish law, the sale or purchase of an item is deemed finalized once the item has been transferred from the seller to the purchaser.

However, the Sages frowned upon someone who wanted to renege on a deal once a verbal commitment had been established. And the individual would be told the following. “The One Who punished the people of the Generation of the Flood and Who punished the people of the Generation of the Dispersal following the construction of the Tower of Babel will punish the one who does not keep his word.”

A great Rabbi remarked that we need to be as careful with what comes out of our mouth as what enters it.



Tet

is the ninth letter of the aleph-bet and has a numerical value of 'nine'. The tet is the first letter of the word tov, good. The form of the tet is inverted, thus symbolizing there are times when G-d's ways are hidden from us. The Lubavitcher Rebbe writes that when he was a child he anxiously awaited the arrival of Moshiach in order to understand the reason for Jewish suffering. May we merit his arrival and be reunited with our loved ones speedily in our days.

יומא ד,א

טָרַף בַּקְלָפִי וְהֶעֱלָה שְׁנֵי גוֹרְלוֹת. אֶחָד כְּתוּב עָלָיו: 'לְשֵׁם', וְאֶחָד כְּתוּב עָלָיו: 'לְעֶזְאֵזֶל'. הֶסֶגְן מִימִינוֹ, וְרֹאשׁ בֵּית אָב מִשְׁמָאלוֹ. אִם שָׁל שֵׁם עָלָה בְּימִינוֹ, הֶסֶגְן אֹמֵר לוֹ: אִישִׁי כִּהֵן גְּדוֹל, הַגְּבֵהָ יְמִינְךָ! וְאִם שָׁל שֵׁם עָלָה בְּשְׂמָאלוֹ - רֹאשׁ בֵּית אָב אֹמֵר לוֹ: אִישִׁי כִּהֵן גְּדוֹל, הַגְּבֵהָ שְׂמָאלְךָ! נִתְּנָן עַל שְׁנֵי הַשְּׁעִירִים וְאֹמֵר: 'לֵה' חֲטָאת'. רַבִּי יִשְׁמַעֵאל אֹמֵר: לֹא הָיָה צָרִיךְ לוֹמַר: חֲטָאת, אֶלָּא 'לֵה'. וְהֵן עוֹנִין אַחֲרָיו: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Yoma 4:1

The High Priest would mix the lots in the urn and draw two lots, one in each hand. Upon one was written: For G-d. And upon the other one was written: For Azazel. The Deputy High Priest would stand to the High Priest's right, and the head of the father's house would stand to his left. If the lot 'For G-d' came up in his right hand, the Deputy would say to him: My master, High Priest, raise your right hand so that all can see which hand the lot 'for G-d' was selected. And if the lot 'for G-d' came up in his left hand, the head of the father's house would say to him: My master, High Priest, raise your left hand. Then he would place the two lots upon the two goats - the lot in his right hand on the goat standing at his right side and the lot in his left hand on the goat at his left. Upon placing the lot 'for G-d' upon the appropriate goat, he would say: For G-d, as a sin-offering. Rabbi Yishmael says: He need not say, 'as a sin-offering'; rather, it is sufficient to say, 'for G-d'. And upon saying the name of G-d, the priests and the people would respond: Blessed be the name of His glorious kingdom forever.

Insights

A person who loses a blood relative is called an 'avel', a mourner. During the seven days of mourning an avel is not permitted to wear leather shoes. There are two other occasions when we are not permitted to wear leather shoes - on Tisha B'Av (the Ninth of Av) when we mourn the destruction of the Two Temples and on Yom Kippur (the Day of Atonement) which is the topic of our Mishnah. Why must we remove our leather shoes on these three occasions? The shoes' function is to enable a person to walk from one place to another.

During the seven days of mourning, the bereaved need to remain at home to reflect on their loss and mourn. Likewise, we don't wear shoes on Tisha B'Av to impress upon us that we need to use these twenty-four hours to reflect on the destruction of the Two Temples and not be distracted. This reason is also why we don't wear shoes on Yom Kippur - to help us understand the day's holiness and not want to leave but rather stay and experience the sanctity of the day.

Much has been written about the psychological benefits of the laws of mourning for the grieving relative.

After the funeral, many will return to their daily routine without taking the time to focus on their loss. The trauma and grief hit them only months later, and they are not in a proper frame of mind to deal with their new harsh reality. When we dedicate an entire week immediately after the burial focusing solely on our loved one, surrounded by our family and friends, it's the first important step in dealing with our sorrow and pain.



מועד קטן ג,א

וְאֵלוֹ מְגַלְחִין בַּמוֹעֵד. הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית הַשְּׂבִיָּה, וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִין, וְהַמְּנַדֵּה שְׂהַתִּירוֹ לוֹ חֻכְמִים; וְכֵן מִי שֶׁנִּשְׁאַל לְחֻכְם וְהִתֵּר, וְהַנְּזִיר, וְהַמְּצַרֵּעַ הָעוֹלָה מִטְּמֵאָתוֹ לְטַהֲרָתוֹ.

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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.

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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.



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.



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).

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.

שבת כא,א

בְּיֵטֵל אָדָם אֶת בְּנוֹ וְהֶאָבֵן בְּיָדוֹ, וְכִלְכְּלָהּ וְהֶאָבֵן
 בְּתוֹכָהּ. וּמִטְּלֵטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה וְעִם
 הַחֲלִין. רַבִּי יְהוּדָה אוֹמֵר: אֶף מֵעֲלִין אֶת הַמְּדַמֵּעַ
 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.

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 שְׁלֹחֲנוֹת, שְׁלֹשׁ עָשָׂר הַשְּׁתַּחֲוִיּוֹת הָיוּ בַּמִּקְדָּשׁ. שָׁל בֵּית רַבֵּן גַּמְלִיאֵל וְשָׁל בֵּית רַבִּי חַנִּינָא סֵגֶן הַכֹּהֲנִים, הָיוּ מִשְׁתַּחֲוִין אַרְבַּע עָשָׂר. וְהֵיכָן הִיְתָה יְתָרָה? כְּנֶגֶד דִּיר הָעֵצִים, שָׁכַן 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.



ברכות ג:א

מי שְׁמֵתוֹ מְטַל לְפָנָיו פְּטוּר מִקְרִיאַת שְׁמַע, וּמִן הַתְּפִלָּה, וּמִן הַתְּפִלִּין. נוֹשְׂאֵי הַמָּטָה וְחַלּוּפֵיהֶן וְחַלּוּפֵי חַלּוּפֵיהֶן, אֶת שְׁלֹפְנֵי הַמָּטָה, וְאֶת שְׁלֹאֲחֵי הַמָּטָה: אֶת שְׁלֹמֹה צֶרֶךְ בָּהֶן פְּטוּרִין, וְאֶת שְׂאִין לַמָּטָה צֶרֶךְ בָּהֶן 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.

מ

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.

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.