

ב"ה



לעילוי נשמת פייגה בת ישראל

IN MEMORY OF FEYGA ZELDA BAS ISRUL
FEYGA ZELDA



משנה
בשמה *For*

MISHNA *For* NESHAMA

חלה ב,א

פירות חוצה לארץ שנכנסו לארץ, חייבים בחלה.
 יצאו מכאן לשם רבי אליעזר - מחייב, ורבי עקיבא - פוטר.

Challah 2:1

Produce grown outside the land of Israel that came into Israel is subject to Challah. If it was exported from Israel to outside the land of Israel, Rabbi Eliezer makes the produce liable, But Rabbi Akiva makes the produce exempt.



Pay

is the seventeenth letter of the aleph-bet and has a numerical value of 'eighty'. Pay means 'mouth'. Jewish Mysticism explains that there are four levels in the physical world: inanimate, vegetation, animal, and human. The human species is described as having communicable intelligence.

Just as G-d created the world with words, we too can create new realities with our words. Words of praise can boost a person's self-esteem. Words of hate can lead to violence and bloodshed. We are defined by what we say; let us choose our words wisely.

Insights

When we hear the word 'challah' we usually think about the two plaited loaves of breads we have on Shabbat. There is, however, another meaning to this word. When the Jewish people entered the Land of Israel, it was subdivided amongst the tribes. The tribe of the Levites, including the Cohanim (priests), did not receive any land as part of their inheritance. The tribes were obligated to support them. There is a positive commandment to give the Cohen part of the kneaded dough. This commandment is one of the twenty-four gifts given to the Cohen.

Concerning grain that enters Israel, all opinions agree that challah must be taken. There is, however, a disagreement concerning grain that was removed from Israel.

Let us attempt to understand the two opinions using classic Talmudic reasoning. Some commentaries explain that the disagreement between Rabbi Eliezer and Rabbi Akiva is regarding

the time the obligation of giving challah commences. The first approach is that the laws of challah begin as soon as the Jew possesses the grain. However, the commandment can only be fulfilled once the grain has become dough. The second approach is that the obligation only begins when the grain becomes a dough. Rabbi Eliezer's opinion is the first one - once the Jew possesses the grain, the laws of challah apply. It is irrelevant that it became dough outside of Israel.

Rabbi Akiva agrees with the second opinion. He feels that the grain becomes subject to the laws of challah at the same time when the commandment can be fulfilled, which is when the grain becomes a dough. And since the grain became dough outside of Israel, there is no obligation to give challah.

The law follows the opinion of Rabbi Akiva.



יומא ח,א

יוֹם הַכַּפּוּרִים אָסוּר בְּאֲכִילָה וּבִשְׁתִּיָּה וּבְרַחֲצִיָּה
 וּבִסְיָכָה וּבִנְעִילַת הַסַּנְדֵּל וּבִתְשׁמִישׁ הַמָּטָה. וְהַמֶּלֶךְ
 וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחֲזִיָּה תִנָּעַל אֶת הַסַּנְדֵּל;
 דְּבַר רַבִּי אֱלִיעֶזֶר, 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.



יומא ח,א

יום הכפונים אסור באכילה ובשתיה וברחיצה
 ובסיכה ובנגילת הסנדל ובתשמיש המטה. והמלך
 והכלה ירחצו את פניהם, והחיה תנעל את הסנדל;
 דברי רבי אליעזר, וחכמים - אוסרין.

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חולין זא

גיד הנֶּשֶׁה נוֹהֵג בָּאָרֶץ, וּבְחוּצָה לָאָרֶץ, בְּפָנֵי הַבַּיִת, וְשֵׁלָא בְּפָנֵי הַבַּיִת, בְּחָלִין, וּבְמִקְדָּשִׁים. וְנוֹהֵג בְּבִהְמָה וּבְחִיָּה, בִּירֵךְ שֶׁל יָמִין וּבִירֵךְ שֶׁל שְׂמָאל. וְאִינוּ נוֹהֵג בְּעוֹף, מִפְּנֵי שֶׁאֵין לוֹ כַּף. וְנוֹהֵג בְּשָׂלִי. רַבִּי יְהוּדָה אֹמֵר: אֵינוּ נוֹהֵג בְּשָׂלִיל. וְחִלְבוֹ מִתָּר. וְאֵין הַטְּבָחִין נֶאֱמָרִין עַל גִּיד הַנֶּשֶׁה; דְּבָרֵי רַבִּי מֵאִיר. וְחִכָּמִים אֹמְרִים: נֶאֱמָרִין עָלָיו וְעַל הַחֵלֶב.

Chullin 7:1

The prohibition of eating the sciatic nerve applies in the Land of Israel and outside the Land of Israel, when the Temple existed and when it does not, and to non-sacred animals and sacrificial animals. And it applies to domesticated animals and undomesticated animals, to the right thigh and the left thigh. But, it does not apply to a bird because the verse refers to the sciatic nerve as being “upon the spoon of the thigh” and a bird has no spoon of the thigh. And the prohibition applies to a fetus in the womb. Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted. And butchers are not trustworthy regarding removing the sciatic nerve; this is the opinion of Rabbi Meir. However, the Sages say: They are trustworthy about the sciatic nerve and the forbidden fat.



Aleph

is the third letter of the aleph-bet and has a numerical value of ‘three’. The Talmud explains the design of the letter gimmel as a rich man running to give charity to a poor person. Maimonides conceived that the highest form of an eight-level hierarchy of tzedakah is to give a loan, a gift, or a partnership enabling the recipient to become self-sufficient. An ancient Jewish custom is to give charity for the merit of a departed loved one which elevates the soul to a previously unattainable level.

Insights

The Torah commandment of not eating the sciatic nerve recalls the encounter between our forefather Yaakov and Esau's guardian angel. In the process of vanquishing the angel, Yaakov was left with an injured thigh. To commemorate this event, the Torah teaches, “Therefore, the children of Israel may not consume the sinew that was displaced, which lies upon the ‘spoon’ of the thigh, since he struck the ‘spoon’ of Yaakov's thigh on the displaced sinew.”

The Medieval work of Sefer Hachinuch offers one of the most beautiful reasons for this: The underlying understanding of this mitzvah is to hint to the Jewish people that while in exile, although we will undergo many difficulties from other nations, and particularly the descendants of Esau, we should remain secure that we will not be lost as a people. Our offspring will rise in the future, and a redeemer will arrive to free us from our oppressor. By constantly remembering this concept through the observance of this mitzvah, we will remain strong in our faith, and our righteousness will remain forever!

The battle between Yaakov and the angel was waged during the

darkness of night. We, Yaakov's children, have to continue this battle throughout the darkness of our bitter exile.

We can find solace and comfort knowing that while Yaakov was injured, he prevailed and was victorious. And in the end, the sun rose for Yaakov and cured him. We, too, have been injured at the hands of the anti-Semitic nations of history.

Yet, we have survived while our enemies have been reduced to chapters in a history book. And as the sun rose for Yaakov, so will it rise for us with the coming of Moshiach who will cure us of our pain and suffering and redeem us, speedily, in our days.



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 שֶׁנַּעֲשׂוּ בּוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר
"בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּמָּקוֹם הַזֶּה". מְקוֹם
שֶׁנַּעֲקָרָה 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.

שבת כא,א

בּוֹטֵל אָדָם אֶת בְּנוֹ וְהָאָבִן בְּיָדוֹ, וְכִלְכָּלָה וְהָאָבִן
 בְּתוֹכָהּ. וּמִטְלָטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה וְעִם
 הַחֲלִין. רַבִּי יְהוּדָה אוֹמֵר: אֶף מֵעֲלִין אֶת הַמְדֻמָּע
 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 וא

שְׁלֹשָׁה עָשָׂר שׁוֹפְרוֹת, שֶׁל שָׁה עָשָׂר
שְׁלֹחָנוֹת, שְׁלֹשׁ עֶשְׂרֵה הַשְׁתַּחֲוִיֹּת הָיוּ בַּמִּקְדָּשׁ.
שֶׁל בֵּית רֶבֶן גַּמְלִיאֵל וְשֶׁל בֵּית רַבִּי חַנִּינָא סֵגֶן
הַכֹּהֲנִים, הָיוּ מְשַׁתַּחֲוִין אַרְבַּע עֶשְׂרֵה. וְהִיכָן הִתְהַ
יְתָרָה? כְּנֶגֶד דִּיר הָעֵצִים, שָׁכָן מִסֶּרֶת בִּידֵם
מֵאַבוֹתֵיהֶם שְׁשָׁם הָאָרוֹן נִגְזָר.

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 שמתו מטל לפניו פטור מקריאת שמע, ומן התפלה, ומן התפלין. נושאי המטה וחלופיהן וחלופי חלופיהן, את שלפני המטה, ואת שלאחר המטה: את שלמטה צרך בהן פטורין, ואת שאין למטה צרך בהן חיבין. אלו ואלו פטורין מן התפלה

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.

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.



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הַרוּאָה מְקוֹם שֶׁנַּעֲשׂוּ בּוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר
"בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּמָּקוֹם הַזֶּה". מְקוֹם
שֶׁנַּעֲקָרָה 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.