

ב"ה



לעילוי נשמת באשע בת יצחק

IN MEMORY OF BASHE B BAS ITZCHOK ISAAC
BASHE B



משנה
For נשמה

MISHNA *For* NESHAMA

אבות דא



Bet

is the second letter of the aleph-bet and has a numerical value of 'two'. The meaning of bet is bayit, which is Hebrew for 'home'. Every human being is a composite of body and soul. When a person passes away, the body is interned in the ground while the soul, which is everlasting, returns home to G-d. We should find comfort knowing that the soul of our loved one has returned home and has been reunited with G-d.

בן זומא אומר: איזהו חכם, הלומד מכל אדם, שנאמר: מכל מלמדי השכלתי, כי עדותיך שיחה לי. איזהו גבור, הכובש את יצרו, שנאמר: טוב ארך אפים מגבור, ומושל ברוחו מלכד עיר. איזהו עשיר, השומח בחלקו, שנאמר: יגיע כפיך כי תאכל, אשריך וטוב לך, אשריך בעולם הזה, וטוב לך לעולם הבא. איזהו מכבד, המכבד את הבריות, שנאמר: כי מכבדי אכבד ובני יקלו.

Ethics of the Fathers 4:1

Ben Zoma would say: Who is wise? One who learns from every person, as is stated: "From all who taught me I have gained wisdom, for Your testimonials are my meditation." Who is mighty? One who subdues his [evil] inclination, as is stated: "One who is slow to anger is better than the mighty; and one who rules his spirit is better than one who conquers a city." Who is wealthy? One who is happy with his lot, as is stated: "When you eat from the labor of your hands, fortunate are you and it is good for you." "Fortunate are you" in this world, and "it will be good for you" in the World to Come. Who is honored? One who honors his fellows, as is stated: "For I honor those who honor Me, but those who spurn Me shall be demeaned."

Insights

Ethics of the Fathers presents us with a series of ethical principles articulated by the Sages whose Halachic opinions appear elsewhere in the Mishnah. It is concerned with down-to-earth, hands-on, practical living – like a self-help book.

Ben Zoma, "son of Zoma", was not called by his own name, Shimon, because he died at a young age and never received rabbinic ordination.

'Who is wealthy? One who is happy with his lot' Many studies have shown a strong link between extreme wealth and depression. Wealthier children tend to be more distressed than lower-income kids and have a higher risk of anxiety and depression. There are many theories why this is so. The Torah offers two amazing statements that shed light on this issue. The first states, "One who has \$100 wants \$200, one who has \$200 wants \$400." The wealthier we are, the more we want and think we need. The second is the

statement of Ben Zoma in our Mishnah, "Who is wealthy? One who is happy with his lot."

We all would love to be wealthy and happy simultaneously. We can achieve this by developing and working on the very important quality trait of contentment and be able to say, "I have everything I truly need."

Perhaps another opinion of defining wealth is illustrated in the following story.

Sir Moses Montefiore was one of the great figures of Victorian Britain. Someone once asked him: "Sir Moses, what are you worth?" He thought for a while and named a figure.

"But surely," said his questioner, "your wealth must be much more than that."

With a smile, Sir Moses replied: "You didn't ask me how much I own. You asked me how much I am worth. So, I calculated how much I have given to charity thus far this year – because we are worth what we are willing to share with others."

ברכות ה,א

אין עומדין להתפלל אלא מתוך כבוד ראש.
 חסידים הראשונים היו שוהים שעה אחת
 ומתפללים, כדי שיכינו את לבם למקום. אפלו
 המלך שואל בשלומן, לא ישיבנו. ואפלו נחש כרוך
 על עקבן, לא יפסיק.

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.

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

נְשִׁלָּשָׁה נְשִׁלָּשָׁה עָשָׂר שׁוּפְרוֹת, שֶׁל נָשָׁה עָשָׂר נְשִׁלָּחוֹנוֹת, נְשִׁלָּשׁ עֶשְׂרֵה הַשְׁתַּחֲוִיּוֹת הָיוּ בַּמִּקְדָּשׁ. שֶׁל בֵּית רֶבֶן גַּמְלִיאֵל וְשֶׁל בֵּית רַבִּי חַנִּינָא סָגֵן הַכֹּהֲנִים, הָיוּ מִשְׁתַּחֲוִין אַרְבַּע עֶשְׂרֵה. וְהִיכֵן הִתְהַיְתָּה יִתְרָה? כִּנְגֹד דִּיר הָעֵצִים, שָׁכֵן מַסֶּרֶת בִּידָם מֵאַבוֹתֵיהֶם שֶׁשָּׁם 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.

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 Schneersohn, 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.

עַקְבִּיָּא בֶּן מַהֲלָלֵאל אוֹמֵר: הִסְתַּכֵּל בְּשִׁלְשָׁה דְּבָרִים וְאִי אַתָּה בָּא לְיַד עֲבָרָה: דַּע מֵאֵין בָּאתָ, וּלְאֵן אַתָּה הוֹלֵךְ, וּלְפָנַי מִי אַתָּה עֲתִיד לֵתֵן דִּין וְחֶשְׁבוֹן. מֵאֵין בָּאתָ? מִטְּפָה סְרוּחָה. וּלְאֵן אַתָּה הוֹלֵךְ? לְמָקוֹם עָפָר, רֶמָּה וְתוֹלַעָה. וּלְפָנַי מִי אַתָּה עֲתִיד לֵתֵן דִּין וְחֶשְׁבוֹן? לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים 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.

שבת כא,א

בְּטֵל אָדָם אֶת בְּנוֹ וְהָאָבִן בְּיָדוֹ, וְכִלְכְּלָהּ וְהָאָבִן
 בְּתוֹכָהּ. וּמִטְלָטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה וְעִם
 הַחֲלִין. רַבִּי יְהוּדָה אוֹמֵר: אֶף מֵעֲלִין אֶת הַמְדָּמָע
 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.

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ברכות ג:א

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.

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.



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.