



משנה   
for the נשמה

לעילוי נשמת

בן

In memory of

**JANE BEN**

**JANE DOE**

## שבת כא,א

**נוטל** אדם את בנו והאבן בידו, וכלכלה והאבן בתוכה. ומטלטלין תרומה טמאה עם השתורה ועם החלין. רבי יהודה אומר: אף מעלין את המדמע באחד ומאה:

### Shabbat 21:1

A person may take his son on Shabbat in the house, even though there is a stone, which is *muktzeh* (cannot be moved), is in the child's hand. And it is permissible to take a basket with a stone inside it on Shabbat. And one may move ritually impure *teruma* (food designated for the *kohen*), 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*.

Nun

נ

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.

### Insights

There are thirty-nine categories of Shabbat work prohibited by Torah Law. Many have the misconception that Jewish law prohibits labor on the Shabbat and therefore are challenged why we cannot turn on a light that takes no effort. Or driving a car as there is more exertion and effort in walking to the synagogue than in driving to the synagogue. 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 translates to mean work or labor. Rather, it uses the word *melacha*, which means creative activity, that demonstrates man's mastery over nature. By refraining from such activity, we are acknowledging that God is the ultimate Creator and Master.

The Rabbis also enacted edicts whose purpose is to preserve the spirit

of Shabbat as a day of rest and holiness. One such law is called *muktzeh*. Meaning certain objects must be set aside and not moved on Shabbat.

Some of the 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 Rabbis 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 would be permitted to hold a pen than inadvertently we may come to write with it. To safeguard this law the Rabbis decreed that we are prohibited in handling a pen.

## שקלים ו,א

**שְׁלֹשָׁה** עֶשְׂרֵי שׁוֹפְרוֹת, שָׁלֹשׁ עֶשְׂרֵי שְׁלֵחָנוֹת, שְׁלֹשׁ עֶשְׂרֵי הַשְּׁתַחֲוִיֹּת הָיוּ בַּמִּקְדָּשׁ. שָׁלֹשׁ בַּיִת רַבֵּן גַּמְלִיאֵל וְשָׁלֹשׁ בַּיִת רַבִּי חַנְיָנָא סָגֵן הַכֹּהֲנִים, הָיוּ מִשְׁתַּחֲוִין אַרְבַּע עֶשְׂרֵה. וְהֵיכָן הָיְתָה יִתְרָה? כְּנֶגֶד הַיָּד הָעֲצִים, שָׁפָן מְסֻרֵת בְּיָדָם מֵאֲבוֹתֵיהֶם שְׁשָׁם הָאֲרוֹן 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 Hananiah 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.

**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 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, Yaakov Sarah, Rivkah, Rochel, and Leah. Hence, the mourning is more intense.

### Insights

The First Temple was built by King Solomon in the year 827 BCE and lasted for 410 years until it was destroyed by the Greek Assyrian Empire. The Jewish people were sent to exile in Babylonia for 70 years. It was during this time 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 it 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 on Pesach, Shavuot and Sukkot all males would make a pilgrimage to the Temple. There were ten constant miracles in the Temple. Amongst them were, 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 at the center of Jewish life. Our prayers focus on beseeching God 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. One approach is that it will be built by Moshiach and the Jewish people. Another approach is that it will descend from heaven. The Lubavitcher Rebbe suggests that the two opinions are not necessarily in dispute. One of the suggestions he offers the Temple will initially be built by Moshaich 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

**מִי** שְׁמֵתוֹ מְטִיל לְפָנָיו פְּטוֹר מִקְרִיאַת שְׁמוֹעַ, וּמִן הַתְּפִלָּה, וּמִן הַתְּפִלִּין. נוֹשְׂאֵי הַמָּטָה וְחַלּוּפֵיהֶן וְחַלּוּפֵי חַלּוּפֵיהֶן, אֶת שְׁלֹפְנֵי הַמָּטָה, וְאֶת שְׁלֹאֲחֵר הַמָּטָה: אֶת שְׁלֹמֹטָה צָרָה בְּהֵן פְּטוּרִין, וְאֶת שְׂאִין לְמָטָה צָרָה בְּהֵן חִיבִין. אֵלּוּ וְאֵלּוּ פְּטוּרִין מִן הַתְּפִלָּה:

### Berachot 3:1

**One** whose deceased relative is laid out unburied before him is exempt from reading the *Shema*, from the *Amida* prayer, and from the mitzva to wear *tefillin*, until the deceased has been buried. With regard to 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 these and those 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 Ve'emmes...* an act of kindness and truth. When our forefather Yaacov was on his death bed he instructed his son Yoseph to ensure that he be transported from Egypt and buried in Israel. Yaacov said to Yoseph if you will fulfill my request you will have performed an act of kindness and truth.

The reason it is called true kindness is 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 with a similar act of friendship at a later date. 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 the soul derives comfort knowing

that its body is being given the ultimate respect.

Another reason offered; and this goes to the very core of existence and that is why did God create the universe in the first place?

God wanted a home in the physical world. This, say the chassidic masters, is why the soul of man descended from the heavens and partnered with its physical body. It is the combined effort of body and soul that can reveal God's presence in this physical world. As such 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 after the burial a part of the soul resided permanently at the grave site. This will explain why we visit our loved ones at the cemetery. Because we are not just visiting a slab of marble and lifeless remains, rather part of the eternal spirit of our beloved departed relative.

## ברכות ט, א

**הַרְוָאָה** מְקוֹם שֶׁנֶּעֱשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אֹמֵר  
”בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בְּמִקְוֹם הַזֶּה”. מְקוֹם  
שֶׁנֶּעְקְרָה מִמֶּנּוּ עֲבוֹדַת זָרָה, אֹמֵר ”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. A place from where idolatry was eradicated recites: Blessed...Who eradicated idolatry from our land.

**ה**

**Hei**

is the fifth letter of the aleph-bet and has a numerical value of 'five'. The soul has five levels: nefesh, ruach, neshama, chaya, 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.

### Insights

What is the secret of Jewish survival? Throughout our history we have lived through pogroms, the crusades, the inquisition, the holocaust and somehow, we have survived. And not only have we survived we have 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 bare children. God 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 I 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.

What is the secret of Jewish survival? Throughout our history we have lived through pogroms, the crusades, the inquisition, the holocaust and somehow, we have survived. And not only have we survived we have 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 bare children. God 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 I 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.