ב"ה

משנה for the נשמה

לעילוי נשמת

ליבא

In memory of

HELLEN CHAVIN

צדקת רבי מאיר בעל הנס

Colel Chabad

Caring for Israel's needy since 1788

An introduction to Mishnayos for Yahrtziet

משנה Mishnah

The Mishnah is the first major work of rabbinic literature, consisting of teachings transmitted over hundreds of years and compiled around 200 CE. It covers all facets of Jewish life. It is one of the foundations of the Jewish oral tradition, which continues with the Talmud, a work structured as commentary on the Mishnah.

The Hebrew word Mishnah contains the same letters as the word neshamah ("soul").

Therefore, it is customary to study Mishnah in the merit of the soul of a departed loved one. It is especially appropriate to study chapters of Mishnah whose initial letters comprise the Hebrew name of the deceased.

שם יהודי Jewish Name

When parents name their child, they are imbued with a certain level of Divine insight.

After a person passes away, we very often see how the meaning of their Jewish name reflects the life they led. When a person faints, the natural reaction is to scream their name because their name is their essence and core.

אלף-בית Hebrew Aleph-Bet

G-d created the world with the 22 letters of the Hebrew aleph-bet.

Every letter of the aleph-bet has a meaning and sometimes more than one. The structure of each letter has been Divinely designed to teach us something. Likewise, the sound the letter makes has Divine meaning. Contrast this with a child learning to read English for the first time. He is never taught why a capital "A" looks like a teepee or the reason the letter A makes an "ay" sound.

סוכה ד,א

לוּלָב וַעֲרָבָה שִׁשָּׁה וְשִׁבְעָה; הַהַלֵּל וְהַשִּׁמְחָה שִׁמוֹנָה; סֻכָּה וְנִסּוּךְ הַמַּיִם שִׁבְעָה; וְהֶחָלִיל חֲמִשָּׁה וְשִׁשָּׁה:

Tahorot 9:1

The *lulav* is taken and the altar is encircled together with the willow branch either six or seven days. The obligation to recite the full *hallel* and the mitzva of rejoicing, i.e., eating the meat of the peace-offering, is in effect for eight days, seven days of *Sukkot* and the Eighth Day of Assembly. The mitzva of *sukka* and the ritual of the water libation on the altar are in effect for seven days. The flute is played in the Temple for five or six days.

ל 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.

Insights

The festival of Sukkot is celebrated soon after Rosh Hashanah and Yom Kippur. On Sukkot we are commanded to leave our warm secure homes and dwell for seven days in a temporary hut that uses foliage for its roof. The word sukka literally means a shaded booth

What is the underlying message of the festival?

Faith: When the Sages said in the Tractate of Sukkah, 'Go out from your permanent dwellings and live in a temporary dwelling,' they meant that the commandment to dwell in the sukkah teaches us that a man must not put his trust in the size or strength or conveniences of his house, even though it be filled with the best of everything; nor should he rely upon the help of any man, even though he be the lord of the land. But let him put his trust in Him whose word called the universe into being, for He alone is mighty and faithful, and He does not retract what He promises. (Menorat Hamaor)

Humility: The festival of Sukkot occurs during the harvest season. A person may delude himself in believing that the bounty crop is a result of his hard work and ingenuity. Therefore, we are instructed to live in a humble sukkah 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 that He bestows upon us. (Rambam)

The Chasidic Masters reflect on the fact that the mitzvah of Sukkah is unique in the sense that it encompasses the whole person while performing the mitzvah. In contrast to mitzvot such as tefillin that involves the hand and the head.

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

משנה for the נשמה

יומא ח,א

יוֹם הַכִּפּוּרִים אָסוּר בַּאֲכִילָה וּבִשְׁתִיָּה וּבְרְחִיצָה וּבְסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה. וְהַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחַיָּה תִּנְעֹל אֶת הַסַּנְדָּל; דִּבְרֵי רַבִּי אֱלִיעֶזֶר, וַחֲכָמִים - אוֹסְרִין:

Yoma 8:1

On Yom Kippur, it is prohibited to engage in eating and in drinking, and in bathing, and in smearing oil on one's body, and in wearing shoes, and in 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 Rabbis prohibit these activities for a king, a new bride, and a woman after childbirth.

ל

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 duties and responsibilities for the holiest day of the year, Yom Kippur. Even the least observant Jew will make his or her way to the synagogue on Yom Kippur. Perhaps by understanding the deeper meaning of the Day of Atonement we will better understand the significance and importance of marking 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, it's what a person is buried in when they die. Wearing the kittel is meant to remind us of the day of our death. What a sobering thought, on Yom Kippur we are to contemplate death. Another reason given, the kittel is a garment of purity. It expresses confidence and happiness.

So, on Yom Kippur what are we meant to be doing - thinking of death, or celebrating life?

A verse at the beginning of bereishit describing creation, states, "Behold it is very good". The Rabbis asks 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. It is only when we recognize that our life is limited that we choose to live it fully.

The most important thing that you take from death is not only the limitedness of life, but what is important in life.

You know the kittel doesn't have any pockets.

Nor do shrouds.

You can't take anything with you. Not the money, not the experiences. Not even all your self-discovery. In fact, all you really take is 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.

משנה for the נשמה

אבות ד,א

בֶּן זוֹמָא אוֹמֵר: אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר: מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי, כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר: טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר, וּמוֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר: יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל, אַשְׁרֶיךָ וְטוֹב לָךְ, אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה, וְטוֹב לָךְ לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר: כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלּוּ:

Ethics of the Fathers 4:1

Ben Zoma said: Who is wise? He who learns from every man, as is stated: "From all who taught me I have gained understanding, for Your testimonials are my meditation." Who is mighty? He who subdues his [evil] inclination, as is stated: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city". Who is wealthy? One who is happy with his lot. As is stated: "When you eat the labor of your hands, you shall be happy and you shall prosper". "You shall be happy" in this world, "and you shall prosper" in the world to come. Who is he that is honored? He who honors his fellow human beings as it is said: "For I honor those that honor Me, but those who spurn Me shall be dishonored".

Bet ב

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.

Insights

Ethics of the Fathers presents us with a series of ethical principles articulated by the rabbis whose legal opinions appear elsewhere in the Mishnah. It is concerned with down-to-earth, hands-on, practical living – like an early 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 are at a higher risk of anxiety and depression. There are many theories presented why this is so. Torah literature offers two amazing statements that shed light on this issue. 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 someone who is happy with his lot'

We all would love to be able to say,' I am wealthy and happy at the same time'. We can achieve that by developing and working on the very important quality trait of contentment of being able to say, I have everything I truly need.

Perhaps another definition 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."

משנה for the נשמה

ברכות ה,א

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְלִים, כְּדֵי שֶׁיְכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק:

Berachot 5:1

One may only stand and begin to pray in a reverent mood. 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 God. Standing in prayer is standing before God and, as such, 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 א

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 Gd 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 that their son Moshe learnt how to pray. They employed a teacher, but try as he may Moshe couldn't learn how to read. Now, Moshe was no fool he knew all the football teams and their players. Moshe's teacher decided to at least teach him how to read the Kaddish, a few weeks later Mr and Mrs Cohen stormed into Moshe's teachers home screaming, "what is this teaching our son kaddish, we are only 30 yrs old". "Don't worry" replied his teacher "I promise you, you will live to 120 yrs and your son Moshe still won't be able to recite the kaddish".

There are many people who believe if they can read then they know how to pray. 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 three times a day, 'to serve God with all your heart'. The Rabbis ask, what is considered service of the heart? They explain it means prayer. How does one serve God through prayer? Based on the writings of King David in Psalms, prayer consists of serving God with fear and serving God with joy. How can we pray with two opposing emotions? When we begin to prepare for prayer we must recognize how distant we are from God 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 in the knowledge that God is listening to every word we utter from our lips.

Let us pray with dignity and with decorum and please God our prayers should be answered.

שבת כא,א

נוֹטֵל אָדָם אֶת בְּנוֹ וְהָאֶבֶן בְּיָדוֹ, וְכַלְכָּלָה וְהָאֶבֶן בְּתוֹכָהּ. וּמְטַלְטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה וְעִם הַחֻלִּין. רַבִּי יְהוּדָה אוֹמֵר: אַף מַעֲלִין אֶת הַמְּדֻמָּע בְּאֶחָד וּמֵאָה:

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.*

נ 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.

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 עָשָׂר שׁוֹפָרוֹת, שֶׁל שָׁה עָשָׂר שֻׁלְחָנוֹת, שְׁלֹשׁ עֶשְׂרֵה הִשְׁתַּחֲוָיוֹת הָיוּ בַּמִּקְדָּשׁ. שֶׁל בֵּית רַבָּן גַּמְלִיאֵל וְשֶׁל בֵּית רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים, הָיוּ מִשְׁתַּחֲוִין אַרְבַּע עֶשְׂרֵה. וְהֵיכָן הָיְתָה יְתֵרָה? כְּנֶגֶד דִּיר הָעֵצִים, שֶׁכֵּן מָסֹרֶת בְּיָדָם מֵאֲבוֹתֵיהֶם שֶׁשָּׁם הָאָרוֹן נִגְנַז:

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 ש

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 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 שֶׁמֵּתוֹ מֻטָּל לְפָנָיו פָּטוּר מִקְּרִיאַת שְׁמַע, וּמִן הַתְּפִלָּה, וּמִן הַתְּפִלִּין. נוֹשְׂאֵי הַמִּטָּה וְחִלּוּפֵיהֶן וְחִלּוּפֵי חִלּוּפֵיהֶן, אֶת שֶׁלְּפָנֵי הַמִּטָּה, וְאֶת שֶׁלְּאַחַר הַמִּטָּה: אֶת שֶׁלַּמִּטָּה צָרִךְ בָּהֶן פְּטוּרִין, וְאֶת שֶׁאֵין לַמִּטָּה צָרִךְ בָּהֶן חַיָּבִין. אֵלּוּ וָאֵלּוּ 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.

Mem מ

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.

משנה for the נשמה

ברכות ט,א

הָרוֹאֶה מָקוֹם שֶׁנַּעֲשׂוּ בּוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר "בָּרוּךְ שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ בַּמָּקוֹם הַזֶּה". מָקוֹם שֶׁנֶּעֱקְרָה מִמֶּנּוּ עֲבוֹדָה זָרָה, אוֹמֵר "בָּרוּךְ שֶׁעָקַר עֲבוֹדָה 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.

Hei ה

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.

משנה for the נשמה

קדיש

Kaddish

is an ancient Jewish prayer written in Aramaic. It speaks about the greatness and sanctification of G-d's Name, asking that His presence be revealed in the world and that peace and blessings be granted to the Jewish people.

Although it doesn't mention death, Kaddish is traditionally recited by mourners for the first 11 months after one's passing, and on the annual Yahrtzeit (anniversary of passing).

By publicly affirming faith in G-d and the hope for redemption, the mourner brings merit to the soul of the departed and connects their memory to holiness.

In addition to the Mourner's Kaddish, Kaddish D'Rabbanan (Rabbinically instituted Kaddish) is recited at specific points in prayer and after the study of Torah.

קַדִּישׁ יָתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. [אָמֵן] בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, וְיַצְמַח פּוּרְקָנֵהּ, וְיָקֵרֵב מְשִׁיחֵהּ. [אָמֵן] בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן. [אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ] יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמָם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. [אָמֵן] לְעֵלָּא מִן-כָּל-בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן. [אָמֵן] יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן : [אָמֵן] עֹשֶׂה שָׁלוֹם (בעשרת ימי תשובה: הַשָּׁלוֹם) בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל וְאִמְרוּ אָמֵן. [אָמֵן]

Mourner's Kaddish

Yisgadal veyis-kaddash shemei rabbah. [Amen] Be'alma di vera chir'useh, veyamlich malchuseh, veyatzmach purkaneh, vikarev meshicheh. [Amen] Bechayeichon uvyomeichon uvchayei dechol beis Yisroel, ba'agala uvizman kariv, ve'imru amen. [Amen. Yehei shemei rabbah mevorach le'olam ul'olmei almayoh. Yisbarach] Yehei shemeih rabbah mevorach le'olam ul'olmei almayoh. Yisbareich veyishtabach veyis-po'er veyis-romam veyis-nasei veyis-hadar veyis-aleh veyis-hallol shemei d'kudsha berich hu. [Amen] Le'eila min kol birchasa veshirasa, tushbechasa v'nechamasa, da'amiron be'olmo, ve'imru amen. [Amen] Yehei shelama rabbah min shemaya, vechayim tovim oleinu ve'al kol Yisro'el, ve'imru amen. [Amen] Oseh sholom (during the ten days of repentance: Hasholom) bimromav, hu ya'aseh sholom oleinu, ve'al kol Yisro'el, ve'imru amen. [Amen]

קַדִּישׁ דְּרַבָּנָן - Kaddish D'Rabbanan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא. [אָמֵן] בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ, וְיַצְמַח פֻּרְקָנֵהּ, וְיָקֵרֵב מְשִׁיחֵהּ. [אָמֵן] בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן. [אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ] יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ, לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמָם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא. [אָמֵן] לְעֵלָּא מִן-כָּל-בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן. [אָמֵן] עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרַיְתָא. דִּי בְאַתְרָא הָדֵין וְדִי בְכָל אֲתַר וַאֲתַר. יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא חִנָּא וְחִסְדָּא וְרַחֲמִין וְחַיִּין-אֲרִיכִין וּמְזוֹנָא-רְוִיחָא וּפֻרְקָנָא מִן קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא וְאִמְרוּ אָמֵן. [אָמֵן] יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאִמְרוּ אָמֵן: [אָמֵן] עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. [אָמֵן]

Yisgadal veyis-kaddash shemei rabbah. [Amen] Be'alma di vera chir'useh, veyamlich malchuseh, veyatzmach purkaneh, vikarev meshicheh. [Amen] Bechayeichon uvyomeichon uvchayei dechol beis Yisroel, ba'agala uvizman kariv, ve'imru amen. [Amen. Yehei shemei rabbah mevorach le'olam ul'olmei almayoh. Yisbarach] Yehei shemeih rabbah mevorach le'olam ul'olmei almayoh. Yisbareich veyishtabach veyis-po'er veyis-romam veyis-nasei veyis-hadar veyis-aleh veyis-hallol shemei d'kudsha berich hu. [Amen] Le'eila min kol birchasa veshirasa, tushbechasa v'nechamasa, da'amiron be'olmo, ve'imru amen. [Amen] Al Yisroel ve'al rabbanan, ve'al talmideihon ve'al kol talmidei talmideihon, ve'al kol man d'askin be'oraysa, di ve'asra hadein v'di vechol asar va'asar. Yehei lehon ulechon shelama rabbah, chinna vechisda verachamin, vechayin arichin umzona revicha, upurkana min kodam avuhon d'vishmaya, ve'imru amen. [Amen] Yehei shelama rabbah min shemaya, vechayim tovim oleinu ve'al kol Yisro'el, ve'imru amen. [Amen] Oseh sholom bimromav, hu ya'aseh sholom oleinu, ve'al kol Yisro'el, ve'imru amen. [Amen]

Legacy of Chesed

Secure an everlasting legacy

memorials.colelchabad.org

צדקת רבי מאיר בעל הנס
Colel Chabad
Caring for Israel's needy since 1788