

משנה for the נשמה



לעילוי נשמת

כ"ק הרה"ק המקובל

הרב רבי לוי יצחק שניאורסאהן זצוקללה"ה

אביו של כ"ק אדמו"ר נשיא דורינו

Rabbi Levi Yitzchak Schneerson

of sainted memory

Father of the Rebbe

Mishnayos for the Rebbe's father

One Mishnah per Hebrew Name Letter

Honoring the Rebbe's Father Living His Legacy

Rabbi Levi Yitzchak Schneerson OBM, the Rebbe's father, was a renowned Torah scholar, Kabbalist, and Chief Rabbi of Yekaterinoslav. A devoted supporter of Colel Chabad, his own gifts and the funds he raised appear in our archives, alongside a heartfelt public letter calling on his community to give more generously to the needy of the Holy Land.

כלל תפארת זקנים לוי יצחק

Kollel Tiferes Zekeinim Levi Yitzchak

His legacy lives on through Tiferes Levi Yitzchak, a network of more than 100 senior learning centers across Israel. Men and women gather daily to study Chumash, Mishnah, Gemara, and Jewish law in a warm, respectful environment. These kollelim provide not only rich Torah learning, but also dignity, friendship, and a renewed sense of purpose in later years.

פנקסים In the Colel Chabad Donor Books

Our archival donor registers, the pinkasim of Yekaterinoslav, record Rabbi Levi Yitzchak Schneerson both for his own personal gifts and for funds he forwarded from supporters in his city — evidence of his hands-on commitment to Colel Chabad from afar.

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

לולב וערבה ששה שבועה; ההלל והשמחה
שמונה; סכה ונסוף המים שבועה; והחליל חמשה
וששה:

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.



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 Hama'or)

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 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 *tehillin* 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.

סוכה ד,ב

לולב שבִּעָה כִּיצַד, יוֹם טוֹב הָרֵאשׁוֹן שֶׁל חַג שְׁחָל לְהִיּוֹת בְּשַׁבָּת, לולב שבִּעָה, וּשְׁאָר כָּל הַיָּמִים, שְׁשֶׁה:

Sukkah 4:2

The mishna elaborates: The *lulav* is taken for **seven** days. **How** so? If **the first day of the Festival occurs on Shabbat**, since the mitzva to take the *lulav* on the first day is a mitzva by Torah law, it overrides Shabbat and one takes the *lulav* that day. As a result, the *lulav* is then taken for **seven** days. **And** if the first day occurs on one of the **rest of the days** of the week and one of the other days of the Festival coincides with Shabbat, the *lulav* is taken only **six** days. Since the mitzva to take the *lulav* is a mitzva by rabbinic law throughout the rest of *Sukkot*, it does not override Shabbat.

סוכה ד,ג

עֲרֵבָה שבִּעָה כִּיצַד, יוֹם שְׁבִיעִי שֶׁל עֲרֵבָה שְׁחָל לְהִיּוֹת בְּשַׁבָּת, עֲרֵבָה שבִּעָה, וּשְׁאָר כָּל הַיָּמִים שְׁשֶׁה:

Sukkah 4:3

The altar is encircled with the **willow branch** for **seven** days. **How** so? If **the seventh day of the mitzva of the willow branch occurs on Shabbat**, since on that day it is a mitzva by Torah law, it overrides Shabbat and the mitzva of the **willow branch** is then performed for **seven** days. **And** if the seventh day occurs on one of the **rest of the days** of the week, and one of the other days of the Festival coincides with Shabbat, since the mitzva of the willow branch is then by rabbinic law and consequently does not override Shabbat, it is performed for only **six** days.

מצות לולב כיצד. יום טוב הראשון של חג שחל להיות בשבת, מוליכין את לולביהן להר הבית, והחזנין מקבלין מהן וסודרין אותן על גב האצטבא, והזקנים מניחין את שלהן בלשכה. ומלמדים אותם לומר, כל מי שמגיע לולבי בידו, הרי הוא לו במתנה. למחר משכימין ובאין, והחזנין זורקין אותם לפניהם. והן מחטפין ומכין איש את חברו. וכשראו בית דין שבאו לידי סכנה, התקינו שיהא כל אחד ואחד נוטל בביתו:

Sukkah 4:4

How is the mitzva of *lulav* fulfilled in the Temple when the first day of the Festival occurs on Shabbat? If the first day of the Festival occurs on Shabbat, all the people bring their *lulavim* to the Temple Mount on Friday. The attendants receive the *lulavim* from them and arrange them on a bench [*itztaba*], while the Elders place their *lulavim* in the chamber. They were given permission to do so due to the concern that they would be injured the following morning in the rush of people in search of their *lulavim*. And the court teaches the people to say: With regard to anyone whom my *lulav* reaches his possession, it is his as a gift. They did so to avoid the likely situation where people would inadvertently take *lulavim* that did not belong to them, as on the first day of the Festival one does not fulfill his obligation with a *lulav* that does not belong to him. The next day everyone rises early and comes to the Temple, and the attendants throw the *lulavim* before them. And in the confusion, the people snatch the *lulavim* and in the process strike one another. And when the court saw that they came to potential danger, they instituted that each and every person will take his *lulav* in his house and fulfill the mitzva there.

מצות עֲרֶבֶה כִּיצַד, מְקוֹם הָיָה לְמַטָּה מִירוּשָׁלַיִם, וְנִקְרָא מוֹצָא. יוֹרְדִין לָשֶׁם וּמִלְקָטִין מִשָּׁם מִרְבִּיּוֹת שֶׁל עֲרֶבֶה, וּבָאִין וְזוֹקְפִין אוֹתָן בְּצִדֵי הַמִּזְבֵּחַ, וְרֹאשֵׁיהֶן כְּפוּפִין עַל גְּבֵי הַמִּזְבֵּחַ. תִּקְעוּ וְהִרְיעוּ וְתִקְעוּ. בְּכָל יוֹם מְקִיפִין אֶת הַמִּזְבֵּחַ פַּעַם אַחַת, וְאוֹמְרִים, אָנָּה ה' הוֹשִׁיעָה נָּא, אָנָּה ה' הַצְּלִיחָה נָּא. רַבִּי יְהוּדָה אוֹמֵר, אֲנִי וְהוּ הוֹשִׁיעָה נָּא. וְאוֹתוֹ הַיּוֹם מְקִיפִין אֶת הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים. בְּשַׁעַת פְּטִירָתוֹ, מָה הֵן אוֹמְרִים, יְפִי לָךְ מִזְבֵּחַ, יְפִי לָךְ מִזְבֵּחַ. רַבִּי אֱלִיעֶזֶר אוֹמֵר, לָיָה וְלָךְ, מִזְבֵּחַ. לָיָה וְלָךְ, מִזְבֵּחַ:

Sukkah 4:5

How is the mitzva of the willow branch fulfilled? There was a place below Jerusalem, and it was called Motza. They would descend there and gather willow branches [*murbiyyot*] from there. And they would then come and stand them upright at the sides of the altar, and the tops of the branches would be inclined over the top of the altar. They then sounded a *tekia*, a simple uninterrupted blast, sounded a *terua*, a broken sound and/or a series of short staccato blasts, and sounded another *tekia*. Each day they would circle the altar one time and say: “Lord, please save us. Lord, please grant us success” (Psalms 118:25). Rabbi Yehuda says that they would say: *Ani vaho*, please save us. And on that day, the seventh day of *Sukkot*, they would circle the altar seven times. At the time of their departure at the end of the Festival, what would they say? It is beautiful for you, altar; it is beautiful for you, altar. Rabbi Elazar said that they would say: To the Lord and to you, altar; to the Lord and to you, altar.

סוכה ד,ו

במעשהו בחל כך מעשהו בשבת, אלא שהיו מלקטין אותן מערב שבת ומניחים אותן בגיגיות של זהב, כדי שלא יכמשו. רבי יוחנן בן ברוקה אומר, חריות של דקל היו מביאין, וחובטין אותן בקרקע בצדי המזבח, ואותו היום נקרא יום חבוט חריות:

Sukkah 4:6

The mishna notes: As its performance during the week, so is its performance on Shabbat; except for the fact that they would gather the branches from Shabbat eve and place them in basins of gold so that they would not dry. Rabbi Yohanan ben Beroka says: There was a unique custom on the seventh day. They would bring palm branches to the Temple and place them on the ground at the sides of the altar, and that seventh day of *Sukkot* was called: The day of the placing of palm branches.

סוכה ד,ז

מיד התינוקות שומטין את לולביהן ואוכלין אתרוגייהן:

Sukkah 4:7

Immediately after fulfilling the mitzva of taking the four species on the seventh day of the festival of *Sukkot*, children remove their *lulavim* from the binding and eat their *etrogim* as an expression of extreme joy.

ההלל והשמחה שמנה כיצד. מלימד שחייב אדם בהלל ובשמחה ובכבוד יום טוב האחרון של חג, כשאר כל ימות החג. סכה שבעה כיצד. גמר מלאכל, לא יתיר סבתו, אבל מוריד את הכלים מן המנחה ולמעלה, מפני כבוד יום טוב האחרון של חג:

Sukkah 4:8

This mishna elaborates upon the first mishna in this chapter. **The** obligation to recite *hallel* and the mitzva of **rejoicing** on the Festival by sacrificing and eating the meat of peace-offerings **are** always for **eight** days. The mishna explains: **How so?** This teaches that a person is obligated in *hallel*, and in the mitzva of **rejoicing**, and in reverence for the last day of the Festival like he is for **all the other days of the Festival**. The mitzva of *sukka* is **seven** days. **How** does one fulfill this obligation for seven full days? When **one finished eating** on the seventh day, **he** should **not** **dismantle his** *sukka* immediately, because the obligation continues until the end of the day. **However**, he takes the vessels down from the *sukka* into the house **from min^ha** time and onward in deference to the last day of the Festival, when he will require the vessels in the house.

נסוּךְ הַמַּיִם כִּיצַד. צְלוּחִית שֶׁל זָהָב מַחֲזֶקֶת שְׁלֹשֶׁת לָגִים הָיָה מְמֵלֵא מִן הַשְּׁלוּחַ. הִגִּיעוּ לְשַׁעַר הַמַּיִם, תִּקְעוּ וְהִרִיעוּ וְתִקְעוּ. עָלָה בִּכְבָּשׁ וּפְנָה לְשֹׂמְאָלוֹ, שְׁנֵי סָפְלִים שֶׁל כֶּסֶף הָיוּ שָׁם. רַבִּי יְהוּדָה אוֹמֵר, שֶׁל סִיד הָיוּ, אֲלָא שֶׁהָיוּ מְשַׁחֲרִין פְּנֵיהֶם מִפְּנֵי הָיִין. וּמִנְקָבִין כַּמִּין שְׁנֵי חֲטָמִין דִּקְיָן, אֶחָד מְעַבָּה וְאֶחָד דִּקְיָן, כְּדִי שֶׁיִּהְיוּ שְׁנֵיהֶם כָּלִין בְּבֵת אַחַת. מִעֲרָבֵי שֶׁל מַיִם, מִזְרָחֵי שֶׁל יָיִן. עָרָה שֶׁל מַיִם לְתוֹךְ שֶׁל יָיִן, וְשֶׁל יָיִן לְתוֹךְ שֶׁל מַיִם, יֵצֵא. רַבִּי יְהוּדָה אוֹמֵר, בְּלֵג הָיָה מְנִסֵּךְ כָּל שְׂמֹנֶה. וְלִמְנִסֵּךְ אוֹמְרִים לוֹ, הִגְבָּה יָדְךָ, שִׁפְעָם אַחַת נִסָּךְ אֶחָד עַל גְּבִי רִגְלָיו, וּרְגֻמוֹהוּ כָּל הָעַם בְּאַתְרוּגֵיהֶן:

Sukkah 4:9

With regard to the rite of **water libation** performed in the Temple during the Festival, **how** was it performed? **One** would fill a golden jug with a capacity of three *log* with water from the Siloam pool. When those who went to bring the water **reached the Gate of the Water**, so called because the water for the libation was brought through this gate leading to the Temple courtyard, **they sounded a tekia, sounded a terua, and sounded another tekia** as an expression of joy. The priest **ascended the ramp** of the altar and **turned to his left**. There were two silver basins there into which he poured the water. **Rabbi Yehuda said: They were limestone basins, but they would blacken due to the wine** and therefore looked like silver. The two basins were **perforated** at the bottom with **two thin** perforated **nose-like** protrusions. **One** of the basins, used for the wine libation, had a perforation that was **broad, and one**, used for the water libation, had a perforation that was **thin, so that** the flow of **both** the water and the wine, which do not have the same viscosity, would **conclude simultaneously**. The basin to the **west** of the altar was **for water**, and the basin to the **east** of the altar was **for wine**. However, if **one poured** the contents of the basin **of water into** the basin **of wine**, or the contents of the basin **of wine into** the basin **of water**, **he fulfilled** his obligation, as failure to pour the libation from the prescribed location does not disqualify the libation after the fact. **Rabbi Yehuda says:** The basin for the water libation was not that large; rather, **one would pour** the water **with** a vessel that had a capacity of **one log** on **all eight** days of the Festival and not only seven. **And** the appointee **says to the one pouring** the water into the silver

basin: **Raise your hand**, so that his actions would be visible, **as one time** a Sadducee priest intentionally **poured** the water **on his feet**, as the Sadducees did not accept the oral tradition requiring water libation, and in their rage **all the people pelted him with their etrogim**.

סוכה ד,י

במעשהו בחל כך מעשהו בשבת, אלא שהיה ממלא מערב שבת חבית של זהב שאינה מקדשת, מן השלוח, ומניחה בלשכה. נשפכה או נתגלתה, היה ממלא מן הכיור, שהיין והמים המגלין, פסולים לגבי המזבח:

Sukkah 4:10

Rabbi Yehuda continues: As its performance during the week, so is its performance on Shabbat, **except** that on Shabbat one would not draw water. Instead, **on Shabbat eve**, one would **fill a golden barrel that was not consecrated** for exclusive use in the Temple **from the Siloam pool**, **and he would place it in the Temple chamber** and draw water from there on Shabbat. If the water in the barrel **spilled**, or if it **was exposed** overnight, leading to concern that a snake may have deposited poison in the water, **one would fill** the jug with water **from the basin** in the Temple courtyard, **as exposed wine or water is unfit for the altar**. Just as it is prohibited for people to drink them due to the potential danger, so too, they may not be poured on the altar.

מועד קטן ג,א

וְאֵלֹוּ מְגַלְחִין בַּמוֹעֵד, הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית
הַשְּׂבִיָּה, וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִין, וְהַמְנַדֵּה שְׁהֲתִירוּ
לוֹ חֲכָמִים, וְכֵן מִי שֶׁנִּשְׁאַל לְחֶכֶם וְהֵתֵר, וְהַנָּזִיר,
וְהַמְצַרֵּעַ 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.

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 in the opening verse of the Torah "In the beginning G-d created the heavens and Ivav! 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 va symbolizes humility. Humility is the key to creating harmony between body and soul.

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 Mishnah 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.

מועד קטן ג,ב

וְאֵלֹוּ מְכַבְּסִין בַּמוֹעֵד, הַבָּא מִמְּדִינַת הַיָּם, וּמִבֵּית הַשְּׂבִיָּה, וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִים, וְהַמְּנִידָה שֶׁהִתִּירוּ לוֹ חֻכָּמִים, וְכֵן מִי שֶׁנִּשְׁאַל לְחֻכָּם וְהִתֵּר, מְטַפְּחוֹת הַיָּדִים וּמְטַפְּחוֹת הַסַּפָּרִים וּמְטַפְּחוֹת הַסֶּפֶג, הַזִּבִּין וְהַזְבוֹת וְהַנְּדוֹת וְהַיּוֹלְדוֹת, וְכָל הָעוֹלִין מִטְּמֵאָה לְטָהָרָה, הָרִי אֵלֹוּ מִתְּרִין. וְשָׂאֵר כָּל אָדָם, אֲסוּרִין:

Moed Katan 3:2

And these may launder their clothes on the intermediate days of a Festival: One who comes from a country overseas; and one who is released from a house of captivity; and one who comes out of prison on the intermediate days of a Festival; and one who had been ostracized and the Sages released him from his decree of ostracism; and similarly, one who had vowed not to launder his clothes and he requested from a Sage to dissolve his vow and was released from it on the intermediate days of a Festival. Hand towels; and barbers' towels, which are used to cover a person having a haircut; and body-drying towels, all of which get quickly soiled, may be laundered on the intermediate days of a Festival. *Zavim*, men suffering from an impure venereal emission; *zavot*, women who experience a flow of menstrual-type blood on three consecutive days during a time of the month when they do not expect to experience menstrual bleeding; **menstruating women; women who have just given birth; and all others who leave a state of ritual impurity for a state of ritual purity** on the intermediate days of the Festival, these people are all permitted to launder their clothes in order to purify themselves. But all other people are prohibited from laundering during the intermediate days of the Festival.

מועד קטן ג,ג

וְאֵלֵּי כּוֹתֵבִין בְּמוֹעֵד, קְדוּשֵׁי נָשִׁים, גִּטִּין וְשׁוֹבְרִין, דִּי־תִיקִי, מִתְּנָה וּפְרוֹזְבּוּלִין,
אֲגָרוֹת שׁוּם וְאֲגָרוֹת מְזוּן, שְׁטָרֵי חֲלִיצָה וּמֵאוֹנִים, וְשְׁטָרֵי בְרוּרִין, וְגִזְרוֹת בֵּית דִּין,
וְאֲגָרוֹת שֶׁל רְשׁוֹת:

Moed Katan 3:3

And these are the documents that **may be written on** the intermediate days of a **Festival**: Documents of **betrothal of wives**, through which bridegrooms betroth their brides; **bills of divorce**; **receipts** for the repayment of debts; **wills** [*deyateiki*]; deeds of **gift**; *perozbolin*, documents through which lenders authorize the courts to collect their loans on their behalf, thereby preventing the Sabbatical year from canceling their debts; **letters of valuation**, which were drawn up by the court when they valued property and transferred it to the lender; and **letters of sustenance**, which were drawn up when one accepted upon himself to maintain another, e.g., his step-daughter. The list continues: **Documents of the ritual through which the brother-in-law frees the yevama of her levirate bonds** [*halitza*], thereby freeing her from the obligation to marry one of her deceased husband's brothers; documents in which the court records the **refusal** of a girl upon reaching majority to remain married to the man to whom her mother or brothers married her as a minor after the death of her father; **documents of arbitration**, in which the court summarizes a conflict that had been resolved through arbitration; **court rulings**; and the official **correspondence of the ruling authorities**.

מועד קטן ג,ד

אין כותבין שטרין חוב במועד. ואם אינו מאמינו או שאין לו מה לאכל, הרי זה יכתב. אין כותבין ספרים, תפלין ומזוזות, במועד, ואין מגיהין אות אחת, אפלו בספר (העזרה) עזרא. רבי יהודה אומר, כותב אדם תפלין ומזוזות לעצמו, וטוה על ירכו תכלת לציציתו:

Moed Katan 3:4

One may not write bills of debt on the intermediate days of a Festival. But if the lender does not trust the borrower, and he is concerned that the borrower will later deny the loan, or if the scribe has nothing to eat, then he may write a bill of debt during the Festival week. One may not write Torah scrolls, phylacteries, or *mezuzot* on the intermediate days of a Festival, nor may one correct a single letter, even in the Torah scroll of Ezra, which was kept in the Temple and upon which all the Jewish communities relied. Rabbi Yehuda says: One may write phylacteries and *mezuzot* for himself on the intermediate days of a Festival if he needs them. And one may spin sky-blue wool for his ritual fringes on his thigh, but not in the ordinary manner with a spindle, as this procedure must be performed in an altered manner on the intermediate days of a Festival.

הַקּוּבֵר אֶת מֵתוֹ שְׁלֹשָׁה יָמִים קֹדֶם לְרֵגֶל, בְּטֵלָה הֵימָנוּ גִּזְרֵת שְׁבַעָה. שְׁמֹנֶה, בְּטֵלָה הֵימָנוּ גִּזְרֵת שְׁלֹשִׁים, מִפְּנֵי שְׁאֲמָרוּ, שִׁבְתַּת עוֹלָה וְאִינָה מִפְּסָקָת, רְגָלִים מִפְּסִיקִין וְאִינָן עוֹלִין:

Moed Katan 3:5

One who buries his deceased relative **three days before a pilgrimage Festival** has the decree of the **seven-day** period of mourning, i.e., the *halakhot* and prohibitions associated with that period, **nullified for him** by the Festival. He is not required to complete this seven-day mourning period after the Festival. If one buries his deceased relative **eight** days before a pilgrimage Festival, then **the decree of thirty days is nullified for him**. The restrictions that ordinarily apply during this thirty-day mourning period no longer apply after the Festival. This is **because** the Sages **said** a principle with regard to this issue: **Shabbat counts** as one of the days of mourning, although one may not mourn on it **and it does not interrupt** the mourning period, which continues after Shabbat. The **pilgrimage Festivals**, on the other hand, **interrupt** the mourning period, so that if one began mourning before such a Festival, then the mourning period is canceled by the Festival. **They do not**, however, **count**. If one did not begin mourning before the Festival, or if his relative died during the Festival, then he is required to complete his mourning period afterward, as the days of the Festival do not count toward the requisite days of mourning.

רבי אֵלִיעֶזֶר אוֹמֵר, מִשְׁחָרֵב בֵּית הַמִּקְדָּשׁ, עֲצַרְתָּ כְּשַׁבָּת. רַבֵּן גַּמְלִיאֵל אוֹמֵר, רֹאשׁ הַשָּׁנָה וַיּוֹם הַכַּפּוּרִים, כְּרִגְלִים. וַחֲכָמִים אוֹמְרִים, לֹא כְּדִבְרֵי זֶה וְלֹא כְּדִבְרֵי זֶה, אֲלָא עֲצַרְתָּ כְּרִגְלִים, רֹאשׁ הַשָּׁנָה וַיּוֹם הַכַּפּוּרִים כְּשַׁבָּת:

Moed Katan 3:6

Rabbi Eliezer says: From the time that the Temple was destroyed, *Shavuot* is like Shabbat, because nowadays the days following *Shavuot* are not treated like Festival days. When the Temple stood, many of the Festival's offerings that could not be sacrificed on *Shavuot* itself would be sacrificed during the six days following the Festival. Nowadays, however, when offerings are no longer sacrificed, *Shavuot* lasts for only one day in Eretz Yisrael, and therefore it is treated like Shabbat with regard to mourning: It counts as one of the days of mourning, but does not interrupt the period of mourning. **Rabban Gamliel says:** Even **Rosh HaShana** and **Yom Kippur** are considered **like the pilgrimage Festivals**, in that they interrupt the mourning period but are not counted toward the days of mourning. **And the Rabbis say:** The *halakha* is **neither in accordance with the statement of Rabbi Eliezer nor in accordance with the statement of Rabban Gamliel**. **Rather**, with regard to mourning, *Shavuot* is treated **like the other pilgrimage Festivals**, whereas **Rosh HaShana and Yom Kippur** are treated like Shabbat.

מועד קטן ג,ז

אין קורעין, ולא חולצין, ואין מברין, אלא קרוביו של מת, ואין מברין אלא על מטה זקופה. אין מוליכין לבית האבל לא בטבלא ולא באסקוטלא ולא בקנון, אלא בסלים. ואין אומרים ברכת אבלים במועד, אבל עומדין בשורה ומנחמין ופותרין את הרבים:

Moed Katan 3:7

Mourners do not rend their garments during the intermediate days of a Festival and do not remove their garments from their shoulders. And others do not provide them with a meal [*mavrin*] after the burial, except for close relatives of the deceased. And the consolers provide the first meal after the burial only while the mourner is sitting on an upright bed, and not on one that is overturned. One does not bring the first meal after the burial to the house of mourning on a small tray [*tavla*], in a bowl [*iskutla*], or in a narrow-mouthed basket [*kanon*], but rather in ordinary baskets. And the mourners' blessing is not recited on the intermediate days of a Festival, but the consolers may stand in a row when the mourners leave the cemetery and console them. And the mourners dismiss the many consolers, by telling them that they may return home after they have fulfilled the mitzva of consoling the mourners.

מועד קטן ג,ח

אין מניחין את המטה ברחוב, שלא להרגיל את ההספד, ולא של נשים לעולם, מפני הכבוד. נשים במועד מענות, אבל לא מטפחות. רבי ישמעאל אומר, הסמוכות למטה, מטפחות:

Moed Katan 3:8

The bier of the deceased is **not set down in the street** during the intermediate days of a Festival **so as not to encourage eulogies**. On an ordinary weekday, people would gather in the street around the bier to eulogize the deceased, but this should be avoided during the intermediate days of the Festival. **And the biers of women** are **never** set down, even if it is not the intermediate days of a Festival, **due to their honor**. Blood might drip from their bodies, and it would cause them dishonor if their blood stained the street. **On** the intermediate days of **a Festival women may wail** in grief over the deceased, **but they may not clap** [*metape^hot*] their hands in mourning. **Rabbi Yishmael says: Those who are close to the bier may clap.**

בְּרֵאשִׁי חֲדָשִׁים, בְּחֻנְכָּה וּבְפֻרִים, מְעֻנּוֹת, וּמְטַפְחוֹת בָּזָה וּבָזָה, אֲבָל לֹא מְקוֹנְנוֹת. נִקְבֵּר הַמֵּת, לֹא מְעֻנּוֹת וְלֹא מְטַפְחוֹת. אִיזְהוּ עָנוּי, שֶׁכָּל עוֹנוֹת כְּאֶחָת. קִינָה, שְׁאֶחָת מְדַבֶּרֶת וְכָל עוֹנוֹת אַחֲרֶיהָ, שֶׁנֶּאֱמַר (יִרְמְיָה ט), וְלִמְדָנָה בְּנִיתִיכֶם נְהִי, וְאִשָּׁה רְעוּתָהּ קִינָה. אֲבָל לְעֵתִיד לָבֵא הוּא אוֹמֵר (יִשְׁעִיָּה כה), בְּלֹעַ הַמּוֹת לִנְצָח, וּמָחָה ה' אֱלֹהִים דְּמָעָה מֵעַל כָּל פָּנִים וְגו':

Moed Katan 3:9

On New Moons, Hanukkah and Purim, which are not Festivals by Torah law, the women may both **wail and clap** their hands in mourning. On both the intermediate days of a Festival and on New Moons, Hanukkah and Purim **they may not lament**. After the deceased has been buried they may **neither wail nor clap**. The mishna explains: **What** is considered **wailing**? This is **when they all wail together** simultaneously. And what is considered a **lament**? This is **when one speaks and they all answer after her** with a repeated refrain, as it is stated: “**And teach your daughters wailing and everyone her neighbor lamentation**” (Jeremiah 9:19). In order to conclude on a positive note, the mishna says: **But with regard to the future**, the verse states: “**He will destroy death forever; and the Lord, God, will wipe away tears from off all faces and the reproach of His people He will take away from off all the earth**” (Isaiah 25:8).

יומא ה,א

יום הכפורים אסור באכילה ובשתיה וברחיצה
ובסיכה ובנעילת הסנדל ובתשמיש המטה. והמלך
והפלה ירחצו את פניהם, והחיה תנעל את הסנדל;
דברי רבי אליעזר, וחכמים - אוסרין:

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.

י

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.

יומא ח,ב

האוכל ככותבת הגסה, כמוה וכגרעיןתה, והשוטה מלא לגמיו, חיב. כל האכלין מצטרפין לכותבת. כל המשקין מצטרפין למלא לגמיו. האוכל ושוטה, אין מצטרפין:

Yoma 8:2

The mishna elaborates: **One who eats a large date-bulk** of food, equivalent to a date **and its pit**, or **who drinks a cheekful** of liquid on Yom Kippur is **liable** to receive the punishment of *karet* for failing to fulfill the mitzva to afflict oneself on Yom Kippur. **All foods** that one eats **join** together to constitute **a date-bulk**; and **all liquids** that one drinks **join** together to constitute **a cheekful**. However, if **one eats and drinks**, the food and beverage **do not join** together to constitute a measure that determines liability, as each is measured separately.

יומא ח,ג

אכל ושתה בהעלם אחת, אינו חיב אלא חטאת אחת. אכל ועשה מלאכה, חיב שתי חטאות. אכל אכלין שאינן ראויין לאכילה, ושתה משקין שאינן ראויין לשתיה, ושתה ציר או מריס, פטור:

Yoma 8:3

If one ate and drank unwittingly **within one lapse of awareness**, e.g., he forgot that it is Yom Kippur, he is **liable** to bring **only one sin-offering**. However, if he ate and performed labor unwittingly, he is **liable to bring two sin-offerings**, as by doing so he violated two separate prohibitions. If he ate **foods that are not fit for eating**, or drank **liquids that are not fit for drinking**, or drank fish brine or the briny liquid in which fish are pickled, he is **exempt**, as that is not the typical manner of eating or drinking.

יומא ח,ד

התינוקות, אין מענין אותן ביום הכפורים, אבל מחנכין אותם לפני שנה ולפני שנתים, בשביל שיהיו רגילין במצות:

Yoma 8:4

With regard to the children, one does not afflict them by withholding food on Yom Kippur; however, one trains them one year before or two years before they reach majority, by means of a partial fast lasting several hours, so that they will be accustomed to fulfill mitzvot.

יומא ח,ה

עברה שהריחה, מאכילין אותה עד שתשיב נפשה. חולה מאכילין אותו על פי בקיאים. ואם אין שם בקיאים, מאכילין אותו על פי עצמו, עד שיאמר די:

Yoma 8:5

With regard to a pregnant woman who smelled food and was overcome by a craving to eat it, one feeds her until she recovers, as failure to do so could lead to a life-threatening situation. If a person is ill and requires food due to potential danger, one feeds him according to the advice of medical experts who determine that he indeed requires food. And if there are no experts there, one feeds him according to his own instructions, until he says that he has eaten enough and needs no more.

מי שֶׁאֶחָזוּ בְּלָמוּס, מֵאֲכִילִין אוֹתוֹ אֶפְלוּ דְּבָרִים טְמֵאִים, עַד שֶׁיֵּאֻרוּ עֵינָיו. מִי שֶׁנִּשְׁכּוּ כָּלֵב שׁוֹטָה, אֵין מֵאֲכִילִין אוֹתוֹ מִחֲצַר כָּבֵד שָׁלוּ, וְרַבִּי מַתִּיָּא בֶן חֲרָשׁ מַתִּיר. וְעוֹד אָמַר רַבִּי מַתִּיָּא בֶן חֲרָשׁ, הַחוּשֵׁשׁ בְּגִרוֹנוֹ, מִטִּילִין לוֹ סֵם בְּתוֹךְ פִּיו בְּשַׁבָּת, מִפְּנֵי שֶׁהוּא סֵפֶק נִפְשׁוֹת, וְכָל סֵפֶק נִפְשׁוֹת דּוֹחָה אֶת הַשַּׁבָּת:

Yoma 8:6

In the case of **one who is seized** with the life-threatening illness *bulmos*, causing him unbearable hunger pangs and impaired vision, **one** may **feed him even impure foods** on Yom Kippur or any other day **until his eyes recover**, as the return of his sight indicates that he is recovering. In the case of **one whom a mad dog bit**, **one** may **not feed him from the lobe of the dog's liver**. This was thought to be a remedy for the bite, but the Rabbis deem it ineffective. **And Rabbi Matya ben Harash permits** feeding it to him, as he deems it effective. **And furthermore, Rabbi Matya ben Harash said:** With regard to **one who suffers pain in his throat**, **one** may **place medicine inside his mouth on Shabbat**, although administering a remedy is prohibited on Shabbat. This is **because** there is **uncertainty** whether or not it is a **life-threatening** situation for him, as it is difficult to ascertain the severity of internal pain. **And** a case of **uncertainty** concerning a **life-threatening** situation **overrides Shabbat**.

יומא ח,ז

מי שֶׁנִּפְלָה עָלָיו מִפְּלֵת, סָפֵק הוּא שֶׁם סָפֵק אֵינוֹ שֶׁם, סָפֵק חַי סָפֵק מֵת, סָפֵק נִכְרִי סָפֵק יִשְׂרָאֵל, מִפְּקָחִין עָלָיו אֶת הַגָּל. מְצֻאוֹהוּ חַי, מִפְּקָחִין עָלָיו. וְאִם מֵת, יְנִיחוּהוּ:

Yoma 8:7

Similarly, with regard to **one upon whom a rockslide fell**, and there is **uncertainty** whether **he is there** under the debris or whether **he is not there**; and there is **uncertainty** whether he is still **alive** or whether he is **dead**; and there is **uncertainty** whether the person under the debris is a **gentile** or whether he is a **Jew**, **one clears the pile** from **atop him**. One may perform any action necessary to rescue him from beneath the debris. If **they found him alive** after beginning to clear the debris, **they** continue to **clear** the pile until they can extricate him. **And if** they found him **dead**, **they** should **leave him**, since one may not desecrate Shabbat to preserve the dignity of the dead.

יומא ח,ח

חטאת וְאִשָּׁם וְדָאִי מְכַפְּרִין. מִיתָה וְיוֹם הַכְּפוּרִים מְכַפְּרִין עִם הַתְּשׁוּבָה. הַתְּשׁוּבָה מְכַפֶּרֶת עַל עֲבֵרוֹת קְלוֹת עַל עֲשֵׂה וְעַל לֹא תַעֲשֶׂה. וְעַל הַחֲמוּרוֹת הִיא תוֹלָה עַד שְׁיָבֵא יוֹם הַכְּפוּרִים וַיְכַפֵּר:

Yoma 8:8

A **sin-offering**, which atones for unwitting performance of transgressions punishable by *karet*, and a **definite guilt-offering**, which is brought for robbery and misuse of consecrated items, **atone** for those sins. **Death and Yom Kippur atone** for sins when accompanied by **repentance**. **Repentance** itself **atones for minor transgressions**, for both **positive mitzvot** and **negative mitzvot**. And repentance places punishment for **severe transgressions in abeyance until Yom Kippur comes** and completely **atones** for the transgression.

האומר, אֶחָטָא וְאָשׁוּב, אֶחָטָא וְאָשׁוּב, אֵין מְסַפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְיוֹם הַכַּפּוּרִים מְכַפֵּר, אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לְמָקוֹם, יוֹם הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבֶרֶוֹ, אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר, עַד שֶׁיִּרְצֶה אֶת חֵבֶרֶוֹ. אֵת זֶה דִּרְשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, מְכַל חֲטָאֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ (ויקרא טז), עֲבֵרוֹת שֶׁבֵּין אָדָם לְמָקוֹם, יוֹם הַכַּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבֶרֶוֹ, אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר, עַד שֶׁיִּרְצֶה אֶת חֵבֶרֶוֹ. אָמַר רַבִּי עֲקִיבָא, אֲשֶׁרִיכֶם יִשְׂרָאֵל, לִפְנֵי מִי אַתֶּם מְטַהְרִין, וּמִי מְטַהֵר אֶתְכֶם, אֲבִיכֶם שְׁבַשְׁמִים, שֶׁנֶּאֱמַר (יחזקאל לו), וְזִרְקָתִי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטָהַרְתֶּם. וְאָמַר (ירמיה יז), מְקוֹה יִשְׂרָאֵל יְיָ, מַה מְקוֹה מְטַהֵר אֶת הַטְּמְאִים, אֵף הַקָּדוֹשׁ בְּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל:

Yoma 8:9

With regard to one who says: I will sin and then I will repent, I will sin and I will repent, Heaven does not provide him the opportunity to repent, and he will remain a sinner all his days. With regard to one who says: I will sin and Yom Kippur will atone for my sins, Yom Kippur does not atone for his sins. Furthermore, for transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur does not atone until he appeases the other person. Similarly, Rabbi Elazar ben Azarya taught that point from the verse: “From all your sins you shall be cleansed before the Lord” (Leviticus 16:30). For transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur does not atone until he appeases the other person. In conclusion, Rabbi Akiva said: How fortunate are you, Israel; before Whom are you purified, and Who purifies you? It is your Father in Heaven, as it is stated: “And I will sprinkle purifying water upon you, and you shall be purified” (Ezekiel 36:25). And it says: “The ritual bath of Israel is God” (Jeremiah 17:13). Just as a ritual bath purifies the impure, so too, the Holy One, Blessed be He, purifies Israel.

יומא ה,א

יום הכפורים אסור באכילה ובשתיה וברחיצה
ובסיכה ובנעילת הסנדל ובתשמיש המטה. והמלך
והפלה ירחצו את פניהם, והחיה תנעל את הסנדל;
דברי רבי אליעזר, וחכמים - אוסרין:

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.

י

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.

יומא ח,ב

האוכל ככותבת הגסה, כמוה וכגרעיןתה, והשוטה מלא לגמיו, חיב. כל האכלין מצטרפין לכותבת. כל המשקין מצטרפין למלא לגמיו. האוכל ושוטה, אין מצטרפין:

Yoma 8:2

The mishna elaborates: **One who eats a large date-bulk** of food, equivalent to a date **and its pit**, or **who drinks a cheekful** of liquid on Yom Kippur is **liable** to receive the punishment of *karet* for failing to fulfill the mitzva to afflict oneself on Yom Kippur. **All foods** that one eats **join** together to constitute **a date-bulk**; and **all liquids** that one drinks **join** together to constitute **a cheekful**. However, if **one eats and drinks**, the food and beverage **do not join** together to constitute a measure that determines liability, as each is measured separately.

יומא ח,ג

אכל ושתה בהעלם אחת, אינו חיב אלא חטאת אחת. אכל ועשה מלאכה, חיב שתי חטאות. אכל אכלין שאינן ראויין לאכילה, ושתה משקין שאינן ראויין לשתיה, ושתה ציר או מריס, פטור:

Yoma 8:3

If one ate and drank unwittingly **within one lapse of awareness**, e.g., he forgot that it is Yom Kippur, he is **liable** to bring **only one sin-offering**. However, if he ate and performed labor unwittingly, he is **liable to bring two sin-offerings**, as by doing so he violated two separate prohibitions. If he ate **foods that are not fit for eating**, or drank **liquids that are not fit for drinking**, or drank fish brine or the briny liquid in which fish are pickled, he is **exempt**, as that is not the typical manner of eating or drinking.

יומא ח,ד

התינוקות, אין מענין אותן ביום הכפורים, אבל מחנכין אותם לפני שנה ולפני שנתים, בשביל שיהיו רגילין במצות:

Yoma 8:4

With regard to the children, one does not afflict them by withholding food on Yom Kippur; however, one trains them one year before or two years before they reach majority, by means of a partial fast lasting several hours, so that they will be accustomed to fulfill mitzvot.

יומא ח,ה

עברה שהריחה, מאכילין אותה עד שתשיב נפשה. חולה מאכילין אותו על פי בקיאים. ואם אין שם בקיאים, מאכילין אותו על פי עצמו, עד שיאמר די:

Yoma 8:5

With regard to a pregnant woman who smelled food and was overcome by a craving to eat it, one feeds her until she recovers, as failure to do so could lead to a life-threatening situation. If a person is ill and requires food due to potential danger, one feeds him according to the advice of medical experts who determine that he indeed requires food. And if there are no experts there, one feeds him according to his own instructions, until he says that he has eaten enough and needs no more.

מי שֶׁאֶחָזוּ בְּלָמוּס, מֵאֲכִילִין אוֹתוֹ אֶפְלוּ דְּבָרִים טְמֵאִים, עַד שֶׁיֵּאֻרוּ עֵינָיו. מִי שֶׁנִּשְׁכּוּ כָּלֵב שׁוֹטָה, אֵין מֵאֲכִילִין אוֹתוֹ מִחֲצַר כָּבֵד שָׁלוּ, וְרַבִּי מַתִּיָּא בֶן חֲרָשׁ מַתִּיר. וְעוֹד אָמַר רַבִּי מַתִּיָּא בֶן חֲרָשׁ, הַחוּשׁ בְּגִרוֹנוֹ, מִטִּילִין לוֹ סֵם בְּתוֹךְ פִּיו בְּשַׁבָּת, מִפְּנֵי שֶׁהוּא סָפֵק נִפְשׁוֹת, וְכָל סָפֵק נִפְשׁוֹת דּוֹחָה אֶת הַשַּׁבָּת:

Yoma 8:6

In the case of **one who is seized** with the life-threatening illness *bulmos*, causing him unbearable hunger pangs and impaired vision, **one** may **feed him even impure foods** on Yom Kippur or any other day **until his eyes recover**, as the return of his sight indicates that he is recovering. In the case of **one whom a mad dog bit**, **one** may **not feed him from the lobe of the dog's liver**. This was thought to be a remedy for the bite, but the Rabbis deem it ineffective. **And Rabbi Matya ben Harash permits** feeding it to him, as he deems it effective. **And furthermore, Rabbi Matya ben Harash said:** With regard to **one who suffers pain in his throat**, **one** may **place medicine inside his mouth on Shabbat**, although administering a remedy is prohibited on Shabbat. This is **because** there is **uncertainty** whether or not it is a **life-threatening** situation for him, as it is difficult to ascertain the severity of internal pain. **And** a case of **uncertainty** concerning a **life-threatening** situation **overrides Shabbat**.

יומא ח,ז

מי שֶׁנִּפְלָה עָלָיו מִפְּלֵת, סָפֵק הוּא שֶׁם סָפֵק אֵינוֹ שֶׁם, סָפֵק חַי סָפֵק מֵת, סָפֵק נֹכְרִי סָפֵק יִשְׂרָאֵל, מִפְּקָחִין עָלָיו אֶת הַגָּל. מְצֻאוֹהוּ חַי, מִפְּקָחִין עָלָיו. וְאִם מֵת, יְנִיחוּהוּ:

Yoma 8:7

Similarly, with regard to **one upon whom a rockslide fell**, and there is **uncertainty** whether **he is there** under the debris or whether **he is not there**; and there is **uncertainty** whether he is still **alive** or whether he is **dead**; and there is **uncertainty** whether the person under the debris is a **gentile** or whether he is a **Jew**, **one clears the pile** from **atop him**. One may perform any action necessary to rescue him from beneath the debris. If **they found him alive** after beginning to clear the debris, **they** continue to **clear** the pile until they can extricate him. **And if** they found him **dead**, **they** should **leave him**, since one may not desecrate Shabbat to preserve the dignity of the dead.

יומא ח,ח

חטאת וְאִשָּׁם וְדָאִי מְכַפְּרִין. מִיתָה וְיוֹם הַכְּפוּרִים מְכַפְּרִין עִם הַתְּשׁוּבָה.
הַתְּשׁוּבָה מְכַפֶּרֶת עַל עֲבֵרוֹת קְלוֹת עַל עֲשֵׂה וְעַל לֹא תַעֲשֶׂה. וְעַל הַחֲמוּרוֹת הִיא תוֹלָה עַד שְׁיָבֵא יוֹם הַכְּפוּרִים וַיִּכַּפֵּר:

Yoma 8:8

A **sin-offering**, which atones for unwitting performance of transgressions punishable by *karet*, and a **definite guilt-offering**, which is brought for robbery and misuse of consecrated items, **atone** for those sins. **Death and Yom Kippur atone** for sins when accompanied by **repentance**. **Repentance** itself **atones for minor transgressions**, for both **positive mitzvot** and **negative mitzvot**. And repentance places punishment for **severe transgressions in abeyance until Yom Kippur comes** and completely **atones** for the transgression.

האומר, אֶחָטָא וְאָשׁוּב, אֶחָטָא וְאָשׁוּב, אֵין מְסַפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְיוֹם הַכְּפוּרִים מְכַפֵּר, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר, עַד שֶׁיִּרְצֶה אֶת חֵבְרוֹ. אֵת זֶה דִּרְשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, מְכַל חֲטָאֵיכֶם לִפְנֵי יְיָ תִּתְהַרְוּ (ויקרא טז), עֲבֵרוֹת שֶׁבֵּין אָדָם לְמָקוֹם, יוֹם הַכְּפוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכְּפוּרִים מְכַפֵּר, עַד שֶׁיִּרְצֶה אֶת חֵבְרוֹ. אָמַר רַבִּי עֲקִיבָא, אֲשֶׁרִיכֶם יִשְׂרָאֵל, לִפְנֵי מִי אַתֶּם מְטַהְרִין, וּמִי מְטַהֵר אֶתְכֶם, אֲבִיכֶם שְׁבַשְׁמִים, שְׁנֵאמַר (יחזקאל לו), וְזִרְקָתִי עֲלֵיכֶם מִים טְהוֹרִים וְטָהָרְתֶּם. וְאָמַר (ירמיה יז), מְקוֹה יִשְׂרָאֵל יְיָ, מַה מְקוֹה מְטַהֵר אֶת הַטְּמְאִים, אֵף הַקָּדוֹשׁ בְּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל:

Yoma 8:9

With regard to one who says: I will sin and then I will repent, I will sin and I will repent, Heaven **does not** provide him the opportunity to repent, and he will remain a sinner all his days. With regard to one who says: I will sin and Yom Kippur will atone for my sins, Yom Kippur **does not** atone for his sins. Furthermore, for transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur **does not** atone until he appeases the other person. Similarly, Rabbi Elazar ben Azarya taught that point from the verse: “From all your sins you shall be cleansed before the Lord” (Leviticus 16:30). For transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur **does not** atone until he appeases the other person. In conclusion, Rabbi Akiva said: How fortunate are you, Israel; before Whom are you purified, and Who purifies you? It is your Father in Heaven, as it is stated: “And I will sprinkle purifying water upon you, and you shall be purified” (Ezekiel 36:25). And it says: “The ritual bath of Israel is God” (Jeremiah 17:13). Just as a ritual bath purifies the impure, so too, the Holy One, Blessed be He, purifies Israel.

פרה י"א,א

צְלוּחִית שֶׁהֵנִיחָהּ מִגָּלָה, וּבָא וּמָצְאָהּ מְכֻסָּה - פְּסוּלָהּ. הֵנִיחָהּ מְכֻסָּה, וּבָא וּמָצְאָהּ מִגָּלָה, אִם יָכוֹלָה הַחֲלָדָה לְשָׁתוֹת הַיְמָנָה, אוֹ נָחַשׁ לְדַבְּרִי רֶבֶן גַּמְלִיאֵל, אוֹ שִׁירָד בָּה טֵל בְּלִילָה - פְּסוּלָהּ. הַחֲטָאת אֵינָה נְצוּלָה בְּצִמּוּד פְּתִיל. וּמִיָּם שְׂאִינָן מְקַדְּשִׁין נְצוּלִין בְּצִמּוּד פְּתִיל:

Parah 11:1

A man left a flask of purification water uncovered and on returning found it to be covered, the water in it is invalid. If a man left it a flask of purification water covered and on returning found it to be uncovered, it is invalid. If a weasel could have drunk from it or, according to the words of Rabban Gamaliel, a snake, or if it was possible for dew to fall into it in the night it is invalid. The purification water is not protected by a tightly fitting cover; But water that had not yet been mixed with the ashes is protected by a tightly fitting cover.

Tzadik צ

is the eighteenth letter of the aleph-bet and has a numerical value of 'ninety'. The meaning of tzaddik is 'righteous'. Kaddish is recited for eleven months to help the soul of the departed in its eleven-month journey to the Garden of Eden. However, if someone was truly wicked, the journey is twelve months. We believe our loved ones were righteous; therefore, Kaddish is recited for eleven months. If you cannot say Kaddish for the 11 months or on the yahrtzeit, please contact the Colel Chabad office to arrange for Kaddish to be recited.

Insights

Our Mishnah deals with the laws of a Parah Adumah the Red Heifer. The Parah Adumah is an unblemished and completely red cow that has never been put to work. The animal's ashes are used to purify someone who has come into contact with a corpse.

There is a fascinating story told in the Talmud concerning the scarcity of finding a red heifer.

Rabbi Eliezer was asked: To what extent does one have to respect parents? He said: Go and see what Dama Ben Nisina, a non-Jew in Ashkelon, did for his father.

The rabbis wanted to buy from Dama a jewel of extraordinary worth and beauty to replace missing stones on the High Priest's breast plate. The price was 600,000 gold coins. Dama's jewels were kept in a locked chest. The key to the chest was resting under the head of Dama's father, who was fast asleep.

Dama would not disturb his sleeping father, and so he lost the sale.

A year later, God rewarded him. A red cow was born in Dama's herd. The rabbis came to Dama to buy it from him. He told them: "I know you would pay me whatever amount I ask. But I will only ask you for the amount I lost (on the jewelry deal) because I respected my father."

We can also honor our parents after their passing. The Talmud states when referring to a parent who has passed away, you should add an expression of honor, for example:

"My father/mother— may his/her memory be for a blessing, or peace be upon him/her.

Other ways include, donating to charity in their memory. Reciting Kaddish for the first eleven months after their passing, on each yahrtzeit and saying the Yizkor memorial prayer on Jewish holidays.

The English translation of this perek is in progress, with the goal of adding it in the near future. The original Hebrew appears below.

פרה י"א,ב

כֹּל הַסֶּפֶק טְהוֹר לְתִירוּמָה, טְהוֹר לְחֻטָּאת. כָּל הַתְּלוּי לְתִירוּמָה, נִשְׁפָּךְ לְחֻטָּאת.
אִם עָשׂוּ עַל גִּבּוֹ טְהוֹרוֹת, תְּלוּיוֹת. הֶרְפָּפוֹת, טְהוֹרוֹת לְקֹדֶשׁ וּלְתִירוּמָה וּלְחֻטָּאת.
רַבִּי אֱלִיעֶזֶר אוֹמֵר, הֶרְעָדוֹת, טִמְאוֹת לְחֻטָּאת:

פרה י"א,ג

דְּבִלָה שֶׁל תִּירוּמָה שֶׁנִּפְלָה לְתוֹךְ מִי חֻטָּאת וְנִטְלָה וְאָכְלָה, אִם יֵשׁ בָּהּ כִּבִּיצָה,
בֵּין טִמְאָה בֵּין טְהוֹרָה, הַמִּים טִמְאִין, וְהָאוֹכְלָה חַיֵּב מִיתָה. אִין בָּהּ כִּבִּיצָה, הַמִּים
טְהוֹרִין, וְהָאוֹכְלָה חַיֵּב מִיתָה. רַבִּי יוֹסִי אוֹמֵר, בְּטְהוֹרָה, הַמִּים טְהוֹרִים. הַטְּהוֹר
לְחֻטָּאת שֶׁהִכְנִיס רֹאשׁוֹ וְרַבּוֹ לְתוֹךְ מִי חֻטָּאת, נִטְמָא:

פרה י"א,ד

כֹּל הַטָּעוֹן בִּיאַת מִים מִדְּבַרֵי תוֹרָה, מְטַמָּא אֶת הַקֹּדֶשׁ וְאֶת הַתִּירוּמָה וְאֶת הַחֲלִין
וְאֶת הַמַּעֲשֵׂר, וְאֶסּוֹר עַל בִּיאַת הַמִּקְדָּשׁ. לְאַחַר בִּיאָתוֹ, מְטַמָּא אֶת הַקֹּדֶשׁ, וּפּוֹסֵל
אֶת הַתִּירוּמָה, וְדְבַרֵי רַבִּי מֵאִיר. וְחֻכְמִים אוֹמְרִים, פּוֹסֵל בְּקֹדֶשׁ וּבִתְרוּמָה, וּמִתֵּר
בְּחֲלִין וּבַמַּעֲשֵׂר. וְאִם בָּא אֶל הַמִּקְדָּשׁ, בֵּין לִפְנֵי בִיאָתוֹ בֵּין לְאַחַר בִּיאָתוֹ, חַיֵּב:

פרה י"א,ה

כל הטעון ביאת מים מדברי סופרים, מטמא את הקדש, ופוסל את התרומה, ומתר בחלין ובמעשר, דברי רבי מאיר. וחכמים אוסרים במעשר. לאחר ביאתו, מתר בכלן. ואם בא אל המקדש, בין לפני ביאתו ובין לאחר ביאתו, פטור:

פרה י"א,ו

כל הטעון ביאת מים, בין מדברי תורה בין מדברי סופרים, מטמא את מי חטאת ואת אפר חטאת ואת המזה מי חטאת, במגע ובמשא. האזוב המכשר, והמים שאינן מקדשים, וכלי ריקם הטהור לחטאת, במגע ובמשא, דברי רבי מאיר. וחכמים אומרים, במגע אבל לא במשא:

פרה י"א,ז

כל אזוב שיש לו שם לוי, פסול. אזוב זה, כשר. אזוב יון, אזוב כוחלית, אזוב רומי, אזוב מדברי, פסול. ושל תרומה טמאה, פסול. ושל טהורה, לא יזה. ואם הזה, כשר. אין מזין לא ביונקות, ולא בתמרות. אין חיבין על היונקות על ביאת המקדש. רבי אליעזר אומר, אף לא על התמרות. אלו הן היונקות, גבעולין שלא גמלו:

פרה י"א,ח

אזוב שהזה בו, כשר לטהר בו את המצרע. לקטו לעצים ונפלו עליו משקין, מנגבו והוא כשר. לקטו לאכלין ונפלו עליו משקין, אף על פי שנגבו, פסול. לקטו לחטאת, כמלקט לאכלין, דברי רבי מאיר. רבי יהודה ורבי יוסי ורבי שמעון אומרים, כמלקט לעצים:

פרה י"א, ט

מצות אֲזוּב, שְׁלֹשָׁה קִלְחִים וּבָהֶם שְׁלֹשָׁה גְבָעוּלִין. רַבִּי יְהוּדָה אֹמֵר, שֶׁל שְׁלֹשָׁה שְׁלֹשָׁה. אֲזוּב שֶׁישׁ בּוֹ שְׁלֹשָׁה קִלְחִים, מִפְּסָגוֹ וְאֻגְדּוֹ. פְּסָגוֹ וְלֹא אֲגָדּוֹ, אֲגָדּוֹ וְלֹא פְּסָגוֹ, לֹא פְּסָגוֹ וְלֹא אֲגָדּוֹ, כָּשֶׁר. רַבִּי יוֹסִי אֹמֵר, מִצְוַת אֲזוּב, שְׁלֹשָׁה קִלְחִים, וּבָהֶם שְׁלֹשָׁה גְבָעוּלִים, וּשְׁיָרֵיו שְׁנַיִם, וְגִרְדָּמִיו כָּל שֶׁהוּא:

תרומות א,א

חֶמֶשׁ לא יתרמו; ואם תרמו, אין תרומתן תרומה. החרש, והשוטה, והקטן, והתורם את שאינו שלו. נכרי שתתן את של ישראל אפלו ברשות, אין תרומתו תרומה:

Tahorot 9:1

Five may not separate terumah, and if they do so, their terumah is not considered terumah: A person who is deaf-mute; an imbecile, a minor, and one who separates terumah from that which is not his. If a non-Jew separated terumah from that which belongs to a Jew, even if it was with his permission, his terumah is not terumah.

ח
Chet

is the eighth letter of the aleph-bet and has a numerical value of 'eight'. The meaning of chet is chayos which means life. Although we all want to live forever, we know that is not attainable. Our Rabbis teach us that when we follow in the footsteps of our departed loved ones and emulate their values, they are, in a sense, very much alive. As you mark their yahrtzeit, you can gift them eternal life by taking one of their special qualities and making it part of your life experience.

Insights

When the Jewish people entered the land of Israel they were obligated in giving a percentage of their harvested crop to the Cohen and the Levite. The crop given to the Cohen was called terumah and that which was given to the Levite was called Maaser. There was also a percentage that had to be given to the poor.

Father Smith knocks on the Rabbis door. Rabbi Cohen opens the door and he sees his good friend standing there without his usual smile and twinkle in his eye, "Rabbi" he cries out, "you have to help me. I have had a string of robberies I need Divine intervention. Have you ever had a problem with robberies?"

"Not really," replies the Rabbi. "We have this thing we put on the doorpost called a mezuzah and it protects our homes from harm."

"The father begs him for one. The Rabbi doesn't see any problem with that and he gives him one and tells him how to affix it on his front door.

A few weeks later there is a knock on the Rabbi's door. He opens the door and

there is Father Smith holding the mezuzah. "Please, you have to take it back",

"Why?" Asks the Rabbi, "where you robbed?"

"No, no," the Priest assures him, "no robberies."

"So why do you want to give it back?"

"Because ever since I hung it up, the doorbell doesn't stop ringing. Each time a different man standing there, saying the same thing: 'Tzedakah please!'"

It is well documented that the Jewish people are from the most benevolent and charitable people that exist. Something that is ingrained within us from the times of Abraham when he welcomed the three angels portraying themselves as Arabs into his tent.

The Rabbis state that if a Jew is not charitable we should question his lineage.

It is customary on the day of the yahrtzeit to give tzedakah in the memory of our departed loved one, by doing so we elevate their soul.

The English translation of this perek is in progress, with the goal of adding it in the near future. The original Hebrew appears below.

תרומות א,ב

חֲרֵשׁ הַמְדַּבֵּר וְאִינוֹ שׁוֹמֵעַ, לֹא יִתְרֵם. וְאִם תִּרְם, תְּרוֹמָתוֹ תְּרוֹמָה. חֲרֵשׁ שֶׁדִּבְרוּ בוֹ חֲכָמִים בְּכָל מָקוֹם, שֶׁאִינוֹ לֹא שׁוֹמֵעַ וְלֹא מְדַבֵּר:

תרומות א,ג

קִטָּן שֶׁלֹא הֵבִיא שְׁתֵּי שְׁעָרוֹת, רַבִּי יְהוּדָה אוֹמֵר, תְּרוֹמָתוֹ תְּרוֹמָה. רַבִּי יוֹסִי אוֹמֵר, אִם עַד שֶׁלֹא בָּא לְעֹנֶת נְדָרִים, אֵין תְּרוֹמָתוֹ תְּרוֹמָה. וּמִשָּׁבָא לְעֹנֶת נְדָרִים, תְּרוֹמָתוֹ תְּרוֹמָה:

תרומות א,ד

אֵין תּוֹרְמִין זֵיתִים עַל הַשֶּׁמֶן, וְלֹא עֲנָבִים עַל הַיֵּין. וְאִם תִּרְמוּ, בֵּית שְׁמַאי אוֹמְרִים, תְּרוֹמַת עֲצָמָן בָּהֶם. וּבֵית הַלֵּל אוֹמְרִים, אֵין תְּרוֹמָתָן תְּרוֹמָה:

תרומות א,ה

אֵין תּוֹרְמִין מִן הַלֶּקֶט, וּמִן הַשִּׁכְחָה, וּמִן הַפֶּאֱה, וּמִן הַהֶפְקֵר, וְלֹא מִמַּעֲשֵׁר רִאשׁוֹן שֶׁנִּטְלָה תְּרוֹמָתוֹ, וְלֹא מִמַּעֲשֵׁר שֵׁנִי וְהַקָּדֵשׁ שֶׁנִּכְפְּדוּ, וְלֹא מִן הַחֵיב עַל הַפֶּטוּר, וְלֹא מִן הַפֶּטוּר עַל הַחֵיב, וְלֹא מִן הַתְּלוּשׁ עַל הַמְּחַבֵּר, וְלֹא מִן הַמְּחַבֵּר עַל הַתְּלוּשׁ, וְלֹא מִן הַחֲדָשׁ עַל הַיֵּשֶׁן, וְלֹא מִן הַיֵּשֶׁן עַל הַחֲדָשׁ, וְלֹא מִפְּרוֹת הָאֶרֶץ עַל פְּרוֹת חוּצָה לָאֶרֶץ, וְלֹא מִפְּרוֹת חוּצָה לָאֶרֶץ עַל פְּרוֹת הָאֶרֶץ. וְאִם תִּרְמוּ, אֵין תְּרוֹמָתָן תְּרוֹמָה:

תרומות א,ו

חֲמִשָּׁה לא יתרמו, ואם תרמו, תרומתן תרומה. האלם, והשכור, והערום, והסומא, ובעל קרי. לא יתרמו, ואם תרמו, תרומתן תרומה:

תרומות א,ז

אין תורמין, לא במדה, ולא במשקל, ולא במנין. אבל תורם הוא את המדוד ואת השקול ואת המנוי. אין תורמין בסל ובקפה שהם של מדה, אבל תורם הוא בהן חצין ושלישן. לא יתרם בסאה חציה, שחציה מדה:

תרומות א,ח

אין תורמין שמן על זיתים הנכתשין, ולא זין על ענבים הנדרכים. ואם תרם, תרומתו תרומה, ויחזור ויתרם. הראשונה מדמעת בפני עצמה, וחיבין עליה חמש, אבל לא שניה:

תרומות א,ט

ותורמין שמן על זיתים הנכבשים, וזין על ענבים לעשותם צמוקים. הרי שתתם שמן על זיתים לאכילה, וזיתים על זיתים לאכילה, וזין על ענבים לאכילה, וענבים על ענבים לאכילה, ונמלך לדרכן, אינו צריך לתרם:

תרומות א,י

אין תורמין מדבר שנגמרה מלאכתו על דבר שלא נגמרה מלאכתו, ולא מדבר
שלא נגמרה מלאכתו על דבר שנגמרה מלאכתו, ולא מדבר שלא נגמרה מלאכתו
על דבר שלא נגמרה מלאכתו. ואם תרמו, תרומתן תרומה:

נדריים ח,א

קוֹנָם יין שאני טועם היום - אינו אסור אלא עד שתחשיך; שבת זו - אסור בכל השבת, ושבת שעברה; חדש זה - אסור בכל החדש, וראש חדש להבא; שנה זו - אסור בכל השנה, וראש השנה לעתיד לבוא; שבוע זה - אסור בכל השבוע, ושביעית שעברה. ואם אמר: יום אחד, שבת אחת, חדש אחד, שנה אחת, שבוע אחד - אסור מיום ליום:

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 entire 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 entire 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 entire remainder of the year; and as Rosh Hashana 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.

Insights

As children, we either said or were told, “Sticks and stones may break my bones, but names will never hurt me.” This is a funny saying, but 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 to mean “Words that Hurt”. We are prohibited in speaking in a manner that will be hurtful and painful to another human being. The Talmud writes that speaking in a hurtful manner is more severe than stealing from the same person. Since money earned dishonestly can be returned whereas hurt feelings cannot be undone. A medieval scholar writes, “The root of this commandment is well-known – for it is to give peace among the creatures. And great is peace, as through it is blessing found in the world; and difficult is disagreement – how many curses

and how many tragedies are dependent upon 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 to have been finalized once the item has been transferred from the seller to the purchaser, however, the Rabbis 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 once remarked that we need to be as careful with what comes out of our mouth as what enters it.

Kuf

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.

עד הפסח, אסור עד שיגיע. עד שיהא, אסור עד שיצא. עד לפני הפסח, רבי מאיר אומר, אסור עד שיגיע. רבי יוסי אומר, אסור עד שיצא:

Nedarim 8:2

If he takes a vow that wine is forbidden to him **until** Passover, it is forbidden to him **until** Passover **arrives**. If he said: **Until it will be** Passover, it is forbidden to him **until** Passover **ends**, as he may have intended for the vow to apply as long as it was still Passover (Rosh). If he said: **Until** before Passover, Rabbi Meir says: It is forbidden to him **until** Passover **arrives**. Rabbi Yosei says: It is forbidden to him **until** it ends.

עד הקציר, עד הבציר, עד המסיק, אינו אסור אלא עד שיגיע. זה הכלל, כל שזמנו קבוע ואמר עד שיגיע, אסור עד שיגיע. אמר עד שיהא, אסור עד שיצא. וכל שאין זמנו קבוע, בין אמר עד שיהא, בין אמר עד שיגיע, אינו אסור אלא עד שיגיע:

Nedarim 8:3

If one takes a vow that something is forbidden to him **until** the grain harvest, or **until** the grape harvest, or **until** the olive harvest, it is forbidden to him **only until** the arrival of that season. **This is the principle:** With regard to **any** occasion **whose time is fixed**, and one said: **Until** it arrives, it is forbidden to him **until** the specified occasion **arrives**. If he said: **Until it will be**, it is forbidden to him **until** the specified occasion **ends**. **And** with regard to **any** occasion **whose time is not fixed**, i.e., it does not fall on a precise date, **whether** he said: **Until it will be**, or: **Until** it arrives, it is forbidden to him **only until** the specified occasion **arrives**.

עד הקיץ, עד שיהא הקיץ, עד שיתחילו העם להכניס בכלכלות. עד שיעבר
הקיץ, עד שיקפלו המקצועות. עד הקציר, עד שיתחיל העם לקצר, קציר חטין
אבל לא קציר שערים. הכל לפי מקום נדרו, אם היה בְּהָר, בְּהָר, ואם היה
בְּבִקְעָה, בְּבִקְעָה:

Nedarim 8:4

If he said: **Until the summer** [*kayitz*], or: **Until it will be summer**, the vow remains in effect **until the people begin to bring** fruit **into** their houses **in baskets**. If he said: **Until the summer has passed**, the vow remains in effect **until** the people **set aside** [*yakpilu*] **the knives** [*hamaktzuot*] with which the figs are cut after being harvested, and return them to their place of storage. If one takes a vow **until the harvest**, the vow remains in effect **until people begin to harvest**. This is referring to **the wheat harvest but not the barley harvest**. As for the exact date of this event, **all** is determined **according to the place** where he took **his vow**. **If he was on a mountain**, it is assumed that he referred to the time of the harvest on **the mountain**, and **if he was in a valley**, it is assumed that he meant the time of the harvest **in the valley**.

עד הגשמים, עד שיהיו הגשמים, עד שתירד רביעה שניה. רבן שמעון בן גמליאל אומר, עד שיגיע זמנה של רביעה. עד שיפסקו גשמים, עד שיצא ניסן כלו, דברי רבי מאיר. רבי יהודה אומר, עד שיעבר הפסח. קונם יין שאיני טועם השנה, נתעברה השנה, אסור בה ובעבורה. עד ראש אדר, עד ראש אדר הראשון. עד סוף אדר, עד סוף אדר הראשון. רבי יהודה אומר, קונם יין שאיני טועם עד שיהא הפסח, אינו אסור אלא עד ליל הפסח, שלא נתכונן זה אלא עד שעה שדרך בני אדם לשתות יין:

Nedarim 8:5

If one takes a vow **until the rains**, or **until there are rains**, the vow remains in effect **until the second rain** of the rainy season **falls**. **Rabban Shimon ben Gamliel says:** **Until the time of the second rainfall arrives**, even if rain does not fall. If one takes a vow **until the rains end**, the vow remains in effect **until the entire month of Nisan has ended**; this is **the statement of Rabbi Meir**. **Rabbi Yehuda says:** **Until Passover has passed**. In the case of one who said: **Wine is *konam* for me**, and for **that reason I will not taste it for the entire year**, if **the year was extended**, i.e., it was declared to be a leap year, he is **prohibited** from drinking wine **during the year and its intercalated month**. If he vowed **until the beginning of the month of Adar**, the vow remains in effect **until the beginning of the first Adar**. Similarly, if he says that his vow applies **until the end of Adar**, the vow remains in effect **until the end of the first Adar**. **Rabbi Yehuda says:** In the case of one who says: **Wine is *konam* for me**, and for **that reason I will not taste it until it will be Passover**, it is understood that **this individual intended** for his vow to apply **only until the night of Passover**, i.e., **until the time when it is customary for people to drink wine** in order to fulfill the mitzva of drinking the four cups, but he did not intend to prevent himself from being able to fulfill this mitzva.

אמר קונם בשר שאיני טועם עד שיהא הצום, אינו אסור אלא עד לילי צום, שלא נתכונן זה אלא עד שעה שדרך בני אדם לאכל בשר. רבי יוסי בנו אומר, קונם שום שאיני טועם עד שתהא שבת, אינו אסור אלא עד לילי שבת, שלא נתכונן זה אלא עד שעה שדרך בני אדם לאכל שום:

Nedarim 8:6

Similarly, if he said: Meat is *konam* for me, and for **that** reason I will not taste it until it will be the fast of Yom Kippur, **he is prohibited** from eating meat **only until the eve of [leilei] the fast**. This is **because** it is understood that **this** individual **intended** for his vow to apply **only until the time when it is customary for people to eat meat** in the festive meal before the fast, and he did not intend to prevent himself from being able to participate in that meal. **Rabbi Yosei, his son, says:** One who vows: **Garlic is *konam* for me, and for that reason I will not taste it until it will be Shabbat, it is prohibited** for him to eat garlic **only until the eve of Shabbat**, as it is understood that **this** individual **intended** for his vow to apply **only until the time when it is customary for people to eat garlic**.

האומר לחברו קונם שאני נהנה לך אם אין אתה בא ונוטל לבניך כור אחד של חטין ושתי חביות של יין, הרי זה יכול להפר את נדרו שלא על פי חכם, ויאמר לו, כלום אמרת אלא מפני כבודי, זהו כבודי. וכן האומר לחברו קונם שאתה נהנה לי אם אין אתה בא ונותן לבני כור אחד של חטין ושתי חביות של יין, רבי מאיר אומר, אסור עד שיתן. וחכמים אומרים, אף זה יכול להפר את נדרו שלא על פי חכם, ויאמר לו, הרי אני כאלו התקבלתי. היו מסרבין בו לשאת בת אחותו ואמר קונם שהיא נהנית לי לעולם, וכן המגרש את אשתו ואמר קונם אשתי נהנית לי לעולם, הרי אלו מתרות להנות לו, שלא נתכון זה אלא לשום אישות. הנה מסרב בחברו שיאכל אצלו, אומר קונם לביתך שאיני נכנס, טפת צונן שאיני טועם לך, מתר לכנס לביתו ולשתות ממנו צונן, שלא נתכון זה אלא לשום אכילה ושתייה:

Nedarim 8:7

In the case of one who says to another: Benefiting from you is *konam* for me, i.e., I am prohibited from deriving benefit from you, **if you do not come and take for your son one *kor* of wheat and two barrels of wine as a gift, this** other individual **can dissolve his vow without the consent of a halakhic authority.** This is because **he can say to him:** Did you say your vow for any reason **other than due to my honor**, in order to convince me to accept a gift for my son? **This is my honor**, that I refrain from accepting the gift, and consequently the vow is annulled. **And, so too**, in the case of **one who says to another: Benefiting from me is *konam* for you**, i.e., you are prohibited from deriving benefit from me, **if you do not come and give my son one *kor* of wheat and two barrels of wine**, Rabbi Meir says: It is **prohibited** for the other individual to benefit from the speaker **until he gives** the gifts to his son. However, **the Rabbis say: Even this** individual who took the vow **can dissolve his own vow without the consent of a halakhic authority.** This is because **he can say to him:** I hereby consider it as **though I have received** the gift. If an individual **was urging** another **to marry the daughter of his sister**, and in order to deflect the pressure, the other man **said: Benefiting from me is *konam* for her forever**, i.e., she is prohibited from deriving any benefit from me forever, **and, so too**, if there is **one who divorces his wife and says: Benefiting from me is**

konam for **my wife forever**, these women are **permitted to derive benefit from him**, as **this** man **intended** to take this vow **only for the purpose** of prohibiting **marriage** between them, but not to prohibit all forms of benefit. Similarly, if one **was urging another to eat with him**, and the latter **said: Entering your house is *konam* for me**, as is **tasting even a drop of cold liquid of yours**, the individual who took the vow is nevertheless **permitted to enter his house and to drink a cold beverage of his**. This is **because this** individual **intended** to take this vow **only for the purpose of eating and drinking** a meal, but not to prohibit himself from entering the house entirely or from drinking in small quantities (Commentary on *Nedarim*).

*English translation from The William Davidson Edition of the Koren Noé Talmud, with commentary by Rabbi Adin Even-Israel Steinsaltz
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שבת כא,א

נוטל אדם את בנו והאבן בידו, וכלכלה והאבן בתוכה. ומטלטלין תרומה טמאה עם הטהורה ועם החלין. רבי יהודה אומר: אף מעלין את המדמץ 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*.

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.

הָאֶבֶן שֶׁעַל פִּי הַחֲבִית, מְטָה עַל צְדָה וְהִיא נוֹפֶלֶת. הִיְתָה בֵּין הַחֲבִיּוֹת, מִגְבִּיהָ וּמְטָה עַל צְדָה וְהִיא נוֹפֶלֶת. מְעוֹת שֶׁעַל הַכֹּר, נוֹעֵר אֶת הַכֹּר וְהֵן נוֹפְלוֹת. הִיְתָה עָלָיו לְשִׁלְשֵׁת, מְקַנְחָה בְּסִמְרָטוּט. הִיְתָה שֶׁל עוֹר, נוֹתֵנִין עָלֶיהָ מֵיִם עַד שֶׁתִּכְלָה:

Shabbat 21:2

With regard to a **stone**, which is set-aside on Shabbat and may not be moved, that was placed **on the mouth of a barrel**, one **tilts** the barrel **on its side**, and the stone **falls**. If the barrel **was among** other **barrels**, and the other barrels might break if the stone falls on them, **he lifts** the barrel to distance it from the other barrels, **and** then **tilts it on its side**, and the stone **falls**. With regard to **coins that are on a cushion**, he **shakes the cushion** and the coins **fall**. If there **was bird dung** (*Arukh*) **on the cushion**, he **wipes it with a rag**, but he may not wash it with water because of the prohibition against laundering. If the cushion **was made of leather**, and laundering is not a concern, he **places water on it until** the bird dung **ceases**.

בית שַׁמַּאי אוֹמְרִים, מִגְבִּיהִין מִן הַשֻּׁלְחָן עֲצָמוֹת וְקַלְפִּין. וּבֵית הֵלֵל אוֹמְרִים, נוֹטֵל אֶת הַטְּבֵלָה כְּלָה וּמִנְעָרָהּ. מַעְבִּירִין מִלִּפְנֵי הַשֻּׁלְחָן פְּחוֹת מִכּוֹזֵית וְשַׁעַר שֶׁל אֶפּוֹנִין וְשַׁעַר שֶׁל עֲדָשִׁים, מִפְּנֵי שֶׁהוּא מֵאֵכֶל בְּהֵמָה. סָפּוּג, אִם יֵשׁ לוֹ עוֹר בֵּית אַחִיזָה, מְקַנְחִין בּוֹ, וְאִם לֹא, אֵין מְקַנְחִין בּוֹ. וְחֻכָּמִים אוֹמְרִים בֵּין כֶּךָּ וּבֵין כֶּךָּ, נֹטֵל בְּשַׁבָּת, וְאֵינוֹ מְקַבֵּל טְמֵאָה:

Shabbat 21:3

Beit Shammai say: One may clear bones and shells left from the Shabbat meal from the table with his hand. **And Beit Hillel say:** One may remove the entire board [*tavla*] that is the table surface and shake the bones and shells off of it, but he may not lift them with his hand because they are set-aside and may not be moved. One may clear bread crumbs from the table, even if they are less than an olive-bulk, and pea and lentil pods. Even though it is not fit for human consumption, it may be moved because it is animal fodder. With regard to a sponge, if it has leather as a handle, one may wipe the table with it, and if not, one may not wipe the table with it lest he come to squeeze liquid from it. **And the Rabbis say:** Both this, a dry sponge with a handle, and that, one without a handle, may be moved on Shabbat and it does not become ritually impure. A sponge is not among the substances that can become ritually impure, neither by Torah law nor by rabbinic decree.

שקלים ו,א

שִׁלְשָׁה עֶשְׂרֵי שׁוּפְרוֹת, שֶׁל שָׁה עֶשְׂרֵי שְׁלֹחָנוֹת,
שֶׁלֹּשׁ עֶשְׂרֵה הַשְׁתַּחֲוִיּוֹת הָיוּ בַּמִּקְדָּשׁ. שֶׁל בֵּית
רַבֵּן גַּמְלִיאֵל וְשֶׁל בֵּית רַבִּי חַנִּינָא סָגֵן הַכֹּהֲנִים, הָיוּ
מִשְׁתַּחֲוִין אַרְבַּע עֶשְׂרֵה. וְהֵיכָן הָיְתָה יְתָרָה? כְּנֻגָּה
בְּדִיר הָעֵצִים, שָׁפָן מִסֶּרֶת בִּידָם מֵאֲבוֹתֵיהֶם שְׁשָׁם
הָאֶרֶז 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 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 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.

שקלים ו,ב

מעשה בכהן אחד שהיה מתעסק, וראה הרצפה שהיא משנה מחברותיה. בא ואמר לחברו. לא הספיק לגמור את הדבר עד שיצתה נשמתו, וידעו ביחוד ששם הארון נגנז:

Shekalim 6:2

The mishna relates that there was **an incident involving a certain priest who was going about his duties and saw a certain flagstone that was different from the others.** He noticed that one of the stones was slightly raised above the others, indicating that it had been removed and returned to its place. The priest understood that this was the opening to an underground tunnel where the Ark was concealed. **He came and said to his fellow** that he had noticed this deviation in the floor. **He did not manage to conclude relating the incident before his soul left him,** i.e., he died. Following this event, **they knew with certainty that the Ark was sequestered there** and that God had prevented that priest from revealing its location.

וְהִיכָן הָיוּ מִשְׁתַּחֲוִים, אַרְבַּע בַּצָּפוֹן, וְאַרְבַּע בַּדְרוֹם, שְׁלֹשׁ בַּמִּזְרָח, וְשֵׁשׁ בַּמַּעֲרָב, כְּנֶגֶד שְׁלֹשָׁה עֶשֶׂר שְׁעָרִים. שְׁעָרִים דְּרוֹמָיִים סְמוּכִין לַמַּעֲרָב, שְׁעַר הָעֶלְיוֹן, שְׁעַר הַדֶּלֶק, שְׁעַר הַבְּכוֹרוֹת, שְׁעַר הַמִּים. וְלָמָּה נִקְרָא שְׁמוֹ שְׁעַר הַמִּים, שָׁבוּ מִכְּנִיסִין צְלוּחִית שֶׁל מִים שֶׁל נֶסוּךְ בָּחָג. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, בּוֹ הַמִּים מִפְּכִים וְעֵתִידִין לִהְיוֹת יוֹצְאִין מִתַּחַת מַפְתָּן הַבַּיִת. לְעֵמֶתָן בַּצָּפוֹן סְמוּכִין לַמַּעֲרָב, שְׁעַר יְכַנְיָה, שְׁעַר קֶרֶבֶן, שְׁעַר נָשִׁים, שְׁעַר הַשִּׁיר. וְלָמָּה נִקְרָא שְׁמוֹ שְׁעַר יְכַנְיָה, שָׁבוּ יֹצֵא יְכַנְיָה בְּגָלוֹתוֹ. בַּמִּזְרָח, שְׁעַר נִיקְנוֹר, וּשְׁנֵי פִשְׁפָּשִׁין הָיוּ לוֹ, אֶחָד בִּימִינוֹ וְאֶחָד בְּשִׁמְאָלוֹ. וּשְׁנַיִם בַּמַּעֲרָב שֶׁלֹּא הָיָה לָהֶם שֵׁם:

Shekalim 6:3

The previous mishna mentioned that there were thirteen prostrations in the Temple. **Where were these prostrations?** There were **four in the north** of the courtyard, **four in the south**, **three in the east** and **two in the west**, as the thirteen prostrations were **facing the thirteen gates** of the Temple courtyard. The thirteen gates were as follows: **The southern ones**, listed in order, beginning with the one **adjacent to the western** side, were **the Upper Gate**, and the topography of the courtyard was such that there was an incline on the east-west plane, therefore the gate farthest to the west was higher than the other gates; **the Gate of Kindling**, through which the priests would bring the wood for the arrangement of fire on top of the altar; **the Gate of the Firstborn**, through which priests would bring the ritually pure firstborn animals to be sacrificed, as it is permitted to slaughter firstborn animals on the southern side of the courtyard; and **the Gate of Water**. The mishna elaborates: **And why was it named the Gate of Water?** Since through it they would bring in the **vial of water** for the **water libation on the festival** of *Sukkot*, as they would ceremoniously draw the water from the Pool of Siloam and bring it to the altar through this gate. **Rabbi Eliezer ben Ya'akov** says: There was a different reason for this name. It was called the Gate of Water because **through it the water would trickle** [*mefakim*], and **in the future** this water will increase and **go out from under the threshold** of the House. Facing these gates were the ones **in the north**, listed in order from the one **closest to the west**: **The Gate of Jeconiah**; **the Gate of the Offering**, through which they would bring the offerings of the most sacred order, as these could be slaughtered only in the northern part of the courtyard; **the Gate of Women**, where women would enter the

courtyard to place their hands on the heads of their offerings; and **the Gate of Song**, through which they would bring the musical instruments into the courtyard. The mishna asks: **And why was it called the Gate of Jeconiah?** The reason is **that through it Jeconiah went out to his exile**. Before Jeconiah was exiled by Nebuchadnezzar to Babylon he came to take leave of the Temple, and he left through this gate. The mishna resumes the list with the gates **that are in the east: the Gate of Nicanor**, which was named after Nicanor, who brought the doors of this gate from Egypt (see *Yoma* 38a). **And the Gate of Nicanor had two wickets [*pishpeshin*], one on its right and one on its left. And there were two gates in the west that did not have a name**, making a total of thirteen gates.

שקלים ו,ד

שלשה עשר שלחנות היו במקדש, שמונה של שיש בבית המטבחים, שעליהן מדיחין את הקרבים. ושנים במערב הכפוש, אחד של שיש ואחד של כסף על של שיש היו נותנים את האברים, על של כסף כלי שרת. ושנים באולם מבפנים על פתח הבית, אחד של שיש ואחד של זהב, על של שיש נותנין לחם הפנים בכניסתו, ועל של זהב ביציאתו, שמעלין בקדש ולא מורידין. ואחד של זהב מבפנים, שעליו לחם הפנים תמיד:

Shekalim 6:4

This mishna details the exact location and purpose of the thirteen tables in the Temple. There were **thirteen tables in the Temple**. **Eight** of them were made of **marble** and were located **in the slaughtering area**, north of the altar, where the priests would slaughter the offerings of the most sacred order. **Upon these tables they would wash the innards** of the offerings, as the marble was cool and preserved the freshness of the meat. **And** there were **two** more tables **on the western side of the ramp**, south of the altar, **one of marble and one of silver**. **On the table of marble they would place the limbs** before they were sacrificed, and from there the priests would bring them up to the altar. **On the table made of silver** they would place the ninety-three **sacred vessels** brought out from the Chamber of Vessels each morning for the services of that day. **And** there were **two** tables **in the Entrance Hall** to the Sanctuary, **on the inside** of the Entrance Hall, **near the opening to the Temple**, **one of marble and one of gold**. **On the table of marble they would put the shewbread before its entrance** to the Sanctuary after it was baked on the eve of Shabbat. **And** they would place the old shewbread **on the table of gold upon its exit** from the Sanctuary, to be divided among the priests. The reason the shewbread was placed on a marble table before being brought into the Sanctuary and on a golden one upon when removed from there is **that one elevates** to a higher level **in matters of sanctity and one does not downgrade**. Since it had been placed on the golden Shewbread table all week inside the Sanctuary, upon its removal it could not be derogated to a marble table and so was placed on a different golden table in the Entrance Hall. Finally, there was **one table of gold inside the Sanctuary**, i.e. the Shewbread table, **upon which the shewbread** was placed **always**.

שקלים ו,ה

שְׁלֵשָׁה עֶשֶׂר שׁוֹפְרוֹת הָיוּ בַּמִּקְדָּשׁ, וְכָתוּב עֲלֵיהֶם, תִּקְלִין חֲדָתִין וְתִקְלִין עֲתִיקִין, קִנְיִן וְגוֹזְלֵי עוֹלָה, יְצִים, וְלִבּוֹנָה, זָהָב לַכַּפֶּרֶת. שְׁשָׁה, לַנִּדְבָה. תִּקְלִין חֲדָתִין, שֶׁבְּכָל שָׁנָה וְשָׁנָה. עֲתִיקִין, מִי שֶׁלֹּא שָׁקֵל אֲשֶׁתִּקְדָּה, שׁוֹקֵל לְשָׁנָה הַבָּאָה. קִנְיִן, הֵם תּוֹרִים. וְגוֹזְלֵי עוֹלָה, הֵן בְּנֵי יוֹנָה. וְכֹלֵן עוֹלוֹת, דְּבָרֵי רַבִּי יְהוּדָה. וְחֻכָּמִים אוֹמְרִים, קִנְיִן, אֶחָד חֲטָאת וְאֶחָד עוֹלָה. וְגוֹזְלֵי עוֹלָה, כֹּלֵן עוֹלוֹת:

Shekalim 6:5

There were **thirteen** collection horns in the Temple, and the intended use of the funds was written upon each one, as follows: **New shekels**, **old shekels**, **pairs of birds**, **fledglings** designated for **burnt-offerings**, **wood** for the arrangement on the altar, **frankincense** that accompanied meal-offerings, and **gold** donated for the **Ark cover**. The remaining **six horns** were designated for communal **free-will offerings**. The horn labeled **new shekels** was designated for the half-shekel donation that was brought every year for the needs of that year. The horn labeled **old shekels** was for one who did not bring his half-shekel the previous year, who would contribute his shekel for the following year. The funds in the horn labeled **pairs of birds** are designated for the **turtledoves** used for bird-offerings, and the one labeled **fledglings** for **burnt-offerings** are used to purchase **young pigeons** as burnt-offerings. **All of these**, i.e., the funds in both horns, were used exclusively for voluntary **burnt-offerings**. This is the statement of Rabbi Yehuda. And the Rabbis say: The funds in both the horn labeled pairs of birds and the horn labeled fledglings were for young pigeons and turtledoves. The distinction between them is that the funds in the horn labeled **pairs of birds** were designated for the obligatory offerings of a *zav*, a *zava*, a woman after childbirth, and a leper. These offerings included a pair of birds, **one** brought for a **sin-offering**, and the other **one** brought for a **burnt-offering**. Conversely, the funds in the horn labeled **fledglings** for **burnt-offerings** were **all** used exclusively for voluntary **burnt-offerings**.

שקלים ו,ו

האומר, הרי עלי עצים, לא יפחות משני גזרין. לבונה, לא יפחות מקמץ. זהב, לא יפחות מדינר זהב, ששה לנדבה, נדבה מה היו עושין בה, לוקחין בה עולות, הבשר לשם, והעורות לכהנים. זה מדרש דרש יהודה כהן גדול, (ויקרא ה) אשם הוא אשם אשם לוי. (זה הכלל), כל שהוא בא משום חטא ומשום אשמה, ילקח בו עולות, הבשר לשם, והעורות לכהנים. נמצאו שני כתובים קימים, אשם לה', ואשם לכהנים, ואומר, (מלכים ב יב), כסף אשם וכסף חטאות לא יובא בית ה' לכהנים יהיו:

Shekalim 6:6

One who says: It is incumbent **upon me** to donate **wood** to the Temple, must donate **no fewer than two logs** for the arrangement on the altar. **One who says:** It is incumbent upon me to donate **frankincense**, must donate **no less than a handful** of frankincense, the amount brought with a meal-offering. **One who says:** It is incumbent upon me to donate **gold**, must donate **no less than a dinar of gold**. It was stated that **six horns** were designated **for communal free-will offerings**. The Mishna asks: With regard to the money designated for communal **free-will offerings**, **what would they do with this money?** The Mishna answers that they used **it to purchase** animals for **burnt-offerings**, as **the meat** from these offerings was offered on the altar **to God and the hides** were given **to the priests**. **This midrash was taught by Jehoiada the High Priest:** There is an apparent contradiction between two verses. With regard to the guilt-offering, the verse states: **“It is a guilt-offering; he is certainly guilty before the Lord”** (Leviticus 5:19). This verse indicates that the guilt-offering goes to God, not the priests. However, a different verse states: **“As is the sin-offering, so is the guilt-offering; there is one law for them; the priest who makes atonement with it, he shall have it”** (Leviticus 7:7). This verse indicates that the offering is designated for the priests alone. How can these two verses be reconciled? The Mishna explains that **this is the principle: Any funds that come due to a sin-offering or due to a guilt-offering**, i.e., leftover coins designated for one of these offerings, **they should be used for the purchase of animals for a voluntary burnt-offering**, as **the meat** will be offered on the altar **to God**, and **the hides** will go **to the priests**. In this manner **the two verses are found to be fulfilled**, as it is both a **guilt-offering to God** as well as a **guilt-offering**

to the priest. And this *halakha* also explains the verse that says: “The guilt-offering money and the sin-offering money was not brought into the House of the Lord; it was for the priests” (II Kings 12:17). This verse is understood to refer to the hides given to the priests.

*English translation from The William Davidson Edition of the Koren Noé Talmud, with commentary by Rabbi Adin Even-Israel Steinsaltz
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ברכות ג,א

מִי שְׁמֵתוֹ מָטַל לְפָנָיו פֶּטוּר מִקְרִיאַת שְׁמַע, וּמִן הַתְּפִלָּה, וּמִן הַתְּפִלִּין. נוֹשְׂאֵי הַמָּטָה וְחַלּוּפֵיהֶן וְחַלּוּפֵי חַלּוּפֵיהֶן, אֶת שְׁלֹפְנֵי הַמָּטָה, וְאֶת שְׁלֹאֲחֵי הַמָּטָה: אֶת שְׁלֹמֹמָה צֶרֶךְ בֶּהֶן פֶּטוּרִין, וְאֶת שְׁאִין לַמָּטָה צֶרֶךְ בֶּהֶן חֲיָבִין. אֵלּוּ וְאֵלּוּ פֶּטוּרִין 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'emes*... 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 ג,ב

קברו את המת וחרו, אם יכולין להתחיל ולגמר עד שלא יגיעו לשורה, יתחילו. ואם לאו, לא יתחילו. העומדים בשורה, הפנימים פטורים, והחיצונים חייבין:

Berachot 3:2

After they buried the deceased and returned, if they have sufficient time to **begin** to recite *Shema* and conclude before they arrive at the row, formed by those who attended the burial, through which the bereaved family will pass in order to receive consolation, **they should begin**. If they do **not** have sufficient time to conclude reciting the entire *Shema*, then **they should not begin**. And **those standing in the row**, those in the **interior** row, directly before whom the mourners will pass and who will console them, **are exempt** from reciting *Shema*, while **those** in the **exterior** row, who stand there only to show their respect, **are obligated** to recite *Shema*.

ברכות ג,ג

נשים ועבדים וקטנים פטורין מקריאת שמע ומן התפלין, וחייבין בתפלה ובמזוזה, ובברכת המזון:

Berachot 3:3

Women, slaves and minors are exempt from the recitation of *Shema* and from phylacteries, but are obligated in prayer, *mezuzah* and Grace after Meals.

בעל קרי מהרהר בלבו ואינו מברך, לא לפניו ולא לאחריה. ועל המזון מברך
לאחריו, ואינו מברך לפניו. רבי יהודה אומר, מברך לפניו ולאחריהם:

Berachot 3:4

Ezra the Scribe decreed that one who is ritually impure because of a seminal emission may not engage in matters of Torah until he has immersed in a ritual bath and purified himself. This *halakha* was accepted over the course of many generations; however, many disputes arose with regard to the Torah matters to which it applies. Regarding this, the mishna says: If the time for the recitation of *Shema* arrived and **one** is impure due to a **seminal emission**, he may **contemplate *Shema* in his heart, but neither recites the blessings preceding *Shema*, nor the blessings following it. Over food** which, after partaking, one is obligated by Torah law to recite a blessing, **one recites a blessing afterward, but one does not recite a blessing beforehand**, because the blessing recited prior to eating is a requirement by rabbinic law. **And** in all of these instances **Rabbi Yehuda says: He recites a blessing beforehand and thereafter** in both the case of *Shema* and in the case of food.

הִיא עומד בתפלה, ונזכר שהוא בעל קרי, לא יפסיק, אלא יקצר. ירד לטבל, אם יכול לעלות ולהתכסות ולקרית עד שלא תנץ החמה, יעלה ויתכסה ויקרא. ואם לאו, יתכסה במים ויקרא. אבל לא יתכסה, לא במים הרעים ולא במי המשרה, עד שיטיל לתוכן מים. וכמה ירחיק מהם ומן הצואה, ארבע אמות:

Berachot 3:5

This mishna contains various statements with regard to individuals with different types of ritual impurity as well as the need to distance oneself from filth and impurity. **One who was standing in prayer and he recalled that he experienced a seminal emission**, and according to this opinion he is prohibited from praying, should **not interrupt** his prayer, **rather he should abridge** each individual blessing. They stated a general principle: **One who descended to immerse himself**, if he is able to ascend, **cover himself** with a garment, **and recite** the morning *Shema* before sunrise, he should ascend, **cover himself**, and **recite** *Shema*, and if not, he should **cover himself in the water and recite** *Shema* there. **He may not, however, cover himself in either foul water, or water in which flax was soaked, until he pours other water into it. And in general, how far must one distance himself from urine and feces in order to recite** *Shema*? At least **four cubits**.

זב שראָה קרי, וְנִדָּה שֶׁפִּלְטָה שִׁכְבַּת זָרַע, וְהַמְשִׁמֶּשֶׁת שֶׁרָאָתָה נִדָּה, צָרִיכִין
טְבִילָה, וְרַבִּי יְהוּדָה פּוֹטֵר:

Berachot 3:6

Continuing the earlier discussion of the *halakhot* of immersion for Torah study and prayer for one who experienced a seminal emission, the mishna discusses a case where individuals who were already impure with a severe form of ritual impurity are exposed to the impurity of a seminal emission as well. They are required to immerse themselves and purify themselves of the impurity of the seminal emission even though they remain impure due to the more severe impurity. Consequently, even a *zav*, whose impurity lasts at least seven days, **who experienced a seminal emission**, for which, were he not a *zav*, he would be impure for only one day; **a menstruating woman who discharged semen**, despite the fact that she is already impure with a severe impurity unaffected by her immersion; **and a woman who engaged in conjugal relations** with her husband **and later saw menstrual blood**, all **require immersion**. And Rabbi Yehuda exempts them from immersion.

ברכות ט, א

הַרְוָאָה מְקוֹם שֶׁנֶּעֱשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר
"בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בְּמָקוֹם הַזֶּה". מְקוֹם
שֶׁנֶּעֱקְרָה 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. 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.

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ברכות ט,ב

על הזיקין, ועל הזועות, ועל הברקים, ועל הרעמים, ועל הרוחות, אומר ברוך שפכו וגבורתו מלא עולם. על ההרים, ועל הגבעות, ועל הימים, ועל הנהרות, ועל המדברות, אומר ברוך עושה מעשה בראשית. רבי יהודה אומר, הרואה את הים הגדול אומר ברוך שעשה את הים הגדול, בזמן שרואה אותו לפרכים. על הגשמים ועל הבשורות הטובות אומר ברוך הטוב והמטיב, ועל שמועות רעות אומר ברוך דין האמת:

Berachot 9:2

One who sees conspicuous natural occurrences recites a blessing. For *zikin* and *zeva'ot*, which the Gemara will discuss below, for lightning, thunder, and gale force winds, manifestations of the power of the Creator, one recites: **Blessed...Whose strength and power fill the world.** For extraordinary (Rambam) mountains, hills, seas, rivers, and deserts, one recites: **Blessed...Author of creation.** Consistent with his opinion that a separate blessing should be instituted for each individual species, Rabbi Yehuda says: **One who sees the great sea recites** a special blessing: **Blessed...Who made the great sea.** As with all blessings of this type, one only recites it when he sees the sea intermittently, not on a regular basis. For rain and other good tidings, one recites the special blessing: **Blessed...Who is good and Who does good.** Even for bad tidings, one recites a special blessing: **Blessed...the true Judge.**

ברכות ט,ג

בְּנֵה בֵּית חֲדָשׁ, וְקָנָה כֵּלִים חֲדָשִׁים, אוֹמֵר בְּרוּךְ שֶׁהֵחֵינּוּ. מְבָרֵךְ עַל הָרָעָה מֵעֵין הַטּוֹבָה, וְעַל הַטּוֹבָה מֵעֵין הָרָעָה. הַצּוֹעֵק לְשַׁעֲבֵר, הָרִי זֶה תִּפְלֹת שְׂוֹא. כִּי־צַד. הִיתָה אִשְׁתּוֹ מְעַבְּרָת, וְאָמַר, יְהִי רָצוֹן שְׁתִּלַּד אִשְׁתִּי זָכָר, הָרִי זֶה תִּפְלֹת שְׂוֹא. הִיָּה בָּא בְדֶרֶךְ וְשָׁמַע קוֹל צְוֹחָה בְּעִיר, וְאָמַר יְהִי רָצוֹן שְׁלֹא יִהְיוּ אֵלּוּ בְנֵי בֵּיתִי, הָרִי זֶה תִּפְלֹת שְׂוֹא:

Berachot 9:3

Similarly, when one built a new house or purchased new vessels, he recites: Blessed...Who has given us life, sustained us, and brought us to this time. The mishna articulates a general principle: **One recites a blessing for the bad** that befalls him **just as** he does **for the good**. In other words, one recites the appropriate blessing for the trouble that he is experiencing at present despite the fact that it may conceal some positive element in the future. **Similarly**, one must recite a blessing for **the good** that befalls him **just as for the bad**. The mishna states: **And one who cries out over the past** in an attempt to change that which has already occurred, **it is a vain prayer**. For example, one whose wife was pregnant and he says: May it be God's will that my wife will give birth to a male child, it is a vain prayer. Or one who was walking on the path home and he heard the sound of a scream in the city, and he says: May it be God's will that this scream will not be from my house, it is a vain prayer. In both cases, the event already occurred.

ברכות ט,ד

הַנִּכְנֵס לְכָרֶךְ מִתְפִּיל שְׁתֵּים, אַחַת בְּכַנִּסְתּוֹ וְאַחַת בִּיציאתו. בֶּן עֲזַאי אוֹמֵר, אַרְבַּע, שְׁתֵּים בְּכַנִּסְתּוֹ וּשְׁתֵּים בִּיציאתו, וְנוֹתֵן הוֹדָאָה לְשַׁעֲבֵר, וְצוֹעֵק לְעֵתִיד לְבֹא:

Berachot 9:4

The Sages also said: **One who enters a large city**, the Gemara explains below that this is in a case where entering the city is dangerous, **recites two prayers: One upon his entrance**, that he may enter in peace, **and one upon his exit**, that he may leave in peace. **Ben Azzai says:** He recites **four** prayers, **two upon his entrance and two upon his exit**. In addition to praying that he may enter and depart in peace, he **gives thanks for the past and cries out in prayer for the future**.

חֵיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשֶׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאַהֲבֵתָ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְבְּךָ, בְּשֵׁנֵי יִצְרִיךָ, בְּיִצֵּר טוֹב וּבְיִצֵּר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דָּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מַדָּה וּמַדָּה שֶׁהוּא מוֹדֵד לְךָ הָיִי מוֹדָה לוֹ בְּמָאֵד מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזֻרָח, שֶׁהוּא מְכוּן כְּנֶגֶד בֵּית קֹדֶשׁ הַקִּדְשִׁים. לֹא יִכְנֹס לְהָר הַבַּיִת בְּמַקְלוֹ, וּבְמַנְעֵלוֹ, וּבַפְּנִדָתוֹ, וּבְאַבְקַ שְׁעַל רִגְלָיו, וְלֹא יַעֲשֶׂנוּ קַפְנִדְרִיָּא, וּרְקִיקָה מְקַל וְחֶמֶר. כָּל חוֹתָמֵי בְּרָכוֹת שֶׁהָיוּ בַּמִּקְדָּשׁ, הָיוּ אוֹמְרִים מִן הָעוֹלָם. מִשְׁקָלָקְלוֹ הַמִּינִין, וְאָמְרוּ, אֵין עוֹלָם אֲלֵא אֶחָד, הִתְקִינוּ שִׁיְהוּ אוֹמְרִים, מִן הָעוֹלָם וְעַד הָעוֹלָם. וְהִתְקִינוּ, שִׁיְהֵא אָדָם שׁוֹאֵל אֶת שְׁלוֹם חֲבֵירוֹ בְּשֵׁם, שֶׁנֶּאֱמַר (רות ב) וְהִנֵּה בָּעֵז בָּא מִבֵּית לָחֶם, וַיֹּאמֶר לְקוֹצְרִים יְיָ עִמָּכֶם, וַיֹּאמְרוּ לוֹ, יְבָרְכְךָ יְיָ. וַאֲמֹר (שופטים ו) יְיָ עִמָּךְ גִּבּוֹר הַחֵיל. וַאֲמֹר (משלי כג) אַל תִּבּוֹז כִּי זָקְנָה אִמְךָ. וַאֲמֹר (תהלים קיט) עֵת לַעֲשׂוֹת לִי הִפְרוּ תוֹרָתְךָ. רַבִּי נֶתַן אוֹמֵר, הִפְרוּ תוֹרָתְךָ עֵת לַעֲשׂוֹת לִי:

Berachot 9:5

The mishna articulates a general principle: **One is obligated to recite a blessing for the bad that befalls him just as he recites a blessing for the good that befalls him, as it is stated: “And you shall love the Lord your God with all your heart, with all your soul, and with all your might” (Deuteronomy 6:5).** The mishna explains this verse as follows: **“With all your heart” means with your two inclinations, with your good inclination and your evil inclination, both of which must be subjugated to the love of God. “With all your soul” means even if God takes your soul. “And with all your might” means with all your money, as money is referred to in the Bible as might. Alternatively, it may be explained that “with all your might” means with every measure that He metes out to you; whether it is good or troublesome, thank Him.** The mishna teaches several Temple-related *halakhot*. **One may not act irreverently or conduct himself flippantly opposite the eastern gate of the Temple Mount, which is aligned opposite the Holy of Holies.** In deference to the Temple, one **may not enter the Temple Mount with his staff, his shoes, his**

money belt [*punda*], or even the dust on his feet. One may not make the Temple a shortcut to pass through it, and through an *a fortiori* inference, all the more so one may not spit on the Temple Mount. The mishna relates: **At the conclusion of all blessings recited in the Temple, those reciting the blessing would say: Blessed are You Lord, God of Israel, until everlasting [*haolam*], the world. But when the Sadducees strayed and declared that there is but one world and there is no World-to-Come, the Sages instituted that at the conclusion of the blessing one recites: From everlasting [*haolam*] to everlasting [*haolam*].** The Sages also **instituted that one should greet another in the name of God, i.e., one should mention God's name in his greeting, as it is stated: "And presently Boaz came from Bethlehem and said to the harvesters, The Lord is with you, and they said to him, May the Lord bless you" (Ruth 2:4). And it says: "And the angel of God appeared to him and said to him, God is with you, mighty man of valor" (Judges 6:12). And it says: "And despise not your mother when she is old" (Proverbs 23:22), i.e., one must not neglect customs which he inherits. And lest you say that mentioning God's name is prohibited, it says: "It is time to work for the Lord; they have made void Your Torah" (Psalms 119:126), i.e., it is occasionally necessary to negate biblical precepts in order to perform God's will, and greeting another is certainly God's will. Rabbi Natan says another interpretation of the verse: "Make void Your Torah" because "it is the time to work for the Lord," i.e., occasionally it is necessary to negate biblical precepts in order to bolster the Torah.**

קדיש יתגדל

ויתקדש שמייה רבא. [אמן] בעלמא די ברא, כרעותה. וימר-
ליה מלכותה, ויצמח פורקנה, ויקרב משייחה. [אמן] בחייכון וביומיכון
ובחיי דכל-בית ישראל, בעגלא ובזמן קריב, ואמרו אמן. [אמן] יהא
שמייה רבא מברך, לעלם ולעלמי עלמיא. [יתברך] יהא שמייה רבא מברך,
לעלם לעלמי עלמיא יתברך וישתבח ויתפאר ויתרום ויתנשא ויתגדר
ויתעלה ויתהלל, שמה דקדשא בריך הוא. [אמן] לעלא מן-כל-ברכתא
ושירתא, תשבחתא ונחמתא דאמירן בעלמא, ואמרו אמן. [אמן] יהא
שלמא רבא מן שמיא וחיים טובים עלינו ועל כל ישראל ואמרו אמן:
[אמן] עשה שלום (בעשרת ימי תשובה: השלום) במרומו הוא יעשה
שלום עלינו, ועל כל-ישראל ואמרו אמן. [אמן]

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]

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.

Kaddish D'Rabbanan - קדיש דרבנן

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]

יתגדל ויתקדש שמייה רבא. [אמן] בעלמא די ברא, כר-
עותה. וימליך מלכותה, ויצמח פורקנה, ויקרב משייחה. [אמן]
בחייכון וביומיכון ובחיי דכל-בית ישראל, בעגלא ובזמן קריב,
ואמרו אמן. [אמן] יהא שמייה רבא מברך, לעלם ולעלמי על-
מיא. [יתברך] יהא שמייה רבא מברך, לעלם לעלמי עלמיא
יתברך וישתבח ויתפאר ויתרום ויתנשא ויתגדר ויתעלה
ויתהלל, שמה דקדשא בריך הוא. [אמן] לעלא מן-כל-ברכתא
ושירתא, תשבחתא ונחמתא דאמירן בעלמא, ואמרו אמן.
[אמן] על ישראל ועל רבנן. ועל תלמידיהון ועל כל תלמידי
תלמידיהון. ועל כל מאן דעסקין באורייתא. די באתרא הדיו ודי
בכל אתר ואתר. יהא להון ולכון שלמא רבא חנא וחסדא ורח-
מין וחיים אריכין ומזונא-רויחא ופרקנא מן קדם אבוהון דבש-
מיא ואמרו אמן. [אמן] יהא שלמא רבא מן שמיא וחיים טובים
עלינו ועל כל ישראל. ואמרו אמן: [אמן] עשה שלום במרומו,
הוא יעשה שלום עלינו, ועל כל ישראל, ואמרו אמן. [אמן]



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