



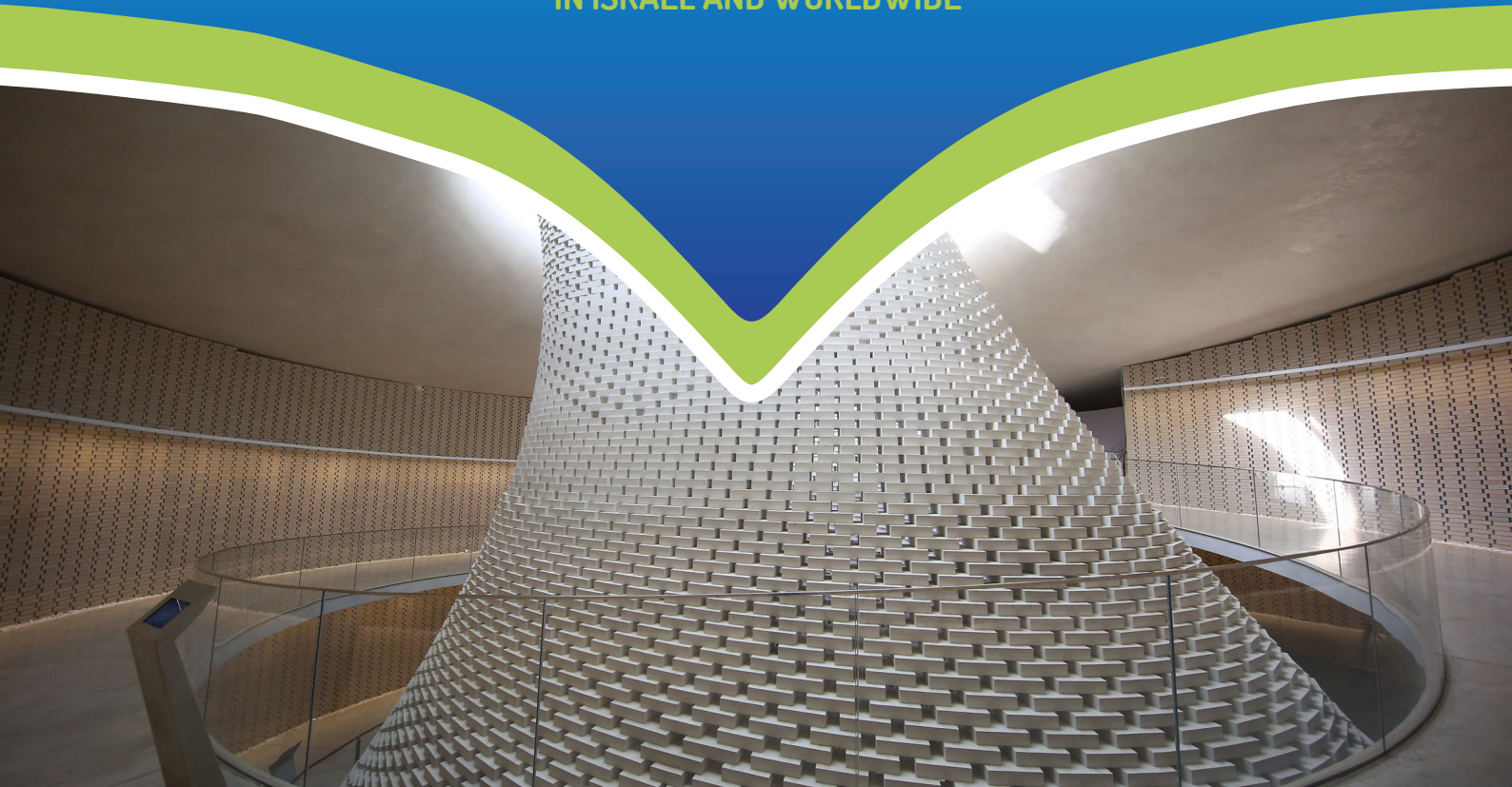
הארגון העולמי של בתי הכנסת
והקהילות האורתודוקסיות
World Organization of Orthodox
Communities and Synagogues



MISHNAH

FOR THE SOULS OF THE DEPARTED

LEARNING MISHNAYOT FOR THE SOULS OF THE FALLEN SOLDIERS OF
THE ISRAEL DEFENCE FORCES AND VICTIMS OF TERRORIST ACTIVITIES
IN ISRAEL AND WORLDWIDE



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Prayers for Memorial Day by the Chief IDF Cantor Shai Abramson

Prayer for the Welfare of the State of Israel

[https://www.youtube.com/
watch?v=rcqnUWxfNkU](https://www.youtube.com/watch?v=rcqnUWxfNkU)



G-d full of mercy

[https://www.youtube.com/
watch?v=FSidZCUW9oo](https://www.youtube.com/watch?v=FSidZCUW9oo)



Prayer for the Welfare of the
Soldiers of the IDF

[https://www.youtube.com/
watch?v=h0ErXxk2-fo](https://www.youtube.com/watch?v=h0ErXxk2-fo)



Our Brothers, all the House of Israel

[https://www.youtube.com/
watch?v=870oph8w1pk](https://www.youtube.com/watch?v=870oph8w1pk)



Piyutim for Memorial Day by the singer Amir Benayoun

Perfect Rest (Nusah Yerushalmi)



Prayer for the Welfare of the
State of Israel (Nusah Yerushalmi)



Prayer for the Welfare of the
Soldiers of the IDF (Nusah
Yerushalmi)



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 Tel. 03-5695170/7
 Fax. 03-5692027
Ref. IDF Chief Rabbi 13462
 27th of Marcheshvan 5780
 25th of November 2019

"Re: "Mishnah for Elevation of the Soul" Project

"For the holy ones who are in the land".

The souls of IDF's deceased soldiers, who have fallen upon defending the people and the land of Israel and who have sacrificed their lives for the holiness of G-d's name, are "stored under the honorable throne". The entire nation carries their memories in their hearts every day and every hour of the day, and most profoundly on the Memorial Day of Israel's War and Hostility Victims. The "Mishnah for Elevation of the Soul" project, which intends to increase Torah study, and to foster compassion among people of the Jewish nation, is a worthy and blessed venture. Indeed, the Torah of Israel possesses the power and virtue that is capable of creating unification among the people, being that the Children of Israel have initially received the Torah at Sinai "As One Man With One Heart"; this along with the power and virtue of the Memorial Day of Israel's War and Hostility Victims, on which we all stand together in unity in meditative silence and dedicate our thoughts to their memory.

I congratulate the initiators and the organizers. I hope and pray that they will have the merit to spread out the teachings of the Torah and to glorify it.

May the memory of the fallen be guarded forever in our hearts, and be of merit to us and to all of Israel.

With Torah Blessings,

Brigadier General
 [Signature: Eyal Karim]
 Chief Military Rabbi

About the Project

Ten years ago, Lt. Col. Uri Shlomai, of blessed memory, founded the "Mishnah for the Souls of the Departed" Project – learning Mishnayot on Memorial Day for the souls of the Fallen Soldiers of the IDF and the Victims of Terrorist Activities.

During his military service, Uri observed the custom of the IDF's soldiers on Memorial Day – "I was amazed to see the two soldiers standing near the Israeli flag in all IDF camps from beginning to end of Memorial Day. Every fifteen minutes they replace each other".

When Uri was released from the army, he embraced the idea and decided to set up the project – to learn Mishnayot during the entire Memorial Day, from beginning to end – 24 hours.

On his decision to locate the stand specially on the high street of a city, Uri said: "I want it to be visible, and it is very moving for people, secular people stop in their cars and take notice, and the ultra-Orthodox who live in the neighborhood nearby stop not just once or twice and join the learning of Mishnayot, and this is a sanctification of the name of

G-d that they are sitting outside visible to all and not in a closed synagogue. Every year I send an email to neighborhood members and I invite them to take part in this project, so we are actually fulfilling a twenty-four hour Remembrance Day in memory of those fallen saints".

This year, which marks a decade since the Project's creation, the World Organization of Orthodox Communities and Synagogues has raised the banner of making the project global – all the Jews of Israel and the world in study together creating a mutual bond and endless appreciation for the holy ones who have given their lives for the sake of the holiness of the People and the Land.

Under the leadership of the Organization about 100 stands were set up throughout the country, and another 100 in communities in the Diaspora.

Thanks to you, those who are learning – it is fulfilled that which is written: "...and the study of the Torah is equal to them all..."

Comments by Mr. David Ben-Naeh

World Chairman of the Union of Orthodox Synagogues and Communities

"All in the Nation of Israel are responsible one for another". This aphorism, coined by our venerable Rabbis, and used as part of the common lingo, expresses joint responsibility along with an emotional and Halchik bond, in all situations, including those, that may be void of personal familiarity.

This joint responsibility is demonstrated on the Israeli Memorial Day for fallen soldiers and victims of violence and terror, through the organized study of Mishnayot and the recital of select chapters of Psalms, in the hope for the spiritual enhancement of the sanctified souls, who have sacrificed for the benefit of the establishment and maintenance of the state of Israel.

Jewish communities, world-wide, gather in myriad locations, those in the streets, those in schools and synagogues, those

in community centers to be partners in a joint study experience, meant to unite all of Israel at the sincere meeting point between each and every Jew, wherever in the world they may be, via their connection to Israel and to the Israel Defense Forces {IDF}.

We, as the World Union of Orthodox Synagogues and Communities, are at the forefront of this worldwide activity and hope to achieve a strengthening of the unity of the Jewish people, through this initiative.

May we be blessed with the words of the prophet: **"Gird strength and be strengthened on behalf of our nation and on behalf of the cities of our Lord"**.

PRAYER FOR THE WELFARE OF THE STATE OF ISRAEL

Our Father in Heaven, Rock of Israel and its Redeemer —
Bless the State of Israel, the first sprouting of our Redemption.
Shield her beneath the wings of your lovingkindness;
spread over her your Tabernacle of peace; send your light and your truth
to its leaders, officers, and counselors, and correct them with your good
counsel.

Strengthen the defenders of our Holy Land; bestow upon them, our G-D,
salvation, and crown them with victory, and establish peace in the Land,
and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel,
in all the lands of their dispersion; speedily bring them to Zion, your city,
and to Jerusalem, the dwelling place of your name,
as it is written in the Torah of your servant Moses:

"Even if you are dispersed in the uttermost parts of the world,
from there the Lord your G-D will gather and fetch you. And the Lord
your G-D will bring you into the Land which your ancestors inherited, and
you shall inherit it; and the Lord will make you more prosperous and more
numerous than your ancestors."

Unite our hearts to love and revere Your Name, and to observe all the
precepts of your Torah. Speedily send us your righteous Messiah of the
House of David, to redeem those await your final salvation. Shine forth
in your glorious majesty over all the inhabitants of your world. And let
every being that breathes proclaim: The Lord, G-d of Israel is King; "whose
majesty reigns over all."

Amen. Selah.

PRAYER FOR THE WELFARE OF THE SOLDIERS OF THE IDF

He who blessed our forefathers Abraham, Isaac and Jacob—may He bless the fighters of the Israel Defense Forces and security services, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May the Almighty cause our enemies who rise up against us to be struck down before them! May the Holy One, Blessed be He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He remove our enemies from under our soldiers' sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: "For it is the Lord your God, Who goes with you to battle your enemies for you to save you."

And let us say – "Amen".

MEMORIAL PRAYER FOR THE SOLDIERS OF THE IDF

May G-D remember the souls of His sons and heroes, the soldiers of the Israeli Defense Forces, who fell in the wars of Israel, in actions of defense, retribution and security and while fulfilling their duty, and the souls of all the fighters of the undergrounds and the combat units in the battles of the people, who sacrificed their lives in the sanctification of G-D's name, and with the help of the G-D of the battles of Israel brought about the resurrection of the people and the state, and the redemption of the Land and the City of G-D.

They were swifter than eagles and they were stronger than lions, when they came to the help of the People, and soil of our Holy Land was saturated with their holy blood. The memory of their sacrifice and their heroic deeds will never disappear from us.

May their souls be bound up in the bond of life with the souls of Abraham, Isaac and Jacob, and with the other heroes and saints of Israel in the Garden of Eden for evermore.

Amen.

G-D, FULL OF MERCY

God, full of mercy, Who dwells above,

give perfect rest on the wings of the Divine Presence, amongst the holy, pure and glorious who shine like the sky, to the souls of the soldiers of the Israel Defense Forces and the fighters of the undergrounds, who fell in the wars of Israel, and of all the fighters who sacrificed their lives in the sanctification of G-D's name, and with the help of the G-D of the battles of Israel brought about the resurrection of the people and the state, and the redemption of the Land and the City of G-D; and all those who were murdered in Israel and abroad by the murderous hands of terror organizations.

Therefore, may the Merciful One protect them forever under his wings, and may their souls be bound up in the bond of life.

The Lord is their heritage, and may the Garden of Eden be their resting place,

And may they rest in peace where they lie, and arise to their fate at the end of days.

And let us say – “Amen”.

PERFECT REST

Perfect rest, in the Heavenly Court, amongst the holy, pure and glorious who shine like the sky. And deliverance of the body, and atonement of guilt, and the banishment of iniquity, and the bringing near of salvation, and compassion and pardon, from before He who dwells above. And a good portion and for the life in the world to come, where there will be a portion and a partition and the dwelling of the soldiers of the Israel Defense Forces, who fell in the wars of Israel, in actions of defense, retribution and security and while fulfilling their duty, and the souls of all the fighters of the undergrounds and the combat units in the battles of the people, who sacrificed their lives in the sanctification of G-D's name, and all those who were murdered in Israel and abroad by the murderous hands of terror organizations.

May the King of Kings in His mercy, have mercy on them, and spare and have pity on them.

May the King of Kings in His mercy hide them in the shadow of His wings and in the shelter of His tent - To behold the pleasantness of the Lord and to meditate in His sanctuary.

And may He raise them up at the end of days, may they drink from His pleasant river.

And may their souls be bound up in the bond of life, and their resting place be honored, the Lord is their heritage.

May peace come with them and peace will be on their resting places, as it is written: “May peace come and they will be in their resting places; may they and all the children of Israel who lie with them in all mercy and forgiveness,

And may it be Thy will and let us say – Amen.

CHAPTERS OF THE PSALMS

Chapter 9

1 For the Leader; upon the death of the son. A Psalm of David.

2 I will give thanks unto the LORD with my whole heart; I will tell of all Thy marvelous works.

3 I will be glad and exult in Thee; I will sing praise to Thy name, O Most High:

4 When mine enemies are turned back; they stumble and perish at Thy presence;

5 For Thou hast maintained my right and my cause; Thou did seat upon the throne as the righteous Judge.

6 Thou hast rebuked the nations, Thou hast destroyed the wicked, Thou hast blotted out their name for ever and ever.

7 O thou enemy, the waste places are come to an end for ever; and the cities which thou didst uproot, their very memorial is perished.

8 But the LORD is enthroned forever; He hath established His throne for judgment.

9 And He will judge the world in righteousness, He will minister judgment to the peoples with equity.

10 The LORD also will be a high tower for the oppressed, a high tower in times of trouble;

11 And they that know Thy name will put their trust in Thee; for Thou, LORD, hast not forsaken them that seek Thee.

12 Sing praises to the LORD, who dwelleth in Zion; declare among the peoples His doings.

13 For He that avengeth blood hath remembered them; He hath not forgotten the cry of the humble.

14 Be gracious unto me, O LORD, behold mine affliction at the hands of them that hate me; Thou that liftest me up from the gates of death;

15 That I may tell of all Thy praise in the gates of the daughter of Zion, that I may rejoice in Thy salvation.

16 The nations are sunk down in the pit that they made; in the net which they hid is their own foot taken.

17 The LORD hath made Himself known, He hath executed judgment, the wicked is snared in the work of his own hands. Higgaiion. Selah

18 The wicked shall return to the nether-world, even all the nations that forget God.

19 For the needy shall not always be forgotten, nor the expectation of the poor perish forever.

20 Arise, O LORD, let not man prevail; let the nations be judged in Thy sight.

21 Set terror over them, O LORD; let the nations know they are but men. Selah

CHAPTERS OF THE PSALMS

Chapter 83

1 A Song, a Psalm of Asaph.

2 O God, keep not Thou silence; hold not Thy peace, and be not still, O God.

3 For, lo, Thine enemies are in an uproar; and they that hate Thee have lifted up the head.

4 They hold crafty converse against Thy people, and take counsel against Thy treasured ones.

5 They have said: 'Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.'

6 For they have consulted together with one consent; against Thee do they make a covenant;

7 The tents of Edom and the Ishmaelites; Moab, and the Hagrites;

8 Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre;

9 Assyria also is joined with them; they have been an arm to the children of Lot. Selah

10 Do Thou unto them as unto Midian; as to Sisera, as to Jabin, at the brook Kishon;

11 Who were destroyed at En-dor; they became as dung for the earth.

12 Make their nobles like Oreb and Zeeb,

and like Zebah and Zalmunna all their princes;

13 Who said: 'Let us take to ourselves in possession the habitations of God.'

14 O my God, make them like the whirling dust; as stubble before the wind.

15 As the fire that burneth the forest, and as the flame that setteth the mountains ablaze;

16 So pursue them with Thy tempest, and affright them with Thy storm.

17 Fill their faces with shame; that they may seek Thy name, O LORD.

18 Let them be ashamed and affrighted forever; yea, let them be abashed and perish;

19 That they may know that it is Thou alone whose name is the LORD, the Most High over all the earth.

THE LAND OF ISRAEL

Keilim | Chapter 1 | Mishnah 6

Mishna 6

There are ten grades of holiness:

the land of Israel is holier than all other lands.

And what is the nature of its holiness?

That from it are brought the Omer, the first fruits and the two loaves, which cannot be brought from any of the other lands.

Bartenura, Mishna 6

"There are ten grades": Since it mentioned above the grades of uncleanness one above the other, it teaches here the grades of holiness one above the other.

"That from it are brought the Omer": As it is written (Leviticus 23) "and you shall reap its harvest and bring the Omer", its harvest and not harvest from outside Israel.

"and the first fruits": As it is written (Deuteronomy 26) "and you shall take from the first fruits of all the fruit of the ground which you shall bring from your land."

"and the two loaves": As it is written (Leviticus 23) "from your dwelling places you shall bring bread."



The Connection between the Land of Israel and the People of Israel – Rabbi Kook, Orot Eretz Israel 1

The Land of Israel is not an external thing, an external acquisition* for the People, only as a means to the end* of the general incorporation and strengthening its material and even spiritual existence*.

The Land of Israel is separate division* connected in a living link with the People, joined in internal properties* with its existence.

And as such, it is impossible to conceive of the content of the special property of holiness of the Land of Israel, and to activate the depth of its love, by any human rational logic, except in the spirit of the Lord over the People* in its entirety, in the natural spiritual seal* in the soul of Israel, which it sends it outlines in natural colors in all the ways of the healthy feeling, and casts the seeds of its highest planting according to that measure of the highest level of holiness, which fills with life and higher pleasantness the heart of the saints of the idea* and the depths of the thinking of Israel.

*an external thing, an external acquisition – a tool for the existence of the People, and the Rabbi brings later on in the sentence several examples of the position that the Land of Israel is an external acquisition.

*a means to the end – every people needs geographical territory which it can inhabit together and to establish its existence.

*and even spiritual existence – The Land of Israel is not only for keeping the commandments in.

*separate division – The People of Israel and its Land are a single unified existence.

*the special property – in the deep internal levels which we are not able to understand with our own logic.

*in the spirit of the Lord over the People – the link to the Land of Israel derives from the spirituality of the Divine Presence resting on the People.

*spiritual seal – by virtue of the nature implanted in the People of Israel.

*which it sends it outlines etc. – from the soul of Israel emanates the revelations.

*the healthy feeling – for the Land of Israel.

*the saints of the idea – saints who delve into matters of belief.



THE LAND OF ISRAEL

Ketubot, Chapter 13, Mishnah 11

Mishna 11

Everyone may compel [their spouse] to go up to the land of Israel, but none may compel [their spouse] to leave.

Everyone may compel [their spouse] to go up to Jerusalem, but none may compel [their spouse] to leave.

The same is true for both men and women.

If a man married a woman in the land of Israel and divorced her in the land of Israel, he must pay her [her ketubah] in the currency of the land of Israel. If he married a woman in the land of Israel and divorced her in Cappadocia, he must pay her [her ketubah] in the currency of the land of Israel.

Continued on the next page

Bartenura, Mishna 11

“compel [their spouse] to go up”: A man compels all the members of his household to go up with him to Jerusalem, and even if he bought a Hebrew slave, the slave is forced to follow him, even from a beautiful dwelling to a bad dwelling, and even from a city with a majority of Jewish residents to a city with a majority of idol-worshippers.

“none may compel [their spouse] to leave”: and nobody is expelled.

“both men and women”: If he says to go up, and she says not to go up, she will be divorced without her Ketubah. If she says to go up and he says not to go up, she is divorced, and he will give her a Ketubah.

“Cappadocia”: This is Kaftor, and it is called D’Maet in Arabic. And its coins are larger and weigh more than those of the Land of Israel. And since a woman’s Ketubah was at the command of the Sages, they were lenient in repaying her with smaller coins.

And Rabbi Shimon ben Gamaliel was of the opinion that a Ketubah is from the Torah, and so he had a stricter opinion, but the Halakha is not like his opinion.

If he married a woman in Cappadocia and divorced her in the land of Israel, he must again pay [her ketubah] in the currency of the land of Israel.

Rabbi Shimon ben Gamaliel says:

He must pay her [her ketubah] in the Cappadocian currency.

If he paid her [her ketubah] in the Cappadocian currency, and divorced her in Cappadocia he must pay her [her ketubah] in Cappadocian.

Question for consideration:

What in your opinion distinguishes the Land of Israel from other countries?

THE LAND OF ISRAEL

Baba Kamma, Chapter 7, Mishnah 7

Mishna 7

It is forbidden to rear small herd animals in the Land of Israel, but it is permitted to rear them in Syria or in the wildernesses of the Land of Israel.

It is forbidden to rear fowls in Jerusalem because of the laws concerning holy things, nor may priests rear them [anywhere] in the Land of Israel because of [the laws concerning] clean foods.

It is forbidden to rear pigs anywhere. One should not rear a dog unless it is tied with a chain.

It is forbidden to set snares for pigeons unless it be thirty “ris” from an inhabited place.

Bartenura, Mishna 7

“It is forbidden to rear small herd animals in the Land of Israel”: Because of settling the Land of Israel, because they destroy the crops.

“But it is permitted to rear them in Syria”: The lands conquered by David. Because it was not called conquest, and we are not concerned for inhabiting them. But if they destroy the fields of others, he will pay for it.

“It is forbidden to rear fowls in Jerusalem because of the laws concerning holy things”: That are eaten there. And fowls usually peck at refuse, and perhaps they will bring a bone [the size of a seed of barley] from a dead reptile and will make the holy things impure.

“Nor may priests rear them [anywhere] in the Land of Israel because of [the laws concerning] clean foods”: Because the priests eat Terumah and they have to keep it pure.

“Pigs”: The Gemara gives the reason, that when the Hasmonean kings were laying siege to each other, it was customary that

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those outside would send up Tamid sacrifices to those inside. One day they sent up a pig to them, but when it reached halfway up the wall, it dug its nails into the wall and the Land of Israel was shaken 400 parsat by 400 parsat. At that time, they cursed anyone who bred pigs.

“A dog”: Because it bites and barks and causes a woman to miscarry from fright.

“Snares”: Traps. So that the doves of the local inhabitants will not be caught.

“Thirty “ris””: Four miles.

Question for consideration:

What is the significance of settling the Land of Israel today?
What is the equivalent of “small herd animals” in our generation?

TORAH AND THE WAY OF THE WORLD

Peah, Chapter 1, Mishnah 1

Mishna 1

These are the things that have no definite quantity:

The corners [of the field], first-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the Torah.

These are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come:

Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of the Torah is equal to them all.

Bartenura, Mishna 1

These are the things that have no definite quantity: From the Torah, but from the Sages they do have a quantity, and it is taught afterwards "we do not give less than one corner in sixty".

The corners [of the field]: That a man has to leave at the end of his field for the poor, as it is written (Leviticus 23) "you shall not consume the corner of your field in your harvesting"

The first-fruits: As it is written (Exodus 23) "the first fruits of your land shall you bring to the house of the Lord your G-D", but the Torah did not give a definite amount.

Appearing [at the Temple on the three pilgrimage festivals]: That a man has to appear in the Temple Courtyard on the three Festivals, as it is written (ibid.) "Three times a year shall all your males appear", and this is the proof that there is not fixed amount, as whenever he needs to, he comes and appears and fulfills the command.

Another explanation: The offering of appearing and the festive peace offerings that he has to bring, as it is written (ibid.) "and you shall not appear empty" and there is no fixed amount from the Torah, as it is written (Deuteronomy 16) "each according

Continued on the next page

to his own gift". But the Sages did stipulate an amount, the burnt offering one piece of silver, and festive offering two pieces of silver.

The performance of righteous deeds: by himself, such as visiting the sick and burying the dead, and so on, righteous deeds with his own money, such as redeeming captives and giving clothes to the unclothed and feeding the hungry and so on, they do have an amount, which he will give every time such a commandment appears to him – one fifth of the income from his property, and more than this is not obligatory.

Because they said as follows: he who spends, should not spend more than a fifth. Accordingly, a man should set aside a fifth of his income at all times, so that it will be available any time a righteous deed occurs for him to perform, and thus he will fulfil his obligation.

And the study of the Torah: This has no fixed amount, as it is written (Joshua 1) "and you shall study it day and night".

And the study of the Torah is equal to them all: Is equivalent to all of them.

Question for consideration:

Why do you think that the study of the Torah is so important? Why is it equal to all of them?

TORAH AND THE WAY OF THE WORLD

Ethics of the Fathers, Chapter 2, Mishnah 2

Mishna 2

Rabban Gamaliel the son of Rabbi Judah Hanasi said:

Excellent is the study of the Torah when combined with a worldly occupation,

for toil in them both keeps sin out of one's mind;

But [study of the] Torah which is not combined with a worldly occupation, in the end comes to be neglected and becomes the cause of sin.

And all who labor with the community, should labor with them for the sake of Heaven,

for the merit of their forefathers sustains them (the community), and their (the forefather's) righteousness endures forever;

And as for you, [G-d in such case says] I credit you with a rich reward, as if you [yourselves] had [actually] accomplished [it all].

Bartenura, Mishna 2

"Worldly occupation (*derekh erets*, literally the way of the world)": A craft or business.

"For the exertion [expended] in both of them causes sin to be forgotten": As Torah [study] dulls the strength of a man and work pulls apart and breaks the body, and as a result of this the evil impulse is rendered idle for him.

"And all [study of the] Torah in the absence of a worldly occupation": And if one might ask, let him work in Torah [study] and its exertion will cause sin to be forgotten, and what need will there be for worldly occupation; therefore it is required to say, "all [study of the] Torah in the absence of a worldly occupation comes to nothing in

Continued on the next page

the end." As it is impossible for him without food, and [so] he will rob the creatures and forget his study.

"let them work for the [sake of the] name of Heaven": and not in order to take a crown [for themselves], to say, "I did such and such for the community."

"for the merit of their ancestors sustains them": For the merit and righteousness (*tsidkatan*) of the ancestors of the community - which stands forever - sustains those that work with them, to bring their righteousness to the fore. And it is not from the angle of the efforts of those that work [for the community].

"And as for you [who work for the community], [God says:] I credit you with a reward": Even though the thing does not come to a good end from the angle of your deeds but rather because of the merit of the ancestors of the community, "I credit you with a reward" as if you had accomplished this salvation in Israel, as a result of your doing it for the sake of Heaven.

A different explanation: All who are involved with the community to force and coerce the community for the matter of a commandment - for charity or the ransom of captives - let them do it for the sake of

Heaven. As the merit of the ancestors of the community will sustain them to give that which they have assigned them, and even if it is much money, and [the merit of] the charity (*tsedekah*) will endure for them forever. And for you that are involved with them to coerce the community to [do] this commandment, I credit you the reward as if you actually done this commandment with your own money.

And Rambam explained, "And as for you [who work for the community], [God says:] I credit you with a reward... as if you had done it" - If at the time that they were involved with the community, they were prevented from the fulfillment of a commandment on account of community matters, I credit you reward as if you had done that commandment from which you were prevented.

Further explanation:

We tend to divide the world into two parts: a sacred world and a profane world. It seems as if the sacred and the profane contradict each other. It seems to us that the world of Torah is centered in the spirit and the profane world is centered on deeds. This creates a contradiction between thought and action. At times we feel as if there is competition between the holy world and the profane world.

As if the holy world wants to take over the profane world and make it disappear.

Moreover, we tend to see the holy world as the world of bondage and framework is a major focus and at the same time the profane world is a life full of life and color, with flux and flow. All of this causes the thought that we must cancel one of the worlds.

Our Mishnah comes to teach that contradiction is not necessary. "Beautiful is Talmud Torah with Derech Eretz" - Talmud Torah needs to be connected with Derech Eretz, there must be a connection between it and life. The purpose of Talmud Torah is not to detach one from the world, to take him out and bring him to another world, the goal is to fix this world, to improve it. We, as people of the Torah and spirituality, should strive for the world of life with all our might, we must not give it up. We will strive to design it according to Torah thought. Which is why we are connected to all areas of creativity: building, medicine, law and economics, cinema, music, the Army and General Security Service, academia, etc. Our goal is to create a better world, a more corrected world, a world where material and spirit can coexist. "Sanctify your life with the Torah and purify it with service." (Rabbi Shay Piron)



TORAH AND THE WAY OF THE WORLD

Ethics of the Fathers, Chapter 3, Mishnah 2

Mishna 2

Rabbi Hanina, the Deputy High Priest said:

Pray for the welfare of the government, for were it not for the fear it inspires, every man would swallow his neighbor alive.

R. Hananiah ben Teradion said:

if two sit together and there are no words of Torah [spoken] between them, then this is a session of scorners, as it is said: "nor sat he in the seat of the scornful...[rather, the teaching of the Lord is his delight]" (Psalms 1:1); But if two sit together and there are words of Torah [spoken] between them, then the Divine Presence abides among them, as it is said: "then they that feared the Lord spoke one with another; and the Lord hearkened and heard, and a book of remembrance

was written before Him, for them that feared the Lord and that thought upon His name" (Malachi 3:16). Now I have no [scriptural proof for the presence of the Shekhinah] except [among] two,

how [do we know] that even one who sits and studies Torah the Holy One, blessed be He, fixes his reward? As it is said: "though he sits alone and [meditate] in stillness, yet he takes [a reward] unto himself" (Lamentations 3:28).

Bartenura, Mishna 2

"For the welfare of the government": and even [that] of the nations of the world.

"would swallow alive": As it is written (Habakkuk 1:14) "And you make man like the fish of the sea" - just like the fish of the sea, each one that is bigger than his fellow

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TORAH AND THE WAY OF THE WORLD

Ethics of the Fathers, Chapter 4, Mishnah 5

Mishna 5

Rabbi Ishmael his son said:

He who learns in order to teach,

it is granted to him to study and to teach;

But he who learns in order to practice, it is granted to him to learn and to teach and to practice.

Rabbi Zadok said:

do not make them a crown for self-exaltation, nor a spade with which to dig.

So too Hillel used to say, "And he that puts the crown to his own use shall perish."

Thus you have learned, anyone who derives worldly benefit from the words of the Torah, removes his life from the world.

Bartenura, Mishna 5

One who studies Torah in order to teach will be given the opportunity both to study and to teach: is the textual variant that we have.

And this is its explanation: one who studies in order to always be involved in Torah study and does not have in mind to do kindness with the creations - like Rabbah (Rosh Hashanah 18a), who was involved in Torah study and was not involved with doing kindness - even though he needs to be involved in doing kindness, nonetheless he is afforded [the time] to teach and to learn and [so] his plan will be fulfilled. "But the one who studies in order to observe" who wants to be involved in Torah study and to also be doing kindness - like Abbaye (Ibid.) who was involved in Torah study and in doing kindness - is afforded [the time] to fulfill his plan and he will merit "to study, to teach, to observe, and to practice."

And there are some commentaries that [understand], "One who studies in order to teach," [to mean] in order to be called Rabbi, and they have the textual variant, "he is not given the opportunity to study and teach." But in most books, I have found the first variant, and it is the main one.

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swallows his fellow; so too people, were it not for the fear of the government, each one who is bigger than his fellow would swallow his fellow (Avodah Zarah 54b).

"those who feared the Lord one with another": Behold, there are two here [that this verse is speaking about].

"and is silent (vayidom)": It is a term [related to the usage], *kol demamah dakah* (a still-small voice). As the way of one who learns alone is to learn while whispering.

"since he takes [a reward] for it": As if the giving of the entire Torah was for his sake alone.

Further explanation:

"Two who sit together and there are words of Torah between them":

Moses asks Aaron: "What did you hear?", and Aaron asks Moses: "What did you hear?", and the Torah will emanate from between them. In other words, it is impossible to understand the Torah if we understand it only through the prism of the personality

of Moses or only through the prism of the personality of Aaron - the Torah must emanate from between both of them and this is the true Torah.

There is an expression: "These and these are the words of the living G-D". "These and these" - this is what these people say and those who say the opposite, and the living Torah emanates from both. Rabbi Yitzchak Kutner, of blessed memory, the author of "Pachad Yitzchak", used to explain that if there are these and these, then these are the words of the living G-D", but that if there are not these and these, these are the words of the "dead" G-D", who is no longer alive, it is monolithic, it is one opinion. That is not to say there is no Halakhah - at the end of the day the Halakhah is according to the House of Hillel and the Halakhah is not according to the House of Shamai, but in order to reach the Halakhah according to the House of Hillel we must listen to both of them. (Rabbi Uri Sharki)



"Do not make [the Torah] into a crown with which to aggrandize yourself": such that you should not say, "I will study so that I will be called, 'my Rabbi' and they will have me placed at the head," but rather learn out of love and in the end the honor will come.

"and don't use it as a spade with which to dig": And do not study Torah in order to make from it a craft from which to earn a living, like a spade to dig with. As one that does this misappropriates the sanctity of the Torah and is liable for the death penalty from the Heavens, like one who derives [tangible] benefit from holy things (hekdesch).

And teachers of small children receive payment for watching the children so that they will not err and cause damage; and payment for breaking up the cantillation, as a [Torah] teacher is not responsible to exert himself and to teach the students the breaking up of cantillation. But payment for teaching is forbidden to take, as it is written, (Deuteronomy 4:14), "And I did the Lord command at that time to teach you the statutes and the judgments, like the Lord, my God commanded me" - just like I [was taught] for free, so too are you [to be taught] for free. And so [too] is a judge forbidden to take payment for his legal decisions, but rather only for [not doing something else at that time] - [for] something that it is clear

how much he would lose from the cessation of his work in order to hear the claims of the litigants, and [this is] only if he takes from both of them equally. But if he takes more than this, his decisions are nullified.

And that which the Torah permitted the Torah scholar to derive [tangible] benefit from the words of Torah is that he may sell his merchandise in the marketplace before any [other] man, and also that he should be exempt from all taxes, yokes and property assessments. And the public is obligated to even give the poll tax for him. And even if he is wealthy and has much money, he is able to legally request that they exempt him. And if a Torah scholar is sick and suffering from afflictions and people bring many large portions for him on account of the honor of the Torah, he is [obligated] to accept, since it is impossible for him to earn a livelihood in another way. And so [too] a Torah scholar who the [community] appoints upon itself [as an] officer or the head of the group and he involves himself in the needs of the [community], it is permissible for him to take a reward from them; and even much more payment than he needs for his livelihood, so that his foods should be healthy. And through this, he will be great and feared and awesome in their eyes, as we find with the high priest, about whom it is written, "high (great) from his brothers" - and the sages

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expounded (Yoma 18a), "They should make him great from his brothers, such that his brothers, the priests, should make him wealthy from their [assets]. And the early sages who would abstain from this [were doing so out of piety] but not according to the [letter of the] law.

Question for consideration:

Do we learn Torah in order to practice it? Or do we learn as "people doing commandments by rote"



TORAH AND THE WAY OF THE WORLD

Ethics of the Fathers, Chapter 4, Mishnah 6

Mishna 6

Rabbi Yose said:

whoever honors the Torah is himself honored by others,

and whoever dishonors the Torah is himself dishonored by others.

Bartenura Mishna 6

"Anyone who honors the Torah": One who expounds on all the missing letters and extra letters in the Torah, and gives a reason for each and every embellishment on [its letters]; to say that there is nothing purposeless in it, there is no greater honor of the Torah than this.

"And also (another explanation) is", the one who honors a Torah scroll and honors those that study the Torah and those occupied with it - all of these are included in "one who honors the Torah."

The Novellae of the Meiri on the Mishnah:

Rabbi Yosi says: He who honors the Torah, who crowns himself with its pleasant qualities, which is certainly honoring the Torah as those who learn it are curly-haired and clean and have honorable qualities, and then he is honored by other people. And as it is written (Yoma 86b): If you saw a person who learned the Torah, how pleasant are his actions and how perfect are his ways. Happy is the father who raised him, and happy is his teacher that taught him Torah". And the opposite is said: "He who transgresses the Torah, he is profaned by other people."

Question for consideration:

Does a person who learns Torah in depth - but he has improper qualities - give honor to the Torah?

TORAH AND THE WAY OF THE WORLD

Ethics of the Fathers, Chapter 6, Mishnah 3

Mishna 3

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, King of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14).

Is this not [an instance of the argument] "from the less to the greater" (kal vehomer)?

If David, King of Israel who learned from Ahitophel no more than two things, nevertheless called him his master, his guide and his beloved friend; then in the case of one who

learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, all the more so he is under obligation to treat him with honor.

And "honor" means nothing but Torah, as it is said, "It is honor that sages inherit" (Proverbs 3:35). "And the perfect shall inherit good" (Proverbs 28:10), and "good" means nothing but Torah, as it is said, "For I give you good instruction; do not forsake my Torah" (Proverbs 4:2).

Further explanation:

(Kallah Rabati 8)

Two things, what are they?

He said to him: 'David, why are you sitting alone and learning Torah, the words of the Torah are not fulfilled except by friends,' and the second thing he said to him: 'When you go to pray, run, like a person following the King'.



Explain the words of Ahitophel to David



TORAH AND THE WAY OF THE WORLD

Ethics of the Fathers, Chapter 6, Mishnah 4

Mishna 4

Such is the way [of life] of Torah:

you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor.

If you do this, "Happy shall you be, and it shall be good for you" (Psalms 128:2):

"Happy shall you be" in this world, "and it shall be good for you" in the world to come.

Do not seek greatness for yourself, and do not lust for honor. More than you study, do. Desire not the table of kings, for your table is greater than theirs, and your crown is greater than theirs, and faithful is your Employer to pay you the rewards of your work.

Further explanation:

Rabbi Zvi Yehuda Kook, Kinyan HaTorah, Ethics of the Fathers Chapter 6, Mishna 4, pages 28-29

One should strive for true freedom, and maintain the ideal situation also in changing shades and permutations, and perfecting the Torah personality that shall be false. Man must continue his studies and work in the Torah even in the most difficult situation of eating bread and salt and drinking water sparingly, and in his ascension to the higher rank these situations do not affect him, and do not hinder him from reaching the purposeful summit. It is precisely in such a state of little light that man will be tested for his adherence to the Torah. From this "way" we learn about the inner personality of the Torah scholar...

There are some of these obstacles that lead to exaltation. If you can't walk down the lower highway without obstacles, then you should rise up to a higher path.



GOOD CHARACTER

Ethics of the Fathers, Chapter 5, Mishnah 10

Mishna 10

There are four types of character in human beings:

One that says: “mine is mine, and yours is yours”:

this is a commonplace type; and some say this is a Sodom-type of character.

[One that says:] “mine is yours and yours is mine”: is an unlearned person (*am ha'arets*);

[One that says:] “mine is yours and yours is yours” is a pious person.

[One that says:] “mine is mine, and yours is mine” is a wicked person.

Bartenura, Mishna 10

What is mine is mine, and what is yours is yours: “I do not want to give you benefit, and would you only not benefit me.”

And there are some who say that is the temperament of Sodom: The thing is close to coming to the temperament of Sodom. As since he gets accustomed to this, he will not want to give benefit to his fellow - even with something that benefits his fellow and he does not [lose anything as a result]. And this was the temperament of Sodom. As they were intending to stop sojourners from among them, even though the land was broad-shouldered in front of them and they did not lack anything.

“what is mine is yours, and what is yours is mine” -- [that's an] am ha'arets (uneducated person, literally the people of the land): who benefits and gives benefit equally, and this is [for] the [advancement of] the inhabitation of the land. But he doesn't know the verse (Proverbs 15:27) which writes, “and the one hates gifts will live.”

And this is the [meaning] of the expression, *am ha'arets*, in every place - that he wants the refinement of the land but he does not have the wisdom to distinguish [what are] proper refinements.

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“what is mine is yours, and what is yours is yours”: He gives benefit to the creatures from his possessions, but he does not benefit from others.

a pious person: that goes beyond the [letter of the] law.

Question for consideration:

“What is mine is mine, and what is yours is yours - that is the temperament of Sodom.”

Why? What is bad when everybody keeps what he earned for himself, without harming anyone else?

GOOD CHARACTER

Ethics of the Fathers, Chapter 5, Mishnah 11

Mishna 11

There are four kinds of temperaments:

Easy to become angry, and easy to be appeased: his gain disappears in his loss;

Hard to become angry, and hard to be appeased: his loss disappears in his gain;

Hard to become angry and easy to be appeased: a pious person;

Easy to become angry and hard to be appeased: a wicked person.

Bartenura, Mishna 11

This is the textual variant that we [follow]: [a person who is] easy to anger and easy to appease -- his gain is canceled by his loss. [A person who is] hard to anger but [also] hard to appease -- his loss is canceled by his gain: A man who get angry quickly about everything - even though he goes back and is quickly appeased - his loss is greater than his reward; as most of his deeds are spoiled, since he is easy to anger about each and every thing. But [if he is] hard to anger - even though he has a bad trait [in] that he is hard to appease - his great reward [in] that he is hard to anger cancels out his small loss [in] that he is hard to appease, and most of his deeds are refined.

And some [follow] the variant [that has] the opposite, and [the first] variant seems more like the main [one].

Further explanation:

The Rambam on the quality of anger -

Usually - it's good not to overdo it in any direction. Giving to others, but keeping to myself what I need. Eat, but don't overdo it

On anger, Maimonides writes that one should try not to get angry at all. Even if you have to be angry with someone, like a son or a student who makes a disturbance - you have to call out or get angry, but it will be a show that you appear to be angry, but try not to get really angry.

You can get used to it, and almost never get angry. This is the goal everyone should work on.

How? "He should direct himself not to get upset even with annoying things" - get used to not taking it to heart...

GOOD CHARACTER

Ethics of the Fathers, Chapter 5, Mishnah 13

Mishna 13

There are four types of charity givers:

He who wishes to give, but that others should not give: his eye is evil to that which belongs to others;

He who wishes that others should give, but that he himself should not give: his eye is evil towards that which is his own;

He who desires that he himself should give, and that others should give: he is a pious man;

He who desires that he himself should not give and that others too should not give: he is a wicked man.

Bartenura, Mishna 13

There are four temperaments among givers of charity: meaning to say in the giving of charity, and not literally among givers of charity. As behold, there is among them the one who does not give. And so [too] in the adjacent [mishnah], "among those who attend the House of Study," is in the going to the House of Study.

he has an evil eye with respect to others: As it is known that [giving] charity makes one wealthy and he does not want others to get wealthy.

Another explanation: There [exists] one who is concerned about the money of his relatives more than about his own money. And even though he gives, he does not want his relatives to give, so that they do not lose their money. And [this explanation makes] "he has an evil eye with respect to others" similar to "he has an evil eye with respect to himself" at the end [of this part of the Mishnah].

Question for consideration:

Why is someone who gives charity and is happy when others give charity is called pious?
He is just doing what he is obliged to do – to observe the commandment of charity.



GOOD CHARACTER

Peah, Chapter 8, Mishnah 9

Mishna 9

One who has fifty zuz and he is using them for his business, he must not take.

And anyone who does not need to take [charity] and yet takes, will not depart from this world before he actually needs [charity] from others. And anyone who needs to take and does not take, will not die of old age until he supports others with his own money.

Concerning him the verse says: "Blessed is the man who trusts in the Lord and whose hope is the Lord" (Jeremiah 17:7).

And so too a judge who judges in truth according to its truth.

And anyone who is not lame or blind but pretends to be as one of these, he will not die of old age before he

actually becomes one of these, as it is said, "He who searches for evil, it shall come upon him"

and it is also said: "Righteousness, righteousness shall you pursue." (Deuteronomy 16:20)

And any judge who accepts a bribe or who perverts justice will not die in old age before his eyes have become dim, as it is said (Exodus 23:8): "And you shall not accept a bribe, for a bribe blinds the eyes of those who have sight."

Bartenura, Mishna 9

One who has fifty zuz etc. – Because fifty that are being used are better than two hundred that are not being used.

And anyone who needs to take and does not take, etc. – Such as one who works hard and the work of his hands is sufficient for him so as not to support himself at the expense of others. But if the work of his hands are not

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sufficient for him, and he is chastising himself in a life of anguish that is close to death, on this they said that anyone who needs to take and does not take, he is spilling blood and should not be pitied: he does not care about his own life, all the more so about others.

Further explanation:

A charitable act of the individual and of society

And do not come up with advice to say: How can I have less to give the poor? For he has to know that the money is not his, but a deposit to do the will of the depositor, and that is his desire to share with the poor, and this is the good part he will have from him, as it is written: "And your righteousness will go before you" (Isaiah 58, 8).

And further, because it is tested and experienced that for the charity he gives he will not be lacking, but on the contrary, he will gain wealth and dignity, as it is written: "From the beginning of the Terumah to bring to the Lord's House, eat and be satisfied and leave over in plenty for the Lord blessed his

people" (Chronicles II, 31:10) And it is written, "Bring all the tithes to the Treasury, and be it prey in my House, and test Me in this, sayeth the Lord of Hosts, if I do not open the storehouses of the heavens and I will empty blessings on to you," (Malachi 3: 3). And the Sages said (Taanit 9: 1): In all things you must not try the Lord but this, as it is written: "and test Me in this."

Moreover, because he drives away the harsh decrees, and hunger will save from death, as when he happened to the woman from Tzarfat (Kings 1, 17) for a little cake which she gave to Elijah, and her doing without would drive away those close to the Divine Presence from her, and from the Torah when it happened to Ammon and Moab who were our relatives and they were moved away because they did not provide us with bread and water. And bringing near those from far away to shelter under the wings of the Divine Presence, as happened to Jethro because he said, "Call him and let him eat bread" (Exodus 2: 4); therefore, one must be very careful to give properly.

(Tur, Yoreh Deah, Paragraph 247)



GOOD CHARACTER

Baba Kamma, Chapter 8, Mishna 1

Mishna 1

He who wounds his fellow is liable to compensate him on five counts: for injury, for pain, for healing, for loss of income and for indignity.

‘For injury’: How so?

If he blinded his fellow’s eye, cut off his hand or broke his foot, [his fellow] is looked upon as if he was a slave to be sold in the market and they assess how much he was worth and how much he is worth.

‘For pain’?

If he burned him with a spit or a nail, even though it was on his fingernail, a place where it leaves no wound, they estimate how much money such a man would be willing to take to suffer so.

‘Healing’?

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Bartenura, Mishna 1

He who wounds:

How much he is worth: That if he had to sell himself as a Hebrew slave, and he who injured him lost this money.

Such a man: The more he was in a pleasant state, the more his trouble and pain.

Sores: White fingers.

‘Loss of income’: All the days of his sickness, He is looked upon as a watchman of a cucumber field, and he gives him his wages for each day, since he is not suitable for other work even without sickness, because of the loss of his hand or foot, and he has already paid damages for them.

All is according to the status of the one that inflicts indignity: An easy person that suffers indignity, his shame is great.

And the status of the one that suffers indignity: According to his importance his shame is great. And all these five things are learned from the text.

Caused injury: As it is written (Exodus 21) "An eye for an eye", and this is not talking about an actual eye as it is written "and you should not take a fine for the life of a

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If he struck him, he is liable to pay the cost of his healing. If sores arise on him on account of the blow, he is liable [for the cost of their healing]. If not on account of the blow, he is not liable. If the wound healed and then opened and healed and then opened, he is liable for the cost of the healing. If it healed completely, he is no longer liable to pay the cost of the healing.

‘Loss of income’:

He is looked upon as a watchman of a cucumber field, since he already gave him compensation for the loss of his hand or foot.

‘Indignity’:

All is according to the status of the one that inflicts indignity and the status of the one that suffers indignity. If a man inflicted indignity on a naked

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murderer”, for the life of a murderer you should not take a fine, but you take a fine for the ends of limbs, and if blinded his friend’s eye, he gives him the value of his eye, and that is “An eye for an eye”,

Pain: This is learned from “A wound for a wound” (Exodus 21), as this a superfluous sentence to oblige pain and even in place of damages. And you do not say he bought his hand and he has to amputate it, but you say that you have to amputate it with drugs, but this one amputated with iron and hurt him, so therefore he pays for the pain.

Healing and loss of income: “He only pays for his loss of work and healing” (ibid.). And only when the illness comes as a result of the wound. But if the patient was negligent and did not obey the doctor, the person that caused damage is no longer liable for healing and loss of income that he needs because of his negligence

Shame: As it is written (Deuteronomy 25) “and you shall cut off her hand” – monetary payment.

And the Torah law that cannot be discussed in any court in the world except for judges appointed in the Land of Israel, as it is written (Exodus 22) “until the judges will come the word of them both,” and none are

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man, or a blind man, or a sleeping man, he is [still] liable. If a man fell from the roof and caused injury and inflicted indignity, he is liable for the injury but not for the indignity, as it says, “And she puts forth her hand and grabs him by the private parts”, a man is liable only when he intended [to inflict indignity].

called judges except for judges appointed in the Land of Israel, except for loans and trading and jealousy and confessions and denials which may be judged abroad, as if they were an emissary of a court of the Land of Israel and we work as its emissaries. And this is only that which is common and has loss of money, as well as an ox that damaged a tooth and a leg, when they had previously caused damage, or a person that damaged an ox. But we excommunicate he who wounds or damages, until he immigrates to the Land of Israel with his judgment adversary, or he makes a compromise close to what is appropriate in the eyes of the judge, but we do not adjudicate a fixed amount. Similarly, the judgment and all fines written in the Torah and all of the Talmud, judges outside Israel do not collect them, but they excommunicate whoever is liable as we have explained.

GOOD CHARACTER

Baba Metziah, Chapter 4, Mishna 10

Mishna 10

Just as the laws of fraud apply to buying and selling, so to do they apply to the spoken word.

One may not say, "How much is this object? if he does not wish to buy it.

If one had repented, another should not say to him, "Remember your earlier deeds".

If one descended from converts, another should not say to him, "Remember the deeds of your ancestors".

For it is said (Exodus 22:21), "And a stranger you shall not wrong or oppress."

Bartenura, Mishna 10

So to do they apply to the spoken word:

As it is said (Leviticus 25) "and a person shall not oppress his colleague and you shall fear G-D", this is talking about fraud in the spoken word, whose good and bad can only be recognized in the heart of the speaker, who knows if he meant bad or good.



Question for consideration:

Which is more serious – fraud in business dealings or fraud in the spoken word?



PRAYER

Berachot, Chapter 4, Mishna 4

Mishna 4

Rabbi Eliezer says: if a man makes his prayers fixed, it is not [true] supplication.

Rabbi Joshua says: if one is traveling in a dangerous place, he says a short prayer, saying:

Save, O Lord, Your people the remnant of Israel. In every time of crisis may their needs be before You.

Blessed are You, O Lord, who hears prayer.

Bartenura, Mishna 4

The one who makes his prayer a burden: That his prayer is similar to a load. And the language of "burden": that he says, "a law is established upon me to pray and I need to fulfill myself from it."

He says a short prayer: And what is a short prayer? He says: Save O Lord your people, etc.

In every time of crisis [Parashat ha'ibbur]: Even when they are turning to sin, may their needs be revealed before you, so have mercy on them. 'Parshat' comes from going away, 'ha'ibbur' comes from sin [averah]. And the Halakhah is not according to Rabbi Joshua, but the prayer said in a place of danger is "The needs of Thy people are many, etc.". And a person says this prayer while walking. And he does not pray the first three blessings or the last three blessings. And when he has passed the place of danger and he is at ease, he must go back and pray properly, if the appointed time has not passed.

Further explanation

(Rabbi Eliezer Melamed, Peninei Halakhah, Berachot)

Sometimes there is a certain tension between the general principle and the personal principle, the personal is seemingly good for a prayer that will pour out of the heart without boundaries, without wording and without fixed times, when it will express with warmth and emotion the longings and longing for G-d. And so it was in the days of the First Temple. However, the Men of the Great Assembly emphasized in their regulations the general principle, because they realized that without regular prayers, most people would fall into their daily routine and not even pray personally. Not only that, but many times there are disadvantages and flaws in personal emotion, but when a person prays with the congregation, by virtue of the many, his shortcomings are supplemented, and his prayer becomes complete. Therefore, there commanded to pray at regular times according to the Tamid sacrifice in the Temple. And they fixed the prayer in a precise wording, which includes all the values that are important to all of Israel. And they fixed the prayer in the plural, and commanded to pray in the synagogue and in a Minyan, which is the essence of Israel and is capable of revealing the holiness in a congregation, and thereby revealing the name of the Lord in the world and correcting it.

However, by emphasizing the general and regular elements of prayer, the personal side with its warm and intense emotion may be suppressed. And about this, Rabbi Shimon warned: "Do not make your prayer permanent but mercy and supplication before the Holy One Blesses be He" (Avot 2:13). Rabbi Eliezer also said: "He who makes his prayers a fixed duty, his prayers are not supplications" (Berachot 28b).



PRAYER

Berachot, Chapter 4, Mishna 5

Mishna 5

If he is riding on a donkey, he gets down [and prays.]

If he is unable to get down, he should turn his face [towards Jerusalem], and if he cannot turn his face, he should direct his heart to the Holy of Holies.

Bartenura, Mishna 5

If he is riding on a donkey. The Halakhah is not according to this anonymous Mishna whether he has someone to hold the donkey, or he does not have someone to hold the donkey – he would not get down, because he will not concentrate on it when he gets down.

He should turn his face. Towards Jerusalem, as it says (Kings I, 8) "and they pray to You through their Land".

He should direct his heart to the Holy of Holies. As it says (ibid.) "and they will pray to this place".

Question for discussion:

What is a "donkey" nowadays? What mental and practical preparations should we make before we come to pray?



PRAYER

Berachot, Chapter 4, Mishna 6

Mishna 6

If he is traveling in a ship, on a wagon or on a raft, he should direct his heart toward the Holy of Holies.

Bartenura, Mishna 6

On a raft. Many planks of wood are tied together tightly, and we float it in a river, and people travel on them. And in the Sacred Text (Chronicles II, 2) they are called rafts.

PRAYER

Berachot, Chapter 4, Mishna 7

Mishna 7

Rabbi Elazar ben Azaryah says:

The Musaf prayer is said only with the local congregation.

The Sages say: whether with or without the congregation.

Rabbi Judah said in his name: wherever there is a congregation, an individual is exempt from saying the Musaf prayer.

Further explanation

Tosefta Berachot, Chapter 3,

Halakhah 15

Those that are standing outside of the Land of Israel [should] direct their hearts towards the Land of Israel, as it is said, "And those that pray to You by the way of their land..." (Kings I 8:48). Those that are standing in the

Land of Israel [should] direct their hearts towards Jerusalem, and [only then] pray, as it is said, "And they will pray to Hashem by the way of the city that You have chosen..." (Kings I 8:44).

Halakhah 16

Those that are standing in Jerusalem [should] direct their hearts towards the Bet Hamikdash (Temple), as it is said, "...and they should pray towards this house." (Chronicles II 6:32) Those that are standing inside the Bet Hamikdash [should] direct their hearts towards the Holy of Holies and [only then] pray, as it is said, "... they will pray towards this place." (Kings I 8:30). It comes out that [all of those] standing in the north will be facing the south, [all of those] standing in the south will be facing the north, [all of those] standing in the east will be facing the west, [and all of those] standing in the west will be facing the east. And it will come out that all of the Jewish people will be praying towards one place.

PRAYER

Berachot, Chapter 9, Mishna 5

Mishna 5

One must bless [God] for the evil

in the same way as one blesses for the good, as it says, “And you shall love the Lord your God with all your heart, with all your soul and with all your might” (Deuteronomy 6:5).

“**With all your heart,**” with your two impulses, the evil impulse as well as the good impulse.

“**With all your soul**” even though he takes your soul [life] away from you.

“**With all your might**” with all your money.

Another explanation,

“With all your might” whatever treatment he metes out to you, be exceedingly grateful to him.

One should not show disrespect to the Eastern Gate, because it is in a direct line with the Holy of Holies.

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Bartenura, Mishna 5

It is obligatory for one to bless [God] for a bad [occurrence]. By saying Blessed is the True Judge] in the same manner [i.e., wholeheartedly] as [one would] for a good [occurrence].

Another explanation of “With all your might. With whatever measure (midah) He metes out to you [whether bad or good].

One should avoid showing disrespect. One should not act with disrespect.

Towards the direction of the eastern gate [of the Sanctuary]. Outside the Temple Mount, which is in the Lower Wall at the foot of the Mount to the east, because it is in a direct line with the Holy of Holies as all the gates faced each other i.e., the eastern gate was exactly opposite the gate of the women's Courtyard, and the Gate of the Israelite courtyard was directly opposite The Sanctuary entrance, and The Sanctuary was directly opposite the Holy of Holies in the time of the First Temple.

With his money belt. A hollow belt where they keep coins. Another explanation, a garment worn against his skin to absorb sweat so as not to sully other garments, and it not fitting for someone to go out in such a garment only.

Continued on the next page

One should not enter the Temple Mount with a staff, or with shoes on, or with a wallet, or with dusty feet;

nor should one make it a short cut, all the more so - spitting [is forbidden].

All the conclusions of blessings that were in the Temple they would say, “forever [lit. as long as the world is].”

When the heretics perverted their ways and said that there was only one world, they decreed that they should say, “for ever and ever [lit. from the end of the world to the end of the world].

They also decreed that a person should greet his fellow in God's name, as it says, “And behold Boaz came from Bethlehem and said to the reapers, ‘May the Lord be with you.’

And they answered him, “May the Lord bless you”.

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Kappandria. To enter this door and to leave through the opposite door in order to shorten his passage through there. Ant the expression kappandria is short for “until I go all the way round, I will go in”, namely while I have to go around rows of buildings, I will take a short cut and go in here.

Spitting. Forbidden on the Temple Mount.

From a kal va-homer. From wearing shoes, for even though he shows no disrespect by wearing shoes, it is still prohibited; certainly spitting, which is disrespectful, is prohibited.

All the conclusions of the blessings said in the Temple. He who says a blessing finishes each blessing ‘Blessed are You O Lord G-D of Israel from eternity and until eternity, You endow man with knowledge’, and those answering say ‘Blessed is the Name of His glorious kingdom for all eternity’. Because they do not Amen after each blessing in the Temple, as is written with Ezra (Nehemiah 9) “Rise and bless the lord your G-D from eternity and until eternity” and then he says ‘and they will bless Your glorious name’, namely ‘Blessed is the Name of His glorious kingdom for all eternity’. And this tells us here that in the First Temple they did not say ‘Blessed are You O Lord G-D of Israel from eternity and until eternity’, and they did not say ‘and until eternity’

When the heretics perverted their ways. They asserted that there is no resurrection of

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And it also says, “The Lord is with you, you valiant warrior” (Judges 6:12). And it also says, “And do not despise your mother when she grows old” (Proverbs 23:22).

And it also says, “It is time to act on behalf of the Lord, for they have violated Your teaching” (Psalms 119:126).

Rabbi Natan says: [this means] “They have violated your teaching It is time to act on behalf of the Lord.”



Question for discussion:

Why does one have to make a blessing on something bad in the same way as he makes a blessing for something good, but isn't that bad?



the dead, nor a World to Come, Ezra and his Court ordained that they should say ‘from eternity and until eternity’. That is there are two worlds, this world and the world to come, to remove from the heart of the heretics who deny the resurrection of the dead.

That people should greet each other in [God's] Name. And they did not say this reduces the reverence of His Name for the sake of the honor of human beings by using the name of heaven. And they learnt this from Boaz who said unto the reapers the Lord be with you, and should you choose to say that Boaz acted on his own and one may not deduce from him, learn from the angel who spoke to Gideon] “the Lord is with you, mighty man of valor”. And should you say that the angel did not greet Gideon but acted as G-d's messenger to tell him that the Divine Presence is with him, and we do not learn from him, learn from “And despise not your mother when she is old”, i.e., do not disgrace Boaz by saying he acted on his own, but learn from the elders of your People, that there is one on whom we rely, as it says “it is time to act for the Lord; they have made void Your Torah.”

Rabbi Nathan says [this means] they have made void Your Torah. Sometimes we make void the words of the Torah to work for the Lord, here, too, he who means to greet his friend, this is the will of G-d, as it says (Psalms 34) “Seek peace and pursue it”, it is allowed to make void the Torah to do something that appears prohibited.

MOURNER'S KADDISH D'RABBANAN

Yitgadal ve'yitkadash shemeih raba. [Amen.]

Be'alma divra kir'uteih, veyamlich malchuteih bechayeichon [Chassidim & Edot Mizrach: veyatzmach purkaneih viykareiv meshicheih.] [Amen.]

[Bechayeichon] uvyomeichon uvchayei d'chol beit yisrael, ba'agala uvizman kariy, ve'imru: “amen.”

[Congregation: Amen, Yehei shemeih raba mevarach le'alam ul'alemei olmaya.]

Yehei shemeih raba mevarach le'alam ul'alemei olmaya. Yitbarach veyishtabach, veyitpa'ar v'yitromam veyitnasei, veyit'hadar veyit'aleh veyit'halal shemeih dekad'sha, berich hu. [Congregation: Berich hu.]

Le'eila min kol birchata veshirata, tushbechata venechamata da'amiran be'alma, ve'imru: “amen.”

Y'hei shelama raba min shemaya vechayim [Chassidim: tovim] aleinu ve'al kol yisra'el, ve'imru: “amen.”

Oseh shalom bimromav, hu ya'aseh shalom aleinu ve'al kol yisrael, ve'imru: “amen.”

World Organization of Synagogues and Orthodox Communities

For the first time, every House of Israel, in Israel and in the Diaspora, will commemorate the Memorial Day for IDF fallen soldiers and the security forces on Iyar 4, 5780, to study and commemorate the memory of the fallen in Israel's battles in all Jewish communities in the world, in synagogues, community centers and community buildings, as part of a special initiative to be inaugurated this year. .

The World Organization of Synagogues and Orthodox Communities will thereby mark approximately 53 years of effort to strengthen Jewish identity, education and religious Zionist culture in Israel and in the Diaspora.

As early as 5728 - 1968, around two thousand heads of world organizations, presidents of synagogues and Orthodox communities convened on the initiative of the late Dr. **Moshe Yaffe** - President of "Heichal Shlomo" Jerusalem, for the founding conference of the World Organization.

The late Mr. **Eliezer Shaffer**, who served in the management of the Jewish Agency and the World Zionist Organization, led the organization until 5778.

In recent years, we have continued the path of our predecessors, working to strengthen the activity of Torah study and Jewish identity, for a large unification of bodies, institutions and organizations, who share a path that lovingly connects the whole nation to Israel according to the Torah of Israel and the State of Israel.

Our work is expressed in collaboration with major global and national bodies, in a wide range of areas related to Israeli communities and synagogues in Israel and abroad.

Below is a selection of projects:

- Halacha Studies with Halachic Booklets in the Order of the Weekly Parsha and Jewish Festivals, together with **Tsurba M'Rabbanan**, led by **Rabbi Ben-Zion Algazi**.
- Opening the gates of the synagogues

and encouraging the communities to host and receive the thousands of converts undergoing conversion procedures in Israel, together with **Nativ - the National Center for Identity and Conversion** - in cooperation with the **Jewish Agency**.

- Training community leaders abroad in a Community Resilience program to deal with the waves of anti-Semitism along with the **'Appoint for Yourself a Rabbi' - the Association for Training Rabbis and Torah Educators**.
- Strengthening the absorption of immigration by Passover Seder meals for immigrants together with the **Shaalim Network** led by **Rabbi Rahamim Nissimi**.
- Conferences for gabbais, rabbis, and community leaders on dedicated community leadership issues with the **Barkai Organization**.
- Activities to strengthen religious Zionism in France together with the **Association of Community Rabbis** led by **Rabbi Samuel Eliyahu**
- Activities to encourage accessibility to synagogues for people with disabilities together with the **Beit Hillel** organization.
- Encouraging young immigrant leadership together with the **"Kanaf"**

Organization - fulfilling our hopes.

Israel's unity is a way of life that requires vigorous and tireless work for all of Israel. Every community in the world should know that it has a supportive organization, a source of assistance when needed, an attentive ear, and continuous contact with all Jewish communities. All the leaders and members of the organization work completely voluntarily, serving all the communities of Israel and the synagogues for the sake of Heaven, without political involvement.

Be also part of this world-renowned venture and participated in Torah activities that help join together and unite the hearts of Israel and bring them closer to their Heavenly Father.

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HATIKVA

O while within a Jewish heart,
Yearns true a Jewish soul,
And Jewish glances turning East,
To Zion fondly dart;

O then our Hope—it is not dead,
Our ancient Hope and true,
To be a nation free forevermore
Zion and Jerusalem at our core.

