

FEATURES

Customized
dedication

ב"ה

MISHNAH
משנה
נשמה
NESHAMAH

לעילוי נשמת
ר' פלוני בן פלוני ופלונית ע"ה
תאריך פטירה בעברית
In Loving Memory of
First and Last Name
Hebrew & English Date of Passing

The connection between studying Mishnah and *aliyas haneshamah*

An introductory letter that explains the objectives of this booklet and contains words of consolation for the family

MISHNAH משנה נשמה NESHAMAH

Standing in death's shadow, the mind knows no answers and the torn heart knows no comfort. Instead, we turn to a higher source for guidance and the hope of solace.

Our traditional mourning practices serve two purposes. First, they provide for the emotional needs of the bereaved. The age-old shiva mourning process mandated by Jewish tradition provides a framework to channel and express grief over the loss of a loved one. But the mourning practices are also intended for the benefit of the deceased. They demonstrate respect and care for the departed and, most importantly, assist the soul in its passage to another world and its journey there from one spiritual height to the next.

Upon leaving this world, a soul can no longer achieve merit through its own actions. It is reliant on the deeds of the living to enrich its portion in the hereafter. Hence, Judaism has a tradition to engage in good deeds in the memory of loved ones in order to provide additional merits for their souls. Some of the traditional means of adding merit include studying Mishnah, reciting the Kaddish and Yizkor prayers, and giving charity in the merit of the departed.

Letters of Torah are of utmost significance to souls that have risen to a realm of divinity. Thus emerged a time-hallowed tradition, skillfully captured in the pages of this booklet, of personalizing the study of Mishnah to optimize merit for specific souls, by studying carefully selected Mishnahs, the initial Hebrew letters of which spell the Hebrew name of the departed soul. May the merit of Torah topics studied in this world fortify and bring delight to the soul in its world of eternal life.

*Rabbi Shliach & Shlicha Name
Chabad Mosad Name and Location*

לעילוי נשמת
ה' פלוני בן פלוני ופלונית ע"ה
In Loving Memory of
First and Last Name

Introduction

The Mishnah—a concise record of the Oral Tradition that accompanied the Written Law from generation to generation—was redacted by Rabbi Judah the Prince in the 3rd century CE. It is the first major work of rabbinic literature.

On a mystical level, there is a direct connection between Mishnah and a departed soul. The word Mishnah

(משנה) is an anagram of the word *Neshamah*—(נשמה) soul. It is customary for mourners to study paragraphs of Mishnah whose initial letters spell the Jewish name of the deceased.



Your name, *mosad*, and location

Which mountain obliterate lava, or in storms? Ne and cons, bu best solution bouts of ag awesome but be unable to re this Mishnah te can and should s inner natures.

When it comes to ir remain calm until pu devastating eruption. quently but fleetingly. we acquire at birth has nuses, but it does not ne for an entire lifetime—we

It all boils down to sensitiv people are easily offended,

Kabbalistic insights into the meaning of each letter of the *niftar's* name

Personalized header for each page

A mishnah for each letter of the name

A user-friendly original translation

A bi'ur on the Mishnah based on Chasidus with emphasis on personal application and relevance to the mourners

The bi'ur on the Mishnah distilled into a single powerful takeaway



מעילוי נשמת ר' פלוני בן פלוני ופלונית ע"ה
In Loving Memory of First and Last Name

פאה ד, ד

פאה אין קוצרין אותה במגלות, ואין עוקרין אותה בקרדמות, כדי שלא יפו איש את דעהו.

Pe'ah 4:4

The poor may not reap *pe'ah* (the produce left at the edge of the field for the destitute to take) with sickles or uproot it with axes, so that one pauper should not strike his fellow [with tools that can cause severe injury].

ELUCIDATION

The biblical mitzvah of *pe'ah* requires a farmer to leave a corner of his field unharvested so that the poor can come and find some sustenance. It is one of several forms of gifts to the poor that the Torah mandates.

One of the primary reasons for the creation of our imperfect world, a world scarred with inequality and injustice, is to allow for healing acts of kindness. In an ideal world, good intentions would be enough. This *mishnah* teaches us that in a real world, though, we need more than that. Good and noble intent—in this instance, leaving a generous part of one's field for the poor to gather food for their families—does not suffice. What good would be accomplished if, in his haste and zeal to sustain himself, one poor person injures another? We must take advantage of the opportunities to practice kindness that present themselves, but see to it that our compassion

is properly channeled, so that kindness does not cause unkind results.

We are gathered together to honor the memory of a soul that recently departed from our midst. After passing, the soul enters a sublime spiritual realm, with delights that are unimaginable for those who still inhabit a body of flesh and blood. At the same time, however, in the perfect domain it now calls home, there is no opportunity for the soul to engage in acts of kindness. There are no down-trodden paupers, no people in need of a kind word or emotional support.

We who cherish the memory of those who have gone on before us are given the duty and privilege of continuing the kindnesses and charity of the deceased. When we do so in the memory and honor of the deceased, the soul of the departed rises to even greater heights in its spiritual abode.

The name of the letter *pei* is related to the Hebrew word *peh*—mouth. The form of the letter *pei* resembles an open mouth with the letter *yud* (י) inside it. As the first letter of G-d's name, the *yud* represents holiness. Our speech should always be filled with G-dliness, purpose, and always used to promote good.

MESSAGE

It is not enough just to act with good intentions. We must take care to act wisely and carefully. Unintended consequences creep in where care is lacking.

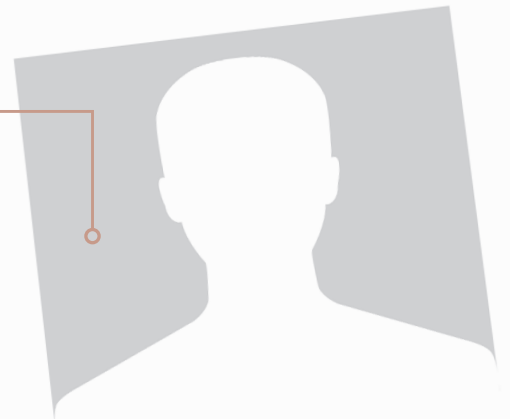
When Jerusalem offering t could go t animal offe one could p a bird, a dov offer meal, as

The Mishnah inexpensive m potential to be delight and na matters is not th spent, but the sinc the genuine sacrific who gives his or her pauper's meal is as de affluent person's robus counts is that the mitzv sincerity, expressing the with God.



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Optional: A photo
of the *niftar*



First and Last Name's *yahrtzeit* (anniversary of passing on the Jewish calendar)
HEBREW & ENGLISH DATE OF PASSING

The following are the *yahrtzeit* dates for the next ten years:

| | |
|----------------------------|---------------------------|
| Monday, March 14, 2022 | Shabbat, March 20, 2027 |
| Shabbat, March 4, 2023 | Thursday, March 9, 2028 |
| Thursday, March 21, 2024 | Monday, February 26, 2029 |
| Tuesday, March 11, 2025 | Shabbat, March 16, 2030 |
| Shabbat, February 28, 2026 | Thursday, March 6, 2031 |

10 years of English
dates for the *yahrtzeit*

Save this booklet and learn a Mishnah in
memory of the deceased on the *yahrtzeit*.



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