

IN BLESSED
MEMORY OF
THE VICTIMS



The Michael and Andrea Leven Family Foundation

LEGACIES INITIATIVE

OLAMI MENTORSHIP

WELCOME

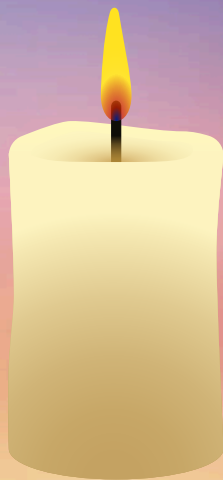
Today we begin a special and meaningful series of studies in memory and elevation of the soul of our loved ones.

In the series, we will deal with stories and values, delve into them from the Jewish bookshelf, and try to turn the living memory into a legacy.

In today's lesson, we will talk about the meaning of memory, Jewish commemoration, and the way we become better.

Enjoy and benefit from the study!

THOUGHTS AND QUESTIONS FOR DISCUSSION:



What is important for
me to remember?
Why?

How can we preserve
memory?



The Jews were the first people to write history — centuries before Herodotus and Thucydides, often unjustly described as the first historians.

Yet, in Biblical Hebrew, there is no word meaning "history" ("Chronicles" is the closest term in meaning).

Instead of talking about history, it uses the root "zkr" (Rabbi Jonathan Sacks).

What is the difference
between memory and
history?

TURNING MEMORY INTO HERITAGE

There is a fundamental difference between history and memory. The English language provides a nice clue: history starts with "his," while memory starts with "me." Third person — compared to the first person.

History happened to others; memory is my memory. It is my story.

Memory is a past that I have internalized and made part of my identity. (Rabbi Jonathan Sacks, "A Nation of Storytellers")

How can we experience past stories in a way that becomes meaningful for us as well? What do we need to do so that a story does not remain just a story but becomes a significant "call to action"?





***How can we
integrate good
deeds into our
daily lives?***

"...It is fitting for us to perform actions that show the great virtue we attained at that time. Through the action and imagination that we perform, the matter is permanently fixed in our souls..."

...because a person is influenced according to his actions, and his heart and thoughts always follow the deeds he is engaged in, whether good or bad... through good actions, we are influenced to be good and merit eternal life...
(Book of Education, Commandment 16)

Jewish wisdom teaches us that the best way to bring about change and become better is to act actively. Every good deed that we incorporate into our daily routine advances us on the path to truly becoming better.

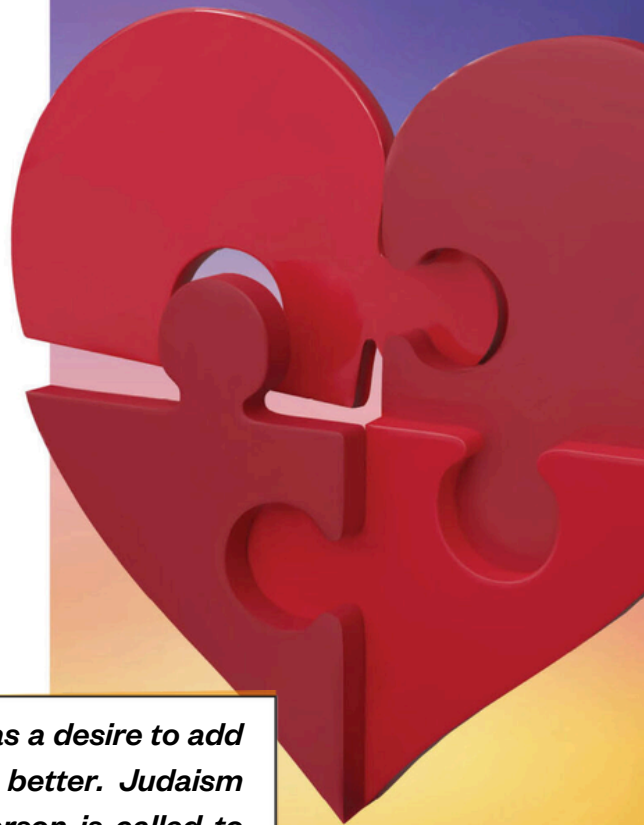
DESIRE TO ADD PERFECTION

The foundation of pure service of God is the inner desire within a person, to immediately advance and perfect himself, and to recognize the truth that the ultimate success is in being always connected to the desire for added perfection...

There is no end to it, and a person can never say "enough." This true perfection will awaken him to know how to acquire every virtue that he will encounter.

(Rabbi Kook, "Ein Ayah")

Deep inside, each of us has a desire to add 'perfection' and become better. Judaism teaches us that every person is called to listen to his inner voice and try to be the best version of himself.





MISHNA FOR THE SOUL

"It is written in the book 'Elef HaMagen' at its end, that in the holy books it is written that the study of Mishnayot for the soul of the deceased is a great benefit to him... And in the book 'Yosef Ometz' it is written: The study of Torah benefits seven times more than all prayer, and through this, they bring the deceased into Gan Eden."

The Torah of Israel is divided into two parts, the Written Torah – the Five Books of Moses, and the Oral Torah – an explanation and detail given orally and expresses the deep connection between God and the people of Israel. The Mishnah is the basis of the Oral Torah. The word 'Mishnah' is composed of the same letters as the word 'Neshamah' (soul). Studying Mishnayot after a person's death benefits the soul of the deceased and, of course, benefits the souls of the living who study.

LETTERS THAT BLOSSOM IN THE AIR

Rabbi Chanina ben Teradion was found (by the Romans) sitting and engaging in Torah and gathering communities in public, and a Torah scroll was resting on his lap. They brought him, wrapped him in a Torah scroll, surrounded him with bundles of twigs, and set them on fire. They brought sponges of wool soaked in water and placed them on his heart to prevent his soul from departing quickly.

His students said to him: "Rabbi, what do you see?" He said to them: "The parchments are burning, but the letters are flying."

(Babylonian Talmud, Avodah Zarah 18a)



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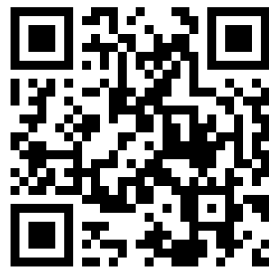
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**In the middle of the night I wake up
The heart is full I am strange to everyone
and strange to myself without a place in the world
perhaps it needs to end to start tomorrow
in another place the time has come
I throw a match with intention
Diaries are burning Letters are flying in the air...
I don't know where I am going from here
just have to go leaving a lone wolf
and a heavy fog pictures on the walls
I light the fire and ask
not to look back as love is as strong as death
its flames are fiery

Diaries are burning..." (Eviatar Banai)
YouTube: Diaries Are Burning





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