

Luach & Limud

PERSONAL TORAH STUDY

MAY 1995

א' אייר - ב' סיון תשנ"ה

VOLUME 16, No 5



תורה ומצוות



לעילוי נשמות

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Published by
ORTHODOX UNION
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Acknowledgments: Luach Limud Personal Torah Study is an original concept for the presentation of Torah material, and incorporates the following.

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Luach and Limud Personal Torah Study is published monthly for \$36.00 U.S.A. \$44.00 Foreign per year by the Orthodox Union, 333 7th Avenue, 18th floor, New York, New York 10001 (212) 563-4000. Second Class Postage paid at New York, New York and other mailing locations. ISSN-08885-4785. Send address change to Luach and Limud Personal Torah Study, Orthodox Union, 333 7th Avenue, 18th floor, N.Y., N.Y. 10001

SAT./MAY 13/13 IYAR

שַׁבַּת פְּרָשַׁת אֶמֶר, י"ג אֲיָר

Additional Prayers: Mincha – Pirkei Avos 3; Maariv – Count 29th day of the Omer

Torah Reading: Shacharis – Parshas Kedoshim; Haftorah - Ezekiel 44:15-31; Mincha – beginning of Parshas Behar

Halachah: Tonight is the last night one may recite Kiddush Ha-levanah for the month of Iyar provided the moon is visible.

SABBATH ENDS

Atlanta 9:15 9:42	Hartford 8:46 9:13	Montreal 9:00 9:27	San Fran. 8:56 9:23
Brookline 8:41 9:08	Houston 8:51 9:18	New York 8:49 9:16	Seattle 9:22 9:49
Chicago 8:47 9:14	Los Ang. 8:31 8:58	Oak Park 9:29 9:56	Silver Spr. 8:57 9:24
Cleveland 9:22 9:49	Memphis 8:40 9:07	Philadel. 8:52 9:19	St. Louis 8:49 9:16
Denver 8:51 9:18	Miami 8:43 9:10	Pitts. 9:12 9:39	Toronto 9:18 9:45

1st zman is shitas Ha'Gaonim, 2nd is shitas Rabbeinu Tam

DEVAR TORAH / PARSHAS EMOR

"...You shall sanctify him, for he offers the food of your G-d." Leviticus 21:8

The *K'sav Sofer* explains:

People have a tendency to denigrate those who are government employees or in public services, especially those on the lower level of employment. People may look down upon them, thinking that they are supported by taxes that we pay, so they should respect the taxpayers, and not vice-versa.

Thus, one may think that since the *Kohen* who serves in the Temple is supported by the people's (required) offerings to *Kohanim*, why should they be treated with deference? Therefore, the Torah says, you shall sanctify him by honoring him. He is to be called first to the Torah, first to lead in *Bircas Hamazon*, etc., since he offers the food of G-d, i.e., he brings blessings and abundance from Hashem to all of Israel.

INTRODUCTION - AVOT

This tractate differs from other tractates of the Mishnah; it does not deal with *Halakhah* - law, but with *Mussar* - moral precepts and ethical conduct promulgated by our great teachers who were called *Avot*

Ha'olam - Fathers of the World (see *Ed.* 1:4). Hence the name of the tractate *Avot* - Fathers. In addition, the teachings of this tractate are *Avot* - fundamental principles underlying all *Hokhmah* - Wisdom and *Mitzvot*, guidelines to the attainment of virtue and noble character. Thus our Sages said: "Whoever aspires to saintliness, let him fulfill the teachings of *Avot* (B.K. 30a).

At the end of his commentary to this tractate, Rashi writes:

"These sayings are called *Pirkei Avot* because they are the teachings of the *Avot Harishonim* - the Early Fathers who received the Torah in succession one from another, from Moses to Joshua and then to the Elders, down to the Men of the Great Assembly, followed by Shammai and Hillel, Rabbi Yohanan ben Zakkai and his disciples, to show us the correct approach of our masters who admonished their respective generations and guided them on the right path, as every Sage ought to admonish the people of his generation and teach them the right way."

And why was this tractate placed in the order of *Nezikin* (which deals primarily with the courts and the administration of civil and criminal law)? The answer is given by Rambam (Maimonides) in the introduction to his commentary on the Mishnah:

"Having stated the requirements of the judge, the compiler of the Mishnah began with *Avot* for two reasons: First, to proclaim that the *Haskamah* (accepted norms of the scholars) and the *Kabbalah* (the age-long traditions) represent the full truth as received by each generation from those who preceded it. It is, therefore, proper to honor the (Torah) Sage and hold him in an exalted position, seeing that he is the bearer of tradition in his own generation even as the *Rishonim* - Early Sages were in theirs... In this there is also a warning to people, that they must not say: Why should we accept the judgement of this *Dayan* - judge, or the enactment of that *Dayan*? This is erroneous, because

the law does not emanate from any particular judge, but from God who commanded us to adhere to it... Indeed, there is but one law which the Sages received one from the other throughout the bygone generations.

"Secondly, this tractate teaches us the ethical admonitions of each one of the Sages, so that we may absorb their noble standards, and especially so the judges. For, when ordinary people fail to draw the proper moral lessons, the resultant harm will be confined to themselves. Not so the judge whose moral lapses have a pernicious effect both on himself and on the people at large. Accordingly, the first admonition of *Avot* is directed to the conduct of the judges, exhorting them to 'be deliberate in judgement.'

"It is incumbent upon the judge to adhere to all exhortations contained in tractate *Avot*, i.e. to be deliberate in judgement and not hurry to pass a verdict, because in each case there may be a point which is not readily discerned... On the other hand, when convinced that the law is clear, he must not unduly prolong the hearing and thereby cause *Inui Hadin* - delay in the execution of justice. Likewise, the judge must thoroughly examine the witnesses, and at the same time take due care not to provide them with clues for advancing their own schemes, and refrain from communicating arguments to the litigants... He should not lower himself in the eyes of the populace, so as not to incur their contempt. Neither is he to keep an excessive distance from them, to the point where he can no longer be reached in time of need... lest he thereby lose sight of the poor. The judge must not indulge in leisure and pleasure, lest he lose sight of the truth and fall prey to his passions. He should not seek advancement among his judicial colleagues, nor push himself into litigations and thus attract suspicion. In all cases, the judge should seek a compromise among the litigants, and if he succeeds in doing so without ever having to pass a verdict, so much the better; but when a compromise is ruled out, let him pronounce judgement without

delay...

"In general, the judge ought to follow the practice of an expert physician who, when he can effect a cure by means of a healthy diet, will not resort to drugs. However, when he notices that the malady is too acute to be cured by diet, he prescribes gentle drugs, akin to nourishment... and when he realized that the illness has further deteriorated... he will administer more potent drugs... Similarly, the judge should strive for an amicable settlement. When this fails, he should judge cautiously... And when this too fails, because of the aggressive character of one of the litigants... then the judge must gather strength to suppress the wicked. The judge must not indulge in pursuit of pleasure, or love of wealth and status...

"Now that we have seen that the judge truly needs these admonitions, to be governed by them – we readily understand how relevant it was to place *Avot* after the tractate of *Sanhedrin* (which deals with judges and court procedures) and the other tractates which follow, because they convey these ethical injunctions and other teachings which lead to abstinence from the world (of materialism and passions), to the glorification of Wisdom and to the practice of honesty and the fear of God."

Our tractate consists of five chapters. The sixth chapter was added to this tractate at a later stage when it became customary to read the Chapters of *Avot* on Shabbatot (between Pesah and Shavuot), and they added the sixth chapter, which is called *Kinyan Torah* - Acquisition of Torah, to be studied on the Shabbat preceding Shavuot – the Season of the giving of the Torah, which is the sixth Shabbat between Pesah and Shavuot. This custom is already mentioned in the *Siddur* of Rav Amram Gaon, which was composed over eleven centuries ago, and which states: "It is the custom of our Babylonian Sages to study *Avot* and the chapter of *Kinyan Torah* following the *Minhah* service of Shabbat."

It is furthermore customary to read each Shabbat the mishnah (*Sanh.* 10.1): "All Israel have a portion in the world-to-come."

MISHNAH TEXT AND TRANSLATION

Introductory Mishnah

הקדמה

כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֶלֶק לְעוֹלָם הַבָּא, שְׁנֵאמַר (ישעיה ס, כא): "וְעַמְּךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ גְּצֵר מְטָעֵי מַעֲשֵׂה יָדֵי לְהִתְפָּאֵר."

All Israel have a portion in the world-to-come, as it is said (*Is.* 60:21): "And your people are all righteous, they shall inherit the land forever, the branch of My planting, the work of My hands, wherein I glory."

MISHNAH COMMENTARY

This Mishnah, from tractate Sanhedrin, is customarily recited before each chapter of Pirkei Avot when it is studied (or read) on Shabbat during the summer days (see Introduction). Several reasons have been suggested for this custom. One given reason is to mollify the common folk (Kol Bo), that they should not despair of repentance and redemption, saying that all hope is lost for them because of their sins (Mahzor Vitri); or when they hear the multitude of admonitions enumerated in Pirkei Avot, they might lose hope for Olam Habba - life in the world-to-come, since it is impossible to fulfill all of these teachings. The reading of Avot is, therefore, prefaced with the recitation of this Mishnah to encourage these people and assure them that every Jew has a portion in the world-to-come solely by being part of Israel – the people of God, and if they perform any Mitzvot to the best of their ability they will have a share in the world-to-come (Midrash Sh'muel).

The Maharal of Prague writes in Derekh Hahayim - the Path of Life (his commentary on Avot): And they placed this Mishnah (Kol Yisrael) at the beginning of this tractate, because the Sages witnessed the sorrows of Israel in exile and wished to comfort them, that they should realize their distinctive position. If the nations of the world gloat over their success and wealth, Israel should rejoice in their portion in the world-to-come and in their ultimate triumph. Accordingly, these statements were arranged one after another: First, All Israel have a portion in the world-to-come - not as a reward for Mitzvot, but by virtue of being what they are (Israelites), as it is written: The branch of My planting, the work of My hands, wherein I glory - by virtue of being His handiwork they inherit their supreme distinction, and thus merit the world-to-come. In addition, they have a second advantage by virtue of their sterling qualities (set forth in Pirkei Avot). And their third source of distinction is the Torah which was grant-

ed unto them. For the latter distinction, we conclude each chapter with the words of Rabbi Hananyah ben Akashyah: "The Holy One, blessed be He, wanted to bestow distinction upon Israel; therefore He gave them a multiplicity of Torah and Mitzvot." These distinctions flow from one another... The distinction of virtuous behavior stems from noble birth, and Derekh Eretz - proper behavior leads to Torah. This is how the world developed. It began with creation; then society adopted moral tenets without the aid of Torah; and then came the Torah. Israel's threefold merit follow the same order: First, the inherent distinction of noble birth by virtue of which all Israel have a portion in the world-to-come; then the merit of the good qualities listed in Pirkei Avot; and finally the merit of the Torah which outweighs them all – that man might rejoice in his portion and inheritance in the world-to-come.

כל ישראל All Israel - even those who transgressed wilfully and are liable to the death penalty, as long as they have not impaired the basic principles of faith, **have a portion in the world-to-come.** *Bartenura* explains: The *world-to-come* referred to here, is the world which will come after the resurrection of the dead, when people are destined to arise, body and soul, and live eternally like the sun, moon and stars... And in that world-to-come there is neither food nor drink, in spite of its physical framework; rather, the righteous will be seated with their crowns on their heads and enjoy the radiance of the *Shekhinah* - Divine Presence. However, since not all Israel have equal standing there, but each is placed according to his merit, whether great or small, our Mishnah states that all have a *portion*. But according to the Rambam, *Olam Habba*, the *world-to-come*, is the world of souls which comes into effect directly after death, and it has no physical aspects whatsoever. In Rambam's scheme the world-to-come bears no relationship to the physical resurrection of the dead, or to the Messianic era. Since the only difference between *Olam Haze'h* - the present state of the world, and *Yemot Hamashiah* - the days of the Messiah, will be the cessation of foreign oppression, people will in the Messianic era continue to use all their sensory faculties to preserve their physical well being, and they will be privileged to serve the Lord joyfully and in a good spirit. But this does

י"ג אייר / SAT./MAY 13

not apply to *Olam Habba* which follows directly upon death when only the soul is left, without further need of the physical media, seeing that in *Olam Habba* there is nothing else but eternal spiritual bliss (see Rambam's commentary on the Mishnah, *Sanh.* 10:1, for a detailed exposition of *Olam Habba* and the Thirteen Principles of Faith).

However viewed, this Mishnah teaches us that even sinners have a portion in the world-to-come. (Another interpretation of the opening statement is that *Kol Yisrael* - every Israelite, *yesh lo helek* - has a portion of his soul which is worthy of *Olam Habba*, see *Tiferet Yisrael*).

שנאמר **As it is said: and your people are all righteous** - including the transgressors, **they shall inherit the land forever** - i.e. the land of eternal life which is *Olam Habba*, because the Jewish soul is **the branch of My planting, the work of My hands, wherein I glory** - as it is written (Is. 49:3): "Israel, in whom I will be glorified." Some associate *the branch of My planting* with the land of eternal life (paradise) which was planted by the Lord, as in (*Gen.* 2:8): "And the Lord God planted a garden eastward, in Eden," i.e. the Garden of Eden is the offshoot of God's planting, the work of His hands, wherein He glories, and where all Israel are destined to inherit their portion in *Olam Habba* - the world-to-come.

PESACH SHENI
SUN./MAY 14/14 IYAR
יום א' לפְּרַשַׁת בְּהַר, י"ד אִיָּר

Additional Prayers: Some omit Tachanun on Pesach Sheni; Maariv – Count 30th day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:1

אבות א:א

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמָסָרָהּ לְיִהוֹשֻׁעַ, וַיְהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסְרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים: הָיוּ מְתוּנִים בְּדִין, וְהִעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סִיָּג לַתּוֹרָה.

Moses received Torah from Sinai, and transmitted it to Joshua, Joshua to the Elders, the Elders to the Prophets, and the Prophets transmitted it to the Men of the Great Assembly. They said three things: Be deliberate in judgement; and raise up many disciples, and make a fence for the Torah.

MISHNAH COMMENTARY

Our Mishnah cites three maxims coined by the Men of the Great Assembly to enhance and strengthen the three most important foundations in the life of the Jewish people: 1. Justice; 2. Education; 3. Torah (the observance of its Mitzvot). The Mishnah begins with the history of the tradition and its transmission from Moshe Rabbenu to the Men of the Great Assembly, the first of whom were the last of the prophets – Hagai, Zekharia and Malakhi, and the last of whom were the first Sages of the Talmud. The purpose of this opening statement is to teach us that every word cited in this tractate, as indeed the whole of the Oral Law, can in their systematic form be traced back through the prophets to Moshe Rabbenu, the father of all prophets, who received the

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לזכר נשמת

מאיר בן בן-ציון, ע"ה

MAYER SAND, A"H

— Julius Sand



whole Torah – its laws, rules of inference and interpretations – from the Almighty Himself.

The Great Assembly was a Council of prophets and sages founded by Ezra the Scribe at a Great Assembly which he convened following his return from Babylon to the Land of Israel, and this Council enacted great and important regulations to strengthen the Torah and faith. Among the first members of the Great Assembly were Hagai, Zekhariah and Malakhi (mentioned above), Daniel, Hananyah, Mishael and Azariah, Nehemyah ben Hakhliyah, Mordekhai, Zerubavel ben Shaltiel, and many other sages.

The Talmud explains that this Council was called the "Men of the Great Assembly" because it restored the Crown (of God) to its pristine glory: Moses had spoken (of the Lord) as "The Great, Mighty and Awesome God" (Deut. 10:17). Came Jeremiah and said: "foreigners are demolishing His palace, where is His awesomeness?" So, he omitted awesome, saying only "Great and Mighty God" (Jer. 32:18). Then came Daniel and said: "foreigners are enslaving His sons, where is His might?" So, he omitted mighty, saying only "The Great and Awesome" (Dan. 9:4). Then came the Men of the Great Assembly and said: "In that very situation God's Might is demonstrated and His Awesomeness is displayed, for were it not for the terrifying power of God, how would a solitary people, dispersed among the nations, survive? So, they restored the Crown (of God) to its pristine glory, saying: "The Great, Mighty and Awesome God" (Neh. 9:32).

The Men of the Great Assembly numbered one hundred and twenty (Meg. 17b), or, according to the Jerusalem Talmud (Meg. 1:7) only eighty five. Their period lasted about two hundred years, and the last of them, as we shall learn in the second Mishnah of this tractate, was Shimon Hatzaddik – Simon the Just.

משה קבל תורה **Moses received Torah** - the entire Torah, the Written and the Oral (components) as one, **from Sinai** – from the Lord Who revealed Himself on Mount Sinai, as our Sages understood the verse (*Lev. 26:46*): "These are the statutes, and the ordinances and the laws which the Lord established between Himself and the children of Israel on Mount Sinai by the hand of Moses." – the "Statutes" refers to the *Midrashot* (*Halakhic* interpretations of Scriptures); and the "Ordinances" refers to the *laws*; and the "*Torot*" (pl.) teaches us that two Torahs were given to Israel, one Written and one Oral; "on Mount Sinai, by the hand of Moses" implies that the whole Torah – its laws, its

subtleties and rules of interpretation – was presented to us by Moses on Sinai (*Torat Kohanim, Behukotai*).

ויהושע **And transmitted it to Joshua** – of whom it is written (*Ex. 33:11*): "And his servant, Joshua bin Nun, a youth, did not stir from the tent," and therefore he deserved to inherit Moses' office, as it is said (*Num. 27:18-20*): "And the Lord said to Moses, take Joshua bin Nun, a man in whom there is spirit, and lay your hand on him... and put some of your splendor on him, that all the congregation of the children of Israel may obey." And it is written (*Deut. 34:9*): "And Joshua bin Nun was full of the spirit of wisdom because Moses had laid his hands upon him, and the children of Israel listened to him." ויהושע **Joshua** – transmitted it – **to the Elders** – who survived him, as it is written (*Josh. 24:31*): "And Israel served the Lord all the days of Joshua and all the days of the Elders who lived after Joshua." Othniel ben K'naz was among the first of the Elders, and Eli the priest among the last of them, the Judges too having been counted as Elders (*Hameiri*). וזקנים לנביאים **The Elders** – transmitted it – **to the Prophets** - whose period lasted from the days of Samuel to those of Hagai, Zekhariah and Malakhi, who were the last of the prophets, as we mentioned in the Introduction.

והגדולה **And the Prophets transmitted it to the Men of the Great Assembly** - at the beginning of the period of the Second Temple, as we explained in the Introduction. הם אמרו **They** - the Men of the Great Assembly, **said three things** - to exhort the judges and scholars:

1. הו מתונים בדין **Be deliberate in judgement** - do not rush to pass a verdict or to pronounce a Halakhic ruling; rather, with due deliberation examine thoroughly and carefully the detailed circumstances of the case, and investigate all relevant details, so that you may render a decision of unqualified truth, as King David said (*Ps. 75:3*): "When I take the appointed

time, I shall judge fairly" – if I allow for sufficient time to examine the case and weigh the facts, I shall pronounce a fair and true verdict (*Midrash Sh'muel*).

2. והעמידו תלמידים הרבה **And raise up many disciples** - unlike Rabban Gamliel who said: "A dishonest student (lit. whose inside belies his outside) should not enter the academy" (*Ber. 28a*); and unlike the School of Shammai who declared: "Teach only him who is wise, humble and of good stock" (*Avot de Rabbi Natan*); rather, heed the School of Hillel who said: "Teach every man, for many sinners of Israel were drawn to the Torah, and righteous, pious and worthy men emerged from among them" (*ibid.*). Moreover, they said: "A thousand men may enter to study Scriptures and only one hundred will emerge (successfully) from them; (from a thousand who enter) to study Mishnah, only ten will emerge; (and from a thousand who enter) to study Talmud, only one will emerge" (*Kohelet Rabba 7*).

3. ועשו סיג לתורה **And make a fence for the Torah** - a preventive safeguard against potential violation of a Toraic prohibition, as it is said (*Lev. 18:30*): "*Ushmartem* (you shall guard) *et Mishmarti* (My charge)," which the Sages interpreted to imply: "Make an ordinance to safeguard My ordinance" – the Torah charges the Rabbinic Courts to devise provisions, decrees and restrictions which will prevent a person from violating a law of the Torah. *Avot de Rabbi Natan* comments on this verse: "Restrain your words even as God restrained His." Hameiri notes: "This statement is meant to warn every person to discipline himself when addressing an audience and not to burden his listeners, especially when explaining words of Torah. He should limit himself in terms of time, measure and place, as befits himself and his audience. An Arabic parable tells of an over verbose scholar who had been asked: Why do you surpass all limits to speak at such great length? He answered: So that the slow-witted may understand. To which they retorted:

By the time the slow-witted begin to understand, the intelligent will be nauseated. The (*Avot de Rabbi Natan*) statement 'that God restrained His words' meant to convey the idea that just as God confined the scope of the Torah, the *Mitzvot* and statutes to what man could tolerate within his natural bounds, (and He bid us) neither to subtract nor add to it, so should the words of man be measured, weighted and ordered, specially so in Torah discourses..."

They are drunk, albeit not with wine. They stagger, but not from ale. (Isaiah 29:9)

Involvement in the treatment of alcoholism has given me a better understanding of the prophet's admonishment. It is typical for the alcoholic to behave destructively and not recognize what his problem is. He attributes all his misery and failures to other people, and is unable to see that his drinking is his undoing. He rejects all help, insisting that he can manage everything by himself, although it is obvious to everyone that he cannot manage anything. The inability to give up the alcohol dominates and dictates all his actions.

The prophet tells us that when we sin, we are similar to the alcoholic, even though we may be stone sober. We adamantly refuse to change our ways, and turn a deaf ear to any criticism.

Too often the alcoholic's self-deception is shattered only by some catastrophic event that shocks him into reality. We need not wait for this. If we open our minds to the teachings of Torah, we can restore ourselves to healthy living without the trauma of a personal cataclysm.

MON./MAY 15/15 IYAR
יום ב' לפַּרְשַׁת בְּהַר, ט"ו אִיָּר

Additional Prayers: Maariv – Count 31st day of the Omer

Torah Reading: Shacharis – Beginning of Parshas Behar

MISHNAH TEXT AND TRANSLATION

Avot 1:2

אבות א:ב

שְׁמַעוֹן הַצַּדִּיק הָיָה מִשְׁיָרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר – עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל גְּמִילוּת חֲסָדִים.

Simon the Just was of the remnants of the Great Assembly. He used to say: On three things the world stands: on the Torah, on the (Temple) Service, and on Deeds of Loving-Kindness.

MISHNAH COMMENTARY

שמעון הצדיק **Simon the Just was of the remnants of the Great Assembly** - i.e. he was the last of the Men of the Great Assembly. **He used to say** - it was his repeated assertion: **On three things the world stands: on the Torah, on the (Temple) Service, and on Deeds of Loving-Kindness** - the world is sustained by the merit of three things:

1. *By the merit of the study of the Torah.* As our Sages said (*Ned. 32a*): "Great is Torah; were it not for the Torah, heaven and earth would not exist, as it is said (*Jer. 33:25*): 'If not for My covenant (with) day and night, I would not have appointed the ordinances of heaven and earth,'" which means to say, but for the Torah of which it is written (*Josh. 1:8*): "This Book of the Torah shall not depart from your mouth, and you shall meditate on it day and night," the world would not endure.

2. *By the merit of the Sacrificial Service,* for as long as the service of the Holy Temple continues, the world and its inhabitants are blessed and rain falls when required, as it is written (*Deut. 11:13*): "And if you serve Him with all your heart and with all your soul, I

shall give the rain of your land in its season" (*Avot de Rabbi Natan*). Following the destruction of the Holy Temple, prayer, which is the worship of the heart, was substituted for the sacrificial service. Another interpretation is that *Avodah* refers to the general observance of the *Mitzvot*. Still others assert that *Avodah* refers literally to physical work like plowing, sowing, reaping, etc., through which man becomes a partner of the Holy One, blessed be He, in the work of Creation, as it is said (*Gen. 2:3*): "which God created to do," which means that God created so that man might continue to do, i.e., to populate the world and to refine it (*Sefer Hama'or* in the name of *Lev Avot*).

3. *By the merit of Deeds of Loving-Kindness*, the kind acts which a man performs for the sake of his fellow man, as it is written: (*Ps. 89:3*): "The world is built on loving-kindness." And our Sages said: "the *mitzvah* of *Gemilut Hassadim* - Deeds of loving-kindness is greater than the *mitzvah* of *Tzedakah* - Charity, because *Tzedakah* is performed with property, whereas *Gemilut Hassadim* is performed with both our possessions and our personal selves (like comforting the bereaved, visiting the sick, etc.); *Tzedakah* is given only to the poor, whereas *Gemilut Hassadim* can be extended to the poor as well as to the rich; *Tzedakah* relates only to the living, whereas *Gemilut Hassadim* can be practiced towards both the living and the dead."

According to *Midrash Sh'muel*, Simon the Just intended to explain that the Men of the Great Assembly, in promulgating the three statements of the previous Mishnah, wanted to strengthen the three pillars which sustain the universe. Concerning *Torah*, they said "Raise up many disciples;" concerning *Avodah*, which involves the observance of the Torah and its *mitzvot*, they said "Make a fence for the Torah;" and concerning *Gemilut Hassadim*, they said "Be deliberate in judgement," because there is no greater act of loving-kindness than saving the oppressed (from those who would wrong them) by rendering fair judgement.

TUES./MAY 16/16 IYAR

יום ג' לפַרְשַׁת בְּהַר, ט"ז אִייר

Additional Prayers: Maariv – Count 32nd day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:3

אבות א:ג

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמֵעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר: אֶל תְּהִיּוּ כְעֹבְדִים, הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקַבֵּל פְּרָס; אֶלֹא הָיוּ כְעֹבְדִים, הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֹא עַל מְנַת לְקַבֵּל פְּרָס; וַיְהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם.

Antignos of Sokho received (Torah) from Simon the Just. He used to say: Be not like the slaves who serve the master for the sake of receiving a reward, but be like the slaves who serve the master not for the sake of receiving a reward; and let the fear of Heaven be upon you.

MISHNAH COMMENTARY

Antignos, a disciple of Simon the Just, teaches the way of serving God – a man should observe God's precepts from a conscious recognition of their spiritual value and for the love of God Who sanctified us by His mitzvot, even as we strive to please the person we love, although the reward will indeed come of its own. Thus our Sages explained the verse (Ps. 112:1): "Blessed is the man who fears the Lord, delighting greatly in His commandments" – in His commandments, but not in the reward of His commandments (Av. Zar. 19a). Furthermore, "Lest one should say 'I learn Torah to become rich, to be called Rabbi, to receive a reward in the world-to-come', the Torah teaches us (Deut. 30:6) 'to love the Lord your God' – whatever you do, do it out of love" (Sifrei Deut. Ekev). Nonetheless, in addition to love of God there must also be fear of God, as we shall explain.

Antignos of Sokho - a resident of Sokho, located in the territory of Judah, or possibly a prominent citizen and leader of that city (*Rambam, Hameiri*) **received (Torah) from Simon the Just** - he was a disciple of Simon the Just and succeeded him as Head of the Academy in the Second Temple period.

He - Antignos, **used to say: Be not like the slaves who serve the master for the sake of receiving a reward** - do not serve God in order that He should oblige you and reward you, like those ser-

TUES./MAY 16/ת"ז אייר

vants who attend to their masters for the sake of a reward. *Rambam* holds that *Peras* is a gratuity bestowed upon a person to whom nothing is owed: it is given out of sheer generosity, as an act of kindness and grace.

אלה הוּו כעבדים **But be like the slaves who serve the master not for the sake of receiving a reward** - without expecting favors and compensation, i.e. serving God out of love, as we explained in the Introduction.

ויהי מורא שמים **And let the fear of Heaven be upon you** - even while you serve God out of love, you are bidden to fear Heaven in view of the grandeur and magnificence of the Creator, as it is said (*Deut. 6:13*): "Fear the Lord your God." Whereas love of God leads to diligence in the performance of the positive commandments, the fear of God leads to strictness in the observance of the negative commandments, and both are necessary for the perfect compliance with the Will of God. In *Avot de Rabbi Natan* (chapt. 5) it is related that "Antignos of Sokho had two disciples (Tzadok and Baitos) who studied his teachings, and taught them to other disciples, who in turn taught others. When they came to this Mishnah, they questioned: What prompted our forefathers to make this statement? Is it conceivable that a laborer would work the entire day and not receive his wages in the evening? Had our forefathers held that there is another world... they would not have said it. Thereupon they arose and denied the Torah (the principle of reward and punishment), and from them emerged two heretical sects, the *Tzedukim* and *Baitusim* (Sadducees and Beothusians)." Of such an event it is said (*Hos. 14:10*): "The ways of the Lord are straight; the just will walk in them; but transgressors do stumble therein." Indeed, their teacher Antignos did not challenge the doctrine of reward and punishment, but merely exhorted his disciples to serve the Lord out of love and fear, which is a superior and more genuine form of the service of God, while due reward is surely destined to materialize.

WED./MAY 17/17 IYAR

יום ד' לַפָּרָשַׁת בְּהַר, י"ז אָיִר

Additional Prayers: Mincha – Tachanun is not recited;
Maariv – Count 33rd day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:4

אבות א:ד

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֻדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם
קָבְלוּ מֵהֶם. יוֹסֵי בֶן יוֹעֶזֶר אוֹמֵר: יְהִי בֵיתְךָ וְעַד לְחֻכְמֵיךָ,
וְהָיוּ מִתְאַבְּקִים בְּעַפְּרֵי רַגְלֵיהֶם, וְהָיוּ שׁוֹתֵה בְּצִמָּא אֶת
דְּבָרֵיהֶם.

Yose ben Yoezer of Tzeredah and Yose ben Yohanan of Jerusalem received (Torah) from them. Yose ben Yoezer said: Let your house be a meeting place for the Sages, and sit amid the dust of their feet, and drink in their words with thirst.

MISHNAH COMMENTARY

After Antignos of Sokho, began the era of the Zugot (pairs), when the Sanhedrin (High Court) and the Academy were headed by two men: the first was the Nasi (President) and the second was the Av Bet Din (Head of the Court), respectively (see Mishnah Hag. 2:2). Five Zugot are mentioned in this chapter. Our Mishnah quotes the words of the first pair – Yose ben Yoezer and Yose ben Yohanan, who were the disciples of Antignos. Yose ben Yoezer sought to increase the influence of the Rabbis among the people at a time when Tzadok and Baitos began to spread their heretical doctrines, as we mentioned in the previous Mishnah, and the influence of the Hellenizers were also on the rise.

Yose ben Yoezer of Tzeredah - a city in the territory Efraim (*I Kings 11:26*), who was the *Nasi* of the Sanhedrin, **and Yose ben Yohanan of Jerusalem**, who was the *Av Bet Din*, **received (Torah) from them** - from Antignos and his *Bet Din* (*Hameiri*). Others explain: from Simon the Just and Antignos, having studied first from Simon, and after his death from Antignos, who took Simon's place (see *Tosefot Yom Tov*). In other editions, the text reads *Kiblu Mimenu* - received from *him* (referring only to Antignos), and this appears to be the more correct reading.

Yose ben Yoezer said: Let your

house be a meeting place for the Sages - endeavor to make your home a suitable venue for scholars and thereby absorb their words of Torah and wisdom, and learn from their personal example.

והוי מתאבק בעפר רגליהם **And sit amid the dust of their feet** - i.e., follow them everywhere even if you are covered with the dust raised by their footsteps. Others explain: sit at their feet, in accordance with the prevalent custom whereby the Sage would sit on a stool while the disciples sat at his feet, on the ground.

והוי שותה **And drink in their words with thirst** - listen intently to the words of the scholars, with the ardor of a person who drinks water when thirsty.

There is a popular aphorism, "When a burglar crawls under a fence, he prays to G-d that he should not be caught." (Ein Yaakov, Berachos 63a)

The Talmud shows how our logic is subject to distortion. It is possible for a person who is in the process of stealing to pray to G-d that he succeed and not be caught!

Should it not be obvious that one cannot pray to G-d for help in committing a sin? Yes, it is obvious to everyone, except to the thief who feels himself to be in danger. At that point he does not see the absurdity of his prayer for success.

Such a contradiction may not be frequent, but more subtle incompatibilities occur frequently. Logical thinking is very fallible when there is strong self-interest. The only way to avoid such illogical thinking is to share our thoughts and plans with another person, a teacher, or a trusted friend. His more objective perspective can allow us to make a more correct judgment, so that we can be made aware of irrational thinking when it occurs.

LAG B'OMER
THURS./MAY 18/18 IYAR
יום ה' לפְּרַשַׁת בְּהַר, י"ח אִיָּר

Additional Prayers: Shacharis – Tachanun is not recited; Mincha – Tachanun is not recited; Maariv – Count 34th day of the Omer

Torah Reading: Shacharis – Beginning of Parshas Behar

Halachah: We are permitted today to make weddings and take haircuts

MISHNAH TEXT AND TRANSLATION

Avot 1:5

אבות א:ה

יוסי בן יוחנן איש ירושלים אומר: יהי ביתך פתוח לרוחה, ויהיו עניים בני ביתך, ואל תרבה שיחה עם האשה. באשתו אמרו, קל וחסר באשת חברו. מכאן אמרו חכמים: כל זמן שאדם מרבה שיחה עם האשה – גורם רעה לעצמו, ובוטל מדברי תורה וסופו יורש גיהנם.

Yose ben Yohanan of Jerusalem said: Let your house be wide open, and let the needy be members of your household, and do not engage in too much idle talk with a woman. They said this of a man's own wife, how much more so of his fellow's wife. Hence the Sages said: Whoever engages in too much idle talk with a woman brings evil upon himself, and neglects the study of Torah, and ultimately will inherit Gehinom.

MISHNAH COMMENTARY

The three Sages who followed Simon the Just expanded on his statement that "The world stands on three things: on the Torah, on the Temple Service and on Deeds of Loving-Kindness," and each of the Sages addressed himself to one of these three things. Antignos spoke of Avodah - Service, and said: "Be not like the slaves who serve the master for the sake of receiving a reward." Yose ben Yoezer, referring to Torah, said: "Let your house be a meeting place for the Sages." In the present Mishnah, Yose ben Yohanan addresses himself to Deeds of Loving-Kindness, and exhorts: "Let your house be wide open."

יוסי בן יוחנן Yose ben Yohanan of Jerusalem said: Let your house be wide open - to guests, so that all who are hungry or thirsty, all the weary and exhausted, may enter your home without hindrance, and find relief from hunger, rest for their bodies and comfort

for their souls, **and let the needy be members of your household** - receive them graciously and with a pleasant disposition to make them feel as members of your family, **and do not engage in too much idle talk with a woman** - for you will ultimately slide into transgression (see *Ned.* 20a). Alternatively, because women tended to economize and recoil from charity and hospitality, as they said: "A woman looks more grudgingly at wayfarers than a man" (*B.M.* 87a), Yose ben Yohanan warns us that in regard to charity a man should avoid too much conversation with his wife and should not consult her (*Abarbanel*).

באשתו אמרו **They said this of a man's own wife** - the Sages interpreted Yose ben Yohanan's admonition regarding conversation with a woman to refer to a man's wife; **how much more so of his fellow's wife** - that he should refrain from idle talk with her.

מכאן אמרו חכמים **Hence the Sages said: Whoever engages in too much idle talk with a woman brings evil upon himself** - crowding his thoughts with nonsense, **and neglects the study of Torah** - his heart is drawn to irrelevant matters at the expense of Torah study, **and ultimately will inherit Gehinom** - as he inevitably stumbles into sin and is doomed. The Mishnah intentionally chose the term *Sihah* - Idle Talk, to emphasize that a person is not to refrain from speaking with his wife as needed, briefly or at length, to discuss family matters and household expenses, etc., inasmuch as such conversation does not engender evil... The Mishnah warns us only against idle and vain conversation which yields no benefit (*Hameiri*). *Avot de Rabbi Natan* comments: "What is the meaning of *Do not engage in too much idle talk with a woman?* When a man goes to the *Bet Midrash* - House of Study, and is not treated there honorably, or has quarrelled with another person, let him not come back to his wife and say: 'I quarrelled with my friend, and he said this, and I responded with that,' for he thereby degrades himself, his wife, as well as his friend."

FRI./MAY 19/19 IYAR
יום ו' לַפְּרָשֶׁת בְּהַר, י"ט אֵייר

Additional Prayers: Maariv – Count 35th day of the Omer

LIGHT CANDLES

Atlanta	8:16	Hartford	7:49	Montreal	8:04	San Fran.	7:58
Brookline	7:45	Houston	7:52	New York	7:52	Seattle	8:27
Chicago	7:50	Los Ang.	7:32	Oak Park	8:33	Silver Spr.	7:59
Cleveland	8:25	Memphis	7:42	Philadel.	7:54	St. Louis	7:51
Denver	7:53	Miami	7:43	Pitts.	8:15	Toronto	8:22

MISHNAH TEXT AND TRANSLATION

Avot 1:6

אבות א:ו

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִטַּי הָאֲרֵבֵלִי קִבְּלוּ מֵהֵם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר: עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חֵבֵר, וְהוּי דָן אֶת כָּל הָאָדָם לְכַף זְכוּת.

Yehoshua ben Perahyah and Nitai the Arbelite received (Torah) from them. Yehoshua ben Perahyah said: Provide yourself with a teacher; acquire a companion; and judge every person in the scale of merit.

MISHNAH COMMENTARY

Yehoshua ben Perahyah counsels man not to isolate himself, for solitude breeds error, failure, despair and deterioration. To avoid all these, a man requires three things: 1. A teacher, to teach him Torah, to deepen his understanding, to resolve his doubts, and guide him to a sound method of reasoning. 2. An honest and faithful companion, to sharpen his intellect in the study of Torah, to encourage him during difficult situations in life, and lend him assistance, personally and materially, in times of need. 3. A positive attitude towards every person, avoiding suspicion and blame of others, so as to integrate with people and to appreciate their merits, and thus derive the maximum benefit from the instruction of his teachers and from the counsel of his friends.

יהושע בן פרחיה Yehoshua ben Perahyah and Nitai the Arbelite - from the town of Arbel in the lower Galilee (*Hos.* 10:14), the second Pair of Sages who headed the Sanhedrin during the reign of King Yanai, about two hundred years before the destruction of the Second Temple, **received (Torah) from them** - from Yose ben Yoezer and Yose ben Yohanan.

יהושע בן פרחיה אומר Yehoshua ben Perahyah said:

Provide yourself with a teacher - from whom you may learn Torah regularly, as explained in *Avot de Rabbi Natan: Provide yourself with a teacher*, this teaches us that a person should have a steady teacher to learn from him Scriptures, Mishnah, Midrash, (interpretations) of Law and Legend – the study of one subject complementing the other – for what the teacher fails to explain in Scriptures he will bring out in the study of the Mishnah, etc., and the student absorbs the maximum knowledge while sitting peacefully in one place. Rabbi Meir used to say: He who studies Torah from one teacher, to what may he be compared? To one who has one field, and sows it partly with wheat, partly with barley, partly with olive trees and partly with fruit trees, and this man is replete with wealth and blessing. But the man who learns from two or three teachers is like the person who has many fields; one he sows with wheat, the other with barley, in a third he plants olive trees and in another fruit trees, and this man spreads himself thinly over many lands and is left without wealth and without blessing.

לך וקנה לך **Acquire a companion** - spare no effort in seeking out a good and faithful fellow student, adhere to him, and earn his love and friendship, as they said (*Tanna de Bei Eliyahu*): "Every man must acquire a friend for himself, to eat with him, study with him Torah and Mishnah, and reveal to him the mysteries of the Torah and the secrets of worldly life, as it is said (*Num. 27:18*): 'Take (the Hebr. *kah* also denotes appropriation – ed.) to yourself Yehoshua bin Nun' – it teaches us that a friend can only be obtained through an act of acquisition, and only by paying a price."

והוי דן **And judge every person in the scale of merit** - if you witness an act of your fellow man which may be interpreted as being either wrongful or meritorious, regard it as the latter and do not suspect him as having sinned (*Rashi, Shevu. 30a*). It is likewise stated (*Shab. 127b*): "One who judges his fellow man in the scale of merit is similarly judged favorably by others."

SAT./MAY 20/20 IYAR

שַׁבַּת פְּרָשַׁת בְּהַר, כ' אֲיָר

Additional Prayers: Mincha – Pirkei Avos 4; Maariv – Count 36th day of the Omer

Torah Reading: Shacharis – Parshas Behar; Haftorah - Jeremiah 2:6-37; Mincha – beginning of Parshas Bechukosai

SABBATH ENDS

Atlanta 9:20 9:47	Hartford 8:53 9:20	Montreal 9:08 9:35	San Fran. 9:02 9:29
Brookline 8:49 9:16	Houston 8:55 9:22	New York 8:56 9:23	Seattle 9:31 9:58
Chicago 8:54 9:21	Los Ang. 8:36 9:03	Oak Park 9:36 10:03	Silver Spr. 9:03 9:30
Cleveland 9:29 9:56	Memphis 8:46 9:13	Philadel. 8:58 9:25	St. Louis 8:55 9:22
Denver 8:57 9:24	Miami 8:47 9:14	Pitts. 9:19 9:46	Toronto 9:26 9:53

1st zman is shitas Ha'Gaonim, 2nd is shitas Rabbeinu Tam

DEVAR TORAH / PARSHAS BEHAR

"The land shall not be sold in perpetuity – for the land is Mine; for you are sojourners and residents with Me."

Leviticus 25:23

The *Chesed L'Avraham* asks:

Wasn't the land assigned in perpetuity to the original owners who received it by virtue of the *Urim V'Tumim*?

He explains:

Every Jew has an eternal part in the sacred land. Therefore, the inheritance that every Jew has in the division of the Land, which came from the *Urim V'Tumim* which proclaimed "this parcel and these borders" for each one – this remains his and his descendants' forever. And this inheritance, assigned by G-d, cannot be transferred in perpetuity.

MISHNAH TEXT AND TRANSLATION

Avot 1:7

אבות א:ז

נְתַאי הָאֲרֵבֶלִי אֹמֵר: הֲרַחֵק מִשְׁכַּן רָע, וְאַל תִּתְחַבֵּר לְרָשָׁע, וְאַל תִּתְיַאֵשׁ מִן הַפְּרָעוֹת.

Nitai the Arbelite said: Keep away from a bad neighbor; and do not associate with a wicked man; and do not lose your faith in retribution.

MISHNAH COMMENTARY

Nitai the Arbelite limits the statement of Yehoshua ben

SAT./MAY 20/כ' אייר

Perahyah to "Judge a person in the scale of merit" to people not held in disrepute, but a person who is known to be wicked deserves to be held in distrust. Furthermore, just as we ought to draw near to the virtuous and judge them favorably, so should we avoid the wicked and judge them by their transgressions.

נתאי הארכלי **Nitai the Arbelite said: Keep** - yourself, **away from a bad neighbor** - this applies equally to a neighbor inside or outside the house, or to one with an adjoining field (*Avot de Rabbi Natan*). Indeed, not only should you avoid his company, so as not to learn from his action, but keep your distance from him so as not to join him in his downfall, for "Woe to the wicked and woe to his neighbor" (*Mishnah, Neg. 12:6*); ואל תתחבר **and do not associate with a wicked man** - not even for the study of Torah (*Avot de Rabbi Natan*), for whoever joins the wicked shares their fate even when he does not behave like them. To what may this be compared? To one who enters a tannery; even when he buys nothing, he nevertheless absorbs and takes the bad odors with him (*Bartenura, Pirkei de Rabbi Eliezer*); ואל תתיאש **and do not lose your faith in retribution** - lest you say, "here I see this evil-doer prospering and succeeding in his ventures; surely, I can lose nothing by associating with him," Nitai the Arbelite tells us: *do not lose your faith in retribution* - for his day of reckoning will suddenly come upon him, when he and all his company will be doomed (*Rashbatz, Bartenura*). Alternatively, if you are rich, do not put your trust in riches, for calamity comes speedily in the wake of divine retribution;

Today's Torah study is dedicated

לזכר נשמת

**In Loving Memory of
Our Beloved Mother and Grandmother**

שושנה רחל בת אברהם, ע"ה

SUSAN K. GLICKMAN, A"H

— Barry, Connie, Ari, Aliza and Etan Weintraub



therefore, be apprehensive at every moment, as it is said (*Prov. 28:14*): "Blessed is the man who always fears." Likewise, when evil times come upon you, do not lose your faith in salvation, for that, too, is near at hand, as it says (*Is. 59:1*): "Behold, the Lord's Hand is not too short to save" (*Rashi*).

You have made man just a bit less than the heavenly angels, and have adorned him with honor. (Psalms 8:6)

The word "*elohim*" in this verse is generally translated "angel," although its more common usage is to refer to G-d as being all-powerful.

Rabbi Simcha Zisl gives this verse a somewhat different interpretation. He states that the glory and honor of the human being lies in his freedom of choice. Inorganic matter and vegetation have no will at all. Animals are driven by instinct, and have no free will. The glory and honor of man is that he is a free agent, free to choose between good and evil.

Although G-d is all-powerful, He has relinquished control of human behavior. "All is in the hands of G-d except for man's veneration of G-d" (*Berachos 33b*).

When it comes to man's choice between moral good and evil, the power lies with man, not with G-d.

Rabbi Simcha Zisl translates the verse, "By giving man the freedom of choice, You have lessened Your omnipotence."

It may be frightening to realize that in matters of morality, man is powerful and G-d, in a manner of speaking, has abdicated His power.

The wise person will return this gift to G-d. It is too potent a force to remain within human hands. "Here is the freedom of choice You have given me. I return it to You, and surrender totally to Your will."

SUN./MAY 21/21 IYAR
יום א' לפְּרֻשֶׁת בְּחֻקֵּי, כ"א אִיָּר

Additional Prayers: Maariv – Count 37th day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:8

אבות א:ח

יְהוּדָה בֶּן טַבַּי וְשִׁמּוֹן בֶּן שַׁטָּח קִבְּלוּ מֵהֵם: יְהוּדָה בֶּן טַבַּי אָמַר: אַל תַּעַשׂ עֲצָמָךְ כְּעוֹרְכֵי הַדִּינִין; וְכִשְׂיָהוּ בְּעֵלֵי דִינִים עוֹמְדִים לְפָנֶיךָ, יִהְיוּ בְּעֵינֶיךָ כְּרֹשָׁעִים; וְכִשְׁנִפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ בְּעֵינֶיךָ כְּזָכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין.

Yehudah ben Tabai and Shimon ben Shatah received (Torah) from them. Yehudah ben Tabai said: Do not conduct yourself like the counsels; and while the litigants stand before you look upon them as if they are guilty; but when they depart from before you, let them be innocent in your eyes, as soon as they have accepted the judgement.

MISHNAH COMMENTARY

Yehudah ben Tabai and Shimon ben Shatah, the third Pair, headed the Sanhedrin during the reign of King Yanai, and during the reign of his widow, Queen Shelomit (Salome). Shimon ben Shatah was the queen's brother, and when Yanai killed the leading Sages of Israel (see Kid. 66a), sheltered him. Subsequently, thanks to Shelomit's influence on her husband, Shimon ben Shatah emerged from his hiding and returned to his seat in the Sanhedrin. At that time, all members of the Sanhedrin were Sadducees (see explanation of the Third Mishnah), but Shimon succeeded in replacing them with Pharasaic Sages, and "restored the Torah to its pristine glory" (ibid.) Shimon then recalled Yehudah ben Tabai, who

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לזכר נשמת
אמנו ומורתנו היקרה
רבקה בת ישראל משה, ע"ה
RITA MILLER, A"H

— Stuart and Frances Miller



had fled to Alexandria in Egypt, and together they headed the Sanhedrin and strove to enhance the status of the Torah. Their main efforts were directed at reforming the courts and fortifying their authority among the people. Our Mishnah quotes Yehudah ben Tabai on how a judge should treat the litigants and how he should relate to them.

יהודה בן טבאי Yehudah ben Tabai and Shimon ben Shatah received (Torah) from them - from Yehoshua ben Perahyah and Nitai the Arbelite. **יהודה בן טבאי אומר Yehudah ben Tabai said: Do not conduct yourself like the counsels** - who instruct the litigants how to argue their case, for the judge must not reveal to a litigant his judgement of the case, saying "If you present your arguments in this fashion you will win the case," even if he knows that justice is on that person's side, for the judge will thus become suspect and gain an evil reputation (*Rambam, Rabbenu Yonah*); **וכשיהיו בעלי דינים and while the litigants stand before you look upon them as if they are guilty** - during the investigation of their arguments retain a critical attitude towards both parties, since either might be making false claims, and probe the case thoroughly to arrive at the truth; **but when they depart from before you, let them be innocent in your eyes, as soon as they have accepted the judgement** - once they have submitted to the verdict, consider even the guilty party favorably, since even a crime such as embezzlement may be committed unintentionally, in error.

MON./MAY 22/22 IYAR
יום ב' לפְּרֶשֶׁת בְּחֻקֵּי, כ"ב אִיָּר

Additional Prayers: Maariv – Count 38th day of the Omer

Torah Reading: Shacharis – Beginning of Parshas Bechukosai

MISHNAH TEXT AND TRANSLATION

Avot 1:9

אבות א:ט

שְׁמַעוֹן בֶּן שָׁטַח אוֹמֵר: הָיִי מְרַבָּה לְחַקוֹר אֶת הָעֵדִים; וְהָיִי זָהִיר בְּדַבָּרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר.

Shimon ben Shatah said: Be diligent in examining the witnesses; and be careful with your words, lest from them they learn to falsify.

MISHNAH COMMENTARY

Shimon ben Shatah is also concerned with reforming the courts of justice, and hence he cautions the judges regarding the proper examination of witnesses.

שמעון בן שטח **Shimon ben Shatah said: Be diligent in examining the witnesses** - for only by close interrogation will you establish whether or not they are telling the truth; **and be careful with your words** - while probing the witnesses, **lest from them they learn to falsify** - your careless questions may betray your thoughts, and allow them to effectively pervert the facts to win the case.

Do not detest your brother in your heart. . . Do not seek revenge. . . and have reverence for your G-d.

(Leviticus 19:17-18).

TUES./MAY 23/23 IYAR
יום ג' לפַּרְשַׁת בְּחֻקְתֵּי, כ"ג אִיָּר

Additional Prayers: Maariv – Count 39th day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:10

אבות א:י

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר: אָהֵב אֶת הַמְּלָאכָה, וּשְׂנֵא אֶת הָרִבְּנוֹת, וְאַל תִּתְּוֹדַע לְרִשׁוֹת.

Shemayah and Avtalyon received (Torah) from them. Shemayah said: Love labor; and hate mastery; and do not seek familiarity with the ruling authorities.

MISHNAH COMMENTARY

Shemayah and Avtalyon, the fourth pair, headed the Sanhedrin at the end of the Hasmonean era and during the beginning of the reign of Herod. According to the Gemara (Git. 57b), they were proselytes, or the sons of proselytes, descendants of Sanheriv. They were the outstanding Torah scholars of their generation, "prominent in wisdom and exposition" (Pes. 70b). In a baraita, quoted in the Gemara (Yoma 71b) it is related: "A certain High Priest came out of the Temple (after the Yom Kippur Service) and the people came out to accompany him. When they saw Shemayah and Avtalyon, they left the High Priest and followed Shemayah and Avtalyon. Eventually, when Shemayah and Avtalyon came to take leave of the High Priest (whose pride had been hurt), he said to them: 'May the sons of the gentiles arrive in peace' (a derogatory remark concerning their non-Jewish ancestry – Rashi). And they replied: 'May the sons of gentiles who act like Aaron (pursuing peace) arrive in peace; but the son of Aaron, who does not act like Aaron, shall not arrive in peace.'"

Shemayah and Avtalyon received (Torah) from them - from Yehudah ben Tabai and Shimon ben Shatah. **Shemayah said: Love labor** - for great is the value of labor; it bestows blessing upon man, and even for a person who need not work for a livelihood it is best that he be occupied with some labor than to be idle, for idleness breeds senselessness. Thus we read (*Avot de Rabbi Natan*, Chapt. 11): "When a person has no work at hand, what should he do? If he has a desolate courtyard or field, let him attend to them. Just as the Torah was given in Covenant, so was labor given in Covenant, as it is said (*Ex. 20:9*): "Six days shall you labor and do all your

work, and the seventh day shall be a Sabbath to the Lord your God." Even Adam did not taste of anything until he performed some work, as it is said (*Gen. 2:15*): "And He put him (Adam) in the Garden of Eden to tend it and to keep it," and only afterwards was he told (*ibid. 2:16*): "from every tree of the Garden shall you freely eat;" **and hate mastery** - avoid pride and domination which are a curse to man, as they said (*Ber. 55a*): "Three things shorten a man's life, and one of them is the assumption of power; thus Joseph died before his brothers because he held the reins of power."

ואל תתודע **And do not seek familiarity with the ruling authorities** - do not strive for recognition by those in power, for eventually you are likely to be singled out, whereupon they eliminate you and confiscate your belongings (*Avot de Rabbi Natan*). Alternatively, do not seek leadership (an appointed office from those in power) for, although at first you may benefit from it, in the end it will harm you, for they befriend a person only for their selfish ends (*Rashi*).

Our Father, our King, be gracious to us and answers us. (daily morning service)

When Rabbi Menachem Mendel (the *Tzemach Tzedek*) was a small child, his grandfather, Rabbi Shneur Zalman, held him on his lap and asked the child, "Where is *Zeide* (grandfather)?" The child touched the grandfather's nose. "No," the Rabbi said, "that is *Zeide's* nose. But where is *Zeide*?"

The child descended, ran to the next room and shouted, "*Zeide!*" and Rabbi Shneur Zalman went into the room.

Gleefully he pointed, "There is *Zeide!*"

The message is a powerful one. *Zeide* is the one who responds when called.

We know that G-d is our Father. He responds.

WED./MAY 24/24 IYAR
יום ד' לפְּרֶשֶׁת בְּחֻקְתֵּי, כ"ד אֵייר

Additional Prayers: Maariv – Count 40th day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:11

אבות א:יא

אֲבָטְלִיּוֹן אוֹמֵר: חֲכָמִים, הִזְהָרוּ בְּדַבְרֵיכֶם, שֶׁמָּא תַּחֲוֹבוּ
חוֹבֵת גְּלוּת וְתִגְלוּ לְמָקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתְּלַמִּידִים
הַבָּאִים אַחֲרֵיכֶם וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְּחַלָּל.

Avtalyon said: Sages, be careful with your words, lest you incur the penalty of exile, and you be exiled to a place of evil waters, and the disciples who come after you drink (of them) and die, and the Name of Heaven be profaned.

MISHNAH COMMENTARY

Avtalyon said: Sages, be careful with your words - and do not leave room for error, **lest you incur the penalty of exile** - and be forced to leave your place of residence, **and you be exiled to a place of evil waters** - where there is no Torah and Fear of Heaven, but rather "evil waters" – this signifies detrimental opinions and false beliefs; and there your words will be misinterpreted to suit these people's own prejudices, **and the disciples who come after you** - to the place of your exile, **drink** - from the evil waters. Alternatively, the phrase *come after you* may refer to the disciples of the following generation who will accept these falsehoods as though they were taught by you, **and die** - by their transgression, or they expire spiritually by denying the Torah and succumbing to heresy, **and the Name of Heaven be profaned** - by you. This is a reference to the effect which the teaching of Antigonus of Sokho had on (his disciples) Tzadok and Baitos (*Rambam*), as we explained in the third Mishnah, above.

THURS./MAY 25/25 IYAR
יום ה' לפַרְשַׁת בְּחֻקֹתַי, כ"ה אִיָר

Additional Prayers: Maariv – Count 41st day of the Omer

Torah Reading: Shacharis – Beginning of Parshas Bechukosai

MISHNAH TEXT AND TRANSLATION

Avot 1:12

אבות א:יב

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֵם. הֵלֵל אָמַר: הָיִי מִתְלַמְּדֵי שֶׁל אֶהְרֵן. אֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה.

Hillel and Shammai received (Torah) from them. Hillel said: Be a disciple of Aaron, loving peace and pursuing peace, loving your fellow creatures and attracting them to the Torah.

MISHNAH COMMENTARY

Hillel and Shammai, the last of the Pairs, headed the Academy and the Sanhedrin during the reign of Herod, about one hundred years before the destruction of the Second Temple. Hillel was the Nasi and Shammai the Av Bet Din. Maternally, Hillel was a descendant of King David. Born in Babylon, he emigrated to Eretz Yisrael to listen to "the words of the Living God from the mouths of Shemayah and Avtalyon." Upon the death of Shemayah and Avtalyon, the offices of Nasi and Av Bet Din passed to the House of Beteira. "It once happened that the fourteenth day of Nisan fell on a Sabbath, and the members of the House of Beteira did not know whether or not the offering of the Paschal lamb overrides the Sabbath. They said: 'Is there anyone who knows whether the Paschal sacrifice overrides the Sabbath?' And they were told: 'A man has come from Babylon; his name is Hillel; he has served the two outstanding scholars of the generation – Shemayah and Avtalyon; and he knows whether or not the offering of the Paschal lamb overrides the Sabbath.' They sent for him... and he said to them: 'Concerning the

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לזכר נשמת

אמי מורתֵי

מרת חוה בת מוהר"ר צבי, ז"ל

CLARA WIESNER, Z"L

— Leo Wiesner



כ"ה אייר /MAY 25/ THURS.

Passover sacrifice it is said in its appointed time ('Let the children of Israel offer the Passover sacrifice in its appointed time' – Num. 9:2), and concerning the Continual (Tamid) offering it is also said in its appointed time ('My food which is presented unto Me for the offering made by fire, a sweet savor unto Me, you shall observe to offer unto Me in its appointed time' – Num. 28:2). Just as in the Continual (Tamid) offering the appointed time overrides the Sabbath, so also at the Passover sacrifice the appointed time overrides the Sabbath'... They (the House of Beteira) immediately placed him (Hillel) at their head and appointed him Nasi over them" (Pes. 66a). Hillel strove to disseminate Torah in Eretz Yisrael, and it was said of him (Suk. 20a): "Previously, when the Torah was forgotten in Israel, Ezra came from Babylon and reestablished it; when the Torah was forgotten once again, Hillel came from Babylon and reestablished it." Hillel was known for his great humility and the love of his fellow-men (Shab. 30-31). This spirit finds expression in his statement in this Mishnah that the way to propagate Torah is through love of peace and love of man. (On Shammai's character, see our introduction to the fifteenth Mishnah.)

הלל ושמאי Hillel and Shammai received (Torah) from them - from Shemayah and Avtalyon. **Hillel said: Be a disciple of Aaron** - emulate the virtues of Aaron, the High Priest, **loving peace** - in your personal relationship with other people, **and pursuing peace** - trying to restore harmony between man and his fellow man, as it is said (Ps. 34:15): "Seek peace and pursue it," seek peace nearby and pursue it further afield. *Avot de Rabbi Natan* comments: How did Aaron love and pursue peace? When he saw two men engaged in a quarrel, he would go and sit down with one of them and say to him: "Consider what your friend is saying! He is broken hearted; he rends his clothes and cries out: 'Woe unto me! How shall I face

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**In Loving Memory of
Our Son and Brother
MOSHE AHARON BEN
YEHUDA HALEVI, A"H
MAURICE A. LEVOR, A"H**

— Mr. and Mrs. Eric Levor



my friend? I am ashamed, for it is I who wronged and sinned against him!" Aaron would sit with this man until he had removed all ill feelings from his heart. Then Aaron would go and sit with the other man and speak with him in a similar vein until he expelled the enmity from his heart, too. When the two quarreling men eventually met, they would embrace and kiss one another.

אהב את הבריות **Loving your fellow creatures** - thereby endearing the Divine Commandments upon them, **and attracting them to the Torah** - as Aaron would, for when he knew a person who was not completely honest, he would go out of his way to welcome him and show him particular affection, until this man would become ashamed of himself, saying: "Woe unto me, if Aaron only knew my evil thoughts and deeds he would not as much as speak with me," and consequently this man would repent and mend his ways. Hence, the prophetic appraisal of Aaron (*Mal. 2:6*): "In peace and equity he walked with Me, and turned many away from sin."

When the populace heard the reading of the Torah, they wept in remorse. Nechemiah and Ezra said to them, "Eat, drink and send portions to the needy, for this day is sacred unto G-d. Do not be sad, for the joy of G-d is your strength." (Nechemiah 8:10)

If we recognize our character defects and sincerely resolve to correct them, and if we look after the needs of the less fortunate, then we need not approach the awesome Days of Judgment with trepidation.

G-d rejoices when His children do His will. When we sincerely dedicate ourselves to His will and help bring the full joy of the festivals to the needy, then we bring joy to G-d. By merit of this virtue, we can be certain of a favorable judgment and the Divine blessings for the coming year.

FRI./MAY 26/26 IYAR
 יוֹם ו' לַפָּרָשֶׁת בְּחֻקְתֵּי, כ"ו אִיָּיר

Additional Prayers: Maariv – Count 42nd day of the Omer

LIGHT CANDLES

Atlanta	8:21	Hartford	7:56	Montreal	8:12	San Fran.	8:03
Brookline	7:51	Houston	7:56	New York	7:58	Seattle	8:35
Chicago	7:56	Los Ang.	7:37	Oak Park	8:39	Silver Spr.	8:05
Cleveland	8:31	Memphis	7:47	Philadel.	8:00	St. Louis	7:57
Denver	7:59	Miami	7:47	Pitts.	8:21	Toronto	8:29

MISHNAH TEXT AND TRANSLATION

Avot 1:13

אבות א:יג

הוּא הָיָה אוֹמֵר: נִגְדַּ שְׂמָא אֶבֶד שְׂמָה, וְדָלָא מוֹסִיף יְסִיף,
 וְדָלָא יְלִיף קְטָלָא חַיִּב, וְדָא שְׂתַמֵּשׁ בְּתַגָּא חֲלָף.

He used to say: He who seeks fame will lose his name; and he who does not add, detracts; and he who does not study, deserves death; and he who makes worldly use of the crown shall perish.

MISHNAH COMMENTARY

Having learned in the previous Mishnah that Hillel had instructed his disciples to love people and draw them near to the Torah, this Mishnah brings us a second of Hillel's sayings, in Aramaic, that a man should devote his whole life to the study of the Torah for its own sake, and that we are forbidden to turn the Torah into an instrument for the acquisition of fame and honor.

הוּא הִיָּה אוֹמֵר **He** - Hillel, **used to say: He who seeks fame** - for the greater glorification of his name and for the acquisition of honor, **will lose his name** - whatever reputation he has already acquired, for by pursuing undeserved honor he loses even that to which he is entitled; **and he who does not add** - to his knowledge of Torah, **detracts** - will forget what he had learned (this being a play on words: *mossif* - to add, and *yesif* - to cease, detract). *Avot de Rabbi Natan* comments: "If a man learns one, two or three tractates of the Talmud and does not continue, he eventually forgets what he had learned." Some commentators read the verb *Yassaf* (to add), as *Ye'asef*, (to be gath-

ered, i.e., die) as in the verse (*Num. 20:24*) "*Ye'asef al amav* - (Aaron) shall be gathered unto his people," i.e., the person who does not pursue his study of Torah will die before his time for, having ceased to study Torah, his life is without purpose.

ודלא יליף **And he who does not study, deserves death** - for without the study of Torah he does not deserve to live, as the Midrash says (*Vayikra Rabba*): "The soul and the Torah are compared to a lamp. Concerning the soul it is said (*Prov. 20:27*): 'A lamp of the Lord is the soul of man,' and concerning the Torah it is said (*ibid. 6:23*): 'For the commandment is a lamp and the Torah is a light.' The Almighty said to man: 'As My lamp in your hands, so is your lamp in My hands.' 'My lamp is in your hands,' refers to Torah, whereas 'your lamp is in My hands' refers to the soul. Says God: 'If you guard that which is Mine (the Torah), then I shall guard that which is yours (the soul); but if you extinguish My lamp, I shall extinguish yours'";

ודאשתמש בתגא **and he who makes worldly use of the crown** - of the Torah for his own benefit, as one used a tool, **shall perish** - as we shall learn later, (Chapt. 4, Mishnah 5): "He who uses words of Torah for his own benefit removes his life from this world."

SAT./MAY 27/27 IYAR
שַׁבַּת פְּרָשַׁת בְּחֻקֹּתַי, כ"ז אִיָּיר

Additional Prayers: Mussaf – We bless the New Moon of Sivan (Molad: Monday afternoon 49 minutes 10 chalakim after 12); Av Ha-rachamim is recited; Mincha – Pirkei Avos 5; Maariv – Count 43rd day of the Omer

Torah Reading: Shacharis – Parshas Bechukosai, Haftorah - Jeremiah 16:19-17:14; Mincha – beginning of Parshas Bamidbar

SABBATH ENDS

Atlanta 9:25 9:52	Hartford 9:00 9:27	Montreal 9:16 9:43	San Fran. 9:07 9:34
Brookline 8:55 9:22	Houston 9:00 9:27	New York 9:02 9:29	Seattle 9:39 10:06
Chicago 9:00 9:27	Los Ang. 8:41 9:08	Oak Park 9:43 10:10	Silver Spr. 9:09 9:36
Cleveland 9:35 10:02	Memphis 8:51 9:18	Philadel. 9:04 9:31	St. Louis 9:01 9:28
Denver 9:03 9:30	Miami 8:50 9:17	Pitts. 9:25 9:52	Toronto 9:33 10:00

1st zman is shitas Ha'Gaonim, 2nd is shitas Rabbeinu Tam

DEVAR TORAH / PARSHAS BECHUKOSAI

"If you will follow my decrees..." **Leviticus 25:3**

Rashi comments:

"If you will follow my decrees" means that you shall be laboring in Torah, i.e., intensively engage in Torah study.

Rabbi Mendel of Kotzk observes that there are many ways to serve Hashem, but all of them are fraught with danger. But there is one way which is assured of success and without danger of going astray: The intensive and laborious study of Torah.

MISHNAH TEXT AND TRANSLATION

Avot 1:14 **אבות א"ד**
 הוא הִזָּה אוֹמֵר: אִם אֵין אָנִי לִי, מִי לִי? וּכְשֶׁאֲנִי לְעַצְמִי,
 מָה אָנִי? וְאִם לֹא עֲבָשִׁיו, אֵימָתִי?

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In Loving Memory of
HARRY RUSSAK, A"H

— Joseph M. Russak



SAT./MAY 27/כ"ז אייר

He used to say: If I am not for myself, who will be for me? And if I am for myself only, what am I? And if not now, when?

MISHNAH COMMENTARY

This Mishnah brings us yet another of Hillel's sayings in which he teaches us three things: 1. The development of a person's character is determined by his own efforts to mold his personal "self"; 2. A person's exclusive concern with himself nullifies his worth; 3. Since we do not know what the morrow has in store for us, time should be held precious, because a moment wasted is a moment lost.

הוא היה אומר **He - Hillel, used to say: If I am not for myself** - to care for my personal improvement and progress, **who will be for me** - who will care for me and who will put me right? **וכשאני לעצמי** **And if I am for myself only** - if I consider myself only, and do nothing for the sake of others, **what am I** - what is my worth and merit? **ואם לא עכשו** **And if not now** - what is incumbent upon me, **when** - will I have another chance? The passing time cannot be retrieved, and who knows whether I will live to carry out my obligations. Alternatively, *if I am for myself* – even if I do improve my ways, *what am I* - how praiseworthy is it when compared to ideal perfection? *And if not now* - acquire the intellectual and ethical merits, in my youth, *when* - will I attain them? Certainly not in old age, when one can hardly change his entrenched habits, as it is written (*Prov. 22:6*): "Train a youth in the way he should go, so that he will not depart from it even when he grows older."

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לזכר נשמת
רבקה בת ישראל יעקב, ע"ה

**In Loving Memory of
RUTH GLASER, A"H**

— Elliot and Yitty Glaser,
Avigdor, Sruli, Shmuli and Atara



YOM YERUSHALAYIM
SUN./MAY 28/28 IYAR
יום א' לפְּרֻשֶׁת בַּמִּדְבָּר, כ"ח אֵייר

Additional Prayers: Maariv – Count 44th day of the Omer

MISHNAH TEXT AND TRANSLATION

Avot 1:15

אבות א:טו

שַׁמַּי אָמַר: עֲשֵׂה תוֹרָתְךָ קִבֵּעַ, אָמַר מְעַט וְעֲשֵׂה הַרְבֵּה, וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם בְּסָבֵר פָּנִים יְפוּת.

Shammai said: Make your study of Torah a fixed habit; say little and do much; and receive every person with a cheerful countenance.

MISHNAH COMMENTARY

Shammai's temperament differed from that of his colleague, Hillel. Unlike Hillel, Shammai was impatient towards non-Jews who had come to him for conversion (see Shab. 30-31), as our Sages said: "Let a person be forbearing like Hillel, and not quick-tempered like Shammai." However, Shammai's stringency did not come from lack of human kindness, but from a zealous regard for the honor of the Torah. Although Shammai displayed his impatience towards those who slighted the Torah, he was kind and benevolent to all others, as evidenced by his statements in this Mishnah.

אומר שַׁמַּי אומר Shammai said: Make your study of the Torah - your primary occupation, i.e., a **fixed habit** - and regard all other activities as of secondary importance (*Rambam*), as our Sages said (*Yoma 19b*): "'And you shall speak of them (the words of the Torah)' (*Deut. 6:7*) – i.e., study them regularly, and not just casually." *Avot de Rabbi Natan* (13.2) comments: "What does it mean to *make your study of Torah a fixed habit*? It teaches us that when a person hears a scholar's comment in the House of Study he should treasure it, put it into practice, and pass it on to others so that they may do likewise, as it is written (*Deut. 5:1*): 'that you may learn them and observe to practice them.' And thus it is said of Ezra (7:10): 'because he set his heart to seek the Torah of the Lord and to do it, and to teach in Israel statutes and judgments.'" Others interpret the comment of *Avot de Rabbi Natan* as fol-

lows: *Make your study of the Torah a fixed habit* - you should not apply it strictly to yourself and more leniently to others, or vice-versa, but let the principles of the Torah apply equally to all, as it is said of Ezra that even as he *set his heart to do it* - i.e., follow the Torah himself, so did *he teach in Israel statutes and judgements* (*Binyan Yehoshua* quoting *Rashbatz, Bartenura*).

מעט אמר מעט Say little and do much - like Abraham who at first said to the angels (*Gen. 18:5*): "And I will fetch a morsel of bread," and then "took butter and milk and the calf which he had dressed, and set before them" (*ibid. 18:7*). From this we learn that the righteous say little and do much, whereas the wicked promise much and do not carry out even the minimum, like Efron the Hitite, who at first said to Abraham (*Gen. 23:15*): "a piece of land worth four hundred *shekel* of silver, what is that between me and you," and then proceeded to take from Abraham (*ibid. 23:16*) "four hundred *shekel* of silver current with the merchant," i.e. the choicest coinage (*B.M. 87a*).

מקבל והוי מקבל And receive every person with a cheerful countenance - when you entertain guests at your home, do not serve them with a sour face, with your eyes fixed on the ground (*Bartenura*), because when you act with a sullen face, even if you bestow upon a guest all the worldly goods, the Torah accounts it as though you have given him nothing; whereas he who receives his friends with a cheerful countenance, even if he serves them nothing at all, the Torah accounts it as though he has showered upon them the finest gifts in the world (*Avot de Rabbi Natan*). In our Mishnah Shammai admonishes the three types of people addressed by the prophet Jeremiah: The Wise, the Powerful and the Rich. To the Wise, Shammai says: *Make the study of the Torah a fixed habit*; to the Rich, Shammai advises: *Say little and do much*; and to the Powerful, Shammai counsels: *Receive every person with a cheerful countenance*, to restrain and conquer his

evil inclination as the Mishnah said: "Who is mighty? He who conquers his (evil) inclination" (*Bartenura*). Others associate Shammai's statements with those of Simon the Just who declared: "The world is founded on three things: Torah, Service and Deeds of Loving-Kindness." Regarding Torah, Shammai says: *Make the study of Torah a fixed habit*; regarding Service, Shammai advises to *Say little and do much*; and to the person engaged in deeds of Loving-Kindness, Shammai counsels to *Receive every person with a cheerful countenance*. (*Tiferet Yisrael*).

With a new song the redeemed lauded
Your name at the shore of the sea. In
unison they praised and acknowledged
Your sovereignty saying, "G-d shall reign
forever."
(daily morning service)

The concept of "a new song" is found elsewhere in the liturgy. "Sing to G-d a new song, His praise is among the pious" (Psalms 149:1), and "Sing to G-d a new song for He has done wondrous deeds" (Psalms 98:1). What is the significance of "a new song"?

The Talmud says, "when one makes his prayer a routine task, that prayer is not a supplication." To pray only out of rote, without sincere feeling and devotion to G-d, is to miss the entire essence of prayer (Berachos 28b).

If we pray out of routine, then today's prayer is not at all new. It is yesterday's, last week's, last month's, or last year's. If we pray with true devotion and awareness of the majesty of G-d and our utter dependence upon Him, then our prayer can be new.

Adequate preparation before prayer will increase our insights into the greatness of G-d and our gratitude to Him. Each day's prayer should therefore be fresh and stimulating.

EREV ROSH CHODESH
MON./MAY 29/29 IYAR
יום ב' לפְּרֻשֶׁת בַּמִּדְבָּר, כ"ט אִייר

Additional Prayers: Mincha – Tachanun is not recited;
Maariv – Yaaleh V'yovo, Count 45th day of the Omer;
evening Bircas Hamazon – Yaaleh V'yovo

Torah Reading: Shacharis – Beginning of Parshas
Bamidbar

MISHNAH TEXT AND TRANSLATION

Avot 1:16

אבות א:טז

רַבֵּן גַּמְלִיאֵל אוֹמֵר: עֲשֵׂה לְךָ רֵב, וְהִסְתַּלַּק מִן הַסֶּפֶק, וְאַל
תִּרְבֶּה לַעֲשׂוֹת אוֹמְדוֹת.

Rabban Gamliel said: Provide yourself a teacher, and
remove yourself from doubt, and do not make a habit
of giving tithes by guesswork.

MISHNAH COMMENTARY

The Sage quoted in this Mishnah is Rabban Gamliel the Elder, the son of Shimon and grandson of Hillel. He was Nasi of the Sanhedrin in the last decade before the destruction of the Second Temple. He is the first to bear the title Rabban (our teacher), a title reserved for the N'si'im - Presidents from the House of Hillel. The Gemara (Shab. 15a) states: "Hillel and his son Shimon, Gamliel and his son Shimon held the office of Nasi for one hundred years while the Temple was still in existence." Our commentators explain that henceforth the term kibbel – received (regarding the transmission of the tradition from one generation to another) was no longer used because the disputes among the scholars increased following the days of Bet Shammai and Bet Hillel, to the extent that the Torah appeared as though divided into two different teachings; thus the term Kabbalah could not be applied to the pronouncements of individual scholars whose teachings were not as definitive, precise and traditionally verified as in earlier generations (see Tosefot Yom Tov).

רַבֵּן גַּמְלִיאֵל **Rabban Gamliel said: Provide yourself a teacher** - this does not refer to study, but to the formulation of *Halakhah*, where matters not explicitly stated in the law must be deduced through reasoning, and applied to law. It is then best to provide yourself with a teacher, whose guidance you may rely on, **and remove yourself from doubt** - and do not render a decision based solely on your reasoning, for if you

forbid that which is permitted you will cause material loss to a fellow-Jew, and if you permit that which is forbidden you will give rise to sin. The Gemara (*Sanh.* 7b) relates that when a case came before Rav Huna, he would summon ten Sages from the academy, saying: "Let my portion be only a small section of the beam," i.e., should we inadvertently pervert justice, the responsibility would be shared by all.

ואל תרבה **And do not make a habit of giving tithes by guesswork** - to separate tithe from produce (*Ma'aser*) by estimate and approximation. Here, too, the reason is to avoid uncertainty when the Torah has specified that the *Ma'aser* - tithe, be one-tenth of the bulk. For, if you will give less than one-tenth, the tithe itself could be eaten by the Levite, but the bulk of the produce will remain unfit to be eaten, having been improperly tithed; and if you over-estimate, and tithe more than necessary, the bulk of the produce will be fit for use, but the tithe will be unfit for the Levite, for it is now mixed with untithed produce (*Er.* 50a). However, *Terumah* - the priestly dues, may be separated by approximation, because the Torah did not specify an exact measure, and "One grain of wheat (given to the *Kohen*) exempts the entire granary (from further obligation of *Terumah*)" (*Shab.* 17b). The Sages, however, did specify the following ratio for *Terumah*: The generous man gives one-fortieth; the stingy, one sixtieth; and the medium, one fiftieth. Others hold that our Mishnah does not refer to *Ma'aser*, which was never separated by estimate, but regularly by size, weight or number. Rather, the Mishnah refers to *Terumah* and to a voluntary *Ma'aser* which charitable people donate from their belongings, and Rabban Gamliel advises them not to give *Terumah* or charity by guesswork as a precaution against avarice (*Hameiri*). Alternatively, Rabban Gamliel's warning against tithing by guesswork is a metaphorical reference to the theme of Halakhic decisions, discussed in the first part of the Mishnah, admonishing the scholar not to base his

decisions on conjectures and mere plausibility when ruling on ritual obligations and restrictions; rather, he should thoroughly consult the relevant Halakhic sources to gain the necessary insight, or enlist the assistance of other scholars (*Rashi, Rabbenu Yonah, Hameiri*).

Seek your glory in His holy name. Those that seek G-d, their hearts shall rejoice. Seek G-d and His strength, seek His countenance continually. (I Chronicles 16:10-11)

It is important to note that the prayer does not say that those who *find* G-d should rejoice, but rather those who *seek* G-d. Indeed, the second verse underscores this, "Seek His countenance *continually*."

Often we become frustrated with our lack of understanding of G-d. We try our utmost to know Him, and pray for Him to bring us closer to Him. The wise Solomon stated it well. "I thought I would be wiser (in the knowledge of G-d), but it is beyond me. It is as distant as it ever was" (*Ecclesiastes 7:23-24*). All of his efforts seemed not to have advanced him in the knowledge of G-d.

The reason for the illusion that one has not made any progress is that G-d is infinite, and it makes little difference if one advances a millimeter toward infinity or a thousand kilometers. The end is never in sight.

However, this very realization, the recognition of the infinity of G-d, is an important achievement. If a person's search has led him to the correct conclusion that there is no end because G-d is infinite, then the search has certainly been most productive, and he has ample reason to rejoice in his discovery of the truth.

ROSH CHODESH
TUES./MAY 30/1 SIVAN
יום ג' לפְּרֶשֶׁת בַּמִּדְבָּר, א' סִינּוֹן

Additional Prayers: Shacharis – Yaaleh V'yovo, Half Hallel; Mussaf – Rosh Chodesh Mussaf, Borchy Nafshi, Lamnatzeach is not recited; Mincha – Yaaleh V'yovo; Maariv – Count 46th day of the Omer; morning and afternoon Bircas Hamazon – Yaaleh V'yovo

Torah Reading: Shacharis – Numbers 28:1-15

Halachah: We do not recite Tachanun from Rosh Chodesh Sivan until after Isru Chag (There are some who do not say Tachanun until after the 12th day of Sivan)

MISHNAH TEXT AND TRANSLATION

Avot 1:17

אבות א:יז

שְׁמַעוֹן בְּנוֹ אוֹמֵר: כָּל יְמֵי גְדֻלְתִּי בֵּין הַחֲכָמִים, וְלֹא מְצֵאתִי לְגוֹף טוֹב אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדַרְשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֵׂה. וְכָל הַמְרַבֵּה דְבָרִים מְבִיא חֵטָא.

Shimon his son said: All my life I have grown up among the Sages, and I have found nothing better for a person but silence. And the expounding (of the Law) is not the most important thing, but the practice (of it); and whoever speaks excessively causes sin.

MISHNAH COMMENTARY

"Shimon his son" is Rabban Shimon, son of Gamliel the Elder, who headed the Sanhedrin at the time of the destruction of the Second Temple, "but the statement of this Mishnah may have been made before he gained the title Rabban" (Tosefot Yom Tov); hence the absence of his title in this Mishnah. Shimon belonged to the moderate party which sought peace (with the Romans), and some believe that he was killed by the zealots, and not by the Roman authorities. Very little of his teachings were recorded in his name because, as head of the Sanhedrin

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TUES./MAY 30/א' סיון

and as a leading member of the House of Hillel, his sayings were generally attributed to Bet Hillel (see Encyclopedia Lehakhmei Hatalmud). In his statements in this Mishnah, Rabban Shimon emphasizes the value of silence and the merit of positive practice.

בנו שמעון **Shimon his son** - the son of Gamliel the Elder, **said: All my life I have grown up among the Sages** - observing their conduct and their attitudes, **and I have found nothing better for a person but silence** - another version reads *tov mishtikah* - better than silence, as they said (*Pes.* 99b): "Silence befits the wise, and all the more so the foolish," and it is said (*Prov.* 17:28): "Even a fool, when silent, is considered wise." On the other hand, he who talks excessively, and forever jumps to proffer answers, though he might be wise, is taken for a fool (*Rashi*), as it is written (*Prov.* 21:23): "He who guards his mouth and his tongue, guards his soul from sorrows." Even when insulted and humiliated, the wise accept the insult and do not reply, as a wise man instructed his son: "The only way to fight a scoundrel is by silence, for that will subdue him and repel the edge of his sword" (*Magen Avot*). In the Gemara (*Kid.* 71b) we read: "In Babylonia, silence is a mark of good lineage," and if you see a taciturn Babylonian you may assume that he is of good stock.

ולא המדרש **And the expounding (of the Law) is not the most important thing, but the practice (of it)** - even in Torah study the main reward is reserved for the deed; and whoever does not practice what he preaches would have done better if he kept silent and refrained from lecturing (*Bartenura*). The Gemara (*Ber.* 17a) states: "The goal of wisdom is repentance and good deeds; thus, a man should not study Torah and Mishnah and then proceed to abuse his father, mother or teacher, or any one superior in wisdom or age, as it is written (*Ps.* 111:10): 'The fear of the Lord is the beginning of wisdom, a good understanding have they who perform (the Divine Commandments)'. It does not say 'they who study' (the commandments),

but 'they who perform.'" Furthermore: "Whoever says 'I value Torah learning alone' (without practice), does not value Torah learning either (*Yev.* 109b). Indeed, "pleasant are the teachings which come from those who practice them" (*Tosefta, Yev.* 8). According to our Sages, the verse (*Eccl.* 9:16): "But the poor man's wisdom is despised, and his words are not heard," refers to one who renders the words of the Torah 'poor' by teaching others what he himself does not fulfill, and for this reason his words are not heeded.

וכל המרבה **And whoever speaks excessively causes sin** - as it is written: "In a multitude of words sin is not absent," and our teachers of ethics said: "Lock up your tongue as you would lock up your treasures," for by "restricting his speech a man minimizes his mistakes" (*Hameiri*). The *Midrash Sh'muel* explains our Mishnah as follows: "I found nothing better *lagooft* (lit. for one's body) than silence, it means that silence is good for a man's physical well-being, but not necessarily for his spiritual requirements, e.g. Torah study and prayer. However, even in the spiritual realm, when called upon to exhort the people, *the most important thing is not exposition* - delivering a lengthy sermon, but measures that lead to the practical improvement of listeners. *And whoever speaks excessively* - without inducing practical improvements, *causes sin* - by turning unwitting sinners into wilful transgressors, and stimulating denunciations against the Jewish people.

WED./MAY 31/2 SIVAN
יום ד' לַפָּרָשַׁת בְּמִדְבָּר, ב' סִיּוֹן

Additional Prayers: Maariv – Count 47th day of the Omer

Halachah: We do not recite Tachanun until after Isru Chag

MISHNAH TEXT AND TRANSLATION

Avot 1:18

אבות א:יח

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד: עַל הַדִּין וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמַר (זכריה ח, טז): "אֱמֶת וּמִשְׁפָּט שְׁלוֹם שִׁפְטוּ בְּשַׁעְרֵיכֶם."

Rabban Shimon ben Gamliel said: On three things the world stands: On Judgement, and on Truth, and on Peace, as it is said (*Zech. 8:16*): "Execute the judgement of truth and peace in your gates."

MISHNAH COMMENTARY

Rabban Shimon of this Mishnah is the grandson of Rabbi Shimon mentioned in the previous Mishnah, the son of Rabban Gamliel II (of Yavneh), and the father of Rabbi Yehudah HaNasi. He headed the Sanhedrin after the Bar Kokhba revolt. During the uprising and the subsequent Roman persecution, he went into hiding, apparently in Babylon. When the storm was over, he returned to Judea, and was elected to take the place of his forebears as Nasi. He established his residence at Usha in Galilee. Like his father, Rabban Gamliel II, he zealously guarded the honor of the office of the Nasi, and worked untiringly to strengthen it with a view to uniting under its canopy the widely scattered remnants of the Jewish people. An echo of the dreadful persecution that followed the Revolt is found in Rabbi Shimon's remark concerning Megilat Ta'anit (Scroll of the Fast Days) in which are recorded the troubled events which beset our ancestors, (Shab. 13b): "We also cherish (the memories of)

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— Saul Bernstein



the sorrows, but what shall we do? If we tried to record them, we would never catch up" (as they persist without respite – Rashi). He also said (Tosefta, Sotah 15:10): "Following the destruction of the Temple, we should by right neither eat meat nor drink wine; but we impose upon the people only such decrees as they are able to bear." His numerous pronouncements of Halakhah were supplemented by pithy observations, such as (T.J., Shek. 2:5) "We do not build monuments for the righteous; their very words constitute their memorials." Also (Sifrei, Deut. 76): "Every mitzvah for which our fathers gave up their lives in times of persecution, is upheld in public; but any mitzvah for which they did not give up their lives in times of persecution, its practice remains unstable."

רבן שמעון Rabban Shimon ben Gamliel said: On three things the world stands (omed) - an alternative reading is 'the world endures (*kayam*),' stating that human civilization endures because of these three things (*Bartenura*). *Hameiri* comments that the three things mentioned by Simon the Just (in the Second Mishnah, above) – Torah, Worship and Deeds of Loving-Kindness – are the very pillars of existence without which the world would perish; hence the expression '*omed*' - "the world *stands*." Rabban Shimon ben Gamliel, on the other hand, speaks of the socio-political framework of the world; hence the term '*kayam*' - "the world *endures*," for without it the society would be filled with violence, and human civilization would disintegrate.

על הדין On Judgement - that we acquit the just and convict the guilty, and save the oppressed from the hands of the oppressors. Thus we read (*Shab. 10a, Sanh. 7a*): "A judge who delivers judgement in perfect truth becomes a partner of God in the act of creation and causes the *Shekhinah* (Divine Presence) to dwell in the midst of Israel." Moreover (*Suk. 49b*): "He who performs acts of charity and justice is regarded as though he had filled the whole world with loving-kindness."

ועל האמת And on Truth - men should not deceive one another, as we learn (*Mekhilta, Beshalah*): "'If you will diligently listen to the Lord your God, and do that which is right in His eyes' (*Ex. 15:26*) – this verse

refers to business transactions, and teaches us that when a man deals in good faith, people are pleased with him, and he is regarded by the Torah as if he had fulfilled all its precepts."

ועל השלום **And on Peace** - among nations and individuals (*Bartenura*), as it is said (*Lev. 26:6*): "'And I will give peace in the land' – lest you say, 'Though we have food and drink, it is of no avail when there is no peace,' therefore the Torah promises you 'And I will give peace in the land,' teaching us that peace outweighs all other blessings" (*Sifra, Behukotai*). Moreover, "Great is peace, for even when Israel worships idols, if there is peace among them, strict justice is not invoked against them, as it is written (*Hos. 4:17*): 'Ephraim is joined to idols; let him alone' (here *havur* 'joined,' also denotes 'fellowship,' and the prophet says that even when Israel indulges in idol worship it is spared punishment while united – tr.). But when they are divided and there is no peace among them, though they observe the Torah, strict justice is brought to bear upon them, as it is written (*ibid. 10.2*): 'Their heart is divided; now shall they bear their guilt.' This affirms the excellence of peace, and the vileness of division" (*Sifrei, Naso*).

שנאמר **As it is said: Execute the judgement of truth and peace in your gates** - the Talmud Yerushalmi says (*Ta'an. 9:2*): "These three are one, for when justice is enforced, truth and peace prevail; and all three are found in one verse: 'Execute the judgement of truth and peace in your gates.'" Some commentators read this verse: "If you establish justice and peace you will deserve to dwell within your gates," as the Torah promised (*Deut. 16:20*): "Justice, justice shall you pursue, so that you may live and inherit the land." Rashi adds that the appointment of righteous judges gives life to Israel and enables them to possess the land (*Mikhtav Eliyahu*).

	Earliest Time Tallis & T'fillin	Sunrise	Latest Time Shema (M.A.)	Latest Time Shema (Grah)	Latest Time Shachris (Grah)	Earliest Time Mincha (Grah)	Plag Hamin- cha (Grah)	Sunset
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Atlanta, Georgia

May 1	5:49	6:49	9:36	10:12	11:20	2:08	6:56	8:21
May 8	5:43	6:43	9:33	10:09	11:17	2:09	7:00	8:26
May 15	5:37	6:37	9:30	10:06	11:15	2:08	7:04	8:31
May 22	5:32	6:32	9:27	10:03	11:13	2:09	7:08	8:36
May 29	5:29	6:29	9:26	10:02	11:13	2:10	7:12	8:41

Brookline, Massachusetts

May 1	4:40	5:40	8:35	9:11	10:21	1:17	6:15	7:43
May 8	4:31	5:31	8:30	9:06	10:18	1:16	6:21	7:51
May 15	4:23	5:23	8:26	9:02	10:15	1:17	6:28	7:59
May 22	4:17	5:17	8:23	8:59	10:13	1:19	6:33	8:06
May 29	4:12	5:12	8:21	8:57	10:12	1:19	6:38	8:12

Chicago, Illinois

May 1	4:47	5:47	8:42	9:18	10:28	1:23	6:21	7:49
May 8	4:38	5:38	8:37	9:13	10:24	1:22	6:27	7:56
May 15	4:31	5:31	8:33	9:09	10:22	1:24	6:33	8:04
May 22	4:24	5:24	8:30	9:06	10:19	1:23	6:38	8:10
May 29	4:20	5:20	8:28	9:04	10:19	1:26	6:44	8:17

Cleveland Heights, Ohio

May 1	5:24	6:24	9:18	9:54	11:04	1:59	6:56	8:24
May 8	5:16	6:16	9:14	9:50	11:01	1:59	7:03	8:32
May 15	5:08	6:08	9:10	9:46	10:58	2:00	7:08	8:39
May 22	5:02	6:02	9:07	9:43	10:56	2:00	7:13	8:45
May 29	4:57	5:57	9:05	9:41	10:55	2:02	7:19	8:52

Denver, Colorado

May 1	5:01	6:01	8:53	9:29	10:39	1:32	6:27	7:54
May 8	4:53	5:53	8:49	9:25	10:36	1:32	6:33	8:01
May 15	4:46	5:46	8:46	9:22	10:33	1:32	6:38	8:08
May 22	4:40	5:40	8:43	9:19	10:31	1:33	6:43	8:14
May 29	4:36	5:36	8:41	9:17	10:31	1:34	6:48	8:20

Hartford, Connecticut

May 1	4:48	5:48	8:42	9:18	10:28	1:24	6:21	7:49
May 8	4:39	5:39	8:37	9:13	10:25	1:23	6:27	7:56
May 15	4:31	5:31	8:33	9:09	10:22	1:23	6:32	8:03
May 22	4:25	5:25	8:30	9:06	10:20	1:24	6:38	8:10
May 29	4:20	5:20	8:28	9:04	10:19	1:25	6:43	8:16

Houston, Texas

May 1	5:39	6:39	9:23	9:59	11:05	1:52	6:35	7:58
May 8	5:34	6:34	9:20	9:56	11:04	1:52	6:39	8:03
May 15	5:29	6:29	9:18	9:54	11:02	1:52	6:42	8:07
May 22	5:25	6:25	9:16	9:52	11:01	1:53	6:46	8:12
May 29	5:22	6:22	9:15	9:51	11:00	1:53	6:49	8:16

	Earliest Time Tallis & T'fillin	Sunrise	Latest Time Shema (M.A.)	Latest Time Shema (Grah)	Latest Time Shachris (Grah)	Earliest Time Mincha (Grah)	Plag Hamin- cha (Grah)	Sunset
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Los Angeles, California

May 1	5:04	6:04	8:51	9:27	10:35	1:24	6:12	7:37
May 8	4:57	5:57	8:47	9:23	10:32	1:24	6:16	7:42
May 15	4:52	5:52	8:45	9:21	10:30	1:24	6:20	7:47
May 22	4:47	5:47	8:43	9:19	10:29	1:25	6:25	7:53
May 29	4:44	5:44	8:41	9:17	10:28	1:26	6:28	7:57

Memphis, Tennessee

May 1	5:10	6:10	8:58	9:34	10:42	1:32	6:21	7:46
May 8	5:03	6:03	8:54	9:30	10:39	1:31	6:25	7:51
May 15	4:57	5:57	8:51	9:27	10:37	1:32	6:29	7:57
May 22	4:52	5:52	8:49	9:25	10:35	1:32	6:33	8:02
May 29	4:48	5:48	8:47	9:23	10:34	1:33	6:38	8:07

Miami Beach, Florida

May 1	5:44	6:44	9:25	10:01	11:07	1:50	6:30	7:52
May 8	5:39	6:39	9:22	9:58	11:05	1:51	6:33	7:56
May 15	5:35	6:35	9:20	9:56	11:03	1:50	6:35	7:59
May 22	5:32	6:32	9:19	9:55	11:02	1:51	6:39	8:03
May 29	5:30	6:30	9:18	9:54	11:02	1:52	6:41	8:06

Montreal, Canada

May 1	4:43	5:43	8:42	9:18	10:29	1:27	6:32	8:01
May 8	4:33	5:33	8:36	9:12	10:25	1:27	6:38	8:09
May 15	4:24	5:24	8:32	9:08	10:22	1:28	6:45	8:18
May 22	4:17	5:17	8:28	9:04	10:20	1:29	6:51	8:26
May 29	4:11	5:11	8:26	9:02	10:18	1:30	6:57	8:33

New York, New York

May 1	4:55	5:55	8:48	9:24	10:34	1:28	6:25	7:52
May 8	4:47	5:47	8:44	9:20	10:31	1:28	6:30	7:59
May 15	4:39	5:39	8:40	9:16	10:28	1:29	6:36	8:06
May 22	4:33	5:33	8:37	9:13	10:26	1:29	6:41	8:13
May 29	4:29	5:29	8:35	9:11	10:25	1:31	6:45	8:18

Oak Park, Michigan

May 1	5:28	6:28	9:23	9:59	11:09	2:05	7:03	8:31
May 8	5:19	6:19	9:18	9:54	11:06	2:04	7:09	8:39
May 15	5:11	6:11	9:14	9:50	11:03	2:05	7:15	8:46
May 22	5:05	6:05	9:11	9:47	11:01	2:06	7:20	8:53
May 29	5:00	6:00	9:09	9:45	11:00	2:07	7:26	9:00

Philadelphia, Pennsylvania

May 1	5:01	6:01	8:54	9:30	10:39	1:32	6:28	7:55
May 8	4:53	5:53	8:49	9:25	10:36	1:33	6:34	8:02
May 15	4:46	5:46	8:46	9:22	10:33	1:32	6:38	8:08
May 22	4:40	5:40	8:43	9:19	10:32	1:34	6:44	8:15
May 29	4:35	5:35	8:41	9:17	10:30	1:34	6:49	8:21

	Earliest Time Tallis & T'fillin	Sunrise	Latest Time Shema (M.A.)	Latest Time Shema (Grah)	Latest Time Shachris (Grah)	Earliest Time Mincha (Grah)	Plag Hamin- cha (Grah)	Sunset
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Pittsburgh, Pennsylvania

May 1	5:20	6:20	9:13	9:49	10:58	1:52	6:48	8:15
May 8	5:11	6:11	9:08	9:44	10:55	1:52	6:53	8:22
May 15	5:04	6:04	9:04	9:40	10:52	1:53	6:59	8:29
May 22	4:58	5:58	9:02	9:38	10:51	1:53	7:05	8:36
May 29	4:54	5:54	9:00	9:36	10:50	1:55	7:09	8:42

San Francisco, California

May 1	5:14	6:14	9:05	9:41	10:49	1:41	6:34	8:00
May 8	5:07	6:07	9:01	9:37	10:47	1:41	6:39	8:06
May 15	5:00	6:00	8:57	9:33	10:44	1:41	6:43	8:12
May 22	4:55	5:55	8:55	9:31	10:43	1:42	6:48	8:18
May 29	4:51	5:51	8:53	9:29	10:42	1:44	6:53	8:24

Seattle, Washington

May 1	4:53	5:53	8:54	9:30	10:42	1:43	6:51	8:21
May 8	4:42	5:42	8:48	9:24	10:38	1:44	6:58	8:31
May 15	4:32	5:32	8:43	9:19	10:35	1:43	7:05	8:40
May 22	4:24	5:24	8:39	9:15	10:32	1:44	7:12	8:48
May 29	4:18	5:18	8:37	9:13	10:31	1:46	7:18	8:56

Silver Spring, Maryland

May 1	5:11	6:11	9:02	9:38	10:47	1:40	6:34	8:00
May 8	5:03	6:03	8:58	9:34	10:44	1:40	6:39	8:07
May 15	4:56	5:56	8:54	9:30	10:42	1:40	6:44	8:13
May 22	4:50	5:50	8:52	9:28	10:40	1:41	6:49	8:20
May 29	4:46	5:46	8:50	9:26	10:39	1:42	6:53	8:25

St. Louis, Missouri

May 1	5:04	6:04	8:55	9:31	10:40	1:32	6:26	7:52
May 8	4:56	5:56	8:51	9:27	10:37	1:33	6:31	7:59
May 15	4:49	5:49	8:47	9:23	10:34	1:32	6:36	8:05
May 22	4:44	5:44	8:45	9:21	10:33	1:34	6:42	8:12
May 29	4:40	5:40	8:43	9:19	10:32	1:35	6:46	8:17

Toronto, Canada

May 1	5:11	6:11	9:07	9:43	10:54	1:51	6:52	8:20
May 8	5:01	6:01	9:02	9:38	10:50	1:51	6:58	8:28
May 15	4:53	5:53	8:58	9:34	10:47	1:50	7:03	8:35
May 22	4:46	5:46	8:54	9:30	10:45	1:52	7:10	8:43
May 29	4:41	5:41	8:52	9:28	10:44	1:52	7:14	8:49

June 1995

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
				1	2	3
4 Shavuos	5 Shavuos	6	7	8	9	10
11	12	13	14	15	16	17
18 Father's Day	19	20	21	22	23	24
25	26	27	28 Rosh Chodesh	29 Rosh Chodesh	30	



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English name _____

Occasion _____ Text _____

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Iyar-Sivan

May 1995

5755

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	Iyar 1 1 Sanhedrin 21 Rosh Chodesh	Iyar 2 2 Sanhedrin 22	Iyar 3 3 Sanhedrin 23	Iyar 4 4 Sanhedrin 24 Yom Ha'atzmaut	Iyar 5 5 Sanhedrin 25	Iyar 6 6 Sanhedrin 26
Iyar 7 7 Sanhedrin 27	Iyar 8 8 Sanhedrin 28	Iyar 9 9 Sanhedrin 29	Iyar 10 10 Sanhedrin 30	Iyar 11 11 Sanhedrin 31	Iyar 12 12 Sanhedrin 32	Iyar 13 13 Sanhedrin 33

lyar 14 14 Sanhedrin 34 Pesach Sheni Mother's Day	lyar 15 15 Sanhedrin 35	lyar 16 16 Sanhedrin 36	lyar 17 17 Sanhedrin 37 Lag b'Omer	lyar 18 18 Sanhedrin 38	lyar 19 19 Sanhedrin 39	lyar 20 20 Sanhedrin 40
lyar 21 21 Sanhedrin 41	lyar 22 22 Sanhedrin 42	lyar 23 23 Sanhedrin 43	lyar 24 24 Sanhedrin 44	lyar 25 25 Sanhedrin 45	lyar 26 26 Sanhedrin 46	lyar 27 27 Sanhedrin 47
lyar 28 28 Sanhedrin 48 Yom Yerushalayim	lyar 29 29 Sanhedrin 49	Sivan 1 30 Sanhedrin 50 Rosh Chodesh	Sivan 2 31 Sanhedrin 51			