

# Luach & Limmud

PERSONAL  
TORAH STUDY

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JUNE 1995

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ג' סיון - ב' תמוז תשנ"ה

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תורה ומצוות

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לעילוי נשמות

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is dedicated in fond memory  
of its founder and first chairman

ז"ל Sander Kolitch

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THURS./JUNE 1/3 SIVAN

יום ה' לפַּרְשַׁת בַּמִּדְבָּר, ג' סִיּוֹן

Additional Prayers: Maariv – Count 48th day of the Omer

Torah Reading: Shacharis – Beginning of Parshas Bamidbar

Halachah: We do not recite Tachanun until after Isru Chag

## MISHNAH TEXT AND TRANSLATION

*Avot 2:1*

אבות ב:א

רבי אומר: איזוהי דרך ישרה שיבר לו האדם? כל שהיא תפארת לעושה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרן של מצוות. והוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. והסתכל בשלשה דברים, ואי אתה בא לידי עברה; דע מה למעלה ממך: עין רואה, ואוזן שומעת, וכל מעשיך בספר נכתבין.

Rabbi said: Which is the right course that a man should choose for himself? That which brings honor to him who adopts it, and brings him honor from men. And be as careful with a light commandment as with a weighty one, for you do not know the reward given for the commandments. Weigh the loss incurred by a commandment against its reward, and the reward gained from a transgression against the loss it entails. Consider three things and you will not stray into sin: Know what is above you – a seeing eye, a listening ear, and all your deeds are written in a book.

## MISHNAH COMMENTARY

*The title Rabbi, when anonymous, refers to Rabbi Yehudah HaNasi – the Prince, the compiler of the Mishnah, and son of Rabban Shimon (see introduction to previous Mishnah). He*

**Today's Torah study is dedicated**

לזכר נשמת

רב דוב בן דוד מאיר, ע"ה

In Loving Memory of

**RABBI BENNETT GOLD, A"H**

— Dr. and Mrs. Jay E. Gold and Family



*was called Rabbi without his personal name rather than Rabban, the honorific title bestowed upon the Nesi'im of the House of Hillel, signifying that he was the Rabbi par excellence of Israel. Because of his outstanding scholarship and piety, he was also known as Rabbenu Hakadosh - our Holy Teacher. In the introduction to his commentary on the Mishnah, Maimonides wrote: "He (Rabbi) was unique in his generation and pre-eminent in his era, a man of all excellent qualities and virtues privileged to be called by his contemporaries Rabbenu Hakadosh. He reached the pinnacle of wisdom and nobility of character, as said in the Gemara (Git. 59a): 'From the days of Moses to Rabbi we had not seen Torah and greatness combined in one person' ... He was a man of unsurpassed saintliness and humility, elegant in speech and unrivalled in the command of the Holy Tongue (Hebrew)." Upon the death of his father, Rabbi assumed the post of Nasi and discharged it with great authority. He gathered round him most of the illustrious scholars of his generation, and dedicated himself to the monumental task of composing and editing the Mishnah. He resided in Beit She'arim, in the south western part of the Lower Galilee, where he founded his great academy. Consequently, the Sanhedrin, which formerly sat in Usha and later in Shefar'am, also moved to Beit She'arim. During the last seventeen years of his life, when his health was failing, he moved to Tzipori (Sephoris) with its healthy and refreshing climate (Ket. 103b). In this Mishnah, Rabbi teaches us how to serve God, and how to avoid transgression.*

**רבי אומר** **Rabbi said: Which is the right course that a man should choose for himself** - as a way of life, to guide his conduct? **That which brings honor to him who adopts it** - the way which affords personal satisfaction to him who walks in it, **and brings him honor from men** - society likewise praising him for choosing this way. Maimonides believes that *Rabbi* here refers to the principle of moderation (middle of the road). Thus, generosity lies half way between squandering and stinginess. Whereas the stingy man who accumulates wealth, might benefit himself, he will not earn any praise from others; while the squanderer might be complimented by his beneficiaries but will not benefit his own person as he may well end up in poverty and in need of others. The same principle applies to other traits of character and behavior. Another version reads instead of *osah*, "who adopts it," *oseha*, i.e., bringing honor to "Him who made it,"

THURS./JUNE 1/ג' סיון

referring to the Creator, as in (*Ps. 149:2*): "Let Israel rejoice in *osav* Him that made him." Accordingly, human behavior should aim at satisfying both, God and man (*Hameiri*).

**והוי זהיר** **And be as careful with a light commandment as with a weighty one** - though a *mitzvah* appears trivial in your estimation, treat it nonetheless as weighty, **for you do not know the reward given for the commandments** - thus the reward for the performance of an apparently minor precept may exceed that of a *mitzvah* which you consider of major importance. In the words of our Sages: "You must heed whatever the Torah commands you, since you do not know for which commandment you will gain life. Indeed, there are *mitzvot* for which the reward is granted in this world, while other *mitzvot* are rewarded in the world-to-come, and for yet others you may have already been rewarded in the past" (*Pesikta*).

**והוי מחשב** **Weigh the loss incurred by a commandment** - in the process of obeying it, **against its reward** - in time to come. Thus, if you lose money by performing a precept, remember the reward awaiting you in the future, **and the reward gained by a transgression against the loss it entails** - whatever profit or pleasure you derived from sin, should be balanced against the punishment awaiting you, as it is written (*Prov. 20:17*): "The bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."

**והסתכל** **Consider three things** - enumerated below, **and you will not stray into sin** - if you direct your mind to the following three aspects you will avoid sin: **Know what is above you** - and be constantly aware that high in heaven there is: 1. **a seeing eye** - from which nothing is hidden, as it is written (*Job 34:21*): "For His eyes are upon the ways of man, and he sees all his steps," and (*Prov. 5:21*): "For the ways of a man are in the sight of the Lord, and He ponders all his goings;" 2. **a listening ear** - which hears all you say, even the murmurs within your heart, as it is written

(Ps. 94:9): "He who planted (created) the ear, shall He not hear?" 3. **and all your deeds are written in a book** - they are fully revealed and known before God as if recorded in a book (*Rambam*). Alternatively, *Know what is above you* - and recognize the existence of a Creator. *A seeing eye and a listening ear* - the symbols of divine providence, that He rewards and punishes each person according to his deeds. *And all your deeds are written in a book* - if you committed a sin, you will not avoid punishment. Just as a debt does not lapse without repayment, so no sin is erased without some chastisement; for the performance of a *mitzvah* does not wash away the sin, but rather, man is punished for the transgression and is rewarded for the *mitzvah* (*Hameiri*).

**A**nd you shall teach them (the words of Torah) to your children, that they speak of them, when you sit in your house, when you walk on the road, when you rise, and when you retire. (the Shema, Deuteronomy 11:19)

We may sometimes have the narrow view that Torah is taught only in lectures and in classrooms. Not so. Torah is a way of living, and everything the Jew does should be within the framework of Torah.

The chief of the Polish gendarmes said to Rabbi of Bobov, "When my workday is done, I take off my cap, and I am free of duty." The Rabbi of Bobov responded, "I never remove my cap (*yarmulke*), and so I am never free of my duty."

A person who truly observes the Torah speaks with the decency that Torah requires, relates with other people with the sensitivity and courtesy that Torah mandates, transacts business according to Torah standards, and is guided in his every move by Torah. He thereby teaches Torah to his children by his every action.

**FRI./JUNE 2/4 SIVAN**  
**יום ו' לַפָּרָשַׁת בַּמִּדְבָּר, ד' סִיּוֹן**

Additional Prayers: Maariv – Count 49th day of the Omer

Halachah: We do not recite Tachanun until after Isru Chag

**LIGHT CANDLES**

Atlanta	8:25	Hartford	8:02	Montreal	8:18	San Fran.	8:08
Brookline	7:57	Houston	8:00	New York	8:04	Seattle	8:42
Chicago	8:02	Los Ang.	7:42	Oak Park	8:45	Silver Spr.	8:10
Cleveland	8:37	Memphis	7:52	Philadel.	8:06	St. Louis	8:02
Denver	8:04	Miami	7:50	Pitts.	8:27	Toronto	8:35

**MISHNAH TEXT AND TRANSLATION**

*Avot* 2:2

אבות ב:ב

רַבֵּן גַּמְלִיאֵל בְּנוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר: יָפָה תִּלְמוּד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ, שִׁיגִיעַת שְׁנֵיהֶם מְשַׁכַּחַת עוֹן. וְכָל תּוֹרָה שֶׁאֵין עִמָּה מְלָאכָה, סוּפָה בְּטֵלָה וְגוֹרֶרֶת עוֹן, וְכָל הָעֵמֶלִים עִם הַצְּבוּר, יִהְיוּ עֵמֶלִים עִמָּהֶם לְשֵׁם שְׁמַיִם, שְׁזִכּוֹת אָבוֹתָם מְסִיעֶתָן וְצִדְקָתָם עוֹמְדֵת לְעַד. וְאַתָּם, מַעֲלָה אֲנִי עֲלֵיכֶם שָׂכָר הַרְבֵּה כְּאֵלוֹ עֲשִׂיתֶם.

Rabban Gamliel, the son of Rabbi Yehudah HaNasi, said: It is good to study Torah and engage in a worldly occupation, for exertion in both causes sin to be forgotten. And all study of Torah which is not combined with work ultimately comes to naught and causes sin. And all those who labor in public affairs, let them labor for the sake of Heaven, for the merit of their fathers aids them and their righteousness endures forever. As for you, I accord to you a great reward, as if you yourselves had carried it out.

**MISHNAH COMMENTARY**

*The Gemara (Ket. 103b) relates that before his death, Rabbi summoned the Sages of Israel. When they entered, Rabbi said to them: "My son Shimon is wise, (but) my son Gamliel is to be Nasi." Then he said to them: "Let my younger son enter." When Rabbi Shimon came in, Rabbi transmitted to him the rules of wisdom. Then he said to them: "Let my older son enter." When Rabban Gamliel came in, Rabbi instructed him in the rules of the presidency, and said to him: "My son, conduct your presidency with authority; impose strict discipline on the disciples." Rabban Gamliel is the last Nasi to be mentioned in the Mishnah among the Tannaim. In this Mishnah, he maps out the wholesome and beneficial way of life through*

FRI./JUNE 2/ד' סיון

*which a man can avoid sin. He also admonishes the holders of public office to labor for the good of society and not for the sake of power and honor.*

**רבן גמליאל** **Rabban Gamliel, the son of Rabbi Yehudah HaNasi, said: It is good to study Torah and engage in a worldly occupation** - to combine Torah with work, **for exertion in both** - the energy spent on both – Torah and work, **causes sin to be forgotten** - distracts his attention from evil designs. *Bartenura* explains "that the Torah saps a man's (mental) strength, while work crushes and breaks the body, thereby eliminating his evil urge." Others comment that "all aspects of sin are thereby removed from man, inasmuch as the Torah teaches him what to avoid, and as regards gaining a livelihood he need not engage in deceit, seeing that he earns his bread by honest labor. *Rashi* comments similarly "By occupying himself with the study of Torah and in gainful employment for his livelihood, he will neither covet nor seize the property of others."

**וכל תורה** **And all study of Torah which is not combined with work** - to sustain the student, **ultimately comes to naught** - for he is destined to abandon his studies, because "where there is no meal there is no Torah" (see below chapt. 3, Mishnah 17), as man cannot exist without nourishment, **and causes sin** - as poverty breeds flattery, deceit, thievery, embezzlement, and other sins.

**וכל העמלים** **And all those who labor in public affairs** - discharging a communal function, **let them labor for the sake of Heaven** - and not for self-glorification, personal benefit, or political power over the public, **for the merit of their fathers** - of the community, **aids them** - those who administer their affairs, to succeed – not by the efforts of the administrators alone, but by the merits of the ancestors of the community, **and their righteousness** - of these same ancestors, **endures forever** - therefore, let not the administrators boast nor be arrogant.

**ואתם** **As for you** - if you labor for the public in sincerity, for the sake of Heaven, God will address you, saying: **I accord to you a great reward as if you yourselves had carried it out** - all with your own strength and labor. Another interpretation: Since people who are engaged in public affairs may occasionally be prevented from the performance of a certain *mitzvah*, Rabban Gamliel reassures them not to be concerned about it because, having fulfilled a public function with sincerity, God will account it to them as though they had fulfilled that *mitzvah* (*Rambam*), as it is said (T.J. *Ber.* 5): "He who caters to the needs of the public is like one who is occupied with the words of the Torah." Alternatively, *and all those who labor in public affairs* - to impose upon the people the fulfillment of communal *mitzvot*, such as charity or the redemption of captives, *let them labor for the sake of Heaven, for the merits of the fathers* - of the community, *aids them* - to collect whatever is imposed upon the community, no matter how much, *and their righteousness* - the charity thus rendered *endures forever* - will stand in the public's credit constantly. *And as for you* - who have induced the people to engage in this *mitzvah*, *I accord to you a great reward, as if you yourselves had carried it out* - with your very own resources (*Bartenura*).

*R' Levi Yitzchak of Berdichev* would say:

A person who allows pride into his heart is guilty of the sin, "You shall not bring an abomination into your home," for there is no greater abomination than pride.

EREV SHAVUOS  
SAT./JUNE 3/5 SIVAN  
שַׁבַּת פְּרָשַׁת בַּמִּדְבָּר, ה' סִיּוֹן

Additional Prayers: Mincha – Tzidkascha Tzedek is not recited, Pirkei Avos 6; Maariv – Yom Tov Maariv with Vatodienu; Kiddush – Yom Tov Kiddush, Shehecheyanu is recited, Havdallah is made within Kiddush; evening Bircas Hamazon – Yaaleh V'yovo

Torah Reading: Shacharis – Parshas Bamidbar; Haftorah - Hosea 2:1-22; Mincha – beginning of Parshas Nasso

Halachah: In the evening (see chart) the Yom Tov candles are lit with the blessings of Yom Tov and Shehecheyanu. Many are accustomed to spend the entire night of Shavous studying Torah

### LIGHT CANDLES

Atlanta 9:29 9:56	Hartford 9:05 9:32	Montreal 9:22 9:49	San Fran. 9:12 9:39
Brookline 9:01 9:28	Houston 9:03 9:30	New York 9:07 9:34	Seattle 9:46 10:13
Chicago 9:05 9:32	Los Ang. 8:45 9:12	Oak Park 9:49 10:16	Silver Spr. 9:14 9:41
Cleveland 9:40 10:07	Memphis 8:55 9:22	Philadel. 9:09 9:36	St. Louis 9:06 9:33
Denver 9:08 9:35	Miami 8:54 9:21	Pitts. 9:30 9:57	Toronto 9:39 10:06

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

### DEVAR TORAH / PARSHAS BAMIDBAR

*"The children of Israel did everything that Hashem had commanded Moses – so they encamped according to their banners..."* Numbers 2:34

The Lutzker Rav, *Rabbi Zalman Sorotzkin, zt"l*, asks:

*Chazal* tell us how anxiously Am Yisrael anticipated the banners, so why is it necessary to note that they followed this command and encamped according to their banners?

He answers:

In the course of seating and marching arrangements, we find, unfortunately, that disagreements and bad feelings often arise when people feel that their assigned places in the synagogue, place of assembly, or marching procession is not in accordance with the honor they feel they deserve. Bad feelings, expressed or unexpressed, can result in such situations.

Here the Torah makes special note that everyone,

SAT./JUNE 3/ה' סיון

the whole nation, accepted his assigned place willingly.

MISHNAH TEXT AND TRANSLATION

Avot 2:3

אבות ב:ג

הוּו זְהִירִין בְּרִשּׁוֹתַי, שְׂאִין מִקְרָבִין לוֹ לְאָדָם אֶלָּא לְצַרְרָה  
עֲצָמָן; נִרְאִין כְּאוֹהֲבִין בְּשַׁעַת הַנְּאֻתָן, וְאִין עוֹמְדִין לוֹ  
לְאָדָם בְּשַׁעַת דְּחִקוֹ.

Be cautious with the authorities, for they do not befriend a man except for their own advantage; they appear as friends when it is to their benefit, but they do not stand by a man in his time of distress.

MISHNAH COMMENTARY

*Our Mishnah continues to quote Rabban Gamliel, the son of Rabbi Yehudah HaNasi. Midrash Sh'muel links Rabban Gamliel's opinions to Shemayah's statement (Chapt. 1:10, above): "Love labor and hate mastery; and do not seek familiarity with the ruling authorities." Concerning the love of work, Rabban Gamliel adds that it must go hand in hand with Torah, as it is good to combine the study of Torah with a worldly occupation. Shemayah's admonition to hate prominence, is qualified by Rabban Gamliel who says that it is not necessary to reject the reins of power as long as they are used for the sake of Heaven and not for one's own benefit. And Shemayah's warning against seeking familiarity with the authorities, is modified by Rabban Gamliel from total withdrawal, an impossible demand from those involved in public affairs who must often be in touch with the authorities, to the need of exercising great caution, as stated in this Mishnah.*

**הוּו זְהִירִין Be cautious with the authorities** - when dealing with the ruling powers, do not reveal to its agents too much of your affairs, and do not rely on their promises, **for they do not befriend a man**

Today's Torah study is dedicated

לזכר נשמת

ברוך יצחק בן אריה לייב, ע"ה

In Memory of

**BERNARD I. MORDKOFF, A"H**



**except for their own advantage** - even when they seem to welcome you, know that they do so only in their own self-interest.

**נראין כאוהבין** **They appear as friends when it is to their benefit** - e.g., when they receive gifts from you, **but they do not stand by a man in his time of distress** - ignoring all the favors they enjoyed in the past, they fail to come to your aid.

**O** *G-d, You have instructed us to repeat the thirteen Divine attributes. . . which You revealed to Moses . . . G-d is merciful, compassionate, slow to anger, abundant in loving-kindness and truth, He preserves kindness for thousands of generations, forgives sins and transgressions, and cleanses us.* (Selichos)

The Talmud says that if we emulate the Divine attributes, and we become merciful, compassionate, slow to anger, etc., then we merit complete forgiveness.

Sins are symptoms of character defects. If we grow spiritually and overcome our character defects, we will remove the cause of sin. This is repentance at its very best.

We must be abundant in truth. Truth must accompany all the other attributes, because if they are insincere, they do not improve our character, and they do not remove sin.

**Today's Torah study is dedicated**

**In Loving Memory of  
Our Unforgettable Father  
DR. WILLIAM WEIL, Z"L**

— *Mr. and Mrs. David S. Weil*

— *Mr. and Mrs. Max Weil*



SHAVUOS – 1st DAY  
SUN./JUNE 4/6 SIVAN  
יום א' לפְּרַשֶׁת נְשֵׂא, ו' סִינַן

Additional Prayers: Shacharis – Yom Tov Shacharis, Akdamos, complete Hallel; Mussaf – Yom Tov Mussaf; Mincha – Yom Tov Mincha; Maariv – Yom Tov Maariv, Yom Tov Kiddush with Shehecheyanu; Morning, afternoon, and evening Bircas Hamazon – Yaaleh V'yovo,

Torah Reading: Shacharis – Exodus 19:1-20:23, Maftir – Numbers 28:26-31, Haftorah – Ezekiel 1:1-28, 3:12

Halachah: The custom is to partake in some dairy foods beside the usual festive meat meals.

In the evening (see chart) the Yom Tov candles are lit with the blessings of Yom Tov and Shehecheyanu

### LIGHT CANDLES

Atlanta 9:30 9:57	Hartford 9:06 9:33	Montreal 9:23 9:50	San Fran. 9:13 9:40
Brookline 9:01 9:28	Houston 9:04 9:31	New York 9:08 9:35	Seattle 9:47 10:14
Chicago 9:06 9:33	Los Ang. 8:46 9:13	Oak Park 9:49 10:16	Silver Spr. 9:14 9:41
Cleveland 9:41 10:08	Memphis 8:56 9:23	Philadel. 9:10 9:37	St. Louis 9:06 9:33
Denver 9:09 9:36	Miami 8:54 9:21	Pitts. 9:31 9:58	Toronto 9:39 10:06

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

### DEVAR TORAH / SHAVUOS/ATZERES

Both in the Mishnah and Talmud, the holiday of *Shavuos* is referred to as *Atzeres*. *Atzeres* means gathering as an assembly, as well as prohibition and abstention from work (*atzira mimlachah*).

*Rabbi Levi Yitzchak of Berdichev* in *Kedushas Levi* explains:

Every holiday, in addition to the prohibition of work, also has an added *mitzvah*. Pesach – *matzoh*, Rosh Hashanah – *shofar*, Yom Kippur – fasting, Succot – the *succah*. Only Shavuot has no *mitzvah* other than *atzira mimlachah*, prohibition of work. It is for this reason that *Chazal* refer to Shavuot as *Atzeres*.

### MISHNAH TEXT AND TRANSLATION

*Avot* 2:4

אבות ב:ד

הוא הָיָה אוֹמֵר: עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנִי, כְּדִי שִׁיעֲשֶׂה רְצוֹנִי כְּרְצוֹנוֹ. בִּטֵּל רְצוֹנִי מִפְּנֵי רְצוֹנוֹ, כְּדִי שִׁיבִטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנִי. הַלֵּל אוֹמֵר: אֵל תִּפְרָשׁ מִן הַצְּבוּר; וְאֵל תִּתְּמֵן בְּעֶצְמְךָ עַד יוֹם מוֹתֶךָ; וְאֵל תִּדְּיִן אֶת חֲבֵרְךָ עַד

SUN./JUNE 4/סיון/4

שְׁתַּגִּיעַ לְמִקוּמוֹ; וְאֵל תֹּאמַר דְּבַר שְׂאֵי אֶפְשֶׁר לְשִׁמוּעַ,  
שְׁסוּפוּ לְהִשְׁמַע; וְאֵל תֹּאמַר: לְכַשְׁאֶפְנָה אֶשְׁנֶה, שְׁמָא לֹא  
תִּפְנֶה.

He used to say: Do His will as if it were your will, so that He may do your will as if it were His will. Cancel your will before His will, so that He may cancel the will of others before your will. Hillel said: Do not withdraw from the community. And do not trust in yourself until the day of your death. And do not judge your fellow until you have put yourself in his place. Do not say anything which cannot be understood (on the assumption) that eventually it will be understood. And do not say 'When I have time I shall study,' perchance you will never have time.

#### MISHNAH COMMENTARY

*The Mishnah opens with further statements by Rabban Gamliel, and then returns to offer additional teachings of Hillel the Elder (until Mishnah 7) to link up Rabban Yohanan ben Zakkai (Mishnah 8) with Hillel, from whom he received Torah (Tosefot Yom Tov).*

**He** - Rabban Gamliel, the son of Rabbi Yehudah HaNasi, **used to say: do His will** - the will of the Almighty, by studying Torah and fulfilling His commandments, **as if it were your will** - as devotedly and eagerly, as if prompted by your own heart, **so that He may do your will** - to fulfill the wishes of your own heart, **as if it were His will** - in keeping with His constant desire to benefit His creatures.

Alternatively, **יעשה רצונך כרצונו** is interpreted as: *so that He may render your will as if it were His will* - and thus enable you to attain harmony between the Divine will and yours (*Hameiri*). *Bartenura* explains: *do His will as if it were your will* - spend your resources on a religious cause as liberally as if it were your own, *so that He may do your will as if it were His will* - and bestow upon you His generous bounty.

**בטל** **Cancel your will before His will** - the first statement refers to the positive commandments, and here we are bidden to observe the negative commandments

(*Tosefot Yom Tov*). When tempted to commit a sin, *cancel your will before His will* - the will of your Creator who forbids you to act thus, **so that He may cancel the will of others before your will** - and frustrate the evil designs of your adversaries (*Bartenura*), *as it is written* (*Prov. 16:7*): "When the ways of man please the Lord, He makes even his enemies live in peace with him." Alternatively, *the will of others* is seen as a respectful allusion to God, who graciously, as it were, renounced His will to please His servants, thus (*Shab. 63a*): "Whoever fulfills a precept as it is spelled out.. even if God has passed a decree (against him), He annuls it."

**וְאֵל תִּאֶמֶר Hillel said: do not withdraw from the community** - but share the public sorrows, as we read (*Ta'an. 11a*): "When Israel dwell in sorrow, and a Jew dissociates himself from them, the two ministering angels who accompany man, lay their hands on his head, and say: "This man, who detached himself from the community, shall not witness the consolation of the community." Furthermore (*ibid.*): "When the community dwells in sorrow, let no one say: 'I shall go home, and shall eat and drink... and all will be well with me... Rather, he should grieve with the community... And whoever participates in the sorrows of the public, will be privileged to witness its consolation."

**וְאֵל תִּאֶמֶר And do not trust in yourself until the day of your death** - do not rely on your righteousness, saying that you will never stumble and forfeit your piety, seeing that even "Yohanan the High Priest served in his post eighty years, yet in the end became a Sadducee" (*Ber. 29a*). **וְאֵל תִּדְרִיךְ And do not judge your fellow until you have put yourself in his place** - when your friend succumbs to temptation and sins, do not judge him harshly until you have had the same experience and withstood that temptation. **וְאֵל תִּאֶמֶר Do not say anything which cannot be understood** - on initial consideration trusting **that eventually it will be understood** - once the listener has further exerted

himself, for this may lead to distortion and error. Instead, you should formulate your thoughts clearly and intelligibly, so that they need no further clarification. Alternatively, *Do not say anything which cannot be heard* (the Hebrew *lishmo'a* connotes both 'to understand' and 'to hear' – tr.) – do not share your secrets even with your best friends, nor should you even whisper it when you are all alone, believing that it cannot be discovered, *for eventually it will be heard* - and discovered, as it is written (*Eccl. 10:20*): "Curse not the king, not in your thoughts; and curse not the rich in your bedchamber; for a bird in the air shall carry the voice." And our Sages added (*Yalkut Shimoni, Kohelet*): "The wall has ears."

**ואל תאמר** **And do not say: When I have time** - to get away from my business, **I shall study** - the Torah, **perchance you will never have time** - because you may well be troubled by the unpredictable drift of daily events. Thus you may reach the end of your life without having studied Torah; therefore, "Make the study of Torah a fixed habit" (*Rambam, Rabbenu Yonah*).

*R' Mendele of Kosov* would say:

When I address the people and speak words of rebuke, I am not thinking of anyone in particular. But if anyone thinks that I mean him, then indeed I am speaking to him directly.

**SHAVUOS – 2nd DAY**  
**MON./JUNE 5/7 SIVAN**  
**יום ב' לַפְּרָשֶׁת נִשְׂא, ז' סִינן**

Additional Prayers: Shacharis – Yom Tov Shacharis, complete Hallel; Mussaf – Yizkor, Av Ha-rachamim is recited, Yom Tov Mussaf; Mincha – Yom Tov Mincha; Morning and afternoon Bircas Hamazon – Yaaleh V'yovo  
 Torah Reading: Shacharis – Megillas Rus, Deuteronomy 15:19-16:17, Maftir – Numbers 28:26-31, Haftorah – Habakkuk 2:20-3:19

**YOM TOV ENDS**

Atlanta 9:30 9:57	Hartford 9:07 9:34	Montreal 9:24 9:51	San Fran. 9:13 9:40
Brookline 9:02 9:29	Houston 9:04 9:31	New York 9:09 9:36	Seattle 9:47 10:14
Chicago 9:07 9:34	Los Ang. 8:46 9:13	Oak Park 9:50 10:17	Silver Spr. 9:15 9:42
Cleveland 9:42 10:09	Memphis 8:56 9:23	Philadel. 9:11 9:38	St. Louis 9:07 9:34
Denver 9:09 9:36	Miami 8:55 9:22	Pitts. 9:32 9:59	Toronto 9:40 10:07

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

**MISHNAH TEXT AND TRANSLATION**

*Avot 2:5*

**אבות ב:ה**

הוא הִיָּה אוֹמֵר: אֵין בּוֹר יִרָא חֶטָּא, וְלֹא עִם הָאָרֶץ חָסִיד, וְלֹא הִבִּישָׁן לָמַד, וְלֹא הִקְפָּדוֹן מִלָּמַד, וְלֹא כָּל הַמְרַבֵּה בְּסַחֲוֹרָה מִחֻכִּים, וּבִמְקוֹם שָׂאִין אַנְשִׁים, הַשְׁתַּדֵּל לְהִיּוֹת אִישׁ.

He used to say: An ignoramus cannot fear sin, nor can an unlearned man be pious. A bashful man cannot learn, nor can an impatient man teach. And not every one who engages overmuch in business grows wise. And in a place where there are no men, endeavor to be a man.

**MISHNAH COMMENTARY**

**הוא היה אומר He - Hillel the Elder, used to say: An ignoramus** - a man who is devoid of Torah and wisdom, and is unworldly, **cannot fear sin** - because he does not even recognize evil, and know what to avoid, **nor can an unlearned man be pious** - one who is unfamiliar with Torah, but is pragmatical and worldly, may indeed be sinfearing and free of encroachment upon his fellow men, but he cannot attain piety, i.e. adherence beyond the letter of the law, which requires a pure heart and a noble soul; these do not flourish

without the knowledge of Torah. Hence, our Sages said (*Shab. 63a*): "Do not reside in the vicinity of an unlearned, though pious, man" (since he is unfamiliar with the specifications of the precepts, his piety is faulty, and you may eventually follow in his footsteps – (*Rashi*). Others explain that piety is a quality which requires of a man to behave in all of his dealings beyond the letter of the law, a standard with which tradesmen cannot comply, as is well borne out in the realm of weights and measures. (*Hameiri*).

**ולא הבישן A bashful man cannot learn** - being shy to ask his teacher what he fails to understand, he remains in doubt and deficient in his learning. Bashfulness, though a commendable quality, is harmful to learning, as our Sages said: "Let a man seek help in locating a verse or *Halakhah* even though people may laugh at him, as it is written (*Prov. 30:32*): 'If you have done foolishly in lifting yourself up' – i.e., though you made yourself appear foolish in your quest for Torah, you will ultimately be lifted up" (*Tanna de Bei Eliyahu*).

**ולא הקפדן Nor can an impatient man teach** - one who has no patience to respond to his students' questions and is overly strict about their conduct, is unfit to be a teacher, because the students are afraid to ask and remain unenlightened. A teacher must bear with his students and explain his lesson thoroughly until it is fully comprehended.

**ולא כל And not every one who engages overmuch in business grows wise** - a person who is tied to commerce will fail to acquire wisdom, because he has little time to study Torah, as our Sages interpreted the verse (*Deut. 30:13*): "Neither is (the Torah) beyond the sea," to mean that the Torah is not found among those who cross the oceans, i.e. among traders and merchants (*Er. 55a*). The Gemara (*Nid. 70a*) relates: "The men of Alexandria asked Rabbi Yehoshua ben Hananyah: 'What should a man do to gain wisdom?' He told them: 'He should sit (in the academy) as much

as possible, and trade as little as possible.'" "

**ובמקום** **And in a place where there are no men** - if there are none in your city from whom you can learn Torah, **endeavor to be a man** - and study by yourself according to your ability to become a man of wisdom and upright character. Others comment: Where there are no people to care for the needs of the community, endeavor to be that man.

**T**hose who give priority to their physical selves and make the soul subordinate cannot achieve sincere brotherhood. (Tanya, chapter 32)

Rabbi Schneur Zalman states that a thorough unity is achieved between friends when their *neshamos* (souls) are permitted to fuse. Since all *neshamos* are part of G-d Himself, and inasmuch as G-d is the Absolute One, all souls can similarly be one. Separation and divisiveness among humans do not derive from the soul, but from the physical self.

The needs and desires of the physical self – the quest to satisfy one's earthly drives – are the causes of divisiveness. The *neshamah* does not seek pride nor wealth, is not offended, and does not seek to berate others. All these are traits of the physical self. To the degree that one recognizes the *neshamah* as one's true essence and subordinates the physical self thereto, to that degree one can eliminate the divisive factors and achieve true unity and brotherhood.

We thus seek why spirituality is of such overwhelming importance. Hillel said that the essence of the Torah is "love your neighbor as you would yourself." To achieve such love, one must eliminate the impediments to sincere love of another, and as Rabbi Schneur Zalman stated, these impediments are the non-spiritual aspects of life. The greater the degree of spirituality one achieves, the more perfect can one's love of another person be.

TUES./JUNE 6/8 SIVAN

יום ג' לפְּרֶשֶׁת נִשְׂאָה, ח' סִיּוֹן

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

## MISHNAH TEXT AND TRANSLATION

*Avot* 2:6

אבות ב:ו

אָף הוּא רָאָה גְּלִגְלַת אֶחָת שְׂצָפָה עַל פְּנֵי הַמַּיִם. אָמַר לָהּ: עַל דְּאֵטְפַת אֵטְפוֹרְךָ, וְסוֹף מְטִיפִיךָ יְטוּפוֹן.

He also saw a skull floating on the surface of the water. He said to it: Because you drowned someone, you were drowned, and in the end those who drowned you will be drowned.

## MISHNAH COMMENTARY

*This Mishnah teaches that every evil-doer receives his punishment, measure for measure, as they said (Sot. 8b): "According to the measure a man metes out, so it is meted out to him." Nothing on earth comes by chance; everything is ordained from Heaven.*

**הוא ראה** He - Hillel – **also saw a skull floating on the surface of the water. He said to it: Because you drowned someone, you were drowned** - you were evidently a criminal who robbed and killed people, and then drowned them in the river to cover up your deeds, and therefore suffered a corresponding fate, **and in the end those who drowned you will be drowned** - having killed you without legal sanction, they have incurred the death penalty. God chose to transmit you into their hands because Divine punishment is effected through a person of guilt, and in due course your murderers will in turn be called to account by God as it is written (*Job* 34:11): "For the work of a man will He requite unto him, and every man according to his ways will He recompense."

WED./JUNE 7/9 SIVAN

יום ד' לפַרְשַׁת נְשֵׂא, ט' סיון

MISHNAH TEXT AND TRANSLATION

*Avot 2:7*

אבות ב:ז

הוא הֵיָה אוֹמֵר: מְרֻבָּה בָּשָׂר - מְרֻבָּה רִמָּה; מְרֻבָּה נְכָסִים - מְרֻבָּה דְאָגָה; מְרֻבָּה נָשִׁים - מְרֻבָּה כְּשָׁפִים; מְרֻבָּה שְׂפָחוֹת - מְרֻבָּה זָמָה; מְרֻבָּה עֲבָדִים - מְרֻבָּה גְזוּל; מְרֻבָּה תוֹרָה - מְרֻבָּה חַיִּים; מְרֻבָּה יְשִׁיבָה - מְרֻבָּה חֲכָמָה; מְרֻבָּה עֵצָה - מְרֻבָּה תְבוּנָה; מְרֻבָּה צְדָקָה - מְרֻבָּה שְׁלוֹם; קָנָה שֵׁם טוֹב - קָנָה לְעֶצְמוֹ; קָנָה לוֹ דְבָרֵי תוֹרָה - קָנָה לוֹ חַיֵּי הָעוֹלָם הַבָּא.

He used to say: The more flesh, the more worms; the more possessions, the more worry; the more wives, the more sorcery; the more maid-servants, the more unchastity; the more men-servants, the more robbery; the more Torah, the more life; the more sitting (in the academy), the more wisdom; the more counsel, the more understanding; the more charity, the more peace. He who acquires a good name – acquires it for himself; he who acquires words of Torah – acquires for himself life in the world-to-come.

MISHNAH COMMENTARY

*Hillel teaches us that man's ambitions in this world should be directed to Torah, mitzvot, and proper conduct. In worldly affairs, man should only strive to cover his basic needs; whatever he accumulates above that, is to his own detriment (Hameiri).*

**He used to say: The more flesh** - he who puts on weight through excessive eating and drinking, **the more worms** - will he attract in the grave after his death. Alternatively, even when alive,

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לזכר נשמת  
עלא בת הרב דוד הכהן וויליג, ע"ה  
אם הבנים שמחה  
ט' סיון  
בעלה בניה ובנותיה

— Rabbi Jerome Willig



he attracts the worms, by the diseases visited upon him through over-indulgence in delicacies (*Binah L'itim*); **the more possessions** - and treasures one accumulates, **the more worry** - he must guard his wealth from losses and robbery, for there are "riches kept for the owner thereof to his hurt" (*Eccl. 5:12*); **the more wives, the more sorcery** - as "mostly women engage in witchcraft" (*Sanh. 67a*).

Alternatively, because each wife will try to find favor in his eyes and attract him through magic; **the more maid-servants, the more unchastity; the more men-servants, the more robbery** - male and female servants were prone to lewdness and deceit, as we read (*Pes. 113b*): "Five things Canaan commanded his sons: Love one another; love robbery; love lewdness; hate your masters; and never speak the truth" (one must beware of them, for such are their habits, as if instructed by their ancestor – *Rashbam*). According to *Bartenura*, the Mishnah presents the following pattern: A man begins by grooming himself, eating and drinking and putting on weight; then he strives to increase his possessions; once rich and able to support several wives, he becomes polygamous; since each woman needs personal attention, he acquires a host of maid-servants; having thus increased his household, he needs fields and vineyards to supply wine and food, and an array of men-servants to till them.

But, **מרבֵּה תורה the more Torah** - one studies, **the more life** - one gains, as it is written (*Prov. 9:11*): "For

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In Loving Memory of  
**LEIFER FAMILY OF ALBANY, N.Y.**

— *Rabbi and Mrs. Louis Leifer*



by Me your days shall be multiplied, and the years of your life shall be increased"; **the more sitting** - before the scholars **the more wisdom** - is gained in worldly matters as well. Alternatively, this phrase refers to the teacher, the greater the number of students who sit before him, the more wisdom he acquires from the students who sharpen his mind. Another interpretation of the Mishnah: *The more wisdom, the more sitting* - if the teacher presents his lessons tastefully and sensibly, many more students will *sit* in to learn from him; **עצה מרבה the more counsel** - the person who does not rely on himself prefers to draw from the wise, **the more understanding** - he gains from the advice given to him, revealing as it does the underlying process of reasoning and deduction; **מרבה צדקה the more charity, the more peace** - as it is written (*Is. 32:17*): "And the work of righteousness (*tzedakah* - which also means charity – tr.) shall be peace." Our Sages explain (*Vayikra Rabba 34*): "The poor man sits and broods: 'In which way am I inferior to this (rich) man? Yet, he sleeps in his bed, and I sleep here; he sleeps in his house, and I sleep here!' Then you come and help him out (by charity)! By your life (says God), I reckon it unto you as if you made peace between him and Me."

**קנה שם טוב He who acquires a good name** - through Torah, wisdom and charity, **acquires it for himself** - whereas other acquisitions may be shared with others, a good name belongs solely to its bearer; hence (*Eccl. 7:1*): "A good name is better than precious oil." Another explanation is that by the acquisition of a good name, a man acquires his real identity, for without a good name, man is a mere nonentity (*Tosefot Yom Tov*). **קנה לו דברי תורה He who acquires words of Torah, acquires for himself life in the world-to-come** - whoever is privileged to make the Torah his actual possession, whose soul clings to the true basis of life, thereby acquires life in the world-to-come.

THURS./JUNE 8/10 SIVAN

יום ה' לפַרְשַׁת נְשֵׂא, י' סִיּוֹן

Torah Reading: Shacharis – Beginning of Parshas Nasso

MISHNAH TEXT AND TRANSLATION

*Avot* 2:8

אבות ב:ח

רַבֵּן יוֹחָנָן בֶּן זַכַּאי קָבַל מֵהִלֵּל וּמִשְׁמַאי. הוּא הָיָה אוֹמֵר: אִם לְמִדַּת תּוֹרָה הִרְבֵּה, אַל תַּחֲזִיק טוֹבָה לְעַצְמְךָ, כִּי לְכַךְ נּוֹצְרָתָ. חֲמִשָּׁה תַלְמִידִים הָיוּ לוֹ לְרַבֵּן יוֹחָנָן בֶּן זַכַּאי, וְאֵלוּ הֵן: רַבִּי אֱלִיעֶזֶר בֶּן הִרְקָנוֹס, וְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה, וְרַבִּי יוֹסִי הַכְּהֵן, וְרַבִּי שְׁמַעוֹן בֶּן גִּתְנָאֵל, וְרַבִּי אֱלִיעֶזֶר בֶּן עֶרְךָ. הוּא הָיָה מוֹנֵה שְׁבָחָן: רַבִּי אֱלִיעֶזֶר בֶּן הִרְקָנוֹס – בּוֹר סוּד, שְׂאִינוּ מְאָבֵד טְפָה; רַבִּי יְהוֹשֻׁעַ – אֲשֶׁרִי יוֹלְדָתוֹ; רַבִּי יוֹסִי – חֲסִיד; רַבִּי שְׁמַעוֹן בֶּן גִּתְנָאֵל – יֵרָא חֲטָא; וְרַבִּי אֱלִיעֶזֶר בֶּן עֶרְךָ – מַעֲיֵן הַמִּתְגַּבֵּר. הוּא הָיָה אוֹמֵר: אִם יִהְיוּ כָּל חֲכָמֵי יִשְׂרָאֵל בְּכַף מֵאֻזְנִים, וְאֱלִיעֶזֶר בֶּן הִרְקָנוֹס בְּכַף שְׁנֵיָה – מְכַרִּיעַ אֶת כָּלָם. אָבָא שְׂאוּל אוֹמֵר מִשְׁמוֹ: אִם יִהְיוּ כָּל חֲכָמֵי יִשְׂרָאֵל בְּכַף מֵאֻזְנִים, וְרַבִּי אֱלִיעֶזֶר בֶּן הִרְקָנוֹס אַף עִמָּהֶם, וְרַבִּי אֱלִיעֶזֶר בְּכַף שְׁנֵיָה – מְכַרִּיעַ אֶת כָּלָם.

Rabban Yohanan ben Zakkai received (Torah) from Hillel and Shammai. He used to say: If you have learned much Torah, do not claim merit for yourself, because for this purpose you were created. Rabban Yohanan ben Zakkai had the following five disciples: Rabbi Eleazer ben Hyrkanus, Rabbi Yehoshua ben Hananyah, Rabbi Yose Hacohein, Rabbi Shimon ben Netanel, and Rabbi Eleazar ben Arakh. He used to recount their praises: Rabbi Eliezer ben Hyrkanus is a plastered cistern which loses not a drop; Rabbi Yehoshua – happy is she who gave birth to him; Rabbi Yose is a pious man; Rabbi Shimon ben Netanel is a

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In Loving Memory of  
צירל בת אברהם יצחק, ע"ה  
CELIA ITZKOWITZ, A"H

— Avrum Itzkowitz



sin-fearing man; and Rabbi Eleazar ben Arakh is an overflowing spring. He used to say: if all the Sages of Israel were on one side of the scale, and Eliezer ben Hyrkanus on the other, he would outweigh them all. Abba Shaul said in his name: If all the Sages of Israel, including Rabbi Eliezer ben Hyrkanus, were on one side of the scale, and Rabbi Eleazar on the other, Rabbi Eleazar would outweigh them all.

## MISHNAH COMMENTARY

*"Hillel the Elder had eighty disciples. Thirty of them deserved that the Divine Presence should rest upon them as it did upon Moses. Thirty of them merited that the sun should stand still for them as it did for Joshua bin Nun, and twenty of them were of ordinary stature. The greatest of them all was Yonatan ben Uziel; and the least of them was Yohanan ben Zakkai. It was said of Rabban Yohanan ben Zakkai, that he had not left out a verse of Scriptures, Mishnah, Gemara, halakhot (law), and aggadot (lore), dikdukei Torah, and dikdukei sofrim, (the subtleties of Biblical and Rabbinic exegesis), kal vahomer (inferences a fortiori), and gezerot shavot (inferences from parallel expressions in disparate verses), tekufot (calendrical calculations) and gematriot (interpretations based on the numerical values of Hebrew letters), the conversations of ministering angels, and of demons and (the omens) of palm trees, the parables of washers, and foxes' fables, great and small matters alike" (Suk. 28a). Rabban Yohanan ben Zakkai served as Nasi after the death of Rabban Shimon ben Gamliel the Elder in the years preceding the destruction of the Second Temple, and for ten years thereafter, but the Mishnah first recorded the sayings of Sages who lived after Yohanan ben Zakkai so as not to interrupt the succession of Nesi'im from the Houses of Hillel. Now, our Mishnah emphasizes that Rabban Yohanan ben Zakkai received (Torah) from Hillel and Shammai although this point was not made concerning the Sages quoted thus far after Hillel and Shammai, in order to establish the true sequence of the development of the tradition. Yohanan ben Zakkai was granted the title Rabban, even though he did not descend from the House of Hillel. After the destruction of the Temple, he headed the great Yeshivah of Kerem b'Yavneh which he transformed into a center of Torah instruction throughout Israel. After Rabban Yohanan ben Zakkai, the office of Nasi reverted to Rabban Gamliel II, a descendant of Hillel.*

**רבן יוחנן** Rabban Yohanan ben Zakkai received (Torah) from Hillel and Shammai - as explained above. **He used to say: If you have learned much Torah, do not claim merit for yourself - as if you had acted beyond your call of duty, because for this**

**purpose you were created** - you are under obligation to study Torah as it is written (*Josh.* 1:8): "This book of the Torah shall not depart from your mouth, and you shall meditate in it day and night," and whoever fulfills his duty cannot be considered for special praise. Alternatively: *because for this purpose you were created* - the study of Torah is the very basis of your existence, as it is written (*Gen.* 1:31): "And there was evening, and there was morning, the *sixth* day," which our Sages interpreted that God created the world on condition that Israel would accept the Torah (given on Mt. Sinai on the *sixth* of Sivan); otherwise, the whole universe would revert to chaos. Hence, every Jew is duty bound to study Torah, and it cannot be considered an act of special merit (*Rashi*). *Midrash Sh'muel* explains: *If you have learned much Torah, do not claim merit for yourself* - alone, saying: "It is enough that I myself have learned, and I am not obliged to teach others," *because for this purpose you were created* - to learn in order to teach, as they said (*R.H.* 23a): "He who learns Torah and does not teach it, is like a myrtle in the wilderness, which no one enjoys."

**חמשה** **Rabban Yohanan ben Zakkai had the following five disciples** - being the most prominent of his numerous students. **Rabbi Eliezer ben Hyrkanus** - is the Sage referred to in the Mishnah simply as Rabbi Eliezer; **Rabbi Yehoshua ben Hananyah** - generally referred to in the Mishnah simply as Rabbi Yehoshua, who opposed the views of Rabbi Eliezer; **Rabbi Yose Hacohen, Rabbi Shimon ben Netanel, and Rabbi Eleazar ben Arakh** - these five outstanding scholars were the recipients of the tradition (*Hameiri, Rashbatz*). **הוא היה מונה** **He** - Rabban Yohanan ben Zakkai, **used to recount their praises** - he emphasized the special quality of each scholar. **Rabbi Eliezer ben Hyrkanus is like a plastered cistern which loses not a drop** - just as a cistern sealed with plaster fully retains the wine or water stored in it, so Rabbi Eliezer ben Hyrkanus forgets nothing of what he has learned; **Rabbi Yehoshua – happy is she who**

**gave birth to him** - Rabbi Yehoshua was graced with noble characteristics, so that everybody praised the one who bore him saying: Happy is the mother who gave birth to such a son. Some explain, that his mother used to take his cradle to the *Bet Hamidrash* to accustom his ears to the sound of Torah (*Yerushalmi, Yev. 1:6*), and thus enable him to absorb the Torah from early infancy, and this refined his soul; **Rabbi Yose is a pious man** - who acted beyond the letter of the law. In *Avot de Rabbi Natan* we read: Yose Hacoen was the most pious man of his generation unequalled by any other man; **Rabbi Shimon ben Netanel is a sin-fearing man** - he is strict with himself, and avoids doing even that which is permitted, when this might lead to sin; **and Rabbi Eleazar ben Arakh is an overflowing spring** - a man of keen intelligence and profound understanding, able to reason independently and adding to what he had learned from his teacher, like a gushing spring whose waters constantly renew themselves.

**הוא היה אומר He** - Rabban Yohanan ben Zakkai, **used to say: If all the Sages of Israel were on one side of the scale and Eliezer ben Hyrkanus on the other** - if one should weigh the quality of Rabbi Eliezer by his phenomenal memory and mastery of all that he learned, against the qualities of the other Sages, **he would outweigh them all** - as they said (*Ber. 64a*): "Everyone needs the wheat owner" (i.e., the expert in all the departments of the Torah, whose learning is at his fingertips).

**אבא שאול Abba Shaul said in his** - Rabban Yohanan ben Zakkai's - name, **If all the Sages of Israel, including Rabbi Eliezer ben Hyrkanus were on one side of the scale, and Rabbi Eleazar on the other, Rabbi Eleazar would outweigh them all** - his keen intelligence being superior to the mere mastery of the sources. Others comment: Abba Shaul does not dispute the previous statement, as both evaluations were made by Rabban Yohanan ben Zakkai, and both were

true in their specific context. Thus, in regard to mastery and memory, it was Rabbi Eliezer ben Hyrkanus who outweighed all the other Sages, whereas Rabbi Eleazar ben Arakh did so by his sharpness of mind, and adroitness in argument (*Bartenura, Rabbenu Yonah*).

**I** will return unto You with a complete repentance ... and I say that if I have done wrong, I will not repeat it. Create in me a new heart, O G-d, and make fast a new spirit within me.

(prayer of Rabbeinu Bachya)

A man with twenty-seven years of sobriety said, "The man I *was* drank, and the man I *was* will drink again. If I am sober now, it is because I am no longer the man who took the first drink."

This philosophy is also relevant to sin or to any wrong a person does. It is unusual for a person to do something that is completely out of character. An observant person is not likely to eat pork, because that particular sin is totally alien to him. If he transgresses by speaking or listening to *lashon hara* (gossip) it is because this transgression is not totally alien to him.

For *teshuvah* to be complete, it is not enough that one regrets having done wrong. One must analyze, "How is it that I came to commit such an act?" One must improve one's character to the point where the possibility of doing such an act is eliminated, when one will be no more vulnerable to listening or speaking *lashon hara* than an observant person is to eating pork.

"Create in me a new heart." *Teshuvah* consists of becoming a totally new person, one who is no longer capable of committing those acts that one regrets doing.

# FRI./JUNE 9/11 SIVAN

## יום ו' לַפְּרָשַׁת נְשֵׂא, י"א סִינּוֹן

### LIGHT CANDLES

Atlanta	8:29	Hartford	8:06	Montreal	8:23	San Fran.	8:12
Brookline	8:02	Houston	8:03	New York	8:08	Seattle	8:47
Chicago	8:06	Los Ang.	7:45	Oak Park	8:50	Silver Spr.	8:14
Cleveland	8:41	Memphis	7:55	Philadel.	8:10	St. Louis	8:06
Denver	8:09	Miami	7:53	Pitts.	8:31	Toronto	8:40

### MISHNAH TEXT AND TRANSLATION

*Avot* 2:9

אבות ב:ט

אָמַר לָהֶם: צְאוּ וּרְאוּ אִיזוּהֵי דֶרֶךְ יִשְׂרָאֵל שְׂיִדְבֵק בָּהּ הָאָדָם. רַבִּי אֶלְיעֶזֶר אוֹמֵר: עֵין טוֹבָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חֵבֵר טוֹב. רַבִּי יוֹסֵי אוֹמֵר: שֶׁכֶן טוֹב. רַבִּי שְׁמַעוֹן אוֹמֵר: הָרוּאָה אֶת הַנּוֹלָד. רַבִּי אֶלְעָזָר אוֹמֵר: לֵב טוֹב. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דְּבָרֵי אֶלְעָזָר בֶּן עֶרְךָ, שֶׁבְכָלֵל דְּבָרָיו דְּבָרֵיכֶם. אָמַר לָהֶם: צְאוּ וּרְאוּ אִיזוּהֵי דֶרֶךְ רָעָה שְׂיִתְרַחֵק מִמָּנָה הָאָדָם. רַבִּי אֶלְיעֶזֶר אוֹמֵר: עֵין רָעָה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חֵבֵר רָע. רַבִּי יוֹסֵי אוֹמֵר: שֶׁכֶן רָע. רַבִּי שְׁמַעוֹן אוֹמֵר: הַלּוֹה וְאִינוּ מְשַׁלֵּם; אַחַד הַלּוֹה מִן הָאָדָם כְּלוּה מִן הַמָּקוֹם בְּרוּךְ הוּא, שֶׁנֶּאֱמַר (תהלים לו, כא): "לֹא רָשָׁע וְלֹא יִשְׁלֵם, וְצַדִּיק חוֹנֵן וְנוֹתֵן". רַבִּי אֶלְעָזָר אוֹמֵר: לֵב רָע. אָמַר לָהֶם: רוּאָה אֲנִי אֶת דְּבָרֵי אֶלְעָזָר בֶּן עֶרְךָ, שֶׁבְכָלֵל דְּבָרָיו דְּבָרֵיכֶם.

He said to them: Go forth and see which is the right path to which a man should adhere. Rabbi Eliezer said: A good eye, Rabbi Yehoshua said: A good companion. Rabbi Yose said: A good neighbor. Rabbi Shimon said: One who foresees what will be. Rabbi Eleazar said: A good heart. He said to them: I prefer the words of Eleazar ben Arakh, for your words are included in his. He said to them: Go forth and see what is the evil path, that a man should shun. Rabbi Eliezer said: An evil eye. Rabbi Yehoshua said: An evil companion. Rabbi Yose said: An evil neighbor. Rabbi Shimon said: One who borrows and does not repay, whether he borrows from man or from God, as it is said (*Ps. 37:21*): "The wicked borrows and repays not; but the righteous deals graciously and gives." Rabbi Eleazar said: An evil heart. He said to them: I prefer the words of Eleazar ben Arakh, for your words are included in his.

MISHNAH COMMENTARY

**אמר להם He said to them** - Rabban Yohanan ben Zakkai said to his disciples, **Go forth and see which is the right path to which a man should adhere** - there are surely many positive qualities which one should cultivate; Rabban Yohanan ben Zakkai asked his disciples for the fundamental quality which a man should fully appropriate, and through which he may attain all the other marks of excellence (*Rabbenu Yonah*).

**רבי אליעזר Rabbi Eliezer said: A good eye** - a person should be contented with what he has, and rejoice in the blessings of others. Such a man gains the sympathy and love of others in remuneration for his own, the love of mankind being at the root of all morality (*Hameiri*).

**רבי יהושע Rabbi Yehoshua said: A good companion** - true friendship with one's companion breeds cordial relations with society in general (*Midrash Sh'muel; Rabbenu Yonah*). In the words of Rabbi Akiva: "Love your neighbor as yourself – this is a great Torah principle"; **רבי יוסה Rabbi Yose said: A good neighbor** - let a man be on good terms with his neighbors, and thereby train himself to be kind to all who come in contact with him; as a result he will love mankind and be loved by them (*ibid.*). According to most commentators, however, Rabbi Yehoshua refers to the need of a good companion whose advice one could seek at all times, who can be relied on to reprove him for any wrongdoing, and encourage him in his good deeds. Similarly, Rabbi Yose points to the need for a good neighbor who constantly observes his doings and pre-occupations.

**רבי שמעון Rabbi Shimon said: One who foresees what will be** - who weighs everything thoughtfully and anticipates the outcome of an action he is about to take. Such foresight restrains harmful ventures and encourages positive action.

**רבי אלעזר Rabbi Eleazar said:** A good heart - the source of all human qualities is a noble heart, which ensures the total integrity of man.

**אמר להם He said to them** - Rabban Yohanan ben Zakkai pointed out to his disciples, **I prefer the words of Eleazar ben Arakh, for your words are included in his** - since all depends on the heart, and a good heart also induces a healthy outlook and positive behavior. Such a person is happy with his portion and rejoices in the welfare of others; he is a good companion and a good neighbor, who in turn attracts good friends and good neighbors; he strives to anticipate the result of his actions and avoids hurting his own person and others; and he finds favor in the sight of God and in the sight of man (*Rabbenu Yonah, Rashbatz*).

**אמר להם He said to them** - Rabban Yohanan ben Zakkai further addressed his disciples: **Go forth and see what is the evil path that a man should shun** - this question was necessary, since the opposite of excellence is not necessarily evil. Thus, piety beyond the law is a virtue; but following the requirements of the law alone, is not sinful. Likewise, generosity is a positive trait, but stinginess is not vicious, since it does not entail oppression, theft or injury, but merely withholds benefit from others. Hence, Rabban Yohanan ben Zakkai's question: *What is the evil path (Rabbenu Yonah)*.

**רבי אליעזר Rabbi Eliezer said:** An evil eye - which generates jealousy, hatred, and the plotting of evil schemes; **רבי יחזקיהו Rabbi Yehoshua said:** An evil companion - for if a man wrongs his friend, his entire character suffers. Other commentators maintain that we are here advised to avoid bad company, since we are likely to be influenced by the harmful opinions and actions of friends; **רבי יוסי Rabbi Yose said:** An evil neighbor - one who hurts his neighbors is likely to offend others as well. Other commentators, however, consider this to be a warning to keep away from a wicked neighbor

(see above, Chapt. 1, Mishnah 7) whose negative influence is on our doorstep; **Rabbi Shimon said: One who borrows and does not repay** - this man fails to see the result of his actions for since he fails to pay his debts, he will not find a lender when in distress. R. Shimon does not define the evil path as the failure to foresee what will be, because a man who does not anticipate the results of his actions is not necessarily sinful. Thus, a man who innocently follows the right path, or genuinely obeys the Torah for its own sake without regard for reward or punishment, actually shares in the most perfect worship of God. Therefore, Rabbi Shimon avoided a general definition of evil in terms of failure to anticipate the consequences of action, preferring instead the concrete example of the man who borrows and does not repay (*Midrash Sh'muel*).

**אחד הלוה** **Whether he borrows from man or from God** - a person who brings upon himself personal harm in business dealings, also sins against God, for one who borrows from man is as if he borrowed from God, **as it is said: "The wicked borrows and repays not** - one who fails to honor a debt is called wicked, **but the righteous** - i.e., God, the supremely Righteous One, **deals graciously and gives"** - restores to the creditor the outstanding debt, and, as a result, the debtor remains owing to God (*Bartenura, Rambam*).

**Rabbi Eleazar said: An evil heart** - for all human traits flow from the heart, as explained above. **אמר להם** **He said to them** - Rabban Yohanan ben Zakkai said to his disciples, **I prefer the words of Eleazar ben Arakh, for your words are included in his** - when a man's heart is malicious, so is his eye, and all his deeds are perverse and wicked, as it is written, (*Num. 15:39*) "that you go not astray after your own heart and your own eyes," which teaches us that the eyes follow the heart (*Yalkut Shimoni*).

# SAT./JUNE 10/12 SIVAN

## שַׁבַּת פְּרָשַׁת נִשְׂא, י"ב סִיּוֹן

Additional Prayers: Mincha – Pirkei Avos 1

Torah Reading: Shacharis – Parshas Nasso; Haftorah - Judges 13:2-25; Mincha – beginning of Parshas Beha'aloscha

### SABBATH ENDS

Atlanta 9:33 10:00	Hartford 9:10 9:37	Montreal 9:27 9:54	San Fran. 9:16 9:43
Brookline 9:05 9:32	Houston 9:07 9:34	New York 9:12 9:39	Seattle 9:51 10:18
Chicago 9:10 9:37	Los Ang. 8:49 9:16	Oak Park 9:53 10:20	Silver Spr. 9:18 9:45
Cleveland 9:45 10:12	Memphis 8:59 9:26	Philadel. 9:13 9:40	St. Louis 9:10 9:37
Denver 9:12 9:39	Miami 8:57 9:24	Pitts. 9:35 10:02	Toronto 9:43 10:10

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

### DEVAR TORAH / PARSHAT NASO

*"May Hashem bless you and safeguard you."*

Numbers 6:24

The *Sifri* explains:

*"May He bless you,"* i.e., with wealth, and safeguard you from those that cause harm (*mazikim*).

The *Maadanei Asher* asks:

Why is the blessing in this order? Should it not be that Hashem protect us from those who cause harm and then bless us with wealth?

He explains:

Wealth can itself be a source of harm. If one does not see his wealth as entrusted by Hashem to use for good and to help others, but sees it primarily for his own use and enjoyment, then wealth becomes a source of harm to him.

Therefore, after one is blessed with wealth, he needs the blessing of "safeguard" (protection) by Hashem, lest the wealth lead him astray and he uses it for wrong purposes.

### MISHNAH TEXT AND TRANSLATION

*Avot 2:10*

אבות ב:י

הם אמרו שלשה דברים. רבי אליעזר אומר: יהי כבוד חֲבֵרְךָ חָבִיב עֲלֶיךָ כְּשֵׁלְךָ; וְאַל תְּהִי גוֹחַ לְכַעוֹס; וְשׁוֹב יוֹם אֶחָד לְפָנָי מִיַּתְּךָ. וְהוּי מִתְחַמֵּם כְּנֹגֵד אוֹרְןָ שֶׁל חֲכָמִים; וְהוּי זְהִיר בְּגַחְלָתָן שֶׁלֹּא תִכְוֶה, שֶׁנִּשְׁכַּתָּן נְשִׁיכַת שׁוֹעַל,

י"ב סיון/10 JUNE./SAT.

וְעִקְצָתוֹן עִקְצַת עֶקְרֵב, וְלַחִישָׁתוֹן לַחִישַׁת שָׂרָף, וְכֹל דְּבָרֵיהֶם כְּגַחְלֵי אֵשׁ.

They each said three things: Rabbi Eliezer said: Let the honor of your fellow be as precious to you as your own; do not be easily angered; and repent one day before your death. And warm yourself beside the fire of the Sages; but beware of their glowing coals lest you be burned, for their bite is the bite of a fox, their sting is the sting of a scorpion, and their hiss is the hiss of a serpent, and all their words are like coals of fire.

#### MISHNAH COMMENTARY

**They** - the above mentioned disciples of Rabban Yohanan ben Zakkai, **said three things** - i.e., taught three ethical doctrines, as follows: **Rabbi Eliezer** - ben Hyrkanus, **said: Let the honor of your fellow be as precious to you as your own** - do not insult your friend just as you do not want others to insult you. Furthermore, if someone offends your friend, consider the matter as if your own honor has been tainted (*Midrash Sh'muel*). On the other hand, if your friend is honored, welcome it as though you yourself had been honored (*Notzer Hesed*). **ואל תהי** **Do not be easily angered** - do not be impulsive and readily provoked, for anger breeds sin and disrespect for one's companion, as they said, (*Pes. 66b*): "Whoever is prone to anger – if he is a Sage, his wisdom departs from him; if he is a prophet, his prophecy disowns him." Moreover, (*Ned. 22b*): "Whoever is prone to anger, forgets his learning and grows ever

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more foolish, as it is said (*Eccl. 7:9*): "Be not hasty in your spirit to be angry, for anger rests in the bosom of fools."

**ושוב יום אחד And repent one day before your death**

- in *Avot de Rabbi Natan* we read: "The disciples of Rabbi Eliezer asked him: But does a man know on which day he will die, that he may repent? He said to them: That is all the more reason to repent today, lest he die tomorrow; repent tomorrow, lest he die the day after; thus throughout all his life he will be in a state of repentance." The Gemara (*Shab. 153a*) adds: "And Shlomo, too, said in his wisdom (*Eccl. 9:8*): 'Let your garments always be white; and let not your head lack ointment.' Rabban Yohanan ben Zakkai said: This recalls the parable of a king who invited his servants to a feast, but did not appoint a time. The intelligent ones adorned themselves and sat at the door of the palace, saying: Is anything lacking in the royal palace? (The invitation might come at any time). The foolish ones went about their work, saying: Can there be a feast without preparations? Suddenly, the king summoned his servants. The intelligent entered the palace wearing their ornaments, whereas the foolish entered filthy. The king rejoiced at the intelligent, and frowned at the foolish."

**והוי מתחמם And warm yourself beside the fire of**

**the Sages** - this statement, made in addition to the *three things*, has been interpreted as follows: When learning Torah from the Sages, draw near and listen to their words, like one who approaches a fire in order to warm himself, **but beware of their glowing coals lest you be burned** - just as you cannot draw too near to a fire, lest you touch the coals and get burned, so also keep a safe distance from the Sages, lest you slight their honor and incur punishment, **for their bite is the bite of a fox** - which is difficult to heal; **their sting is the sting of a scorpion** - which is painful and poisonous, **and their hiss** - the speech of the Sages **is the hiss of a serpent** - the *saraf*, a venomous snake,

which hisses when injecting its poison.

**וכל דבריהם** **And all their words are like coals of fire** - hence the need for utmost vigilance. At times, the injury is as tangible as a bite, like that of a fox; at times, the injury is more superficial, like a sting, albeit that of a scorpion which is painful; and on other occasions their reaction is limited to harsh words, resembling the hiss of a serpent. These are metaphors for *niddui*, *herem*, and *shamta* (various degrees of excommunication imposed by the Rabbis – see *Tosefot Yom Tov*).

Some commentaries explain that the opening clauses of the Mishnah: *Let the honor of your fellow be as precious to you as your own*, and *do not be easily angered* complement one another, and jointly represent the first of the three things taught by Rabbi Eliezer. Thus, to ensure that your friend's honor remain as precious to you as your own, you should avoid anger; lest you will slight his status. And conversely, if your friend's honor is precious to you, you will not readily lose your temper with him.

The remaining two sayings of Rabbi Eliezer are: (2) *Repent one day before your death*, and (3) *Warm yourself beside the fire of the Sages* (*Rashi, Bartenura*).

*R' Levi Yitzchak of Berdichev* would say:

A person who allows pride into his heart is guilty of the sin, "You shall not bring an abomination into your home," for there is no greater abomination than pride.

SUN./JUNE 11/13 SIVAN  
יום א' לפַרְשַׁת בְּהַעֲלֹתְךָ, י"ג סיון

MISHNAH TEXT AND TRANSLATION

*Avot 2:11*

אבות ב:יא

רבי יהושע אומר: עין הרע, ויצר הרע, ושנאת הבריות – מוציאים את האדם מן העולם.

Rabbi Yehoshua said: The evil eye, the evil urge, and the hatred of mankind drive a man out of the world.

MISHNAH COMMENTARY

*Rabbi Yehoshua here enumerates three things which shorten a man's life.*

**רבי יהושע Rabbi Yehoshua said: The evil eye** - a sinful disposition denoting selfishness and envy of another's good fortune, **the evil urge** - to gratify one's passions, **and the hatred of mankind** - a man's (groundless, *Rashi*) hatred of society. Alternatively, *mankind* is the subject, and the individual man when perverse and malicious, is the object of hatred (*Rashbatz*). These three things **drive a man out of the world** - cause great physical and mental harm. Some commentators explain these three things to represent a process of moral degeneration and its consequences; thus, a man with a selfish outlook covets the possessions of his neighbor and succumbs to his passions, thereby earning the hatred of his fellow creatures, who will set him a trap, thereby hastening his departure from this world (*Notzer Hessed*). Rambam explains that *the evil eye* i.e., the greedy pursuit of wealth, drives a man out of his mind and exposes him to danger; *the evil urge* i.e., gluttony, drunkenness and other cravings, breed illness; *and the hatred of mankind* - envy and selfishness lead to an unsociable and isolated existence, to the abhorrence and consequent loss of life (*Sefer Hama'or*).

MON./JUNE 12/14 SIVAN  
יום ב' לפַרְשַׁת בְּהַעֲלֹתָהּ, י"ד סיוון

Torah Reading: Shacharis – Beginning of Parshas Beha'aloscha

Halacha: One may recite Kiddush Ha-levanah until 12:11 AM (Tuesday June 13) EST for the month of Sivan provided the moon is visible.

MISHNAH TEXT AND TRANSLATION

*Avot 2:12*

אבות ב:יב

רַבִּי יוֹסֵי אוֹמֵר: יְהִי מָמוֹן חֲבֵרְךָ חָבִיב עֲלֶיךָ כְּשֵׁלְךָ; וְהִתְקַן עֲצֻמְךָ לְלִמּוּד תּוֹרָה, שְׂאִינָה יִרְשָׁה לְךָ; וְכֹל מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמַיִם.

Rabbi Yose said: Let the property of your fellow be as precious to you as your own; and make yourself fit for the study of Torah, for it is not yours by inheritance; and let all your deeds be for the sake of Heaven.

MISHNAH COMMENTARY

*In this Mishnah, Rabbi Yose, who was a Kohen, notes the ways of improvement in a man's relationship towards: a) society, b) his own person; and c) God.*

**יוסי** **Rabbi Yose said: Let the property of your fellow be as precious to you as your own** - protect your fellow's property from loss as you would guard your own belongings, and when his property is exposed to danger, at sea, on a river, or when his house has caught fire and you are able to help, you must exert yourself to save his belongings as if they were your own. *Avot de Rabbi Natan* explains: "A man should consider the property of his fellow man as though it were his own; just as a person will not allow his capital to suffer disrepute, so should he fend off any slander concerning his fellow's earnings."

**וְהִתְקַן עֲצֻמְךָ לְלִמּוּד תּוֹרָה** **And make yourself fit for the study of Torah** - by improving your character and by diligent study, and do not say: Since I descend from a long line of Sages, the Torah will come to me naturally, without much effort.

**שְׂאִינָה יִרְשָׁה לְךָ** **For it is not yours by inheritance** - the Torah does not pass genetically from father to son

and no one acquires it without the necessary mental exertion.

**וכל מעשיך** **And let all your deeds be for the sake of Heaven** - everything you do, even whilst catering to your physical needs, act for the sake of Heaven, to please your Creator, as our Sages said (*Ber. 63a*): "What short text (of the Bible) contains all the essential principles of the Torah? 'In all your ways acknowledge Him' (*Prov. 3:6*)," even in the context of passion. This, indeed, is the meaning of the Talmudic statement (*Ber. 54a*): "And you shall love the Lord your God with all your heart' (*Deut. 6:5*), i.e., with both inclinations, the good inclination, and the bad inclination." Even in the course of satisfying your personal desire, let your intentions be for a positive purpose (*Hameiri*).

**T**he position which baalei teshuvah (penitents) occupy cannot be occupied even by tzaddikim (completely righteous). (Berachos 34b)

A surgeon once encountered difficult complications during an operation and asked his assistant to see if there was anyone in the surgical suite who could help. The assistant replied that the only one who was there was the chief of the surgical staff. "There is no point in calling him," the operating surgeon said. "He would not know what to do. He never got himself into a predicament like this."

As far as people's own functioning is concerned, it might be better not to have made mistakes. Still, such perfection makes them relatively useless as sources of help to others who *have* made mistakes, because they have no experience on which to draw to know how to best help them correct their mistakes.

A perfect *tzaddik* may indeed be most virtuous, but may not be able to identify and empathize with average people who need help in correcting their errors. The "position" to which the Talmud is referring may be the position of a *helper*, and in this respect the *baal teshuvah* may indeed be superior to a *tzaddik*.

TUES./JUNE 13/15 SIVAN  
 יום ג' לַפָּרֶשֶׁת בְּהַעֲלֹתָהּ, ט"ו סיון

MISHNAH TEXT AND TRANSLATION

*Avot 2:13*

אבות ב:יג

רבי שמעון אומר: הוי זהיר בקריאת שמע ובתפלה; וכשאתה מתפלל, אל תעש תפלתך קבע, אלא רחמים ותחנונים לפני המקום ברוך הוא, שנאמר (יואל ב, יג): "כי (אל) חנון ורחום הוא ארך אפים ורב-חסד ונחם על-הרעה"; ואל תהי רשע בפני עצמך.

Rabbi Shimon said: Be careful in reciting the *Shema* and in prayer. And when you pray, do not make your prayer a fixed duty, but a plea for mercy and an entreaty before God, as it is written (*Joel 2:13*): "For He is gracious and compassionate, long suffering and abundant in kindness, and renouncing punishment." And be not wicked in your own sight.

MISHNAH COMMENTARY

*Rabbi Shimon ben Netanel cautions us about prayer (i.e., the amidah - tr.); we are required to recite it at the appointed time and with proper devotion.*

**Rabbi Shimon said: Be careful in reciting the Shema** - at the prescribed time, and in prayer - to recite each Service at its appointed time, for "Precious is a *mitzvah* performed at its appointed hour," (*Pes. 68b*). **And when you pray, do not make your prayer a fixed duty** - a mechanical obligation, discharged without feeling, and heaving a sigh when it is all over, **but** - let your prayer be **a plea for mercy and an entreaty before God** - you should address the Almighty with devotion as one pleading for mercy, **as it is written: "for He is gracious and compassionate, long-suffering and abundant in kindness, and renouncing punishment"** - there are three types of prayer, and all are included in this verse: 1. That God deliver us from trouble, that He delay His wrath, and not punish us even though we sin. 2. That He favor us and fulfill the wishes of our heart, and that He lavish upon us His kindness even though we do not deserve it. 3. That God forgive our sins and set aside the chastisement that we deserve. However, the efficacy of

TUES./JUNE 13/ט"ו סיון

these three kinds of prayer depends solely on Divine grace and compassion; hence, one must pray to God as one pleading for mercy (*Tiferet Yisrael*).

**ואל תהי** **And be not wicked in your own sight** - do not act in a manner that will lead you to accuse yourself, saying: Why did I perform that evil deed? Some comment: *Do not be wicked*, by withdrawing from the congregation, and stand *lifnei atzmekha*, segregated by yourself; rather, be involved with others and remain part of society. Rambam comments: Do not consider yourself wicked, and thereby actually fall into evil ways.

*He who gives life will also provide sustenance.*  
(Taanis 8b)

A man driving a horse and wagon passed a pedestrian who was carrying a heavy sack on his shoulders and offered him a ride. The foot-weary traveler gratefully accepted the offer.

A few moments later, the driver turned around and noticed that the passenger was still carrying a heavy sack on his shoulders "Why don't you put the load down?" he asked.

The passenger replied, "Is it not enough that I have imposed upon you to take me in your wagon? I do not wish to add even more to your load."

"How foolish," the driver said. "Once you are on the wagon, it makes no difference whatever whether you carry the load or put it down. Either way, I am carrying it."

Since G-d provides us with life, is it not foolish that we should insist on carrying our sustenance by ourselves? Either way it is He Who provides for us. Why exert ourselves more than we are required to?

WED./JUNE 14/16 SIVAN  
יום ד' לפַרְשַׁת בְּהַעֲלֹתָהּ, ט"ז סיון

MISHNAH TEXT AND TRANSLATION

*Avot 2:14*

אבות ב:יד

רבי אלעזר אומר: הוי שקוד ללמוד תורה; ודע מה שתשיב לאפיקורוס; ודע לפני מי אתה עמל, ונאמן הוא בעל מלאכתך, שישלם לך שכר פעלתך.

Rabbi Eleazar said: Be diligent in the study of Torah; and know what to answer the heretic; and know before Whom you labor; and your Employer is trustworthy to repay you the reward of your labor.

MISHNAH COMMENTARY

*Rabbi Eleazar ben Arakh calls for a constant and unrestricted effort in the study of Torah, to achieve wide and profound familiarity with all its aspects, for two specific purposes: 1. To demonstrate the truth of the Torah in the face of false doctrines. 2. To know the existence, greatness, wisdom, lovingkindness and wonders of the Creator, as the basis of perfect faith in God, enabling us to serve Him with reverence and love.*

**רבי אלעזר Rabbi Eleazar said: Be diligent in the study of Torah** - which is acquired only through persistent application, **and know what to answer the heretic** - deepen insight into the Torah and its basic principles, so as to refute the claims of the unbeliever, and disprove his arguments. By heretic (*apikores*) is meant one who denies the existence and unity of God, who disowns the Oral Torah, and transgresses the Divine law, publicly and spitefully as an act of heresy. Rambam associates the term *apikores* with *hefker*

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(wantonness), i.e. a person who wantonly disowns and despises the Torah. The term is generally associated with the Greek philosopher Epicurus (4th cent. BCE), who denied the existence of God and taught that the supreme purpose of life is the search for self-gratification. Our Sages applied his name to any person who degrades the Torah (see our explanation of Mishnah *Sanhedrin*, Chapt. 10, Mishnah 1).

**וידע** **And know before Whom you labor** - strive to penetrate the revealed and hidden aspects of the Torah so as to know your Creator, and to serve Him with perfect and whole-hearted faith, **and your Employer** - God, who sets this task before you, **is trustworthy to repay you the reward of your labor.** In a variant version, this latter phrase is missing, and the Mishnah concludes with: "*And know before Whom you labor, and Who is your Employer.*" Rambam comments: *and know what to answer the heretic* - the study of Torah should be followed up with secular studies so as to know how to answer the heretic, *And know before Whom you labor* - as you study the gentile doctrines, to know how to refute them, beware not to be swayed by them, for God knows the inner recesses of your mind; it is your duty to train your heart in the unswerving faith in God.

*R' Menachem Mendel of Kotzk would say:*

A person must always be careful of three things: not to look outside of himself, not to look inside his fellow, and not to think of himself.

THURS./JUNE 15/17 SIVAN

יום ה' לַפָּרָשַׁת בְּהַעֲלֹתְךָ, י"ז סיון

Torah Reading: Shacharis – Beginning of Parshas Beha'aloscha

MISHNAH TEXT AND TRANSLATION

Avot 2:15

אבות ב:טו

רבי טרפון אומר: היום קצר, והמלאכה מרבה, והפועלים עצלים, והשכר הרבה, ובעל הבית דוחק.

Rabbi Tarfon said: The day is short; and the task is great; and the laborers are lazy; and the wages are abundant; and the Master of the house urges on.

MISHNAH COMMENTARY

*So far, the sayings of the leading Sages have appeared in chronological order. First, Simon the Just; then, the "Pairs"; with Hillel and Shammai were recorded the sayings of the Nesi'im (presidents) of the House of Hillel in their order down to Rabban Gamliel, the son of Rabbi Yehudah HaNasi; then, came several statements of Hillel the Elder, to establish the link with the utterances of (the non-Hillelite – tr.) Rabban Yohanan ben Zakkai, who received Torah from Hillel; and then followed the sayings of the chosen disciples of Rabban Yohanan ben Zakkai. Henceforth, the pronouncements are no longer arranged chronologically. In the following two Mishnayot the words of Rabbi Tarfon tie up with those of Rabbi Eleazar ben Arakh in the previous Mishnah, inasmuch as both refer to Torah study and its reward, and both Sages use the phrase: for your Employer is trustworthy (see Mishnah 16, below). Rabbi Tarfon was likewise a disciple of Rabban Yohanan ben Zakkai. In the academy of Yavneh, he was considered a brilliant scholar and a leading spokesman of the Sages in that generation. He was likened to a heap of nuts: "Just as with a pile of nuts, when a man takes out one, all the rest topple over one another, so with Rabbi Tarfon;*

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THURS./JUNE 15/י"ז סיון

when a scholar approached him and said 'Teach me,' he would cite the Scriptures, Mishnah, Halakhah and Aggadah, so that the scholar would leave full of blessing and satisfaction" (Git. 67a, Avot de Rabbi Natan 18). Rabbi Tarfon's residence was in Lod. In the pithy maxim of our Mishnah, Rabbi Tarfon compares the relation between man and his Creator to that of a worker and his employer.

**רבי טרפון Rabbi Tarfon said: The day is short** - the span of man's life is brief, **and the task is great** - the mastery of Torah is a vast undertaking, as it is written (*Job* 11:9): "The measure thereof (of the Torah) is longer than the earth, and broader than the sea"; **and the laborers are lazy** - for people are prone to waste their time on trifles and passing pleasures; **and the wages are abundant** - a great reward is assured to those who study Torah, as it is written (*Prov.* 8:11): "Wisdom is better than rubies, and all things desirable are not to be compared to her." It is, therefore, highly profitable for man to involve himself in this enterprise;

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חיים ידל בן ישראל, ע"ה  
Beloved Grandfather and  
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— Barbara Simon



**ובעל הבית and the Master of the house urges on** - God continually exhorts us to delve into the Torah, as it is written (*Deut. 6:7*): "and you shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up." Moreover, (*Tanhuma Re'eh*): "Whoever neglects the Torah, is as though he denied God's existence, for the Torah was given to Israel solely that they might study it day and night, as it is written (*Josh. 1:8*): 'but you shall meditate therein day and night.'"

*Train a lad according to his manner; even when he grows old he will not deviate from it.*

(Proverbs 22:6)

Parents have the primary responsibility for training their children, and most do their utmost to provide their children with the tools to carry them successfully through life. Generally, the emphasis in education is skills that will enable children to earn a livelihood and be contributing members of society.

Parents also hope that their children will live to a ripe old age. When that wish comes true, the former child who is now a septuagenarian retiree cannot make much use of the livelihood skills the parents had provided. Diseases of old age may preclude many activities, including driving a car, and a housebound, bored retiree may find the "golden years" a burden. Parents should therefore provide their children with a training that will serve as a basis for adapting to all phases of life.

Yes, even when their children are the tender age of five, parents should be thinking about providing for their happiness sixty years later. As the Psalmist says, *They will blossom in their old age* (*Psalms 92: 15*).

FRI./JUNE 16/18 SIVAN  
 יום ו' לַפָּרָשַׁת בְּהַעֲלֹתָךְ, י"ח סִיּוֹן

LIGHT CANDLES

Atlanta	8:32	Hartford	8:09	Montreal	8:27	San Fran.	8:16
Brookline	8:05	Houston	8:06	New York	8:11	Seattle	8:51
Chicago	8:10	Los Ang.	7:48	Oak Park	8:53	Silver Spr.	8:17
Cleveland	8:45	Memphis	7:58	Philadel.	8:13	St. Louis	8:09
Denver	8:12	Miami	7:56	Pitts.	8:34	Toronto	8:43

MISHNAH TEXT AND TRANSLATION

*Avot 2:16*

אבות ב:טז

הוא הִזָּה אומר: לא עָלֶיךָ הַמְּלָאכָה לְגַמּוֹר וְלֹא אַתָּה בֶּן חַרִּין לְבַטֵּל מִמֶּנָּה; אִם לְמַדַּת תּוֹרָה הֲרֵבָה, נוֹתְנִים לְךָ שְׂכָר הֲרֵבָה; וְנֶאֱמַן הוּא בְּעַל מְלֹאכֶתְךָ, שִׁישְׁלֵם לְךָ שְׂכָר פְּעֻלָּתְךָ; וְדַע: מִתֵּן שְׂכָרְךָ שֶׁל צְדִיקִים לְעֵתִיד לְבֹא.

He used to say: It is not incumbent upon you to complete the work; yet, you are not free to desist from it. If you have studied much Torah, a great reward will be given to you, for your Employer is trustworthy to reward you for your labor. And know, that the reward of the righteous is in the time to come.

MISHNAH COMMENTARY

*In this Mishnah Rabbi Tarfon elaborates on his statement in the previous Mishnah concerning Torah study and its reward.*

**הוא היה אומר He - Rabbi Tarfon, used to say: It is not incumbent upon you to complete the work** - although there is much to accomplish, know that God did not engage you to finish it all, or otherwise deprive you of your reward (*Bartenura*). Rather, you are commanded to perform according to your ability, as our Sages expounded the verse (*Deut. 11:13*): "'which I command you this day' – do not say: I cannot grasp the whole Torah and keep all the commandments, seeing that 'The measure thereof is longer than the earth' (*Job. 11:9*). This recalls a king who had a cistern of extreme depth. He said to a member of his household: Hire workers to fill the cistern. He hired workers. The foolish one looked into the cistern and said, 'When shall I ever fill it up?' But the intelligent one said, 'What does it matter to me? I am a day-

laborer, and am pleased to have found work.' Thus, too, God says to us: What does it matter to you? You are day-laborers, and so complete your day's chore" (*Yalkut Shimoni, Ekev*). Furthermore, they said (*Shir Hashirim Rabba*): The Torah may be compared to water: Just as water falls drop by drop until it forms a stream, so is the Torah: A man learns two *halakhot* today and two tomorrow, until he gathers force like a bubbling stream.

**וְלֹא אַתָּה בֶּן חֵרִין** **Yet you are not free to desist from it** - lest you say: I have read and studied, and need not continue, since the work is not mine to complete. Know that the yoke of the Torah is on you all through your life, and you cannot shake it off, as the rabbis said: Why are the words of Torah compared to bread and to water? To teach you, that just as man cannot live without bread and water even one day, so he cannot exist without Torah for even one moment, as it is written (*Josh. 1:8*): "This book of the Torah shall not depart from your mouth." And it is self-evident, if Joshua bin Nun, who studied Torah from childhood until old age, was nevertheless told: "This book of the Torah shall not depart from your mouth" – how much more so does this apply to the rest of mankind (*Tanna de Bei Eliyahu Zutta*, 13).

**אִם לַמְדָּת** **If you have studied much Torah** - beyond your capacity, **a great reward will be given to you** - beyond your deserts, **for your Employer is trustworthy** - having imposed this pursuit upon you, **to reward you for your labor** - according to your exertion in mastering the Torah.

**וְדַע** **And know** - if you see a man occupied with Torah and *mitzvot*, and yet his life is full of suffering and poverty, do not be surprised, for you must realize, **that the reward of the righteous is in the time to come** - in the World-to-Come (*Bartenura*), as the Sages interpreted the verse: "which I command you this day, to do them" (*Deut. 7:11*) – this day to do them, but tomorrow to receive the reward" (*Kid. 39a*). Similarly,

they explained the verse (*Deut. 5:16*) "that your days may be prolonged" – in the world which is wholly long (i.e. the world-to-come – tr.) "and that it may be well with you" (*ibid.*) in the world which is wholly good (i.e. the world-to-come – tr.) (*Hullin 142a*).

*A person does not sin unless he is seized by a spirit of folly.* (Sotah 3a)

Some people try to defend a misdeed by claiming "temporary insanity." The Talmud is telling us that while all wrongdoing does result from temporary insanity, people are still held accountable for their behavior.

No sane person would do things that are self-destructive. Small children who do not know any better may eat things that are harmful, but when adults submit to temptation and eat things that are harmful, they have essentially taken leave of their adult senses. This form of temporary insanity accompanies every wrong act.

Civil law does not accept ignorance as a defense, and although Jewish law does consider ignorance a mitigating factor, it holds a person responsible for being derelict in not having obtained the requisite knowledge and information necessary to act properly.

Jewish law holds that while true psychosis may be an exonerating factor, a non-psychotic person is capable of overcoming the "temporary insanity" that leads to wrongdoing. The Talmud states that in evaluating any act, we should calculate the gain from the act versus the loss it entails. A reasonable person will conclude that a brief pleasure of indulgence is certainly not worth the price, whether it is in terms of negative physical effects or of spiritual deterioration. People are certainly accountable for failure to exercise their reason and come to correct conclusions.

SAT./JUNE 17/19 SIVAN  
 שַׁבַּת פָּרָשַׁת בְּהַעֲלֹתָהּ, י"ט סיון

Additional Prayers: Mincha – Pirkei Avos 2

Torah Reading: Shacharis – Parshas Beha'aloscha; Haftorah - Zechariah 2:14-4:7; Mincha – beginning of Parshas Shelach

SABBATH ENDS

Atlanta 9:35 10:02	Hartford 9:13 9:40	Montreal 9:30 9:57	San Fran. 9:19 9:46
Brookline 9:08 9:35	Houston 9:09 9:36	New York 9:15 9:42	Seattle 9:55 10:22
Chicago 9:13 9:40	Los Ang. 8:52 9:19	Oak Park 9:56 10:23	Silver Spr. 9:21 9:48
Cleveland 9:48 10:15	Memphis 9:02 9:29	Philadel. 9:16 9:43	St. Louis 9:13 9:40
Denver 9:15 9:42	Miami 8:59 9:26	Pitts. 9:38 10:05	Toronto 9:46 10:13

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

DEVAR TORAH / PARSHAS BEHA'ALOSCHA

"Aaron did so; toward the face of the Menorah he kindled the lamps..." Numbers 8:3

Rashi quotes the Sifri:

"And Aaron did so." To note in praise of Aaron that he did not change.

Rabbi Menachem Mendel of Kotzk asks:

Would we then think that Aaron would change any of the instructions of Hashem to Moshe?

And he explains:

In the holy service of Aaron there was no externalism. One could not detect any external change in Aaron. For in essence, this is *Avodah Shebalev*, service of the heart, and is internal. The great and essential elements in the service of Hashem remain hidden in the heart.

This, then, is the praise of Aaron. The change that took place in him was all internal. Externally, no change was apparent in him.

MISHNAH TEXT AND TRANSLATION

Avot 3:1

אבות ג:א

עֲקֵבִיא בֶן מִהֲלֵלָאֵל אוֹמֵר: הִסְתַּכַּל בְּשִׁלְשָׁה דְבָרִים וְאֵי אַתָּה בָּא לִיּוֹדֵי עֲבָרָה: דַּע מֵאֵין בָּאתָ, וְלֵאן אַתָּה הוֹלֵךְ, וְלִפְנֵי מִי אַתָּה עֹתִיד לֵתֵן דִּין וְחֶשְׁבוֹן, מֵאֵין בָּאתָ? מִטְּפָה סְרוּחָה. וְלֵאן אַתָּה הוֹלֵךְ? לְמָקוֹם עֶפְרָי, רָמָה וְתוֹלְעָה.

י"ט סיון/17 JUNE/SAT.

וּלְפָנַי מִי אֶתָּה עֲתִיד לִתֵּן דִּין וְחֶשְׁבוֹן? לְפָנַי מֶלֶךְ מַלְכֵי  
הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

Akavya ben Mahalalel said: Consider three things and you will not fall into the hands of sin. Know whence you came, and where you are going, and before Whom you will have to give account and reckoning. Whence you came – from a putrid drop; and where you are going – to a place of dust, worm, and maggot; and before Whom you will have to give account and reckoning – before the King of kings, the Holy One, Blessed be He.

#### MISHNAH COMMENTARY

*Akavya ben Mahalalel lived at the time of Hillel the Elder. It was said of him that the Temple court never closed upon a Jew as wise and sin-fearing as Akavya ben Mahalalel (i.e. when the Temple court was closed on Passover eve, being full of Jews who came to slaughter their Passover sacrifices in three shifts, none was found in the precincts as great in wisdom and saintliness as Akavya, see Ed. 5. 6-7). In the present Mishnah, Akavya ben Mahalalel lists three things which one should continually contemplate to avoid evil.*

**לְפָנַי מִי אֶתָּה עֲתִיד לִתֵּן דִּין וְחֶשְׁבוֹן בֶּן מַהֲלֵלָל**  
**Akavya ben Mahalalel said:**  
**Consider - the following three things and you will not fall into the hands of sin -** if you apply your mind to these three ideas, you will conquer temptation.

**דַע** **Know whence you came and where you are going and before Whom you will have to give account and reckoning.** According to the Jerusalem Talmud (*Sotah* 2:5) Akavya derived these three

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In Loving Memory of Our  
Beloved Mother and Grandmother

לְזֵכֶר נִשְׁמַת

אֶסְתֵּר בַּת אֲבֵרָהִם, ע"ה

ESTHER METZGER, A"H

— Yaacov and Tamar Metzger and Family



thoughts from the verse (*Eccl. 12:1*): "Remember then *bor'ekha* your creator." Variant readings of this term yield: *be'erkha* - your 'wellspring,' *borkah* - your 'pit,' beside *bor'ekha* your 'Creator': Your 'well-spring' – is the place of your origin; your 'pit' – is your destination; and your 'Creator' – the One to Whom you must eventually render account.

**מאיך באת** **Whence you came – from a putrid drop** - if you remember this, you will refrain from pride; **and where you are going – to a place of dust, worm, and maggot** - as it is written (*Gen. 3:19*): "for dust you are, and unto dust shall you return." With this thought in your mind, you will avoid lust and greed; **ולפני מי** **and before Whom you will have to give account and reckoning – before the King of kings, the Holy One, Blessed be He** - it is natural enough to dread a trial before an earthly king; how much more so before the supreme King, with whom there is neither forgetfulness nor favoritism (*Ber. 28b*). The constant awareness of this will thwart any thought of malice and sin. The present tense in *where you are going* conveys the idea that from his day of birth man begins to advance towards his death and his eternal resting place (*Midrash Sh'muel*). The Gaon of Vilna thus explains the double expression *din veheshbon* – *account and reckoning*: "account" for the sins committed, and "reckoning" for the *mitzvot* he could have performed while committing his sins.

*R' David of Novaodok* would say:

Why is it that a person does not have what he wants? It is because he does not want what he has. If he wanted only what he has, he would have what he wants.

**FATHER'S DAY**  
**SUN./JUNE 18/20 SIVAN**  
**יום א' לפְּרַשַׁת שְׁלַח, כ' סִינּוֹן**

MISHNAH TEXT AND TRANSLATION

*Avot 3:2*

אבות ג:ב

רבי חנינא סגן הכהנים אומר: הוי מתפלל בשלומה של מלכות, שאלמלא מוראה, איש את רעהו חיים בלעו. רבי חנניה בן תרדיון אומר: שנים שיושבין ואין ביניהן דברי תורה - הרי זה מושב לצים, שנאמר (תהלים א, א): "ובמושב לצים לא ישב"; אבל שנים שיושבים ויש ביניהם דברי תורה - שכניה ביניהם, שנאמר (מלאכי ג, טז): "אז נדברו יראי ה' איש אל-רעהו, ויקשב ה' וישמע ויכתב ספר זכרון לפניו ליראי ה' ולחשבי שמו". אין לי אלא שנים; מניין שאפילו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר? שנאמר (איכה ג, כח): "ישב בַּדָּד וַיִּדַם כִּי נָטַל עָלָיו".

Rabbi Hanina, the Deputy High Priest, said: Pray for the welfare of the ruling power, since but for the fear of it, men would swallow each other alive. Rabbi Hananyah ben Tradyon said: When two sit together and no words of Torah are spoken between them, this is a session of the scornful, as it is written (*Ps. 1:1*): "Nor sat he in the seat of the scornful." But when two sit together and words of Torah are spoken between them, the Divine Presence rests between them, as it is written (*Mal. 3:16*): "Then they that feared the Lord spoke one with another; and the Lord listened and heard, and a book of remembrance was written before Him, for those who feared the Lord and thought upon His name." Now, this applies only to two; how do we know that even if a single person sits and occupies

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לזכר נשמת  
 ביילא בת צבי מאיר, ז"ל  
**BAILA BAS TZVI MEIR, Z"L**

— *Louis and Doris Glick*



himself with Torah, that God appoints him a reward? Because it is written (*Lam. 3:28*): "Let him sit alone and keep silence, because he has laid it upon him."

#### MISHNAH COMMENTARY

*Rabbi Hanina served as Deputy to the last of the High Priests in the final years of the Second Temple. He witnessed its destruction which was brought about by groundless hatred among Jews and civil war. Hence, his strong plea for peace, saying: "Great is peace, for it outweighs the whole of Creation." (Sifrei, Bamidbar). Here, too, his theme is the desirability of peace.*

*Rabbi Hananyah ben Tradyon flourished at the time of Rabbi Akiva, and was one of the Ten Martyrs. His daughter, Beruriah, was the wife of Rabbi Meir. He gave up his life for the sake of Torah study. Ignoring the Roman ban on the teaching of Torah, he held public assemblies and expounded the Torah, until he was caught by the Romans, and burned to death while wrapped in the parchments of a Torah scroll.*

**רבי חנינא Rabbi Hanina, the Deputy High Priest, said: Pray for the welfare of the ruling power** - this includes a gentile government (*Bartenura*), as it is written (*Jer. 29:7*): "And seek the peace of the city where I have caused you to be carried away captive, and pray unto the Lord for it; for in its peace shall you have peace." *Tosafot Yom Tov* explains: *for the welfare of the ruling power (malkhut, lit. Kingdom, rather than melekh - King)* refers to the king, his ministers and advisers who govern and dispense justice; but the Mishnah is not concerned with the private welfare of the king; **since but for the fear of it, men would swallow each other alive** - as the Sages explained (*Av. Zar. 4a*) the verse: "And you made man as the fish of the sea" (*Hab. 1:14*): Why are men likened to fish of the sea? Just as with fish of the sea, the bigger creatures swallow the smaller ones, so among men – the powerful would destroy the weak were it not for fear of the authorities.

**רבי חנניה Rabbi Hananyah ben Tradyon said: When two sit together and no words of Torah are spoken between them** - they do not apply their minds to the Torah, **this is a session of the scornful** - even if

they do not actually engage in mockery, for theirs is an idle meeting (*Hameiri*), **as it is written: "nor sat he in the seat of the scornful"** - this is followed by "but his delight is in the Torah of the Lord." Neglect of the Torah thus typifies the meeting of the scornful (*Rambam, Hameiri*). The stress on the failure to discuss words of Torah *between them* is taken to mean that even though each of the two might study Torah separately, if there is no discussion of Torah *between them*, i.e. they do not study together, they remain *a session of the scornful*, having inwardly scoffed at the knowledge and intelligence of each other (*Midrash Shm'uel*).

**אבל שנים** But when two sit together and words of Torah are spoken between them, the Divine Presence rests between them - through their study of Torah they gain a glimpse of the Divine glory (*Hameiri*), **as it is written: "Then they that feared the Lord spoke with one another; and the Lord listened and heard, and a book of remembrance was written before Him, for those who feared the Lord and thought upon His name."** The phrase *with one another* refers to two people of whom it is said that *the Lord listened and heard*, i.e., the Divine Presence was with them.

**אין לי אלא** Now this applies only to two - whose joint study is amply rewarded; **how do we know that even if a single person sits and occupies himself with Torah, that God appoints him a reward? Because it is written: "Let him sit alone and keep silence"** - i.e., contemplate the Torah by himself (*and keep silence* denotes the silent voice of solitary meditation), **because He has laid it upon him** - God set aside a reward for him.

MON./JUNE 19/21 SIVAN

יום ב' לפַרְשַׁת שְׁלַח, כ"א סיון

Torah Reading: Shacharis – Beginning of Parshas Shelach

MISHNAH TEXT AND TRANSLATION

*Avot* 3:3

אבות ג:ג

רבי שמעון אומר: שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי תורה – כאילו אכלו מזבחי מתים, שנאמר (ישעיה כח, ח): "כי כל-שלחנות מלאו קיא צאה בלי מקום"; אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה – כאילו אכלו משלחנו של המקום ברוך הוא, שנאמר, (יחזקאל מא, כב): "וידבר אלי זה השלחן אשר לפני ה'".

Rabbi Shimon said: If three have eaten at one table and have not discussed words of Torah over it, it is as though they had eaten of the sacrifices of the dead, as it is written (*Is.* 28:8): "For all tables are full of vomit and filthiness without God." But if three have eaten at one table and have spoken words of Torah over it, it is as though they had eaten from the table of God, as it is written (*Ezek.* 41:22): "And he said to me, "This is the table that is before the Lord!"

MISHNAH COMMENTARY

*Throughout the Talmud, the plain reference to Rabbi Shimon, denotes the renowned Rabbi Shimon ben Yohai, an outstanding disciple of Rabbi Akiva.*

**Rabbi Shimon said: If three have eaten at one table** - three are referred to, as the minimum "table" required for *zimun* (reciting the grace after meals as a formal unit – tr.) (*Rashbam*). The past

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ELAINE R. FINKEL, M.D., A"H

מלכה בת יהודית, ע"ה

Beloved Aunt, Brilliant Poet

Distinguished Neurologist

— Chanah Simon



tense, "have eaten," rather than present "eat," (cf. the previous Mishnah, *When two sit*) is here used, because it is forbidden to speak while eating, since this might drive the food down the windpipe (*Ta'an. 5b*): thus are we required to discuss the Torah only *after* the meal (*Tiferet Yisrael*).

**ולא אמרו And have not discussed words of Torah over it, it is as though they had eaten of the sacrifices of the dead** - a form of idol-worship described in the following verse (*Ps. 106:28*): "They joined themselves also unto Baal of Peor and ate the sacrifices of the dead" **as it is written** (*Is. 28:8*) "**For all tables are full of vomit and filthiness**" - Isaiah refers to the pagan sacrifices in these terms, and declares that all the tables are, as it were, full of this abomination, "**without God**" - because they eat and drink but fail to mention the Almighty, i.e. do not discuss the Torah (the Hebrew text reads simply *beli makom*, "without place," but *Makom* also connotes God as the Omnipresent - tr.).

**אבל שלשה But if three have eaten at one table and have spoken words of Torah over it, it is as though they had eaten from the table of God** - their table is viewed as an altar upon which sacrifices are offered, and the diners are compared to *kohanim* (priests) who are privileged to eat from the Divine table, **as it is written** "And he said to me, 'This is the table that is before the Lord'" - a reference to the altar. From this we learn that when words of Torah have been spoken at it, a table may be compared to an altar, the "table" of God (*Hameiri*). This is the basis of the Talmudic comment (*Ber. 55a*): "As long as the Temple existed, the altar atoned for Israel; but now a man's table atones for him."

TUES./JUNE 20/22 SIVAN

יום ג' לפַּרְשַׁת שְׁלַח, כ"ב סיון

MISHNAH TEXT AND TRANSLATION

*Avot* 3:4

אבות ג:ד

רַבִּי חַנְּנִיָּא בֶּן חַכְּיִנְאִי אָמַר: הַנֶּעוֹר בַּלַּיְלָה, וְהַמְהַלֵּךְ בְּדֶרֶךְ יְחִידִי, וְהַמְפַּנֵּה לְבוֹ לְבַטָּלָה - הָרִי זֶה מִתְחַיֵּב בְּנַפְשׁוֹ.

Rabbi Hananyah ben Hakhinai said: He who stays awake at night, or walks the road alone, or turns his heart to idleness, transgresses against his own soul.

MISHNAH COMMENTARY

*Rabbi Hananyah ben Hakhinai was a foremost disciple of Rabbi Akiva, who taught him both the revealed and the hidden aspects of the Torah, i.e. ma'ase bereshit - the mysteries of Creation, and ma'ase merkava - the mysteries of the Divine Chariot (Hag. 14b). According to Midrash Eleh Ezkerah, he was one of the Ten Martyrs, and was ninety five years old at the time of his execution by the Romans.*

**Rabbi Hananyah ben Hakhinai said: He who stays awake at night, or walks the road alone, or turns his heart to idleness** In another version, the latter two subject clauses are interconnected thus: if a man is awake at night, or is walking along a road alone, *and at that time*, turns his heart to idle things, rather than devote himself to Torah, **הָרִי זֶה transgresses against his own soul** - because night is a time of peril, and he who journeys alone is in danger of robbery and other adversities; but, if he studies the Torah, the Torah protects him (*Rashi, Bartenura*). Moreover, night time is favorable to reflection and

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In Loving Memory of

פּעשׂא חַייענא בת אריה לייב, ע"ה  
PAULINE MOSKOWITZ, A"H

— Phyllis and Chaim Shroot



should thus be devoted to themes pleasing to God, i.e. the study of Torah, for at night man is free from labor and is not disturbed by others. When at such an opportune time a man exposes his heart to vanities, he sins against his very life, for he is wasting a precious chance to steep himself in the Torah (*Rabbenu Yonah*). Rambam notes that (*Hil. Talmud Torah 3:13*): "Even though it is a *mitzvah* to learn by day as well as by night, most of man's intellectual assets are gained at night. Therefore, whoever aspires to the crown of the Torah should mind his nights, so as not to waste them on mere sleep, eating, drinking, chatter, and the like; but use it for the study of the Torah and the sciences." Other commentators consider the three subject clauses separately. Accordingly, Rabbi Hananyah is referring to three distinct situations: 1. He who stays awake the whole night, and thereby harms his health; 2. He who walks the road alone, and exposes himself to robbers and highwaymen, and 3. He who turns his heart to idleness, neglecting both Torah and worldly matters, and allowing his mind to become confused and desolate. In each of these three failings *he transgresses against his own soul*, by the self-inflicted harm to his personal welfare. Rabbi Hananyah warns us, that however great our faith in God's Providence, and our belief in His reward or punishment according to individual merit or failing, man is well advised not to transgress against himself, and to beware of courting danger (*Hameiri*).

*R' Menachem Mendel of Kotzk would say:*

The greatest cry is when a person needs to weep but is unable to do so.

WED./JUNE 21/23 SIVAN

יום ד' לַפְּרָשַׁת שְׁלַח, כ"ג סיון

## MISHNAH TEXT AND TRANSLATION

*Avot* 3:5

אבות ג:ה

רבי נְחוּנְיָא בֶן הַקָּנָה אומר: כָּל הַמְקַבֵּל עָלָיו עַל תּוֹרָה – מַעֲבִירִין מִמֶּנּוּ עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ; וְכָל הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה – נוֹתְנִין עָלָיו עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ.

Rabbi Nehunya ben Hakanah said: Whoever takes upon himself the yoke of Torah, from him are removed the yoke of government and the yoke of worldly care; but whoever casts off the yoke of the Torah, upon him are placed the yoke of government and the yoke of worldly care.

## MISHNAH COMMENTARY

*Rabbi Nehunya ben Hakanah was a contemporary of Rabbi Yohanan ben Zakkai and the teacher of Rabbi Yishmael. He attained long life, and when his disciples asked him how he had merited this, he said to them (Meg. 28a): "Throughout my whole life, I never sought honor at the expense of my fellow-man, nor has the curse of my fellow-man ever gone up with me upon my bed, and I was generous with my money." In Mishnah Berakhot 4:3, we learn: "Rabbi Nehunya ben Hakanah used to recite a short prayer upon entering and upon leaving the Bet Hamidrash. He was asked: What need is there for this prayer? He answered them: Upon entering I pray that no mishap should happen through me, and upon leaving, I give thanks for my lot" (that He has cast my lot with those who frequent the House of Study).*

**רבי נְחוּנְיָא Rabbi Nehunya ben Hakanah said: Whoever takes upon himself the yoke of Torah - by learning Torah diligently, from him are removed the yoke of government - e.g. taxation and other levies imposed upon the public for the expenditure of the state, and the yoke of worldly care - he earns a smooth living since his labors are blessed. Thus, in reward for having accepted the yoke of Torah, he is relieved of the current pressures and afflictions of life.**

**But whoever casts off the yoke of Torah - וְכָל הַפּוֹרֵק** saying: The yoke of the Torah is too burdensome for me to bear (*Bartenura*) or he who dissipates his time on worldly affairs and does not allow his mind to con-

template the Torah and *mitzvot* (Hameiri), **upon him are placed the yoke of government and the yoke of worldly care** - as it is written (*Job 5:7*): "But man is born unto labor." Thus, if he does not devote himself to the Torah, he is exposed to the pressures of government and the yoke of earthly life, as the Talmud states: (*Ber. 35b*): "When Israel performs the work of God, their work is carried out by others, as it is written. (*Is. 61:5-6*): 'And strangers shall stand and feed your flocks, and aliens shall be your ploughmen and your vinedressers, and you shall be called the priests of the Lord...' But when Jews fail to perform the will of God, their work must be performed by themselves. Moreover, they are also burdened with the work of others, as it is written (*Deut. 28:47-8*): 'Because you did not serve the Lord your God with joyfulness, and with gladness of heart, by reason of the abundance of all things; therefore, you shall serve your enemy.'" Furthermore, it is said (*Tanna de Bei Eliyahu Rabba 13*): "He who wishes to labor in worldly affairs, is permitted to do so, and of him Scripture says. 'But man is born unto labor.' To what may this be likened? To a goatskin filled with water which is leaking; after a while nothing is left in the skin. Likewise he who wishes to labor in the Torah, is permitted to do so, and of him Scripture says (*Prov. 16:26*): 'The person who labors, exerts himself for his own benefit, as his mouth compels him.' (When his mouth clamors for food, his labors stand him in good stead, and he is able to eat from his accumulated effort, *Rashi*). To what may this be likened? To the doorstep upon which all tread (thus all benefit from the enlightenment of the Torah scholar who proceeds to teach others), and to the plank over which all pass, and to the tree in whose shade all sit, and to the lamp which illuminates the eyes of so many."

THURS./JUNE 22/24 SIVAN

יום ה' לפַרְשַׁת שְׁלַח, כ"ד סיון

Torah Reading: Shacharis – Beginning of Parshas Shelach

MISHNAH TEXT AND TRANSLATION

Avot 3:6

אבות ג:ו

רבי חלפתא איש כפר חנניה אומר: עשרה שיושבין ועוסקין בתורה, שכינה שרויה ביניהם, שנאמר (תהלים פב, א): "א-להים נצב בעדת-אל". ומנין אפילו חמשה? שנאמר (עמוס ט, ו): "ואגדתו על-ארץ יסדה". ומנין אפילו שלשה? שנאמר (תהלים פב, א): "בקרב אלהים ישפט". ומנין אפילו שנים? שנאמר (מלאכי ג, טז) "אז נדברו יראי ה' איש אל-רעהו ויקשב ה' וישמע וגו'". ומנין אפילו אחד? שנאמר (שמות כ, כד): "בכל-המקום אשר אזכיר את-שמי אבוא אליך וברכתיך".

Rabbi Halafta of Kefar Hananyah said: When ten sit and occupy themselves with Torah, the Divine Presence rests among them, as it is said, (Ps. 82:1) "God stands in the congregation of God." And how do we know that the same applies even to five? As it is said (Amos 9:6): "and has founded His band upon the earth." And how do we know that the same applies even to three? As it is said (Ps. 82:1): "He judges in the midst of the judges". And how do we know that the same applies even to two? As it is said (Mal. 3:16): "Then they that feared the Lord spoke one with another, and the Lord listened and heard." And how do we know that the same applies even to one? As it is said (Ex. 20:21): "In every place where I cause My Name to be mentioned, I will come to you and bless you."

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In Loving Memory of

מנחם בן אריה יעקב אליעזר, ע"ה

KENNETH HERRMANN, A"H

— The Herrmann Family



MISHNAH COMMENTARY

*Rabbi Halafta of our Mishnah was probably a disciple of Rabbi Meir. (See B.M. 94a where Rabbi Halafta cites the opinion of Rabbi Meir.) His home village, Kefar Hananyah, lies on the boundary between the Upper and Lower Galilee.*

**רבי חלפתא** **Rabbi Halafta of Kefar Hananya said:** **When ten sit and occupy themselves with Torah, the Divine Presence rests among them** - a Divine inspiration descends to enlighten their minds (*Tiferet Yisrael*, and see our explanation above, Mishnah 2) **as it is said: "God stands in the congregation of God"** - the term *edah* (congregation) denotes a minimum of ten (see Mishnah, *Sanh.* 1:6).

**ומנין אפילו חמישה** **And how do we know that the same applies even to five?** - who sit and occupy themselves with Torah, that the *Shekhinah* rests among them. **As it is said: "and has founded His band upon the earth"** - The verse begins with: "It is He Who builds his upper chambers in the heaven" i.e., the *Shekhinah*, which is in heaven, descends to the earth when there is a "band", comprising five, who sit and study Torah; *agudah*, "band" denotes what a man can grip (*ogged*) with one hand, which has five fingers (*Bartenura, Rambam*).

**ומנין אפילו שלשה** **And how do we know that the same applies even to three?** - who are occupied with Torah, that the *Shekhinah* is among them? **As it is said: "He judges in the midst of the judges"** - 'Judges' denotes a court of three officers (see *Ex.* 2:7-8), in whose deliberations, we are told, God participates. An alternative version of our Mishnah reads: *And how do we know that the same applies even to five? As it is said: "He judges in the midst of the judges."* i.e. the three judges and the two litigants, yielding five; *And how do we know that the same applies even to three? As it is said: "and has founded His band upon the earth"* - 'band', unspecified, implies three items, e.g. a band (*agudah*) of hyssop which consists of three sprigs, or the *agudah* of the *lulav* (on

*Sukkot*), which consists of a palmbranch, myrtle and willow sprig.

**ומנין אפילו שנים** And how do we know that the same applies even to two? - who are occupied with Torah, that the *Shekhinah* rests with them? As it is said: "Then they that feared the Lord spoke one with another, and the Lord listened, and heard" - "one with another" means two, of whom it is said, "and the Lord listened, and heard," indicating the presence of the *Shekhinah*.

**ומנין אפילו אחד** And how do we know that the same applies even to one - who sits down to study Torah, that the *Shekhinah* rests with him? As it is said: "In every place where I cause My Name to be mentioned" - wherever I prompt your mind to refer to My Name (*Rashi*). According to the *Ritva*, *azkir* (I will mention) should be rendered *tazkir* (you will mention, since the Hebrew letters *aleph* and *tav* may be interchanged (by the method known as *atbash*): **אבוא אליך** "I will come to you and bless you" - 'you' in the singular. According to the Gemara (*Ber. 6a*) the merit attached to each group mentioned here differs, as we learn from the supportive verses: Thus when *two* discuss the Torah, their words are entered in the heavenly records, as it is written: *and the Lord listened and heard, and a book of remembrance was written before Him*, but no such written record appears in the case of *one* who studies Torah alone: The *three* denote a civil court, whose adjudication, or search for a peaceful compromise, are here equalled with Torah study. However, whereas at the gathering of *ten*, the *Shekhinah* hastens to arrive even before all have gathered, with the *three* this occurs only once they sit down to discuss the case. Other commentators interpret the above biblical verses as follows: Of *one* who studies the Torah it is said: *I will come to you and bless you*, meaning that having blessed the solitary student, the *Shekhinah* immediately departs, just like a king who enters a city, and having graced his favorite

THURS./JUNE 22/כ"ד סיון

with a few presents, immediately moves on. Of *two* who study Torah it is said: *and the Lord listened, and heard*, i.e., He extends His visit in order to *hear* them. Of *three* it is said: *He judges in the midst of the judges*, i.e., God joins them for the course of their deliberations. Of *five* it is said: *and has founded His band on the earth*, i.e., God lays the foundation of a building, just like a king who comes to a city and establishes a permanent residence there for his occasional visitations. Of *ten* it is said: *God stands in the congregation of God*, i.e., He establishes his central residence there (*Rabbi Yosef Ya'avetz*).

**A**nd you shall remember the whole way in which G-d led you for forty years in the desert, in order to deprive you (of ready sources of food and water) and to test you whether you will keep His commandments or not.

(Deuteronomy 8:2)

When we are in distress, we often cry out, "Why, G-d, O why are you doing this to me?"

Do we need any clearer statement than that given by Moses? G-d puts us to the test, that we may manifest our faith and strengthen our faith and trust in Him.

True, Moses spoke these words *after* a forty-year ordeal, when the Israelites were on the verge of entering the Promised Land.

G-d is not angry with us when we cry out in our distress. The Talmud says that a person is not held accountable for what he says when he is suffering (*Bava Basra* 16b). But when the suffering has passed, he must be able to reflect and accept the superior wisdom of G-d as being just.

FRI./JUNE 23/25 SIVAN

יום ו' לפַרְשַׁת שְׁלַח, כ"ה סיון

## LIGHT CANDLES

Atlanta	8:34	Hartford	8:11	Montreal	8:29	San Fran.	8:17
Brookline	8:07	Houston	8:07	New York	8:13	Seattle	8:53
Chicago	8:12	Los Ang.	7:50	Oak Park	8:55	Silver Spr.	8:19
Cleveland	8:46	Memphis	8:00	Philadel.	8:15	St. Louis	8:11
Denver	8:14	Miami	7:57	Pitts.	8:36	Toronto	8:45

## MISHNAH TEXT AND TRANSLATION

*Avot* 3:7

אבות ג:ז

רבי אֶלְעָזָר איש בְּרִתּוֹתָא אומר: תֵּן לוֹ מִשְׁלוֹ, שְׂאֵתָהּ וְשִׁלְךָ שְׁלוֹ; וְכֵן בְּדוֹד הוּא אומר (דברי הימים א כט, יד): "כִּי-מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ". רבי שְׁמַעוֹן אומר: הַמְהִילְךָ בְּדֶרֶךְ וְשׁוֹנֶה וּמִפְסִיק מִמְשַׁנְתּוֹ, וְאוֹמֵר: מַה נָּאָה אֵילָן זֶה! וּמַה נָּאָה נֵיר זֶה! – מַעֲלָה עָלָיו הַכָּתוּב כָּאֵלוֹ מִתְּחִיב בְּנִפְשׁוֹ.

Rabbi Eleazar of Bartota said: Give unto Him what is His, for you and yours are His. And thus David said: (*I Chr.* 29:14): "For all things come of You, and of Your own have we given You." Rabbi Shimon said: He who walks along a road studying, and interrupts his studies and says: 'How beautiful is this tree!' or 'How beautiful is this field!' – the Torah considers it as though he transgressed against his own soul.

## MISHNAH COMMENTARY

*Rabbi Eleazar of Bartota is identical with Rabbi Eleazar ben Yehudah (see Mishnah, Orlah 1:4), a disciple of Rabbi Yehoshua ben Hananyah and a colleague of Rabbi Akiva (see Mishnah, Tevul Yom 3:4). In the above saying he exhorts man to be generous when giving charity, or contributing to a religious cause. He himself practiced what he preached, as*

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**In Loving Memory of My Father**

**בנימין בייניש ב"ר גרשון, ז"ל**

**BEINISH BORNSTEIN, Z"L**

— *George Bornstein*



*we read in the Gemara (Ta'an. 24a) that the charity wardens habitually avoided him, since he would unfailingly give them all he had. Once he went to the market to procure the requirements for his daughter's wedding. Again, on sighting him the charity wardens began to slip away, but he pursued them and said: "I hereby adjure you to tell me what is your business." They said to him: "We are dealing with the marriage of two orphans." He said: "On my oath, they take precedence over my daughter" and he took out all he had and gave it to them.*

**רבי אלעזר Rabbi Eleazar of Bartota** - a village in Upper Galilee, **said: Give unto Him what is His** - give to God of what He has granted you, i.e., give charity, or spend money on a *mitzvah* in the knowledge that you are not parting from yours, but from what belongs to God, **for you and yours are His** - whatever you possess you received from Him, and by His grace you live and are sustained, as our Sages expounded the verse (*Job* 41:3): "Who has given Me anything beforehand, that I should repay him?" Did you affix a *mezuzah* on the doorpost before I gave you a house? Did you perform the *mitzvah* of erecting a railing before I gave you a roof? Or did you fulfill the *mitzvah* of *tzitzit* (fringes) before I gave you a garment?" (*Vayikra Rabba* 27:2).

Others comment that Rabbi Eleazar refers to a man's person as well as to his possessions, viz., that he should not withhold his personal or material contribution to religious causes, seeing that he does not provide of his own, as man's possessions are but a deposit left in his care by God (*Rabbenu Yonah*).

**וכן ברוד And thus David said** - when he approached his subjects for donations required for the building of the Temple: "But who am I, and what is my people, that we should be able to offer so willingly, **for all things come of You and of Your own have we given You**" - whatever we offer derives from the power of Your hand.

**Rabbi Shimon said** - an alternative reading has, *Rabbi Yaakov said* i.e., Rabbi Yaakov Kurshai or ben Kurshi (see *Hor.* 13b), the teacher of Rabbi Yehudah

HaNasi (*T.J., Shab. 10:5*), and this version is accepted in most editions. **המהלך בדרך** **He who walks along a road studying** - i.e., applying his mind to the Torah, **and interrupts his studies** - on seeing luxuriant vegetation or a plowed field, **and says: How beautiful is this tree! or, how beautiful is this field!** - this applies to any disruption of his studies; the author merely chose a common example, since travellers generally comment on what their eyes behold (*Bartenura*). Having disturbed his studies with such irrelevancies, **the Torah considers it** - the source is cited in the next Mishnah: "Only take heed to yourself and keep your soul diligently, lest you forget the things" (*Deut. 4:9*), **as though he transgressed against his own soul** - as if he had entirely neglected the Torah, thereby risking his very existence, because man is naturally drawn after vanity and idle talk, and these might lead him to an utter rejection of his obligations towards the Torah (*Hameiri*). Moreover, the disregard of study through idle talk is tantamount to desecration of the Torah (*Rashbatz*). Indeed, since the Torah constitutes the very life-blood of the Jew, and he who ceases to study it departs from the source of life, such action denotes a transgression against one's soul.

*R' David Moshe of Chortkov* would say:

There are seventy facets to the Torah:  
One of these is that silence is a retaining  
wall to preserve knowledge.

# SAT./JUNE 24/26 SIVAN

שַׁבַּת פְּרַשַׁת שְׁלַח, כ"ו סיון

Additional Prayers: Mussaf – We bless the New Moon of Tamuz (Molad: Tuesday evening 33 minutes 11 chalakim after 1); Av Ha-rachamim is not recited; Mincha – Pirkei Avos 3

Torah Reading: Shacharis – Parshas Shelach; Haftorah - Joshua 2:1-24; Mincha – beginning of Parshas Korach

## SABBATH ENDS

Atlanta 9:37 10:04	Hartford 9:14 9:41	Montreal 9:32 9:59	San Fran. 9:20 9:47
Brookline 9:10 9:37	Houston 9:11 9:38	New York 9:16 9:43	Seattle 9:56 10:23
Chicago 9:15 9:42	Los Ang. 8:53 9:20	Oak Park 9:58 10:25	Silver Spr. 9:22 9:49
Cleveland 9:49 10:16	Memphis 9:03 9:30	Philadel. 9:18 9:45	St. Louis 9:14 9:41
Denver 9:17 9:44	Miami 9:01 9:28	Pitts. 9:39 10:06	Toronto 9:48 10:15

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

## DEVAR TORAH / PARSHAS SHELACH

*"As I live – the words of Hashem...in this wilderness shall your carcasses drop..."* Numbers 14:28,29

The Rav of Kovno, *Rabbi Isaac Elchanan, zt"l*, asks:

All sins of *Am Yisrael* were forgiven. They sinned with the Golden Calf and were forgiven. They murmured and were forgiven. They sinned in the rebellion of Korach and were forgiven. Why were they not forgiven the sins of the spies?

He answers:

From here we learn that for all sins, be they sins between man and G-d or sins between man and man, repentance helps.

However, when one sins against his nation, regret and repentance will not help. As the prophet Amos (9:10) said, "By the sword shall die all the sinners of My people...", meaning, those who sinned against My people.

## MISHNAH TEXT AND TRANSLATION

*Avot* 3:8

אבות ג:ח

רַבִּי דֹּוּסְתַּאִי בְּרַבִּי יִנְאִי מְשׁוּם רַבִּי מֵאִיר אֹמֵר: כָּל הַשּׁוֹכֵחַ דְּבַר אֶחָד מִמִּשְׁנֵתוֹ – מֵעֵלָה עָלָיו הַכְּתוּב כְּאֵלוֹ מִתְחַיֵּב בְּנַפְשׁוֹ, שֶׁנֶּאֱמַר (דְּבָרִים ד, ט): "רַק הִשְׁמַר לְךָ

כ"ו סיון/ SAT./JUNE 24

וּשְׁמַר גַּפְשֶׁךָ מֵאֵד פֶּן-תִּשְׁכַּח אֶת-הַדְּבָרִים אֲשֶׁר-רָאוּ עֵינֶיךָ". יָכוֹל אֶפִּילוֹ תִקְפָּה עָלָיו מִשְׁנָתוֹ? תִּלְמוּד לֹמַר (שם): "וּפֶן-יִסּוּרוּ מִלְבָּבְךָ כֹּל יְמֵי חַיֶּיךָ" - הֲאֵינּוּ מִתְחַיֵּב בְּנִפְשׁוֹ עַד שֵׁיִשֵּׁב וַיִּסִּירֵם מִלְבוֹ.

Rabbi Dostai the son of Rabbi Yannai said in the name of Rabbi Meir: He who forgets a single word of his studies, Scriptures account it unto him as though he transgressed against his own soul, as it is said (*Deut.* 4:9): "Only take heed to yourself, and guard your soul diligently, lest you forget the things which your eyes saw." Could this be so even if his studies were too hard for him? The Torah therefore states (*ibid.*): "and lest they depart from your heart all the days of your life"; hence he is not guilty against his soul unless he deliberately removes them from his heart.

#### MISHNAH COMMENTARY

*Having been warned in the previous Mishnah against the interruption of Torah study, we are now instructed that it is necessary to rehearse one's lesson until it is well engraved in his memory, for the lapse of but a single item of this sacred study is tantamount to a capital sin. Rabbi Dostai appears to have been a disciple of Rabbi Meir.*

**Rabbi Dostai the son of Rabbi Yannai said in the name of Rabbi Meir: He who forgets a single word of his studies** - by not rehearsing his lessons, even if this affects but one item, **Scriptures account it unto him as though he transgressed against his own soul** - having been negligent in rehearsal, he evidently does not care whether or not he fully retains his lesson (*Tiferet Yisrael*). Moreover, he who forgets a single item of his studies, in fact forgets many things, for the principles of the Torah are inter-

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— Mr. Oscar S. Gray



connected (*Midrash Sh'muel*), as it is said: **"Only take heed to yourself, and guard your soul diligently, lest you forget the things which your eyes saw"** - this warning could not refer to physical observation, i.e., to the miracles which they had witnessed in the wilderness, for the Torah was given to all Israel, even to those of the latter generations who did not witness the miracles; hence, the instruction obviously refers to intellectual comprehension, and we are exhorted to be most careful not to forget the lessons that we had grasped with our minds (*Tiferet Yisrael*). Similarly, we are instructed (*Sifrei, Ekev*): "Just as one must be careful not to lose his coins, so must he be careful not to forfeit his studies, as it is said (*Prov. 2:4*): 'If you seek her (wisdom) as silver' – just as silver is difficult to come by, so it is difficult to acquire the words of Torah; or does it mean: Just as silver is difficult to lose, so are the words of the Torah? Therefore, Scripture says (*Job 28:17*): 'Gold and glass cannot equal it (the Torah); neither shall its change be vessels of fine gold' – the lessons of the Torah are difficult to acquire like vessels of fine gold, but they are easily lost like vessels of glass. Rabbi Shimon used to say: 'Only take heed to yourself, and keep your soul diligently' – this recalls the parable of a king who caught a bird and handed it over to his servant, saying: Keep this bird for my son; if you lose it, do not think you have lost a bird of little value, but rather consider it as if you have lost your life."

**יכול אפילו** **Could this be so even if his studies were too hard for him?** - you might think that even if his lessons were beyond his grasp, and he forgot a part of it unwittingly, that he is also guilty? **תלמוד לומר** **The Torah therefore states: "and lest they depart from your heart all the days of your life"; hence he is not guilty against his soul** - this verse teaches us that he is not culpable **unless he deliberately removes them from his heart** - through wanton neglect of Torah study. If, however, his lapse is involuntary, he is not

penalized. Thus we read (Ber. 8b): "Be respectful towards a scholar who has forgotten his learning through the force of circumstances, for it is stated that the fragments of the broken Tablets were placed in the Ark together with the Tablets (of the Ten Commandments, cf. *Bava Batra* 14b, *Menahot* 9a, i.e., seeing that even the broken pieces merited the honor of being deposited in the *aron hakodesh* - tr.).

**W**hen I speak, my words are master over me. When I do not speak, I am master in that I withhold them.

(Orchos Tzaddikim, Chapter 21)

Everyone has an inherent drive for power and control. We may use it for evil; for example, we may seek control over other people. On the other hand, we may use it for good and try to control our own drives and urges. In any case, it is often frustrating to discover that something is beyond our control.

Words are within our control until we have spoken them; then, we cannot control their effects. At the very best, we can retract what we have said, but that only sets up an opposing force to that which we have created. The original words can never be recalled. We often find ourselves powerless and subjected to the consequences of what we have said, in which case the words we have spoken have indeed become our masters.

How do we avoid this feeling of powerlessness? We have to take control of our speech and learn to keep silent when we have nothing constructive to say. If we so have to speak, we should choose our words very carefully.

If we had to choose a boss, we would certainly be very careful in our selection. We should be no less cautious with words.

SUN./JUNE 25/27 SIVAN

יום א' לפַרְשֵׁת קַרְח, כ"ז סיון

MISHNAH TEXT AND TRANSLATION

Avot 3:9

אבות ג:ט

רַבִּי חַנִּינָא בֶן דּוֹסָא אָמַר: כָּל שִׂירָאֵת חָטְאוֹ קוֹדֶמֶת לְחֻכְמָתוֹ - חֻכְמָתוֹ מִתְקִימָת; וְכָל שִׁחְכָמָתוֹ קוֹדֶמֶת לִירְאֵת חָטְאוֹ - אֵין חֻכְמָתוֹ מִתְקִימָת. הוּא הָיָה אָמַר: כָּל שְׂמַעְשֵׂיו מְרַבִּין מִחֻכְמָתוֹ - חֻכְמָתוֹ מִתְקִימָת; וְכָל שִׁחְכָמָתוֹ מְרַבָּה מִמַּעְשָׂיו - אֵין חֻכְמָתוֹ מִתְקִימָת.

Rabbi Hanina ben Dosa said: He whose fear of sin takes precedence over his wisdom, his wisdom endures; but he whose wisdom takes precedence over his fear of sin, his wisdom does not endure. He used to say: He whose deeds exceed his wisdom, his wisdom endures; but he whose wisdom exceeds his deeds, his wisdom does not endure.

MISHNAH COMMENTARY

*Rabbi Hanina ben Dosa, a disciple of Rabban Yohanan ben Zakkai, known for his piety and righteousness, was able to perform miracles by the power of his prayers. The Gemara relates (Ber. 34b): "It happened once, when Rabbi Hanina ben Dosa went to learn Torah from Rabban Yohanan ben Zakkai, that the son of Rabban Yohanan ben Zakkai fell ill. Rabbi Yohanan said to him: Hanina, my son, pray for mercy on my son's behalf, that he may live! Hanina put his head between his knees and prayed for mercy, and the lad lived. Rabban Yohanan said: If ben Zakkai (i.e., himself) had wedged his head between his knees all day long, it would have been of no avail. His wife asked him: Is Hanina greater than you? He said to her: No, but he is like a servant of the king (who has constant access to the king, and his requests are promptly answered), whereas I am like a minister of the king (who does not see him that often)". It is likewise related (Ber. 5:5): "It was told of Rabbi Hanina ben Dosa that he would pray for the sick, and say: This one will live and this one will die. They asked him: How do you know? And he answered: If my prayer is fluent, I know that he (the sick person) is accepted, but if not, I know that he is rejected." Rabbi Hanina's proverbial honesty and his trust in God are reflected in the rabbinic utterance (Mekhilta, Yitro): "When the Torah spoke of 'Men of Truth' (Ex. 18:21), it referred to Hanina ben Dosa." The Gemara relates (Ber. 33a): "In a certain place there was once a poisonous lizard which harmed people. They came and told Rabbi Hanina ben Dosa. He said to them: Show me its hole! They showed him its hole. He put his heel over the mouth of the hole, whereupon the lizard came out and bit him, and promptly died. Hanina put the carcass on his*

*shoulder and carried it to the Bet Hamidrash. He said to the students: My sons, it is not the lizard that kills; it is sin that kills. At that incident they said: Woe to the man who is met by a lizard, and woe to the lizard which is met by Rabbi Hanina ben Dosa.*

**רבי חנינא Rabbi Hanina ben Dosa said: He whose fear of sin takes precedence over his wisdom** - who considers the fear of sin as the goal of his studies, **his wisdom endures** - for the knowledge and Torah which he thus acquires animate his character and deeds, as it is written (*Ps. 111:10*): "The fear of the Lord is the beginning of wisdom"; **but he whose wisdom takes precedence over his fear of sin** - who does not study in order to fulfill its teachings, but mainly for the sake of intellectual satisfaction, **his wisdom does not endure** - without the fear of sin, his learning belies him and is contradicted by his actions, and in the end his insights likewise forsake him. The Rabbis explained that in ordinary life a man might say to his friends: I am rich; I have large quantities of grain, oil and wine. Whereupon his friends reply: Indeed you have everything; but do you possess a storehouse in which to place it all? If not, then you have nothing! Similarly, one who is rich, wise and knowledgeable, but does not fear sin, is left with a void, as it is said (*Eccl. 12:13*): "The end of the matter all having been heard: Fear God, and keep his commandments; for this is the whole man."

**הוא היה אומר He - Rabbi Hanina, used to say: He whose deeds exceed his wisdom** - whose primary aim is the maximal performance of deeds, **his wisdom endures** - since it is put into practice, as we explained above. According to *Bartenura*, Rabbi Hanina's first statement refers to the scrupulous observance of the negative commandments, whereas in the present instance he is concerned with the zealous observance of the positive commandments; **but he whose wisdom exceeds his deeds** - whoever does not practice what he learns, **his wisdom does not endure** - when learning does not materialize in the realm of fact, it eventu-

ally disintegrates. Others explain: *He whose deeds exceed his wisdom* - who instructs his public by his personal example rather than by mere words, *his wisdom endures* - in his audience who take his counsel to heart; *but he whose wisdom exceeds his deeds* - who does not practice what he so eloquently preaches, *his wisdom does not endure* - for his advice is rejected (*Minhat Shabbat*).

**A** Redeemer shall come to Zion, to those of Jacob who returned from their defection, thus spoke G-d.

(daily morning prayer, Isaiah 59:20)

Sins are categorized as (1) unintentional, (2) intentional transgressions that are due to temptation, and (3) acts of rebelliousness and defiance.

Logically it would seem that forgiveness should apply only to the first two, where either negligence or the inability to overcome temptation resulted in sin. But an act of defection, where one knowingly and intentionally defied G-d without having any gratification from the sin, why should he be forgiven? What defense can a person give for himself?

When there is no logical plea that can offset the sin of defiance, then G-d considers our observance of those of His laws that are beyond our understanding, and cleanses us with His justice (Rosh Hashanah liturgy).

Some of the Divine *mitzvos* lend themselves to our understanding, but there are others that are totally beyond our grasp. Why should one not be permitted to wear a mixture of linen and wool? How does application of the ashes of a sacrificed animal remove contamination?

G-d relates toward man as man relates toward G-d. If we observe those Divine decrees that are beyond our logic, then G-d responds by forgiving *all* our sins, even when there is no logical basis for forgiveness.

MON./JUNE 26/28 SIVAN

יום ב' לפַרְשַׁת קֶרַח, כ"ח סִיּוֹן

Torah Reading: Shacharis – Beginning of Parshas Korach

MISHNAH TEXT AND TRANSLATION

*Avot 3:10*

אבות ג:י

הוא הָיָה אוֹמֵר: כָּל שְׂרוּחַ הַבְּרִיּוֹת נוֹחָה הַיְמָנוּ – רוּחַ הַמָּקוֹם נוֹחָה הַיְמָנוּ; וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נוֹחָה הַיְמָנוּ – אֵין רוּחַ הַמָּקוֹם נוֹחָה הַיְמָנוּ. רַבִּי דוֹסָא בֶּן הֶרְכִּינְס אוֹמֵר: שָׁנָה שֶׁל שְׁחָרִית, וַיִּין שֶׁל צְהָרִים, וְשִׁיחַת הַיְלָדִים, וַיִּשְׁיבַת בְּתֵי כְּנִסְיוֹת שֶׁל עַמֵּי הָאָרֶץ – מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם.

He used to say: He in whom the mind of mankind finds pleasure, in him the mind of God finds pleasure; but he in whom the mind of mankind finds no pleasure, in him the mind of God finds no pleasure. Rabbi Dosa ben Harkinas said: Morning sleep, and mid-day wine, and children's talk, and sitting in the houses of assembly of the ignorant – drive a man out of the world.

MISHNAH COMMENTARY

*Whereas in the preceding Mishnah Rabbi Hanina ben Dosa dwells on the nature of human wisdom, he here points out that it is man's character and behavior which determine how both God and people relate to him.*

**הוא היה אומר He** - Rabbi Hanina ben Dosa, **used to say: He in whom the mind of mankind finds pleasure** - whose deeds gratify society, **in him the mind of God finds pleasure** - because the name of Heaven is sanctified and enhanced by him. **But he in whom the mind of mankind finds no pleasure** - whose offensive character evokes general hatred, **in him the mind of God finds no pleasure** - because the Name of Heaven is desecrated by him. Thus we read (*Yoma* 86a): "He who studies Torah and Mishnah, serves upon Torah scholars, addresses people pleasantly, and deals honestly – what do men say of him? Happy is he who studied Torah; happy is his father who taught him Torah; happy is his teacher who taught him Torah..."

Behold, how pleasant are his ways and how perfect his deeds! Of Him Scripture says (*Is.* 49:3): And He said: 'You are my servant, Israel, in whom I will be glorified.' But he who studies Torah and Mishnah, and serves upon Torah scholars, but does not deal honestly, nor speaks to people in a pleasant manner – what do men say of him? Woe to him who studied Torah; woe to his father who taught him Torah; woe to his teacher who taught him Torah. Behold, how perverse are his deeds, and how ugly his ways! And of him Scripture says (*Ezek.* 36:20): 'they profaned My holy Name; in that men said of them: These are the people of the Lord, and are gone forth out of His land'".

**רבי דוסא Rabbi Dosa ben Harkinas** - a contemporary of Rabban Yohanan ben Zakkai; **said: Morning sleep** - indulged in by the lazy, when it is time to rise and serve the Creator, to read the *Shema* and to pray; **and midday wine** - which befuddles the mind and cause drunkenness; **and children's talk** - an enjoyable, but time-consuming diversion; **and sitting in the houses of assembly of the ignorant** - to join in their idle talk; all these things **drive a man out of the world**. In the previous chapter (Mishnah 11) we learned: *An evil eye and an evil urge and hatred of mankind take a man out of the world*. Those three dispositions, listed by Rabbi Yehoshua, are negative in principle, even physically hurtful, shortening man's life upon earth. However, the four things listed in the present Mishnah, are in themselves welcomed and gratifying to the body, but they are detrimental to the soul; and when a man pursues luxuries and vulgarities habitually, he destroys his world with his own hands (*Rashbatz*).

EREV ROSH CHODESH  
TUES./JUNE 27/29 SIVAN  
יום ג' לַפְּרָשֶׁת קָרַח, כ"ט סִינּוֹן

Additional Prayers: Mincha – Tachanun is not recited; Maariv – Yaaleh V'yovo; evening Bircas Hamazon – Yaaleh V'yovo

MISHNAH TEXT AND TRANSLATION

*Avot 3:11*

אבות ג:יא

רַבִּי אֶלְעָזָר הַמּוֹדְעֵי אוֹמֵר: הַמְחַלֵּל אֶת הַקִּדְּשִׁים, וְהַמְבַזֶּה אֶת הַמוֹעֲדוֹת, וְהַמְלַבֵּין פְּנֵי חֲבֵרוֹ בְּרַבִּים, וְהַמְפַר בְּרִיתוֹ שֶׁל אַבְרָהָם אָבִינוּ עָלָיו הַשְּׁלוֹם, וְהַמְגַלָּה פָּנִים בַּתּוֹרָה שְׁלֹא כַהֲלָכָה, אֶף עַל פִּי שֵׁשׁ בִּידוֹ תּוֹרָה וּמַעֲשִׂים טוֹבִים – אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא.

Rabbi Eleazar of Modin said: He who profanes the sacred things, and he who despises the festivals, and he who shames his fellow in public, and he who violates the covenant of our father Abraham (peace be upon him), and he who interprets the Torah not according to the Halakhah, even though he may boast of Torah knowledge and good deeds, he has no portion in the world-to-come.

MISHNAH COMMENTARY

*Rabbi Eleazar who hailed from Modin, the Hasmonean stronghold, is mentioned nowhere else in the Mishnah. He was known principally as a master of aggadah (Rabbinic lore), and as an outstanding interpreter of Scriptures. Rabban Gamliel of Yavneh, who admired him in this capacity, would say: "We still require the services of the Modinite." (Shab. 55b; Meg. 15b, et al.). Rabbi Eleazar was the uncle of Bar Kokhba, and a major supporter of the Jewish revolt against Rome. However, eventually, during the siege of Betar, Bar Kokhba suspected him of readiness to make peace with the enemy, and killed him (see Ekhah Rabba, Chapt. 2). In the present Mishnah, Rabbi Eleazar the Modinite points out five sins which deprive the transgressor of his share in the world-to-come.*

**רַבִּי אֶלְעָזָר** **Rabbi Eleazar of Modin said: He who profanes the sacred things** - who causes objects sanctified for Temple use to become ritually impure; or fraudulently puts them to his private use; or causes them to become defective, or takes them beyond their prescribed boundaries (the most sacred items, outside

the Temple courtyard; items of lesser holiness, beyond Jerusalem) – all these trespasses are covered by the phrase, *profanes the sacred things*; both things dedicated for sacrifice on the altar, or donations for the upkeep of the Temple building; such wanton acts of desecration denote a negation of the sanctity of these objects, and a denial of their subjection to the authority of God (*Rambam, Sefer Hama'or*).

**והמבזה** and he who despises the festivals - i.e., the Intermediate Days (of Pesah and Sukkot – tr.) by performing work that can be postponed without incurring an irretrievable loss; or if he dresses, eats, and drinks as if they were ordinary days.

**והמלבין** And he who shames his fellow in public - lit. causes his face to "blanch" after blushing, as our Sages put it (*B.M. 58b*): "Redness departs and paleness comes on," and they added (*Ber. 43b*): "It is far better for a man to throw himself into a fiery furnace, than to shame another's face in public," lit. *whiten* his face, as though spilling his blood.

**והמפר** And he who violates the covenant of our father Abraham (peace be upon him) - i.e., fails to circumcise his son, or himself if he was not circumcised in his childhood; or who stretches his foreskin to disguise circumcision.

**והמגלה** And he who interprets (lit. reveals aspects in – tr.) the Torah not according to the Halakhah - this recalls the phrase, *There are seventy aspects to the Torah*, i.e., one who interprets the Torah improperly e.g., claiming to know the mysteries of the Torah, whereby the plain text of Scriptures with its Divine ordinances is reduced to a symbolic lesson. Thus, the Biblical prohibition of pork would not signify an actual ban on pig meat; the Torah merely employed a metaphor to signal its condemnation of unethical and uncouth behavior. This approach denotes radical heresy, for granting the mystical aspects of the *mitzvot*, their essence is undoubtedly to be found in

the plain connotation of the text. Indeed, it is impossible to plumb the spiritual depths of a *mitzvah* without actually performing it in accordance with the plain text (*Hameiri*). Alternatively, the revealing of *aspects in the Torah* in opposition to the *Halakhah* denotes actual violation of the precepts of the Torah in public, the most brazen form of heresy, as it is written (*Num. 15:30*): "But the person who acts defiantly ... reviles the Lord" (*Rambam*). Whoever commits one of these sins **אף על פי even though he may boast of Torah knowledge and good deeds**, if he fails to repent (*Bartenura*), **he has no portion in the world-to-come** - because these transgressions are extremely severe, for whereas in the case of other trespasses a man might justify his behavior by claiming that he succumbed to passion, these offenses denote a gross defiance of and disregard for the word of God. In the words of our Sages (*Sanh. 99a*): "Because he has despised the word of the Lord' (*Num. 15:31*) - this refers to one who interprets (lit. reveals aspects in) the Torah not according to the *Halakhah*, 'and has broken His commandment' (*ibid.*) - this refers to one who violates the covenant of the flesh (circumcision - tr.), 'that person shall be utterly cut off (*hikkaret tikkaret*)' (*ibid.*) - *hikkaret* (inf.) in this world, and *tikkaret* (fut.) in the world-to-come." Here is the source of Rabbi Eleazar the Modinite's assertion that the perpetrator of the above transgressions forfeits his share in the world-to-come.

*R' Menachem Mendel of Lubavitch* would say:

The worst of all conceits is the conceit that one is a pious individual.

ROSH CHODESH – 1st DAY  
WED./JUNE 28/30 SIVAN  
יום ד' לפְּרִשֶׁת קֶרַח, ל' סִינּוֹן

Additional Prayers: Shacharis – Yaaleh V'yovo, Half Hallel; Mussaf – Rosh Chodesh, Borchi Nafshi, Lamnatzeach is not recited; Minchah – Yaaleh V'yovo; Maariv – Yaaleh V'yovo; morning, afternoon, and evening Bircas Hamazon – Yaaleh V'yovo

Torah Reading: Shacharis – Numbers 28:1-15

MISHNAH TEXT AND TRANSLATION

*Avot* 3:12

אבות ג:יב

רבי ישמעאל אומר: הוי קל לראש, ונוח לתשחרת, והוי מקבל את כל האדם בשמחה.

Rabbi Yishmael said: Be swift towards a superior, and kindly to the young, and receive every man cheerfully.

MISHNAH COMMENTARY

*Rabbi Yishmael was a colleague and an opponent of the views of Rabbi Akiva. His first teachers may well have included Rabbi Yehoshua ben Hananyah, who, the Gemara relates (Git. 58a), ransomed him as a child from a prison in Rome. He also studied under Rabbi Eliezer and Rabbi Nehunyah ben Hakanah. From the latter he learned the rule of Biblical exposition known as klal ufrat (determining the relationship between a general statement and the specific detail contained in one verse – tr.). In the present Mishnah, Rabbi Yishmael counsels a respectful and a cheerful disposition towards all men. This also extended to non-Jews, as related in the Jerusalem Talmud (Ber. 8): Once a gentile met Rabbi Yishmael and blessed him (i.e., greeted him). He answered him: Of such as you it is written "and those who bless you will be blessed" (Gen. 27:29).*

**ל' רבי ישמעאל** **Rabbi Yishmael said: Be swift towards a superior** - act promptly to serve and oblige the person who occupies an important and honored position, **and kindly to the young** - literally, towards *blackness* i.e., towards a young person whose hair is still black. Although you are not required to compromise your self-respect, you should treat him with patience and moderation; **and receive every man cheerfully** - old or young, learned or unlettered, every person should be accorded a cheerful reception. In *Rambam's* opinion, this goes even beyond *Shammai's* counsel (above

ל' סיון/ JUNE 28/ WED.

Chapt. 1:15), to "receive every man with a cheerful countenance." Alternatively, **הוי קל לראש** is rendered: *Be swift from the outset* (the Hebrew *rosh* - head, denotes either *leader*, or *beginning* - tr.) – to satisfy the will of your Creator promptly while you are still young, **ונוח לתשחרת** and *pleasing in old age* - when your face is already "darkened" with age (associating **תשחרת** - *blackness* with the worn face rather than youthful hair – tr.) – be also pleasing to God (*Rashi, Bartenura*).

*Do not curse G-d.*

(Exodus 22:27)

I frequently heard my father quote this verse and interpret it to mean, "A person with G-dliness does not curse."

Few things were as absolutely forbidden in our home as uttering a curse. I know that my father was severely provoked many times, but even when angry, no malediction ever crossed his lips. He would tell us that when someone would provoke his mother beyond tolerance, she would say, "May he have soft bread and hard butter." That was the strongest curse Grandmother could utter, but from my father I never heard even that.

How often have we regretted harsh words that were spoken in rage? Such remarks may cause as much pain to the speaker as to the one to whom they are said.

Since we are vulnerable to rage, perhaps we would be wise to provide ourselves with an array of expressions that we can draw upon so that when we are provoked to fury, we will be able to discharge our emotions without being malevolent. One tried-and-true example? "May he have soft bread and hard butter."

**ROSH CHODESH – 2nd DAY  
THURS./JUNE 29/1 TAMMUZ**

**יום ה' לפַּרְשַׁת קָרַח, א' תַּמוּז**

Additional Prayers: Shacharis – Yaaleh V'yovo, Half Hallel; Mussaf – Rosh Chodesh, Borchi Nafshi, Lamnatzeach is not recited; Minchah – Yaaleh V'yovo; morning and afternoon Bircas Hamazon – Yaaleh V'yovo

**MISHNAH TEXT AND TRANSLATION**

*Avot 3:13*

אבות ג:יג

רַבִּי עֲקִיבָא אוֹמֵר: שְׁחוֹק וְקִלּוֹת רֹאשׁ מְרַגְלִין לְעֶרְוָה. מְסֻרַת סִיג לְתוֹרָה; מַעֲשָׂרוֹת סִיג לְעֵשֶׂר; נְדָרִים סִיג לְפִרְיָשׁוֹת; סִיג לְחֻכְמָה שְׁתִּיקָה.

Rabbi Akiva said: Jestng and lightheadedness accustom a man to lewdness; tradition is a fence to the Torah; tithes are a fence to wealth; vows are a fence to abstinence; a fence to wisdom is silence.

**MISHNAH COMMENTARY**

*Rabbi Akiva's paramount scholarship and wisdom is reflected in the following Rabbinic utterance (Yerushalmi, Sotah 9:10): "After the death of Yose ben Yoezer, true scholarship ceased; and no genuine scholar arose until the advent of Rabbi Akiva." Unable to draw on an impressive lineage (Ber. 27b), his fame rested on a striking record of personal attainments, much like a sapling sprouting from a lowly seed that by its own potency grew into a mighty cedar. He was revered for his Torah scholarship and wisdom during his lifetime, and his fame spread from one end of the world to the other (Yev. 16a). He died the death of a martyr for the sanctification of God and His Torah. His most distinguished teachers were Rabbi Eliezer and Rabbi Yehoshua. He also served Rabbi Nahum of Gamzo, and accepted the latter's ribui umiut (amplification and limitation) principle of expounding the Torah. Rabbi Yehudah HaNasi, in recounting the praises of*

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**In Loving Memory of  
My Wife, Mother and Our Bubby**

**שרה בת צבי, ע"ה**

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**1st Yahrtzeit**

— *Lewis Kest, Pepi and Jeffrey Cohen  
and Grandchildren*



*the Sages, called Rabbi Akiva "otzar balum – a packed storehouse of knowledge." He was compared to "a worker who went out with his basket; finding wheat, he put it in; finding barley, he put it in; finding spelt, he put it in... as soon as he returned home, he sorted them out – the wheat, the barley, and the spelt... Such was the practice of Rabbi Akiva, who thus rendered the whole Torah into a combination of rings" (Avot de Rabbi Natan), i.e., he arranged all the topics of the Halakhah according to their subject-matter, and he molded the whole Torah into a chain whose rings and links were firmly interlocked (Rambam, Sefer Hama'or). In our Mishnah, Rabbi Akiva lists five 'fences' designed to keep man away from sin.*

**רבי עקיבא Rabbi Akiva said: Jestings and lightheadedness** - frivolous merriment, idle talk and empty chatter, **accustom a man to lewdness** - they pave the way to immorality; "but gravity and a reverent disposition are a fence to debauchery, for this Mishnah's single theme is the process of restraint" (*Rabbenu Yonah*). Rabbi Akiva here avoids the metaphor 'fence' employed in the other clauses of this Mishnah to forestall the impression that a serious and reverent attitude are proper for the saintly alone, while jesting and lightheadedness could be admissible in ordinary people. Rabbi Akiva, therefore, stresses that jesting and lightheadedness are negative qualities, which lead to moral depravity, and must therefore be shunned by all (*Magen Avot*).

**מסורת Tradition is a fence to the Torah** - the Oral Torah handed down from one generation to another, is a fence to the Written Torah. Without the oral tradition we would fail to understand the message and obligations issuing from the Scriptures, and the Torah would then resemble an abandoned vineyard, open to unrestrained abuse and violation. Alternatively, "tradition" – *massoret*, here used in the technical sense, refers to the massoretic tradition of the Sages concerning the correct spelling in the Torah, determining the number of words and letters, etc. This, too, provides a *fence to the Torah* without which its unity would have lapsed, as variant versions superseded one another, with self-styled experts editing and recasting the text according

to their own whims.

**מעשרות Tithes are a fence to wealth** - by virtue of giving the prescribed tithes, man is blessed with wealth, granted to him for his own enjoyment, as it is written (*Deut. 14:22*): "*asser te'aser* - you shall surely tithe," which the Sages rendered homiletically as "*asser* - you shall tithe, *bishvil shetitasher* - so that you may become wealthy," (*Ta'an. 9a*). Similarly, (*Midrash Mishlei 11*): If you see a man dispensing his money to charity, know that he actually profits by it, as it is written (*Prov. 11:24*): "There is one who scatters (his earnings – tr.) and yet increases (his possessions – tr.)," and it is also written (*Mal. 3:10*): "Bring the whole tithe into the store-house... and try Me now herewith, says the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall be more than sufficiency."

**נדריים Vows are a fence to abstinence** - when a man chooses to forgo even that which is permitted, so as to avoid transgressing that which is actually prohibited, but does not trust his will power, he may take a vow to fortify his decision. Such vows are calculated to stimulate the virtue of self restraint. However, for the ordinary mortal, it is better not to undertake vows at all, for should he decide to perform a certain *mitzvah* with the help of an oath, he may be tempted to violate the vow as well. Only, if one is already rooted in self-restraint, and naturally acts beyond the requirements of the law, then vows may be effective in conquering temptation.

**סיג לחכמה שתיקה A fence to wisdom is silence** - i.e., limiting oneself even in casual conversation, which should be cut down to a minimum (*Bartenura*, and see our comment on the virtue of silence, above in Chapt. 1:17). *Midrash Sh'muel* explains that Rabbi Akiva placed *silence* at the end of the clause rather than opening with it, as in the case of the other *fences*, to emphasize the unique quality of silence in regard to wisdom as against the other cases, where alternative

*fences* besides the ones mentioned might be entertained. Thus, wealth may be gained in other ways than by giving tithes. Wisdom, however, is preserved solely by the vigilance of silence, as it is written (*Prov.* 17:27-8): "He that spares his words has knowledge... and he that shuts his lips is a man of understanding."

*What are we? What are our lives?... What can we say before You?* (Siddur)

One way to read this prayer is to see the last phrase as an answer to the series of questions posed earlier. Read it: "What are we, and what are our lives and traits? Only that which we say before G-d." In other words, I can only know that much about myself which I have the courage to reveal to G-d. That which I cannot own up to, that which I keep so concealed that I cannot verbalize when I communicate with G-d, remains alien to me.

The Rabbi of Kotzk interpreted the verse, *There shall not be a foreign god among you* (*Psalms* 81:10), to mean, "Do not let G-d be foreign to you." To the degree that we alienate ourselves from G-d, we also alienate ourselves from ourselves.

*Tachanun*, the practice of daily soul-searching and *teshuvah*, is more than a ritual. By disclosing ourselves before G-d, we become aware of ourselves. While *tachanun* does contain prescribed prayers of confession, it is highly commendable that following them, we enter into a spontaneous conversation with G-d, telling Him all our innermost thoughts. In this way, we remove the barriers of denial and repression that both cause us to disown part of ourselves and put our correctable character defects out of reach.

# FRI./JUNE 30/2 TAMMUZ

יום ו' לַפְּרָשַׁת קָרַח, ב' תמוז

## LIGHT CANDLES

Atlanta	8:34	Hartford	8:11	Montreal	8:29	San Fran.	8:18
Brookline	8:07	Houston	8:08	New York	8:13	Seattle	8:53
Chicago	8:12	Los Ang.	7:50	Oak Park	8:55	Silver Spr.	8:19
Cleveland	8:47	Memphis	8:01	Philadel.	8:15	St. Louis	8:11
Denver	8:14	Miami	7:58	Pitts.	8:36	Toronto	8:45

## MISHNAH TEXT AND TRANSLATION

*Avot 3:14*

אבות ג:יד

הוא הִיָּה אומר: חָבִיב אָדָם שֶׁנִּבְרָא בְּצַלְמִי; חָבִיב יִתְרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְּצַלְמִי, שֶׁנֶּאֱמַר (בראשית ט, ו): בְּצַלְמִי אֱ-לֹהִים עָשָׂה אֶת-הָאָדָם. חָבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם; חָבִיב יִתְרָה נֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם, שֶׁנֶּאֱמַר (דברים יד, א): בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם. חָבִיבִין יִשְׂרָאֵל, שֶׁנִּתְּנָן לָהֶם כָּלִי חֲמֻדָּה; חָבִיב יִתְרָה נֹדַעַת לָהֶם, שֶׁנִּתְּנָן לָהֶם כָּלִי חֲמֻדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד, ב): כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל-תַּעֲזֹבוּ.

He used to say: Beloved is man, for he was created in the image (of God); still greater was this love in that it was made known to him that he was created in the image (of God), as it is written (*Gen. 9:6*): "In the image of God made He man." Beloved are Israel, for they are called children of God; still greater was this love in that it was made known to them that they are called children of God, as it is written (*Deut. 14:1*): "You are the children of the Lord your God." Beloved are Israel, for to them was given a precious instrument; still greater was this love in that it was made known to them that to them was given a precious instrument with which the world was created, as it is written (*Prov. 4:2*): "For I give you good doctrine; forsake not my Torah."

## MISHNAH COMMENTARY

*In this Mishnah Rabbi Akiva teaches us concerning the love of man in general and the love of Israel in particular. We are reminded of his famous saying (T.J. Ned. 9:4): "You shall love your neighbor as yourself" (Lev. 19:18) – this is a major principle of the Torah."*

**הוא היה אומר He - Rabbi Akiva, used to say: Beloved is man, for he was created in the image (of God) - "this refers to the rational faculty which distin-**

guishes man, and whose goal is knowledge of God to the extent of man's capacity and intelligence" (*Rambam*). Hence, man is obliged to do the will of his Creator (*Rashi*); **still greater is this love, in that it was made known that he was created in the image** - God manifested additional love for man, in that He revealed to him that he was created in His image. For he who bestows a favor on another and informs him of the benefit conferred, discloses greater love than one who favors another but does not inform him of it (*Rambam*). Thus, by revealing to man his Divine image, God further underscored man's unique standing in His eyes; **as it is written: "in the image of God made He man."** - a universal reference to mankind, since this verse speaks of man in general (see *Tosefot Yom Tov*). The Midrash tells us (*Vayikra Rabba* 34): "When Hillel the Elder parted from his students, he used to accompany them. His students asked him: Rabbi, where are you going? He answered: To fulfill a *mitzvah*. They asked: What kind of *mitzvah*? He answered: To take a bath. They asked. Is that a *mitzvah*? He answered. If the statues of kings placed in the theaters and circuses are washed and polished, and as a reward the cleaner earns his living and is honored in the company of the royal household, how much more so should I, who was created in the image of God, take care of myself, as it is written: 'for in the image of God made He man.'"

**בְּיִשְׂרָאֵל Beloved are Israel, for they are called children of God** - even when they have sinned (*Kid.* 36a), as it is written (*Jer.* 4:22): "they are foolish children," and (*Deut.* 32:20): "children in whom there is no faithfulness" - yet are still His children; **still greater was this love in that it was made known to them that they are called children of God** - God showed particular favor to Israel by informing them that they are His children, **as it is written: "You are the children of the Lord your God"** - which marks out Israel's special rank. However, this status is the function of a further Divine favor, for **Beloved are**

**Israel, for to them was given a precious instrument** - i.e., the Torah, which is called *precious*, as it is written (*Ps.* 19:8-11): "The Torah of the Lord is perfect... the ordinances of the Lord are true... more *precious* are they than gold, yea, than much fine gold." In the words of our Sages (*Zev.* 116a): "When God gave the Torah to Israel, His voice travelled from one end of the world to the other... and all the kings of the gentiles gathered at the residence of Balaam the wicked and asked. 'What is this mighty sound which we have heard?...' He answered. 'God has a precious treasure in His storehouse... and he seeks to present it to His children.'"

**חבה יתרה** **Still greater was this love in that it was made known to them that to them was given a precious instrument, with which the world was created** - as it is said (*Bereshit Rabba* Chapt. 1): "'And I was with him as a craftsman.' (*Prov.* 8:30). The Torah said: 'I was the tool of God.' Generally, when an earthly king builds a palace, he does not build it himself, but rather by means of an artisan; and the artisan does not build it unaided, but has blueprints and plans specifying the rooms and the doors; likewise, God consulted the Torah and created the world." Then God manifested additional love for Israel by disclosing to them that the Torah was given to them, **as it is written: "For I give you good doctrine; forsake not my Torah"** - *Bartenura* explains: "all of Creation of which it is said, 'and God saw that it was good' was called into being only for the sake of the Torah, called *doctrine*, as in (*Deut.* 32:2): 'My doctrine shall drop as the rain.'" *Tosefot Yom Tov* adds: The term *tov* (*good*) generally relates to physical objects, while *hemdah* (*precious*) is applied to the realm of the spiritual. Hence, Rabbi Akiva's association of the Torah with *hemdah* rather than *tov*, a term applied to Creation. This distinction is spelled out in the verse (*Gen.* 3:6): 'That the tree was *tov* (*good*) for food... and that the tree was *nehmad* (*precious*) to make one wise.' Here, too then *tov* relates to *physical* food, while *nehmad* (*precious*) is associated with the *intellect*.

	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

Jun. 1	5:28	6:28	9:26	10:02	11:13	2:11	7:14	8:43
Jun. 8	5:27	6:27	9:26	10:02	11:14	2:12	7:17	8:47
Jun. 15	5:26	6:26	9:26	10:02	11:14	2:14	7:20	8:50
Jun. 22	5:27	6:27	9:27	10:03	11:15	2:15	7:21	8:51
Jun. 29	5:30	6:30	9:30	10:06	11:17	2:16	7:22	8:52

## Brookline, Massachusetts

Jun. 1	4:10	5:10	8:20	8:56	10:11	1:19	6:40	8:14
Jun. 8	4:08	5:08	8:20	8:56	10:12	1:21	6:44	8:19
Jun. 15	4:07	5:07	8:20	8:56	10:12	1:23	6:48	8:23
Jun. 22	4:08	5:08	8:21	8:57	10:14	1:25	6:49	8:25
Jun. 29	4:10	5:10	8:23	8:59	10:15	1:26	6:50	8:25

## Chicago, Illinois

Jun. 1	4:18	5:18	8:27	9:03	10:18	1:26	6:45	8:19
Jun. 8	4:16	5:16	8:27	9:03	10:19	1:27	6:49	8:24
Jun. 15	4:15	5:15	8:27	9:03	10:19	1:29	6:52	8:27
Jun. 22	4:16	5:16	8:28	9:04	10:20	1:31	6:54	8:29
Jun. 29	4:18	5:18	8:30	9:06	10:22	1:32	6:55	8:30

## Cleveland Heights, Ohio

Jun. 1	4:55	5:55	9:04	9:40	10:55	2:02	7:20	8:54
Jun. 8	4:53	5:53	9:04	9:40	10:55	2:03	7:25	8:59
Jun. 15	4:52	5:52	9:04	9:40	10:55	2:04	7:27	9:02
Jun. 22	4:53	5:53	9:05	9:41	10:57	2:06	7:29	9:04
Jun. 29	4:55	5:55	9:07	9:43	10:58	2:07	7:30	9:05

## Denver, Colorado

Jun. 1	4:34	5:34	8:40	9:16	10:30	1:35	6:49	8:22
Jun. 8	4:32	5:32	8:40	9:16	10:30	1:36	6:53	8:26
Jun. 15	4:32	5:32	8:41	9:17	10:31	1:38	6:56	8:30
Jun. 22	4:32	5:32	8:41	9:17	10:32	1:39	6:58	8:32
Jun. 29	4:35	5:35	8:43	9:19	10:34	1:41	6:59	8:32

## Hartford, Connecticut

Jun. 1	4:19	5:19	8:28	9:04	10:19	1:26	6:45	8:19
Jun. 8	4:16	5:16	8:27	9:03	10:19	1:27	6:49	8:24
Jun. 15	4:15	5:15	8:27	9:03	10:19	1:29	6:52	8:27
Jun. 22	4:16	5:16	8:28	9:04	10:20	1:31	6:54	8:29
Jun. 29	4:19	5:19	8:31	9:07	10:23	1:32	6:55	8:30

## Houston, Texas

Jun. 1	5:21	6:21	9:14	9:50	11:00	1:53	6:50	8:17
Jun. 8	5:20	6:20	9:14	9:50	11:00	1:56	6:53	8:21
Jun. 15	5:20	6:20	9:15	9:51	11:01	1:57	6:55	8:23
Jun. 22	5:22	6:22	9:17	9:53	11:03	1:59	6:57	8:25
Jun. 29	5:24	6:24	9:19	9:55	11:05	2:00	6:58	8:26

	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

Jun. 1	4:43	5:43	8:41	9:17	10:28	1:26	6:30	7:59
Jun. 8	4:41	5:41	8:41	9:17	10:28	1:27	6:33	8:03
Jun. 15	4:41	5:41	8:41	9:17	10:29	1:30	6:36	8:06
Jun. 22	4:42	5:42	8:43	9:19	10:31	1:31	6:38	8:08
Jun. 29	4:44	5:44	8:44	9:20	10:32	1:32	6:38	8:08

## Memphis, Tennessee

Jun. 1	4:47	5:47	8:47	9:23	10:34	1:33	6:39	8:09
Jun. 8	4:46	5:46	8:47	9:23	10:35	1:36	6:43	8:13
Jun. 15	4:45	5:45	8:47	9:23	10:35	1:37	6:45	8:16
Jun. 22	4:46	5:46	8:48	9:24	10:37	1:38	6:47	8:18
Jun. 29	4:49	5:49	8:51	9:27	10:39	1:40	6:48	8:19

## Miami Beach, Florida

Jun. 1	5:29	6:29	9:18	9:54	11:02	1:53	6:43	8:08
Jun. 8	5:29	6:29	9:19	9:55	11:03	1:54	6:45	8:11
Jun. 15	5:29	6:29	9:19	9:55	11:04	1:55	6:47	8:13
Jun. 22	5:30	6:30	9:20	9:56	11:05	1:57	6:49	8:15
Jun. 29	5:32	6:32	9:22	9:58	11:07	1:58	6:50	8:16

## Montreal, Canada

Jun. 1	4:09	5:09	8:25	9:01	10:18	1:30	6:59	8:35
Jun. 8	4:06	5:06	8:24	9:00	10:18	1:32	7:04	8:41
Jun. 15	4:05	5:05	8:24	9:00	10:18	1:34	7:07	8:45
Jun. 22	4:06	5:06	8:25	9:01	10:20	1:36	7:09	8:47
Jun. 29	4:08	5:08	8:27	9:03	10:21	1:37	7:09	8:47

## New York, New York

Jun. 1	4:27	5:27	8:35	9:11	10:25	1:31	6:48	8:21
Jun. 8	4:25	5:25	8:34	9:10	10:25	1:32	6:51	8:25
Jun. 15	4:24	5:24	8:34	9:10	10:26	1:34	6:55	8:29
Jun. 22	4:25	5:25	8:36	9:12	10:27	1:35	6:57	8:31
Jun. 29	4:27	5:27	8:37	9:13	10:28	1:36	6:57	8:31

## Oak Park, Michigan

Jun. 1	4:58	5:58	9:08	9:44	10:59	2:07	7:28	9:02
Jun. 8	4:56	5:56	9:08	9:44	11:00	2:09	7:32	9:07
Jun. 15	4:55	5:55	9:08	9:44	11:00	2:11	7:36	9:11
Jun. 22	4:56	5:56	9:09	9:45	11:02	2:13	7:37	9:13
Jun. 29	4:58	5:58	9:11	9:47	11:03	2:14	7:38	9:13

## Philadelphia, Pennsylvania

Jun. 1	4:34	5:34	8:40	9:16	10:30	1:36	6:50	8:23
Jun. 8	4:32	5:32	8:40	9:16	10:30	1:37	6:54	8:27
Jun. 15	4:31	5:31	8:40	9:16	10:31	1:38	6:57	8:31
Jun. 22	4:32	5:32	8:41	9:17	10:32	1:40	6:59	8:33
Jun. 29	4:34	5:34	8:43	9:19	10:34	1:41	6:59	8:33

	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

Jun. 1	4:52	5:52	8:59	9:35	10:49	1:55	7:11	8:44
Jun. 8	4:50	5:50	8:59	9:35	10:49	1:56	7:14	8:48
Jun. 15	4:49	5:49	8:59	9:35	10:50	1:58	7:18	8:52
Jun. 22	4:50	5:50	9:00	9:36	10:51	1:59	7:20	8:54
Jun. 29	4:52	5:52	9:02	9:38	10:53	2:00	7:20	8:54

## San Francisco, California

Jun. 1	4:49	5:49	8:52	9:28	10:41	1:44	6:55	8:26
Jun. 8	4:47	5:47	8:52	9:28	10:41	1:45	6:58	8:30
Jun. 15	4:47	5:47	8:53	9:29	10:42	1:46	7:01	8:33
Jun. 22	4:48	5:48	8:54	9:30	10:44	1:48	7:03	8:35
Jun. 29	4:50	5:50	8:56	9:32	10:45	1:49	7:04	8:36

## Seattle, Washington

Jun. 1	4:16	5:16	8:36	9:12	10:30	1:47	7:21	8:59
Jun. 8	4:12	5:12	8:34	9:10	10:30	1:48	7:26	9:05
Jun. 15	4:11	5:11	8:35	9:11	10:30	1:49	7:29	9:09
Jun. 22	4:12	5:12	8:36	9:12	10:32	1:51	7:31	9:11
Jun. 29	4:14	5:14	8:37	9:13	10:33	1:52	7:31	9:11

## Silver Spring, Maryland

Jun. 1	4:45	5:45	8:50	9:26	10:39	1:42	6:55	8:27
Jun. 8	4:43	5:43	8:49	9:25	10:39	1:45	6:59	8:32
Jun. 15	4:42	5:42	8:49	9:25	10:40	1:46	7:02	8:35
Jun. 22	4:43	5:43	8:51	9:27	10:41	1:47	7:04	8:37
Jun. 29	4:45	5:45	8:52	9:28	10:42	1:48	7:04	8:37

## St. Louis, Missouri

Jun. 1	4:38	5:38	8:42	9:18	10:32	1:35	6:47	8:19
Jun. 8	4:36	5:36	8:42	9:18	10:32	1:37	6:51	8:24
Jun. 15	4:36	5:36	8:43	9:19	10:33	1:39	6:54	8:27
Jun. 22	4:37	5:37	8:44	9:20	10:34	1:40	6:56	8:29
Jun. 29	4:39	5:39	8:46	9:22	10:36	1:41	6:56	8:29

## Toronto, Canada

Jun. 1	4:39	5:39	8:51	9:27	10:43	1:54	7:17	8:52
Jun. 8	4:36	5:36	8:50	9:26	10:43	1:55	7:21	8:57
Jun. 15	4:35	5:35	8:51	9:27	10:44	1:56	7:25	9:01
Jun. 22	4:36	5:36	8:52	9:28	10:45	1:58	7:26	9:03
Jun. 29	4:39	5:39	8:54	9:30	10:47	1:59	7:27	9:03

July 1995

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
						1
2	3	4 Independence Day	5	6	7	8
9	10	11	12	13	14	15
16 Fast 17th Tammuz Postponed	17	18	19	20	21	22
23	24	25	26	27	28 Rosh Chodesh	29
30	31					



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Occasion \_\_\_\_\_ Text \_\_\_\_\_

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Sivan-Tammuz

June 1995

5755

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sivan 3      1  
**Sanhedrin 52**Sivan 4      2  
**Sanhedrin 53**Sivan 5      3  
**Sanhedrin 54**Sivan 6      4  
**Sanhedrin 55**  
ShavuosSivan 7      5  
**Sanhedrin 56**  
ShavuosSivan 8      6  
**Sanhedrin 57**Sivan 9      7  
**Sanhedrin 58**Sivan 10     8  
**Sanhedrin 59**Sivan 11     9  
**Sanhedrin 60**Sivan 12     10  
**Sanhedrin 61**

Sivan 13 11 <b>Sanhedrin 62</b>	Sivan 14 12 <b>Sanhedrin 63</b>	Sivan 15 13 <b>Sanhedrin 64</b>	Sivan 16 14 <b>Sanhedrin 65</b>	Sivan 17 15 <b>Sanhedrin 66</b>	Sivan 18 16 <b>Sanhedrin 67</b>	Sivan 19 17 <b>Sanhedrin 68</b>
Sivan 20 18 <b>Sanhedrin 69</b>	Sivan 21 19 <b>Sanhedrin 70</b>	Sivan 22 20 <b>Sanhedrin 71</b>	Sivan 23 21 <b>Sanhedrin 72</b>	Sivan 24 22 <b>Sanhedrin 73</b>	Sivan 25 23 <b>Sanhedrin 74</b>	Sivan 26 24 <b>Sanhedrin 75</b>
Sivan 27 25 <b>Sanhedrin 76</b>	Sivan 28 26 <b>Sanhedrin 77</b>	Sivan 29 27 <b>Sanhedrin 78</b>	Sivan 30 28 <b>Sanhedrin 79</b> Rosh Chodesh	Tammuz 1 29 <b>Sanhedrin 80</b> Rosh Chodesh	Tammuz 2 30 <b>Sanhedrin 81</b>	