

Luach & Limud

PERSONAL
TORAH STUDY



JULY 1995

ג' תמוז - ד' אב תשנ"ה

VOLUME 16, No 7



תורה ומצוות



לעילוי נשמות

Luach & Limud Personal Torah Study
is dedicated in fond memory
of its founder and first chairman

ז"ל Sander Kolitch

סנדר ב"ר שמואל שמחה ז"ל
ג' כסלו תשמ"ב

אוהב תורה, תומך תורה
לומד תורה, בן תורה

A builder of Torah and Torah institutions
whose dream of *Luach & Limud* has made
daily Torah study a reality for thousands

ולזכר אשת נעוריו

ז"ל Fritzi Kolitch

פייגא בת יוסף אריה הכהן ע"ה
כ"ה אב תשנ"ג

יהא זכרם ברוך

הנאהבים והנעימים בחייהם ובמותם לא נפרדו



Published by
ORTHODOX UNION
Mandell I. Ganchrow, M.D., *President*
Rabbi Raphael B. Butler, *Executive Vice President*
Rabbi Pinchas Stolper, *Senior Executive*

**Orthodox Union National Limud
Torah Commission**

Rabbi Sholom Rephun, *Chairman*
Rabbi Levi Yitzchok Rothman, *Vice Chairman*
Rabbi Jerry Willig, *Vice Chairman*
Jeffrey Teitelbaum, *Editor*

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

MISHNAH—A new translation of *Mishnayot Mevu'arot* by Rabbi Pinchas Kehati published by the Department for Torah Education and Culture in the Diaspora of the World Zionist Organization — A product of the Kaplan Kushlick Foundation. Reprinted with permission. All rights reserved.

ADDITIONAL MATERIAL— Excerpts from the works of Rabbi Abraham Twerski, M.D. and Shmuel Himelstein. Reprinted with permission of ArtScroll/Mesorah Publications Ltd. All rights reserved.

LUACH—An original translation of the *Calendar of Synagogue Customs*, according to the Halachic decisions of Rabbi Yosef Eliyah Henkin, Zt"l, published by the Ezras Torah Fund. Translated and reprinted with permission from the Ezras Torah Fund.

DAILY HALACHIC TIME CHARTS — have been formulated in consultation with halachic authorities. It is recommended that you consult with your local rabbinic authority regarding the local minhag.

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

SAT./JULY 1/3 TAMMUZ

שַׁבַּת פְּרָשַׁת קֹרַח, ג' תמוז

Additional Prayers: Mincha — Pirkei Avos 4

Torah Reading: Shacharis — Parshas Korach; Haftorah - Samuel I 1:14-22; Mincha — beginning of Parshas Chukas

SABBATH ENDS

Atlanta 9:37 10:04	Hartford 9:14 9:41	Montreal 9:32 9:59	San Fran. 9:21 9:48
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 9:04 9:31	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 KORACH

"Korach the son of Izhar son of Kehath son of Levi separated himself..." Numbers 16:1

The *Afikei Yehuda* explains:

A person must seek to establish full harmony and unity between the body and soul, so that the physical, material part of man not be in conflict with the spiritual, rational part of him. Rather, one part should complement the other. If one subjugates his physical, material desires to the spiritual, rational force, i.e. the soul in him, then he is at peace with himself and can be at peace with the outside world. Inner peace and harmony lead to peace and harmony with the world outside. Such a person will be respected by others who will seek his advice and guidance.

Korach, on the other hand, could not harmonize his inner forces, and therefore was in conflict with the world outside.

MISHNAH TEXT AND TRANSLATION

Avot 3:15

אבות ג:טו

הַכֹּל צָפוּי, וְהָרְשׁוֹת נְתוּנָה וּבְטוֹב הָעוֹלָם נִדוּן וְהַכֹּל לְפִי רַב הַמַּעֲשָׂה.

All is foreseen; yet free choice is granted. The world is judged with grace; yet all is according to the predominance of the deeds.

SAT./JULY 1/תמוז' ג'

MISHNAH COMMENTARY

Our Mishnah presents a further dictum of Rabbi Akiva, described in Rambam's commentary on this Mishnah as containing "very important principles."

הכל צפוי All is foreseen - and known beforehand by God, **yet free choice is granted** - man to choose good or evil by his own free will. God's foreknowledge does not restrict human action at all. Although this concept is beyond human understanding, we must recognize that Divine knowledge is totally unlike our knowledge, since He and His knowledge are one. And just as we, with our limited intelligence, cannot grasp the reality of God, so also are we unable to comprehend the nature of His knowledge (*Rambam*), as the prophet declares (*Is. 55:8*): "For My thoughts are not your thoughts, neither are your ways, My ways."

ובטוב The world is judged with grace - by God Who considers man with kindness, applying the standard of mercy rather than strict justice, as it is written (*Ex. 34:6*): "long-suffering, and abundant in goodness and truth," and our Sages added (*Sanh. 111a*, and elsewhere): *long-suffering* towards both the righteous and the wicked, as it is written (*Ps. 145:9*): "The Lord is good to all," **yet all is according to the predominance of the deeds** – *Rambam* explains: According to the prevalence of deeds, rather than the nobility of an individual act. Thus, if a man consistently performs good deeds and repeats them several times, his positive inclination is strengthened. This, however, cannot be achieved by the solitary performance of a great

Today's Torah study is dedicated

In Loving Memory of Our Beloved
Father and Zaide "Huppa"

לזכר נשמת

אליעזר בן חיים יצחק מצגר, ע"ה

LEO METZGER, A"H

— Yaacov and Tamar Metzger and Family



deed. For example: he who makes a single donation of a thousand gold pieces, does not acquire the quality of generosity, as much as one who gives the same amount in a thousand installments: for whereas the latter's one thousand times recurring generosity will impress itself upon his soul, a single magnanimous act could have resulted from a sudden spur of the moment that may never repeat itself. Similarly, in the Divine acknowledgement of the *mitzvot*, man is rewarded according to the degree of constancy in his record of positive action.

M*My soul thirsts for You, my flesh pines for You,
As one in a desolate land without water.*

(Psalms 63:2)

Hunger and thirst are what make food tasty and water refreshing. If one is not hungry, even the most delicious food may not be tempting.

Spirituality is precious. If we meditate on the values of life, we can easily see the folly of indulgence in physical pleasures and earthly pursuits. Yet this intellectual understanding often does not motivate us, and we still are drawn to mundane preoccupations while our spirituality remains neglected.

The problem is that we are hungry and thirsty for food and drink, but our "appetite" for spirituality may be lacking.

What can one do if one lacks an appetite for spirituality? Well, what does one do if one lacks an appetite for food? One consults a doctor to find out what is wrong. That is what one must do when there is no hunger for spirituality. One should consult the appropriate "doctor" of spirituality, the wise and competent teachers of spirituality who can help. They do exist. We will find them if we look for them.

SUN./JULY 2/4 TAMMUZ

יום א' לפְרֶשֶׁת חֻקַּת, ד' תמוז

MISHNAH TEXT AND TRANSLATION

Avot 3:16

אבות ג:טז

הוא הָיָה אוֹמֵר: הַכֹּל נָתוּן בְּעֶרְבוּן, וּמְצוּדָה פְּרוּסָה עַל כָּל הַחַיִּים. הַחֲנוּת פְּתוּחָה, וְהַחֲנוּנִי מְקִיף, וְהַפְּנֵקֶס פְּתוּחַ, וְהַיָּד כּוֹתֶבֶת, וְכָל הָרוּצָה לְלוֹוֹת, יָבֵא וְיִלְוֶה, וְהַגְּבָאִים מְחַזְרִים תְּדִיר בְּכָל יוֹם, וְנִפְרָעִין מִן הָאָדָם מִדַּעְתּוֹ וְשֵׁלָא מִדַּעְתּוֹ, וַיֵּשׁ לָהֶם עַל מַה שֵּׁיִסְמְכוּ, וְהַדִּין דִּין אֱמֶת, וְהַכֹּל מִתְקַן לְסַעוּדָה.

He used to say: All is given on pledge, and a net is spread over all the living. The store is open; the store-keeper extends credit, the ledger is open and the hand writes: all who wish to borrow, may come and borrow; but the collectors make their continual rounds each day, and collect their dues from man with his consent or without it, for they have solid ground on which to depend; the judgement is a judgement of truth; and all is prepared for the banquet.

MISHNAH COMMENTARY

Our Mishnah brings another saying of Rabbi Akiva, which illustrates his previous utterance with a parable drawn from everyday life.

הוא היה אומר He - Rabbi Akiva, used to say: All is given on pledge - man is accountable for all his affairs in this world; in time to come all debts will be collected from him, and he will be punished for his sins, **and a net is spread over all the living** - there is no escaping from it, as it is written (*Eccl. 9:12*): "For man also knows not his time, like the fish that are taken in an evil net... even so are the sons of men snared in an evil time."

החנוות פתוחה The store is open - for man to acquire all that his heart desires; and he can freely enjoy the world and its pleasures; **the storekeeper extends credit** - God grants credit to everyone without demanding immediate payment, as we learned in the previous Mishnah, *that the world is judged with grace*, God being long-suffering even towards the

wicked, and governing the world by the standard of mercy, but **the ledger is open and the hand writes** - although He extends credit and is patient, everything is entered in a chronicle to ensure that the debt is collected in due time without remission; **all who wish to borrow may come and borrow** - as we learned in the previous Mishnah, that *free choice is granted*, and man is master of his actions.

והגבאים **But the collectors make their continual rounds each day** - as the storekeeper's agents, they call from time to time to exact payment; this is an allusion to the ills and misfortunes which afflict man, **and collect their dues from man with his consent** - sometimes a man may remember his offense and accept his chastisement, as David said (*Ps. 119:75*): "I know, O Lord, that Your judgements are righteous, and that in faithfulness You have afflicted me," **or without it** - occasionally man forgets his misconduct and repudiates the Divine judgement as the arbitrary punishment of an innocent person; **for they have solid ground on which to depend** - however, the agents of the heavenly court may be trusted, since everything is entered in the files.

והדין דיין אמת **The judgement is a judgement of truth** - God does not exact more than His due, as we read (*Av. Zar. 3a*): "God does not deal tyrannically with His creatures", **and all is prepared for the banquet** - both the righteous and the wicked have a share in the world-to-come after their debt has been collected from them (*Bartenura*), as we learned (*Mishnah Sanh. 10:1*): "All Israel have a portion in the world-to-come, as it is written (*Is. 60:21*): 'Your people shall be all righteous; they shall inherit the land forever.'" Alternatively, the parable tells us that just as a person's meal consists of what he contrived to purchase and bring home... so too in the world-to-come, the souls will find a banquet prepared from what they managed to acquire in this world... (*Hameiri*).

MON./JULY 3/5 TAMMUZ

יום ב' לפְּרֶשֶׁת חֻקַּת, ה' תמוז

Torah Reading: Shacharis — Beginning of Parshas Chukas

MISHNAH TEXT AND TRANSLATION

Avot 3:17

אבות ג:יז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר: אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ; אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חֻקָּה, אֵין יִרְאָה; אִם אֵין יִרְאָה, אֵין חֻקָּה. אִם אֵין בִּינָה, אֵין דַּעַת; אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קִמָּח, אֵין תּוֹרָה; אִם אֵין תּוֹרָה, אֵין קִמָּח. הוּא הֵיךְ אוֹמֵר: כָּל שְׁחֻקְמָתוֹ מֵרַבָּה מִמַּעֲשָׂיו לָמָּה הוּא דוֹמָה? לְאֵילָן שְׁעֲנָפָיו מֵרַבִּין וְשָׂרְשָׁיו מוֹעֲטִין, וְהָרוּחַ בָּאָה וְעוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שְׁנֵאמַר (ירמיה יז, ו): וְהֵיךְ כְּעֶרְעֵר בְּעֶרְבָה וְלֹא יִרְאֶה כִּי־יָבוֹא טוֹב וְשָׁכֵן חֲרָרִים בַּמִּדְבָּר אֶרֶץ מְלַחָה וְלֹא תִשָּׁב. אָבֵל כָּל שְׁמַעְשָׂיו מֵרַבִּין מִחֻקְמָתוֹ, לָמָּה הוּא דוֹמָה? לְאֵילָן שְׁעֲנָפָיו מוֹעֲטִין וְשָׂרְשָׁיו מֵרַבִּין, שְׁאֶפִילוּ כָּל הָרוּחוֹת שְׁבָעוּלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ אֵין מְזִיזוֹת אוֹתוֹ מִמְּקוֹמוֹ, שְׁנֵאמַר (ירמיה יז, ח): וְהֵיךְ כְּעֵץ שְׁתוּל עַל־מַיִם וְעַל־יּוֹבֵל יִשְׁלַח שָׂרְשָׁיו, וְלֹא יִרְאֶה כִּי־יָבֵא חֶם, וְהֵיךְ עָלָהוּ רַעַנָּן וּבִשְׁנַת בְּצֻרַת לֹא יִדָּאָג, וְלֹא יִמִּישׁ מַעֲשׂוֹת פְּרִי.

Rabbi Eleazar ben Azaryah said: Where there is no Torah, there is no proper behavior, where there is no proper behavior, there is no Torah. Where there is no wisdom, there is no fear (of God); where there is no fear (of God), there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no meal, there is no Torah, where there is no Torah, there is no meal. He used to say: He whose wisdom surpasses his deeds, to what is he compared? To a tree whose branches are abundant, but whose roots are

Today's Torah study is dedicated

In Loving Memory of

אברהם יוסף בן יהושוע צבי, ע"ה

AVROHOM YOSEF BEN

YEHOSHUA TZVI, A"H

— Louis and Doris Glick



few, and the wind comes and uproots it and overturns it, as it is written (*Jer. 17:6*): "For he shall be like a tamarisk in the desert, and shall not see when good comes; but shall inhabit the parched places in the wilderness, a salt land and not inhabited." But he whose deeds surpass his wisdom, to what is he compared? To a tree whose branches are few, but whose roots are abundant; even if all the winds of the world come and blow upon it, they cannot move it from its place, as it is written (*Jer. 17:8*): "For he shall be as a tree planted by the waters, that spreads out its roots by the river, and shall not fear when heat comes, and its foliage shall be luxuriant; and shall not be anxious in the year of drought; neither shall it cease from yielding fruit."

MISHNAH COMMENTARY

Rabbi Eleazar ben Azaryah was one of the outstanding Sages of Yavneh. His wisdom, noble lineage (he was the tenth generation from Ezra the Scribe) and his wealth brought him to the Presidency when Rabban Gamliel, who had slighted Rabbi Yehoshua, was removed from office. Even after Rabbi Yehoshua's conciliation and Rabban Gamliel's reinstatement, Rabbi Eleazar continued to exercise a measure of authority. Thus, Rabban Gamliel would preach at the Academy on two consecutive Shabbatot, while Rabbi Eleazar ben Azaryah lectured on the third Shabbat, (see Ber. 27b). The day of Rabbi Eleazar ben Azaryah's ascension to the Presidency was marked in the annals of the Mishnah, and the Talmud often refers to it as "that same day," being "the day on which the Tractate Eduyot was formulated and there remained no obscure Halakhah in the Bet Hamidrash that was not fully explained" (Ber. 28a). Rabbi Yehudah HaNasi, in recounting the praises of the Sages, compared Eleazar ben Azaryah to a spice-peddler's basket: "When a Torah scholar came to him and asked him questions concerning the Bible, he answered him; concerning the Mishnah, he answered him; about the Midrash, he answered him; about the halakhot, he answered him; about the aggadot, he answered him. Thus he would leave full of profit and blessing" (Avot de Rabbi Natan, Chapt. 18).

רבי אלעזר **Rabbi Eleazar ben Azaryah said: Where there is no Torah** - whoever remains ignorant of Judaism's Biblical and Rabbinic scholarship and has not exposed himself to the spirit of its authoritative exponents, **there is no proper behavior** - such a person will lack a firm moral and social foundation;

where there is no proper behavior - a person whose moral and social conduct is objectionable, **there is no Torah** - his scholarship is worthless, because he profanes the Torah by his repulsive behavior. According to the *Mahzor Vitri*, if a person lacks the necessary culture to act properly, his Torah learning will not avail him, nor will he retain it.

אם אין חכמה **Where there is no wisdom** - to comprehend the majesty of God **there is no fear (of God)** - though he seeks to be religious, his efforts will not mature; devoid of the necessary knowledge he will not know how to avoid sin, as we learned (above, Chapt. 2, Mishnah 5): *An ignoramus cannot fear sin*; **where there is no fear (of God), there is no wisdom** - divorced from its ultimate religious goal, scholarship does not endure, as we learned (above, Mishnah 9): *He whose wisdom takes precedence over his fear of sin, his wisdom does not endure* (see our explanation there); **where there is no understanding, there is no knowledge** - whoever fails to grasp the principles underlying his subject matter and what they logically entail, will not know how to explain the subject; **where there is no knowledge there is no understanding** - if he does not recognize the reason for his subject of study, he evidently does not understand it sufficiently. *Da'at* – *knowledge*, spells rational insight into a situation; *binah* – *understanding*, denotes the power of logical inference, though without rational comprehension of the subject in question (*Bartenura*); it is through *understanding* that man attains *knowledge*. **אם אין קמח** **Where there is no meal there is no Torah** - with an empty stomach, man cannot concentrate on study; **where there is no Torah there is no meal** - whoever does not study Torah, does not deserve to earn a livelihood; for the Torah alone constitutes life's justification.

הוא היה אומר **He** - Rabbi Eleazar ben Azaryah, **used to say: He whose wisdom surpasses his deeds** - who studies Torah but does not practice it, **to what is he**

compared? To a tree whose branches are abundant but whose roots are few - the performance of *mitzvot* denotes a person's roots, while the intellect is symbolized by the branches, **and the wind comes and uproots it and overturns it** - because it is not firmly anchored in the ground; similarly wisdom that exceeds one's deeds does not endure, as explained above (Mishnah 9), **as it is written (Jer. 17:5-6)** – "Cursed is the man who trusts in man, and makes flesh his arm, and whose heart departs from the Lord, **for he shall be like a tamarisk in the desert** a desolate, leafless tree in the wilderness, **and shall not see when good comes**, - even in the rainy season it does not improve, **but shall inhabit the parched places in the wilderness** - scorched by the heat of the blazing desert sun, **a salt land** - soil which does not produce any vegetation, as if sown with salt, **and not inhabited** - unable to sustain any settlement."

אבל כל שמעשיו **But he whose deeds surpass his wisdom** - whose foremost preoccupation is the performance of good deeds, **to what is he compared? To a tree whose branches are few but whose roots are abundant; even if all the winds of the world come and blow upon it, they cannot move it from its place** - so a man who performs good deeds and is imbued with the fear of Heaven will not fall victim to alien doctrines and influences, **as it is written (Jer. 17:8)** – "Blessed is the man who trusts in the Lord... **For he shall be as a tree planted by the waters, that spreads out its roots by the river, and shall not fear when heat comes, and its foliage shall be luxuriant; and shall not be anxious in the year of drought** - for it can depend on irrigation from the river to sustain it, **neither shall it cease from yielding fruit** - lack of rain will not affect its produce."

INDEPENDENCE DAY
TUES./JULY 4/6 TAMMUZ
יום ג' לפְּרִשֶׁת חֶקֶת, ו' תַּמוּז

MISHNAH TEXT AND TRANSLATION

Avot 3:18

אבות ג:יח

רבי אֶלְעָזָר (בֶּן) חִסְמָא אוֹמֵר: קִנְיִן וּפְתִיחַי נְדָה - הֵן הֵן גּוֹפֵי הַלְכוֹת; תְּקוּפוֹת וְגַמְטְרִיאוֹת - פְּרָפְרָאוֹת לְחֻכְמָה.

Rabbi Eleazar (ben) Hisma said: Bird offerings and the onset of menstrual uncleanness, are the essentials of Halakhah; but the calculation of the seasons and *gematriot* are the savory dishes of wisdom.

MISHNAH COMMENTARY

Rabbi Eleazar Hisma was the disciple of both Rabban Gamliel and Rabbi Yehoshua. Like the latter, he studied science and was an expert in astronomy and mathematics. The Gemara (Hor. 10a) tells us: "Rabban Gamliel and Rabbi Yehoshua sailed in a ship. Rabban Gamliel had a loaf of bread, but Rabbi Yehoshua had a loaf of bread and wheat flour... Rabban Gamliel asked Rabbi Yehoshua: Did you know that the ship would be delayed so much that you brought flour as well? He answered: There is a certain star that rises once in seventy years and misleads the sailors. I thought it might rise and mislead us too. He said to him: You have so much wisdom and yet you board a ship (to seek a living)? He answered: Rather than wondering about me, you should wonder about your two disciples ashore: Rabbi Yohanan ben Godgada and Rabbi Eleazar Hisma, who know how to calculate the number of drops in the sea, yet have neither food nor clothes. Rabban Gamliel decided to promote them to the leadership. Once ashore, he sent for them, but they did not come. He repeated the call, and then they came. He said to them: "Did you think that I am offering you power (and so you wish to avoid fame)? It is servitude that I offer you, (for authority spells servitude, in that the yoke of society is thrust upon the incumbent, Rashi)." The Midrash (Vayikra Rabba 23)

Today's Torah study is dedicated

In Loving Memory of
מרדכי יהודה בן אלימלך, ע"ה
MAX L. POSNER, A"H

— Gerald Posner



explains the name Hisma thus: Rabbi Eleazar once came to a certain place where they asked him to lead the Shema prayers, but he pleaded lack of practice (as a hazan). They said: Is this Rabbi Eleazar whom everyone praises? In vain do they call him rabbi. Seized with embarrassment, he went to Rabbi Akiva, who asked him: Why does your face betray sickness? He told him the whole story. Rabbi Akiva taught him (how to lead the service). Eventually, he again visited the same place, and when they said to him: 'Recite the Shema', and he recited it, 'lead the Prayers', and he led them; they said: Rabbi Eleazar nithasem, has been tempered (like steel), and so they called him Rabbi Eleazar Hisma (Aramaic for tempered metal). Hence, he was called Rabbi Eleazar Hisma, rather than ben Hisma, (see Tosefot Yom Tov).

רבי אלעזר Rabbi Eleazar (ben) Hisma said: Bird offerings - the sacrifices of pigeons and doves are called *kinin* – nests; their separate categories are governed by strict rules, e.g., when birds assigned for an obligatory sacrifice are mixed with those of a free-will offering, or those of a burnt-offering with those of a sin-offering. These laws are dealt with in the tractate *Kinin* which concludes the Order *Kodashim*; **and the onset of menstrual uncleanness** - the laws of a menstruant who has lost count of her period and must wait until the beginning of the next cycle (see Mishnah *Arakhin* 2:1). This is a difficult problem involving complicated calculations, **are the essentials of Halakhah** - fundamental principles of the Oral Torah.

תקופות But the calculations of the seasons - of the annual cycle based on the science of astronomy, **and gematriot** - mathematics and geometry, **are the savory dishes of wisdom** - just as the delicacies offered before the meal to stimulate the appetite, or

Today's Torah study is dedicated

In Loving Memory of
זאב וואלף בן יעקב אליעזר, ע"ה
WILLIAM LEADER, A"H

— *Beloved Brother, Son and Grandson*



TUES./JULY 4/תמוז'ו

after the meal to sweeten it, do not constitute the main course; so too these sciences, rather than being the essence of wisdom, play but a subsidiary role in facilitating our understanding of the Torah. According to *Hameiri*: "Rabbi Eleazar intended to guide man in his studies, and hinted to him in brief to refrain from tackling science and theology until he has filled himself with 'meat' and 'wine' i.e., Bible and Talmud. He refers to 'nests' and 'the onset of menstrual uncleanness' which are placed last in their respective Orders ('nests' at the end of the Order *Kodashim*, and 'menstrual uncleanness' at the end of the Order *Tahorot*) to illustrate the need of first studying the entire Talmud, from beginning to end... and only afterwards may he study the other disciplines. The gateway to the latter is provided by astronomy, mathematics and geometry, that lead on to natural science and theology, as is evident to the intelligent."

Today I shall . . . open my heart and mind to God, sharing with Him all that I think and feel, and ask Him to help me cleanse myself of improper thoughts and feelings.

WED./JULY 5/7 TAMMUZ

יום ד' לפְּרֶשֶׁת חֻקֵּת, ז' תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:1

אבות ד:א

בן זומא אומר: איזהו חכם? הלומד מכל אדם, שנאמר (תהלים קיט, צט): מכל מלמדי השכלתי. איזהו גבור? הכובש את יצרו, שנאמר (משלי טז, לב): טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר? השמח בחלקו, שנאמר (תהלים קכח, ב): יגיע כפיה כי תאכל אשריה וטוב לך. אשריה - בעולם הזה, וטוב לך - לעולם הבא. איזהו מכבד? המכבד את הבריות, שנאמר (שמואל א ב, ל): כי־מכבדי אכבד ובני יקלו.

Ben Zoma said: Who is wise? He who learns from every man, as it is said (*Ps. 119:99*): "From all my teachers have I gained understanding." Who is mighty? He who conquers his passions, as it is said (*Prov. 16:32*): "He who is slow to anger is better than the mighty; and he who rules his spirit than he who takes a city." Who is wealthy? He who rejoices in his portion, as it is said (*Ps. 128:2*): "When you eat the labor of your hands, happy shall you be, and it shall be well with you." *Happy shall you be* - in this world; *and it shall be well with you* - in the world-to-come. Who is honored? He who honors others, as it is said, (*I Sam. 2:30*): "for them who honor Me I will honor, and they who despise Me shall be lightly esteemed."

MISHNAH COMMENTARY

Ben Zoma's personal name was Shimon. Though a great Torah scholar, he was not ordained to merit the title "Rabbi", and remained all his life a disciple of the Sages of Yavneh (Hor. 2b; Kid. 49b). Hence, he was called by his father's name. He was particularly skilled in the exposition of

Today's Torah study is dedicated

In Loving Memory of

דוד בן משה הכהן הרשקוביץ, ע"ה

DAVID HERSKOWITZ, A"H

— Mrs. Sara Herskowitz

— Moishe and Gail Herskowitz
Zahava, Yehuda and Elly



Scripture and in tracing the Biblical sources of the Halakhot, as we read in the well known Mishnah (Ber. 1:5): "Rabbi Eleazar ben Azaryah said: Behold, I am like one seventy years old, yet I have failed to prove that the Exodus from Egypt ought to be recited at night, until Ben Zoma expounded it: It is said (Deut. 16:3): 'that you should remember the day when you came out of the land of Egypt all the days of your life.' 'The days of your life' would mean the days only; but 'all the days of your life' means the nights also." Ben Zoma was one of the four who entered 'Paradise' (i.e. studied mysticism), but "gazed and was stricken" (i.e. he lost his balance of mind in the high powered process of illumination).

In this Mishnah, he defines the positive aspects of the concepts – Wise, Mighty, Rich, and Honorable. Whereas the prophet admonishes: "Let not the wise man glory in his wisdom, let not the mighty man glory in his might, and let not the rich man glory in his riches; but let him that glories glory in this, that he understands, and knows Me... for in these things I delight, says the Lord" (Jer. 9:22), Ben Zoma declares that certain types of wisdom, might and wealth may properly be prized, once they are integrated in the concept of "understanding and knowing me" (Tosefot Yom Tov, Rabbenu Yonah); to these he added the element of honor, as will be explained later.

בן זומא אומר Ben Zoma said: Who is wise? - and may justly pride himself in his wisdom? He who learns from every man - even from one who is not wiser than himself, and he diligently seeks the company of Torah scholars, and is not self-conscious (Rashi). Bartenura explains, that since he does not stand upon his honor and learns from his inferiors, it is evident that his desire for enlightenment is genuine, and not a mere pretext for inflating his self-esteem and vanity. Such a man deserves to be called 'wise', and may pride himself in his enduring wisdom, as it is said - by King David, From all my teachers have I

Today's Torah study is dedicated

In Loving Memory of

**חיים אברהם יונה בן אפרים
אליעזר הכהן, ע"ה**

ALVIN E. SCHOTTENSTEIN, A"H

— Robert M. Schottenstein



gained understanding - i.e., I learned Torah even from lesser persons without regard for my prestige, and the verse concludes: "for Your testimonies are my meditation," i.e., my aims were genuine, seeing that my 'meditation' was devoted entirely to the Torah (*Bartenura; Tosefot Yom Tov*).

איזהו גבור Who is mighty? - and may legitimately glory in his powers? **He who conquers his passions** - and does not yield to his desires and impulses, but rules his spirit, **as it is said: "He who is slow to anger is better than the mighty** - he who recoils from taking vengeance is superior to the mighty warrior, **and he who rules his spirit than he who takes a city"** - one who controls himself and curbs his anger, surpasses the hero who conquers a town. *Bartenura* explains: Forbearance is a virtue when it comes *migibbor* - from the spiritual strength of conquering one's inclinations, and ruling one's spirit has merit *miloked ir* - when it comes from the conquerer of a city; e.g., a victorious king who refrains from executing those who had rebelled against him.

איזהו עשיר Who is wealthy? - and may justly acknowledge his wealth? **He who rejoices in his portion** - and does not pursue further riches, **as it is said: "When you eat the labor of your hands** - and do not seek to amass treasures in devious ways; **happy shall you be, and it shall be well with you."** **"Happy shall you be"** - in this world - being independent of other people, **"and it shall be well with you"** - in the **world-to-come** - for you will not be tarnished by dishonesty and violence.

איזהו מכובד Who is honored? - having defined the nature of wisdom, might, and wealth, whereby a person gains the esteem of God and man, even though these qualities may not be acknowledged by all, Ben Zoma now declares what one must do to gain universal respect. **He who honors others** - the reverent treatment of others reflects honor upon one's own person, **as it is said: "for them who honor Me I will**

honor - the verse refers to God, and *a fortiori* to man. For if God, Whose creatures were formed solely to venerate Him, reciprocates the honor displayed towards Him, then man must do so all the more, **and they who despise Me shall be lightly esteemed**" – *yekalu* (the passive form – tr.) indicates that this is a natural result of the contemptuous person's own baseness.

Do not withhold good from one to whom it is due, when it is in your power to do it.

(Proverbs 3:27)

Rabbi Samson Raphael Hirsch points out that the word that is commonly used for charity, *tzedakah*, really does not mean giving alms. It is derived from the word *tzedek*, meaning "justice."

When people give *tzedakah*, they may feel that they are making a sacrifice by giving to another person from their own money. They may even resent the recipient of *tzedakah* for taking away from their assets. The Torah tells us that this attitude is wrong: "Do not give with a bad heart" (*Deuteronomy* 15:10), and the reason is in the verse cited above. What we give the poor is rightfully theirs, and the person of means is really only the trustee of the poor's property.

"Do not rob from the poor" (*Proverbs* 22:22). What do poor people own that we can rob from them? This verse refers to withholding *tzedakah*, because when people do so, they keep for themselves what rightfully belongs to the poor.

People who receive *tzedakah* should not feel humiliated, and people who give *tzedakah* should not feel magnanimous. It is simply an act of *tzedek*, of justly distributing what rightfully belongs to each person.

THURS./JULY 6/8 TAMMUZ

יום ה' לפְּרֶשֶׁת חֻקַּת, ח' תמוז

Torah Reading: Shacharis — Beginning of Parshas Chukas

MISHNAH TEXT AND TRANSLATION

Avot 4:2

אבות ד:ב

בֶּן עֲזַאי אוֹמֵר: הָיוּ רֵץ לְמִצְוָה קְלָה כְּבַחֲמוּרָה, וּבוֹרַח מִן הָעֲבָרָה; שְׂמִצְוָה גּוֹרֶרֶת מִצְוָה וְעֲבָרָה גּוֹרֶרֶת עֲבָרָה, שְׂשֹׁכֵר מִצְוָה מִצְוָה וְשֹׁכֵר עֲבָרָה עֲבָרָה.

Ben Azzai said: Run to fulfill a light *mitzvah* as if it were a weighty one, and flee from transgression; for one *mitzvah* draws another *mitzvah*, and one transgression draws another transgression, for the reward of a *mitzvah* is a *mitzvah* and the reward of a transgression is a transgression.

MISHNAH COMMENTARY

Shimon ben Azzai, like his colleague Shimon ben Zoma, retained all his life the status of a "disciple," and did not attain rabbinic ordination, although he was a great Torah scholar and qualified to hand down halakhic decisions. He was a student of Rabbi Yehoshua ben Hananyah, and a student-colleague of Rabbi Akiva. Because of his diligence in studying the Torah, he never married. The Gemara (Yev. 63b) states: "He who does not fulfill the commandment to 'be fruitful and multiply,' Ben Azzai says: It is as if he spilled blood and diminished the Image (of God). They said to Ben Azzai: Some preach well and practice well; others practice well though they do not preach well; but you, though you preach well, you do not practice what you preach! Ben Azzai answered: Indeed, but what can I do if my soul yearns for Torah? It is possible for society to be sustained by others." According to the Gemara (Ket. 63a), he did betroth the daughter of Rabbi Akiva; but she, emulating her mother Rachel's agreement with Rabbi Akiva, stipulated that he devote himself to the Torah, but in the end they did not marry. Others say that after marrying, he separated from her (Sotah

Today's Torah study is dedicated

In Loving Memory of

ר' יחיאל בן אפרים רובין, ע"ה

— Leo Zucker



4b). Ben Azzai, like his colleague Ben Zoma, studied mysticism and was one of the "four who entered Paradise" (in pursuit of philosophical and mystical speculation), and he is reported to have "glimpsed and perished." He lived in Tiberias, where he disseminated Torah among the masses. In the Gemara we read (Er. 29a): "Rava said: Indeed, I am like Ben Azzai in the market place of Tiberias" (of clear and incisive mind, ready to unravel any problem like Ben Azzai who taught in the open, and none could rival him as an 'uprooter of mountains' (i.e., sharp intellect – tr.) – Rashi). In this Mishnah, Ben Azzai counsels promptness in the performance of a mitzvah, and the avoidance of a sin.

בן עזאי אומר Ben Azzai said: Run to fulfill a light mitzvah - though it may seem insignificant in your eyes, you should perform it as eagerly and joyfully, **as if it were a weighty one** - some versions omit this clause (see *Tosefot Yom Tov*); **and flee from transgression** - even when this sin seems trifling in your eyes, you should avoid it, (*Mahzor Vitri*). Some commentators note that the term *kalah* (rendered above as "light" but here denoting "easy" – tr.) is applied in this Mishnah to a *mitzvah* but not to a transgression. It actually refers to the performer, for whom a particular positive act might come easily. This distinction between "easy" and "weighty" (or "demanding" – tr.) does not, however, apply to sins, which generally come to man naturally. Hence it is irrelevant to call for the avoidance of a "light" (easy) sin (*Tosefot Yom Tov* quoting *Derekh Hayyim*).

שמצוה גוררת מצוה For one mitzvah draws another mitzvah - the performance of one good deed stimulates the performance of another, **and one transgression draws another transgression** - evil tends to multiply naturally, for such is the way of the evil inclinations – today it says: Do this, and tomorrow: Do that; until he ends up worshipping idols (*Shab. 105b*). Our Sages commented on the verse (*Ps. 1:1*): "Happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scoffers": Since he has not *walked*, where would he *stand*? And since he has not stood, where would he *sit*? And since he has not sat, where would

he *scoff*? Accordingly, the verse comes to teach: Had he *walked*, he would have eventually *stood*; and had he *stood*, he would have eventually *sat*; and had he *sat*, he would have eventually *scoffed*" (*Av. Zar.* 18b). The Midrash says (*Tanhuma, Vayikra*): "A man should not grieve over a transgression which he committed unwittingly, but over the possibility that this may lead him to sin even purposely; likewise, a man should not rejoice at the opportunity to perform a *mitzvah*, but rather in the expectation that many more *mitzvot* will thereby come his way, for one *mitzvah* draws another *mitzvah* and one sin draws another sin."

Moreover, **ששכר מצוה** **for the reward of a mitzvah is a mitzvah** - having performed a good deed, man is assisted by Divine grace to perform another act of a virtue, that he might be rewarded for both (*Bartenura*); **and the reward of a transgression is a transgression** - the punishment for an offense is that he thereby slides into further wrongdoing. *Tosefot Yom Tov* (quoting *Rabbenu Yonah*) explains, that while God may abandon such a man to his evil nature, He does not actually encourage further wrongdoing, as our Sages pointed out (*Yoma* 38b): "If man desires to defile himself, he is free to do so; but if he wishes to cleanse himself, he receives (Divine) assistance to this end... This recalls the case of a man who is selling lamp oil and perfume. When a customer comes to buy oil, the vendor says to him: Measure it yourself (because of its offensive smell); but to the one who asks for perfume, the vendor says: Let me join you in measuring it out, so that both of us may absorb the sweet odor." Alternatively, *for the reward of a mitzvah is a mitzvah* - i.e., the benefit and pleasure derived from a good deed is in itself accounted a *mitzvah*, and he is rewarded for both – for the act and for the joy it affords, *and the reward of a transgression is a transgression* - the pleasure and profit of a vice are accounted as another sin, and he is punished for both – for the transgression and for the earnings and pleasure it brought him (*Bartenura*).

FRI./JULY 7/9 TAMMUZ

יום ו' לפְּרֶשֶׁת חֻקַּת, ט' תמוז

LIGHT CANDLES

Atlanta	8:33	Hartford	8:10	Montreal	8:27	San Fran.	8:16
Brookline	8:05	Houston	8:08	New York	8:12	Seattle	8:50
Chicago	8:10	Los Ang.	7:50	Oak Park	8:53	Silver Spr.	8:18
Cleveland	8:45	Memphis	8:00	Philadel.	8:14	St. Louis	8:10
Denver	8:13	Miami	7:58	Pitts.	8:35	Toronto	8:43

MISHNAH TEXT AND TRANSLATION

Avot 4:3

אבות ד:ג

הוא היה אומר: אל תהי בזלְכָל אָדָם, וְאַל תְּהִי מַפְלִיג לְכָל דָּבָר; שְׂאִין לָךְ אָדָם שְׂאִין לוֹ שְׁעָה וְאִין לָךְ דָּבָר שְׂאִין לוֹ מְקוֹם.

He used to say: Do not despise any man, and do not dismiss anything; for there is not a man who has not his hour; and there is not a thing that has not its place.

MISHNAH COMMENTARY

This Mishnah brings us another lesson of Ben Azzai, in which he teaches us that every person merits respect and all things have value. The key to Ben Azzai's concept is found in the Jerusalem Talmud: "but you shall love your neighbor as yourself" (Lev. 19:18) – Rabbi Akiva says: This is a great Torah principle. Ben Azzai says: 'This is the book of the generations of Adam' (Gen. 5:1) is an even greater principle" (Ned. 9:4). Ben Azzai was referring to the end of that verse: "in the likeness of God made He him." Accordingly, the concept of man's creation in the likeness and image of God transcended the ethical injunction to "love your neighbor as yourself," since a man may humble himself and renounce his own honor; but he may not humiliate his fellow-man, nor trifle with his honor. The Midrash (Bereshit Rabba 1:24) explains: "Lest you say: Since I suffered degradation, let my fellow-man share my fate with me; since I have been reviled, let my fellow be reviled with me; if you act thus, then know that you are humiliating one of whom it is written, 'in the likeness of God made He him.'"

הוא היה אומר He - Ben Azzai, **used to say: Do not despise any man** - as Solomon said: (*Prov.* 11:12): "He who despises his neighbor, lacks understanding," and our Sages observed (*Derekh Eretz Rabba*, Chapt. 5): "Regard all men as if they were bandits, yet honor them as if they were like Rabban Gamliel; **and do not dismiss anything** - as superfluous and useless, as they

said (*Kohelet Rabba* 5:8): "Even things which appear to be worthless to the world, such as flies, fleas, and mosquitos, are part of Creation," and they, too, fulfill a function in nature, as it is written (*Gen.* 1:31): "And God saw *everything* that He had made, and behold, it was very good." And it is written (*Eccl.* 3:11) "He has made everything beautiful in its time" – thus whatever God made in His world, He made fittingly (*Midrash Tehilim* Chapt. 34).

ש אין לך אדם **For there is not a man who has not his hour** - of success which enhances his power and status, as we may learn from Yiftah the Gil'adite. Expelled from his city and homestead, he became the chief of a band of worthless and reckless men who had gathered around him; yet, in their distress, the people of *Gil'ad* turned to him for help, and he became their savior and judge. Hence, our Sages commented (*R.H.* 25b): "Yiftah in his generation was like Samuel in his generation." It is related (*Bereshit Rabba, Toledot*) that Diocletian was employed as a swineherd near Tiberias and, as he passed the academy of Rabbi Yehudah Nesi'ah (the Mishnah compiler's grandson – tr.), the youngsters would come out and hit him. Eventually, he became Emperor and legislated oppressive decrees against the Sages. Miraculously, they withstood his harassment. When they came before him, Diocletian said to the Sages: Because your God performs miracles for you, you despise an emperor! They answered: We may despise Diocletian the swineherd, but we accept the authority of Diocletian the emperor. He said to them: Nevertheless, do not ever slight even a lowly Roman or a common soldier. Hence, it is written: *Do not despise any man.*

ואין לך דבר **And there is not a thing that has not its place** - God did not create anything in vain, and if unavailing in one place, it surely serves a purpose elsewhere (*Tiferet Yisrael*). In the words of the Midrash (*Yalkut Shimoni, Shmuel* 131): David said before God: Master of the universe! Everything that

You made, You made appropriately – "In wisdom have you made them all;" but You created madness, and of what good is it to You? A man goes about the marketplace tearing his clothes, and children tease him, does this find favor before You! God answered him: Indeed, do you spurn madness? By your life, you will one day need it... And thus it happened: When David fled to Akhish, King of Gat, the King's ministers said to Akhish: Let us kill him who killed our brothers. Then David was frightened, and prayed to God for mercy: Master of the universe! Grant me but a small measure of that thing (madness) – and it was granted to him. This is how Scripture records it: "Then said Akhish unto his servants: 'Lo, when you see a man that is mad, wherefore do you bring him to me? Do I lack madmen, that you have brought this fellow to play the madman in my presence?'" (*I Sam.* 21:15-16). And the king drove David out of his presence. At that moment, David rejoiced, and gave thanks to the Lord for the "madness" of which He had bestowed upon him. This is the meaning of (*Ps.* 34:1-2): "A Psalm of David; when he changed his demeanor before Avimelekh, who drove him away, and he departed. I will bless the Lord at all times"... Hence, our Sages warn: *Do not dismiss anything*. Alternatively, this means that one ought not to discard any article or tool as useless because of its momentary lack of function, *for there is no thing that does not have its place* - you will eventually need that very thing and then fail to retrieve it (*Mahzor Vitri*). In the words of Solomon (*Prov.* 13:13): "Whoso despises a thing shall suffer thereby." *Bartenura* explains: *Do not despise any man* - i.e., do not belittle anyone, saying: How could that one ever harm me? *And do not dismiss anything* - ignoring a matter that should be of concern as a remote possibility one need not worry about. (Thus also *Rambam*, *Hameiri*, and others).

SAT./JULY 8/10 TAMMUZ

שַׁבַּת פְּרָשַׁת חֻקַּת, י' תמוז

Additional Prayers: Mincha — Pirkei Avos 5

Torah Reading: Shacharis — Parshas Chukas; Haftorah - Judges 11:1-33; Mincha — beginning of Parshas Balak

SABBATH ENDS

Atlanta 9:36 10:03	Hartford 9:13 9:40	Montreal 9:29 9:56	San Fran. 9:19 9:46
Brookline 9:08 9:35	Houston 9:10 9:37	New York 9:15 9:42	Seattle 9:53 10:20
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. 9:17 9:44	St. Louis 9:13 9:40
Denver 9:15 9:42	Miami 9:01 9:28	Pitts. 9:38 10:05	Toronto 9:46 10:13

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

DEVAR TORAH / PARSHAS CHUKAS

"Hashem said to Moshe: Do not fear him, for into your hand have I given him, his entire people and his land..."

Numbers 21:34

Rabbi Yaacov Moshe Charlap, zt"l, explains:

Moshe feared Og, since Og had a "zechut," the merit of a mitzvah, when he went to tell Avraham that Lot was taken captive, whereupon Avraham set out to free Lot.

Og had a nefarious motive. He hoped to incite Avraham to go to war, so that Avraham would be killed in battle, and Og would then be able to take Sarah as his queen. Despite his motive, the act was a great mitzvah -- so great, in fact, that Moshe feared Og because of its zechut. He therefore needed Hashem's reassurance to have no fear. Thus we see the greatness of a good deed, even if tainted with an undesirable motive.

MISHNAH TEXT AND TRANSLATION

Avot 4:4

אבות ד:ד

רַבִּי לְוִיטָס אִישׁ יִבְנֶה אוֹמֵר: מְאֹד מְאֹד הָיָה שֶׁפֶל רוּחַ, שֶׁתְּקוֹת אָנוּשׁ רָמָה. רַבִּי יוֹחָנָן בֶּן בְּרוּקָא אוֹמֵר: כָּל הַמְחַלֵּל שֵׁם שָׁמַיִם בְּסִתְרֵי - נִפְרָעֵין מִמֶּנּוּ בְּגִלּוּי, אֶחָד שׁוֹגֵג וְאֶחָד מְזִיד בְּחֻלּוֹל הַשֵּׁם.

Rabbi Levitas of Yavneh said: Be exceedingly humble, for the hope of man is but the worm. Rabbi Yohanan ben Beroka said: He who desecrates the Name of Heaven in secret, is punished for it openly, no matter whether he desecrated the Name unwittingly or wilfully.

MISHNAH COMMENTARY

Man is here cautioned about the odious sin of pride and the need to avoid it in order to acquire the spirit of humility. This is the only saying of Rabbi Levitas recorded in the Mishnah. Rabbi Yohanan ben Beroka was a disciple of Rabbi Yehoshua ben Hananyah, and a colleague of Rabbi Eleazar Hisma. Here he warns us about the gravity of acts involving the desecration of the Name of God.

רבי לויטס Rabbi Levitas of Yavneh said: Be exceedingly humble - even though the middle way is appropriate to human conduct in general, (see Chapt. 2, Mishnah 1), this does not apply to pride, a contemptible characteristic affecting most people; in order to combat it, it is therefore necessary to move to the other extreme of utter humility which is facilitated by the realization that **the hope of man is but the worm** - the ultimate destination of all is the grave, where all self-exaltation comes to naught. Such thoughts will banish vanity and foster humility.

רבי יוחנן Rabbi Yohanan ben Beroka said: He who desecrates the Name of Heaven in secret - a person committing a sin covertly, which, if done openly, would constitute profanation of religion, as in the case of a Torah scholar who sets an example for others (*Mahzor Vitri*), **is punished for it openly** - God will

Today's Torah study is dedicated

In Loving Memory of
 מרדכי יוסף בן ישראל, ע"ה
 MAX J. GOLDSTEIN, A"H

— Mr. and Mrs. Jacob Craven



chastise him and reveal his brazenness in public. The offense is punished to that extent so as to prevent his example from causing sacrilege, lest people complain: Look at this man, a sage, who has performed good deeds, and is yet afflicted with such sorrows! Therefore, his punishment takes place in the view of the public (*Rashi*); **no matter whether he desecrated the Name unwittingly or wilfully** - in either case, *Hillul haShem* is punished openly, as God informed David through the prophet Nathan (*II Sam. 12:12*): "For you did it secretly; but I will do this thing before all Israel, and before the sun." *Rambam* comments on this Mishnah: "This means that *Hillul haShem*, blasphemy, whether committed wantonly or inadvertently, is punished in public: If wantonly, he suffers punishment for an intentional sin; if inadvertently, he is punished accordingly; both penalties, however, are public." Our Sages said (*Yoma 86b*): Hypocrites are exposed to the public to avoid *Hillul haShem* (because people might emulate their deeds in the belief that they are righteous; moreover, when such a person is afflicted, people will say: What did his virtues avail him? – *Rashi*). Elsewhere it is stated (*Kid. 40a*): "No credit is extended in the case of *Hillul haShem*." Unlike the shopkeeper who sells on loan and waits for payment of the debt, God exacts punishment from the blasphemer immediately, in order to expose his shame in public. *Tiferet Yisrael* explains: There are two kinds of *Hillul haShem*: One, when a person commits a sin in a temptation, it is still a *Hillul haShem*, because he should at least have committed it secretly as our Sages said (*Hag. 16a*): "When a person is in danger of being overcome by his passion, let him go to a place where he is not known... and avoid *Hillul haShem* in public." This type of *Hillul haShem* may occur even in the case of a perfectly righteous person, for he sets an example to the public. Hence our Sages warned: "Refrain from ugly deeds and their like" (see *Hul. 44b*).

Furthermore, they explained (*Yoma 86a*): "What con-

stitutes a *Hillul haShem*? Rav said: If I purchase meat in the butcher's without immediate payment (and when I delay paying for it, the butcher calls me a 'robber' – *Rashi*); Rabbi Yohanan said: If I walk four cubits without mention of Torah and without wearing *tefillin* (people will not realize that it was but a moment of weakness induced by my studies, and may learn from me to neglect Torah study – *Rashi*) ...The second kind of *Hillul haShem* is that of a person who commits a transgression, not because of temptation, but from wanton lawlessness – because he neither believes in, nor fears the Lord. Of such a person our Mishnah states that even though he sins privately to protect his own reputation, since his offense comes from disregard of God and his Torah, Divine retribution is exercised in public, to expose him as a brazen offender. It is in regard to such a blasphemer that the Mishnah concludes *no matter whether he desecrates the Name unwittingly or wilfully*.

Do not detest your brother in your heart. . . Do not seek revenge. . . and have reverence for your G-d. (Leviticus 19:17-18)

We generally think that we must rid ourselves of hatred and vengeance out of consideration for others. This is not the complete story. Hatred and vengeance are destructive poisons. They bring ruin to those who harbor them, and they become barriers between man and G-d.

We must learn to rid ourselves of resentments for our own sakes as well as out of consideration for others. The harm that we may do to others is apt to be transient. The deterioration of our own characters when we act out of vengeance and hatred can be long lasting.

Ridding ourselves of character defects benefits us more than it does others.

SUN./JULY 9/11 TAMMUZ

יום א' לפְּרֶשֶׁת בְּלֶק, י"א תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:5

אבות ד:ה

רבי ישמעאל בנו אומר: הלומד על מנת ללמד - מספיקין בידו ללמוד וללמד; והלומד על מנת לעשות - מספיקין בידו ללמוד וללמד, לשמור ולעשות. רבי צדוק אומר: אל תעשם עטרה להתגדל בהם, ולא קרדם לחפור בהם. וכך היה הלל אומר: ודאשתמש בתגא חלף, הא למדת: כל הנהנה מדברי תורה - נוטל חייו מן העולם.

Rabbi Yishmael his son said: He who learns in order to teach, is enabled to learn and to teach; and he who learns in order to practice, is enabled to learn and to teach, to observe and to practice. Rabbi Zadok said: Do not make them a crown with which to magnify yourself, nor a spade with which to dig. And thus Hillel used to say: He who makes worldly use of the crown, shall perish. From this you learn: He who uses words of Torah for his own benefit, removes his life from the world.

MISHNAH COMMENTARY

Rabbi Yishmael, the son of Rabbi Yohanan ben Beroka, studied Torah under his father and under other Sages at Kerem Beyavneh (Yavneh). He was the colleague of the Nasi - Rabban Shimon ben Gamliel, and of Rabbi Yehoshua ben Korha. In our Mishnah, he evaluates the two goals of Torah study: 1. Familiarity with the substance and principles of the Torah in order to teach it to others. 2. To know how to live according to its precepts. In this context, Rabi Zadok cautions that it is forbidden to exploit the Torah for the acquisition of honor or a livelihood. Rabbi Zadok was one of the earliest Tannaim, and it is related (Git. 56a) that forty years before the destruction of the Temple he fasted and prayed to avert the disaster. One of the requests made by Rabban Yohanan ben

Today's Torah study is dedicated

In Loving Memory of

יוסף בן אברהם יהושוע, ע"ה

JOSEPH MOSKOWITZ, A"H

— *Phyllis and Chaim Shroot*



Zakkai of Vespasian, whose legions besieged Jerusalem, was for a doctor to treat Rabbi Zadok who was weakened through fasting. His throat had become so shrunken that his sole food consisted of the juice which he sucked from figs (Rambam, Sefer Hama'or). After the destruction of the Temple, he settled in a Galilean village near Haifa. He would raise questions before the Sages of Yavneh. He also testified at this academy concerning various legal traditions (Eduyot 7:1-4).

The Gemara (Kid. 32b) relates: Once Rabbi Eliezer, Rabbi Yehoshua and Rabbi Zadok were at the wedding banquet of the son of Rabban Gamliel, and Rabban Gamliel stood and served them. He offered the cup to Rabbi Eliezer, who refused to take it. He then offered it to Rabbi Yehoshua, who accepted it. Rabbi Eliezer thereupon called out to him: How so, Yehoshua? We are seated and Rabban Gamliel stands and serves us! Rabbi Yehoshua answered him: We find a greater person than he who likewise served. Abraham was outstanding in his generation, yet it is written of him (Gen. 18:8) "and he stood by them." And should you say, he realized that they were angels, know that they actually appeared to him as Arabs; may not then Rabban Gamliel stand and serve us? Rabbi Zadok thereupon said to them: Why do you persist in ignoring the honor of God and concern yourselves with the honor of His creatures? God causes the wind to blow, the clouds to gather, and the rain to fall; He makes the earth sprout and sets a table before everyone (whether righteous or a wicked idolater); may not then Rabban Gamliel stand and serve us?

רבי ישמעאל Rabbi Yishmael, his - Rabbi Yohanan ben Beroka's **son said: He who learns in order to teach** - whose principal aim in studying Torah is to instruct others; although he does not study for its own sake, but rather to gain the title 'Rabbi' and an honorable status, nevertheless **he is enabled** - by Heaven **to learn and to teach** - others, as he wishes to do, because this too is an important undertaking, as our Sages said (*Pes. 50b*): "A man should always study

Today's Torah study is dedicated

In Loving Memory of
 ריזל ליבע בת לייב שמעון, ע"ה
RANDEE LYNN LEWIS, A"H

— Max N. Hurwitz



Torah and perform *mitzvot* even when not for its own sake, for starting out with ulterior motives, he will eventually come to pursue Torah for its own sake."

והלומד **And he who learns in order to practice** - whose principle aim is to fulfill the precepts of the Torah, **he is enabled to learn and to teach, to observe and to practice** - he is able to achieve the ideal purpose of Torah study, i.e. to teach and to fulfill the *mitzvot*. Alternatively, whoever resolves to devote himself unremittingly to the study of Torah and has no time for acts of charity, like Rabba bar Nahmani (*R.H.* 18a), his wish is granted, although man is expected also to help out his fellow man; *and he who learns in order to practice* - combining Torah study with benevolent deeds, like Abbaye, (*ibid.*), will be blessed with an opportunity to learn and to teach, to observe and to perform (*Bartenura*).

רבי צדוק **Rabbi Zadok said: Do not make them** - the words of Torah, **a crown with which to magnify yourself** - to enhance your honor and your fame through them, as our Sages declared (*Ned.* 62a): "A man should not say: I shall study Bible so that I may be called a Sage; I will study (Mishnah), so as to earn the title Rabbi; I will teach so that I may rank as an Elder and gain a seat in the assembly. Rather, learn out of love, and the honor is sure to come;" **nor a spade with which to dig** - do not use the Torah as a means for making a living, and thereby abuse the sanctity of the Torah (*Bartenura*). Accordingly, school teachers may accept payment only for taking care of the children, that they should not be harmed or hurt others; but it is forbidden to take a fee for teaching Torah, as it is written (*Deut.* 4:5): "Behold, I have taught you statutes and ordinances, even as the Lord my God commanded me" – just as I Myself taught without payment, so must you teach without payment (*ibid.*).

וכך היה הלל אומר **And thus Hillel used to say** (above, Chapt. 1, Mishnah 13): **He who makes worldly use of the crown** - of the Torah, **shall perish,**

Tiferet Yisrael points out that *halaf* likewise denotes "exchange" viz., he who exploits the crown of the Torah thereby changes its name, for it is no longer a glorious crown, but a spade to dig with. **From this you learn: He who uses words of Torah for his own benefit** - to enhance his honor or improve his livelihood, **removes his life from the world** - i.e., he forfeits his reward in the world-to-come (*Rashi, Rambam*). *Tiferet Yisrael* comments: In the Torah it is written: "For it is your life and the length of your days" i.e., as long as we cherish the Torah for its own sake; but he who turns the Torah into a *spade* nullifies its sanctity and life-giving force, and with that same *spade* he removes his life from the world.

Moses' expression of humility was even greater than that of Abraham, for Abraham said, "I am but dust," whereas Moses said, "What are we at all?" (Chullin 89a).

The ethical works are replete with the importance of self-effacement in the Divine presence. One who realizes that he stands in the presence of G-d should not even feel his own presence.

Self-consciousness is a symptom that something is not right. A healthy person is usually not aware of the existence of his ears, eyes, or throat. It is only when they are affected by some disease which produces pain that he becomes aware of their existence.

A spiritually healthy person is similarly not aware of his own existence. He does not think of himself. He is not self-conscious.

Self-consciousness occurs only when the self is somehow diseased. The sick self is constantly aware of its existence.

Self-effacement before G-d eliminates self-consciousness, and thus restores spiritual health.

MON./JULY 10/12 TAMMUZ

יום ב' לפְּרַשַׁת בְּלַק, י"ב תמוז

Torah Reading: Shacharis — Beginning of Parshas Balak

MISHNAH TEXT AND TRANSLATION

Avot 4:6

אבות ד:ו

רַבִּי יוֹסֵי אוֹמֵר: כָּל הַמְּכַבֵּד אֶת הַתּוֹרָה - גּוֹפּוֹ מְכַבֵּד עַל הַבְּרִיּוֹת; וְכָל הַמְּחַלֵּל אֶת הַתּוֹרָה - גּוֹפּוֹ מְחַלֵּל עַל הַבְּרִיּוֹת.

Rabbi Yose said: he who honors the Torah, is himself honored by mankind; and he who dishonors the Torah, is himself dishonored by mankind.

MISHNAH COMMENTARY

In the absence of further specification, Rabbi Yose in the Mishnah refers to Rabbi Yose ben Halafta of Tzipori. He studied Torah with his father and with other Sages of Yavneh; but his most prominent teacher was Rabbi Akiva. He had five sons from his levirate wife (i.e., the childless widow of his brother), all great Torah scholars, of whom he proudly declared: "Five cedars have I planted in Israel" (Shab. 118b). The outstanding among them were Rabbi Yishmael bar Rabbi Yose, and Rabbi Eleazar bar Rabbi Yose. When his disciple, Rabbi Yehuda HaNasi, thought of challenging any of his statements, he would say: "Can we, humble disciples, challenge the words of Rabbi Yose? Even as the holy of holies differs from the ordinary of ordinaries, so does our generation differ from that of Rabbi Yose" (T.J. Git. 6:7). His disciple, Isi ben Yehudah, used to say: "Rabbi Yose always has his good reasons" (Git. 67a), i.e. he justifies his halakhic opinions brilliantly and conclusively. He frowned upon dissension and strife, preferring to settle disputes by compromise (Ter. 2:3; Eruv. 8:5; et al.). He avoided ill-temper and anger, and treated everyone sensitively. He used to say: The position does not bestow honor upon its occupier; it is the person who brings distinction to his position (Ta'an. 21b).

Today's Torah study is dedicated

לעילוי נשמת אמי מורתי

ברכה בת מאיר, ע"ה

BERTHA FELLENBAUM, A"H

— Vera Perlman



רבי יוסי Rabbi Yose said: He who honors the Torah - by performing its precepts eagerly, and by respecting the Sages and their writings (*Rambam*), **is himself honored by mankind** - his deeds reflect positively on his own personality; **and he who dishonors the Torah** - by neglecting to study it and by his disregard of the scholars and their works, **is himself dishonored by mankind** - his deeds evoke the contempt of society. Alternatively: *He who honors the Torah* - by his pleasant conduct. A spotless and dignified appearance on the part of the scholar, which mirrors a noble mind, brings honor to the Torah. The scholar himself gains the respect of his environment, as stated in Scriptures (*Prov. 4:8*): "Extol her, and she will exalt you," and in the Talmud (*Yoma 86a*): "Have you seen how gracious and agreeable are the deeds of this man who studied Torah? Fortunate is his father who raised him, and fortunate his teacher who taught him Torah. Conversely, *whoever dishonors the Torah is himself dishonored by other men* - he who praises virtue and scholarship is himself placed in that category; and he who disparages them, reveals his own depravity. In the words of King Solomon (*Prov. 27:21*): "The refining pot is for silver, and the furnace for gold, and a man is tried by his praise," i.e. by the object of his approval. Just as the purity or debasement of silver and gold are established by the refiner and the crucible, so a man's character emerges from his appraisal of others; hence if he respects and applauds the learned, then he himself is held in high esteem; but if he reviles them and treats them lightly, then he himself is held in low esteem (*Hameiri*).

R' Moshe Leib of Sassov would say:

I and eight others like me cannot form a *minyan*, yet ten simple tailors constitute a *minyan*.

TUES./JULY 11/13 TAMMUZ

יום ג' לפְרֶשֶׁת בְּלֶק, י"ג תמוז

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

MISHNAH TEXT AND TRANSLATION

Avot 4:7

אבות ד:ז

רַבִּי יִשְׁמַעֵאל בְּנוֹ אוֹמֵר: הַחוֹשֵׁף עַצְמוֹ מִן הַדִּין - פּוֹרֵק מִמֶּנּוּ אֵיבָה וְגוֹל וְשׁוֹבֵעַת שָׂוָא. וְהֵגֵס לְבוֹ בְּהוֹרָאָה - שׁוֹטָה, רָשָׁע וְגֵס רוּחַ.

Rabbi Yishmael his son said: He who refrains from passing judgement, rids himself of enmity, and robbery and vain oaths; and he who is forward in rendering legal decisions – is foolish, wicked and arrogant.

MISHNAH COMMENTARY

Rabbi Yishmael was the most preeminent of Rabbi Yose ben Halafta's five sons, mentioned above. He acquired his learning from his father, and most of his halakhic rulings appear in his father's name. Like his father, he lived in Tzipori, and taught Torah there. As a judge, he avoided the slightest suggestion of bribery, as related in the Gemara (Ket. 105b): "The land tenant of Rabbi Yishmael ben Rabbi Yose used to bring him a basket of fruit every Friday, as rent from the owner's garden. Once he brought it on Thursday. Rabbi Yishmael asked: Why the difference today? The tenant answered: I have a court case today, and thought I would bring you the usual today. Rabbi Yishmael refused to accept it from him and said: I am disqualified to judge your case. He thereupon appointed two Torah scholars to judge his case. In the course of the proceedings, Rabbi Yishmael thought to himself: If he wished, he might plead thus; or if he preferred, he might plead thus. Then he exclaimed: Perish the souls of those who take bribes! If I, who did not take (the fruit), and even if I had taken it, was fully my due – am so disposed in favor of the litigant; then how much more so those who accept bribes." Thereafter, the Sages applied to him the verse (Is. 33:15) saying: "He who shakes his hands from the holding of bribes' – like Rabbi Yishmael ben Rabbi Yose" (Makkot 24a).

רַבִּי יִשְׁמַעֵאל Rabbi Yishmael, his - Rabbi Yose ben Halafta's – **son said: He who refrains from passing judgement** - who avoids the judicial bench where other candidates are present, or as an arbiter induces the litigants to accept a compromise, **rids himself of enmity** - the unsuccessful party's grudge towards the

magistrate, **and robbery** - when ruling against the lawful claimant and thereby depriving him of his rightful property, **and vain oaths** - administered where no vow is required by law (*Bartenura*). Moreover, by exacting an oath wrongfully, the judge might induce perjury (*Hameiri*).

והגס לבו **And he who is forward in rendering legal decisions** - a judge who, unaware of his own fallibility, pronounces a verdict without due deliberation, **is foolish** - his exaggerated self-esteem is the height of stupidity, as it is written (*Prov. 26:12*): "Do you see a man who is wise in his own eyes? There is more hope of a fool than of him;" **wicked** - unlike the sin-fearing, who spontaneously defer judgement, in view of the natural human tendency to err, even among the wise; **and arrogant** - in his effort to display power and wit (*Rabbenu Yonah*). Others comment: *foolish* - by fostering enmity through his judgement, *wicked* - i.e. insensitive to the odium of robbery and perjury, *and arrogant* - his pride generated in him the delusion of infallibility (*Tiferet Yisrael*).

He who loves his wife as he loves himself and who respects her even more than himself. . . it is of him that the Scripture says, "You will know there is peace in your dwelling". (*Yevamos 62b*)

WED./JULY 12/14 TAMMUZ

יום ד' לפְרֶשֶׁת בְּלֶק, י"ד תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:8

אבות ד:ח

הוא הִזָּה אומר: אַל תְּהִי דָן יְחִידִי, שְׂאִין דָּן יְחִידִי אֶלָּא אֶחָד. וְאֵל תֹּאמֶר: קִבְּלוּ דַעְתִּי שְׁהֵן רִשְׁאִין וְלֹא אֶתָּה.

He used to say: Do not judge alone, for none may judge alone, save One. And do not say: Accept my opinion! – for it is for them to decide, and not for you.

MISHNAH COMMENTARY

Our Mishnah cites a further statement by Rabbi Yishmael ben Rabbi Yose on the care to be taken by the judge that he may spare himself undue responsibility for a verdict.

He - Rabbi Yishmael, **used to say: Do not judge alone** - even though according to Torah law, *mumhe lerabim* (a duly trained adjudicator with a reputation for competence) may act as a sole judge (*Sanh.* 5a), a pious scholar will refrain from sitting in solitary judgement, but will invite two more colleagues to the bench, because review of the case by three officers is more likely to produce a true judgement; hence, *do not judge alone, for none may judge alone save One* - God, the unique Master of the Universe.

And do not say - to your dissenting colleagues, who have joined you: **Accept my opinion** - since I am qualified to proceed alone, and it was only as a pious act that I called on you to join me, **for it is**

Today's Torah study is dedicated

לזכר נשמת אבי היקר

ראובן חיים בן מרדכי, ע"ה

RANDOLPH KLEIN, A"H

— Michael and Edith Klein and Family



י"ד תמוז/12 JULY./WED.

for them to decide - whether to accept your opinion, or even request of you to accept theirs, **and not for you** - to enforce your view, since the verdict must follow the majority, as it is written (*Ex. 23:2*): "You shall side with the many" (see *Sanh. 3b* – tr.).

Today I shall . . . try to understand how I came to do those things that I regret having done, and bring myself to a state where such acts will be alien to me.

Today's Torah study is dedicated

לעילוי נשמת אבינו

יוסף ב"ר חיים, ע"ה

In Loving Memory of Our Father

JOSEPH FRUHMEN, A"H

— *Fruhman and Saltzman Families*



Today's Torah study is dedicated

In Loving Memory of Our Grandfather

ר' יעקב בן ר' חיים צבי, ז"ל

JACOB EISENBERG, Z"L

— *Larry and Maureen Eisenberg
Rebecca, Elisheva and Shlomo Yaakov*



THURS./JULY 13/15 TAMMUZ

יום ה' לפְּרֻשֵׁת בְּלָק, ט"ו תמוז

Torah Reading: Shacharis — Beginning of Parshas Balak

MISHNAH TEXT AND TRANSLATION

Avot 4:9

אבות ד:ט

רבי יונתן אומר: כל המקיים את התורה מעני - סופו לקימה מעשר; וכל המבטל את התורה מעשר - סופו לבטלה מעני.

Rabbi Yonatan said: He who fulfills the Torah in poverty, will in the end fulfill it in wealth; and whoever neglects the Torah in wealth, will in the end neglect it in poverty.

MISHNAH COMMENTARY

Rabbi Yonatan, a disciple of Rabbi Yishmael, maintained his master's principle that "The Torah spoke in human terms," as against Rabbi Akiva who perceived legal significance in each superfluous letter in the Torah. Rabbi Yonatan is not mentioned elsewhere in the Mishnah, though he is frequently quoted in the Midrash Mekhilta (on Exodus) and Sifrei (on Numbers) - the halakhic midrashim of the school of Rabbi Yishmael. In the present Mishnah, Rabbi Yonatan exhorts us not to refrain from the study of the Torah however preoccupied we may be by the cares of either wealth or poverty.

Rabbi Yonatan said: He who fulfills the Torah in poverty - devoting himself to regular study of Torah despite his distress and constant search for a livelihood, **will in the end fulfill it in wealth** - his troubles and cares will cease and he will study with his mind at ease; **and whoever neglects the Torah in wealth** - involving himself in extensive business

Today's Torah study is dedicated

In Loving Memory of
Our Dear Father

ר' שמואל בן ר' יששכר דוב, ע"ה

— Berish and Moshe Fuchs



transactions and allowing no time for Torah study, **will in the end neglect it in poverty** - such will be the effects of impoverishment, that he will lack the basic conditions necessary for Torah study. Others maintain that this Mishnah cannot be taken literally, seeing that many of those faithful to the Torah remain poor, while some persistent evil-doers retain their wealth to the end of their lives. Rather, the Mishnah teaches that a person's devotion to Torah, or his neglect of it, is not determined by his wealth or poverty, but rather by his personal inclination. Thus, a destitute person who studies Torah, would have done so even if he were wealthy; and the affluent who flouts the Torah, would do so even if he lost his property. An homiletic interpretation of *he who observes the Torah in poverty, will in the end fulfill it in wealth* - equates wealth with spiritual contentment, as expressed in the words of Ben Zoma (*above*, Chapt. 4:1): "Who is rich? He who is happy with his portion" (*Sefat Emet*).

You shall remove the covering of your hearts and no longer be stiff necked. (Deuteronomy 10:16)

The Rabbi of Kotzk secluded himself for a long period of time, and none of his many followers could visit him. Several sent in a petition pleading to the rabbi to open his door to them so that they might have an audience with him.

"They want me to open my doors to them?" demanded the rabbi. "Have they opened their hearts so that they will accept what I have to tell them?"

Sometimes we clamor for leadership and insist that if only we had the proper teaching and guidance, we would behave much differently. Let us be honest with ourselves. Are we ready to accept authentic guidance, or are we so set in our own ways that we will only hear that which pleases us?

FRI./JULY 14/16 TAMMUZ

יום ו' לפְּרֶשֶׁת בְּלֶק, ט"ז תמוז

LIGHT CANDLES

Atlanta	8:31	Hartford	8:07	Montreal	8:23	San Fran.	8:14
Brookline	8:02	Houston	8:06	New York	8:09	Seattle	8:46
Chicago	8:07	Los Ang.	7:47	Oak Park	8:50	Silver Spr.	8:15
Cleveland	8:42	Memphis	7:57	Philadel.	8:11	St. Louis	8:07
Denver	8:10	Miami	7:57	Pitts.	8:32	Toronto	8:40

MISHNAH TEXT AND TRANSLATION

Avot 4:10

אבות ד:י

רבי מאיר אומר: הוי ממעט בעסק, ועסק בתורה; והוי שפל רוח בפני כל אדם; ואם בטלת מן התורה - יש לך בטלים הרבה כנגדך; ואם עמלת בתורה - יש לו שכר הרבה לתן לך.

Rabbi Meir said: Reduce your business activities, and occupy yourself with the Torah; and be of humble spirit before every man; and if you neglect the Torah, you will have many idlers by your side; but if you labor in the Torah, He has ample reward to give you.

MISHNAH COMMENTARY

Rabbi Aha bar Hanina said. It is revealed and known before God that no one equals (the intellect of) Rabbi Meir in his generation. Why then did they not accept his opinion as Halakhah? Because his colleagues could not grasp the full meaning of his views; for he would declare the ritually impure to be pure – and prove it; and the (ritually) pure, to be impure – and prove it too. It has been taught: His name was not Rabbi Meir, but Rabbi Nehorai; and why was he called Rabbi Meir? Because he enlightened (me'ir) the Sages in the Halakhah (Eruv. 13b). His teacher par excellence was Rabbi Akiva, but he also studied under Rabbi Yishmael and under Elisha ben Avuyah. He did not part company from the latter

Today's Torah study is dedicated

In Loving Memory of
לאה בת יהודה, ע"ה
LAURA GERSTLE, A"H

— Mr. and Mrs. Otto Pretsfelder



even when this teacher fell into heresy (and became known as Aher, the "other"). Our Sages said of Rabbi Meir that he "found a pomegranate, ate its contents (i.e. absorbed Elisha's knowledge – tr.) but discarded the shell (the heretic's way of life – tr.)" (Hag. 15b). Rabbi Meir played a cardinal role in the compilation of the Mishnah, as they said (Sanh. 86a): "The author of an anonymous Mishnah is Rabbi Meir, in accordance with the opinion of Rabbi Akiva," i.e., Rabbi Meir's teachings, which he received from Rabbi Akiva, furnished the basis for the compilation of the Mishnah by Rabbi Yehuda HaNasi. Rabbi Meir attached supreme educational, spiritual and moral value to Torah study, as expressed in the statement (below, Chap. 6, Mishnah 1): "He who occupies himself with the Torah for its own sake, merits many things." Moreover (above, Chapt. 3, Mishnah 8), Rabbi Dostai said in his name: "He who forgets a single word of his studies, Scriptures account it unto him as though he transgressed against his own soul." In the present Mishnah, too, Rabbi Meir teaches man to value Torah study above all else.

רבי מאיר Rabbi Meir said: Reduce your business activities - to a minimum, **and occupy yourself with the Torah** - making the study of Torah at fixed times your principal occupation, and your worldly business a casual activity; **והוי שפל רוח and be of humble spirit before every man** - learn even from your inferiors, as Ben Zoma said (*Above, Chap. 4, Mishnah 1*): *Who is wise? He who learns from every man.* Moreover, do not be proud even when you gain proficiency in the Torah whose merit transcends all, not to speak of futile material attainments that deserve no praise (*Rabbenu Yonah*).

ואם בטלת And if you neglect the Torah - because of your business activities **you will have many idlers by your side** - i.e., many obstacles will arise to trouble you and to intrude upon your time at the Torah's expense. *Hameiri* offers the following comment: *and if you neglect the Torah* and devote your efforts to the trades or other business you will not surpass your companions, seeing that *you will have many idlers by your side* - if you deal in merchandise, there will be no lack of similar merchants and the same applies to the whole range of arts and crafts. The Mishnah refers to these persons as idlers, because they are as null and void when compared to the merit of the Torah.

However, the person who aspires to perfect himself in the mastery of Torah, may well surpass the attainments of his fellows, because their number is limited as the *ba'alei musar* (exponents of ethical doctrine) declared: "Truth is burdensome; therefore, its bearers are few." In the words of our Rabbis (*Bereshit Rabba* 91:11): "There are four elements in the service of society, and all of their products are expendable: 'For there is a mine for *silver*, and a place for *gold* which they refine; *iron* is taken out of the dust, and brass is molten out of the *stone*' (*Job* 28:1-2); but when a Torah scholar dies, can he be replaced?! And thus it is written (*ibid.*, v.12): 'But wisdom, where shall it be found?'" In *Avot de Rabbi Natan* we read: "Whoever is diligent in the study of Torah, is granted the company of other diligent students; and whoever detracts from the study of Torah, other detractors are sent to join him, e.g., lions, wolves, tigers, panthers, snakes, legionnaires and highwaymen, who surround him and exact their due from him, as it is written (*Ps.* 58:12): 'Verily there is a God who judges in the earth.'" Indeed, these detractors serve as the rod of God's anger, dispensing Divine justice against those who trespass His will.

עמלַת וְאִם עֲמַלְתָּ **But if you labor in the Torah** - and limit your earthly pursuits, **He has ample reward to give you** - God Himself rewards those who are devoted to His Torah, not through angels or other agents, thereby expressing the superiority of the Divine reward over Divine retribution (*Rabbenu Yonah, Bartenura*).

SAT./JULY 15/17 TAMMUZ

שַׁבַּת פְּרָשַׁת בְּלָק, י"ז תמוז

Additional Prayers: Mincha — Pirkei Avos 6

Torah Reading: Shacharis — Parshas Balak; Haftorah — Micah 5:6-6:8; Mincha — beginning of Parshas Pinchas

SABBATH ENDS

Atlanta 9:34 10:01	Hartford 9:09 9:36	Montreal 9:25 9:52	San Fran. 9:16 9:43
Brookline 9:04 9:31	Houston 9:09 9:36	New York 9:11 9:38	Seattle 9:48 10:15
Chicago 9:09 9:36	Los Ang. 8:50 9:17	Oak Park 9:52 10:19	Silver Spr. 9:18 9:45
Cleveland 9:44 10:11	Memphis 9:00 9:27	Philadel. 9:13 9:40	St. Louis 9:10 9:37
Denver 9:12 9:39	Miami 9:00 9:27	Pitts. 9:34 10:01	Toronto 9:42 10:09

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

DEVAR TORAH / PARSHAS BALAK

"...And an angel of Hashem stood on the road to impede him..." Numbers 22:22

The *Otzar Chaim* quotes *Rabbi Moshe Banet* who asks:

What does it mean to say that an angel of mercy is sent to impede? An angel of mercy normally helps.

He answers:

The *Torah* teaches us that there are times when Jews need to contend with a hidden enemy, a *Bilaam*, who disguises his evil intentions; who curses and assumes the appearance of one who blesses. Then we desperately need mercy from heaven. *Hashem* then sends an angel of mercy to impede the enemy who seeks to deceive us, and to unmask his true evil intentions.

MISHNAH TEXT AND TRANSLATION

Avot 4:11

אבות ד:יא

רבי אליעזר בן יעקב אומר: העושה מצוה אחת - קונה לו פרקליט אחד; והעובר עברה אחת - קונה לו קטיגור אחד. תשובה ומעשים טובים - כתריס בפני הפרענות. רבי יוחנן הסנדלר אומר: כל כנסיה שהיא לשם שמים - סופה להתקים; ושאינה לשם שמים - אין סופה להתקים.

Rabbi Eliezer ben Yaakov said: He who performs one *mitzvah*, acquires one advocate; and he who commits one sin, acquires one prosecutor. Repentance and good deeds are a shield against punishment. Rabbi Yohanan

Hasandelar said: Every assembly which is for the sake of Heaven, will in the end endure; but that which is not for the sake of Heaven, will not in the end endure.

MISHNAH COMMENTARY

Two Tannaim were known as Rabbi Eliezer ben Yaakov. The first lived in the time of the Second Temple, and was the author of the mishnaic tractate Midot (Measurements) containing a detailed, firsthand account of the Temple. In the "genealogical scroll" discovered by Ben Azzai we read i.a.: "The teaching of Rabbi Eliezer is kav (a small measure of capacity), venaki (but well sifted)", i.e., his statements are few, but of a high grade, like refined flour. The other Sage bearing this name, apparently the one quoted in our Mishnah, was a disciple of Rabbi Akiva. In the Jerusalem Talmud (end of Pe'ah), it is related: A blind man once came to the city of Rabbi Eliezer ben Yaakov, whereupon the Sage sat down by his side. Said the local citizens: Were not this blind man a great man, Rabbi Eliezer ben Yaakov would not sit by his side; and they provided him with his needs, plentifully. The blind man asked them: Why did I deserve all this? They answered: We saw Rabbi Eliezer ben Yaakov sitting by your side. Thereupon, the blind man prayed the followed prayer on behalf of Rabbi Eliezer ben Yaakov: "You bestowed loving-kindness upon one who is visible, but does not see; may He who sees, but is invisible, accept your petitions and bestow loving-kindness upon you." Our Mishnah teaches that man's good deeds are his most eloquent champions, and his sins, man's most potent enemy.

Rabbi Yohanan, a disciple of Rabbi Akiva's, surnamed hasandelar may indicate his occupation as a sandal maker. Others believe hasandelar to denote "the Alexandrian," referring to the city of his birth (Yerushalmi, Hag. 3:1). It is related (ibid.): "After the revocation of Hadrian's decree against the practice of Judaism, seven elders, disciples of Rabbi Akiva, convened in Bik'at Rimon to proclaim a leap-year, and among them was Rabbi Yohanan Hasandelar.. A dispute over Halakhah broke out among the Sages, whereupon Rabbi Yohanan exclaimed to Rabbi Meir that his own scholarship under Rabbi Akiva was superior to that of Rabbi Meir. Sages,

Today's Torah study is dedicated

In Loving Memory of

חיים בן משה, ע"ה

HERMAN STERNSTEIN, A"H

נפ' י"ז תמוז תשמ"ה

— *The Hoffman Family*



recalling his birthplace, referred to him as the "Alexandrian", and charged him with sharing the haughty spirit that marked the character of this city. Eventually, they were reconciled and they parted with a kiss. It is suggested that Rabbi Yohanan's statement concerning the ultimate fate of assemblies, refers to this gathering at Bik'at Rimon (Rambam, Sefer Hama'or). Indeed, after their meetings at Bik'at Rimon and Usha, these disciples of Rabbi Akiva, "then arose and filled the whole land of Israel with Torah" (Bereshit Rabba 61:3).

רבי אליעזר Rabbi Eliezer ben Yaakov said: He who performs one mitzvah, acquires one advocate - a defending counsel who testifies and pleads in his favor; **and he who commits one sin, acquires one prosecutor** - who denounces him and demands that he be punished. We are taught that the performance of even a single *mitzvah* should not be underestimated, for it immediately provides us with a defense at the Heavenly Court. Likewise, the commission of but a single sin is grave enough to call forth a prosecutor. Moreover, a *mitzvah* does not cancel a sin, since man receives a fitting reward for a *mitzvah*, and an appropriate punishment for a transgression (*Hameiri*).

תשובה Repentance and good deeds are a shield against punishment - if a man sins, his remedy is repentance and good deeds which serve as a protective shield against Divine retribution. In the words of our Sages: "Great is repentance, for by it, wilful transgressions are accounted as virtues" (*Yoma* 86a). Elsewhere, we learn: "He who has sinned, and is ashamed to repent, let him put in its place a good deed and repent, and be accepted. This is like a man who has a bundle of bad coins. He goes to the money-changer, pays an additional fee, and exchanges them for good coins." Similarly, whoever is burdened with bad deeds, let him repent and add on good deeds (*Yalkut, Hoshea* 13).

רבי יוחנן Rabbi Yohanan Hasandelar said: Every assembly which is for the sake of Heaven - whose members concern themselves with the needs of the public and apply themselves to the solution of problems genuinely and without regard to their own per-

sonal interests, **will in the end endure** - such deliberations will produce positive and permanent results; **but that which is not for the sake of Heaven** - in which opinions are advanced in a spirit of conflict and provocation, and not for the sake of genuine truth (*Hameiri*), **will not in the end endure** - their measures will fail to produce lasting results. In *Avot de Rabbi Natan* (end, Chapt. 40) we read: "*An assembly for the sake of Heaven, this refers to the Men of the Great Assembly; and that which is not for the sake of Heaven, this refers to the gathering during the period of the Tower of Babel.*"

When your enemy falls, do not rejoice.

(Proverbs 24:17)

The Torah explicitly forbids taking revenge, or when doing a favor to someone who had denied your request, to say, "You see, I am not like you. I am doing you a favor even though you refused me when I needed your help."

Solomon goes one step further. He states that passive revenge is also wrong. Even if your enemies have come to grief without your contributing to it in any way, you should not enjoy their downfall.

Solomon's father David was the victim of a ruthless rebellion led by another son, Avshalom, who drove him from the land. As David was in the process of quelling the rebellion, Avshalom was killed. Although the son had been his father's mortal enemy, David grieved bitterly for him, going so far as to say, "Would that I had died instead of you" (II Samuel 19:1). He was of course, feeling the paternal love which can prevail over all other emotions.

While it is not realistic to expect anyone to grieve over an enemy's misfortune as a father might grieve over the misfortune of a defiant son, we can have enough compassion for other human beings to at least not rejoice in their downfall, even if they were our enemies.

FAST OF 17th OF TAMMUZ
 SUN./JULY 16/18 TAMMUZ
 יום א' לפְּרֻשֶׁת פִּינְחָס, י"ח תמוז

Additional Prayers: Shacharis — Selichos, Avinu Malkenu; Mincha — Aneinu, Sim Shalom

Torah Reading: Shacharis — Exodus 32:11-14, 34:1-10; Mincha — Exodus 32:11-14, 34:1-10, Haftarah — Isaiah 55:6-56:9

Halachah: The Public Fast Day of Seventeenth of Tammuz is the beginning of the period "between the straits" and has its zenith on Tishah B'Av. The custom is to manifest signs of mourning during this period. Therefore, we do not make weddings or take haircuts. We also try to avoid circumstances that would require the making of the brachah Shehecheyanu. The custom is to permit the making of the brachah Shehecheyanu on Shabbos.

DEVAR TORAH / SHIVAH ASSAR B'TAMMUZ

Five calamitous events occurred on the seventeenth of *Tammuz*. The first Tablets of the Law were broken when *Moshe* descended from the mountain and saw the rejoicing over the golden calf. The daily sacrificial offering ceased in the first Temple (*Cohanim* could not find any sheep for offerings). At the time of the destruction of the Second Temple, the walls of Jerusalem were breached, Apustumus the Wicked burned the *Torah* and an idol was placed in the Sanctuary.

At the time of the destruction of the First Temple, the walls of Jerusalem were also breached in *Tammuz*, on the ninth of the month. In order, however, not to burden the community excessively, the Rabbis did not designate both days as fast days, because of their proximity. Instead, they designated the commemoration of both events for the seventeenth of *Tammuz*, since the destruction of the second Temple is to us a greater calamity than that of the first Temple.

--- *Book of Heritage*

MISHNAH TEXT AND TRANSLATION

Avot 4:12

אבות ד:יב

רבי אֶלְעָזָר בֶּן שְׁמוּעַ אָמַר: יְהִי כְבוֹד תְּלִמִידָךְ הַבֵּיב

עֲלֶיךָ בְּשִׁלְךָ, וּכְבוֹד חֲבֵרְךָ - כְּמוֹרָא רַבָּךְ, וּמוֹרָא רַבָּךְ -
כְּמוֹרָא שְׁמַיִם.

Rabbi Eleazar ben Shamua said: Let the honor of your disciple be as dear to you as your own; and the honor of your friend, as the reverence for your master; and the reverence for your master, as the reverence for Heaven.

MISHNAH COMMENTARY

Throughout the Mishnah Rabbi Eleazar denotes Rabbi Eleazar ben Shamua, a disciple of Rabbi Akiva. The Gemara (Eruv 53a) notes: "Rabbi (Yehudah HaNasi) said: When we learned Torah from Rabbi Eleazar ben Shmua, we used to sit six to the cubit," i.e., he had many students who sat crowded together. "He used to say: Great is peace, for it is naught else but peace that the prophets implanted in the mouths of all creatures" (Sifrei, Naso). In our Mishnah, Rabbi Eleazar defines man's relationship to student, friend, and teacher.

רבי אלעזר Rabbi Eleazar ben Shamua said: Let the honor of your disciple be as dear to you as your own - thus we find Moses saying to Joshua: "Choose us men" (Ex. 17:9); he did not say, 'Choose me,' but rather, 'Choose us,' and this teaches us that he compared Joshua to himself, even though he was the master and Joshua the disciple (*Avot de Rabbi Natan 27*).

וכבוד חברך And the honor of your friend, as the reverence for your master - as Aaron said to Moses (*Num. 12:11*): "Oh, my lord." Even though Moses was his younger brother, Aaron addressed him as his master (*ibid.*). Furthermore (*B.M. 33a*): "The Torah scholars of Babylonia would rise before one another, and when in mourning rend their garments for one another (as required from a student for his stricken master, since they constantly sat together in the *Bet*

Today's Torah study is dedicated

In Loving Memory of

הרב יוסף חיים בן יעקב שכנא
לוקשטיין, ז"ל

RABBI JOSEPH H. LOOKSTEIN Z"L

— Rabbi Haskel Lookstein



י"ח תמוז/16 JULY./SUN.

Hamidrash, engaging in discussions, and learning from one another, *Rashi*).

רבך ומורא רבך **And the reverence for your master, as the reverence for Heaven** - as Joshua said to Moses (*Num. 11:28*): "My Lord, Moses, *k'la'em* (arrest them - tr.), i.e. *kalem*, eliminate them from this world for, having rebelled against you, it is as if they had risen against the Lord (*ibid.*; *Bartenura*). *Tosefot Yom Tov* explains that this Mishnah does not place the above mentioned on the same level, an equal status being evidently out of the question; it teaches us to cherish, honor, and revere each of these according to his station, as indicated by the term *haviv* (dear) which is applied to all of them. A variant version of the Mishnah reads: *Let the honor of your disciple be as dear to you as the honor of your friend* and the *Midrash Sh'muel* explains that in order to assure every person his due respect, one should place each individual one step higher than his actual rank. Hence: *Let the honor of your disciple be as dear to you as the honor of your friend* - treat him as an equal, *and the honor of your friend as the reverence for your master* - consider him as a superior; *and the reverence for your master as the reverence for Heaven*. Our Sages explained (*Shemot Rabba 3*): "'And you shall be to him in God's stead' (*Ex. 4:16*); (God said to Moses): Although Aaron is your elder brother, he must revere you. From this our Sages concluded that *the reverence of your teacher should be as the reverence for Heaven*. God said to Moses: As you are bidden to revere Me, so is he (Aaron), bidden to revere you."

Today's Torah study is dedicated

לזכר נשמת
אבי מורי אברהם בן דוד לויב, ע"ה
In Loving Memory of my Father & Teacher
ABRAHAM WEINER, A"H

דוד אריה בן אברהם

— David Weiner



MON./JULY 17/19 TAMMUZ

יום ב' לפְּרֶשֶׁת פִּינְחָס, י"ט תמוז

Torah Reading: Shacharis — Beginning of Parshas Pinchas

MISHNAH TEXT AND TRANSLATION

Avot 4:13

אבות ד:יג

רבי יהודה אומר: הוי זְהִיר בְּתִלְמוּד, שְׁשִׁגְגַת תִּלְמוּד עוֹלָה זָדוֹן. רבי שמעון אומר: שְׁלֹשָׁה כְּתָרִים הֵם: כְּתַר תּוֹרָה, וְכְתַר כְּהֻנָּה, וְכְתַר מַלְכוּת וְכְתַר שֵׁם טוֹב עוֹלָה עַל גְּבִיּהוֹן.

Rabbi Yehudah said: Be careful in study, for an error in study is accounted a deliberate transgression. Rabbi Shimon said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingship; but the crown of a good name excels them all.

MISHNAH COMMENTARY

Throughout the Talmud all reference to Rabbi Yehudah denotes R. Yehudah bar Ilai, a disciple of Rabbi Akiva. He learnt Torah from his father, who was a disciple of Rabbi Eliezer ben Hyrkanus. In his youth, Rabbi Yehudah studied under Rabbi Tarfon in Lod. In all disputes where Rabbi Yehudah disagrees with Rabbi Meir or with Rabbi Shimon, the Halakhah follows Rabbi Yehudah (Eruv. 46b). According to the Gemara (B.K. 103b): Whenever we read: 'it happened that a certain pious man...' the reference is either to Rabbi Yehudah ben Bava or to Rabbi Yehudah bar Ilai. Furthermore, (Sanh. 86a): 'The author of an anonymous statement in the Sifra (halakhic Midrash on Leviticus), is Rabbi Yehudah,' who compiled the Sifra (i.e. Torat Kohanim) according to the teachings of his master, Rabbi Akiva. In our Mishnah, Rabbi Yehudah demands scrupulous precision in Torah study to forestall the harmful consequences of misunderstanding.

רבי יהודה Rabbi Yehudah said: Be careful in study - of the Torah, to examine matters in detail and to understand the reasons underlying each subject, so that you will be able to draw the necessary halakhic conclusions, **for an error in study is accounted a deliberate transgression** - mistakes resulting from faulty notions in the process of learning are regarded as willful offences, for had the student taken sufficient care, he would not have blundered. *Bartenura*

explains: "If you dispense a defective ruling as a result of negligent learning, and permit that which is forbidden, God considers it as if you had trespassed wittingly." *Hameiri* writes: "Our Mishnah urges that one should rehearse his lessons until he is totally familiar with the words of the Torah and always be ready to give a ruling; otherwise, he may be asked a pressing question, and give an improper ruling, thereby misleading the public; and he cannot plead oversight, *for an error in study is counted a deliberate transgression...* The point of our Mishnah is, that when ill prepared, one must not precipitate a decision without proper investigation; and when studying, he should not close the subject until he has mastered it thoroughly, lest his slackness give rise to a faulty decision.

רבי שמעון Rabbi Shimon - Bar Yohai, **said: There are three crowns** - which the Torah requires us to honor: **the crown of Torah** - of which it is written (*Lev. 19:32*): "and honor the face of the elder," i.e. one who has acquired learning; **the crown of priesthood** - of which it is written (*Lev. 21:8*): "You shall sanctify him... he shall be holy unto you," **and the crown of kingship** - as it is written (*Deut. 17:15*): "'You shall surely set a king over you,' that he inspire you with awe" (*Kid. 32b*): **ובתר שם טוב but the crown of a good name** - resting on noble deeds and impeccable reputation, though not explicitly mentioned in the Torah as a crown deserving honor, nevertheless **excels them all** - as all three crowns are conditional on a good name, for a Torah scholar, High Priest, or king, we need not respect him if his conduct is evil and his reputation is poor (*Bartenura*). *Rambam* comments: "The following three distinctions were presented to Israel with the giving of the Torah, namely: The *priesthood*, the *kingship*, and the *Torah*. The *priesthood* went to Aaron, as it is written (*Num. 25:13*): 'and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood'; *kingship* went to David, as it is written (*Ps. 89:37*): 'His seed shall

endure forever, and his throne as the sun before Me'; but the *crown of Torah* was set aside for whoever wishes to adorn himself with it. Our Rabbis taught (*Yoma* 72b): "Lest you say, that this crown is inferior to the others – it is not so, but rather it is superior to them, and both depend on it (for their honor), as it is written (*Prov.* 8:15): 'By Me kings reign and princes decree justice'... but the crown of a good name flows from the Torah, i.e. from knowing it and from acting according to its precepts; for this is the true basis of a good name" (*Rambam, Sefer Hama'or*). Other commentators associate this Mishnah with the three assets cherished by mankind: that of wealth, that of lineage, and that of learning. We are warned not to boast about a single one of them, nor even if we possess all three of them, for everything comes from God... Thus, our main concern should be with the service of God, with keeping the *mitzvot*, with acts of loving-kindness, and honest dealing, so as to gain the approval and sympathy of all who see and hear us; hence the statement: *and the crown of a good name excels them all*. Our Sages taught (*Yoma* 86a): "When a man devotes himself to Torah, speaks gently, and deals with people pleasantly, what do people say of him? Have you seen this person, who follows the Torah – how pleasant are his deeds, and how perfect his ways? Happy is he, and happy is his lot; happy is his father who raised him, happy is his teacher who taught him Torah..." and this is the real sanctification of God and His Torah. Thus, also in a *Baraita: (Derekh Eretz Zutta 2)*: "Be humiliated by yourself and not by others; let not your lips shame you; let not your mouth bless you, nor your tongue curse you... if you desire the love of man – take his benefit into account in your dealings; and if you wish to avoid sin – ponder its consequences" (*Hameiri*).

TUES./JULY 18/20 TAMMUZ

יום ג' לפְּרֶשֶׁת פִּינְחָס, כ' תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:14

אבות ד:יד

רַבִּי נְהוֹרַאי אוֹמֵר: הָיִי גוֹלָה לְמָקוֹם תּוֹרָה, וְאַל תֹּאמַר שְׂהִיא תָּבוֹא אַחֲרַיָּךְ, שְׂחַבְרִיךָ יִקְיְמוּהָ בְיָדְךָ. וְאַל בִּינְתָךְ אֶל תִּשְׁעֵן.

Rabbi Nehorai said: Go into voluntary exile to a place of Torah, and do not say that it will come after you, or that your friends will preserve it in your hand; and do not rely on your own understanding.

MISHNAH COMMENTARY

The name Nehorai (Luminary) may refer to Rabbi Meir, or to Rabbi Nehemyah (Rabbi Akiva's disciple), or to Rabbi Eleazar ben Arakh, all of whom "enlightened" the Sages in Halakhah (Eruv. 13b). However, it may have been the proper name of a Tanna, a disciple of Rabbi Yehoshua and Rabbi Tarfon, and the opponent of Rabbi Yose ben Halafta. He used to say: I shall disregard all the crafts in the world and teach my son only Torah, for a man enjoys the fruits thereof in this world, and yet the principal remains in the world-to-come (Kiddushin, final Mishnah). In the present Mishnah, marked by a similar spirit, students of Torah are urged to search for a place of learning if there is no yeshivah in their home town.

רַבִּי נְהוֹרַאי Rabbi Nehorai said: Go into voluntary exile to a place of Torah - if your learning needs are not met in your own surroundings you must wander until you find a place which harbors scholars from whom you can learn, **and do not say that it** - the Torah, **will come after you** - to your home, that you will wait for a scholar to come and teach you, **or that your friends will preserve it in your hand** - that those who did wander to a *yeshivah* might teach you when they return, and that they will keep the Torah within your reach and clarify your problems for you (*Hameiri*). Do not say this, but rather go forth yourself to the seat of Torah, for learning from a disciple is not the same as learning from the master (*Bartenura*) **and do not rely on your own understanding** - this is a quotation from *Proverbs* (3:5), and is taken to mean: Do not think that you may dispense with a teacher and

TUES./JULY 18/תמוז' כ'

a companion and, unaided, plumb the profundities of the Torah – *do not rely on your own understanding.*

Other commentators interpret *that your friends will preserve it in your hand* as a positive reason for going into *exile to a place of Torah*, for even the keenest intellect will not master the Torah except through companions with whom he can engage in fruitful debates. Hence the conclusion: *and do not rely on your own understanding*, and as pointed out elsewhere (*Ber. 63b*): "The knowledge of Torah is acquired only in association with others." Similarly (*Ta'an. 7a*): "Much have I learned from my teachers, and from my friends more than from my teachers, and from my students, more than from all." The Midrash (*Kohelet Rabba 7:16; Yalkut Kohelet 6*) relates: "When Rabban Yohanan ben Zakkai died, Rabbi Eleazar ben Arakh (whose scholarship equalled all the Sages combined, see above, Chapt. 2:8), went to join his wife at a place provided with excellent waters and a handsome estate, and waited for his colleagues to join him. When they failed to arrive, he wished to join them, but his wife objected, saying: Who needs whom? Said he: They need me. Then she said: Take the example of mice and bread: which goes to which? Surely the mice go to the bread! He listened to her, and remained in his place until he forgot his learning."

R' Menachem Mendel of Kotzk would say:

To permit a fool to have his say without contradicting him is also in the category of *gemilas chassidim* – helping one's fellow man.

WED./JULY 19/21 TAMMUZ

יום ד' לפְרֶשֶׁת פִּינְחָס, כ"א תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:15

אבות ד:טו

רַבִּי יַנַּי אָמַר: אֵין בְּיַדֵּינוּ לֹא מִשְׁלוֹת הַרְשָׁעִים וְאֵף לֹא מִיִּסוּרֵי הַצְּדִיקִים. רַבִּי מַתְיָא בֶן חֶרֶשׁ אָמַר: הָיִי מְקַדֵּים בְּשָׁלוֹם כָּל אָדָם, וְהָיִי זָנָב לְאַרְיֹת, וְאֵל תְּהִי רֹאשׁ לְשׁוּעָלִים.

Rabbi Yannai said: It is not in our hands (to explain) either the serenity of the wicked or the sufferings of the righteous. Rabbi Matyah ben Harash said: Be the first to greet every man; and be a tail unto lions and be not a head unto foxes.

MISHNAH COMMENTARY

Rabbi Yannai was probably the father of Rabbi Dostai (ben Rabbi Yannai), mentioned above (Chapt. 3, Mishnah 8). He is not cited anywhere else in the Mishnah. Rabbi Matyah ben Harash was a disciple of both Rabbi Eliezer ben Hyrkanus and Rabbi Eleazar ben Azaryah. Like his colleagues Rabbi Yehudah ben Beteira and Rabbi Hananyah the nephew of Rabbi Yehoshua, both of whom left Eretz Israel to found Torah academies abroad, he, too, left his home and established a yeshivah in Rome (see Sanh. 32b).

רַבִּי יַנַּי **Rabbi Yannai said: It is not in our hands (to explain) either the serenity of the wicked** - who are allowed to live in peace, **or the sufferings of the righteous** - who continue to be afflicted. Many answers have been offered to this question, but the foremost opinion is that the well-being of the sinful is to their own detriment; they receive the full reward for their good deeds in this world, and thereby forfeit the world-to-come. Similarly, the agony of the virtuous is for their own benefit, to chasten them and ensure their bliss in the world-to-come. Thus (*Kid.* 40b): To what may the righteous be compared in this world? To a tree, which stands wholly in a clean place, but its branches overhang a place of uncleanness; once the branches are chopped off, it stands fully in a clean place. Thus, God inflicts suffering upon the righteous in this world, that they may inherit the world-to-come,

as it is written (*Job* 8:7): "Then, though your beginnings were humble, your end will be great." And to what may the wicked be compared in this world? To a tree, which stands wholly in an impure place, but the branches of it overhang a place of purity; once the branches are cut off, it stands entirely in a place of impurity. Thus, God bestows favor on the sinner in this world, in order to destroy and consign them to the lowest rung in hell, as it is written (*Prov.* 14:12): "There is a way which seems right unto a man, but at its end are the ways of death." Other commentators maintain that we are not in a position to judge what is really good or evil, since we cannot predict the final outcome of any given situation. Thus, unfortunate events may come to happy conclusions, and happy occasions may end in tragedy.

Alternatively: *It is not in our hands (to explain) either the serenity of the wicked or the sufferings of the righteous*, means that during our present exile we have neither the benefits which God bestows upon the sinners in order to debar them from the afterlife, nor do we have the torment of love reserved for the righteous, in which the disruption of the Torah is spared (*Ber.* 5a); i.e. we are not rated as sinners who are allowed to be at ease, nor are we classed as virtuous (*Bartenura*). The *Midrash Sh'muel* (quoting *Rabbenu Efraim*) explains that Rabbi Yannai counsels us not to despair and consider ourselves irrevocable sinners beyond hope; however, we must at the same time realize that we are not counted among the righteous, that we have not yet fulfilled the norms we are required to fulfill in the realm of Torah and *mitzvot* (*Tosefot Yom Tov*).

רבי מתיא בן חרש Rabbi Matyah ben Harash said:
Be the first to greet every man - try to win the goodwill of society by treating men with due respect, and promptly greet every person, even one of inferior rank, as is related of R. Yohanan ben Zakkai, that "no one ever greeted him first, not even a gentile in the

כ"א תמוז/19 JULY./WED.

street" (*Ber. 17a*); והוי זנב **and be a tail unto lions** – prefer to associate with the great and wise, although you will be overshadowed by them, **and be not a head unto foxes** - to accept leadership among those who are inferior to you. According to *Hameiri*: It is preferable to be the student of the eminent, rather than being the lecturer of little minds. *Midrash Sh'muel* explains: "Whereas the lion habitually raises his tail above his head, the fox lowers his head below his tail. And so it is with men: The gentleman respects his inferiors and discerns in them good qualities, whereas the lowbred despises and humiliates his superior in honor and rank. Others comment (*ibid.*): *and be not a head unto foxes* - be sure to master your lessons thoroughly, and do not resort to deceit in refuting your colleagues, as the fox employs cunning to outsmart other animals. Rather, *be a tail unto lions*, stoop to serve the Sages and strive to attain full comprehension, and eventually you will be compared to a lion who overcomes his adversaries by his own prowess without recourse to cunning (see *Tosefot Yom Tov*).

If one brings peace to one's own household, it is as though one brought peace to all of Israel. (Avos De R' Nosson)

THURS./JULY 20/22 TAMMUZ

יום ה' לַפְרָשֶׁת פִּינְחָס, כ"ב תמוז

Torah Reading: Shacharis — Beginning of Parshas Pinchas

MISHNAH TEXT AND TRANSLATION

Avot 4:16

אבות ד:טז

רבי יעקב אומר: העולם הזה דומה לפרוזדור בפני העולם הבא, התקן עצמך בפרוזדור, כדי שתכנס לטרקלין.

Rabbi Yaakov said: This world is like a vestibule before the world-to-come; prepare yourself in the vestibule, that you may enter into the banquet hall.

MISHNAH COMMENTARY

Rabbi Yaakov of our Mishnah, surnamed Kurshai, was the teacher of Rabbi Yehudah HaNasi, and was mentioned above, Chapt. 3, Mishnah 7 (see our explanation ad loc.). He expounded the verse (Deut. 5:16): "That your days may be long" as referring to a world which is wholly long, "and that it may go well with you" to a world which is wholly good, thus confining the reward for the mitzvot to the afterlife. Similarly in our Mishnah, Rabbi Yaakov teaches us that our earthly existence is but an ante-chamber where man trains himself, through the mitzvot and good deeds, for life eternal in the world-to-come.

Rabbi Yaakov said: This world is like a vestibule - and a gateway, before the world-to-come - which every person expects to make his final destination. Therefore – prepare yourself in the vestibule - build yourself a firm basis of mitzvot and good deeds in this world, that you may enter into the banquet hall - of the "palace" which symbolizes life in the

Today's Torah study is dedicated

לזכר נשמת
אבינו היקר יעקב קעפל
בן מנחם הכהן, ז"ל
JACK WEINREB, A"H

— The Ganchrow Family



כ"ב תמוז/ JULY 20./ THURS.

world-to-come. Thus we read (*Midrash Mishlei* 6): "The wicked are destined to plead before God: Give us a chance to repent; but God replies: You foolish men! The world that you inhabited is like Shabbat eve, whereas this world is like Shabbat itself; unless a man prepared food the day before, what will he eat on Shabbat?... The world where you lived resembles dry land, whereas this world is like the sea; unless one prepares food while ashore, what will he eat when at sea? The world that you were in is like a vestibule, and this world is like a banquet hall; if a man does not qualify in the vestibule, how shall he enter the banquet hall?!" Likewise, our Sages (*Eruv*. 22a) expounded: "'which I command you this day, to do them' (*Deut.* 7:11), *this day (you are) to do them*, and you cannot postpone them for tomorrow; *this day (you are able) to do them*, and tomorrow (is set aside) for receiving the reward for (having done) them." Furthermore, (*Shab.* 151b); "Perform (your duties) whilst you can find (an object for them); take the opportunity, when it is yet in your power (i.e., before you die)."

Today's Torah study is dedicated

לזכר נשמת
אבי מורי
ראובן ב"ר אהרן, ע"ה

— *Levi Yitzchok Rothman*



FRI./JULY 21/23 TAMMUZ

יום ו' לפְּרִשֶׁת פִּינְחָס, כ"ג תמוז

LIGHT CANDLES

Atlanta	8:28	Hartford	8:02	Montreal	8:17	San Fran.	8:10
Brookline	7:57	Houston	8:03	New York	8:04	Seattle	8:40
Chicago	8:02	Los Ang.	7:44	Oak Park	8:45	Silver Spr.	8:11
Cleveland	8:37	Memphis	7:54	Philadel.	8:06	St. Louis	8:03
Denver	8:05	Miami	7:55	Pitts.	8:27	Toronto	8:34

MISHNAH TEXT AND TRANSLATION

Avot 4:17

אבות ד'יז

הוא הָיָה אומר: יָפָה שָׁעָה אַחַת בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם הַבָּא; וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא מִכָּל חַיֵּי הָעוֹלָם הַזֶּה.

He used to say: Better is one hour of repentance and good deeds in this world than the whole life of the world-to-come; and better is one hour of bliss in the world-to-come than the whole life of this world.

MISHNAH COMMENTARY

In our Mishnah Rabbi Yaakov further elaborates on the distinction between this world and the next. Whereas in the present world of action man can seek perfection by repentance and good deeds, the next world serves as the scene of reward and spiritual joy. However, man's delight in the afterlife depends on his performance upon earth. Unless he cares to improve himself in this life, he will have no remedy ever after, as it is written (Eccl. 1:15): "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." Our Sages explained (Kohelet Rabba): In this world, the crooked can be straightened, and the lacking numbered; but in time to come, he who arrived crooked, cannot be straightened out; and he who arrived lacking, cannot be numbered. There are sinners who were friends upon earth; one of them repented in time, before he died, but the other did not repent before his death. The one who repented is privileged to stand in the company of the righteous; and the one who did not repent, remains in the company of the wicked...

הוא היה אומר He - Rabbi Yaakov, used to say: Better is one hour of repentance and good deeds in this world - one hour in this life can be of paramount value when it is utilized for repentance and self-improvement, as it is stated (Av. Zar. 17a): "Some acquire eternal life in a single moment" than the whole life of the world-to-come - for a man can no

longer reform himself in the afterlife, and he receives his reward solely on the basis of the level he achieved during his earthly existence.

וַיִּפֶּה שְׂעָה **And better is one hour of bliss in the world-to-come** - where the righteous enjoy the radiance of the Divine Presence (*Ber. 17a*), **than the whole life of this world** - than all satisfaction in this world, where a man never attains complete gratification what with all the sorrows and troubles which come upon him (*Rashi*). Our Sages explained (*Ber. 34b*): "All the prophets prophesied (their message of bliss and comfort – *Rashi*) only for the days of the Messiah, but as regards the world-to-come, 'Eye has not beheld, O God, beside You'" (*Is. 64:3*). This teaches us that the grandeur and excellence of life in the world-to-come is beyond the grasp of man, as David said (*Ps. 31:20*): "O, how abundant is Your goodness which You have hidden away for them that fear You..."

Be cautious in associating with the ruling powers, because they seek people's closeness only for their own purposes. (Ethics of the Fathers 2:3)

Time has not changed some things. Even several thousand years ago government figures were known to be fair-weather friends who exploited their friendship for personal advantage.

While this is as true now as it was then, why is it written in a volume on ethics?

Some people lust for power. Those who lack their own authority try to associate themselves with the powers-that-be in order to share in their power. Just as actual power can corrupt, so also can the desire for power, since we may then do whatever is necessary to ingratiate ourselves with the authorities, including compromising on our principles.

The Talmud discourages such associations by pointing out that they are likely to be exercises in futility. Like so many other lusts, the lust for power holds out a promise of bliss, and inevitably results in bitter disappointment.

SAT./JULY 22/24 TAMMUZ

שַׁבַּת פְּרָשַׁת פִּינְחָס, כ"ד תמוז

Additional Prayers: Mussaf — We bless the new moon of Av (Molad: Thursday afternoon 17 minutes 12 chalakim after 2); Av Ha-rachamim is not recited; Mincha — Pirkei Avos 1

Torah Reading: Shacharis — Parshas Pinchas; Haftorah - Jeremiah 1:1-2:3; Mincha — beginning of Parshas Mattos

SABBATH ENDS

Atlanta 9:30 9:57	Hartford 9:04 9:31	Montreal 9:19 9:46	San Fran. 9:12 9:39
Brookline 8:59 9:26	Houston 9:06 9:33	New York 9:06 9:33	Seattle 9:42 10:09
Chicago 9:04 9:31	Los Ang. 8:46 9:13	Oak Park 9:47 10:14	Silver Spr. 9:13 9:40
Cleveland 9:39 10:06	Memphis 8:56 9:23	Philadel. 9:09 9:36	St. Louis 9:05 9:32
Denver 9:08 9:35	Miami 8:57 9:24	Pitts. 9:29 9:56	Toronto 9:36 10:03

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

DEVAR TORAH / PARSHAS PINCHAS

"...Because he took vengeance for his G-d and he atoned for the children of Israel." Numbers 25:13

The *Apirion* quotes the *Ohel David*:

Hashem said "I am *Hashem* your G-d," *your*, in singular form so that everyone would feel as if the *Torah* were given to him only and that without him there is no one to fulfill the *mitzvot*.

Pinchas, also, was not dissuaded by the fact that all the leaders remained silent and seemed immobilized by *Zimri's* outrageous public display of immorality. Instead he "zealously avenged" as if this act were incumbent only upon him. Therefore, the *Torah* says "he took vengeance for his G-d," as if *Hashem* were only *his* G-d, placing all the responsibility upon himself.

MISHNAH TEXT AND TRANSLATION

Avot 4:18

אבות ד:יח

רבי שמעון בן אלעזר אומר: אל תרצה את חברך בשעת כעסו, ואל תנחמנו בשעה שמתו מטל לפניו, ואל תשאל לו בשעת נדרו, ואל תשתדל לראותו בשעת קלקלתו.

Rabbi Shimon ben Eleazar said: Do not appease your friend at the hour of his anger; nor console him while

his dead lies before him; nor question him at the time of his vow; nor strive to see him in the hour of his disgrace.

MISHNAH COMMENTARY

Rabbi Shimon ben Eleazar was a disciple of Rabbi Meir. He would say: "The staff of Rabbi Meir was in my hand, and it taught me knowledge" (T.J., Mo'ed Katan 3:1). He was a contemporary and friend of Rabbi Yehuda HaNasi. In the present Mishnah, he teaches us how to behave toward a friend who is under a mental strain, be it a fit of anger or sorrow, etc. This reflects an important principle of social conduct, to do everything in the proper place and at the right time; otherwise, it may do more harm than good, as our Sages put it (Yev. 65b): "Just as man is commanded to say that which will be listened to, so is he commanded to withhold that which will not be accepted."

רבי שמעון **Rabbi Shimon ben Eleazar said: Do not appease your friend at the hour of his anger** - because he will not accept your counsel and you may even raise his temper. Our Sages asked (*Ber. 7a*): "Whence do we know that it is wrong to pacify a person when he is angry? Because it is written (*Ex. 33:14*): 'My face shall go with you, and I shall give you rest' – God said to Moses: Wait until the anger has passed from my face, and I shall grant your request", **nor console him while his dead lie before him** - when no person is receptive to consolation,

ואל תשאל **Nor question him at the time of his vow** - to find loopholes for a possible annulment of his vow because being incensed, and his mind set on his oath, he will insist on its unconditional implementation, and you will thereby forfeit any chance of later retraction.

ואל תשתדל **Nor strive to see him in the hour of his disgrace** - when he succumbs to sin, and wishes to escape notice. Thus, in the case of Adam, when he sinned, God did not address them (Adam and Havah) until after (*Gen. 3:7*): "they made themselves girdles," whereupon (*ibid. 8*): "they heard the voice of the Lord God."

SUN./JULY 23/25 TAMMUZ

יום א' לַפְּרָשַׁת מַטּוֹת-מִסְעֵי, כ"ה תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:19

אבות ד:יט

שְׂמוּאֵל הַקָּטָן אוֹמֵר: בְּנִפֹּל אוֹיְבֶךָ אַל-תִּשְׂמַח, וּבְכַשְׁלוֹ
אַל-יִגַּל לְבָבְךָ, פְּנֵי-יְרֵאָה ה', וְרַע בְּעֵינָיו, וְהִשִּׁיב מֵעַלְיוֹ אִפּוֹ
(משלי כד, יז).

Shmuel HaKatan said: "Rejoice not when your enemy falls, and let not your heart be glad when he stumbles; lest the Lord see it, and it displease Him, and He turn away His wrath from him" (*Prov. 24:17-18*).

MISHNAH COMMENTARY

The Gemara relates (Sanh. 11a): "It happened when the Sages were meeting in the upper chamber at Yavneh, a voice from heaven was heard saying: There is one here who is worthy that the Divine Presence should rest upon him, but his generation does not merit it; and the Sages turned their eyes to Shmuel HaKatan." Why was he called HaKatan – the Little? Two reasons are given in the Jerusalem Talmud (Sotah 9:13): i) "Because he belittled himself," i.e. because of his exceptional humility; ii) "Because he was less significant only than Shmuel the Ramatite (the Prophet Samuel)." At the request of Rabban Gamliel of Yavneh, Shmuel HaKatan composed the Blessing against the Apostates (Ber. 28b) in the Amidah: ולמלשינים אל תהי תקוה - And to the informers, let there be no hope," which is directed primarily against the sectarians who afflicted Israel in those days. He used to say: "This world is like the human eye-ball: the white represents the oceans which encircle the whole earth; the black part (iris) is the earth; the pupil of the eye is Jerusalem; and the image (reflected) in the pupil, is the Temple" (Derekh Eretz Zutta 9). Rabban Gamliel, who held Shmuel HaKatan in great respect, once said "Summon to me at the upper chamber seven Sages for tomorrow early in the morning" (to establish the leap year). When he came in the morning and found eight, he said: "Whoever came up without permission, let him go down!" Shmuel HaKatan thereupon stood up and said: "I am the one who came up without permission, but I did not come up to join in declaring the leap year, but because I felt it necessary to learn the practical application of this Halakhah." Rabban Gamliel then said: Sit down, my son, sit down! It would be in order for all the leap years (requiring intercalation – tr.) to be declared by you, were it not for the declaration of the Sages that the leap year may not be announced except by those especially summoned for the purpose." In reality, it was not Shmuel HaKatan who had come up without permission, but another man, whose embarrassment Shmuel HaKatan wished to spare (Sanh. 11a). The saying in our

כ"ה תמוז/SUN./JULY 23

Mishnah is a verse from the Book of Proverbs, which Shmuel HaKatan used to quote to draw popular attention to these widely prevalent failings.

שמואל הקטן Shmuel HaKatan said - he was accustomed to repeat: "**Rejoice not when your enemy falls** - do not gloat at his discomfiture, **and let not your heart be glad when he stumbles** - do not celebrate his failure; **lest the Lord see it, and it displease Him** - that you grow arrogant at the downfall of your opponent, **and He turn away His wrath from him** - and direct it against you. According to another version of this Mishnah the following is added at the end: *it does not say haron appo (the heat of His wrath, commonly used in Scriptures – tr.), but merely appo (His wrath), and this teaches us that all his sins (those of a mocked opponent – tr.) are forgiven him (see Rashi, Rambam).* According to this reading, this innovation, gathered from a close examination of the verse, is attributed to Shmuel HaKatan (*Tosefot Yom Tov*). The lesson thereby taught is that God forgives the sins of a person on account of his suffering, when his downfall is a source of joy to his adversaries (*Rashbatz*).

The voice of God is within might (Psalms 29:4). The verse does not read "within His might"; it therefore means [that God communicates] with each person according to that person's might or capacity.

(Shemos Rabbah 5:9)

MON./JULY 24/26 TAMMUZ

יום ב' לפְּרֶשֶׁת מִטּוֹת-מִסְעֵי, כ"ו תמוז

Torah Reading: Shacharis — Beginning of Parshas Mattos

MISHNAH TEXT AND TRANSLATION

Avot 4:20

אבות ד:כ

אֵלִישָׁע בֶּן אֲבוּיָה אֹמֵר: הַלּוֹמֵד יְלֵד, לָמָּה הוּא דוֹמָה? לְדִיו כְּתוּבָה עַל גִּזְרֵי חֶדֶשׁ. וְהַלּוֹמֵד זָקֵן, לָמָּה הוּא דוֹמָה? לְדִיו כְּתוּבָה עַל גִּזְרֵי מְחוּק. רַבִּי יוֹסֵי בַר יְהוּדָה אִישׁ כִּפּוּר הַבְּבֵלִי אֹמֵר: הַלּוֹמֵד מִן הַקֶּטְנִים, לָמָּה הוּא דוֹמָה? לְאוֹכֵל עֲנָבִים קְהוֹת וְשׁוֹתָה יַיִן מִגְּתוֹ. וְהַלּוֹמֵד מִן הַזְּקֵנִים, לָמָּה הוּא דוֹמָה? לְאוֹכֵל עֲנָבִים בְּשׁוּלוֹת וְשׁוֹתָה יַיִן יָשָׁן. רַבִּי אֹמֵר: אֵל תִּסְתַּכֵּל בְּקִנְקוֹן, אֶלֶּא בַּמָּה שֵׁישׁ בּוֹ; יֵשׁ קִנְקוֹן חֶדֶשׁ מְלֵא יָשָׁן, וְיָשָׁן שְׂאֵפִילוֹ חֶדֶשׁ אֵין בּוֹ.

Elisha ben Avuyah said: He who learns as a child, what is he like? Like ink written on new paper. And he who learns as an old man, what is he like? Like ink written on blotted paper. Rabbi Yose bar Yehuda of Kefar haBavli said: He who learns from the young, what is he like? Like one who eats unripe grapes and drinks wine from his winepress. And he who learns from the aged, what is he like? Like one who eats ripe grapes and drinks old wine. Rabbi said: Do not look at the jar, but at what is in it; there are new jars full of old wine, and old jars which do not contain even new wine.

MISHNAH COMMENTARY

As mentioned earlier above (Chapt. 4, Mishnah 10), Elisha ben Avuyah, the teacher of Rabbi Meir, was one of the four Sages who "entered into paradise," to study the mysteries of Creation and of the Divine Chariot, and ultimately he went astray and became a heretic (see Hag. 14b). He was thenceforth referred to as Aher, the Other. Nevertheless, Rabbi Meir did not desert him and continued learning Torah from him, as our Sages noted (ibid. 15b): "Having found a pomegranate, Rabbi Meir ate the contents and threw away the peel." Rabbi Meir was very fond of his master, and hoped to return him to the right path. The Jerusalem Talmud (Hag 2:1) relates: When Elisha ben Avuyah was about to die, Rabbi Meir came to visit him and urged upon him to repent. Asked Elisha: And if I repent, will I be accepted? Answered Rabbi Meir: It is written (Ps. 90:3): "You turn man back to contrition and say: 'Return you sons of men.'" Up to the very last flicker of life repentance is accepted. Thereupon, Elisha wept and his soul

departed. And Rabbi Meir rejoiced in his heart, saying: It seems that my master passed away in the act of repentance.

אלישע בן אבויה Elisha ben Avuyah said: He who learns as a child - imbibing the Torah when young, **what is he like? Like ink written on new paper** - where the letters are clear and do not easily rub off; thus, the lessons of childhood imprint themselves on the mind and are not easily forgotten.

והלומד זקן And he who learns as an old man - when already in decline, **what is he like? Like ink written on blotted paper** - from which the original letters were erased to make room for repeated use; the writing is then blurred, difficult to decipher and easily rubs off. Thus, learning at an advanced age is absorbed with difficulty and is readily forgotten. *Avot de Rabbi Natan* elaborates: "He who studies Torah in his childhood, absorbs its text into his blood and it emerges from his mouth comprehensibly; but the one who studies Torah in his old age, does not absorb its text into his blood and it does not emerge from his mouth comprehensibly." In the view of the *hakhmei hamussar* (teachers of ethics) the pursuit of scholarship in one's youth is compared to inscribing in stone; whereas the pursuit of scholarship in one's old age is compared to inscribing in sand (*Hameiri*).

רבי יוסי Rabbi Yose bar Yehudah of Kefar haBavli said: He who learns from the young - and inexperienced, **what is he like? Like one who eats unripe grapes** - which set one's teeth on edge, **and drinks wine from his winepress** - while it is still in the process of fermentation, with the sediment afloat. Thus, the learning of early youth lacks a firm basis, the mind has yet to mature and grapple with the mass of problems that beset it.

והלומד מן הזקנים And he who learns from the aged, what is he like? Like one who eats ripe grapes and drinks old wine - whose taste is pleasing to the palate. Thus, the spirit of the aged is fully matured and

their minds are settled. Most commentators associate *grapes* with the plain meaning of the Torah, and *wine* with the deeper message of the text; thus (*Sanh.* 38a): "The letters of *yayyin*, 'wine' and *sod*, 'mystery' have the same numerical value (*Tosefot Yom Tov*). *Tiferet Yisrael* explains: On eating unripe grapes: one immediately feels their sour taste; however when drinking wine from the winepress, the immediate taste is sweet, but results in stomach pains. Thus, when *learning from the young*, some of their views strike one immediately as naive and irrelevant, whereas others may at first seem sensible, but upon further examination their reasoning is seen to be ill-founded. Not so with *learning from the aged*, whose opinions have the double advantage of i) sounding "sweet" to the ear from the outset and retaining their wholesome effect, as in the case of ripened grapes; while ii) those opinions which are not grasped immediately, make sense upon deeper analysis, like old wine which, though not sweet at the beginning, eventually "rejoices the heart of man" (*Ps.* 104:15).

רבי אומר Rabbi - Yehuda HaNasi, said: Do not look at the jar - at its outward appearance, but at what is in it - Rabbi Yehudah HaNasi disagrees with Rabbi Yose, and holds that just as one should not judge the quality of wine by its container, so may one not evaluate human wisdom according to age, but rather by intellectual criteria alone, since **there are new jars full of old wine** - i.e. young men marked by wisdom and discernment as subtle as that of ripe old age, **and old jars which do not contain even new wine** - i.e. elders devoid of wisdom, or whose mind is confused; as we read (*Job.* 32:7-9): "I said: 'Days should speak, and multitude of years should teach wisdom.' But it is a spirit in man, and the breath of the Almighty that gives them understanding. It is not the great that are wise, nor the aged that discern judgement." Some editions of the Mishnah attribute this saying to Rabbi Meir instead of Rabbi.

TUES./JULY 25/27 TAMMUZ

יום ג' לַפְרָשֶׁת מִטּוֹת-מִסְעֵי, כ"ז תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:21

אבות ד:כא

רבי אליעזר הקפ"ר אומר: הקנאה, והתאוה, והכבוד - מוציאין את האדם מן העולם.

Rabbi Eliezer HaKappar said: Envy, lust, and honor take a man out of the world.

MISHNAH COMMENTARY

Rabbi Eliezer HaKappar belonged to the last generation of tannaim (teachers of the Mishnah) during the time of Rabbi Yehuda HaNasi, as we find (Tosefta, Oholot 18:8): that Rabbi and Rabbi Yishmael ben Rabbi Yose and Eliezer HaKappar spent a Shabbat at the inn of Ben Pazi in Lod, and Rabbi Pinhas ben Yair sat before them. Rabbi Eliezer HaKappar is sometimes called "Beribbi," i.e., an outstanding personality (Hul. 84b). In Avot de Rabbi Natan we read (Chapt. 26): "Rabbi Eliezer HaKappar says: 'Do not be like a high lintel, which people cannot touch... but rather like the threshold beneath, on which everyone tramples, but in the end when the whole building collapses, it remains in its place.'"

Rabbi Eliezer - some versions read: Rabbi Eleazar, **Hakappar said: Envy** - jealousy of another's wealth, rank, etc.

lust - the quest for physical gratification, **and honor** - the pursuit of fame and power, **take a man out of the world** - deprive him of this earthly life as of that in the world-to-come, because these dispositions cause premature death. They also impair his intellectual and moral advancement, and thus deprive him of life everlasting as well (*Rambam, Sefer Hama'or*). *Tosefot Yom Tov* associates this say-

Today's Torah study is dedicated

In Loving Memory of
אליעזר בן ברוך, ע"ה
LEONARD DIENER, A"H

— Adele and Lawrence Diener



ing with that of Rabbi Yehoshua (above, Chapt. 2, Mishnah 11): "The evil eye, the evil urge, and the hatred of mankind drive a man out of the world," for *envy* flows from an *evil eye*, *lust* from the *evil urge*, and the *pursuit of honor* breeds *hatred*, for no one is more detested than he who chases after honor. *Midrash Sh'muel* considers honor to be the principal cause of animosity, people hating those of their companions who, so believe, deprive them of their due respect. Biblical support for this Mishnah is found in the following verses: *Envy* takes a man out of the world, as it is written: "Envy is the rottenness of the bones" (*Prov.* 14:30), leading finally to a person's physical disintegration; *Lust*, as it is said (*Prov.* 21:25): "The appetite of the slothful kills him." *Honor*, we learn from Joseph who died ten years before his brothers because he kept himself in the forefront of power (*Rabbenu Yonah*).

When a thief recites a blessing, he angers God.

(Psalms 10:3)

The Talmud explains this verse as referring to someone who stole wheat, ground it into flour, and kneaded it into dough, then took off the required tithe for the *Kohen* (priest) and recited the blessing for the tithe. Far from being pleased with this prayer, God becomes angry, for not only did this person sin by stealing, but he or she had the audacity to pronounce God's Name over something acquired dishonestly (*Bava Kama* 94a).

Much of Torah law deals with business. Indeed, the greatest piety is achieved when people observe the laws regulating commercial transactions and property rights, and thereby respect other's belongings and rights (*Bava Kama* 30a). Doing a *mitzvah* with something not acquired honestly is the grossest of all distortions.

In a highly competitive society, we may think that all is fair, especially if we can find a way to make dishonest actions appear legitimate. The Torah condemns such thinking.

WED./JULY 26/28 TAMMUZ
 יום ד' לפְּרִשֶׁת מִטּוֹת-מִסְעֵי, כ"ח תמוז

MISHNAH TEXT AND TRANSLATION

Avot 4:22

אבות ד:כב

הוא הָיָה אוֹמֵר: הַיְלוּדִים לָמוֹת, וְהַמֵּתִים לְהַחְיּוֹת, וְהַחַיִּים לְדוֹן, לַיָּדַע לְהוֹדִיעַ וּלְהוֹדֵעַ שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבוֹרֵא, הוּא הַמְּבִיֵן, הוּא הַדִּין, הוּא עֵד, הוּא בֶּעַל דִּין, וְהוּא עֵתִיד לְדוֹן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עוֹלָה, וְלֹא שִׁכְחָה, וְלֹא מִשׁוּא פָּנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהֵכֵל שְׁלוֹ וְדַע, שֶׁהֵכֵל לְפִי הַחֲשָׁבוֹן. וְאֵל יִבְטִיחֶךָ יִצְרָךְ שֶׁהַשְּׂאוֹל בֵּית מְנוּס לָךְ, שֶׁעַל כָּרְחֶךָ אֶתָּה נוֹצֵר, וְעַל כָּרְחֶךָ אֶתָּה נוֹלָד, וְעַל כָּרְחֶךָ אֶתָּה חַי, וְעַל כָּרְחֶךָ אֶתָּה מֵת, וְעַל כָּרְחֶךָ אֶתָּה עֵתִיד לְתַן דִּין וְחֲשָׁבוֹן לְפָנָי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא.

He used to say: Those who are born are destined to die; and those who die, to be revived; and the living, to be judged; to know and to make known so that it be known that He is God, He is the Maker, He is the Creator, He is the Discerner; He is the Judge, He is the Witness, He is the complainant and it is He who will judge. Blessed be He, before Whom there is no unrighteousness, nor forgetfulness, nor favoritism, nor bribe-taking, for all is His. And know that everything is according to the reckoning. And let not your (evil) urge assure you that the grave will be your refuge, for despite yourself were you formed; and despite yourself were you born; and despite yourself you live; and despite yourself you die, and despite yourself, will you give account and reckoning before the Supreme King of kings, the Holy One Blessed be He.

MISHNAH COMMENTARY

In this further saying of Rabbi Eliezer HaKappar, man is

Today's Torah study is dedicated

לזכר נשמת אמינו היקרה
 אסתר בת ניסן, ע"ה
 ILSE FLIEGEL, A"H

— Profesorske and Schulhof Families



כ"ח תמוז/WED./JULY 26

warned that he is destined to give account and reckoning for his deeds; therefore, let him care for his soul, improve his behavior, and repent.

הוא היה אומר He - Rabbi Eliezer HaKappar **used to say: Those who are born are destined to die; and those who die, to be revived** - for God will raise the dead, as it is written (*Dan. 12:2*): "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting abhorrence," **and the living, to be judged** - those still alive, or alternatively, those who will be revived, are destined to be judged on the Day of Judgement (*Rashi*). Man is **to know** - in his own mind, **and to make known** - to others, **so that it be known** - in the world at large (*Mahzor Vitri, Hameiri*), **that He is God** - mighty, zealous, and avenging (*Hameiri*); **He is the Maker** - (*Yotzer* connotes both *maker* and *potter* - tr.) before whom the world is like clay in the hands of the potter (*Bartenura*); **He is the Creator** - who created the whole world out of nothing, and can do with it as He wills (*ibid.*); **He is the Discerner** - who understands all the deeds of man, as it is written (*Ps. 33:15*): "*Hayotzer* - He who fashions the hearts of them all, *Hamevin* - Who discerns all their doings." Another comment: *He is the Maker* - in design; *He is the Creator* - in fact, *He is the Discerner* - who perceives all the deeds of man even before they are effected (*Remah*); **He is the Judge** - who determines the fate of all mankind, **He is the Witness** - who attests to the deeds of men, for everything is revealed and known to Him, as it is written (*Mal. 3:5*): "And I will come near to you to judgement; and I will be a swift witness." **He is the Complainant** - who brings the sinner to trial, **and it is He Who will judge** - in the hereafter.

ברוך הוא Blessed be He, before whom there is no **unrighteousness, nor forgetfulness, nor favoritism, nor bribe-taking** - as it is written (*II Chr. 19:7*): "for there is no *unrighteousness* with the Lord our God, nor *favoritism*, nor *taking of bribes*." *Rambam* comments: *and no bribe-taking* - He will not accept a

mitzvah as a bribe in order to ignore a transgression, but will reward the *mitzvah* and punish the transgression, **for all is His** - and there is nothing with which to attract Him;

וידע שהכל **And know that everything is according to the reckoning** - just as single pennies add up to a large bill, so also numerous petty transgressions accumulate into a substantial account (*Bartenura; Gemara Sotah 8b*). *Tiferet Yisrael* comments that man is rewarded or punished according to the circumstances of his choice to perform either a *mitzvah* or a sin (see above Chapt. 3, Mishnah 15: "And yet all is according to the predominance of the deeds").

ואל יבטיחך **And let not your (evil) urge assure you that the grave will be your refuge** - that after death there is no judgement or punishment, for you are destined to account for all your deeds, and be answerable for your transgression, **for despite yourself were you formed** - as the soul refuses to emerge from behind the veil (i.e. Heaven – tr.), the abode of purity where the souls are deposited until forcibly removed by an angel (*Bartenura*), **and despite yourself were you born** - the fetus refuses to leave the womb of its mother, for "its vision spans the universe from one end to the other," as it is written (*Job 29:3*): "When His lamp shined above my head," and it has to be brought out against its will (*Rashi; Nid. 30b*); **and despite yourself you live** - there are persons afflicted with suffering who prefer to die, but cannot, **and despite yourself you die, and despite yourself, will you give account and reckoning before the Supreme King of kings, the Holy One Blessed be He.** Some comment: Even though you are born against your will, you cannot escape judgement on this basis, for you die against your will, i.e. you cling to life with all your power; therefore, *will you give account and reckoning* (*Gaon of Vilna*). *Rambam* points out that the Mishnah mentions "natural events in which man has no choice, concerning which our Sages said (*Ber. 33b*): 'Everything

is in the hand of heaven, except the fear of heaven.' Accordingly it does not say: perforce you sin, or transgress, walk, or stand, etc., for all these are within man's power and there is no compulsion in them."

This path is short and long, and the other is long and short. (Eruvin 53b)

The Talmud relates that these were the directions a young child gave to Rabbi Yehoshua when he asked the way to the city. Rabbi Yehoshua first took the short way. Although he soon found himself in the city's outskirts, fenced-in orchards blocked the entrance, and he had to retrace his steps and take the longer route, which eventually brought him to his destination.

In our haste, we often look for shortcuts. Who hasn't driven to an unfamiliar area, found what looked like a shortcut on the map and taken it, only to discover that it really was a very slow route, and that taking the highway might have indeed been a few miles longer, but it would have brought them to their destination much sooner? As someone said, "A shortcut is often the fastest way to get to somewhere you don't want to be."

Two men were put into a maze, and one soon found his way out. He stated that whenever he came to a dead end, he retraced his steps and marked the entrance to that path, so that he would know which one *not* to take.

If this principle is true with road travel, how much more so it is with the paths through life, where the apparent easier way is so often misleading. Some paths in life lead nowhere. We can either discover them ourselves, or we can ask our elders and profit by their experience. They may have marked off those paths that they found led nowhere.

EREV ROSH CHODESH
THURS./JULY 27/29 TAMMUZ
יום ה' לפְרֶשֶׁת מִטּוֹת-מִסְעֵי, כ"ט תמוז

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

Torah Reading: Shacharis — Beginning of Parshas Mattos

MISHNAH TEXT AND TRANSLATION

Avot 5:1

אבות ה:א

בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לּוֹמֵר: וְהָלֹא
בְּמֵאֵמֶר אֶחָד יִכּוֹל לְהַבְרִיאֹתָ? אֵלֶּא לְהַפְרֵעַ מִן הָרָשָׁעִים,
שְׂמֵאֲבָדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת, וְלִתֵּן
שָׂכָר טוֹב לְצַדִּיקִים, שְׂמִקְיָמִין אֶת הָעוֹלָם שֶׁנִּבְרָא
בַּעֲשָׂרָה מְאֻמְרוֹת.

By ten Sayings was the world created. What does Scripture teach us thereby? Could it not have been created by one Saying? But it is to punish the wicked, who destroy the world which was created by ten Sayings, and to give a handsome reward to the righteous, who preserve the world which was created by ten Sayings.

MISHNAH COMMENTARY

This chapter presents anonymous statements arranged according to the numerical element contained in them, e.g., ten, seven, four. These are followed by anonymous sayings which begin with kol (i.e., any or all, translated here as whoever, whatever or He who... - tr.). Our Mishnah opens with the theme of the Creation of the world.

By ten Sayings was the world created - the phrase "and God said" appears nine times in

Today's Torah study is dedicated

לזכר נשמת
האשה מרים בת הרב
ר' סיני, ע"ה
DR. MARTHA WEIL, A"H

— Mr. and Mrs. David S. Weil



כ"ט תמוז / JULY 27 / THURS.

the account of the Creation of the world; the tenth *saying* is "In the beginning God created" as the Psalmist said (*Ps.* 33:6): "By the *word* of the Lord were the heavens made" (*Meg.* 21b); hence the statement that *by ten Sayings was the world created*. **What does Scripture teach us thereby? Could it not have been created by one Saying?** - so why the repetition? **But** - the Torah speaks of the ten Divine utterances so as to enhance the importance of the world, that **it is** - all the more necessary **to punish the wicked, who destroy the world which was created by ten Sayings** - for they tip the balance of mankind to the side of guilt, and thereby cause universal destruction.

ולתן שכר **And to give a handsome reward to the righteous, who preserve the world which was created by ten Sayings** - for by their merits the world continues to exist. Alternatively: the wicked ruin their own lives, and whoever destroys a single Jewish life, it is as if he destroyed the whole world; whereas the righteous preserve their own lives, and thus it is as if they preserved the whole world (*Avot de Rabbi Natan*).

Today I shall . . . try to be considerate when judging other people's behavior, remembering that there may be extenuating circumstances that might account for their actions.

ROSH CHODESH

FRI./JULY 28/1 AV

יום ו' לפְּרֶשֶׁת מִטּוֹת-מִסְעֵי, א' אָב

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

Torah Reading: Shacharis — Numbers 28:1-15

Halachah: From Rosh Chodesh Av until after Tisha B'Av we refrain from the following: We do not wash ourselves with warm water (only those who are feeble or extremely sensitive may wash with warm or hot water). We do not launder clothing until after Tisha B'Av. We do not wear clothing that was laundered before Rosh Chodesh except on Shabbos. We do not drink wine or eat meat of any kind (the feeble, sickly, or ill may eat poultry). However, we may eat meat and drink wine on Shabbos or while attending a Seudas Mitzvah (such as a Bris or the completion of a Tractate of Talmud).

LIGHT CANDLES

Atlanta	8:23	Hartford	7:55	Montreal	8:10	San Fran.	8:04
Brookline	7:51	Houston	7:59	New York	7:58	Seattle	8:31
Chicago	7:56	Los Ang.	7:39	Oak Park	8:38	Silver Spr.	8:05
Cleveland	8:31	Memphis	7:49	Philadel.	8:00	St. Louis	7:57
Denver	7:59	Miami	7:51	Pitts.	8:21	Toronto	8:27

MISHNAH TEXT AND TRANSLATION

Avot 5:2

אבות ה:ב

עֲשָׂרָה דורות מאדם עד נח, להודיע כמה ארך אפנים
לפניו, שכל הדורות היו מכעיסין ובאין עד שהביא
עליהם את מי המבול. עֲשָׂרָה דורות מנח עד אברהם,
להודיע כמה ארך אפנים לפניו, שכל הדורות היו
מכעיסין ובאין עד שבא אברהם וקבל עליו שכר כלם.

There were ten generations from Adam to Noah to

Today's Torah study is dedicated

**In Loving Memory of
Our Mother and Grandmother
MARGARET LEWINSOHN, A"H**

— *Gerald, Shulamit, Yonatan
and Yedidiah Lewinsohn*



show us how great was His long-suffering, for all the generations continually angered Him until He brought upon them the waters of the Flood. There were ten generations from Noah until Abraham, to show us how great was His long-suffering, for all the generations continually angered Him until Abraham came and received the reward for all of them.

MISHNAH COMMENTARY

Our Mishnah contains further lessons on the purpose of the Biblical narratives; like the previous Mishnah it begins with the number ten.

עשרה דורות **There were ten generations from Adam to Noah** - Adam, Sheth, Enosh, Kenan, Mehalalel, Yered, Hanokh, Metushelah, Lemekh, and Noah. The Torah enumerated them – **to show us how great was His long suffering** - the patient withholding of the Divine wrath, **for all the generations continually angered Him** - as it is written (*Gen. 6:5*): "And the Lord saw that the wickedness of man was great in the earth," **until He brought upon them the waters of the Flood** - God waited for them to repent during all those generations, and when they failed to do so, He brought upon them the Flood in the days of Noah.

עשרה דורות **There were ten generations from Noah until Abraham** - Shem, Arpakhshad, Shelah, Ever, Peleg, Reu, Serug, Nahor, Terah, Abraham, **to show us** - the Torah enumerated them to teach us – **how great was His long-suffering, for all the generations continually angered Him** - as it is written (*Josh.*

Today's Torah study is dedicated

In Loving Memory of
יצחק אייזיק בן עקיבא הכהן, ז"ל
IRVING ALTMAN, Z"L

— *The Altman Family*



24:2): "Your fathers dwelt of old time beyond the River ... and they served other gods." **Until Abraham came and received the reward for all of them** - that which all would have deserved had they mended their ways (*Rashi*). Some comment: Until Abraham came and excelled in good deeds and pointed out to the whole world the right path, thereby saving it from destruction; and for this rescue of mankind, God gave him *the reward for all of them*, since God does not delight in the death of sinners, but rather in their repentance and Abraham taught them the way of penitence, as it is said (*Gen. 12:5*): "and the souls that they had gotten in Haran" which, the Sages say teaches us that Abraham converted the men, and Sarah the women to the service of God (*Mahzor Vitri*). *Tiferet Yisrael* comments: *and received the reward for all of them* - that originally set aside for all humanity: that they should come close to God, that He reveal Himself and conclude a covenant with them, to give their seed the Torah, and let them witness God's miraculous intervention, to bestow upon them the gift of prophecy. God indeed intended that all mankind should benefit from these gifts. But when the nations sinned, they were rejected, and only Abraham and his chosen progeny, "the seed of Israel his servant" merited these Divine gifts.

R' Menachem Mendel of Kotzk would say:

Not only is a person who hates another wicked, but a person who hates himself is also considered wicked.

SAT./JULY 29/2 AV

שַׁבַּת פְּרָשַׁת מַטּוֹת-מִסְעֵי, ב' אָב

Additional Prayers: Mincha — Pirkei Avos 2

Torah Reading: Shacharis — Parshas Mattos; Haftorah - Jeremiah 2:4-28 and 3:4; Mincha — beginning of Parshas Masei

Halachah: Havdalah — If there is a child who understands the nature of a Bracha, we give of the Havdalah wine to the child.

SABBATH ENDS

Atlanta 9:26 9:53	Hartford 8:57 9:24	Montreal 9:12 9:39	San Fran. 9:06 9:33
Brookline 8:53 9:20	Houston 9:02 9:29	New York 9:00 9:27	Seattle 9:33 10:00
Chicago 8:57 9:24	Los Ang. 8:42 9:09	Oak Park 9:40 10:07	Silver Spr. 9:08 9:35
Cleveland 9:33 10:00	Memphis 8:51 9:18	Philadel. 9:02 9:29	St. Louis 9:00 9:27
Denver 9:01 9:28	Miami 8:54 9:21	Pitts. 9:23 9:50	Toronto 9:29 9:56

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

DEVAR TORAH / PARSHAS MATTOS MASEI

"Moshe wrote their goings forth according to their journeys at the bidding of Hashem..." Numbers 33:2

The *Otzar Chaim* quotes the *Sasover Rebbe, zt"l*, who explains:

Moshe recorded this to emphasize that *Am Yisrael* was redeemed and brought out of Egypt because of "their journeys at the bidding of Hashem," i.e., because they journeyed to receive the *Torah* from Hashem.

MISHNAH TEXT AND TRANSLATION

Avot 5:3

אבות ה:ג

עֲשָׂרָה נִסְיוֹנוֹת נִתְּנָה אֲבֹרָהֶם אֲבִינוּ עָלֵינוּ הַשְּׁלוֹם וְעַמְד בְּכֻלָּם, לְהוֹדִיעַ כְּמָה חֲבָתוֹ שֶׁל אֲבֹרָהֶם אֲבִינוּ עָלֵינוּ הַשְּׁלוֹם.

Today's Torah study is dedicated

In Loving Memory of
Our Mother and Grandmother
ROCHEL TAXON, A"H

רחל בת יעקב, ע"ה

— The Taxon, Hurwitz, Burdick
and Miringoff Families



With ten temptations was our father Abraham tempted, and he withstood them all, to show us how great was the love of our father Abraham.

MISHNAH COMMENTARY

עשרה נסיונות **With ten temptations was our father Abraham tempted** - *Rambam* lists the following trials: 1. "Go forth from your country" (*Gen.* 12:1); 2. "And there was a famine in the land" (*Gen.* 12:10); 3. Sarah's abduction to the house of Pharaoh (*ibid.* 12:15); 4. Abraham's battle with the four kings (*ibid.* 14:15); 5. Marriage to Hagar after despairing of a child from Sarah (*ibid.* 16:2); 6. His circumcision in old age by Divine command (*ibid.* 17:10); 7. Sarah's abduction to the house of Avimelekh (*ibid.* 20:2); 8. The banishment of Hagar (*ibid.* 21:10); 9. The removal of his son Yishmael (*ibid.* 11); 10. The binding of Isaac (*ibid.* 22). Other commentators account for the trial differently. Thus, according to *Bartenura*, first came the casting of Abraham into the furnace by Nimrod. *Rambam* omits this event at Ur Kasdim, since it is not mentioned explicitly in the Torah, as are all the instances listed by him.

ועמד בכולם **And he withstood them all** - without questioning the criteria of Divine justice (*Rashi*). *Tosefot Yom Tov* explains our Mishnah's repeated reference to Abraham as *our father*, because his steadfastness in the face of all these trials continues to be the source of the Divine favor granted to Israel, **to show us how great was the love of our father Abraham** - for God, Whose commandments he eagerly obeyed.

Today's Torah study is dedicated

In Loving Memory of
 דרייזע גינעשע בת אביגדור ישראל, ז"ל
DAISY COHEN SCHMIDT, Z"L
 אשת חיל ובעלת חסד וצדקה

— Schwartz and Zimmerman Families



Other commentators say that the Mishnah refers to the love of God for Abraham who won God's favor and was repeatedly tried to show mankind his religious and moral perfection. His suffering and exertion to enhance the glory of his Creator were fit to be emulated by all the generations, as it is written (*Gen. 18:19*): "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice" (*Sefer Hama'or* in the name of *Hameiri*).

Rabbi Eliezer said . . . do teshuvah (repentance)
One day before your death.

(Ethics of the Fathers 2:15)

Rabbi Eliezer's disciples asked him, "How can we know on what day we will die?" He answered, "That is precisely the point. Since we do not know when we will die, we should live every day as though it were our last" (*Shabbos 153a*).

While Judaism is life-oriented, and we all pray to live one hundred and twenty years, the fact is that life does come to an end, and sometimes unexpectedly so. If we were to think, "How would I like to spend my last day on earth?" and live each day as though it were that last, we would undoubtedly establish a different set of values.

If we knew that we had only twenty-four hours of life left, we certainly would not idle away these precious moments. We would not go to a movie that day. Rather, we would wish to spend every moment with the people we love, telling them how much we love them and apologizing for any possible offense done to them. We would do the same with our friends, both giving and asking for forgiveness. We might spend some time in sincere and dedicated prayer, not mumbling a word.

What a day that would be!

SUN./JULY 30/3 AV
יום א' לפַרְשַׁת דְּבָרִים, ג' אָב

MISHNAH TEXT AND TRANSLATION

Avot 5:4

אבות ה:ד

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבוֹתֵינוּ בְּמִצְרַיִם וְעֲשָׂרָה עַל הַיָּם.
עֲשָׂר מַכּוֹת הֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְרַיִם
בְּמִצְרַיִם וְעֲשָׂרָה עַל הַיָּם. עֲשָׂרָה נִסְיוֹנוֹת נִסּוּ אַבוֹתֵינוּ
אֶת הַמְּקוֹם בְּרוּךְ הוּא בְּמִדְבָּר, שְׁנַאֲמַר (במדבר יד, כב):
וַיִּנְסּוּ אֹתִי זֶה עֲשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי.

Ten miracles were performed for our forefathers in Egypt and ten at the Sea. Ten plagues did the Holy One, blessed be He, bring upon the Egyptians in Egypt and ten at the Sea. With ten trials did our forefathers try the Omnipresent, blessed be He, in the wilderness, as it is written (*Num. 14:22*): "You have put Me to proof these ten times and have not hearkened to My voice."

MISHNAH COMMENTARY

עשרה ניסים Ten miracles were performed for our forefathers in Egypt - to save them from the plagues which God brought upon the Egyptians in Egypt. *Rambam* adds in his commentary on the Mishnah: "And these were miracles without doubt, as the Torah indicates in each plague that God brought it upon the Egyptians only (and not upon the children of Israel who lived in their midst) except in the plague of the gnats where this is not clearly stated (that it affected the Egyptians only, for it is written (*Ex. 8:14*): "and there were gnats upon men and upon beasts," without

Today's Torah study is dedicated

In Loving Memory of Our Husband,
Father and Grandfather

ALLEN HURWITZ, A"H

אליהו בן שלמה הלוי, ע"ה

— Mrs. Regina Hurwitz

— Dr. David and Rena Hurwitz
and children



specifying that it affected the Egyptians only, as the Torah states at the other plagues), but it is known that (in this plague, too,) Israel was not afflicted; for although the gnats were among the Israelites, they did not bother them, and so it is explained by the Sages. However, concerning the other nine plagues, this is explicitly stated in the Torah, thus: *Blood* - "And the Egyptians could not drink water from the river" (*Ex.* 7:21), indicating that only the Egyptians were harmed; *Frogs* - "And they shall come into *your* house, and into *your* bed-chamber... and upon you and upon *your* people, and upon all *your* servants..." (*Ex.* 7:28-29); *Swarms* - "And I will set apart on that day the land of Goshen... that no swarms of insects shall be there" (*ibid.* 8:18); *Plague* - "but of the cattle of the children of Israel died one" (*ibid.* 9:6); *Boils* - "for the boils were upon the magicians, and upon all the *Egyptians*" (*ibid.* 11); *Hail* - "Only in the land of Goshen, where the children of Israel were, was there no hail" (*ibid.* 26); *Locusts* - "And the locusts went up over all the land of Egypt" (*ibid.* 10:14); *Darkness* - "but all the children of Israel had light in their dwellings" (*ibid.* 23), And likewise in the plague of the *first-born*.

ועשרה על הים And ten at the Sea - ten miracles were performed for our ancestors at the Sea. These are not mentioned explicitly in the Torah, but have been transmitted by tradition, and are listed in the Midrash (*Tanhuma, Beshalah*), and in *Avot de Rabbi Natan* (Chapt. 33) with slight modifications, as follows (according to the *Rambam*): 1. "and the waters were

Today's Torah study is dedicated

In Loving Memory of
RUBIN GUY, A"H

לעלוי נשמת אבי מורי

ראובן ב"ר משה יעקב הלוי, ע"ה

— Dr. and Mrs. Matthew J. Guy
and Family



divided" (*Ex.* 14:21); 2. The sea took on the form of a tent, "and the road was like a tunnel in the sea, with the water piled up on the right, on the left, and above" (*Rambam*); 3. The bottom of the sea became dry, as it is written (*ibid.* 14:29): "And the children of Israel walked upon dry land in the middle of the sea," "and no mud or clay remained at the seabed as is generally found on riverbeds" (*Rambam*); 4. The seabed on which the Egyptians stepped in pursuit of the Israelites was full of clay and mud; 5. The sea divided into twelve strips, to let each tribe pass through a separate lane, as it is written (*Ps.* 136:13): "To Him who divided the Red Sea into parts"; 6. The water congealed and hardened like rocks, as it is written (*Ps.* 74:13): "You shattered the heads of the sea monsters on the waters," indicating that the skulls of the Egyptians were shattered thereon; 7. The solidified waters were not homogeneous, but formed themselves, as it were, into separate building-blocks arranged in a continuous line, as it is written (*Ps.* 74:13): "By Your strength You broke the sea into pieces," for the greater glory of Israel (*Tosefot Yom Tov*); 8. The waters froze like glass or crystal, so that the tribes could see each other; 9. There was a flow of sweet drinking-water; and 10. That once they drank their fill, the water froze immediately before it reached the ground, and piled up into heaps, as it is written (*Ex.* 15:8): "The waters stood upright as a heap; the flowing waters were congealed."

עשר מכות Ten plagues did the Holy One, blessed be He, bring upon the Egyptians in Egypt - Blood, Frogs, Gnats, Swarms of Flies, Beasts, Boils, Hail, Locusts, Darkness and the plague of the First Born. **And ten at the Sea** - *Rambam* writes: We learn from Tradition, that more plagues visited the Egyptians at the sea than in Egypt, but all were of the ten kinds which had descended upon them in Egypt, but at the sea they were further divided into different variations. *Rashi*, however, offers the following comment (based

on the *Mekhilta, Beshalah*): and ten at the sea - as the number of expressions describing the downfall (of the Egyptians) in the Song of the Sea: 1. רמה בים "He has thrown into the Sea"; 2. ירה בים "has He cast into the Sea"; 3. טובעו בים סוף "are sunk in the Red Sea"; 4. במצולות "the deeps cover them"; 5. תהומות יכסיומו "they went into the depths"; 6. תרעץ אויב "dashes in pieces the enemy"; 7. תהרוס קמייך "You overthrow them that rise up against You"; 8. יאכלמו כקש "it consumes them as stubble"; 9. כסמו ים "the sea covered them"; and 10. צללו כעופרת "they sank as lead." But the verse, נטית ימינך תבלעמו ארץ "You stretched out Your right hand – the earth swallowed them" is not included since this was in their favor, in that the Egyptians were allowed burial as a reward for having accompanied Joseph at the funeral of Jacob. *Tosefot Yom Tov* (quoting *Midrash Sh'muel*) explains that the plagues which were visited upon the Egyptians as an exercise of just retribution, the Mishnah attributes explicitly to God, the true Judge, thus – *God brought ten plagues upon the Egyptians*; whereas the miracles experienced by our forefathers are not specifically attributed to God, for having engaged in idol worship while in Egypt, our ancestors could not rightfully claim a miraculous intervention on their behalf.

עשרה נסיונות **With ten trials did our forefathers try the Omnipresent, blessed be He, in the wilderness, as it is written: "You have put Me to proof these ten times and have not hearkened to My voice"** - these ten trials are: 1. At the Sea of Reeds, where they said: "because there were no graves in Egypt, have you taken us away to die in the wilderness?" (*Ex. 14:11*); 2. At Marah: "And the people murmured against Moses, saying: 'What shall we drink?'" (*ibid. 15:24*); 3. In the wilderness of Sin: "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots" (*ibid. 16:3*); 4. In connection with the Manna; "Notwithstanding, they hear-

kened not unto Moses, but some of them left of it until the morning" (*ibid.* 20); 5. In the same context: "And it came to pass on the seventh day, that there went out some of the people to gather" (*ibid.* 27); 6. At Refidim: "Wherefore the people strove with Moses and said, 'Give us water, that we may drink'" (*ibid.* 17:2); 7. At Horev, during the golden calf apostasy: "the people gathered themselves together unto Aaron and said unto him: 'Arise and make us a god'" (*ibid.* 32:1); 8. At Taverah: "And the people were as murmurers" (*Num.* 11:1); 9. At Kivrot Hata'avah: "And the mixed multitude that were among them fell a lusting... and said: 'Would that we were given flesh to eat!'" (*ibid.* 4); and 10. In the wilderness of Paran, during the incident of the spies, we read: "yet have put me to proof these ten times, and have not hearkened to My voice." Our Sages comment (*Arakh.* 15a): "We hereby learn that the judgement against our forefathers (that they were not to enter the Promised Land) in the wilderness was sealed only for the sin of evil speech, as it is written: וינסו אותי זה עשר פעמים "yet have put me to proof these ten times," the term זה (lit. *this*, sing. – tr.) denoting that for the sin of defamation, committed by the spies, Israel was doomed. In the Gemara (*Arakh. ibid.*), and also in *Avot de Rabbi Natan* (Chapt. 34), the "ten trials" are listed with slight variations.

Today I shall . . . try to enrich my life by living it according to the Divine will, bringing greater glory to His Name – and therefore greater meaning to my life.

MON./JULY 31/4 AV
יום ב' לפַרְשַׁת דְּבָרִים, ד' אָב

Torah Reading: Shacharis — Beginning of Parshas Masei

MISHNAH TEXT AND TRANSLATION

Avot 5:5

אבות ה:ה

עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבוֹתֵינוּ בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה אִשָּׁה מֵרִיחַ בֶּשֶׂר הַקֹּדֶשׁ; וְלֹא הִסְרִיחַ בֶּשֶׂר הַקֹּדֶשׁ מֵעוֹלָם; וְלֹא נִרְאָה זָבוּב בְּבֵית הַמִּטְבָּחִים; וְלֹא אֶרֶע קָרִי לְכַהֵן גָּדוֹל בַּיּוֹם הַכַּפּוּרִים; וְלֹא כָּבוּ גַשְׁמִים אֵשׁ שֶׁל עֶצִי הַמַּעֲרָכָה; וְלֹא נִצְחָה הָרוּחַ אֶת עַמּוּד הָעֶשֶׂן; וְלֹא נִמְצָא פְּסוּל בְּעֵמֶר וּבִשְׁתֵּי הַלֶּחֶם וּבְלֶחֶם הַפָּנִים; עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רְוָחִים; וְלֹא הִזִּיק נָחַשׁ וְעַקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם; וְלֹא אָמַר אָדָם לְחֵבְרוֹ: צָר לִי הַמָּקוֹם שְׂאֵלִין בִּירוּשָׁלַיִם.

Ten miracles were performed for our fathers in the Temple: No woman ever miscarried from the odor of the sacrificial flesh; the sacrificial flesh never became putrid; no fly was ever seen in the slaughterhouse; no pollution ever befell the High Priest on Yom Kippur; the rains never extinguished the fire of the woodpile on the altar; the wind never prevailed over the column of smoke; there was never found a disqualifying defect in the Omer or in the Two Loaves, or in the Shewbread; the people stood tightly pressed together, yet prostrated themselves at ease; neither snake nor scorpion ever injured anyone in Jerusalem; and no man ever said to his fellow: The space is too narrow for me to lodge overnight in Jerusalem.

MISHNAH COMMENTARY

עשרה ניסים Ten miracles were performed for our fathers in the Temple - as follows: 1. **No woman ever miscarried from the odor of the sacrificial flesh** - according to *Halakhah*, a pregnant woman who smells cooked food should be fed from it, even when it is forbidden food – until she recovers; otherwise, the life of the mother and fetus might be endangered, and the saving of human life takes precedence over any *mitzvah* (*Yoma* 82a). The miracle in the Temple lay in that even though there was a persistent odor emanat-

ing from the roasted or cooked meat of the sacrifices, no mishap ever occurred to any woman as a result of these odors (*Rambam, Sefer Hama'or*).

2. **ולא הסריח** **The sacrificial flesh never became putrid** - though the sacrifices of lesser holiness were eaten during two days and one night, the meat never emitted a stench even in the hot summer days. Some interpret: *lo hisriah* in the causative sense i.e., the offensive smell of the sacrifices did not pass on to the hands of the *kohanim* who handled it, as common flesh affects slaughterers (*Hameiri*).

3. **ולא נראה** **No fly was ever seen in the slaughterhouse** - of the Temple courtyard where the sacrificial flesh was continually rinsed on marble tables.

4. **ולא ארע** **No pollution ever befell the High Priest on Yom Kippur** - through a nocturnal emission, which would disqualify him from officiating by day. This type of defilement, which issues from the body, is more offensive than other types, and would thus embarrass the High Priest. However, other types of impurity, e.g. accidental contact with a *sheretz* (unclean reptile), might occur; and, therefore, a deputy was appointed for him, as we learn (*Yoma* 12b): "It once happened that a disqualifying defect befell the High Priest, and Yosef ben Elam was appointed to take his place".

5. **ולא כבו גשמים** **The rains never extinguished the fire of the woodpile on the altar** - even though the outer altar stood in the open.

6. **ולא נצחה הרוח** **The wind never prevailed over the column of smoke** - that rose from the altar-fire as straight as a "palm tree", and no gusts could dislodge it. *Rambam* explains: "During the course of the offering, the air stood still."

7. **ולא נמצא** **There was never found a disqualifying defect in the Omer** - the sheaf of barley, offered up on the sixteenth of *Nisan*, after which it was permissi-

ble to eat of the new crop. Had it been found unfit, it could not have been replaced; since but the minimum necessary for the offering was cut on the previous night, **or in the Two Loaves** - offered up from the new wheat on Shavuot (The Feast of Weeks), in order to render the new wheat crop fit for meal-offerings on the altar. Since it was not permissible to bake these loaves on Shabbat or the Holy Days, it was necessary to bake them the day before; and if found defective, the ceremony could not be repeated, being restricted to a set time. The loaves were thus irreplaceable; **or in the Shewbread** - baked each Friday, and placed on the Table on Shabbat, where it lay until it was divided among the *kohanim* on the following Shabbat. Had it been rendered unfit, the Table would have remained without bread. Miraculously, no defect ever occurred in these offerings.

8. **עומדים צפופים** **The people stood tightly pressed together** - on the three Pilgrim Festivals, when the Temple courtyard was packed. *Bartenura* explains: "The word *tzefufim* (crowded) stems from the root *tzaf* (to float). So closely pressed were the throngs that the people's feet were lifted off the ground and stood on air," **yet prostrated themselves at ease** - when they had to bow down, they miraculously found as much as four cubits of space between one another, so that none would be embarrassed by overhearing the confession of his neighbor (*Vayikra Rabba* 10).

9. **ולא הזיק נחש** **Neither snake nor scorpion ever injured anyone in Jerusalem** - even though they were found there in ample numbers (*Hameiri*).

10. **ולא אמר** **And no man ever said to his fellow: The space is too narrow for me to lodge overnight in Jerusalem** - no one ever had to say: "I am in straitened circumstances here, unable to support myself, and shall go to live elsewhere, for God provided amply for all who lived in Jerusalem, so that none depended upon his neighbor, nor had to leave the city

and wander" (*Rashi*). Other commentators find here a reference to the pilgrims who came to Jerusalem for the Festivals, all finding proper accommodation without cramping (*Bartenura, Rabbenu Yonah*). It is likewise noted that the Mishnah does not say: *The place was not narrow*, but that *No one ever said: The place is too narrow for me*. Even though crowded, no one felt pressed, because of their ardent love of Jerusalem and the Temple and the prevailing feeling of affection and brotherly love among the people, (*Hatam Sofer*). *Midrash Sh'muel* queries the phrase *Ten miracles were performed for "our fathers"*, seeing that most of the wonders mentioned in this Mishnah relate to ritual requirements. However, all these miracles were performed for *the sake* of our fathers, that they might behold and learn how each miracle displays the power of holiness, and God's benevolence towards those who do His will.

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.

	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
--	--	---------	-----------------------------------	-----------------------------------	--------------------------------------	--------------------------------------	---------------------------------	--------

Atlanta, Georgia

July 1	5:30	6:30	9:30	10:06	11:17	2:16	7:22	8:52
July 8	5:34	6:34	9:32	10:08	11:20	2:18	7:22	8:51
July 15	5:38	6:38	9:35	10:11	11:22	2:19	7:20	8:49
July 22	5:42	6:42	9:37	10:13	11:23	2:19	7:17	8:45
July 29	5:47	6:47	9:40	10:16	11:25	2:18	7:14	8:41

Brookline, Massachusetts

July 1	4:11	5:11	8:24	9:00	10:16	1:26	6:50	8:25
July 8	4:15	5:15	8:26	9:02	10:18	1:26	6:48	8:23
July 15	4:20	5:20	8:29	9:05	10:20	1:27	6:45	8:19
July 22	4:27	5:27	8:33	9:09	10:23	1:27	6:42	8:14
July 29	4:33	5:33	8:36	9:12	10:25	1:27	6:37	8:08

Chicago, Illinois

July 1	4:19	5:19	8:31	9:07	10:23	1:32	6:55	8:30
July 8	4:23	5:23	8:33	9:09	10:25	1:33	6:54	8:28
July 15	4:28	5:28	8:36	9:12	10:27	1:33	6:51	8:24
July 22	4:34	5:34	8:39	9:15	10:29	1:33	6:47	8:19
July 29	4:41	5:41	8:43	9:19	10:31	1:33	6:41	8:12

Cleveland Heights, Ohio

July 1	4:56	5:56	9:07	9:43	10:59	2:07	7:29	9:04
July 8	5:01	6:01	9:11	9:47	11:02	2:09	7:29	9:03
July 15	5:06	6:06	9:13	9:49	11:04	2:10	7:26	8:59
July 22	5:12	6:12	9:17	9:53	11:06	2:09	7:22	8:54
July 29	5:18	6:18	9:20	9:56	11:08	2:09	7:17	8:48

Denver, Colorado

July 1	4:36	5:36	8:44	9:20	10:35	1:41	6:59	8:32
July 8	4:40	5:40	8:47	9:23	10:37	1:42	6:57	8:30
July 15	4:44	5:44	8:49	9:25	10:38	1:42	6:55	8:27
July 22	4:50	5:50	8:52	9:28	10:41	1:43	6:52	8:23
July 29	4:56	5:56	8:55	9:31	10:43	1:41	6:46	8:16

Hartford, Connecticut

July 1	4:19	5:19	8:31	9:07	10:22	1:31	6:54	8:29
July 8	4:24	5:24	8:34	9:10	10:25	1:33	6:54	8:28
July 15	4:29	5:29	8:37	9:13	10:27	1:34	6:51	8:24
July 22	4:35	5:35	8:40	9:16	10:30	1:33	6:47	8:19
July 29	4:41	5:41	8:43	9:19	10:31	1:33	6:41	8:12

Houston, Texas

July 1	5:24	6:24	9:19	9:55	11:05	2:00	6:58	8:26
July 8	5:27	6:27	9:21	9:57	11:06	2:00	6:58	8:25
July 15	5:31	6:31	9:23	9:59	11:09	2:02	6:57	8:24
July 22	5:35	6:35	9:26	10:02	11:10	2:02	6:55	8:21
July 29	5:39	6:39	9:28	10:04	11:12	2:02	6:52	8:17

	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
--	--	---------	-----------------------------------	-----------------------------------	--------------------------------------	--------------------------------------	---------------------------------	--------

Los Angeles, California

July 1	4:45	5:45	8:45	9:21	10:33	1:32	6:38	8:08
July 8	4:48	5:48	8:47	9:23	10:34	1:33	6:38	8:07
July 15	4:53	5:53	8:50	9:26	10:37	1:34	6:36	8:05
July 22	4:57	5:57	8:52	9:28	10:38	1:34	6:33	8:01
July 29	5:02	6:02	8:55	9:31	10:40	1:34	6:30	7:57

Memphis, Tennessee

July 1	4:49	5:49	8:51	9:27	10:39	1:40	6:48	8:19
July 8	4:53	5:53	8:53	9:29	10:41	1:41	6:47	8:17
July 15	4:57	5:57	8:56	9:32	10:43	1:41	6:46	8:15
July 22	5:02	6:02	8:58	9:34	10:45	1:42	6:43	8:11
July 29	5:07	6:07	9:01	9:37	10:47	1:41	6:39	8:06

Miami Beach, Florida

July 1	5:33	6:33	9:23	9:59	11:07	1:59	6:50	8:16
July 8	5:36	6:36	9:25	10:01	11:09	2:00	6:51	8:16
July 15	5:39	6:39	9:27	10:03	11:11	2:01	6:50	8:15
July 22	5:42	6:42	9:29	10:05	11:12	2:00	6:48	8:12
July 29	5:45	6:45	9:30	10:06	11:13	2:00	6:45	8:09

Montreal, Canada

July 1	4:09	5:09	8:28	9:04	10:22	1:37	7:09	8:47
July 8	4:14	5:14	8:31	9:07	10:24	1:37	7:07	8:44
July 15	4:20	5:20	8:34	9:10	10:27	1:38	7:04	8:40
July 22	4:27	5:27	8:38	9:14	10:29	1:38	7:00	8:34
July 29	4:34	5:34	8:41	9:17	10:32	1:38	6:54	8:27

New York, New York

July 1	4:28	5:28	8:38	9:14	10:29	1:37	6:57	8:31
July 8	4:32	5:32	8:41	9:17	10:31	1:38	6:56	8:30
July 15	4:37	5:37	8:43	9:19	10:33	1:39	6:53	8:26
July 22	4:43	5:43	8:47	9:23	10:36	1:38	6:50	8:21
July 29	4:49	5:49	8:50	9:26	10:38	1:38	6:45	8:15

Oak Park, Michigan

July 1	4:59	5:59	9:12	9:48	11:04	2:14	7:38	9:13
July 8	5:03	6:03	9:14	9:50	11:06	2:14	7:36	9:11
July 15	5:08	6:08	9:17	9:53	11:08	2:15	7:33	9:07
July 22	5:15	6:15	9:21	9:57	11:11	2:15	7:30	9:02
July 29	5:21	6:21	9:24	10:00	11:12	2:14	7:24	8:55

Philadelphia, Pennsylvania

July 1	4:35	5:35	8:44	9:20	10:34	1:41	6:59	8:33
July 8	4:39	5:39	8:46	9:22	10:37	1:43	6:59	8:32
July 15	4:44	5:44	8:49	9:25	10:39	1:42	6:56	8:28
July 22	4:50	5:50	8:53	9:29	10:41	1:43	6:53	8:24
July 29	4:56	5:56	8:55	9:31	10:43	1:42	6:47	8:17

	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
--	--	---------	-----------------------------------	-----------------------------------	--------------------------------------	--------------------------------------	---------------------------------	--------

Pittsburgh, Pennsylvania

July 1	4:53	5:53	9:02	9:38	10:53	2:01	7:20	8:54
July 8	4:57	5:57	9:05	9:41	10:56	2:02	7:20	8:53
July 15	5:02	6:02	9:08	9:44	10:58	2:02	7:17	8:49
July 22	5:08	6:08	9:11	9:47	11:00	2:02	7:13	8:44
July 29	5:14	6:14	9:14	9:50	11:02	2:02	7:08	8:38

San Francisco, California

July 1	4:51	5:51	8:56	9:32	10:46	1:50	7:04	8:36
July 8	4:55	5:55	8:59	9:35	10:48	1:51	7:02	8:34
July 15	4:59	5:59	9:01	9:37	10:50	1:51	7:00	8:31
July 22	5:05	6:05	9:05	9:41	10:52	1:51	6:57	8:27
July 29	5:10	6:10	9:07	9:43	10:54	1:51	6:52	8:21

Seattle, Washington

July 1	4:15	5:15	8:38	9:14	10:34	1:52	7:31	9:11
July 8	4:20	5:20	8:41	9:17	10:36	1:53	7:29	9:08
July 15	4:27	5:27	8:45	9:21	10:39	1:54	7:25	9:03
July 22	4:34	5:34	8:49	9:25	10:42	1:54	7:21	8:57
July 29	4:43	5:43	8:53	9:29	10:45	1:53	7:14	8:48

Silver Spring, Maryland

July 1	4:46	5:46	8:53	9:29	10:43	1:49	7:04	8:37
July 8	4:50	5:50	8:56	9:32	10:45	1:49	7:04	8:36
July 15	4:55	5:55	8:59	9:35	10:48	1:50	7:02	8:33
July 22	5:00	6:00	9:01	9:37	10:49	1:50	6:58	8:28
July 29	5:06	6:06	9:04	9:40	10:52	1:50	6:54	8:23

St. Louis, Missouri

July 1	4:40	5:40	8:46	9:22	10:36	1:42	6:56	8:29
July 8	4:43	5:43	8:48	9:24	10:38	1:42	6:56	8:28
July 15	4:48	5:48	8:51	9:27	10:40	1:43	6:54	8:25
July 22	4:54	5:54	8:55	9:31	10:43	1:43	6:50	8:20
July 29	4:59	5:59	8:57	9:33	10:44	1:42	6:46	8:15

Toronto, Canada

July 1	4:40	5:40	8:55	9:31	10:48	2:00	7:27	9:03
July 8	4:44	5:44	8:57	9:33	10:50	2:01	7:25	9:01
July 15	4:49	5:49	9:00	9:36	10:52	2:00	7:22	8:57
July 22	4:56	5:56	9:04	9:40	10:54	2:01	7:18	8:51
July 29	5:03	6:03	9:07	9:43	10:57	2:00	7:12	8:44



DEDICATIONS

What better way to commemorate an important occasion than by dedicating a day of Torah study in its honor?

Whether it's a Bar Mitzvah, wedding, birth or Yahrzeit or just a way to thank someone special or pay tribute to a teacher or leader, your dedication can help the thousands of subscribers to Luach & Limud Personal Torah Study to learn *mishnayos* that day and the *zechus* of their learning will accrue to you!

How appropriate to note a young person's ascension to the obligation of Torah and mitzvos or the start of a faithful house in Israel with a dedication to limud Torah. And, of course it has been our age-old custom to learn *mishnayos* in memory of our departed loved ones.

Dedications of a day's learning in Luach & Limud are available for \$100, each additional dedication in a year is only \$80. A perpetual dedication may be reserved for \$1,000 and an entire issue may be dedicated for \$1,800.

Please copy and fill out the form on the reverse and send it today!



DEDICATION

Name _____

Address _____

City/State/Zip _____

Home Phone _____ Bus. Phone _____

In honor of: _____ Date of Dedication _____

Hebrew name _____

English name _____

Occasion _____ Text _____

Signed _____

Check enclosed, payable to: Orthodox Union/Luach & Limud

Bill:   A/C # _____ Exp Date _____

Signature _____

(Signature of credit card holder required. Valid only with full signature)

Please mail to : Orthodox Union, Luach & Limud, 333 7th Ave., New York, NY 10001, or Fax 212-564-9058

Today's Torah Study is dedicated

**On The Occasion of The Birth
of Our Twin Grandchildren**

צב"י אלימלך נ"י
מירל דבורה תחי"

— *Mr. and Mrs. Taubenfeld*





SUBSCRIPTION

- Yes, please send a gift subscription to the Luach & Limud Personal Torah Study at \$36 for twelve monthly diaries. (\$44 for Canadian and foreign air mail subscriptions; U.S. funds only.)
- Please send additional subscriptions to the Luach & Limud Personal Torah Study. (Please attach a sheet with names, addresses and zip codes).
- Change of address; Please attach mailing label and indicate new address.

Subscription Name _____
 Address _____
 City/State/Zip _____

Billing Name _____
 Address _____
 City/State/Zip _____
 Telephone _____

Check enclosed, payable to: Orthodox Union/Luach & Limud

Bill:   A/C # _____ Exp Date _____

Signature _____

(Signature of credit card holder required. Valid only with full signature)

Please mail to : Orthodox Union, Luach & Limud, 333 7th Ave., New York, NY 10001, or Fax 212-564-9058

Tammuz-Av							July 1995							5755						
Sunday		Monday		Tuesday		Wednesday		Thursday		Friday		Saturday								
												Tammuz 3 1		Sanhedrin 82						
Tammuz 4 2		Tammuz 5 3		Tammuz 6 4		Tammuz 7 5		Tammuz 8 6		Tammuz 9 7		Tammuz 10 8								
Sanhedrin 83		Sanhedrin 84		Sanhedrin 85 Independence Day		Sanhedrin 86		Sanhedrin 87		Sanhedrin 88		Sanhedrin 89								

Tammuz 11 9 Sanhedrin 90	Tammuz 12 10 Sanhedrin 91	Tammuz 13 11 Sanhedrin 92	Tammuz 14 12 Sanhedrin 93	Tammuz 15 13 Sanhedrin 94	Tammuz 16 14 Sanhedrin 95	Tammuz 17 15 Sanhedrin 96
Tammuz 18 16 Sanhedrin 97 Fast - 17th of Tammuz - Postponed	Tammuz 19 17 Sanhedrin 98	Tammuz 20 18 Sanhedrin 99	Tammuz 21 19 Sanhedrin 100	Tammuz 22 20 Sanhedrin 101	Tammuz 23 21 Sanhedrin 102	Tammuz 24 22 Sanhedrin 103
Tammuz 25 23 Sanhedrin 104	Tammuz 26 24 Sanhedrin 105	Tammuz 27 25 Sanhedrin 106	Tammuz 28 26 Sanhedrin 107	Tammuz 29 27 Sanhedrin 108	Av 1 28 Sanhedrin 109 Rosh Chodesh	Av 2 29 Sanhedrin 110
Av3 30 Sanhedrin 111	Av 4 31 Sanhedrin112					

August 1995

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