

The Dee Pirkei Avot Project

Dedicated
to those who have tragically been murdered,
for the safe return of those missing or held hostage,
for the refuah of those injured,
the continued strength and bravery of our chyalim in the IDF
and safety of all those in our homeland of Israel.

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:
Ben Azzai said: Run to do even the slightest mitzva and flee from all sin, for one mitzva draws with it another mitzva and one sin draws with it another sin; for the reward of a mitzva is a mitzva and the recompense of a sin is sin.

Actions have consequences. Whether good or bad, an action is not an isolated incident. It has a ripple effect; it unleashes positive or negative forces that shape my personal world and my social environment.

The first model offered by the Mishna is behavioural, that actions are connected to one another and one good turn creates a positive energy. I love James Clear's book "Atomic Habits". He shows how our behaviours and environment are all interconnected. If I start doing exercise, even a little, I might end up making it a regular habit and once it becomes my lifestyle, I am more likely to improve my eating and sleep. "One mitzva draws with it another mitzva" in an organic process. For example, an unaffiliated Jew visits Hillel (university Jewish Society) one Friday night, which becomes a regular habit, and then she makes more Jewish friends, and attends a Torah class, and makes her first visit to Israel and slowly her Jewish involvement thickens. Conversely "one sin draws with it another sin," - a person betrays a person dear to them, but then they need to lie about it, and then they get caught in a more and more elaborate set of fabrications. To me this Mishna reminds us to realise that everything we do makes an impact.

But there is a second clause in the Mishna: "The reward of a mitzva is a mitzva and the recompense of a sin is sin." Here the process seems more metaphysical, spiritual. We have heard of the phrase: "God helps those that help themselves." So, Yes! God rewards my mitzva with an opportunity to do another. In this model, it is not my action which causes the next action. My action prompts God to assist me to advance to the next stage, so to speak. God takes us seriously - whether for good or bad - and He delivers us the opportunities that we show an inclination towards.

"The good that you do will lead to more good, and every act of duty done bears its own reward... The converse is true of sin. Do not underestimate the consequences of even the most trivial wrong."(Rav Hirsch) That is reason enough to "run" to a good act and "flee" from a bad one.

Discussion Questions:

Can you think of a time when you did a mitzvah that led to another or did a sin that led to another?

How can you view moments in your life as G-d given opportunities to do a mitzva?
Have you ever 'fled' from a sin, how does that feel?

Idea by Rav Alex Israel

לעילוי נשמת:

לאה בת רפאל הכהן וציפורה

מאיה אסתר בת הרב אריה מרדכי ולאה

רינה מרים בת הרב אריה מרדכי ולאה



The Dee Pirkei Avot Project

Dedicated
to those who have tragically been murdered,
for the safe return of those missing or held hostage,
for the refuah of those injured,
the continued strength and bravery of our chyalim in the IDF
and safety of all those in our homeland of Israel.

**בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה
גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:**

Ben Azzai said: Run to do even the slightest mitzva and flee from all sin, for one mitzva draws with it another mitzva and one sin draws with it another sin; for the reward of a mitzva is a mitzva and the recompense of a sin is sin.

Actions have consequences. Whether good or bad, an action is not an isolated incident. It has a ripple effect; it unleashes positive or negative forces that shape my personal world and my social environment.

The first model offered by the Mishna is behavioural, that actions are connected to one another and one good turn creates a positive energy. I love James Clear's book "Atomic Habits". He shows how our behaviours and environment are all interconnected. If I start doing exercise, even a little, I might end up making it a regular habit and once it becomes my lifestyle, I am more likely to improve my eating and sleep. "One mitzva draws with it another mitzva" in an organic process. For example, an unaffiliated Jew visits Hillel (university Jewish Society) one Friday night, which becomes a regular habit, and then she makes more Jewish friends, and attends a Torah class, and makes her first visit to Israel and slowly her Jewish involvement thickens. Conversely "one sin draws with it another sin," - a person betrays a person dear to them, but then they need to lie about it, and then they get caught in a more and more elaborate set of fabrications. To me this Mishna reminds us to realise that everything we do makes an impact.

But there is a second clause in the Mishna: "The reward of a mitzva is a mitzva and the recompense of a sin is sin." Here the process seems more metaphysical, spiritual. We have heard of the phrase: "God helps those that help themselves." So, Yes! God rewards my mitzva with an opportunity to do another. In this model, it is not my action which causes the next action. My action prompts God to assist me to advance to the next stage, so to speak. God takes us seriously - whether for good or bad - and He delivers us the opportunities that we show an inclination towards.

"The good that you do will lead to more good, and every act of duty done bears its own reward... The converse is true of sin. Do not underestimate the consequences of even the most trivial wrong." (Rav Hirsch) That is reason enough to "run" to a good act and "flee" from a bad one.

Discussion Questions:

Can you think of a time when you did a mitzvah that led to another or did a sin that led to another?

How can you view moments in your life as G-d given opportunities to do a mitzva?

Have you ever 'fled' from a sin, how does that feel?

Idea by Rav Alex Israel

לעילוי נשמת:

לאה בת רפאל הכהן וציפורה

מאיה אסתר בת הרב אריה מרדכי ולאה

רינה מרים בת הרב אריה מרדכי ולאה



Missing or Held Hostage:

Itai ben Michal Zipporah
 Rivka Levy
 סביון חן בת רבקה
 רינת זגדון
 אביה בת יפעת
 Sharona shmunis harel
 Itai zamir
 Ben Menashe Ben Dikla
 יובל בויום
 ענר אליקים בן שירה
 אליסף בן פורת , גבריאל בראל
 Gal Navon (Gal Ben Naama)
 עווד בן בלהה , יוכבד בת לאה
 אבינתן בן דיצה תרצה
 דניאל שמעון בן שרון
 Ben Shimoni
 הירש בן שרה
 אבינתן בן דיצה תרצה
 מיכאל בן רחל
 עילי עזר בן אפרת
 עידן אלכסנדר בן יעל
 נריה בן שרון
 מוריה בת סנדרה
 יהונתן בן לימור
 דביר חיים בן רוית
 הדר בת גליה
 אליהו בן בת שבע
 בועז מנשה בן עטרה
 אלקנה בוחבוט בן רוחמה
 שגיא בן נעמית
 דור בן דורית
 תומר שגב
 אברהם בן רפאל
 אורי בן סיגלית
 אוריאל ביבי בן יעל ג'וליה
 אושר בן רחל
 איתמר בן מיכל
 רינת הודיה בת מיכולה
 הירש גולדברג פולין
 Adi Margalit bat Elka Chana
 עומר מקסים בן אורנה אסתר ורון
 doreen attias bat tali
 אופיר אנגל
 נעמה בת איילת
 איתי בן חגית
 תמיר בן חרות
 שגיא בן נעמית
 Matan ben Anat

Ada bat Esther
 Adi bat Shoshan
 Adina bat Eida
 Agam Ben Chen
 Alma bat Yonat
 Amelia bat Daniella
 Avigail bat Smadar
 Aviva bat Golit
 Chana bat Jesse
 Chana bat Rivka
 Chen bat Giora
 Clara bat Tanya
 Dafna bat Maayan
 Danielle bat Rivka
 Ditzza bat Leah Heiman
 Doron Bat Efrat
 Eitan ben Batsheva
 Ella bat Maayan
 Elma bat Leah
 Emma bat Sharon
 Emily bat Narkis
 Erez Ben Hadas
 Gal Ben Chen
 Gavriela bat Tanya
 Hagar Brodetz
 Hila bat Raaya
 Karina bat Eera
 Keren bat Rut
 Margalit bat Lita
 Maya bat Gavriella
 Maya bat Mirit Regev
 Meirav bat Rachel
 Mika bat Karina
 Naveh ben Adi
 Noam bat Sharone
 Noam ben Yonat
 Noga bat Shiri
 Ofelia bat Rosinta
 Ofry bat Hagar
 Ohad Ben Keren
 Or ben Renana
 Oria ben Hagar
 Rimon bat Avital
 Roni ben Marina
 Ruth bat Chedva
 Sahar bat Hadas
 Sharon bat Rivka
 Sharon bat Ruti
 Shiri bat Tamar
 Shoshan bat Rina
 Tal Ben Chen
 Tamar Metzger
 Yaffa bat Tova
 Yagil ben Renana
 Yahel Neri bat Adi
 Yuli bat Sharon
 Yuval ben Karina
 Yuval Ben Hagar

L'ilui Nishmat:

אריאל בן אחיה ועידית אליהו הי"ד
 רועי ויזר
 רועי חיים בן נעמי וישראל
 תומר בן מיכל
 Yishai ben Yitzchak
 Avraham Ben Yaffa
 חנן (חנניה) בן יולנדה
 יונתן צור בן רבקה
 Nathanel Abraham Shalom ben Nahoum Maimon
 ישי בן ענבל
 רועי חיים בן ישראל מאיר ונעמי
 אור מלכה
 Ro'ee Ben yaron
 אריה בן דבורה
 Sgt. Roey Chaim Ben Yisrael Meir
 מתן בן מירי וארז
 רועי חיים בן נעמי וימי
 אריאל בן אחיה ועידית
 יוסף מרדכי בן דינה
 אלחנן קלמנזון
 אריאל בן עידית ואחיה
 דביר חיים בן ישראל עמיחי
 יוסף מלאכי בן דינה ודוד
 דביר חיים בן ישראל עמיחי
 יהונתן אהרון שטינברג
 Paul Kessler
 Sharona shumnit harel
 אלחנן אריאל בן יהודה הי"ד
 Elisheva Rose Ida Lubin
 לורן בת חוה
 אוריה בן ריטה
 Daniel Shimon ben Doron

Refuah:

יונתן צבי בן שרון
 מיחי שמעון בן בתיה
 איתי בן לוי
 מיכאל בן אסתר
 יאיר בן דרורה
 נתנאל בן חיה אסתר
 עמיחי שמעון בן בתיה
 יאיר יונה בן דרורה ציפורה מלכה
 Kinneret D
 Hadar bat Galiya
 ענר שפירא
 Natalie
 בת יהודית and יהודית בת תמר
 נועה בת עדי מרציאנו
 נבו בן מירב
 דביר בן אורית
 יונה בצלאל בן חוה שושנה
 Shlomo Yair Chaim Ben Gittle Sara
 רז בן דליה
 Yonatan tzvi Ben Sharon
 Nadav Ephraim Ben Shulamit Leah
 יאיר בן דרורה

These lists are not comprehensive and only include names sent by people connected to this project. We pray for the welfare of those released from captivity (who may be in the hostage list).

May our learning be in the zechut of ALL those in need in Israel.