

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 chayalim in the IDF
and safety of all those in our homeland of Israel.

**כִּךְ הִיא דִּרְכָּהּ שֶׁל תּוֹרָה, פֶּת בְּמִלַּח תֹּאכֹל, וּמִים בְּמִשׁוּרָה תִּשְׁתֶּה, וְעַל
הָאָרֶץ תִּישָׁן, וְחַיֵּי צַעַר תַּחֲיָה, וּבִתּוֹרָה אֶתָּה עֹמֵל, אִם אֶתָּה עֹשֶׂה כֵן,
(תהלים קכח) אֲשֶׁרִיךְ וְטוֹב לָךְ. אֲשֶׁרִיךְ בְּעוֹלָם הַזֶּה וְטוֹב לָךְ לְעוֹלָם הַבָּא:**
This is the way [to toil in] Torah: eat bread with salt and drink a small amount of water and
sleep on the ground and live a life [whose conditions will cause you] pain and in Torah you
toil; if you do so (Psalms 128: 2) "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.

This Mishna sounds very harsh and even depressing, it sounds like if one has ample food and
drink in his life and a comfortable bed to sleep on and a generally pain-free life, then... what?

Then he is not in sync with the way of life of the Torah. Sounds off.

Reread the Mishna and find an important clue to better understand what the Mishna is trying
to say. "Happy shall you be" in this world, "and it shall be good for you" in the world to come. If
it would have mentioned only that things will be good for the Torah person in the World to
Come, we wouldn't be able to challenge its meaning. We would have to accept on faith that the
reward in the World to Come will be great.

But promising happiness in this world - that we can understand well. And bread and water,
sleeping on the ground, and having pain does not seem to be a formula for happiness in this
world.

Rashi to the rescue. On the words "you shall eat bread with salt", Rashi prefaces the
description of a life of deprivation with the word AFILU - EVEN if you live in poverty and under
harsh conditions, do not hold back from being involved in Torah.

According to Rashi, the Mishna does not say that the only way to a Torah life is poverty and a
harsh life.

Hopefully, we will have enough to eat well (but not over-indulge). Hopefully, we will have
pleasant living conditions (without overdoing things).

And hopefully, that will be conducive to our having a fulfilling immersion in Torah, Mitzvot, and
Chesed.

The Mishna is teaching us to not use less-than-ideal circumstances in our lives as excuses not
be totally committed to a full Torah way of life.

Discussion Questions:

What are the pitfalls to achieving a Torah Way of Life for a poor person? For a wealthy person?
For a person with a difficult life? For a person with a good, smooth life?
What's your suggested formula for pursuing a Torah Way of Life?

Idea by Phil Chernofsky

לעילוי נשמת:

לאה בת רפאל הכהן וציפורה

מאיה אסתר בת הרב אריה מרדכי ולאה

רינה מרים בת הרב אריה מרדכי ולאה



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תִּישָׁן, וְחַיֵּי צַעַר תִּתְּחֶה, וּבִתּוֹרָה אֶתָּה עֹמֵל, אִם אֶתָּה עֹשֶׂה כֵן, (תהלים קכח)
אֲשֶׁרֶיךָ וְטוֹב לָךְ. אֲשֶׁרֶיךָ בְּעוֹלָם הַזֶּה וְטוֹב לָךְ לְעוֹלָם הַבָּא:**

This is the way [to toil in] Torah: eat bread with salt and drink a small amount of water and sleep on the ground and live a life [whose conditions will cause you] pain and in Torah you toil; if you do so (Psalms 128: 2) "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.

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But promising happiness in this world - that we can understand well. And bread and water, sleeping on the ground, and having pain does not seem to be a formula for happiness in this world. Rashi to the rescue. On the words "you shall eat bread with salt", Rashi prefaces the description of a life of deprivation with the word AFILU - EVEN if you live in poverty and under harsh conditions, do not hold back from being involved in Torah.

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Hostages in Gaza:
Alon ben Idit (Ohel)
Ariel ben Sylvia (Konio)
Avinathan ben Ditzza Tirtza (Or)
Bar Avraham ben Julia (Kuperstein)
Bipin Joshi
David ben Sylvia (Konio)
Edan ben Yael (Alexander)
Eitan Avraham ben Efrat (Mor)
Eitan ben Rut Eedit (Horn)
Elkana ben Ruchama (Bohbot)
Evyatar ben Galya (David)
Gali ben Tamar (Berman)
Guy ben Meirav (Gilboa-Dalal)
Matan Shachar ben Anat (Angrest)
Matan ben Einav (Zangauker)
Maxim ben Tella (Herkin)
Nimrod ben Vicky (Cohen)
Omri ben Veronica Esther (Miran)
Pinta Nattapong
Rom ben Tamar Noa (Braslavski)
Sasiwan Pankong
Segev ben Galit (Kalfon)
Tamir ben Cherut (Nimrod)
Yosef Chaim ben Miriam (Ohana)
Ziv ben Tamar (Berman)

Refuah:
יונתן צבי בן שרון
מיחי שמעון בן בתיה
איתי בן ליז
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
Shlomo Yair Chaim Ben Gittle Sara
רז בן דליה
Yonatan tzvi Ben Sharon
Nadav Ephraim Ben Shulamit Leah
יאיר בן דרורה

L'ilui Nishmat:
אריאל בן אחיה ועידית אליהו הי"ד
רועי וייזר
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
Zecharia Pesach ben Aharon Baruch
ilan Cohen

These lists are not comprehensive.

We pray for the welfare of those released from captivity, for them to recover their physical and mental wellbeing. We learn in memory of all those murdered in Hamas captivity.

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