



Volume 10. Issue 47

Beit Midrash Goers

The *Mishnah* teaches (5:14):

There are four traits of those that go (*holchei*) to the *Beit Midrash*. One who goes (*holech*) but does not do (*oseh*), he has the reward for going in his hand. One that does (*oseh*) but does not go, he has the rewarding for doing in his hand. One that goes and does is a *chassid*. One that neither goes nor does is a *rasha*.

What is “going” and “doing” referred to in the *Mishnah* and what is the *Mishnah* teaching us?

The first most basic question is why the *Mishnah* begins by introducing those people that go to the *Beit Midrash*, yet two of those listed are those that do not. *R' Yitzchak MiTolido* explains that the *Mishnah* lists those that are obligated to go to the *Beit Midrash*, which is everybody, even though there are those that do not in practice. The *Tifferet Yisrael* however explains that it is possible for one to have physically been on the premises but not considered as if they are going. For example, if one went with the intention of finding issues and problems to justify his never returning.

The *Tifferet Yisrael* adds that we are not referring to students or *talmidei chachamim* in this *Mishnah* since other *Mishnayot* in this *perek* (12 & 15) refer to them. The *Beit Midrash* here refers to the place where everyone goes to learn Jewish thought, perspectives and performance of *mitzvot*.

What is the “doing” referred to in our *Mishnah*? To answer this we will focus on the statement that: “One who goes but does not do, has the reward for going in his hand.” If “doing” is the performance of *mitzvot* – that which was learnt – then why is someone that goes to the *Beit Midrash* but has no intention of performance not consider a *rasha*? Based on this question there are a number of different explanation of the term “does” (*asi'ah*).

The *Markevet Ha'Mishnah* explains that one that learns but does not want to fulfil the *mitzvot* is indeed a *rasha*. Nevertheless he still received reward for going.

The *Bartenura* explains that the *Mishnah* refers to one that goes to the *Beit Midrash* and listens but does not learn, or learns but does not understand. The difficulty with this explanation is what the *Mishnah* did not explicitly state “*lomed*” (learn) instead of “*oseh*”? The *Maharal* explains that had the *Mishnah* used the term *lomed* it would have implied that we are referring to a person that learnt but did not understand or did not retain the knowledge. Instead the term “*asah*” is used to teach that even those the come to the *Beit Midrash* and do nothing, still get the reward for coming.

The *Tifferet Yisrael* maintains the original understanding that *asah* refers to the performance of *mitzvot*. Yet he explains that we are referring to a person who came to the *Beit Midrash* with every intention of fulfilling what he learnt. Nevertheless “*eino oseh*”, in practice he is not able to overcome his *yetzer*. The *Tifferet Yisrael* explains that he receives reward for going since he nevertheless desired to learn and perhaps his continual attendance will build his character so that he can overcome his *yetzer*.

The *Magen Avot* explains that the “*asi'ah*” refers to performing *gemilut chasadim* – acts of kindness. One that comes to learn but does not perform *gemilut chasadim* has the reward of going alone. Accordingly, for one to be a *chasid* one must do both.

One basic question left standing is that according to all explanations, why should he receive reward for going if there is no result, no “doing”? The *Sforno* explains that the very act of going, the efforts made to go to place of *Torah*, gives honour to the *Torah* and *Hashem* Who gave it. That is deserving of reward.

Yisrael Yitzchak Bankier

Revision Questions

אבות ה' די ט"ז

- Who bore ten trials? (Two people.) (ה' ג' די)
- What four things numbered ten as *Yisrael* was taken out of *Mitzrayim*? (ה' די)
- What were the ten miracles in the *Beit Ha'Mikdash*? (ה' ה')
- What ten things were created on *erev Shabbat bein ha'shmashot*? (ה' ו')
- What seven traits are found in a *Chacham*? (ה' ז')

- What calamities are a result of the following public sins:
 - Some people stop separating *ma'asrot*?
 - Everyone stops separating *ma'asrot*?
 - People stop separating *challah*?
 - *Chayavei kritut* or *mitah bidei shamayim*?
 - Trading with *shmittah* produce?
 - Corruption in the courts and *halacha*? (ה' ח')
 - *Chilul Hashem*?
 - The three cardinal sins? (ה' ט')
- At what four times is there an increase in *dever* and why? (ה' ט')
- Considering the four traits of man, what is considered that trait of: (ה' י')

 - An average person?
 - An *am ha'aretz*?
 - A *Chasid*?
 - A *Rasha*?

- Which of the above traits do some consider the trait of a person from *Sdom*? (ה' י')
- What are the four different character traits regarding anger and appeasement and the *Tana's* assessment of each? (ה' י"א)
- What are assessed in the same manner as the previous question? (ה' י"ב)
- What are the four types of people that:
 - Give *tz'daka*? (ה' י"ג)
 - "Go" to the *Beit Midrash*? (ה' י"ד)
- Describe the meaning of these types of people that sit before *Chachamim*: (ה' ט"ו)
 - *Sofeg*?
 - *Mashpech*?
 - *Mashmeret*?
 - *Nafah*?
- What is the definition of "eternal love" and what case is brought as an example? (ה' ט"ז)

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

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 ON KOL HALOSHON**

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 th January ד' שבט	6 th January ה' שבט	7 th January ו' שבט	8 th January ז' שבט	9 th January ח' שבט	10 th January ט' שבט	11 th January י' שבט
Avot 5:18-19	Avot 5:20-21	Avot 5:22-23	Avot 6:1-2	Avot 6:3-4	Avot 6:5-6	Avot 6:7-8

