

Sample Texts

Below are a number of texts culled from biblical, rabbinic, and modern sources that reflect many important Jewish values. This is by no means an exhaustive source list. You should choose freely from this list and supplement it as you deem appropriate.

These texts are loosely organized by topic. Please be advised that the categories might not correspond exactly to the values you or your students have identified. In addition, some of the texts are relevant to several different categories or topics; so we encourage you to be flexible in how you use these examples. The texts are organized into the following categories:

- *Ha-S'vivah* – The Environment
- *Kehillah* – Community
- *Klal Yisrael* – The World Jewish Community
- *Kavod* – Honor
- *Halachah V'mesorah* – Jewish Life and Tradition
- *Chinuch* – Education
- *Tzedakah* – Righteousness and Charity
- The Land of Israel
- Prayer
- Truth, Justice, and Peace
- Art, Music, and Spirituality
- Generations: Parents, Children, and Families
- Self-Respect and Personal Behavior
- Dealing with Hardship

Many of the modern texts are excerpts from longer works by the authors. You might ask students to explore some of these works more fully. In addition, there are numerous commentaries on each of the traditional texts that delve more deeply into their meanings. Depending on the level and abilities of your class, you might encourage or require your students to explore some of the relevant commentaries. You might also choose to have your students study the traditional texts in English or in the original Hebrew or Aramaic. In most cases, both are provided.

Following each section of texts is a list of the photographs by Zion Ozeri that relate to that value or theme.

Ha-S'vivah – The Environment

וַיִּקַּח ה' אֱלֹהִים, אֶת-הָאָדָם; וַיִּנְחֵהוּ בְּגֶן-עֵדֶן, לְעִבְדָּהּ וּלְשָׁמְרָהּ.

Now God took the man and God placed him in the Garden of Eden to work it and to guard it.

- Genesis (*Bereshit*) 2:15

אָנִי טָרַם אֲכַלָּה לְדַבֵּר אֶל-לִבִּי, וְהִנֵּה רִבְקָה יֹצֵאת וְכֹדֶה עַל-שִׁכְמָהּ, וְתוֹרֵד הָעֵינָה, וְתִשָּׂאב; וְאָמַר אֵלֶיהָ, הַשְּׁקִינִי נָא. וְתוֹרֵד כֹּדֶה מֵעֶלְיָהּ, וְתֹאמַר שְׂתֵה, וְגַם-גִּמְלִיךְ אֲשָׁקָה; וְאִשְׁתִּי, וְגַם הַגְּמָלִים הַשְּׁקֵתָהּ.

"I had scarcely finished praying in my heart, when Rebekah came out with her jar on her shoulder, and went down to the spring and drew. And I said to her, 'Please give me a drink.' She quickly lowered her jar and said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels."

- Genesis (*Bereshit*) 24:45-46

וְשֵׁשׁ שָׁנִים, תִּזְרַע אֶת-אֲרָצְךָ; וְאַסְפֹּתָ, אֶת-תְּבוּאָתָהּ. וְהִשְׁבִּיעַת תְּשַׁמְטָנָהּ, וְנִטְשֹׁתָהּ, וְאָכְלוּ אֲבִינֵי עֵמֶךָ, וַיִּתְּרֶם, תֹּאכַל חַיֵּית הַשָּׂדֶה; כִּן-תַּעֲשֶׂה לְכָרְמְךָ, לְזִיתְךָ.

Six years you shall sow your land and gather in its yield; but in the seventh you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave, let the wild beasts eat. You shall do the same with your vineyards and your olive groves.

- Exodus (*Shemot*) 23:10-11

כִּי-תִצּוֹר אֶל-עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ, לֹא-תִשְׁחִית אֶת-עֵצָהּ
לְנִדַּח עָלֶיהָ גְרֵזוֹן--כִּי מִמֶּנּוּ תֹאכַל, וְאֵתוֹ לֹא תִכְרֹת: כִּי הָאָדָם עַץ הַשָּׂדֶה, לִבְאֵר
מִפְּנֵיךָ בְּמִצּוֹר.

When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city?

- Deuteronomy (*Devarim*) 20:19

כִּי יִקְרָא קוֹן-צִפּוֹר לְפָנֶיךָ בְּדֶרֶךְ בְּכָל-עֵץ אוֹ עַל-הָאָרֶץ, אֶפְרָחִים אוֹ בִּיצִים,
וְהָאִם רִבְצָת עַל-הָאֶפְרָחִים, אוֹ עַל-הַבִּיצִים--לֹא-תִקַּח הָאִם, עַל-הַבָּנִים. שְׁלַח
תְּשַׁלַּח אֶת-הָאִם, וְאֶת-הַבָּנִים תִּקַּח-לָךְ, לְמַעַן יֵיטֵב לָךְ, וְהֵאֲרַכְתָּ יָמִים.

If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. Let the mother go, and take only the young, in order that you may fare well and have a long life.

- Deuteronomy (*Devarim*) 22:6-7

נִכּוֹן כְּסֵאֲךָ מֵאָז; מֵעוֹלָם אָתָּה.
נִשְׂאוּ נְהָרוֹת, ה'--נִשְׂאוּ נְהָרוֹת קוֹלָם; יִשְׂאוּ נְהָרוֹת דְּכִכָּם.
מִקְלוֹת, מִיָּם רַבִּים--אֲדִירִים מִשְׁבְּרֵי-יָם; אֲדִיר בְּמָרוֹם ה'.

Your throne stands firm from of old;
From eternity You have existed.
The ocean sounds, O Lord,
The ocean sounds its thunder,
The ocean sounds its pounding.
Above the thunder of the mighty waters,
More majestic than the breakers of the sea
Is the Lord, majestic on high.

- Psalms (*Tehilim*) 93:2-4

כִּג יֵצֵא אָדָם לְפַעְלוֹ; וְלַעֲבֹדְתוֹ עֲדֵי-עָרֵב.
כִּד מָה-רַבּוּ מַעֲשֵׂיךָ, יְהוָה--כָּלֵם, בְּחִכְמָה עֲשִׂיתָ;

מְלֵאָה הָאָרֶץ, קִנְיָנָהּ.
כֹּה זֶה, הַיָּם גְּדוּל-- וַיִּרְחַב יָדָיו :

Man goes out to his work,
to his labor until evening.
How many are the things You have made, O Lord;
You have made them all with wisdom;
the earth is full of Your creations.
There is the sea, vast and wide,
with its creatures beyond number, living things great and small.

- Psalms (*Tehilim*) 104:23-25

Rabbi Ahai ben Josiah states:

“One who purchases grain in the market—to what may such a person be likened?

To an infant whose mother died; although taken from door to door among wetnurses, the baby is not satisfied.

One who buys bread in the market is as good as dead and buried.

But one who eats from what one has grown is like an infant raised at its mother’s breast.”

- *Avot* of Rabbi Natan, 30:6

Rabbi Hezekiah, Rabbi Kohen [said] in the name of Rav:

“It is forbidden to live in a city in which there is no physician, no bath, and no court that is able to administer punishment.”

Said Rabbi Yose ben Rabbi Bun,

“Also, it is forbidden to live in a town in which there is not a vegetable garden.”

- Palestinian Talmud, *Kiddushin* 4:12

Two people were once fighting over a piece of land. Each claimed ownership, and each bolstered the claim with apparent proof.

After arguing for a long time, they agreed to resolve their conflict by putting the case before a rabbi. The rabbi sat as an arbitrator and listened carefully, but despite years of legal training the rabbi could not reach a decision. Both parties seemed to be right.

Finally the rabbi said, "Since I cannot decide to whom this land belongs, let's ask the land."

The rabbi put an ear to the ground, and after a moment stood up. "My friends, the land says it belongs to neither of you—but that *you* belong to *it*."

- source unknown

The world is a tree, and human beings are its fruit.

- Solomon Ibn Gabirol, Jewish philosopher and poet, 11th century

The best remedy for those who are afraid, lonely, or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature, and God. Because only then does one feel that all is as it should be and that God wishes to see people happy, amidst the simple beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow.

- Anne Frank

The following photographs relate to the theme of Environment:

- Photograph #10, [Sunrise, Sde Boker](#)
- Photograph #13, [Floricultores](#)
- Photograph #14, [Adamah](#)
- Photograph #20, [Olive Harvesting](#)
- Photograph #25, [Summer Camp](#)
- Photograph #27, [Gauchos Reflect](#)
- Photograph #31, [Bet-Levi](#)

Kehillah – Community

וְכִי-יָגוּר אִתְּךָ גֵר, בְּאַרְצְכֶם--לֹא תוֹנוּ, אֹתוֹ. כְּאֶזְרַח מִכֶּם יִהְיֶה לְכֶם הַגֵּר הַגֵּר אִתְּכֶם, וְאַהֲבֵתָ לּוֹ כְּמוֹד--כִּי-גֵרִים הָיִיתֶם, בְּאַרֶץ מִצְרַיִם: אֲנִי, ה' אֱלֹהֵיכֶם.

When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the Lord am your God.

- Leviticus (*Vayikra*) 19:33-34

ה וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. ו הַקָּרֵב, אֶת-מִטַּה לְוִי, וְהֶעֱמַדְתָּ אֹתוֹ, לְפָנַי אַהֲרֹן הַכֹּהֵן; וְשָׂרְתוּ, אֹתוֹ. ז וְשָׂמְרוּ אֶת-מִשְׁמֵרֹתָיו, וְאֶת-מִשְׁמֵרֵת כָּל-הָעֵדָה, לְפָנַי, אֲהֵל מוֹעֵד--לְעַבְד, אֶת-עַבְדַּת הַמִּשְׁכָּן.

The Lord spoke to Moses, saying: Advance the tribe of Levi and place them in attendance upon Aaron the priest to serve him. They shall perform duties for him and for the whole community before the Tent of Meeting, doing the work of the Tabernacle.

- Numbers (*Bemidbar*) 3:5-7

הָלַל אוֹמֵר, אֶל תִּפְרוֹשׁ מִן הַצִּיּוּר, וְאֶל תֵּאֲמִן בְּעֶצְמְךָ עַד יוֹם מוֹתְךָ, וְאֶל תִּדְוִן אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמִקוֹמוֹ, וְאֶל תֹּאמֵר דְּבַר שְׂאֵי אֶפְשֶׁר לְשִׁמוּעַ שְׂסוּפוֹ לְהִישָׁמַע. וְאֶל תֹּאמֵר לְכִשְׂאֶפְנָה אֶשְׁנָה, שְׂמָא לֹא תִפְנָה.

Hillel said,

Don't separate yourself from the community.

Don't be overconfident until the day of your death.

Don't judge your fellow human being until you have reached that person's place.

Don't say anything that is unintelligible with the hope that it will be understood.

And don't say, "When I have leisure I will study" – perhaps you will never have that leisure."

- *Pirkei Avot* 2:4

שוב מעשה בנכרי אחד שבא לפני שמאי, אמר לו: גיירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגל אחת. דחפו באמת הבנין שבידו. בא לפני הלל, גייריה. אמר לו: דעלך סני לחברך לא תעביד -- זו היא כל התורה כולה, ואיך -- פירושה הוא, זיל גמור.

There is another case when a non-Jew once came to Shammai and said to him: "Convert me to Judaism, on condition that you can teach me the whole Torah while I am standing on one foot." With a builder's measuring rod in his hand, Shammai angrily threw him out.

The non-Jew then went to Hillel [and repeated his request]. Hillel converted him and taught him as follows: "What is hateful to you, do not do to your neighbor. This is the whole Torah. All the rest is commentary. Go now and study it!"

- Babylonian Talmud, *Shabbat* 31a

בזמן שהצבור שרוי בצער אל יאמר אדם אלך לביתי ואוכל ואשתה ושלום עליך נפשי... אלא יצער אדם עם הצבור שכן מצינו במשה רבינו שציער עצמו עם הצבור... כך אמר משה וישאל שרויין בצער אף אני אהיה עמהם בצער. וכל המצער עצמו עם הצבור זוכה ורואה בנחמת צבור.

When the community is in trouble do not say, "I will go home and eat and drink and all will be well with me."...Rather, involve yourself in the community's distress as was demonstrated by Moses (Exodus 27:12) ...In this way Moses said, "Since Israel is in trouble, I will share their burden." Anyone who shares a community's distress will be rewarded and will witness the community's consolation.

- Babylonian Talmud, *Ta'anit* 11a

When Rav Huna had a meal, he would open the doors of his house and say, "Let whoever is in need come and eat."

- Babylonian Talmud, *Ta'anit* 20b-21a

Let not a thousand friends seem too many in your eyes.

-- Solomon Ibn Gabirol, Jewish philosopher and poet, 11th century

Above all, my children, be honest in money matters with Jews and non-Jews alike. If you have money or possessions belonging to other people, take better care of them than you would if they were your own. The first question that is put to a man on entering the next world is whether or not he was faithful in his business dealings. A man may work ever so hard to amass money dishonestly; he may, during his lifetime, provide his children with rich dowries and leave them a generous inheritance at his death; and yet, I say, woe shall it be to that wicked man who, because he tried to enrich his children with dishonest money, has forfeited his share in the world to come! In one fleeting moment he has lost eternity!

- Glueckel of Hamelin, *Memoirs*

Glueckel of Hamelin (1645 - 1724) raised 12 children, advised her husband on financial matters, and even ran his business after his death. Her memoirs, which she wrote for her children, provide unique insights into Jewish life and women's roles in the 17th and 18th centuries.

If each one sweeps before his own door, the whole street is clean.

- Yiddish saying

True salvation can come only to a person who renders service to the community.

- Rabbi Yisrael Lipkin Salanter

Rabbi Israel Salanter Lipkin (1810 - 1883) founded the Mussar movement, which places primary value on character development.

The following photographs relate to the theme of Community:

- Photograph #4, The Secret
- Photograph #9, Cave
- Photograph #10, Sunrise, Sde Boker
- Photograph #19, Kabbalat Shabbat
- Photograph #21, Waiting for Seven Jews
- Photograph #25, Summer Camp
- Photograph #28, Let My People Go
- Photograph #29, Bomba Israel
- Photograph #35, Jewish Teens from Northern Westchester UJA Federation
- Photograph #41, Tell Me, What's Your Name
- Photograph #45, Open Table

Klal Yisrael – The World Jewish Community

וְגַם-לְלוֹט--הַהֵלֶךְ, אֶת-אַבְרָם : הָיָה צֹאן-וּבָקָר, וְאֹהֲלִים. וְלֹא-נָשָׂא אֹתָם הָאָרֶץ, לְשֵׁבֶת יַחְדָּו : כִּי-הָיָה רְכוּשָׁם רָב, וְלֹא יָכְלוּ לְשֵׁבֶת יַחְדָּו. וַיְהִי-רִיב, בֵּין רֹעֵי מִקְנֵה-אַבְרָם, וּבֵין, רֹעֵי מִקְנֵה-לוֹט ; וַהֲפִנְעֵנִי, וְהַפְרִזֵּי, אָז, יֵשֵׁב בְּאֶרֶץ. וַיֹּאמֶר אַבְרָם אֶל-לוֹט, אֶל-נָא תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ, וּבֵין רֹעֵי, וּבֵין רֹעֵיךָ : כִּי-אַנְשִׁים אַחִים, אֲנַחְנוּ. הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ, הַפְרִד נָא מֵעַלְי : אִם-הִשְׂמַאל וַאימְנָה, וְאִם-הִימִין וְאִשְׁמֹאֵלָה.

Lot, who went with Abram, also had flocks and herds and tents, so that the land could not support them staying together; for their possessions were so great that they could not remain together. And there was quarreling between the herdsmen of Abram's cattle and those of Lot's cattle... Abram said to Lot, "Let there be no strife between you and me, between my herdsmen and yours, for we are kinsmen. Is not the whole land before you? Let us separate: if you go north, I will go south; and if you go south, I will go north."

- Genesis (*Bereshit*) 13:5-9

לְפִיכָךְ נִבְרָא אָדָם יַחֲדָי בְּעוֹלָם, לְלַמְדֶּךָ שְׂכָל הַמַּאֲבָד נֹפֵשׁ אַחַת, מֵעֲלָיִם עָלְיוּ כְּאֵילוּ אֵיבָד עוֹלָם מְלֵא ; וְכָל הַמְקַיִּים נֹפֵשׁ אַחַת, מֵעֲלָיִם עָלְיוּ כְּאֵילוּ קַיִּים עוֹלָם מְלֵא.

Therefore man was created singly to teach you that whosoever kills a single soul the Bible considers to have killed a complete world. And whosoever sustains and saves a single soul, it is as if that person sustained a whole world.

- Mishnah, Sanhedrin 4:5

כָּל יִשְׂרָאֵל עֲרֻבִים זֶה בְּזֶה.

All of Israel is bound up together.

--Babylonian Talmud, *Shevuot* 39a

אָמַר לִיה רַבָּא לְרַבָּה בַּר מַרִּי : מִנָּא הָא מִילְתָּא דְאָמַר רַבִּנּוּן דְּדַפְדִּיּוֹן שְׁבוּיִם
מִצְוָה רַבָּה הִיא? אָמַר לִיה, דְּכַתִּיב : "וְהָיָה כִּי יֹאמְרוּ אֲלֵיךָ אָנָּה נֹצֵא וְאָמַרְתָּ
אֲלֵיהֶם כֹּה אָמַר ה' אֲשֶׁר לַמָּוֹת לַמָּוֹת וְאֲשֶׁר לַחֲרָב לַחֲרָב וְאֲשֶׁר לָרָעַב לָרָעַב
וְאֲשֶׁר לְשָׂבִי לְשָׂבִי" (ירמיהו טו), וְאָמַר רַבִּי יוֹחָנָן : כָּל הַמְּאוּחָר בְּפָסוּק זֶה
קָשָׁה מִחֲבִירוֹ. חֲרָב קָשָׁה מִמָּוֶת -- אִי בְּעֵית אֵימָא קָרָא, וְאִי בְּעֵית אֵימָא
סְבָרָא ; אִי בְּעֵית אֵימָא סְבָרָא : הָאִי קָא מִינְוּוֹל וְהָאִי לָא קָא מִינְוּוֹל ; וְאִיבְעִית
אֵימָא קָרָא : "יִקָּר בְּעֵינֵי ה' הַמְּוֹתָה לַחֲסִידָיו" (תהילים קטז). רָעַב קָשָׁה
מִחֲרָב -- אִיבְעִית אֵימָא סְבָרָא : הָאִי קָא מִצְטָעַר וְהָאִי לָא קָא מִצְטָעַר ;
אִיבְעִית אֵימָא קָרָא : "טוֹבִים הָיוּ חֲלָלֵי חֲרָב מִחֲלָלֵי רָעַב" (איכה ד). שְׂבִי
[קָשָׁה מִכּוֹלָם], דְּכוּלְהוּ אֵיתְנָהוּ בֵּיה.

The Gemara explains how we know that redeeming captives is such a great mitzvah:

Rava said to Rabbah bar Mari: From where do we derive this point that the Rabbis have said, namely, that redeeming captives is a great mitzvah?

Rabbah bar Mari provides a source: [Rabbah] said to [Rava]: For it is written: "And it will be when they say to you, 'To where shall we depart?' And you shall say to them, 'Thus said Hashem: "Those destined for death depart to death, and those destined for death by the sword depart to death by the sword, and those destined for death from hunger depart to death from hunger, and those destined for captivity depart to captivity" (Jeremiah 15:2).

Rabbah bar Mari uses R' Yochanan's insight to explain the proof of the verse: And R' Yochanan said regarding this verse: Each subsequent [calamity] in this verse is harsher than the one preceding it.

R' Yochanan establishes the truth of his insight: Death by the sword (the calamity mentioned second) is harsher than death from natural causes (the calamity first mentioned). If you wish, say that this point is established by a Biblical verse, or if you wish, say that it can be deduced through rational argument. If you wish, say that it can be deduced through rational argument, as follows: This one put to death by sword is disfigured, and that one, who died naturally, is not disfigured. And if you wish, say that the point is established by the following verse: "Honorable in the eyes of God is the (natural) death of His pious ones" (Psalms 116:15).

R' Yochanan now proves that death by sword is preferable to starvation: Death from hunger (mentioned third in the verse) is harsher than death by the sword (which is mentioned second). If you wish, say that this fact can be deduced by rational argument, as follows: This person who starves to death suffers in the process, and that one killed by the sword does not suffer, for he dies quickly. And if you wish, say that the point is clearly established by the following Biblical

verse: "More fortunate were the victims of the sword than the victims of the famine" (Lamentations 4:9).

R' Yochanan now establishes that captivity is the harshest fate of all: Captivity (which is mentioned last in the verse) is harsher than all the previously enumerated calamities, for all of them are included in it. Thus, since the captive faces such a high risk of dying, it is truly a great mitzvah to effect his release.

- Babylonian Talmud, *Bava Batra* 8b
Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

פְּדִיּוֹן שְׁבוּיִים, קוּדֵם לְפָרְנֶסֶת עֲנִיִּים וְלִכְסוּתָן; וְאִין לָךְ מִצְוָה רַבָּה כְּמוֹ פְּדִיּוֹן שְׁבוּיִים: שֶׁהַשְּׁבוּי הָרִי הוּא בְּכָלֵל הָרַעֲבִים וְהַצָּמְאִים וְהָעֲרוּמִים; וְעוֹמֵד בְּסִכְנַת נַפְשׁוֹת. וְהַמַּעֲלִים עֵינָיו מִפְּדִיוֹנוֹ--הָרִי זֶה עוֹבֵר עַל "לֹא תֹאמַץ אֶת-לִבְבְּךָ, וְלֹא תִקְפֹּץ אֶת-יָדְךָ" (דְּבָרִים טו, ז), וְעַל "לֹא תַעֲמֹד עַל-דָּם רַעֲךָ" (וַיִּקְרָא יט, טז), וְעַל "לֹא-יִרְדְּנוּ בְּפִרְךָ, לְעֵינֶיךָ" (וַיִּקְרָא כה, נג); וּבִיטֹל מִצְוֹת "כִּי-פָתַח תִּפְתָּח אֶת-יָדְךָ, לוֹ" (דְּבָרִים טו, ח), וּמִצְוֹת "וַיְחִי אָחִיךָ, עִמָּךְ" (וַיִּקְרָא כה, לו), "וְאָהַבְתָּ לְרַעֲךָ כְּמוֹךָ" (וַיִּקְרָא יט, יח), וְ"הֲצַל לְקוֹחִים לְמַוֹת" (מְשָׁלִי כד, יא), וְהַרְבֵּה דְּבָרִים כְּאֵלוֹ. וְאִין לָךְ מִצְוָה רַבָּה כְּפְדִיּוֹן שְׁבוּיִים.

There is no greater mitzvah than the redemption of captives. For a captive is among those who are hungry, thirsty, and unclothed, and he is in mortal peril. If someone pays no attention to his redemption, he violates the negative commandments: "Do not harden your heart or close your hand" (Deuteronomy 15:7), "Do not stand by when the blood of your neighbor is in danger" (Leviticus 19:16), and "He shall not oppress him with exhausting work in your presence" (Leviticus 25:53). And he has negated the observance of the positive commandments: "You shall certainly open up your hand to him" (Deuteronomy 15:8), "And your brother shall live with you" (Deuteronomy 19:18), "Love your neighbor as yourself" (Leviticus 19:18), "Save those who are taken for death" (Proverbs 24:11), and many other decrees of this nature. There is no mitzvah as great as the redemption of captives.

- Rambam, *Mishneh Torah, Hilchot Matnot Aniyim*, 8:10

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת אֶת עַצְמוֹ כְּאִילוֹ הוּא יָצָא מִמִּצְרַיִם.

All people, in every generation, must regard themselves as having been personally freed from Egypt.

- from the Passover Haggadah

Nine *tzaddikim* cannot make a *minyan*, but if one common man joins them, he completes the *minyan*.

- Rabbi Nahman of Bratslav

Rabbi Nahman (1772 - 1810) was a renowned Hasidic leader known for telling seemingly simple, yet profoundly meaningful, stories to his many disciples.

The whole world is one town.

- Yiddish saying

The following photographs relate to the theme of the world Jewish Community:

- Photograph #1, Honorable Discharge
- Photograph #4, The Secret
- Photograph #6, Oil Pressers
- Photograph #8, Backpack
- Photograph #9, Cave
- Photograph #13, Floricultores
- Photograph #17, Headstone
- Photograph #21, Waiting for Seven Jews
- Photograph #27, Gauchos Reflect
- Photograph #28, Let My People Go
- Photograph #29, Bomba Israel
- Photograph #31, Bet-Levi
- Photograph #35, Jewish Teens from Northern Westchester UJA Federation
- Photograph #36, Beth Israel Synagogue
- Photograph #38, Older Sister
- Photograph #40, Background
- Photograph #45, Open Table
- Photograph #46, B'nei Menashe

Kavod – Honor

כְּבֹד אֶת-אָבִיךָ, וְאֶת-אִמֶּךָ--לְמַעַן, יִאָּרְכוּךָ יְמֶיךָ, עַל הָאָדָמָה, אֲשֶׁר-ה' אֱלֹהֶיךָ
נֹתֵן לָךְ.

Honor your father and your mother, that you may long endure on the land that
the Lord your God is assigning to you.

- Exodus (*Shemot*) 20:12

מִפְּנֵי שְׂיִבָּה תִּקְוִים, וְהִדְרֹתָ פָּנֵי זָקֵן; וְיִרְאַתָּ מֵאֱלֹהֶיךָ, אֲנִי ה'.

You shall rise before the aged and show deference to the old; you shall fear your
God: I am the Lord.

- Leviticus (*Vayikra*) 19:32

רַבִּי יִשְׁמַעֵאל אוֹמֵר, הָיִי קַל לְרֹאשׁ וְנוֹחַ לְתַשְׁחוּרָת, וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם
בְּשִׂמְחָה.

Rabbi Yishmael would say:

“Be yielding to your elder, be pleasant with the young, and greet every person
with joy.”

- *Pirkei Avot* 3:16

רַבִּי יוֹסֵי אוֹמֵר,
כָּל הַמְּכַבֵּד אֶת הַתּוֹרָה, גּוֹפּוֹ מְכּוּבָד עַל הַבְּרִיּוֹת;
וְכָל הַמְּחַלֵּל אֶת הַתּוֹרָה, גּוֹפּוֹ מְחוּלָּל עַל הַבְּרִיּוֹת.

Rabbi Yose taught:

Whoever honors Torah will himself be honored by others;
Whoever dishonors Torah will himself be dishonored by others.

- *Pirkei Avot* 4:8

כִּי הָא דִּיתִיב רַבִּי וְקָא דְרִישׁ, וְהָרִיחַ רִיחַ שׁוּם. אָמַר: מִי שְׁאַכַּל שׁוּם -- יֵצֵא!
עָמַד רַבִּי חִיָּיא וְיָצָא. עָמְדוּ כּוּלָּן וְיָצְאוּ. בְּשַׁחַר מְצָאוּ רַבִּי שְׁמֵעוֹן בְּרַבִּי לְרַבִּי
חִיָּיא, אָמַר לֵיהּ: אַתָּה הוּא שְׁצִיעַרְתָּ לְאַבָּא? אָמַר לוֹ: לֹא תְהֵא כּוֹזֵאת
בְּיִשְׂרָאֵל!

...It is like the time Rabbi [Judah Ha-Nasi] was sitting and teaching, and he smelled garlic. He said, "Let the one who has eaten garlic leave the room." Rabbi Chiyya stood up and went out. Then all the students got up and went out. The next morning, Rabbi Simeon, the son of Rabbi [Judah Ha-Nasi], went to Rabbi Chiyya and asked, "Were you the one who upset my father [by smelling of garlic]?" Rabbi Chiyya answered, "No, and may there never be [an act of disrespect] like that in Israel! [I took the blame to spare someone else's humiliation.]"

- Babylonian Talmud, *Sanhedrin* 11a

א משנה אין מוליכין לבית האבל לא בטבלא ולא באסקוטלא ולא בקנון,
אלא בסלים. ואין אומרים ברפת אבלים במועד, אבל עומדין בשורה,
ומנחמין, ופותרין את הרבים. אין מניחין את המטה ברחוב שלא להרגיל את
ההספד. ולא של נשים לעולם, מפני הכבוד.

א גמרא תנו רבנן: בראשונה היו מוליכין בבית האבל, עשירים -- בקלות
של כסף ושל זהב, ועניים -- בסלי נצרים של ערבה קלופה. והיו עניים
מתביישים, התקינו שיהו הכל מביאין בסלי נצרים של ערבה קלופה, מפני
כבודן של עניים. תנו רבנן: בראשונה היו משקין בבית האבל, עשירים --
בזכוכית לבנה, ועניים -- בזכוכית צבועה, והיו עניים מתביישים. התקינו
שיהו הכל משקין בזכוכית צבועה, מפני כבודן של עניים. בראשונה היו מגלין
פני עשירים ומכסין פני עניים, מפני שהיו מושחרין פניהן מפני בצורתן, והיו
עניים מתביישים. התקינו שיהו מכסין פני הכל, מפני כבודן של עניים.

Mishnah: One does not deliver food for the mourner's meal to a house of mourning neither on a tray, nor in a large bowl, nor in a large basket, but in plain baskets. We do not recite the mourners' blessing on Chol HaMoed; but we do stand in a row and console, and we promptly dismiss the public. We do not set down the bier in the street on Chol HaMoed, so as not to encourage eulogies, which are forbidden on Chol HaMoed. Nor are the biers of women ever set down in the street, for the sake of their dignity.

Gemara: The Gemara cites a Baraisa [an earlier rabbinic text] that explains the origin of the Mishnah's ruling concerning the way in which food may be delivered to a house of mourning.

The Rabbis taught in a Baraisa: Originally, when they would deliver food to a house of mourning, the wealthy would deliver it in baskets of silver and gold, and the poor in baskets of peeled willow twigs, and the poor would feel ashamed. [The Rabbis] therefore instituted that all should bring in baskets of peeled willow twigs, out of concern for the honor of the poor.

The Gemara cites another Baraisa reflecting the same sensitivity: The Rabbis taught in a Baraisa: Originally, when they would serve drinks in a house of mourning, the wealthy would serve in vessels of white glass, and the poor in vessels of colored glass, and the poor would feel ashamed. [The Rabbis] therefore instituted that all who serve drinks at the mourners' home should serve them in vessels of colored glass, out of concern for the honor of the poor.

The Gemara quotes a Baraisa, with a series of rulings dictated by the same concern: Originally, they would leave uncovered the faces of the wealthy who had died while they would cover the faces of the poor who had died, for [their faces] were blackened by famine; and the poor would feel ashamed. [The Rabbis] therefore instituted that they should cover the faces of all who die, out of concern for the honor of the poor.

- Babylonian Talmud, *Moed Katan* 27a
Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

תָּנוּ רַבֵּנּוּ : שְׁלֹשָׁה שותֵּפִין הוּן בְּאָדָם, הַקָּדוֹשׁ בְּרוּךְ הוּא וְאָבִיו וְאִמּוֹ. בְּזִמְנָן
שְׂאָדָם מְכַבֵּד אֶת אָבִיו וְאֶת אִמּוֹ אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא מֵעַלָּה אֲנִי עֲלֵיהֶם
כְּאִילוּ דִרְתִּי בִינֵיהֶם וְכַבְּדוּנִי.

Our Rabbis taught: There are three partners in every person, the Holy One Blessed Be He, the father, and the mother. When a person honors his father and his mother, the Holy One Blessed Be He says, "I view them as though I had dwelt among them and they had honored Me."

- Babylonian Talmud, *Kiddushin* 30b

כִּי הָא דְרַבֵּי יִנְאִי, חֲזַיִיה לְהָהוּא גְבָרָא דְקָא יְהִיב זִוְזָא לְעֵנִי בְּפִרְהֶסְיָא. אָמַר
לֵיהּ, מוּטָב דְלָא יְהִיב לֵיהּ מִהֲשֵׁתָא דִּיהִיב לֵיהּ וְכִסְפִּיתֵיהּ.

Rabbi Yannai saw someone giving money to a poor person publicly. He said to the man, "Better not to give it, than to give it and to make the poor person ashamed."

- Babylonian Talmud, *Chagigah* 5a

תְּנִיָּא : בִּיקוּר חוֹלִים אֵין לָהּ שְׂעוּר . מַאי אֵין לָהּ שְׂעוּר? סָבַר רַב יוֹסֵף
לְמִימַר : אֵין שְׂעוּר לְמִתְּן שְׂכָרָה . אָמַר לִיה אַבְיִי : וְכָל מְצוֹת מִי יֵשׁ שְׂעוּר
לְמִתְּן שְׂכָרוֹ? וְהָא תֵּנּוּ : הֵיזִיר בְּמַצָּנָה קֵלָה כְּבַחְמוּנָה , שְׂאֵין אֶתָּה יוֹדֵעַ
מִתְּן שְׂכָרוֹ שֶׁל מְצוֹת! אֵלָא אָמַר אַבְיִי : אֶפִּילוּ גְדוֹל אֶצֶל קָטָן . רַבָּא אָמַר :
אֶפִּילוּ מֵאָה פְּעָמִים בַּיּוֹם .

The Gemara cites a ruling in regard to visiting the sick:

It has been taught in a Baraisa [an earlier rabbinic text]: Visiting the sick is a mitzvah that has no limit. The Gemara analyzes this statement: What does the Baraisa mean that "it has no limit"?

Rav Yosef thought to say it means there is no limit to the reward that Heaven will bestow upon someone who visits the sick. Abaye said to him: And in regard to all other mitzvos is there then a limit to their reward of which we are aware? Certainly not, because God withheld this information, for we have learned in the Mishnah: Be as scrupulous in regard to the performance of a "minor" mitzvah as you would be in regard to the performance of a "major" mitzvah, for you do not know the reward bestowed for the respective mitzvos.

The Gemara offers another interpretation:

Rather Abaye said: "It has no limit" means that even a great person must visit a lesser person who is ill. There is no limit to the disparity between the status of the visitor and the status of the sick person.

Another explanation: Rava said: There is no limit in regard to how often one should visit the sick, even one hundred times a day, as long as one does not inconvenience the sick person.

- Babylonian Talmud, *Nedarim* 39b

Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

צִוּוּ חֻקִּים וְאָמְרוּ , לְעוֹלָם יֹאכַל אָדָם פְּחוֹת מִן הָרְאוּי לוֹ לְפִי מְמוֹנּוֹ , וְיִלְבֹּשׁ
כְּרְאוּי לוֹ ; וְיִכְבֹּד אֶשְׁתּוֹ וּבְנָיו , יוֹתֵר מִן הָרְאוּי לוֹ .

Our Sages commanded that a person should always eat less than what he can afford, should dress in accordance with what he can afford, and extend honor to his wife and children in excess of what he can afford.

- Maimonides, *Mishneh Torah, Hilchot Deot*, 5:10

Rabbi Moses ben Maimon (1135 - 1204) is also known as Maimonides, or the Rambam. He was a prolific writer in addition to his duties as the personal physician to the Sultan of Egypt and the leader of the Cairo Jewish community. He wrote a commentary to the entire Mishnah, a major treatise on Jewish philosophy known as the "Guide to the Perplexed" and the first systematic code of Jewish law—the Mishneh Torah. The selection above is from Hilchot Deot of the Mishneh Torah—the laws of character development.

When two people relate to each other authentically and humanly, God is the electricity that surges between them.

- Martin Buber

Martin Buber (1878 - 1965) was a respected scholar and philosopher. He is especially well known for his philosophy of dialogue, which he spelled out in the book I and Thou in 1923.

The following photographs relate to the theme of Honor:

- Photograph #1, Honorable Discharge
- Photograph #5, Basic Training
- Photograph #8, Backpack
- Photograph #11, Barefoot Passages
- Photograph #17, Headstone
- Photograph #19, Kabbalat Shabbat
- Photograph #24, Beit Ha-Hayim
- Photograph #25, Summer Camp
- Photograph #32, Holocaust Survivor with His Grandchildren
- Photograph #34, Scribe
- Photograph #44, Soldier on Leave

Halachah V'mesorah – Jewish Life and Tradition

וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, וְאַתָּה אֶת-בְּרִיתִי תִשְׁמֹר--אֶתָּה וְזַרְעֲךָ אַחֲרָיִךְ, לְדֹרֹתֶם. זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ, בֵּינִי וּבֵינֵיכֶם, וּבֵין זַרְעֲךָ, אַחֲרָיִךְ: הַמּוֹל לְכֶם, כָּל-זָכָר.

God said to Abraham, "As for you, you and your offspring to come throughout the ages shall keep My covenant. Such shall be the covenant between Me and you and your offspring to follow which you shall keep: every male among you shall be circumcised.

- Genesis (*Bereshit*) 17:9-10

זָכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד, וְעָשִׂיתָ כָּל-מְלֶאכֶתֶךָ. וַיּוֹם, הַשְּׁבִיעִי--שַׁבָּת, לַיהוָה אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָּל-מְלֶאכֶה אַתָּה וּבִנְךָ וּבִתֶּךָ, עַבְדְּךָ וְאַמְתֶּךָ וּבַהֲמֹתֶךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ.

Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

- Exodus (*Shemot*) 20:8-10

וְעָשִׂיתָ מִנְּרֹת, זָהָב טָהוֹר; מִקְשָׁה תַעֲשֶׂה הַמִּנְּוֹרָה, יִרְכָּה וְקִנָּה, גְּבִיעֶיהָ כַּפְתָּרֶיהָ וּפְרָחֶיהָ, מִמְּנָה יִהְיוּ. וְשֵׁשֶׁה קָנִים, יִצְאִים מִצְּדֵיהָ: שְׁלֹשָׁה קָנֵי מִנְּרָה, מִצְּדֵה הָאֶחָד, וּשְׁלֹשָׁה קָנֵי מִנְּרָה, מִצְּדֵה הַשֵּׁנִי.

You shall make a lampstand of pure gold; the lampstand shall be made of hammered work; its base and its shaft, its cups, calyxes, and petals shall be of one piece. Six branches shall issue from its sides; three branches from one side of the lampstand and three branches from the other side of the lampstand.

- Exodus (*Shemot*) 25:31-32

וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. צוּ אֶת-בְּנֵי יִשְׂרָאֵל, וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ
כְּתִיב-לְמָאוֹר: לְהַעֲלֹת נֵר, תָּמִיד. מִחוּץ לַפְּרֻכָּת הָעֵדוּת בְּאֵהָל מוֹעֵד, יַעֲרֹךְ
אֹתוֹ אַהֲרֹן מֵעֶרֶב עַד-בֹּקֶר לִפְנֵי יְהוָה--תָּמִיד: חֻקַּת עוֹלָם, לְדֹרֹתֵיכֶם.

The Lord spoke to Moses, saying: Command the Israelite people to bring you clear oil of beaten olives for lighting, for kindling lamps regularly. Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before the Lord regularly; it is a law for all time throughout the ages.

- Leviticus (*Vayikra*) 24:1-3

אֵלֶּה מוֹעֲדֵי ה', מְקַרְאֵי קֹדֶשׁ, אֲשֶׁר-תִּקְרְאוּ אֹתָם, בְּמוֹעֲדָם.

These are the set times of the Lord, the sacred occasions, which you shall celebrate each at its appointed time.

- Leviticus (*Vayikra*) 23:4

וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם
צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם, לְדֹרֹתָם; וְנָתַנּוּ עַל-צִיצִית הַכָּנָף, פִּתְּיֵל תְּכֵלֶת. וְהָיָה
לָכֶם, לְצִיצִית, וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם; וְלֹא-
תִתּוּרוּ אַחֲרַי לְבַבְכֶם, וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים, אַחֲרֵיהֶם. לִמְעַן תִּזְכְּרוּ,
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי; וְהֵייתֶם קְדוֹשִׁים, לֵאלֹהֵיכֶם. אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לֵהָיוֹת לָכֶם, לֵאלֹהִים: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

The Lord said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of the Lord and observe them, so that you do not follow your heart and eyes in your lustful urge. Thus you shall be reminded to observe all My commandments and to be holy to your God. I the Lord am your God, who brought you out of the land of Egypt to be your God: I, the Lord your God.

- Numbers (*Bemidbar*) 15:37-41

לְכֹל, זְמַן; וְעֵת לְכָל-חֶפֶץ, תַּחַת הַשָּׁמַיִם.

עֵת לְלֵדָת,	וְעֵת לָמוּת;
עֵת לְטֵעַת,	וְעֵת לְעֻקּוֹר נְטוּעַ.
עֵת לְהַרוֹג	וְעֵת לְרַפּוֹא,
עֵת לְפָרוֹץ	וְעֵת לְבָנוֹת.
עֵת לְבָכוֹת	וְעֵת לְשִׂחוֹק,
עֵת סִפּוּד	וְעֵת רִקּוּד.
עֵת לְהַשְׁלִיךְ אֲבָנִים,	וְעֵת כְּנוּס אֲבָנִים;
עֵת לְחִבּוֹק,	וְעֵת לְרֹחַק מִחֶבֶק.
עֵת לְבִקֵּשׁ	וְעֵת לְאַבֵּד,
עֵת לְשָׁמוֹר	וְעֵת לְהַשְׁלִיךְ.
עֵת לְקַרֹּעַ	וְעֵת לְתַפּוֹר,
עֵת לְחִשּׁוֹת	וְעֵת לְדַבֵּר.
עֵת לְאַהֲבַ	וְעֵת לְשִׂנְאָ,
עֵת מִלְחָמָה	וְעֵת שְׁלוֹם.

A season is set for everything, a time for every experience under heaven;
A time for being born and a time for dying,
A time for planting and a time for uprooting the planted;
A time for slaying and a time for healing,
A time for tearing down and a time for building up;
A time for weeping and a time for laughing,
A time for wailing and a time for dancing;
A time for throwing stones and a time for gathering stones,
A time for embracing and a time for shunning embraces;
A time for seeking and a time for losing,
A time for keeping and a time for discarding;
A time for ripping and a time for sewing,
A time for silence and a time for speaking;
A time for loving and a time for hating;
A time for war and a time for peace.

- Ecclesiastes (Kohelet) 3:1-8

רַב אָמַר, לֹא נִתְּנוּ הַמְצֻוֹת אֶלָּא לְצַרְף בְּהֵן אֶת הַבְּרִיּוֹת. וְכִי מָה אֵיכָפֶת לִי
לְהַקְדוֹשׁ בְּרוּךְ הוּא לְמִי שֶׁשׁוֹחֵט מִן הַצְּנֹאֵר אוֹ מִי שֶׁשׁוֹחֵט מִן הָעוֹרֶף. הֲגַי לֹא
נִתְּנוּ הַמְצֻוֹת אֶלָּא לְצַרְף בְּהֵם אֶת הַבְּרִיּוֹת.

Rav said, the miztvot were given only in order that human beings might be purified by them. For what does the Holy One care whether a person kills an animal by the throat or by the nape of the neck? Hence their purpose is to refine human beings.

- *Midrash Genesis Rabbah* 44:1

מֹשֶׁה קִיבֵל תּוֹרָה מִסִּינַי, וּמִסְרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנְבִיאִים, וְנְבִיאִים מִסְרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוּלָה. הֵם אָמְרוּ שְׁלוּשָׁה דְבָרִים: הָיִו מְתוּנִים בְּדִין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה.

At Sinai Moses received the Torah and handed it over to Joshua who handed it over to the elders who handed it over to the prophets who in turn handed it over to the men of the Great Assembly. The latter said three things: Be deliberate in judgment, raise up many disciples, and make a fence around the Torah.

- *Pirkei Avot* 1:1

The Holy One lends every person an extra soul on the eve of the Sabbath, and withdraws it at the close of the Sabbath.

- Babylonian Talmud, *Beitza* 16a

We rejoice over a birth and mourn over a death. But we should not. For when a man is born, who knows what he will do or how he will end? But when a man dies, we may rejoice—if he left a good name and this world is in peace.

- *Midrash Tanhuma*

לֹא יֹאמֶר אָדָם, אִי אֶפְשִׁי לְאָכֹל בֶּשָׂר חֲזִיר... אֲבָל אֶפְשִׁי, וּמָה אֶעֱשֶׂה וְאָבִי שֶׁבְּשָׂמַיִם גָּזַר עָלַי.

A person should not say, "I don't want to eat pork"... but rather, "I want it, but what can I do if my father in Heaven has commanded me not to do it!"

- *Midrash Sifra* on Leviticus 20:26

וַתִּתֶּן לָנוּ ה' אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׂוֹן.

In Your love, our God, You gave us holidays for happiness, festivals and occasions for joy.

- Kiddush for festival evenings

עוֹד יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם, קוֹל שִׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חַתָּן וְקוֹל כַּלָּה.

...may there be heard again in the cities of Judah and in the streets of Jerusalem glad and joyous voices, the voices of groom and bride...

- from the traditional Jewish wedding ceremony

God creates new worlds constantly. In what way? By causing marriages to take place.

- *The Zohar*

The Zohar is the seminal book of classical Jewish mysticism.

Forgetfulness leads to exile while remembrance is the secret of redemption.

- *The Baal Shem-Tov*

The Torah and all its commandments in their minutest details, as expressed in thought and deed, form a great and mighty Divine poem, a poem of confident trust and love. Every commandment and law has a unique musical quality that the congregation of Israel perceives and appreciates. It evokes the blossoms of reverent joy and song within us. It is for us to remove the warts from the ears of our sons, "the thorns and thistles that surround the noble flower," so that the waves of song will echo in their hearts as well, uplifting their souls with the same

natural exaltation that is common to all in whom the spirit of Judaism is properly developed.

- Abraham Isaac Kook, quoted in *Banner of Jerusalem* by Jacob B. Agus

Rav Kook (1865 - 1935) was a great scholar, who served as the first Ashkenazi Chief Rabbi in the Land of Israel in modern times. He was a strong Zionist, independent thinker, and prolific writer.

He who feels in his heart a genuine tie with the life of his people cannot possibly conceive of the existence of the Jewish people apart from "Queen Sabbath." We can say without exaggeration that more than Israel preserved the Sabbath, the Sabbath preserved Israel.

- Ahad Ha'am, *Al Parashat Derakhim*

Born Asher Hirsch Ginsberg in 1856, Ahad Ha'am was an early leader of the Zionist movement. He believed in building a strong Jewish national consciousness. Al Parashat Derakhim is a four-volume compilation of his essays.

The world has our hands, but our soul belongs to Someone Else. Six days a week we seek to dominate the world, on the seventh day we try to dominate the self....

To set apart one day week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow men and the forces of nature—is there any institution that holds out a greater hope for man's progress than the Sabbath?...

In the tempestuous ocean of time and toil there are islands of stillness where man may enter a harbor and reclaim his dignity. The island is the seventh day, the Sabbath, a day of detachment from things, instruments and practical affairs as well as of attachment to the spirit.

- Abraham Joshua Heschel, *The Sabbath*

What then is Torah? It is a coat of many colors, a spiritual garb of infinite variety. Torah is the embodiment of Jewish thought and vision; the repository of Israel's historic experiences; the vehicle of its communion with the Infinite; the medium of divine speech and human love; the authoritarian voice: Thou Shalt, Thou Shalt Not; the alternating currents of divine, thunderous wrath and the warmth of Messianic hopes and dreams for Israel and mankind. Torah is the distillation of the soul of Israel into the written word of its classic literature, in the Institutions in which it has taken shelter. But the Torah in the ideal cannot be chained to the written word nor contained wholly in the institutions designed for human beings. It is the indwelling of the divine spirit in living souls as expressed in the genius of Israel.

Torah is the quintessence of Judaism. There can be no Judaism worthy of the name without Torah. A Torah-less Judaism would be pulseless, nerveless: a corpse, without life or potency.

- Abraham A. Neuman, *Landmarks and Goals: Historical Studies and Addresses*

Abraham A. Neuman was an American rabbi, historian, and educator. He served as president of Dropsie College for Hebrew and Cognate Learning from 1940 to 1966.

The following photographs relate to the theme of Jewish Life and Tradition:

- Photograph #3, Circumcision Ceremony
- Photograph #15, Nuptials
- Photograph #16, Kindling Holiday Lights
- Photograph #17, Headstone
- Photograph #18, Shochet
- Photograph #19, Kabbalat Shabbat
- Photograph #23, Tisha B'Av
- Photograph #24, Beit Ha-Hayim
- Photograph #25, Summer Camp
- Photograph #26, Upsherin
- Photograph #33, B'nei Yisrael Wedding
- Photograph #34, Scribe
- Photograph #37, Kapparot
- Photograph #43, Bar Mitzvah Boy

Chinuch – Education

רק השמר לך ושמור נפשך מאד, פן-תשכח את-הדברים אשר-ראו עיניך ופן-יסורו מלבבך, כל, ימי חייך; והודעתם לבניך, ולבני בניך.

But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children's children.

- Deuteronomy (*Devarim*) 4:9

והיו הדברים האלה, אשר אנכי מצוך היום--על-לבבך. ושמנתם לבניך, ודברתם בם, בשבתך בביתך ובילכתך בדרך, ובשכבך ובקומך.

Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up.

- Deuteronomy (*Devarim*) 6:6-7

מה-אהבתי תורתך: כל-היום, היא שיחתי.

O how I love Your teaching! It is my study all day long.

- Psalms (*Tehilim*) 119:97

אלו דברים שאין להם שיעור--הפיאה, והביכורים, והריאיון, וגמילות חסדים, ותלמוד תורה. ואלו דברים שאדם אוכל מפירותיהן בעולם הזה, והקרו קיימת לו לעולם הבא--כיבוד אב ואם, וגמילות חסדים, והבאת שלום בין אדם לחברו; ותלמוד תורה כנגד כולם.

These are the mitzvot for which there is no prescribed measure: leaving crops at the corner of a field for the poor; offering first fruits as a gift to the Temple; bringing special offerings to the Temple on the three festivals; doing deeds of loving-kindness; and the study of the Torah. These are the mitzvot which yield immediate fruit [reward] and continue to yield fruit in time to come: honoring

father and mother, deeds of loving-kindness, making peace between one person and another. And the study of Torah is equal to all of them.

- *Mishneh, Zeraim, Peah* 1.1

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חֵבֵר; וְהוֹי דָּו אֶת כָּל הָאָדָם לְכַף זְכוּת.

Joshua ben Perachyah said, "Get yourself a teacher, find someone to study with, and judge everyone favorably."

- *Pirkei Avot* 1:6

בֶּן זֹמָא אוֹמֵר, אֵיזָה הוּא חָכָם--הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר "מִכָּל-מְלַמְדֵי הַשֶּׁפֶלְתִּי" (תְּהִילִים קִיט, צט).

Ben Zoma said: Who is wise? One who learns from all people, as it is written (Psalm 119:99) "I have gained understanding from all my teachers."

- *Pirkei Avot* 4:1

רַבִּי חַלְפַתָּא אִישׁ כָּפַר חֲנֻנְיָה אוֹמֵר, עֲשֶׂרָה שֶׁהֵיוּ יוֹשְׁבֵין וְעוֹסְקִין בְּתוֹרָה--שְׂכִינָה עִמָּהוּן, שֶׁנֶּאֱמַר "אֱלֹהִים, נֹצֵב בְּעֵדֶת-אֵל" (תְּהִילִים פב, א). וּמִנֵּיין שֶׁאֲפִילוּ חֲמִישָׁה, שֶׁנֶּאֱמַר "וַאֲגַדְתּוּ עַל-אֶרֶץ יִסְדָּה" (עֲמוֹס ט, ו). וּמִנֵּיין שֶׁאֲפִילוּ שְׁלוֹשָׁה, שֶׁנֶּאֱמַר "בִּקְרֹב אֱלֹהִים יִשְׁפֹּט" (תְּהִילִים פב, א). וּמִנֵּיין שֶׁאֲפִילוּ שְׁנַיִם, שֶׁנֶּאֱמַר "אִז נִדְבְּרוּ יִרְאֵי יְהוָה, אִישׁ אֶל-רֵעֵהוּ; וַיִּקְשֹׁב יְהוָה, וַיִּשְׁמָע" (מִלְאֲכִי ג, טז). וּמִנֵּיין שֶׁאֲפִילוּ אֶחָד, שֶׁנֶּאֱמַר "בְּכָל-הַמְּקוֹם אֲשֶׁר אֲזַכִּיר אֶת-שְׁמִי, אָבוֹא אֵלֶיךָ וּבִרְכָתִיךָ" (שְׁמוֹת כ, ב).

Rabbi Chalafta of Kefar Chanania used to say: If ten people sit together and occupy themselves with the Torah, the Divine Presence rests among them as it is written (Psalm 82:1) "God has taken his place in the divine assembly." And from where do we learn that this applies even to five? Because it is written (Amos 9:6) "He has established his vault upon the earth." And how do we learn that this applies even to three? Because it is written (Psalm 82:1) "He judges in the midst of the judges." And from where can it be shown that the same applies even to two? Because it is written (Malachi 3:16) "Then those who revered the Lord spoke with one another. The Lord took note and listened." And from where even of one? Because it is written (Exodus 20:24) "In every place where I cause my name to be remembered I will come to you and bless you."

- Pirkei Avot 3:7

בֶּן בַּגְּבַג אָמַר, הַפּוֹד בָּהּ וְהַפֶּד בָּהּ, דְּכוּלָּא בָּהּ, וּבֵיהּ תַּחֲזִי, סִיב וּבְלֵי בָּהּ; וּמִינַּה
לֹא תִזְוַע, שְׂאִין לָךְ מִידָּה טוֹבָה יוֹתֵר מִמֶּנָּה.

Ben Bag-Bag taught:

Study it [Torah] and review it; you will find everything in it.

Scrutinize it, grow old and gray in it, do not depart from it. There is no better portion in life than this.

- Pirkei Avot 5:24

אָמַר רַבִּי יוֹסִי בֶּן קִסְמָא, פַּעַם אַחַת הָיִיתִי מְהַלֵּךְ בְּדֶרֶךְ וּפְגַע בִּי אָדָם אֶחָד
וְנָתַן לִי שְׁלוֹם וְהִחֲזִרְתִּי לוֹ שְׁלוֹם. אָמַר לִי, רַבִּי, מֵאִיזָה מְקוֹם אַתָּה. אָמַרְתִּי
לוֹ, מֵעִיר גְּדוֹלָה שֶׁל חַכְמִים וְשֶׁל סוֹפְרִים אָנִי. אָמַר לִי, רַבִּי, רְצוֹנָךְ שֶׁתִּדּוֹר
עִמָּנוּ בְּמְקוֹמֵנוּ וְאֲנִי אֶתֶן לָךְ אֶלֶף אֶלְפִים דִּינָרֵי זָהָב וְאַבְנֵים טוֹבוֹת וּמְרַגְלִיּוֹת.
אָמַרְתִּי לוֹ, אִם אַתָּה נוֹתֵן לִי כֹל כֶּסֶף וְזָהָב וְאַבְנֵים טוֹבוֹת וּמְרַגְלִיּוֹת שֶׁבְּעוֹלָם,
אֵינִי דֹר אֶלָּא בְּמְקוֹם תּוֹרָה.

Rabbi Yose ben Kisma said, "Once I was traveling and a man met me and greeted me. When I returned his greeting, he said to me, 'Rabbi, where do you come from?' I replied, 'From a great city of sages and scholars.' He then said, 'Rabbi, would you be willing to live with us in our place? [If you would] I would give you a million golden dinars along with precious stones and pearls!' I said to him, 'Were you to give me all the silver and gold and precious stones and pearls in the world, I would live only in a place of Torah!'"

- Pirkei Avot 6:9

אָמְרוּ עֲלָיו עַל הַלֵּל הַזֶּקֶן שֶׁבְּכָל יוֹם וַיּוֹם הָיָה עוֹשֶׂה וּמִשְׁתַּכַּר בְּטַרְפְּעִיק, חָצִיו
הָיָה נוֹתֵן לְשׁוֹמֵר בֵּית הַמְּדֻרָשׁ, וְחָצִיו לְפִרְנָסְתּוֹ וּלְפִרְנָסְתּוֹ אֲנָשֵׁי בֵּיתוֹ. פַּעַם
אַחַת לֹא מָצָא לְהִשְׁתַּכַּר, וְלֹא הִנִּיחוֹ שׁוֹמֵר בֵּית הַמְּדֻרָשׁ לְהַכְנִיס. עָלָה וְנָתְלָה
וַיֵּשֶׁב עַל פִּי אַרְוֵבָה כְּדִי שֶׁיִּשְׁמַע דְּבָרֵי אֱלֹהִים חַיִּים מִפִּי שְׁמַעְיָה וְאַבְטָלְיוֹן.
אָמְרוּ: אוֹתוֹ הַיּוֹם עָרַב שַׁבַּת הָיָה, וְתַקּוּפַת טִבַּת הָיְתָה, וַיֵּרֵד עָלָיו שֶׁלֶג מִן
הַשָּׁמַיִם. כְּשֶׁעָלָה עֲמוּד הַשַּׁחַר אָמַר לוֹ שְׁמַעְיָה לְאַבְטָלְיוֹן: אַבְטָלְיוֹן אַחִי! בְּכָל
יוֹם הַבַּיִת מְאִיר, וְהַיּוֹם אֶפְלָל, שְׁמָא יוֹם הַמְּעוֹנָן הוּא? הַצִּיצוּ עֵינֵיהֶן וְרֵאוּ

דְּמוּת אָדָם בְּאַרוּבָה, עָלוּ וּמָצְאוּ עָלָיו רוּם שֶׁלֹשׁ אַמּוֹת שָׁלֵג. פְּרָקוּהוּ
וְהִרְחִיצוּהוּ וְסִיפּוּהוּ וְהוֹשִׁיבוּהוּ כְּנֶגֶד הַמְּדוּרָה. אָמְרוּ: רָאוּי זֶה לְחַלֵּל עָלָיו
אֶת הַשַּׁבָּת.

Hillel the Elder was a poor man. He worked every day and earned only half a dinar. He gave half of this to the guard at the house of study to pay for his lessons and used the other half to support himself and his family.

One Friday night [before Shabbat began] Hillel earned no money, and the guard at the house of study would not permit him to enter. Hillel climbed up to the roof and put his head against the skylight, where he could hear the words spoken by the rabbis Shemaiyah and Avtalyon. As he lay on the roof, heavy snow began to fall on him. But Hillel remained in his place all night.

The next morning, Shemaiyah said to avtalyon, "This house is light every day, but today it is dark. Is it cloudy outside?"

They looked up and saw the shape of a man in the skylight. They climbed to the roof and found Hillel, covered with snow and almost frozen to death. They carried him down, bathed him and put oils on him, and placed him near the fire. [Note: All of these actions are against the mitzvot of Shabbat.] And they said, "This man is worthy of breaking the mitzvot of Shabbat!"

- Babylonian Talmud, *Yoma* 35b

"וְהַמְשֻׁפָּלִים יִזְהִירוּ כְּזוֹהַר הַרְקִיעַ" וגו' (דנ״א יב) -- זֶה דִּינִין שְׂדָן דִּין אֶמֶת
לְאַמְתּוֹ; "וּמִצְדִּיקֵי הַרְבִּים כְּכּוֹכְבֵים לְעוֹלָם וָעֶד" -- אֵלּוּ גִבְּאֵי צְדָקָה.
בְּמִתְנִיתָא תְּנָא: "וְהַמְשֻׁפָּלִים יִזְהִירוּ כְּזוֹהַר הַרְקִיעַ" -- זֶה דִּינִין שְׂדָן דִּין
אֶמֶת לְאַמְתּוֹ וְגִבְּאֵי צְדָקָה; "וּמִצְדִּיקֵי הַרְבִּים כְּכּוֹכְבֵים לְעוֹלָם וָעֶד" -- אֵלּוּ
מְלַמְדֵי תִינוּקוֹת. כְּגוֹן מֵאן? אָמַר רַב: כְּגוֹן רַב שְׂמוּאֵל בְּרַ שִׁילַת. דְּרַב
אֲשֶׁכַחִיהָ לְרַב שְׂמוּאֵל בְּרַ שִׁילַת דְּהָוָה קָאֵי בְּגִינְתָא, אָמַר לֵיהּ: שְׁבִקְתִּיהָ
לְהִימְנוּתָּהּ? אָמַר לֵיהּ: הָא תְּלִיסָר שְׁנִין דְּלָא חִזְיָא לִי, וְהִשְׁתָּא נְמִי דְעֵתָאֵי
עָלוּיָהּ. וְרַבֵּן מֵאֵי? אָמַר רַבִּינָא: "וְאוֹהֲבֵי כֶּסֶף הַשֶּׁמֶשׁ בְּגִבּוֹרְתוֹ"
(שׁוֹפְטִים ה).

The Gemara extols the virtues of charity collectors:

Scripture states: "And the wise will shine like the radiance of the firmament, etc."
(Daniel 12:3). This refers to a judge who renders an absolutely truthful judgment.
His virtues will cause him to shine.

The Gemara expounds upon the end of the verse: “And those who make the many righteous (will shine) like the stars forever and ever.” This refers to charity collectors, who in the merit of causing the many to be charitable will shine like the stars.

The Gemara presents a different version of the above: It was taught in a Baraisa [an earlier rabbinic text]: “And the wise will shine like the radiance of the firmament”—this refers to a judge who renders an absolutely truthful judgment and to charity collectors; “And those who make the many righteous (will shine) like the stars forever and ever”—these are teachers of children.

The Gemara asks: Who, for example, fits this description of a teacher? Rav said: A teacher such as Rav Shmuel bar Shilas, who was extremely dedicated to his students. The Gemara relates an incident that illustrates Rav Shmuel’s extraordinary dedication: For Rav once found Rav Shmuel bar Shilas standing in a garden. [Rav] said to him: “Have you abandoned your trust?” [Rav Shmuel] said to [Rav]: “It has been thirteen years that I have not seen this garden, and even now my mind is on [the children].” A teacher who always thinks of his students is truly making the “many” (the future generation) righteous, and like the stars will shine forever.

After revealing the tremendous honors these worthy people will receive, the Gemara asks: And what is written about the Rabbis, who study Torah constantly? The Gemara answers: Ravina said that the honor to be accorded the Rabbis is described in the following verse: “But they who love Him shall be as the sun going forth in its might” (Judges 5:31). The light that Torah scholars merit is the most brilliant light by far.

- Babylonian Talmud, *Bava Batra* 8b
Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

The studies of school children may not be interrupted even for the building of the Temple.

- Babylonian Talmud, Shabbat 119b

Whoever teaches his son teaches not only his son, but also his son's son -- and so on to the end of generations.

- Talmud, *Kiddushin* 30a

“In the same way that wine gladdens the heart, so too do words of Torah, as it is written ‘the directives of Hashem are upright, gladdening the heart’ (Tehillim 19:9). Just as with wine, which one can taste its taste initially and when it ages in a barrel its taste will eventually be greatly improved – so are the words of Torah, as long as they age within the body, they improve with age, as it is written “at sixty there is wisdom” (Iyov 12:12). Just as wine cannot exist in a silver vessel or a gold vessel, but rather in one of earthenware – in the same way the words of Torah cannot exist with who sees himself as a vessel of silver and a vessel of gold but rather with one who sees himself as like the lowest of vessels, like an earthenware vessel.”

- *Sifre Devarim* 48

“One who tends a fig tree will enjoy its fruit,
And one who cares for a master will be honored.” (Proverbs 27:18)

Why is Torah compared to a fig tree?

Because most trees—olive, grape, date—have their fruit picked at one time. But the fig’s fruit is picked gradually.

And so it is with the Torah: You learn a little today and more tomorrow; you cannot learn it all in just one or two years...

- *Midrash Numbers Rabbah* 12:9

Whenever children are learning, there dwells the divine presence.

- Yiddish saying

We are the people of the word
and the breath of the word fills our minds with light.
We are the people of the word

and the breath of life sings through us
playing on the pipes of our bones
and the strings of our sinews
an ancient song carved in the Laurentian granite
and new as a spring azure butterfly just drying her wings
in a moment's splash of sun.
We must live the word and make it real.

We are the people of the book
and the letters march busy as ants
carrying the work of the ages through our minds.

We are the people of the book.
Through fire and mud and dust we have borne
our scrolls tenderly as a baby swaddled in a blanket,
Traveling with our words sewn in our clothes
and carried on our backs.

Let us take up the scroll of the Torah
and dance with it and touch it
and read it out, for the mind
touches the word and makes it light.
So does light enter us, and we shine.

- Marge Piercy

Marge Piercy (born 1936) is an American poet and novelist.

The following photographs relate to the theme of Education:

- Photograph #7, Synagogue Attic
- Photograph #9, Cave
- Photograph #11, Barefoot Passages
- Photograph #26, Upsherin
- Photograph #34, Scribe
- Photograph #38, Older Sister
- Photograph #39, The Shape of Sound
- Photograph #41, Tell Me, What's Your Name

Tzedakah – Righteousness and Charity

לא-תקלל חרש--ולפני עור, לא תתן מכשל; ויראת מאלהיך, אני ה'.

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the Lord.

- Leviticus (*Vayikra*) 19:14

לא תעמוד על-דם רעה.

Do not stand idly by the blood of you neighbor.

- Leviticus (*Vayikra*) 19:16

כי-יהיה בדך אביון מאחד אחיך, באחד שעריך, בארצה, אשר-ה' אלהיך נתן לך--לא תאמץ את-לבבך, ולא תקפץ את-ידך, מאחיד, האביון. כי-פתח תפתח את-ידך, לו; והעבט, תעביטנו, די מחסרו, אשר יחסר לו.

If, however, there is a needy person among you, one of your kinsmen in any of your settlements in the land that the Lord your God is giving you, do not harden your heart and shut your hand against your needy kinsman. Rather, you must open your hand and lend him sufficient for whatever he needs.

- Deuteronomy (*Devarim*) 15:7-8

צדק צדק, תרדף--למען תחיה וירשת את-הארץ, אשר-ה' אלהיך נתן לך.

Justice, justice shall you pursue, that you may thrive and occupy the land that the Lord your God is giving you.

- Deuteronomy (*Devarim*) 16:20

כִּי תִקְצֹר קְצִירְךָ בְּשָׂדֶךָ וְשָׁכַחְתָּ עֹמֵר בְּשָׂדֶה, לֹא תָשׁוּב לְקַחְתּוֹ--לִגְר לֵיתוֹם
וְלֹא לְמִנְה, יִהְיֶה: לְמַעַן יְבָרְכֶךָ ה' אֱלֹהֶיךָ, בְּכֹל מַעֲשֵׂה יָדֶיךָ. כִּי תַחֲבֹט זֵיתָךָ,
לֹא תִפְאַר אַחֲרֶיךָ: לִגְר לֵיתוֹם וְלֹא לְמִנְה, יִהְיֶה. כִּי תִבְצֹר כְּרִמְךָ, לֹא תַעֲזוֹלֵל
אַחֲרֶיךָ: לִגְר לֵיתוֹם וְלֹא לְמִנְה, יִהְיֶה. וְזָכַרְתָּ, כִּי-עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם; עַל-
כֵּן אֲנֹכִי מְצַוְךָ לַעֲשׂוֹת אֶת-הַדָּבָר הַזֶּה.

When you reap your harvest in your field, and have forgotten a sheaf in the field, you shall not go back and get it; it shall be for the stranger, the fatherless and the widow; that the Eternal your G-d may bless you in all the work of your hands. When you beat your olive tree, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the stranger, the fatherless, and the widow. You shall remember that you were a slave in the land of Egypt; therefore I command you to do this.

--Deuteronomy (*Devarim*) 24:19-22

הֲלוֹא פָרוֹס לָרָעֵב לַחֲמֶךָ, וְעֲנִיִּים מְרוּדִים תִּבְיֵא בַּיִת: כִּי-תִרְאֶה עָרוֹם וְכֹסִיתוֹ,
וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם.

It is to share your bread with the hungry, and to take the wretched poor into your home; when you see the naked, to clothe him, and not to ignore your own kin.

- Isaiah (*Yeshayahu*) 58:7

אָמַר רַב הוֹנָא: בּוֹדֵקִין לְמִזְוֵנוֹת וְאִין בּוֹדֵקִין לְכֹסוֹת; אִי בְּעִית אִימָא קָרָא,
וְאִי בְּעִית אִימָא סְבָרָא; אִי בְּעִית אִימָא סְבָרָא: הָאִי קָא מַבְזִי וְהָאִי לֹא קָא
מַבְזִי; אִי בְּעִית אִימָא קָרָא: "הֲלֹא פְרוֹשׁ לָרָעֵב לַחֲמֶךָ" (ישעיהו נח) בְּשִׁי"ן
כְּתִיב -- פְרוֹשׁ וְהָדָר הֵב לִיָּה, וְהָתָם כְּתִיב: "כִּי תִרְאֶה עָרוֹם וְכֹסִיתוֹ" (ישעיהו
נח), "כִּי תִרְאֶה" -- לְאַלְתֵּר. וְרַב יְהוּדָה אָמַר: בּוֹדֵקִין לְכֹסוֹת וְאִין בּוֹדֵקִין
לְמִזְוֵנוֹת; אִי בְּעִית אִימָא סְבָרָא, וְאִי בְּעִית אִימָא קָרָא; אִי בְּעִית אִימָא
סְבָרָא: הָאִי קִמְצַעְרָא לִיָּה וְהָאִי לֹא קִמְצַעְרָא לִיָּה; אִי בְּעִית אִימָא קָרָא:
הָכָא כְּתִיב: "הֲלֹא פְרוֹס לָרָעֵב לַחֲמֶךָ" -- פְרוֹס לְאַלְתֵּר, וְכֹדְקֵרִינֵן, וְהָתָם
כְּתִיב: "כִּי תִרְאֶה עָרוֹם וְכֹסִיתוֹ" -- כְּשִׁירָאָה לָךְ. תִּנְיָא כְּוֹתִיָּה דְרַב יְהוּדָה:
אָמַר "כְּסוּנִי" -- בּוֹדֵקִין אַחֲרֵינוּ, "פְּרִנְסוּנִי" -- אִין בּוֹדֵקִין.

The Gemara now discusses which applicants for assistance must be investigated:

Rav Huna said: We investigate the eligibility of a pauper that asks for food, but we do not investigate the eligibility of an inadequately dressed pauper that asks for clothing. Rather, we fulfill his request immediately.

Rav Huna offers two sources for his ruling: If you wish, say that my ruling is established by a Biblical verse, or if you wish, say that it can be deduced by rational argument. If you wish, say that it can be deduced by rational argument, as follows: This inadequately clothed applicant debases himself by appearing before the charity administrators in his woeful attire. If he were not truly in need, he would not do so. Thus, there is no reason to investigate whether he owns proper clothing. And this other applicant does not debase himself by merely *claiming* that he is hungry. Thus the administrators must investigate whether he is telling the truth.

Rav Huna now advances his Scriptural source: If you wish, say that the ruling is established by the following verse: “Will you not break your bread for the hungry?” (Isaiah 58:7). The word “break” (*paros*) is written with the letter *sin* and not *samech*, so that it can be read a *parosh*, “clarify.” Thus, the verse instructs us first to investigate and clarify whether the supplicant is truly hungry, and then give him food if he is deserving. But there, with regard to those who lack adequate clothing, it is written: “When you see the naked, you shall cover him” (Isaiah 58:7). This verse implies that clothing should be provided “when you see” him—that is, immediately upon being apprised of his need, without first investigating whether it is authentic.

Interpreting the two verses differently, Rav Yehudah reverses Rav Huna’s ruling:

And Rav Yehudah said: We investigate the eligibility of an inadequately dressed pauper that ask for clothing, but we do not investigate the eligibility of a pauper that asks for food.

Rav Yehudah also offers two sources for his ruling: If you wish, say that my ruling can be deduced by rational argument, or if you wish, say that it is established by a Biblical verse. If you wish, say that it can be deduced by rational argument, as follows: This one who asks for food is possibly suffering the pangs of hunger, and we should not prolong his suffering while we verify his claim. But this one who requests clothing does not suffer physically. Hence, he must wait while we authenticate his claim.

Rav Yehudah now advances his Scriptural source: If you wish, say that the ruling is established by a Biblical verse: Here, regarding one who requests food, it is written: “Will you not break your bread for the hungry?” The verse implies that one must break the bread for him immediately; just as we read the word

“pros.” The administrators may not delay feeding the supplicant in order to investigate him. But there, regarding those who lack adequate clothing, it is written: “When you see the naked, you shall cover him,” which implies that only when it is apparent to you that the supplicant is not deceiving (i.e., after you have investigated the matter) may you provide him with the garments he requests.

The Gemara offers corroborations of Rav Yehudah’s position:

It was taught in a Baraisa [an earlier rabbinic text] like the opinion of Rav Yehudah: If [a pauper] said, “Clothe me,” we investigate him to determine if he is truly needy. If however, he said, “Provide me with sustenance,” we do not investigate.

- Babylonian Talmud, *Bava Batra* 9a

Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

וְתַנִּי רַבִּי חִיָּיא בַר רַב מְדִיפְתִי, רַבִּי יְהוֹשֻׁעַ בֶּן קֶרְחָה אֹמֵר: כָּל הַמַּעֲלִים עֵינָיו מִן הַצְדָּקָה -- כְּאִילוּ עֹבְדֵי עֲבוֹדַת זָרָה. כְּתִיב הֲכֹא "הַשֹּׁמֵר לֶדָּךְ פֶּן יִהְיֶה דָבָר עִם לְבָבְךָ בְּלִיעַל" וְגו' (דְּבָרִים טו) וְכִתְיב הֲתָם "יִצְאוּ אֲנָשִׁים בְּנֵי בְּלִיעַל" (דְּבָרִים יג), מֵה לְהֵלֵן עֲבוֹדַת זָרָה -- אִף כָּאֵן עֲבוֹדַת זָרָה. תַּנּוּ רַבִּנּוּן: הַמְסַמָּא אֶת עֵינָיו, וְהַמְצַבֵּה אֶת בִּטְנוֹ, וְהַמְקַפֵּחַ אֶת שׁוֹקוֹ -- אֵינוֹ נִפְטָר מִן הָעוֹלָם עַד שְׂיָבֵא לְיָדֵי כָּךְ. הַמְקַבֵּל צְדָקָה וְאֵין צָרִיךְ לָכֵךְ -- סוֹפּוֹ אֵינוֹ נִפְטָר מִן הָעוֹלָם עַד שְׂיָבֵא לְיָדֵי כָּךְ.

And R' Chiya bar Rav from Difti taught in a Baraisa [an earlier rabbinic text]: R' Yehoshua ben Korchah says: Whoever averts his eyes from charity is considered as if he worships idols. For it is written here: “Beware lest there be an irresponsible (*b'liyaal*) thought in your heart (Deuteronomy 15:9).” And it is written there: “Irresponsible (*b'liyaal*) men went out [to entice the inhabitants of a city into committing idolatry] (Deuteronomy 13:14).” Just as there in the second verse, the term *b'liyaal* is associated with idolatry, so too here in the first verse, the term *b'liyaal* is associated with idolatry: Refusing to assist the poor is akin to idol worship.

The Gemara cites a Baraisa that discusses swindlers who masquerade as paupers:

The Rabbis taught in a Baraisa: One who blinds his eye, bloats his stomach, or shrivels his leg, in order to solicit charity, will not depart from the world until he indeed experiences such an affliction. One who accepts charity, but does not truly need it, his end will be that he will not depart from the world until he experiences such a need.

- Babylonian Talmud, *Ketubot* 68a
Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

מְפָרְנִים עֲנֵי נְכָרִים עִם עֲנֵי יִשְׂרָאֵל וּמְבַקְרִין חוֹלֵי נְכָרִים עִם חוֹלֵי יִשְׂרָאֵל
וְקוֹבְרִין מֵתֵי נְכָרִים עִם מֵתֵי יִשְׂרָאֵל מִפְּנֵי דְרָכֵי שְׁלוֹם :

We support Jewish and non-Jewish poor; we visit Jewish and non-Jewish sick and bury Jewish and non-Jewish dead, to promote the ways of peace.

- Babylonian Talmud, *Gittin* 61a

Rabbi Judah said: Ten strong things have been created in the world. The rock of the mountain is hard, but iron cleaves it. Iron is hard, but fire softens it. Fire is powerful, but water quenches it. Water is heavy, but clouds bear it. Clouds are thick, but wind scatters them. Wind is strong, but a body resists it. A body is strong, but fear crushes it. Fear is powerful but wine banishes it. Wine is strong, but sleep works it off. Death is stronger than all, yet charity delivers from death. As it is written [in Proverbs], "Charity delivers from death."

- Babylonian Talmud, *Bava Batra* 10a

Do not be wise in words -- be wise in deeds.

- Yiddish saying

How wonderful it is that nobody needs to wait a single moment before starting to improve the world.

- Anne Frank

The following photographs relate to the theme of Righteousness and Charity:

- Photograph #12, Soup Kitchen Musician
- Photograph #24, Beit Ha-Hayim
- Photograph #28, Let My People Go
- Photograph #29, Bomba Israel
- Photograph #35, Jewish Teens from Northern Westchester UJA Federation

The Land of Israel

יֵא וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, לָמָּה הִרְעַתָּ לְעַבְדְּךָ, וְלָמָּה לֹא-מָצַתִּי חַן, בְּעֵינֶיךָ: לְשׁוּם, אֶת-מִשָּׁא כָּל-הָעָם הַזֶּה--עָלַי. יֵב הָאֲנֹכִי הָרִיתִי, אֶת כָּל-הָעָם הַזֶּה--אִם-אֲנֹכִי, יִלְדֹתִיהוּ: כִּי-תֹאמַר אֵלַי שְׂאֵהוּ בְּחִיקְךָ, כַּאֲשֶׁר יִשָּׂא הָאִמּוֹן אֶת-הַיֶּלֶק, עַל הָאֲדָמָה, אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתָיו.

And Moses said to the Lord, “Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me? Did I conceive all this people, did I bear them, that You should say to me, ‘Carry them in your bosom as a nurse carries an infant,’ to the land that You have promised on oath to their fathers?”

- Numbers (*Bemidbar*) 11:11-12

כִּי ה' אֱלֹהֶיךָ, מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה: אֶרֶץ, נַחְלֵי מַיִם--עֵינַת וַתְּהִמַּת, יִצְאִים בְּבִקְעָה וּבְהָר. אֶרֶץ חֹטָה וּשְׁעָרָה, וְגִפְנֵי וַתְּאֲנָה וְרִמּוֹן; אֶרֶץ-זֵית שְׁמֹן, וַדְּבָשׁ. אֶרֶץ, אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכַל-בָּהּ לֶחֶם--לֹא-תַחְסֹר כָּל, בָּהּ; אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל, וּמִהַרְרֵיהָ תַחְצַב נְחֹשֶׁת.

For the Lord your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper.

- Deuteronomy (*Devarim*) 8:7-9

יֵד לָכֵן הִנֵּה-יָמִים בָּאִים, נֹאֵם-יְהוָה; וְלֹא-יֹאמַר עוֹד חִי-יְהוָה, אֲשֶׁר הִעֲלָה אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם. טו כִּי אִם-חִי-יְהוָה, אֲשֶׁר הִעֲלָה אֶת-בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם, וּמְכַל הָאֲרָצוֹת, אֲשֶׁר הִדִּיחֵם שָׁמָּה; וְהִשְׁבַּתִּים, עַל-אֲדָמָתָם, אֲשֶׁר נָתַתִּי, לְאֲבוֹתָם.

Assuredly, a time is coming—declares the Lord—when it shall no more be said, “As the Lord lives who brought the Israelites out of the land of Egypt,” but rather, “As the Lord lives who brought the Israelites out of the northland, and out of all the lands to which He had banished them.” For I will bring them back to their land, which I gave to their fathers.

- Jeremiah (*Yirmiyahu*) 16:14-15

אִם-אֶשְׁכַּחְךָ יְרוּשָׁלַם-- תִּשְׁכַּח יְמִינִי.
תִּדְבַק-לְשׁוֹנִי, לְחִכִּי-- אִם-לֹא אֶזְכְּרֶכִי :
אִם-לֹא אֶעֱלֶה, אֶת-יְרוּשָׁלַם-- עַל רֹאשׁ שְׂמֹחֲתִי.

If I forget you, O Jerusalem,
Let my right hand wither;
Let my tongue stick to my palate
If I cease to think of you,
If I do not keep Jerusalem in memory
Even at my happiest hour.

- *Psalms (Tehilim) 137:5-6*

בּוֹנֵה יְרוּשָׁלַם ה' ; נִדְחֵי יִשְׂרָאֵל יִכְנֹס.
הַרְפֵּא, לְשִׁבְרֵי לֵב ; וּמְחַבֵּשׁ, לְעֻצְבוֹתָם.

The Lord rebuilds Jerusalem; He gathers in the exiles of Israel. He heals their broken hearts, and binds up their wounds.

- *Psalms (Tehilim) 147:2-3*

תָּנּוּ רַבָּנָן : לְעוֹלָם יְדוּר אָדָם בְּאֶרֶץ יִשְׂרָאֵל, אֶפִּילוּ בְעִיר שְׂרוּפָה נְכָרִים וְאֵל
יְדוּר בְּחוּצָה לְאֶרֶץ וְאֶפִּילוּ בְעִיר שְׂרוּפָה יִשְׂרָאֵל. שְׁכַל הַדֵּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמָה
כְּמִי שֵׁיֵשׁ לוֹ אֱלֹהִים, וְכָל הַדֵּר בְּחוּצָה לְאֶרֶץ דּוֹמָה כְּמִי שֵׁאִין לוֹ אֱלֹהִים, שֶׁנֶּאֱמַר
”לָתֵת לָכֶם אֶת אֶרֶץ כְּנָעַן לְהִיּוֹת לָכֶם לֵאלֹהִים.”

Our Rabbis taught: One should always live in the Land of Israel, even in a town most of whose inhabitants are idolaters, but let no one live outside the Land, even in a town most of whose inhabitants are Israelites; for whoever lives in the Land of Israel may be considered to have a God, but whoever lives outside the Land may be regarded as one who has no God. For it is said in Scripture. “To give you the Land of Canaan, to be your God.”

- *Babylonian Talmud, Ketubot 110b*

כָּשֶׁם שֶׁהַטְּבוּר הִזָּה נִתּוֹן בְּאֶמְצַע הָאִישׁ, כִּדְ אֶרֶץ יִשְׂרָאֵל נִתּוּנָה בְּאֶמְצַע
הָעוֹלָם.... אֶרֶץ יִשְׂרָאֵל יוֹשְׁבֵת בְּאֶמְצַעֵיתוֹ שֶׁל עוֹלָם, וִירוּשָׁלַיִם בְּאֶמְצַעֵיתָהּ
שֶׁל אֶרֶץ יִשְׂרָאֵל, וּבֵית הַמִּקְדָּשׁ בְּאֶמְצַע יְרוּשָׁלַיִם, וְהַהֵיכָל בְּאֶמְצַע בֵּית
הַמִּקְדָּשׁ, וְהָאֲרוֹן בְּאֶמְצַע הַהֵיכָל, וְאֲבֹן שִׁתִּיָּה לִפְנֵי הָאֲרוֹן, שֶׁמִּמֶּנָּה נִשְׁתַּת
הָעוֹלָם.

As the navel is set in the centre of the human body,
so is the Land of Israel the navel of the world...
The Land of Israel is situated in the centre of the world,
and Jerusalem in the centre of the land of Israel,
and the sanctuary in the centre of Jerusalem,
and the holy place in the centre of the sanctuary,
and the ark in the centre of the holy place,
and the foundation stone before the holy place,
because from it the world was founded.

- *Midrash Tanchuma, Kedoshim*

אֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר, וְנִזְכָּה כּוֹלָנוּ מִהֲרָה לְאֹרוֹ.

May a new light shine on Zion, and may we all be privileged soon to behold its
splendor.

- From *shacharit* (the morning service)

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנֻפּוֹת הָאֶרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.

Bring us in peace from the four corners of the earth and lead us with upright pride
to our Land.

- From *shacharit* (the morning service)

לִבִּי בַמִּזְרָח וְאַנְכִי בְּסוֹף מַעֲרָב
אֵיךְ אֶטְעֶמָה אֶת אֲשֶׁר אֲכָל וְאֵיךְ יַעֲרֵב
אֵיכָה אֶשְׁלֵם נְדָרֵי וְאַסְרֵי, בְּעוֹד
צִיּוֹן בְּחַבְלֵי אֲדוֹם וְאֲנִי בְּכַבְלֵי עֲרָב.

My heart is in the East, and I am at the end of the West;
How can I taste what I eat and how could it be pleasing to me?
How shall I render my vows and my bonds, while yet
Zion lies beneath the fetter of Edom, and I am in the chains of Arabia?

- Yehuda Halevi

Yehuda Halevi was a Spanish poet who lived from about 1085 to 1141. Halevi traveled to the Land of Israel toward the end of his life to fulfill his lifelong dream of making Aliyah.

כָּל עוֹד בְּלִבְבִּי פְּנִימָה
נִפְּשׂ יְהוּדֵי הוֹמָיָה,
וּלְפָאֲתַי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפֵיָה

עוֹד לֹא אֶבְדָּה תְּקוּנָתִנּוּ,
הַתְּקוּהָ בְּת שְׁנוֹת אֲלֻפִּים,
לְהִיּוֹת עִם חִפְּשֵׁי בְּאֶרֶצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

As long as deep in the heart
The soul of a Jew yearns
And towards the East
An eye looks to Zion
Our hope is not yet lost
The hope of two thousand years
To be a free people in our land
The land of Zion and Jerusalem.

- Naphtali Hertz Imber

Imber (1856 - 1909) was a Jewish poet from Eastern Europe. He's best known for writing the words that became Ha-Tikvah (above), the Israeli national anthem.

I believe that a wondrous generation of Jews will spring into existence. The Maccabees will rise again.

Let me repeat once more my opening words: The Jews wish to have a state, and they shall have one.

We shall live at last as free men on our own soil, and die peacefully in our own home.

The world will be freed by our liberty, enriched by our wealth, magnified by our greatness.

And whatever we attempt there to accomplish for our own welfare will react with beneficent force for the good of humanity.

- Theodor Herzl, *The Jewish State*

Herzl, an assimilated European Jew, became convinced of the wisdom of Zionism after witnessing the rampant anti-Semitism in Europe. He is known as the father of modern Zionism, and though he died before the State of Israel was established, he was instrumental in its founding.

It is true we have won all our wars, but we have paid for them. We don't want victories anymore.

- Golda Meir

Once I was sitting on the steps near the gate at David's Citadel and I put down my two heavy baskets beside me. A group of tourists stood there around their guide, and I became their point of reference. "You see that man over there with the baskets? A little to the right of his head there's an arch from the Roman period. A little to the right of his head." "But he's moving, he's moving!" I said to myself: Redemption will come only when they are told, "Do you see that arch over there from the Roman period? It doesn't matter, but near it, a little to the left and then down a bit, there's a man who has just bought fruit and vegetables for his family."

- Yehuda Amichai

Yehuda Amichai (1924-2000) is Israel's most famous modern poet. He received the Israel Prize for Poetry in 1982.

The following photographs relate to the theme of The Land of Israel:

- Photograph #1, Honorable Discharge
- Photograph #4, The Secret

- Photograph #8, Backpack
- Photograph #10, Sunrise, Sde Boker
- Photograph #11, Barefoot Passages
- Photograph #18, Shochet
- Photograph #20, Olive Harvesting
- Photograph #22, Speak to God
- Photograph #23, Tisha B'Av
- Photograph #40, Background
- Photograph #41, Tell Me, What's Your Name
- Photograph #42, Soccer Fan
- Photograph #44, Soldier on Leave
- Photograph #45, Open Table
- Photograph #46, B'nei Menashe

Prayer

שְׁמַע, יִשְׂרָאֵל: ה' אֱלֹהֵינוּ, ה' אֶחָד. וְאַהֲבַתְּ, אֵת ה' אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם--עַל-לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךָ, וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.

Hear, O Israel! The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart and with all your soul and with all your might. Take to heart these instructions with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up.

- Deuteronomy (*Devarim*) 6:4-7

רַבִּי שִׁמְעוֹן אוֹמֵר, הָיוּ זֶהִיר בְּקְרִיאַת שְׁמַע וּבְתַפִּילָה; וּכְשֶׁאַתָּה מְתַפִּיל, אַל תַּעַשׂ תַּפִּילָתְךָ קָבַע—אַל אַרְחָמִים וְתַחֲנוּנִים לְפָנֵי הַמָּקוֹם.

Rabbi Shimon said, "Be careful, when reciting the Shema and Amidah. And when you pray, do not make your prayer rigid, but rather compassionate and pleading before God."

- *Pirkei Avot* (Ethics of the Fathers) 2:18

וְהִסֵּר כָּל דְּבָרֵי הָעוֹלָם מִלִּבְּךָ בְּעֵת הַתַּפִּילָה, וְהָיָה לְבָבְךָ לְפָנֵי הַמָּקוֹם בְּרוּךְ הוּא. וְטַהַר רַעֲיוֹנֶיךָ, וְחָשַׁב הַדְּבוּר קֹדֶם שֶׁתּוֹצִיאֵנּוּ מִפִּיךָ.

וְכֹן תַּעֲשֶׂה כָּל יְמֵי חַיֵּי הַבְּלָךְ בְּכָל דָּבָר וְדָבָר, וְלֹא תַחֲטֹא. וּבְזֶה יִהְיוּ דְּבָרֶיךָ וּמַעֲשֶׂיךָ וּמַחֲשַׁבוֹתֶיךָ יְשָׁרִים; וְתַפִּילָתְךָ תִּהְיֶה זְכָה וּבָרָה וּנְקִיָּה, וּמְכוּוֹנָה וּמְקַבְּלַת לְפָנֵי הַמָּקוֹם בְּרוּךְ הוּא, שֶׁנֶּאֱמַר (תהלים י יז): "תִּכְוֶן לְבָבִי—תִּקְשִׁיב אָזְנְךָ".

Concentrate on your prayers by removing all worldly concerns from your heart. Prepare your heart before Hashem, purify your thoughts and think about what you are going to say. If you follow this in all your daily actions, you will not come to sin. This way everything you do will be proper, and your prayer will be pure, clear, clean, devout and acceptable to Hashem, as it is written (Tehillim 10:17), "When their heart is directed to You, listen to them."

- Nahmanides, *Iggeret Ha-Ramban*

Rabbi Moses ben Nahman (1194-1270) is also known as Nahmanides or the Ramban. He was a Spanish scholar and one of the greatest Talmudic authorities of the Middle Ages. His many works include commentaries on the Talmud and responsa on Jewish practice. The text above is from a letter he wrote to his son, with the instruction to read it weekly.

Say your prayers with awe and devotion. During the time for prayers, do not stand about and talk of other things. While prayers are being offered to the Creator of the world, hold it a great sin to engage another man in talk about an entirely different matter—shall God Almighty be kept waiting until you have finished your business?

- Glueckel of Hamelin, *Memoirs*

Glueckel of Hamelin (1645 - 1724) raised 12 children, advised her husband on financial matters, and even ran his business after his death. Her memoirs, which she wrote for her children, provide unique insights into Jewish life and women's roles in the 17th and 18th centuries.

Let your prayer be a window to Heaven.

When wood burns it is the smoke alone that rises upwards, leaving the grosser elements below. So it is with prayers. The sincere intention alone ascends to heaven.

- The Ba'al Shem-Tov

Rabbi Israel ben Eliezer lived in Eastern Europe from about 1700 to 1760. Better known as the Ba'al Shem-Tov—the "Master of the Good Name"—he founded the Hasidic movement.

Faith is not only in the heart; it should be put into words.

- Rabbi Nahman of Bratslav

To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living....

Prayer is our attachment to the utmost. Without God in sight, we are like the scattered rungs of a broken ladder. To pray is to become a ladder on which thoughts mount to God to join the movement toward Him which surges unnoticed throughout the entire universe. We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but the spoke of the revolving wheel. In prayer we shift the center of living from self-consciousness to self-surrender. God is the center toward which all forces tend. He is the source, and we are the flowing of His force, the ebb and flow of His tides....

Prayer takes the mind out of the narrowness of self-interest, and enables us to see the world in the mirror of the holy.

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitutes the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God....

- Abraham Joshua Heschel, *Man's Quest for God*

Abraham Joshua Heschel was one of the most influential Jewish philosophers of the 20th century. In his writings, he tried to understand the dynamic relationship between individuals and God. His books include Man Is Not Alone (1951), God in Search of Man (1956), Man's Quest for God, (1954), and The Sabbath (1951).

The following photographs relate to the theme of Prayer:

- Photograph #10, [Sunrise, Sde Boker](#)
- Photograph #19, [Kabbalat Shabbat](#)
- Photograph #21, [Waiting for Seven Jews](#)
- Photograph #22, [Speak to God](#)
- Photograph #23, [Tisha B'Av](#)
- Photograph #25, [Summer Camp](#)
- Photograph #37, [Kapparot](#)
- Photograph #43, [Bar Mitzvah Boy](#)

Truth, Justice, and Peace

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר-ה' מִירוּשָׁלַם. וְשָׁפַט בֵּין הַגּוֹיִם, וְהוֹכִיחַ לְעַמִּים רַבִּים; וְכָתְתוּ חַרְבוֹתָם לְאֵתִים, וַחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת--לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב, וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.

For instruction shall come forth from Zion, the word of the Lord from Jerusalem. Thus He will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks: Nation shall not take up sword against nation; they shall never again know war.

- Isaiah (*Yeshayahu*) 2:3-4

וַיִּגַל כַּמַּיִם, מִשְׁפָּט; וַיִּצְדָּקָה, כַּנַּחַל אֵיתָן.

Let justice well up as waters, and righteousness as a mighty stream.

- Amos 5:24

סוּר מֵרָע, וַעֲשֵׂה-טוֹב; בִּקֵּשׁ שְׁלוֹם וְרַדְפֵהוּ.

Shun evil and do good,
Seek peace and pursue it.

- Psalms (*Tehilim*) 34:15

שְׁאַלוּ, שְׁלוֹם יְרוּשָׁלַם; יִשְׁלְיוּ, אֲהַבָיֶךָ.
יְהִי-שְׁלוֹם בְּחִילְךָ; שְׁלוֹה, בְּאַרְמְנוֹתֶיךָ.

Pray for the well-being of Jerusalem:
"May those who love you be at peace.
May there be well-being within your ramparts,
Peace in your citadels."

- Psalms (*Tehilim*) 122:6-7

מִצִּיל נַפְשׁוֹת, עַד אֶמֶת; וַיִּפַּח כְּזָבִים מִרְמָה.

A truthful witness saves lives;
He who testifies lies [spreads] deceit.

- Proverbs (*Mishlei*) 14:25

הָלַל אֹמֵר, הָיִי מִתְלַמְּדֵי שֶׁל אֶהְרֹן--אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת
הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.

Hillel said, "Be like one of Aaron's students, loving peace and pursuing it, loving people and bringing them to the Torah."

- *Pirkei Avot* 1:12

רָבִן שִׁמְעוֹן בֶּן גַּמְלִיֵּל אֹמֵר, עַל שְׁלוֹשָׁה דְבָרִים הָעוֹלָם קָיָם--עַל הָאֱמֶת, וְעַל
הַדִּין, וְעַל הַשְּׁלוֹם.

Rabban Shimon, the son of Gamliel, said, "The world stands on three things: on truth, on judgment, and on peace."

- *Pirkei Avot* 1:18

דָּאָמַר רַבִּי חַנִּינָא : חוֹתֶמּוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא אֱמֶת.

As Rabbi Chaninah said, "The seal of the Holy One, blessed be He, is truth."

- Babylonian Talmud, *Shabbat* 55a

דִּינָא דְמַלְכוּתָא דִּינָא.

The law of the land is the law.

- Babylonian Talmud, *Nedarim* 28a

A half truth is a whole lie.

- Yiddish saying

Justice is truth in action.

- Benjamin Disraeli

Benjamin Disraeli (1804 - 1881) was a British politician who served twice as the Prime Minister of the United Kingdom. Disraeli was born Jewish, although he was baptized in the Anglican Church at a young age.

The following photographs relate to the theme of Truth, Justice, and Peace:

- Photograph #5, Basic Training
- Photograph #24, Beit Ha-Hayim
- Photograph #28, Let My People Go
- Photograph #44, Soldier on Leave

Art, Music, and Spirituality

זֶה אֱלֹהֵי וְאֲנֹנְהוּ,
אֱלֹהֵי אָבִי וְאֲרַמְּנֶהוּ.

This is my God and I will beautify Him;
The God of my father, and I will exalt Him.

- Exodus (*Shemot*) 15:2

וַיֹּאמֶר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל, רְאוּ קָרָא ה' בְּשֵׁם, בְּצִלְאֵל בֶּן-אוּרִי בֶן-חֹר,
לְמַטֵּה יְהוּדָה. וַיְמַלֵּא אֹתוֹ, רוּחַ אֱלֹהִים, בְּחַכְמָה בְּתַבּוּנָה וּבְדַעַת, וּבְכָל-
מְלָאכָה.

And Moses said to the Israelites: See, the Lord has singled out by name Bezalel, son of Uri son of Hur, of the tribe of Judah. He has endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft.

- Exodus (*Shemot*) 35:30-31

רְנְנוּ צְדִיקִים, בַּה'; לִישָׁרִים, נְאֻה תְהִלָּה.
הוֹדוּ לַה' בְּכִנּוֹר; בְּנִבְלַ עֶשׂוֹר, זְמֵרוֹ-לוֹ.
שִׁירוֹ-לוֹ, שִׁיר חֲדָשׁ; הִיטִיבוּ נֶגֶן, בְּתִרְוַעָה.

Sing forth, O you righteous, to the Lord; it is fit that the upright acclaim Him.
Praise the Lord with the lyre; with the ten-stringed harp sing to Him; sing Him a new song; play sweetly with shouts of joy.

- Psalms (*Tehilim*) 33:1-3

הַלְלוּהוּ, בְּתִקְעַ שׁוֹפָר; הַלְלוּהוּ, בְּנִבְלַ וְכִנּוֹר.
הַלְלוּהוּ, בְּתֹף וּמְחֹל; הַלְלוּהוּ, בְּמִנִּים וְעֶגְב.
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע; הַלְלוּהוּ, בְּצִלְצְלֵי תִרְוַעָה.

Praise Him with blasts of the horn;
Praise Him with harp and lyre.
Praise Him with timbrel and dance;
Praise Him with lute and pipe.
Praise Him with resounding cymbals;
Praise Him with loud-clashing cymbals.

- Psalms (*Tehilim*) 150:3-5

לב שִׁמְח, יִיטִיב גְּהָה; וְרוּחַ נְכֹאָה, תִּיבֶשׁ-גָּרָם.

A joyful heart makes for good health;
Despondency dries up the bones.

- Proverbs (*Mishlei*) 17:22

נֵר ה', נְשִׁמַת אָדָם.

The spirit of man is the lamp of the Lord.

- Proverbs (*Mishlei*) 20:27

Have a beautiful scroll of the Law prepared, copied by an able scribe with fine ink and fine calamus; and wrapped in beautiful silk.”

- Babylonian Talmud, *Shabbat* 133b

The lash may force men to physical labor; it cannot force them to spiritual creativity.

- Sholem Asch, (1880 - 1957), Yiddish writer

Spirituality is like a bird: If you hold it too closely, it chokes. And if you hold it too loosely, it escapes.

- Rabbi Israel Salanter Lipkin

אַשְׁרֵי הַגִּפְרוֹר שֶׁנִּשְׂרַף וְהֵצִית לְהַבּוֹת
אַשְׁרֵי הַלְּהַבָּה שֶׁבְּעֵרָה בְּסִתְרֵי לְבָבוֹת
אַשְׁרֵי הַלְּבָבוֹת שֶׁיִּדְעוּ לְחַדֵּל בְּכַבּוּד
אַשְׁרֵי הַגִּפְרוֹר שֶׁנִּשְׂרַף וְהֵצִית לְהַבּוֹת

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling flame.

- Hannah Senesh

Hannah Senesh (1921 - 1944) was a Zionist and poet who moved to Palestine from Hungary in 1939. She returned to Europe four years later to try to rescue Jews from Nazi oppression. She was captured and executed before she could complete her mission.

The following photographs relate to the theme of Art, Music, and Spirituality:

- Photograph #2, Klezmer Duo
- Photograph #10, Sunrise, Sde Boker
- Photograph #12, Soup Kitchen Musician
- Photograph #16, Kindling Holiday Lights
- Photograph #22, Speak to God

Generations: Parents, Children, and Families

טז ותאמר רות אל-תפגעני-בי, לעזובי לשוב מאתך: כי אל-אשר תלכי אלה, ובאשר תליני אליו--עמך עמי, ואלהיך אלהי. יז באשר תמותי אמות, ושם אקבר; כה יעשה יהוה לי, וכה יוסיף--כי המות, יפריד ביני ובינך.

Ruth replied [to Naomi, her mother-in-law], "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die, and there I will be buried. This and more may the Lord do to me if anything but death parts me from you."

- Book of Ruth, 1:16-17

שמע בְּנִי, מוֹסֵר אָבִיךָ; וְאַל-תִּטֹּשׁ, תּוֹרַת אִמְךָ.
כִּי, לִוְיַת חַוָּה הֵם לְרֵאשִׁיךָ; וְעֲנֻקִים, לְגַרְגְּרֹתֶיךָ.

My son, heed the discipline of your father,
And do not forsake the instruction of your mother.
For they are a graceful wreath upon your head,
A necklace about your throat.

- Proverbs (*Mishlei*) 1:8

עֲטוּת תִּפְאֶרֶת שִׁיבָה; בְּדַרְךְ צְדָקָה, תִּמְצָא.

Gray hair is a crown of glory;
It is attained by the way of righteousness.

- Proverbs (*Mishlei*) 16:31

א שִׁיר, הַמְעֵלוֹת:
אֲשֵׁרִי, כָּל-יֵרָא יְהוָה-- הַהֲלֹךְ, בְּדַרְכָּיו.
ב יִגִּיעַ כְּפִיךָ, כִּי תֹאכֵל; אֲשֵׁרִיךָ, וְטוֹב לָךְ.
ג אֲשִׁתֶּךָ, כְּגֶפֶן פְּרִיָּה-- בִּירְכֵתִי בֵּיתֶךָ:
בְּנִיךָ, כְּשֵׁתְלֵי זֵיתִים-- סָבִיב, לְשִׁלְחָנֶךָ.
ד הִנֵּה כִי-כֹן, יִבְרַךְ גְּבֶר-- יֵרָא יְהוָה.

A song of Ascents.

Happy are all who fear the Lord,
who follow His ways.

You shall enjoy the fruit of your labors;

you shall be happy and you shall prosper.

Your wife shall be like a fruitful vine within your house;

your sons, like olive saplings around your table.

So shall the man who fears the Lord be blessed.

- Psalms (*Tehilim*) 128:1-4

יוֹמָא חַד הָוָה אָזַל בְּאוֹרְחָא, חֲזִייה לְהֵוּא גִבְרָא דְהָוָה נָטַע חֲרוּבָא, אָמַר לֵיהּ :
הַאי, עַד כַּמָּה שְׁנִין טְעִין? -- אָמַר לֵיהּ : עַד שְׁבַעִין שְׁנִין. -- אָמַר לֵיהּ : פְּשִׁיטָא
לְךָ דְחֵיית שְׁבַעִין שְׁנִין? -- אָמַר לֵיהּ : הַאי [גִּבְרָא] עֲלָמָא בְּחֲרוּבָא אֲשַׁכְחִיתִיהּ,
כִּי הֵיכִי דְשִׁתְּלִי לִי אֲבָהֵתִי -- שְׁתְּלִי נְמִי לְבְרָאִי.

One day, [Honi] was walking along the road, and he saw a man planting a carob tree. He asked him, "How long does it take [for this tree] to bear fruit? The man replied, "Seventy years." He asked him further, "Are you certain you will live another seventy years?" The man replied, "I found the world provided with carob trees because my forefathers planted them for me. I am planting them now for my children."

- Babylonian Talmud, *Taanit* 23a

תִּנָּא דְבֵי רַבִּי יִשְׁמַעְיָאֵל : גְּדוֹל שְׁלוֹם, שְׁאַפִּילוּ הַקְדוּשׁ בְּרוּךְ הוּא שִׁנְיָהּ בּו
שְׁנַיִמָּר (בְּרַאשִׁית יח) וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ וּגּוֹי (בְּרַאשִׁית יח) וְאִדּוֹנִי זָקֵן
וּכְתִיב (בְּרַאשִׁית יח) וַיֹּאמֶר ה' אֶל אַבְרָהָם וּגּוֹי וְאִנִּי זָקֵן תִּנְתִּי (בְּרַאשִׁית כֵּא).

Rabbi Yishmael taught: "See how important is domestic tranquillity! For God Himself changed the words He reported for the sake of peace. Sarah had said 'my husband is old.' But God tells Avraham that she had said 'I (Sarah) am old.'"

- Babylonian Talmud, *Bava Metzia* 87a

פַּעַם אַחַת אֲבָדָה יִשְׁפָּה שֶׁל בְּנֵימִין. אָמְרוּ: מֵאֵן דָּאִית לִיה טָבָא דְכָוּוּתָהּ?
אָמְרוּ: אֵית לִיה לְדָמָה בֶּן נֶתִינָה. אֶזְלוּן לְגַבְיָהּ, וּפְסְקוּ עִמֶיהָ בְּמַאָה דִּינָר.
סָלִיק בְּעֵי מֵייתָהּ לְהוּ, וְאֶשְׁכַּח אַבּוּהָ דְמִיד. וְאֵית דְּאָמְרִין: מִפְתָּחָא
דְּתִיבּוּתָא הָוָה יְתִיב גּוֹ אֶצְבָּעֵתִיהָ דְאַבּוּי. וְאֵית דְּמִרִין: רִיגְלִיהָ דְאַבּוּהָ הָוּוּת
פְּשִׁיטָא עַל תִּיבּוּתָא. נַחַת לְגַבּוֹן, אָמַר לוֹן: לֹא יְכִילִית מֵייתּוּתִיהָ לְכוּן.
אָמְרִין: דִּילְמָא דּוּ בְּעֵי פְרִיטִין טוּבָן. אֶסְקוּנִיָּה לְמַאתִים, אֶסְקוּנִיָּה לְאַלְפֵי.
כִּינּוֹן דְּאִיתְעִיר אַבּוּהָ מִן שִׁנְתֵיהָ, סָלַק וְאִיתּוּתִיהָ לוֹן. בְּעוּ מִיתּוֹן לִיה
[כְּדַפְסִיקוּ לִיה] אַחֲרָיָא, וְלֹא קִבִּיל עֲלוּי. אָמַר: מָה אֲנָא מְזַבִּין לְכוּן אִיקְרָא
דְּאַבְהָתִי בְּפְרִיטִין?! אֵינִי נְהַנֵּה מִכַּפּוּד אַבּוּתִי כְּלוּם. -- מָה פְּרַע לוֹ הַקְדּוּשׁ
בְּרוּךְ הוּא שְׂכָר? אָמַר רַבִּי יוֹסִי בִּי רַבִּי בּוּן: בּוּ בַּלְיָלָה יִלְדָה פְּרָתוֹ פְּרָה
אַדוּמָה, וְשָׁקְלוּ לוֹ כָּל יִשְׂרָאֵל מִשְׁקָלָהּ זָהָב וּנְטָלוּהָ.

It once happened that the jasper stone of the high priest's breastplate was lost. The jasper represented the tribe of Benjamin. Inquiries were made to locate someone who owned a jasper; and it was learned that Dama ben Nethina [a non-Jew who was head of the Ashkelon city council] was the owner of such a precious stone.

The Sages of Israel went to Dama ben Nethina, and they reached an agreement with him that they would buy the jasper from him for one hundred denarii. But when Dama wanted to bring the stone, he discovered that his father was sleeping on the little chest in which the jasper was kept; and Dama refused to wake up his father on that account. The Sages now offered him one thousand denarii; but Dama did not wake his father.

Later, when the father awoke, Dama brought the stone to the Sages. They wanted to pay him the price of one thousand denarii, which they had last offered him. But he said to them: "How could I sell you the honor that I owe my father?" Instead, he sold them the jasper for the price upon which they had first agreed, one hundred denarii.

How did God reward him for this? Rabbi Yosse bar Abun related that, on that very night, Dama's cow gave birth to a red calf. [Once, when the Israelites were in need of a red heifer for the purification ritual,] they bought that red heifer from Dama and paid him its weight in gold.

- Palestinian Talmud, *Peah*, 1.1

אָמַר לִיה שְׂמוּאֵל לְרַב יְהוּדָה : שִׁינָנָא, לָא תִימָא לִיה לְאַבוּךְ הָכִי. דִּתְנִינָא :
הָרִי שְׁהִיָּה אָבִיו עוֹבֵר עַל דְּבָרֵי תוֹרָה, אֵל יֵאמֵר לוֹ "אָבָא עֲבַרְתָּ עַל דְּבָרֵי
תוֹרָה," אָלָא אוֹמֵר לוֹ "אָבָא, כָּךְ כְּתוּב בְּתוֹרָה." -- "כָּךְ כְּתוּב בְּתוֹרָה!?"
צְעוּרֵי קָא מְצַעַר לִיה! -- אָלָא אוֹמֵר לוֹ : "אָבָא, מְקַרָּא כְּתוּב בְּתוֹרָה כָּךְ." --
מְנִיחַ אֲלַעְזָר בֶּן מִתְיָא אוֹמֵר : אָבָא אוֹמֵר "הַשְּׂקִינִי מִיָּם" וּמְצוּה לַעֲשׂוֹת -- מְנִיחַ
אֲנִי כְבוֹד אָבָא, וְעוֹשֶׂה אֶת הַמְצוּה, שְׁאַנִּי וְאָבָא חַיִּיבִים בְּמְצוּה. אִיִּסִי בֶן
יְהוּדָה אוֹמֵר : אִם אֶפְשָׁר לְמְצוּה לַיַּעֲשׂוֹת עַל יְדֵי אַחֲרִים -- תִּיעֲשֶׂה עַל יְדֵי
אַחֲרִים, וְיִלְךְ הוּא בְּכְבוֹד אָבִיו. אָמַר רַב מִתְנָה : הִלְכָה כְּאִיִּסִי בֶן יְהוּדָה.

...After this discussion between Rav Yehudah and his father, Rav Yechezkel, Shmuel rebuked Rav Yehudah for the manner in which he corrected his father:

Shmuel said to Rav Yehudah: Sharp one, do not talk to your father like that. For it has been taught in a Baraisa [an earlier rabbinic text]: One whose father was violating a Torah law should not say to him, "Father, you violated a Torah law." Instead he should say to him: "Father, such and such is written in the Torah."

Initially, the Gemara understands the Baraisa's concluding statement as a sarcastic rebuke: "Is what you are doing written in the Torah?!" Therefore, the Gemara asks: But one who says to his father, "Is such and such written in the Torah?!" causes him to be distressed.

The Gemara answers: Rather, the Baraisa means that [the son] should say to [his father]: "Father, the following verse is written in the Torah," and then quote the verse that prohibits the father's behavior. The son makes no direct connection between the verse and the father's misdeed; rather, he allows the father to deduce for himself that he erred.

The Baraisa continues with another halachah concerning the obligation to honor one's parents:

Elazar son of Masya says: If my father says, "Give me a drink of water," and at the same time there is a mitzvah to do, I leave the mitzvah of honoring my father and do the other mitzvah. The reason for this is that both I and my father are obligated in the performance of mitzvos. A dissenting view: Issi ben Yehudah says: If it is possible for the mitzvah to be done by others, it should be done by others and the son should go and perform the mitzvah of honoring his father.

The Gemara decides the halachah: Rav Masnah said: The Halachah accords with the view of Issi ben Yehudah.

- Babylonian Talmud, *Kiddushin* 32a

Translation: *Talmud Bavli*, The Schottenstein Edition, Mesorah Publications.

Gauge a country's prosperity by its treatment of the aged.

- Rabbi Nahman of Bratslav

God could not be everywhere and therefore he made mothers.

- Yiddish saying

The following photographs relate to the theme of Generations - Parents, Children, and Families:

- Photograph #3, Circumcision Ceremony
- Photograph #6, Oil Pressers
- Photograph #8, Backpack
- Photograph #11, Barefoot Passages
- Photograph #13, Floricultores
- Photograph #26, Upsherin
- Photograph #32, Holocaust Survivor with His Grandchildren
- Photograph #38, Older Sister
- Photograph #40, Background
- Photograph #43, Bar Mitzvah Boy
- Photograph #45, Open Table

Self-Respect and Personal Behavior

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ: זָכָר וּנְקֵבָה, בָּרָא אֹתָם.

And God created man in His image, in the image of God He created him; male and female He created them.

- Genesis (*Bereshit*) 1:27

וְהָרָשָׁע, כִּי יָשׁוּב מִכָּל-חַטָּאתוֹ אֲשֶׁר עָשָׂה, וְשָׁמַר אֶת-כָּל-חֻקֹּתַי, וַעֲשָׂה מִשְׁפָּט וּצְדָקָה--חַיָּה יְחִיָּה, לֹא יָמוּת.

Moreover, if the wicked one repents of all the sins that he committed and keeps all My laws and does what is just and right, he shall live; he shall not die.

- Ezekiel (*Yehezkel*) 18:21

אִם אֵין אֲנִי לִי, מִי לִי; וְכִשְׁאֲנִי לְעַצְמִי, מָה אֲנִי; וְאִם לֹא עִכְשָׁיו, אֵימָתִי.

If I am not for myself, who will be for me? And, if I am for myself alone, then what am I? And, if not now, when?

- *Pirkei Avot* 1:14

Rabbi Yehudah ben Teima said:

Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion, to carry out the will of your Father in Heaven.

- *Pirkei Avot* 5:23

There are three names by which a person is called:

One by which her father and mother call her,
And one by which others call her,
And that which she earns for herself.
The best one of these is the one that she earns for herself.

- Adapted from the *Midrash Tanhuma*

א הוֹאִיל וְהוֹיֵת הַגּוֹף בְּרִיא וְשָׁלֵם, מְדַרְכֵי ה' הוּא, שֶׁהָרִי אֵי אֶפְשֶׁר שְׂיָבִין אוֹ יֵדַע, וְהוּא חוֹלָה--צָרִיךְ אָדָם לְהִרְחִיק עֲצָמוֹ מִדְּבָרִים הַמַּאֲבִדִין אֶת הַגּוֹף, וְלִהְנִיחַ עֲצָמוֹ בְּדְבָרִים הַמְּבָרִים הַמְּחַלְמִים; וְאֵלוֹ הֵן:

ב לְעוֹלָם לֹא יֵאָכֵל אָדָם, אֲלֵא כִּשְׁהוּא רָעֵב; וְלֹא יִשְׁתֶּה, אֲלֵא כִּשְׁהוּא צָמָא. וְאֵל יִשְׁתֶּה נִקְבִּיו, וְאֶפְלוֹ רָגַע אֶחָד, אֲלֵא כָּל זְמַן שֶׁצָּרִיךְ לְהִשְׁתִּין אוֹ לְהִסֵּךְ אֶת רִגְלָיו, יַעֲמֵד מִיָּד.

ג [ב] לֹא יֵאָכֵל אָדָם עַד שֶׁתִּתְמַלֵּא כְּרִסוֹ, אֲלֵא יִפְחַת כְּמוֹ רְבִיעַ מִשְׁבַּעְתּוֹ. וְלֹא יִשְׁתֶּה מִיָּם בְּתוֹךְ הַמְּזוֹן, אֲלֵא מֵעַט וּמְזוּג בִּיַּיִן; וְכִשְׂיִתְחִיל הַמְּזוֹן לְהִתְאַפֵּל בְּמַעֲיוֹ, שׁוֹתֶה מֵה שֶׁהוּא צָרִיךְ לְשִׁתּוֹת. וְלֹא יִרְבֶּה לְשִׁתּוֹת מִיָּם, אֶפְלוֹ כִּשְׂיִתְאַפֵּל הַמְּזוֹן. וְלֹא יֵאָכֵל עַד שֶׁיִּבְדֵּק עֲצָמוֹ יָפֵה יָפֵה, שֶׁמָּא יִהְיֶה צָרִיךְ לְנִקְבִּיו.

ד לֹא יֵאָכֵל אָדָם, עַד שֶׁיִּהְיֶה קֹדֶם אֲכִילָה עַד שֶׁיִּתְחִיל גּוֹפוֹ לְחַס, אוֹ יַעֲשֶׂה מְלָאכָה, אוֹ יִתְיַגַע בְּיַגַע אַחֵר. כְּלָלוֹ שֶׁלְדַבֵּר--יַעֲנֶה גּוֹפוֹ וְיִיגַע בְּכָל יוֹם בְּבִקְרָע עַד שֶׁיִּתְחִיל גּוֹפוֹ לְחַס, וְיִשְׁקֹט מֵעַט עַד שֶׁתִּתְיַשֵּׁב נַפְשׁוֹ, וְאוֹכֵל. וְאִם רָחַץ בְּחַמְיָן אַחֵר שֶׁיַּגַע, הָרִי זֶה טוֹב; וְאַחֵר כִּף שׁוֹהָה מֵעַט, וְאוֹכֵל.

ה [ג] לְעוֹלָם כִּשְׂיֵאָכֵל אָדָם, יֵשֵׁב בְּמִקוֹמוֹ אוֹ יֵטֵה עַל שְׁמָאל. וְלֹא יִהְיֶה וְלֹא יִרְכַב וְלֹא יִיגַע וְלֹא יִזְעַזַע גּוֹפוֹ וְלֹא יִטִּיל, עַד שֶׁיִּתְאַפֵּל הַמְּזוֹן שֶׁבְּמַעֲיוֹ; וְכָל הַמְּטִיל אַחֵר אֲכִילָתוֹ אוֹ שֶׁיַּגַע, הָרִי זֶה מְבִיא עַל עֲצָמוֹ חֲלָאִים רָעִים וְקָשִׁים.

ו [ד] הַיּוֹם וְהַלַּיְלָה, אַרְבַּע וְעֶשְׂרִים שָׁעוֹת. דִּי לוֹ לְאָדָם לִישׁוֹן שְׁלִישׁוֹן, שֶׁהוּא שְׁמוֹנֶה שָׁעוֹת; וְיִהְיוּ בְּסוֹף הַלַּיְלָה, כְּדִי שֶׁיִּהְיֶה מִתְחַלֵּת שִׁינְתּוֹ עַד שֶׁתַּעֲלֶה הַשֶּׁמֶשׁ שְׁמוֹנֶה שָׁעוֹת, וְנִמְצָא עוֹמֵד מִמְּטָתוֹ, קֹדֶם שֶׁתַּעֲלֶה הַשֶּׁמֶשׁ.

ז [ה] לֹא יִישׁוֹן אָדָם לֹא עַל פָּנָיו, וְלֹא עַל עַרְפוֹ, אֲלֵא עַל צְדוֹ--בְּתַחֲלַת הַלַּיְלָה עַל צֵד שְׁמָאל, וּבְסוֹף הַלַּיְלָה עַל צֵד יָמִין. וְלֹא יִישׁוֹן סְמוּךְ לְאֲכִילָה, אֲלֵא יִמְתִּין אַחֵר אֲכִילָה כְּמוֹ שְׁלוֹשׁ אוֹ אַרְבַּע שָׁעוֹת. וְלֹא יִישׁוֹן בַּיּוֹם.

1) The body being healthy is of the ways of the Lord, for it is impossible to understand or know the knowledge of the Creator while unwell. Therefore, one should keep away from things which destroy the body, and accustom oneself to healthy and curing matters, which are as follows: One should never eat unless

one is hungry, nor drink unless one is thirsty, and nor should one hold oneself back for even a single moment from relieving oneself, for whenever one feels the need to pass water or to defecate, one should do so immediately.

2) One should not eat until one's stomach is [very] full, but one should [only] eat until one's stomach is three-quarters full. Nor should one drink water during a meal, except a little mixed with wine, but once the food begins to digest one should what one needs to drink, but one should never drink too much, even when the food digests. One should not eat unless one has checked oneself to make sure that one does not need to relieve oneself. One should not eat unless one has first relieved oneself, or until one's body gets warm, or unless one has worked at something else first. The general rule of the matter is that one should always answer one's body. In the morning, one should work until one's body gets warm, then one should wait until one's soul has settled, and then one may eat. It is good to wash in hot water after having worked, then wait a while, and then eat.

3) When one eats, one should always sit in one's place, or recline on one's left side, and one should not ride, work or agitate one's body until the food has been digested. Someone who goes for a walk, or works, after eating will bring upon himself bad and difficult illnesses.

4) The day and night [together] are twenty-four hours long. It is sufficient to sleep for a third of this, i.e. eight hours, which should be at the end of the night, so that there will be eight hours from when one goes to sleep to sunrise. One should get up before sunrise.

5) One should not sleep on one's front or on one's back, but on one's side; at the beginning of the night one should sleep on one's left side, and at the end of the night on one's right side. One should not sleep close to having eaten, but one should first wait three or four hours. One should not sleep during the day.

- Maimonides, *Mishneh Torah, Hilchot Deot*, Chapter 4

יְשִׁים עַל לִיבּוֹ שְׂיִהְיֶה גּוּפוֹ שָׁלֵם וְחֶזֶק, כְּדֵי שְׂתִהְיֶה נִפְשׁוֹ יִשְׂרָה לְדַעַת אֶת ה',
שְׂאֵי אֶפְשֶׁר שְׂיִבִין וְיִשְׂתַּכֵּל בְּחֻמּוֹת, וְהוּא רָעֵב וְחוֹלָה אוֹ אֶחָד מֵאַבְרָיו כּוֹאֵב.

A person should see to it that the body is kept healthy and strong in order that they may be upright to know G-d. For it is impossible to understand and comprehend wisdom when one is hungry and ailing or if one's limbs ache.

- Maimonides, *Mishneh Torah, Hilchot Deot*, 3:3

וְעַתָּה בְּנִי דַע וּרְאֵה, כִּי הַמִּתְנַפֵּא בְּלִבּוֹ עַל הַבְּרִיּוֹת – מוֹרֵד הוּא בְּמַלְכוּת שָׁמַיִם, כִּי מִתְפָּאֵר הוּא בְּלִבוֹשׁ מַלְכוּת שָׁמַיִם, שֶׁנֶּאֱמַר (תהלים צג א): "ה' מִלְּךָ גְאוֹת לְבֶשׂ", וְגו'.
וְבַמָּה יִתְגַּאֵה לֵב הָאָדָם? אִם בְּעֶשֶׂר – "ה' מוֹרִישׁ וּמַעֲשִׂיר" (שמ"א ב ז). וְאִם בְּכָבוֹד – הֲלֹא לְאֱלֹהִים הוּא, שֶׁנֶּאֱמַר (דה"א כט יב): "וְהָעֶשֶׂר וְהַכְּבוֹד מִלְּפָנֶיךָ", וְאֵיךְ מִתְפָּאֵר בְּכָבוֹד קוֹנוֹ? וְאִם מִתְפָּאֵר בְּחֻמָּה: "מִסִּיר שְׂפָה לְנֶאֱמָנִים, וְטַעַם זְקֵנִים יִקַּח" (איוב יב כ). נִמְצָא: הַכֹּל שָׂוֶה לְפָנֵי הַמָּקוֹם, כִּי בְּאִפּוֹ מִשְׁפִּיל גְּאוֹת, וּבְרִצּוֹנוֹ מַגְבִּיהַ שְׁפָלִים. לָכֵן הַשְׁפִּיל עֲצָמֶךָ, וַיִּנְשָׂאֲךָ הַמָּקוֹם.

And now, my son, understand and observe that whoever feels that he is greater than others is rebelling against the Kingship of Hashem, because he is adorning himself with His garments, as it is written (Tehillim 93:1), "Hashem reigns, He wears clothes of pride." Why should one feel proud? Is it because of wealth? Hashem makes one poor or rich (I Shmuel 2:7). Is it because of honor? It belongs to Hashem, as we read (I Divrei Hayamim 29:12), "Wealth and honor come from You." So how could one adorn himself with Hashem's honor? And one who is proud of his wisdom surely knows that Hashem "takes away the speech of assured men and reasoning from the sages" (Iyov 12:20)!? So we see that everyone is the same before Hashem, since with His anger He lowers the proud and when He wishes He raises the low. So lower yourself and Hashem will lift you up!

- Rabbi Moses ben Nahman, *Iggeret Ha-Ramban*

Rabbi Moses ben Nahman (1194 - 1270) is also known as Nahmanides or the Ramban. He was a Spanish scholar and one of the greatest Talmudic authorities of the Middle Ages. His many works include commentaries on the Talmud and responsa on Jewish practice. The text above is from a letter he wrote to his son, with the instruction to read it weekly.

The entire purpose of our existence is to overcome our negative habits.

- The Vilna Gaon

Rabbi Eliyahu ben Shlomo Zalman (1720 - 1797) of Vilna, Lithuania, was one of the greatest Jewish scholars of the modern period. He is commonly known as the Gaon (Genius), of Vilna.

Rabbi Zusha used to say: "When I die and come before the heavenly court, if they ask me, 'Zusha, why were you not Abraham?' I'll say that I didn't have Abraham's intellectual abilities. If they say, 'Why were you not Moses?' I'll say I didn't have Moses' leadership abilities. For every such question, I'll have an

answer. But if they say, 'Zusha, why were you not Zusha?' for that, I'll have no answer."

- Hasidic tale

Rabbi Meshulam Zusha of Anipoli was born in Poland in 1718. A Hasidic master, Reb Zusha was revered for his great piety. He never published any books, but many of his teachings were collected in the volume M'norat Zahav.

Everyone can raise himself, but only by his own actions.

- Rabbi Nahman of Bratslav

Silence is also speech.

- Yiddish saying

Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: "For my sake was the world created," and in his left: "I am but dust and ashes."

- Rabbi Simcha Bunam, Hasidic rebbe

Each of us has a name
given by God
and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars

and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death.

- Zelda. Translated from the Hebrew by Marcia Falk.

The Israeli poet Zelda Schneersohn Mishkovsky (1914 - 1984) is widely known simply as "Zelda."

The following photographs relate to the theme of Self-Respect and Personal Behavior:

- Photograph #5, Basic Training
- Photograph #22, Speak to God
- Photograph #35, Jewish Teens from Northern Westchester UJA Federation
- Photograph #40, Background
- Photograph #42, Soccer Fan
- Photograph #43, Bar Mitzvah Boy
- Photograph #44, Soldier on Leave

Dealing with Hardship

חַיִּיב לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה.

A person is obligated to bless God for the evil that befalls him just as he blesses Him for the good.

- Mishnah, *Berachot* 9:5

The Magid of Mezeritch was the spiritual heir of the Ba`al Shem Tov. One day someone came to him with a question: "The Talmud tells us we should bless God for the bad things that happen to us, just as we bless Him for the good. How is it possible to do such a thing?" The Magid of Mezeritch replied, "For that you must go to Reb Zusha of Anipoli."

So the man went to visit Reb Zusha of Anipoli. When he got there, he found Reb Zusha living in great poverty; his family was beset by affliction and disease. Yet, Reb Zusha greeted him cheerfully. "The Magid of Mezeritch has sent me," he said, "to learn from you how it is possible to bless God for the bad things that happen to us as, just as we bless Him for the good."

Reb Zusha thought for a while. "I am sorry," he finally replied, "I cannot answer your question --nothing bad has ever happened to me."

- Hasidic tale

Blessed are You, Lord our God, Ruler of the Universe, who are the Judge of the Truth.

- blessing recited upon hearing news of someone's death

The following photographs relate to the theme of Dealing with Hardship:

- Photograph #1, Honorable Discharge
- Photograph #8, Backpack
- Photograph #12, Soup Kitchen Musician
- Photograph #24, Beit Ha-Hayim
- Photograph #36, Beth Israel Synagogue