



הארגון העולמי של בתי הכנסת
והקהילות האורתודוקסיות
World Organization of Orthodox
Communities and Synagogues

המועצה
העולמית
לחינוך תורני
THE WORLD
COUNCIL
FOR TORAH
EDUCATION
La Commission Mondiale pour l'Éducation Religieuse
Consejo Mundial para La Educación Torani



Mishnah l'ilui neshama



These are the things that have no definite quantity (shi'ur): The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal (keren) remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of the torah is equal to them all.

Pe'ah 1:1



The mishnah before us appears in the tractate Pe'ah.

Tractate Pe'ah (corner) is the second tractate in the order of Zra'im (seeds) in the mishnah. It is named after the mitzvah of the corners of the field, according to which the farmer must leave the corner of the field to the poor, that they may gather grain from it.

In fact, the tractate deals with the details of the three mitzvot: "gathering" (leket), "forgetting" (shich'cha), and "corner" (pe'ah) which are central mitzvot among the mitzvot known as gifts to the poor.



Definitions:

Pe'ah - The word means: side, edge or corner. It is a mitzvah from the Torah to leave the edge of the field for the poor and not to take from the grain that grew there. The corner of the field is one of the gifts to the poor that the Torah requires of the owner of the field.

Bikurim - The first fruits of the year from the seven species in which the land of Israel was blessed. A mitzvah from the Torah to bring the first fruits to the Temple and give them to the priests on Shavuot.

Re'ayon - Mitzvah for every male to appear in the Temple on three occasions. At this time, they would bring a sacrifice called "Olat Re'iyah."

What does "they have no definite quantity (shi'ur)" mean?



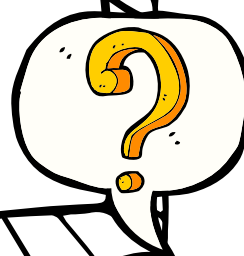
Shi'ur –noun, masculine

1. A unit of study, a period of study in a particular course.
"He would go to school and participate a set study time (shi'ur)"
2. Measure, quantity, size
"These are the things that have no definite quantity"



If we look in the dictionary for the definition of the word -shiur-, we find two options.

Which of the definitions do you think the mishnah meant?



Did you know? The phrase "without shi'ur" means - abundant, a lot, infinite

Let's see if we understand-

According to the mishnah, for the mitzvah of Pe'ah, Bikurim, Re'ayon, performance of righteous deeds (chessed), and the study of Torah, "no shi'ur" means - that there is no measure or quantity dictated by the Torah.



Let's examine the places in the Torah where these commandments are described, and see whether an exact quantity is given:



Pe'ah: "...you shall not reap all the way to the edges of your field..." (Vayikra 23)



Bikurim: " The choice first fruits of your soil you shall bring to the house of the LORD your God." (Shmot 23)



Re'ayon: "Three times a year all your males shall appear before the LORD your God in the place that He will choose..." though a person may go up to the temple anytime he wishes. (D'varim 17)



The study of Torah: "...you shall recite it day and night..." (Yehoshua 1)

**Is there really no quantity given?
Are you sure?**

The Bartenura explains:

"These are the things that have no definite quantity"



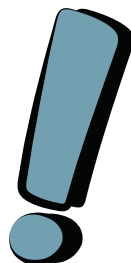
This refers to the commandment from the Torah, but the sages do dictate a quantity.

We return to the mishnah:

"The following are the things for which a man enjoys the fruits in this world while the principal (keren) remains for him in the world to come"

What does this mean?

"Enjoys the fruits in this world" – enjoys the direct results in this world.



And what is the principal (keren)?!

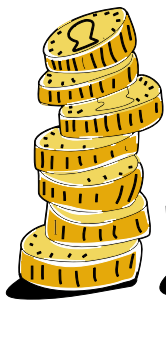
Review the various definitions of "keren" and find the one that fits with our mishnah –

Keren

Noun - Feminine

1. Hard projection on the head of various animals
2. A nickname for a shofar, a blowing instrument, because it is made from an animal's horn (especially a ram)
3. An elongated container in a beam mold for holding oil or liquids
4. A shortened name for the damage the bull causes by its horns
5. Corner, angle
6. A nickname for a free throw of the ball that is made from the corner of the field near the opponent's goal
7. A line of light or other energy coming out of a body
8. Line departing from a given point (engineering)
9. Principal amount, base sum, capital on which additional profits (fruits) are added, or the amount given for loan for the calculation of interest.
10. Treasury, fund, sum of money intended for a particular purpose, public or private.

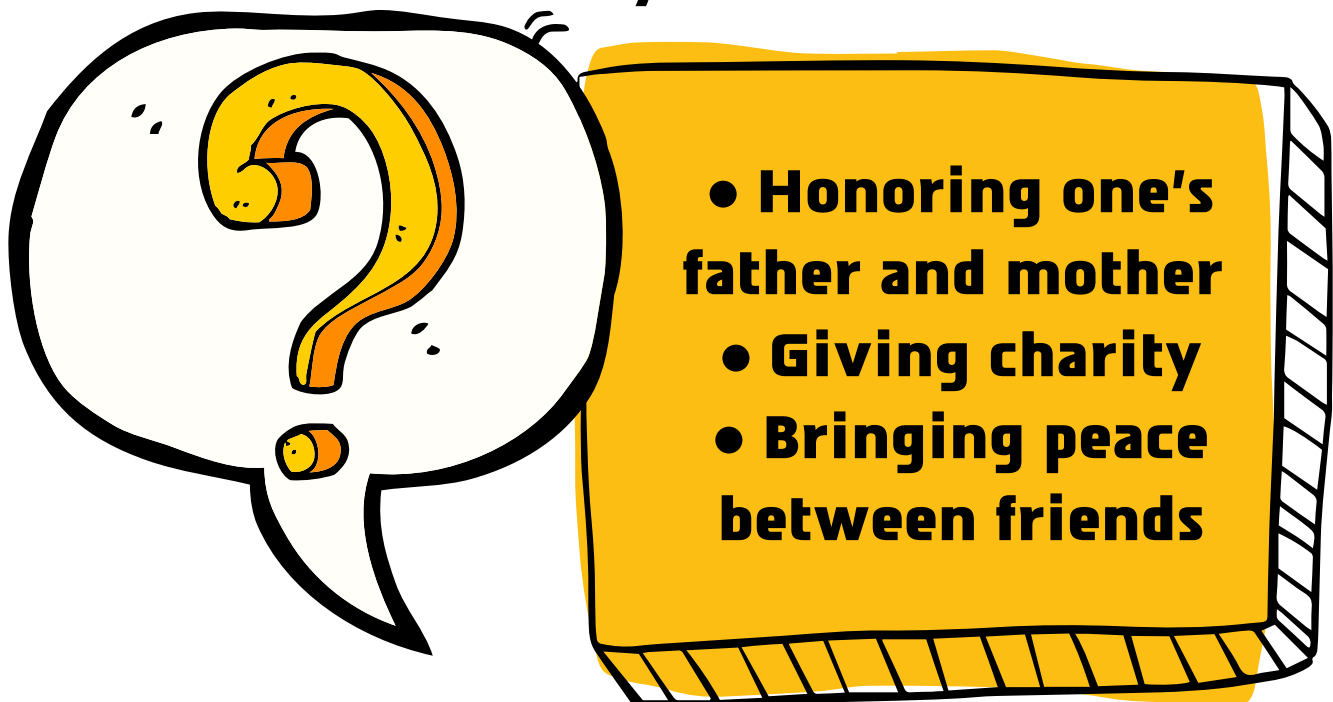




So, we understand that the "keren" is the reward for the act.

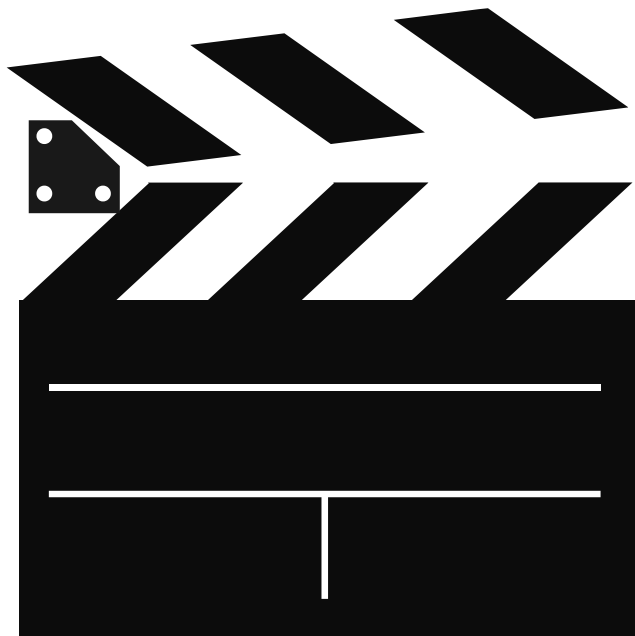
In the mishnah we are given a list of deeds, and important values for which the sages have not set a certain limit for when and to what extent they should be done, and they assure us that the benefits from these deeds are enjoyed twice! Both in this world and in the next.

Look at the list of deeds and find what they have in common:



**All of these values are actually considered
charity and giving.**

**And whoever performs them "earns" two mitzvot in one!!
Both in this world and in the next ..
What do you think is the "profit" that a person who
performs these mitzvot receives in this world?**



Read the following quotes:

- "A truly generous person is the one who always gives, whether a little or a lot - before he is asked to do so." (Orchot Tzaddikim)



- "Nobody became poor by giving." (Anne Frank)



- "To do a good deed is the most glorious task of man."
(Sophocles)



Activity!

1. Make a list in alphabetical order of good deeds you can do!
2. Think about how you can motivate your environment to create more and more good deeds.

More inspirational videos-





Wait, wait!
We haven't finished the mishnah yet!

**"And the study
of Torah is equal to them all"**

Really?!

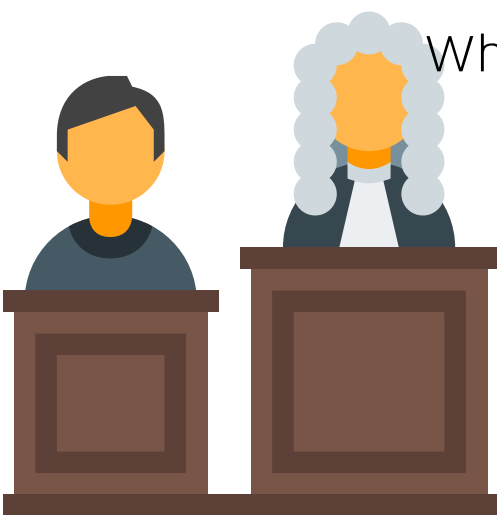
Activity: For and Against

The defender (for) must convince everyone why the study of Torah is the most important thing and is equal in value to all the other commandments.

The prosecutor (against) must convince everyone why this is not so, that the study Torah cannot be equal in weight to all the other commandments!

Who convinced the majority?

What is your opinion?



The sages debated this question as well.

**The following discussion is presented in the tractate of
Kiddushin:**

And R. Tarpon and the elders resided in Beit Natza in Lod.

This question was asked before them:

Which is greater, study or action?

R. Tarpon answered and said action is greater.

R. Akiva answered and said study is greater.

**Everyone responded and said: Study is great, for study
leads to action.**



**What do you think
they were referring to?**

- **Who is wise? He who learns from every person. (Tractate Avot 4:1)**
- **Do not say when I am available I will study, lest you never become available.
(Tractate Avot 2:4)**
- **A person studies the areas of Torah that heart desires. (Avoda Zara 19a)**
- **There is only one good, knowledge, and one evil, ignorance. (Plato)**

תעודת "לומד ועושה"

ניתנת בזאת ל-

על לימוד משנה לעילוי נשמה

יום הזכרון לחללי צה"ל

ונפגעי פעולות האיבה.

