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***Volume 22 Issue 41***

**Your House**

*Yossi ben Yochanan* taught (1:5) that your house should be open *lirvacha* and that poor people should be members of your household. We shall try to understand these first two statements.

The *Bartenura* explains that the one’s house should like *Avraham Avinu*’s with entrances on all sides, thereby providing easy access for guest. According to this explanation *lirvacha* would be understood as meaning widely or broadly.

The *Machzor Vitri* adds that having multiple exits, makes it possible for people to leave without the embarrassment of being detected by others. That being the case, they would feel more comfortable to enter.

The *Midrash Shmuel* explains in a similar vein, that the *Mishnah* begins by instructing that your house should be open to everyone, rich and poor. By doing so, it will enable poor people to comfortably be members of your household. Once it understood that your home is open to everyone, the poor will be able to be hosted by you without any embarrassment.

The *Ruach Chaim* also understood the term *lirvacha* as related to being wide. However, the meaning reflects on the house itself. In other words, open your house such that it will make your own house wide. He explains based on the following *pasuk*, “Plant for yourselves charity and reap according to your kindness” (*Hoshea* 10:12) In others, through the “investment” in *chessed*, your own house will widen in wealth.

The *Midrash Shemuel* derives that same point but from the continuation of the *Mishnah*. In other words, who will your house be open to success and abundant *beracha*? The *Mishnah* continues, by ensuring that the poor are considered the members of your household.

Irving Bunim (Ethic from Sinai) combines the sentiment of both these understanding, by focusing on the description of *Yossi ben Yochanan* as an *Ish Yerushalaim*. Everyone would come to *Yerushalaim* three times a year, yet the *Mishnah* later (5:7) explains that no person complained of a lack of lodging. This would imply that every home in *Yerushalaim* was “wide open” to host all these guests. He adds however, that unlike with the *arei miklat*, no signs were erected to direct people to their destination. This was intentional, to encourage the interaction between these people that put great effort and expense to perform the *mitzvah* and the locals, so that the locals could learn from them.

The *Tifferet Yisrael* however explains *revacha* differently. He understands that the *Mishnah* is teaching that one’s house should be available for anyone, rich or poor – *lirvacha* - to seek relief. He understands this to be all manners of relief, be it physical, monetary or even just a place to find wise council.

*R’ Avraham Azulai* explains that even the wealthy that have not material need, can benefit from the respite and relief of being welcomed into your home. He continues that this *Mishnah* is elaborating on the statement of *Shimon HaTzadik* that the world “stands” on *gemilut chassadim* – a necessity for social cohesion. An open house for everyone for all their needs is necessary for that, and doing so will ensure that even the poor will be comfortable in our space and not left aside1.

***Yisrael Bankier***

1 As explained by the *Midrash Shmuel* above*.*



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***Shiurim***

עבודה זרה ה׳:ח׳ - י״ב

* What is the *shiur* of *yayin nesech* needed to make a mixture of *yayin nesech* and another liquid *assur*? (ה':ח')
* Name five items that are *assur bekol shehu*? (ה':ט')
* How would *R’ Shimon Ben Gamliel* permit the use of *yayin nessech* that fell into a *bor?* (ה':י')
* What are the three methods of *kashering* *keilim* purchased from a *goi* and when do they apply? (ה':י"ב)
* How does one *kasher* a skewer? (ה':י"ב)
* How does one *kasher* a knife? (ה':י"ב)

אבות א׳:א׳ - ט׳

* Describe the *mesorah* chain from *Moshe* to the *Anshei Knesset Ha’Gedolah*? (א':א')
* What three things did the *Anshei Knesset Ha’Gedolah* teach? (א':א')
* *Shimon Ha’Tzaddik* taught that the world stands on which three things? (א':ב')
* According to *Antignos Ish Soco*, what is the proper method to serve *Hashem*? (Include both points.) (א':ג')
* What three statements did *Yosi ben Yo’ezer* make with respect to dealings with *Chachamim*? (א':ד')
* What three things did *Yosi ben Yochanan* teach? (א':ה')
* What three things did *Yehoshua ben Perachya* teach regarding important relationships? (א':ו')
* What did *Nitai Ha’Arbeli* teach and how does it relate to the previous question? (א':ז')
* What did *Yehuda ben Tabai* teach regarding court cases and the debating parties? (א':ח')
* What did *Shimon ben Shetach* teach regarding interrogating witnesses? (א':ט')

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***Next Week’s Mishnayot…***

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| --- | --- | --- | --- | --- | --- | --- |
| **Sunday** | **Monday** | **Tuesday** | **Wednesday** | **Thursday** | **Friday** | **שבת קודש** |
| 18 Mayכ' איירAvot 1:10-11  | 19 Mayכ"א איירAvot 1:12-13  | 20 Mayכ"ב איירAvot 1:14-15  | 21 Mayכ"ג איירAvot 1:16-17  | 22 Mayכ"ד איירAvot 1:18-2:1  | 23 Mayכ"ה איירAvot 2:2-3  | 24 Mayכ"ו איירAvot 2:4-5 |