

MAZAL TOV
ON THE
SIYUM HA'SHAS



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300th Issue

310 Worlds

Chasdei Hashem! This week we make a *Siyum HaShas*. After over five and a half years we are finishing this cycle of *Mishnah Yomit* and anticipating the next one.

The last *Mishnah* includes two statements. In this article we will study the first and leave the second for your own *Siyum HaShas*. The *Mishnah* (3:12) teaches:

R' Yehoshua ben Levi says, in the future *HaKadosh Baruch Hu* will bestow on each and every *tzaddik* 310 worlds as it states (*Mishlei* 8:21): "I have what (*yesh*) to bequeath to those who love me, and I shall fill their store houses."

The derivation is based on the word *yesh* (spelled *yud-shin*) which has the numerical value of 310. What is *R' Yehoshua ben Levi* trying to teach us and why is this *Mishnah* brought now?

The *Bartenura* explains, having reached the end of the six volumes, the *Mishnah* teaches us about the great reward waiting for those who learn and keep all that is contained within it. The *Tifferet Yisrael* explains that this reward is 310 times all the benefits of this world which they had to forgo for the toil in *Torah*.

The *Rambam* adds that this "measure" of the reward is really only *hit'orerut* – an attention grabbing motion of encouragement – for there is no comparison between the reward in this world and the next one. Indeed this is hinted to in the word *yesh*, meaning existence. For the *tzaddikim* will inherit the great reward of eternal true existence. But what then is the significance of the 310? The *Rashbatz* explains we know that *Shabbat* is referred to as *me'ein olam ha'bah* – a hint of the world come. If we then subtract from the solar year the *Shabbatot* and *Regalim* we are left with the 310 days of toil. The *tzaddikim* will therefore be rewarded with the promise of a time that is entirely *Shabbat* (see *Rosh Hashanah* 31a).

Is there however more to the figure of 310? The *Tifferet Yisrael* explains that there are a total of 620 *mitzvot* – 613 biblical and 7 rabbinic. However since *Hashem* assists one in fulfilling the *mitzvot*, it is only fitting that that the *tzaddik* receive half of the work. The *Torat Chayim* however explains that the *tzaddik* receives half the reward as it is shared with the *tzaddik's eizer*

k'negdo. It is noteworthy that at a time that one might bask in the glory of making a *Siyum HaShas*, we are humbled by the recognition of our dependence on *Hashem* and others for our success in learning.

Another point that gets attention is the *R' Yehoshua ben Levi's* reference to each and every *tzaddik* – "*kol tzaddik ve'tzaddik*". The *Tosfot Yom Tov* explains that the *Mishnah* is referring to both the *tzaddik* that ruled *assur* (forbidden) and the *tzaddik* that ruled *mutar* (permitted). He adds that this is indeed an appropriate close to the *Mishnayot* that appear to be full of debates. Since their sole intention was for the sake of heaven, both are considered loved. Indeed the *Baal Shem Tov* explains that this is the reference to "those that love Me" for a debate between the *Tana'im*, a *machloket le'shem shamayim*, is characterised by each parties pursuit of truth in their love of *Hashem* and their counterpart, but not of themselves.

The *Emet L'Yaakov* asks that if the *Mishnah* was referring to the *Tana'im* of the *Mishnah* the term *Chacham* would have been more appropriate. *Tzaddik* usually refers to one that performs acts kindness for people. Yet we find that *tzaddik* is used in the *Torah* when dealing with false witnesses: "...and you shall vindicate the *tzaddik* and find the wicked one guilty." The *Emet L'Yaakov* explains that in this context the *tzaddik* refers to the party with which the truth is found. Consequently this is an appropriate term given to *Tana'im* and an encouraging end to the *Mishnah*. The unique thing about the debates of the *Tana'im* is that the truth can be found in both the one that is *oser* and the one that is *matir* – "*elu v'elu divrei Elokim chayim*".

Perhaps an appropriate close to this cycle is the explanation of the *Tifferet Yisrael* for "each and every *tzaddik*." He explains that the *Mishnah* teaches that even a *tzaddik* that is not a complete one, if he goes over and over *Mishnayot* again, he is considered a *yirei Hashem* and his reward will be with him in the next world.

Mazal Tov and *Hatzlacha* for the next cycle.

Yisrael Yitzchak Bankier

Revision Questions

עוקצים ב' ט' – ג' י"ב

- Explain the debate regarding a cucumber that was planted in a pot and grew outside the pot. (ב' ט')
- What is the difference between produce that grew in a pot with a hole at its base and produce that grew in a pot that did not? (ב' י')
- How large must the hole be? (ב' י')
- Does the law change if the pot was made of mud? (ב' י')
- Which food requires *hechsher* but not *machshava*? (ג' א')
- List some things that require both *machshava* and *hechsher*. (ב' ג')
- List the opinions regarding which wild vegetables do not require *machshava*. (ב' ג')
- Regarding the *neveilot* of which animal is there a difference between their location with respect to the requirement for *machshava*? (ג' ג')
- Which *neveilot* require *machshava* everywhere? (ג' ג')
- Which *neveilot* do not require *machshava* anywhere? (ג' ג')
- Which *neveilot* does R' Shimon added to those referred to in the previous question? (ג' ג')
- How can *shevet* lose its status and food and why is this important? (ג' ד')
- Which foods are not *metameh tumat ochlin* until they "sweeten"? (ג' ד')
- According to R' Akiva, what food is not *metameh tumat ochlin* but can be purchased with *ma'aser sheni* money? Who argues? (ג' ה')
- What other cases do they argue about? (ג' ה')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding hard grapes. Regarding *ketzach*. (ג' ה')
- Which wood can be purchased with *ma'aser sheni* money? (ג' ה')
- What food is considered food for *tumah* but is exempt from *ma'asrot*? (ג' ה')
- Explain the debate regarding when fish become susceptible to *tumah*. (ג' ח')
- Explain the debate regarding a branch from a fig tree the breaks off but is still attached by its bark. (ג' ח')
- How much of produce that was uprooted must still be attached to the ground for it to be *tahor*? (ג' ח')
- Is milk from a *neveilat beheima tehora tameh*? (ג' ט')
- Is the law different if it was a *beheima temeiah*? (ג' ט')
- For what else is this law important? (ג' ט')
- When do *tameh* fish require *machshava*? (ג' ט')
- Explain the debate regarding whether a beehive that is resting on the floor is considered attached. (ג' י')
- What are the three laws brought that are practical ramifications of this debate? (ג' י')
- Explain the debate regarding when honeycomb can become *tameh* on account of being liquid. (ג' י"א')
- According to R' Yehoshua ben Levi, how many worlds are the righteous are destined to inherit? (ג' י"ב')
- What is the only "utensil" that *Hashem* was able to find that can contain *beracha*? (ג' י"ב')

סליק מסכת עוקצין
נשלם סדר טהרות
הדרן עלך שיתא סדרי משנה

Local Shiurim

Sunday -Thursday

After *ma'ariv*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

**MAZAL TOV
ON THE
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**NEW CYCLE
STARTS
SUNDAY**

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 th July כ"ב תמוז	5 th July כ"ג תמוז	6 th July כ"ד תמוז	7 th July כ"ה תמוז	8 th July כ"ו תמוז	9 th July כ"ז תמוז	10 th July כ"ח תמוז
Berachot 1:1-2	Berachot 1:3-4	Berachot 1:5-2:1	Berachot 2:2-3	Berachot 2:4-5	Berachot 2:6-7	Berachot 2:8-3:1

