



Volume 10. Issue 44

## The Right Balance

The *Mishnah* teaches (3:12):

*R' Yishmael* said, be *kal* (light/swift) to the *rosh* (head), affable to the *tishchoret* (young) and receive everyone with happiness.

What does this *Mishnah* mean and what is *R' Yishmael* teaching us?

The *Bartenura* explains that the focus of this *Mishnah* is interpersonal relationships. The *Abrabanel* explains that earlier we learnt that "Anyone who is pleasing to his friend is pleasing to *Hashem*" while the same is true in the reverse. The *Mishnayot* that followed dealt with characteristics and actions that impact negatively on relationships. *R' Yishmael* therefore follows with those things that foster good relationships.

When someone encounters a "head", an important person, the *Bartenura* explains that one should be light and swift to attend to their needs. Similarly the *Tifferet Yisrael* explains that one should consider themselves as being like light dust and not consider themselves as being amongst his peers. One could however meet a *tishchoret*. The *Bartenura* explains that this refers to someone who is young (whose hair is still *shachor* – black) and one should be patient and easy to towards them. The *Tifferet Yisrael* explains that the word *tishchoret* means tax. Consequently even when one engages with someone of a lower level, even if he need pay you tax, you should treat him with love and be humble in his presence.

There are a number of interpretations that maintain that the *Mishnah* has a very different focus. The

*Midrash Shmuel* cites *R' Yisrael* who maintains that the "Rosh" in the *Mishnah* refers to *Hashem*. Consequently the *Mishnah* begins by teaching that one should swift to fulfill the word of *Hashem*. The *Mishnah* however continues, that sometimes life may be difficult and dark. Nevertheless one should be still be calm and worship *Hashem* with all his heart. Finally the *R' Yishmael* warns that if someone approaches you, even in the difficult times, you should receive him with happiness.

The *Magen Avot* explains that the *Rosh* refers to one's spiritual interests. The word *tishchoret* is associated with the word *shachvar*, meaning captain. This refers to the body, whose needs being satisfied, supports the soul. Consequently the *Mishnah* teaches that one should primarily be swift to satisfy his spiritual needs and temper his physical ones. Despite the weighting, one should nevertheless accept "*kol adam*", both spiritual and physical pleasure with happiness.

The *Magen Avot* provides another explanation in a similar manner. *R' Yishmael* had argued with *R' Shimon ben Yochai* regarding whether to combine *Torah* with *Derech Eretz* with *R' Yishmael* arguing in its favour. Here *R' Yishmael* elaborates on his position. The prime focus should be *Torah* which impacts on the head, the spiritual needs. Material needs however, should be considered relaxed and secondary in focus. He finishes that one should accept everyone with happiness, even those engaged in work, for work is what we are a meant to be doing.

*Yisrael Yitzchak Bankier*

## Revision Questions

אבות ג: ב' – ג: ט"ו

- Why does *Channinah segan Ha'Kohanim* say that one should pray for the welfare of the government? (ג: ב')
- What does *Chananya ben Tardyon* say regarding two people that sit and do not converse in words of *Torah*? (ג: ב')
- What does he say regarding those that do? (ג: ב')
- What does *R' Shimon* say regarding three people eating together and do not share in words of *Torah*? (ג: א')
- What does he say regarding those that do? (ג: א')
- According to *R' Chananya ben Chachinai* what three people are "*mitchayev b'nafsho*"? (ג: ד')
- What does *R' Nechunya ben Hakana* say regarding one that accepts upon himself the "yoke of *Torah*"? (ג: ה')
- According to *R' Chalaftah ish Kfar Chananya*, when how many people learn does the *Shechina* preside amongst them? (ג: ו')
- Complete the following statement of *R' Elazar ish Bartuta*: (ג: ז')  
 \_\_\_\_\_ תן לו משלו
- What does *R' Shimon* say regarding one who interrupts his learning to comment on the beauty of a tree? (ג: ז')
- How does *R' Dustai* consider one how forgets some of his learning, and when does this assessment apply? (ג: ח')
- According to *R' Channinah ben Dosa*, what must precede one's wisdom in order for it to be sustained? (ג: ט')
- What should be greater than one's wisdom in order for it to be sustained? (ג: ט')
- When does *HaKadosh Baruch Hu* get "*nachas*" from a person? (ג: י')
- According to *R' Dosa ben Harkinas* what four things remove a person from the world? (ג: י')
- According to *R' Elazar HaModa'i*, which five people have no share in the world to come? (ג: י"א')
- Complete the following statement of *R' Yishmael*: (ג: י"ב')  
 \_\_\_\_\_ , והוי מקבל כל האדם \_\_\_\_\_ , ונוח \_\_\_\_\_ , הוי קל \_\_\_\_\_
- According to *R' Akiva*, what is an aide for: (ג: י"ג')
  - *Torah*?
  - Wealth?
  - *Prishut*?
  - Wisdom?
- Why is Man "dear"? (ג: י"ד')
- Why is *Yisrael* "dear"? (Provide two reasons) (ג: י"ד')
- Complete the following statement: (ג: ט"ו')  
 \_\_\_\_\_ , והכל לפי \_\_\_\_\_ , \_\_\_\_\_ , \_\_\_\_\_ , ובטוב העולם \_\_\_\_\_ , \_\_\_\_\_ , \_\_\_\_\_

## Local Shiurim

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
 Melbourne, Australia

#### Friday & Shabbat

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

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### Efrat, Israel

*Shiur in English*

#### Sunday -Thursday

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

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### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

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

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### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
 In US dial: 718 906 6400  
 Then select: 1 – 2 – 4

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
15 <sup>th</sup> December י"ב טבת	16 <sup>th</sup> December י"ג טבת	17 <sup>th</sup> December י"ד טבת	18 <sup>th</sup> December ט"ו טבת	19 <sup>th</sup> December ט"ז טבת	20 <sup>th</sup> December י"ז טבת	21 <sup>th</sup> December י"ח טבת
Avot 3:16-17	Avot 3:18:4:1	Avot 4:2-3	Avot 4:4-5	Avot 4:6-7	Avot 4:8-9	Avot 4:10-11

