



פרק א משנה ב



שמעון הצדיק

משירי
כנסת הגדולה



(משנה א:ב)

שמעון הצדיק היה משגירי כנסת הגדולה. הוא היה אומר,
על שלשה דברים העולם עומד, על התורה ועל העבודה ועל
גמילות חסדים:

Shimon Hatzadik was one of the last members of the Anshei Kneses Hagdolah.

He would often say: The world stands on [was created to fulfill] three things.

Torah – Learning, Avodah – serving Hashem with Karbanos, and Chessed – doing acts of kindness.



DID YOU KNOW?

Alexander the Great, king of Greece - יון, desired to conquer the entire world. His battles were constantly victorious, so he was very confident and headed toward ירושלים.

When שמעון הצדיק, the leader and כהן גדול of כלל ישראל at the time, heard that the Greeks were advancing to ירושלים, he donned the בגדי כהונה. Followed by a delegation of תלמידי חכמים, he set out to greet the Greeks.

As soon as the Yidden neared the Greek army, Alexander descended from his royal coach and bowed to שמעון הצדיק. The Greek soldiers were very confused. Their mighty king is bowing to a Jewish leader!? Alexander explained as follows: "During each battle I triumph, I see an angel in the form of this holy man before me. This angel guides me and helps me win my battles."



FUN FACT:

Each יום כיפור, a white מלאך entered the קדש קדשים together with שמעון הצדיק, and left with him. One year, a black מלאך came and did not leave. שמעון הצדיק understood that he will be נפטר that year, and so it was.

פרק א משנה א



אנטיגנוס
איש סוכו

תלמיד של
שמעון הצדיק



(משנה א:ג)
אנטיגנוס איש סוכו קבל משמעון הצדיק. הוא היה אומר,
אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס,
אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל
פרס, ויהי מורא שמים עליכם:

Antignus from Socho learned from Shimon HaTzaddik. He used to say: Do not be like servants who serve the master for the purpose of receiving even a token reward. Rather, be like the servants who serve the master not for the sake of receiving even a token reward. And [nonetheless], let awe of Heaven be upon you, [even when serving Hashem out of love].



DID YOU
KNOW?

ביסוס and צדוק were תלמידים named רשעים, had two אנטיגנוס. They misconstrued his words, and let the false version spread. They claimed that since their רבי taught not to do מצוות for reward in עולם הבא, it must be that there is no עולם הבא! Many Jews were unfortunately influenced by צדוק and ביסוס. They created two groups of אפיקורסים, the דזוקים and ביסוסים, who only followed the written תורה and did not accept the words of the חכמים. For example, on שבת, they sat in the dark and ate only cold food, because it is written in the תורה that one may not light a fire on שבת. The חכמים teach us that there are ways to have light and heat from before שבת, but they did not accept that. Until today, we have a מנהג to eat a hot food on the day of שבת because we want to show that we are true Jews who follow the חכמים!



FUN FACT:

איש סוכו was called אנטיגנוס because he was an איש, an official, in the city of סוכו, in the נחלה of יהודה. In his time, there was no מחלוקת at all!

פרק א משנה ז



יוסי בן יועזר



תלמיד של
אנטיגנוס איש סוכו



(משנה א:ד)

יוסי בן יועזר איש צרדה ויוסי בן יוחנן איש ירושלים קבלו מהם. יוסי בן יועזר איש צרדה אומר, יהי ביתך בית ועד לחכמים, והוי מתאבק בעפר רגליהם, והוי שותה בצמא את דברייהם:

Yosei Ben Yoezer of Tzereida and Yosei Ben Yochanan of Yerushalayim received the teachings of Torah from Antignus from Socho and his Bais Din. Yosei Ben Yoezer of Tzereida says: Let your house be a meeting place for Chachamim. Sit in the dust of their feet – and learn from them and drink their words with thirst.



DID YOU KNOW?

יוסי בן יועזר, the nephew of יוסף, was riding his horse on שבת and saw the Greeks carrying a beam on which they intended to hang יוסי בן יועזר. When יוסף איש צררות saw this, he said mockingly. "Look at the horse I'm riding on! I did everything my heart desired and followed my תאוות, while you sweated over the תורה and מצוות all your life. Now, look at my prestige, and see your own fate."

If this is the punishment that the people do Hashem's will get, how much more so for those who anger Him." יוסי בן יועזר responded, "קל וחומר למכעיסיו",

He did a complete תשובה and brought the ארבע מיתות בית דין upon himself. At the moment his nephew's soul left him, which was minutes before his own execution, יוסי בן יועזר proclaimed "ר' יוסי בן יועזר" – He preceded me in עדין by a brief moment.



FUN FACT:

יוסי בן יוחנן and יוסי בן יועזר were the first תנאים to lead בני" as a pair - known as זוגות. Here the נשיא was יוסי בן יועזר and dealt with political and financial issues. יוסי בן יוחנן, אב בית דין, was in charge of the Halachic matters.



פרק א משנה ה



יוסי בן יוחנן

תלמיד של
אנטיגנוס איש סוכו



(משנה א:ה)

יוסי בן יוחנן איש ירושלים אומר, יהי ביתך פתוח לרוחה, ויהיו ענייך בני ביתך, ואל תרבה שיחה עם האשה. באשתו אמרו, קל וחומר באשת חבירו. מכאן אמרו חכמים, כל זמן שאדם מרבה שיחה עם האשה, גורם רעה לעצמו, ובוטל מדברי תורה, וסופו יורש גיהנום:

Yosei ben Yochanan, of Yerushalayim, says: Let your house be open wide, treat the poor as members of your household, and do not overdo light conversation with your wife. They said this even about one's own wife, so surely it applies to someone else's wife. Therefore, the Chachamim said: Anyone who overdoes light conversation with his wife causes evil to himself, neglects learning Torah, and will eventually be given Gehinom.



DID YOU KNOW?

Not much is known about the life of יוסי בן יוחנן. It is known, however, that during this time the first מחלוקת arose in בני"י. Until now, תורה was learned on the level of the times of משה רבינו. Sadly, as the Greek culture infiltrated the homes of בני"י, the sharpness of the people's minds weakened, and the first מחלוקת came about between the יעקב and יוסי בן יעקב. The question was if סמיכה, an act that is part of bringing a קרבן, should be performed on יום טוב. This מחלוקת carried on through the generations, until the times of הלל and שמאי.



FUN FACT:

יוסי בן יוחנן was called an אשכל, a grape cluster. The word אשכל can be read as "איש כל", a man with everything, meaning a man with full knowledge of תורה, with יראת שמים, and with perfect מדות.



יהושע בן פרחיה



תלמיד של יוסי בן יועזר, יוסי בן יוחנן



(משנה א:ו)

יהושע בן פרחיה אומר, עשה לך רב, וקנה לך חבר, והוי דן את כל האדם לכף זכות

*Yehoshua the son of Perachia says:
Make for yourself a teacher,
Acquire for yourself a friend
And judge every person favorably.*



DID YOU KNOW?

יהושע בן פרחיה so badly didn't want to accept the position as נשיא. Yet, once he became נשיא, he rejected any challenging to his position.

ר' יהושע בן פרחיה said – "Before I became נשיא, anyone who advised me to assume leadership, I would have tied him up and placed him before a lion. Yet now, once I am a נשיא, I will dump a kettle of boiling water over anyone who tells me to step down." Even a תנא who had a hard time accepting leadership couldn't relinquish the position after he was in a place of prestige. The גמרא states, **שהגדולה קשה היא להעלותה וכשם שקשה היא, להעלותה כך קשה להורידן**. Prominence is challenging to accept. Just like it is hard to accept it, so is it hard to step down from.



FUN FACT:

יהושע בן פרחיה fled to Alexandria in מצרים, when ינאי המלך killed the חכמים. He returned to ירושלים only after שטח pardoned him before the king.



פרק א משנה ז



נתאי הארבלי

תלמיד של יוסי בן יועזר, יוסי בן יוחנן

(משנה א:ז)

נתאי הארבלי אומר, הרחק משכנו רע, ואל תתחבר לרשע, ואל תתיאש מן הפרענות

Nittai of Arbel says: Keep distant from a bad neighbor, do not be friends with a wicked person, and do not give up [on the possibility] of punishment



DID YOU KNOW?

יוחנן הורקנוס was the Jewish king at this time. He was a righteous man for most of his life. Unfortunately, his sons were not so righteous and became close to the צדוקים, the group of Jews who strayed. יוחנן הורקנוס thought he would befriend the צדוקים, and then convince his sons to return to the ways of the תורה. His plan failed, and instead of bringing his sons back, יוחנן הורקנוס became a צדוקי himself! All those years of being a צדיק was not enough to keep him righteous among the רשעים. He ended up becoming so evil that he persecuted the חכמים, and they had to run away or hide. נתאי הארבלי warns us not to become friends with רשעים, because even a צדיק can turn into a רשע that way!

FUN FACT:

נתאי הארבלי was the דין in אב בית דין, סנהדרין, as part of the זוגות. He came from the city called ארבלי, near the גליל, and is buried on ארבלי, near הר ארבלי, near the קבר of דינה, the sister of the שבטים.



פרק א משנה ח



יהודה בן טבאי

תלמיד של יהושע בן פרחי, נתאי הארבלי



(משנה א:ח)

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר, אל תעש עצמה כעורכי הדנין. וכשיהיו בעלי דינין עומדים לפניך, יהיו בעיניך כרשעים. וכשנפטרים מלפניך, יהיו בעיניך כצדיקים, כשקבלו עליהם את הדין:

Yehudah ben Tabbai says: Do not make yourself like the legal counselors. And when litigants stand before you [for judgement], they should [both] be as guilty in your eyes. But when they depart from you [after judgement], they should [both] be virtuous in your eyes, since they have accepted the verdict on themselves.



DID YOU KNOW?

Like יהושע בן פרחי before him, יהודה בן טבאי did not want to assume any position of leadership. He fled to Alexandria, in מצרים (this was a city with a large and flourishing Jewish population), to avoid being crowned as the נשיא. Yet, the people in ירושלים wished he would take on the title. They wrote a letter to יהודה בן טבאי, begging him to accept the נשיאות. When he read the letter, יהודה בן טבאי realized how much the Jews of ירושלים desired his leadership. Reluctantly, he boarded a ship and returned to ירושלים as the נשיא. Once יהודה בן טבאי assumed leadership, he refused to give it up. just like פרחי before him.



FUN FACT:

שמעון בן שטח was מקבל upon himself never to rule without יהודה בן טבאי, צדוקי after he once erred in a ruling, causing the execution of a



פרק 8 משנה 8



שמעון בן שטח

תלמיד של יהושע בן פרחי, נתאי הארכלי



(משנה א:ט)

שמעון בן שטח אומר, הוי מרבה לחקור את העדים, והוי זהיר בדברך, שמא מתוכם ילמדו לשקר:

Shimon ben Shetach says: Investigate the witnesses [at court] thoroughly, and be careful with what you say, maybe they will learn from [your words] how to lie [and win the case].



DID YOU KNOW?

used to make a livelihood in the flax business. His תלמידים advised him to stop this business, and they would go buy him a donkey. They traveled and chose a donkey from an Arab dealer. When they arrived at home, they reexamined the donkey they had just bought. Suddenly, one of the תלמידים noticed a diamond hanging from the neck of the donkey! They brought the donkey with the diamond to שטח with joy, saying, "Rebbi, now you will never have to work again!" But שטח ordered the תלמידים to return the diamond, saying, "Even though the הלכה we can create if you go return the diamond to the Arab!" The תלמידים traveled back to Ashkelon to find the Arab dealer. They gave him back his precious diamond. When the Arab saw this, he cried out and bentedched 'ה!



FUN FACT:

שמעון בן שטח had a sister named Shlomtzion who was married to the Jewish king, אלכסנדר ינאי. When the king decided to kill out all of the חכמים, she helped שמעון בן שטח hide, so he was saved.

פרק א' חשנה



שמעיה

תלמיד של יהודה בן טבאי,
שמעון בן שטח



(משנה א:י)

שמעיה ואבטליון קבלו מהם. שמעיה אומר, אהב את המלאכה,
ושנא את הרבנות, ואל תתנדע לרשות:

Shmaya and Avtalyon received the teachings of the Torah from Nittai of Arbel and Shimon ben Shetach.

Shmaya says: Love work, Hate positions of power, and do not become friendly with those in power.



DID you know?

שמעיה and אבטליון, were tremendous צדיקים. They were very respected by the תכמים and the rest of ישראל, even pafter they passed away, as is demonstrated in the following story:

One of the תנאים of the later generations made an offensive and critical remark about שמעיה and אבטליון after they were נפטר. The תנא was immediately put into חרם. 'חרם' means excommunication; it is a very harsh state, in which the person cannot even be spoken to or be counted as the tenth person in a מנין. When this תנא was נפטר, they put a stone in his קבר, symbolically performing סקילה, as a punishment for slighting the honor of such great צדיקים.



FUN FACT:

גלות עשרת השבטים into אשור who led the king of אשור, סנחריב, was a convert, שמעיה.



אבטליון

תלמיד של יהודה בן טבאי,
שמעון בן שטח



(משנה א:יא)

אבטליון אומר, חכמים, הִזְהָרוּ בְּדַבְרֵיכֶם, שְׂמָא תְּחֻבּוּ חֻבַּת גְּלוּת וְתִגְלוּ לְמָקוֹם מִים הָרְעִים, וְיִשְׁתּוּ הַתְּלַמִּידִים הַבָּאִים אַחֲרֵיכֶם וְיָמוּתוּ, וְנִמְצָא שֵׁם שְׂמַיִם מִתְּחִלָּל:

Avtalyon says: Chachamim, watch your words, because you may become liable to be exiled, and you will be exiled to a place of 'bitter waters' (ideas that could damage the mind), and the students who follow you will drink it and die [spiritually], and cause that the Name of Hashem be desecrated.



DID you know?

led along with the נשיא, his colleague שמעיה. Though they were great צדיקים and well respected by כלל ישראל. Every year, on יום כפור, after performing the special עבודה of the day, the כהן גדול emerged from the בית המקדש, and a crowd of Jews would escort him home. One year, the כהן גדול was enjoying the כבוד a bit too much. He started feeling haughty about his position. On his way home, שמעיה and אבטליון arrived to give the כהן גדול a ברכה. As soon as they noticed these great צדיקים, the Jews, who had picked up on the כהן גדול's arrogance, immediately changed course and walked behind שמעיה and אבטליון instead! The כהן גדול was full of jealousy. After שמעיה and אבטליון gave him a ברכה, the כהן גדול returned with a demeaning ברכה that hinted to the fact that they were גרים. The two sages humbly gave the כהן גדול rebuke for mocking חכמים, and the כהן גדול realized his mistake. Such was the level of these holy צדיקים!



FUN FACT:

Avtalyon's name derives from the words "אב" - father - and "טליא", which means 'child' in Aramaic. In his position as a leader, he acted as a father to the young orphans.



פרק 2 משנה 2



עקביא בן מהללאל

תלמיד של יהודה בן טובאי, שמעון בן שטח



(משנה ג:א)

עקביא בן מהללאל אומר, הסתכל בשלשה דברים ואין אתה בא לידי עברה. דע מאין באת ולאן אתה הולך ולפני מי אתה עתיד לתן דין וחשבון. מאין באת - מטפה סרוחה, ולאן אתה הולך - למקום עפר רמה ותולעה, ולפני מי אתה עתיד לתן דין וחשבון - לפני מלך המלכים הקדוש ברוך הוא

Akavia ben Mehalalel says: Look at three things, and you will not come into the grip of sin: Know from where you came, To where you are going, And before Whom you are destined to give a judgement and accounting. Where did you come from? From a spoiled drop. Where are you going? To a place of dust, worms, and maggots. And before Whom are destined to give a judgement and accounting? Before the Supreme King of kings, Hakadosh Baruch Hu.



DID YOU KNOW?

חכמים served on the סנהדרין together with many younger חכמים. There were four הלכות in which he disagreed with the פסק of the חכמים, because he remembered that the majority of the חכמים of the previous generation ruled differently. עקביא said, "Retract your פסק of these הלכות, and you will be appointed as the אב בית דין. However, עקביא בן מהללאל refused. He declared, "I would rather be called a שוטה - a fool, than being a רשע before ה' for even one moment, so people shouldn't say that I changed my opinion for power!"

It is written about עקביא בן מהללאל that in the עזרה of the בית המקדש, during the slaughtering of the קרבן פסח - when most Jews are there - no person could be found that was greater than him in humility and חסא.

FUN FACT:

יראת עונה and עונה was like him in בית המקדש - was like him in בית המקדש - when the most יidden were in ערב פסח - ערב פסח, on עזרה of the בית המקדש, ושמים



הלל

תלמיד של
שמעיה ואבטליון



(משנה א:יד)

הוא הָיָה אומר, אם אין אָנִי לִי, מִי לִי. וְכֵשֶׁאֲנִי לְעַצְמִי, מָה אָנִי. וְאִם
לא עֲקֹשְׁיוֹ, אֵימָתִי:

Hillel would often say: If I do not [try to] help myself, who [will do so] for me? If I am selfish and only help myself, what am I [worth]? And if I do not [do what I should] now, when [will I do it]?



DID YOU KNOW?

Hillel's tolerance and understanding personality were renowned. One Friday afternoon, as Hillel was busily preparing for Shabbat, a man came to his door and demanded to speak with him. Hillel calmly went to speak with his visitor to find out what was so urgent. The man related a question: Why were Babylonians' heads unusually round? Without missing a beat, Hillel answered that the unusual shape of their heads was due to improper care by midwives. The man left, seemingly satisfied. A few minutes later, though, he was back, once again with an all-important query about the squinted eyes of the residents of Tadmur. Hillel answered him and he left. After the third question and another even-keeled response from Hillel, the man became very upset. He told Hillel that he had bet his friend four hundred zuz that he could get Hillel upset. Now, he would lose four hundred zuz! Hillel smiled and said, "Better you lose four hundred zuz than I get upset."



FUN FACT:

A heavenly voice once pronounced that Hillel had merited to have been a נביא; however, the shortcomings of his generation prevented that from happening.



שמאי

תלמיד של שמעיה ואבטליון



(משנה א:טו)

שמאי אומר, עשה תורתך קבע. אמר מעט ועשה הרבה, והוי מקבל את כל האדם בסבר פנים יפות:

Shammai says: Make your torah [learning] a permanent thing. Say little and do a lot, and greet every person with a cheerful face.



DID YOU KNOW?

תורה שכתב שמאי asking to be מתגייר, so he can learn שבכתב. when שמאי heard his request, he dismissed him with fury. When he went to הלל with the same request, הלל showed him how a Yid can't live without תורה שבעל פה, and he converted.

When another non-Jew came to שמאי, and wanted to convert and be taught the entire תורה 'on one foot', שמאי threw a stick at him, but הלל found a way to draw him close. A third non-Jew wanted to convert so he can be גדול. Again, שמאי dismissed him, while הלל patiently explained to him all the הלכות, and eventually, he became a גר.

After he became a גר, he was so חשוב and equal to הלל and שמאי. The גר later said while the strictness of שמאי turned him away, the ענוה of הלל brought him close to ה'.

FUN FACT:

שמאי ate שכר all week. He would buy a good cow for שכר on Sunday, but when he found a better cow on Monday he would buy it and eat the cow from Sunday. So it was the whole week.



פרק א משנה טז



רבן גמליאל
הזקן



נשיא ממשפחת הלל הזקן



(משנה א:טז)

רבן גמליאל הָיָה אוֹמֵר, עֲשֵׂה לָךְ רֵב, וְהִסְתַּלַּק מִן הַסֵּפֶק, וְאַל תִּרְבֶּה לְעֵשֶׂר אֶמְדוֹת:

Rabban Gamliel would say: Appoint for yourself a teacher [to] remove yourself from uncertainty, and do not give too much Ma'aser because of estimating



DID YOU KNOW?

רבן גמליאל, as the נשיא, was in charge of answering difficult questions. The following incident illustrates his brilliance and sharp analysis: The king asked his servants to prepare the קרבן פסח for him. The royal order did not specify whether the animal for the קרבן should be a young goat, or a lamb. The servants decided to just slaughter both, and let the king and queen decide. The question arose whether the king and queen can consider any of the two animals to be the קרבן פסח. They went to ask רבן גמליאל. The נשיא pondered the question and the habits of royalty. He decided that since kings and queens are always served by servants, and have a variety of different foods, they are not so particular about if they are eating a goat or lamb, or if it is fatty or lean. However, ordinary people, who carefully choose their animals, really care which animal they bring for קרבן פסח. Therefore, he ruled, if this case would involve simple people, none of the animals would be fit to use for the קרבן פסח, but for the royal family, both would be valid.



FUN FACT:

From the days of משה until the days of רבן גמליאל, the Torah was only learnt while standing. When רבן גמליאל נפטר a weakness came onto the world, and Jews started learning while sitting, because they were no longer able to stand while learning.

פרק ה משנה כא



בן הא הא



תלמיד של שמעיה ואבטליון



(משנה ה:כא)

בן הא הא אומר, לפום צערא אגרא:

Ben Hei-Hei says: The reward for a mitzvah is in proportion to the work exerted.



DID YOU KNOW?

בן הא became a גר at a time when it was dangerous to do so. The name בן הא isn't his real name, but a pseudonym that he went by in order to conceal his identity. It represents the 'הא' that was added to the names of both אברהם and שרי when they became the parents of הלל, כלל ישראל, and the first גרים ever. בן הא lived in the times of הלל, and corresponded with הלל regarding explanations of concepts in תורה. In one famous correspondence, הלל explained how reviewing תורה 101 times is exponentially greater than reviewing 100 times. He said, "Look at how donkey drivers charge their customers. A journey of ten parsahs (a measurement at the time) costs one coin, but a journey of eleven parsahs costs two coins!" So, too, he explained, one extra חזרה is as valueable as all 100 חזרות combined.



FUN FACT:

Some say that בן הא was the non-Jew who asked הלל to teach him the entire תורה on one foot, and converted upon hearing הלל's answer.



יוחנן בן זכאי

תלמיד של הלל ושמאי



(משנה ב:ט)
 חמשה תלמידים היו לו לרבו יוחנן בן זכאי... ורבי אלעזר בן עזריה...
 ורבי אלעזר בן עזריה, מעין המתגבר...

*Rabi Yochanan Ben Zakkai had five special students. They were...
 and Rabi Elazar Ben Arach... Rabi Elazar Ben Arach is like a fountain
 that flows with ever-increasing strengths...*



DID YOU KNOW?

ר' יוחנן בן זכאי was the leader of בניי during the difficult time when Vespasian, the general of the Roman army, laid siege to Yerushalayim for 3 years. Once, ר' יוחנן was able to meet Vespasian. He greeted Vespasian with an emphatic "Long live the king!" Vespasian got angry and said, "I am not the king, and if I am, why have you not come earlier to greet me?" Just then, a messenger came and informed Vespasian that the Caesar had died and he was just appointed as the new king! Vespasian was so impressed that he granted ר' יוחנן three requests. His famous three requests were:

- 1) to spare the city of יבנה and its תכנים
- 2) not to harm the family of רבן גמליאל
- 3) to provide a doctor for the great צדוק, who had fasted for the past forty years to prevent the חורבן.

Because of these requests, יבנה continued to flourish in תורה, and the transmission of תורה was saved!



FUN FACT:

was such a great צדיק that he never walked four amos without saying words of תורה



רבן שמעון בן גמליאל



נשיא ממשפחת הלל הזקן



(משנה א:יז)
שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב
אלא שתיקה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה
דברים, מביא חטא:

*Shimon [Rabban Gamliel's] son says: All my days I grew up among
Chachamim, and have not found anything better for a person than
silence. Studying is not the main thing, but action is. One who talks
too much brings sin.*



DID YOU KNOW?

עשרה רבן שמעון בן גמליאל was captured by the Romans and was part of the עשרה הרוגי מלכות that the emperor Hadrian cruelly killed. The first two צדיקים who were taken to give up their lives על קידוש ה' were רבן שמעון בן גמליאל and רבי ישמעאל כהן גדול.

רבן שמעון insisted that he, as the נשיא, had the right to be killed first, so that he won't have to witness the death of the great רבי ישמעאל. But רבי ישמעאל argued that he was the גדול, therefore he had the right to go first, and not have to watch רבן שמעון being killed. The evil Romans cast lots to decide who would be first, and the lots fell on רבן שמעון בן גמליאל.

When רבי ישמעאל saw the execution of this holy צדיק, he cried out in pain that the one who would teach תורה, words of beauty, was now so brutally taken away. We read the story of the עשרה הרוגי מלכות and יום כיפור on עשרה הרוגי מלכות.



FUN FACT:

רבן שמעון בן גמליאל was so full of joy at the שמחת בית השואבה that he would juggle eight flaming torches, and the flames would never touch each other!