



ADAS ISRAEL Congregation

Hartman @ Adas Israel Part I - A Roundtable Discussion

Rabbinic Perspectives on Partnership: Its Triumphs and Challenges

January 4th, 2022 - 3rd Sh'vat 5782

Rabbi Kagedan's Text

Hosea 2:20-22

וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־תֵּית הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרִמְשׁ הָאֲדָמָה וְקִשְׁתׁ וְחֶרֶב וּמִלְחָמָה
אֲשַׁבֵּר מִן־הָאָרֶץ וְהַשְּׂבָבִתִּים לְבָטָח:

In that day, I will make a covenant for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I will also banish bow, sword, and war from the land. Thus I will let them lie down in safety.

וְאֶרְשָׁתִּיךָ לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: וְאֶרְשָׁתִּיךָ לִי בְאַמּוֹנָה וַיְדַעַתְּ
אֶת־יְהוָה: {פ}

And I will espouse you forever:

I will espouse you with righteousness and justice,

And with goodness and mercy, And I will espouse you with faithfulness;

Rabbi Hronsky's Text

Pirkei Avot 3:2

רבי חנינא סגן הכהנים אומר, הוי מתפלל בשלומה של מלכות, שאלמלא מורא, איש את רעהו חיים בלעו. רבי חנינא בן תרדיון אומר, שנים שיושבין ואין ביניהן דברי תורה, הרי זה מושב לצים, שנאמר (תהלים א) ובמושב לצים לא ישב. אבל שנים שיושבין ויש ביניהם דברי תורה, שכניה שרויה ביניהם, שנאמר (מלאכי ג) אז נדברו ויראי יי איש אל רעהו ויקשב יי וישמע ויכתב ספר זכרון לפניו ליראי יי ולחשבי שמו. אין לי אלא שנים, מנין שאפלו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שכר, שנאמר (איכה ג) ישב בדרך וידם כי נטל עליו

Rabbi Hanina, the vice-high priest said: pray for the welfare of the government, for were it not for the fear it inspires, every man would swallow his neighbor alive. R. Hananiah ben Teradion said: if two sit together and there are no words of Torah [spoken] between them, then this is a session of scorners, as it is said: "nor sat he in the seat of the scornful...[rather, the teaching of the Lord is his delight]" (Psalms 1:1); but if two sit together and there are words of Torah [spoken] between them, then the Shekhinah abides among them, as it is said: "then they that feared the Lord spoke one with another; and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name" (Malachi 3:16). Now I have no [scriptural proof for the presence of the Shekhinah] except [among] two, how [do we know] that even one who sits and studies Torah the Holy One, blessed be He, fixes his reward? As it is said: "though he sit alone and [meditate] in stillness, yet he takes [a reward] unto himself" (Lamentations 3:28).

Rabbi Yolkut's Text

Talmud Tractate Brachot 10a

הנהו בריוני דהוו בשבבותיה דר"מ והוו קא מצערו ליה טובא הוה קא בעי ר' מאיר רחמי עלויהו כי היכי דלימותו אמרה לי' ברוריא דביתהו מאי דעתך משום דכתיב (תהלים קד, לה) יתמו חטאים מי כתיב חוטאים חטאים כתיב ועוד שפיל לסיפיה דקרא ורשעים עוד אינם כיון דיתמו חטאים ורשעים עוד אינם אלא בעי רחמי עלויהו דלהדרו בתשובה ורשעים עוד אינם בעא רחמי עלויהו והדרו בתשובה

There were some lawless men living in the neighborhood of R. Meir, and they used to cause him pain. Once R. Meir asked of God that they should die. His wife, Beruriah, asked, "What are you thinking? Is it because it is written (in the book of Psalms), 'Let sinners cease out of the earth'? But has the text *hoteim* (sinners)? It is written *hata'im* (sins). Glance also at the end of the verse, 'And let the wicked be no more' — i.e. when 'sins will cease,' then 'the wicked will be no more.' Rather you should ask God that they repent and stop being evil." R. Meir asked God on their behalf and they repented.

Midrash, Book of Proverbs

Beruriah was the learned and compassionate wife of Rabbi Meir. While Rabbi Meir was teaching on a Shabbat afternoon, both of his sons died from the plague that was affecting their city. When Rabbi Meir returned home, he asked his wife, "Where are our sons?" She handed him the cup for *havdalah* and he said the blessing. Again he asked, "Where are our sons?" She brought food for him, and he ate. When he had finished eating, Beruriah said to her husband, "My teacher, I have a question. A while ago, a man came and deposited something precious in my keeping. Now he has come back to claim what he left. Shall I return it to him or not?" Meir responded, "Is not one who holds a deposit required to return it to its owner?" So she took his hand and led him to where their two children lay. He began to weep, crying "My sons, my sons." She comforted him, "The Lord gave, the Lord took. *Y'hei sh'mei rabah mevorach*, May the Name of the Lord be blessed..."