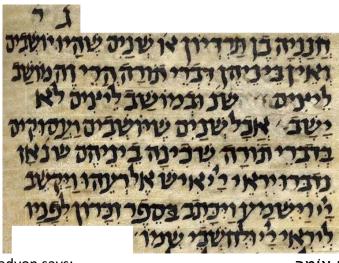




TEXT: MISHNA 3:2B



GAVRIEL Z. BELLINO



R. Hananiah ben Teradyon says:

ָרַבִּי חֲנַנְיָא בֶּן תִּרַדְיוֹן אוֹמֵר,

- Two who were sitting {together} without words of Torah between them, indeed this is the seat of the scornful, as it is said: 'and in the seat of the scornful he did not sit' (Ps. 1: 1).
- שְׁנִים שֶׁיּוֹשְׁבִין וְאֵין בֵּינֵיהֶן דִּבְרֵי תוֹרָה, הֲרֵי זֶה מוֹשַׁב לֵצִים, שֶׁנֶּאֱמַר (תהלים א), וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב.
- But two who are sitting and engaging in words of Torah, the divine pres-ence is among them, as it is said: 'Then those who feared the Lord spoke one to another. And the Lord hearkened and heard, and a book of remembrance was written before him for the fearers of the Lord and those who think upon his name' (Mal. 3: 16).
- אֲבָל שְׁנִיִם שֶׁיּוֹשְׁבִין וְיֵשׁ בֵּינֵיהֶם דִּבְרֵי תוֹרָה, שְׁכִינָה שְׁרוּיָה בֵינֵיהֶם, שְׁנָּאֱמַר (מלאכי ג), אָז נִדְבְּרוּ יִרְאֵי יִיָּ אִישׁ אֶל רֵעַהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמַע וַיִּכָּתֵב אִישׁ אֶל רֵעַהוּ וַיַּקְשֵׁב יְיָ וַיִּשְׁמַע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יִיָ וּלְחשְׁבֵי סְפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי יִיָ וּלְחשְׁבֵי שְׁמוֹ.
- 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" (Lam. 3:28).
- אַין לִי אֶלָּא שְׁנִיִם. מִנַּיִן שֶׁאֲפִּלּוּ אֶחָדּ שֶׁיּוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שֶׁהַקְּדוֹשׁ בָּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר, שֶׁנֶּאֱמַר בָּרוּךְ הוּא קוֹבֵעַ לוֹ שָׂכָר, שֶׁנֶּאֱמַר (איכה ג), יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלְיו: