

# עֲשֵׂה תּוֹרָתְךָ קבוע

Make your Torah [study] fixed (*Pirkei Avot 1:15*)

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Ahead of Shavuot, as we plan to accept the Torah upon ourselves, HaMizrachi presents you with some incredible initiatives for Torah learning, presented by Rabbis, leaders and pioneers in this field. We hope you become inspired and join thousands of other Jews from across the globe for an incredible journey to expand your Torah horizons

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# Daf Yomi



// Rabbi Shalom Rosner

There are three main qualities that benefit a *daf yomi* learner. First, it connects each Jew to Torah every single day of the year. There is no day when there is no *daf*. No matter what is happening in one's life, no matter how busy one is, there is always the *daf* to be learned. The *keviut*, the time commitment that is devoted to learning, is invaluable. The way we accomplish the most in our lives is by accepting commitments. This takes us all the way back to *נעשה ונשמע*, our first national commitment. If we want to ensure our daily and constant involvement in *Talmud Torah*, then *daf yomi* is an amazing option.

Second, the *daf* connects each learner to every part of Torah. No *masechet* is out of the purview of the *daf*. Sefer Chasidim (261) bemoans the fact that certain parts of Torah have become "*meit mitzvah*" *masechtot*, 'dead,' in that Jews are not dedicated to learning them. *Daf yomi*, conversely, gives each of us the chance to connect to every single concept and message in the corpus of *Torah SheBe'al Peh*.

Finally, *daf yomi* is a wonderful mechanism to connect us to our fellow Jews. Rav Meir Shapiro, the founder of *daf yomi*, at the first *daf yomi siyum* in 1931, said:

"The secret of the magnetic pull of the *Daf Yomi* is the idea that the same *daf* that someone learns here is being learned by thousands of Jews all over the world... Each person has his own way of learning, his own way of thinking, and his own type of *shiur* to go to, but Abaye and Rava are always the same Abaye and Rava..."

These three qualities are what make learning *daf yomi* so magical.

Rabbi Shalom Rosner is renowned for his ability to clarify the most complex sugiyot. His popular Daf Yomi shiurim are broadcast online and followed by thousands of global talmidim at [www.OU.org](http://www.OU.org) and [YUTorah.org](http://YUTorah.org).

# Nach Yomi



// Rabbi Ya'akov Trump

Almost every finals season in school, the students turn to their teacher and ask what will be in the final exam. The more they know, the more it helps them prepare. In a similar vein, we all tacitly wish to know what will be in the final exam at the end of our lives.

The truth is, we do know. The Gemara (Shabbat 31a) tells us a number of questions we will be asked at the end of their life journey. It is worth considering these questions to help us prepare correctly. One of those questions will be: "Did you make time for Torah study?"

Before we answer about the volumes and libraries of *sefarim* written by our Sages, it behooves us to know the *sefarim* given to us by G-d via our prophets. There are 24 books and 929 chapters in Tanach. That is a far smaller corpus of material than the Talmud and sometimes much more accessible. And yet it is oft overlooked.

The Gemara tells us that although there were hundreds of thousands of prophets, only those prophecies which speak to each generation were canonized for posterity. That means that as we open up Yeshayahu, we gain insight into a utopian era we yearn to see ourselves; when we learn Iyov, we experience the challenges of suffering in Eastern Europe, and when we study Chaggai, we can gain perspective on Zionism in the 19<sup>th</sup>-20<sup>th</sup> centuries.

Tanach is alive. Tanach is our identity.

At a *perek* a day for seven days a week, one can finish Nach in two years; at five days a week in just three years. It is a journey within our reach and within our responsibility. Join me on this journey.

Rabbi Ya'akov Trump serves as the Rabbi of Young Israel of Lawrence Cedarhurst. He has thousands of online Nach shiurim at his Nach website <https://www.nachnook.com/>, as well as on his app, podcast and on various online Torah platforms.

# Mishnah Yomit

// Dr. Karen Kirschenbaum



The motto of my father, Prof. Dov Zlotnick z"l, was, "A Mishnah a day keeps ... away." I have met students of his from over 50 years ago who still study a Mishnah a day. They have reviewed the *Shas* many times.

There is nothing like the study of Mishna to help acquire a broad picture and a good basis of the entire Oral Tradition, with its many concepts and laws. When studying Gemara, one focuses on a number of *dapim*. In studying the Mishna, one gains an understanding of the entire Oral Torah and learns many laws and basic concepts that form the foundation of all of Talmudic literature.

I often hear people say that the Mishna is a dry and technical book. Not so in my eyes. In my studies and teaching of the Mishna I try to imagine the *Tannaim* as living people with strong feelings, beliefs and opinions, living and working in a difficult but fascinating historical period in the life of our nation. I try to vividly imagine the objects that appear in the Mishna, as accurately as possible.

I recommend my students learn a chapter of Mishna a day, with the help of Kehati and

Bartenura. By studying a chapter a day, you will finish the *Shas* in a year and a half.

If you can't find time for a chapter a day, a Mishnah or two a day is also a wonderful way to learn and add kedusha to your daily routine. I've had the pleasure of attending many students' *siyumim* of *Shas*.

As opposed to Gemara learning, which may be complex, Mishna is accessible to everyone, and requires no previous knowledge or skills. One student told me that when she served in the Intelligence Corps, she always had a small pocket volume of Mishna Kehati in her pouch. She managed to find time to study daily. The soldiers who served with her often asked in bewilderment: Haven't you finished that little green booklet yet? (There are about 50 such booklets, 63 tractates.) This soldier stuck to her goal and always found time to learn, despite her busy schedule. If a busy IDF soldier can do it, anyone can.

**Dr. Karen Kirshenbaum** has a PhD in Talmud and has written a book on furniture of the home in the Mishna. She teaches Mishna and Talmud and has taught a weekly Shabbat Mishna class in Ramot, Yerushalayim for the last 36 years.

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# Halacha Yomit

// Rabbi Doron Podlashuk

The Beit HaLevi explains that there are two aspects of *Talmud Torah*. The first is learning for sake of the *mitzvah* of *Talmud Torah* as a positive commandment. The second is that it enables us to know how to act and live as Torah Jews. Perhaps this is why *Chazal* praised learning *halacha* over other aspects of Torah learning and why they stated: "one who learns *halacha* every day is certain to receive *Olam Haba*." *Halacha* incorporates all aspects of our lives – how we deal with people and interpersonal relationships, business dealings, daily and weekly religious activities, etc.

As the Mishna Berura states in his introduction to *Hilchot Shabbat*, one who does not learn will inevitably transgress numerous Torah violations unknowingly. That is why it is so critical to learn *halacha* – even if it is just enough to realize there might be a problem and ask a Rav a question. There are many books and halachic works that answer this necessity, from the Sefer HaChinuch to the Kitzur Shulchan Aruch and Mishna Berura. Different programs aid in daily studying of *halacha*, for example, the *Kitzur Shulchan Aruch* is divided into daily portions such that a person can finish the entire book within a year. Over the last few years, the English-speaking world has been able to learn the four parts of Shulchan Aruch in a five- year cycle through the Tzurba M'Rabanan Program, which incorporates the sources from the Torah and Talmud through to modern day *poskim*.

**Rabbi Doron Podlashuk** is the Director of the Selwyn and Ros Smith & Family Manhigut Toranit Program and one of the initiators of the Lax Family English Tzurba M'Rabanan series, which has revolutionized halacha learning, allowing thousands of people around the globe the ability to learn in-depth halacha from the sources in a concise and systematic manner.

# Daily Parasha Aliyah

// Rabbanit Zemira Ozarowski



**A**s a child, I remember how my father z”l used to constantly review the weekly *parasha*. He was a busy working man, yet always made sure to find time to learn the *parasha*. We’d sometimes find him asleep over his Chumash, but he always managed to finish! Even when he got sick with cancer, he remained committed to his *parasha* study. In the last week of his life, when he lay unconscious in his bed, I would go into his room and read the *parasha* to him. I knew that deep down in his subconscious, he was listening and absorbing, and that he would not want to go up to *Shamayim* without finishing his weekly quota.

I learned from my father’s commitment and over the years, I have been privileged numerous times to take on the practice of learning one *aliyah* a day of the weekly *parasha*, sometimes just the *pshat* and sometimes with Rashi or other *mefarshim* (commentators).

When one learns in this consistent manner, one stops looking at the *parasha* as a technical detail, merely marking which Shabbat it is. Rather, the weekly portion begins to characterize and shape the entire week! Learning the *parasha* over the course of seven days gives one the headspace to examine the ideas and stories found within all week long, and to arrive at Shabbat prepared and ready for the Torah reading and the ensuing Shabbat table discussions.

For hundreds of years, Jews around the world have been reading one *parasha* each week, finishing the entire Torah over the course of a year. What’s the goal? To give us the opportunity to review the Torah, the blueprint of the world, each year. By breaking the Torah down into weekly portions, the goal becomes attainable. Breaking it down even further by covering one *aliyah* per day, we are able to focus properly, to learn a little more deeply, and to integrate the embedded lessons into our daily lives.

It’s not easy to make the commitment but it’s an opportunity to strengthen our dedication and to pass that devotion down to our children and grandchildren!

**Rabbanit Zemira Ozarowski** is the Director of Community Programming at the OU Israel Center where she runs the L’Ayla Women’s Learning Initiative. She is the author of the Torat Imecha parasha series.

# Rambam Yomi

// Rabbi Chaim Sabato



**T**he Rambam’s Mishneh Torah is the backbone of the Jewish nation, unique in its innovation, wholeness, order, clarity and genius. There is no other work in the Jewish world which can be compared to it.

**Innovation:** The Rambam’s idea was bold and novel – to turn all the sources before him into an organized and systematic book of laws.

**Wholeness:** There was no such book before Rambam’s time, nor has there been such a book since. It deals with the entire gamut of Torah, with laws practiced today, as well as those that are not. The laws of holiness and purity of the *Beit HaMikdash* are presented in as meticulous detail as the laws of holidays and damages we observe today. The laws of *Mashiach* and *teshuva* are presented alongside the laws of physical and mental health. It details everything from Torah laws and Rabbinical laws to *gezeirot* (decrees) and *takanot chachamim* (the Sages’ ordinances), and includes the sources that preceded them: Tanach, Midrashei Halacha, Mishna, Tosefta, Babylonian and Jerusalem Talmuds, and the writings of the *Geonim*.

**Order:** It takes a lot of talent and expertise to take scattered *sugiyot* and organize them according to topic. We can learn so much from the fact the Rambam places certain *halachot* in specific books and not in others. Within each book, the *halachot* are organized according to logical chapters and principles, and within each chapter, each *halacha* is connected to the next.

**Clarity:** Rambam’s golden language and skillful Hebrew don’t only contribute to the book’s aesthetic appeal, but aid clarity, because the Rambam wanted all to learn his book, young and old, simple and wise. Many halachic accuracies were reached thanks to the clarity of his language and the meticulousness of his words.

In all of the Rambam’s words there is not a single deviation from the Talmud.

The Rambam wrote the Mishneh Torah to set up the pillar of Torah for generations, from a great love that burned in him: *Ahavat Hashem*, *Ahavat HaTorah* and *Ahavat Am Yisrael!*

**Rabbi Chaim Sabato** is the Rosh Yeshiva of Yeshivat Birkat Moshe and one of the educational advisors for the Rambam Yomi project, where he has over 1,000 online classes on every chapter in the Mishneh Torah.