# Text Study Sheet

## Reconstructionist Day of Learning on Reparations
## Congregational Study Pilot 5782/2022
## Text Study

Learning in *chevrutah* is a Jewish practice studying text with one other person to deepen your reflection, curiosity and engagement with a text. Share time and ask each other questions to deepen your learning together.

Choose one section below which you all are interested in focusing on in your *chevrutah* pair.

# Text Study about Chevrutah

Source Sheet by Rabbis David Eber & Rayna Grossman

**Ecclesiastes 4:9-10**

(9) Two are better than one; because they have a good reward for their labor. (10) For if they fall, the one will lift up his fellow; but woe to one that is alone when one falls, and there isn't another to lift them up.

**קהלת ד׳:ט׳-י׳**

(ט) טוֹבִים הַשְּׁנַיִם מִן־הָאֶחָד אֲשֶׁר יֵשׁ־לָהֶם שָׂכָר טוֹב בַּעֲמָלָם: (י) כִּי אִם־יִפֹּלוּ הָאֶחָד יָקִים אֶת־חֲבֵרוֹ וְאִילוּ הָאֶחָד שֶׁיִּפּוֹל וְאֵין שֵׁנִי לַהֲקִימוֹ:

Questions:
1.) What might it mean that 2 people have a good reward for their labor?
2.) In what ways might someone lift up their fellow?
3.) What might this text teach us about chevrutah?

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**Proverbs 27:17**

(17) Iron sharpens iron; So one sharpens the countenance of their friend.

**משלי כ״ז:י״ז**

(יז) בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד

פְּנֵי־רֵעֵהוּ׃

**עין יעקב (מאת שמואל צבי גליק) , תענית א׳:י״ט**

אמר רבי חמא בר חנינא מאי דכתיב (משלי כז יז) ברזל בברזל יחד לומר לך מה ברזל זה אחד מחדד את חבירו אף שני ת״ח מחדדין זה את זה בהלכה.

**Ein Yaakov (Glick Edition), Taanit 1:19**

R. Chama b. Chanina said: "What is the meaning of the passage (Pr. 27, 17) Iron is sharpened by iron? It means just as iron sharpens another iron, so also when two scholars study together, one sharpens [the intellect of] the other."

Questions:
1.) What did you take away from the text from Proverbs initially? What might it mean for a man to sharpen the countenance of his friend?
2.) How does the second source add to, or change your understanding of the 1st text?
3.) Taken together, what do these two texts teach about the benefits of chevrutah?

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**ברכות ס״ג ב:מ׳-מ״ב**

הסכת עשו כתות כתות ועסקו בתורה לפי שאין התורה נקנית אלא בחבורה כדר' יוסי ברבי חנינא דאמר ר' יוסי ברבי חנינא מאי דכתיב (ירמיהו נ, לו) חרב (על) הבדים ונואלו חרב על שונאיהם של תלמידי חכמים שיושבים בד בבד ועוסקים בתורה

**Berakhot 63b:12**

"Attend [*hasket*]" — i.e. "form classes" and occupy yourselves with Torah, because Torah is only acquired in a group [*b'chabura]*. This is in accord with the statement of R. Jose b. R. Hannina who said : What means that which is written, "A sword is upon the boasters [*baddim*] and they shall become fools" (Jer. 1. 36)? A sword is upon the enemies of the disciples of the wise who sit separately [*bad wa-bad*] and study Torah.

Questions:
1.) What might "Torah" mean in this text?
2.) What might this text mean when it says "Torah is only acquired in a group?"
3.) What is this text telling us about those "who sit separately and study Torah?"

4.) What does this text teach us about chevrutah?

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**Berakhot 63b:15**

"Attend [*hasket*] and hear, O Israel": Be silent [*has*] and then discuss [*kattet*]; according to the statement of Raba who said : A man should always study Torah first and afterwards meditate thereon.

**ברכות ס"ג ב:ט"ו**

הסכת ושמע ישראל הס ואחר כך כתת כדרבא דאמר רבא לעולם ילמוד אדם תורה ואחר כך יהגה

Questions:
1.) What might it mean when this text says, "Be silent and then discuss?" What might be the be the benefit of that silence?
2.) What might it mean that one should meditate on the text after the study of Torah?
3.) What might this text teach us about chevrutah?

*Source Sheet created on Sefaria by* ***Rayna Grossman***
*Based on* ***a sheet*** *by* ***David Eber***