

ב"ה



SHAVUOS DIGEST

A guide, insights and stories for Shavuos



JOHANNESBURG TORAH INSTITUTE

Learning for Life

Contents

About Shavuos	1
A Guide to the Shavuos prayers	2
Outline	2
Explanations.....	3
Shavuos in Jewish history	5
What is Torah?	6
Quotable Quotes	8
Laws & Customs of Shavuos	8
Stories	9
The Giving of the Torah	9
The story of Ruth	11
Ger Tzedek of Vilna is killed on the Stake.....	14
How the Akdamos were composed.....	14

About Shavuos

First Crops. Shavuos is a Holy and Joyous festival. Hashem instructs the Jewish people that the farmer should bring his first crops to Hashem. On the 2nd day of Pesach, the farmer offers his first crops of barley. He then counts 7 weeks (Shavuos) and on the following (50th) day he brings his first crops of wheat and declares the day as a festival.

Shavuos is one of 3 special festivals, when the entire Jewish people would congregate to Jerusalem with tremendous joy and celebration. (The other festivals are Pesach and Sukkos.)

The Torah. The Torah was given to us on the 6th day of the month of Sivan in the year 2448 (3328 years ago). That day was Shavuos. Therefore Shavuos has an added dimension to it and we also call it, “the day of the giving of the Torah”.

Dual Celebration. On Shavuos we celebrate everything that Hashem has given us both physically -the new crops and spiritually -the Torah.

A Guide to the Shavuos prayers

Outline

1. Maariv

- **Blessings of the Shmah** *(AS pg 330. TH pg 161)*
- **Special Amidah** *(AS pg 660. TH pg 331)*

2. Shacharit

- **Verses of Song (Pesukei Dezimra)** *(AS pg 368. TH pg 181)*
- **Shema & Special Amidah** *(AS pg 406. TH pg 203)*
- **Hallel** *(AS pg 632. TH pg 307)*

3. Akdamos (Sunday) / Book of Ruth (Monday) *(AS pg 714. TH pg 517)*

4. Torah Reading

- **10 Commandments** (Sunday) *(AS pg 966. TH pg 520))*
- **The 3 festivals** (Monday) *(AS pg 964. TH pg 523)*
- **Firstborn fruits** (Sunday & Monday) *(AS pg 968. TH pg 522)*

5. Haftarah

- **Yechezkel's vision of Hashem** (Sunday) *(AS pg 968. TH pg 522)*
- **Chabakuk recalls G-d's might.** (Monday) *(AS pg 969. TH pg 526)*
 - **Yetsiv Pisgah** (Monday)

6. Yizkor (Monday) *(AS pg 810. TH pg 337))*

7. Musaf for festivals. *(AS pg 674 TH pg 339)*

- **Priestly Blessings.** *(AS pg 692 TH pg 351)*

8. Mincha *(AS pg 502 TH pg 250)*

Explanations

Festival Amidah:

Atah VeChartanu: *"You have chosen us from all the peoples; You loved us and found favour in us; You exalted us above all the tongues and You sanctified us with your commandments... And you gave us, Hashem, our G-d, with love, appointed festivals... for joy."*

This prayer refers to the giving of the Torah on Shavuot. It was then that Hashem chose us from all the other nations. It was at that moment that Hashem gave us the unique ability to draw G-dliness into this physical world through studying Torah and doing Mitzvos with a physical body. Our bodies may look very much the same, but indeed, through infusing and thus refining the body with Torah & Mitzvos, it becomes so very different.

Yaleh Vyavo: *Hashem... May their rise, come, reach...and be remembered...ourselves...our forefathers... Moshiach... Yerushalayim... for deliverance, goodness, grace, kindness, compassion, life and peace on this day of the festival of Shavuot...*

This is a prayer for the restitution of the Beis Hamikdash. During the festivals, it is natural that we should miss the Beis Hamikdash more than at any other time, for on these days the service in the Beis Hamikdash was wonderfully impressive and inspiring. And so we pray to Hashem to restore to us the Beis Hamikdash.

This prayer begins with eight expressions of 'going up' and 'acceptance' of our prayer, each expression a step closer to the Almighty. According to the Vilna Gaon, these eight expressions refer to eight stages through which our prayer must pass before

reaching Hashem. Our sins may have created something like veils between us and Hashem and we must pray hard to pierce through these veils.

3 steps: *At the conclusion of the Amidah we take 3 steps back*

At the end of the Amidah we step back, as a servant leaves from standing before his master. But why 3 steps?

1. They correspond to the 3 km that the Israelites distanced themselves from the mountain at the time of the giving of the Torah.
2. At the giving of the Torah, Hashem told Moshe to come close and he entered within three partitions: darkness, cloud, and opaque darkness. When he departed he left these 3 partitions. When we depart from Hashem, we resemble the way Moshe did.

Akdamos

Akdamos is a beautiful poem that speaks about the glory of the Master of the universe, as manifested in the creation of the world. It also describes the unwavering faith of the Jewish people in the face of those who instigate them to idolatry.

- See *The Story of Akdamos* in our stories section.

Ruth

It is a custom to read the book of Ruth on Shavuot. On Shavuot the children of Israel all became converts when they accepted upon themselves to do all the Mitzvos. Therefore we read about Ruth and her journey in becoming a Jew with her commitment to all of Hashem's mitzvos.

- In fact, the numerical value of the word "רות" is 606. Ruth accepted upon herself 606 Mitzvos in addition to the 7 Noachide laws she was already doing beforehand as a righteous gentile
- "רות" also contains the same letters as the word "תורה".
 - See *The Story of Ruth* in our story section.

Shavuos in Jewish history

Historical Timeline

On Shavuos

- **0** G-d created **Adam and Eve** (10 generations)
- **1056** **Noach** is born
- **1656** Noach enters the Ark (10 generations)
- **1948** **Avraham** is born. (Yitzchok, Yakov)

Leah becomes pregnant with Yisachar (2196)

- **2238** Children of Israel descend to **Egypt**.

Yocheved becomes pregnant with Moshe

Moshe was taken out from the Nile (2367)

- **2448** **Exodus** from Egypt (40 years in the desert)

Hashem gives us the Torah* (2448)

- **2489** Joshua takes them into **Israel**. (Prophets & Kings)

Ruth converts* (2787)

Dovid Hamelech's birthday (2854)

Dovid Hamelech's yahrtseit (2924)

- **2928** King Shlomo builds the **Temple**.
- **3828** 2nd temple is destroyed and Jews are **exiled**. (4 Generations)
- **3978** **Mishneh** is completed. (7 Generations)
- **4235** **Talmud** is complete
- **4800** Classical **Commentaries**. (Rashi, Rambam..., expulsions)
- **5300** **Shulchan Aruch** & Kabilistic writings
- **5494** **Ba'al Shem Tov** reveals himself and teaches Chassidus.

Ger Tzedek of Vilna is burned on the stake* (5509)

Yahrtseit of the Ba'al Shem Tov (5520)

*See *Stories*

What is Torah?

Beyond Wisdom by Tzvi Freeman

Torah, it seems, is distinct from what we generally call wisdom. Our sages go so far as to say that Torah precedes all existence, that it contains the blueprint for the cosmos, and that the very existence of the cosmos is contingent upon Torah.

Even the term “divine wisdom” is insufficient. Our universe, after all, is composed of divine wisdom. Our environment, our bodies and the very psyche with which we observe all of these are of unfathomable design. “How wondrous are Your works, O G-d,” the Psalmist declares. “You made all of them with wisdom!”⁶ Yet the laws of nature are not the laws of Torah.

Human wisdom can be described as the ability to predict the outcomes of this wondrous design. We take note of its patterns and extrapolate into the future. We strive to know enough about *what is* to predict *what will be*—and therefore, *what could be* if we make informed choices. Nevertheless, *what should be* is decided by means that are not related to knowledge or wisdom.

Wisdom provides information about all that is and all that could be

For example, wisdom tells you that how you treat others is bound to come back to you. It’s up to you to decide whether you want that coming back or not. Possessing property that doesn’t belong to you might not be a good idea—for you or for the people around you. It’s up to you to decide whether or not to suffer the consequences for the sake of the immediate benefits.

Torah is the Creator sharing with us His innermost desire from which all things emerge.

Torah, on the other hand, doesn’t simply inform, it *instructs*, “Don’t steal.” It’s nice to know that respect of private property benefits you and the society in which you live, but that’s not the reason you refrain from stealing. You don’t steal because that is your Creator’s will.

Torah as Oneness

A construction worker looks at a blueprint and sees a building; an architect listens to the builder and understands what he *really* wants. The Torah is like the architect—which is why studying it tells us not only *what is*, but *what should be*. Torah is the Creator sharing His innermost desire with us, the created.

The seed of Torah was planted with the experience at Sinai, recorded in the Five Books of Moses. But the voice of Sinai continues to be heard in each generation as students of the Torah unfold the DNA of that seed, discovering new meanings that were always meant, new applications that had always lay dormant.² After all, the ultimate instruction is that which lifts the student to a vantage point from which he can discern his own evaluation, using the same tools as the teacher.

What's in it for us?

When you immerse yourself in Torah, your goal is not simply to amass information, but to gain a sense of how the Creator of the Universe relates to His creations. To think in a G-dly way. It is a sharing of spirit, until the same preferences and desires breathe within the two of you. His thoughts are your thoughts and your thoughts are His. There is no comparable union to be found in any other wisdom.

Quotable Quotes

“Shavuot is the perfect time to do everything possible to advance one’s Torah study and one’s service of G-d with awe. Similarly, it is an appropriate time to repent for [failing to study] Torah, since [at that time], the accusing influence of the Satan does not interfere - similar to the time of sounding of the shofar on Rosh Hashana and to the day of Yom Kippur. (Hayom-Yom)

“If someone tells you there is wisdom among other peoples, believe him . . . If someone tells you there is Torah among other peoples, do not believe him” (Midrash)

“Shavous also means ‘oaths’, At Mount Sinai, G-d promised that the Jewish people will never be exchanged for another nation; and the Jewish people promised that they will fulfil the entire Torah.”

Laws & Customs of Shavuot

Preparing for Yom Tov

Honouring and Respecting the Yomtov. Hashem says that we should ‘declare this day holy.’ The sages explain that we make it a holy day by honouring it and taking pleasure in it.

- | | |
|---|---|
| <ul style="list-style-type: none">▪ We honour it by,<ol style="list-style-type: none">1. taking a haircut,2. Cutting our nails,3. Washing ourselves,4. Making Challah,5. Abstaining from food a little beforehand and | <ol style="list-style-type: none">6. Wearing beautiful clothes. <ul style="list-style-type: none">▪ We take pleasure in it by,<ol style="list-style-type: none">1. Having 2 meals each day,2. Making Kiddush,3. Having fish, meat and wine. |
|---|---|

Joy. There is a mitzvah to be joyous on Yomtov. Therefore one should,

- Prepare meat and wine for the men,
- Buy jewellery for his wife and
- Buy treats for the children.

Including the poor. Our own meals are only of value if we ensure that all of the poor and destitute have what they need for Yomtov. One should discreetly see to it that everyone has what they need realizing that he is only an emissary of Hashem to provide for that person.

Beautifying the Shul. The custom is to decorate the Shul with greenery to remember how Hashem miraculously transformed the humble Mt. Sinai into a beautiful mountain. The custom is also to put trees in the Shul because Shavuot is also a day of judgement for the fruit. The trees remind us to daven to Hashem to give us good fruit.

On Yom Tov

Candle lighting. Before sunset, on Friday evening and after nightfall on Saturday and Sunday evening, women and girls light Shabbos & Yom Tov candles. Additionally, a 24-hour candle is lit to be used to light the Yom Tov candles from a pre-existing flame. Everyone changes into non-leather shoes and holiday finery.

Staying awake. It is a custom to stay awake the first night of Shavuot, studying and reciting sections of the Torah.

10 commandments. It is customary for men women and children to come to shul to hear the 10 commandments. The Midrash relates, “Hashem said to the Jewish people, “My children, read this portion every year and I will consider it as if you are standing before Me at Mt. Sinai and receiving the Torah”

Milk & Honey. It is an ancient custom to have dairy products as well as honey on Shavuot. This should be in addition to having a meat meal. Caution should be taken to bentch between eating milk and meat so as not to eat them in the same meal.

Stories

The Giving of the Torah

From *Our People* by Jacob Isaacs published and copyrighted by Kehot Publication Society

On the first of Sivan, the first day of the third month after the exodus from Egypt, the children of Israel reached the desert of Sinai and camped near the mountain.

During the few weeks of traveling in the desert under Divine protection, with daily miracles, such as the manna and the quail, the miraculous sweetening of the water, the defeat of Amalek, and the crossing of the Red Sea, the Jewish people had become more and more conscious of G-d.

Their faith grew more intense daily, until they attained a standard of holiness, solidarity and unity, never achieved before or after by any other nation.

Moses ascended Mount Sinai, and G-d spoke to him the following words: "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. Now, therefore, if you will hearken unto My voice and keep My covenant, then you shall be Mine own treasure from among all peoples; for all the earth is Mine. You shall be unto Me a kingdom of priests, and a holy nation.'"

Moses returned from Sinai and called for the elders of the people and put all these words of G-d before them. Unanimously, with one voice and one mind, the people answered: *Naaseh Venishma*, "Everything G-d has said, we shall do and understand."

Thus they accepted the Torah outright, with all its precepts, not even asking for a detailed enumeration of the obligations and duties it involved.

When Israel had voiced its eagerness to receive the Torah, G-d spoke to Moses again: "Go unto the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready for the third day; for on the third day the L-rd will come down in the sight of all the people upon Mount Sinai. And you shalt set bounds unto the people round about saying: Take heed to yourselves, that you go not up onto the Mount, or touch the border of it; whatsoever touches the Mount shall surely die."

The dawn of the third day broke amid thunder and lightning that filled the air. Heavy clouds hung over the mountain, and the steadily growing sounds of the Shofar made the people shake and tremble with fear. Moses led the children of Israel out of the camp and placed them at the foot of Mount Sinai, which was all covered by smoke and was quaking, for G-d had descended upon it in fire.

The sound of the Shofar grew louder, but suddenly all sounds ceased, and an absolute silence ensued; and then G-d proclaimed the Ten Commandments.

The entire people heard the words of G-d, and they became frightened.

They begged Moses to be the intermediary between G-d and them, for if G-d Himself would continue to give them the entire Torah, they would surely die. Moses told them not to be afraid, for G-d had revealed Himself to them so that they would fear Him and not sin.

Then G-d asked Moses to ascend the mountain; for he alone was able to stand in the presence of G-d. There Moses was to receive the two tablets containing

the Ten Commandments and the entire Torah, to teach it to the children of Israel.

Moses went up the mountain and stayed there forty days and forty nights, without food or sleep, for he had become like an angel. During this time, G-d revealed to Moses the entire Torah, with all its laws and the interpretations thereof.

Finally, G-d gave Moses the two stone Tables of Testimony, containing the Ten Commandments, written by G-d Himself.

The story of Ruth

Whenever our sages want to point to a shining example of Jewish womanhood, of self-sacrificing devotion to the higher things in life, of loyalty and modesty and excellence of character, they speak of Ruth.

The strange thing about this great woman, whose story we read on the festival of Shavuot, is that she was not really a Jew by birth, but a Moabite princess. Yet, perhaps in this fact lies one of the most important lessons that we are to learn from Ruth. By her own strength of character and genuine love for the Jewish people and the holy Torah, she became one of the greatest Jewish women, the ancestor of King David, from whom, in turn, the Redeemer will stem.

How did it come about that the princess of one of the not-so-friendly neighbours of Israel became an example of Jewish womanhood?

Well, for one thing, even long before Ruth had ever met any Jews, she had become disgusted with the idol worship of her own people, which was one of the lowest and most cruel. For among the gods whom the Moabites worshipped was Moloch, in whose honour young children were thrown into the fire. Ruth realized soon that no mercy, or kindness, or justice could be expected from such idol worship, and she searched for a new religion.

Then, one of the ten worst famines in all of mankind's history hit the Land of Israel. Elimelech, one of the notables of Judah, came to Moab, where he hoped to find food and an easier life. Ruth became acquainted with the Jewish family and with their religion. Princess Ruth was happy to marry one of the two sons of Elimelech, even though it meant that she had to give up the comforts and honour of her royal position to join the household of a Jewish refugee.

Things became even worse when G-d punished Elimelech for not having stayed with his own people in Judah to share their sorrow and plight and to help them, instead of running away to Moab. Elimelech and his two sons died far from their home. Elimelech's wife, the beautiful Naomi, was left a widow without children. She decided to return to her homeland, where her late husband at least owned some land. Naturally, she would not think of asking her two Moabite daughters-in-law, Orpah and Ruth, to go with her to share in her poor, joyless life, and she asked them to return to their homes. But, as it turned out, only Orpah, after much persuasion from her mother-in-law, turned back to her own people. Ruth, however, had become so convinced of the truth and beauty of the Jewish religion and customs that under no circumstances would she now part from Naomi to return to her royal home and live as an idol worshipper. Her mother-in-law tried hard to dissuade her, but all her arguments that she had nothing to offer her, while here she had so much to gain, were in vain. Ruth's reply, the highest and noblest of all expressions of faithfulness, was:

*"Entreat me not to leave thee,
And to return home from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people are my people, and thy G-d, my G-d.
Where thou diest, will I die, and there be buried;
May G-d do so to me, and more also,
If aught but death part thee and me."*

Thus spoke this noble young woman, and these words have become the immortal slogan of those who have learned to appreciate the truth and beauty of the Torah.

Little concerned over the prospect of poverty and hunger, Ruth accompanied Naomi to the land of her late husband, putting her hope and faith in G-d that He would not forsake them in their need.

When Naomi and Ruth arrived in Beth Lechem, the city of Judah where Elimelech had come from, it was the time of the barley harvest. The famine had passed, and the soil was again yielding its fruit. The two women had nothing to eat. Elimelech's possessions had meanwhile been taken over by his relatives, and it would take some time to regain them and sell them. The natural thing would have been for Naomi to go out and get some food, for after all she was well known here at home, and the people would surely help her. Were they not greatly moved by her words, "Call me no longer 'Naomi,' the Sweet One, but 'Mara,' the Bitter One, for G-d has dealt very bitterly with me"?

However, Ruth would not hear of letting her mother-in-law go out in search of food. She herself insisted that Naomi stay behind, while she went into the fields, like all the other poor, to gather barley left behind, forgotten or fallen aside during the cutting and binding of the barley. For the poor and needy were not forgotten during the harvest.

G-d surely was with Ruth. The owner of the fields she happened to visit in search of food was none other than Boaz, or Ibtzan, the tenth of the judges of Israel who ruled after Joshua.

Boaz was a wealthy and very good-natured man. He greeted the woman in a most friendly way. Recognizing that she was not a common beggar, he ordered his workers to treat her with respect. Ruth got her full share of the leket (gleanings from the cutting), pe'ah (the corner of the field left uncut for the poor), and shikchah (forgotten sheaves in the field).

Ruth was overjoyed. Full of good cheer, she returned to Naomi and showed her the rich harvest she had brought. Ruth told her mother-in-law of the friendliness of the owner of the fields where she had searched for food. To her surprise, she learned that Boaz was a close relative of her late husband, and second in line as redeemer of Elimelech's properties. The redeemer was also duty-bound to marry the widow of his deceased kinsman.

On Naomi's advice, Ruth visited Boaz and entrusted her fate and that of her mother-in-law to him. Boaz was very much touched by this turn of events, and Ruth, with her gentle manner and nobility of character, found great favour in his eyes. Although he pointed out to his newly found relative that not he, but another and closer kinsman, was first in line to redeem Elimelech's property, he promised to do what he could and stand ready to fulfil this obligation, if the other man refused.

This was exactly what happened. The man who was first in line did not claim his rights, and so Boaz not only redeemed the property of Elimelech, but married the modest and gentle young woman who had given up her royal palace to live as a Jewess.

Boaz (a descendant of the courageous prince Nachshon of the tribe of Judah, who was first to jump into the high waves of the Red Sea) was the most important person of the Jewish people in his days. He and Ruth were blessed with children, and Ruth lived long enough to see her great-grandson David become king of Israel.

Ger Tzedek of Vilna is killed on the Stake

Avraham ben Avraham, the famed גר צדק (righteous convert) of Vilna, was born as Valentin Potozki, the son of Count Potozki, one of the wealthiest landowners in Poland. As a student in Vilna he discovered Judaism and decided to convert; a capital offense in most countries in Christian Europe at the time. He fled to Amsterdam where he secretly converted to Judaism, assuming the name Avraham ben Avraham. Years later he returned to Vilna, where he was eventually recognized as the missing son of Count Potozki and arrested by the church. He refused to renounce his faith and was sentenced to death. He was burnt at the stake in Vilna on the 2nd day of שבועות of 5509

How the Akdamos were composed

Akdamos was composed by R. Yitzhak ben Meir, a chazzan in Worms, Germany. There is a fascinating story told about the circumstances under which Akdamos was composed.

There was once a place where Jews resided, near the Sambatyon river, in peace and tranquillity. The local king was a good man and fair to them. But this was a place that valued witchcraft, and a heathen priest arose who, via his witchcraft, could glance at someone with the evil eye and kill him on the spot. This priest began killing many Jews, and the Jews complained to the king. The priest craftily explained to the king that he sought a theological debate with the Jews, and that they must choose a champion to face him. Such a Jewish champion would have to be great enough to withstand the sorcerer priest's evil eye. Should the Jew win, the sorcerer priest would be put to death; should the reverse happen, G-d forbid, the king would do away with the Jews. The king gave the Jews three months to select their champion, sending the Jews into deep woe and mourning as they lacked such an individual. The Jews realized that their only hope for salvation lay on the other side of the Sambatyon River. There dwelled the Jews from the ten lost tribes, who were isolated from the exile and thus holy and sinless. Only a resident of the other side of the Sambatyon would have the ability to face the evil priest. However, travel across the Sambatyon was challenging, for the river would hurl rocks continuously, only resting from noon on Fridays until dusk on Shabbos, but it

was ten miles wide; anyone beginning crossing on Friday afternoon would not arrive till Shabbos, thus violating the Shabbos by walking far beyond the city limits. Shabbos violation was permitted to save this community; however, whoever would arrive there would not be allowed to return as there would be no more emergency dispensation [Such a champion, forced to live out his days on this side of the Sambatyon, would have to take a wife from the local, highly-pedigreed Jewish population, and thus must possess outstanding ancestry himself.

R. Yitzchak ben Meir, the cantor and great scholar known to us as the author of Akdamos, was chosen. He had a wife and daughter, but faced with no other choice he divorced his wife so she could have her own life as he would never return across the Sambatyon. R Meir began his journey on Friday afternoon and arrived on the Shabbos, whereupon he was immediately arrested for his violation. R. Meir explained that he had come to request help for the Jews of his community, and was released. Now the debate was to take place on the other side of the Sambatyon. A lottery was conducted and a tailor was chosen to cross the Sambatyon, never to return. He divorced his wife and it was agreed that he should marry Rabbi Meir's daughter. Over the course of the week, Ruach HaKodesh rested upon R. Meir, and he composed the Akdamos liturgy which he gave to his future son-in-law the tailor and asked that all Jewish communities say it on Shavuot, so that R. Meir would not be forgotten.

The tailor arrived at the debate and climbed onto the stage before the crowd. The sorcerer tried to cast his evil eye upon him, but to no effect. The sorcerer then said to the king, Some amusement before the debate, your Majesty.” He took two nearby millstones and threw them into the sky, where they remained suspended, but revolving in place as if grinding wheat; a wondrous sight. “Can you match that?” jeered the sorcerer. “Fair enough,” replied the tailor. “See those trees over there? Either you will bend one down, and I will have to keep it down; or I will bend a tree down and you must keep it down.” The sorcerer chose the second option. The tailor selected a tall tree, bent its top parallel to the ground, and then told the priest to take his place and hold the tree down. The tailor let go but the sorcerer's strength was insufficient; up sprung the tree, flinging the sorcerer directly into the sky borne grindstones, meeting a pulverized and gruesome ending. The crowd cheered; the king looked up, and let the tailor and all the Jews go in peace.

Credits:

*Much of the content in this digest is produced by **Chabad.org**, and is copyrighted by the author and/or Chabad.org. If you enjoyed this article, we encourage you to distribute it further, provided that you do not revise any part of it, and you include this note, credit the author, and link to www.chabad.org. If you wish to republish this article in a periodical, book, or website, please email permissions@chabad.org.*

My Prayer, Nissan Mindel

Johannesburg Torah Institute

JTI provides adult Torah education to men and women of the Johannesburg Jewish community.

Classes take place at JTI and in shuls, homes and businesses. They include large and small groups and many private one on one sessions.

Contact JTI to determine how you can study the Torah's wisdom.

26A Victoria St. Oaklands

JhbTorah@gmail.com

084-344-2684

TheJTI.com

