

9:30 - 10:15 Limmud
Introduction by Rabbi Kenneth Brander

The theme of the National Conference on Continuing Rabbinic Education was a *ma'amar chazal*, statement of the Sages, found in the Talmud (Kiddushin 40a), "Great is study for study leads to action." As rabbis, we struggle with conflicting agendas - our intellectual interest, the need to grow in the knowledge of Torah purely to experience the energy achieved by such a journey. Yet at the same time we are practitioners, leaders of our people with limited time and an agenda to galvanize our friends and congregants to engage in *tikun olam*. How are we to understand this passage? What message does it communicate to us as students and teachers?

Our journey begins with the analysis of this statement - does Jewish tradition give primacy of study over acts of *chesed*, *mitzvot*, and other forms of *tikun olam*? The sources found on the first two pages show the conflict between the primacy of study and the primacy of activity. Answers to this conflict are shared on pages 3-6. Suggestions include that study takes precedence over action only when the individual is not informed about Jewish practices. In such a situation, study is the enabler of activity and is therefore viewed as a higher priority.

We continue with studying Maimonides revealing multiple paradigms found in his *Mishneh Torah* regarding the role of Torah study. This includes the study of Torah, as an enabler to perform other commandments but also, separate in its own right, as a means to understand the ways of the Divine and through study to create a rendezvous between the student of Torah and God.

We conclude with the study of a short kabalistic work which points out that the most important component to the study of Torah is found in the struggle to comprehend the text. The toil taken to grasp the holy text and its message is where the bond with God and the immortality of our tradition is created.

The holiness of this struggle is what the Talmud (*Niddah* 30b) reveals to us with the following Aggadic story:

R. Simlai delivered the following discourse: [What is the fetus occupied with in the womb of its mother?] It is taught all the Torah . . . as soon as it [the fetus], sees the light of the world [at birth] an angel approaches, slaps it on its mouth and causes it to forget all of Torah.

This portrayal of the human condition may be cause for mourning. We have all lost the Torah taught to us by a Divine being. Yet Rabbi Soloveitchik insists that this depiction is one that should be approached with jubilation. This Talmudic description reminds us that the study of Torah is never a task of collecting new

information; rather, as victims of amnesia, we are reconnecting to our original identity. Would we prefer to receive the Torah in a fashion in which there would be no struggle? Would we prefer to retain all the Torah knowledge taught in-utero and not struggle in our attempt to find the ways of God? Definitely not! It is preferable that our relationship with God is established and strengthened through the rigorous pursuit of Torah knowledge.

God wants every Jew to be able to forge a dynamic and participatory relationship with Him. While it is true that the norms and mores of Torah, its doctrines and principles, are Divinely ordained, the expansion of these tenets are left to the Jew. With the knowledge of the axioms and theorems of Mosaic law, we are mandated to create *halakhic* protocols for any new event or phenomenon which modern man encounters. We are challenged to create modernity shaped through the prism of Jewish norms and mores. This is our task as rabbis and leaders of our people.

Session Notes

“Great is Study For Study Leads to Action” (Kiddushin 40b)

Tractate Kiddushin 40b

וכבר היה ר' טרפון וזקנים מסובין בעלית בית נתזה בלוד, נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה ר' טרפון ואמר: מעשה גדול, נענה ר"ע ואמר: תלמוד גדול, נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה

This question was already addressed when Rabbi Tarfon and the Elders were gathered in the upper chamber of Nitzah's house in Lod. The following question was raised before them: What is more important, the study of Torah or the performance of mitzvot? Rabbi Tarfon answered them by saying the performance of mitzvot is more important. Rabbi Akiva answered by saying the study of Torah is more important. The Elders all agreed that the study of Torah is more important because the study of Torah brings one to the performance of the mitzvot.

This source is concretized in the Shulchan Aruch.

Yoreh De'ah Section 246, Paragraph 18

ת"ת שקול כנגד כל המצות. היה לפניו עשיית מצוה ות"ת, אם אפשר למצוה להעשות ע"י אחרים לא יפסיק תלמודו, ואם לאו יעשה המצוה ויחזור לתורתו

The Study of Torah is weighted against the observance of all the mitzvot. If a person is presented with studying Torah or performing a mitzvah, if the mitzvah can be performed by others than he/she should not interrupt study. If it cannot be performed by others then he/she should perform the mitzvah and return to study.

From this statement in the Talmud it seems that the study of Torah is definitely greater than any mitzvah including acts of chesed.

Question:

Is this completely accurate?

Let us look at the Talmudic statements below.

Tractate Rosh Hashana 18a

רבה ואביי מדבית עלי קאתו, רבה דעסק בתורה חיה ארבעין שנין, אביי דעסק בתורה ובגמילות חסדים - חיה שיתין שנין

Rabbah and Abaye both came from the house of Eli (and were therefore cursed with short lives). Rabbah, who engaged in Torah study lived to be forty years old. Abaye, who engaged in Torah study as well as acts of kindness, lived for sixty years.

Tractate Yevamot 109b

דתניא, רבי יוסי אומר: כל האומר אין לו תורה - אין לו תורה; פשיטא! אלא כל האומר אין לו אלא תורה - אין לו אלא תורה; הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: +דברים ה'+ ולמדתם... ועשיתם כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה

It is taught in a Baraita: Rabbi Yose says: Whoever states that he/she does not study Torah has no reward for the study of Torah. This is obvious! Rather, what the text meant to say was whoever declares that he/she has only Torah, meaning he/she studies Torah but does not perform any mitzvot, has **only** the reward for the study of Torah. This is also obvious! Rather, what Rabbi Yose is saying is that he does not even have the reward for the studying of Torah.

Tractate Avodah Zarah 17b

ת"ר: כשנתפסו רבי אלעזר בן פרטא ורבי חנינא בן תרדיון, א"ל ר' אלעזר בן פרטא לרבי חנינא בן תרדיון: אשריך שנתפסת על דבר אחד, אוי לי שנתפסתי על חמשה דברים. א"ל רבי חנינא: אשריך שנתפסת על חמשה דברים ואתה ניצול, אוי לי שנתפסתי על דבר אחד ואיני ניצול, שאת עסקת בתורה ובגמילות חסדים, ואני לא עסקתי אלא בתורה [בלבד]; וכדרב הונא, דאמר רב הונא: כל העוסק בתורה בלבד - דומה כמי שאין לו אלוה, שנאמר: +דברי הימים ב' טו+ וימים רבים לישראל ללא אלהי אמת

The Baraita taught: When Rabbi Elazar ben Perata and Rabbi Chanina ben Teradyon were seized by the Roman authorities Rabbi Elazar ben Perata said to Rabbi Chanina ben Teradyon "You are fortunate that you were seized for only one thing. Woe is me for I have been seized for five things." Rabbi Chanina said to Rabbi Elazar "On the contrary! Fortunate are you who have been charged with five things and yet you will be saved. Woe is me who have been caught on only one thing but I will not be saved, because you have engaged in Torah study and acts of loving kindness, while I engaged only in Torah study." This agrees with Rav Huna who stated: Whoever engages in Torah study only is like one who has no God, as it says in II Chronicles 15:3, "Many days passed by for Israel without a true God".

Question:

How does one reconcile the emphasis placed on study in Tractate Kiddushin with the above Talmudic statements?

Tosafot in Kiddushin 40b makes the following comment:

תלמוד גדול שהתלמוד מביא לידי מעשה - תימה דאמר בספ"ק דב"ק (דף יז.) ר' יוחנן משי ידיה ומנח תפילין והדר אמר לן קיים אמרינן לימד לא אמרי' ופריך והא אמר מר גדול תלמוד תורה שהתלמוד

מביא לידי מעשה פירש בקונטרס מי נתלה במי קטן נתלה בגדול וא"כ כיון דאמר קיים כל שכן לימד שאינו חשוב כל כך אלמא מוכח התם מהכא דמעשה גדול וי"ל דהתם הכי פי' והדר אמר לן קיים אמרינן לימד לא אמרינן ופריך התם והאמר מר גדול תלמוד שמביא לידי מעשה א"כ היאך קיים אם לא לימד וכיון שאנו אומרים לו קיים הרי אומרים לו לימד ואת אמרת קיים אמרינן לימד לא אמרי' ומשני הא למיגמר הא לאגמורי כלומר למגמר לדידיה ודאי מעשה עדיף אבל לאגמורי אחרינא ודאי עדיף טפי ממעשה והלכך לימד לאחריני לא אמרי' וי"מ דאדם שלא למד עדיין ובא לימלך אם ילמוד תחילה או יעסוק במעשה אומרים לו למוד תחלה לפי שאין עם הארץ חסיד אבל אדם שלמד כבר המעשה טוב יותר מלימוד

Learning is greater as learning brings about action - the question can be asked that it says at the end of the first chapter of the Tractate Bava Kama (page 17a) Rabbi Yochanan put on his phylacteries and said : I have fulfilled this commandment and he did not say he studied the commandment, [indicating that performing the act is more important than study] yet the Tanna says one should study Torah [that is primary and more praiseworthy not secondary to action]? ... This question can be answered: a person who has before him the choice to learn first or to observe through action should first learn because the ignorant can never achieve full piety. But a person who is already learned should practice before studying. His/Her action is better than learning.

Rabbi Menachem Meiri makes a similar comment on *Bava Kama 17a*.

מי שיש עליו מצוה ותלמוד תורה אם היה מצוה עוברת יקדים למצוה ואחר כך לתלמוד ואם היו ממצות שאין שעתן עוברת אם הוא צריך ללמוד קדים לתלמוד שהתלמוד מיפה את המעשה ומשלימו והמצוה מהודרת יותר כשיוצאת מפי היודע ענינה ואם הוא מאותם היידעים ואינו צריך ללמוד אף על פי שרוצה ללמוד לאחרים אינו דוחה את המצוה בשביל למוד אחרים:

Whoever is presented with the opportunity of performing a mitzvah or studying Torah, if it is a passing opportunity he/she should do the mitzvah first and then only afterwards go to study. If it is a mitzvah that will not pass he/she should learn before performing the act because the study enhances the action and completes it, and the mitzvah is more beautiful when it is performed by someone who is knowledgeable. And if the person him/herself is knowledgeable in Torah and does not need to study even if he/she wants to teach others that does not supersede performing the mitzvah itself.

Rabbi Judah Loew, the Maharal, adds to this idea:

ועל זה העירו ג"כ חכמים בפ"ק דקדושין (דף מ') וכבר היו ר' טרפון וזקנים מסובים בעלית בית נתזה בלוד נשאלה שאלה זו בפניהם תלמוד גדול או מעשה גדול נענה ר' טרפון ואמר מעשה גדול נענה ר' עקיבא ואמר תלמוד גדול נענו כלם ואמרו תלמוד גדול שהתלמוד מביא לידי מעשה. וקשה כי בשביל שהוא הכנה למעשה והביא לידי כך יהיה הוא גדול, וכי ההולך ללמוד אשר ההליכה מביא ג"כ לידי תלמוד וכי בשביל כך תהא גדול מתלמוד גופיה אשר מבורר הביטול בזה. אבל פירוש הדבר כי התלמוד לא שהוא הכנה בלבד למעשה, רק שהוא עצמו מוציא המעשה לפעל כמו שאמרנו, כי התורה היא

ההתחלה וכל שהיא התחלה גורם שיצא גמר הפעל, א"כ היא פועלת המעשה בעצמו. כמו הזרע שבהזרעו גורם שיצא הענף לפעל, כך התורה בהזרעה באדם פועלת הגמר וגמר שלה הוא המעשה, שלא נתנה כי אם לתכלית המעשה לא לזולת זה כמו שאמרנו. זהו שאמר שהתלמוד מביא לידי מעשה, ר"ל שהתלמוד בעצמו פועל וגומר גם המעשה כאשר יפעל הזרע הצמיחה לאילן. ומצד הזה ראוי שיהיה תלמוד גדול כי לעולם האב גדול מהתולדה היוצאת ממנו.

Our sages spoke about this matter in the tractate of Kiddushin (page 40b) "this question was already addressed when Rabbi Tarfon and the Elders were gathered in the upper chamber of Nitzah's house in Lod. The following question was raised before them: What is more important, the study of Torah or the performance of mitzvot? Rabbi Tarfon answered them by saying the performance of mitzvot is more important. Rabbi Akiva answered by saying the study of Torah is more important. The Elders all agreed that the study of Torah is more important because the study of Torah brings one to the performance of the mitzvot." But this is difficult - is learning which is preparation to be able to perform deeds really greater than the deed itself? ...The explanation is learning is not only an enabler to action, but rather the learning itself brings the action to be, as we have explained. Because the Torah is the beginning of all, and as the beginning, [the super-structure] it causes all the rest to be actualized... Just like the seed causes the great tree to grow so too the Torah plants within the person the final product, and that final product is the action, the deed itself. ... And this is what it means that the study of Talmud brings to action. Meaning that study itself ...brings about action just like the seed brings about a tree.

Rabbi Shneur Zalman in his Shulchan Arukh haRav comments on priorities of study: (Optional)

Laws of Talmud Torah 2:9,11

ט אך אדם כזה מאחר שאינו יכול ללמוד דברי תורה הרבה מאד צריך שיהיה כל לימודו בלימוד המביא לידי מעשה שהן הלכות הצריכות לכל אדם לידע אותן לקיים המצות כהלכתן וליזהר מליכשל באיסורים חס ושלום והם דברים שאי אפשר לישאל תמיד לחכם המורה שבעיר או שלא יהיה יודע לישאל ולהסתפק כלל אם לא ילמד תחלה דהיינו רוב אורח חיים כמעט כולו ומיעוט יורה דעה ומעט באבן העזר וחושן משפט כל הלכה ברורה בטעמהמהתלמוד ומפרשיו כמו הרא"ש או הב"י לפחות ולחזור עליהן לעולם. וגם מי שדעתו יפה שיוכל ללמוד ולזכור כל התורה שבע"פ יש לו ללמוד ולחזור תחלה הלכות הללו הצריכות למעשה כי יש להן דין קדימה על שאר כל ההלכות שאין צריך למעשה כל כך.

יא אבל אם יוכל לקבוע לו שעה גדולה ללימוד אחר ויספיק לו שאר היום לחזור על לימודו המביא לידי מעשה אזי חייב להוסיף מעט מעט ללמוד בשעה זו הלכות אחרות שהן פירוש התרי"ג מצות אף מצות שאינן נוהגות כמו קדשים וכיוצא בהן ולחזור עליהן כראוי שיזכור אותן היטב לעולם כמו שנתבאר למעלה שנאמר כל המצוה וגו' ולא עליך המלאכה לגמור

Question:

As we have observed limitations placed on the original Talmudic text from Kiddushin - What prompted Rabbi Akiva to make this bold statement?

Issues to Consider:

What was the environment of the Jewish people at the time of Rabbi Akiva? Perhaps the statements on the next page can give us a little insight:

Berachot 8a

אמר ליה, הכי אמר רב חסדא: מאי דכתיב +תהלים פ' ז+ אהב ה' שערי ציון מכל משכנות יעקב - אוהב ה' שערים המצויינים בהלכה יותר מבתי כנסיות ומבתי מדרשות. והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד.

Rav Chisda said: What is the meaning of this verse: *God loves the gates of Zion more than all the sanctuaries of Jacob*? This is what it means. God loves the gathering places of the learning of Jewish Law more than synagogues and study halls. And this is similar to what Rabbi Chiya bar Ami said in the name of Ulla: From the day the Temple was destroyed the Holy One Blessed be He only has nothing in the world but the four amot of the halachah.

Rabbi Joseph B. Soloveitchik, On Repentance, pages 54-55

The Mishna teaches us: Rabbi Akiva said: fortunate are you Israel! Who is it before Whom you become clean? And Who is it that makes you clean? Your Father Who is in heaven' (Yoma 8:9).

It seems certain that Rabbi Akiva said this soon after the fall of the second Temple. To understand the full meaning of his words, we must try to picture that mentality and broken spirit of the Jews in that first year after the destruction of the Temple. Yom Kippur had arrived and suddenly the people realized that there would be no sacrificial service, that High Priest could not enter the Holy of Holies, there was no incense, no public celebration for the High Priest as he emerged from the holy place. They were deprived of the entire sacred service which took place on Yom Kippur when the Temple was standing. They felt that all they cherished was lost and that there was no hope of repairing the damage. It seemed as though they would remain plunged forever within the deep darkness enclosing them. It was then that Rabbi Akiva declared: "Fortunate are you , O Israel, before Whom do you cleanse yourselves?" You may achieve a state of spiritual cleanliness even without the sacrificial service of the High Priest. Comply with the directive "*Be cleansed before God,*" and this will suffice. Come and stand "*before God.*" Sense His nearness and you will be cleansed.

Question:

Do all agree to the modification of the statement in Kiddushin?

Maimonides, Hilchot Talmud Torah Chapter 1:3

וכן אתה מוצא בכל מקום שהתלמוד קודם למעשה מפני שהתלמוד מביא לידי מעשה ואין המעשה מביא לידי תלמוד

And we find that in all instances study is greater than performing the mitzvah since the study leads to performance, whereas performance does not lead to study.

VS.

Maimonides, Hilchot Talmud Torah Chapter 3:3-4

אין לך מצוה בכל המצוות כולן שהיא שקולה כנגד תלמוד תורה אלא תלמוד תורה כנגד כל המצוות כולן שהתלמוד מביא לידי מעשה, לפיכך התלמוד קודם למעשה בכל מקום

Of all the precepts, none is equal in importance to the study of the Torah. Rather, the study of the Torah is equal to them all, for study leads to practice. Thus, study always takes precedence over practice

היה לפניו עשיית מצוה ותלמוד תורה אם אפשר למצוה להעשות ע"י אחרים לא יפסיק תלמודו, ואם לאו יעשה המצוה ויחזור לתלמוד

If the opportunity of fulfilling a specific precept would interrupt the study of the Torah and the precept can be performed by another one should not interrupt study. If no one can perform the commandment, the precept should be performed and then the study resumed

Question:

Is Maimonides contradicting himself? Or are there multiple messages in his comments?

Answer #1 - Multiple Paradigms in connecting to God

Rabbi Naftali Zvi Yehuda Berlin - Netziv Parshat Sh'lach

הענין דשתי זכירות הללו לבן ותכלת באות לשני אופני הנהגות מישראל, האחד מי שחייו בדרך הכבושה לרבים עוסק בעניני פרנסה ומכל מקום עליו לעשות מצוה בזמנה, השני מי שמופרש לעבודת ה' ומתבודד ושוקע עצמו לאהבת ה', וגם עליו לשמר מצוה בזמנו ולא לקפח מעשה המצוה בשביל דביקות, ח"ו.

These two aspects, of blue and white, reflect two different paths within the people of Israel. One, lives life in the way of dealing with matters of physical livelihood and must perform the mitzvot in its proper time and context. The second separates [from the physical world] only for the worship of God, alienating him/herself from the world and immersing him/herself for the love of God. He/She too must perform the mitzvot at the proper time, and cannot forsake the act of the performance of the mitzvah for [emotional] cleaving to God, Heaven forbid.

Targum Yonatan Ben Uziel, Exodus 20:15

וכל־העם ראים את־הקולת ואת־הלפידם ואת קול השפר ואת־ההר עשן וירא העם וינעו וי עמדו מרחק:
All the people saw the sounds of the thundering and the lightning, and heard the sound of the horn

How is it possible to see sound?

וכל עמא חמיין ית קלייא היך הוו מתהפכין בשמעהון דכל חד חד
The miracle of Mount Sinai was that each person found saw their individual sound, their individual voice in connecting with God

Answer #2 - Two different dimensions to the learning experience

A. Learning for the sake of knowledge to act - Maimonides Chapter 1

B. Learning, for the experience as a rendezvous with God - Maimonides Chapter 3

It is for this reason that chapter 3 begins with the following to accentuate this dimension:

Maimonides Hilchot Talmud Torah 3:1-2

בשלשה כתרים נכתרו ישראל, כתר תורה וכתר כהונה וכתר מלכות, כתר כהונה זכה בו אהרן שנאמר והיתה לו ולזרעו אחריו ברית כהנת עולם, כתר מלכות זכה בו דוד שנאמר זרעו לעולם יהיה וכסאו כשמש נגדי, כתר תורה הרי מונח ועומד ומוכן לכל ישראל, שנאמר תורה צוה לנו משה מורשה קהלת יעקב, כל מי שירצה יבא ויטול, שמא תאמר שאותם הכתרים גדולים מכתר תורה הרי הוא אומר בי מלכים ימלוכו ורוזנים יחוקקו צדק בי שרים ישורו, הא למדת שכתר תורה גדול משניהם.

Israel as crowned with three crowns - with the crown of Torah, with the crown of the priesthood and with the crown of the kingship. The crown of the priesthood was bestowed upon Aaron as it says "And it shall be unto him and

unto his seed after him, the covenant of everlasting priesthood." (Num. 25:13). The crown of the kingship was conferred upon David as it says: "His seed shall endure forever, and his throne as the sun before Me." (Ps. 89:37). The crown of the Torah however is for all of Israel, as it says, "Moses commanded us a law, an inheritance of the congregation of Jacob." (Deut. 33:4). Whoever desired it can take it. Do not suppose that the other two crowns are greater than the crown of the Torah, for it is said "By me, kings reign and princes decree justice. By me princes rule." (Prov. 8:15-16). Hence the inference, that that crown of Torah is great than the other two crowns.

אמרו חכמים ממזר ת"ח קודם לכהן גדול עם הארץ שנאמר יקרה היא מפנינים, מכהן גדול שנכנס לפני ולפנים.

The sages said "A mamzer who is a scholar takes precedence over an ignorant High Priest...even the High Priest who enters the Innermost sanctuary.

In the introduction of Rabbi Hayyim Volozhin, the prize student of the Goan from Vilna- R. Eliyahu ben Shlomo Zalman, to the Kabbalistic work known as *Sifra de Zeni'utah* the following story is told about the Vilna Gaon by Hayyim Volozhin.

When they [the angels] wanted to tell him [Vilna Gaon] from the heavens the pearls of wisdom of Torah without him having to struggle and toil, and to be told the secrets of up High through the angels who have mastered the mysteries and the princes of Torah, he did not pay attention to them and distanced himself from them. For I heard many times from the mouth of the holy one [Vilna Gaon] that many times *Magidim* from the heavens came down and were willing to share with him the secrets of Torah without any need for him to struggle. He did not give his ear [pay attention] to them. One of the *magidim* was very obstinate, with all this he did not look at the angels' great vision. He [Vilna Gaon] answered the angel and said, " I do not want that my knowledge of God's Torah be communicated by any type of medium. Only what my eyes should be able to perceive [the wisdom of Torah] according to what God wishes to reveal to me [through my studies]. God should give me a portion in His Torah through my toils, struggles which I pursue with all my strength. ...The information that is provided by the angels, *Magidim* and the officers of the Torah for which I do not struggle for, and is not from my wisdom, I have no desire in them.

BIOGRAPHIES - WIKIPEDIA

Eliyahu ben Shlomo Zalman - known as the Vilna Gaon was born April 23, 1720. He was an exceptional Talmudist, Halachist and Kabbalist, and was the foremost leader of non-hasidic world Jewry.

Hayyim of Volozhin - born January 21, 1749 was a great Talmudist and ethicist. At the age of twenty-five he was attracted by the fame of the Vilna Gaon, and he became one of his most prominent disciples. His major work is known as the Nefesh HaChayim ("Spirit [of] the Life") a kabbalistic work, the purpose of which is "to implant the fear of God, Torah, and pure worship into the hearts of the upright who are seeking the ways of God."

Judah Loew - Known as the Maharal of Prague, was born September 7, 1609. He was an important Talmudic scholar, Jewish mystic, and philosopher who served as a leading rabbi in Prague. He is known for his works on Jewish philosophy and Jewish mysticism.

Menachem Meiri- Known as the Meiri, was born in Provence, France in 1249. His commentary, the Beit HaBechirah (The building of choice), is one of the most monumental works written on the Talmud. This work is less a commentary and more of a digest of all of the comments in the Talmud, arranged in a manner similar to the Talmud - presenting first the mishnah and then laying out the discussions that are raised concerning it.

Naftali Zvi Yehuda Berlin - known as the Netziv, was born in 1817. He was the Rosh yeshiva of the Volozhin yeshiva and author of several works of rabbinic literature in Lithuania.

Shneur Zalman of Liadi - was born September 4, 1775. He was the founder and first Rebbe of Chabad, a branch of Hasidic Judaism, then based in Liadi, Imperial Russia. He was the author of many works, and is best known for Shulchan Aruch HaRav, and the Tanya.

Yonathan ben Uzziel is known as the author of Targum Jonathan. He was one of the 80 Tannaim (sages recorded in the mishnah) who studied under Hillel the Elder.