



## OVERVIEW of the Daf

### 1) Torah study (cont.)

The Gemara elaborates on Reish Lakish's teaching that when Hashem will take the sun out of its sheath the wicked will be judged and the righteous will be healed.

Another explanation of the pasuk that equates man with fish is presented.

### 2) Hashem's judgment

R' Chinana bar Pappa contrasts two pesukim related to Hashem's might and resolves the contradiction.

R' Chama the son of R' Chanina points out a similar contradiction and two resolutions to the contradiction are presented.

The manner by which Hashem judges the nations of the world and the Jewish people are described.

An incident that illustrates the principle that Hashem punishes in small increments is recounted.

Additional discussions related to Hashem's judgment are presented.

### 3) Hashem's anger

A Baraisa together with the Gemara's clarification describes Hashem's anger.

An incident in which someone attempted to tap into the moment of Hashem's anger is retold.

R' Yosef teaches that one should not daven musaf during the first three hours on the first day of Rosh HaShanah without a tzibbur since that is the time of Hashem's anger.

This teaching is clarified.

This teaching is unsuccessfully challenged.

### 4) Teachings of R' Yehoshua ben Levi

The Gemara presents four teachings of R' Yehoshua ben Levi.

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## REVIEW and Remember

1. What is the difference between the way Hashem judges the Jewish people and gentile nations?

2. How long is Hashem's anger?

3. What allowed Bila'am to curse others successfully?

4. Why did the Jews commit the sin of the golden calf?

## Distinctive INSIGHT

### *The power of the many*

רב פפא רמי כתיב קל זועם בכל יום, וכתיב לפני זעמו מי יעמוד, לא קשיא כאן ביחיד כאן בצבור

Our Gemara presents a most extraordinary concept. It suggests that there seems to be a contradiction between two verses. One verse teaches (Tehillim 7:12) "God angers every day," which, as Rashi explains, that notwithstanding God's anger, we are able to survive daily. A second verse (Nachum 1:6) reads: "Who can stand before His anger?" The explanation given is that one verse is speaking of an individual while the other is speaking of a community.

In his Michtav Me'Eliyahu, HaRav Eliyahu Dessler expounds upon this fascinating concept. It seems that there is a great difference between an individual and a community in their ability to withstand suffering. An individual is more likely to question divine justice, while the members of a community as a whole can be relied upon to learn from their punishment, and there is hope that it will lead them towards repentance. When a person sees his suffering in the context of the suffering of Klal Yisrael, it is easier to bear and he is more likely to learn from it and to repent.

One of the main reasons for the spiritual power of a community is the advantage given by mutual interdependence. This communal unity is effective in spiritual life just as it is in mundane affairs. When people are linked by communal ties, they can more easily maintain their spiritual level. This is extremely relevant to the service of Hashem in our generation, in which real inwardness is sadly lacking. The Zohar tells us that the powers of evil take on a different guise for each person in accordance with his ways. And just as the yetzer hara approaches each individual differently, so do its tactics differ in each generation. Different arguments and very different approaches are used, with the result that each generation must vary its modes of defense accordingly. The Ethiopians tried to fight Italian tanks and airplanes with bows and arrows. Are we any better? We face a formidable foe - the evil inclination - which is equipped with the most up-to-date weapons, with which it has already succeeded in conquering our whole generation. And our weapons are no better than toys. Let us at least adopt one of its favorite weapons - and organize! A concerted effort by many like-thinking individuals will at least give us a chance of success, with

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# HALACHAH Highlight

## Davening musaf when the tzibbur is davening shacharis

לא לצלי איניש צלותא שמוספי בתלת שעי קמייתא דיומא וכו'

A person should not daven musaf during the first three hours of the day etc.

The Gemara relates that one should not daven musaf during the first three hours of the day of Rosh Hashanah if one is davening without a tzibbur. The reason is that the judgment of the day occurs during that time and if a person davens by himself, Hashem may scrutinize his case and he will not emerge with a positive judgment. Shacharis, however, one could daven by himself on Rosh Hashanah during the first three hours of the day since that is the time that the tzibbur is davening together in shul and his tefilla will merge with theirs and he will not be scrutinized as an individual.

Shulchan Aruch<sup>1</sup> writes that a person should make an effort to daven together with a tzibbur but when that is not possible (אונס) he should at least make an effort to daven at the same time the tzibbur in shul is davening. Magen Avrohom<sup>2</sup> comments that one could infer from our Gemara that a person who davens musaf at the time the tzibbur in shul is davening shacharis is not considered as though he is davening at the time the tzibbur is davening. This must be so, explains Magen Avrohom, because otherwise it should be acceptable for one to daven musaf on Rosh Hashanah at the time the tzibbur is

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the help of Hashem.

Public opinion has a powerful effect on the attitudes and behavior of the individual. If a whole community is determined to maintain a certain spiritual level, it will not be easy for any individual to deviate from this. This is why communal repentance is so potent. ■

davening shacharis.

A student of Maharsham<sup>3</sup> is quoted as questioning why a person cannot daven musaf when the tzibbur is davening shacharis. Seemingly, if the tzibbur is davening it becomes an auspicious time for prayer. He explains that fundamentally shacharis and musaf are different and as such davening musaf when the tzibbur is davening shacharis is not advantageous. The reason they are fundamentally different is that shacharis was enacted based on the practice of our forefathers whereas musaf corresponds to the korbanos. Interestingly, Rambam maintains that all the prayers were enacted to correspond to the korbanos and as such there should be no issue for one to daven musaf on Rosh Hashanah when the tzibbur is davening shacharis. In fact, Rambam does not codify the halacha of our Gemara, seemingly, because there should be no issue to daven musaf when the tzibbur is davening shacharis. ■

1. שו"ע אר"ח סי' צ' סעי' ט.

2. מג"א שם סי"ק י"ז.

3. ע"י שו"ת מהרש"ם ח"ד סי' ק"כ בהערה שם בשם ר' אברהם.

4. רמב"ם פ"א מהל' תפילה ה"ה. ■

# STORIES Off the Daf

## The Big Fish

"כל הגדול מחבירו בולע את חבירו..."

When the Birkas Avraham of Slonim, zt"l, would encourage his fellow Jews who had difficulty making a living he would often cite a statement on today's daf. "The Gemara in Avodah Zara 4 brings the verse, 'ותעשה אדם כדגי הים' — And you made man as the fish of the sea"—and explains that just as the bigger fish in the sea swallow the smaller fish, if a person is not checked he can easily devour his friend.

"We can take a hint from this regarding parnassah. Sometimes a big fish may chase a smaller fish but fail to catch him. While this appears negative, it may

well be positive. It is possible that swallowing this fish would choke the predator. While the fish swims after his potentially dangerous quarry, a different harmless fish may swim of its own accord into the mouth of the bigger fish giving chase and provide him with a meal, with no adverse side effects to the predator.

"In such a case, the fish which got away was actually for the best. The predator fish caught a nourishing meal without effort. Sometimes, people too experience a similar dynamic regarding making a living. They may go in one direction and toil to earn money in one way, which is unsuccessful. And then a door of opportunity opens for them and they make money in a way they had not considered, through hardly any effort of their own.

"We must recall that parnassah is decreed for all of us from Hashem. We should never put too much emphasis on our own efforts. While we are required to act to earn a living, we should never be despondent if our efforts fail to bear fruit. We must always believe that this is part of Hashem's plan, and the money which we require to live will eventually come."<sup>1</sup> ■

1. מסוד שיח חסידים, ח"א, ע' 96. ■

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The last teaching is supported by a quote of R' Yochanan in the name of R' Shimon ben Yochai that Dovid was not suited for the incident with BasSheva nor was the Jewish People suited for the incident of the golden calf.

The Gemara begins to elaborate on this principle. ■