

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah continues the topic of the space that certain professions or items require.

2) Clarifying R' Akiva's opinion

The Gemara inquires about the full meaning of R' Akiva's ruling. A Baraisa is cited that clarifies R' Akiva's position.

The final phrase of the Baraisa is explained.

3) The location of the Divine Presence

R' Acha bar Yaakov successfully challenges R' Yehoshua ben Levi's proof (from the previous discussion) that the Divine Presence resides in the West.

R' Oshaya asserts that the Divine Presence is in every direction.

R' Yishmael also holds that the Divine Presence is in every direction, as does R' Sheishes.

R' Avahu agrees with R' Yehoshua ben Levi that the Divine Presence is found in the West.

4) Winds

R' Yehudah exposita a pasuk to describe the effects of the different winds.

A Baraisa describes the path of the sun and the effect of the different winds.

A contradiction is noted between the statement of R' Yehudah and the Baraisa related to which wind brings rain.

The Gemara resolves the contradiction.

Additional statements related to the topic of winds and rains are recorded.

5) The direction one should face while praying

R' Yitzchok advises which direction a person should face to become rich or wise.

R' Yehoshua ben Levi advocates facing south since one who is wise will be able to become wealthy.

A contradiction is noted in the opinion of R' Yehoshua ben Levi concerning the correct direction to face while davening.

The conclusion is that one should face West but angle slightly to the South.

Another statement concerning the correct direction to face while davening is presented.

6) Clarifying the position of R' Yosi

A Baraisa is cited that further clarifies R' Yosi's position.

7) **MISHNAH:** The laws related to planting a tree near a pit are presented.

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Distinctive INSIGHT

Wisdom in the south, wealth in the north

אמר רב יצחק הרוצה שיחכים ידרים ושיעשיר יצפין

Rav Yitzchok teaches that one who wishes to become wise should turn to the south, and one who wishes riches should turn to the north.

Rashi explains that this refers to the direction one should face during his tefilos. The menorah in the Sanctuary of the Beis HaMikdash represents wisdom, and it was located along the southern wall. When someone davens facing south, he is focusing his attention in the direction which is predisposed to wisdom. He will also merit to understand Torah, because the Menorah and its lights symbolize Torah.

Halichos Shlomo writes that our Gemara is not referring to altering one's position while reciting the Amidah. Rather, when a person davens for wisdom, he should face south, and when davening for wealth, he should face north.

Rabeinu Chananel and Aruch explain that R' Yitzchok, the author of this statement, was from Eretz Yisroel. His instructions were that if one wishes to acquire wisdom, he should seek to learn from the wise men of the south. His reference was apparently to the residents of a place called Kfar Darom.

Sefer מעשי ה' explains that "facing the south" here refers to going to Eretz Yisroel, as the Gemara in Bava Basra teaches that the air of Eretz Yisroel contributes to one's becoming wise.

The ריא"ף explains that the right represents the south and the left symbolizes the north. These are the directions of the hands when one is facing east. Therefore, the meaning of the statement of R' Yitzchok is that if one wishes that his studies be retained, he should approach them in a coordinated and structured manner. This is characteristic of the right hand, which indicates when things are performed with coordination and executed with precision. This should be one's main pursuit. However, the general ap-

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REVIEW and Remember

1. What is the worst wind?

2. Where does the Divine Presence reside?

3. When does rain come from the "good storehouse"?

4. Explain גירי דידיה.

HALACHAH Highlight

Facing Eretz Yisroel while davening

הרוצה שיחכים ידרים ושיעשיר יצפין

One who wants to be wise should turn to the south and one who wants to become wealthy should turn to the north

Shulchan Aruch¹ rules that one who is outside of Eretz Yisroel should face Eretz Yisroel while he prays. Rema² adds that the reason people face east when they pray is due to the fact that they (Europeans) live west of Eretz Yisroel. Levush³ takes note of the fact the European countries are not due west of Eretz Yisroel, they are northwest of Eretz Yisroel. Therefore, he advocates building a Beis Haknesses tilted slightly so that the “eastern” wall will actually face southeast towards Eretz Yisroel, Yerushalayim and the Beis Hamikdash.

Mishnah Berurah⁴ cites the comments of Levush and adds that residents of every country will have to calculate and align their Beis HaKnesses to be able to face Yerushalayim. He then notes that Sefer Lechem Chamudos offers a justification for those who align their Beis HaKnesses directly to the east but then suggests that even Lechem Chamudos would agree that ideally the Beis HaKnesses should be directed towards Eretz Yisroel rather than directly to the east. Therefore, if one finds himself in Europe in a Beis HaKnesses that faces directly to the east he should turn his body to the southeast to recite shemone esrei.

STORIES Off the Daf

Drawing down blessing

הרוצה להחכים ידרים והרוצה להעשיר יצפין

Rabbi Yehudah Trager, shlit”a, once asked Rav Shlomo Zalman Auerbach, zt”l, an interesting question: “In Bava Basra 25 we find that one should daven in the north if he wishes wealth and in the south if he wants to be wise. But the Gemara does not say when he should do so. Rashi explains that this means during prayer itself, but this is not clear from the Gemara at all. So when exactly does this Gemara apply?”

Rav Shlomo Zalman explained.

“When one wishes to daven for wealth he should incline himself slightly to the north, while when one wishes to daven for understanding he should position himself to the south.”

Rav Trager concluded, “It seems as though Rav Shlomo Zalman learned differently than what most people understand, that positioning oneself in one direction or the other at all times will bring one wealth or wisdom.”¹

The Rebbe of Bobov, hy”d, understood this Gemara differently.

During shemonah esrei, the Rebbe would sway from right to left and then from left to right. When someone asked him why he always swayed in exactly that manner he explained, “In Bava Basra 25 we find that one who wish-

es to be wealthy will daven towards the north, while one who wishes to become wise will daven towards the south. As you know, we daven towards the east, and to my right is south and my left is the north. While I daven I keep in mind that I wish to draw down spiritual blessings when I sway towards my right and physical bounty when I sway towards my left.”² ■

1. הליכות שלמה, ח”א, ע”ש ע”ט

2. קובץ אמרי קודש, ניסן תשס”ח, ע”י ■

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8) Distancing a tree from a pit

A Baraisa teaches that a tree must be distanced from a pit even if they are on different elevations.

The rationale behind the Baraisa is explained.

R’ Yehudah in the name of Shmuel rules in accordance with the position of R’ Yosi.

R’ Ashi asserts that when one’s actions cause direct damage one must take the necessary precautionary measures to prevent that damage from occurring.

A related incident is presented. ■

Mishnah Berurah⁵ writes in the name of Pri Megadim that there are places where the custom is to seat the rabbi to the north of the Aron Kodesh so that he can turn slightly to the south to become wise, as mentioned in our Gemara, and still face the Aron Kodesh. Others⁶ have the custom to place the rabbi to the south of the Aron Kodesh since preference is always given to the right side over the left side. Those who have that custom should not turn to the south when praying since that would involve turning ones back to the Aron Kodesh. Rather, they should daven facing east and when they bow they could turn slightly towards the south. ■

1. שו”ע או”ח סי’ צ”ד סעי’ ב’.

2. רמ”א שם.

3. לבוש שם ומובא בבה”ל.

4. מ”ב שם ס”ק י”א.

5. מ”ב שם.

6. ע”י פסקי תשובות שם אות ה’. ■

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proach towards accumulation of wealth should be done “with the left.” This means that one should treat his mundane pursuits knowing that they are merely secondary - עראי. ■