



OVERVIEW of the Daf

1) Tefila B'tzibbur

The gemara continues to discuss the tremendous value of tefila b'tzibur.

2) Explaining the pasuk

We find different opinions how to understand the reference of the pasuk: על זאת יתפלל כל חסיד אליך לעת מצא :

- A wife
- Torah
- Death
- Burial
- A bathroom

3) Davening where one learns

The value of davening where one learns is discussed.

4) Statements from R' Chiya bar Ami in the name of Ulah

Two statements from R' Chiya bar Ami in the name of Ulah are quoted: 1) Benefiting from the work of one's hands is greater than yiras shamayim, and 2) A person should live near his Rebbe.

5) Krias HaTorah

Walking out of shul during krias haTorah is mentioned.

The mitzvah of שנים מקרא ואחד תרגום is delineated.

6) Laudable traits of certain nations

R' Akiva and R' Gamliel mention traits of certain nations that are laudable.

7) Until when can krias shema be said?

We pasken like R' Gamliel in the Mishna who says that krias shema can be said until עלות השחר.

Two versions of the statement of R' Shimon ben Yochai statement are quoted. In one version he says that if one says krias sh'ma before and after עלות השח he has fulfilled the mitzvah of krias sh'ma for both the day and night and in the second version he said this halacha regarding הנץ החמה. ■

REVIEW and Remember

1. How do we account for the existence of old people outside of Eretz Yisroel?

2. After the destruction of the Beis HaMikdash, where does Hashem reside?

3. How do we know that one must continue to honor a Talmid Chochoh even after he forgot his learning?

4. What is the source in the Torah that "walls have ears"?

Distinctive INSIGHT

Davening With a Minyan or Davening With More Kavannah?
ומתפלל עם הציבור

Someone asked R' Moshe Feinstein, zt"l, would it be better if he davened without a minyan if he felt he could daven with more kavannah in a room by himself. Which was more important, davening with a tzibbur or increased kavannah?

R' Moshe responded (Igros Moshe O.C. 3:7): If the person can concentrate even minimally while with a minyan, it is better to daven with the tzibbur, even at the expense of added kavannah. We find that a person must extend himself to daven with a minyan, and it is even an obligation to do so. In an earlier letter (O.C. 2:27) R' Moshe contends that the obligation stems from the fact that the prayers of a person who is in a group are certain to be accepted, while the prayers of an individual are not necessarily accepted. A person has the responsibility to daven to the best of his abilities, so he must go to daven where his prayers are more readily desirable. Accordingly, the advantage of davening with a minyan is essential, for this can make the difference whether one's prayers are accepted or not. Davening with a bit more kavannah is only a substantive advantage. Therefore, a person must daven with a minyan, even though his kavannah may be somewhat diminished. ■

Gemara GEM

Read the Parsha Twice and Its Translation Once

ובלבד שלא יקדים ולא יאחר

There are many advantages of having the entire Jewish people study the weekly Torah portion. One clear benefit is that in this way, there is unity and conformity among the nation, and each person's studying can be considered as if it is part of a communal effort to study Torah together. At the beginning of Parashas B'chukosai, Rashi points out that there is no comparison between the Torah of the individual and the exponentially increased benefit of Torah being learned by many. Another advantage to everyone studying the same portion of Chumash weekly is that, in this way, people can share ideas and insights with each other. This is precisely one of the advantages

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בהודאה על כל החסד שעשה ה' עמנו
by Ari Weiss

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ר' אברהם וואלף בן ר' בערל ז"ל
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HALACHAH Highlight

The Proper Time to Review Parashas HaShavua

אמר רב הונא בר יהודה אמר רבי אמי: לעולם ישלים אדם פרשיותיו עם הצבור שנים מקרא ואחד תרגום.

"Rav Huna the son of Yehuda said in the name of Rav Ami: One should always complete the weekly Torah portion with the community by way of reading the Torah text twice and the Targum translation once."

With regard to the Halachos of Shnayim Mikra, there are many opinions as to what time frame qualifies as "with the community."

1. From Shabbos Minchah: The opinion of Tosafos¹ is that once the community begins to read the Parasha, namely from Minchah of Shabbos, that is already considered reading with the community.

2. From Sunday: Rabainu Peretz² holds that one can start reading from Sunday. He explains that although the Parashah for the next week has already begun to be read Shabbos afternoon, still since the previous Parashah was read on that day one cannot read the next week's Parashah as well.

3. From Wednesday: The Tashbatz³ cites this opinion, and indicates that this was their custom.

4. Friday morning. It is referenced⁴ in the name of the Ari that it is proper to read the Parashah after Shacharis on Friday morning.

5. Friday afternoon: The Shelah HaKadosh⁵ holds that it should be read Friday after midday (חצות).

6. On Shabbos itself. The Maharam MiRotenburg⁶ writes that the one should read the Parashah on Shabbos day, since this is truly completing the Parashah with the community.

The Shulchan Aruch⁷ writes that from Sunday and on is considered "with the community". The Mishneh Berura⁸ under-

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of the Daf Yomi cycle, as well.

Tosafos cites the Yerushalmi where Rebbe commanded his own sons not to sit down to eat their Shabbos meal until they had completed this mitzvah. This seems to indicate that one is required to finish the study of the parasha of the week before the Shabbos meal. This could simply be to ensure that the mitzvah be fulfilled in a timely manner. Alternatively, it could be that we require the mitzvah to be done before the meal is eaten as a means to provide words of Torah to be spoken at the Shabbos table.

It is noteworthy that the Yerushalmi traces this halacha back to Rebbe and his instructions to his sons. Why, then, does our Gemara bring this halacha in the name of Amoraim, and not in the name of Rebbe?

Rabbi Zalman Nechemiah Goldberg, shlit" a, suggests that this limitation of finishing before the Shabbos meal might have only been a suggestion Rebbe made for his own sons, and not a general guideline for everyone. ■

stands this to mean from Shabbos Minchah. However, many⁹ understand the Shulchan Aruch to refer specifically to starting from Sunday. ■

1. ח עייב ד"ה ישלים. ועיי ברא"ש (סי ח') וכן במרדכי (סי יח) ובהגמ"י (פי"ג מהלי תפלה אות ש') הוב"ד בדרכי משה (סי רפה אות א'). עיי שו"ת הרדב"י (ח"א סי רפח)
 2. רבינו פרץ בהגהותיו לתשב"ץ קטן (סי קפד), וכן ס"ל להטור (סי רפה). ודברי רבינו פרץ הובאו בארחות חיים (ד"ן קריאת שמו"ת אות ב').
 3. חידושים לברכות ח': ושו"ר כן בנמוק"י כאן. אבל רבים חלקו על דעה זו.
 4. שע"ת שם (סי"ק א') ובכפה"ח (שם אות ג' וכד).
 5. מובא במג"א (סי רפה סי"ק ה')
 6. תשובות מהר"ם מרוטנבורג (מהד' ר"יז כהנא, ח"א פסקים אות רמז).
 7. ושו"ר בסי העתים (סי קעד, עמ' 352) בענין המנהג בזמנם. ע"ש.
 8. סי רפה סי"ג
 9. שם סי"ק ז' ובשער הציון סי"ק יב
- עיי יפה ללב (שם אות ד) ובני ציון ליכטמאן שם ובשו"ת ישכיל עבדי ח"ה (סי לט) ובשו"ת קנה בשם ח"א (סי טו). ועוד. ■

STORIES Off the Daf

The Elders go to Shul in Bavel

איכא סבי בבבל

The Ahavas Yisroel of Vizhnitz was once traveling through a town when Mincha time arrived. He entered a local shul to daven, and as Mincha was ending he noticed that every person in the minyan was saying kaddish. When kaddish was completed the Ahavas Yisroel asked the shamash how it was possible that all the congregants were saying kaddish. Could they all be orphans? The shamash responded that indeed it was so. The only people they could get to make the minyan

were those people in the first year of aveilus because were it not for their kaddish obligation they would be too busy with work to come to shul to daven.

When the Ahavas Yisroel heard this, he exclaimed that he now understood the Gemara which reports R' Yochanan's astonishment that there were elderly people in Bavel, although the pasuk only promises length of days in Eretz Yisroel. However, the Gemara relates, when R' Yochanan heard that they go to shul in the morning and at night he understood why they lived a long time. "Until today," explained the Ahavas Yisroel, "I didn't understand why going to shul in the morning and at night should be the cause of long

life. But now I understand. When people only go to shul to say kaddish, the Attribute of Justice is aroused and it is equivalent to giving permission to the Malach HaMaves to kill people so that people will have to come to shul to say kaddish. Otherwise, everyone would be too busy and there would be no minyan."

"Therefore," concluded the Ahavas Yisroel, "when R' Yochanan heard that in Bavel they go to shul in the morning and evening he said this is what allows them to live a long time. Hashem is able to grant them length of days because they go to shul without having to say kaddish and there is no reason to take the lives of individuals to assure a minyan in shul." ■