

OVERVIEW of the Daf

1) Yaakov's fourteen years in the Yeshiva of Shem and Ever

A Baraisa is cited that pieces together different events that occurred to make it obvious that the fourteen years Yaakov spent studying in the yeshiva of Shem and Ever were not counted against him.

Another Baraisa is cited that states clearly that Yaakov studied in the Yeshiva of Shem and Ever for fourteen years.

A third Baraisa is cited that demonstrates that Yaakov was not punished for the time he spent in Yeshiva.

The reason Yaakov was punished for twenty-two years, explains the Gemara, was that he was in Lavan's house for twenty years and he delayed an additional two years on the way home.

הדרן עלך מגילה נקראת

2) **MISHNAH:** Many halachos related to the reading of the Megilla are presented. Additionally the Mishnah discusses the inks and paper that may be used for a valid Megilla.

3) Reading the Megilla out of order

Rava suggests a source for the ruling that the Megilla may not be read out of order.

This reason is refuted and an alternative source is identified.

4) Other readings done out of order

(Continued on page 2)

REVIEW and Remember

1. How old was Yaakov when he received the bracha from Yitzchak?

2. What is the source that the Megillah may not be read out of order?

3. Who composed the text of Shemoneh Esrei?

4. Why is the bracha of redemption the seventh bracha?

Distinctive INSIGHT

The opening blessing of Knowledge

ומה ראו לומר בינה אחר קדושה?

The Tur (O.C. 115) writes that the reason the first request among the middle blessings of Shemoneh Esrei is for knowledge is that we recognize that the difference between man and beast is our capacity for intellect. Before we can ask for anything, we must first realize that our lives as human beings is special in that we can rationalize and think. This is the basis for all human endeavors, and this is why this request is featured before all others.

ב"ח asks that according to the Tur, the reason we begin the middle section of Shemoneh Esrei with בינה is that it is the appropriate opening topic once the opening section of the three brachos are completed. Why, then, should the Gemara assume that there is a connection between the bracha of קדושה and that of בינה?

ב"ח explains that the question of the Gemara is not why the ברכה of בינה is first. Rather, the question of the Gemara is based upon a substantial difference in the wording of this first ברכה as opposed to the rest of the ברכות of Shemoneh Esrei. All other ברכות immediately begin with a request. "Return us... Forgive us...Heal us, etc." We do not introduce our request with praise before registering our request. Here, in the first ברכה, the structure of the ברכה is changed, as we praise Hashem and acknowledge that He provides knowledge to man, and only following this do we ask that He grant us with mental capabilities. Our sages detected that the reason for this is that this blessing is a continuation of the one before it. It is as if we are saying, "You are holy and Your name is Holy, and you therefore bestow intellect to man. Therefore, we ask that you grant us with the ability to understand and discern." This perspective indicates that there is a direct connection between Hashem's holiness and His granting us the power of understanding. What, then, asks the Gemara, is that connection? The answer is that it is based upon the verses in Yeshayahu where these concepts are connected. ■

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HALACHAH Highlight

Reading Krias Shma in a noisy place

ההוא מיבעי ליה השמע לאזניך מה שאתה מוציא מפיו

That [the word *שמע*] is needed [to teach] that [while reciting Krias Shema] one must hear what comes out of his mouth.

Shulchan Aruch¹ rules in accordance with the opinion who maintains that l'chatchila one should hear the words of Krias Shema as they are recited. The Kaf HaChaim² questions whether the requirement is for a person to actually hear the words that he is reading or perhaps it is to read Krias Shema in an audible tone, even if, due to outside circumstances, it cannot be heard. Two applications of this question would be reading Krias Shema in a loud place where he cannot hear what he is saying even though it is expressed in what would normally be an audible tone. A second related question, would be whether one is permitted to put something into one's ears so he cannot hear.

The Avnei Nezer³ writes that the requirement to hear what one is reading is to be understood literally because when one cannot hear what he is reading it is not considered reading out loud, rather it is considered as if he is reading in his mind. Similarly, the Shvus Yaakov⁴ writes that a שליח ציבור who only hears if someone shouts in his ear cannot serve as the שליח ציבור since he will not hear the prayers that he recited for the congregation.

Rav Moshe Shternbuch⁵ suggests a proof to the position of Avnei Nezer that one must actually hear what he is reading. Rambam ruled that if two or even ten people read the

(Overview. Continued from page 1)

A Baraisa rules that Hallel, Krias Shema and Shemoneh Esrei must also be recited in order.

Four sources for the requirement to read Hallel in order are presented.

A Baraisa and discussion are recorded regarding the dispute whether Krias Shema must be recited in L'shon Hakodesh and part of that discussion revolves around the halacha that Krias Shema must be recited in order.

Two teachings describe the origin of Shemoneh Esrei.

A third Baraisa begins to explain why the brachos follow the order in which they appear. ■

Megilla simultaneously, the readers and listeners have fulfilled their obligation. Why is it necessary for Rambam to emphasize that the readers fulfill their obligation when, seemingly, it is obvious that they fulfilled the mitzvah since they actually read the Megilla? It must be, explains Rav Shternbuch, that one might have thought that the requirement to hear the Megilla necessitates actually hearing what is read and if others are reading at the same time perhaps that requirement is not met. Therefore, Rambam teaches that due to the fondness of the Megilla extra attention will be given and the readers as well as the listeners will pay extra attention and fulfill the mitzvah. We see, however, that it is necessary for one to hear what he is reading. ■

1. שו"ע א"ח סי' ס"ב סע' ג'
2. כף החיים שם סק"ז
3. שו"ת אבני נזר א"ח סע' תל"ט
4. שו"ת שבות יעקב ח"ב א"ח סי' ל"ג
5. מועדים וזמנים ח"ו סי' ק"א ■

STORIES Off the Daf

The blessing of healing

ומה ראו לומר רפואה בשמינית אמר רבי אחא מתוך שנתנה מילה בשמינית שצריכה רפואה לפיכך קבעוה בשמינית

Someone asked Rav Yosef Chaim Sonenfeld, zt"l, "Why is it that when we say רפאנו in Shemoneh Esrei, we praise Hashem as the One who heals the sick of Israel, while in the blessing אשר יצר we praise Him as the One who heals all flesh. The first is clearly exclusionary, but the second implies all of

mankind and not only Jews?"

Rav Yosef Chaim explained, "We can learn the answer to your question from the Gemara in Megilla 17b. There we find that the sages established that the blessing of healing was to be eighth in the order of the Shemoneh Esrei because the mitzvah of circumcision is on the eighth day. Since the infant who has just undergone the bris milah needs to be healed, it is fitting that the blessing be eighth in the order of the tefillah."

He continued, "We see that the purpose of רפאנו is only for those who are commanded to make a bris, and

that is why it ends the way it does. The blessing of אשר יצר, however, is certainly meant to include all of mankind. We see this from the fact that it says, 'אשר יצר את האדם'—'He who has formed man...'— meaning, mankind as a whole. One might think that because it says in Yevamos 61b that only the Jewish people is called אדם and not the nations, even אשר יצר might have been exclusionary. However, we find in Tosafos there that although the word אדם only refers to Jews, the word האדם refers to all of mankind. For this reason we end אשר יצר by saying כל רפא כל בשר includes all of mankind!" ■