

OVERVIEW of the Daf

1) Attending funerals and wedding processions

A Baraisa teaches that one must interrupt Torah study to participate in a funeral procession or wedding procession.

The details of this requirement are presented.

2) The exile of the Shechina

A Baraisa teaches that the Shechina was exiled to wherever the Jewish are exiled.

Abaye identifies the location of the Shechina in Bavel.

Two incidents about the synagogue of Nehardea are presented.

3) The sanctity of the synagogue

Different expositions highlight the sanctity of the synagogue.

R' Elazar Hakapar teaches that synagogues and study halls of Bavel will be re-established in Eretz Yisroel.

Bar Kapara explains why Har Sinai was chosen as the mountain for giving the Torah and R' Ashi derives a practical lesson from this.

4) Clarifying the Mishnah

Rava defines the term קפנדריא.

Details of the halacha of using the synagogue as a shortcut are discussed. The issue of uprooting grass that grows in a ruined synagogue is presented.

5) Cemetery

A Baraisa details activities prohibited in a cemetery.

The Baraisa is clarified.

6) MISHNAH: The Mishnah presents some of the laws of the four parshiyos read before and during Adar.

7) Collecting the Half-Shekel

After citing the Mishnah that instructs an announcement regarding the half-shekel to be made on the first of Adar, the Gemara explains why the first of Adar is the appropriate time to make this announcement.

8) Parashas Shekalim

Rav and Shmuel disagree which part of the Torah should be read for Parashas Shekalim. Numerous unsuccessful challenges

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REVIEW and Remember

1. Why are 600,000 people required at the funeral of those who studied for themselves?

2. What inspired Abaye to study Torah in the synagogue?

3. What is the rationale behind the opinion that maintains that Parshas Tamid is read for Parshas Shekalim?

4. Why did R' Yitzchok Nafcha issue two similar rulings for days that require three Sifrei Torah?

Distinctive INSIGHT

The Shechina following us into exile

בוא וראה כמה חבביבין ישראל לפני הקב"ה שבכל מקום שגלו שכניה עמהן

In Bereshis 46:2 we find an unusual expression of Hashem's revelation to Yaakov. "And God spoke to Yisrael in the visions of the night, and said, 'Yaakov, Yaakov.' And he said: 'Here I am.'"

This particular phrase – "visions of the night" – is only found here, in reference to Yaakov, and is not used in connection with revelations to Avraham or Yitzchak. At this point, Yaakov was about to depart from the Promised Land, Eretz Yisrael. This was a critical juncture, when the family's descent to the Egyptian exile was about to commence. The message of this prophetic vision was that Hashem was to accompany them and guide them even during the dark and dismal period of exile.

Chazal tell us (Megilla 29a) that "when the Jews were exiled to Bavel, the Shechina was with them. When they were exiled to Egypt, the presence of Hashem was with them." It is for this reason that Yaakov established the prayer of Maariv, a prayer of inspiration and faith recited during times of darkness, when clarity and confidence are challenged. This is also reflected in Tehillim (20:2): "May Hashem answer you on the day of distress. May the Name of the God of Yaakov protect you." Hashem appeared to Yaakov in time of crisis, and it is this that we emphasize in our times of need.

Rabbi Yitzchak Simcha HaKohen explains that one message of this episode is that the experience of the Jewish people through the Diaspora is simply an extension of their mission as a holy nation in Eretz Yisrael. The Shechina resides with us during this temporary period of displacement only to the extent that we see ourselves as carriers of this destiny and as links in a chain connected back to our patriarchs and to Sinai. If someone fails to appreciate this association and does not see himself as a continuing member of our heritage and age-old tradition, he may forfeit the heavenly guidance which is promised to us during the exile. Our role and identity as a Torah nation is inextricably bound to our ultimate yearning to merit the fulfillment of the covenant which Hashem established with our ancestors and to reach the moment of redemption with the arrival of Moshiach. ■

Today's Daf Digest is dedicated in memory of
Moshe Salem ben Salem, Aziza bat Menashe,
Yechezkel ben Yaakov, Sarah bat Yehoshua
by their loving grandchildren, Morris and Caroline Massel.
May their neshamos go higher and higher and be a continuing
source of inspiration.

HALACHAH Highlight

Attending a funeral procession

ת"ר מבטלין תלמוד תורה להוצאת המת ולהכנסת הכלה

The Rabbis taught: Torah study is interrupted to carry the dead [for burial] and to accompany a bride [to the chupah.]

According to the Gemara's qualifications of this ruling, if a person learned Torah and Mishnayos he is deserving of having 600,000 people accompany him to burial. For someone who taught Torah there is no limit to the amount of people who are required to attend. Common custom, however, is that people are not particular about this requirement to accompany a body to burial and this practice requires explanation. According to some opinions, the basis of this practice is a ruling of Chelkas Mechokek¹ regarding the obligation to accompany a bride to the chupah. Chelkas Mechokek writes that one is not obligated to accompany the bride unless one sees the procession, but the mere knowledge that a wedding is taking place does not generate an obligation. Similarly², one is not obligated to attend a funeral unless one sees the coffin, but the mere knowledge that a funeral is taking place does not generate an obligation. Rav Yosef Chaim Sonenfeld³, the Salmas Chaim, writes that there is basis to rely upon this position to avoid losing time from Torah study.

Beis Shmuel⁴ and Shach⁵ disagree and maintain that one is obligated to attend even if one does not see the procession. Consequently, the question regarding the practice of not attending all the funerals returns. Rav Moshe Feinstein⁶ is reported to have responded to this inquiry that the lenient custom is indeed difficult and he does not have a clear answer. Thus, he tried to avoid acquiring information about funerals to relieve himself of the obligation to attend. Rav Shlomo Zalman Auerbach⁷ suggested

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against the two positions are presented.

A Baraisa is cited in support of Shmuel's position that the beginning of כי תשה is read for Parashas Shekalim.

R' Yitzchok Nafcha describes the procedure for Torah reading when Rosh Chodesh Adar falls on Shabbos and three Sifrei Torah are required.

R' Yitzchok Nafcha describes the procedure for Torah reading when Rosh Chodesh Teves falls on Shabbos and three Sifrei Torah are required. The necessity for both of these rulings is explained.

9) Chanukah and Rosh Chodesh

A dispute is presented regarding Torah reading on Rosh Chodesh that occurs during Chanukah. According to R' Yitzchok Nafcha Rosh Chodesh takes three of the four readings, whereas according to R' Dimi of Chaifa Chanukah takes three of the four readings.

The rationale behind their positions is explained.

After citing other Amoraim who dispute the correct practice for this matter, the Gemara concludes that Rosh Chodesh is primary and it takes three readings.

10) Parashas Shekalim (cont.)

R' Yitzchok Nafcha suggested a method of reading Parashas Shekalim if it falls on the week that Parashas Tetzaveh is read. ■

that the lenient practice could be justified by the fact that these events are not held on time and one is not obligated to attend if the event is not going to take place at the given time. ■

1. חלקת מחוקק סי' ס"ה סק"ב
2. ע' נציב בהעמק שאילתא י"ד אות ב' (עמ' פא)
3. שר"ת שלמה חיים סי' ת"כ
4. בית שמואל סי' ס"ה סק"ג
5. ש"ך יו"ד סי' שס"א סק"ה
6. דברי הגרמ"פ מובא בספר הליכות שלמה על הל' תפלה פ"ג הע' 22
7. דברי הגרש"ז מובא בספר הליכות שלמה הנ"ל ■

STORIES Off the Daf

The impure earth

עתידין בתי כנסיות ובתי מדרשות שבבבל שיקבעו בארץ ישראל

Rav Aryeh Leib Steinman, zt"l, once asked the Gerrer Rebbe, shlit"a, "On Megillah 29 we find that the shuls and study halls in Bavel will be transported to Eretz Yisrael. Does this mean where they are standing as well? If so, why are we not worried about the fact that Chazal decreed that the very earth ofchutz la'aretz is impure?"

The Rebbe responded, "The truth is that the earth of the non-Jewish lands is only of doubtful impurity; it is not a certainty, as we see in Shabbos 14b and Rashi

there. If we see, when Eliyahu HaNavi comes, that he permits this earth of questionable status, it will be clear retroactively that such dirt is not inherently defiled."

Rav Steinman responded that once Chazal made a decree even due to a doubt, the issue takes on the status of a certainty by virtue of the decree. "In my opinion, Eliyahu HaNavi will not permit this."

It is quite possible that Rav Shalom of Belz, zt"l, had an altogether different answer to this question than did the Gerrer Rebbe. Once, Rav Shalom traveled through the town of Berjan. When the Belzer Rebbe entered the local house of study, he noticed that it had nothing more than a simple dirt floor. He gathered the townsfolk together and announced, "In

Megillah 29 we find that when Moshiach arrives, the shuls and study halls of the exile will be transported to Eretz Yisrael. This means that when Moshiach comes, everyone will go in their shul and be transported with the building to Eretz Yisrael. In your Beis Medrash, however, only the building will leave—the people themselves will be left behind because there is no floor to carry them!"

Naturally, the people of the town immediately gave generously to have a permanent floor installed!

Apparently, Rav Shalom held that the earth of exile will remain defiled, but this will not be an issue, because only the constructed frames and floors of the shuls and batei midrash will be transported! ■