

*Daf Digest for the month of Av is dedicated*  
ל"ג ר' מנחם מנדל בן ר' יוסף יצחק אייזיק כ"ז מנחם אב תשס"ו בעל המחבר "עטרת אבי" על מסי ביצה ומו"ק  
מאת משפחת קאהן

## OVERVIEW of the Daf

### 1) Prostrating (cont.)

R' Chiya bar Avin reports that he witnessed Abaye and Rava lean on their sides rather than fall on their faces due to their prominence.

### 2) Identifying the author of the Mishnah

It is noted that the Mishnah's ruling regarding the number of people called to the Torah is neither like R' Yishmael nor like R' Akiva.

Rava explains that the Mishnah follows the Yeshiva of R' Yishmael whose opinion is recorded in a Baraisa, and there will be a dispute regarding the exact opinion of R' Yishmael.

A Baraisa is cited which seemingly follows R' Akiva, but the Gemara demonstrates that it could reflect the opinion of R' Yishmael.

### 3) The reason for the different number of readers

Different opinions are recorded to explain why there are three, five and seven readers.

A discussion is recorded regarding the reason there are six readers on Yom Kippur.

### 4) Eligibility to be called to the Torah

A Baraisa enumerates who may be called to the Torah.

An inquiry is recorded whether the maftir counts as one of the seven readers.

R' Huna and R' Yirmiyah dispute the matter and the rationale for each position is presented.

The opinion that maintains that maftir is not one of the seven readers is unsuccessfully challenged from a Baraisa.

### 5) Haftorah

Rava challenges the Baraisa that ruled that a haftorah must contain twenty-one pesukim.

The Gemara answers that if a topic is completed in less than twenty-one pesukim or if there is a translator, the reader may stop before reading twenty-one pesukim.

### 6) MISHNAH: The Mishnah lists cases where a minyan is required.

#### 7) The sources for the Mishnah's rulings

R' Chiya bar Abba in the name of R' Yochanan teaches that matters of sanctity require ten adult males.

The reason the sitting and standing at a funeral require a minyan is explained.

The Gemara explains that ברכת אבלים refers to the beracha recited in the street.

The reason is given why mentioning Hashem's name in the zimun requires a minyan.

An incomplete explanation is presented to explain why appraising consecrated land requires nine Yisraelim and one Kohen.

The Gemara explains that the last case of the Mishnah refers to where the person consecrated his value, rather than his body, to the Beis HaMikdash. ■

Today's Daf Digest is dedicated by  
Mr. and Mrs. Paul Pinkus  
In loving memory of their father  
ר' שלמה בן ר' פנחס, ע"ה

## Distinctive INSIGHT

### Why we do not read the verses of musaf every Shabbos

אמר עולא מה המפטיר בנביא צריך שיקרא בתורה תחילה? מפני כבוד התורה

On Yom Tov, our custom is to take two Sifrei Torah from the Aron. After we read about the topic of the day from the first scroll, we read the musaf-offerings of the current festival from the second scroll. Tosafos (ד"ה כיון) asks why we do not do the same each Shabbos. Perhaps we should take out two Sifrei Torah, and after reading the weekly parsha, we should read the verses from Parashas Pinchus which tell of the two sheep which were brought each Shabbos for the musaf offering. Why is this not standard procedure?

The first answer of Tosafos is that the paragraph of the musaf for Shabbos is only two verses long. This is not enough for an aliyah. Adding verses from the previous paragraph (the Tamid) or to extend into the following paragraph (musaf for Rosh Chodesh) are not options, because these paragraphs have nothing to do with Shabbos. Therefore, because the reading for musaf for Shabbos cannot comprise even a single aliyah, we do not take out a second Sefer Torah to read from it.

Sfas Emes points out that the topic preceding the musaf for Shabbos describes the daily Tamid offerings, one sheep each morning and one sheep each afternoon. This offering was indeed brought on Shabbos, and it should therefore be available to be read together with the verses of musaf. In fact, he adds, when Rosh Chodesh occurs on a weekday, the Torah reading is expanded to include reading about the Tamid, as well as the verses of the musaf for Shabbos, in order to accommodate the need to read four aliyos. Why is it that on a regular Shabbos we do not expand beyond the topic of the day to allow the reading?

Sfas Emes answers that the paragraph of Rosh Chodesh has five verses. Once we have enough for an aliyah, we can expand and add verses from other topics to allow four aliyos. The musaf verses for Shabbos are only two. Where we do not have enough for even one aliyah, we do not add simply to enable the reading to take place in the first place.

The second answer of Tosafos is that the haftorah for the day is always patterned after the maftir. If the maftir each Shabbos would be the same topic (the musaf of Shabbos), the haftorah would have to always feature the theme of Shabbos, and this would be unacceptable. ■

Today's Daf Digest is dedicated by  
In loving memory of their husband and father  
—ר' שמואל בן ר' לוי, ע"ה  
ולרמואה שלמה  
אסתר שרון בת חנה רייזל  
Perman, Dennis, and Askotsky Families

# HALACHAH Highlight

## Preparing the Yom Tov meal before davening

דתניא ביום טוב מאחרין לבוא וממהרין לצאת

As was taught in a Baraisa: On Yom Tov we come later [to shul] and we leave [shul] quickly.

Rashi<sup>1</sup> explains that the reason people came late to shul on Yom Tov was that they were involved in preparing the meal before coming to shul. Rav Chizkiyah de Silva<sup>2</sup>, the Pri Chadash, questions the permissibility of this practice from the halacha that prohibits one from engaging in personal activities before davening Shemoneh Esrei. How could they have prepared the meals before davening on Yom Tov if it is prohibited to become involved in such activities before davening? Rav Yosef Teomim<sup>3</sup>, Pri Megadim, explains that preparing Yom Tov meals is considered a God-related activity (חפצי שמים) rather than a personal activity, and it is therefore permitted before davening. An application of this ruling is that it is permissible for one to shop Friday morning for Shabbos before davening if one is fearful that waiting until after davening will result in the items no longer being available. This ruling is cited by Mishnah Berurah<sup>4</sup> and he adds that one should recite Krias Shema before shopping. Interestingly, in a second place Mishnah Berurah<sup>5</sup> addresses this issue and rules that it is certainly permitted to shop for Shabbos needs on Friday morning before davening, and he makes no distinction as to whether the items will or will not be available after davening. There are authorities<sup>6</sup> that write that not only are preparations for the Shabbos or Yom Tov meal considered to be God related activities but preparing for guests and even for one's small children can also be considered God-related activities and thus per-

# REVIEW and Remember

1. Which days do people come to shul early and which days do they stay late?  
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2. Why are there six readers on Yom Kippur?  
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3. How do we know that ten men constitute a minyan?  
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4. How do we know that a kohen must be present when appraising a sanctified field?  
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mitted before davening in the morning.

Rav Yaakov Emden<sup>7</sup> questions the premise of the Gemara. The Baraisa states that davening is delayed on Yom Tov so that the festive Yom Tov meals could be prepared. Since when do the men prepare the meals, is it not the women who prepared the meals? That being the case, why is davening delayed when the women are busy preparing the meals? Rav Emden answers that although the women may be preparing the meal, the men must stay home to watch the house and the children. Consequently, davening began at a later hour. ■

1. רש"י ד"ה ביו"ט
2. פרי חדש לס' פ"ט
3. פמ"ג אור"ח סי' ר"נ סק"א
4. מ"ב סי' ר"נ סק"א
5. מ"ב סי' פ"ט ס"ק ל"ו
6. פסקי תשובה ח"ג סי' רפ"ז
7. הגהות היעב"ץ לסוגייתנו ■

# STORIES Off the Daf

## The majority of a Minyan

ואין קורין בתורה...פחות מעשרה

Rav Chaim Brisker, zt"l, was once visiting in Lodz, Poland, and since he had not yet heard the Torah reading, he was searching for a minyan of men who had also not yet heard the reading.

The Rosh Yeshivah of Radin, Rav Moshe Ladinsky, zt"l, said to Rav Chaim, "The Ran writes in Megillah that it suffices if a majority of the Minyan have not heard the reading. Why should we continue searching for more people who have not yet heard the laining?"

"There is no such Ran!" exclaimed the gadol.

Rav Moshe silently removed a Messeches Megilla from the shelf and opened up to the Ran on daf 3a, and began to read aloud. (The Ran there refutes the assumption that since Megilla does not appear in the list of things that require a minyan on today's daf, Megilla 23a, one who reads the Megilla with less than ten discharges his obligation.) "...Ramban writes that this is no proof since reading the Megilla may differ from the things listed there. Regarding them, one of which is Torah reading, one needs to have a minyan, or the majority of one..."

"You read it wrong!" exclaimed Rav Chaim. "You must pause between the words 'minyan' and 'the majority of a minyan.' The majority of a minyan is only enough for kaddish or borchu, which are the very next matters discussed after that

phrase. We see then that by Torah reading, one might very well require a full minyan who have not yet discharged their obligation!"

Rav Chaim explained, "Don't think that I have such encyclopedic knowledge that every single Ran was clear in my mind when I told you that there is no such Ran to support your statement. I was, however, certain of one thing. Rav Avraham Danzig, zt"l, the celebrated author of Chayei Adam, merited to be accepted as a major posek. In that work, he states that he is unsure whether Torah reading requires a minyan who have not yet heard the laining or not. I therefore knew for certain that no Ran could possibly state conclusively that the majority of a minyan suffices!" ■

