

This month's Daf Digest is dedicated
לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

OVERVIEW of the Daf

1) Withholding a halacha from a student (cont.)

R' Chana bar Bizna in the name of R' Shimon the Pious concludes his teaching related to a teacher who withholds a halacha from his student.

2) Scriptural allusions to resurrection (cont.)

Three Amoraim suggest different sources for the concept of resurrection.

3) Teachings of R' Elazar

Numerous teachings of R' Elazar are presented with some of them being unsuccessfully challenged.

4) Scriptural allusions to resurrection (cont.)

R' Tavi in the name of R' Yoshiyah cites another pasuk that alludes to the veracity of resurrection.

D'vei Eliyahu describes what will happen to the righteous after resurrection.

A Beraisa is cited that presents a dispute whether the description of resurrection in Sefer Yechezkel is a parable or meant literally.

Five different Amoraim present their opinions regarding the identity of the dead who were resurrected in Sefer Yechezkel.

One Beraisa describes the events that led to Hashem instructing Yechezkel to resurrect the dead.

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REVIEW and Remember

1. What is the merit for one who teaches Torah in the world?

2. Why is it important for words of Torah to be heard in one's house at night?

3. What was significant about R' Yehudah ben Beseirah's ancestors?

4. How many miracles occurred for Chananyah, Mishael and Azaryah on the day that they were thrown into the fiery furnace?

Distinctive INSIGHT

The virtue of studying Torah at night

וא"ר אלעזר כל בית שאין דברי תורה נשמעין בן בלילה אש אכלתו

The Gemara cites a number of statements of R' Elazar. One is that any house in which the words of Torah are not heard at night is destined to be consumed by fire.

Maharsha explains that this statement is referring to a house owned by a person who spends his days earning a living. It is understandable for this person to be busy during the day, as he pursues his livelihood. Yet, at night, when he is no longer overwhelmed with his pursuit of his parnossa, he is expected to be involved in Torah. This is why R' Elazar specifically teaches that if the sound of Torah is not heard in his house at night, the house is subject to this calamity.

Alternatively, Maharsha explains that during the daytime hours there is a lot of noise in the street, and sounds from the houses are generally not audible. However, at night there is less background noise, and anyone who learns should be able to be heard beyond the walls of his own house. If this is not the case, and the person is not learning, his house is susceptible to this vulnerability for fire to strike. The reason fire might occur is that the words of Torah are referred to as fire, and as long as the sound of Torah is heard in the house, the fire of Torah combats the fire of Gehinnom and neutralizes it. Without the fire of Torah, the fire of Gehinnom is free to consume the house.

Ben Yehoyada notes that the numerical value of "בית—house" is 412. Torah is represented by the Hebrew letter 'א, which is the first letter of the words "אלופי ומיודעי"—my teacher and instructor." (Tehillim 55:14) Without the Torah, the letter 'א (which is spelled אלה, numerical value 111) is lacking from the house. When the house (412) is lacking the אלה (111), it remains with only 301, which is the

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By Jack Maghen in memory of

Davood Sasoon ben Itzchak,	Rabbi Itzchak Kirzner,
Nissan ben Moshe	Shimon ben Youssef Shalom
Youssef ben Elyahoo	Yaacov ben Yehuda
Menashe ben Elyahoo	David ben Shemuel
Ruben ben Lazer	Itzchak ben David
Gabriel ben Golabi	

HALACHAH Highlight

Leaving bread on the table

כל שאינו משייר פת על שלחנו אינו רואה סימן ברכה לעולם
 Whoever does not leave bread on his table will never see a sign of blessing

Shulchan Aruch¹ writes that whoever does not leave bread on his table will not see a sign of blessing. Mishnah Berurah² gives two explanations for this practice. The first explanation is that bread should be left on the table so that if a poor person comes looking for food it should be readily available. The second explanation is that by leaving bread on the table one has a greater feeling of appreciation for Hashem: Not only has Hashem bestowed His blessing that I am full but I even have food that is leftover. Sha'ar Hatzion³ points out that according to the first explanation one should make sure not to leave a piece of bread that is too small since one should give a poor person a piece of bread that is respectable. Later authorities⁴ write that since nowadays it is unusual to give a poor person leftover bread it is unnecessary to leave a piece of bread that is a respectable size and it is sufficient to leave a smaller piece. The only caution is that one should not leave just crumbs on the table since crumbs are for this purpose no different than dust. Therefore, the piece should at least be the volume of a bite-sized piece.

Shulchan Aruch⁵ goes on to warn against bringing a whole loaf to the table since this was an idolatrous practice. Mishnah Berurah⁶ explains that this cautionary remark refers to where there are pieces of bread on the table but if there are no pieces of bread on the table it is permitted to bring a whole loaf. Taz⁷ emphasizes that Shulchan Aruch is warning

(Insight...continued from page 1)

numerical value of אש, fire.

Sefer Mergלות הים cites several additional comments of the Gemara which praise the learning of Torah at night. "A house from which Torah is heard at night will not be destroyed" (Eiruvim 18b). "Anyone who studies Torah at night will be accorded an aura of kindness by Hashem throughout the day" (Chagiga 12b). "One who studies Torah at night is considered as if he is involved with the service in the Beis HaMikdash" (Menachos 110a). "The Shechina accompanies anyone who delves into Torah study at night" (Tamid 32b). "The song of Torah is only from the study at night" (Vayikra Rabba 19). ■

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5) Chananya, Mishael and Azaryah

Another Beraisa describes the miracles that occurred when Chananyah, Mishael and Azaryah were thrown in the fiery furnace.

D'vei R' Eliezer ben Yaakov derives a principle concerning correct behavior from Chananyah, Mishael and Azaryah. ■

against bringing a whole loaf to the table that was not already present but if there is a loaf that is leftover from the meal it is permitted to allow it to remain on the table. ■

1. שוייע אוי"ח סי' קי"פ סעי' ב'.
2. מ"ב שם סק"ב.
3. שעה"צ שם סק"ג.
4. פסקי תשובות שם אות ב'.
5. שוייע הנ"ל.
6. מ"ב שם סק"ד.

STORIES Off the Daf

The praises of Nevuchadnezzar

"בא מלאך וסטר על פיו..."

Rav Meir of Premishlan, zt"l, answered an obvious difficulty on today's daf through a parable. "On the surface the gemara in Sanhedrin 92 is very difficult to understand. We find there that when Nevuchadnezzar said a couple of words of praise to Hashem an angel struck him and had it not done so he would have disgraced the entire book of Tehillim. What could this possibly mean?

Even the phrases he chose are a direct translation into Aramaic of two verses from Ashrei which is part of Tehillim. First he said, 'גדול ה' ומהלל מאד ולגדולתו', followed by: 'מלכותך מלכות כל', 'אין חקר עולמים וממשלתך בכל דור ודור'.

"Most difficult of all: How can this rasha who was so steeped in idolatry that he even forced others to worship idols be compared to Dovid who arose at midnight every night to sing Hashem's praises?

"This can be understood through a parable. Even if one cooks the most delectable dishes in the best manner, he

still must be careful where he places them. If he uses a very disgusting vessel to store them in, the vessel will entirely ruin even the best ingredients. The same is true here. Even if a person says the praises sung by Dovid Hamelech, if he is impure—especially one as sullied as Nevuchadnezzar—he degrades the psalms by saying them.

"The angel slapped Nevuchadnezzar not because he could somehow outdo Dovid Hamelech. He was slapped so as not to continue dirtying Tehillim with his disgusting mouth!" ■

1. פנים מאירים, ע' קט"ו ■