

Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל

By the Weiss/Gotlib Families—London, England

WELCOME TO DAF DIGEST!

Welcome to the newest installment of Daf Digest, your resource and companion for the study of Daf Yomi.

This double-sided page is designed to enhance your ability to understand and remember the daily Daf. It will provide you with an **Overview of the Daf**, which is a complete, yet concise, outline of the Daf. It will also feature a **Halacha Highlight** of practical significance, which will emphasize the Daf-to-Shulchan Aruch process. In addition, you will often find a **Gemara Gem**, focusing on the wisdom of our sages and the relevance of their words to us. Finally, it will include a **Story off the Daf**, a special **Remember and Review** section for self-testing for clarity and retention, and a **Distinctive Insight** from the rishonim and/or achronim.

The format is unique, allowing you to access information in a few minutes both before and after learning the Daf. This sheet can also be easily tucked into one's Gemara or into a briefcase to be read during one's commute or lunch break.

In order to subscribe, please visit www.dafdigest.org or email dafdigest@thechicagocenter.org. Please share your comments and suggestions with us about how this publication can help you. We look forward to incorporating your input to continue to make this a project which will strengthen Torah and serve to increase k'vod shomayim.

The Editorial Staff of Daf Digest

OVERVIEW of the Daf

1) The source for Krias Sh'ma

Where does it say that one must read Krias Sh'ma that the Tanna asks when the obligation begins. Furthermore, why does the Tanna begin with Sh'ma at night rather than Sh'ma in the morning?

The Tanna was using the pasuk, "בשכבך ובקומך" as his starting point for our Mishnah.

2) The Tanna's use of the phrase: "משעה שהכהנים נכנסים לאכל" בתרומתן

If the time the kohanim are permitted to eat terumah is at צאת הכוכבים, why doesn't the Tanna simply say צאת הכוכבים?

The Mishnah is teaching an additional חידוש, i.e., kohanim are allowed to eat terumah after צאה"כ and they are not required to wait until they bring their offering.

3) Clarifying the earliest time to begin Krias Sh'ma at night

In the Mishnah we said that the time for Krias Sh'ma be
(Overview...continued on page 2)

Gemara GEM

Krias Sh'ma—The First Mitzvah

מאימתי קורין את שמע בערבין... (ב.)

From what time may one recite Sh'ma at night? - 2a

Why does the Mishnah choose the reading of Sh'ma at night to be the very first halacha to be discussed in Shas?

Tosafos (Shabbos 2a) notes that many masechtos are arranged according to the order in which the events of a particular day occur. For example, Masseches Pesachim begins with the laws of bedikas chametz, which is a full day before the festival of Pesach actually begins. The Massechta then deals with the slaughtering of the korban Pesach, which is the afternoon before the chag, and it finally progresses to the holiday and its laws. Yoma also begins with the preparations of the Kohen Gadol a week before Yom Kippur, and it progresses sequentially through the actions of the Kohen the day before Yom Kippur, and finally we are introduced to the service of the day itself.

Similarly, here, when a person becomes bar-mitzvah, his obligation to fulfill mitzvos begins as night falls, and the first mitzvah anyone ever has the obligation to fulfill is the reading of Shema that night, as he concludes his thirteenth year and enters into his fourteenth year. In fact, the verse itself is structured to reflect this, as the Torah instructs us to read Sh'ma "as you lay down and as you awaken." (Devarim 6:7). ■

REVIEW and Remember

1. Why did Chazal say that night mitzvos should be done by חצות instead of allowing them to be done the entire night?
2. Why does the תנא discuss שמע קריאת of the morning before discussing שמע קריאת of the night?
3. Why do we need two pesukim to indicate that the day ends at tzeis hakochavim?
4. Who begins dinner later, the poor person or the kohen?

Today's Daf Digest is dedicated by Mr. Aaron Katz
in honor of and wishing Refuah Shelaimah to
Rabbi Noson Lomner
who has been my Rebbi for over 50 years.

HALACHA Highlight

Should one say Sh'ma as early as possible?

עד סוף האשמורה הראשונה. (ב.)

Until the end of the first "watch" - 2a

Our Mishnah presents three opinions as to the final time for the saying of the evening Sh'ma. Rabbi Eliezer holds until the end of the first watch (the first third of the night – Rashi). The Chachamim opine that one may recite the Sh'ma until midnight. Raban Gamliel's view is that one may recite the Sh'ma until Alos HaShachar.

The poskim differ as to the scope of the disagreement in the Mishnah. Rabbeinu Yonah¹ states that everyone agrees that the Sh'ma should be read immediately at Tzeis HaKochavim. They argue only post facto, if one did not read the Sh'ma immediately, then when is the latest limit for its reading². The Rashba³ holds that there is no obligation of immediacy in reciting the Sh'ma, and one is permitted to delay the reading of the Sh'ma until the time limit (assuming of course that he does not eat or sleep⁴).

Interestingly, the Shulchan Aruch⁵ rules that preferably one should recite the Sh'ma immediately at Tzeis HaKochavim. The Mishnah Berurah⁶ explains that this is because the fastidious ones fulfill the mitzvos at the first opportunity. Poskim⁷ underline the preference that the Sh'ma be recited immediately. However, see Divrei Chamudos⁸ that if one is teaching Torah to others, he may wait until he concludes his studies to say the Sh'ma⁹. Sha'arei Teshuvah¹⁰ permits a delay if there is a need. Ishei Yisroel¹¹ says that if later one will join a minyan which davens with the proper care and deliberation, then it is permitted to delay. Aruch HaShulchan¹² finds support for the many who are not particular with this matter. ■

1 ד"ה וחכמים. 2 ע' קרן אורה. 3 ט. וכ"פ הרא"ש סי' ט', והטור סי' רל"ה והריטב"א ח: וט. ועוד. ע' בית יוסף סי' רל"ה. 4 ע' לקמן ד: וש"י ע"י רל"ה סי' ב'. 5 סי' רל"ה סעי' ג'. 6 סי' רל"ה ס"ק כ"ו בשם הלבוש שם סעי' ג'. 7 פרי מגדים סי' רל"ה, אשל אברהם ט', והשו"ע הרב סי' תל"א סעי' ו'. 8 פרק א' אות מ"ה. 9 ע' כף החיים סי' רל"ה אות כ"ג שמגדיר דבריו. 10 סי' רל"ה סק"ג. 11 פכ"ח הע' ל' עמ' רצח בשם בית ברוך סי' ל"ד סעי' י"ז. 12 סי' רל"ה ע"י י"ח ■

STORIES off the Daf

Teach it to your children—by personal example...

מאימתי קורין את שמע בערבין? — ב.

From what time may one recite Sh'ma at night? - 2a

In the Sh'ma, which we read every day, the verse instructs us to learn Torah ourselves and teach it to our children. In fact, a person can expect to be successful in transmitting God's laws to his children only if he himself learns as well. If he makes no effort to acquire Torah knowledge, how will he have the ability to influence and to lead his children along the right path? Only when there are those who inherit the Torah's teachings can these lessons, in turn, be passed down to the

next generation.

In a similar vein, a story is told about Rabbi Menachem Mendel of Kotzk, the Kotzker Rebbe. One of his Chasidim asked for a beracha that he merit that his sons study Torah with devotion. The Rebbe replied that the chasid himself had the key to ensure that this blessing could materialize. The Rebbe pointed out to this father that he should learn Torah with devotion, and then he could anticipate that his sons would follow his example. "For, if not," the Rebbe warned, "your sons will come with the same request—that their sons should study with devotion while they occupy themselves with other matters."

Torah can only be fulfilled when we are willing to exert ourselves directly and personally in its ways. We must demonstrate the importance of Torah learning by setting an example that others might follow. By merely

stating ideals, these goals will not be reached. This lesson in Sh'ma is one of great importance, so much so that we must reinforce it twice each day.

May those involved in the study of Daf Yomi set a shining example for themselves and their families. In this way, we can expect that our children will proudly follow the role model set by their devoted fathers and supportive mothers. ■

(Overview...continued from page 1)

gins when kohanim are allowed to terumah yet in the Beraisa it says that the time for Krias Sh'ma is when the poor sit down to eat their meal.

We answer that the two times are really one in the same.

The Gemara questions this premise from another two Beraisos and concludes that the time when kohanim and the poor eat are different times, and the time when the poor man eats is the later of the two times. ■