

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

By the Weiss/Gotlib Families—London, England

## OVERVIEW of the Daf

### 1. Clarifying the statement of R' Eliezer

Why did R' Eliezer frame the latest time for Krias Sh'ma in terms of משמרות instead of the more straightforward method of time?

R' Eliezer wanted to teach that the משמרות that we count parallel the משמרות that take place in שמים. We then proceed to explain how to identify the different משמרות and what God does during each of the משמרות.

### 2. The Story of R' Yose

The story is told of R' Yose who once davened in a destroyed building in Yerushalayim. Eliyahu HaNavi came and taught him three lessons: 1) A person should not enter a destroyed building, 2) One may daven by the road, and 3) When davening by the road one should say a short tefila (הבינו). R' Yose also tells us how the Beis HaMikdash bemoans the destruction of the Beis HaMikdash three times a day and how excited God gets when we say "יהא שמייה רבה מברך וכי".

### 3. The prohibition of entering a broken building

Three reasons are given for not entering a broken building and the Gemara explains why each reason is necessary.

### 4. The number of משמרות during the night

Rebbe divides the night into four משמרות, whereas R' Nosson divides the night into three משמרות.

### 5. The night activities of דוד המלך

The אמוראים discuss when exactly Dovid HaMelech woke up and we are given a description of what a day in the life of Dovid HaMelech was like. ■

## REVIEW and Remember

- Does R' Eliezer identify each mishmor by its beginning, middle or end?
- What were the three lessons Eliyahu HaNavi taught R' Yose?
- What did Dovid HaMelech know that Moshe Rabbeinu did not?

Today's Daf Digest is dedicated as a zechus for a refuah sheleima for

מרים חנה בת פייגא

## Distinctive INSIGHT

### The end of the third Mishmor

סימן לדבר...שלישית תינוק יונק משדי אמו ואשה מספרת עם בעלה (ג).  
 The sign of the third mishmor is when a baby nurses and a woman converses with her husband (3a)

Rabbi Yechezkel Landau, the author of the Noda biYehuda, also wrote a monumental commentary on many masechtos of Shas under the title "ציון לנפש חיה", known as the צל"ח. He notes that the end of the third section of the night, when morning is beginning, is described by Rebbe Eliezer as "when a woman nurses her baby and when a wife speaks to her husband." Interestingly enough, when the אי בעית אימא describes the events which herald the end of the third mishmor, it reverses the order, and it is "when a wife speaks to her husband, and a mother nurses her baby." We can also note that the Gemara expresses this event in terms of "a wife speaking to her husband", and it does not say that this is a moment when "a husband speaks to his wife." What is the significance of these points?

The first thing to happen the Tz'lach explains, is that a child who is hungry awakens the mother. The sound of a child nursing stirs even the father, but this soft sound is not enough to awaken him. It is when the wife begins to talk to her husband that he then awakens and gets up to read the Sh'ma. However, the second approach of the Gemara is discussing people sleeping in a darkened room. Here, the soft sound of a nursing baby does not even cause the father to stir. As the mother talks to her husband, he then awakens, and he finally gets up with the sound of the child nursing.

Although the husband and wife occasionally get up even earlier than this, this is unusual. ■

## Gemara GEM

### Do not interfere

ישמר לי על הפתח עד שסיימתי תפילתי... (ג).

Rabbi Yosi said : ...He waited for me at the door until I finished davening...When I finished, [Eliyahu] told me that I should have prayed on the road. I learned from him that one should not enter into a broken down building. (3a)

Reb Tzaddok HaKohen notes that Eliyahu did not prevent Rabbi Yosi from entering in the first place, nor did he alert him to leave immediately. Rather, Eliyahu allowed Rabbi Yosi to finish his prayers, and only afterwards did he inform him that it was improper to have gone into a dangerous building.

(Gem...continued on page 2)

# HALACHA Highlight

## Answering to Kaddish

אלא בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין יהא שמיה הגדול מבורך הקדוש ברוך הוא מנענע ראשו ואומר: אשרי המלך שמקלסין אותו בביתו כך (ג.)

*When the Jews gather in their synagogues and study halls, and they answer "Amen, may His great name be blessed", God nods His head, and says: "Fortunate is the king who is praised such in His house." (3a)*

Tosafos<sup>1</sup> references two interpretations of the meaning of "יהא" "שמיה רבא מבורך". The disagreement centers upon the meaning of the word "רבא." Rabbi Simcha in Machzor Vitri<sup>2</sup> learns that the word means "complete" or "whole"; "May His name be made whole". The intent is based upon the concept<sup>3</sup> that until Amalek is extirpated God's Name is כביכול not whole<sup>4</sup>. Therefore, it is proper to meditate while saying "אמן יהא שמיה רבא" that Amalek be

destroyed<sup>5</sup>. According to this interpretation the continuation of the Kaddish "מברך לעלם" is a separate topic, that God's name be blessed in the future world.

Tosafos questions the Machzor Vitri's interpretation based upon our Gemara that clearly indicates that the meaning of "רבא" is "the great". Tosafos therefore understands the passage thus: "May God's great name be blessed forever." According to Tosafos the entire passage is one concept: "May God's great name be blessed forever."

Shulchan Aruch<sup>6</sup> writes that one must be careful to have the proper concentration while answering Kaddish. Rema adds that one must not interrupt between רבא שמיה רבא and מברך (following Tosafos' second view). Mishnah Berura<sup>7</sup> explains this to mean that one should not pause between these words; however he is not obligated to say them in one breath<sup>8</sup>. ■

1 ד"ה ועונין יהא 2 ראה סי' מח במהד' החדשה של אוצר הפוסקים. עיי גם סי' ט'. וכן 3 ראה בס' הפרדס לרש"י (עמי שכה). אמנם ע"ש היטיב שהדברים מתקרבים לדברי התוס'. 4 עיי רש"י (שמות יז, טז) ע"פ פסיקתא רבתי (פ"יב) ובפסיקתא דרי"ב (פ"ג) 5 עיי כפה"ח סי' נו אות יא שכן נראה דעת המקובלים. ע"ש. 6 הגאון חיד"א בס' מורה באצבע (סי' בי אות לד) מובא בכפה"ח שם. 7 סי' נו ס"א 8 ס"ק ג'. עיי גם ס"ק ב שהביא פירוש השני של תוס'. שלא כשיטת הבי"ח ריש סי' נו. ע"ש. ■

# STORIES off the Daf

## Asking sage advice...

מיד שואלים לדואג ואחיתופל, ונמלכין בסנהדרין ואח"כ נשאלים באורים ותומים. (ג.)

*They then immediately asked advice from Doeg and Achitofel, and they consulted with the Sanhedrin. They then inquired from the [kohen and the] Urim v'Tumim (3b)*

Reb Simcha Bunim of Otbutzk was approached by a local member of the community who bought and sold esrogim for Sukkos. This business man had several options to choose from in terms of strategies in his purchasing and marketing of his esrogim. Although the idea was not yet developed, the man wanted to consult with the Rebbe and to elicit the Rebbe's advice in the matter.

After the Rebbe listened to the question, he responded based upon our Gemara. He explained, "When Dovid HaMelech determined that it was necessary, for political reasons, to attack the enemy and collect the spoils, he present-

ed his opinion to the heads of the nation. The generals—Doeg and Achitophel—were consulted, and the question was then debated by the sages in the Sanhedrin. Only at that point was the question proposed to the Urim and Tumim for approval. We see, therefore, that a matter has to be analyzed carefully by expert and experienced minds before it should be presented to the Urim and Tumim for approval."

The Rebbe then concluded his remarks. "This is a lesson for us in asking advice in the realm of all other areas, as well. An idea or business consideration should be reviewed before coming to a tzaddik for a bracha. It should be analyzed from a business and legal perspective. These considerations can then be presented to the tzaddik for his review and recommendations. The concept can then be graced with the blessings of the Rebbe as appropriate. However, to use the tzaddik as a business advisor in the initial stages is too premature, and his input as a spiritual guide and yir'as shomayim consultant would be underutilized." ■

*(Gem...continued from page 1)*

Sometimes we may notice a person engaged in an activity which is essentially inappropriate. Whether that action is objectively improper, or even if it is only subjectively not fitting for that person to be conducting himself in that manner, we can learn from here that we should not interfere with that person as long as he thinks he is doing a mitzvah, or if he thinks he is doing something worthwhile. Eliyahu noticed that Rabbi Yose could have prayed along the road instead of entering the dilapidated building. Yet, he noticed that Rabbi Yose was focused upon his prayers, and it was not worth it to interrupt him just because he was in a precarious location.

Perhaps Eliyahu wanted to teach Rabbi Yose another lesson besides. The soul of man is sent into the world to accomplish its mission. God does not prevent a person from entering situations which are inappropriate, for man has free will, and he is given the ability to conduct himself as he chooses. However, after a person departs from the world of snares and challenges, he is interrogated and expected to then answer for his having been involved in any situation which should have been avoided. ■

