

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. The Gemara mentions the rewards for a person who waits for his friend to finish the Amidah.
2. The existence of *mazikin* is discussed.
3. Abba Binyamin proves that a person's tefillah will only be heard in shul and the Gemara proceeds to demonstrate how we know that God is present in different size gatherings.
4. There is a discussion of the fact that God wears tefilin and what is written in His tefilin.
5. A number of aspects related to davening in shul as well as proper behavior for shul are discussed.
6. Various opinions are mentioned as to which tefillah a person should be most careful to recite.
7. The reward for attending a wedding and bringing joy to the groom is mentioned, and the consequences for not bringing him gladness is noted.
8. R. Chelbo tells us two ideas in the name of R. Huna: 1) A person with yir'as shamayim will have his words heard, and 2) One should offer greetings to the person who always greets him and if he does not, he is called a thief. ■

## REVIEW and Remember

1. What is the procedure for one who wants proof of the existence of *mazikin* ?  
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2. What is written in the tefilin of God ?  
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3. What is the reward for going to shul? For attending a shiur? For fasting ?  
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4. When is it permitted to daven behind a shul ?  
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## Distinctive INSIGHT

*The Shechina accompanies even an individual*

מנן שאפילו אחד שיושב ועוסק בתורה ששכינה עמו...

The Gemara determines that the Shechinah is present even with an individual who sits and learns Torah. Nevertheless, when two people sit together, their deeds are recorded, while those of an individual are not recorded. Tosafos notes a contradiction to this, because the Mishnah (Avos 2:1) explicitly states that “all of one's deeds are written in the book.” Tosafos explains that, in fact, the deeds of the individual are also recorded. Our Gemara means to say that as an individual, his deeds are written simply as those of an individual. However, when two people study together, their deeds are amplified, and each one gets credit and is recorded as having performed a communal mitzvah, which is much greater than the accomplishments of an individual.

HaRav Yaakov Emden questions what difference there is between recording actions of an individual or those of a communal nature. Instead, he offers a different approach to answer the question of Tosafos. Indeed, even the deeds of an individual are recorded as the Shechinah attests to his actions. The difference is that when two people work together, even their words are recorded. Regarding an individual, however, his words are not recorded when he simply plans and prepares by himself.

There are those who apply this to Torah study specifically. When two or more people learn together, there is give and take. The discussion creates a development of the thought to where the truth can be brought out. However, this is difficult to achieve when a person studies by himself. He does not always see an issue from as many sides, and the critical aspect of analysis is missing. The chiddush of a group is worthy of being recorded, for it is often correct and proper. The words of an individual are not always appropriate to be recorded, until they are reviewed and polished, and when the fine points can be adjusted for balance and truth.

There is no question, however, that when an individual studies Torah that his efforts are recorded, for his toil and his investment of time are certainly worthy of merit. ■

Today's Daf Digest is dedicated  
לעילוי נשמת

ר' אלימלך דב בן ר' דוד קליין, ז"ל  
נתנדב ע"י בנו ר' מאיר זאב ומשפחתו שיחי

# HALACHA Highlight

## To Daven in a fixed place

אמר רבי חלבו אמר רב הונא כל הקובע מקום לתפלתו -אלקי אברהם בעזרו: ו-:

*Rav Chelbo said in the name of Rav Huna: Whoever establishes for himself a fixed place for his prayers - the God of Avraham will come to his need. - 6b*

**R**abbeinu Yonah<sup>1</sup> explains that this requirement for establishing a fixed place for prayer does not refer to prayer in a synagogue, since the entire synagogue is fixed for prayer. Rather, this passage teaches us that in one's house, one must establish a fixed place for prayer in the event that he prays there.

Other Rishonim<sup>2</sup> interpret the passage to refer to establishing a fixed synagogue to pray in, so that he not pray in a different synagogue each day. However, within his chosen synagogue, a person may pray wherever he likes. Further defining this point based on a Yerushalmi<sup>3</sup>, the Rosh<sup>4</sup> holds that in addition to establishing a specific synagogue within which he prays, a person must also establish a fixed place within that synagogue.

Shulchan Aruch<sup>5</sup> rules like the Rosh. It is not sufficient that one simply designate a synagogue, but in that synagogue one must fix a spot for his prayer. [He adds based upon the Tur that one should only change his spot in a case of need<sup>6</sup>.] In order to resolve a particular problem, the Ma'adanei Yom Tov<sup>7</sup> proposes that according to the Yerushalmi there would exist a dual obligation: (1) one must establish a specific spot in his chosen synagogue, and (2) one must also have a chosen spot for prayer in one's home. This is in fact the opinion of the Meiri<sup>8</sup>. Many Poskim<sup>9</sup> opine similarly that besides fixing a spot in the synagogue, one ought select a set location for prayer in one's home. ■

1 דף ג' ע"ב בדפי הרי"ף (ד"ה כל הקובע). וכן ראה בס' המכתם (כאן).  
2 עיי במפורש בשו"ת מהר"ם מרוטנבורג (דפוסברלין - סי' נא שבעמ' 413).  
וכן בס' על הכל (סוף עמ' 92). וראה ארחות חיים (הלי תפלה אות נ"י) 3 פ"ד

ה"ד 4 פרק אי סיי זי. וכן דעת הגמ"י (פ"ה מהלי תפלה אות י"י) והטור (י' צ'). ועוד. 5 סי' צ"י י"ט 6 עיי כפה"ח שם (אות ק"ח) 7 על הרא"ש שם 8 כאן 9 עיי משנ"ב שם (ס"ק נט) ובכפה"ח שם (אות ק"ח). ולענין דעת מרן השו"ע אם גם הוא יסכים לחיוב זה או שסי"ל שהחיוב רק בבהכ"ס עיי במאמר מרדכי שם (ס"ק כב) ועוד. ■

## Gemara GEM

### Yir'as Shomayim makes an impression

ואמר ר' חלבו: כל אדם שיש בו יראת שמים דבריו נשמעין, שנאמר סוף דבר הכל נשמע את האלקים ירא וגו' - ו:

*R' Chelbo said, "If one is filled with fear of Heaven, his words will be listened to." - 6b*

**Y**ir'as shomayim leads a person to perform exceptional actions. Although these deeds may not be public knowledge, nor might it be well-known who is responsible for them, the word always seems to get out, and credit is assigned to its deserving source. Conventionally, honor and recognition are granted to those who seek to spread their name, but yiras shomayim earns a person a special level of respect and gratitude for the constant goodness he does in his quiet and unassuming manner.

R' Chelbo's interpretation of the verse from Kohelles teaches this lesson. When a person has yiras shomayim, although his actions are behind the scenes and without fanfare, yet—his actions will be heard—Hashem will see to it that he is appropriately credited for his deeds.

Our Gemara is the source of the adage: "דברים היוצאים מן הלב נכנסים אל הלב" - "Words which emanate from the heart find their way and penetrate into the heart." A person who is sincere and who is sensitive to heavenly matters will only deliver rebuke from the depths of his heart. The listener is certain to feel this genuine concern and to heed his words. ■

## STORIES off the Daf

### The power of tefillin on the head

ותניא ר' אליעזר הגדול אומר אלו תפילין שבראש - ו:

*This refers to the tefilin of the head - 6b*

**F**ollowing the execution of R' Avrohom Patotzki, hy"d, the ger tzedek from Vilna, the authorities would not permit the Jews to gather his ashes for burial. The Gr"a took two students and, in the middle of the night, gathered the ashes and buried them. When the authorities found out what happened and who was responsible, they apprehended the Gr"a and locked him in prison to await

his trial. After significant effort, R' Chaim Volozhin was given permission to visit the Gr"a in prison. R' Chaim mentioned to the Gr"a that he might be executed, but the Gr"a was not fazed. R' Chaim warned that the execution would involve burning him alive, and the Gr"a was still not concerned. Finally, R' Chaim told him that he would be burned with a harlot, and the Gr"a's response was that if that was the case, he was certain it could not happen. After hearing the Gr"a's words at that meeting, R' Chaim walked out confident that the Gr"a's life would be spared.

When the trial began the Gr"a lifted the talis from his head and exposed his tefilin. When the judges saw the Gr"a's tefilin, they immediately declared his innocence and cleared him of the charges.

Upon being released, his students asked the Gr"a why he uncovered his tefilin. The Gr"a responded,

"The posuk states (Devarim 28:10), 'And the nations of the land will see that God's name is called upon you, and will be frightened.' Chazal explain that the posuk is referring to one's tefilin shel rosh. That is why I was released."

Those present asked, "Many people have tefilin, and the non-Jews are not frightened by them?" "Chazal didn't say tefilin on one's head," answered the Gr"a. "Rather, chazal said tefilin - שבראש - tefilin in ones head." In other words, the promise is only for a case where the tefilin have become a part of the person. ■