

OVERVIEW of the Daf

1. The Gemara tells us that different Amoraim wanted to include the Aseres HaDibros as part of Krias Sh'ma outside of the Beis HaMikdash and the reason they decided against it. The additional brocha made for the mishmar that is leaving is also delineated.
2. The issue as to whether the beginning or the end of a brocha is its primary component is brought up and the Gemara is unsuccessful at resolving the issue
3. If a person does not say emes v'yatziv or emes v'emunah they do not fulfill their obligation.
4. Four statements from רבה בר חיננא סבא משמיה דרב:
 - When a person bows in the Amidah they should bow at the word boruch and straighten at God's name.
 - Between Rosh HaShanah and Yom Kippur we change the text to המלך הקדוש and המלך המשפט.
 - One who can request mercy for a friend and does not is called a sinner.
 - If someone commits a sin and they are embarrassed because of it, their sins are forgiven.
5. The suggestion of including Parashas Balak into Krias Sh'ma is discussed as well as the reasons for including the section which discusses tzitzis.
6. **MISHNAH:** There is a disagreement whether there is a mitzvah to mention yitzias mitzrayim at night.
7. A Beraisa records the discussion between Ben Zoma and the Chachamim about mentioning yitzias mitzrayim in the days of Moshiach. ■

REVIEW and Remember

1. Why was there opposition to including the Aseres HaDibros in Krias Sh'ma?

2. What is the disagreement between Rav and R' Yochanan regarding the essential component of a brocha?

3. What was the rationale for including Parashas Balak in Krias Sh'ma?

3. According to the Chachamim what will be our attitude towards yitzias mitzrayim after Moshiach arrives?

Distinctive INSIGHT

Daily Reading of the עשרת הדברות In Public

יקורין עשרת הדברות - יב.

And they then read the Aseres HaDibros - 12a

Many poskim (שו"ת הרשב"א, Rema O.C. 1:5) rule according to this Gemara, that the reading of the Aseres HaDibros in public has been discontinued due to the concern that heretics would claim that only these mitzvos are the ones that are important.

In his Igros Moshe, R' Moshe Feinstein, zt"l, writes that in a place where the custom is to read "the ten" daily in public, this custom should be sustained. There is no reason to abolish it, he writes, because there is utterances almost no possibility that some heretic will come and convince some illiterate or unknowledgeable person that no other part of the Torah is valid. Even an unlearned person knows that the "ten utterances" contain the essential and basic tenets of our faith. Accordingly, in a place where this is the custom, the fact they are singled out to be read daily would not lead to any further misunderstanding. ■

Gemara GEM

Shame Leads to Teshuva

כל העושה דבר ומתבייש בו—מוחלין לו על כל עוונותיו - יב:

Anyone who does something [improper] and is embarrassed, he is forgiven for all his sins - 12b

The Gemara says that after having sinned, if a person is embarrassed and humiliated about what he did, this is a form of teshuva, and he is forgiven for his sins. Although literally, the Gemara implies that a person is forgiven for כל עוונותיו – all his sins – nevertheless, Ritva explains that it means that he is forgiven for the sin for which he has experienced regret.

The nature of this embarrassment is not simply an external form of shame, as one might feel if his friend knew about his failing. Rather, it refers to a realization of how one has failed in his relationship to God. The proof to this is evident in the Gemara itself. After having made the statement that embarrassment can lead to atonement, the Gemara attempts to prove it from a verse in Yechezkel. Yet, the Gema-

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HALACHA Highlight

Standing when the עשרת הדברות Are Read

אמר רב יהודה אמר שמואל: אף בגבולין בקשו לקרות כן, אלא שכבר בטלום מפני תרעומת המינין. תניא נמי הכי, רבי נתן אומר: בגבולין בקשו לקרות כן אלא שכבר בטלום מפני תרעומת המינין. -יב.

Rav Yehuda said in the name of Shmuel: Even in the provinces, the Rabbis desired to establish the recitation of the Ten Commandments. However, they had to abrogate this idea because of the arguments of the heretics. - 12a

Rashi¹ explains our Gemara that the concern was that the heretics not try to poison our uninstructed brethren by telling them that the rest of the Torah is ח"ו false, since only the Ten Commandments which we were told by Hashem is read.

Rambam² was asked about the custom of standing when the Ten Commandments are being read in the synagogue. He responded that this practice is prohibited since it appears to distinguish between different passages of the Torah. People could be misled to believe that Ten Commandments are more important than the rest of the Torah.

However, Rav Shmuel Abuhav³ draws a distinction between our Gemara and the custom of standing while hearing the Ten Commandments. He explains that there is no concern of the negative influence of the heretics as regards this custom, since everyone knows that the reason for this custom is to reenact the Jews standing as they heard the Ten Commandments. He adds that the prohibition of the Rabbis was for a public reading of the Ten Commandments in the middle of the blessings of the Sh'ma, not a Torah reading.

Rav David Feinstein⁴ differentiates between this custom and the prohibition of our Gemara by pointing out that there are other Torah sections which have the same custom, such as the Shira. Realizing that there are passages aside from the Ten Commandments for which we stand, people will not be misled by the heretics. ■

1 ד"ה מפני תרעומת

2 שו"ת הרמב"ם (מהד' בלאו סי' רסג). ע"י בשו"ת יחיה דעת ח"א (סי' כט) שיוצא נגד הנהוג בעיקר ע"פ תשובת הרמב"ם. ועוד.

3 שו"ת דבר שמואל (סי' רעו). ע"י בדומה לזה בשו"ת בית יעקב (סי' קכה) ובמטה יהודה עייאש (סי' א' ס"ק ו') ובשו"ת טוב עין (סי' יא). ועוד.

4 הביאו בשו"ת אגרות משה ח"ד מחאו"ח (סי' כב) וקלטו בזה. ■

STORIES off the Daf

To Bow Before the King

רב ששת כי כרע כחזרא, כי זקיף זקיף כחויא - יב:

When Rav Sheishes bowed, he bowed as a stick [which is lowered at once when being struck], and when he straightened up, he did so as a snake. -12b

R' Zundel from Salant was the Rebbe of R' Yisroel Salanter. One of his students once found him standing and practicing the detailed bows and bends that are done during the Amidah. The student watched in amazement as his rebbe first bent his knees, and then how he bowed his entire body at once. Then he observed how his rebbe stood up straight at once, as the halacha specifies. When R' Zundel had finished his "practice session", the student inquired in order to understand what his rebbe was doing.

R' Zundel explained, "There is no question that this is the common prac-

tice throughout the world! After all, any soldier who knows that he will serve before the king will no doubt prepare themselves before they are about to perform. There are extensive training exercises and practice sessions where the troops go through every step and every move they will make, until they work with precision and as if it is second nature. Once they appear before the King, it is too late to try out new moves, for every aspect of their routine must already be perfected.

"Therefore," concluded R' Zundel, "in preparation for the Amidah, I am trying to perfect my bows and bends which I know I will have to make when I stand before the King. I cannot wait until the Amidah itself before I think about how to make each move, for at that time, as I stand in the throne room of the King, I will be too overwhelmed with the prayers and other important things on my mind which I will

have to present at that special moment." ■

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ra is not immediately convinced. Perhaps, says the Gemara, the situation there regarding Yechezkel was where many people together came to repent, where, of course their efforts would be accepted. Embarrassment may be mitigated and diminished when many people together feel ashamed, for any individual can minimize or deny his own failing. Nevertheless, when the embarrassment is in front of God, the fact that many people experience it together does not relieve anyone of the full brunt of the shame. In fact, such an emotion is amplified when experienced in a group, for everyone sees the effect of sin, and each person can then arrive at conclusions to change his ways. ■