

OVERVIEW of the Daf

1. We continue to illustrate how each new salvation causes us to forget the previous ones.
2. Although there is a prohibition to refer to Avrohom as Avrom, that is not the case for referring to Sarah as Sorai or Yisroel as Yaakov.
3. **הדרן עלך מאימתי**

3. **MISHNAH:** The halachos of intent and interrupting Krias Sh'ma are mentioned, as well as the reason for the order of the three parshiyos of Krias Sh'ma.
4. The Gemara unsuccessfully attempts to prove that mitzvos require intent.
5. Rebbi and the Chachomim disagree in the Beraisa about whether Krias Sh'ma must be read in Hebrew.
6. There is a disagreement how much of krias sh'ma requires intent.
7. Sumchus tells us that one who extends the word "אחד" has his days and years extended.
8. There is a disagreement how much of krias sh'ma must be said while standing.
9. The Beraisa tells us that Rebbe would say "שמע ישראל ה' א-לוקינו ה' אחד" and that was the extent of his Krias Sh'ma.
10. We clarify when one is able to respond and when one is able initiate a conversation during krias sh'ma. ■

REVIEW and Remember

1. Why is there no prohibition to refer to Sarah by the name Sarai?
.....
2. How much of Krias Sh'ma requires intent?
.....
3. If Rebbe only said the first pasuk of Krias Sh'ma, when did he fulfill the mitzvah of remembering the exodus from Mitzrayim?
.....

*In loving memory of the first yahrzeit of our brother
משה דוב בן שמואל, עליו השלום
Mr. Marvin Brickman o.b.m.*

*In loving memory of
Moshe Yechezkel ben Yehoshua A"H,
by his children Dr. and Mrs. Aaron Friedman*

Distinctive INSIGHT

A unique technique

חסורי מחסרה והכי קתני

The Text Must Be Understood with an amendment

This is the first time in Shas where we find the Gemara explaining a Mishnah or Beraisa using the style of **חסורי מחסרה**. Rashi explains that the Gemara does not mean to suggest that the text which we have is corrupted or distorted. Rather, the words of the Mishnah itself were designed in a way where the reader would immediately detect a gap in the logical flow of information, and the missing words would be self understood by simple analysis. Similarly, Rabbeinu Bachya (Shemos 34:23) writes that Rabbeinu HaKadosh and the sages of his generation understood the meaning of the Mishnah clearly. The later generations of Ravina and Rav Ashi struggled a bit more to see how each of the correct interpretations and how the halachos of each Mishnah were expressed in the words of the Mishnah as we have it. Either way, this style of analysis does not mean that the Mishnah is actually missing words that need to be added. If anything, the deficiency is with us, in that we fail to sense how the words of the Mishnah adequately convey the halacha being discussed.

Halichos Olam (Torah Sh'Baal Peh 30) explains differently. He says that **חסורי מחסרה** means that some words of the Mishnah itself are missing, and that we must add in words to restore it and make it understandable. There are still others (Panim Yafos, in the name of the Ar"i) who say that the author of the Mishnah intentionally left words out so that the Mishnah, without proper analysis, would be confusing. The reason the Tanna did this might be to conceal certain hidden meanings. ■

Gemara GEM

Who was R' Yehoshua ben Korcha's father?

רבי יהושע בן קרחה אומר... - יג.

Rabbi Yehoshua ben Korcha says... - 13a

Rabbi Yehoshua ben Korcha, who appears in the Mishnah at the beginning of the second perek, was the son of Rabbi Akiva (Rashi, Rebeinu Gershom Meor Hagolah and Rashbam) According to these Rishonim, Rabbi Akiva was nicknamed "Kereach" (the bald) because of the statement of Ben Azzai, who said (Bechoros 58a) that all Jewish scholars are worth no more than the skin of garlic, except the bald one (referring to Rabbi Akiva). As a result of this, Rabbi Yehoshua came to be called "Ben Korcha - the son of the bald one." Tosafos argues that this can not be the case, and that Ben Azzai's reference to Rabbi Akiva as "the bald one" would not suffice to justify Rabbi Yehoshua as being called Ben "Korcha" instead of the son of "Rabbi Akiva".

(Gem...continued on page 2)

HALACHA Highlight

Reading Krias Sh'ma in Lashon HaKodesh or in Any Language

תנו רבנן: קריאת שמע ככתבה, דברי רבי... וחכמים אומרים: בכל לשון.
 Our Rabbis taught: Krias Sh'ma must be read as it is written in Hebrew, this is the opinion of Rabbi. The Chachamim say that Krias Sh'ma may be said in any language.

Rabbi, quoted in Tosafos,¹ explains that the halacha follows the Chachamim, since we have a rule that the halacha is like Rabbi when he argues with one scholar, not when he disagrees with many.² Furthermore, the halacha is established that one does fulfill his responsibility even if he did not hear his own recitation of the Sh'ma, this is in accordance with the view of the Chachamim. The Rif³ and the Rosh⁴ point out that there is an uncontested Mishnah⁵ that holds like the Chachamim. The rule is that when there is a disagreement in a Beraisa and an uncontested Mishnah, the halacha is in accordance with the Mishnah.

Rambam⁶ similarly rules that Krias Sh'ma may be said in any language, with the following caveat: "One who reads in any language other than Hebrew, must be cautious as regards inaccuracies. Also,

he must be equally precise in his recitation." The Ra'avad⁷ challenges Rambam saying that all translations by definition are interpretations, and one could never certify the rendition. Rav Yosef Karo⁸ responds that Rambam's intent is that one must choose the translation that seems to fit the words most clearly and accurately according to experts of the language.

Shulchan Aruch rules like the Chachamim that Sh'ma may be recited in any language, with the addition of Rambam that one must be cautious that the choice of translation accurately reflect the Hebrew. Mishnah Berura⁹ notes that if the language is not the spoken language of that country, then one would not fulfill his obligation.

It is the opinion of Meiri¹⁰ that although Sh'ma may be said in any language, it is still preferable to recite it in Hebrew. Mishnah Berura¹¹ states that today one is obligated to recite the Sh'ma in Hebrew because there are many words whose most accurate translation is unknown to us. ■

1 ד"ה וחכמים אומרים 2 עירובין מו: 3 דף ז' ע"א בדפי הר"ף 4 פ"ב ס"י ב' 5 סוטה לב ע"א 6 פ"ב מהלי ק"יש ה"י 7 שם בהשגות. ע"י שו"ת חלקת יואב (מהד"ת סי' א ד"ה הנה) א"ך שהסביר הראב"ד 8 כסף משנה שם 9 ביאור הלכה סי' סב ס"ב ד"ה יכול 10 יג ע"א ד"ה מתוך. וכזה במשני"ב (סי' סב ס"ק ג') בשם הב"ח (סי' קצג) 11 שם ■

STORIES off the Daf

Sh'ma Yisroel at a Bris

קבל עליו עול מלכות שמים תחלה ואח"כ
 יקבל עליו עול מצוות - יג.
 Accept the yoke of Heaven first, then accept
 the yoke of the mitzvos. - 13a

The order of the reading of the paragraphs of the Sh'ma are coordinated and synchronized so that we first declare our acceptance of the yoke of Heaven, followed by our acceptance of mitzvos. According to the Imrei Emes, the Rebbe from Ger, this is also the source for the custom to introduce our mitzvah observances with the declaration of "L'shem yichud". With this simple statement, we focus our intent and affirm our recognition that our purpose is to increase kedusha in the world. With that introduction, and at that point, we then set out to fulfill the mitzvah at hand.

R' Yosef Zvi Dushinski, zt"l, a former head of the Beis Din of

Yerushalayim, once asked his father, R' Chaim, to explain why the custom at a bris milah in Yerushalayim is for the father of the newborn boy to say the verse "Sh'ma Yisroel" before the bris is performed.

R' Chaim explained that our Mishnah quotes R' Yehoshua ben Korcha who says that the first paragraph of Sh'ma, must be read before the paragraph of "והיה אם שמוע", because it is appropriate to express our acceptance of the yoke of Heaven before we accept the yoke of mitzvos upon ourselves.

He explained that, here, too, we are about to perform the mitzvah of milah, which is the moment we introduce the baby into the realm of mitzvos. Therefore, it is most fitting that we first read the verse of Sh'ma, which is the acceptance of the yoke of Heaven, before we have the baby introduced into the observance of mitzvos. ■

(Gem...continued from page 1)

Rabbi Yehoshua's name is listed only four times in the Mishnah, but his legal opinions appear many times in the Gemara.

Robbery was very prevalent at that time. The Roman government appointed Rabbi Elazar, the son of Rabbi Shimon bar Yochai, to capture and rid the community of these bandits (including Jews). Rabbi Elazar had been a student of R' Yehoshua ben Korcha, and when R' Yehoshua heard about the new office of his pupil, he sent him a message: "Who gave you the right to exterminate God's people?" Rabbi Elazar replied that he was only pulling out the weeds from God's garden. R' Yehoshua ben Korcha told him that God could weed out the criminals Himself. (Bava Metzia 83b)

R' Yehoshua ben Korcha lived to a very ripe old age. According to some he was 160 years old at the time of his death. The Nasi, Rabbi Yehuda, once asked him to explain the cause of his long life, but R' Yehoshua felt offended and said: "Are you tired of seeing me alive?" Rabbi Yehuda assured him to the contrary, and explained that he was interested in emulating his secret to meriting longevity. Satisfied with this, R' Yehoshua answered, "All my life I never looked at a wicked man." (Megillah 28a) ■

