

## OVERVIEW of the Daf

1. The Gemara continues to record the personal prayers recited by amoraim at the conclusion of the Amidah and then proceeds to document prayers and sayings that various Amoraim said on specific occasions.
2. From the disagreement in our Mishnah it would seem that R' Shimon ben Gamliel is concerned with people acting in a haughty fashion and the Rabanan are not concerned. Yet, we find in another context the opposite. The Gemara resolves this discrepancy by switching their opinions and by explaining why in the different cases there are different concerns.

### הדרן עלך היה קורא

3. **MISHNAH:** The Mishnah discusses the obligations for those who have lost a relative as well as those who are involved in a burial or funeral procession.
4. Our Mishnah seems to imply that one is exempt from davening only if their deceased relative is in front of them, yet from Moed Katan it is evident that even if the deceased relative is in another place? ■

## Gemara GEM

### *We are as the dust of the Earth*

ונפשי כעפר לכל תהיה

We find many places where the Jewish people as a nation are compared to the dust of the land, and we also find references where individuals are compared to dust and dirt. What is the meaning of this analogy?

Tosafos here says that dirt may be trampled upon, but it is never destroyed. So too, when we compare a person to dirt, it is a blessing in that he will never be destroyed.

When God blessed Yaakov that his descendants would be like the dust of the land (see Bereshis 28:14), Onkelos says that the blessing was that the progeny of Yaakov would be as numerous as the particles of dust of the land and as many as the stars of the heavens. Sforno explains that God was telling Yaakov that even though the descendants of Yaakov would undergo a terrible exile and they would be lowered below dirt, they would then rise to the heights of the stars of the heavens.

R' Chaim Vital that clods of dirt are difficult to work with, but once they are pulverized, the fine dirt is best for building. So, too, the Jewish people should be assured that their difficulties and hardships prepare them for greater and

## Distinctive INSIGHT

### *The opinions must be switched*

אמר ר' יוחנן מוחלפת השיטה

We find several expressions which are used in Shas Bavli to describe the switching of the opinions found in a Mishnah or Beraissa. For example, we find "מוחלפת השיטה", "מחליף", and we also find "איפוך". Upon close analysis, we find that the different expressions generally change due to the one who is speaking or about whom we are dealing with. For example, "מוחלפת השיטה" is commonly used by R' Yochanan, here and in six other occasions in Shas. Rav also uses this expression twice. "מחליף" is only used by Rabba bar Avu'ah. Rav Sheishes uses the term "מוחלפת השיטה", and "איפוך" is used by several different Amoraim.

In general, the variations in the parallel expressions used in this context are mainly stylistic, but not substantive. There is a consistency in the usage of each term by each Amora who uses his own style. ■

## REVIEW and Remember

1. R' Aleksandrei blamed our inability to serve God on two things, what are they?
2. What was R' Yochanan ben Zakai known for?
3. According to R' Yosef what should be the effect of witnessing k'vod HaTorah?
4. In a funeral procession who walked in front of the deceased and who walked behind the deceased?

loftier accomplishments after they have endured the tortures of the exile.

The Gr'a explains that the comparison to dirt teaches that the Jews should be humble.

Finally, Chasam Sofer says that dirt is a medium that, although it is tread upon, food for life comes from it. Although the Jews suffer, they should realize the world depends upon them. ■

*Today's Daf Digest is dedicated by  
Mr. & Mrs. Ronny Shabat  
In loving memory of their brother  
ר' יהודה דוד בן ר' שאול, ע"ה*

# HALACHA Highlight

## יהיו לרצון at the end of Shmoneh Esrei

מר בריה דרבינא כי הוה מסיים צלותיה אמר הכי: אלקי, נצור לשוני מרע... יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי. - יז.

When Mar the son of Ravina would conclude his Shmoneh Esrei, he would add the following; My God! Spare my tongue from evil... - 17a

We have already learned<sup>1</sup> that the Rabbis introduced the saying of יהיו לרצון at the conclusion of the Shmoneh Esrei, just as King David said this verse at the end of 18 Psalms. Here the verse is located at the end of the prayer of Mar the son of Ravina.

The Rishonim disagree as to whether the verse of יהיו לרצון should be said before or after the additional prayer of אלקי נצור. The Ra'avad<sup>2</sup> holds that it is not correct to say יהיו לרצון after these prayers. Rather יהיו לרצון should be said immediately after concluding the Shmoneh Esrei. He further adduces this from a passage further on<sup>3</sup>. Rabainu Yonah<sup>4</sup> deals with this matter at length. Initially he proffers a similar proof<sup>5</sup> from the same passage further on, and states that this is the correct view. Ultimately, he concludes that it would be acceptable to say the יהיו לרצון after the additional prayers, if he so desires, and we would not consider the additional prayers as an interruption prior to the saying of יהיו לרצון. He also notes that if one wished to say the יהיו לרצון again after his additional prayers, and besides having said it immediately at the conclusion of the establish Shmoneh Esrei, that would be acceptable.

The Rashba<sup>6</sup> opines like the Ra'avad, yet he points out<sup>7</sup> that it would appear that just as Mar the son of Ravina said the יהיו לרצון at the conclusion of his additional prayer, so did all the other Amoraim whose prayers are recorded here. Rav Yechezkal Landau<sup>8</sup> suggests differently. Being that only after the prayer of Mar the son of Ravina is the יהיו לרצון recorded, that must indicate that all the others said it immediately after concluding their Shmoneh Esrei. The reason why it is not mentioned is because the יהיו לרצון is a part of the Shmoneh Esrei and does not need to be identified.

The Shulchan Aruch<sup>9</sup> rules that is preferable to say יהיו לרצון directly after the conclusion of the Shmoneh Esrei, and if he wishes he may repeat יהיו לרצון after his additional prayers. The Rema<sup>10</sup> further notes that the prevalent custom in his time was to say the יהיו לרצון after the additional prayers. The Bach<sup>11</sup> counters by saying that we need not make notice of mistaken customs. The Mishneh Berura<sup>12</sup> writes that it is correct to say יהיו לרצון both before and after any additional prayers. ■

1 דף ט' ע"ב 2 הוב"ד ברשב"א בחידושו כאן 3 לקמן כט ע"ב. אמנם ע"י במאירי (יו ע"א, עמ' 65) משי"כ לדחות הראיה. 4 לקמן כט ע"ב (דף כ' ע"א בדפי הרי"ף ד"ה לא אמרו) 5 ע"י ברשב"א מהד' מכוון אורייתא שם הערה 73 משי"כ בהשוואת הראיות. ואכמ"ל. 6 בתשובה ח"ז ס"י תה. וכן דעת הארחות חיים (הלי תפלה אות כג) והרשב"ץ בחידושו (כט:). 7 בחידושו דף יז ע"א 8 בצל"ח כאן ד"ה מר בריה דרבינא 9 ס"י קכב ס"ב. ע"י משני"ב שם (ס"ק ז) משי"כ בעיקרא דדינא דבעת הב"י והד"מ. ויש חולקים ואכמ"ל. 10 שם ס"א 11 ריש ס"י קכב 12 שם ס"ק ג ■

# STORIES off the Daf

## Preparing for the World-to-Come

מרגלא בפומיה דרב, העולם הבא אין בו לא אכילה ולא שתיה... אלא צדיקים יושבים ועטרותיהם בראשם ונהנים מזיו השכינה - יז.

Rav used to say, "There is no eating or drinking in the World-to-Come...tzaddikim sit with crowns on their heads and enjoy the glow of the Shechina." -17a

Rabbi Yosef Leib Bloch illustrated the lesson of this Gemara with the following parable. A man planned to move to America. In those days, the only way to go from Israel to America was by boat. The trip was too long for one excursion, so the boat first stopped in France for two weeks, as the crew prepared the ship for the longer leg of the journey across the Atlantic. The

traveler did not know English nor French, and he wanted to prepare himself for the journey, so he began by teaching himself French. When he arrived in France for the two week stay, he began to enjoy conversing with the natives. After the two weeks elapsed, he once again joined the other passengers and crew for the rest of the trip. When he finally arrived in America, the man tried to use his new skill of speaking French, but no one understood him, and he also did not understand the English speakers. Upon observing this, one of the French travelers who was with him on the boat smirked and commented, "It seems quite foolish for you to have spent your time learning French, which you knew you would only use for a total of two weeks, instead of learning English which you knew you would need for the rest of your life!"

This pearl of wisdom in our Gemara which Rav was used to say taught this lesson. A person is in this world for seventy or so years. His permanent abode will be in the eternal world to come. There, the language spoken does not include mundane matters such as jealousy and hatred. Nor is the topic discussed involve eating or drinking. Yet, what do people spend their time doing in this world? They busy themselves becoming inundated with concerns which are of this world, which is only temporary. The language spoken in the World-to-Come is simply where "the tzaddikim sit with their crowns upon their heads, and they radiate in the glow of the Shechina." When a person comes to the עולם האמת, he will have to explain the language he studied, and whether he is prepared to communicate as is done in the World-to-Come. ■

