

OVERVIEW of the Daf

1) Scoffers (cont.)

R' Shmuel bar Nachmani in the name of R' Yonason makes another exposition of the first verses in Sefer Tehillim.

2) Torah study

An incident related to the need to study what one's heart desires is presented.

Additional expositions related to Torah study are recorded.

A number of teachings related to perseverance in Torah study are presented.

The proper methodology for Torah study is discussed.

Many expositions from the third verse of the first chapter of Sefer Tehillim are recorded.

This discussion concludes with an exposition that touches upon the prohibition against speaking l'shon hora and importance of Torah study.

3) Money received for working for idolatry

R' Elazar in the name of R' Yochanan rules that if someone transgressed the prohibition against building, his pay is still permitted.

The details of this ruling are explored and qualified.

4) MISHNAH: The Mishnah discusses the permissibility of selling different items to idolaters.

5) Selling plants attached to the ground

The Gemara asks for the source that it is prohibited to sell plants that are attached to the ground. ■

REVIEW and Remember

1. What areas of Torah should a person study?

2. How did R' Nachman bar Yitzchok become successful in learning?

3. What step can a person take so that his property will succeed?

4. Is it permitted to make jewelry for idolaters?

Distinctive INSIGHT

Dividing one's Torah study into three parts

שליש במקרא שלישי במשנה ושליש בתלמוד

R' Tanchum b. Chanilai teaches that a person should divide his days of learning into three parts. One part should be the study of scripture, one part should be studying Mishnah, and the other third should be the study of Gemara. Ra"n explains that this does not mean that a person should dedicate equal time to each section of study, because it is obvious that the study of Gemara needs more time for a person to analyze and consider the many topics and arguments which are presented therein, more than is needed for the study of verses and Mishnah. Similarly, Mishnah needs more time than is necessary for the study of verses. The intent of the Gemara is that one should apportion his time into segments, but each area of study needs its appropriate allotment of time for its pursuit.

The Gemara immediately realizes that R' Tanchum did not mean that a person should spend one portion of his life at a time studying each of these areas of Torah, because a person does not know how long he will live in order to devote exclusive time to one area at a time. Rather, the study system recommended should be done "ביומי—in days." Rashi explains that a person should divide his week into segments. The first two days should be used for the study of scripture, the next two days should be designated for the study of Mishnah, and the last two days should be used for the study of Gemara. R' Yehonasan of Lunil also explains the system of two days of the week per topic as does Rashi, and he adds that Shabbos, the seventh day of the week, should be used for review of everything studied during the first six days. We see from this explanation that they apparently feel that splitting one's study into three parts means that equal time should be allotted to each category, unlike the view of Ra"n.

Tosafos notes that Rashi was forced to offer this interpretation based upon the wording of the Gemara which says that the arrangement of study should be done "ליומי - according to days." Tosafos wonders, though, how the question of the Gemara's concern is answered according to this approach. The Gemara noted that a person does not know how long he will live, and investing too much time in one area of study might lead to an imbalance of

HALACHAH Highlight

Learning what one's heart desires

אין אדם לומד בתורה אלא ממקום שלבו חפץ

A person will only learn if he studies the area that his heart desires

Rebbi states that a person can learn successfully only if he learns from the area that his heart desires. Rashi¹ explains that Rebbi is addressing teachers and is instructing them that they should teach the topic the students want to study. If the teacher teaches material that does not interest the students they will not retain the information. This principle is also mentioned by Tosafos. Tosafos² writes that Rebbi did not teach the massechtos to his students in order but rather taught them what they wanted to study at the time. Sefer Shearim Mitzuyanim B'halacha³ questions how Rashi knew that the Gemara was addressing the teacher. According to the simple reading of the Gemara, Rebbi was addressing each individual and was instructing him to study what his heart desires. How then did Rashi know that Rebbi was speaking to the teachers?

He answers by citing the simple explanation of Teshuvos Eretz Tzvi⁴. Why would it be necessary for Rebbi to tell a person to study what he wants? Anyways people study what they want since generally people do not behave against their interests. Therefore, Rashi has to teach us that Rebbi's teaching is directed to the teachers rather than individuals. Teshuvos Eretz Tzvi adds that this would seem to lend support to a position adopted by Eglei Tal in his

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dividing one's learning into three. If this was the case, then a person similarly does not know if he will live out the entire week, so studying verses on Sunday and Monday might not be complemented with study of Mishnah and Gemara if he passes away on Monday night. Tosafos therefore concludes that the system being recommended is to divide up each day into three parts, and to study scripture, Mishnah and Gemara daily.

Rabeinu Tam concludes that one who studies Talmud Bavli fulfills this routine, as each daf contains verses, citations from the Mishnah, and discussions of the Gemara. ■

introduction to that work. Eglei Tal⁵ writes that people mistakenly think that one who enjoys his learning is not learning *lishmah*. Eglei Tal takes strong issue with that erroneous position and our Gemara, according to Teshuvos Eretz Tzvi's explanation of Rashi, is proof to that position. If enjoying one's learning diminished from one's *lishmah* then a pasuk would be necessary to teach that the student himself should study the topic that his heart desires since we may have thought he should study an area that he does not wish to study in order to maintain the *lishmah* component of his learning. The fact that it is obvious that one should learn what his heart desires proves that enjoying one's learning does not diminish from his *lishmah*. ■

1. רש"י ד"ה ממקום שלבו חפץ.
2. תוס' ב"מ ב. ד"ה שמים או חזקין.
3. שערים מצויינים בהלכה לסוגיין.
4. שו"ת ארץ צבי ח"א סי' צ"ב.
5. ספר אגלי טל בהקדמתו. ■

STORIES Off the Daf

"He Desires Hashem's Mitzvos Greatly"

"במצוותיו ולא בשכר מצוותיו..."

When Rav Yosef Chaim Sonnenfeld, zt"l, heard that his wife was expecting their first child, he was thrilled. Ever a practical man where mitzvos were concerned, he immediately busied himself learning milah so as to circumcise his son himself, the very best way to fulfill this mitzvah. After all, our sages teach that it is more of a mitzvah

for him than for his שליח.

When the child was born, it was indeed a boy, but Rav Sonnenfeld decided to ask his rebbi. Rav Avraham Sha'ag, zt"l, to circumcise in his stead, "After all, does it not say that fear of one's rebbi should be like fear of heaven? How can I do this mitzvah myself when my rebbe muvhak is available?"

But his rebbi would not allow this. "Our sages explain in Avodah Zara 19, 'אשרי איש ירא את ה' במצותיו חפץ מאד'—Happy is the man that fears Hashem; he desires His mitzvos greatly.' They add that one should desire the mitzvos, not the reward for doing

the mitzvos. In our case, if I am your emissary I will be rewarded for being a שליח to circumcise. But if you do this mitzvah, it will be done in the best way, since our sages teach that it is more of a mitzvah for you to perform it yourself than for your שליח to do it for you.

"Even though if you do this mitzvah I will get no reward, we do not do mitzvos for the reward. As the Gemara teaches there, we must desire that Hashem's mitzvos be done in the best possible way, and not simply in order to get rewarded for being the one to do the mitzvah."¹ ■

1. חכמת חיים, ע"נ ■