



WELCOME TO DAF DIGEST!

Welcome to the newest installment of Daf Digest, your resource and companion for the study of Daf Yomi.

This double-sided page is designed to enhance your ability to understand and remember the daily Daf. It will provide you with an **Overview of the Daf**, which is a complete, yet concise, outline of the Daf. It will also feature an **Halacha Highlight** of practical significance, which will emphasize the Daf-to-Shulchan Aruch process. In addition, you will find a **Gemara Gem**, focusing on the wisdom of our sages and the relevance of their words to us. Finally, it will include a **Story off the Daf**, a special **Remember and Review** section for self-testing for clarity and retention, and a **Distinctive Insight** from the rishonim and/or achronim.

The format is unique, allowing you to access information in a few minutes both before and after learning the Daf. This sheet can also be easily tucked into one's Gemara or into a briefcase to be read during one's commute or lunch break.

Please visit dafdigest.org/subscribe.php to subscribe.

The Editorial Staff of Daf Digest

OVERVIEW of the Daf

1) The source for קריאת שמע

Where does it say that one must read קריאת שמע that the tanna asks when the obligation begins and furthermore why does the tanna begin with שמע at night rather than שמע in the morning?

The tanna was using the pasuk, "בשכבך ובקומך" as his starting point for our משנה.

2) The Tanna's use of the phrase: "משעה שהכהנים נכנסים לאכל בתרומתן"

If the time the כהנים are permitted to eat תרומה is at צאת הכוכבים, why doesn't the tanna simply say צאת הכוכבים?

The משנה is teaching an additional חידוש, i.e., כהנים are allowed to eat תרומה after צאה"כ and they are not

(Continued on page 2)

Today's Daf Digest is dedicated
 By Andrew Bransky
 in memory of his mother
 Mrs. Carole Bransky O.B.M.
 מרת סיבה ריבה בת ר' יהודה לייבן הלוי ע"ה

Gemara GEM

Krias Sh'ma—The First Mitzvah

מאימתי קורין את שמע בערבין...

Why does the Mishnah choose the reading of Shema at night to be the very first halacha to be discussed in Shas?

Tosafos (Shabbos 2a) notes that many masechtos are arranged according to the order in which the events of a particular day occur. For example, Masseches Pesachim begins with the laws of bedikas chametz, which is a full day before the festival of Pesach actually begins. The Massechta then deals with the slaughtering of the korban Pesach, which is the afternoon before the chag, and it finally progresses to the holiday and its laws. Yoma also begins with the preparations of the Kohen Gadol a week before Yom Kippur, and it progresses sequentially through the actions of the Kohen the day before Yom Kippur, and finally we are introduced to the service of the day itself.

Similarly, here, when a person becomes bar-mitzvah, his obligation to fulfill mitzvos begins as night falls, and the first mitzvah anyone ever has the obligation to fulfill is the reading of Shema that night, as he concludes his thirteenth year and enters into his fourteenth year. In fact, the verse itself is structured to reflect this, as the Torah instructs us to read Shema "as you lay down and as you awaken." (Devarim 6:7). ■

REVIEW and Remember

1. Why did Chazal say that night mitzvos should be done by חצות instead of allowing them to be done the entire night?
2. Why does the תנא discuss ברכות קריאת שמע of the morning before discussing ברכות קריאת שמע of the night?
3. Why do we need two pesukim to indicate that the day ends at tzeis hakoachavim?
4. Who begins dinner later; the poor person or the kohen?

HALACHAH Highlight

Should one say Sh'ma as early as possible?

עד סוף האשמורה הראשונה...

Until the end of the first "watch"

Our Mishnah presents three opinions as to the final time for the saying of the evening Sh'ma. Rabbi Eliezer holds until the end of the first watch (the first third of the night - Rashi). The Chachamim opine that one may recite the Sh'ma until midnight. Raban Gamliel's view is that one may recite the Sh'ma until Alos HaShachar.

The poskim differ as to the scope of the disagreement in the Mishnah. Rabbeinu Yonah¹ states that everyone agrees that the Sh'ma should be read immediately at Tzeis HaKochavim. They argue only post facto, if one did not read the Sh'ma immediately, then when is the latest limit for its reading². The Rashba³ holds that there is no obligation of immediacy in reciting the Sh'ma, and one is permitted to delay the reading of the Sh'ma until the time limit (assuming of course that he does not eat or sleep⁴).

Interestingly, the Shulchan Aruch⁵ rules that preferably one should recite the Sh'ma immediately at Tzeis HaKochavim. The Mishnah Berurah⁶ explains that this is because the fastidious ones fulfill the mitzvos at the first opportunity. Poskim⁷ underline the preference that the Sh'ma be recited immediately. However, see Divrei Chamudos⁸ that if one is teaching Torah to others, he may wait until he concludes his studies to say the Sh'ma⁹. Sha'arei Teshuvah¹⁰ permits a delay if there is a need. Ishai Yisroel¹¹ says that if later one will join a minyan

(Overview...continued from page 1)

required to wait until they bring their קרבן.

3) Clarifying the earliest time to begin קריאת שמע at night

In the משנה we said that the time for ק"ש begins when כהנים are allowed to eat תרומה yet in the ברייתא it says that the ק"ש for זמן is when עניים sit down to eat their meal.

We answer that the two times are really one in the same.

The Gemara questions this premise from another two ברייתות and concludes that the time when the כהנים and the עניים eat are different times and the time when the עני eats is the later of the two times. ■

which davens with the proper care and deliberation, then it is permitted to delay. Aruch HaShulchan¹² finds support for the many who are not particular with this matter. ■

1. דייה וחכמים.
2. עי קרן אורה.
3. ט. וכ"פ הרא"ש סי' ט', והטור סי' רל"ה והריטב"א ח: וט. ועוד. עי בית יוסף סי' רל"ה.
4. עי לקמן ד: ושוי"ע סי' רל"ה סעי' ב'
5. סי' רל"ה סעי' ג'
6. סי' רל"ה ס"ק כ"ו בשם הלבוש שם סעי' ג'
7. פרי מגדים סי' רל"ה, אשל אברהם ט', והשו"ע הרב סי' תל"א סעי' ו'
8. פרק אי אות מ"ה
9. עי כף החיים סי' רל"ה אות כ"ג שמגדיר דבריו
10. סי' רל"ה סק"ג
11. פכ"ח העי' לי עמי רצח בשם בית ברוך סי' ל"ד סעי' י"ז
12. סי' רל"ה סעי' י"ח ■

STORIES Off the Daf

Teach it to your children—by personal example...

מאימתי קורין את שמע בערבין...

In the Sh'ma, which we read every day, the verse instructs us to learn Torah ourselves and teach it to our children. In fact, a person can expect to be successful in transmitting God's laws to his children only if he himself learns as well. If he makes no effort to acquire Torah knowledge, how will he have the ability to influence and to lead his children along the right path? Only when there are those who inherit the Torah's teach-

ings can these lessons, in turn, be passed down to the next generation.

In a similar vein, a story is told about Rabbi Menachem Mendel of Kotzk, the Kotzker Rebbe. One of his Chasidim asked for a beracha that he merit that his sons study Torah with devotion. The Rebbe replied that the chassid himself had the key to ensure that this blessing could materialize. The Rebbe pointed out to this father that he should learn Torah with devotion, and then he could anticipate that his sons would follow his example. "For, if not," the Rebbe warned, "your sons will come with the same request—that their sons should study with devotion while they occupy themselves with other matters."

Torah can only be fulfilled when we are willing to exert ourselves directly and personally in its ways. We must demonstrate the importance of Torah learning by setting an example that others might follow. By merely stating ideals, these goals will not be reached. This lesson in Sh'ma is one of great importance, so much so that we must reinforce it twice each day.

May those involved in the study of Daf Yomi set a shining example for themselves and their families. In this way, we can expect that our children will proudly follow the role model set by their devoted fathers and supportive mothers. ■

