



OVERVIEW of the Daf

1) Personal Tefillos of Amoraim

The gemara continues to record the personal prayers recited by amoraim at the conclusion of shemoneh esreh

The Gemara documents prayers and sayings that various amoraim said on specific occasions.

2) Are we concerned with haughtiness?

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.

We find in another context the opposite.

The gemara resolves this discrepancy by switching their opinions.

The Gemara explains 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) Who is exempt from davening

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. ■

REVIEW and Remember

1. R' Aleksandrei blamed our inability to serve Hashem 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 Kavod HaTorah?

4. In a funeral procession, who walked in front of the deceased and who walked behind the deceased?

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 Baraisa. 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. ■

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 although dirt may be trampled upon, 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 Hashem blessed Yaakov that his descendants would be like the dust of the land (see Bereishis 28:14), Onkelus 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. There, Seforno explains that Hashem 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 explains 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 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.

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HALACHAH Highlight

At the end of Shmoneh Esrei יהיו לרצון

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

When Mar the son of Ravina would conclude his Shmoneh Esrei, he would add the following; My G-d! ... יהיו לרצון וכי.

We have already learned¹ that the Rabbis introduced the saying of יהיו לרצון at the conclusion of the Shemoneh 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'avad² holds that it is not correct to say יהיו לרצון after these prayers. Rather יהיו לרצון should be said immediately after concluding the Shemoneh Esrei. He further adduces this from a passage further on³. Rabbeinu Yonah⁴ deals with this matter at length. Initially he proffers a similar proof⁵ from the same passage further on, and states that this is the correct view. Ultimately, he concludes that it would be acceptable to say 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 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 Rashba⁶ opines like the Ra'avad, yet he points out⁷ that it would appear that just as Mar the son of Ravina said יהיו לרצון at the conclusion of his additional prayer, so did all the

(Gem...continued from page 1)

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

other Amoraim whose prayers are recorded here. Rav Yechezkal Landau⁸ suggests differently. Being that only after the prayer of Mar the son of Ravina is יהיו לרצון recorded, that must indicate that all the others said it immediately after concluding their Shemoneh Esrei. The reason why it is not mentioned is because יהיו לרצון is a part of the Shemoneh Esrei and does not need to be identified.

The Shulchan Aruch⁹ rules that is preferable to say יהיו לרצון directly after the conclusion of Shemoneh Esrei, and if he wishes he may repeat יהיו לרצון after his additional prayers. The Rema¹⁰ further notes that the prevalent custom in his time was to say יהיו לרצון after the additional prayers. The Bach¹¹ counters by saying that we need not make notice of mistaken customs. The Mishneh Berura¹² 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 (זו ע"א, עמי 65) מש"כ לדחות הראיה.
4. לקמן כט ע"ב (דף כ' ע"א בדפי הר"י"ף ד"ה לא אמרן)
5. ע"י ברשב"א מהד' מכון אורייתא שם הערה 73 מש"כ בהשוואת הראיות. ואכמ"ל.
6. בתשובה ח"ז ס"י תה. וכן דעת האחרות חיים (הל' 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 משנ"ב שם (ס"ק ז) מש"כ בעיקרא דדינא בדעת הב"י והד"מ. ויש חולקים ואכמ"ל.
10. שם ס"א
11. ריש ס"י קכב

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

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 the 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 les-

son. 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 World-to-Come, he will have to explain the language he studied, and whether he is prepared to communicate as is done in the World-to-Come. ■

