



OVERVIEW of the Daf

1) Why earlier generations experienced more miracles than did later generations

R' Papa asked Abaye why earlier generations experienced greater miracles when the later generations are more accomplished in learning. Abaye answered that earlier generations practiced greater mesiras nefesh than the later generations.

2) Two stories about Amoraim sitting by the mikvah

Rav Gidal would sit by the mikvah instructing women how to tovel and wasn't worried about having improper thoughts because he saw the women as white geese.

R' Yochanan sat by the mikvah so that the women coming out would see him and have children as beautiful as he was. He wasn't worried about הרע עין because he was among the descendants of Yosef who are not subject to עין הרע.

3) MISHNAH: The obligation of women, slaves and children in various mitzvos is recorded.

4) The Gemara explains why it was necessary to state each halacha in the mishnah

5) The obligation of women to recite kiddush

Since women are obligated in the prohibitions of Shabbos they are obligated in the positive mitzvos including kiddush.

6) The obligation of women to recite birkas hamazon

Ravina asks Rava whether women are obligated to recite birkas hamazon from the Torah or perhaps their obligation is only Rabbinic. The question remains unresolved.

7) Why the Jews are worthy of special attention

Rav Avira explains that Hashem gives special attention to the Jews because they are careful to recite birkas hamazon after eating even a k'zayis.

8) MISHNAH: The obligation of a baal keri in various brachos is recorded.

9) Is thought the same as articulation?

Ravina deduces from our Mishnah that thinking a brocha is the same as articulating the brocha. Rav Chisda disagrees. ■

REVIEW and Remember

1. What halachos did R' Yehudah find to be particularly difficult?
2. In the merit of what act did Yosef merit protection from הרע עין?
3. Why are women obligated to daven if it is a time-bound mitzvah?
4. Why is it important to know whether a woman's obligation in birkas hamazon is from the Torah or Rabbinic?

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by the Goldfeder and Teichman families
in honor of the birthday of Gershon Bassman

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לע"נ מרת מרים חנה בת ר' יום טוב ע"ה

Distinctive INSIGHT

Women's Obligation to Bentch

Ravina asks Rava whether a woman's obligation to recite birkas hamazon is from the Torah or by Rabbinic enactment. Being that birkas hamazon is a positive mitzvah that is not time related it is difficult to understand why women should not be obligated to recite birkas hamazon midioraisa. Rashi (ברכות כ: ד"ה או דרבנן) explains that since the posuk that commands us to recite birkas hamazon also says "על הארץ הטובה אשר נתן לך" and women were not given a portion of the land of Israel, the mitzvah is not incumbent upon them. Tosafos (שם ד"ה נשים) finds this explanation unreasonable being that kohanim and leviim also were not given land, and according to Rashi they should be excluded from the mitzvah as well. It is worth noting that the Shiltei Giborim (דף יא: בדפי הריף אות ח') states explicitly that according to Rashi, kohanim and leviim would be in the same category as women for this mitzvah. Tosafos offers a different explanation. Women are exempt from birkas hamazon because while bentching one must say "על ברכתך שחתמת בבשרנו ועל תורתך שלמדתנו" and women who are not obligated in the mitzvos of bris mila and Torah study, could therefore be exempt from the Torah obligation to recite birkas hamazon.

The Magen Avrohom (O.C. 186:#1), in defense of Rashi, explains that although kohanim and leviim were not given the land as an inheritance they were given parcels of land in which to live, namely the forty-eight Levite cities. Accordingly, it is still appropriate for them to give thanks for the good land which they received. This answer is also not complete. The Mishnah in Maaser Sheni (5:14) states that kohanim are obligated to bring bikkurim but they do not read the parsha that normally accompanies the mitzvah. They do not recite the parsha because they do not own a portion of the land and are not legally allowed to make the declarations contained in the reading. If the Magen Avrohom is correct, that we consider the Levite cities to be their inheritance, they should be obligated to read the parsha of bikkurim the same as everyone else (ועי אליה רבה אות א' ופמ"ג א"א שם 'סק"א).

The Aruch HaShulchan suggests another distinction between women and kohanim and leviim. Although kohanim and leviim were not given a portion of the land they are nonetheless beneficiaries of the land in the form of terumah and maaser. The obligation incumbent upon others to give terumah and maaser to kohanim and leviim makes it appropriate for them to say "על הארץ הטובה אשר נתן לך" even though they do not own any land. ■

Gemara GEM

Do the Best You Can

אמרו ליה: קמאי קא מסרי נפשיהו אקדושת השם, אגן לא מסרינן נפשיהו אקדושת השם

There is a very basic and fundamental rule illustrated here. If a person does his utmost using his natural abilities to accomplish lofty goals in the service of Hashem, he will merit to achievement beyond that which is normally possible. Rav Pappa told Abaye exactly that. Mesirus nefesh is a process of worship of Hashem. We go to the farthest extent of our abilities, and we are then graced with miraculous accomplishments, well beyond anything that could have been ex-

HALACHAH Highlight

The Obligation for Women to Daven

נשים ועבדים וקטנים... וחייבין בתפילה

"Women, slaves and children are obligated in prayer"

וחייבין בתפלה דרחמי ניהו. - מהו דתימא: הואיל וכתביב בה (תהלים נה, יח) ערב בקר וצהרים, כמצות עשה שהזמן גרמא דמי - קמשמי לך.

"They are obligated in prayer because prayer is a request for Divine compassion, and everyone requires that. I may have thought that since it is written as regards prayer 'evening and morning and afternoon', possibly prayer has the status of a Mitzvah that is bound by time and thus they would be exempt. Therefore, the Mishnah comes to inform me that women are obligated."

The Poskim agree that women have an obligation of daily prayer. However, the scope of that obligation is disputed. It is the opinion of Rashi¹ and others² that prayer is an obligation of Rabbinic origin (דרבנן). On the other hand, the Rambam³ and others⁴ opine that prayer is of Torah origin (דאורייתא), and the Rabbis further defined that obligation by instituted times, language etc.

The Meiri⁵ writes that the different views can possibly be linked to different versions in the text of this Gemara. The Rambam may have had a version of the Gemara, cited fully in Tosafos⁶, that states as follows:

"בתפילה. פשיטא! כיון דכתיב ערב ובקר וצהרים אשיחה ואהמה כמצות עשה שהזמן גרמא הוי, קמי"ל דרחמי ניהו"

They are also obligated in prayer. Isn't this obvious? I may have thought that since the verse states 'evening, morning and afternoon I will speak and pray to Hashem' maybe it has the status of a time-bound Positive commandment. Therefore, we are told that prayer is a request for compassion (and is not timebound).

The outcome is that prayer is a Mitzvah of Torah origin, but is not time-bound.

Our version appears to conform to Rashi's view that prayer is Rabbinically prescribed, since the Gemara states that women as well are in need of compassion as being the reason for prayer being incumbent upon women, and not that it is not a time-bound Mitzvah.

The Shulchan Aruch⁸ rules like the Rambam that women are obligated in prayer because it is a Torah commandment that is not time-bound, whereas the Rema seems to follow the view of Rashi that a woman's responsibility in prayer is Rabbinic⁹. One of the practical differences between these two views is the number of prayers that a woman must pray

(Gem...continued from page 1)

pected.

In Gemara (ח"ב-תרה) ספר מי שילוח a fascinating point is raised. Our Gemara illustrates a story which seems to contradict the stated rule. Here, R' Ada bar Ahava made an effort to fulfill what he felt was a great mitzvah, but it turned out that he erred, and he had to pay damages for his misdeed. If heavenly assistance is forthcoming whenever a proper effort is extended, why did this case end with a mishap?

Normally, action should be taken only after careful deliberation and consideration. There are times, however, when quick thinking and immediate response is appropriate. When that moment arrives, it can be imperative that no time be lost. In earlier generations, the approach of immediate and impulsive reactions was more often the rule. People accepted upon themselves to do that which was necessary, and Hashem rewarded them accordingly, measure for measure, with great and mighty miracles. Later generations did not need to utilize this approach. Their response was better when it was thought out and methodical. Accordingly, their actions did not demand excessive mesirus nefesh, and miracles did not always come in their wake, Rav Pappa bemoaned the fact that their deeds did not always earn miraculous assistance from heaven. Abaye assured him that things had changed. and that only in earlier generations did miracles occur more frequently. In fact, explained Abaye, even in the earlier generations there were times when actions should have been more carefully executed, and when they were rushed instead, they did not meet with success, as we find by R' Ada. ■

¹⁰. The Shulchan Aruch who rules that prayer is a Torah obligation without time restrictions would hold that one Shemoneh Esrei a day would be enough. While the Rema would likely hold that a woman would be obligated to pray Shacharis and Minchah. ■

1. די"ה הכי גרסינן. ועוד לעיל יז ע"ב (די"ה ואלו ואלו)
2. ר"ח (כיעיב ועוד כא ע"א), תוס' (סוטה לב ע"א די"ה ק"יש). ונעמי תוס' ברכות כ ע"ב די"ה בתפילה, רמב"ן בהשגות לשה"מ (ה"י ע"ה), שו"ב הרשב"א ח"א (ס' צא)
3. פ"א בה' תפלה ה"א, ובסה"מ (מ"ע ה')
4. הרא"ה לרברכות (י ע"ב) ובשו"ת הריטב"א (ס"י צז, עמי עמי ק"ז). ועיי' ס' החינוך (מצוה תלג).
5. כאן (עמי 96). אמנם השווה לרבינו יונה כאן (דף יא ע"ב בדפי הרי"ף) בדעת הרי"ף
6. כאן די"ה בתפלה
7. ולכן רש"י העדיף גירסא זו, וכן ר"ח כאן. אמנם ע"י בתוס' כאן (די"ה בתפלה) שדחה הראיה
8. ס"י קו ס"ב
9. ע"י פרמ"ג (ס"י קו בא"א ס"ק ב')
10. ע"י מג"א (ס"י קו ס"ק ב') ובפרמ"ג שם (א"א ס"ק ב'). וכן פסק במשנ"ב (שם ס"ק ד) ■

STORIES Off the Daf

Preparing for Kiddush Hashem

מאי שנה ראשונים דמסרחי להו ניסא, ומאי שנה אחרונים דלא מתרחי להו ניסא

The Chasam Sofer was the Chief Rabbi of Hungary. The rabbi in the town of Pesing officiated over the conversion of a fine young man, and when the milah was performed, the bleeding would not stop. The convert was suffering quite a bit, and his life was in danger. The people could not summon a doctor, however, because it was absolutely forbidden to convert any of the citizens of the country to Judaism

without government approval, which the rabbi had not secured. The Jews of the community were terrified, for if this man would die, and the government would find out what happened, all the Jews in the area would be in grave danger.

The rabbi quickly traveled to the Chasam Sofer to ask for advice. After careful deliberation, and in consideration of the imminent danger to hundreds of Jewish families, it was decided that the rabbi and the convert had to go to the Danube River and jump in. They would perish **על קידוש השם**, and their bodies would be forever swept away by the river and its swift and raging currents. As they approached the river, prepared to accept their fate, an old

man met them on the road. He asked them why they were so walking in such a dangerous place. After a short exchange, the rabbi revealed their mission, when the old man told him that he was an experienced mohel, who had been present at numerous bris milos. He had some special dirt which was medicinal, which he used, and the bleeding stopped. The man then disappeared. The rabbi and the convert then understood that they had met none other than Eliyahu.

When the Chasam Sofer heard the story, he immediately referred to our Gemara, and pointed out how their willingness to offer their lives for Kiddush Hashem earned them this heavenly assistance. ■

