

OVERVIEW of the Daf

1) Torah study (cont.)

Rava teaches the importance of providing guidance to one's child while the child is still receptive. Two versions are mentioned regarding the correct range of years.

A Baraisa also presents a dispute concerning the ideal age for chinuch.

R' Yehudah in the name of Shmuel discusses the extent of a father's obligation to teach his son Torah.

Shmuel's ruling is challenged and the Gemara partially refines the parameters of the obligation to teach Torah.

Another unsuccessful challenge to Shmuel's ruling is presented.

R' Yehoshua ben Levi emphasizes the importance of teaching a grandson Torah.

A related incident is recorded.

An exposition is cited that teaches how one should divide his time amongst different areas of Torah study.

2) Sofrim

The Gemara explains why earlier Torah scholars were called Sofrim.

R' Yosef inquires whether the "ו" of גיחון is part of the first or second half of the Torah.

R' Yosef explained why taking out a Sefer Torah and counting the letters will not answer his inquiry.

R' Yosef asked whether the verse that begins with the word והתגלה is in the first or second half of the Torah and again explains why counting the verses will not answer his inquiry.

A Baraisa gives the number of verses in Torah, Tehillim and Divrei Hayamim.

3) Torah study (cont.)

A Baraisa emphasizes the importance of fluency in Torah knowledge.

The Gemara elaborates on one of the verses just cited.

A Baraisa presents a parable for the positive effects Torah study has on a person.

4) The evil inclination

Tangentially, the Gemara cites a Baraisa related to the evil inclination.

R' Yitzchok further emphasizes its strength.

Tanna D'vei R' Yishmael offers advice for defeating the evil inclination.

5) A father's obligations

The source that a father must marry off his son is identified.

The source that a father must teach his son a trade is identified.

The reason a father must teach his son to swim is explained.

The Gemara identifies the difference between Tanna

(Overview...Continued on page 2)

Gemara GEM

The loving combatants

את והב בסופה—לסוף נעשו אוהבים זה לזה

The verse from Bamidbar 21:14 is allegorically interpreted to refer to the battle of Torah scholars with each other as they seek truth and pursue the quest of halacha. A physical battle is waged between enemies who hate each other and violently seek each other's demise. As Torah scholars engage in their heated arguments to understand Torah and delve into its depths, the encounter is not between adversaries, but rather between those who mutually seek to understand and share their ideas and thoughts. Each partner firmly defends his ideas, but at the same time each is eager to hear the other's input and insight. Honesty gives each the strength to be forceful in his arguments, but at the same time, integrity demands that each be sincere and fair. The exchange can be lively and even aggressive, but, at the end, all are victors as they all share in the truthful spoils of the war of words. There is no personal animosity or insult, as even fathers and sons, and teachers and students, engage in the battle. At the end, the spokesmen of each side of the debate appreciate the input and challenge which the other provided, and they lovingly embrace, as our Gemara explains.

Be'er Shmuel explains that the verse that describes this battle begins with "Therefore it is said..." The discussion of Torah is joined by all who wish to speak. Whether someone is acquainted with another person or not, or whether the speaker is older or younger, the battle may be waged. The proof to this is that all are beloved (והב) and admiring friends when the battle is ended—בסופה. ■

REVIEW and Remember

1. How much Torah was Zevulun ben Dan taught by his grandfather?

2. What lessons are derived from the word ושננתם?

3. In what way is Torah equated with medicine?

4. Who are the three partners in the creation of a person?

HALACHAH Highlight

The importance of studying halacha

עולם ישלש אדם שנותיו שליש במקרא שליש במשנה שליש בתלמוד

A person should divide his years into three parts; one-third should be spent studying Scripture, one-third studying Mishnah and one third studying Talmud

Shulchan Aruch¹ codifies the ruling of our Gemara and states that one should divide his daily learning time into thirds. One third of the day should be spent studying תורה שבכתב – the twenty-four books of Tanach, the second third of the day should be spent studying Mishnah – תורה שבעל פה – including the meaning of תורה שבכתב and the last third is spent studying Talmud, meaning the analysis of the halachos. Rema² adds that according to some opinions Talmud Bavli includes all three components and a person fulfills his obligation of Torah study by just studying Talmud Bavli.

Taz³ cites Derishah who writes that there are many people (בעלי בתים) who spend their time studying Gemara, Rashi and Tosafos but do not study the works of the Poskim and assume that they are fulfilling their obligation to study Torah. Derishah disagrees and asserts that one must also spend time studying the works of the Poskim and the mitzvah of Torah study is not fulfilled by studying only Gemara. Shach⁴ also cites the position of Derishah and adds that the comment of Rema that one fulfills his Torah study obligation by studying Talmud Bavli referred to one who spent nine hours a day learning but those who have only a limited amount of time to learn, three or four hours (?) should not study only Talmud Bavli.

Rav Ovadiah Yosef⁵ used these ideas as a backdrop to answer a question from someone who wanted to switch his learning schedule from Daf Hayomi to the study of Shulchan Aruch. Rav

(Overview...Continued from page 1)

Kamma's and R' Yehudah's position regarding the obligation to teach one's son a craft.

6) The mitzvos a child must do for a parent

R' Yehudah explains that the second clause refers to the mitzvos a child must do for a parent.

7) Honoring parents

A Baraisa teaches that men and women are obligated to honor their parents except that a married woman is not necessarily able to carry out her obligation.

R' Idi bar Avin in the name of Rav teaches that if a woman is divorced her obligation is the same as her brother's.

A Baraisa is cited that cites verses to draw a parallel between one's relationship with one's parent and one's relationship with Hashem.

Another Baraisa is cited that identifies the three partners of a person.

Rebbi begins to explain in a Baraisa why in reference to honor the Torah mentions the father first and why in reference to reverence the mother is mentioned first. ■

Ovadiah Yosef answered that it is evident from the comments of Taz and Shach that one who will not spend a majority of his day studying Torah is obligated to prioritize the study of halacha ahead of the study of Talmud Bavli. Therefore, the person should switch to the study of halacha and this is considered to be a step up in sanctity (מעלין בקודש) and it is not even necessary for him to do התרת נדרים – annulment of vows – when he changes his learning schedule. ■

1. שו"ע יו"ד סי' רמ"ו סעי' ד'.
2. רמ"א שם.
3. ט"ז שם סק"ב.
4. שו"ת שם סק"ה.
5. שו"ת יחוה דעת ח"ו סי' נ"ב. ■

STORIES Off the Daf

"Honor your father and your mother"

"כבד את אביך ואת אמך...השורה הכתוב"

On today's daf we find that the mitzvah of honoring and fearing parents is equated to the mitzvah of honoring and fearing Hashem. Although this mitzvah does not enable one to transgress any prohibition, it shows the importance of these precious mitzvos. The gedolim were always careful to keep these mitzvos in proper perspective before doing anything that would embarrass or upset parents.

The mother of the Sar Shalom of Belz was very old, and one Pesach night she sat

beside him at the table—he was eating soup, and she was eating matzah. Since she had no teeth, she needed to soften the matzah, so she reached over and...dipped her matzah into the soup of Reb Shalom of Belz! And the Sar Shalom continued to eat his soup, as if nothing had happened, even though he was very particular about gebrochts.

Rebbe Yankele of Pshevorsk zt"l would be so inspired when he told this story, and would finish it by saying: "A chossid of our time would have pushed the bowl away, crying 'Gebrochts, gebrochts!' But if you think it over you see that honoring your mother is a Torah command, and gebrochts is just a stringency..."¹

Rav Aharon Rotter shlit"a gave over a

halachah in the name of the Chazon Ish zt"l. A young man once mentioned, in the presence of the gaon, that his practice was to turn to the side during birkas hamazon because his mother doesn't cover her hair. The Chazon Ish rebuked him for this, saying that since the bottom-line halachah is that closing one's eyes is sufficient when faced by a married woman's uncovered hair (as brought in Mishnah Berurah 75:5), it is forbidden for him to be strict with himself with regards to his mother. The Torah equated her honor with Hashem's, and turning away from her is insulting to her!² ■

1. מובא באוצר כיבוד אב ואם, עמוד ת"ק-תק"א
2. מעשה איש, חלק א', עמוד מ"ב, אות #3