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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

It has been taught in a Baraisa: Rabbi Yehudah said in the name of Rabbi Akiva: On the first day [of the week] what [hymn] did they [the Levites] say? [The one commencing] The earth is Hashem's and its fullness, because [on the First Day of Creation] He took possession and gave possession [to mankind] and was [sole] ruler in His world. On the second day what did they say? Great is Hashem and much praised, because [on the Second Day of Creation] He divided His works and reigned over them like a king. On the third day they said: God stands in the Divine Assembly, because [on the Third Day of Creation] He revealed the land with His wisdom and established the world for His assembly. On the fourth day they said: A God of vengeance is Hashem, because [on the Fourth Day of Creation] He created the sun and the moon and will one day punish those who serve them. On the fifth day they said: Sing joyously to the God of our strength, because [on the Fifth Day of Creation] He created the birds and the fish to praise His Name. On the sixth day they said: Hashem has reigned, He is clothed in majesty, because [on the Sixth Day of Creation] He completed His work and reigned over His creatures. On the seventh day they said: A song, a hymn for the Shabbos day, in reference to the day that is entirely Shabbos.

Rabbi Nechemyah said: What ground had the Sages for making a difference between these sections?¹ Rather, on

¹ Viz., the hymns for the first six days, all of which they take to refer to the past, and that for the seventh day, which they take to refer to the future.

² A 'day' of God is reckoned as a thousand years.

the first day [the reason for the hymn said is] because He took possession and gave possession [to mankind] and was [sole] ruler in His world. On the second day - because [on the Second Day of Creation] He divided His works and reigned over them like a king. On the third day - because [on the Third Day of Creation] He revealed the land with His wisdom and established the world for His assembly. On the fourth day - because [on the Fourth Day of Creation] He created the sun and the moon and will one day punish those who serve them. On the fifth day - because [on the Fifth Day of Creation] He created the birds and the fish to praise His Name. On the sixth day - because [on the Sixth Day of Creation] He completed His work and reigned over His creatures. On the seventh day - because [on the Seventh Day of Creation] He rested.

The point at issue between them is whether to accept or not the dictum of Rav Katina; for Rav Katina said: The world is to last six thousand years, and for one thousand years it will be destroyed, as it says: And Hashem alone shall be exalted on that day.² Abaye, however, said: It will be destroyed for two thousand, as it says: After two days He will revive us.³ (31a1 – 31a2)

At the Mussaf offerings of Shabbos what did they say? — Rav Anan bar Rava said in the name of Rav: HaZyV LaCh.⁴ And Rav Chanan bar Rava said also in the name of Rav: As

³ Rabbi Nechemyah holds with Abaye, and therefore cannot refer to this “one-day” period as entirely Shabbos.

⁴ Mnemonic: I.e., Ha'azinu, Zechor, Yarkivehu, Vayare, Lulei, Ki, the first words of verses 1, 7, 13, 19, 27 and 36 in H'aazinu -the 'Song of Ha'azinu'.

these sections are divided here, so they are divided [when read on Shabbos] in the synagogue.

At Minchah (the afternoon sacrifice of) Shabbos what did they say? — Rabbi Yochanan said: Then [Moshe and his children] sang, and Who is like you, and Then [Israel] sang.

They inquired: Were all these portions said on each Shabbos, or was only one said on every Shabbos? — Come and hear, since it has been taught in a Baraisa: Rabbi Yosi said: By the time the first of these sections has been recited once,⁵ the second⁶ is reviewed and recited twice. This shows that each Shabbos one portion was said; this may be taken as proved. (31a2 – 31a3)

Rav Yehudah bar Idi said in the name of Rabbi Yochanan: The Shechinah left Israel by ten stages — this we know from references in Scripture — and the Sanhedrin correspondingly were exiled to ten places — this we know from Oral tradition. ‘The Shechinah left Israel by ten stages — this we know from references in Scripture’: [It went] from the Ark-cover to a Cherub and from the Cherub to the other Cherub and from that Cherub to the threshold [of the House],⁷ and from the threshold to the Courtyard, and from the Courtyard to the Altar, and from the Altar to the roof [of the Sanctuary], and from the roof to the [Courtyard] wall, and from the wall to the city [of Jerusalem], and from the city to the Mount [of Olives], and from the Mount to the wilderness, and from the wilderness it ascended and settled in Its Place, as it says: I will go, I will return to My Place. ‘From the Ark-cover to a Cherub and from the Cherub to the other Cherub and from that Cherub to the threshold’, as it is written: And it is there that I will set My meetings with you, and I shall speak with you from above the Ark-cover, and it is written: And the glory of the God of Israel ascended from atop the Cherub on which it had been, whereupon it went to the

threshold of the House. ‘And from the threshold to the Courtyard’, as it is written: And the Temple was filled with the cloud, and the Courtyard was filled with the brightness of Hashem’s glory. ‘From the Courtyard to the Altar’, as it is written: I saw Hashem standing on the Altar. ‘And from the Altar to the roof’, as it is written: It is better to dwell on a corner of a roof [than in a house in common with a contentious wife]. ‘From the roof to the wall’, as it is written: Behold, Hashem stood by a plumbed wall. ‘From the wall to the city’, as it is written: The voice of Hashem cries out to the people of the city. ‘And from the city to the Mount [of Olives]’, as it is written: And the glory of Hashem went up from the midst of the city and stood upon the mountain which is on the east side of the city. ‘And from the mountain to the wilderness’, as it is written: It is better to dwell in a wilderness [than with a contentious wife]. ‘And from the wilderness it ascended and settled in Its Place, as it says: I will go, I will return to My Place [until they acknowledge their guilt].

Rabbi Yochanan said: The Shechinah tarried for Israel in the wilderness six months in the hope that they would repent. When [it saw that] they did not repent, He said: Let their very essence suffer agony! as it says: But the eyes of the wicked shall look with longing, and they shall have no way to flee and their hope shall become agony.

‘Correspondingly the Sanhedrin were exiled to ten places — this we know from Oral tradition, namely, from the Chamber of Hewn Stone to a store [on the Temple Mount], and from that store to Jerusalem, and from

⁵ The Mussaf cycle is completed once in six weeks.

⁶ The afternoon tamid.

⁷ Or of the Holy of Holies.

Jerusalem to Yavneh,⁸ and from Yavneh to Usha,⁹ and from Usha [back] to Yavneh, and from Yavneh [back] to Usha, and from Usha to Shefar'am, and from Shefar'am to Beis She'arim, and from Beis She'arim to Tzippori,¹⁰ and from Tzippori to Tiberias; and Tiberias was the deepest exile of them all, as it says: you will sink down, from the ground will you speak.

Rabbi Elazar says: There were six exiles, as it says: For He has brought down those who dwell on high in the lofty city, He has lowered it, He has lowered it to the ground, He has brought it down even to the dust. Said Rabbi Yochanan: And from there they are destined to be redeemed, as it says, Shake the dust from yourself, arise and sit. (31a3 - 31b1)

MISHNAH: Rabbi Yehoshua ben Karchah said: and Rabbi Yochanan ben Zakkai additionally instituted that even if the Head of the Beis Din was elsewhere, the witnesses were still required to go to the place that Beis Din was regularly assembled. (31b1)

The Gemora relates an incident regarding a woman who was called by Ameimar (the head of the Beis Din) to Nehardea, but then he left for Mechoza and she didn't follow him, so he wrote a bill of excommunication against

⁸ The Sanhedrin's first stop after leaving Jerusalem was the city of Yavneh, which was established as a center of Torah study by Rabban Yochanan ben Zakkai, and became most famous under the direction of Rabban Gamliel of Yavneh. Throughout its continuing travels, the Sanhedrin was headed by descendants of the family of Hillel.

⁹ It appears that the Sanhedrin was moved to Usha in the aftermath of the Bar-Kokhba revolt, where a series of Rabbinic enactments - called *takkanot Usha* - were established. Under the leadership of Rabbi Shimon ben Gamliel there was an unsuccessful attempt to return the Sanhedrin to Yavneh, but due to the overwhelming devastation in the southern part of the country, they returned to the Galilee, first to Usha and then to Shefar'am.

¹⁰ Rabbi Yehudah ha-Nassi first sat in Bet She'arim together with the Sanhedrin, but he was forced to move to Tzippori, which was

her. Rav Ashi asked Ameimar: But we learned in a Mishnah that the witnesses should go to the Beis Din even if the Head of the Beis Din is elsewhere. Ameimar responded that the Mishnah applies only to testimony for the new moon, for it was so [that they needed to follow the head of the Beis Din], you would cause them to stumble in the future. However, here [this does not apply to other types of litigation] "a debtor is a servant to the creditor." (31b1 - 31b2)

The Gemora cites a Baraisa: The Kohanim are not permitted to ascend the platform in their sandals,¹¹ and this is one of the nine regulations laid down by Rabban Yochanan ben Zakkai. [What are these nine?] — Six mentioned in this chapter¹² and one in the preceding chapter¹³ and the following one, as it has been taught: [When the Temple stood, a convert was required to bring a pair of birds as an offering.] Nowadays, in the absence of a Temple, they were still required to set aside a quarter-shekel for the offering. Said Rabbi Shimon ben Elazar: Rabbi Yochanan ben Zakkai annulled this decree since it can lead to a stumbling block of someone benefiting from the hekdesch money.

There is an argument in the Gemora between Rav Pappa and Rav Nachman bar Yitzchak regarding the ninth decree

on a higher altitude, for reasons of health. His son, Rabban Gamliel, settled in Teverya, and the Sanhedrin remained in that city until it was finally dissolved.

¹¹ To bestow the Priestly Blessings.

¹² Viz., After the Destruction of the Temple (i) that the shofar should be blown on Shabbos wherever there is a Beis din, (ii) that the lulav should be taken in the provinces seven days, (iii) that new grain should be forbidden the whole Day of the Waving - the sixteenth of Nissan, (iv) that testimony with regard to the new moon should be received the whole day, (v) that witnesses should go only to the place of assembly, (vi) the one just mentioned in the Baraisa - that the Kohanim should not ascend the platform in their sandals.

¹³ That the witnesses for the new moon should be allowed to profane Shabbos only for Nissan and Tishrei.

of Rabban Yochanan ben Zakkai. Rav Pappa maintains that it was regarding the fourth-year fruits from a vineyard. Rav Nachman bar Yitzchak said it was regarding the strip of red wool.

Rav Pappa maintains that it was regarding the fourth-year fruits from a vineyard. For it was taught in a Mishnah: The produce of a vineyard in its fourth year (or the money which was used to redeem the produce) is brought to Yerushalayim. However, if one lives within a day of Yerushalayim in any direction, he would be required to bring the fruits itself. The boundary of this area was as follows: Eilas on the south, Akrabas on the north, Lod on the west, and the Jordan [River] on the east. [In reference to this] Ulla, or as some say, Rabbah bar Ulla, said in the name of Rabbi Yochanan: What was the reason? To decorate the streets of Jerusalem with fruit. It has been further taught: Rabbi Eliezer had a vine in its fourth year east of Lod at the side of Kefar Tavi, and Rabbi Eliezer had a mind to declare it free to the poor, but his disciples said to him: Teacher, your colleagues have already taken a vote on it and declared it permitted. Who are his 'colleagues'? — Rabban Yochanan ben Zakkai.

Rav Nachman bar Yitzchak disagrees and he holds that the ninth decree was regarding the strip of red wool. For it was taught in a Baraisa: In the beginning they would tie the thread of crimson wool on the doorway of the Antechamber on the outside: if it became white they rejoiced; if it did not become white, they were sad and ashamed. Thereupon they arranged to tie it on the doorway of the Antechamber on the inside. But they were still peeping through and if it became white, they rejoiced, whereas, if it did not become white, they grew sad and ashamed. Thereupon they arranged to tie one half to the rock and the other half between its horns.

The Gemora asks: Why didn't Rav Nachman bar Yitzchak accept the view of Rav Pappa? The Gemora answers: He could reply: If you assume that it was Rabbi Yochanan ben

Zakkai (who instituted the rule about the vine), was he the colleague of Rabbi Eliezer? He was his teacher! - The Gemora notes that Rav Pappa would reply to this as follows: Since those (who reported the rule to him) were his disciples, it was not polite of them to say to their teacher, "your teacher."

The Gemora asks: Why didn't Rav Pappa accept the view of Rav Nachman bar Yitzchak? The Gemora answers: He could reply as follows: If you assume it was Rabbi Yochanan ben Zakkai (who instituted the rule about the red ribbon) was there in the days of Rabbi Yochanan ben Zakkai a red ribbon (which turned white)? Has it not been taught in a Baraisa: Rabbi Yochanan ben Zakkai lived for one hundred and twenty years. The first forty he was involved in business, the second forty he learned, and the third forty he taught others. The Baraisa also states: Forty years before the destruction of the Temple, the red ribbon never turned white but it remained red. Further, we learned in our Mishnah (several times), 'After the destruction of the Temple, Rabbi Yochanan ben Zakkai made a rule.' The Gemora notes that Rav Nachman bar Yitzchok would reply that during those forty years that he studied, his status was that of a disciple sitting before his teacher, and he offered a suggestion (regarding the red ribbon) and his reasoning was deemed sound (by his teacher, who then instituted that the ribbon should be removed from the Temple), and his teacher established it in his name. (31b2 – 32a1)

INSIGHTS TO THE DAF

WHERE CAN ONE START AND WHERE CAN ONE STOP?

The Gemora discusses the hymns that were recited by the Leviim in the Beis Hamikdosh on Shabbos. The Gemora concludes that they would divide Parshas Haazinu into six segments and one segment was recited each week by the korban mussaf.

The Turei Even asks from a Gemora Brochos (12) which rules that any place in the Torah that Moshe Rabbeinu did not pause; we are forbidden to pause as well. How were the Leviim permitted to stop in places that Moshe did not stop? He answers that since they intended to complete it the next week, it is not regarded as interrupting the portion (even though there will be different Leviim the next week).

Magan Avrohom (O" C 282) asks this question as well as inquiring into different verses from the Torah that we recite during tefillah which are incomplete. He answers that we only apply the principle that one can not interrupt in middle of a verse when one is engaged in Torah study or reading from the Torah. If, however, one is reciting verses for the purpose of prayer or mitzvah observance, there is no prohibition of interrupting in middle of a verse. Rav Nosson Grossman states that perhaps through this principle, we can answer the Turei Even's question. The Leviim are not reciting these pesukim as Torah, rather they are being said on account of shirah, song and therefore it will not be subject to the prohibition of stopping in an incorrect place. However, it would seem evident that the Magen Avrohom will not concur with this since he states that principle and nevertheless does not apply it to the Leviim's shirah.

Rav Yaakov Kamenetzky in his sefer Emes L'Yaakov in Parshas Ki Sova uses this principle to answer a Rambam. The Rambam in Hilchos Bikurim cites the pesukim that a person must recite when he brings his first fruits to the mizbeach. The commentators ask that the last words of this recital conclude in middle of a pesuk and this is against the dictum of stopping in a place that Moshe did not stop. Reb Yaakov answers that this ruling does not apply by such mitzvos, such as bikurim. It is only a concern when pesukim are being recited because of Torah.

He uses this principle to explain why a kohen is not required to recite the Priestly Blessing while reading from

a Torah. There is a halachah that when one recites verses from the Written Law, he is prohibited from saying them "by heart." The explanation is that that this halachah applies only when someone is reciting verses because of Torah but here they are being recited because of a mitzvah and therefore there is no requirement that these pesukim should be read from a Torah.

This principle is somewhat troubling as the source for the halachah is the Gemora Brochos which is discussing the mitzvah of reciting krias shema. The Gemora states regarding this mitzvah that if Moshe did not stop there, we cannot. How can these Acharonim say that this halachah only applies by Torah and not by mitzvos?

It would seem that this would be a proof to the opinion of the Keren Orah in Sotah and the Brisker Rav who maintain that the mitzvah of reciting krias shema every day is actually a mitzvah of "Talmud Torah." The obligation is to recite portions of the Torah twice daily. Obviously there is a mitzvah of accepting the yoke of Heaven by reciting these portions but the commandment of the Torah is to learn these portions once in the morning and once at night. This explains why the halachah of stopping where Moshe didn't stop does apply.

DAILY MASHAL

America; Torah's Final Resting Place

It is said in the name of Rav Elchonon Wasserman, the Rosh Yeshiva in Baranovitch, that he said over in the name of Rav Chaim Volozhiner that we find in the Gemora that the Heavenly Presence travelled ten journeys, and correspondingly, the Great Sanhedrin was exiled ten times during the time of the destruction of the Second Temple; similarly, he said that the Holy Torah also was exiled ten times, and he proceeded to count those ten places. When he reached the tenth place, he said it will be in America, and at that point, he began sobbing uncontrollably.