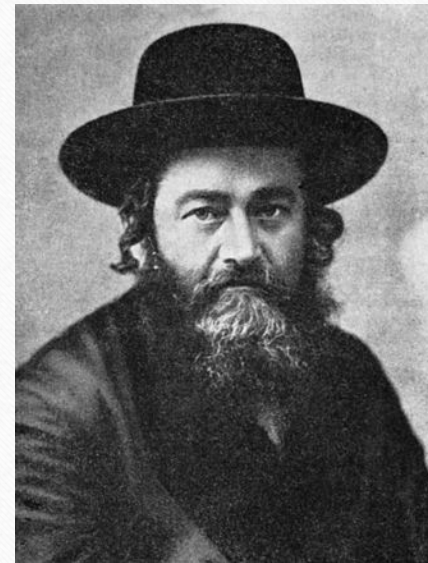


Daf Yomi

“20th Century Moments that Mattered”
Rabbi Efrem Goldberg

R' Meir Shapiro

- Rabbi Meir Shapira was born on Adar 7, 5647 (1887) in the city of Shatz, Romania. His father, Rabbi Yaakov Shimshon, was a descendant of Rabbi Nathan Shapira of Krakow, the author of Megalleh Amukot.
- The 1880's had institutionalized, government supported anti-Semitism. The response for many Jews was to try to be less Jewish.
- He was a child prodigy, a photographic memory. He was tested on and received semchia on Yoreh Dei'ah by the age of 9.



R' Meir Shapiro

- He was handsome, charming, and a brilliant orator.
- He had a Chassidische orientation, but was broad. He wrote poetry in Hebrew, Yiddish and Polish.
- He married at 19 the daughter of Yaakov Dovid Brightman, the wealthiest Jew from Tarnopol and he was promised he would be supported to learn and teach the rest of his life.
- The problem was, within 11 years, his father in law became destitute due to WWI.



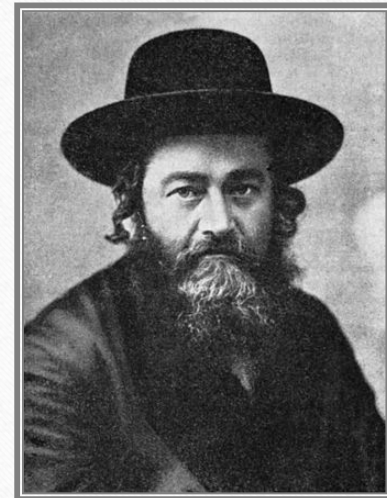
R' Meir Shapiro

- His writings and speeches reflect a sense of a mission, feeling he had a calling.
- He became Rav of Galina, Poland in 1911 and served there for ten years. He stood up to death threats regarding kashrus standards. He was embraced not only by the Jewish community but by Polish nationalists.
- In 1922 elections were held for the Polish Parliament. Thirty five Jews were elected, over 10% of the Polish Parliament, and out of the 35 that were elected, the youngest was Rabbi Meir Shapiro.



R' Meir Shapiro

- Though he was one of the youngest members of the whole Parliament, he distinguished himself with tremendous diplomatic abilities. He became the main defender of Jews against the openly anti-Semitic members of Parliament.
- When one of them remarked that there was a sign in a public park in Silesia that prohibited Jews and dogs from entering it, Rabbi Shapiro retorted: “Well, I guess now neither of us will enter that park.”
- He was invited to be a Rav in Warsaw, but turned it down feeling it was too big and he couldn't be effective.



R' Meir Shapiro

- In 1921, he accepted to be a Rav in Sanok where he founded two yeshivas.
 - Yeshiva Torah V'Avodah – learned until 3pm and then taught trades and professions like carpentry and printing.
 - A smaller yeshiva for elite students from out of town was also created called Yeshiva L'Metzuyanim, the Yeshiva for the exceptional.
- He was haunted by a premonition that he would die young. He had rheumatic fever as a child which left him with a damaged heart and prone to colds.
- He was renowned for his strong leadership, his warmth and his vision.



R' Meir Shapiro

- In 1924 he accepted a position in the great and ancient city of Pioterkov.
- A book containing his Halachic responsa, entitled Ohr Meir, was published in Pioterkov and made a great impression on the rabbinic and yeshiva world.
- He later wrote Imrei Daas on halacha and aggada
- In 1931 he was appointed the Rav of Lublin.



Story of R' Meir Shapiro

From: Rav Meir Shapiro: A Blaze in the Darkening Gloom by Rav Yehoshua Baumol

With a population of three million Yiddish speaking Jews in pre-war Poland, there were many Jewish newspapers in the Yiddish language printed there. The two most prestigious secular newspapers were 'Heint' and 'Moment', while the religious community printed its own newspaper titled 'Der Yid'. One day, walking by a newsstand, Rabbi Shapiro asked for 'Der Yid'. The proprietor said to Rabbi Shapiro, "Why do you want 'Der Yid'? Why don't you buy the more sophisticated papers, like the 'Moment' or the 'Heint'?" In fact, you see that 'Der Yid' is all the way on the bottom of the pile, beneath the 'Heint' and the 'Moment'!" "But I insist on buying 'Der Yid'!" said Rabbi Shapiro. The proprietor bent down and pulled out 'Der Yid' from the bottom of the pile and handed it to Rabbi Shapiro. "I'm very curious," he said to the Rabbi, "Why did you insist on buying 'Der Yid' in preference to 'Heint' and 'Moment'?" "I will tell you", replied Rabbi Shapiro with a smile. "The name 'Heint' means 'today'; so it denotes only one day. The name 'Moment' denotes likewise only about a minute, here and now. So both will soon disappear into the past. 'Der Yid' means 'the Jew'; he may lie at the bottom of the pile, downtrodden and oppressed; but the Jew is eternal."



Yeshivas Chachmei Lublin



- In Lublin, Rav Meir dreamt of creating a prestigious, elite yeshiva modeled after Volozhin, Slabodka and Novardok which would train Chassidische Rabbonim to lead Polish Jewry.
- At that time, Yeshivas were places of poverty, bochrim had to eat in people's homes and they wore tattered clothing.
- He insisted on creating a yeshiva that would have a dormitory, serve meals, looks beautiful and rival universities.

Avos 6:4



כִּף הִיא דְרָכָהּ שֶׁל תּוֹרָה, פֶּת בְּמִלַּח תֹּאכֵל, וּמִיָּם בְּמִשׁוּרָה תִשְׁתֶּה, וְעַל הָאָרֶץ
תִּישָׁן, וְחַי צַעַר תַּחֲיָהּ, וּבַתּוֹרָה אַתָּה עֹמֵל, אִם אַתָּה עֹשֶׂה כֵן, (תהלים קכח)
אֲשֶׁרִיד וְטוֹב לָךְ. אֲשֶׁרִיד בְּעוֹלָם הַזֶּה וְטוֹב לָךְ לְעוֹלָם הַבָּא:

This is the way [to toil in] Torah: eat bread with salt and drink a small amount of water and sleep on the ground and live a life [whose conditions will cause you] pain and in Torah you toil; if you do so (Psalms 128: 2) "happy shall you be, and it shall be well with you" - happy shall you be in this world, and it shall be well with you in the world to come.

Yeshivas Chochmei Lublin

- The big magnificent building was 6 floors high.
- There was a large Beis Medrash, a mikveh, spacious study halls, dormitories for the students, a modern kitchen that included a bakery and dining room, a laundry, an infirmary, a reading hall and an extensive library with 40,000 books.
- The yeshiva had 200 students and each had to pass an exam to show they knew 200 blatt gemara by heart to get in.
- At the first graduation ceremony in 1934, fifty graduated as teachers. Rabbi Meir Shapira did not live to see this moment. He passed away on the 5th of November 1933.



Yeshivas Chochmei Lublin

- The cornerstone laying ceremony took place from May 22-28, 1924.
- 50,000 people participated in the event.
- The building opened on June 24, 1930
- Nazis stripped the Yeshiva and burned the vast library in the town square. It became regional headquarters of German Military Police.
- After the war, it became a medical school
- Today, has been reestablished as Yeshiva with a four star hotel for income.



R' Meir Shapiro's Last Moments

- Read from *Memoirs* written in 1934 by a student of Rav Shapiro's, Rav Yehoshua Baumol, who was killed in the Holocaust.
- He suddenly caught diphtheria and the doctors were incapable of healing him. Before rendering his soul to his Creator on Heshvan 7, 5694 (1933), he ordered that a l'chaim and cake be brought to him. He then told his students to drink to his health and dance around his bed while singing the verse, "In You our fathers placed their trust," to the tune that he had composed. The students danced, tears flowed down their cheeks, and at that point his holy soul departed.



Final Resting Place

- In 1958 his remains were transported to Israel and buried in the Har Hamenuhos cemetery in Jerusalem.
- In Israel, Rabbi Yaakov Halpern established the neighborhood of Zichron Meir in Bnei Brak and within that neighborhood the Chachmei Lublin yeshiva was rebuilt.
- Rabbi Shmuel Halevi Wozner, one of the most prominent disciples of Rabbi Meir Shapira, was the Rav and Rosh Yeshiva of Zichron Meir.



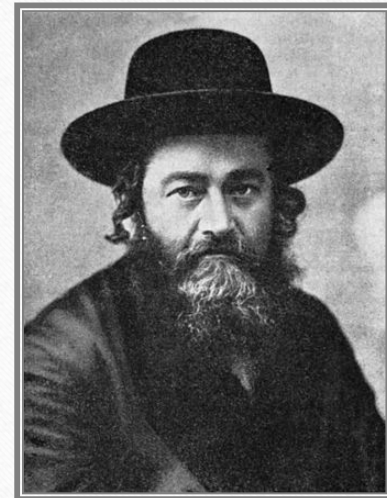
Daf Yomi

- Proposal made on 7th of Elul 5683/August 19, 1923 and resolution was adopted on 10th of Elul, August 22.
- First general assembly of World Agudath Israel in Vienna attended by Chofetz Chaim, R' Chaim Ozer, Gerrer Rebbe, R' Elchonon Wasserman, R' Menachem Ziemba and others
- R' Meir Shapiro, 36 years old, then Rav of Sanok, Poland proposed that beginning on Rosh Hashana 5684, September 11, 1923 Jews around the world would begin learning Daf Yomi.



Daf Yomi

- Rav Meir sat on the convention's committee for education and strengthening of faith, which met in private session. It was at that session, that Rav Meir first put forth his Daf Yomi proposal.
- The response from the distinguished committee members varied; some were enthusiastic, others were lukewarm, at best.
- It was agreed that at the concluding public session, Rav Meir could suggest his idea, not in the name of the committee, but as his own proposal.





Rav Meir Shapiro said...

“And now, with the permission of the assembled, I would like to put forth my personal proposal that beginning with the forthcoming Rosh Hashana everyone should study a daf of gemara each day, beginning with the first daf of shas.” Imagine to yourselves how marvelous it will be. A Jew is on a ship, and under his arm he carries a meseches berachos. He is to sail on a two week journey from Israel to the U.S. each day he opens his gemora and studies the daf of that day, and when he arrives in New York, he discovers to his great delight that many other Jews are studying the very same Daf as he. Joyfully he sits down with them and enters a lively Talmudic debate.”



Gerrer Rebbe – R' Avraham Mordechai Alter

- After the evening prayer on Rosh Hashanah, the Rebbe of Ger said to his chassidim, “I am now beginning to study the Daf Yomi.” These few words from the mouth of the Rebbe caused great excitement in the hearts of tens of thousands of Ger chassidim, and everyone wanted to study tractate Berachot. Thus Rabbi Meir Shapira became known as the father of Daf Yomi.





Chafetz Chaim

“You have done a tremendous thing, and in Heaven they are greatly rejoicing because of your initiative. You should know that there, in the World of Truth, it is the study of Torah that is most respected. Every Jew merits being honored in relation to the amount of Torah that he studied in this world. In the World to Come, we do not say, ‘Welcome Rabbi Yaakov,’ or ‘Welcome Rabbi Chaim.’ Rather, it is ‘Welcome to the one who studied tractate Berachot,’ or ‘Welcome to the one who studied tractate Shabbat.’ There in Heaven, there are thrones of glory for those who have studied Torah, and engraved on each throne is the name of a tractate, such as Berachot, Shabbat, Eruvin, and so on. In the World to Come, each person is seated on the throne of the tractate that he studied. Consequently, not long ago there were many empty thrones there, for those who studied Torah only studied the tractates that they came across in their younger years, leaving the others for exceptional individuals to study. Yet now because of your proposal, the thrones of all the tractates will be filled, and the joy in Heaven will be beyond measure! That is why you deserve the greatest congratulations!” (From Rabbi Moses M. Yoschor in his book *The Chafetz Chaim*).

Daf Yomi

- First cycle had 2,702 pages since they used an edition of Meseches Shekalim with few pages.
- For the second cycle it was switched and now has 2,711 pages
- 37 tractates
- Daf or blatt (Yiddish)
- Takes 7 years and 5 months to complete

Inspiration for Daf Yomi

Interview with Newspaper:

"As I traveled to the Knessia Gedoloh, a heavy question appeared in my mind. It disturbed me tremendously, and I knew not the answer. I pondered for hours, yet could not come up with a reply. Until I actually stood in the great hall of the convention, I remained lost in thought.

"How can we possibly host, in one hotel, all the *gedolei Yisroel*, from all circles and different backgrounds? How can HaRav Chaim Brisker connect with Reb Yaakov Rosenheim (President of Agudas Yisroel) from Frankfurt? Can a modern American youth sit comfortably together with a *Yid* from Tzfas? Can a *Torahdige, litvish'e* Dutchman go along with a *chossid* from Poland? What could possibly bridge the differences between people from all walks of life?

Inspiration for Daf Yomi

"At a loss for an answer, I opened my attache case and took out my *gemora Brochos* to begin learning in-depth. I reached the first question of the *gemora* and could not understand it. I began to study the *meforshim*: Rashi . . . Tosafos . . . Maharsha . . . Maharam. Upon learning their explanations in detail, I was soon able to come up with a *pshat*."

"On the spur of the moment, it occurred to me: The *mishna* was created in the days of Rabbi Yehuda Hanossi in *Eretz Yisroel*. The *gemora* was written in Bavel. Rashi lived in Mainz, the Tosafos in France, the Maharsha in Lithuania, and the Maharam Lubliner toiled in Torah in Poland. And — wonder of wonders! — all these diverse backgrounds come together, united, to explain the *gemora's* classical question."

The sage with the shining face alighted from the train, drawing glances of admiration from the waiting crowd. His radiant countenance, his regal bearing, his warm smile combined with the brilliance of his words to draw the adulation of *Yidden* everywhere. He was a respected Rosh Yeshivah, an influential community leader, a passionate voice in the halls of the Polish parliament on behalf of Jewish causes, a member of one of the most celebrated *kehillas* in Poland. What made him a household name, however, was the ingenious and innovative plan that he had conceived: a plan that had drawn *Yidden* everywhere closer to each other and to the words of Torah that had been their spiritual sustenance for so long; the *Daf HaYomi*.

The people thronged around Rav Meir Shapiro and lined up to introduce themselves as he smiled warmly, sharing an encouraging word with each.

One of the *Yidden* in the train station that day was a distinguished young rav, who took the opportunity to say "*Shalom*" to the Lubliner Rav.

He introduced himself as the son-in-law of the Shotzer Rebbe, a name close to the heart of Rav Meir, who had grown up in the town of Shotz.

Reb Meir looked at him thoughtfully, and asked a strange question. "Is your Rebbetzin perhaps here with you?"

The young *talmid chacham* replied that in fact she was.

Reb Meir said that he wished to speak with her. The young man hurriedly called over his wife.

The Lubliner Rav stepped to the side and lowered his gaze, and for a moment, the look on his face was like that of a child.

He addressed the woman that stood before him.

"Do you recall how as a small child I would learn with your father, in your home?"

The woman replied that she remembered those days very well.

"Do you recall how I would play with your siblings and yourself?"

The woman again replied in the affirmative.

Only a most astute listener could have discerned the slight tremor in the Rav's voice as he continued.

"Do you recall how I would share my grandiose plans about how one day, all the *Yidden* in the world would learn the very same *daf* of *Gemara*, a *Daf HaYomi*, and thus be connected in the most powerful and meaningful way? And maybe ..." the Rav's voice dropped to a whisper, "you recall how all the children would laugh at the idea, and mockingly call it my '*dach hayona*,' deriving immense satisfaction from the joke?"

The woman didn't reply.

"Do you know that I came very close to losing confidence in the plan and dropping it entirely as a result of those taunts? This

is the reason that I asked to meet with you ... I just wanted to tell you one thing.

"Never laugh at the dream of a child."

Years later someone repeated this story in the company of the great *gaon* and *posek* from Yerushalayim, Rav Moshe Halberstam. Someone present raised his doubts as to the veracity of the story, saying that it couldn't be true.

The Rav smiled and said that he knew that the story was true ... "You see, that woman in the train station was my mother."

R' Meir Shapiro's Mother

(Rabbi Frand)

In the year 1894, on *Isru Chag Pesach*, when young Meir Shapiro was only 7 years old, he saw that his mother was crying.

"*Mamme*, why are you crying?" he asked.

"Because your *melamed* did not come today," she replied. "He was supposed to come today, but he is not here yet."

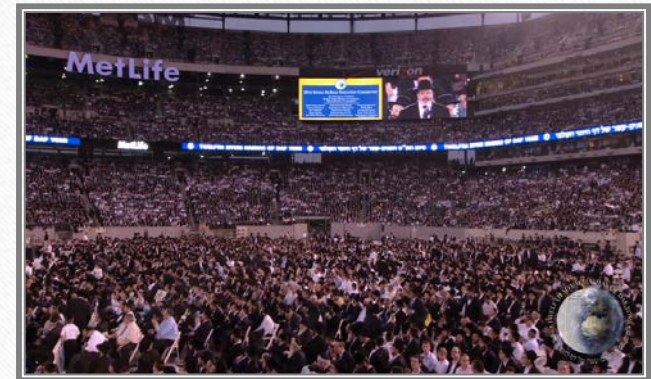
"So why are you crying?"

"You don't understand, Meir'l. You are too young. If you miss a day of learning, it can never be replaced."

This answer penetrated deep into his heart, and when he grew up, it became one of the fundamental ideals of the *Daf Yomi* movement. *Daf Yomi* is about the constancy of learning. The consistency of doing something day in day out, year in and year out over the span of an entire lifetime.

Siyum Ha'Shas

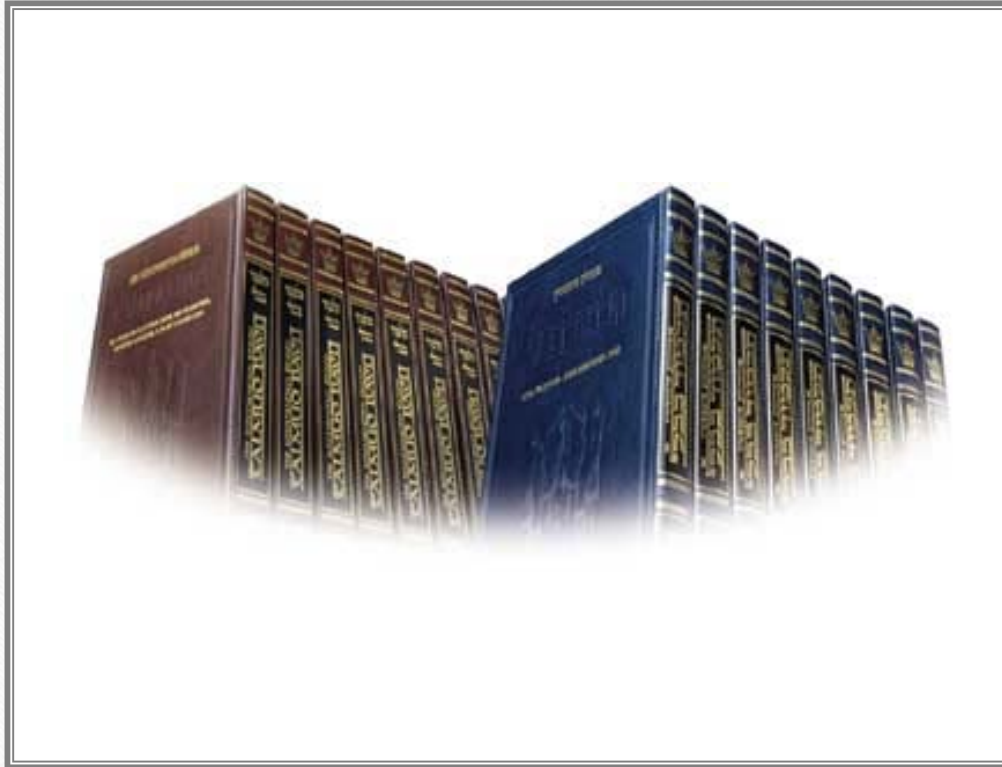
- First siyum ha'shas took place on February 2, 1931 (15 Shevat 5691) in several cities in Europe, America (Baltimore and Philadelphia) and Yerushalayim with the main siyum at the recently opened Yeshivas Chachmei Lublin in Poland.
- 1997 (10th Siyum) – 70,000
- 2005 (11th Siyum) - 120,000 in the US and 300,000 around the world
- 2012 (12th Siyum) – MetLife Stadium (100,000) and Meadowlands (20,000) with satellite broadcasts around the US and the world including Yeshivas Chachmei Lublin.
- Next siyum – January 2020



Ways to Learn

- Alone
- Chavrusa
- Shiur
- Telephone Shiur (Dial a Daf)
- CD/Tape
- Online
- In Shuls, homes, offices
- Long Island Rail Road, in the last car of two commuter trains departing Far Rockaway at 7:51 am and 8:15 am





Artscroll and Koren

- 1990 – 2004 73 volume Schottenstein Edition of Babylonian Talmud was published by Artscroll and each tractate released to coincide with Daf Yomi.
- Has been translated into Hebrew and French
- 2012 Artscroll released APP with Shas on phone or tablet
- Koren Talmud Bavli by R' Adin Steinsaltz

Inspired More Yomis

- Daf Yomi inspired other yomi learning
 - Mishna Yomis
 - Nach Yomi
 - Yerushalmi Yomi – 1980, introduced by the Gerrer Rebbe (4 1/3 years)
 - Mishneh Torah Yomi – 1984, introduced by the Lubavitcher Rebbe (1 or 3 yr cycle)
 - Amud Yomi (14 years)
 - Mishna Berura Yomi (2 1/2 or 5 yr cycles)

Daf Resources

- Agudath Israel
- OU/YUTorah.org
- Daf Hachaim
- Daf Notes
- Kollel Iyun Hadaf
- Today's Daf Digest:
- Lomdus vort from the Virtual Beit Midrash- <http://etzion.org.il/en/node/29504>



3 Dafs a Day at BRS!

- English - 7am with Rabbi Sugerman
- Hebrew – after Arvit with Asher Essebag
- English – 9pm with Stuart Silverman



First Rama - o.c. 1:1

יְתַגַּבֵּר כְּאֵרִי לְעֵמֵד בְּבִקְרָה לְעִבּוּדַת בּוֹרְאוֹ שְׂיֵהָא הוּא מְעוֹרֵר הַשַּׁחַר: הַגָּה: וְעַל
כָּל פְּנִימִים לֹא יֵאָחֵר זְמַן הַתְּפִלָּה שֶׁהַצְּבוּר מִתְּפַלְּלִין. (טור) הַגָּה: שׁוֹיֵתִי ה' לְנִגְדֵי תְּמִיד הוּא
כָּלֵל גְּדוּל בַּתּוֹרָה וּבְמַעֲלוֹת הַצְּדִיקִים אֲשֶׁר הוֹלְכִים לִפְנֵי הָאֱלֹהִים, כִּי אֵין יוֹשִׁיבַת הָאָדָם

One should strengthen himself like a lion to get up in the morning to serve his Creator, so that it is he who awakens the dawn. Rem"a: At least, one should not delay beyond the time when the congregation prays (Tur). Rem"a: "I have set the Lord before me constantly" (Psalms 16:8); this is a major principle in the Torah and amongst the virtues of the righteous who walk before God. For a

Last Rama – o.c. 697:1

The day of the 14th and the 15th of the First month of Adar [in a leap we do not fall upon our faces [recite tahanun] and we do not say (the I song - Hashem will answer you on a day of suffering, and on them [the and 15th of Adar I] it is forbidden to eulogize or fast. There are those who say that even eulogies and fasting is permitted. Rema: the practice is according to the first understanding. There are those who say that one is obligated to increase in joy and feasting on the 14th of Adar I however this is not the practice. Nonetheless one should increase slightly their joy and feasting in order to fulfill the words of those who are stringent 'But he that is of a merry heart hath a continual feast (Proverbs 15:15).'

יום י"ד וט"ו שבאדר ראשון אין נוֹפְלִים עַל פְּנֵיהֶם, וְאֵין אוֹמְרִים מְזִמּוֹר יַעֲנֶךָ
ה' בְּיוֹם צָרָה, וְאִסּוּרִים בְּהִסְפֵּד וְתַעֲנִית; אֲבָל שְׂאֵר דְּבָרִים אֵין נוֹהֲגִים בָּהֶם;
וְיֵשׁ אוֹמְרִים דָּאָף בְּהִסְפֵּד וְתַעֲנִית מְתָרִים. הַגָּה: וְהַמְנַהֵג כְּסִבְרָא הַרְאִישׁוֹנָה. יֵשׁ
אוֹמְרִים שְׂחִיב לְהִרְבּוֹת בְּמִשְׂתָּה וּשְׂמֵחָה בְּיַד שְׂבָאָדָר רֵאשׁוֹן (טוֹר בְּשֵׁם הַר"ף) וְאֵין נוֹהֲגִין כּוּ,
מִקַּל מְקוֹם יִרְבֶּה קֶצֶת בְּסַעֲדָה כְּדִי לְצַאֵת יְדֵי הַמַּחְמִירִים; (הַגָּהוֹת מִיְמוֹנֵי בְּשֵׁם סַמ"ק) וְטוֹב לֵב
מִשְׂתָּה תָמִיד (מִשְׁלֵי ט"ו, ט"ז).

Ein Ya'akov - Rav Yaakov Ibn Chaviv

quotes Midrash

בן זומא אומר: מצינו פסוק כולל יותר והוא 'שמע ישראל'. בן ננס אומר מצינו פסוק כולל יותר והוא 'ואהבת לרעך כמוך'. שמעון בן פזי אומר: מצינו פסוק כולל יותר והוא 'את הכבש האחד תעשה בבקר ואת הכבש השני תעשה בין הערביים'. עמד רבי פלוני ואמר: הלכה כבן פזי, דכתיב: 'ככל אשר אני מראה אותך את תבנית המשכן'.

Maharal (Nesivos Olam)

רק לענין האהבה שיהיה אוהב אותו בזה יהיה אוהבו כמותו. ומה שאמר בן פזי את הכבש האחד תעשה בבקר הוא כלל גדול בתורה יותר, רצה לומר מה שהאדם עובד הש"י בתמידות הגמור והוא עבדו, וכמו שהעבד לא סר עבודתו מן אדון שלו רק הוא עובדו תמידי, ולכך אמר את הכבש האחד תעשה בבוקר וגו' שזה נאמר על קרבן תמיד שחר וערב דבר זה הכלל בתורה, שתכלית המכוון שיהיה האדם עבד להקב"ה וכל שאר התורה פירושא שע"י המצות הוא עובד את בוראו לגמרי. ואמר דהלכה כבן פזי משום דכתיב ככל אשר אני מראה אותך את תבנית המשכן ואת תבנית כל כליו וכן תעשו, ומדשנה הכתוב לומר וכן תעשו וכבר הזהיר לפני זה על עשיית המשכן, וכפל אזהרה הזאת מפני כי דבר זה הוא כלל גדול בתורה הוא העבודה ולכך שנה בו לומר וכן תעשו לחזק הדבר ביותר, כי צוואת המשכן הוא על העבודה. ומ"מ התבאר לך בדברים אלו אשר אמרנו כמה גדול הוא אהבת חבירו שהוא כלל גדול בתורה:

Good to Great

“sustained great results depend upon building a culture full of self disciplined people who take disciplined action and are fanatically consistent. A culture of discipline is not just about action. It is about getting disciplined people who engage in disciplined thought and who then take disciplined action. The good to great companies appear boring and pedestrian looking in from the outside, but upon closer inspection, they’re full of people who display extreme diligence and a stunning intensity.”

