

Chapter 23

A PAGE A DAY

Every seven and a half years, a celebration takes place in many cities where there is a Jewish population. The reason is that men who have been studying the Talmud have gone through the entire work – one page a day. In areas where there are a lot of Jews, a large stadium is sometimes hired, and at least tens of thousands have been known to come to these ceremonies. In some places, a separate area is set aside for women. No, the women have not studied the Talmud, but they have prepared breakfast or other meals for their husbands who have gone to the shiurim of Hadaf Hayomi.

At these celebrations, in addition to completing the last page of the Talmud, the audience is addressed by leading Rabbis and other personalities. These speeches are hopefully given in the language which the participants understand – but not always. In such a celebration held about twenty years ago in London, with one exception, all the speeches were in Yiddish. It is true that over 70 years ago, Jews in London who had come from Eastern Europe spoke Yiddish almost all the time to the exclusion of English! My grandmother had lived in England for about 60 years when she died and could only speak Yiddish! After this Hadaf Hayomi celebration in England, a participant wrote a letter to the press complaining that most of those present could not understand Yiddish, whereas they all understood English and why then were the speeches not given in English?!

Talmud is not a simple subject to learn, even if one knows Hebrew. Most of the Talmud is in Aramaic and even one who understands Aramaic cannot just read a page as if he was reading a novel. To assist those not knowing Aramaic, translations of the Talmud have been made into various languages.

A translation of the entire Talmud was made into English by the Soncino Press starting in 1935. Even though it was just a translation with a few (when compared with later books!) footnotes, it was definitely a help to understanding the content. I myself can say that when I was young this was the only English translation available and I found it most helpful. I saw a copy in my Rabbi's house and I assume that he used it to help prepare his shiurim.

Originally the Soncino Talmud was published utilising quality paper usually found in books, but at a later date it was published on "tissue

paper.” I remember when the librarian at my school Carmel College decided to buy a set for the library, he wanted a set on normal paper but he told me that it was no longer available. He therefore gave out clear instructions in writing of the care to be used when using these books. I understand that the original edition was not copyrighted and someone in America ‘pirated’ it and brought out their own copy. At a later date, a copyright was taken out. However, this copyright recently expired and this translation now appears on the internet.

Even those who speak Hebrew need detailed explanations to understand the Talmud and in about 1970 Rabbi Adin Steinsaltz started to bring out his edition. In it, every few words are followed by explanations and various other associated information is given. Eventually Rabbi Steinsaltz brought out the entire Talmud Bavli and he also brought out one volume of the Talmud Yerushalmi.

The Steinsaltz Talmud, one could say, has been superseded by the Schottenstein Talmud. It is brought out by an American company and it was financed by the Schottenstein family. A different potential donor was first approached, but he turned down the offer, thinking such an edition would have no sale! He now regrets it, seeing how popular the Schottenstein Talmud is. It was first brought out for English speaking audiences and only later was a Hebrew edition brought out. I have not made a comparison of the two editions but have heard that the Hebrew edition is not a translation of the English one. The entire Talmud Bavli in both the English and Hebrew editions has now been published and they are now working on bringing out the Talmud Yerushalmi in both an English and a Hebrew edition. Incidentally, the publishers have commented that had they known how much work would be involved in bringing out the Talmud Bavli, they would have not brought it out. Looking back, they are glad that they did not realise this!

My Shul in Kiryat Arba has both the complete Steinsaltz Talmud, and also the complete Talmud Bavli of the Schottenstein Talmud and obtains the Talmud Yerushalmi volume by volume as it is published. All the volumes have been given to my Shul by donors. I recently had an eye operation and said that if were successful I would donate a volume (Yevamot part 1 of the Yerushalmi) which had recently been published. I am pleased to say that my operation was successful and I immediately donated this volume anonymously.

Wherever and whenever the Talmud is published, the pagination is identical and this enables a Hadaf Hayomi learning programme to be arranged without have to state which edition of the Talmud is being utilised. This pagination dates back to the first printing of the entire Talmud and it was done by the non-Jew Daniel Bomberg with the support of Pope Leo X! It also included Rashi and Tosafot which continues to this day. (This format of the Talmud pages (but not the pagination) was first used by the Soncino family who printed some volumes of the Talmud towards the end of the fifteenth century.)

Shiurim of Hadaf Hayomi are held daily in many worldwide synagogues and other locations. In addition, there are shiurim which can be heard in various languages on the internet and via the telephone. Shiurim are even delivered on certain trains. Yeshivat Nir in Kiryat Arba even has a room designated specially for the daily Hadaf Hayomi shiur.

When asked, whose idea was Hadaf Hayomi, almost everyone would answer Rabbi Meir Shapira. However, this answer is incorrect. I discovered this about twenty years ago, at the period of a siyum for Hadaf Hayomi, when I read in a booklet stating that it was in fact Rabbi Moshe Menachem Spivak who proposed it several years before Rabbi Meir Shapira put forward this idea at the Knessiah Gedolah of Agudat Yisrael. I decided that I would research this subject. I learned that Rabbi Spivak had asked Rabbi Shapira to put forward his proposal at the Knessiah Gedolah. However, in the excitement of the moment, he forgot to mention that the idea was Rabbi Spivak's. Thus, till this day, with everything connected with Hadaf Hayomi, Rabbi Shapira's name is quoted and his photograph is prominently displayed, and not that of Rabbi Spivak's. Had Rabbi Shapira not made this omission, one could speculate that it would be Rabbi Spivak photograph that would be shown and the publicity would be full of his name and not that of Rabbi Shapira.

I tried to track down this booklet without success. I thought that I had once upon a time seen it as a supplement to the magazine Mishpacha which I receive each week. I contacted the office of Mishpacha and asked them to search for it. They found an English edition of their supplement "Kulmus" which had an article on Hadaf Hayomi which they sent me. Although it had information which was useful for my paper, it was not the article I was looking for.

I also made a number of telephone calls. On one of them I asked an author to clarify a number of points appearing in his book. Another concerned an

article in a past issue of “Meorot Hadaf Hayomi” but they answered that they did not keep old issues.

There is website on the internet called “Bechadrei chadorim” in which people can send up their answers to question using pen-names such as “intelegensit” or “Yankel”. I found a number of such answers to the question of whether Rabbi Shapira was the originator of Hadaf Hayomi. These answers often stated that the writer had heard about various other Rabbis on this question who had originated this idea.

Rabbi Shapira published a seven-and-a-half-year calendar of which pages of the Talmud are to be learned each month. A study of this calendar shows that tractates without Gemara, (almost all those are in seder Zeroim and seder Taharot) are missing from the calendar. More recently, a programme for these missing tractates has been drawn up and one can learn them *in addition* to learning the relevant pages of the Talmud. The “Shapira calendar” includes every day of the year including Tisha b’Av when learning is forbidden and thus one has to make it up before or after Tisha b’Av. No time is allocated in this calendar for revision. This is unlike Hadaf Hayomi b’Halachah calendar where Friday and Shabbat are reserved for revision. I have asked people who learn Hadaf Hayomi of the Talmud, if as a result of no time allocated for revision, whether they remember what they learned, even just a week ago, and their answers are generally in the negative. For a number of years I myself tried to learn Hadaf Hayomi but without revision retained very little. I therefore went over to Hadaf Hayomi b’Halachah which has 2 days a week just for revision.

No serious attempt has been made to improve on the original Shapira calendar. The only miniscule change was made in 1975 when the number of days to learn Masechet Shekalim, was increased by 9 days. It should be noted that the reason that the Yerushalmi Shekalim is learned as part of Hadaf Hayom, is because it is printed in the Talmud Bavli. This change could be made because, unlike the Talmud Bavli, the Talmud Yerushalmi does not have a unique pagination. Even this very minor change created opposition amongst the followers of Rabbi Shapira!

From the online catalogue of the Israel National Library, I found many books in that library which were relevant for my research on this subject. In the past it was necessary to go to this library, fill up a form manually with the details of the book, and into which reading room one wanted to read it. One then put it in a “slit” on the librarian’s desk and the form was sent it to their storeroom. One then went to this reading room and waited,

sometimes for at least an hour, until the book arrived. Today, the system is vastly improved and one can order any books from one's own computer in one's home via their website, to a specific reading room in the library. One will receive an e-mail when the book has reached that room and one can then go during the following days and refer to it there and make photocopies when required.

The Israel National Library also has microfilms of past newspapers, and this of course includes the Hebrew press of the 1920s. Whilst preparing my paper, I went to the Israel National Library and looked up the Hebrew press of that period. One of them which I referred to was the Jerusalem Hebrew newspaper from the 1920s called "Kol Israel." I searched through a number of issues of that period and found material on the proposal for Hadaf Hayomi which was made at the Knessiah Gedolah. I also found that for several weeks soon after the first cycle of Hadaf Hayomi began, the paper would have a notice telling people to learn Hadaf Hayomi, and at the beginning of 5684 Rabbi Shapira published a calendar for the next 7 and a half years of the pages to learn during that period.

I then had printouts made of the relevant pages. However, in one issue of this newspaper two pages were missing from the microfilm, which possibly could have contained relevant material for my research. I found that there was also a copy in the New York Public Library and I asked if they could send me a scan of these two pages. I have no record of receiving such scans.

One of the books I required was not even in the Israel National Library. I tried without success to track down the author who I learned lives in Antwerp (via an intermediary since I did not know how to contact him directly) but received no reply. I discovered that the only copy of this book in Israel was at Bar-Ilan University Library. I first contacted them via their library e-mail asking them the cost to scan the relevant pages. However, I then decided to use the inter-library borrowing arrangement where for NIS20 one can order a book to be delivered to the Israel National Library, which I did.

One of the proposals made for Hadaf Hayomi was made in a book written in Yiddish. Hardly knowing any Yiddish, I photographed a number of potential pages where the passage I wanted occurred so I could try and work out at my leisure where the desired passage was. After doing this, to make sure, I sent up a question to Wikipedia Reference Desk with these

lines of the book asking them to translate the Yiddish, which they did. This confirmed that I had found the correct place in the book.

I was surprised at the number of people who the literature stated had the idea of instituting Hadaf Hayomi. Some, it was reported, stated that although it was their idea, they preferred that Rabbi Shapira propose it. I found that this rather conflicted with the conversations he had had with Rabbi Spivak.

When I wrote up my paper, I included brief biographies, which I found from different sources, of all those who were reported to have had the idea of Hadaf Hayomi programme.

After I had written my paper, I put it on my website. I then received an e-mail from the organisation “Portal Hadaf Hayomi” asking me if they could put my paper on their published list of materials for “additional reading.” I of course gladly agreed and it now appears on their website.

A cover page was made for the article, which includes the names of those who possibly proposed Hadaf Hayomi. Many copies of the article together with photocopies of many of the documents quoted, have been printed out and bound, and they have been distributed to a number of organisations.

A SELECTION OF DOCUMENTS NOW FOLLOWS

THE
BABYLONIAN
TALMUD

SEDER MO'ED

TRANSLATED INTO ENGLISH
WITH NOTES, GLOSSARIES AND INDICES
UNDER THE EDITORSHIP OF
RABBI DR. I. EPSTEIN
B.A., Ph.D., D.D.

LONDON
THE SONCINO PRESS
1938

33b-34a

SUKKAH

Our Rabbis taught, If the binding¹ became loosened on the Festival,² he may bind it as one binds vegetables.³ But why [should this⁴ be necessary]? Why should not one make a proper loop?⁵—[This statement is] according to R. Judah who says that a loop is to be considered a proper knot.⁶ But if it is according to R. Judah, should not a proper binding be required?⁷—The Tanna [of the Baraitha] agrees with R. Judah on one point⁸ and disagrees with him on the other.⁹

MISHNAH. A STOLEN OR WITHERED WILLOW-BRANCH IS INVALID. ONE FROM AN ASHERAH OR FROM A CONDEMNED CITY IS INVALID. ONE WHOSE TIP WAS BROKEN OFF OR WHOSE LEAVES WERE SEVERED, OR A MOUNTAIN WILLOW¹⁰ IS INVALID. ONE THAT WAS SHRIVELLED OR HAD LOST SOME OF ITS LEAVES, OR ONE GROWN IN A NATURALLY WATERED SOIL,¹¹ IS VALID.

GEMARA. Our Rabbis taught, *Willows of the brook*¹² means those which grow by a brook. Another interpretation of '*willows of the brook*' is one whose leaf is elongated as a brook.¹³

Another Baraitha taught: '*Willows of the brook*', [might mean] willows of the brook only. Whence do we know that those grown on naturally watered soil and mountain willows [are also valid]? Scripture expressly states, '*willows*¹⁴ of the brook', i.e., from any place. [34a] Abba Saul¹⁵ says, Willows [in the plural means] two, one for the *lulab* and one for the Sanctuary.¹⁶ And whence do

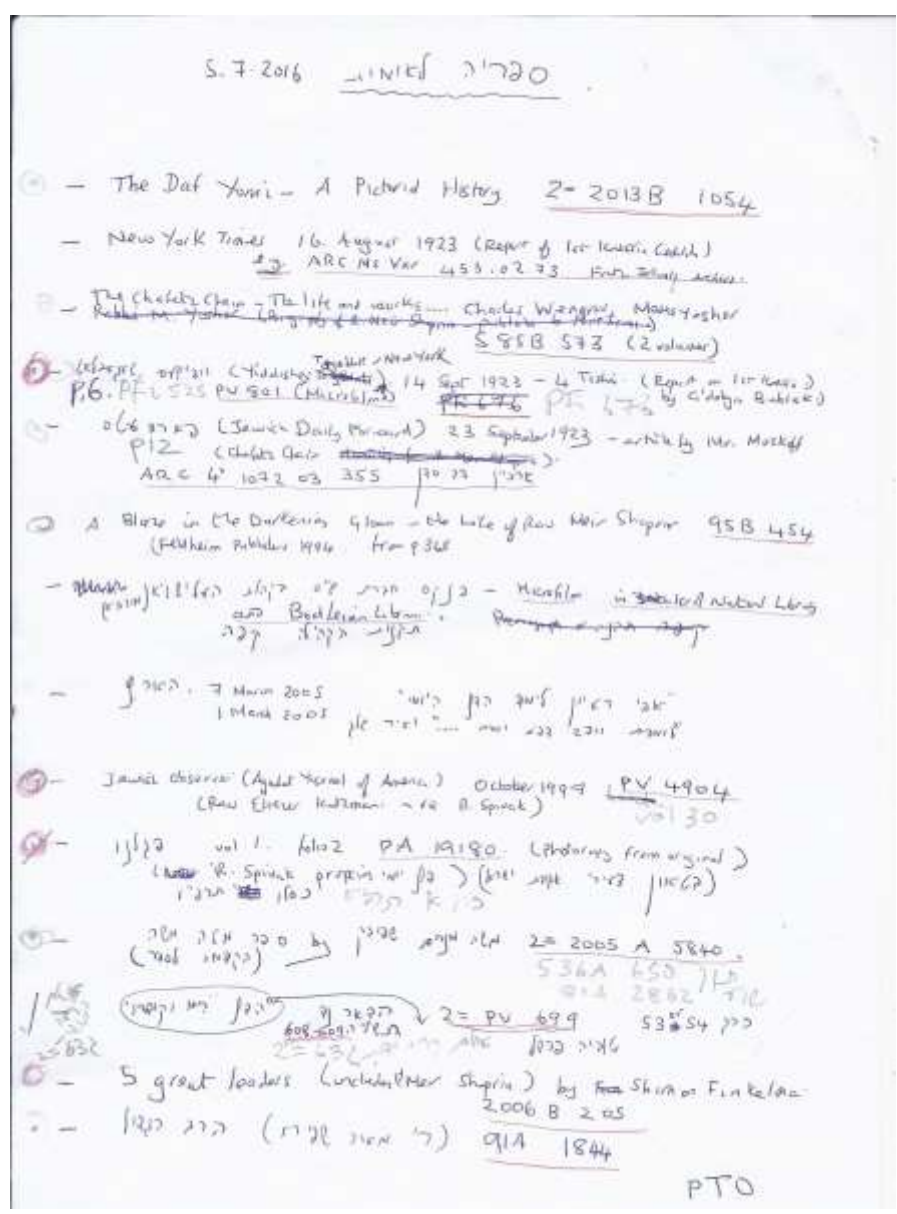
(1) Of the three species of the festive wreath. (2) When the tying of a knot is forbidden. (3) No knot is made and the loose end is inserted between the winding and the plants. (4) Mode of binding. (5) Which not being a knot is permitted on the Festival. (6) *Shab.* 113a. (7) As laid down by him *supra* 33a. (8) That a loop is regarded as a proper knot and is forbidden on the Festival. (9) That the *lulab* must be properly bound. (10) *ḥaxax* v. *infra* 34a. (11) &c. land which does not need artificial irrigation. (12) *Lev.* XXIII, 40. (13) And not rounded. (14) In the plural. (15) Objecting to the deduction just made. (16) V. *infra* 45a. In the Sanctuary they walked round the altar seven times with willows.

Sample page from the Soncino Talmud's translation into English

Printing

Bomberg Talmud 1523

The first complete edition of the Babylonian Talmud was printed in Venice by Daniel Bomberg 1520-23^{[21][22][23][24]} with the support of Pope Leo X.^{[25][26][27][28]} In addition to the Mishnah and Gemara, Bomberg's edition contained the commentaries of Rashi and Tosafot. Almost all printings since Bomberg have followed the same pagination. Bomberg's edition was considered relatively free of censorship.^[29]



Part of list I compiled of books to be referred to at the Israel National Library

Thank you for submitting your question to New York Public Library - ASK NYPL

Question ID: 11541706

Your question: I am lacking just 2 pages, namely 5 and 6, of the weekly Kol Yisrael (Jerusalem 1922) newspaper (imprint Jerusalem: Agudat Yisrael 1922-1948) for the date Friday 7 September 1923. Do you have these 2 pages and if so I would be grateful if you could tell me how much will it cost to have them scanned and sent to me by e-mail? With thanks (Rabbi Dr.) Chaim Simons

You will receive acknowledgement of question receipt and an answer to your question at the e-mail address you provided.

To check the status of your question(s):
http://www.questionpoint.org/crs/servlet/org.oclc.home.BuildPage?&show=patron_authorize&language=1
If you've forgotten your password, you'll have an opportunity to e-mail it to yourself.

To check the status of your question(s):
http://www.questionpoint.org/crs/servlet/org.oclc.home.BuildPage?&show=patron_authorize&language=1
If you've forgotten your password, you'll have an opportunity to e-mail it to yourself.

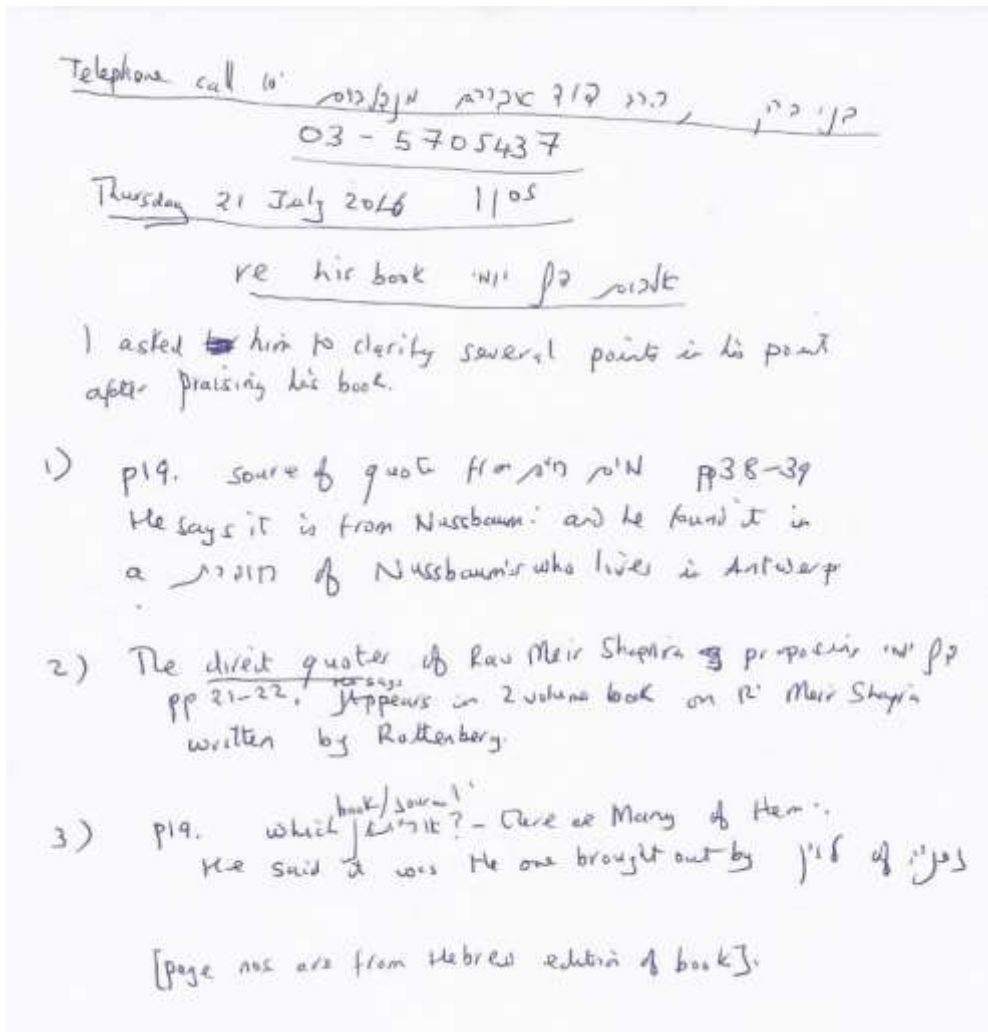
To submit another question:
<http://ask.nypl.org>

Thank you for using ASK NYPL!

After you've received our answer to your question, please help us better serve you by filling out our brief survey.

Tell City Hall: We need more investment in libraries: <http://www.nypl.org/speakout>

Question I submitted to New York Public Library



Inquiries I made via the telephone

To: Rabbi Shabtai Slavaticki
Chabad Lubavitch of Antwerp

Your Name: * [] Chaim Simons

Your Email: *chaimsimons@gmail.com

Subject: * [] e-mail for Rav Shmuel Avraham Nussbaum

Message: * Required

Send me a copy

Please send me Chabad.org's periodic emails. We will not share your email address.

MESSAGE

Dear Rav Stavaticki

I would be grateful if you could please pass on this e-mail to Rav Shmuel Avraham Nussbaum, author of Mayim Chaim on Rav Chaim Kreisworth ל"צ since I don't have his contact details.. With thanks.

Dear Rav Nussbaum

In the book "The Daf Yomi – A Pictorial History" by Rav David Avraham Mandelbaum, he writes on page 19, how Rav Chaim Kreisworth would relate how Rav Meir Shapiro who wanted the idea of Daf Yomi to be approved by the Gedolei Hador and how he thus went to the Chofetz Chaim.... Rav Mandelbaum states that the source of this information is your booklet "Mayim Chaim" on Rav Kreisworth pages 38 and 39 and also footnote 4 on page 39. Unfortunately, I do not have access to this booklet in Israel. I would therefore be grateful if you could please send me scans of pages 38 and 39 (including footnote 4) and also the cover page of this booklet. My email is chaimsimons@gmail.com

With thanks and best regards

Rabbi Dr. Chaim Simons

Sent via Chabad Antwerp website on 21 July 2016 13:00

Attempt to make contact with author of book

It was unsuccessful!



חיפוש בסיסי חיפוש מתקדם תוצאות חיפוש אחרון חיפושים קודמים סל מפתח למאמרים בעברית (IHP) English עזרה

תצוגת רשומה

שמור/שלח הוסף לסל

תצוגת רשומה מלאה תגיות שם תגיות MARC

רשומה 1 מתוך 1

מס. מערכת: 002428594
 מיקום: היכן בספריות / האם מושאל
 מס. מיון: A509.2 קרין(נס) תשע"ו
 מתבר: נוסבויס, שמואל אברהם, מחבר
 כותר: מי"ם חיים : תורת חיים ואהבת חסד, מקבץ הנהגות והליכות, פנינים... מאת... רבי חיים קרייסוויטסה, גאב"ד דהקהילה החרדית "מחזיקי הדת", אנטווערפן / איזן, חיקר... שמואל אברהם נוסבויס.
 מו"ל: אנטווערפן : שמואל אברהם נוסבויס, תשע"ו [2016].
 תאורת: תתצה עמודים : פקסימיל, צילומים ; 25 ס"מ.
 הערה: נדפס בישראל.
 נושא אישי: קרייסוויט, חיים
 נושא: רבנים -- בלגיה -- אנטורפן -- ביוגרפיה.

ordered via interlibrary loan. on Tuesday 26 July 2016 14:10
 on internet. to arrive at מאוחד 20.
 (They say within 10 days)
 Cost NIS 20

Inter-library loan of book from Bar-Ilan University

web site: nli.org.il

הספרייה הלאומית בע"מ (חל"צ)

ת.ד. 39105

ירושלים, ישראל 91390

טלפון: 074-7336119, פקס: 074-7336122

מלכ"ר: 514152420

תאריך חשבון: 02/08/16

תאריך הדפסה: 02/08/16

שעת הדפסה: 11:41

לכבוד:

סיימונס חיים

דרישת תשלום/ קבלה OV165000871 - העתק

ש.ר	הזמנה	הזמנתכם	מק"ט	ברקוד	תאור מוצר	כמות	יתרה לאספקה	מחיר ליחידה	סה"כ מחיר
1.	SO16001061	9767	HABAS004	*HABAS004*	השאלה בין ספריית לפרטיים - ארץ	1.00 יח'	0.00 יח'	20.00 ש"ח	20.00

מחיר כולל	20.00
מע"מ	0.00
סה"כ מחיר	20.00 ש"ח

ברקוד מספר חשבונית: *OV165000871*
הזמנה: SO16001061
הזמנתכם: 9767
מ. לקוח: 1100004

שולם במזומן	20.00
תקבולים אחרים	0.00
סה"כ תקבולים	20.00 ש"ח

ריקי וינברג
הספרייה הלאומית בע"מ
(חל"צ)

Receipt I received for payment of inter-library loan of book

Sunday 31 July 2016 11:40

Telephone call from ריקה of מוסדות

Asked her if she knew in which מוסדות appeared the מוסדות of מוסדות on the list Kenessia Godshel. They did not have it on a plan to search via the various words

I told her that at the מוסדות they had stopped except about the first half year. I said I would look in מוסדות and if it was apparently on the music ones, I would contact her again

Telephone call from ריקה of מוסדות

Wednesday 3 August 2016 13:50

(return telephone call after leaving a message for her)
She told me they don't keep the old מוסדות

Inquiry I made via the telephone

חכמי לובלין

דף גיבוי > אנדרקס ממונה המורה חכם חכמי לובלין

חכמי לובלין

התקן חשב חיים שמואל שלי"א

הרב ד"ר אברהם 18
208
בד ב"ק
הנהל

972-3-8181708
972-3-5782968

רשם חסיד
מנהל
כתובת
חשד דואר
עיר
מדינה
מספר חשבון

מסלול 1
מסלול 2
קוד
מספר חשבון
איש קשר

ישיבת גולה
ישיבת קטנה
ישיבת לובלין
ישיבת קטנה

אגודת ישראל
מחלקת חינוך
בית מדרש
בית מדרש
בית מדרש

מסלול
מסלול
מסלול

קטגוריות
ישיבות/ישיבות גולה
ישיבות/ישיבות קטנה
מסלול/מסלול של חכם

© 2016 חכמי לובלין

Monday 1 August 2016 12:05

Telephone call from ריקה & spoke to מוסדות asking for original source of מוסדות
He has no idea whose source is מוסדות or anyone who could help me on this question

Inquiry I made via the telephone

השקנו את מערכת מרחב החדשה לחיפוש בכל מאגרי הספרייה. אתם מוזמנים להשתמש בה.

תצוגת רשומה

הוסף למדף אלקטרוני שמולושלח אותו

תצגת רשומה מלאה. תצגת רשומה מקוצרת. כרטיסיות תצגת שם. MARC Tags

מס' היסטור	MBI-000328423
עיל ראשי	פריז, יחזקאל בן יצחק, 1889-1915
כתר	ספר פורחת הנפ - יום יזרעאל : היגור פירד ערקלעהררט דער טאג ווען השם יתברך וועט צוזאמען נעהמען זיין א צייעטע און צושפרייטע פאלק, בו יבאר קץ גאלתנו, פן התורה ופן הכתובים ... / מאת ... יחזקאל במהר"ר יצחק ...
דפוס	ניו יארק : דפוס א. ל. באדענשטיק, תר"ע.
מקום קטור	(New York (N.Y.
תאורת	30, [1] ע', ט-כב ז' ; 21 ס"מ.
הערה	עברית יידיש. בפילום.
נושאים	Eschatology – Biblical teaching Eschatology, Jewish Messiah – Judaism (Messianic era (Judaism
כת' אלוטי	יום יזרעאל
Electronic Location	לרשומה במפעל הביבליוטופי העברי
מפתוח יטן	296.124Jewish philosophy, theology and religion - Eschatology, the Messiah, ingathering of the exiles. 221.82[291.23]Bible - Theology - Eschatology, messianism, apocalypticism; Restoration (redemption) of Israel (people and country). SEE ALSO: 296.124, 236(E)
סוג חומר	BOOK
מספר מערכת	002464292
קישור קבוע	http://aleph.nli.org.il:80/F/?func=direct&doc_number=002464292&local_base=NNL01
מיקום	מיקום ושתקים

Book I referred to at the Israel National Library

The lines I wanted were written in Yiddish!

August 3^[edit]

Translation from Yiddish^[edit]

I would be grateful if a user could please translate the following from Yiddish to either Hebrew or English.

הקבעו איהר זאלט זיך צו זאמען נעמען אין איין קערפערשאפט, איר זייט פילע
חברה שט'ן ווערט אלע איין חברה, איר קענט איין לערנען ערטער חברה אין איר
בית המדרש, אבער לערנט אלע די זעלבע מסכת, די זעלבע בלאט אלע גלייך א
התחלה. אלע גלייך א סיום, איר קענט מאכען א התחלה חול המועד סוכות מוצאי
שנת השמיטה, און דענסטאל אין 7 יאהר ארום דעם סיום, ווי די תורה זאגט "מקץ
שבע שנים....", אויף די צייט וועלען אלע חברה שט'ן איין שטימען און
צופרידען זיין דאן אוואו צווייא וועלען צוזאמען קומען וועלען זיי זיך
קענען צוזאמען ריידען אין לערנן און זיין בעפריינדעט מיט איין נייסט מיט
איין הארץ דאס זעלבע אלע חברה משניות'ן און דאס גלייכען

Thank you Simonschaim (talk) 09:55, 3 August 2016 (UTC)

Just for fun, did you try Google Translate? ←Baseball Bugs ^{What's in, Doc?} carrots→ 12:50, 3 August 2016 (UTC)

Just for fun, I tried Google Translate, and it mostly produces nonsense, which can be because the source text has no niqqud. It also contains passages in Hebrew, which get corrupted particularly badly; e.g. "חול המועד סוכות מוצאי שנת השמיטה" becomes "sand date Sukkot night of hshmith", whereas when translating the same from Hebrew, the results make much more sense ("Sukkot End of the Sabbatical year"). --217.140.96.140 (talk) 20:19, 3 August 2016 (UTC)

I don't have the time to provide a full translation now (I might later if no one beats me to it), but the gist of it is (in somewhat flowery language) a proposal that the many Talmud-study groups called *Chevra Shas* synchronize their study to the same page of the same tractate and study at the same pace of one sheet a day—i.e. the concept known as *Daf Yomi*. (Google Translate is terrible for Yiddish, probably for lack of computer-friendly corpus texts.) הטרופ (call me **Hasirpad**) 17:32, 4 August 2016 (UTC)

(Punctuation rationalized.)

¹Assemble yourselves!²Gather yourselves together into one company; you are many *Hevra Shas* groups—be all one *Hevra* [group]! You can continue your studying [with] your *Hevra* in your synagogue, but study the same tractate, the same sheet, beginning [the Talmud] all together, [making a] *siyum* [i.e. finishing] all together. You can begin on *Hol HaMoed* of Sukkot of the year after the Sabbatical year, and then, in seven years, the *siyum*, as the Torah says "at the end of every seven years..."³. At that time all the *Hevra Shas* groups will coincide [?] and be content. Thus, wherever two [Talmud students] will meet, they will be able to converse in [Talmud] study and befriend [?] each other, with one spirit,⁴ with one heart, the same as all *Hevra Mishnayot* [Mishnah study groups]⁵ and the like.

Simonschaim: Out of curiosity, where is the provenance of this quote? הטרופ (call me **Hasirpad**) 00:50, 5 August 2016 (UTC)

Thank you Hasirpad for the translation for which I am very grateful. The provenance of this quote is on page 8 of the book *יום ירעאל הגפן - פורחת הגפן* written by הרב יחזקאל פרייזר איש מאריאמפאל and it was published in New York in Kiselev 5670. The book is a relatively thin book partly in Hebrew and partly in Yiddish. The print is not too clear and on further observation it is almost certainly גייסט and not גייסט. There is a photocopy of this book in the ספריה לאומית in Jerusalem. Simonschaim (talk) 09:45, 5 August 2016 (UTC)

Question I submitted to Wikipedia Reference Desk

פורטל הדף היומי

עוד 194 ימים לסיים הש"ס

מפעל הדף היומי - מפעל הדף השני - תולדות הדף היומי

מפעל הדף היומי

תולדות הדף היומי

מספרים, כי בשעה שהגאון רבי מאיר שפירא מלובלין הגה את רעיון "הדף היומי" (שכל היהודים, בכל ארצות פזורהם, ילמדו אותו דף תלמוד בכל יום) היו רבים ממכריו שפקפקו ביכולת הנשמת. "האם אתה מעלה בדעתך ש'קהל מפרנקפורט וחסיד גור מורשת, יהודי מקזבלנקה והסוחר היהודי מניו יורק ילמדו כולם אותו דף גמרא?" - "אכן כן", השיב ר' מאיר, "צאו וראו את דף הגמרא: התלמוד נכתב בבבל, לצדו נדפס פירוש של רש"י, בן אשכנז-גרמניה, ליח פירושם של בעלי התוספות הצרפתיים, מתחתיו פירשו של רבנו חננאל מצפון אפריקה, ובשאלים ניתנו הפניות לרמב"ם, בן מוצרס, לשולחן ערוך שנתחבר בארץ ישראל והנהגות הרמ"א שנכתבו בפולין. אם כל אלה היו מסוגלים - למרות מחלוקות שביניהם - לחבר יחדיו כדי ליצור את היצירה התלמודית המפלאה, גם אם נוכל לעשות כן".

מתוך: דף לתרבות יהודית, גליון 248

רעיון הדף היומי

על מנת ליצור סדר אחיד ומשותף ללימוד הגמרא בכל קהילות ישראל, נקבע לוח ללימוד "דף יומי" - סדר ללימוד התלמוד הבבלי, בקצב של דף אחד ליום, הנלמד על-ידי מאות אלפי יהודים בכל העולם. הואיל ובש"ס יש 2711 דפים, הלימוד נמשך כשבע שנים וחצי.

סקר

לקריאה נוספת

- הדף היומי - הרעיון הגאוני, טעמיו, וקבלתו ברחבי תבל - מתוך הספר: הרב הגדול
- מצגת מרתקת עם תמונות ומסמכים נדירים - יצחק ברנד
- כתבות של הרב אברהם מרדכי וינשטוק (מוסף קהילות, עיתון המבשר): כתבה ראשונה; כתבה שניה
- תקנה קדומה ללימוד דף יומי, מפנקס חברת ש"ס בקהילת העלישוניא - התקנות בישראל, שציפנסקי
- הדף היומי -זכות היוצרים למי? - הרב יהודה שביב (הצופה)
- מי הגה את הרעיון של לימוד הדף היומי? - הרב חיים סיימונס
- הדף היומי - הרב דוד אברהם מנדלבוים
- כעלה נידף' - הרב דוד אברהם מנדלבוים (מרכז העניינים, עניין מרכזי, גליון 415, אב תשע"ב)
- דגול מרובה - בקהילה (גליון 768, אב תשע"ב)
- דפי זהב - הרב יעקב משה הלבני (קולמוס, גליון 114)
- וגם בישיבתו למדו דף ליום, עם הראשוני - הרב ב. הלחמי (יתד נאמן, שבת קדש, גליון 42, אב תשע"ב)
- הפשרה של רבי חיים עוזר
- סרטון הכנסיה הראשונה
- הדף היומי: ויקיפדיה; ויקישיבה; Wikipedia
- תמונה של ר' מאיר שפירא (מאתר ויקיפדיה)

Portal Hadaf Hayomi listing my paper as a source for "further reading"