

## 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.

I sent a copy of my paper to the journal “Sinai” which is published by Mosad Harav Kook in Jerusalem. They have in the past published over 12 of my papers. However, this time, for some reason, they declined to publish it! I also sent a copy to the “Kulmus” supplement for the Hebrew edition of the weekly magazine Mishpacha. The editor of Kulmus replied that he could not publish it because in the past they had published a very similar paper on this subject. After repeated requests for a copy of this paper, I received a copy from the author of this paper. It had been published 22 years earlier in Mishpacha, and not in Kulmus, since this was prior to the time when they began to publish Kulmus. I studied this paper and saw that it was not “very similar” and I may add not even “similar” to my paper. It was in fact a history of daf yomi and a biography of Rav Shapiro, and there were *just a few lines on a few of the people* who had proposed daf yomi before Rav Shapiro. I accordingly replied by e-mail to the editor showing that this paper was not similar to mine, and asked him to therefore reconsider publishing my paper. I received not even an acknowledgement of my e-mail. I therefore sent him a reminder a few weeks later, but to this day I have not even received so much as an acknowledgement to my e-mail!

In contrast, at the beginning of December 2019, I received a telephone call from the magazine “HaMizrachi” asking if I could write a thousand-word article in English on this subject *by the following day!!* They had seen my paper on this subject on my website. (Incidentally, I saw that the Editor of this paper had the same unusual surname as one of my pupils of nearly half a century ago in the Jewish High School in Liverpool and the bio of him on the internet said that he had studied in Liverpool. I sent him an e-mail and it was indeed my former pupil.) I immediately wrote this article and sent it to him by e-mail. My original draft had about 1,200 words, and so I cut out a section to make it 1,000 words. The paper edited it, and by “prophecy” (utilising my Hebrew paper) reinstated the content of the section I had omitted! A few weeks later it appeared in the Chanukah edition of this magazine. I also took this opportunity to send this article, (and to some of the addressees in addition my full paper in Hebrew), to a number of newspapers and magazines. It was published in a slightly abbreviated form by the newspaper “The Jewish Press” of America on 13 December 2019. A reader, who lives in Israel, who had seen my article in “The Jewish Press” telephoned me and asked me for the sources of my research, and so I then sent him a copy of my Hebrew paper by e-mail. My article also appeared word for word on the blog of the Orthodox Union of America (OU). Whether or not it appeared in other publications, I don’t know.

**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 binding<sup>1</sup> became loosened on the Festival,<sup>2</sup> he may bind it as one binds vegetables.<sup>3</sup> But why [should this<sup>4</sup> be necessary]? Why should not one make a proper loop?<sup>5</sup>—[This statement is] according to R. Judah who says that a loop is to be considered a proper knot.<sup>6</sup> But if it is according to R. Judah, should not a proper binding be required?<sup>7</sup>—The Tanna [of the Baraitha] agrees with R. Judah on one point<sup>8</sup> and disagrees with him on the other.<sup>9</sup>

*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 WILLOW<sup>10</sup> IS INVALID. ONE THAT WAS SHRIVELLED OR HAD LOST SOME OF ITS LEAVES, OR ONE GROWN IN A NATURALLY WATERED SOIL,<sup>11</sup> IS VALID.

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

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*<sup>14</sup> of the brook', i.e., from any place. [34a] Abba Saul<sup>15</sup> says, Willows [in the plural means] two, one for the *lulab* and one for the Sanctuary.<sup>16</sup> 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

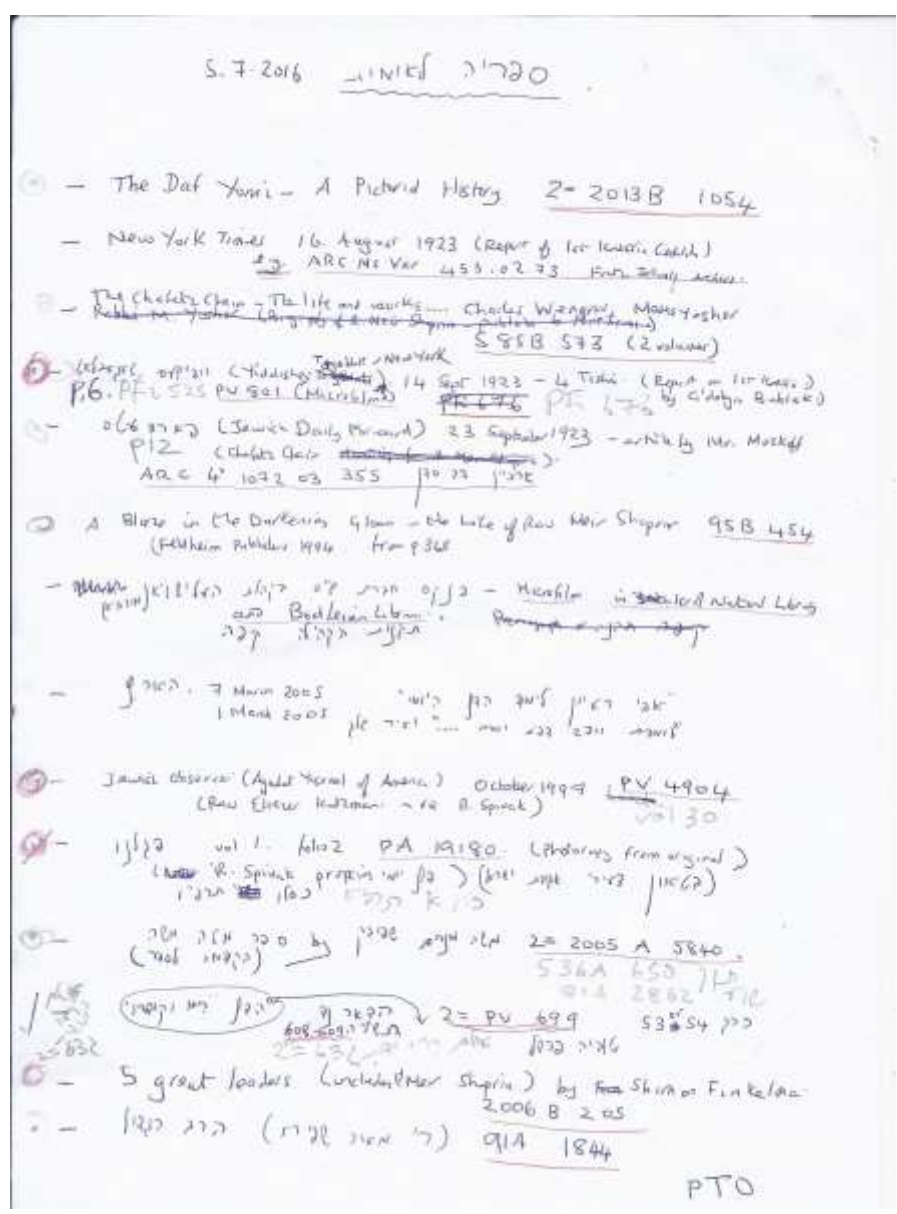


Printing

Bomberg Talmud 1523

The first complete edition of the Babylonian Talmud was printed in Venice by Daniel Bomberg 1520-23<sup>[21][22][23][24]</sup> with the support of Pope Leo X.<sup>[25][26][27][28]</sup> 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.<sup>[29]</sup>

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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):  
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If you've forgotten your password, you'll have an opportunity to e-mail it to yourself.

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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>

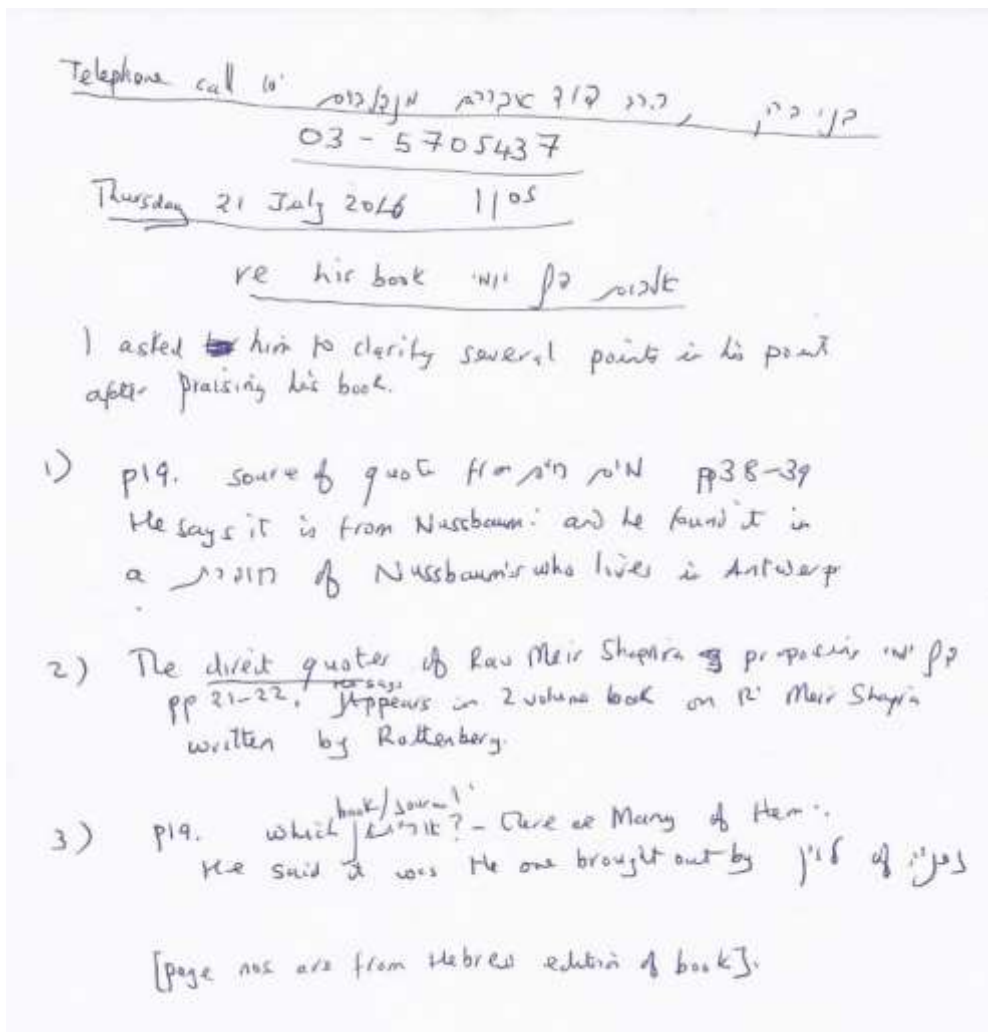
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### Question I submitted to New York Public Library

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### 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](mailto: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

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מיקום	מיקום ושולח

Book I referred to at the Israel National Library

The lines I wanted were written in Yiddish!

August 3<sup>[edit]</sup>

## Translation from Yiddish<sup>[edit]</sup>

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 <sup>What's in, Doc?</sup> 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.)

<sup>1</sup>Assemble yourselves!<sup>2</sup>Gather 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..."<sup>3</sup>. 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,<sup>4</sup> with one heart, the same as all *Hevra Mishnayot* [Mishnah study groups]<sup>5</sup> 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 Kisev 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, ליזו פירושם של בעלי התוספות הצרפתיים, מתחתיו פירשו של רבנו חננאל מצפון אפריקה, ובשאליים ניתנו הפניות לרמב"ם, בן מרז'ק, לשולחן ערוך שנתחבר בארץ ישראל והנהגות הרפ"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 הראשונים - 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"

רב גלינסקי <rav-g@neto.net.il>  
To: Chaim Simons <chaimsimons@gmail.com>, kulmus@mishpacha.com

Mon, Sep 23, 2019 at 3:01 PM

שלום ותודה על המאמר  
לאחר בדיקה התברר שפורסם מאמר דומה מאוד בעבר בקולמוס  
אנחנו משתדלים לכתוב על נושאים שלא כתבנו עליהם בעבר  
תודה  
כתיבה וחתימה טובה

e-mail from Rabbi Galinski. Editor of Kulmus supplement to Hebrew Mishpacha

Chaim Simons <chaimsimons@gmail.com>  
To: רב גלינסקי <rav-g@neto.net.il>

Tue, Nov 5, 2019 at 8:00 PM

הרב גלינסקי,  
שלום וברכה,  
קבלתי מרב אליהו גוט, את המאמר שלו שפורסם ב"משפחה" לפני 22 שנים בנושא "הדף  
היומי". המאמר מאוד מענין ומאוד נהייתי מזה. יישר כח לרב גוט.  
לדעתי, מאמר זה איננו "דומה מאוד" למאמרי. התוכן של מאמרו של הרב גוט הוא  
ההיסטוריה של "הדף היומי" והביוגרפיה של הרב מאיר שפירא. יש רק כמה שורות על  
יוזם הדף היומי וגם מעט יוזמים מוזכרים.  
לעומת זאת, כל המאמר שלי מוקדש להוגה רעיון הדף היומי, וישנן הצעות רבות עם  
פירוט בצידן. בנוסף ישנן 46 מראה מקומות.  
לכן אשמח אם הרב ישקול עוד פעם את הכנסת מאמרי ל"קולמוס".  
בתודה ובברכה,  
הרב ד"ר חיים סיימונס

e-mail I sent to Rabbi Galinski, but received no reply despite a reminder

In preparation for the siyum of daf yomi, I have pleasure in enclosing as an attachment to this e-mail, an article I have written entitled "Who originated the idea of the daf yomi learning schedule?"

Best regards

Rabbi Dr. Chaim Simons  
P.O. Box 1775  
Kiryat Arba 9010000  
Israel  
tel: 02-9961252  
[chaimsimons@gmail.com](mailto:chaimsimons@gmail.com)

sample letter sent to various newspapers and journals

In preparation for the siyum of daf yomi, I have pleasure in enclosing as an attachment to this e-mail, a full length paper of mine entitled מי הגה את הרעיון של לימוד הדף היומי?


I am also enclosing an article I wrote in English entitled "Who originated the idea of the daf yomi learning schedule?"

Best regards

Rabbi Dr. Chaim Simons  
P.O. Box 1775  
Kiryat Arba 9010000  
Israel  
tel: 02-9961252  
[chaimsimons@gmail.com](mailto:chaimsimons@gmail.com)

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2 attachments

 מי הגה את הרעיון של לימוד הדף היומי.docx  
52K

 paper on who originated the idea of the daf yomi learning schedule.docx  
34K

sample letter sent to various newspapers and journals



## Who Really Initiated Daf Yomi?

RABBI DR. CHAIM SIMONS EXPLORES THE HISTORY OF THE 2711-PAGE PROGRAM

**E**very seven and a half years, there is a *siyum* (a celebration signifying completion) held in honor of having learned one *daf* (page) of Gemara every single day for those past seven and a half years. Jews all over the world participate in such events. During the *siyum*, photographs of Rabbi Meir Shapiro are displayed, and speakers usually acknowledge that it was he who proposed the idea of *Daf Yomi*.

It is certainly true that he publicized the idea and encouraged Jews worldwide to participate in this learning schedule, but was the original idea really his?

Rabbi Meir Shapiro was born in 1887 (1887) in the city of Sighet in Bukovina (now Romania). During the course of his life he was the Rabbi of a number of cities. He was also a member of the Sejm (the Polish Parliament), and the President of *Aquinos Yisrael*.

The first *Knesset Gedola* (literally: large convention) of *Aquinos Yisrael* took place in Elul 5683 (1923).

Rabbi Shapiro wanted delegates to commit to study a page of Gemara every day, and he submitted this proposal at one of the sessions at the convention. However, the members of the committee did not want to take responsibility for the plan or accepting this revolutionary proposal. They suggested a compromise in that Rabbi Meir Shapiro should put the proposal forward as his own private idea. But Rabbi Shapiro was still worried, because he was among the youngest delegates, and other delegates were therefore unlikely to pay attention to him. Therefore, before the *Knesset Gedola* opened, he went to speak with the Chafetz Chaim, who suggested an unusual method of ensuring that the proposal would be accepted, which Rabbi Shapiro implemented by saying the following:

### 7.5 Daf Yomi Facts for a 7.5-Year Cycle

- 1 World Mizrachi is hosting an English-Language *Siyum HaShas* event in Yerushalayim to celebrate the completion of the 13th cycle of *Daf Yomi*.
- 2 Rabbi Shapiro once said: "If you look at a page of the Talmud you see words of the greatest Jewish minds covering the entire spectrum of Jewish life and history. There were Jews from the land of Babylon, from France (e.g. Rashi) and Germany (the Ba'alai Tosafot); and in the back of the Talmud, there was Rabbeinu Asher - "The Rosh," from Spain, the Maharsham from Poland and the Maharam from Lithuania. The Talmud is the most universal and unifying document in Jewish history because all the great people from every place in the world are all gathered in a single place."
- 3 The first cycle of *Daf Yomi* commenced on the first day of Rosh Hashanah 5684 (September 21, 1923), with tens of thousands of Jews in Europe, America and Israel learning the first *daf* of the first tractate of the Talmud, *Berachot*.

Today *Daf Yomi* is studied by tens of thousands of Jews worldwide.

First page of my article in the magazine HaMizrachi

(The centre column "Daf Yomi Facts" was written by the editorial staff of this magazine.)

## Who Originated the Idea of the Daf Yomi Learning Schedule?

Rabbi Dr. Chaim Simons

December 24, 2019

In honor of the impending start of the next Daf Yomi cycle, we present this special guest post from Rabbi Dr. Chaim Simons.

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Every seven and a half years, there is a siyum held in honour of having learned one daf of Gemara every day without exception throughout those past seven and a half years. Jews throughout the world participate in such a siyum. During the siyum, photographs of Rabbi Meir Shapiro are displayed, and in the course of various speeches, it is stated that it was he who proposed the idea of daf yomi. It is true that he publicised this idea and encouraged Jews worldwide to participate in this learning schedule, but the question remains whether or not the idea was his. In this article we will examine this question.

Rabbi Meir Shapiro was born in the year 5647 (1887) in the city of Schatz in Bucovina (now Romania). During the course of his life he was the Rabbi of a number of cities. He was also a member of the Sejm (the Polish Parliament), and the President of Agudas Yisroel.

The first Knessia Gedolah of Agudas Yisroel took place in Elul 5683 (1923).

Rabbi Shapiro wanted the members of Agudas Yisroel to take upon themselves the idea of studying a page of Gemara every day, and in a meeting held before the Knessia Gedolah he submitted this proposal. However, the members of this committee did not want to take the responsibility for the plenum not accepting this revolutionary proposal. They suggested a compromise in that Rabbi Meir Shapiro should put the proposal forward as his own private idea. But Rabbi Shapiro was still worried because he was among the youngest delegates in the Knessia Gedolah, and therefore the other delegates were unlikely to pay attention to him. Therefore, before the Knessia Gedolah opened, he went to speak with the Chofetz Chaim who suggested an unusual method of ensuring that the proposal would be accepted, which Rabbi Shapiro implemented.

Rabbi Shapiro said that the Knessia Gedolah should decide that from Rosh Hashanah 5684 (1923) a daf of Gemara should be studied daily according to the order of dapim in the Shas. When he put forward this proposal to the Knessia Gedolah it was enthusiastically received and applauded.

Anyone who had been present at the Knessia Gedolah, would think that the idea of daf yomi was that of Rabbi Shapiro's. But they would have been wrong – he was not the originator.

There are reports of three people who had such an idea, but for various reasons preferred to ask Rabbi Shapiro to put forward the idea as if it were his own. These people were: the Rebbe of Tchoorkover, Rabbi Yisroel Friedman; the Breslover Chossid, Rabbi Ben-Zion Apter; and the Shotzer Rebbe, Rabbi Shulem Moshkowitz. However, these reports are only second-hand.

In contrast, over two years prior to Rabbi Shapiro's speaking at the Knessia Gedolah, there was a first-person report of the proposal in a journal in a paper written by a proposer who was Rabbi Moshe Menachem Spivak. He was born in 5640 (1880) in the town Shinsa that is close to Warsaw.

First page of my article which appeared on an OU Torah blog