

# Daf Yomi Shiurim

## Teaneck

- **Congregation Beth Aaron:** Mon-Thurs @ 9:45pm, Shabbos 1 hour and ten minutes before mincha
- **Congregation Bnai Yeshurun:** Sun @ 7:00am, Mon-Fri @ 5:30am, Shabbos @ 7:30am and 1 hr before 3rd mincha
- **Congregation Keter Torah:** Sun @ 7:15am, Mon-Fri @ 6:30am, Shabbos = one hour before mincha
- **Congregation Rinat Yisrael:** Sun @ 7:00am, Mon and Thurs @ 6:20am and 9:30pm, Tues and Wed @ 6:30am and 9:30pm, Fri @ 6:30am, Shabbos @ 10:30am
- **Chabad House:** Mon and Thurs Shacharit @ 6:40am followed by daf yomi shiur, Tues, Wed, and Fri Shacharit @ 6:45am followed by daf yomi shiur
- **Yeshiva Bais Mordechai:** Daily @ 8:30pm
- **Amud Yomi: Congregation Rinat Yisrael:** Weeknights after 9:15 Maariv, Sunday nights after Maariv Bizmano and Shabbos 60 Minutes before mincha

## Bergenfield

- **Congregation Beth Abraham:** Tues, Wed, and Fri @ 5:40pm, Mon and Thurs @ 5:30pm, Sun @ 7:30am, and Shabbos @ 7:45am, after hashkoma, and 1 hour before mincha

## Passaic

- **Congregation Ahavas Israel:** Sun @ 8:00am and 10:00pm, Mon-Fri @ 7:00am, Sun-Thurs @ 10:00pm, Shabbos @ 7:45am and 2:40pm
- **Congregation Adas Israel:** Sun @ 7:30am, Mon-Shabbos @ 7:15am
- **Bais Torah U'Tefilah:** Sun @ 7:00am, Mon-Fri @ 6:00am, Sun-Thurs @ 9:00pm, and Shabbos @ 7:30am
- **Congregation Tifereth Israel:** Sun-Thurs @ 9:00pm, Mon-Fri @ 5:40am, Mon-Thurs @ 6:50am, and Tues, Wed, and Fri at 7:00am
- **Congregation Agudas Yisroel:** Daily @ 45 minutes before 1st shacharis, Sun @ 7:45am, and Mon-Thurs @ 8:30pm
- **Bais Medrash L'Torah:** Daily @ 9:45pm and after the vasikin minyan
- **Bais Medrash Zichron Eliezer:** Mon-Fri @ 6:15am
- **Kahal Tiferes Boruch:** Sun-Thurs @ 9:00pm and Shabbos @ 2 hours before mincha
- **Kehilas Bais Yosef:** Mon-Fri @ 5:30am, Shabbos after davening and Sun @ 6:30am
- **Yeshiva Passaic Torah Institute (PTI):** Sun-Thurs @ 10:05pm
- **Kahal Yereim:** Sun-Thurs @ 8:30pm
- **Kahal Kol Yeshurun:** Mon-Fri @ 5:45am, Shabbos @ 45 min before mincha

## Fair Lawn

- **Congregation Shomrei Torah:** Shabbos @ 8:00am, Sun @ 7:45am and 8:00am, Daily @ 6:30am and 8:00pm

## Englewood

- **Congregation Ahavath Torah:** Daily @ 8:15pm
- **Congregation Chai Odor:** Daily @ 1 hour before mincha
- **Congregation Shomrei Emunah:** Sun @ 9:00am and Shabbos @ 45 minutes before mincha

## Edison/ Highland Park

- **Agudath Israel of Edison/ Highland Park:** Sun-Thurs @ 7:30pm, Shabbos @ 50 minutes before mincha, Sun @ 7:15am, Fri @ 5:15 & 6:45am, and Daily @ 5:15 & 6:45am and 8:20pm
- **Ahavas Achim:** Shabbos - 50 minutes before mincha
- **Highland Park Resort:** Sun @ 8:40am and Shabbos @ 5:00pm
- **Congregation Ohav Emeth:** Sun @ 7:05am, Shabbos @ 10:00am, and Daily @ 5:05am

## East Brunswick

- **Young Israel of East Brunswick:** Tues @ 8:45pm

## Elizabeth

- **Yeshiva & Kollel Be'er Yitzchok:** Sun-Thurs @ 9:00pm
- **Adath Israel:** Sun @ 7:15am, Mon-Fri @ 5:40am and 6:30am
- **Jewish Educational Center-Elmora Avenue Shul:** Sunday-Thursday after Maariv (till the clock changes); Shabbat-One hour before Mincha

## West Orange

- **AABJ&D:** Shabbos @ 1 hour before mincha, Sun @ 7:45am, and Daily at 7:30am

## LEARNING

### Studying Talmud: The Good, the Not-So-Good and How to Make Talmud More Accessible

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Meir b. David, a rosh yeshiva and *dayan* (judge) on the Venice rabbinical court.

In addition to the Rashi and the Tosafot on the page, Bomberg included other commentaries in the back, such as Rabbeinu Asher ben Yechiel (c1250-1327), known as the Rosh, Maimonides' commentary on the Mishna and Piskei Tosafot, which Rabbi Yaakov Emden (1697-1776) ascribed to Rabbi Yaakov ben Asher (c1269-c1343) known as the Baal HaTurim) or, some say, his father, the Rosh. This edition became the standard format that all nearly later editions have followed (the 1616 Krakow edition was a rare exception).

The Bomberg edition, printed in 1521, was an important development that provided for standardized pagination and provided for the commentaries of Rashi (on the inside) and Tosafot (on the outside, toward the edges) to appear on the same page as the text of the Talmud. This was an important contribution, and it was incorporated in the standard Romm (Vilna) edition that first appeared in 1835. The Talmud text is printed as a stream of unpunctuated Hebrew/Aramaic. Fairly widely distributed at the time, only 14 complete copies remain today; many were destroyed by periodic book-burnings. One complete edition recently sold for more than \$9 million.

The layout of the page in these editions is so well-known, that many try to memorize and recall not only the page of any line of Talmud text, but also where exactly it is on the standard page. Jewish mnemonists known as Shas Pollak successfully memorized the exact layout of words in the more than 5,000 pages of the 12 books of the standard edition of the Babylonian Talmud, as confirmed by George Stratton in a 1917 study published in *Psychological Review*, reprinted in *Memory Observed: Remembering in Natural Contexts* (pp. 311-314).

The *tzurat hadaf* on the one hand is a great blessing, but it poses a significant barrier to entry. Efforts to reduce this barrier have proven controversial. Eventually, the wide acceptance of the page layout innovations, including punctuation, vocalization and on-page explanations, have helped address some of the issues.

#### Rabbi Adin Steinsaltz Rethinks the Page Layout

For pioneering progress in making the Talmud more accessible, we are greatly indebted to Rabbi Adin Steinsaltz. He was the first to tackle this problem. He labored for 45 years, beginning in 1965, to produce a monumental work, completed in 2010. His edition of the Talmud is punctuated and vocalized. It has a readable commentary, many pictures and explains the realia of the Talmud. Famously, in the first edition, while he referred to the traditional pagination, he entirely abandoned the *tzurat hadaf*, placing his own commentary in the space traditionally reserved for Rashi's commentary, relegating standard Rashi and Tosafot commentaries to the margin. He also added new notes in place of certain Tosafot and changed the traditional layout and pagination in his translation.

For this, he was much criticized by heads of yeshivot, among them Rabbi Elazar Menachem Man Shach (1899-2001), long-time head of the Ponevezh Yeshi-

va in Bnei Brak, who pronounced it unfit for yeshiva study (but did not ban it). "I say without a doubt that there is heresy and *apikorsut* [apostasy] in all of them (all Rav Steinsaltz's books)," he complained. Though originally produced in Hebrew, there is now a beautiful English edition, known as the Koren Talmud Bavli, after its publisher. Russian and French editions are also being produced. It is now available in two formats: one with the traditional Vilna page and one without. Bowing to pressure, the Koren edition preserves the traditional Vilna page layout and includes vowels and punctuation; the Rashi commentary, too, is punctuated. The English version is opened as an English book. This edition breaks down the Talmud text into small, thematic units and features the supplementary notes along the margins.

Rabbis of the The Beth Din of the Gur hasidic dynasty disagreed with Rav Shach. In its newspaper, *Hamodia*, Rav Steinsaltz is referred to as "the *gaon* [great scholar] who has given a boon [of Talmud study] to vast masses through his blessed works."

As you might imagine, reasons for banning Rav Steinsaltz's works in some ultra-Orthodox circles go well beyond the objection to page layout. One reason is Rabbi Shach's relentless battle against Chabad-Lubavitch Hasidism, to which Rav Steinsaltz adheres.

Another reason is their total rejection of "secular" learning. Rav Shach said, "A yeshiva must teach Torah only. The curriculum may not be diluted with any secular studies at all (published in "Michtavim vMamarim" Volumes 1 pg. 109, pg.128, 3 pg. 31 & 39, 4 pg. 35,107). In contrast, Rabbi Steinsaltz studied mathematics, physics and chemistry and graduated from the Hebrew University; he did not agree with Rav Schach's opposition to general studies. His knowledge of science, mathematics and technology is evident throughout his commentary.

A third reason is that Rabbi Steinsaltz is an ardent Zionist, in stark contrast to his ultra-Orthodox opponents.

I also believe that many think that Rav Steinsaltz's work, by making the Talmud much more approachable, provided a "crutch" that made it "too easy" to navigate the "sea" of the Talmud; in essence, democratizing it rather than keeping it as the province of the ultra-Orthodox yeshiva elite.

In a balanced review, Rabbi Gil Student wrote of the Koren edition,

**Koren Steinsaltz puts the entire original text as a continuous book on the right side of the volume and the Aramaic with English translation on the left. You can easily study from the Vilna page—with vowels added—on the right side and when you have difficulty with a word, flip to the English section (corresponding page numbers are added to the bottom of the page). And when you are done with the text and Rashi, and maybe even Tosafot, you can check what comments R. Steinsaltz added. I think this arrangement is a great improvement over all previous translations.**

David E. Y. Sarna is a writer and retired entrepreneur. He has eight published books, including "Evernote For Dummies, V2," hundreds of articles and has nearly completed his first novel, about the Jewish treasures in the Vatican's secret archive. He is hard at work on a book about the Internet of Things and also on a book on the Talmud for general readers. He and his wife, Dr. Rachel Sarna, are long-time Teaneck residents.