

OVERVIEW of the Daf

1. The Gemara finishes its discussion of interrupting during Krias Sh'ma and questions about whether it is permissible to interrupt during Hallel and reading of Megillah.
2. After a quick discussion about tasting foods on a fast day the Gemara discusses the prohibition of greeting others and doing work before davening.
3. We pasken like R' Yehuda who says that one may not interrupt between the words "אמת" and "ויציב" and there is a disagreement whether the word "אמת" must be repeated.
4. The issue of saying the parshah of tzitzis at night comes up and how, if it is not recited, will a person fulfill the mitzvah of recalling the exodus from Egypt.
5. An alternative reason is presented for the order of the three parshiyos of Krias Sh'ma.
6. Rav put on his tefilin after Krias Sh'ma and the Gemara wonders why he conducted himself in this way.
7. Ulah tells us that davening without tefillin is the equivalent of testifying falsely against oneself. ■

Gemara GEM

We thank you...and we sing to You

מודים אנחנו לך...ושרנו לך - יד :

We thank You, and we sing to You – 14b

As the Gemara describes our praises of God, it includes the fact that we acknowledge the miracles and awesome acts which God does for us. We then conclude our thanks to God by declaring "shamu lach - we sing to You." We might have thought that it would be appropriate to highlight that which God does for us, and to offer our thanks for it. What does the fact that we sing add to this list of praises? After all, our reaction of singing is what we do for God, not that which He does for us.

The truth is, however, that this is, indeed, another element of our praise to God. We continue to thank God for the this additional gift of having the awareness and appreciation of knowing that we are obliged to praise Him. Our lives are qualitatively enhanced by our realization that everything is from God, and that everything we have to give to Him is from the bounty which He showers upon us.

Sefer Mayim Chaim of the Pri Chadash has an introduction written by the son of the author. In it, he cites and analyzes the verse (Tehillim 63:4): "Your kindness is greater than life, my lips will praise You." He asks: Life is our very existence in this world, so what kindness is being referred to that can be greater than life

(Gem...continued on page 2)

Distinctive INSIGHT

Reading Sh'ma without wearing tefilin

אמר עולא: כל הקורא קריאת שמע בלא תפילין כאילו מעיד שקר בעצמו - יד:
Ulah said: Anyone who reads the Sh'ma without wearing tefillin is as if he is testifying falsely against himself. - 14b

The Gemara seems to suggest that it is only the lack of tefilin that results in the reading of Sh'ma being a type of self-incriminating testimony. However, if a person would not be wearing tzitzis while reading the Sh'ma, this would not constitute a problem. Tosafos here explains that the difference would be that the obligation to wear tefillin is incumbent upon the person; it is a mitzvah upon each man to wear tefillin. The failure to do so reflects upon him. However, tzitzis is a mitzvah to be done for each garment which qualifies. If a person is not wearing such a garment, technically, he is not in violation of the mitzvah.

According to this, if a person is in a room that does not have a mezuzah on the door, he also is not considered as testifying against his own self, for mezuzah, like tzitzis, is not a mitzvah for the person, but rather a mitzvah for the building.

Nevertheless, Meiri writes that reading Sh'ma without wearing tzitzis is a problem, and doing so is as if a person is testifying falsely against his own self. Mishnah Berura (24:#3) cites the Zohar which also rules that wearing tzitzis is essential while reading the Sh'ma.

Sh"t writes that, accordingly, if someone was in need, it would be permitted to buy tzitzis even during the first nine days of the month of Av. ■

In honor of our father
אהרון דב בן אפרים הלוי—
on his birthday
May he be זוכה to have many more years of learning

ל"נ ר' מנחם מנדל בן ר' יוסף יצחק אייזיק
כ"ז מנחם אב תשס"ו
בעל המחבר "עטרת אבני" על מס' ביצה ומו"ק
מאת משפחת קאהן

Mr. and Mrs. Steve Jakubowski
In loving memory of their mother
מרת ח' בת ר' שלמה הכהן, ע"ה

HALACHA Highlight

Activities prohibited before one davens

אמר רב אידי בר אבין אמר רב יצחק בר אשיאן: אסור לו לאדם לעשות חפציו קודם שיתפלל, שנאמר: (תהלים פ"ה) צדק לפניו יהלך וישם לדרך פעמיו - יד:

Rav Idi Bar Avin said in the name of Rav Yitzchak the son of Ashi'an: It is prohibited for one to occupy himself with his affairs before he prays.—14a

This is the version of Rashi¹, and it prohibits the broad range of activities referred to as “one matters.” Tur and Shulchan Aruch² based upon our Gemara rule that it is forbidden for one to engage himself with his affairs prior to praying.

However, the Rif and Rosh appeared to not have this version³. Rambam⁴ writes that it is prohibited for one to do work before he prays. Kesef Mishnah identifies two sources for Rambam’s view. One is our Gemara and the other is earlier, where Abba Binyamin was always careful that his prayer would be close to his bed, meaning that he would not occupy himself with work before he prayed. Tz’lach questions this Kesef Mishnah and distinguishes between work (מלאכה) and one’s affairs (עשיית חפציו). Our Gemara speaks of the broader “doing one’s affair”,⁵ while the understanding of Rashi and Tosafos of Abba Binyamin’s statement is to “work.” If so, Rambam who only prohibits work, may be lenient with “one’s affairs.” Accordingly, our Gemara would not serve as a source for this Halacha. According to this, continues Tz’lach, the Rif, Rambam and Rosh, who all record the statement of Abba Shaul⁶, but not our Gemara, may only prohibit “work” since it involves effort and has a tendency to preoccupy and absorb one, which is not the

REVIEW and Remember

1. When is it permitted to interrupt Hallel to greet another?

2. Why should a person fill himself with Torah before going to sleep?

3. Why do we say the parsha of tzitzis at night when that is not the time to do the mitzvah?

4. What is the reason of R' Shimon bar Yochai for the order of the parshiyos of Krias Sh'ma?

case with doing one's matters. In the end explains Tz’lach, since Shulchan Aruch rules that performing one's affairs is forbidden, and our version of the Gemara does state this explicitly, then one must follow this ruling.

Considering the broad swathe of activities that fall within “one’s affairs,” the application of this halachah are equally wide. Poskim discuss modern applications of this halachah. Examples: showering⁷, exercising⁸, shopping⁹ and many more. ■

- 1 ד"ה ה"ג 2 ס"י פט ס"ג. אמנם עיי בגר"א שצ"י כמקור הדבר למימרא דאבא שאול לעיל (ה ע"ב) 3 מעדני יו"ט (פ"ב ס"י ז' אות ק)
- 4 פ"ו מהל' תפלה ה"ד 5 אמנם עיי במאירי בגמרא דידן (עמ"ס 64) שכתב: "ואסור לו לאדם להתחיל בשום מלאכה". 6 רי"ף (דף ג' ע"א בדפי הרי"ף) והרא"ש (פ"א ס"י ז'). עיי ברא"ש שהגדיר האיסור במלאכה.
- 7 שו"ת אז נדברו ח"ו (ס"י מג אות א') וחי"ד (ס"י מב אות ג'). שו"ת שבט הלו"י ח"ט (ס"י א' אות ב') ועיי אשי ישראל (פ"ג ס"א). 8 עיי ס' תפלה כהלכתה (פ"ו ס"ג, עמ"ס קיד, ועוד בעמ"ס תקמ). 9 משנ"ב (ס"י פט ס"ג לז). עיי אשי ישראל (פ"ג ס"ב). ■

STORIES off the Daf

Avoid all distractions before davening

אסור לו לאדם לעשות חפציו קודם שיתפלל - יד.

It is prohibited for a person to conduct his personal affairs before davening. - 14a

A chossid of the Imrei Chaim, the Admu"r from Vizhnitz, came to the Rebbe and asked for help. He was experiencing disturbing and distracting thoughts which popped into his head during davening each morning. The Rebbe asked the man if he had any idea where the source of the problem may be, but the man answered that he could not imagine any reason this was happening to

him.

The Rebbe, apparently knowing the man quite well, looked at him and responded. “Some people get up early in the morning and they run to learn Daf Yomi. They then go to mikveh, followed immediately with going to a minyan to daven. If, when he gets to Shmone Esrei, he is then disturbed by foreign thought, these are truly strange and intruding thoughts.

“However,” continued the Rebbe, “if the first thing a person does upon awakening is to read the newspaper while drinking a cup of coffee, followed by idle chatter and mundane conversations on the phone or with people he meets, we already have a problem. The person then manages to bump into some minyan that is well on its way past Ashrei, when he

then decides to begin to put on his tefilin. If this person experiences some disturbing and distracting thoughts in his Shmone Esrei, I hardly consider these thoughts as intruding into his davening. Perhaps it is the davening that is the intruder, interrupting his day that is well in progress...” ■

(Gemara Gem...continued from page 1)

itself? The concept here is that our very ability to offer thanks to God, even though we are mere mortals of flesh and blood is, in and of itself, amazing. The verse can be understood as conveying this message. We cherish the gift of life, but even more than the gift of life itself is the appreciation we have for having the privilege of being able to thank God with our very breath. ■