

Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה

By the Weiss brothers—London, Staten Island, Yerushalayim

Gemara GEM

Offerings to God

אל תהי ככסילים שחוטאים ומביאים קרבן ואינם יודעים אם על הטובה הם מביאים אם על הרעה הם מביאים - כג.

Do not be like the fools who sin and bring an offering, and they do not know if they bring it for a good reason or for bad. - 23a

At the beginning of Vayikra, Ramban refers to Rambam (Moreh Nevuchim 3:32) who explains the concept of animal offerings in the Torah. Rambam writes that the pagans at that time worshipped their deities with animal sacrifices. To wean the Jewish nation away from this type of conduct, the Torah prescribes such worship, but guides us to do it for the sake of Heaven. Ramban argues, and he notes that Kayin and Hevel brought offerings, and there was no idolatry at that time that their actions had to counter.

Akeidas Yitzchok presents a novel approach to explain the concept of animal offerings. Man's nature is that he craves to express appreciation to the one who provides him with goodness. In fact, this element of reciprocating gives man great satisfaction, especially when we can show our gratitude to God, whose goodness is genuine and complete. As a sign of great favor, God allowed us to build a Mishkan and to offer animals in a procedure wherein we come close to Him.

According to the Akeidas Yitzchok, the words of our Gemara can now be understood in a new light. When a man brings an offering, he should know that his main objective is not to dwell upon the fact that there are corrupt ideas in the world, and that the offering is therefore designed to help him avoid avoda zarah, as Rambam explains. Rather, the service in the Mishkan is a gift from God, and a gesture of His goodwill. The opportunity to bring an offering is due to the special honor of the Jewish people, and to provide us with the wonderful ability to show our appreciation of God and to come closer to Him. ■

Distinctive INSIGHT

Permitted use of tefillin bags

תני חדא צורר אדם תפילין עם מעותיו באפרקסותו ותניא אידך לא יצור ל"ק הא דאזמניה הא דלא אזמניה - כג:

One Beraisa states that one may tie his tefillin together with his money in his bag, while a second Beraisa teaches that he may not. This is permitted if the bag was not designated for tefillin, but it is prohibited if the bag was designated for tefillin. - 23b

Beitur Halacha (42) cites the Pri Megadim who rules that a bag which holds the tefillin shel yad may be used for other purposes. The reason is that the shel yad does not have the letter שייך molded into the actual capsule itself. The leather cover is a cover to a holy item (תשמיש קדושה), and the bag is again one more step removed (תשמיש דתשמיש). Beitur Halacha argues against the Pri Megadim, and points out that the shel yad itself has kedushah, as beyond the function it serves in containing the parshios. Furthermore, if this distinc-

OVERVIEW of the Daf

1. Davening while sensing the urge to urinate

The Gemara explains the disagreement between R' Chisda and R' Hamnuna to be whether a person can daven if they sense the urge to urinate.

A Beraisa teaches that a person who senses the urge to relieve himself should not daven and if he does the tefilah is repugnant. R' Zvid qualifies this halachah and states that the restriction applies only if the person will not be able to wait to relieve himself for 72 minutes but if he can there is no problem.

2. Handling tefillin when entering a bathroom

When entering an established bathroom one must remove their tefillin four amos before entering and if it is a non-established bathroom one may remove their tefillin and relieve themselves immediately but they may not don their tefillin until they move away four amos.

There is a disagreement whether a person may enter an established bathroom to urinate.

The Gemara continues its discussion of proper handling and storage of tefillin when one must enter a bathroom.

3. Proper respect for tefillin

A Beraisa spells out activities that are prohibited while wearing tefillin. Rava in the name of R' Sheishes dismisses the Beraisa as representing the view of Beis Shamai but the Gemara demonstrates that it is not so.

4. Preparations for a meal

Before beginning a meal one should check to see if they need to relieve themselves. One should also remove their tefillin and there is a disagreement where the tefillin should be stored.

5. Using one item to store tefillin and other items

The Gemara explains according to different opinions when it would be permitted to store other items in their tefillin bag.

6. Storing tefillin under one's head

The question was asked whether one could store their tefillin under their head at night and the Gemara declares it permitted. Although there is a Beraisa that states that it will be prohibited if one's wife is present, nonetheless Rava permits storing tefillin under their head because it affords greater protection. ■

Today's Daf Digest is dedicated by Rabbi & Mrs. Sam Biber
in memory of their father
Reb Moshe Betzalel ben Reb Yaakov HaLevi, a"h

tion of the Pri Megadim is correct, our Gemara could have answered its question more simply, and distinguish between the shel yad and the shel rosh, rather than create a new category of a bag that was used before or not.

It would seem that today, when we have plastic covers for each of the tefillin boxes, that placing money in the bag together with the tefillin is permitted. The bag itself is no longer a direct cover for the tefillin itself, and its designation is lowered to a lesser kedushah. ■

HALACHA Highlight

Davening when one cannot restrain himself

תנו רבנן: הנצרך לנקביו - אל יתפלל, ואם התפלל-תפלתו תועבה אמר רב זביד ואיתימא רב יהודה: לא שנו אלא שאינו יכול לשהות בעצמו, אבל אם יכול לשהות בעצמו-תפלתו תפלה. ועד כמה?-אמר רב ששת: עד פרסה. - כג.

Our Rabbis taught: One who feels the urge to relieve himself should not pray, and if he did pray, his prayer is an abomination. Rav Zivid said, and some say it was Rav Yehuda: This statement was taught under the condition that he can not restrain himself, however if he can restrain himself then his prayer is considered a prayer. What is the measure that he need to be able to restrain himself? Until the time it would take to walk a Parsah. - 23a

The above quoted passage is the version we have before us in our Gemara. However, the Rif¹ had a different version. In his version the text "אבל יכול לעמוד על עצמו - מותר" reads "However, if the person is able to restrain himself, then it is permitted." There is a distinction in application that can be drawn from contrasting our text with the version of the Rif. From our version: "his prayer is a prayer", the implication is that even under these conditions one should not pray, but if he did then his prayer is acceptable after the fact. However, the version of the Rif appears to grant full permission to pray if the person is able to restrain themselves for the measure of a Parsah². Some Poskim³ seem to have the version of the Rif. It should be noted that one could deduce from the language of Rashi⁴ that he ascribes to the view of the Rif. The Vilna Gaon⁵ points out that the Yerushalmi⁶ appears to permit praying if the ability of restraint exists.

REVIEW and Remember

1. What does the pasuk "הכון לקראת א-להיך ישראל" teach us?
2. What is the minimum height above the ground for storing tefillin?
3. Why is a person not permitted to hold objects while davening?
4. Explain the concept of מילתא הזמנה in the context of a tefillin bag.

However, the students of Rabbeinu Yonah⁷ and the Rosh⁸ reject the version of the Rif based upon the Beraisa that if one senses the need to relieve himself he should not pray. This clearly affirms that in such a state one should not start praying. Rambam⁹ as well rules that one must not pray if he feels the need to relieve himself. If however one did feel the need to relieve himself, but he could restrain himself and he prayed anyway, his prayer is acceptable only after the fact. This is the opinion of many Poskim¹⁰. Shulchan Aruch¹¹ also concludes that when one who has the urge to relieve himself must do so prior to praying. ■

1 דף יד ע"א בדפי הרי"ף 2 ע"י בתלמידי רבינו יונה (שם ד"ה אבל יכול) והרא"ש (פ"ג ס"י כד) 3 ע"י ס' האשכול (ס"י ז', עמ' 41) וחידושי הרא"ה לברכות (כג ע"א, עמ' קלח בנדמ"ח ע"י חברת אהבת שלום) ובפירושי ריבב"ן (שם עמ' קמח) ועוד 4 כג ע"א ד"ה עד כמה. כן כתב בדעתו בב"ח (ס"י צב). ע"ש. אבל ע"י בצ"ח. 5 בביאור השו"ע ס"י צב ס"א 6 ברכות פ"ב סוף הלכה ג 7 שם 8 שם 9 פ"ד מהל' תפלה הלכה יי 10 ע"י בה"ג (מלכות תפילה, עמ' 24 תמהד"ר עזריאל הילדסהיימר) וס' המאורות (ברכות כג ע"א, ע"ב עח) ובמאירי (שם, עמ' 18) ועוד 11 ס"י צב ס"א ■

STORIES off the Daf

Empty Pockets

אמר שמואל: סכין ומעות וקערה וככר... לא יאחז בידו ויתפלל - כג.
Shmuel said, "A person should not hold a knife, money, a plate or a loaf in his hand when he daven." - 23a

Whenever Rebbe Aharon Menachem Mendel from Rodzmin used to daven, he used to be sure to empty any money he was carrying from his pockets. Although our Gemara only mentions that it is prohibited to carry money in one's hand, nevertheless, the Gemara tells us that people generally check their pockets

regularly. Therefore, in terms of being a distraction, money in one's pocket is as if it is in one's hand.

Once, he was in a rush as he arrived to daven, and he neglected to empty his pockets before davening. As he began to daven, he realized the problem, and he quickly took the money he had and placed it into the shtender in front of him. He happened to have 3000 rubles in his pocket at that moment, which was a huge sum at that time, and when he left the bais midrash after davening, he forgot to retrieve the money. Much later, he realized that he was missing the 3000 rubles, and he had no idea where he lost it. Because he was accustomed to take money from his pockets even before going to daven, and because he had removed the

money this time as he was beginning to daven, which had drawn his full attention, he was totally oblivious to having put the money in the shtender. Later that evening, a man came to him and brought the money, telling the Rebbe that he found the money in the shtender. Even as he was told, the Rebbe only then began to recall the events and how they had unfolded.

The Rebbe was even more astonished that the money was not stolen while sitting on the shelf of his shtender. Yet, he was sure that it was in the merit of his care and attention to the mitzvah, as the verse states (Kohelles 8:5): "He who observes the commandment will know no evil." ■

