

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

OVERVIEW of the Daf

1. Storing tefillin for the night

In order to maintain proper respect for tefillin the Gemara relates that tefillin should be stored in a safe place but not directly under one's head unless they protrude outwards.

2. Saying Krias Sh'ma while sharing a bed with another person

Shmuel maintains that one is permitted to read Krias Sh'ma with another person in the bed as long as they face opposite directions. R' Yosef limits this leniency to one's wife. Both Amoraim are forced to admit that there is a disagreement between Tannaim on this matter.

Since an earlier Beraisa mentioned that two people sharing a bed can turn away from each other and recite Krias Sh'ma, the Gemara deduces that the buttocks are not considered an erva.

There are two versions of a statement made by R' Chisda as to the latest age parents could say Krias Sh'ma with their children in bed with them. According to the first version, it is three for a girl and nine for a boy. According to the second version it is 11 for a girl and 12 for a boy.

R' Papa tells us that pubic hair protruding from a hole in a garment is not considered an erva.

3. What is considered an erva?

Different amoraim include as erva: a tefach of a woman's body, her bare leg, her voice and her hair.

4. Hanging tefillin

R' Chanina reports that he saw Rebbi hang his tefillin on a peg. This is difficult because a Beraisa criticizes that practice. The Gemara explains that the prohibition is limited either to the case where the tefillin hang on a peg or when they are hung in any fashion while not in a case.

5. Bodily functions during davening

R' Chanina reports how Rebbi would burp, yawn, pass gas, spit, and remove lice from his garments while davening but he would not lift his talis if it fell. The Gemara questions how Rebbi could do these things during shmoneh esrei, and we explain when it is permitted and when it is prohibited.

6. Davening in an audible tone

R' Huna qualifies the restriction against davening in an audible tone to a person who can otherwise have proper intent. Even so, this is only when davening alone, but with a tzibbur it is prohibited because it is distracting to others.

7. Passing gas during shmoneh esrei

Two versions of R' Yehudah's instructions for one who feels the urge to pass gas during shmoneh esrei are recorded.

8. Separating the heart from the erva for Krias Sh'ma

Two Tannaim disagree in a Beraisa whether one must separate his heart from his erva to recite sh'ma.

9. Reading Krias Sh'ma in an alley that has a foul odor

R' Huna and R' Chisda disagree whether one must stop

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Gemara GEM

Davening in an audible tone

המשמיע קולו בתפלתו הרי זה מקטני אמנה - כד :

One who raises his voice when he davens is among those of diminished faith.- 24b

Raising one's voice in prayer is considered a demonstration of diminished faith in God. According to Rashi, the reason for this is that the person seems to be showing that he thinks that God will not listen to his prayers if they are spoken softly.

We should not interpret this statement literally. After all, only a fool would think that God only hears prayers at a certain audible level. This is not what the Gemara is discussing. Rather, the Gemara is referring to a person who davens regularly, but he feels that his prayers are not answered. There are two ways of reacting when this happens. One conclusion is to understanding that God, in fact, does respond to prayers, and that He cares about every person and every word directed towards Him. It is just that God has determined to not grant the request at this time, due to His system of perfect justice and due to His mercy.

The other conclusion a person might consider is that God is not listening to him. A person whose prayers are "denied" might feel abandoned, and therefore daven more intensively. A person might then hope that this, in and of itself, was the problem. The raising of one's voice due to the feeling that God has been ignoring the prayers which were spoken softly is a function of a deficient understanding of God's willingness to hear prayer.

The lesson of this Gemara is that we must strengthen our trust in God and in the knowledge that He cares about each of our prayers. God is continually monitoring every aspect of our willingness to call to Him, and although the answers to our prayers are not always discernible immediately, nevertheless, God responds in a manner that is always in our best interests. Any misunderstanding of this concept may lead to unnecessary hopelessness. ■

REVIEW and Remember

1. How did Rava teach his student the proper way to store tefillin for the night ?
2. What is permitted when storing tefillin that is prohibited when storing a Sefer Torah ?
3. What would Rebbi do when he had to yawn during shmoneh esrei ?
4. Where is a talmid chochom not permitted to stand and why ?

HALACHA Highlight

Suspending the tefillin by the straps

אמר רבי חנינא: אני ראיתי את רבי שתלה תפיליו. מיתבי: התולה תפיליו יתלו לו חיייו...לא קשיא, הא – ברצועה, הא – בקציצה. ואיבעית אימא: לא שנה רצועה ולא שנה קציצה – אסור, וכי תלה רבי – בכיסתא תלה. - כד.

Rebbi Chanina said: I saw that Rebbi dangled his tefillin from a hook. This is questioned from a Beraisa: A person who hangs his tefillin - his life will be dangled...There is no difficulty here. The Beraisa refers to hanging the tefillin by the straps while the box is dangling; Rebbi hung them by their box, and the straps dangled. If you wish, you can respond that there is no difference between hanging by the straps or the box - both are prohibited. Rebbi, however, dangled them from the hook while they were in their bag. - 24a

Rashi¹ and many other commentators² learn that the Gemara is discussing hanging the tefillin from a hook or peg, and not when the person is dangling the tefillin from his hands. The implication of this interpretation³ is that the prohibition is against hanging the tefillin on the wall since it is degrading to the tefillin, and not on the temporary hanging from one's hands. However, Magen Avraham⁴ states that hanging the box of the tefillin from ones hands is certainly forbidden. It seems⁵ that Magen Avraham understood that Rashi chose the explanation of hanging from a hook only because that would be the most common fashion that tefillin would be hung. It was not Rashi's intention to exclude dangling tefillin from one's hands, which would be equally prohibited. Interestingly, the Or Zarua⁶ does understand the Gemara to refer to hanging the tefillin from one's hands, and not necessarily from a peg.

The Taz⁷ rules that one is permitted to dangle the box of

the tefillin while putting on the tefillin of the head, since it is necessary in order to don it. Some Poskim⁸, and amongst them Mishnah Berura⁹, rule likewise. However, many Poskim¹⁰ disagree with the Taz and conclude that even while donning the head tefillin, one must not dangle the box of the tefillin. Having cited many of these Poskim, the Kaf HaChaim¹¹ concludes that one should preferably avoid hanging the tefillin while putting them on, unless this creates difficulty for him. It must be noted that the Nimukei Yosef¹², one of the recently-printed Rishonim, addresses this matter explicitly. He states that a punctilious individual would be careful while putting on the tefillin of the head to hold the box in one hand and close to the knot in the other, thus avoiding hanging the tefillin at all. ■

1. ד"ה התולה תפיליו
2. רבי יהונתן הכהן מלוניל (כאן, עמ' 74), מאירי (כג ע"ב ד"מ בתלמוד, וכד ע"ה סוד"ה וצריך), רשב"ץ כאן (ד"ה א"ר חנינא)
3. כ"כ במאמר מרדכי (סי' מ' ס"ק א'). ע"ש
4. סי' מ' ס"ק א'
5. ע"י פרמ"ג (א"י שם). וכן ראה במאמר מרדכי שם
6. ח"ה סי' תקצ
7. סי' מ' ס"ק א'
8. ע"י במחצית השקל שם (ס"ק א') שאפשר שגם המג"א יסכים לזה. וע"י במעשה רוקח על הרמב"ם (פ"ד מהל' תפילין ה"ט) שמן הדין הוא מותר גמור
9. שם ס"ק ב'
10. מטה יהודה (שם ס"ק א) וכך הבין בדעת המג"א. וכן בחסד לאלפים (שם אות א'), שו"ת באר משה שטרן ח"ג (ס"ס ח). וכן ראה בתפארת שמואל על הראש (פ"ג אות לח)
11. שם אות א'
12. כאן כד ע"ה (עמ' נט בדפ"ה"ס). וכוה בתפארת שמואל הני"ל ■

STORIES off the Daf

עובד ה' - Determined to be an

ואם פסק מה שכרו - כד:

And if he interrupted [his reading of sh'ma when he passes unclean places], what is his reward? - 24b

Our Gemara describes a situation where a person wants to continue his shmoneh esrei, but the halachah requires that he pause temporarily. This is not always easy to do, especially if one is in a hurry. Nevertheless, a person is expected to be patient and to wait until it is appropriate to continue.

A story is told regarding the virtue of being patient and deliberate. Maran Ha-Gaon Rabbi Elazar Min Shach delivered a eulogy at the funeral of the Mashgiach of the Yeshiva, Rabbi Yechezkel Levenshtein.

In his remarks, HaRav Shach mentioned that he never saw anyone who was as great a servant of God as was the Mashgiach. Afterwards, Rabbi Chaim Berman approached the Rosh HaYeshiva and wondered, for HaRav Shach had the privilege of seeing many of the outstanding Torah scholars and luminaries of pre-war Europe, including the Chafetz Chaim. How could he have said that he never had met anyone who was as outstanding in his service of God as HaRav Levenshtein, when he had seen and observed so many of the leaders of European Jewry?

HaRav Shach responded and explained, "What I said was accurate. Every person who serves God with distinction has his own style and character. HaRav Levenshtein approached his mission as a total servant. If he did not personally feel comfortable with a particular situation, but the mitzvah called for it to be done,

he did it with devotion. If he wanted to do something, but it was not needed for his service of God, he avoided it. He saw himself not as an independent entity, but rather as a servant who was always available to serve his Master. This is the nature of the service of God that we must all emulate!" ■

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reading sh'ma when walking through an alley that has a foul odor. There is a Beraisa in accordance with R' Huna who holds that one should merely cover his mouth in the alley, and there is a Beraisa according to R' Chisda who holds one must stop reading altogether.

10. Minimum dress code for Krias Sh'ma
R' Huna teaches that to say Krias Sh'ma it is sufficient to wrap a garment around the waist. ■

