

OVERVIEW of the Daf

1) Spitting (cont.)

Rava revises his explanation why spitting in a Beis HaKnesses is permitted.

2) The proper response to brachos recited in the Beis HaMikdash

The Gemara presents the source for not answering "Amen" in the Beis HaMikdash.

3) Greeting others with Hashem's name

The reason for the many pesukim in the Mishnah to demonstrate this point is explained.

4) Teachings of the sages

Different lessons related to studying and teaching Torah are presented.

Three lessons from Rabbi are presented.

The consequence for not properly giving Terumos and Ma'asros and the reward for proper distribution is discussed.

Two teachings related to distress.

5) The story of Chanina the nephew of R' Yehoshua

The story is told of Chanina the nephew of R' Yehoshua setting the calendar from Bavel and the harsh criticism that followed from the sages in Eretz Yisroel.

6) The drashos of the sages in Yavneh

A Beraisa presents the drashos given by four sages when they arrived in Yavneh. Each one began with the theme of honoring his host.

Following R' Yehudah's first drasha the Gemara digresses into a discussion of the pesukim quoted by R' Yehudah.

R' Yehudah gives a second drasha about Torah and the need to exert oneself for the sake of Torah study. This leads to other teachings regarding self sacrifice for the sake of Torah.

The drashos of three more sages in Yavneh are recorded. ■

REVIEW and Remember

1. According to the Gemara's conclusion why is spitting permitted in shul?
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2. How does one include Hashem in his difficulty?
.....
3. Why did the Chachamim overturn the ruling on Chanina, R' Yehoshua's nephew?
.....
4. What happens to a person who does not learn in a group?
.....

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לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

Gemara GEM

The Empathy of Heaven

כל המשתף שם שמים בצערו כופלין לו פרנסתו - סג.

Anyone who includes the Name of Heaven in his troubles will have his livelihood doubled. - 63a

When a person experiences any type of distress, he should recognize that his condition is felt in the heavens, where his difficulties are shared. The Gemara (Chagiga 15b) tells us that even when a person is in pain, the Shechina, כביכול, agonizes with him and calls out, "Woe to my head! Woe to my arm!"

Therefore, when a person prays that his situation be improved, and that he be saved from his dire straits, his focus should be that the Shechina be relieved from its suffering, as well. The Zohar expounds upon the verse (Yeshayahu 21:11) "Watchman, what of the night?", and it teaches how Hashem proudly proclaims: "The Jewish people ignore their own pain and they beseech relief for Me!" When one's heart feels the hurt of the Shechina rather than his own, the salvation is soon to come. The verse states (Tehillim 3:9): "לה' הישועה" – When the salvation is for Hashem, "על" – "עמד ברכתך סלה" – the blessing is certain to come upon Your people.

The statement of our Gemara reflects this concept. When we join the Name of Heaven together with our travails, and we daven for the sake of the honor of Heaven which suffers together with us, we can anticipate a double measure of blessing to ensue. The Shechina, which is the source of all blessings, will reward us for our care and our concern. ■

HALACHAH Highlight

Standards of conduct in the synagogue

אמר רבא כי ביתו. מה ביתו אקפנדריא קפיד אינש, ארקיקה ומנעל לא קפיד אינש, אף בית הכנסת קפנדריא הוא דאסור, רקיקה ומנעל - שרי - סג.

Rava said that the standard of conduct in a synagogue is equal to the standard one would maintain in his own home. Just as in one's home, a person would resent people using it as a shortcut, so to in the synagogue, taking a shortcut through the synagogue is forbidden. However, when it comes to spitting and entering with shoes, just as one is not particular in one's home, so to in a synagogue these would be permitted. - 63a

From the Gemara it is clear that entering the synagogue wearing shoes is completely permitted. The Meiri¹ writes that although

(Halachah Highlight...continued on page 2)

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(Halachah Highlight ... Continued from page 1)

it is permitted to enter the synagogue wearing shoes, however, the custom is that one who enters the chamber where the Torah scroll is located removes his shoes. Rav Shlomo Duran, in a lengthy responsum², explains that honor and respect are subject to the accepted norms and practices of the locale. Accordingly, in places where one does not stand before important officials while still wearing shoes, it would follow that in a synagogue as well, one would not enter wearing shoes. He adds that his father, Rav Shimon Duran, the Rashbat"z, established the rule that one could not enter the synagogue while wearing shoes. Rav Yehuda Ayash³ quotes this responsum of Rav Duran, and states that this was the custom in Algiers, and it is an appropriate one. However, Rav Chaim Yosef David Azulai⁴ quotes the responsum of Rav Duran and comments that in most places the custom is to enter the synagogue wearing shoes, even in places where the gentiles do not enter their places of worship wearing shoes. He adds that it is possible that this custom is intended to differ us from heretics who pray barefoot. Other authorities⁵ record that one should wear shoes into the synagogue in order not to appear that we are imitating the gentile practices.

Some Poskim⁶ quote Rav Moshe Mintz⁷ as holding that one may not enter the synagogue in shoes. However, an examination of the responsum of Rav Moshe Mintz itself reveals that he was dis-

cussing sandals, and not shoes. It appears that their sandals were worn outside, and people were not necessarily careful where they stepped while wearing them. The concern is that if one enters the synagogue wearing sandals, he will trek into the synagogue some refuse stuck to his sandals. This is not respectful to the honor of the synagogue. However, to enter with shoes is correct, as long as they have been cleaned of all mud and refuse. This concern is already stated in Sefer Chasidim⁸.

Some⁹ assumed that Rav Moshe Mintz was referring to boots. However, they add that in places where one would stand before important officials wearing boots, it would be permitted to enter the synagogue such. One contemporary Posek¹⁰ states that it is prohibited to pray wearing rubbers. ■

- 1 כאן (עמ' 215) 2 שו"ת הרשב"ש (סי' רפה), ובא לציון בברכי יוסף (סי' קנא אות ח') ובסי' מחזיק ברכה (סי' צא אות ו')
- 3 מטה יהודה (סי' צא ס"ק ב')
- 4 ברכי יוסף (סי' קנא אות ח')
- 5 עיי ביפה ללב ח"א (סי' צא אות ד) בשם הרב דברי מנחם (סי' צא הגה"ט אות ב'). אמנם עיי בשו"ת חתם סופר (חאו"ח סי' לא). ודו"ק.
- 6 כנה"ג (סי' צא בהגה"ט) ומשם למג"א (שם ס"ק ה)
- 7 שו"ת מהר"ם מינץ (סי' לח)
- 8 ספר חסידים (סי' תתכב). עיי"ש בהגהות מקור חסד. ועיי בסי' מקור חיים לבעל חות יאיר (סי' צא) מש"כ בשם סי' חסידים.
- 9 עיי במחצית השקל (סי' צא ס"ק ה') ובפרמ"ג (שם בא"א) וכן במשנ"ב (שם סוסי"ק יב)
- 10 שו"ת באר משה ח"ד (סי' טז אות א' ד"ה ודע) ועיי בסי' אשי ישראל (פרק י' הערה כ') שנסתפק בזה. אמנם השווה לשו"ת שבט הלוי ח"ב (סי' קכ אות ג'). ■

STORIES off the Daf

"Dead to the World"

מנין שאין דברי תורה מתקיימין אלא במי שממית עצמו עליה - סג:

How do we know that the words of Torah are sustained only with a person who is prepared to die for them? - 63b

How are we to understand the virtue of being willing to die in the tent of Torah, when the Gemara (Yoma 85b) teaches us that the Torah states (Vayikra 18:5): "You shall live by them", and not that we should die by them.

We can illustrate with a parable. Once there was a successful businessman. Customers from near and far flocked to buy his merchandise. Due to his popularity, he prospered. Yet, this success kept him exceedingly busy. He was so overwhelmed that he did not have time to go to the local shul to daven with a minyan.

Years passed, and the man was getting older. His strength began to diminish, and he started to consider the end of his days. He decided that he had to prepare "provisions for his eternal destination". The next morning he woke and went to daven with a minyan in the shul. After davening he sat for two hours to learn Torah. When he finally arrived at his business, several hours later than usual, his wife confronted him. "The store is filled with people asking for you! They are anxious and getting impatient! Where have you been?" He calmly responded that he had been delayed with an important matter.

The next morning when the man was again delayed in arriving at work, his wife went out to find him. She was shocked when she eventually found him in shul, sitting and studying Torah. She angrily began to scold him. "Are you out of your mind? The store is filled with customers, and you are sitting here studying! Don't you care about the loss of money which we might suffer as a result of this?"

The husband explained to his wife why he had been sitting and studying at

such a moment. "Please try to understand. If the Angel of Death would now come and tell me that the time has come for me to go, would I be able to negotiate and buy time claiming that I was busy with my customers? Try to think of me as being unavailable due to my being dead. Now, the truth is that in two hours from now I will come back from this extreme situation of being unavailable due to being "dead", but that is to our fortune. I will then enter the store and take care of business together with you."

This is how to understand the directive of our sages in our Gemara. The world is a busy place, and people become very occupied. Yet the Torah can nevertheless be sustained if a person considers himself as "dead to the world" during those precious hours when he does sit down to learn. Using this approach, a person can succeed in devoting time to Torah study and to mitzvos, each of which provide life and eternal benefit to those who partake of them. ■

