



## OVERVIEW of the Daf

### 1) Interrupting during Krias Shema (cont.)

The Gemara finishes its discussion of interrupting during krias shema and questions about whether its permissible to interrupt during Hallel and Megillah Reading.

### 2) Greetings and work before davening

After a quick discussion about tasting foods on a fast day the Gemara discusses the prohibition of greeting another and doing work before davening.

### 3) Interrupting between **ויציב** and **אמת**

We pasken like R. Yehuda who says that one may not interrupt between the words "אמת" and "ויציב".

There is a disagreement whether the word "אמת" must be repeated.

### 4) Remembering Yetzias Mitzrayim at night

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) The order of the parshiyos of Krias Shema

An alternative reason is presented for the order of the three parshiyos of krias shema.

### 6) Wearing Tefillin during Krias Shema

Rav put on his tefilin after krias shema and the Gemara wonders why he conducted himself in this way.

Ulah tells us that davening without tefilin is the equivalent of testifying falsely against oneself. ■

## REVIEW and Remember

1. When is it permitted to interrupt Hallel to greet another?  
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2. Why should a person fill himself with Torah before going to sleep?  
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3. Why do we say the parsha of tzitzis at night when that is not the time to do the mitzvah?  
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4. What is the reason of R' Shimon bar Yochai for the order of the parshiyos of Krias Shema?  
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Today's Daf Digest is dedicated  
l'ilui nishmas Shmuel ben Moshe Yaakov  
by the Drizin family

## Distinctive INSIGHT

### *Reading Sh'ma Without Wearing Tefilin*

אמר עולא: כל הקורא קריאת שמע בלא תפילין כאילו מעיד שקר בעצמו.

The Gemara seems to suggest that it is only the lack of tefilin that results in the reading of shema being a type of self-incriminating testimony. However, if a person would not be wearing tzitzis while reading the shema, this would not constitute a problem. Tosafos here explains that the difference would be that the obligation to wear tefilin is incumbent upon the person; it is a mitzvah upon each man to wear tefilin. 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 shema without wearing tzitzis is a problem, and doing so is as if a person is testifying falsely against his own self. The Mishnah Berura (24:#3) cites the Zohar which also rules that wearing tzitzis is essential while reading the shema.

שו"ת שאילת יעב"ץ 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. ■

## Gemara GEM

### *We Thank You...And We Sing to You*

מודים אנחנו לך...ושרנו לך

As the Gemara describes our praises of Hashem, it includes the fact that we acknowledge the miracles and awesome acts which Hashem does for us. We then conclude our thanks to Hashem by declaring "sharnu lach - we sing to You." We might have thought that it would be appropriate to highlight that which Hashem 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 Hashem, not that which He does for us.

The truth is, however, that this is, indeed, another element of our praise to Hashem. We continue to thank Hashem for the this additional gift of having the awareness and

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# HALACHAH Highlight

## Activities Prohibited Before One Davens

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

"*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.*"

Rashi's<sup>1</sup> version in our Gemara prohibits the broad range of activities referred to as "one's matters". The Tur and Shulchan Aruch<sup>2</sup> 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 version<sup>3</sup>. The Rambam<sup>4</sup> writes that it is prohibited for one to do work before he prays. The Kesef Mishnah identifies two sources for the Rambam. One is our Gemara and the other is above that 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 prays. The Tzelach questions this Kesef Mishnah and distinguishes between work (מלאכה) and one's affairs (עשיית חפציו). Our Gemara speaks of the broader "doing one's affairs"<sup>5</sup>, while the understanding of Rashi and Tosafos of Abba Binyamin's statement is to "work". If so, the 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 the Tzelach, the Rif, Rambam and Rosh, who all record the statement of Abba Shaul<sup>6</sup>, 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 case with doing one's matters. In the end explains the Tzelach, since the 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.

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appreciation of knowing that we are obliged to praise Him. Our lives are qualitatively enhanced by our realization that everything is from Hashem, and that everything we have to give to Him is from the bounty which He showers upon us.

The sefer מים חיים 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 itself? The concept here is that our very ability to offer thanks to Hashem, 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 Hashem with our very breath. ■

Considering the broad swathe of activities that fall within "one's affairs", the application of this Halacha are equally wide. Poskim discuss modern applications of this Halacha. Examples: showering<sup>7</sup>, exercising<sup>8</sup>, shopping<sup>9</sup> and many more. ■

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

# STORIES Off the Daf

## Avoid All Distractions Before Davening

אסור לו לאדם לעשות חפציו קודם שיתפלל

A chosid of the Imrei Chaim of 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 mikvah, followed immediately with going to a minyan to daven. If, when he gets to Shemoneh 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 awak-

ening is to read the newspaper while drinking a cup of coffee, followed by idle chatter and mundane conversations, 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 Shemoneh 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..." ■

