



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 shema while sharing a bed with another person

Shmuel maintains that one is permitted to read krias shema 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 Baraisa mentioned that two people sharing a bed can turn away from each other and recite krias shema, the Gemara deduces that the buttocks is not considered an erva.

There are two versions of a statement made by R' Chisda as to the latest age one could say krias shema 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 Baraisa 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 shemoneh 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 tzibur it is prohibited because it is distracting to others.

7. Passing gas during shemoneh esrei

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

8. Separating the heart from the erva for krias shema

Two tannaim disagree in a Baraisa whether one must separate their heart from their erva to recite shema.

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Gemara GEM

Davening in an Audible Tone

המשמיע קולו בתפלתו הרי זה מקטני אמנה

Raising one's voice in prayer is considered a demonstration of diminished trust in Hashem. According to Rashi, the reason for this is that the person seems to be showing that he thinks that Hashem 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 Hashem 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 understand that Hashem, in fact, does respond to prayers, and that He cares about every person and every word directed towards Him. It is just that Hashem 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 Hashem 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 Hashem has been ignoring the prayers which were spoken softly is a function of a deficient understanding of Hashem's willingness to hear prayer.

The lesson of this Gemara is that we must strengthen our trust in Hashem and in the knowledge that He cares about each of our prayers. Hashem is continually monitoring every aspect of our willingness to call to Him, and although the answers to our prayers are not always discernable immediately, nevertheless, Hashem 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 shemoneh esrei?

4. Where is a talmid chochom not permitted to stand and why?

HALACHAH Highlight

Suspending the Tefillin by the Straps

"אמר רבי חנינה: אני ראיתי את רבי שתלה תפיליו. מיתיבי: התולה תפיליו יתלו לו חיייו... לא קשיא, הא - ברצועה, הא - בקציצה. ואיבעית אימא: לא שנא רצועה ולא שנא קציצה - אסור, וכי תלה רבי - תכיסתה תלה."

"Rebbi Chanina said: I saw Rebbi when he dangled his tefillin from a hook. This is questioned from a Baraisa: A person who hangs his tefillin - his life will be dangled ... There is no difficulty here. The Baraisa 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."

Rashi¹ and many other commentaries² 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 ones hands. However, the Magen Avraham⁴ states that hanging the box of the tefillin from ones hands is surely forbidden. It seems⁵ that the Magen Avraham understood that Rashi chose the explanation of hanging on 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 ones hands, which would be equally prohibited. Interestingly, the Or Zarua⁶ does understand the Gemara to refer to hanging the tefillin from ones 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 the 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

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9. Reading krias shema in an alley that has a foul odor

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

10. Minimum dress code for krias shema

R' Huna teaches that to say krias shema it is sufficient to wrap a garment around the waist. ■

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. די"ה התולה תפיליו
2. רבי יהונתן הכהן מלוניל (כאן, עמ' 74), מאירי (כג ע"ב ד"מ בתלמוד, וכד ע"א סוד"ה וצריך), רשב"ץ (כאן די"ה א"ר חנינא)
3. כ"כ במאמר מרדכי (סי' מי ס"ק א'). ע"ש
4. סי' מ ס"ק א
5. עי פרמ"ג (א"א שם). וכן ראה במאמר מרדכי שם
6. ח"א סי' תקצ
7. סי' מי ס"ק א
8. עי במחצית השקל שם (ס"ק א') שאפשר שגם המג"א יסכים לזה. ועי במעשה רוקח על הרמב"ם (פ"ד מהלי תפילין ה"ט) שמן הדין הוא מותר גמור
9. שם ס"ק ב'
10. מטה יהודה (שם ס"ק א) וכך הביין 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"א (עמ' נט בדפנה"ס). וכוה בתפארת שמואל הנ"ל ■

STORIES Off the Daf

עובד ה' Determined to Be an

ואם פסק מה שכרו

Our Gemara describes a situation where a person wants to continue his she-moneh esrei, but the halacha 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 Hashem 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 ChafetzChaim. How could he have said that he never had met anyone who was as outstanding in his service of Hashem as HaRav Levenshtein, when he had seen and observed so many of the lead-

ers of European Jewry?

HaRav Shach responded and explained, "What I said was accurate. Every person who serves Hashem 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 Hashem, 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 Hashem that we must all emulate!" ■