



OVERVIEW of the Daf

1) Tefilas HaDerech

Details related to Tefilas Haderech are recorded.

2) Differences between Havinainu and Tefila Ketzara

The Gemara cites a number of discrepancies between one who says Havinainu and one who says Tefila Ketzara.

3) Davening while riding a donkey

There is a disagreement whether one should descend from their donkey to daven and the Gemara concludes that one does not because it would be distracting.

4) Davening towards Yerushalayim

The sources for Davening towards Yerushalayim are quoted.

5) Davening early in the morning

Different Amoraim had different ways of davening when they had to begin davening early.

6) MISHNAH: Different opinions about the necessary conditions to daven Musaf

7) Clarifying the obligation of davening Musaf

The opinions in the Mishnah are clarified and the Amoraim disagree which opinion is halacha.

8) Forgetting to mention Rosh Chodesh in Shemoneh Esrei

R' Chiya bar Abba davened Shemoneh Esrei twice because he forgot to mention Rosh Chodesh in his davening.

The Gemara clarifies how long one must wait between one Shemoneh Esrei and the next and whether one has to repeat Shemoneh Esrei if they didn't mention Rosh Chodesh in Maariv.

הדרן עלך תפלת השחר

8) MISHNAH: The requirement to focus one's attention during Shemoneh Esrei is spelled out.

9) The source for davening with a serious attitude is given

The Gemara searches for the source that requires a person to daven with a serious attitude, and from there begins a discussion about having a general serious demeanor. ■

REVIEW and Remember

1. Why does Rabbi maintain that a person should daven while sitting even if he could descend from his donkey?

2. How did R' Ashi daven on days that he gave a public drosha?

3. According to the Gemara, what should a person do if he can not properly concentrate during Shemoneh Esrei?

4. What allowed the different Amoraim to make jokes without fear it would get out of hand?

Distinctive INSIGHT

Serpents and Shmoneh Esrei

ואפילו נחש כרוך על עקיבו לא יפסיק

Even if a snake is around one's leg, he should not interrupt.

The reason one is not allowed to interrupt one's Shemoneh Esrei is because he is standing before the king. Having a snake around one's leg is not considered to be a life-threatening condition, so the Shemoneh Esrei need not be stopped.

Rema (O.C. 104, #3) writes that although under such circumstances to interrupt by talking is not allowed, a person in the middle of Shemoneh Esrei may walk away from the snake, so that it falls off his foot. In any case, we see from here that speaking in the middle of Shemoneh Esrei is not to be taken lightly.

The Gemara (Bava Metzia 59b) tells the story of Rabban Gamliel who placed Rebbe Eliezer in cherem. The wife of Rabbi Eliezer was the sister of Rabban Gamliel. She knew that if her husband would be able to say tachanun, where one begs for help against adversaries, her brother, Rabban Gamliel, would die. She was afraid that the prayer of tachanun, recited by her brother who was suffering, would elicit an immediate heavenly response. Therefore, she distracted her husband after shemoneh esrei every day. One day she mistakenly thought it was Rosh Chodesh, when tachanun would not be said, so she did not distract her husband. As soon as Rebbe Eliezer said tachanun, word went out that Rabban Gamliel died.

The Beis Yosef brings the question of the Rashb"a who asks, how she prevented her husband from saying tachanun every day? The answer is that tachanun is only effective, and it only makes its full impact, if it is said immediately after shemoneh esrei. The wife of Rebbe Eliezer simply made sure to speak to her husband and make sure that he had to respond to her at that point. Once the interruption had taken place, she knew that his tachanun that day would be ineffective. The one day she erred, he was able to say tachanun immediately after shemoneh esrei without interruption, and it had its full potency.

We see from here that anyone who speaks during the repetition of the shemoneh esrei, and therefore is interrupting between his amidah and his tachanun, has thereby forfeited the tachanun he will be saying. ■

Gemara GEM

Happiness for a Mitzvah

זוהנו לרבנן דקבדחו טובא וכי

In his (ח"יב ס"י"ח) דעת חכמה ומוסר, R' Yerucham Levovitz points out that the Amoraim who were celebrating at the wedding were obviously doing so for the sake of the mitzvah. Why, then, did Mar, the son of Ravina, feel it necessary to dull the mood and cause them to interrupt their jovial entertainment of the chasson and kallah?

HALACHAH Highlight

The Prayer for the Traveler

אמר ליה אליהו לרב יהודה אחוה דרב סלא חסידא ... וכשאתה יוצא לדרך המלך בקונך וצא. מאי המלך תקונך וצא? אמר רבי יעקב אמר רב חסדא זו תפלת הדרך

And Eliyahu said to Rav Yehuda... when you set out on trip, receive authorization from your Maker, and then go. What is the meaning of the statement "receive authorization from your Maker and then go"? Rabbi Ya'akov said in the name of Rav Chisda: this refers to the Prayer for the Traveler.

Some laws regarding תפלת הדרך

- תפלת הדרך is an obligation, not elective¹.
- Women are equally obligated to say תפלת הדרך².
- תפלת הדרך is intended for trips outside of the city. Trips inside the city, even if they are lengthy, do not require this prayer.³
- One needs to say תפלת הדרך if the trip's destination is at least one Parsah away. The Mishnah Berura⁴ explains that this is a measure in distance, 8,000 amos (approximately 12,000 – 16,000 feet). However, many authorities understand this to be a measure of time, i.e. the amount of time to travel a Parsah (72 minutes). The latter view is accepted by many Sephardic authorities⁵. However, if the route is exceptionally dangerous, one says תפלת הדרך although the trip is not a Parsah⁶.
- תפלת הדרך is said for all forms of travel⁷: walking⁸, sailing⁹, driving, flying¹⁰, and riding in a train or bus¹¹.
- One says תפלת הדרך once they have traveled 70 amos and a bit beyond the final homes of the city limits¹². If a person is unsure of this point, he may say it earlier¹³.
- תפלת הדרך should preferably be said immediately within the first Parsah of the trip¹⁴. If however it was not said then, it may be recited at any time until one gets within a Parsah of the destination, at which point it is said without a ברכה¹⁵.
- One should stop traveling to say תפלת הדרך¹⁶. However, if this

(Gem...continued from page 1)

It must be, says Reb Yerucham, that Mar, the son of Ravina, noticed that the merry-making was not fully for the sake of the mitzvah. Perhaps things were too wild, or the nature of the activities was becoming inappropriate. Either way, he decided to dampen the spirits of the guests at the wedding. In this way, the only celebrating which continued was for the sake of the mitzvah. Alternatively, it could be that Mar determined that it was better for there to be no entertainment at all, rather than a situation where there was a mixture of inappropriate activities. ■

will cause him consternation, it may be said while traveling¹⁷.

- תפלת הדרך should preferably be said standing^{18d}. ■
- 1. עיי קובץ הלכות למענות הקיץ (פ"ג אות ג', עמ' כח). וראה שם בסי כנפי רוח שבסו"ס אבני חן ח"ב (עמ' נ') בשם ס' אר. חמדה שאמירת תפלת הדרך היא ככל מצוה דרבנן. ע"ש.
- 2. עיי שו"ת לבושי מרדכי מהד"ת (חיו"ד סי' לה ד"ה שנית)
- 3. עיי משנ"ב (סי' קי ס"ק כ"ט) אמנם ראה בתשובות והנהגות ח"א (ריש סי' קצט) בשם החזו"א. השווה למובא בשם החזו"א בסי כנפי רוח (פ"ז הערה ג') וכן ראה בארחות רבינו ח"א (עמ' סא) ועיי עוד בארחות רבינו (עמ' סב) שהמברך בתוך העיר אין מזניחין אותו.
- 4. סי' קי ס"ק לא. עיי תשובות והנהגות ח"א (ס"ס קצט)
- 5. שו"ת יביע אומר ח"ט (חא"ו"ח סי' קח אות נח) ושו"ת אור לציון ח"ב (פ"ז אות כז)
- 6. משנ"ב (סי' קי ס"ק ל) ושו"ת יבי"א שם
- 7. עיי ערוה"ש (סי' קי ס"יא): 'תפלת הדרך שבגמ' מחויב לומר בכל מין נסיעה שהוא." וכן ראה בסי' אהלך באמתך (פ"ט ס"ד וס"ה).
- 8. משנ"ב שם. עיי בסי' תורת הדרך (פ"ז אות א')
- 9. משנ"ב שם וערוה"ש שם. וכן מפורש בראבי"ה ח"א (סי' פו, עמ' 63) ובארחות חיים (הל' ברכות אות סס) ועוד
- 10. אפיקי מגינים (סי' קי תחידושים אות טו), שו"ת יחיה דעת ח"ב (סי' כו, עמ' קג). עיי אשי ישראל (פ"ג הערה ד' עמ' תקפג)
- 11. משנ"ב שם וערוה"ש שם ואפיקי מגינים שם
- 12. שו"ת שם ס"ד ובמשנ"ב ס"ק כט
- 13. תורת הדרך (פ"ז הערה ו, עמ' פא). עיי בערוה"ש שם ס"ג ובסי' קובץ הלכות להענות הקיץ (פ"ג הערה ד')
- 14. רמ"א שם ס"ד
- 15. שו"ת שם
- 16. שו"ת שם ס"ד
- 17. משנ"ב שם ס"ק כב ועיי סי' אשי ישראל פ"ג ס"ד
- 18. עיי אשי ישראל פ"ג ס"ב ותורת הדרך פ"ז ס"ד ■

STORIES off the Daf

Diving into Davening

במקום גילה שם תהא רעדא

A young man who studied at the yeshiva of the Chofetz Chaim was accustomed to daven very loudly, as was the custom of a certain Chassidic movement. R' Leib, the son of the Chofetz Chaim, confronted him and urged him to pattern his conduct after the davening pattern of the Chofetz Chaim, whose davening was more quiet and soothing, yet inspiring and uplifting to those who

observed him.

"How can I possibly emulate the wonderful ways of the Chofetz Chaim?" he asked. "Let me give you an example. If someone is an expert swimmer, he can dive into the water smoothly. He will then proceed to glide along the water swiftly, without making almost any disturbance to the water, and without causing any annoying sounds which bother people in the area. Yet, someone who is not trained how to swim will create a large splash upon jumping into the water, and his every move in the water will be wild and hectic, creating noisy waves as he tries to navigate in the

unfamiliar surroundings.

"The Chofetz Chaim is comfortable in the world of davening. He is like the expert swimmer who is adept at maneuvering in the water without creating any unnecessary disturbances. He can daven in a tranquil and calm manner, even as he navigates through rough domains. I do not see myself as an expert by any means. When I must beg for my needs and for my very life, I have no choice other than to thrash and grab for whatever I can. I also have to fight off foreign thoughts which creep into my heart, and I have to use any means at my disposal to get the job done." ■

