



OVERVIEW of the Daf

1) Do the restrictions apply to Maariv? (cont.)

The Gemara had asked that according to Abaye it would seem that when the time to daven maariv arrives (according to the opinion that davening maariv is cumpolury) one must interrupt their meal to daven and yet the Mishnah indicated that there is no obligation to interrupt the meal.

One answer is that at the evening meal there is a greater concern that a person will become intoxicated and therefore, there is an obligation to interrupt.

A second answer is that since mincha has a set time there is less fear a person will forget as opposed to maariv where one may daven the entire night, therefore, there is greater concern.

2) Preparing one's clothing for davening

The Gemara, based on a pasuk in Amos (4:12), records the practice of different Amoraim regarding the way they would prepare their clothing to daven.

3) Davening and learning

Rava criticized R' Hamnuna for spending too much time davening when he should be learning instead. Similarly, R Yirmiyah once got up to daven while learning with R' Zaira and R' Zaira was critical of his behavior.

4) Rendering judgment

The Gemara identifies what constitutes the beginning of a trial and proceeds to emphasize the importance and value of rendering judgment.

5) The different times various people would eat their meal

A Baraisa lists different categories of people and when they would eat their meal.

6) Halachos of a bathhouse

R' Ada bar Ahava rules that one is permitted to daven in a bathhouse. The Gemara questions this position from a Baraisa and answers that R' Ada bar Ahava was referring to a new bathhouse.

The Baraisa mentioned that it is prohibited to greet another with the word "Shalom" in a bathhouse since "Shalom" is one of the name's of Hashem. On the other hand it is permitted to say נאמן because that is not a name of Hashem, rather it is a description of one of His character traits.

7) Teachings from Rava bar Mechasya in the name of R' Chama bar Guryah in the name of Rav

A person should be informed when receiving a gift.

A person should not treat one child differently than his other children.

A person should strive to live in a city that was recently inhabited. ■

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 In memory of their grandfather
 Dr. Peter Harry Okner
 ר' פנחס הערש בן ר' שמואל, ע"ה

Gemara GEM

Dual Components

לעולם אל ישנה אדם בנו בין הבנים

The exile in Egypt was comprised of two components. First of all, we were physically enslaved. We were tortured and tormented to build bricks and to build them into cities. Beside this, however, our souls were subjected to the impurities of being in an environment of an immoral society.

Our sages read this dual nature of the exile into the verse (Shemos 2:27): "And the people did not listen to Moshe due to their shortness of spirit and because of the hard work." The people were exposed to idolatry, and it was hard for them to change their ways, and they were physically worn out and unable to rise to the call of Moshe to follow him to leave Egypt.

Tosafos (10b, נתגלגל הי"ג ד"יה) asks a classic question. Our Gemara tells us that the exile in Egypt was due to the favoritism which Yaakov showed toward Yosef, and the jealousy of the brothers against him. However, the verse (Bereshis 15:) tells us in the Bris bein Habesarim that Avraham was already told of the impending exile that his sons would suffer. What, then, was the harbinger of the Egyptian exile?

Rebbe Shaul Moshe Zilberman, the former Av Beis Din of Viershub, points out that at the **ברית בין הבתרים**, Avraham Avinu was told that his descendants would go into exile, but the location where the time would be spent was not determined. All that was said was that the Jews would suffer due to the work load. This could have been served in any country, and as such, it would have been a physical exile only. However, when the brothers sinned against Yosef, and they subjected his soul to the agony and torture of going into Egypt, which threatened his spiritual well-being, they earned the next part of the decree, that the exile of the nation be one of a spiritual torment aside from the physical ordeal. ■

REVIEW and Remember

1. What are the two different ways R' Kahana would dress for davening and why?
2. What are the halachos of the three different rooms of a bathhouse?
3. When is it appropriate to inform a recipient that you have given him a gift, and when is it unnecessary?
4. What part of Shabbos would not have been known had Hashem not informed us about it?

HALACHAH Highlight

The proper position of one's hands during Shmoneh Esrei

רבא שדי גלימיה, ופכר ידיה ומצלי, אמר: כעבדא קמיה מריה. אמר רב אשי חזינא ליה לרב כהנא כי איכא צערא בעלמא - שדי גלימיה ופכר ידיה ומצלי, אמר: כעבדא קמי מריה. כי איכא שלמא - לביש ומתכסי ומתעטף ומצלי, אמר: הכון לקראת אלהיך ישראל.

Rava in preparation for prayer would remove his cloak, and grasp his hands together, and then pray. He explained his practice as standing before one's master with the proper reverence. Rav Ashi said that he witnessed the practice of Rav Kahana. When there was suffering in the world, he would remove his cloak, grasp his hands together, and then pray. He explained this practice as having the proper reverence for one's master. On the other hand, when there was peace in the world, he would dress and cover himself in fine clothes, and wrap himself in a beautiful Talis¹, and then pray. He explained this practice by quoting the verse: "Prepare to meet your G-d, O Israel."

The Rambam² rules that the proper position for the Shmoneh Esrei is that he stands with his right hand clasped over his left hand on his heart, and he stands with the awe, the reverence, and the fear of a servant before his master. Rabeinu Manoch³ and the Kesef Mishna⁴ explain that the Rambam derived this from our passage. They understand the Rambam as learning that Rav Kahana always clasped his hands over one another, and the only difference between times of peace and times of suffering was in the matter of the garments for prayer. The Bach⁵ challenges this understanding of the Rambam. He argues that the position of the hands during prayer was also dependent upon whether it was a time of peace or a time of suffering. He points out that this would appear to be the opinion of Rashi⁶, and that the Tur⁷ had ruled likewise, and if so why would the Tur quote the view of the Rambam here without remarking anything if in fact the Rambam's view was different? Therefore, he suggests that the Rambam is explaining the position of hands during prayer in a period of peace, since the Gemara did not inform us of such. The Taz⁸ similarly disagrees with Rav Yosef Karo in this. However, many authorities⁹ understand the Rambam as Rabainu Manoach and the Kesef Mishna. In summation, the Shulchan Aruch¹⁰ rules according to his understanding of the Rambam, while the Rema¹¹ appears to rule like the Tur.

However, a larger theme exists here. The Beis Yosef¹² quotes Rav Yosef Abuhav who holds that the position of the hands is relative to

the accepted posture of respect in each country. He notes that in European lands those who stood before important individuals would stand with arms crossed. The custom in Arab lands, he notes, was to stand with one's hands behind his back¹³, symbolizing that in front of this person he is powerless. Thus, one should stand with the posture that one would assume while standing before kings and venerated persons. This approach is quoted by the Magen Avraham¹⁴ and Mishnah Berura¹⁵.

The Poskim also make mention of the view of the Kabbalists in this matter. According to the Ari¹⁶ one should place the palm of his right hand over the back of his left hand, and both of them over his heart. Rav Moshe Kordevero¹⁷ held that one should place the right thumb in the right palm and the left thumb in the left palm. These opinions are cited by the Mishnah Berura¹⁸. Rav Binyamin Zilber¹⁹ states after a lengthy analysis that one should accustom himself to pray with his hands clasped right over left. If however, one is not able to concentrate such, then possibly one can stand in the accepted posture of respect²⁰. [See note.] ■

1. עיי מאירי (עמ' 43): "ראוי לו לציין עצמו בבגדים נאים ובטלית נאה"
2. רמב"ם (פ"ד מהלי תפלה ה"ד)
3. ספר המנוחה שם (עמ' צא)
4. בכסף משנה שם וכן בב"י (סי' צה)
5. שם בס"ס צה
6. עיי רש"י כאן ד"ה פכר ידיה
7. טור ס"ס צא
8. סי' צה ס"ק ג'
9. עיי ר"ן בחידושו לשבת כאן שכתב: "ופכר ידיו. פיי הרמב"ם ז"ל נותן יד שמאל בשל ימין" הרי שכך הבין ברמב"ם. ועיי בפרמ"ג (שם במשב"ז ס"ק ג) שכן נראה בהגהות מיימוניות (פ"ה מהלי תפלה אות ו). ועיי בביאור הגר"א בס"י צה שם. וכן ראה במקור חיים להחות יארר בס"י צה בזה.
10. סי' צה ס"ק ג'
11. סי' צה ס"ק ו. ועיי בפרמ"ג (סי' צה במשב"ז ס"ק ג) למה שתק בס"י צה, ולא העיר כלל. ע"ש. אמנם עיי בשו"ת אז נדברו חייב (סי' כה בסוף ההערה) בדעת הרמ"א. וכן ראה במקור חיים בס"י צה. ואכמ"ל.
12. בב"י ס"ס צה
13. ואכן כן פירש הר"ח (הוב"ד בר"ן הג"ל) את דברי הגמרא שלנו. ע"ש. ועיי פירושים אחרים בפירוש רבינו פרחיה כאן. וכן בס' מגדים חדשים כאן (ד"ה ופכר ידיה) בזה באורך. ואכמ"ל.
14. מג"א סי' צה ס"ק ב'
15. סי' צה ס"ק ו
16. עיי כף החיים סופר (סי' צה אות יב) בשם שער הכוונות (דף נט ע"ב)
17. עיי במג"א (ס"ק ב') בשם העשרה מאמרות (מאמר אם כל חי ח"א סי' לג). ועיי בכפה"ח שם.
18. שם ס"ק ו
19. שו"ת אז נדברו חייב (סי' כה ובאריכות בהערה)
20. עיי שם באז נדברו שכתב "גם מדינא אין לנהוג כמו שראיתי נוהגין לנענע הידים לפנים ולאחור". ועיי בשו"ת צ"ץ אליעזר ח"ט (סי' ד) בענין התפלה כשידיו משולבות לאחוריו. ע"ש המעשה שהיה בזה. ואכמ"ל יותר. ■

Gemara GEM

Beautiful Davening Needs Preparation

טריחותא למיסר המנייא? ועוד ליקו הכי וליצלי... שנאמר הכון לקראת אלקיך ישראל

Tosafos cites Machzor Vitri who says that the reason a belt must be worn when davening is in order that "the heart not be in direct view of the private area below the waist." Therefore, when one's pants are secured in a snug manner around the belt,

this separation is satisfied. Tosafos notes that our custom is to wear pants which fit around the belt, rather than a cloak or gown, so this requirement is satisfied, and there is no longer need to wear a special belt just for davening.

Ra"n writes that in any case, even when wearing pants, one should wear a belt which is worn especially for davening, in order to fulfill our Gemara which tells us "to prepare to greet Hashem", and this is a form of **הידור מצוה**. This requires that we dress in special attire for the occasion.

How does a belt indicate that we are dressed in an appropriate manner? R' Shlomo Kahlsh (printed in Chelkas Yoav, Vol.2) explains the words of the Ra"n. The Gemara (Arachin 16a) tells us that the belt worn by the Kohen Gadol atones for sinful thoughts. In other words, we are showing that we want our heart and our mind to be synchronized and focused. Wearing a belt shows that we are making an effort to banish distractions and stray thoughts during davening. This is certainly a form of beautifying the mitzvah of davening. ■

