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Shabbos Daf 10

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Rava the son of Rav Huna put on fine footwear and pray, quoting: *Prepare to meet* etc. [*your God, O Israel*].

Rava removed his cloak (*as a sign of humility*), clasped his hands and prayed, saying, “I pray like a servant before his master.”

Rav Ashi said: I saw Rav Kahana (*do as follows*): When there was trouble in the world, he would remove his cloak, clasp his hands, and pray, saying, “I pray like a servant before his master.” When there was peace (*in the world*), he would get dressed, cover and wrap himself, and then pray, quoting: *Prepare to meet your God, O Israel*.

Rava saw Rav Hamnuna prolonging his prayers. He said to him: Do you forsake eternal life (*the study of Torah*) and occupy yourself with temporal life (*for prayer deals with health, peace and sustenance*)!? But Rav Hamnuna held: The time for prayer and the time to study Torah are distinct from each other.

Rabbi Yirmiyah was sitting before Rabbi Zeira as they engaged in study. As it was growing late for the time to pray, Rabbi Yirmiyah was making haste to rise. Rabbi Zeira applied to him the verse: *He who turns away from hearing words of Torah, even his prayer is loathsome*.

[*The Mishna had stated: Once a trial has begun, one does not need to interrupt in order to pray.*] The *Gemora* asks: When is the beginning of a trial? Rabbi Yirmiyah and Rabbi Yonah disagree about this: One maintains: When the judges wrap themselves (*as they would cover their heads with their robes out of awe of the Divine Presence, which is present during judgment*), and the other says: When the litigants commence their arguments.

The *Gemora* notes that they do not differ, for the latter refers to a case when they are already engaged in judging (*and their heads were covered from a previous case*), and the former refers to a case when they are not already engaged in judging (*for this was the first case before them*).

Rav Ami and Rav Assi would sit and study Torah between the pillars. Every hour they knocked at the side of the door and announced: If anyone has a lawsuit, let him enter and come.

Rav Chisda and Rabbah the son of Rav Huna were sitting all day engaged in judging cases, and they grew very weak (*for they had not eaten anything*). Rav Chiya bar Rav of Difti recited to them the following *braisa*: *And the people stood by Moshe from the morning until the evening*. Now, can it really enter your mind that Moshe sat and judged the entire day? If so, when was his teaching done? But it is to teach you the following: Every judge who judges with complete truth - even for a single hour, Scripture considers him as though he had become a partner to the Holy One, Blessed be He, in the Creation. For here it is written: *And the people stood by Moshe from the morning until the evening*, and there it is written: *and there was evening, and there was morning, one day*. [*Evidently, one is not required to judge cases the entire day, and thereby feel weak on account of not eating; even part of the day suffices.*]

The *Gemora* asks: Until when must the judges sit in judgment?

Rav Sheishes said: Until the time of the main meal (*of the day – the sixth hour of the day*).

Rav Chama cited the following verse as proof: *Woe to you, O land, whose king acts as a child, and whose ministers eat in the morning! Happy are you, O land, whose king is a man of dignity, and whose ministers eat in the proper time, for strength, and not*



for drunkenness! The *Gemora* explains: in the strength of the Torah and not in the drinking of wine.

The *Gemora* cites a *braisa*: The first hour in the day is mealtime of the *Ludim* (who were a cannibalistic tribe, and they were gluttonous so they ate their main meal at the first opportunity). The second hour is when bandits eat their meal (because they are awake all night and they sleep during the first hour of the day; they are also gluttonous so they eat their meal at the first opportunity). The third hour of the day is when those who inherited a lot of money eat their meal. [Since they are not concerned about earning a livelihood, they can eat earlier in the day than everyone else.] The fourth hour of the day is when workers eat their meal. The fifth hour of the day is when all other people eat their meal.

The *Gemora* asks: Is this so: Didn't Rav Pappa say that the fourth hour of the day is when all other people eat their meal?

The *Gemora* emends the *braisa* to read as follows: The fourth hour of the day is when all other people eat their meal. The fifth hour of the day is when workers eat their meal.

The *braisa* continues: The sixth hour of the day is when Torah scholars eat their meal. After the sixth hour, if one eats it is like throwing a stone into a bag. [Although it appears that eating then is beneficial, there is really no benefit to eating then.]

Abaye said: This was only said regarding one who did not eat anything in the morning, but if one ate something in the morning, then there is no concern (and it is acceptable to start the meal after the sixth hour).

Rav Adda bar Ahavah said: One may recite his prayers in a bathhouse.

The *Gemora* asks on this ruling from the following *braisa*: If one enters the bathhouse in the place where people stand dressed (the outer room), both reading (the *Shema*) and prayer (the *Shemoneh Esrei*) are permissible, and greeting another fellow goes without saying; one may don the *tefillin* there, and it goes without saying that he need not remove them (if already wearing them). In the place where people stand naked or dressed (the middle room), greeting another fellow is permissible, but reading (the *Shema*) and prayer (the *Shemoneh*

Esrei) is not allowed; one is not required to remove the *tefillin*, but one must not don them in the first place. In the place where people stand naked (the inner room), greeting another fellow is forbidden, and it goes without saying that reading (the *Shema*) and prayer (the *Shemoneh Esrei*) are forbidden; one is required to remove the *tefillin*, and it goes without saying that he must not don them in the first place. [This *braisa* contradicts Rav Adda!?!]

The *Gemora* answers: When Rav Adda bar Ahavah made his statement, it referred to a bathhouse in which no one is present.

The *Gemora* asks: But didn't Rabbi Yosi bar Chanina say that the bathhouses of which they (the *Rabbis*) spoke (where prayer is forbidden) are even those in which no people are present; the lavatory of which they spoke means even such as contains no excrement?

Rather, the *Gemora* answers, when Rav Adda stated his ruling, it was in reference to a new bathhouse.

The *Gemora* asks: But surely this is Ravina's inquiry: What if a place is designated for a lavatory; is designation recognized (even though it has never been used) or not? And the inquiry was never resolved! Now, doesn't the same inquiry apply to a bathhouse?

The *Gemora* answers: No! A lavatory is different, because it is offensive (there).

The *braisa* had stated: Greeting another fellow is forbidden (in the inner room of a bathhouse).

The *Gemora* notes that this supports that which Rav Hamnuna said in the name of Ulla: A man may not extend a greeting to his fellow (using the name 'shalom') in the bathhouse, because it is written: And he called him "Hashem Shalom." [Evidently, *Shalom* is a Name of Hashem.]

The *Gemora* asks: If so, let it also be forbidden to mention, 'heimanusa' – 'faith' in a lavatory, for it is written: the God, Who is Faithful (ha-Ne'eman)!? And should you answer that it is indeed so; but Rava bar Mechasya said in the name of Rav Chama bar Gurya, who said in the name of Rav: 'heimanusa' – 'faith' may be mentioned in a lavatory!

The *Gemora* answers: There, the Name itself is not so designated, as we translate it: the faithful God (so *'faithful' is an adjective, not the Name of God*), but here, the Name itself is designated *'Shalom,'* as it is written: *And he called him "Hashem Shalom."*

And Rava bar Mechasya said in the name of Rav Chama bar Gurya, who said in the name of Rav: If one gives a gift to his fellow, he must inform him, as it is written: *that you may know that I am Hashem, who sanctifies you.*

It was taught likewise in a *braisa*: *to know that I am HaShem Who sanctifies you.* HaShem told Moshe: I have a beautiful gift in my treasure house and its name is *Shabbos*. I desire to bestow the *Shabbos* on the Jewish People. Go and notify them of this gift. From here Rabban Shimon ben Gamliel said: One who gives bread to a child should inform his mother.

How does he do this? Abaye says: He does so by rubbing oil between the child's eyes, or painting cosmetic around his eye. *[The mother will query the child where the mark came from and the child will respond and add that the person who made the mark also gave him the bread.]*

The *Gemora* asks: Nowadays that we fear for witchcraft, what shall be done?

Rav Pappa said: He must rub him with the same kind *(of food which he is giving him)*.

The *Gemora* asks: But is this so? Didn't Rabbi Chama bar Chanina say: *If one gives a gift to his fellow, he does not need to inform him, as it is written: and Moshe did not know that the skin of his face had become radiant by reason of His speaking with him?*

The *Gemora* answers: There is no difficulty, for Rabbi Chama refers to a matter which is likely to be revealed *(anyway)*; the *braisa* refers to one which is not likely to be revealed.

The *Gemora* asks: But *Shabbos* is a gift which stood to be revealed!?

The *Gemora* answers: Its reward did not stand to be revealed *(and that is what Hashem told Moshe)*.

The *Gemora* relates: Rav Chisda was holding two *(sets of Kohanic)* gifts of *(slaughtered)* oxen in his hand. He said: Whoever will come and tell me a new teaching in Rav's name, I will give them to him. Rava bar Mechasya said to him: Rav said as follows: If one gives a gift to his fellow, he must inform him, as it is written: *that you may know that I am Hashem, who sanctifies you.* Thereupon, he gave them to him. Rava asked him: Are Rav's teachings so dear to you? He replied: Yes! Rava said to him: That illustrates what Rav said: A garment of fine wool is precious to its wearer *(for he is accustomed to it; so too, you, being Rav's student – his teachings are very dear to you)*. Rav Chisda exclaimed: Rav indeed said that! I rate the second teaching higher than the first, and if I had another set of gifts in my hand, I would give it to you.

And Rava bar Mechasya said in the name of Rav Chama bar Gurya, who said in the name of Rav: A man should never favor one son among his other sons, for on account of the two *sela'im's* weight of fine wool, which Yaakov gave Yosef in excess of his other sons, his brothers became jealous of him and the matter resulted *(in Yosef being sold, and)* in our forefathers' descent into Mitzrayim.

And Rava bar Mechasya said in the name of Rav Chama bar Gurya, who said in the name of Rav: A man should always seek to dwell in a city that was recently populated, for since it is but recently populated its sins are few, as it is written: *[Lot said to the angels] Behold now, this city (Tzoar) is near (kerovah) to flee to, and it is a small one.* What is meant by *'kerovah'*? Shall we say that it is near and small *(and therefore it can be spared from destruction)*? But surely they *(the angels)* could see that for themselves! Rather, he meant that because it has been recently populated, its sins are few *(and should not be destroyed together with Sodom)*.

Rabbi Avin said: What verse supports this? It is written: *I shall now (na) flee there.* The numerical value of *'na'* is fifty-one, whereas *(the age of)* Sodom is fifty-two.

He continues: Sodom enjoyed peace for twenty-six *(years)*, as it is written: *Twelve years they served Chedorlaomer, and thirteen years they rebelled. And in the fourteenth year, etc.*



INSIGHTS TO THE DAF

Mikvah on Friday

The Rama writes that if there is a sexton who announces that people should come to Shul, then it is permitted to enter the bathhouse before praying *Minchah*. This is contingent on the fact that those in the bathhouse heard the announcement and they will have time to exit the bathhouse and pray in the appropriate time.

It is implicit from these words that this would be the only reason that one would be allowed to enter the bathhouse once the time to pray *Minchah* arrives. One must wonder, then, how it is permitted in our times to go to the *mikvah* on Friday before the onset of *Shabbos*.

Rabbi Chaim Kanievsky maintains that the siren that is sounded in Eretz Yisroel is in lieu of the announcement of the sexton.

Rabbi Moshe Mazuz writes that since in most locations the *mikvah* is closed before the start of *Shabbos*, a person will realize that he must go pray.

Rabbi Ben Tziyon Abba Shaul wrote that in our bathhouses one can be lenient, as there is no fear that one will become faint or tired. This is because our bathhouses and *mikvaos* are not hot as in the time is the *Gemora*.

DAILY MASHAL

Prayer is Transitory

The *Gemora* states that Rava saw Rav Hamnuna prolonging his prayer, and Rava wondered, "How could one leave the Torah that is referred to as *Chaye Olam*, eternal life, and involve himself in prayer which is merely *Chaye Sha'a*, transitory life?"

The question arises, why is prayer, of which Hashem has commanded us, considered transitory?

Rashi writes that prayer is for our daily sustenance and health, and these needs are for the present, so Rava referred to them as transitory.

Nefesh HaChaim writes that every prayer rectifies the upper worlds, so if the time for prayer passes, one cannot pray that exact prayer anymore. This is because that particular prayer cannot rectify the upper worlds any longer. For this reason, writes the Nefesh HaChaim, prayer is called transitory. Torah, on the other hand, is not constrained by time. In fact, one has an obligation to study Torah every second. Therefore, Torah is referred to as eternal life.

Reb Tzadok HaKohen questions the explanation of Rashi. Do we not find prayers for eternal matters, such as repentance and forgiveness, and the prayers that we recite on *Shabbos* that are not associated with sustenance and health?

Reb Tzadok alternatively explains that the *Gemora* refers to prayer as transitory because prayer only protects someone while he is praying, in contrast to Torah which protects someone even when he is not studying. For this reason, Torah is referred to as eternal life.