



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Yud

- The Gemara said, once one loosens his belt to eat, he need not stop his eating to daven Mincha (as long as he will not miss the zman altogether).
 - **Q: R' Sheishes** asked, why is it a big deal to make him fasten his belt and daven? Also, why can't he daven without fastening his belt? **A:** The pasuk says "Hikon likras Elokecha Yisroel" – one must prepare to meet Hashem. We learn from here that one must dress properly to daven. Therefore, the belt must be worn and fastened.
 - **Rava bar R' Huna** would put on fancy socks (or other footwear) to daven. **Rava** would take off his coat and hold his hands together as a servant in front of his master. **R' Ashi** said, in a time of tzaros, **R' Kahana** would take off his coat and hold his hands together like a servant. In times of peace, he would dress up nicely for davening.
 - **Rava** saw **R' Hamnuna** davening a lengthy tefilla. **Rava** said, **R' Hamnuna** is more worried about the physical world than the eternal world (he is davening for his needs on this world rather than learning Torah). **R' Hamnuna**, on the other hand, felt that there is a time to learn and a time to daven, and a lengthy davening is not a problem.
 - **R' Yirmiya** quickly stopped learning when the zman tefilla was coming to an end. **R' Zeira** quoted the pasuk that says, one who doesn't listen to Torah will not have his tefillos heard.
- **Q:** When is a Din Torah considered to have begun? **A: R' Yirmiya and R' Yona** each gave a time – one said when the dayanim wrap themselves in a talis or something else to help them concentrate, and the other said, if they had already done that earlier in the day, the beginning of the Din Torah is when the parties to the case begin to present their arguments.
 - **R' Ami and R' Assi** would sit and learn all day, but every hour they would announce that anyone with a Din Torah should come to them to have it judged.
- **R' Chisda and Rabba bar R' Huna** served as dayanim all day. They were depressed that they had not learned any Torah (Rashi first pshat) or were weak from not eating (Rashi 2nd pshat). **R' Chiya bar Rav Midifti** told them, the pasuk says that Moshe Rabbeinu served as a dayan all day. That can't mean literally all day, because if so, when did he learn? It means that one who judges a case correctly is considered to be a "partner" with Hashem in the creation.
 - **R' Sheishes** says, dayanim should sit in judgment until the time to eat (the hour before chatzos).
 - A Braisa says, "Ludim" (people who were gluttonous and ate humans) eat during the first hour of the day; "Listim" (thieves) eat during the second hour; "Yorshim" (who inherited enough to obviate the need to work) eat during the 3rd hour; all other people eat during the 4th hour; workers eat during the 5th hour; talmidei chachomim eat during the 6th hour. Waiting to eat until after that is not beneficial. **Abaye** said, that is only if nothing at all was eaten before then.
- **R' Ada bar Ahava** says one may daven in a bathhouse.
 - **Q:** A Braisa says that one may not daven in a bathhouse?! **A: R' Ada bar Ahava** permitted davening in a bathhouse only when no people are present.
 - **Q: R' Yose bar Chanina** disallowed tefilla even in an empty bathhouse?! **A: R' Ada bar Ahava** allowed tefilla only in a new, unused bathhouse (an unused bathroom would not have the same permit though).
 - The Braisa also mentioned that one may not say "Shalom" to his friend in the inner room of a bathhouse. This is a proof for **R' Hamnuna in the name of Ulla** who says that one may not say "Shalom" in a bathhouse

because Gidon called Hashem by the name “Shalom”, which shows that it is a Name of Hashem.

- **Q:** One should not be able to say “Heimnusa” in a bathroom because the pasuk says “Ha’Kel Hane’eman”?! **A:** That pasuk uses an adjective, it is not another Name of Hashem.
- **Rava bar Mechasya in the name of R’ Chama bar Gurya in the name of Rav** said:
 - If you give a gift to your friend, you must let him know that you did so. We see that Hashem did this when He told Moshe to tell the Yidden that He was giving them the Shabbos.
 - **Q: R’ Chama bar Chanina** says one need not tell his friend when he gives him a present, as we see that Hashem didn’t tell Moshe when He gave him the “Karan ohr panav” (a special shine)?! **A:** One need not inform when the recipient is sure to find out about it anyway.
 - **Q:** Shabbos is something that would have become known anyway, so why did Hashem want Moshe to tell the Yidden about it? **A:** The reward for Shabbos would not have been known.
 - **R’ Chisda** said, whoever tells me a halacha from **Rav** that I have not yet heard will get a gift from me. **Rava bar Mechasya** told him the halacha of **Rav** stated above. **R’ Chisda** gave him the gifts. **Rava bar Mechasya** then told **R’ Chisda**, the reason you love **Rav’s** teachings is because **Rav** said elsewhere, a fine wool coat is most precious to the one who wears it (a mashal that **R’ Chisda**, as a talmid of **Rav** therefore liked his teachings more than others). **R’ Chisda** said, if I would have more gifts, I would give them to you, for I like this teaching more than the first!
 - A person should not favor one child over another, because for the two sela’im that Yaakov gave to Yosef more than the others (the “ksones passim”), they were jealous and led to us all going down to Mitzrayim.
 - A person should try and live in a newly settled city, because such a city will have less aveiros (by virtue of being around for a shorter period of time). We see this from Lot who ran away to the city of Tzo’ar, which Hashem allowed to be saved because it was “Krova” (newer) and therefore “mitz’ar” smaller in its aveiros.