



1 At the end of yesterday's דף, the גמרא said that for people in בבל, we consider the meal to have begun when he unfastens his belt. At that point, he does not have to interrupt his meal to daven מנחה.

The גמרא here asks - why not? - טריחותא למיסר המייניה - Is it so hard to fasten his belt? And if it is, why not just stand up and daven without fastening his belt?

The גמרא answers, "משום שנאמר 'הכון לקראת אלקיך ישראל' - the פסוק says you must prepare yourself properly before and during davening. This includes fastening your belt, and to be presentably dressed. Therefore, we don't obligate him to interrupt his meal to do all that.

Since we're on the subject of preparing for davening, תפילה, the גמרא discusses how various אמוראים would prepare for davening. רבא בר רב הונא רמי פוזמקי ומצלי - רבא בר רב הונא would put on nice footwear before davening, quoting this פסוק of ישראל אלקיך ישראל.

2 On the other hand, רבא שדי גלימיה ופכר ידיה ומצלי, -- רבא would remove his cloak and clasp his hands together as though he was afraid. He would explain - כעבדא קמיה מריה - during davening, one must appear like a servant before his master.

רבא comments that he observed רב כהנא conducting himself both ways, depending on the circumstances. כי איכא שלמא בעלמא

When there was peace, and the focus of his davening was to thank Hashem for all the good in the world, he would dress in fine clothing. כי איכא צערא בעלמא

When there was suffering in the world, and the focus of his davening was to plead for mercy, he would conduct himself like Rava, remove his cloak and clasp his hands.

3 The גמרא then goes back to our משנה which had listed activities one should not start before davening מנחה, because he might forget to daven. One of those activities was judging a case.

The גמרא now seeks to clarify, מאמתי התחלת דין - what do we consider to be the beginning of a court case?

The גמרא answers that it depends. At the beginning of the day, before the first case, it's משיטעטפו הדיינים - when the judges put on their robes. Later in the day, when they are already wearing their robes, משיפתחו בעלי דינים - subsequent cases are considered to have started when the people begin to present their arguments. At that point, they don't have to interrupt the case to daven מנחה.

1 *We consider the meal begun when he unfastens his belt*

He does not interrupt his meal to daven מנחה

?

טריחותא למיסר המייניה

Is it so hard to fasten his belt? Just daven without fastening his belt?

משום שנאמר "הכון לקראת אלקיך ישראל"

2

רבא שדי גלימיה ופכר ידיה

רבא בר רב הונא רמי פוזמקי ומצלי

Remove his cloak & clasp his hands together

כעבדא קמיה מריה

הכון לקראת אלקיך ישראל

רב כהנא

כי איכא צערא בעלמא

כי איכא שלמא בעלמא

3 *Activities one should not start before davening מנחה*

JUDGING A CASE

מאמתי התחלת דין

משיפתחו בעלי דינים

משיטעטפו הדיינים

They don't have to interrupt to daven מנחה



4 The Gemara then tells a related story.
 They had been judging cases all day, and felt weak from not having eaten all day.
 תני להו רב חייא בר רב מדפתי - רב חייא בר רב משה רבנו was judging from morning until night.
 מן הבקר עד הערב - מן הבקר עד הערב
 Now, this cannot be taken literally, since he also had to take time to teach them תורה!
 Therefore, explains the Braisa, when the פסוק says מן הבקר עד הערב it's teaching that when a judge judges correctly, he is considered to be a partner with ה' in creating the world, where these same words ערב and בקר also appear, as it says: ויהי ערב ויהי בקר יום אחד.
 This Braisa was his way of telling them that they don't need to sit and judge all day long.
 Rather, as the Gemara continues; עד מתי יושבין בדין - עד זמן סעודה
 The sit in judgment until the time of the meal. When is that time? The Gemara quotes a Braisa which lists different times of eating for various types of people.
 Torah scholars eat in the sixth hour, which is after 11am.

4 רב חסדא ורבה בר רב הונא
 הוו יתבי בדינא כולי יומא
 & felt weak from not having eaten all day

תני להו רב חייא בר רב מדפתי
 משה רבנו was judging
 מן הבקר עד הערב

WHEN A JUDGE JUDGES CORRECTLY
 He is considered a partner with ה'



ויהי ערב ויהי בקר יום אחד

עד מתי יושבין בדין
 עד זמן סעודה
 ...and when is that time?

Sixth Hour



שישית מאכל תלמידי חכמים

5 The Gemara next turns to the subject of bathhouses, which was mentioned on the previous דף.
 One may daven in a bathhouse.
 The Gemara asks from a ברייתא which says one may not daven in a bathhouse, which contradicts אהבה בר אהבה!
 The answer is - רב אדא בר אהבה - רב אדא בחדתי - referring to a new bathhouse, which has not been used yet. Only there may one daven, but not in one that has already been used.
 However, regarding בית הכסא - a lavatory, it's questionable whether one may daven in a בית הכסא that was only designated but not used, because שאני בית הכסא דמאיס - a lavatory is more repulsive than a bathhouse.

5 אמר רב אדא בר אהבה
 מתפלל אדם תפלתו בבית המרחץ

?

בריייתא:

Which says one may not daven in a bathhouse

כי קאמר רב אדא בחדתי
 NEW bathhouse

However

בית הכסא
 it's questionable whether one may daven
 שאני בית הכסא דמאים





6 The Gemara continues to discuss some of the rules of being in a bathhouse.
 In a bathhouse, you are not allowed to greet another person using the word שלום - peace, because שלום is one of the names of Hashem, as the posuk says, ויקרא, ה' שלום - he called Him לו ה' שלום.

However,
 אמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב שרי למימר הימנותא בבית הכסא - You are allowed to say הימנותא, or נאמן - faith - in the bathroom.
 The distinction is as follows:
 נאמן - is not used as a name of Hashem, but as an adjective to describe Hashem as faithful. However, שלום is used as a name of Hashem. Therefore, we can say נאמן, but we cannot say שלום in the bathroom.

6 אין שם שאילת שלום ויקרא לו ה' שלום

However
 אמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב שרי למימר הימנותא בבית הכסא

You are allowed to say הימנותא (נאמן)

שלום

Used as a name of Hashem

Describes Hashem as faithful

7 Since the Gemara brought one statement from רבא בר מחסיא in the name of רב חמא בר גוריא who heard it from רב, it now brings other statements taught by them.
 ואמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב הנותן מתנה לחברו צריך להודיעו - If you give your friend a gift, you must inform him. Rashi explains so that he won't be embarrassed to accept it when you give it to him, or in a case where you give it to him without his knowledge - you should notify him later in order to increase friendship.

7 ואמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב הנותן מתנה לחברו צריך להודיעו

רש"י

So he won't be embarrassed to accept it

To increase friendship

8 תניא נמי הכי - the Gemara brings a ברייתא which teaches the same idea. Before משה רבנו gave the מצוה of שבת, he told משה רבנו I have a precious gift in my treasures, and its name is שבת - and I want to give it to the Jewish people, please notify them.
 From this we learn; הנותן פת לתינוק צריך להודיע לאמו - One who gives a piece of bread to a child, must inform his mother. However, the Gemara asks that there is a פסוק which seems to contradict this. It says - ומשה לא ידע כי קרן עור פניו בדברו אתו - משה was unaware that his skin was glowing. Obviously Hashem did not inform him of this gift.
 The Gemara answers - לא קשיא הא במלתא דעבידא לאגלווי הא במילתא דלא עבידא לאגלווי - He would find out anyway that his face was glowing, therefore ה' did not need to tell him.
 In the case of שבת, although the laws of שבת would become known, the rewards of שבת would not be known unless Hashem told them about it.

8 תניא נמי הכי משה רבנו told ה' מתנה טובה יש לי בבית גנזי ושבת שמה ואני מבקש ליתנה לישראל לך והודיעם

הנותן פת לתינוק צריך להודיע לאמו

ומשה לא ידע כי קרן עור פניו בדברו אתו

לא קשיא

הא במילתא דלא עבידא לאגלווי Case of שבת

הא במלתא דעבידא לאגלווי Case of משה



9 The דף finishes with two more teachings by רבא בר מחסיא in the name of רב חמא בר גוריא who heard it from רב. The first is; לעולם אל ישנה אדם בנו בין הבנים - One should never treat one son differently than the others, because it was on account of the extra coat that יוסף gave to יעקב, that יוסף's brothers became jealous and sold him, eventually leading to all of the Jews going down to מצרים.

The second teaching is that you should try to live in a town which was more recently settled, שמתוך ששיבתה קרובה עונותיה מועטין - A younger city will have less sin, and be less likely to be destroyed, because cities are not destroyed until its people commit a certain amount of עברות.

As we find during לויט's escape from סדום, he chose to go to the city צוער, which was established one year after סדום, as the Gemara, with Rashi here and in Chumash, calculate.

9 רבא בר מחסיא

לעולם אל ישנה אדם בנו בין הבנים
 Never treat one son differently than the others

On account of the extra coat יוסף gave יעקב



His brothers sold him

Eventually leading to all of the Jews going down to מצרים

רבא בר מחסיא

Live in a town which was more recently settled

שמתוך ששיבתה קרובה עונותיה מועטין

Less sin → Less likely to be destroyed

צוער chose לוט

Established one year after סדום