



OVERVIEW of the Daf

1) Restraint in happiness

The Gemara continues its discussion of how Amoraim made sure that simcha would not get out of hand.

2) A person's mindset for davening

A Baraisa teaches that one should prepare for davening with the study of a halacha. The Gemara then tells us that some Amoraim would follow the Mishnah which advises preparing for davening by adopting a serious demeanor, and others would follow the Baraisa and prepare with the study of a halacha.

A second Baraisa teaches the frame of mind a person should not have when davening and advises davening with a sense of simcha shel mitzvah. Similarly, when a guest leaves, one should say good-bye with a discussion of halacha.

A third Baraisa requires a person to direct his heart towards Hashem while davening.

3) Miscellaneous halachos of davening

A number of different halachos of davening are learned from Daniel, Dovid HaMelech, Chanah and Shlomo HaMelech.

4) Lessons from Chanah

R' Hamnunah begins a long exposition of the pesukim about Chanah's tefilah for a son and the numerous hilchos tefilah that are deduced from her example. ■

REVIEW and Remember

- Who would not fill his mouth with laughter?

- How was R' Akiva's davening different when he was at shul than when he was at home?

- Why did Chanah refer to Hashem with the name צבאות?

- According to one opinion, how did Chanah "threaten" Hashem?

Distinctive INSIGHT

The Four Amos of the One Davening

אני האשה הנצבת עמכה בזה אמר ר' יהושע בן לוי מכאן שאסור לישב בתוך ארבע אמות של תפילה

This would seem to be a very similar הלכה to that which was mentioned previously on דף כז, where we find that one may not pass within the four amos in front of someone who is davening. Upon closer examination, however, the language here has some significant differences. On 27a we are mainly concerned not to pass in front of the מתפלל. We are dealing with the needs of the one who is davening. One reason given for this is that we are directed not to distract him. Another explanation given is in order to avoid separating between him and the שכונה. Indeed, Meiri explains the גמרא over here in a similar vein, the reason being that sitting within the immediate area of a person davening will cause distraction to the מתפלל.

Other commentators (Ta"z 102, #3; Divrei Chamudos, Ch. 5, #23) suggest another explanation. By virtue of the person having commenced davening in this spot, the 4 amos surrounding him are infused with an added level of קדושה. The space itself becomes ארבע אמות של תפילה. They are now a מקום השרעת השכינה, and, as such, prohibit a person from introducing himself there without at least being engaged in similar pursuits. According to this explanation we can understand the halacha that if a person was already seated before the מתפלל commenced, he has no obligation to stand. Since these ד' אמות already belonged to the first person, the מתפלל cannot, with his actions, render it an area which would impose restrictions on the first person.

With this, we can also explain the Gemara on 24b. The Gemara discusses the procedure for someone who cannot refrain from passing wind in middle of Shmoneh Esrei. The person is advised to step back four amos, and attend to his bodily needs. Then, after reciting a special תפילה, he can resume davening in his original place. The insistence that the original ד' אמות should not be sullied [by his passing wind there] and that his תפילה should be resumed specifically there, is because of their special status as ד' אמות של תפילה. ■

HALACHAH Highlight

The Danger of Laughter

אמר רבי יוחנן משום רבי שמעון בן יוחאי אסור לאדם שימלא שחון פיו תעולם הזה שנאמר אז ימלא שחוק פינו ולשונונו רנה. אימתי? בזמן שיאמרו בגוים הגדיל ה' לעשות עם אלה. אמרו עליו על ריש לקיש שמימי לא מלא שחוק פיו בעולם הזה מכי שמעה מרבי יוחנן רביה

Rav Yochanan said in the name of Rabbi Shimon ben Yochai: It is
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forbidden for one to fill his mouth with laughter in this world, as the verse states 'Then our mouths will be brimming with laughter, and our tongues with song'. To what time is the verse referring? To the time that the continuation of the verse will be fulfilled, namely when the gentiles will say Hashem has greatly acted on behalf of the Jews. It was said about Reish Lakish that from the moment he heard this teaching from Rabbi Yochanan, he never again filled his mouth with laughter.

The Rishonim differ as to the reason for this interdiction. Some¹ explain the phrase **בעולם הזה** (in this world) to refer to this exile. This links the prohibition to our exile, ergo the destruction of the Temple. Indeed, Rabbeinu Yonah² references the opinion that the cause of this prohibition is due to the destruction of the Temple. This implies that when the Temple stands it would not be forbidden to fill one's mouth with laughter. Rabbeinu Yonah rejects this opinion, and learns that the reason for this prohibition is universal, and not related to the Temple, neither standing or in ruins. Excess gaiety is a spiritual liability, since it opens the door to all types of lightheaded behavior. When the Temple stood one needed to similarly moderate his joviality to prevent misbehavior. Interestingly some Rishonim³ understand the cause of the prohibition to be due to the vulnerability to lightheadedness and licentiousness associated with merriment. Yet, they hold that when the Temple will be rebuilt and there will no longer be concern for the affects of the Evil Inclination, then indeed full mouthed laughter will be permitted.

The Meiri⁴ appears to maintain both views. He explains that due to the danger of overexcitement, one had to temper one's joviality. However, when it came to matters of Mitzvah, then one could permit the elation to overpower him. Though, after the destruction of the Temple, one can't allow himself to

be overwhelmed by joyfulness, even for matters of Mitzvah.

The Shulchan Aruch⁵ is understood by the Taz⁶ to rule like the Meiri, that nowadays even for matters of Mitzvah excess merriment is forbidden. This opinion is quoted in the Mishnah Berura⁷. The Zohar⁸ states that the prohibition is for excess gaiety in worldly matters, but as for matters of Torah study and Mitzvos, merriment is permitted. Although the Sedei Chemed⁹ differentiates between excess gaiety and the joy that the Zohar discusses, ultimately he upholds the application for other reasons.

The Poskim discuss the parameters of full-mouthed laughter. The Yosef Ometz defines this as laughing with a raised voice. The Aruch HaShulchan¹¹ characterizes this as being lengthily occupied with laughter in the company of others. It would seem that smiling or a buoyant mood would not be included in this prohibition¹². ■

1. עיי פירוש רב האי גאון באוצר הגאונים ברכות (פירושים, סיי קלה, עמי 43), רבי זכריה אגמאבי בסי' הנר (ברכות שם, עמי 62), הרמב"ן בסי' תורת האדם (סוף ענין אבלות ישנה, עמי רסד בהמדי רח"ד שעוועל) וכן גירסת ברן הבי"י בטור (אוי"ח ס"ס תקס)
2. דף כא סוע"א בדפי הרי"ף ד"ה אסור. [ועיי בסי' המכתם כאן (עמי מט) שגם ציין דעה זו אבל בלי לדחותה.] וראה בפרישה (ס"ס תקס) מש"כ בביאור דעת רבינו יונה
3. הרא"ה והריטב"א כאן. ועיי בלבוש (סי' תקס ס"ד שבעוה"ב שנהנין מזיו השכינה יהיה מותר
4. דף ל ע"ב עמי 110. וכן ראה להיעב"ץ בסידורו (חוסש אב, חלוך ו, אות טו ואילך, ח"ב עמי רכה בהוצאת אשכול) ע"ש דברים נלהבים או"ח ס"י תקס
5. שם ס"ק ז. אמנם עיי בא"ר שם ס"ק ט שהניח בצ"ע
6. שם ס"ק כ
7. ריש פרי' אחרי מות דף נו ע"א
8. חלק כללים, מעי' א' אות שכו. ועיי כפה"ח (סי' תקס אות טל) וערוף לנר (נדה כג ע"א) וכן ראה מש"כ בזה בשערים מצויינים בהלכה (ברכות כאן, סוף ד"ה אסור לאדם, עמי עא) בשם הרב סמיכת חכמים והרב שמן רוקח. אמנם עיי בריטב"א (יומא ד ע"ב)
9. ס' יוסף אומץ (אות תתצא. עמי 196)
10. ס"י תקס ס"ח
11. עיי ריטב"א (נדה כג ע"א). וכן בכפה"ח (סי' תקס אות טל) ■

STORIES off the Daf

The Torah Connection

אל יפטר אדם מחבירו אלא מתוך דבר הלכה שמתוך כך זוכרהו

The commentary of רי"ף in the Ein Yaakov explains that this Baraisa is referring to two people parting from one another if they are associates in business or if they share some other mundane connection with each other. If they have no connection with each other in Torah, then in order to remember each other,

and to maintain a strong bond with each other, they should share a word of Torah together. In this way, their association is meaningful and eternal. According to this, if two people are already Torah study partners, or if a Rebbe and talmid part from one another, there is no need to specifically share a word of Torah at the moment they take leave of each other, for their connection is already established.

There was a foreign student who once learned at the yeshiva of Ponovezh. He developed a friendship with many of the administrative staffers, as well as with the building maintenance workers, and even

the kitchen staff. Before he left the yeshiva, R' Shmuel Rozovski called him over and told him that the only people who would remember him would be those with whom he had developed a relationship in Torah while in the yeshiva.

The words of the Rosh Yeshiva were proven accurate, for when this young man came to visit the yeshiva several years later, the only ones who remembered him were the rabbeim, the roshei yeshiva, and the friends with whom he had learned Torah. Not one of the janitors or kitchen staff noticed him or remembered him just a few years later. ■

