

1.2.2

13b (משנה א) → 15a (הא פחות ממיל חוזר)

1. חדלו לכם מן האדם אשר נשמה באפו כי במה נחשב הוא: ישעיהו פרק ב פסוק כב
 2. צדק לפניו ויחלף וישם לדרך פעמיו: תהלים פרק פה פסוק יד
 3. וראתה לחיים ושבע גליון בל פקד רע: משלי פרק יט פסוק כג
 4. וה' אלהים אמת הוא אלהים חיים ומלך עולם מקצפו תרעש הארץ ולא יכלו גוים זעמו: ירמיהו פרק י פסוק י
 5. ארחץ בנקיון כפי ואסבבה את מזבחך ה': תהלים פרק כו פסוק ו

- I ק"ש interruptions during משנה א2
- a מ"מ at junctures, may inquire or respond due to honor; in mid-paragraphs, may inquire or respond due to fear
- b ד' יהודה in mid-paragraph, may inquire due to fear and respond due to honor; at junctures, inquire due to honor and respond to anyone
- i Question (asked of חייא ר'): what is the rule of interruption during הלל ומגילה
- 1 Lemma1: ק"ש which is מה"ת – we interrupt, ק"ו these (דרבנן) OR
- 2 Lemma2: these two have a component of ניסוי
- 3 Answer: he interrupts
- (a) Finetuning (רבה): on days when full הלל is said, interrupt at junctures; when said בדלוג, even mid-פרק
- ii Tangential question (asked of אמי ר'): if someone has accepted a תענית יחיד, may he taste food?
- 1 Lemma1: he accepted "eating and drinking" as a prohibition – not a problem OR
- 2 Lemma2: he accepted הנהא – it is a problem
- 3 Answer: permitted – also true about ברכות; someone tasting food need not make a ברכה (if less than רביעית)
- iii Tangential ruling: forbidden to greet another before תפילה as per v. 1
- 1 Challenge: our משנה permits greeting even in mid-ק"ש
- 2 Answer: only forbidden if you go out of your way to greet him, not if he approaches you
- iv Related: forbidden to engage in your own needs before תפילה as per v. 2; (and reward for one who prays first)
- v Tangent: two homiletic reads of v. 3 related to dreaming (opposite reads)
- II identification of the junctures: between 1st→2nd ברכה, 2nd שמע→שמע והיה → והיה as per v. 4
- a Dissent: ר' יהודה forbids interruptions between ויאמר → אמת → כר"י – אמת → ויאמר as per v. 4
- i Addendum: ש"ץ should not repeat אמת as per ר' רבה's ruling (contra יוחנן ר')
- b Related ruling: form of evening ק"ש practiced in א"י, where they didn't want to read ציצית at night
- i Practice: we begin the reading as per א"י מונהג; once begun, we complete it as per בבל מונהג
- 1 Note: רב – if he doesn't say ה"א, doesn't say "...אמת"
- (a) Challenge: must mention יצי"מ
- (b) Answer: says independent paean of praise, leading to כמכה...
- III משנה ב2: ר' יב"ק's explanation for the order
- a פרשה ראשונה: accepting ה' as king (עול מלכות שמים)
- b פרשה שנייה: accepting עול מצוות (study) applies day and night
- c פרשה שלישית: main מצוה (ציצית) only applies during day
- i Additional (רשב"י בברייתא): 1st פרשה involves learning, teaching, practice; 2nd – teaching, practice; 3rd – practice
- IV Early morning practices of אמוראים –
- a דב once said ק"ש then put on תפילין
- i Challenge; saying ק"ש without תפילין is akin to false-tesimony
- 1 Answer: the messenger was delayed in bringing him his תפילין
- b ד' יוחנן full קבלת עומ"ש involves relieving oneself, washing, putting on תפילין, reciting ק"ש then תפילה – as per v. 5
- i Addendum: washing for ק"ש can be done with rock/dirt if getting water will cause delay
- 1 However: this applies to ק"ש; for תפילה, one must continue his path for a פרסה
- (a) exception: to reverse direction, only up to a מיל