2.1.8; 9b (משנה ב) → 10b (ויקרא לו ה' שלום)

Note: our מנחה גדולה invokes מנחה גדולה, (½hour after חצות, (½hour past midpoint between מנחה הדולה - i.e. "9.5 hours").

- 1. לָכֵן כֹּה אֶעֲשֶׂה לְּדְּ יִשְׂרָאֵל עֵקָב כִּי זֹאת אֶעֲשֶׂה לְּדְּ **הָפּוֹן לְקַרָאת אֱלוְיִדּ יִשְׂרָאֵל:** עְמִוֹס דְ,יב
 2. מְסִיר אָזְנוֹ מִשְׁמֹעַ תּוֹרָה גַּם תְּפָלֶתוֹ תּוֹעֵבָה: משלי כֹח, ט
 3. וַיְהָי מִפֶּחֶרֶת וַיֵּשֶׁב מֹשֶׁה לְשְׁפֹּט אֶת הָעָם וַיִּ**עֲמֹד הָעָם עַל מֹשֶׁה מִן הַבּּקֶר עֵד הָעָרֵב:** שמות יח, יג
 4. וַיְּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךּ בְּבָּקֶר יֹאְכֵלוּ. אַשְׁרֵיךּ אֶרֶץ שֶׁמַלְבֵּךְ בָּרְא לֵבְיֹר וְשְׁרַיִּךְ בַּבְּקֶר יֹאבלֵה. אַשְׁרִיךּ אֶבֶלְ שָׁמַלְבֵּךְ בָּעְת יֹאבֵלוּ בִּנְבוּיְה וְלֹא בַשְׁתִי: קּהֹלת י, טז-יז
 3. אִי לְדְּ אֶרֶץ שֶׁמַלְבֵּךְ נָעַר וְשָׁרַיִּדְּ בַּבַּקֶּר יֹאבלָה. אַשְׁרִיךְ אֶּרֶץ שֶׁמַלְבֵּךְ בָּעָר יִשְׁרָי, שׁוּמִים וּ, כֹד
 3. וִיבָּן שֶׁם נִדְעוֹן מִוְבֵחַ לַה' וַיִּקְרָא לוֹ ה' שָׁלֹוֹם עֵד הַיּוֹם הַזֶּה עוֹדֶנוּ בְּעָפְרָת אֲבִי הָעָזְרִי: שוּמִים וּ, כֹד
 4. וְיִדְעָתָּ כִּי ה' אֱלֹהֶיךְ הוּא הָאֱלֹהִים הָאֵל הִים הָאָל שֹׁמֵר הַבְּבִירת וְהַחֶסֶד לְאֹהֲבָיו וּלְשׁמְרֵי מִצְוֹתִיו לְאֶלֶף דּוֹר: דברִים ז, ט
- ו. משנה ב Things to avoid around מנחה time before saying תפילה
 - a. Time: סמוך למנחה
 - b. Activities: sitting before barber, entering bathhouse, tannery, meal, session of בית-דין
 - c. However: if they already started, they may continue the activity
 - d. Caveat: they do interrupt activity for קריאת שמע, but not for תפילה
- II. Discussion which זמן מנחה is the referent? (see note)
 - a. If: the referent is מנחה גדולה, why prohibit these activities? There's lots of time to complete them and pray
 - i. Rather: must be referringt o מנחה but that stands against 'ריב"ל's ruling that once מנחה (we assume משנה) has come, it is forbidden to taste anything before saying תפילה whereas in our משנה, we rule that if they already started, they do not have to interrupt for תפילה
 - b. Solution1: referent is מנחה גדולה, and each of these activities is a major undertaking (fancy haircut, big feast etc.)
 - c. *Solution2 (ר' אחא בר יעקב)*: could even refer to regular meal etc. but each is a precaution lest it drag on (e.g. the tanner finds a loss at the tannery, the meal extends, the judges raise new arguments)
- III. Details: beginning stage of each process (after which no obligation to interrupt for מנחה
 - a. Haircut, bathhouse, tannery: when he puts on/takes off significant clothes
 - b. *Meal*: dispute בבל) and ארץ ישראל) (no real disagreement in בבל they would wear tight belt and loosen it before sitting down to eat each חנם was instructing his students who were "out of towners")
 - i. then he washes his hands
 - ii. ד' חנינא: when he loosens his belt
 - 1. אביי once we (בבל) loosen our belt for dinner, we would only re-belt it if we held תפילה ערבית חובה
 - a. Challenge: we all agree that מנחה is חובה, yet we rule אם התחילו אין מפסיקין and "התחלה" is התרת חגור
 - i. *Answer1*: ערבית is different, as it is more likely to get drunk at dinner
 - has a set time, he will be more zealous to stop on time a set time, he will be more zealous to stop on time
 - 1. *Challenge (פ"ש"*ז): is it so hard to re-belt? Besides let him pray without the belt!
 - 2. Answer: v. 1 must be properly outfitted for תפילה
 - a. Tangent: reports of חכמים who would dress nicely for תפילה, per v. 1; others would stand in supplication, like a slave before a master
 - b. *Tangent*: issue of using study time to pray (v. 2)
 - c. קיי. apparent dispute between ר' יומיה/ר' יונה enrobe/when the litigants begin arguing
 - i. Resolution: no dispute if they are already in the middle of proceedings, when דיינים enrobe
 - ii. Tangential stories and homilies: about role of judges and proper time for end of בית דין session (vv. 3-5)
 - 1. Tangent: list of typical/proper times for first meal, depending on task/social group
- IV. Tangential disucssion prayer, תפילין etc. in various rooms of bathhouse
 - a. ר' אדא בר אהבה. permissible to pray in bathhouse
 - b. Challenge: ברייתא detailing 3 rooms of bathhouse
 - i. Outer room: where all are dressed, one may study, pray, put on שלום and greet with שלום
 - ii. Middle room: where some are undressed no study or prayer, not don תפילין (but no need to remove them)
 - iii. Inner room: where all are undressed must even remove תפילין, rest of activities are a fortiori forbidden
 - 1. Answer: ראב"א was referring to a case where no one is present
 - 2. Block: ריב"ח ruled that restrictions of מרחץ apply even with no one there (and בית הכסא even w/o צואה even w/o צואה
 - a. Rather: must be a new (as yet-unused) מרחץ
 - i. Challenge: this is subject to dispute about הזמנה is only a dispute about מאוס בית הכסא
 - 3. *Tangent*: forbidden to use "שלום", which is a cognomen for 'ה (v. 6), in bathhouse; but not "trust" (v. 7) which is simply a description of God's "character"