

For instance us; כגון אנו מפסיקין בין לקריאת שמע בין לתפלה -
We interrupt whether for ק"ש or whether for תפלה

OVERVIEW

תורה from מפסיק are not חברים which states that ברייתא stated that ר' יוחנן to *daven*, this is limited only to people like רשב"י that תורתן אומנתן, however we (seemingly including all the אמוראים) interrupt our learning for both ק"ש and תפלה. Our תוספות resolves an apparent contradiction to ר' יוחנן.

anticipates a difficulty: תוספות

והא דאמר ליה רבי זירא¹ לרבי ירמיה מסיר אזנו משמוע תורה² וגומר –

But concerning that which זירא ר' said to ירמיה, quoting a verse; **‘whoever removes his ear away from תורה, etc.’** (even his prayer is an abomination); this seemingly contradicts what the גמרא states here that ‘we do interrupt תורה in order to *daven*’!

replies: תוספות

ויש לומר תורתו היתה אומנתו³ או עדיין לא היתה שעה עוברת:

And one may say that by ר"ז and ר"י the תורה was their trade, or the time for *davening* was not passing as of yet; there was still time left for *davening* even if they would have continued to learn for some time.

SUMMARY

There were some אמוראים that תורתן אומנתן. One should not interrupt his learning תורה if there is time to *daven* later.

THINKING IT OVER

How is it possible that ר' יוחנן who was from the earliest and greatest אמוראים in תורתו אומנתו, and אמ"י said that מפסיקין לתפלה since by us it is not אומנתו, and nevertheless תוספות states that by זירא ר' and ירמיה ר' it was אומנתו?!⁴

¹ See גמרא previously יא,א where ירמיה ר' was studying with זירא ר' and it was becoming late for תפלה so ר' rushed to leave his learning in order to *daven*, to which זירא ר' made the following remark.

² משלי כח,ט. גם תפלתו תועבה פסוק concludes.

³ See ח"י הריטב"א who writes, that at that time it was אומנתו (by ר"ז and ר"י). See ‘Thinking it over’.

⁴ See footnote # 3, and see (עמוד כד ד"ה ולענ"ד לק"מ) מגדים חדשים על הגמ' א"ר יוחנן וכו'.