

## כגון<sup>1</sup> רבי שמעון בן יוחי וחבריו – רשב"י and his friends – For instance

### OVERVIEW

explained that by ר' יוחנן, since רשב"י וחבריו, they would interrupt their תורה study only to read ק"ש but not for תפלה. Our תוספות reconciles this with a seemingly contradictory גמרא.

anticipates a difficulty: תוספות

והא דאמר לקמן (דף לג, ב) כי הוה מטי (זמן תפלה)<sup>2</sup> לביש<sup>3</sup> ומכסי ומצלי –

**And that which the גמרא relates later (regarding רשב"י [and his son]), when it come the time of *davening*, he would dress and cover himself and *daven*;** indicating that even רשב"י would (interrupt his learning to) *daven* –

responds: תוספות

ההוא מצלי היינו קריאת שמע:

**That expression there 'מצלי' means ש"ק,** but not תפלה.

### SUMMARY

ק"ש would not be מפסיק for תפלה; only for רשב"י.

### THINKING IT OVER

1. Is the ruling that אין מפסיקין לתפלה (by those who אומנתן), mean that they are not required to be מפסיק, or that they should not be מפסיק?<sup>4</sup>
2. Can we answer תוספות question that תפלה refers only to תפלת (מעריב) (or שחרית), however (since there is no recital of ק"ש then), when one has to be מפסיק to read ק"ש, he must also be מפסיק for תפלה?<sup>5</sup>

<sup>1</sup> See מהוד"ב. תוספות ד"ה כגון אנו. Seemingly this תוספות should precede the previous.

<sup>2</sup> (גמרא). A marginal note amends this to read עידן צלויי (as our texts read later in the).

<sup>3</sup> See the גמרא there that a whole day רשב"י and his son would not be wearing clothes and would bury themselves up to their necks in the sand of the cave, in which they were hiding from the Romans.

<sup>4</sup> See מהוד"ב and תוספות ד"ה כגון אנו previous.

<sup>5</sup> See (in the back of the מסכת) הגהות לרא"מ הורוין.