

Daf 26b

and does not grip the box of the phylacteries, which he may not touch while impure. This is **the statement of Rabbi Ya'akov. And the Rabbis say: A person may take a brief nap with his phylacteries, but substantial sleep is not permitted**, and he will thereby avoid a seminal emission while donning phylacteries. **And how long is the duration of a brief nap?** It is **equivalent** to the time required for **walking one hundred cubits**.

ואינו אוחז בקציצה דברי רבי יעקב וחכמים אומרים ישן אדם בתפילין שינת עראי אבל לא שינת קבע וכמה שינת עראי כדי הילוך מאה אמה

Comment/Chiddush

The phylacteries box is referred to here as Ketzitzah. This alludes to the cut, crisp shape they have – perfectly square

Apropos the duration of a brief nap, the Gemara cites that **Rav said: It is prohibited for a person to sleep during the day longer than the duration of the sleep of a horse**. One who sleeps for longer is derelict in the study of Torah. **And how long is the duration of the sleep of a horse?** It is **sixty breaths** long.

אמר רב אסור לאדם לישן ביום יותר משינת הסוס וכמה שינת הסוס שיתין נשמי

Comment/Chiddush

This is variously three minutes, or a bit over half an hour or three hours. Mishna Berura.

Abaye said: The sleep of the Master, Rabba, is like that of Rav, and that of Rav is like the sleep of Rabbi Yehuda HaNasi. And that of Rabbi Yehuda HaNasi is like that of King David, and that of King David is like that of a horse. And that of a horse is sixty breaths.

אמר אביי שנתייה דמר כדרב ודרב כדרבי ודרבי כדוד ודוד כדסוסיא ודסוסיא שיתין נשמי

Comment/Chiddush

However there have been gedolim who indeed slept each day, and the poskim conclude that each person should examine their own situation.

The Gemara relates: **Abaye would sleep** during the day **for** a period **equivalent** to the time it takes to **enter from Pumbedita to Bei Kuvei**. **Rav Yosef read** the following verse as **pertaining to Abaye: "How long will you sleep, sluggard? When will you arise from your sleep?" (Proverbs 6:9)**. Rav Yosef considered this dereliction in the study of Torah.

אביי הוה ניים כדמעיל מפומבדיתא לבי כובי קרי עליה רב יוסף (משלי ו, ט) עד מתי עצל תשכב מתי תקום משנתך

Comment/Chiddush

It seems that the prohibition is not absolute – Abaye would not have transgressed an open law. Rather it is praiseworthy to do so, but not binding. Eliyahu Rabbah.

The Sages taught in a *baraita*: With regard to **one who enters** his bed **to sleep during the day, if he wishes, he may remove** his phylacteries, and **if he wishes, he may leave** them in place. One who enters to sleep **at night removes** his phylacteries **and may not leave** them in place. This is **the statement of Rabbi Natan. Rabbi Yosei says: The young men must always remove them and not leave** them in place while sleeping **because they are accustomed to impurity**, as they are more likely to experience a seminal emission.

ת"ר הנכנס לישן ביום רצה חולץ רצה מניח בלילה חולץ ואינו מניח דברי רבי נתן רבי יוסי אומר הילדים לעולם חולצין ואינן מניחין מפני שרגילין בטומאה

Comment/Chiddush

The Shulchan Aruch (38:4) speaks of remove tefillin before even thoughts of a sexual nature. Here we are only worried for a greater level – actual emission. What about the thoughts preceding the emission? Perhaps we would not forbid sleep on account of impure thoughts, rather only on account of actual emission.

The Gemara asks: **Let us say that Rabbi Yosei holds that it is prohibited for one who experienced a seminal emission to don phylacteries. Abaye said: This is not so; rather, we are dealing with young men whose wives are with them**, and the concern is **lest they overlook** the fact that they are donning phylacteries and inadvertently **come to engage in matters** to which

לימא קסבר רבי יוסי בעל קרי אסור להניח תפילין אמר אביי בילדים ונשותיהן עמהן

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they are **accustomed**, i.e., relations with their wives, which is certainly demeaning to the phylacteries.

עסקינן שמא יבואו לידי הרגל דבר

Comment/Chiddush

How does the gemara compare having an actual emission to someone who is impure because of emission that he had in the past? This teaches that indeed having an actual emission is no more than the impurity caused thereby. Ritva

The Sages taught in a *baraita*: If **one forgot** that he was donning phylacteries **and engaged in relations with his phylacteries** in place, **he may grip neither the strap nor the box until he washes his hands**, and only then may he **remove** the phylacteries. This is **because the hands are active** and tend to inadvertently touch parts of the body that are unclean.

ת"ר שכח ושמש מטתו בתפילין אינו אוחד לא ברצועה ולא בקציצה עד שיטול ידיו ויטלם מפני שהידים עסקניות הן:

Comment/Chiddush

The gemara about taught that he holds the box by the straps, whereas here he does nothing. The difference is that there he has semen on his body and needs to remove the phylacteries until he gets clean. So, he needs to hold them somehow. Here, however, he merely needs to wash his hands, so better don't touch them at all, and leave them on.

MISHNA: Apropos eating in the *sukka*, which is discussed in the previous mishna, this mishna relates: **An incident** occurred where **they brought a cooked dish to Rabban Yoḥanan ben Zakkai** for him to taste, and to Rabban Gamliel they brought **two dates and a bucket of water**. **And they each said: Take them up to the *sukka*** and we will eat them there.

מתני'

מעשה והביאו לו לרבן יוחנן בן זכאי לטעום את התבשיל ולר"ג שני כותבות ודלי של מים ואמרו העולם לסוכה

Comment/Chiddush

Sukkos were then commonly made on the rooftops, so he said "Take them up to the *sukka*!"

In contrast, the mishna relates: **And when they gave Rabbi Tzadok less than an egg-bulk of food, he took the food in a cloth** for cleanliness; he did not wash his hands because in his opinion, one is not required to wash his hands before eating less than an egg-bulk. **And he ate it outside the *sukka* and did not recite a blessing after eating it.** He holds that one is not required to recite a blessing after eating less than an egg-bulk, as it is not satisfying, and it is written: "And you shall eat and be satisfied and bless the Lord your God" (**Deuteronomy 8:10**). The Gemara will explain the halakhic rationale for each of these actions described.

וכשנתנו לו לר' צדוק אוכל פחות מכביצה נטלו במפה ואכלו חוץ לסוכה ולא בירך אחריו:

Comment/Chiddush

He did, however, make a bracha **before** eating, for there is no amount necessary for that – one cannot eat even a drop before blessing. Rashi.

GEMARA: The Gemara wonders: Is the mishna citing **an incident to contradict** the *halakha* cited in the previous mishna that one may eat or drink in the context of a casual meal outside the *sukka*? The incident involving Rabban Yoḥanan ben Zakkai and Rabban Gamliel indicates that one may eat nothing outside the *sukka*. The Gemara answers: The mishna is **incomplete**, as it is lacking a significant element, **and it teaches the following: If one seeks to impose a stringency upon himself** and eat nothing outside the *sukka*, **he may be stringent, and there is no element of presumptuousness** in adopting that stringency. **And there was also an incident** supporting that ruling: **They brought a cooked dish to Rabban Yoḥanan ben Zakkai** for him to taste, and to Rabban Gamliel they brought **two dates and a bucket of water**,

גמ'

מעשה לסתור חסורי מחסרה והכי קתני אם בא להחמיר על עצמו מחמיר ולית ביה משום יוהרא ומעשה נמי והביאו לו לרבן יוחנן בן זכאי לטעום את התבשיל ולר"ג שני כותבות ודלי של מים

Comment/Chiddush

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Why is there no problem of presumptuousness here? For no one knows if this food is to be your meal or not. Since it is not clear that one is being stringent, it is permitted to do so. Maharatz Chiyus.