



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

MISHNA

- **Beis Shammai** say that at night the shema should be said while leaning, as the pasuk says "b'shachbichah", and in the morning it should be said while standing, as the pasuk says "uv'kumechah". **Beis Hillel** say that any shema is said in any position one wants, as the pasuk says "uv'lechtichah baderech". The pasuk of "b'shachbichah uv'kumechah" is referring to the timing of shema, not the position.
 - **R' Tarfon** said that he lied down on the road to say shema in accordance with the view of **B"S**, and that he thereby put himself in danger due to the robbers on the road. The **Rabanan** told him, you deserve to have been harmed because you were over on the view of **B"H**.

GEMARA

- **Q: B"H** explain their view and why they don't agree with the drasha of **B"S**, but what is the reason that **B"S** don't agree with the drasha of **B"H**? **A: B"S** say that if the pasuk was referring only to a time requirement it would have said "baboker uvaerev". The pasuk says "b'shucbecha uv'mukecha" to also teach the position in which the shema should be said.
 - **Q: What do B"S** darshen with "uvilechticha baderech"? **A: They** use it for the drasha of a Braisa that says that the pasuk of "bishivti**CHA** biveisechah" teaches that one who is busy with another mitzvah is patur from shema (the possessive "**CHA**" says only when you are doing your own thing are you chayuv in shema, not if you are busy with a mitzvah) and "uv'lehti**CHA** baderech" teaches that a chosson who marries a besulah is patur because he is "tarud" (worried, busy) with a mitzvah. However, one who marries a widow would be chayuv, because he is not as "tarud" with the mitzvah. Someone whose ship is sinking and someone who is an avel are not patur from shema because although they are tarud, they are not tarud with a mitzvah.
 - **B"S** say that the extra word "baderech" teaches that a shaliach who was sent for a mitzvah is also patur.
 - **B"H** agree with this drasha but say that "uv'lechticha baderech" still suggests that you can say shema on your way – i.e. in any position that you prefer.
- A Braisa says, **B"H** say one may say shema when standing, when sitting, when lying down, when going on the way, or when doing his work. **R' Yishmael** and **R' Elazar ben Azarya** were together. **R' Yishmael** was lying down and **R' Elazar ben Azarya** was standing. When it reached the time for kriyas shema of arvis, **REB"A** lied down and **R' Yishmael** responded by getting up. **R' Yishmael** explained that since **R' Elazar ben Azarya** acted in accordance with **B"S** (by lying down in order to say shema), he had to respond by getting up. Even though **B"H** allow lying down during shema as well, since **R' Elazar ben Azarya** changed to a lying position, **R' Yishmael** had to make sure that anyone who saw this would not think that **R' Yishmael** was also lying in accordance with the view of **B"S**. Therefore, he made sure to get up.
 - **R' Yechezkel** said if one does like **B"S** he's yotzeh and if one does like **B"H** he is yotzeh. **R' Yosef** said that if one does like **B"S** he is not yotzeh. **R' Nachman bar Yitzchok** said that one who does like **B"S** is chayuv misah, as we see in our Mishnah where **R' Tarfon** was told that he deserved to be harmed for following **B"S**.

MISHNA

- In the morning there are 2 brachos before shema and one after. In the evening there are 2 brachos before and 2 after – one of the 2 after the shema is a long bracha, the other is short. Where the chachomim established a long bracha, one has no right to shorten it and visa-versa. Where the chachomim established a bracha with a “chasima”, one may not skip the chasima and visa-versa.

GEMARA

- **Q:** What brachos do we make before shema in the morning? **A: R' Yaakov in the name of R' Oshaya** said, we make the bracha of “Yotzer Ohr Uvorei Choshech”.
 - **Q:** [Choshech denotes bad and evil] maybe we should say “nogah” which is twilight? **A:** We don't say “nogah” because Yotzer Ohr Uvorei Choshech is the lashon of the pasuk.
 - **Q:** The pasuk says “Uvorei Rah” and yet we change it to “Uvorei Es Hakol” – we see we don't need to say the exact verbiage of the pasuk!? **A:** We want to say choshech, because nogah is not true night, and we want to mention night in the bracha of the morning (“yotzer ohr uvorei chosech”) and morning in the bracha of the night (“golel ohr mipnei choshech...”).
 - **Q:** What is the second bracha before shema in the morning? **A: R' Yehuda in the name of Shmuel** and others say it is “Ahava Rabbah”, but the **Rabanan** say it is “Ahavas Olam”.
 - **R' Yehuda in the name of Shmuel** said, if one learns before saying shema with the brachos, he must make birchas haTorah. If one already said Ahava Rabbah, there is no need to say birchas haTorah.
 - **R' Huna** said learning Mikra requires a bracha, but learning medrash does not. **R' Elazar** said that even Medrash requires a bracha but learning Mishna does not. **R' Yochanan** said that even Mishna requires a bracha, but Talmud does not. **Rava** said that even Talmud requires a bracha, as **R' Chiya bar Ashi** said that **Rav** would wash his hands and make a bracha before learning Sifra.
 - **Q:** What bracha does one make for birchas haTorah? **A: R' Yehuda in the name of Shmuel** says – “asher kidishanu b' mitzvosav vitzivanu la'asok bidivrei Torah”. **R' Yochanan** would add the whole additions that we say of “Viharev nah Hashem Elokeinu es divrei Torahsecha...”. **R' Hamnuna** said the bracha is “Asher bachar banu mikol ha'amim...”. **R' Hamnuna** said, this last one is the best (it gives thanks to Hashem and praises the Torah and Klal Yisrael).
 - The Gemara says, we should say all of the brachos.
 - A Mishna says, in the early morning (in the Beis Hamidkash) the Kohen in charge tells the Kohanim to say one bracha before saying Shema and they say the one bracha. They then said the Aseres Hadibros, the parshos of Shemah, V'Haya Ihm Shamo'ah, and Vayomer, and then said the following 3 brachos with the people – Emes V'yatziv, the bracha of Ritzei, and the bracha of the Kohanim. On Shabbos they would add a bracha for the mishmar of Kohanim who were leaving.
 - **Q:** What is the one bracha before shema that was said? **A: Shmuel** said it is the bracha of Ahava Rabbah, and **R' Zrika in the name of R' Ami in the name of Reish Lakish** said it is the bracha of Yotzer Ohr.

R' Zrika's shita was not said explicitly. It is learned from the fact that he said, that the one bracha of shema that the Kohanim said is a proof that each of the brachos are independent of each other, and one can say one without the other. Now, if they said only Yotzer Ohr, that is a good proof to this concept because they only said Yotzer Ohr and not Ahava Rabbah. However, if they said Ahava Rabbah, that proof cannot be made, because it is possible that Yotzer Ohr was not said then because it was too early in the day to say that bracha, but later on they would say it. This would mean that it is possible that the two brachos are actually fully dependent on each other.