



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

- The Gemara had quoted a Braisa that the Kohanim would say the Aseres Hadibros before saying Shema. **R' Yehuda in the name of Shmuel** said, the **Rabanan** wanted to institute the saying of the aseres hadibros as part of shema even outside of the Beis Hamikdash but were told not to, to prevent the Minim from telling the unlearned people that the Aseres Hadibros is the only true Torah, since that was heard directly from Hashem at Sinai – and they would prove this from the fact that it is the only parsha of the Torah that is read at that time. **R' Nosson** says this in a Braisa as well. **Rabbah bar bar Chana** wanted to institute this in Sura, and **R' Chisda** told him this cannot be done because of the Minim. **Ameimar** wanted to institute this in Neharda'ah, and **R' Ashi** told him this cannot be done because of the Minim.
 - The Braisa quoted earlier also said that on Shabbos the Kohanim would say an extra bracha for the changing of the mishmar. **R' Chelbo** explained that the exiting mishmar would bless the incoming mishmar that Hashem should cause to dwell amongst them “ahava, v'achva, v'shalom, v'reyus”.

MAKOM SHE'AMRU L'HARICH

- **Q:** If one begins a bracha, and while he says Hashem's name has in mind to make a shehakol and only afterwards realizes that he was supposed to make a Hagafen, and therefore completes the bracha by saying hagafen – that is clearly alright because even if he were to complete the Shehakol, he would be permitted to drink the wine, because shehakol helps for everything. What if someone had in mind to make a Hagafen and then realized after saying Hashem's name that he should be making a shehakol – can he just end off as a shehakol and be yotzeh – do we follow the main part of the bracha and since that was said with the wrong intent it is invalid, or do we follow the ending of the bracha and since it was said correctly it is valid? **A:** A Braisa says, if in the morning someone began the first bracha of shema with “Yotzer Ohr” and ended it with “Hamaariv Aravim” he is not yotzeh. If he began with “Hamaariv Aravim” but ended with “Yotzer Ohr”, he is yotzeh. The opposite is true for the brachos said with the evening shema. The general rule is, everything follows the ending of the bracha. The Braisa seems to clearly say that we follow the ending!
 - This Braisa is not a valid proof, because the brachos of shema each end off with “Baruch Atah Hashem”. Therefore, when the person corrects his intention at the end of the bracha he is saying that correction with the Name of Hashem. That may be why it is valid. However, regarding a bracha for food, when there is no second mention of Hashem's Name, it may be that an erroneous intent at the time of saying Hashem's Name makes the bracha invalid.
 - **Q:** This explanation of the Braisa only works according to **Rav** who says that the saying of Hashem's Name constitutes a bracha, which is why the person here is considered to have made a full bracha. However, according to **R' Yochanan** who says that a bracha where “Elokeinu Melech Haolam” is not said, is not a proper bracha, the person in the Braisa's case is not concluding off with a proper bracha (because he says “baruch atah Hashem yotzer...” without Elokeinu Melech Haolam), so why does the Braisa say that he is yotzeh the bracha!? **A:** Rather, since **Rabbah bar Ulla** has said that one must mention “night” in the daytime bracha and must mention “day” in the nighttime bracha, when he mentions “Elokeinu Melech Ha'olam” at the beginning of the bracha it is said on a proper bracha of mentioning day and night. That is why it is valid. This concept doesn't exist in the case of brachos for food.
 - **Q:** Maybe we can bring a proof from the end of that Braisa, where it says that general rule is that we follow the “chasima” of the bracha to determine if it was said properly

and is valid. What does the Braisa mean to include with “the general rule”? Presumably it would come to include the case of the bracha on food and is teaching that as long as the bracha ended off properly it is a valid bracha!? **A:** The case that the Braisa means to include a case involving bread and dates.

- **Q:** What is the case? If the case is that he ate bread but thought he ate dates and began the “bracha achrona” for dates and then switched it to the bracha achrona for bread (i.e. cake), then that is exactly the case that we were asking about above!? **A:** Rather, the case is that he ate dates and thought he had eaten bread, and he therefore began saying the bracha achrona for bread and switched the ending to that of dates. It is in that case that he is yotzeh, because even if he would have completed with the bracha achrona for bread he would be yotzeh, because dates satisfy and nourish a person like bread, and therefore the bracha achrona for bread is appropriately said for dates as well. This is not the same as our original question and therefore no proof can be brought.
- **Rabba bar Chanina Saba in the name of Rav** darshens a pasuk to teach that anyone who doesn’t say “emes v’yatziv” by shachris or “emes v’emunah” by maariv is not yotzeh his chiyuv.
 - **Rabba bar Chanina Saba in the name of Rav** said, when davening shmoneh esrei and one reaches the brachos at which he must bow, he bows at the word “Baruch” and straightens up when he says the Name of Hashem. **Shmuel** said, this can be darshened from the pasuk of “Hashem zokeif kifufim”.
 - **Q:** The pasuk says “mipnei Shemi nichas hu”, which suggests that one should be bowing when he says the Name of Hashem!? **A:** The pasuk says “*mipnei Shemi*” – *before* My Name, which teaches that he should bow before reaching Hashem’s Name, but not while actually saying it.
 - **Shmuel** told **Chiya bar Rav** that his father would say to bow at “Baruch” and straighten up at Hashem’s Name.
 - **R’ Sheishes** would bow like a stick (in one quick motion) and straighten up like a snake (head first and slowly, so as not to make the bowing look like a burden).
 - **Rabba bar Chanina Saba in the name of Rav** said, all year one should say “Hakel Hakadosh” and “Melech ohev tzedaka u’mishpat”. During the aseres yimei teshuva one should say “Hamelech Hakadosh” and “Hamelech Hamishpat”.
 - **R’ Elazar** learns from a pasuk that even during the aseres yimei teshuva if one said “Hakel Hakadosh” he would be yotzeh. **R’ Yosef** said that even during those days one should say “Hakel Hakadosh” and “Melech ohev tzedaka u’mishpat”. **Rabbah** said during those days one should say “Hamelech Hakadosh” and “Hamelech Hamishpat”. The Gemara paskens like **Rabbah**.
 - **Rabba bar Chanina Saba in the name of Rav** darshened a pasuk to teach that if one can daven for another person and does not, he is called a “choteh”. If the one in need of tefillos is a talmid chachom, one must daven for him to the point of making himself sick.
 - **Rabba bar Chanina Saba in the name of Rav** darshened a pasuk to teach that if one does an aveirah and is then embarrassed about what he did is forgiven. This can also be learned from Shaul who was embarrassed about his aveira of having killed out the city of Nov – a city of Kohanim. **R’ Yochanan** darshens a pasuk to teach that Shaul was forgiven for that aveira.
- **R’ Avahu ben Zutarti in the name of R’ Yehuda bar Zevida** said, the **Rabanan** wanted to establish saying the parsha of Balak in kriyas shema, but decided not to do so as not to overburden the tzibbur.
 - **Q:** What is so special about parshas balak that made the **Rabanan** to want to include it as part of shema? If it is the mention of Yetziyas Mitzrayim, they could have instituted that can read the parshiyos of Ribbis or Mishkalos (which also mention Yetziyas Mitzrayim)!? **A:** **R’ Yosef bar Avin** said, the reason is the pasuk of “karah shuchav ku’ari u’chilavi mi yikimenu” (the pasuk uses words similar to shema – lying down and getting up – and tells of Hashem watching and protecting us while we sleep and when we get up).

- **Q:** Why don't we just mention that pasuk so as not to overburden the tzibur – why skip the entire concept? **A:** We have a kabbalah that we don't stop at any point in the Torah that Moshe didn't stop.
- **Q:** Why do we say Parshas Tzitzis in shema? **A:** **R' Yehuda bar Chavina** says, it is because it discusses 6 topics: 1) tzitzis – “vi'asu lahem tzitzis”, 2) yitziyas mitzraim – “asher hotzeisi”, 3) “oyl mitzvos” – “uzchartem es kol mitzvos Hashem”, 4) da'as minim – acharei livavchem”, 5) hirhur aveirah (immoral thoughts) – “v'acharei eneichem”, 6) hirhur avoda zara – “atem zoinim”.

MISHNA

- We must mention Yetziyas Mitzrayim at night (i.e. we say the parsha of tzitzis even with the nighttime shema).
 - **R' Elazar ben Azarya** said, “I am like 70 years old and never won over the **Chachomim** with a source for saying the parsha of Yetziyas Mitzrayim at night” until **Ben Zoma** came and found a source – the pasuk says “Imaan tizkor...kol yimei chayechah” – “yimei chayecha” refers to the daytime, and “kol” refers to the nighttime. The **Chachomim** darshen the pasuk differently – they say that “yimei chayecha” refers to this world, and “kol” refers to the days of Moshiach.

GEMARA

A Braisa says, **Ben Zoma** asked the **Chachomim**, a pasuk suggests that in the days of Moshiach we will no longer discuss Yitziyas Mitzrayim!? The **Chachomim** said, we will continue to discuss Yetziyas Mitzrayim, it is just that Yetziyas Mitzrayim will become the secondary redemption when compared to our eventual redemption from the current galus. We find a similar concept with Yaakov's name change to Yisrael. It meant that Yisrael would be his primary name and Yaakov would remain his name, but only as a secondary name. This can be explained with a mashal of a person who goes through progressively worse situations and is saved each time. After each salvation he forgets the old salvation because of the newer, more impressive salvation.