



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

### BRACHOS DAF YUD GIMMEL

- A Braisa says, Avraham Avinu was originally named Avram, because he was the “Father of Aram” and was later named Avraham – “Father of the entire world” (“Av Hamon Goyim”). Sarah Imeinu was originally named Sarai – “Princess to her nation” (Sarai is singular) and was later named Sara – “Princess to the entire world”.
  - **Bar Kappara** taught a Braisa that says, whoever calls Avraham by the name of Avram violates an asei (“V’haya shimchah Avraham”). **R’ Eliezer** says the person would violate a lav as well (“v’lo yikarei od es shimchah Avrom”).
    - **Q:** If so, someone who calls Sarah by the name of Sarai should also violate an asei or a lav, because the pesukim regarding her name change are similar to those of Avraham!? **A:** Hashem only commanded Avraham to never call Sarah by the name of Sarai.
    - **Q:** If so, someone who calls Yaakov by the name of Yaakov should violate an asei or a lav because the pesukim regarding his name change are similar to those of Avraham!? **A:** Hashem Himself called Yaakov by the name of Yaakov after giving him the name Yisrael.
      - **Q: R’ Yose bar Avin (or R’ Yose bar Zevida)** asked, the pasuk in Nechemya says “Asher bacharta B’Avrom” – we see that even after the name change he is called Avrom!? **A:** There the Navi is giving a chronological account of how Hashem chose Avrohom when he was still Avrom.

### HADRAN ALACH PEREK MEI’EIMASAI!!!

### PEREK HAYA KOREI -- PEREK SHEINI

#### MISHNA

- If someone was reading in the Torah and happened to be up the parsha of shema at the time of shema, if he has in mind (Gemara will explain), he is yotzeh.
- In between the paragraphs (of shema and the brachos) one may ask a person of kavod about his welfare and he may answer if he is asked. In middle of the paragraphs, one may ask a person whom he fears (i.e. that person can have him killed) about his welfare and he may answer him if he is asked. This is the view of **R’ Meir**. **R’ Yehuda** says that in middle of the paragraphs, he may ask a person who he fears and answer even to a person of kavod if he is asked. In between the paragraphs, he may ask a person of kavod and may answer to anyone at all.
  - “In between the paragraphs” are: between the first and second brachos, between the second bracha and shema, between shema and v’haya, between v’haya and vayomer, and between vayomer and emes v’yatziv. **R’ Yehuda** says one may not make any interruption between vayomer and emmes v’yatziv.
  - **R’ Yehoshua ben Korcha** explained the order of the parshiyos of shema: First goes Shema because in it one is “mekabel oyl malchus shamayim” (he accepts the yoke of Hashem’s kingship). Next is v’haya because in it one is mekabel the “oyl of mitzvot” (the yoke of the mitzvot). Last is vayomer because it is the parsha of tzitzis which only applies by day.

#### GEMARA

- **Q:** The Mishna said if “he has in mind” at the time of the reading he is yotzeh. From here it seems that one must intend to do a mitzvah in order to be yotze (which is a matter of dispute elsewhere)!? **A:** The Mishna does not mean he intends to do the mitzvah, it means he intends to

read the parsha the way it is supposed to be said. The Mishna is discussing the case of a sofer who is reading the parsha in the Torah to check and fix it (when he reads it for that purpose, he verbalizes it according to spelling, not according to the proper pronunciation of the “nekudos”, and that is why in order for him to be yotzeh, he must at least intend to read the shema like it should be read – Tosfos).

- A Braisa says, **Rebbi** says Shema must be read in Lashon Kodesh, (based on the word “V’hayu” which means it must be read *this* way). The **Chachomim** say it can be read in any language (based on the word “Shema” which means in any language one understands).
  - **Rebbi** says the word “Shema” teaches that you must hear yourself read the shema, whereas the **Chachamim** say you don’t need to hear yourself read the shema.
  - The **Chachamim** say “V’hayu” teaches that one cannot read shema backwards, whereas **Rebbi** learns that from the “hey” of the word “**H**adivarim”, and the **Rabanan** don’t darshen the “hey”.
  - It may be that **Rebbi** would hold that all Torah readings must be done in Lashon Kodesh. Still, the Torah says “V’hayu” here so that one shouldn’t expound the word “shema” in the way of the **Chachomim**.
  - It may be that the **Chachomim** would hold that all Torah readings may be done in any language. Still, the Torah says “Shema” so that one should not expound the “V’hayu” like **Rebbi** does.
- A Braisa brings where **R’ Eliezer** darshens the “ha’eileh” in the third pasuk of shema to teach that one only need to have intent until that point. **R’ Akiva** says that when the pasuk in the first parsha then says “asher Anochi mitzvicha hayom” it teaches that the entire first parsha requires intent to be yotzeh.
  - **Rabbah bar bar Chana in the name of R’ Yochanan** paskens like **R’ Akiva**.
    - Another Braisa bring the machlokes where **R’ Acha in the name of R’ Yehuda** says one must have intent for the first parsha. On this Braisa **Rabbah bar bar Chana in the name of R’ Yochanan** paskens like **R’ Acha in the name of R’ Yehuda**.
- A Braisa says, “v’hayu” teaches that shema may not be read backwards. “Ahl livavecha” – **R’ Zutra** says this teaches that up to this point (the entire first parsha) one needs kavanah. After that, one need only read. **R’ Yoshiya** says, up to this point (the first parsha) one only needs to read. After this point one needs to have kavanah.
  - **Q:** Why does **R’ Zutra** hold that after this point one only needs to read? It is because the pasuk in the second parsha says “L’daber Bam” (which implies a simple, oral reading). The first parsha also says “V’dibarta Bam” and should therefore have the same requirement of reading!? **A:** **R’ Zutra** meant that the first parsha has a mitzvah of kavanah and reading.
    - **Q:** He holds the first parsha needs kavanah because the parsha says “ahl livavecha”. The second parsha says “ahl l’vavchem” so it too should need kavanah? **A:** “Ahl L’vavchem” teaches us the proper place of tefillin shel yad, and is therefore not available to teach us a requirement of kavanah.
  - **Q:** Why does **R’ Yoshiya** say the second parsha requires kavanah – it is because of the words “ahl livavchem”. If so, the first parsha should require kavanah as well, because the pasuk says “ahl livavecha”!? **A:** He means to say that the first parsha needs kavanna and reading, whereas the second parsha only needs kavanah.
    - **Q:** The second parsha also says “l’daber bam”, which should require one to read the parsha as well!? **A:** That pasuk is referring to learning and teaching Torah.
- A Braisa says, **R’ Meir** says one need only have kavanah for the first pasuk of shema. **Rava** paskens like **R’ Meir**.
  - A Braisa says, **Sumchus** said, whoever stretches out the saying of the word “Echad” will have long life.
    - **R’ Acha bar Yaakov** said one should stretch out the “daled” of “echad”, not the “ches”. **R’ Ashi** said one should not shorten the “ches” when trying to lengthen the “daled”.
    - **R’ Yirmiya** said, one need only lengthen the “echad” for so long as he needs to have in mind that Hashem is the King in Heaven, Earth and all 4 corners of the Earth.

- **R' Nassan bar Mar Ukva in the name of Rav Yehuda** said, if one is walking and wants to say shema, he must stand still until the words “ahl l'vavecha” so as to have proper kavanna. **R' Yochanan** said he must remain still for the entire first parsha (he follows his view stated above that the entire first parsha needs kavanah).
- A Braisa says, **Rebbi** was always busy learning and would therefore only stop learning to say the first pasuk of kriyas shema (he held that was the D'Oraisa obligation of shema).
  - **Rav** said that he never saw **Rebbi** say shema. **R' Chiya** told him, when **Rebbi** passes his hand over his face in middle of the shiur is when he is saying shema.
    - **Q:** Would he complete the rest of shema after the shiur? **A: Bar Kappara** said that **Rebbi** would not, which is why **Rebbi** would make sure to say something in the shiur about yetziyas mitzraim, since he wasn't going to say shema and mention yetziyas mitzrayim in that way. **R' Shimon B'Ribi** said that **Rebbi** did complete it after the shiur, and the reason that **Rebbi** spoke about yetziyas mitzrayim in shiur was because he wanted to mention it at the proper time of kriyas shema – which was during the shiur.
- **R' Eila the son of R' Shmuel bar Marsa in the name of Rav** said, if one said the first pasuk of shema and then was an oneis and fell asleep, he is yotzeh. **R' Nachman** told his servant, make sure to bother me to make sure I am fully awake for the first pasuk of shema, but it is not necessary to do so after I say that pasuk.
  - **R' Yosef the son of Rabbah** said, this is what his father would do as well.
- **R' Yosef** said, one may not say shema while lying on his back, not even if he is leaning a little over to his side (as opposed to sleeping which may be done if one is leaning a bit on the side). Although **R' Yochanan** would say shema while leaning only slightly on his side, that was because he was heavy and therefore had a difficult time turning fully onto his side.

#### UBAPRAKIM SHO'EL...

- **Q:** The **T”K** said that (in between the paragraphs) one may ask about the welfare of a person of kavod “and answer”. It can't mean that he may answer to a person of kavod, because if he may ask he may certainly answer to him as well!? Rather, it must be mean that he can answer to any person. However, the **T”K** then says that in middle of a paragraph one may ask about the welfare of a person he fears “and answer”. It can't mean that he may answer to a person he fears, because if he may ask he may certainly answer to him as well!? Rather, it must be mean that he can answer even to a person of kavod. Based on this understanding, the **T”K** is saying the same thing as **R' Yehuda**!? **A:** The Mishna is missing words and should say that the **T”K** says – in between the paragraphs he may ask a person of kavod *and certainly* may answer to him as well, and in middle of a paragraph he may ask a person he fears *and certainly* may answer him as well. **R' Yehuda** argues and says that in between he may answer anybody and in middle of a paragraph he may even answer a person of kavod.
  - A Braisa states the machlokes like this explanation as well.