



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

Brachos Daf Yud Daled

- **Q:** The Mishna taught that, at times, one may be mafsik in middle of shema to talk to other people (e.g people of kavod and people he fears). **Eichi** asked **R' Chiya**, what is the halacha with regard for being mafsik for those same reasons in middle of Hallel? On the one hand, shema is a D'oraisa and Hallel is only D'Rabanan, so certainly one should be allowed to be mafsik during Hallel. On the other hand, maybe Hallel is more stringent because of "pirsumei nissa"? **A: R' Chiya** said, one may be mafsik for these reasons during Hallel and there is nothing wrong with that.
 - **Rabbah** said, if it is a day that we say the complete Hallel we may be mafsik between the paragraphs but not in middle of a paragraph. If it is a day when we don't say the complete Hallel, we can even be mafsik in middle of the perek for a person of kavod or a person he fears.
 - Although **Ravina** was not mafsik to greet **Rav bar Shiva** on a day when complete Hallel was not said, that was only because **Ravina** did not hold him in high enough esteem to be mafsik for him.
- **Q: Ashian** asked **R' Ami**, may one who is fasting taste something without swallowing it – he is not eating but he is having some hana'ah? **A: R' Ami** said that he can taste food without swallowing.
 - A Braisa says this as well and says that one who tastes without swallowing does not make a bracha and this may be done on a fast day.
 - **Q:** How much may one taste without swallowing on a fast day? **A: R Ami and R' Assi** themselves would taste up to a revi'is on a fast day.
- **Rav** darshens a pasuk to teach that one who greets another person before davening (shmoneh esrei) is considered to have built a "bamah".
 - **Q: R' Sheishes** asked, our Mishnah allows the greeting of people during shema, which is before shemoneh esrei?! **A: R' Abba** answered, it is only prohibited to walk over to someone to greet them before shomeh esrei. Our mishna discusses where someone walked over to you – in that case it is allowed even before shmoneh esrei.
- **R' Idi bar Avin in the name of R Yitzchak bar Ashian** darshened a pasuk to teach that one may not tend to his personal business before he has davened.
 - **R' Idi bar Avin in the name of R Yitzchak bar Ashian** darshened a pasuk to teach that one who davens before tending to his personal business will merit that Hashem will take care of what he needs.
- **R' Yona in the name of R' Zeira** darshened a pasuk to teach, that someone who does not have a dream for 7 days is called "evil" (dreams are messages from Shamayim – a lack of dreams is therefore not a good thing).
 - **R Chiya bar Abba in the name of R' Yochanan** darshened a pasuk to teach that someone who satiates himself with Torah before going to sleep will not get bad tidings.

EILU HEIN BEIN HAPRAKIM...

- **R' Avahu in the name of R' Yochanan** said the halacha follows **R' Yehudah** that one may not be mafsik between "vayomer" and "emmes v'yatziv", based on the pasuk "V'Hashem Elokim Emmes".
 - **Q:** Does one repeat the word "emmes" when he begins the bracha after Shema? **A: R' Avahu in the name of R' Yochanan** says yes, and **Rabbah** says no.
 - **Rabbah** heard someone repeat the word "emmes". **Rabbah** said this person must have a condition that makes him say "emmes" unnecessarily.

- **R' Yosef** said, there is an excellent teaching of **R' Shmuel bar Yehuda**, who said that in Eretz Yisrael, by maariv, for the 3rd parsha of kriyas shema they would say “Daber ehl bnei Yisrael v’amarta aleihim, Ani Hashem Elokeichem emmes”.
 - **Q: Abaye** asked, how could they do that? **Rav** said that one does not need to begin “vayomer” at night, but if he did begin, he must complete it, and **Rav** also said that saying “v’amarta aleihem” constitutes “beginning vayomer”!? **A: R' Pappa** said, in Eretz Yisrael they do not consider that the saying of “v’amarta aleihem” constitutes “beginning vayomer” unless he also says “v’asu lahem tzitzis”, and therefore “vayomer” need not be completed.
 - **Abaye** said, based on the above, we start “vayomer” just as they did in Eretz Yisrael, but once we start we must finish it, in accordance with the view of **Rav**.
 - **Chiya bar Rav** said, if a person one says “Ani Hashem Elokeichem” (i.e. he says the 3rd parsha of shema at maariv), he must continue with the next bracha which begins with “Emes”. If he doesn’t say the 3rd parsh, there is no need to say the next bracha.
 - **Q:** There is an obligation to remember Yetziyas Mitzrayim at night, and that is said in the 3rd parsha and the following bracha, so if one doesn’t say them how will he fulfil his obligation? **A:** He will have to say a short tefillah thanking Hashem for Yetziyas Mitzrayim.

AMAR R' YEHOSHUA BEN KORCHA...

- A Braisa says that **R' Shimon ben Yochai** gives another reason for the order of the parshiyos of shema. Shema is first because it contains the obligation to learn, to teach and to do. Vehaya is next because it contains the obligation to teach and to do. Vayomer is last because it only contains the obligation to do.
 - The Gemara says that **R' Shimon** is not arguing with the reason that **R' Yehoshua** gives for the order in the Mishna, he is merely giving an additional reason.
- **Rav** once woke up, washed his hands, said kriyas shema, and then put on tefillin.
 - **Q:** How could **Rav** have done that? We learned in a Braisa that one should put on tefillin *before* saying shema!? **A:** He held like **R' Yehoshua ben Korcha** who says that one must first accept on himself the “oyl malchus Shamayim” and only afterwards accept the “oyl mitzvos”.
 - **Q: R' Yehoshua** only says that to determine which parsha should be said first, he did not say that to determine that reading shema should come before doing an actual mitzvah of tefillin!? Further, **R' Chiya bar Ashi** said that there were times when **Rav** woke up, washed his hands, made Birkas HaTorah, learned Mishna, put on tefillin, and then said kriyas shema!? **A:** We can say that **R' Chiya bar Ashi** was talking about times when it was too early for **Rav** to begin kriyas shema, and that is why he first put on his tefillin. The chiddush of his teaching this was to teach that he follows the view that one must make Birkas HaTorah before learning Mishna.
 - **Q:** The Braisa is still problematic for **Rav**!? **A:** The reason **Rav** put on tefillin after shema was because the messenger that was bringing his tefillin was late in bringing them to him.
 - **Ulla** said, if one says shema without tefillin it is as if he said false testimony. **R' Chiya bar Abba in the name of R' Yochanan** said he is like one who brings a korban olah without the accompanying mincha, or other korbanos without the accompanying wine.
 - **R' Yochanan** said, one who goes to the bathroom, then washes his hands, puts on tefillin, says shema and davens was mekabel oyl malchus shamayim completely. **R' Chiya bar Abba in the name of R' Yochanan** darshens a pasuk to teach that this person is considered as if he built a Mizbe'ach and brought a korbon. **Rava** darshens the same pasuk to teach that it is as if he went to the mikvah before davening.
 - **Rava** told **Ravina** that if water is not available to wash the hands, one can even use earth, pebbles or sawdust. In fact, **R' Chisda** would curse someone who delayed his tefilla in search of water.

This is only true for before saying kriyas shema. However, before saying shmoneh esrei one must go and search for water even if it delays his tefilla.