



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

### Brachos Daf Tes Zayin

HAKOREI L'MAFREYA LO YATZAH...

- **R' Ami and R' Assi** were preparing a chupa for the chasuna of **R' Elazar**. **R' Elazar** said, I will go to the beis medrash and come back and tell you something that is being learned there. He went and found a Tanna who said, if one made a mistake as he said shema, but does not remember where he made the mistake, he must repeat the entire shema. If he knows in which perek the mistake was made, he begins again from the beginning of that perek. If he knows he completed a perek, but does not remember which one, he must return to the beginning of the second perek. If the mistake was made by one of the "u'ksavtam" psukim, but he does not remember which one, he must return to the one in the first perek. **R' Yochanan** said, that if one began to say "Ima'an yirbu", and is unsure whether he made a mistake in the 3<sup>rd</sup> perek, he does not have to repeat anything, because people are especially fluent in the 3<sup>rd</sup> perek and we can assume that no mistake was made. **R' Ami and R' Assi** said, it was worth coming just to hear these halachos.

MISHNA

- Workers can say Shema on top of a tree or on top of a stone wall, but they cannot say shmoneh esrei there (it is too difficult to have kavanah).
- A chosson is patur from saying kriyas shema for the first 4 nights, or until he has completed the biyas mitzvah – whichever happens first.
- **R' Gamliel** said shema on the first night he got married. He explained that he did not want to hold back from kabalas ohl malchus shamayim for even one moment.

GEMARA

- A Braisa says, workers may say shema while on a tree or a wall and may daven shmoneh esrei on an olive or fig tree (because those trees have many branches and there is less fear of falling and they can therefore concentrate on the tefillah), but not while on any other tree. The owner of the trees may not daven on any tree (we are only lenient for workers who work for other people).
  - **Q: R' Mari** the grandson of **Shmuel** asked, from here it seems that one need not have kavanah for shema (they can say shema on a tree), but a Braisa says that one must have kavanah for shema!? **A: R' Mari** then said, that **R' Sheishes** explained that one does need kavanah for shema. The workers are required to stop working on the tree to allow for the appropriate kavanah.
    - **Q:** A Braisa says that **B"H** say that workers can continue working while they say shema!? **A: Rav Sheishes** is talking about the first perek (or pasuk, depending on the various shitas from earlier on). **B"H** is talking about the rest of shema.
- A Braisa says, although a worker must fully devote his time to his employer, he may say the full birchos shema, the shema, he may eat his bread and make the brachos before and after, and he may daven the shmoneh esrei. However, he may not daven for the amud or duchan (if he is a Kohen) because that takes away too much time.
  - **Q:** A Braisa says they may only daven a short version of shmoneh esrei!? **A: R' Sheishes** said, the first Braisa follows **R' Gamliel**, and the second Braisa follows **R' Yehoshua** who allows the short form.
    - **Q: R' Yehoshua** allows all people to say the short form, not just a worker, but this Braisa seems to limit the short form to a worker!? **A:** Both Braisos follow **R' Gamliel**. When a worker is working only for his meals, he may stop for the full shmoneh esrei. If he is getting paid in addition to being given meals, he may only say the short form. A Braisa makes this difference as well.

CHOSSON PATUR M'KRIYAS SHEMA

- A Braisa says, 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’lechti**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.

#### MISHNA

- **R’ Gamliel** washed himself on the night of his wife’s kevarah. His talmidim asked, “you taught us that an avel may not wash himself”! He explained that he did so because he was an “istinus” – very particular, and washing was not considered a “ta’anug” (pleasurable) for him (it was a necessity to remove discomfort).
- When his servant died he accepted condolences. His talmidim asked, “you taught us that one may not accept condolences for the loss of a non-Jewish slave”! He explained, although that is not normally to be done, this servant was worthy of this.
- If a chosson wants to say shema on the first night, he may. **R’ Shimon ben Gamliel** says, not everyone may treat himself as worthy of being able to concentrate when he is a chosson.

#### GEMARA

- **R’ Gamliel** held that the night after the burial is only aninus D’Rabanan and the Rabanan were not goizer this aninus for an istinus. Therefore he was allowed to wash himself.

#### UKISHEMEIS TAVI AVDO...

- A Braisa says, when a servant dies, the owner is not treated like an avel for purposes of a “shura” or for a seudas havra’ah or for nichum aveilim. When **R’ Eliezer’s** maidservant died his talmidim came to offer condolences. He told them that the only thing one says to the owner of the servant who has died is “Hashem should fill your loss”, as would be said for any other financial loss.
- A Braisa said one does not eulogize servants. **R’ Yose** said one may eulogize a righteous servant in a short way by saying “Woe for the loss of a good, trustworthy man who derived benefit from his own work”. The **Rabanan** said to him, by saying that you leaving nothing more to be said for a righteous man!
- A Braisa said the title of “Avos” is limited to Avrohom, Yitzchak and Yaakov (the shevatim are not considered as chashuv as them to deserve that title) and the title of “Imahos” is limited to Sarah, Rivkah, Rachel and Leah.
- A Braisa said one may not call a slave by the term “Abba” (this was a term of respect in those days like Mr. is today – the reason is that people may think the one calling the servant is actually his child and may question the yichus of this individual). In **R’ Gamliel’s** house they did call servants by that title, because no one would question the yichus of **R’ Gamliel’s** household.
- **R’ Elazar** darshens a pasuk in Tehillim to teach that one who says shema and davens shmoneh esrei is considered as if he brought korbonos and did the Avodah in the Beis HaMikdash, and the person inherits this world and the World to Come.
- After completing the davening of shmoneh esrei:
  - **R’ Elazar** would daven for peace, talmidim, a good future, Gan Eden, good friends, Yetzer Tov, Yiras Shamayim, and that our needs be taken care of by Hashem.
  - **R’ Yochanan** would daven that Hashem should see our shame (from aveiros), Hashem should use rachamim, Strength and Kindness.
  - **R’ Zeira** davened that we should not do aveiros, and not be embarrassed in front of our fathers.
  - **R’ Chiya** davened that Torah should be our occupation, our hearts should not be pained, and our eyes should not be darkened.
  - **Rav** would say our nusach for Rosh Chodesh bentching (“chaim aruchim, chaim shel shalom, etc.”).
  - **Rebbi** would say our nusach for the yehi ratzon that we say after “hagomel chasadim tovim l’amo Yisrael” of birchas hashachar.

**R’ Safra** would daven that there should be peace among the Malachim in Shamayim and peace on Earth, peace between all the Talmidim, and all learning should be done lishma.