



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

Brachos Daf Yud Zayin

- The Gemara continues the previous discussion with various Amora'im's additional tefillos at the end of their shmoneh esrei.
 - **R' Alexandri** (some say **R' Hamnuna**) would say, Hashem should put us in a "lighted" corner (i.e. take us out of galus – Maharsha), our hearts should not be pained, our eyes not darkened.
 - **R' Alexandri** would say, Hashem, you know that we want to do good, but the yetzer harah and the galus prevent us from doing so, so please save us from them.
 - **Rava** would say the viduy that we say on Yom Kippur ("Elokai, ahd shelo notzarti eini kdai, v'achsuv shenotzarti k'ilu lo notzarti..."). **R' Hamnuna Zuti** would say this viduy on Yom Kippur.
 - **Mar Brei D'Ravina** would say very similar to what we say ("Elokai, netzor leshoni mayra, u'sfasai midaber mirma").
 - When **R' Sheishes** would fast, at the end of shmoneh esrei he would say what we say on a taanis yachid – "Let the diminishing of my fats and blood from fasting be like the fats and blood of a korbon".
- When **R' Yochanan** finished Sefer Iyuv he would say, all creatures are destined to die, lucky is the one who grew and toiled in Torah, gave pleasure to Hashem, and grew up and died with a good name.
- The Gemara lists a number of "Pearls of Wisdom" – ("Margilei D'pumei") of Tanna'im and Amora'im:
 - **R' Meir** would say, Hashem says, "Learn with your whole heart and soul to understand My ways, to be steadfast in the ways of the Torah, to defend Torah, to fear Me, guard your mouth from sin, be pure and holy and I will be with you always".
 - The **Rabanan** of Yavneh would say, I am similar to an am ha'aretz, we are both humans, we both work (me in learning Torah and him in his job) and get up early for our work. He doesn't aspire to do my job and I don't aspire to do his. For that he is wrong, because even if he can't learn as much as me, his reward could be the same, because "echad hamarbeh v'echad hamamit, u'vilvad sheyichaven libo l'shamayim".
 - **Abaye** would say, be clever with your Yiras Hashem (to beat the yetzer harah), a soft answer calms anger, increase peace with everyone including goyim in the market so that you should be beloved in Heaven and desired on Earth, and that all creatures accept you.
 - It is said about **R' Yochanan ben Zakai** that he always greeted everyone first, even the goyim in the marketplace.
 - **Rava** would say, the purpose of Torah wisdom is to do teshuva and ma'asim tovim, not to use it to rebel against one's parents, rebbi, or any greater person, and all must be done lishma, for one who doesn't do things lishma for the Torah is better off not having been created.
 - **Rav** would say, Olam Habah is different than this world – there are no physical pleasures (eating, drinking, having children, business), no jealousy, no hatred or fighting. Rather, the tzadikim sit in Olam Habah with their crowns on their heads and enjoy the "Ziv HaShechina".
 - Hashem's promises of reward for women is even greater than His promise for men. The pasuk uses a double lashon of "Sha'ananos" and "Botchos" – that women can be sure and confident in their reward.
 - **Rav** told **R' Chiya**, women's reward comes for taking their children to learn, for sending their husbands to learn and for waiting for their husbands to come back from learning (far away).

- When the **Rabanan** would depart from each other and leave the Yeshiva, they would bless each other. The Gemara quotes the blessings that were given in a number of the Yeshivos:
 - In **R' Ami's** (or **R' Chanina's**) Yeshiva the blessing would include (among other things) – your needs should be fulfilled, you should have oilam habah, techiyas hameisim, understanding, wisdom, clarity in halacha, your eyes and face should shine from Torah, your feet should always run to learn Torah.
 - In **R' Chisda's** (or **R' Shmuel bar Nachmeini's**) Yeshiva they would say a pasuk in tehillim which is explained by **Rav and Shmuel** or by **R' Yochanan and R' Elazar** to mean: “Leaders in Torah and bearers of mitzvos (or bearers of yesurim), our chaburah should not produce anyone like Dovid's chaburah – i.e. Achitofel, or like Shaul's chaburah – i.e. Doeg Hoadomi, or like Elisha's chaburah – i.e. Geichazi (each one is an example of someone who became a rasha or did aveiros at some point), and that we should never have a talmid or a child that becomes a rasha.”
 - **Rav and Shmuel** (or **R' Yochanan and R' Elazar**) argue on how to darshen a pasuk in Yeshaya. One says it teaches that tzaddikim are sustained on their own merit, but the rest of the world is sustained only through the tzedaka of Hashem. The other says that it teaches that whole world is sustained through the zchus of the tzadikim and the tzadikim themselves don't even have what they need. This is as **R' Yehuda in the name of Rav** said, that every day a Bas Kol announces from Har Choreiv – “The entire world is sustained in the zechus of My son Chanina, and My son Chanina survives on a kav of carobs from one Friday to the next.

CHOSSON IHM ROTZEH LIKROS...

- **Q:** It would seem to be that **R' Shimon** says one may not treat himself like a tzaddik because that would be an act of haughtiness, whereas the **Rabanan** are not concerned for haughtiness. However, a Mishna says that the **Rabanan** say that a talmid chochom should never work on Tisha B'Av (even if he is in a community that does work then), which suggests that regular people should not treat themselves as being Talmidei Chachomim, and **R' Shimon** says that every person should treat himself as a talmid chochom for this purpose. We see that **R' Shimon** is not concerned with haughtiness and the **Rabanan** are!? **A:** **R' Yochanan** says we must flip the names of the shitos. **A2:** **R' Shisha the son of R' Idi** explains, regarding the reading of shema the **Rabanan** say that since everyone is saying shema he doesn't look like he's trying to be extra pious if he says shema too, but on Tisha B'Av, if he doesn't work and everyone else does, that makes it look like he is trying to be extra pious. **R' Shimon** says, we feel that a chosson can't have kavanah, and so a chosson who says shema is showing that he feels he can, which is haughtiness. With regard to Tisha B'Av, if he doesn't work, people will say that this person simply doesn't have work to do, so it doesn't come across as him trying to be extra pious.

HADRAN ALACH PEREK HAYA KOREI!!!

PEREK MI SHEMEISO -- PEREK SHLISHI

MISHNA

- A person who has a dead relative in front of him waiting for burial, is patur from shema, from tefilla, from tefillin and from all other mitzvos.
- With regard to the people who are carrying the “bed” (the coffin) and those who will replace them and those who will replace the replacements (they would switch off because all wanted to participate in the mitzvah), with regard to the ones in front of the coffin (who will carry it when it reaches them) and with regard to those behind the coffin (they already had their turn to carry it), the ones who are in front and are needed for the coffin are patur (from shema and tefillin), but those who are behind the coffin are chayuv even if the coffin needs them. Both groups of people are patur from tefilla.
- After the burial, if a person can say shema before he reaches the “shura” to be menachem the aveilim, he should do so. If he can't, he should not.
- The people standing in the inner row to be menachem the aveilem in the shura are patur from shema. People in the outer row are chayuv to say shema.

GEMARA

- **Q:** The Mishna seems to say that the person who is an “onein” is patur only when he is with the meis. However, a Braisa says that an onein is patur from shema and all mitzvos even if he is not with the meis!? **A: R’ Pappa** says the Braisa is referring only to a case where the person is with the meis. **A2: R’ Ashi** says that our Mishna is even talking about where the meis is not “in front of” the person. The Mishna calls it “in front of” because until the meis is buried the meis is called “in front of him”.