



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

Brachos Daf Chuf

- **R' Papa** asked **Abaye**, why were the earlier generations more deserving of miracles than we are? When **R' Yehuda** (from the earlier generation) would remove one shoe to begin fasting for rain, it would immediately begin to rain, and yet we can daven so much and not be answered!? It can't be that they were greater than us in Torah, because they were no! **Abaye** answered that they were "moser nefesh" for Kiddush Hashem a lot more than we are. We find such an example in a story where **R' Ada bar Ahava** ripped off an inappropriate headpiece from a girl (thinking she was a Jew), and when it turned out that she was not Jewish, had to pay a sizeable fine.
- **R' Gidal** would sit by the entrance to the mikvah to instruct the women on proper tevilah. When the **Rabanan** asked why he wasn't afraid that the Yetzer Harah would make him have bad thoughts from doing this, he said that in his eyes the women were like white geese – i.e. they were not even an object of desire.
- **R' Yochanan** would sit by the exit to the mikvah so that the women would look at him when they exited and would have children as beautiful as him. When The **Rabanan** asked why he wasn't afraid of ayin harah, he answered that he is from Shevet Yosef, who are not subject to ayin harah, as **R' Avahu** learns from the pasuk of "alei ayin" – "oilay ayin" – above the effects of the eye. **R' Yose the son of R' Chanina** learns this from the pasuk – "v'yidgu larov" – Shevet Yosef are like fish which are always covered by water and not subject to ayin harah. **Others** say, Yosef was so careful with his eyes in mitzrayim and did not fall prey to his master's wife, and therefore his descendants are not be subject to ayin harah for all generations.

MISHNA

- Women, slaves and minors are patur from shema and tefillin but are obligated in tefilla (to daven shmoneh esrei), in Mezuzah and in Birchas Hamazon.

GEMARA

- **Q:** Shema is a mitzvas asei she'hazman grama – of course women and slaves are patur?! **A:** We would have thought that since there is "kabalas ohl malchus shamayim" they should be obligated.

UMIN HATEFILLIN

- **Q:** This is also a mitzvas asei she'hazman grama, so it is obvious that women are patur!? **A:** We would have thought they are chayuv because of a hekesh to mezuzah ("Ukshartam Uchsavtam") and are chayuv just like they are chayuv in mezuzah.

V'CHAYAVIN B'TEFILLA

- They are chayuv in tefilla because they need mercy from Hashem just as much as men, and therefore they are chayuv to daven for it. The Mishna needs to teach this to us, because we would think that since a pasuk in Tehillim says that tefilla is done night, morning and afternoon it makes it into a zman grama. The Mishna teaches that it does not.

UB'MEZUZAH

- **Q:** It is obvious that women are chayuv since it is not a mitzvas asei shehazman grama!? **A:** We would think that there is a hekesh to Talmud Torah and mezuzah therefore only applies to men.

UBIRCHAS HAMAZON

- **Q:** It is obvious that women are chayuv since it is not a mitzvas asei shehazman grama!? **A:** We would think that since the pasuk says Hashem gives us "Bread in the morning to satisfy", it is considered to be a zman grama. The Mishna teaches that it is not.
- **R' Ada bar Ahava** said that women are chayuv to say kiddush on Shabbos even D'Oraisa.

- **Q:** Kiddush is a mitzvas asei she' hazman grama, so they should be patur!? **A: Abaye** said he meant that they are only chayuv D'Rabanan.
 - **Q: Rava** asked, 1) **R' Ada** said it is D'Oraisa, and 2) if so they should be chayuv in every mitzvah D'Rabanan, even if it is zman grama!? **A:** Rather, **Rava** said, we have a comparison between "Zachor" to "Shamor" which teaches that whoever is chayuv in shmira (the prohibitions) is chayuv in zechira (the positive mitzvos). Since women are chayuv in all prohibitive mitzvos ("lo sa'seis"), they are also chayuv in the "asei" of Shabbos, which includes Kiddush.
- **Ravina** asked **Rava** – are women chayuv in Birchas Hamazon even D'Oraisa (it is not zman grama) or only D'Rabanan (because the pasuk says one must bentch "ahl ha'aretz hatovah asher nasan lach" and women don't have a share in the Land of Eretz Yisrael)? The difference would be whether she can be "motzi" someone who is chayuv D'Oraisa.
 - **Q:** Maybe we can answer based on a Braisa. The Braisa says that a child can be motzi his father and a woman can be motzi her husband. If we say that a woman is chayuv D'Oraisa it makes sense that she can be motzi her husband! **A:** The Braisa says that a minor can be motzi his father, and a minor is definitely not chayuv D'Oraisa. Rather, the Braisa is discussing the case of a man who only ate enough to be chayuv in birchas hamazon D'Rabanan, and that is why a woman, who is also only D'Rabanan can be motzi him.
 - **R' Avira** said, the Malachim ask Hashem why He shows favor to Klal Yisrael. Hashem answers that Klal Yisrael bentches even when the Torah doesn't require them to (i.e. even when they only eat a kzayis or k'beitza and they are not yet satisfied with food) and I shouldn't favor them!?

MISHNA

- A baal keri thinks the words of shema in his heart (he doesn't actually say the words) and does not even think the words of the brachos before or after shema. When eating bread, he does not even think the words of the bracha before eating, but does think the words of birchas hamazon in his heart. **R' Yehuda** says he makes the brachos before and after (the Gemara will explain what R' Yehuda means).

GEMARA

- **Ravina** says, we see from our Mishna that thinking the words in one's heart is obviously just as good as saying them out, because if it isn't, why does the baal keri bother doing so at all?
 - **Q:** If thinking and saying are the same, why doesn't the baal keri just say the words already? **A:** It is based on the enactment of Ezra who learned from Kabalas haTorah – at that time no one was allowed to be a baal keri, so for all Torah learning one may not be a baal keri. Therefore, we don't let a baal keri speak words of Torah, rather he must only think it.
 - **R' Chisda** says, thinking is not as good as actually saying it, because if it was, the baal keri may as well say the shema and not just think it. **R' Elazar** explains, that the reason we make him think it is that we don't want everyone around him being mekabel ohl malchus shamayim and him sitting there not doing so. Therefore we have him thinking the same thing that the other people are saying.
 - We only let him think the words of shema and Birchas Hamazon, because those are obligations D'Oraisa. However, with regard to shmoneh esrei, which is only D'Rabanan, we don't even allow him to think the words.