



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

Brachos Daf Chuf Aleph

- **R' Yehuda in the name of Rav** said, we learn that Birchas Hamazon is D'Oraisa from the pasuk of "V'achalta, V'Savata, U'veirachta". We learn that Birchas HaTorah (the bracha to be said before learning) is D'Oraisa from the pasuk of "Ki Shem Hashem Ekrah Havu Godel Leilokeinu" (before saying shira, Moshe told the Yidden, I will make a bracha and you answer Amen).
 - **R' Yochanan** said, we can make a kal v'chomer to teach that there is a requirement to make a bracha after learning as well – if eating, which needs no bracha before, requires a bracha after even D'Oraisa, then learning Torah, which requires a bracha before, certainly requires a bracha after! We can also make a kal v'chomer to teach that there is a requirement to make a bracha before eating as well – if learning Torah, which has no requirement for a bracha afterwards, requires a bracha before, then eating, which requires a bracha afterwards, certainly requires a bracha before!
 - The Gemara says eating cannot be learned from learning Torah and visa-versa. Torah can't be learned from eating, because eating is different in that it gives one physical pleasure. Eating can't be learned from learning Torah, because Torah is different in that it brings a person to Olam Habah. Also, our Mishna says that a baal keri only thinks in his heart the bracha for after eating, not before eating. We see that only the bracha after eating is D'Oraisa, not the bracha before eating.
- **R' Yehuda in the name of Shmuel** said, if a person is unsure whether he said shema, he does not repeat it, but if he is unsure whether he said emes v'yatziv, he needs to repeat it again. The reason for this view is that he holds that shema is only D'Rabanan, whereas the bracha of emes v'yatziv is D'Oraisa (it discusses Yetziyas Mitzrayim).
 - **Q: R' Yosef** asked, how can he say that shema is only D'Rabanan when the pasuk says "B'shuchbecha U'vkumecha"!? **A: Abaye** said, that is written regarding the requirement to learn Torah.
 - **Q:** The Mishna said that a baal keri thinks the words of shema but not the brachos before or after the shema. Now, if the bracha of emes v'yatziv is D'Oraisa, the baal keri should think the words of that bracha as well?! **A:** The only reason to say emes v'yatziv is for the mitzvah of zchiras Yetziyas Mitzrayim. Since he already said kriyas shema he was yotzeh that mitzvah when he said the parsha of "vayomer" and there is no need for him to say emes v'yatziv. We would not tell him to say emes v'yatziv and skip shema, because shema has the added benefit of having in it kabolos ohi malchus shamayim as well.
 - **R' Elazar** says, if one is unsure whether he said shema, he repeats shema again (he holds that shema is a D'Oraisa). If one is unsure whether he said shmoneh esrei he does not repeat it. **R' Yochanan** says, he does repeat shmoneh esrei, because "Halevai that a person should daven all day long".
 - **R' Yehuda in the name of Shmuel** said, if someone is in middle of shmoneh esrei and realizes that he has already davened, he stops immediately, even if he is in middle of a bracha.
 - **Q: R' Nachman** said that **Rabbah bar Avuha** that when one mistakenly began a bracha of the weekday shmoneh esrei on Shabbos, he finishes the bracha before going to the proper shmoneh esrei. If so, here too he should complete the bracha before stopping the shmoneh esrei!? **A:** The case are very different. On Shabbos one should really say the regular shmoneh esrei, but the **Rabanan**

cut it short for kvod Shabbos. Therefore it is not “wrong” and he completes the bracha. Where one already davened, he has no chiyuv for tefilla right now, and so he stops even in mid-sentence.

- **R’ Yehuda in the name of Shmuel** said, if someone already davened and then walked into shul where a minyan is davening, if he has a new idea to add to the shmoneh esrei, he can repeat it with the minyan and add the new idea. If he does not have a new idea, he should not repeat the shmoneh esrei.
 - The chidush of this halacha is that although his first shmoneh esrei was said b’yichidus and now he is with a minyan, we do not view it as if he has not yet davened and therefore he does not repeat the shmoneh esrei unless he has a new idea. The chidush of the last halacha (where one remembers that he had previously davened) is that even though he had already began the shmoneh esrei for the second time, he stops even mid-sentence.
- **Rav Huna** said, if one gets to shul and the tzibur is already davening shmoneh esrei, if he can start shmoneh esrei and be done before the chazzan gets up to Modim in Chazaras HaShatz, he should begin. If he won’t be done by then, he should not begin until after Modim of Chazaras HaShataz. **R’ Yehoshua ben Levi** said, if he can be done before the chazzan says kedusha (i.e. Nakdishach), he should begin. If not, he should not begin until after kedusha.
 - The machlokes is that **R’ Huna** is not worried about kedusha, because he paskens that an individual may say kedusha in his own private shmoneh esrei. **R’ Yehoshua ben Levi** says that one may only say kedusha with the tzibur.
 - **R’ Ada bar Ahava** darshens the pasuk of “v’nikdashti b’soch Bnei Yisrael” to teach that all matters of kedusha require a minyan.
 - **Q:** They both seem to hold that one may not be interrupt his shmoneh esrei to say kedusha or modim with the tzibur. Can one interrupt his shmoneh esrei to say “Yehei Shmei Rabbah”? **A:** **R’ Dimi** said that **R’ Yehuda and R’ Shimon** the talmidim of **R’ Yochanan** said that one should interrupt his shmoneh esrei for that. The Gemara says that we do not pasken like that.

R’ YEHUDA OMER MIVARECH LIFNEIHEM U’LI’ACHREIHEM

- **Q:** Does **R’ Yehuda** permit a baal keri to learn Torah (and therefore allows the saying of these brachos as well)? **R’ Yehoshua ben Levi** taught that the prohibition against a baal keri learning Torah is learned from “smuchim” – psukim that are placed together to teach one to the other. You can’t say that **R’ Yehuda** doesn’t darshan smuchim and that is why he doesn’t learn the prohibition, because even the views that don’t darshen smuchim do darshen it when the psukim are in Chumash Devarim, and the psukim that teach about the baal keri are in Chumash Devarim (“Vihodatum Livanecha” is next to “Yom Asher Amadita”). If so, how does **R’ Yehuda** allow the baal keri to learn Torah? **A:** **R’ Yehuda** does darshin smuchim in Chumash Devarim, but he uses these psukim for a different drasha of **R’ Yehoshua ben Levi** – to teach that one who teaches his child Torah is treated as if he was mekabel the Torah on Har Sinai. Therefore, these pesukim are not available to teach the din of a baal keri.

Q: From a Mishna it seems that **R’ Yehuda** does require a baal keri to be toivel, which would mean that he holds of the takanas Ezra to prohibit a baal keri from learning Torah until he is toivel. The Mishna says that **R’ Yehuda** doesn’t require the baal keri to be toivel if he has another tumah at the time (e.g. he is a zav), which will prevent the baal keri from becoming completely tahor after the tevilah. It seems, however, that **R’ Yehudah** would require a tevila if the only tumah involved is tumas keri. If so, how can **R’ Yehuda** say in our Mishna that the baal keri should say the brachos!? **A:** **R’ Yehuda** means that he should think the brachos in his heart, but should not say them out with his mouth (he would agree that saying the brachos out with his mouth would be assur).