



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

Brachos Daf Lamed Daled

MISHNA

- If a chazzan makes a mistake while davening (he gets mixed up and can't get back on track to complete the davening) we send another person to take him over. The substitute should not refuse to go up when asked to take someone over. The sub begins at the bracha that was skipped or where the mistake was made.
- The chazzan should not answer "Amen" to the Kohanim at birchas kohanim so that he not become confused.
- Even if the only Kohen is the chazzan, he should not "duchen". If he is sure that he will not get confused, he may "duchen".

GEMARA

- A Braisa says, when asked to daven for the amud, one must refuse at first, begin to stir the second time he is asked, and go to the amud when he is asked for the 3rd time.
 - A Braisa says, there are 3 things that are not good when they are present in excess, but are good in moderation – yeast, salt, and refusal.
- **R' Huna** said, if a chazzan makes a mistake in the first 3 brachos of shmoneh esrei, the sub begins from the beginning of shmoneh esrei. If the mistake is made in the middle brachos, he begins from Ata Chonein. If it is made in the last 3 brachos, he begins at Ritzei. **R' Assi** said, the middle brachos have no order (Rashi – the sub inserts the skipped bracha at any point, Tosfos – he begins at the point of the skipped bracha).
 - **Q: R' Sheishes** asked, our Mishna says he begins from the bracha in which the mistake was made, not like **R' Huna** who says the he is to begin from Ata Chonein!? **A: R' Huna** will say that the entire middle section is one bracha, so our Mishna means to begin from Ata Chonein.
- **R' Yehuda** says, one should only ask for his needs during the middle section of brachos in shmoneh esrei.
- A Braisa says, a talmid of **R' Eliezer** davened for the amud and took a long time. When other talmidim complained, **R' Eliezer** dismissed them and said, he has not davened for as long as Moshe who davened for 40 days and nights! Another talmid took a short time. When the talmidim complained, **R' Eliezer** dismissed them and said, he has not davened as short as Moshe who davened a tefilla of "Kel nah refah nah lah"!
 - **R' Yaakov in the name of R' Chisda** said, we learn from Moshe's tefilla that when davening for someone else one need not even mention his name (as Moshe made no mention of Miriam in his tefilla for her).
- A Braisa says, one bows at the beginning and end of the first bracha and of the bracha of Modim. If he wants to bow at the beginning and end of every bracha, we teach him that he should not do so.
 - **R' Shimon ben Pazi in the name of R' Yehoshua ben Levi in the name of Bar Kappara** said, this is true for an ordinary person. However, a Kohen Gadol bows at the end of each bracha, and a king bows at the beginning *and* end of each bracha. **R' Yitzchak bar Nachmeini** says that the king remains bowed from the beginning to the end of the entire shmoneh esrei.
 - A Braisa says, "Kidah" means bowing on the face; "Kri'ah" mean kneeling; "Hishtachva'ah" mean laying down fully on the ground.
 - **Q:** One Braisa says that it is praiseworthy to bow at Modim, but another Braisa says it is disgraceful!? **A:** The first Braisa is referring to bowing at the beginning of the bracha and the second Braisa refers to bowing at the end of the bracha.

- **Rava** would bow at the beginning and end of Modim, because he saw **R' Nachman and R' Sheishes** do that. The Braisa that says it is disgraceful to bow at the end of "Hoda'ah" is referring to the "hoda'ah" of Hallel and of Birchas Hamazon.

MISHNA

- It is a bad sign for one who makes a mistake while davening. It is a bad sign for the tzibbur if the chazzan makes a mistake while davening, because "shlucho shel adam k'moso".
- When davening for a choleh, **R' Chanina ben Dosa** would predict who would live and who wouldn't. He did so based on how fluent his tefilla for them was (the flow from heart to mouth) – a fluent tefilla meant it would be accepted.

GEMARA

- **R' Chiya in the name of R' Safra** in the name of a talmid in the yeshiva of **Rebbi** said, a mistake is a bad sign when it occurs in the first bracha.
 - **Others** say this statement was made in regard to kavanah – and **R' Chiya** said that at a minimum one must have kavanah during the first bracha in order to be yotzeh.

AMRU ALAV AHL R' CHANINA...

- **R' Yehoshua ben Levi** said, this test of fluency for acceptance of tefilla can be learned from the pasuk "borei niv sifasayim shalom, shalom larachok v'lakarov amar Hashem urifasiv". A few pshatim by **R' Chiya bar Abba in the name of R' Yochanan** regarding who is destined to receive (1) all the good things said by the Nevi'im, and who is destined to get (2) rewards that no human can even describe (**R' Yehoshua ben Levi** says this refers to a special wine preserved in the grapes from sheishes yimei bereishis, and **R' Shmuel bar Nachmeini** says this refers to "Eden"):
 - (1) is for those who marry their daughter to a talmid chochom, who take talmidei chachomim as partners, and who benefit talmidei chachomim, (2) is for the talmidei chachomim themselves.
 - (1) is for the days of Moshiach, (2) is for Olam Habah.
 - This argues on **Shmuel**, who says that the only difference between Olam Hazeh and the days of Moshiach is that in the days of Moshiach we will no longer be under the rule of the goyim.
 - (1) is for Baalei Teshuva, (2) is for Tzadikim gemurim.
 - This argues on **R' Avahu**, who says that baalei teshuva are in a place where even tzaddikim gemurim can't reach.
- A Braisa says, **R' Chaninah Ben Dosa** was able to predict the exact time that **R' Gamliel's** son was healed based on his method described in our Mishna (when his tefilla was fluent).
 - **R' Chaninah Ben Dosa** davened for **R' Yochanan ben Zakai's** son and he was healed. **R' Yochanan ben Zakai** explained, "**R' Chaninah Ben Dosa** is like a servant who talks to Hashem all the time, whereas I am like an officer who needs an appointment".
 - **R' Chiya bar Abba in the name of R' Yochanan** darshens a pasuk to teach that a person should daven in a room with windows (seeing the Heavens helps the person to focus on Who we are davening to).
 - **R' Kahana** said, I view a person who davens in an open field as being arrogant (it is more difficult to be humble in an open place).
 - **R' Kahana** said, I view a person who tells people about his aveiros (by doing so he will no longer be embarrassed from them and "busha" brings forgiveness – Tosfos).

HADRAN ALACH PEREK EIN OMDIN!!!