



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

### Brachos Daf Samach

BANAH BAYIS CHADASH V'KANA KEILIM CHADASHIM...

- **R' Huna** says one only makes a shehechyanu if he never owned such clothing or items that he just bought, but if he did (e.g. from an inheritance), and now he just bought for the first time, he does not make the bracha. **R' Yochanan** says, even if he previously had these items but he is now buying them for the first time, he still makes a bracha. Everyone seems to agree that if he had already purchased these items once and is now buying new ones again, he would not make a shehechyanu.
  - A **second version** says the machlokes is where he bought an item he had already once bought. In that case **R' Huna** says he does not make a bracha and **R' Yochanan** says that he does. But, in a case where he had never previously bought the item, even if he had owned one through an inheritance, he would still make a shehechyanu.
    - **Q:** A Braisa brings a machlokes where someone bought something, for the first time, that he already had – **R' Meir** says he does not make a shehechyanu and **R' Yehuda** says that he does. That fits according to the first version, but not the second?! **A:** It can fit according to the second version because **R' Yehuda** may hold that even if someone buys something that he already bought, he also must make a bracha. The Braisa brings the case of where he is buying for the first time to teach you the chiddush of **R' Meir**, that even in that case **R' Meir** says not to make a bracha.

MEVARECH AHL HARA'AH...

- The Gemara gives an example – if one's field was flooded, right now it is bad because his crops are ruined, but it will be good because his field will be revitalized with nutrients. The Mishna teaches that he makes a bracha on the current result and therefore makes a dayan ha'emes.

V' AHL HATOVA...

- An example of this would be where one finds money – right now it is good, but later it will be bad, because if the king finds out about it he will take what he found and more. Still, he makes a hatov v'hameitiv for the current good.

HAYSA ISHTO MI'UBERES...

- **Q:** We see that Leah davened to change her baby from a boy to a girl (by Dina)? **A1:** That was a special "nes" and we don't daven for nisim like that to happen. **A2:** Leah was in the 40 days after conception, when the gender is still not determined.

HAYA BAH BADERECH

- A Braisa says, **Hillel Hazaken** once heard screaming coming from his city. He was sure that it was not coming from his house (because they would accept tzar without yelling – Mefarshim)
- **R' Yishmael the son of R' Yose** saw that a talmid was nervous. He said, being nervous is only for sinners, and the pasuk that says being nervous is admirable is talking about being nervous of forgetting one's learning (because that will cause him to review again and again).

HANICHNAS L'KRACH

- A Braisa explains, on the way in he asks Hashem to bring him into the city in peace. When he gets in, he thanks Hashem for doing so. When he leaves, he asks Hashem to take him out in peace. When he is out, he thanks Hashem for having done so and asks that Hashem continue dealing with him so in the future.

- **R' Masna** said, this only applies to a city that kills indiscriminately, without a trial.  
**Another version** says, **R' Masna** said this applies even to a city that only kills with a trial, because he may not be able to produce witnesses proving his innocence.
- A Braisa says, when one goes into a bathhouse he davens that he should not get harmed or killed in the bathhouse, and that if he dies, it should be a kaparah for his sins. When he leaves he thanks Hashem for letting him leave safely.
  - **Abaye** says to leave out the statement about his death being a kaparah, because “ahl tiftach peh L'Satan”.
  - **R' Avahu** was in the bathhouse and the entire floor gave way. Through a nes he was left standing on a pillar and saved 101 people by holding them (one hanging on to the next, etc.).
- One who goes to let blood davens that the procedure should bring him health.
- One who goes to the bathroom asks the Malachim who accompany him around to please wait for him while he goes to the bathroom, since such is the way of man. When he leaves he says the bracha of Asher Yatzar.
- When one goes to sleep, he should say the first parsha of Shema and Birchas Hamapil.
- When he awakes in the morning he says “Elokai, neshama shenasata bi..” When he hears the rooster he says “Asher nasan lasechvi vinah...”. When he opens his eyes he says “...Pokeach Ivrim”. When he sits up he says “...Matir Asurim”. When he gets dressed he says “...Malbish Arumim”. When he stand up he says “...Zokeif Kefufim”. When he steps on the ground he says “...Rokah ha'aretz ahl hamayim”. When he begins to walk he says “...Hameichen mitz'adei gaver”. When he puts on his shoes he says “...She'asah li kol tzarki”. When he puts on his belt he says “...Oizer Yisroel Bigvura”. When he covers his head he says “...Oiter Yisroel B'sif'arah”. When he puts on his tzitzis he says “...L'hisatef Ba'tzitzis”. When he puts on the shel yad tefillin he says “...L'haniach Tefillin”. When he puts on the shel rosh tefillin he says “...Ahl Mitzvas Tefillin”. When he washes his hands he says “Ahl Netilas Yadayim”. When he washes his face he says “Hamavir chevlei sheina mei'af'apai” (similar to our last bracha of the birchos ha'shachar until “Hagomel chasadim tovim...”).

#### CHAYUV ADAM LEVARECH...

- **Rava** said that this means that a person must accept the seemingly bad with the same acceptance and happiness that he has of the seemingly good that happens to him. The Gemara brings a number of pesukim that teach this point.
- A Braisa taught that **R' Akiva** said, a person should be used to saying “Everything that Hashem does, He does for the best”.
  - **R' Akiva** was travelling with a candle (for light), a rooster (to wake him in the morning) and a donkey (to ride on). He travelled to a city and no one offered him a place to stay, so he stayed in the fields. A wind came and blew out his candle, a cat came and ate the rooster, and a lion came and ate the donkey. Each time something happened, **R' Akiva** said “Everything that Hashem does, He does for the best”. In the morning he found out that an army came and captured that city. Had he had the candle, the rooster or the donkey, they would have found him and captured him as well. **R' Akiva** said, we can clearly see that, “Everything that Hashem does, He does for the best”.