



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

- **R' Yitzchok** asked **R' Nachman** why he didn't come to daven in shul. **R' Nachman** answered that he was too weak to go. **R' Yitzchak** asked, "Why didn't you gather a minyan in your house"? **R' Nachman** answered, that would be very difficult (and he didn't want to bother people to come). **R' Yitzchak** told him that he at least ask to be told when the tzibbur would be davening so that he can daven at the same time as the tzibbur, because **R' Yochanan in the name of R' Shimon ben Yochai** darshens the pasuk of "Va'ani sifilasi lecha Hashem Eis Ratzon" to teach that when the tzibbur davens there is an "eis ratzon". **R' Yose the son of R' Chanina** darshens this from the pasuk "B'es ratzon anisichah". **R' Acha the son of R' Chanina** learns it from the pesukim "Hen Kel kabir vlo yimus" and "Padah b'shalom nafshi...ki virabim hayu imadi" (Hashem never gets disgusted from the tefilla of a tzibbur). A Braisa says that **R' Nosson** darshens these pesukim in this way as well and adds that Hashem says, whoever learns Torah, does chessed, and davens with the tzibbur is considered to have redeemed Hashem and the Yidden from galus.
 - **Reish Lakish** darshens a pasuk to teach that if someone has a shul in his neighborhood and he doesn't enter it to daven, he is called a "shachein rah" and he causes galus onto himself and his children.
 - **R' Yochanan** wondered how there can be old people in Bavel – the pasuk says "Ima'an yirbu yimeichem...*ahl ha'adamah*" and Bavel is chutz laaretz!? He then heard that these people come early to shul and leave late. He said, that is why they live a long life (a shul is literally like Eretz Yisrael and thus they were "Ahl Ha'adama" – Maharsha), as we find that **R' Yehoshua ben Levi** told his children to conduct themselves in this way to merit long life.
 - **R' Chisda** said, a person should daven at least 2 door widths into the shul so it doesn't look like he's in a hurry to leave.
 - **Q:** The pasuk says, "Al zos yispallel kol chasid eilechah l'es mitzoi" – a person should always daven for an "eis mitzoi" – what does that refer to? **A:** **R' Chanina** says it refers to a wife (as the pasuk says "matza isha matza tov"). **R' Nosson** says it refers to Torah ("ki motzi matza chaim"). **R' Nachman bar Yitzchak** says it refers to death – a person should daven for a pleasant death, e.g. misas neshika. **R' Yochanan** says it refers to burial (to have a burial plot and not be delayed in burial after death), and **Rabbah bar R' Shila** adds that people would say, one must daven for peace until the last shovel of dirt is thrown on his kever). **Mar Zutra** says it refers to having a convenient bathroom. In Eretz Yisrael they said that this pshat is most important and essential.
 - **Rafraim bar Pappa** told **Rava** that **R' Chisda** said that Hashem loves the places that learn with a focus on coming to a resolution l'halacha more than batei knasiyos and batei midrashos. This is what is meant by **R' Chiya bar Ami in the name of Ulla** when he said that after the churban Hashem only dwells in the "daled amos shel halacha".
 - Initially **Abaye** would learn at home and go to shul to daven. When he heard this statement, he began davening at the place that he would learn (the Shechina was there because he learned halacha). **R' Ami and R' Assi** had 13 shuls to daven in in Tverya, but they always chose to daven in the exact place in which they learned.
 - **R' Chiya bar Ami in the name of Ulla** said, someone who supports himself is greater than just being a yirei shamayim – regarding someone who supports himself the pasuk "ashrecha" and "v'tov lach", which teaches that he has Olam Hazeh and Olam Habbah, whereas regarding a Yirei Shamayim the pasuk does not say "v'tov lach".
 - **R' Chiya bar Ami in the name of Ulla** said, a person should live next to his rebbi because that will prevent him from sinning (like we see that Shlomo Hamelech didn't marry bas

- Paroh while his rebbi Shimi ben Geira was alive). But, this is only if he will accept mussar from his Rebbi. If he won't, let him move away so he shouldn't be a meizid.
- **R' Huna bar Yehuda in the name of R' Menachem in the name of R' Ami** darshened a pasuk to teach that a person should not leave the room while the Sefer Torah is being read.
 - **R' Avahu** would leave bein gavra l'gavra.
 - **Q: R' Pappa** asked, would it be permitted to leave in between pesukim? **TEIKU**.
 - **R' Sheishes** would turn away from the Torah and learn other things during kriyas haTorah.
 - **R' Huna bar Yehuda in the name of R' Ami** said, a person must read shnayim mikrah v'echad targum every week. One who does so merits long life.
 - **R' Bivi** wanted to do this for all the parshiyos at one time. A certain elder told him that it should be done every week, not weeks in advance or late.
 - **R' Yehoshua ben Levi** told his sons 3 things – 1) be mavir sedra, 2) cut the vridin of a bird like shitas Rabbi Yehudah, 3) give respect to a person who forgets his learning due to an oneis.
 - **Rava** told his sons 3 things – 1) don't cut meat in your hands, only on a table (it's dangerous and if you bleed it will disgust everyone there), 2) do not sit on the bed of an Aramis (either don't go to sleep without saying shema, or don't marry a giyores, or don't sit on an Aramis's bed because of the story where an Aramis woman tried to get **R' Pappa** to sit on her bed and blame her son's death on him), 3) do not walk behind a shul when the tzibur is davening (it looks like you have no interest in joining – but this is not a concern when there is another door, and if there is another shul in the area, and if he is noticeably busy with packages or running or already wearing tefillin).
 - A Braisa says, **R' Akiva** said the Modiyim are praiseworthy because: 1) they only cut meat on a table, 2) they kiss a friend only on the hand, 3) they only discuss private matters in the field (walls have ears – Rashi) – as we find that Yaakov called Rachel and Leah out into the field when he wanted to speak to them privately.
 - A Braisa says, **R' Gamliel** said the Persians are praiseworthy because: 1) they eat modestly, 2) they go to the bathroom modestly, 3) they have marital relations modestly.
 - **R' Yosef** darshened a pasuk to teach that the Persians are set aside and ready for Gehenom.

R' GAMLIEL OMER...

- **R' Yehuda in the name of Shmuel** said the Halacha follows **R' Gamliel**.
 - A Braisa says, **R' Shimon ben Yochai** said, a person can say shema twice in one night – once before alos hashachar and once right after, and be yotzah the shema of arvis and of shachris.
 - **Q:** The Braisa first refers to the time after alos hashachar as night (“a person can say shema twice in one *night*”) and then says that he can be yotzeh the shema of shachris, which means that time is day!? **A:** It is truly night at that time, but since there are people who begin to get up it is considered morning for purposes of saying the morning kriyas shema.
 - **R' Acha bar Chanina in the name of R' Yehoshua ben Levi** paskned like **R' Shimon ben Yochai**.
 - Some say that the psak was said on the following Braisa. The Braisa says that **R' Shimon ben Yochai in the name of R' Akiva** said, a person can say shema twice in one day – once right before netz and once right after netz) and be yotzah the shema of arvis and of shachris. Now, the Braisa first refers to the time before netz as daytime (“a person can say shema twice in one *day*”) and then says that he can be yotzeh the shema of arvis, which means that time is night!? **A:** It is truly considered daytime, but since there are people who are still sleeping then it is considered night for purposes of saying the shema of Arvis. Regarding this Braisa **R'**

Acha the son of R' Chanina in the name of R' Yehoshua ben Levi
paskned like the ruling of **R' Shimon in the name of R' Akiva**.

- **R' Zeira** said, he can say the shema of Arvis then, but may not say the bracha of Hashkiveinu (which is a bracha for people who are headed to sleep).

R' Yitzchak bar Yosef said that the psak of **R' Acha the son of R' Chanina in the name of R' Yehoshua ben Levi** was not taught explicitly, but was rather implied from an incident where a pair of **Rabanan** missed saying shema at night and it was already after alos hashachar (they had fallen asleep from drinking at the wedding of **R' Yehoshua ben Levi's** son). They asked **R' Yehoshua ben Levi** what to do and he told that **R' Shimon** can be relied on in a situation of need (a "shaas had'chak")