



# Daf In Review – Weekly Chazarah

## Maseches Brachos, Daf כ – Daf י

This week's Week In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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### MESECHTA BRACHOS

#### PEREK MEI'AIMASAI -- PEREK RISHON

#### MISHNA

- What is the proper time to recite the evening kriyas shema? From the time a tamei kohen who went to mikveh would be allowed to eat terumah (tzais hakochavim) until:
  - **Rabbi Eliezer** - until the end of the first Ashmura (one third of the night)
  - **Chachomim** - until chatzos
  - **R' Gamliel** - until alos hashachar
    - **R' Gamliel's** children come home from a wedding after chatzos and told him that they had not yet said shema. He told them that as long as it is not yet alos hashachar they are still chayuv to say kriyas shema. He said, in truth, whenever the **Chachomim** say that something may only be done until chatzos, the mitzvah is really until alos hashachar – for example, the burning of the fats and limbs of the korbanos offered that day, and the eating of a korban that must be eaten by that night. The reason they say it must be done by chatzos is only to distance a person from doing an aveira (and inadvertently doing the mitzvah after alos).

#### GEMARA

- **Q:** Where do we find an obligation to say shema that caused our Tanna to inquire regarding the proper time? **Q2:** Why does the Tanna first discuss the evening shema and only then discusses the morning shema? **A:** The Tanna is basing the obligation on the pasuk of “b'shucbecha u'vkumecha” (which gives the obligation to say shema and mentions the evening shema first). **A2:** The reason he chooses to discuss the evening shema first is because he learns from the pasuk regarding Creation, where the pasuk says “vayehi erev vayehi boker” (evening before morning).
  - **Q:** If so, why in a later Mishna do we discuss the brachos of the morning shema before the evening shema? **A:** We discuss the time for the evening shema and then the time for the morning shema. Once we finish discussing the time for the morning shema we stay on that subject and discuss its brachos before jumping back to discuss the brachos of the evening shema.
- **Q:** Why do we give the time as the “time for the kohanim to eat terumah”? Why not say tzais hakochavim? **A:** The Mishnah is teaching that the time for the Kohanim who were tamei and went to the mikvah to begin eating terumah is at tzais hakochavim, and there is no need to wait until he brings a korban. This is taught in a Braisa based on the pasuk of “uvah hashemesh v'taher” – when the sun sets and is completely gone (i.e. tzais hakochavim) he may then eat terumah.
- **Q:** A Braisa says that time for the evening kriyas shema is from the time a poor person goes in to eat his meal (which, because he doesn't have candles, is done at the very beginning of the night) until he finishes. Now, the end of the Braisa clearly argues on our Mishna. Must we say that the beginning of the Braisa argues as well (our Mishna said it is the time the Kohanim become mutar to eat terumah)!? **A:** We can say that the time that the poor man begins his meal is tzais hakochavim, and is therefore in total agreement with our Mishna.
  - **Q:** Is the time that a poor man begins his meal and the time the Kohen becomes mutar really the same time? A Braisa brings a machlokes where **R' Meir** says the time for the evening shema is the time that

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people begin eating their seudah on Friday night, and the **Chachomim** say it is from the time that the tamei Kohanim become mutar to eat terumah, which they explain is the time of tzais hakochavim. Now, presumably the poor people and other people eat their meals at the same time, which means that the time that poor people eat their meal is not the same time that the Kohanim become mutar to eat the terumah, for that is the machlokes between **R' Meir and the Chachomim!**? **A:** The time that the poor people eat and the time that the Kohanim become mutar is the same time. Poor people do not eat their meal at the same time as other people.

- **Q:** Another Braisa brings a 5-way machlokes as to the proper time to say the evening shema: **R' Eliezer** says from the time that we bring in Shabbos (bein hashmashos), **R' Yehoshua** says from the time that the tamei Kohanim become mutar to eat terumah, **R' Meir** says from the time that the Kohanim are toivel in preparation to eat terumah – **R' Yehuda** said to him, that takes place during the day!? – **R' Chanina** said it is from the time that poor people begin their meal, and **R' Achai** (or **R' Acha**) says it is from the time that most people lean to begin eating their meal. Now, if the time of the meal of the poor people and of when the Kohanim become mutar is the same, what is the machlokes between **R' Chanina and R' Yehoshua!**? Clearly, we see that they are not the same time, **SHEMA MINAH**.
  - **Q:** Which of these two times (that of the poor person's meal and of the Kohen becoming mutar to eat terumah) is later? **A:** It makes sense to say that the poor person's meal is later, because if it is earlier than tzais hakochavim, **R' Chanina** would be saying the say time as **R' Eliezer!**? It must be that the time of the poor person's meal is later – **SHEMA MINAH**.
  - **Q:** **R' Yehuda** seems to have asked a strong question to **R' Meir!**? **A:** **R' Meir** would respond that he is referring to the time right before bein hashmashos. However, he is not referring to the bein hashmashos according to **R' Yehuda's** view – which is a longer period and begins during the day, but rather follows the view of **R' Yose**, who holds that bein hashmashos is only for the split second before night – it is right before that bein hashmashos that **R' Meir** says is the proper time for the evening shema, and the reason for that is that people begin to lay down to sleep at that time.
    - **Q:** The view of **R' Meir** in this Braisa and his view in the earlier Braisa (where he said that the proper time for shema is when people begin to eat their Friday night seudah – which is after tzais hakochavim) contradict each other!? **A:** There are 2 Tanna'im who argue as to what the view of **R' Meir** was.
    - **Q:** The view of **R' Eliezer** in this Braisa and his view in the Mishna (where he said that the proper time for shema is when the Kohanim may eat terumah) contradict each other!? **A:** There are 2 Tanna'im who argue as to what the view of **R' Eliezer** was. **A2:** When the Mishna says "these are the words of **R' Eliezer** it was referring to the end time – the end of the first Ashmura, but not the start time.

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### AHD SOF HA'ASHMURA

- **Q:** Why doesn't **R' Eliezer** give the time in hours (i.e. 4 hours into the night) instead of saying that it is until the end of the first mishmar? **A:** **R' Eliezer** wanted to teach us that the mishmaros are not just a Heavenly concept (that signals the times that different groups of malachim said their shira), the mishmaros are a concept that have practical relevance to us as well, and they can be noticeable in our world - the first mishmar is recognized by a donkey's neigh, the second mishmar is recognized by the dogs' barking, and the third mishmar is recognized by the mothers nursing the babies and the wives talking to their husbands as they begin to get up to start their days (the first mishmar is "nefesh" - total gashmiyus having just ended work and eaten supper - thus symbolized by the donkey, the second mishmar is "ruach" - people are sleeping, thus neither involved in active gashmiyus or ruchniyus which is why this is the time of shaydim and thus the cause for the barking of the dogs, and the third mishmar is "neshama" - people awakening to daven and learn, with us as the "infants" who are being "fed" the Torah, and we as the "wives" who begin talking to Hashem in tefillah – Maharsha).

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- **Q:** Does **R' Eliezer** give these signs as a time to recognize the beginning of the mishmar or the end of the mishmar? If he means to give a sign for the beginning of the mishmar, why does he need to give a sign for the first mishmar – the beginning of the first mishmar is nightfall!? If he means to give a sign for the end of the mishmar, why does he need to give a sign for the last mishmar – the end of the last mishmar is daybreak!? **A:** Rather, he gives the sign for the end of the first mishmar, the beginning of the last mishmar, and the middle of the middle mishmar. **A2:** He gives the signs for the end of all the mishmars. The reason he gives a sign for the end of the last mishmar is to teach that someone who is in a dark house and doesn't see the outside light can know that he can say the morning shemah when the time reaches that the women begin to nurse and the wives begin to talk to their husbands.
- **R' Yitzchak bar Shmuel in the name of Rav** said, the night is divided into three mishmars. At every mishmar Hashem roars like a lion" – He cries over the destruction of the Beis Hamikdash and the suffering of our galus (this is important for us to know, because these times are therefore very mesugal for us to daven for those causes as well).
- A Braisa says, **R' Yose** said he was once traveling and went into one of the ruins of Yerushalayim to be able to daven undisturbed. Eliyahu came and waited at the entrance until he finished davening and then told him that he should not have gone into the ruin (it is a dangerous place), but should have instead davened an abbreviated tefilla on the road. **R' Yose** said that he learned 3 things from Eliyahu at that time – that one should not enter a ruin, that one may daven on the road, and that one who davens on the road should daven an abbreviated tefilla. Eliyahu asked **R' Yose**, what sound did you hear in the ruin? He said, I heard a Bas Kol that sounded like a dove that lamented on the Churban and on the galus. Eliyahu said, this Bas Kol goes out 3 days every single day, and more than that, when Yidden go to shul and answer "Yiehi Shemei Rabbah", Hashem shakes his head and says, "Lucky is the King who is praised like this in His House, why would a Father send His children to galus, and woe is to the children that have been sent into galus".
  - A Braisa says there are three reasons one may not enter a ruin:
    - "Ch'shad" – people may think he has a zonah waiting for him there (this reason does not apply where there are 2 moral people who enter the ruin together, or if the ruin is in the fields, because a woman would be scared to go there alone).
    - "Mapoles" – it is dangerous because the remaining structure may collapse (this reason does not apply when the ruin is from a new, strong building).
    - "Mazikim" – "sheidim" hang out there and can harm (this reason generally does not apply when 2 people are together, unless it is the place where sheidim are known to be).
- A Braisa says, **Rebbi** says the night is made up of four mishmaros and **R' Nosson** says it is made of three mishmaros.
  - **R' Nosson's** view is based on a pasuk that refers to a "middle mishmar", which must mean that there is one before it and one after it. **Rebbi** would explain the pasuk as referring to "one of the two middle mishmars". **R' Zrika in the name of R' Ami in the name of R' Yehoshua ben Levi** said that **Rebbi's** view is based on a pasuk where Dovid says that he would get up at chatzos and another pasuk where he says that get up "before the mishmars (plural)" – it must be that there are 4 mishmars, with two of them coming after chatzos. **R' Nosson** would explain this based on **R' Yehoshua** who says that regular kings would get up after two hours into the day. Based on that, at chatzos there were 6 hours left to the night and another 2 hours after that before other kings would get up – this is a total of 8 hours which is the equivalent of 2 mishmars. **R' Ashi** said that **R' Nosson** could explain these pesukim by saying that one and a half mishmars is referred to by the plural "mishmars".
    - **R' Zrika in the name of R' Ami in the name of R' Yehoshua ben Levi** also said, one may not speak in front of a meis about things that do not concern the meis.
      - **R' Abba bar Kahana** said, this only refers to talking about matters of Torah. **Others** say that he said it also refers to speaking mundane matters that do not concern that meis.

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- **Q:** How can the pasuk say that Dovid woke up at chatzos when we have another pasuk that says he was already up at the beginning of the night? **A:** **R' Oshaya in the name of R' Acha** said, the pasuk regarding chatzos means that Dovid said he was never sleeping at the time of chatzos. **R' Zeira** said until chatzos he would only doze off like a horse, but at chatzos he would arise like a lion. **R' Ashi** said, until chatzos he would learn Torah, but at chatzos he would sing “shiros v'sishbachos”.
- **Q:** How did Dovid know when it was exactly chatzos? We find that even Moshe Rabbeinu did not know this exact time (as he said “kachatzos halayla” – around chatzos)!? **A:** Dovid had a sign of knowing the exact time. As we find that **R' Acha bar Bizna in the name of R' Shimon Chasida** said, Dovid had a kinor hanging above his bed that would begin playing by itself from the northern wind which blows beginning at exactly chatzos. He would then wake up and be involved in Torah and praise of Hashem until the morning, at which time he would begin to involve himself with the material needs of the Jewish people. **R' Yitzchak bar Adda (or R' Yitzchak the son of R' Idi)** said, we learn about this kinor from the pasuk of “ura kevodi ura haneivel v'kinor, a'ira shachar”. **A2: R' Zeira** said, in truth Moshe knew when chatzos was and Dovid knew as well. Dovid used the kinor only to wake him up at chatzos. Moshe said “kachatzos” because he was concerned that the Egyptians would not know the exact time and would say that Makas Bechoros happened not at chatzos exactly. **A3: R' Ashi** said, when Moshe said this it was chatzos of the night before Makas Bechoros, and he was saying that “kachatzos” – tomorrow at this exact time Hashem will go out and kill the bechorim.

### -----Daf 7---4-----

- In a pasuk in Tehillim, Dovid refers to himself as a "chosid". **Rav and Levi** give different reasons for Dovid's referring to himself as a chosid. One says, Dovid is saying to Hashem, all other kings in the world wake up 3 hours into the day, and I wake up at chatzos – does that not make me a chosid!? The other says, Dovid is saying to Hashem, all other kings have groups of people waiting on them in their honor, and my hands are full of blood from paskening questions about niddah to try and be matir a woman to her husband. More than that, I humble myself by verifying every psak with my rebbi Mefiboshes, asking whether I ruled properly.
  - A Braisa says, this humbleness merited Dovid to a son named Kilav. **R' Yochanan** says that his name was actually Daniel, and he was called Kilav because he “embarrassed Mefiboshes in halacha” – he was a far greater posek than Mefiboshes was.
  - **Q:** A Braisa brings the drasha of **R' Yose** on a pasuk in Tehillim, which says that Dovid was unsure whether he was considered a tzaddik, so how can it be that he referred to himself as a chosid? **A:** Dovid was afraid that his zechusim or rewards may have been diminished through sin. **R' Yaakov bar Idi** says explains the pesukim regarding Yaakov Avinu that he had this same concern. A Braisa darshens a pasuk to teach that the Yidden should have had the same level of miracles when they returned to Eretz Yisrael with Ezra as they did when they entered EY with Yehoshua – the only reason they did not was because their zechusim were diminished due to sin.

### VACHACHOMIM OMRIM AHD CHATZOS

- **Q:** Who do the **Chachomim** hold like (in their understanding of “ubishachbicha”)? If they hold like **R' Eliezer** (that is refers to the time that people begin to go to sleep) they should hold of his time, and if they hold like **R' Gamliel** (that it refers to the entire time that people are sleeping) they should hold of his time!? **A:** They actually hold of the drasha of **R' Gamliel** (that the time is until the morning). The reason they limit it until chatzos is explained in a Braisa – to prevent people from having the luxury of time and pushing off the saying of Shema until they've eaten and slept a little and thereby risk missing the zman. Rather, a person should go to shul on his way home from working, learn a little, then say shemah and daven and only then go home and eat. Anyone who is oiver on the words of the **Chachomim** is chayuv misah.
  - **Q:** Why is it that regarding shema the Braisa says that one who doesn't listen to the **Chachomim** is chayuv misah? **A:** We can say that the desire to sleep must be combatted with this strong language, or

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so that we don't think that we follow the view who says that davening maariv is an optional mitzvah, not an obligation.

- The Braisa supports **R' Yochanan**, who says that we should be somech geulah to tefilla even at night (the bracha of go'al yisroel after Shema should immediately precede the Shmonah Esrei). **R' Yehoshua ben Levi** says that we only need to do so at shachris, and therefore by maariv we first daven Shmonah Esri and then say shema.
  - We can say that they argue based on a pasuk or we can say that they argue in "svara". We can say they argue in svara, in that **R' Yochanan** says that the redemption from Mitzrayim began at night (with Makas Bechoros), even though it was not complete until the morning, but **R' Yehoshua ben Levi** holds that since it was not complete until morning, that is the only time that we view as the time of redemption. We can say that they argue based on the pasuk of "bshashbicha uvikumecha". They both say there is a comparison between the morning shema and the evening shema. **R' Yochanan** says the comparison is that just as in the morning shema comes before shmonah esrei the same is done in the evening. **R' Yehoshua** says that just as in the morning the shema is said close to when he slept, the same is in the evening (at which time it must be after shmonah esrei to make it closer to the time that he will be sleeping).
  - **Q: Mar the son of Ravina** asked, we learn that at night we also say the bracha of "hashkiveinu" after shemah, and that separates the ge'ulah from the tefilla!? **A:** Since the **Rabanan** instituted that we say this bracha, it becomes like one long bracha of ge'ula along with the bracha before it. We find the same concept by shachris where we say "Hashem sifasai tiftach" before we begin shmonah esrei and that is not considered to be a problem of separating the ge'ulah from the tefilla.
- **R' Elazar in the name of R' Avina** said, whoever says Ashrei 3 times a day is sure to be a "ben olam habbah".
  - **Q:** Why is that? If it is because each pasuk begins with the letters of the aleph beis, then a person would be better off saying Perek 119 of Tehillim which has each letter of the aleph beis beginning 8 pesukim!? If it is because it says "poseyach es yadecha" and shows that we know that all sustenance comes from Hashem, a person would be better saying the Perek that includes the pasuk of "nosein lechem l'chol basar"!? **A:** The reason is that ashrei has both of these features (we show that we recognize that the aleph beis, which symbolizes Torah, which is our spiritual sustenance, and that our physical sustenance, all come from Hashem – Maharsha).
    - **R' Yochanan** said, the reason that there is no pasuk in ashrei that begins with the letter "nun" is because it symbolizes downfall. **R' Nachman bar Yitzchak** said, even though we skip the "nun", the next pasuk then says that Hashem helps the fallen ones.
- **R' Elazar in the name of R' Avina** said, what is written about Michoel is greater than what is written about Gavriel, because the pasuk says that Michoel needs only "one flying" to do what he needs to do, whereas Gavriel needs "two flyings".
  - A Braisa says, Michoel can reach a "shlichos" (his mission) in one "flying", Gavriel needs two, Eliyahu needs four and the Malach Hamoves needs eight, but in a time of plague he only needs one.
- **R' Yehoshua ben Levi** said, although one said Shema in shul, it is a mitzvah to repeat it when he goes to bed.
  - **R' Nachman** said, a talmid chochom (who is always learning – Rashi) need not say it. **Abaye** said, even a talmid chochom should at least say one pasuk of tefilla before he goes to sleep – such as "Beyadcha afkid ruchi".

### -----Daf 17---5-----

- **R' Levi bar Chama in the name of R' Shimon ben Lakish** darshens a pasuk to teach that one must always actively fight the Yetzer Harah without letup. If he can't win the fight, he should learn Torah. If that does not help, he should recite kriyas shema. If that does not help, he should contemplate and remember the eventual of death.

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- **R' Levi bar Chama in the name of R' Shimon**, a pasuk tells us that Hashem gave us the "luchos ha'even, v'hatorah, v'hamitzvah, asher kasavti, lehorosam". The meaning of each phrase is as follows: "Luchos" - Aseres Hadibros, "HaTorah" - Chamishei Chumshei Torah, "Hamitzvah" – Mishnayos, "Asher Kasavti" – Nach, "Lehorosam" – Gemara. The pasuk teaches that all these were given to Moshe Rabbeinu at Har Sinai.
- **R' Yitzchak** darshens a pasuk to teach that whoever says kriyas shema at his bed (when he is going to sleep) it is as if he arms himself with a double edged sword (to protect against the yetzer harah and the shaydim).
  - **R' Yitzchak** darshens a pasuk to teach that when one says kriyas shema at his bed when going to sleep, the sheydim stay away from him. **Reish Lakish** darshens the same pasuk to teach that when one learns Torah, yesurim are kept away from him.).
    - **R' Yochanan** asked **Reish Lakish**, there is a clear pasuk in the Torah that teaches that ("ihm shamo'ah tishmah...kol hamachalah asher samti b'Mitzrayim...")!? Rather, he darshens a pasuk to teach that if one has the ability to learn Torah and does not, Hashem brings yisurim onto him that make him repulsive (this could not be learned from the pasuk of **R' Yochanan**).
- **R' Zeira or R' Chanina bar Pappa** says, the ways of Hashem are unlike those of humans. When a person sells a prized possession he is sad for having done so. Hashem gives us His prized possession – His Torah – and the pasuk teaches that Hashem is happy for having done so.
- **Rava or R' Chisda** darshened pesukim to teach, if a person has yisurim he should review his deeds to see why he is deserving of punishment. If his search comes up empty, he should assume it is caused by bitul Torah. If he is certain that he does not have that flaw, he can assume that the yesurim are yesurim shel ahava.
  - **Rava in the name of R' Sechora in the name of R' Huna** darshened pesukim to teach that Hashem gives yesurim shel ahava to the ones that he loves (to cleanse them in this world and increase their reward in the World to Come). However, this is only true if the yisurim are willingly accepted. If the person accepts them with love, he merits children and long life and remembers all his Torah learning.
  - **R' Yaakov bar Idi and R' Acha bar Chanina** argue – one says based on a pasuk that "yesurim shel ahava" are yesurim that don't prevent one from learning Torah, and the other says based on a pasuk that they are yesurim that don't prevent one from davening. **R' Abba the son of R' Chiya bar Abba** said, even if they affect one's learning or davening they may be considered yesurim shel ahavah. He darshens the pasuk to teach a kal v'chomer – if when one knocks out the tooth or eye of a slave it sets him free, then certainly when yesurim effect one's entire body he is set free from his aveiros. **Reish Lakish** learns this via a gezeira shava – the pasuk says "bris" regarding salt and "bris" regarding yesurim. This teaches that just as salt removes the blood from the meat, so too yesurim remove the aveiros of a person.
  - A Braisa says, **R' Shimon ben Yochai** darshens pesukim to teach that Hashem gave 3 wonderful gifts to Klal Yisrael, but they were only given with yesurim – Torah, Eretz Yisroel, and Olam Habbah.
  - A Braisa was taught in front of **R' Yochanan** that said, a person who is oisek in Torah and gmilus chassadim and, lo aleinu, buries his children, is forgiven for all his sins. **R' Yochanan** asked, there are pesukim that teach that learning Torah and doing chessed bring forgiveness for aveiros, but where do we find this is also true for one who buried a child? A certain elder said in the name of **R' Shimon ben Yochai**, that it is learned from a gezeira shava on the word "avon".
  - **R' Yochanan** said, getting a negah and children (presumably referring to one who loses children) are not yesurim shel ahavah.
    - **Q:** A Braisa says that a negah on a person is like a Mizbe'ach for kapparah. This suggests that it is yesurim shel ahavah!? **A:** It brings a kapparah but is not on the level of yissurim shel ahavah. **A2:** Tzaraas is yesurim shel ahava in Bavel (since he is not sent out of the city) and that is what the Braisa refers to, but is not in EY (he must be sent out) and that is what **R' Yochanan** referred to. **A3:** If the negah is in a hidden place and thus not embarrassing, it is shel ahava, but if it is visible it is not yesurim shel ahavah.
    - **Q:** How can it be that losing children is not yesurim shel ahavah – we find that **R' Yochanan** lost 10 children, and surely his yesurim were only shel ahavah!? **A:** **R' Yochanan** meant that one who suffers the yesurim of not having children is not yesurim shel ahavah.

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- **R' Yochanan** visited **R' Chiya bar Abba** when he was sick, and asked him if these yesurim were dear to him. **R' Chiya** said he did not want the yesurim or their reward. **R' Yochanan** asked for his hand, which he then gave him, and he was healed. The same thing happened when it was **R' Yochanan** who was sick and **R' Chanina** went to visit him. The reason **R' Yochanan** couldn't do it for himself is that "a prisoner cannot release himself from prison". When **R' Elazar** was sick **R' Yochanan** went to visit and found the house dark. He exposed his arm and that lit up the house. **R' Elazar** began to cry. **R' Yochanan** said he should not cry if he felt he didn't learn enough Torah because one can only do as much as he can, he should also not cry because he was poor because not everyone merits to wealth, and he should not cry for the fact that he lost children because **R' Yochanan** had lost 10 children. **R' Elazar** said he was crying because the beauty of **R' Yochanan** is something that will end up buried in the ground. For that they both cried. **R' Yochanan** then asked if these yesurim were dear to him and was told they and their reward were not wanted. **R' Yochanan** asked for his hand, which he then gave him, and he was healed.
- **R' Huna** had 400 barrels of wine that spoiled and became vinegar. **R' Yehuda the brother of R' Sala Chasida and the Rabanan** (or **R' Ada bar Ahava and the Rabanan**) suggested that he look into why he deserved this punishment. **Rav Huna** insisted that he did not deserve the loss. It was suggested that he failed to give his sharecropper a share in the twigs of the vine from the field in which he worked (and that is something he is supposed to get a share of). **Rav Huna** insisted that this sharecropper steals from him and he therefore need not give him his rightful share of the vines. Still he accepted to right the wrong. As soon as he did that, some say that the vinegar turned back into wine, and some say that the price of vinegar increased to that of wine.
- **Abba Binyamin** said that he was always very careful about two things: 1) to daven right away when he awoke, and 2) to have his bed positioned north/south, because the Shechina is in the east and west and it is therefore not proper to have tashmish facing in those directions. The reward for this level of tznius is to have full term baby boys.
- A Braisa says, **Abba Binyamin** said, in a person is davening with another person in shul and leaves before the other is finished davening, thus leaving him there all alone (and having him lose his concentration because he is left alone out in the field where the shuls used to be located), the first person's own tefilos are ripped up in front of him and this even causes the Shechinah to leave. If he waits for the other person to complete his davening, **R' Yose the son of R' Chanina** says he is zoche to many brachos.

### -----Daf 1--6-----

- A Braisa says, **Abba Binyamin** said, if Hashem would allow us to see the mazikin that surround us, we would not be able to function (because there are so many).
  - **Abaye** says the mazikin are more numerous than us and completely surround us.
  - **Rav Huna** says we each have 1,000 shaydim to our left and 10,000 to our right.
  - **Rava** says the following phenomena are caused by the shaydim: the crowded feeling at the Shabbos shiur, the tiredness of our knees, the rubbing out of the clothing of talmidei chachomim, and the knocking of the feet.
    - If one wants to know if they exist around him, he should place a fine powder of ashes around his bed and in the morning he will find claw prints like that of a chicken – that is from the shaydim.
    - If one wants to see them, he should take the placenta of a first born, black female cat the daughter of a first born, black female cat, burn it, grind it and place some in your eyes. The leftovers should be sealed in a metal tube and a metal seal so that the sheydim don't steal it. He must be sure to keep his mouth closed so that they don't harm him.
      - **R' Bibi bar Abaye** once did this. He saw the shaydim and was harmed. The **Rabanan** davened for him and he was healed.

## Daf In Review – Weekly Chazarah

- A Braisa says, **Abba Binyamin** darshens a pasuk to teach that Hashem only listens to tefillos said in shul (i.e. the tefillos are more readily accepted)
- **Ravin bar R' Ada** in the name of R' Yitzchak darshens pesukim to teach that Hashem is present: in a Beis Hakneses, when a minyan is davening (the chiddush is that Hashem is there even before the minyan is formed), when a beis din of 3 is in session (the chiddush is that judging is considered to be true Torah learning), when 2 people are learning (the chiddush is that Hashem writes down their words in the Sefer Hazichronos), and even when one person is learning.
- **R' Adin bar R' Ada in the name of R' Yitzchak** darshened a pasuk to teach that Hashem wears tefillin. **R' Nachman bar Yitzchak** asked **R' Chiya bar Avin**, what is written in Hashem's tefilin? He answered that in Hashem's tefillin it is written the praise of Klal Yisrael )"Mi k'amcha Yisrael goy echad ba'aretz", for Hashem says to Klal Yisrael "You made Me unique in the world, I will do the same to you". **R' Ashi** explained to **R' Acha bar Rava** what the parshiyos in the other compartments of Hashem's tefillin are.
- **Ravin bar R' Ada in the name of R' Yitzchak** darshens a pasuk to teach that when a person who regularly goes to shul does not show up one day, Hashem inquires about his whereabouts. If he is missing due to a dvar mitzvah, that's ok. If it's because of a dvar reshus it is inexcusable.
- **R' Yochanan** darshens a pasuk to teach that if Hashem comes into a shul and there are not 10 people there, He immediately becomes angry.
- **R' Chelbo in the name of R' Huna** said, if a person who has a set place for davening, the G-d of Avraham will help him just as He helped Avraham (who also had a set place for davening). When this person dies people will praise him as being a "chosid" and as one who is from the talmidim of Avrohom Avinu. We see that Avraham had a set place to daven based on the pasuk "vayashkeim Avraham baboker ehl hamakom asher amad sham".
  - **R' Chelbo in the name of R' Huna** said, when one exits the shul, one should not hurry out. **Abaye** said, when entering shul one it is a mitzvah to run.
  - **R' Zeira** said, initially when I would see the **Rabanan** running to shiur on Shabbos I felt that they were being mechalel Shabbos. However, after hearing that **R' Tanchum in the name of R' Yehoshua ben Levi** darshened a pasuk to teach that one should always run to do a mitzvah, I too began to run.
  - **R' Zeira** said, the reward for attending an advanced shiur (where one may not understand much) is for the running to hear it.
  - **Abaye** said, the reward for attending the "kallah" shiur is for the pushing one must endure.
  - **Rava** said, the reward for attending the halachic shiur is for using svara to analyze.
  - **R' Pappa** said, the reward for being menachem avel is for being quiet.
  - **Mar Zutra** said, the reward for fasting is for giving food to the hungry paupers.
  - **R' Sheishes** said, the reward for a hesped is for wailing and stirring the emotions in people.
  - **R' Ashi** said, the reward for attending a wedding is for the words said to make the chassan and kallah happy.
- **Rav Huna** darshened a pasuk to teach that one who davens behind a shul is called a rasha. **Abaye** said that is only if he has his back to the shul.
  - A person was davening behind a shul with his back to the shul, and Eliyahu came and killed him.
  - One of the **Rabanan** said to **R' Bibi bar Abaye** (or **R' Bibi** said to **R' Nachman bar Yitzchak**) that the pasuk used for this drasha also teaches that people treat lightly the thing that stands at the pinnacle of the world (i.e. tefilla).
  - **R' Yochanan and R' Elazar** darshened the pasuk to teach that when a person must come onto others for support he changes color from embarrassment. **R' Ami and R' Assi** say it is as if the person was judged to be punished with fire and water.
- **R' Chelbo in the name of R' Huna** said, be extra careful with tefillas mincha because Eliyahu was only answered on Har HaCarmel by tefillas Mincha. **R' Yochanan** darshened a pasuk to teach that a person should also be careful with tefillas maariv as well. **R' Nachman bar Yitzchak** darshened a pasuk to teach that a person should also be careful with tefillas shachris as well.

## Daf In Review – Weekly Chazarah

- **R' Chelbo in the name of R' Huna** said, one who enjoys a wedding and is not mesameach the chosson is “oiver b’chameesha koilois” (“kol sason, v’kol simcha, kol chosson, v’kol kallah, kol omrim hodu es Hashem tzevakos”). **R' Yehoshua ben Levi** says, if one is mesameach the chosson he is zoche to Torah which was given with 5 “koilois” (one pasuk says “vayehi kolos (plural) uvrakim...v’kol shofar” and another pasuk says “kol hashofar...v’HaElokim yanenu b’kol”). **R' Avahu** darshens a pasuk to teach that it is also as if he brought a Korbon Todah. **R' Nachman bar Yitzchak** darshens a pasuk to teach that it is also as if he rebuilt one of the ruins of Yerushalayim.
- **R' Chelbo in the name of R' Huna** darshened a pasuk to teach that a person who has Yiras Shamayim has his words heard. **R' Elazar** darshens the pasuk to teach that Hashem says about such a person that the entire world was created for him. **R' Abba bar Kahana** says this person is considered equal in importance to the entire world. **R' Shimon ben Azzai** (or **R' Shimon ben Zoma**) says that the rest of the world was created to be company for this person.
- **R' Chelbo in the name of R' Huna** darshened a pasuk to teach, if you know that your friend typically greets you, make sure to greet him first. If a person is greeted and he does not return the greeting he is called a “gazlan”.

### -----Daf 7-----

- **R' Yochanan in the name of R' Yose Ben Zimra** darshened a pasuk to teach that Hashem davens, as the pasuk says "beis tefilasi" – “MY” tefillos.
  - **Q:** What does Hashem daven? **A: R' Zutra the son of R' Tuvia is the name of Rav** said, Hashem says "Let it be the will before Me that My mercy win over My anger and all My other middos, that I treat My children with Mercy, and that I deal with them lifnim mishuras hadin".
    - A Braisa says, **R' Yishmael ben Elisha** went in the Kodesh Hakadashim on Yom Kippur and had a vision of Hashem on His throne. Hashem asked him for a bracha. **R' Yishmael** responded in the form of a prayer, using the concepts of Hashem's own tefilla, described above. Hashem "nodded" in agreement. From here we learn that the bracha of a commoner should not be viewed as unimportant.
- **R' Yochanan in the name of R' Yose Ben Zimra** darshened the pasuk of “panai yeileichu vahanichosi lach”, where Hashem told Moshe to wait until His anger passes before Moshe tries to appease Hashem, to teach that a person should not try to appease a person who is in the midst of heated anger.
  - **Q:** Does the concept of anger exist by Hashem? **A:** Yes, as a Braisa says, the pasuk says that Hashem get angry every day – "v’Keil zoeim bchol yom". This "anger" lasts for a "regah" ("ki regah be'apoi"), which is either 1/8,888 of an hour or the amount of time that it takes to say the word “regah”. No creature could figure out exactly when that regah of anger is, except for Bilam, regarding who the pasuk says “v’yodeya daas Elyon”. Now, Bilam could not even master what was on the mind of his donkey, so how can we say that he knew what Hashem was “thinking”? Rather, he know how to figure out the exact moment that Hashem becomes angry, and he knew that if he would curse the Yidden at that moment, the curse would be effective. However, Hashem held back from getting angry at all for the days that Bilam was trying to curse the Yidden – like the pasuk says "Muh ezom lo zoam Hashem”, and that is what saved the Yidden from total destruction.
    - **Q:** When does Hashem have this moment of anger? **A: Abaye** said, it is sometime in the first 3 hours of the day when the rooster’s crown turns totally white without even having any red streaks, and it stands on one leg.
    - **R' Yehoshua ben Levi** kept a rooster tied to his bed to try and determine this moment of anger so that he could curse a min at that time who had been bothering him. He fell asleep at that moment and said, this is a sign that it is not proper for me to punish another person.
    - It was taught in the name of **R' Meir**, that when the sun shines in the morning and the kings put on their crowns and bow down to the sun, that is the moment at which Hashem becomes angry.

## Daf In Review – Weekly Chazarah

- **R' Yochanan in the name of R' Yose** darshened a pasuk to teach that one dose of self-realization and humility accomplishes more than many lashes. **Reish Lakish** darshened a pasuk to teach that it is worth more than 100 lashes.
- **R' Yochanan in the name of R' Yose** darshened pesukim to teach that Moshe asked 3 things from Hashem and was granted all 3: he asked that Hashem rest His Shechina on Klal Yisroel, that His Shechina should not rest by the goyim, and that Hashem explain His ways – why sometimes we see tzadik v'rah lo, rasha v'tov lo.
  - The Gemara says that Hashem explained that a tzadik ben rasha would be the case of tzadik v'ra lo and a rasha ben tzadik would be the case of rasha v'tov lo.
    - **Q:** We learned that children only get punished for the wrongs of their parents when they act in their parents' sinful ways!? **A:** Tzadik v'rah lo is a tzadik who is not completely righteous, and rasha v'tov lo is rasha who is not completely wicked.
  - He argues on **R' Meir**, who says that Hashem did not grant Moshe this last request.
  - The pasuk says that Hashem told Moshe “lo suchal lir'os panai”. A Braisa taught in the name of **R' Yehsohua ben Karcha**, that Hashem told Moshe – when I wanted to reveal Myself to you, you did not want Me to. Now that you want Me to, I do not want to. This argues on **R' Shmuel bar Nachmeini in the name of R' Yonason**, who says that Moshe got rewarded for not wanting to see Hashem.
  - The pasuk says “vahasirosi es kapi v'ra'isa es achorai” – **R' Chana bar Bizna in the name of R' Shimon Chasida** said, this teaches that Hashem showed the keshet of his tefillin to Moshe.
- **R' Yochanan in the name of R' Yose** darshened, any good thing said by Hashem, even if said on a condition, Hashem makes it happen. We learn this from the fact that Moshe's descendants were multitudes because Hashem stated that He would destroy the Yidden and make Moshe into a great nation. Even though Hashem didn't destroy the Yidden, He still followed through on what he said to Moshe.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, Avraham Avinu was the first person to refer to Hashem as "Master" when he said “Adona-I Elokim bamah eidah...”
  - **Rav** said, we find that Daniel was answered in the zechus of Avraham, which he invoked by using the Name Adona-i.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, the pasuk of “panai yeileichu vahanichosi lach” teaches that one should not try to appease a person in his moment of anger.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, Leah was the first person to thank Hashem as she said “happam odeh es Hashem”.
  - **R' Elazar** explained that Reuven was called so because Leah said – look at the difference between my son (who didn't complain when his bechora was taken from him and even went and saved Yosef from being killed by the brothers) and the son of my father in law (i.e. Esav, who complained about losing the bechora although he willingly gave it away) - Reuven - "re'oo bein" (look at the difference).
  - **R' Yochanan** said, Rus was called so because she had a descendant Dovid who satisfied ("revahu") Hashem with praise.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, a wayward child in the house causes more anguish than the “milchemes Gog u'Magog” – based on the way that Dovid Hamelech describes it as such in Tehillim when he says "Mizmor L'Dovid bevorcho mipnei Avshalom bno" and then says “Hashem mah rabu tzarai...”, which is sever language that he does not use when discussing the war of Gog and Magog.
  - **Q:** “Mizmor” denotes a happy time – Dovid should have said “kinah l'Dovid” (a lament) when he was running from his son!? **A:** **R' Shimon ben Avshalom** said, Hashem had told Dovid that he would face a rebellion from inside his palace. Dovid was happy that the rebellion was led by his son, who would have rachmanus on him, rather than a slave from within his house.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, a person is allowed to oppose and fight with a rasha in this world. A Braisa says this as well.
  - **Q:** We find that **R' Yitzchak** says one should not do so!? **A:** They don't argue. One can fight with a goy if he does so to defend the Ribono Shel Olam and His Torah. **A2:** Even if it is to defend Hashem one may only do so if the goy is not in the midst of having good fortune. **A3:** Even if the goy is having good

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fortune it may be done if the one who is fighting the goy is completely righteous. **A4:** Even if the person fighting is completely righteous he should not fight if the goy is in the midst of having good fortune.

- **R' Yochanan in the name of R' Shimon ben Yochai** darshens a pasuk to teach that any person who has a set place for tefillah will have his enemies fall before him.
- **R' Yochanan in the name of R' Shimon ben Yochai** darshens a pasuk to teach that a person who attends to the needs of a talmid chacham is greater than one who learns Torah from him.