



Daf In Review – Weekly Chazarah

Maseches Brachos, Daf פ – Daf ט'

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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- **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

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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).

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- **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”).

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MAASEH SHEBA'U BANAV...

- **Q:** Until this story, **R' Gamliel's** sons did not know what their father's shita was? **A:** His sons meant to ask as follows: Do the **Chachomim** argue with you, and therefore we must pasken like them because they are the majority, or do they truly agree with you (i.e. that shema is said all night, since that is when people are still sleeping) and they hold until chatzos as a gezeirah. **R' Gamliel** answered that it is only a gezeirah.

V'LO ZU BILVAD AMRU ELAH...

- **Q:** It seems that **Rabbeinu Hakadosh** made this statement and is saying this on **R' Gamliel's** shita, that all halachos that have a chatzos limit, are truly allowable the entire night. The problem is that **R' Gamliel** never limited anything until chatzos, so what is **Rabbeinu Hakadosh** saying? **A:** This statement was actually said by **R' Gamliel** on the shita **Chachomim**, who do have the chatzos limitation on many nighttime mitzvos.

HEKTER CHALAVIM...

- **Q:** The Mishnah does not mention the eating of the Korban Pesach as one of the mitzvos which may truly be performed until alos. However, a Braisa says that the Korban Pesach may be eaten until alos!? **A:** **R' Yosef** said, our Mishna which, by omission, limits eating korban pesach until chatzos, follows the view of **R' Elazar ben Azarya**, and the Braisa follows the view of **R' Akiva**. This machlokes is brought in another Braisa, where **R' Elazar ben Azarya** learns a gezaira shava using the words “balaila hazeh” written by Korban Pesach and by Makos Bechoros to teach that just as Makas Bechoros was at chatzos so too the Pesach may only be eaten until chatzos. **R' Akiva** says the pasuk tells us to eat the Pesach “bichipazon” – at the time of the rushing, which describes the actual leaving of Mitzraim which happened in the morning. This teaches that the Pesach may be eaten until morning. The “balaila” tell us that Pesach is different than other korbanos which all may be eaten by day. The “hazeh” tells us that the Pesach may only be eaten that one night. We would think that since the Pesach is kodashim kalim it can be eaten for 2 nights, just like other kadashim kalim can be eaten for 2 days. **R' Elazar ben Azarya** says that “v'lo sosiru mimenu ahd boker” teaches us that the Pesach can be eaten for only that one night, and not beyond that. **R' Akiva** says that “boker” may mean the morning after the second night, so we need the word “hazeh” to teach that the eating is limited to that one night. **R' Elazar ben Azarya** says that “boker” always refers to the first morning.
 - **R' Akiva and R' Elazar** argue in the same machlokes between **R' Eliezer and R' Yehoshua** in another Braisa – **R' Eliezer** says like **R' Elazar ben Azarya** and **R' Yehoshua** says like **R' Akiva**.
 - **R' Abba** said, **R' Elazar ben Azarya** and **R' Akiva** both agree that the geulah began at night with Makas Bechoros and the actual leaving took place the next day (as we see in the pesukim). They argue as to which “chipazon” is referred to as being the end of the zman achilah. **R' Elazar ben Azarya** says that we refer to the chipazon of the Mitzriyim, which was at chatzos, when they tried to rush us out. **R' Akiva** says we look at the chipazon of the Yidden when we rushed out the next day.
 - There is a Braisa that says this as well – that the ge'ulah began at night and was completed with our leaving in the morning.
 - The Gemara gives a detailed explanation of a number of pesukim regarding Yetziyas Mitzrayim and then another, unrelated pasuk:
 - “Daber na b'aznei ha'am” – the **Divei R' Yannai** said, “na” (“please”) means that Hashem was pleading. Hashem pleaded with Moshe Rabbeinu to ask the Yidden to borrow the silver and gold of the Mitzriyim, so that they would leave with all those

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possession. Hashem did not want Avraham Avinu to say that Hashem followed through on the promise to enslave the Yidden, but not on the promise to have them leave there with riches. The Yidden told Moshe, “halevai” you would just get us out of here, we are not interested in the riches.

- “Vayashilum” – **R’ Ami** said, this word means there was a forced borrowing. Either it means it was forced against the will of the Egyptians, or it means it was forced against the will of the Yidden (they felt it would be too burdensome to travel with).
- “Vayinatzlu es Mitzraim” – **R’ Ami** said, this means that the Yidden “cleaned out” Mitzrayim, like a bird trap that has no bait (“metzudah”). **Reish Lakish** said they cleaned out Mitzrayim like depths of the sea (“metzulah”) where there are no fish.
- “Ekeh asher Ekeh” – Hashem told Moshe to tell the Yidden, “I am with you in this galus and will be with you in any and all future galus”. Moshe said we should not tell them about future tzaros while they are dealing with this current one. Hashem “agreed” and said, tell them “Ekeh shilachani Aleichem”, with no reference to future galus. (Hashem never intended for Moshe to give over the part regarding the future galus to the Yidden, that was only for Moshe to know – Maharsha).
- “Aneini Hashem Aneini” – Eliyahu Hanavi davened this on Har Karmel. **R’ Avahu** said, the double verbiage was a double tefilla. Elyahu asked Hashem to make a fire come down from Heaven and consume all that was on the Mizbeach, and second that Hashem not allow the people think that the fire came through kishuf.

MISHNA

- When can one start saying shema in the morning? When he can see the difference between blue wool and white wool. **R’ Eliezer** says, when he can see the difference between blue and green.
- The morning shema may be said untilnetz hachama. **R’ Yehoshua** says until after three hours into the day, because it is normal for kings to get out of bed at that time.
 - If one says shema after that time, he does not lose anything, rather it is like reading any portion of the Torah (it is learning Torah).

GEMARA

- **Q:** What is meant when the **T”K** says “when he can see the difference between blue wool and white wool”? It can’t refer to a bundle of blue wool and a bundle of white wool, because that is something that can even be noticed at night!? **A:** Rather, it refers to a piece of material dyed blue where the material was not evenly dyed, and means that the person must be able to see the difference between the better and worse dyed areas.
- A Braisa says, **R’ Meir** says the earliest time to say the morning shema is when one can tell the difference between a wolf and a dog. **R’ Akiva** says it is when one can tell the difference between a domesticated donkey and a wild donkey. **Others** say it is when one can recognize a person from 4 amos away (someone who he knows, but doesn’t know too well – Tosfos).
 - **Rav Huna** paskens like the **Others**. **Abaye** paskens like the **Others** as the time to put on tefillin (which should be on for shema), and a bit later, like the time of the “Vasikin”, for kriyas shema, as **R’ Yochanan** said that the Vasikin would end shema at netz and immediately begin shemona esrei. A Braisa says this as well and explains that by doing so they were able to be “somech ge’ulah l’tefilla” and make sure that they davened during the day (after netz).
 - **R’ Yose ben Elyakim** testified in the name of the Kahala Kedusha of Yerushalayim, that if one is somech geula l’tefillah no harm will befall him all day. **R’ Zeira** asked, I did so and still suffered harm!? **R’ Yose** answered, you suffered a financial loss to the king. That is not considered to be a “loss”, because you got to see the king, and **R’ Yochanan** said that one should even spend money to see any king so that when Moshiach comes one can see and appreciate the much greater glory of the Jewish kings at that time.

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- **R' Il'ah** told **Ulla** that **R' Bruna** was once “somech geula l'tefilla” at netz and did not stop smiling the entire day from the joy of having properly done the mitzvah.
- **Q:** How can one ever be somech geula l'tefilla? **R' Yochanan** has said that before we begin the shmoneh esrei we must say “Hashem sifasai tiftuch” and when we finish the shmoneh esrei we must say “yihiyu l'ratzon imrei fi...” (so there is always something said between the bracha of ge'ula and the beginning of the shmoneh esrei)!? **A: R' Elazar** said that **R' Yochanan** said this regarding maariv.
 - **Q: R' Yochanan** said that one who is somech ge'ulah to tefilla at maariv is a “Ben Olam Habbah”!? **A:** Rather, **R' Elazar** said, **R' Yochanan** said this regarding mincha. **A: R' Ashi** said it may be that **R' Yochanan** requires this for all tefillos. However, since the **Rabanan** instituted that it be said, it is considered part of the shemoneh esrei, and is not a separation between the ge'ula and the tefilla. The same concept is true for the bracha of hashkiveinu by maariv – it is considered as part of the bracha of ge'ula.
 - **R' Yehuda the son of R' Shimon ben Pazi** explained, the reason we say “yihiyu l'ratzon imrei fi” at the end of the shmoneh esrei is so that we say it . We say that at the at the end of the 18 brachos, similar to Dovid Hamelech who said this pasuk at the end of the 18th kapitel of Tehillim.
 - **Q:** This pasuk is at the end of the 19th kapitel of Tehillim!? **A:** The first 2 kapitlach are considered to be one kapitel, as we see from other places as well.

----- Daf '---10-----

- There were some Amei Ha'areztz who would constantly badger **R' Meir** and **R' Meir** davened that they die. Bruriah (**R' Meir's** wife) told **R' Meir** that he should be davening that they do teshuva, not that they die. The pasuk doesn't say “Yitamu **chotim** min ha'areztz”, which would mean the sinners should be destroyed. The pasuk says “Yitam **chata'im** min haaretz” – the cause of the sin (i.e. the yetzer harah) should be destroyed. **R' Meir** davened and these individuals did teshuva.
 - A Tzeduki said to Bruriah, the pasuk (referring to Yerushalayim) says “Rani akara lo yalada” – should an akara (a barren woman) sing praise for not having given birth? Bruriah answered the pasuk means Yerushalayim and Klal Yisrael are fortunate not to have given birth to children destined to Gehinom.
 - A Tzeduki told **R' Avahu** that the kappitlach of Tehillim are out of order. The kapitel that talks about Avshalom is written before the one that speaks of Shaul. **R' Avahu** answered that we believe in darshening “smuchim”, and therefore the ordering in Tehillim was done for a reason – to darshan the smuchin of Avshalom to Gog U'magog, to show that just like the unlikely event of a son fighting a father took place, so too will the event described by the Navi of a slave fighting its Master (which would seem to be an unlikely event).
- **R' Yochanan in the name of R' Shimon ben Yochai** said, the pasuk “Pihah pascha b'chachma v'soras chesed ahl lishona” refers to Dovid Hamelech who praised Hashem from five different “worlds” (as we can learn from darshening pesukim) : 1) inside his mother's womb, 2) when he was born and saw the stars, 3) when he nursed from his mother (**R' Avahu** explains that he gave praise that a human mother nurses from near the heart, unlike most animals, **R' Yehuda** explains this was done so that a human baby should not have to stare at the makom ervah and **R' Masna** explains it was done so that the baby should not have to nurse from a dirty area), 4) when he saw the downfall of the resha'im, 5) when he saw the day of death.
- **R' Simi bar Ukva** (or **Mar Ukva**) asked **R' Shimon ben Pazi**, what is the meaning of the pasuk “Barchi nafshi es Hashem **v'chol kiravai** es Shem Kadsho”. He answered, Hashem's creations can't be compared to human creations. Hashem not only makes 3-dimensional creations, not only puts in a neshama and organs and internal functions, He also makes this creation inside another creation (baby in the mother's stomach). “Ein Tzur Keilokeinu” – Ein Tzayur Keilokeinu – there is no shaper like Hashem. “Ki Ein Biltechah” – **R' Yehuda ben**

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Menasya said to read this as “ein livalosechah” – nothing outlives HKB”H, unlike a human who creates items that outlive the creator of the item. **R’ Simi bar Ukva** said, I was asking a different question – why are there 5 barchi nafshis in Tehillim? **R’ Shimon ben Pazi** said, they are a reference to the 5 ways in which the nefesh/neshama of a person is similar to HKB”H and it is therefore fitting that the neshama praise Hashem (barchi nafshi). These similarities are: 1) Hashem fills the world, the neshama fill the body, 2) Hashem sees but is not seen, so too the neshama, 3) Hashem feeds the world, the neshama feeds the body, 4) Hashem is pure, the neshama is pure, 5) Hashem dwells in chadrei chadarim, so too does the neshama.

- **R’ Hamnuna** said, the pasuk of “Mi yodeya peshar” refers to Hashem who made a pshara (a compromise) between King Chizkiyahu and Yishayahu Hanavi, because each one felt that the other should come to them. Hashem made Chizkiyahu sick and told Yishayahu to go and visit him.
 - The Navi told Chizkiyahu that he will die and receive no olam habbah because he did not try to have children (he never got married). Chizkiyahu said that he saw with ruach hakodesh that he was destined to have bad descendants and therefore decided not to have children. The Navi told him that he has no business looking into these “hidden matters” and should have gone ahead with his mitzvah of pru u’rvu, and whatever Hashem felt to be best would happen. Chizkiyahu asked for the Navi’s daughter in marriage with the hope that in his own zchus and the zchus of the Navi, he would have good children. The Navi said it was too late, because there was already a gezeirah that Chizkiyahu would die. Chizkiyahu said, he has a kabalah from his ancestor Dovid that even if a sharp sword is on your neck you do not give up hope, so there is no reason for him to give up hope because of a gezeirah.
 - The pasuk says that immediately, Chizkiyahu turns “ehl hakim” – (simply means to the wall) to daven. **Reish Lakish** says it refers to kiros libo – the wall of his heart, he davened with his whole heart. **R’ Levi** said that he davened about “the wall”. He said if the Shunamis woman put up a single wall for Elisha and merited to have her child live because of that, then I, whose grandfather (Shlomo Hamelech) covered all of the Beis HaMikdash with silver and gold, should surely live!
 - The pasuk says that Chizkiyahu davened to Hashem to remember the he did “good in the eyes of Hashem.” **R’ Yehudah in the name of Rav** said he was referring to having been somech geulah l’tfillah. **R’ Levi** said it refers to his having hidden the book of refuahs (to cause people to daven to Hashem for a refuah).
 - A Braisa says, Chizkiyahu did 6 things – 3 with which the Chachomim were pleased and 3 with which they were not pleased. They were pleased with: hiding the sefer of refuahs, the destroying of the copper snake from the times of Moshe (people began using it as an idol), and for the dishonoring of his father’s bones (his father was a rasha and this showed the people the punishment in store for the resha’im and also afforded a kaparah for his father). They were not pleased with: his stopping the flow of the Gichon, his cutting off the doors of the Heichel to send to the king of Ashur, and for making a leap year in the month of Nissan (which is not allowed – he actually made a leap year on the 30th day of Adar, which is possible to be the first day of Nissan, because he didn’t know that was a problem).
 - **R’ Yochanan in the name of R’ Yose ben Zimra** said, we learn that when one asks for something in someone else’s zchus, he gets answered in his own zchus, as we find that Moshe asked for forgiveness for the Yidden in the zchus of the Avos and the pasuk in Tehillim tells us that Hashem forgave us in the zchus of Moshe. When one asks for something in his own zchus, he gets answered in someone else’s zchus, as we find that Chizkiyahu asked to save Yerushalyim in his own zchus and Hashem answered that he will save Yerushalayim in Hashem’s zchus and in Dovid’s zchus.
 - The Gemara explains some of the pesukim from the story of the “Isha Hashunamis”.
 - “Na’aseh nah aliyas kir ketanah” – **Rav and Shmuel** argue. One says it was an upper level (“aliyas”) roofless structure that she roofed in for him (“kiruhah”), and the other says it was a large, nice (“meulah”) room that they split for Elisha with a wall (“kir”).
 - The pasuk says that they put a bed, table, chair and lamp in the room. Elisha accepted this “gift”. Shmuel Hanavi never accepted anything from anybody. **Abaye** (or **R’ Yitzchak**) said, we have a basis for one to act however one would like to act in this regard.

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- The pasuk says that the woman told her husband “Hiney nah yadati ki ish Elokim kadosh hu”. **R’ Yose the son of R’ Chanina** said, we see from here that a woman reads her guests better than a man, which is why she noticed first.
 - **Rav and Shmuel** argue – one says she saw that no fly ever flew over his table (like the mizbeach), and the other says she saw from his bedsheets that he never become a baal kerai.
- She said that “kadosh hu” – **R’ Yose the son of R’ Chanina** said she was saying that Elisha was kadosh, but his talmid Gaichazi was not (as the pasuk says “Vayigash Gaichazi l’hudfah” – he tried to grab the Isha Hashunamis).
- “Oiver aleinu *tamid*” – **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, when someone hosts and gives hana’ah to a tazadik, it is as if he offers a korban tamid.
 - **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, one should not stand in a high place to daven, rather stand in a low place – “mimamakim kirasichah Hashem”. A Braisa says this as well.
 - **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, when davening shmoneh esrei, one should stand with his feet together as one foot.
 - **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, the pasuk of Lo sochlu ahl hadam” teaches that one should not eat before davening. Hashem sees that as haughtiness to tend to one’s own needs before davening.

R’ YEHOASHUA OMER AHD SHALOSH SHA’OS

- **R’ Yehuda in the name of Shmuel** paskened like **R’ Yehoshua**.

HAKOREI MIKAN V’EILACH LO HIFSID

- **R’ Chisda in the name of Mar Ukva** said that if one reads shema after the zman, he may not say the birchas kriyas shema.
 - **Q:** A Braisa says that one may say the brachos then!? **TEYUFTA** of **R’ Chisda**.
 - A second version of **R’ Chisda** says that one may say the brachos as well. According to this version the Braisa is a proof.
- **R’ Mani** said, saying shema in the proper time is greater than Torah learning. The proof is that the Mishna says that saying shema after its proper time is equal to learning. We can infer that saying it in its proper time is greater than Torah learning.

----- Daf נ”---11-----

MISHNA

- **Beis Shammai** say that at night the shema should be said while leaning, as the pasuk says “b’shachbichah”, and in the morning it should be said while standing, as the pasuk says “uv’kumechah”. **Beis Hillel** say that any shema is said in any position one wants, as the pasuk says “uv’lechtichah baderech”. The pasuk of “b’shachbichah uv’kumechah” is referring to the timing of shema, not the position.
 - **R’ Tarfon** said that he lied down on the road to say shema in accordance with the view of **B”S**, and that he thereby put himself in danger due to the robbers on the road. The **Rabanan** told him, you deserve to have been harmed because you were oiver on the view of **B”H**.

GEMARA

- **Q: B”H** explain their view and why they don’t agree with the drasha of **B”S**, but what is the reason that **B”S** don’t agree with the drasha of **B”H**? **A: B”S** say that if the pasuk was referring only to a time requirement it would have said “baboker uvaerev”. The pasuk says “b’shucbecha uv’mukecha” to also teach the position in which the shema should be said.
 - **Q:** What do **B”S** darshen with “uvilechticha baderech”? **A:** They use it for the drasha of a Braisa that says that the pasuk of “bishivti**CHA** biveisechah” teaches that one who is busy with another mitzvah is patur from shema (the possessive “**CHA**” says only when you are doing your own thing are you chayuv in

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shema, not if you are busy with a mitzvah) and “uv’lechi**CHA** baderech” teaches that a chosson who marries a besulah is patur because he is “tarud” (worried, busy) with a mitzvah. However, one who marries a widow would be chayuv, because he is not as “tarud” with the mitzvah. Someone whose ship is sinking and someone who is an avel are not patur from shema because although they are tarud, they are not tarud with a mitzvah.

- **B”S** say that the extra word “baderech” teaches that a shaliach who was sent for a mitzvah is also patur.
- **B”H** agree with this drasha but say that “uv’lechi**CHA** baderech” still suggests that you can say shema on your way – i.e. in any position that you prefer.
- A Braisa says, **B”H** say one may say shema when standing, when sitting, when lying down, when going on the way, or when doing his work. **R’ Yishmael** and **R’ Elazar ben Azarya** were together. **R’ Yishmael** was lying down and **R’ Elazar ben Azarya** was standing. When it reached the time for kriyas shema of arvis, **REB”A** lied down and **R’ Yishmael** responded by getting up. **R’ Yishmael** explained that since **R’ Elazar ben Azarya** acted in accordance with **B”S** (by lying down in order to say shema), he had to respond by getting up. Even though **B”H** allow lying down during shema as well, since **R’ Elazar ben Azarya** changed to a lying position, **R’ Yishmael** had to make sure that anyone who saw this would not think that **R’ Yishmael** was also lying in accordance with the view of **B”S**. Therefore, he made sure to get up.
 - **R’ Yechezkel** said if one does like **B”S** he’s yotzeh and if one does like **B”H** he is yotzeh. **R’ Yosef** said that if one does like **B”S** he is not yotzeh. **R’ Nachman bar Yitzchok** said that one who does like **B”S** is chayuv misah, as we see in our Mishnah where **R’ Tarfon** was told that he deserved to be harmed for following **B”S**.

MISHNA

- In the morning there are 2 brachos before shema and one after. In the evening there are 2 brachos before and 2 after – one of the 2 after the shema is a long bracha, the other is short. Where the chachomim established a long bracha, one has no right to shorten it and visa-versa. Where the chachomim established a bracha with a “chasima”, one may not skip the chasima and visa-versa.

GEMARA

- **Q:** What brachos do we make before shema in the morning? **A:** **R’ Yaakov in the name of R’ Oshaya** said, we make the bracha of “Yotzer Ohr Uvorei Choshech”.
 - **Q:** [Choshech denotes bad and evil] maybe we should say “nogah” which is twilight? **A:** We don’t say “nogah” because Yotzer Ohr Uvorei Choshech is the lashon of the pasuk.
 - **Q:** The pasuk says “Uvorei Rah” and yet we change it to “Uvorei Es Hakol” – we see we don’t need to say the exact verbiage of the pasuk!? **A:** We want to say choshech, because nogah is not true night, and we want to mention night in the bracha of the morning (“yotzer ohr uvorei chosech”) and morning in the bracha of the night (“golel ohr mipnei choshech...”).
 - **Q:** What is the second bracha before shema in the morning? **A:** **R’ Yehuda in the name of Shmuel** and others say it is “Ahava Rabbah”, but the **Rabanan** say it is “Ahavas Olam”.
 - **R’ Yehuda in the name of Shmuel** said, if one learns before saying shema with the brachos, he must make birchas haTorah. If one already said Ahava Rabbah, there is no need to say birchas haTorah.
 - **R’ Huna** said learning Mikra requires a bracha, but learning medrash does not. **R’ Elazar** said that even Medrash requires a bracha but learning Mishna does not. **R’ Yochanan** said that even Mishna requires a bracha, but Talmud does not. **Rava** said that even Talmud requires a bracha, as **R’ Chiya bar Ashi** said that **Rav** would wash his hands and make a bracha before learning Sifra.
 - **Q:** What bracha does one make for birchas haTorah? **A:** **R’ Yehuda in the name of Shmuel** says – “asher kidishanu b’mitzvosav vitzivanu la’asok bidivrei Torah”. **R’ Yochanan** would add the whole additions that we say of “Viharev nah Hashem Elokeinu es divrei Torahsecha...”. **R’**

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Hamnuna said the bracha is “Asher bachar banu mikol ha’amim...”. **R’ Hamnuna** said, this last one is the best (it gives thanks to Hashem and praises the Torah and Klal Yisrael).

- The Gemara says, we should say all of the brachos.
- A Mishna says, in the early morning (in the Beis Hamidkash) the Kohen in charge tells the Kohanim to say one bracha before saying Shema and they say the one bracha. They then said the Aseres Hadibros, the parshos of Shemah, V’Haya Lhm Shamo’ah, and Vayomer, and then said the following 3 brachos with the people – Emes V’yatziv, the bracha of Ritzei, and the bracha of the Kohanim. On Shabbos they would add a bracha for the mishmar of Kohanim who were leaving.
 - **Q:** What is the one bracha before shema that was said? **A:** **Shmuel** said it is the bracha of Ahava Rabbah, and **R’ Zrika in the name of R’ Ami in the name of Reish Lakish** said it is the bracha of Yotzer Ohr.

R’ Zrika’s shita was not said explicitly. It is learned from the fact that he said, that the one bracha of shema that the Kohanim said is a proof that each of the brachos are independent of each other, and one can say one without the other. Now, if they said only Yotzer Ohr, that is a good proof to this concept because they only said Yotzer Ohr and not Ahava Rabbah. However, if they said Ahava Rabbah, that proof cannot be made, because it is possible that Yotzer Ohr was not said then because it was too early in the day to say that bracha, but later on they would say it. This would mean that it is possible that the two brachos are actually fully dependent on each other.

----- Daf 12 -----

- The Gemara had quoted a Braisa that the Kohanim would say the Aseres Hadibros before saying Shema. **R’ Yehuda in the name of Shmuel** said, the **Rabanan** wanted to institute the saying of the aseres hadibros as part of shema even outside of the Beis Hamidkash but were told not to, to prevent the Minim from telling the unlearned people that the Aseres Hadibros is the only true Torah, since that was heard directly from Hashem at Sinai – and they would prove this from the fact that it is the only parsha of the Torah that is read at that time. **R’ Nosson** says this in a Braisa as well. **Rabbah bar bar Chana** wanted to institute this in Sura, and **R’ Chisda** told him this cannot be done because of the Minim. **Amemar** wanted to institute this in Neharda’ah, and **R’ Ashi** told him this cannot be done because of the Minim.
 - The Braisa quoted earlier also said that on Shabbos the Kohanim would say an extra bracha for the changing of the mishmar. **R’ Chelbo** explained that the exiting mishmar would bless the incoming mishmar that Hashem should cause to dwell amongst them “ahava, v’achva, v’shalom, v’reyus”.

MAKOM SHE’AMRU L’HARICH

- **Q:** If one begins a bracha, and while he says Hashem’s name has in mind to make a shehakol and only afterwards realizes that he was supposed to make a Hagafen, and therefore completes the bracha by saying hagafen – that is clearly alright because even if he were to complete the Shehakol, he would be permitted to drink the wine, because shehakol helps for everything. What if someone had in mind to make a Hagafen and then realized after saying Hashem’s name that he should be making a shehakol – can he just end off as a shehakol and be yotzeh – do we follow the main part of the bracha and since that was said with the wrong intent it is invalid, or do we follow the ending of the bracha and since it was said correctly it is valid? **A:** A Braisa says, if in the morning someone began the first bracha of shema with “Yotzer Ohr” and ended it with “Hamaariv Aravim” he is not yotzeh. If he began with “Hamaariv Aravim” but ended with “Yotzer Ohr”, he is yotzeh. The opposite is true for the brachos said with the evening shema. The general rule is, everything follows the ending of the bracha. The Braisa seems to clearly say that we follow the ending!
 - This Braisa is not a valid proof, because the brachos of shema each end off with “Baruch Atah Hashem”. Therefore, when the person corrects his intention at the end of the bracha he is saying that correction with the Name of Hashem. That may be why it is valid. However, regarding a bracha for food, when there is no second mention of Hashem’s Name, it may be that an erroneous intent at the time of saying Hashem’s Name makes the bracha invalid.
 - **Q:** This explanation of the Braisa only works according to **Rav** who says that the saying of Hashem’s Name constitutes a bracha, which is why the person here is considered to have made a full bracha. However, according to **R’ Yochanan** who says that a bracha where “Elokeinu

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Melech Haolam” is not said, is not a proper bracha, the person in the Braisa’s case is not concluding off with a proper bracha (because he says “baruch atah Hashem yotzer...” without Elokeinu Melech Haolam), so why does the Braisa say that he is yotzeh the bracha!? **A:** Rather, since **Rabbah bar Ulla** has said that one must mention “night” in the daytime bracha and must mention “day” in the nighttime bracha, when he mentions “Elokeinu Melech Ha’olam” at the beginning of the bracha it is said on a proper bracha of mentioning day and night. That is why it is valid. This concept doesn’t exist in the case of brachos for food.

- **Q:** Maybe we can bring a proof from the end of that Braisa, where it says that general rule is that we follow the “chasima” of the bracha to determine if it was said properly and is valid. What does the Braisa mean to include with “the general rule”? Presumably it would come to include the case of the bracha on food and is teaching that as long as the bracha ended off properly it is a valid bracha!? **A:** The case that the Braisa means to include a case involving bread and dates.
 - **Q:** What is the case? If the case is that he ate bread but thought he ate dates and began the “bracha achrona” for dates and then switched it to the bracha achrona for bread (i.e. cake), then that is exactly the case that we were asking about above!? **A:** Rather, the case is that he ate dates and thought he had eaten bread, and he therefore began saying the bracha achrona for bread and switched the ending to that of dates. It is in that case that he is yotzeh, because even if he would have completed with the bracha achrona for bread he would be yotzeh, because dates satisfy and nourish a person like bread, and therefore the bracha achrona for bread is appropriately said for dates as well. This is not the same as our original question and therefore no proof can be brought.
- **Rabba bar Chanina Saba in the name of Rav** darshens a pasuk to teach that anyone who doesn’t say “emes v’yatziv” by shachris or “emes v’emunah” by maariv is not yotzeh his chiyuv.
 - **Rabba bar Chanina Saba in the name of Rav** said, when davening shmoneh esrei and one reaches the brachos at which he must bow, he bows at the word “Baruch” and straightens up when he says the Name of Hashem. **Shmuel** said, this can be darshened from the pasuk of “Hashem zokeif kifufim”.
 - **Q:** The pasuk says “mipnei Shemi nichas hu”, which suggests that one should be bowing when he says the Name of Hashem!? **A:** The pasuk says “mipnei Shemi” – before My Name, which teaches that he should bow before reaching Hashem’s Name, but not while actually saying it.
 - **Shmuel** told **Chiya bar Rav** that his father would say to bow at “Baruch” and straighten up at Hashem’s Name.
 - **R’ Sheishes** would bow like a stick (in one quick motion) and straighten up like a snake (head first and slowly, so as not to make the bowing look like a burden).
 - **Rabba bar Chanina Saba in the name of Rav** said, all year one should say “Hakel Hakadosh” and “Melech ohev tzedaka u’mishpat”. During the aseres yimei teshuva one should say “Hamelech Hakadosh” and “Hamelech Hamishpat”.
 - **R’ Elazar** learns from a pasuk that even during the aseres yimei teshuva if one said “Hakel Hakadosh” he would be yotzeh. **R’ Yosef** said that even during those days one should say “Hakel Hakadosh” and “Melech ohev tzedaka u’mishpat”. **Rabbah** said during those days one should say “Hamelech Hakadosh” and “Hamelech Hamishpat”. The Gemara paskens like **Rabbah**.
 - **Rabba bar Chanina Saba in the name of Rav** darshened a pasuk to teach that if one can daven for another person and does not, he is called a “choteh”. If the one in need of tefillos is a talmid chachom, one must daven for him to the point of making himself sick.
 - **Rabba bar Chanina Saba in the name of Rav** darshened a pasuk to teach that if one does an aveirah and is then embarrassed about what he did is forgiven. This can also be learned from Shaul who was embarrassed about his aveira of having killed out the city of Nov – a city of Kohanim. **R’ Yochanan** darshens a pasuk to teach that Shaul was forgiven for that aveira.
- **R’ Avahu ben Zutarti in the name of R’ Yehuda bar Zevida** said, the **Rabanan** wanted to establish saying the parsha of Balak in kriyas shema, but decided not to do so as not to overburden the tzibbur.

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- **Q:** What is so special about parshas balak that made the **Rabanan** to want to include it as part of shema? If it is the mention of Yetziyas Mitzrayim, they could have instituted that can read the parshiyos of Ribbis or Mishkalos (which also mention Yetziyas Mitzrayim)!? **A: R' Yose bar Avin** said, the reason is the pasuk of “karah shuchav ku’ari u’chilavi mi yikimenu” (the pasuk uses words similar to shema – lying down and getting up – and tells of Hashem watching and protecting us while we sleep and when we get up).
 - **Q:** Why don’t we just mention that pasuk so as not to overburden the tzibur – why skip the entire concept? **A:** We have a kabbalah that we don’t stop at any point in the Torah that Moshe didn’t stop.
- **Q:** Why do we say Parshas Tzitzis in shema? **A: R' Yehuda bar Chavina** says, it is because it discusses 6 topics: 1) tzitzis – “vi’asu lahem tzitzis”, 2) yitziyas mitzraim – “asher hotzeisi”, 3) “oyl mitzvos” – “uzchartem es kol mitzvos Hashem”, 4) da’as minim – acharei livavchem”, 5) hihur aveirah (immoral thoughts) – “v’acharei eneichem”, 6) hihur avoda zara – “atem zoinim”.

MISHNA

- We must mention Yetziyas Mitzrayim at night (i.e. we say the parsha of tzitzis even with the nighttime shema).
 - **R' Elazar ben Azarya** said, “I am like 70 years old and never won over the **Chachomim** with a source for saying the parsha of Yetziyas Mitzrayim at night” until **Ben Zoma** came and found a source – the pasuk says “Imaan tizkor...kol yimei chayechah” – “yimei chayecha” refers to the daytime, and “kol” refers to the nighttime. The **Chachomim** darshen the pasuk differently – they say that “yimei chayecha” refers to this world, and “kol” refers to the days of Moshiach.

GEMARA

- A Braisa says, **Ben Zoma** asked the **Chachomim**, a pasuk suggests that in the days of Moshiach we will no longer discuss Yitziyas Mitzrayim!? The **Chachomim** said, we will continue to discuss Yetziyas Mitzrayim, it is just that Yetziyas Mitzrayim will become the secondary redemption when compared to our eventual redemption from the current galus. We find a similar concept with Yaakov’s name change to Yisrael. It meant that Yisrael would be his primary name and Yaakov would remain his name, but only as a secondary name. This can be explained with a mashal of a person who goes through progressively worse situations and is saved each time. After each salvation he forgets the old salvation because of the newer, more impressive salvation.

----- Daf ל"ג ---13-----

- A Braisa says, Avraham Avinu was originally named Avram, because he was the “Father of Aram” and was later named Avraham – “Father of the entire world” (“Av Hamon Goyim”). Sarah Imeinu was originally named Sarai – “Princess to her nation” (Sarai is singular) and was later named Sara – “Princess to the entire world”.
 - **Bar Kappara** taught a Braisa that says, whoever calls Avraham by the name of Avram violates an asei (“V’haya shimchah Avraham”). **R' Eliezer** says the person would violate a lav as well (“V’lo yikarei od es shimchah Avrom”).
 - **Q:** If so, someone who calls Sarah by the name of Sarai should also violate an asei or a lav, because the pesukim regarding her name change are similar to those of Avraham!? **A:** Hashem only commanded Avraham to never call Sarah by the name of Sarai.
 - **Q:** If so, someone who calls Yaakov by the name of Yaakov should violate an asei or a lav because the pesukim regarding his name change are similar to those of Avraham!? **A:** Hashem Himself called Yaakov by the name of Yaakov after giving him the name Yisrael.
 - **Q: R' Yose bar Avin** (or **R' Yose bar Zevida**) asked, the pasuk in Nechemya says “Asher bacharta B’Avrom” – we see that even after the name change he is called Avrom!? **A:** There the Navi is giving a chronological account of how Hashem chose Avrohom when he was still Avrom.

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HADRAN ALACH PEREK MEI'EIMASAI!!!

PEREK HAYA KOREI -- PEREK SHEINI

MISHNA

- If someone was reading in the Torah and happened to be up the parsha of shema at the time of shema, if he has in mind (Gemara will explain), he is yotzeh.
- In between the paragraphs (of shema and the brachos) one may ask a person of kavod about his welfare and he may answer if he is asked. In middle of the paragraphs, one may ask a person whom he fears (i.e. that person can have him killed) about his welfare and he may answer him if he is asked. This is the view of **R' Meir**. **R' Yehuda** says that in middle of the paragraphs, he may ask a person who her fears and answer even to a person of kavod if he is asked. In between the paragraphs, he may ask a person of kavod and may answer to anyone at all.
 - “In between the paragraphs” are: between the first and second brachos, between the second bracha and shema, between shema and v'haya, between v'haya and vayomer, and between vayomer and emes v'yatziv. **R' Yehuda** says one may not make any interruption between vayomer and emmes v'yatziv.
 - **R' Yehoshua ben Korcha** explained the order of the parshiyos of shema: First goes Shema because in it one is “mekabel oyl malchus shamayim” (he accepts the yoke of Hashem’s kingship). Next is v'haya because in it one is mekabel the “oyl of mitzvos” (the yoke of the mitzvos). Last is vayomer because it is the parsha of tzitzis which only applies by day.

GEMARA

- **Q:** The Mishna said if “he has in mind” at the time of the reading he is yotzeh. From here it seems that one must intend to do a mitzvah in order to be yotze (which is a matter of dispute elsewhere)!? **A:** The Mishna does not mean he intends to do the mitzvah, it means he intends to read the parsha the way it is supposed to be said. The Mishna is discussing the case of a sofer who is reading the parsha in the Torah to check and fix it (when he reads it for that purpose, he verbalizes it according to spelling, not according to the proper pronunciation of the “nekudos”, and that is why in order for him to be yotzeh, he must at least intend to read the shema like it should be read – Tosfos).
- A Braisa says, **Rebbi** says Shema must be read in Lashon Kodesh, (based on the word “V'hayu” which means it must be read *this way*). The **Chachomim** say it can be read in any language (based on the word “Shema” which means in any language one understands).
 - **Rebbi** says the word “Shema” teaches that you must hear yourself read the shema, whereas the **Chachamim** say you don’t need to hear yourself read the shema.
 - The **Chachamim** say “V'hayu” teaches that one cannot read shema backwards, whereas **Rebbi** learns that from the “hey” of the word “**Hadivarim**”, and the **Rabanan** don’t darshen the “hey”.
 - It may be that **Rebbi** would hold that all Torah readings must be done in Lashon Kodesh. Still, the Torah says “V'hayu” here so that one shouldn’t expound the word “shema” in the way of the **Chachomim**.
 - It may be that the **Chachomim** would hold that all Torah readings may be done in any language. Still, the Torah says “Shema” so that one should not expound the “V'hayu” like **Rebbi** does.
- A Braisa brings where **R' Eliezer** darshens the “ha’eileh” in the third pasuk of shema to teach that one only need to have intent until that point. **R' Akiva** says that when the pasuk in the first parsha then says “asher Anochi mitzvachia hayom” it teaches that the entire first parsha requires intent to be yotzeh.
 - **Rabbah bar bar Chana in the name of R' Yochanan** paskens like **R' Akiva**.
 - Another Braisa bring the machlokes where **R' Acha in the name of R' Yehuda** says one must have intent for the first parsha. On this Braisa **Rabbah bar bar Chana in the name of R' Yochanan** paskens like **R' Acha in the name of R' Yehuda**.
- A Braisa says, “v'hayu” teaches that shema may not be read backwards. “Ahl livavecha” – **R' Zutra** says this teaches that up to this point (the entire first parsha) one needs kavanah. After that, one need only read. **R'**

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Yoshiya says, up to this point (the first parsha) one only needs to read. After this point one needs to have kavanah.

- **Q:** Why does **R' Zutra** hold that after this point one only needs to read? It is because the pasuk in the second parsha says "L'daber Bam" (which implies a simple, oral reading). The first parsha also says "V'dibarta Bam" and should therefore have the same requirement of reading!? **A:** **R' Zutra** meant that the first parsha has a mitzvah of kavanah and reading.
 - **Q:** He holds the first parsha needs kavanah because the parsha says "ahl livavecha". The second parsha says "ahl l'vavchem" so it too should need kavanah? **A:** "Ahl L'vavchem" teaches us the proper place of tefillin shel yad, and is therefore not available to teach us a requirement of kavanah.
- **Q:** Why does **R' Yoshiya** say the second parsha requires kavanah – it is because of the words "ahl livavchem". If so, the first parsha should require kavanah as well, because the pasuk says "ahl livavecha"! **A:** He means to say that the first parsha needs kavanna and reading, whereas the second parsha only needs kavanah.
 - **Q:** The second parsha also says "l'daber bam", which should require one to read the parsha as well!? **A:** That pasuk is referring to learning and teaching Torah.
- A Braisa says, **R' Meir** says one need only have kavanah for the first pasuk of shema. **Rava** paskens like **R' Meir**.
 - A Braisa says, **Sumchus** said, whoever stretches out the saying of the word "Echad" will have long life.
 - **R' Acha bar Yaakov** said one should stretch out the "daled" of "echad", not the "ches". **R' Ashi** said one should not shorten the "ches" when trying to lengthen the "daled".
 - **R' Yirmiya** said, one need only lengthen the "echad" for so long as he needs to have in mind that Hashem is the King in Heaven, Earth and all 4 corners of the Earth.
- **R' Nassan bar Mar Ukva in the name of Rav Yehuda** said, if one is walking and wants to say shema, he must stand still until the words "ahl l'vavecha" so as to have proper kavanna. **R' Yochanan** said he must remain still for the entire first parsha (he follows his view stated above that the entire first parsha needs kavanah).
- A Braisa says, **Rebbi** was always busy learning and would therefore only stop learning to say the first pasuk of kriyas shema (he held that was the D'Oraisa obligation of shema).
 - **Rav** said that he never saw **Rebbi** say shema. **R' Chiya** told him, when **Rebbi** passes his hand over his face in middle of the shiur is when he is saying shema.
 - **Q:** Would he complete the rest of shema after the shiur? **A:** **Bar Kappara** said that **Rebbi** would not, which is why **Rebbi** would make sure to say something in the shiur about yetziyas mitzraim, since he wasn't going to say shema and mention yetziyas mitzrayim in that way. **R' Shimon B'Ribi** said that **Rebbi** did complete it after the shiur, and the reason that **Rebbi** spoke about yetziyas mitzrayim in shiur was because he wanted to mention it at the proper time of kriyas shema – which was during the shiur.
- **R' Eila the son of R' Shmuel bar Marsa in the name of Rav** said, if one said the first pasuk of shema and then was an oneis and fell asleep, he is yotzeh. **R' Nachman** told his servant, make sure to bother me to make sure I am fully awake for the first pasuk of shema, but it is not necessary to do so after I say that pasuk.
 - **R' Yosef the son of Rabbah** said, this is what his father would do as well.
- **R' Yosef** said, one may not say shema while lying on his back, not even if he is leaning a little over to his side (as opposed to sleeping which may done if one is leaning a bit on the side). Although **R' Yochanan** would say shema while leaning only slightly on his side, that was because he was heavy and therefore had a difficult time turning fully onto his side.

UBAPRAKIM SHO'EL...

- **Q:** The **T"K** said that (in between the paragraphs) one may ask about the welfare of a person of kavod "and answer". It can't mean that he may answer to a person of kavod, because if he may ask he may certainly answer to him as well!? Rather, it must be mean that he can answer to any person. However, the **T"K** then says that in middle of a paragraph one may ask about the welfare of a person he fears "and answer". It can't mean that he may answer to a person he fears, because if he may ask he may certainly answer to him as well!? Rather, it must be mean that he can answer even to a person of kavod. Based on this understanding, the **T"K** is saying the same

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thing as **R' Yehuda!**? **A:** The Mishna is missing words and should say that the **T"K** says – in between the paragraphs he may ask a person of kavod *and certainly* may answer to him as well, and in middle of a paragraph he may ask a person he fears *and certainly* may answer him as well. **R' Yehuda** argues and says that in between he may answer anybody and in middle of a paragraph he may even answer a person of kavod.

- A Braisa states the machlokes like this explanation as well.

----- Daf 7'---14-----

- **Q:** The Mishna taught that, at times, one may be mafsik in middle of shema to talk to other people (e.g people of kavod and people he fears). **Eichi** asked **R' Chiya**, what is the halacha with regard for being mafsik for those same reasons in middle of Hallel? On the one hand, shema is a D'oraisa and Hallel is only D'Rabanan, so certainly one should be allowed to be mafsik during Hallel. On the other hand, maybe Hallel is more stringent because of "pirsumei nissa"? **A: R' Chiya** said, one may be mafsik for these reasons during Hallel and there is nothing wrong with that.
 - **Rabbah** said, if it is a day that we say the complete Hallel we may be mafsik between the paragraphs but not in middle of a paragraph. If it is a day when we don't say the complete Hallel, we can even be mafsik in middle of the perek for a person of kavod or a person he fears.
 - Although **Ravina** was not mafsik to greet **Rav bar Shiva** on a day when complete Hallel was not said, that was only because **Ravina** did not hold him in high enough esteem to be mafsik for him.
- **Q: Ashian** asked **R' Ami**, may one who is fasting taste something without swallowing it – he is not eating but he is having some hana'ah? **A: R' Ami** said that he can taste food without swallowing.
 - A Braisa says this as well and says that one who tastes without swallowing does not make a bracha and this may be done on a fast day.
 - **Q:** How much may one taste without swallowing on a fast day? **A: R Ami and R' Assi** themselves would taste up to a revi'is on a fast day.
- **Rav** darshens a pasuk to teach that one who greets another person before davening (shmoneh esrei) is considered to have built a "bamah".
 - **Q: R' Sheishes** asked, our Mishnah allows the greeting of people during shema, which is before shemoneh esrei?! **A: R' Abba** answered, it is only prohibited to walk over to someone to greet them before shomeh esrei. Our mishna discusses where someone walked over to you – in that case it is allowed even before shmoneh esrei.
- **R' Idi bar Avin in the name of R Yitzchak bar Ashian** darshened a pasuk to teach that one may not tend to his personal business before he has davened.
 - **R' Idi bar Avin in the name of R Yitzchak bar Ashian** darshened a pasuk to teach that one who davens before tending to his personal business will merit that Hashem will take care of what he needs.
- **R' Yona in the name of R' Zeira** darshened a pasuk to teach, that someone who does not have a dream for 7 days is called "evil" (dreams are messages from Shamayim – a lack of dreams is therefore not a good thing).
 - **R Chiya bar Abba in the name of R' Yochanan** darshened a pasuk to teach that someone who satiates himself with Torah before going to sleep will not get bad tidings.

EILU HEIN BEIN HAPRAKIM...

- **R' Avahu in the name of R' Yochanan** said the halacha follows **R' Yehudah** that one may not be mafsik between "vayomer" and "emmes v'yatziv", based on the pasuk "V'Hashem Elokim Emmes".
 - **Q:** Does one repeat the word "emmes" when he begins the bracha after Shema? **A: R' Avahu in the name of R' Yochanan** says yes, and **Rabbah** says no.
 - **Rabbah** heard someone repeat the word "emmes". **Rabbah** said this person must have a condition that makes him say "emmes" unnecessarily.
- **R' Yosef** said, there is an excellent teaching of **R' Shmuel bar Yehuda**, who said that in Eretz Yisrael, by maariv, for the 3rd parsha of kriyas shema they would say "Daber ehl bnei Yisrael v'amarta aleihim, Ani Hashem Elokeichem emmes".

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- **Q: Abaye** asked, how could they do that? **Rav** said that one does not need to begin “vayomer” at night, but if he did begin, he must complete it, and **Rav** also said that saying “v’amarta aleihem” constitutes “beginning vayomer”!? **A: R’ Pappa** said, in Eretz Yisrael they do not consider that the saying of “v’amarta aleihem” constitutes “beginning vayomer” unless he also says “v’asu lahem tzitzis”, and therefore “vayomer” need not be completed.
- **Abaye** said, based on the above, we start “vayomer” just as they did in Eretz Yisrael, but once we start we must finish it, in accordance with the view of **Rav**.
- **Chiya bar Rav** said, if a person one says “Ani Hashem Elokeichem” (i.e. he says the 3rd parsha of shema at maariv), he must continue with the next bracha which begins with “Emes”. If he doesn’t say the 3rd parsh, there is no need to say the next bracha.
 - **Q:** There is an obligation to remember Yetziyas Mitzrayim at night, and that is said in the 3rd parsha and the following bracha, so if one doesn’t say them how will he fulfil his obligation? **A:** He will have to say a short tefillah thanking Hashem for Yetziyas Mitzrayim.

AMAR R’ YEHOSHUA BEN KORCHA...

- A Braisa says that **R’ Shimon ben Yochai** gives another reason for the order of the parshiyos of shema. Shema is first because it contains the obligation to learn, to teach and to do. Vehaya is next because it contains the obligation to teach and to do. Vayomer is last because it only contains the obligation to do.
 - The Gemara says that **R’ Shimon** is not arguing with the reason that **R’ Yehoshua** gives for the order in the Mishna, he is merely giving an additional reason.
- **Rav** once woke up, washed his hands, said kriyas shema, and then put on tefillin.
 - **Q:** How could **Rav** have done that? We learned in a Braisa that one should put on tefillin *before* saying shema!? **A:** He held like **R’ Yehoshua ben Korcha** who says that one must first accept on himself the “oyl malchus Shamayim” and only afterwards accept the “oyl mitzvos”.
 - **Q: R’ Yehoshua** only says that to determine which parsha should be said first, he did not say that to determine that reading shema should come before doing an actual mitzvah of tefillin!? Further, **R’ Chiya bar Ashi** said that there were times when **Rav** woke up, washed his hands, made Birchas HaTorah, learned Mishna, put on tefillin, and then said kriyas shema!? **A:** We can say that **R’ Chiya bar Ashi** was talking about times when it was too early for **Rav** to begin kriyas shema, and that is why he first put on his tefillin. The chiddush of his teaching this was to teach that he follows the view that one must make Birchas HaTorah before learning Mishna.
 - **Q:** The Braisa is still problematic for **Rav**!? **A:** The reason **Rav** put on tefillin after shema was because the messenger that was bringing his tefillin was late in bringing them to him.
 - **Ulla** said, if one says shema without tefillin it is as if he said false testimony. **R’ Chiya bar Abba in the name of R’ Yochanan** said he is like one who brings a korban olah without the accompanying mincha, or other korbanos without the accompanying wine.
 - **R’ Yochanan** said, one who goes to the bathroom, then washes his hands, puts on tefillin, says shema and davens was mekabel oyl malchus shamayim completely. **R’ Chiya bar Abba in the name of R’ Yochanan** darshens a pasuk to teach that this person is considered as if he built a Mizbe’ach and brought a korban. **Rava** darshens the same pasuk to teach that it is as if he went to the mikvah before davening.
 - **Rava** told **Ravina** that if water is not available to wash the hands, one can even use earth, pebbles or sawdust. In fact, **R’ Chisda** would curse someone who delayed his tefilla in search of water.
 - This is only true for before saying kriyas shema. However, before saying shmoneh esrei one must go and search for water even if it delays his tefilla.