



## Daf In Review – Weekly Chazarah

### Maseches Brachos, Daf טו – Daf נב

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

-----Daf טו ---15-----

#### MISHNA

- Someone who says shema and does not hear what he is saying, is yotzeh. **R' Yose** says he is not yotzeh.
- Someone who says shema, but does not clearly enunciate the letters: **R' Yose** says he is yotzeh and **R' Yehudah** says he is not yotzeh.
- One who reads shema backwards is not yotzeh. If someone said shema and made a mistake, he must return to the place of the mistake (and read from there).

#### GEMARA

- **R' Yose** says that the word "shema" teaches that one must hear what he is saying. The **T"K** says that "shema" teaches that it may be said in any language. **R' Yose** says both things can be learned from "shema".
- A Mishna says, a deaf person, who can speak but can't hear, should not separate terumah (because he can't hear his bracha), but if he did, the separation is effective.
  - **Q:** Whose view is it that l'chatchila he should not separate terumah, but b'dieved it is valid? **A: R' Chisda** said, the Mishnah must follow **R' Yose**, because according to **R' Yehudah**, even by shema – a D'Oraisa – one need not hear what he is saying l'chatchila, so by terumah, whose bracha is only D'Rabanan, certainly one need not hear it. **R' Yose** says that shema, which is a D'Oraisa, one must hear it, by the bracha for terumah, which is only D'Rabanan, if he did not hear it, it will be valid b'dieved.
    - **Q:** Maybe the Mishnah follows **R' Yehudah** and our Mishna of shema is discussing a case of b'dieved ("hakorei" – b'dieved), and only then does **R' Yehudah** permit not hearing the shema!? **A: R' Yehuda** really holds that even l'chatchila one need not hear shema. The reason the Mishna says "hakorei" – which suggests b'dieved – is to teach that **R' Yose** says he is not yotzeh even b'dieved.
      - **Q:** A Braisa says, one may not say birchas hamazon without hearing what he is saying, and if he does so he is yotzeh b'dieved. Now, according to **R' Chisda** who does this Braisa follow? It can't be **R' Yose**, because he says that even b'dieved he is not yotzeh, and it can't be **R' Yehuda**, because he says that he is yotzeh even l'chatchila!? **A:** Rather, it must be that **R' Yehuda** says he is only yotzeh b'dieved, and the Braisa follows **R' Yehuda**.
      - **R' Yehuda in the name of R' Shimon ben Pazi** taught in a Braisa that a deaf person who can speak but can't hear may separate terumah even l'chatchila. According to this last answer who would this Braisa follow!? **A1: R' Yehuda** himself says that even l'chatchila one need not hear what he is saying (and he is therefore the Tanna of the Braisa regarding terumah), but in the name of his rebbi **R' Elazar ben Azarya**, he says that he is only yotzeh b'dieved (and he is the Tanna of the Braisa regarding birchas hamazon). We find this view of **R' Elazar ben Azarya** in a Mishna, where he is argued on by **R' Meir** (who says that even l'chatchila one need not hear when he says shema). **A2:** We can say that **R' Yehuda** agrees with his rebbi. The Braisa of **R' Yehuda in the name of R' Shimon ben Pazi** will follow the view of **R' Meir**, and the other Braisos (that say it is only valid b'dieved) will follow the view of **R' Yehuda and R' Elazar ben Azarya**.
  - A Mishna says, all are valid to read the Megilla except for a deaf person, a "shoteh" (deranged person) and a minor (i.e. a deaf person cannot read it because he does not hear what he says). **R' Yehuda** says that a minor is valid.

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- **Q:** Who is the T”K who holds that a deaf person is not valid even b’dieved? **A:** **R’ Masna** said, it is **R’ Yose**, who requires hearing what one is saying by shema even b’dieved.
  - **Q:** Maybe the T”K disallows a deaf person only l’chatchilla, and therefore follows **R’ Yehuda** of our Mishan who says that by shema l’chatchila one does need to hear what he is saying!? **A:** The T”K compares a deaf person to a shoteh and a minor, who are pasul even b’dieved, so the T”K must mean that a deaf person is also passul b’dieved. **A2:** The T”K can’t be **R’ Yehuda**, because **R’ Yehudah** himself argues on the T”K in that Mishnah.
    - **Q:** This second answer is not valid. It may be that the entire Mishna is the view of **R’ Yehuda**. In the beginning he is referring to a minor who has not yet reached the age of “chinuch” (and that is when he is passul even b’dieved), and at the end he is referring to a minor who has reached the age of chinuch (and that is why it is valid even l’chatchila)!
      - **Q:** Based on this the Mishna regarding megilla is the view of **R’ Yehuda**, which means that regarding shema he holds that l’chatchila one must hear what he says, but b’dieved he is yotzeh even if he does not. According to this, who does the Braisa of **R’ Yehuda in the name of R’ Shimon ben Pazi** follow when it says that a deaf person can separate terumah even l’chatchila!? It can’t follow **R’ Yehuda** or **R’ Yose**!? You can’t say that it must be that **R’ Yehuda** holds that one is yotzeh shema l’chatchila even if he doesn’t hear what he is saying, because then who does the Braisa regarding birchas hamazon follow when it says that l’chatchila one must hear what he is saying!? **A1:** **R’ Yehuda** himself says that even l’chatchila one need not hear what he is saying (and he is therefore the Tanna of the Braisa regarding terumah), but in the name of his rebbi **R’ Elazar ben Azarya**, he says that he is only yotzeh b’dieved (and he is the Tanna of the Braisa regarding birchas hamazon). We find this view of **R’ Elazar ben Azarya** in a Mishna, where he is argued on by **R’ Meir** (who says that even l’chatchila one need not hear when he says shema). **A2:** We can say that **R’ Yehuda** agrees with his rebbi. The Braisa of **R’ Yehuda in the name of R’ Shimon ben Pazi** will follow the view of **R’ Meir**, and the other Braisa (regarding birchas hamazon and the Mishna regarding megilla, that say it is only valid b’dieved) will follow the view of **R’ Yehuda and R’ Elazar ben Azarya**.
      - **R’ Chisda in the name of R’ Shila** says that we pasken like **R’ Yehuda in the name of R’ Elazar ben Azarya** and we pasken like **R’ Yehuda**.
        - Both rulings are needed. If we would only say the second ruling we would think that even l’chatchila one need not hear the shema as he says it, and if we only had the first ruling we would say that even b’dieved he is not yotzeh.
    - **R’ Yosef** says, the machlokes is only regarding shema, because the pasuk says “Shema Yisrael”, but regarding all other mitzvos all agree that one need not hear what one is saying.

### KARAH V’LO DIKDEIK B’OSIYOSEHA

- **R’ Tavi in the name of R’ Yoshiya** paskens like **R’ Yehuda** that one need not hear the words of shema, and like **R’ Yose** that clear enunciation of shema is not needed to be yotzeh.
- **R’ Tavi in the name of R’ Yoshiya** says, the pasuk in Mishlei mentions the “grave” right before mentioning the “womb”. This teaches that just as a womb takes in and give out (birth), so too graves take in and will IY”H give out (from here we see t’chiyas hameysim from the Torah). We can also darshen a kal v’chomer – if the womb, which takes in quietly, gives out with such screaming and commotion (at birth), the grave, which takes in with

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crying and commotion (of the mourners), will surely give out with much noise and commotion (a shofar's blow and the happiness of that time).

- **R' Oshaya** said in front of **Rava** that the pasuk of "U'chsavtam" ("a full writing") teaches that even the psukim which command us to write mezuzos and tefillin are written into the mezuzos and tefillin. **Rava** asked, presumably you say this according to the view of **R' Yehuda** who says that the psukim that command us to write the curses for the sotah are not written – only the actual curses are written. Now, he learns that from an exclusionary term of "alos ha'eileh" regarding sotah. In shema there is no such exclusionary term, so even without the pasuk of "U'chsavtam" these psukim should be written! He answered, we would have thought to learn a gezeira shava from sotah on the word "ksiva" to teach that these additional psukim should not be written. That is why the pasuk of "U'chsavtam" is needed to teach that they are written.
- **R' Ovadia** taught a Braisa in front of **Rava** that said, the pasuk of "V'limadtem" ("a complete learning"), teaches that one should pause before a word that begins with the same sound as the previous word ended with. **Rava** then gave examples of such words in kriyas shema.
  - **R' Chama B'Rebbi Chanina** darshened a pasuk to teach that one who is careful with his enunciation of kriyas shema has Gehinnom cooled down for him.
    - **R' Chama B'Rebbi Chanina** said, the pasuk mentions "tents" next to "streams" to teach that just as a stream is me'taher a person, so too "tents" (i.e. a Beis Medrash) of Torah can exonerate a person (and purify him from his sins).

### ----- Daf 10---16-----

#### HAKOREI L'MAFREYA LO YATZAH...

- **R' Ami and R' Assi** were preparing a chupa for the chasuna of **R' Elazar**. **R' Elazar** said, I will go to the beis medrash and come back and tell you something that is being learned there. He went and found a Tanna who said, if one made a mistake as he said shema, but does not remember where he made the mistake, he must repeat the entire shema. If he knows in which perek the mistake was made, he begins again from the beginning of that perek. If he knows he completed a perek, but does not remember which one, he must return to the beginning of the second perek. If the mistake was made by one of the "u'ksavtam" psukim, but he does not remember which one, he must return to the one in the first perek. **R' Yochanan** said, that if one began to say "Ima'an yirbu", and is unsure whether he made a mistake in the 3<sup>rd</sup> perek, he does not have to repeat anything, because people are especially fluent in the 3<sup>rd</sup> perek and we can assume that no mistake was made. **R' Ami and R' Assi** said, it was worth coming just to hear these halachos.

#### MISHNA

- Workers can say Shema on top of a tree or on top of a stone wall, but they cannot say shmoneh esrei there (it is too difficult to have kavanah).
- A chosson is patur from saying kriyas shema for the first 4 nights, or until he has completed the biyas mitzvah – whichever happens first.
- **R' Gamliel** said shema on the first night he got married. He explained that he did not want to hold back from kabalas ohl malchus shamayim for even one moment.

#### GEMARA

- A Braisa says, workers may say shema while on a tree or a wall and may daven shmoneh esrei on an olive or fig tree (because those trees have many branches and there is less fear of falling and they can therefore concentrate on the tefillah), but not while on any other tree. The owner of the trees may not daven on any tree (we are only lenient for workers who work for other people).
  - **Q: R' Mari** the grandson of **Shmuel** asked, from here it seems that one need not have kavanah for shema (they can say shema on a tree), but a Braisa says that one must have kavanah for shema!? **A: R' Mari** then said, that **R' Sheishes** explained that one does need kavanah for shema. The workers are required to stop working on the tree to allow for the appropriate kavanah.

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- **Q:** A Braisa says that **B”H** say that workers can continue working while they say shema!? **A: Rav Sheishes** is talking about the first perek (or pasuk, depending on the various shitas from earlier on). **B”H** is talking about the rest of shema.
- A Braisa says, although a worker must fully devote his time to his employer, he may say the full birchos shema, the shema, he may eat his bread and make the brachos before and after, and he may daven the shmoneh esrei. However, he may not daven for the amud or duchan (if he is a Kohen) because that takes away too much time.
  - **Q:** A Braisa says they may only daven a short version of shmoneh esrei!? **A: R’ Sheishes** said, the first Braisa follows **R’ Gamliel**, and the second Braisa follows **R’ Yehoshua** who allows the short form.
    - **Q: R’ Yehoshua** allows all people to say the short form, not just a worker, but this Braisa seems to limit the short form to a worker!? **A:** Both Braisos follow **R’ Gamliel**. When a worker is working only for his meals, he may stop for the full shmoneh esrei. If he is getting paid in addition to being given meals, he may only say the short form. A Braisa makes this difference as well.

### CHOSSON PATUR M’KRIYAS SHEMA

- A Braisa says, 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 shema, not if you are busy with a mitzvah) and “uv’lechti**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.

### MISHNA

- **R’ Gamliel** washed himself on the night of his wife’s kevarah. His talmidim asked, “you taught us that an avel may not wash himself”! He explained that he did so because he was an “istinus” – very particular, and washing was not considered a “ta’anug” (pleasurable) for him (it was a necessity to remove discomfort).
- When his servant died he accepted condolences. His talmidim asked, “you taught us that one may not accept condolences for the loss of a non-Jewish slave”! He explained, although that is not normally to be done, this servant was worthy of this.
- If a chosson wants to say shema on the first night, he may. **R’ Shimon ben Gamliel** says, not everyone may treat himself as worthy of being able to concentrate when he is a chosson.

### GEMARA

- **R’ Gamliel** held that the night after the burial is only aninus D’Rabanan and the Rabanan were not goizer this aninus for an istinus. Therefore he was allowed to wash himself.

### UKISHEMEIS TAVI AVDO...

- A Braisa says, when a servant dies, the owner is not treated like an avel for purposes of a “shura” or for a seudas havra’ah or for nichum aveilim. When **R’ Eliezer’s** maidservant died his talmidim came to offer condolences. He told them that the only thing one says to the owner of the servant who has died is “Hashem should fill your loss”, as would be said for any other financial loss.
- A Braisa said one does not eulogize servants. **R’ Yose** said one may eulogize a righteous servant in a short way by saying “Woe for the loss of a good, trustworthy man who derived benefit from his own work”. The **Rabanan** said to him, by saying that you leaving nothing more to be said for a righteous man!
- A Braisa said the title of “Avos” is limited to Avrohom, Yitzchak and Yaakov (the shevatim are not considered as chashuv as them to deserve that title) and the title of “Imahos” is limited to Sarah, Rivkah, Rachel and Leah.
- A Braisa said one may not call a slave by the term “Abba” (this was a term of respect in those days like Mr. is today – the reason is that people may think the one calling the servant is actually his child and may question the yichus of this individual). In **R’ Gamliel’s** house they did call servants by that title, because no one would question the yichus of **R’ Gamliel’s** household.

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- **R' Elazar** darshens a pasuk in Tehillim to teach that one who says shema and davens shmoneh esrei is considered as if he brought korbonos and did the Avodah in the Beis HaMikdash, and the person inherits this world and the Word to Come.
- After completing the davening of shmoneh esrei:
  - **R' Elazar** would daven for peace, talmidim, a good future, Gan Eden, good friends, Yetzer Tov, Yiras Shamayim, and that our needs be taken care of by Hashem.
  - **R' Yochanan** would daven that Hashem should see our shame (from aveiros), Hashem should use rachamim, Strength and Kindness.
  - **R' Zeira** davened that we should not do aveiros, and not be embarrassed in front of our fathers.
  - **R' Chiya** davened that Torah should be our occupation, our hearts should not be pained, and our eyes should not be darkened.
  - **Rav** would say our nusach for Rosh Chodesh bentching (“chaim aruchim, chaim shel shalom, etc.”).
  - **Rebbi** would say our nusach for the yehi ratzon that we say after “hagomel chasadim tovim l’amo Yisrael” of birchas hashachar.
  - **R' Safra** would daven that there should be peace among the Malachim in Shamayim and peace on Earth, peace between all the Talmidim, and all learning should be done lishma.

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- The Gemara continues the previous discussion with various Amora'im's additional tefillos at the end of their shmoneh esrei.
  - **R' Alexandri** (some say **R' Hamnuna**) would say, Hashem should put us in a “lighted” corner (i.e. take us out of galus – Maharsha), our hearts should not be pained, our eyes not darkened.
  - **R' Alexandri** would say, Hashem, you know that we want to do good, but the yetzer harah and the galus prevent us from doing so, so please save us from them.
  - **Rava** would say the viduy that we say on Yom Kippur (“Elokai, ahd shelo notzarti eini kdai, v’achsuv shenotzarti k’ilu lo notzarti...”). **R' Hamnuna Zuti** would say this viduy on Yom Kippur.
  - **Mar Brei D'Ravina** would say very similar to what we say (“Elokai, netzor leshoni mayra, u’sfasai midaber mirma”).
  - When **R' Sheishes** would fast, at the end of shmoneh esrei he would say what we say on a taanis yachid – “Let the diminishing of my fats and blood from fasting be like the fats and blood of a korbon”.
- When **R' Yochanan** finished Sefer Iyuv he would say, all creatures are destined to die, lucky is the one who grew and toiled in Torah, gave pleasure to Hashem, and grew up and died with a good name.
- The Gemara lists a number of “Pearls of Wisdom” – (“Margilei D’pumei”) of Tanna'im and Amora'im:
  - **R' Meir** would say, Hashem says, “Learn with your whole heart and soul to understand My ways, to be steadfast in the ways of the Torah, to defend Torah, to fear Me, guard your mouth from sin, be pure and holy and I will be with you always”.
  - The **Rabanan** of Yavneh would say, I am similar to an am ha'aretz, we are both humans, we both work (me in learning Torah and him in his job) and get up early for our work. He doesn't aspire to do my job and I don't aspire to do his. For that he is wrong, because even if he can't learn as much as me, his reward could be the same, because “echad hamarbeh v'echad hamamit, u'vilvad sheyichaven libo l'shamayim”.
  - **Abaye** would say, be clever with your Yiras Hashem (to beat the yetzer harah), a soft answer calms anger, increase peace with everyone including goyim in the market so that you should be beloved in Heaven and desired on Earth, and that all creatures accept you.
    - It is said about **R' Yochanan ben Zakai** that he always greeted everyone first, even the goyim in the marketplace.
  - **Rava** would say, the purpose of Torah wisdom is to do teshuva and ma'asim tovim, not to use it to rebel against one's parents, rebbi, or any greater person, and all must be done lishma, for one who doesn't do things lishma for the Torah is better off not having been created.

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- **Rav** would say, Olam Habah is different than this world – there are no physical pleasures (eating, drinking, having children, business), no jealousy, no hatred or fighting. Rather, the tzadikim sit in Olam Habah with their crowns on their heads and enjoy the “Ziv HaShechina”.
  - Hashem’s promises of reward for women is even greater than His promise for men. The pasuk uses a double lashon of “Sha’ananos” and “Botchos” – that women can be sure and confident in their reward.
    - **Rav** told **R’ Chiya**, women’s reward comes for taking their children to learn, for sending their husbands to learn and for waiting for their husbands to come back from learning (far away).
- When the **Rabanan** would depart from each other and leave the Yeshiva, they would bless each other. The Gemara quotes the blessings that were given in a number of the Yeshivos:
  - In **R’ Ami’s** (or **R’ Chanina’s**) Yeshiva the blessing would include (among other things) – your needs should be fulfilled, you should have oilam habah, techiyas hameisim, understanding, wisdom, clarity in halacha, your eyes and face should shine from Torah, your feet should always run to learn Torah.
  - In **R’ Chisda’s** (or **R’ Shmuel bar Nachmeini’s**) Yeshiva they would say a pasuk in tehillim which is explained by **Rav and Shmuel** or by **R’ Yochanan and R’ Elazar** to mean: “Leaders in Torah and bearers of mitzvos (or bearers of yesurim), our chaburah should not produce anyone like Dovid’s chaburah – i.e. Achitofel, or like Shaul’s chaburah – i.e. Doeg Hoadomi, or like Elisha’s chaburah – i.e. Geichazi (each one is an example of someone who became a rasha or did aveiros at some point), and that we should never have a talmid or a child that becomes a rasha.”
    - **Rav and Shmuel** (or **R’ Yochanan and R’ Elazar**) argue on how to darshen a pasuk in Yeshaya. One says it teaches that tzaddikim are sustained on their own merit, but the rest of the world is sustained only through the tzedaka of Hashem. The other says that it teaches that whole world is sustained through the zchus of the tzadikim and the tzadikim themselves don’t even have what they need. This is as **R’ Yehuda in the name of Rav** said, that every day a Bas Kol announces from Har Choreiv – “The entire world is sustained in the zechus of My son Chanina, and My son Chanina survives on a kav of carobs from one Friday to the next.

### CHOSSON IHM ROTZEH LIKROS...

- **Q:** It would seem to be that **R’ Shimon** says one may not treat himself like a tzaddik because that would be an act of haughtiness, whereas the **Rabanan** are not concerned for haughtiness. However, a Mishna says that the **Rabanan** say that a talmid chochom should never work on Tisha B’Av (even if he is in a community that does work then), which suggests that regular people should not treat themselves as being Talmidei Chachomim, and **R’ Shimon** says that every person should treat himself as a talmid chochom for this purpose. We see that **R’ Shimon** is not concerned with haughtiness and the **Rabanan** are!? **A:** **R’ Yochanan** says we must flip the names of the shitos. **A2:** **R’ Shisha the son of R’ Idi** explains, regarding the reading of shema the **Rabanan** say that since everyone is saying shema he doesn’t look like he’s trying to be extra pious if he says shema too, but on Tisha B’Av, if he doesn’t work and everyone else does, that makes it look like he is trying to be extra pious. **R’ Shimon** says, we feel that a chosson can’t have kavanah, and so a chosson who says shema is showing that he feels he can, which is haughtiness. With regard to Tisha B’Av, if he doesn’t work, people will say that this person simply doesn’t have work to do, so it doesn’t come across as him trying to be extra pious.

**HADRAN ALACH PEREK HAYA KOREI!!!**

**PEREK MI SHEMEISO -- PEREK SHLISHI**

### MISHNA

- A person who has a dead relative in front of him waiting for burial, is patur from shema, from tefilla, from tefillin and from all other mitzvos.
- With regard to the people who are carrying the “bed” (the coffin) and those who will replace them and those who will replace the replacements (they would switch off because all wanted to participate in the mitzvah), with

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regard to the ones in front of the coffin (who will carry it when it reaches them) and with regard to those behind the coffin (they already had their turn to carry it), the ones who are in front and are needed for the coffin are patur (from shema and tefillin), but those who are behind the coffin are chayuv even if the coffin needs them. Both groups of people are patur from tefilla.

- After the burial, if a person can say shema before he reaches the “shura” to be menachem the aveilim, he should do so. If he can’t, he should not.
- The people standing in the inner row to be menachem the aveilim in the shura are patur from shema. People in the outer row are chayuv to say shema.

### GEMARA

- **Q:** The Mishna seems to say that the person who is an “onein” is patur only when he is with the meis. However, a Braisa says that an onein is patur from shema and all mitzvos even if he is not with the meis!? **A: R’ Pappa** says the Braisa is referring only to a case where the person is with the meis. **A2: R’ Ashi** says that our Mishna is even talking about where the meis is not “in front of” the person. The Mishna calls it “in front of” because until the meis is buried the meis is called “in front of him”.

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- **Q:** The Mishna seems to say that only the relative of the meis is patur from shema and all other mitzvos. However, a Braisa says that even the shomer of a meis is patur from all mitzvos, even if he is not a relative!? **A:** Both, a relative (even if he is not the shomer) and a shomer (even if he is not a relative) are patur from all mitzvos.
  - **Q:** A Braisa says that even someone who is in a cemetery should not say shema or wear tefillin!? **A:** That is only when he is within four amos of a meis. The shomer and a relative of a meis waiting to be buried are patur even when they are further than four amos away.
- A Braisa says that a shomer is patur from all mitzvos even if he is not a relative. If there are 2 shomrim, they should take turns walking away and saying kriyas shema. **Ben Azzai** says that on a ship they can both walk away to another corner of the ship and say shema.
  - **Ravina** explains that the machlokes is that the **T”K** is concerned that mice may attack the body even on a ship and therefore the body cannot be left unguarded. **Ben Azzai** is not concerned for mice on a ship.
- A Braisa says that if one must transport human bones, he should not put them in a saddle bag and ride atop them. That would be disrespectful. However, if he needs to ride atop them to hurry away from goyim or robbers, he may do so. The same would apply to transporting a Sefer Torah – that he may ride on top of it if he needs to hurry away from danger.
  - **Rachvah in the name of R’ Yehuda** says, one who sees a meis being transported and doesn’t escort the meis, it is as if he laughs in the face of the meis. If one escorts the meis, **R’ Assi** says that Hashem considers it as if the person escorted Hashem Himself.
  - When walking in the cemetery, **R’ Yonason’s** tzitzis dragged onto the kevarim. **R’ Chiya** told him to lift his tzitzis so the meisim shouldn’t feel that they are being mocked that they can no longer be mekayem the mitzvah of tzitzis. **R’ Yonason** asked, do you really think the meisim know what is going on in this world? The pasuk says “The dead people don’t know anything”!? **R’ Chiya** answered, meisim do know what is going on in this world. That pasuk refers to resha’im as “meisim” and means to say that they don’t realize that they will die and will have to answer for their sins. However, tzaddikim are considered to be living even after their death, as we see from a pasuk regarding Binayahu.
  - **R’ Chiya’s** sons forgot their learning and were in much pain because of it. One asked the other, do you think our father (who had already died) knows of our pain? The other answered that a pasuk seems to say that meisim do not know what is going on in this world. The first one asked, that a pasuk explained by **R’ Yitzchok** says that they feel the pain of the worms decomposing their bodies (so we see that they do feel pain)!? The other answered, they only feel their own pain but do not know of anyone else’s pain.

## Daf In Review – Weekly Chazarah

- **Q:** Is that so that meisim don't know what goes on in this world? A Braisa tells the following story which suggests otherwise. The Braisa says, a certain "chossid" gave his last money to tzedakah one Erev Rosh Hashanah during a year of famine. His wife got very upset over that and he ended up sleeping in the cemetery that night. While there, he heard the conversation of the souls of two young girls who had died. One suggested to the other that they "roam around the world" and find out from near the Shechina ("Achorei Hapargud") what troubles lie in store for the coming year. The second girl answered that she could not go along because she was buried in a mat of reeds (instead of linen tachrichin). She suggested that the first girl find out the information and report back. The girl came back and said that she heard that whoever plants crop in the first part of the year will have their crop destroyed by hail. This chossid heard and planted his crop in the second part of the year. Most people's crop were destroyed, this chossid's crop was not. The next year, the chossid went back to the cemetery and the story and the conversation repeated itself. This time the girl came back and reported that whoever plants crop in the second part of the year will have their crop destroyed. This chossid planted his crop in the first part of the year. Most people's crop were destroyed, but this chossid's crop was not. The chossid's wife asked how he knew when to plant these last two years. He told her the whole story. A short time later his wife and the mother of the dead girl buried in the reeds got into a fight. The chossid's wife hurled an insult at the mother saying, "Come and I will show you that your daughter is buried in a mat of reeds." The next year the chossid went back to the cemetery again. This time, the girl buried in the reeds told the other girl, "leave me alone, our conversations are being heard by the living people". We see from this story that meisim do know what's going on in this world!? **A:** It may be that a person who died during that year told this girl what happened (about the fight that her mother had and the insult she was given), but she would not have known by herself.
- **Q:** Maybe we can bring a proof from another story that happened. **Zeiri** left money with an innkeeper. While he learned in Yeshiva, she died. He went to the cemetery and asked her where the money was. She told him where to find it and asked him to tell her mother to send her some items with a certain woman who will die and be buried the next day. We see that they know what happens in this world (i.e. that this woman was about to die)!? **A:** It may be that the Malach "Duma" announced to the meisim that this woman would be joining them.
- **Q:** Maybe we can bring a proof from another story that happened. **Shmuel's** father was holding orphans' money for safekeeping and he died. **Shmuel** wanted to know where the money was so that he could return it to them. He went to the cemetery and asked to speak to his father. In the meantime he saw his colleague, **Levi**, not being allowed into the Heavenly Yeshiva in retribution for not having gone to **R' Afes's** shiur. His father came to him crying and laughing – crying because **Shmuel** would shortly be joining him and laughing (happy) at how respected **Shmuel** was (in this world and the next – Rashi and Tosfos). **Shmuel** said, if I am respected, I want **Levi** allowed into the Heavenly Yeshiva. They then let **Levi** in. **Shmuel's** father then told him where to find the money. We see from this story that the meisim know what happens because **Shmuel's** father knew that **Shmuel** was going to die!? **A:** It could be that this case is different, because **Shmuel** was so chashuv that the Malachim were preparing for his arrival
- **R' Yonason** later on agreed that meisim do know what goes on in this world based on the pasuk in which Hashem tells Moshe Rabbeinu to tell the Avos that the promise to give their children Eretz Yisrael was being fulfilled. This shows that they have a knowledge of what goes on (not like **R' Yonason** originally said that they know nothing at all – Maharsha). The reason that Hashem wanted Moshe to tell them, even though they knew on their own, was to give the Avos the opportunity to thank Moshe for all that he had done for their descendants.
- **R' Yitzchak** said, talking bad about a meis is like talking bad about a stone. **Some** say this is because they don't know what is said about them, and **some** say they do, but they don't care.
  - **Q: R' Pappa** said that someone spoke badly about **Shmuel** and Hashem had that person killed!? Presumably this is because this was an affront to **Shmuel**!? **A:** Hashem "stands up" for the honor of tzadikim even if they are not insulted.

## Daf In Review – Weekly Chazarah

- **R' Yehushua ben Levi** darshens a pasuk to teach that one who speaks badly about tzadikim who have died will land up in Gehinnom.
- The **Tanna Divei R' Yishmael** taught, if one sees a talmid chacham do an aveirah, he can be sure that he did teshuva.
  - The Gemara says, if the aveira was regarding a monetary matter we do not assume he did teshuva until the money is returned to the proper owner.

### ----- Daf 19 -----

- **R' Yehoshua ben Levi** said there are 24 places in the Mishnayos that we find beis din putting someone in cheirem due to disrespecting the Chachomim and their authority. **R' Elazar** was able to find 3 places in the Mishnayos:
  - Someone who spoke bad about talmidei chachomim after their death – A Mishna says that **Akavya ben Mahalalel** paskened that one does not give the “mei sotah” to a giyores of a freed maid, but the **Chachomim** argued with him. He was then told that **Shmaya and Avtalyon** gave a freed maid to drink the “mei sotah”. **Akavya** said, they did that because they themselves come from converts (they were descendants of Sancheyrev). He was put in cheirem for saying that. He eventually died when still in cheirem and a large stone was placed on his coffin.
  - Someone who belittled netilas yadayim (which is a halacha of the **Rabanan**) – The above Mishna continues and says that **R' Yehuda** says it cannot be that the great **Akavya** was put in cheirem. Rather, it was **Elazar ben Chanoch** who was put in cheirem for disparaging the D'Rabanan requirement of netilas yadayim. He eventually died when still in cheirem and a large stone was placed on his coffin, which teaches that anyone who dies in cheirem has his coffin stoned by Beis Din.
  - Someone who was disrespectful to Hashem – **Choni Hamagul** demanded that Hashem make it rain and then insisted that it rain not too soft and not too hard. **Shimon ben Shatach** told **Choni**, I should put you in cheirem for acting like that to Hashem, but if Hashem listened to you like a father to a son, how can I punish you? We see from this Mishnah that someone who is disrespectful to Hashem (which is the same idea as disrespecting the Chachamim), must be put in cheirem.
  - **Q:** There is also the case in a Braisa taught by **R' Yosef** that says, Todos Ish Romi instituted that the Roman Jews eat a roasted, whole goat on Pesach night, as a remembrance of the Korbon Pesach. **Shimon ben Shatach** told Todos, if you were not such a respected person, I would put you in cheirem because you are ignoring the **Chachamim's** gzeirah not to eat a goat prepared this way at the seder (because it looks too much like the actual korbon and may be confused as “kodoshim bachutz”)!? **R' Elazar** could only find 3 Mishnas. This is a Braisa.
  - **Q:** There is a Mishna in which **R' Eliezer** argued strongly about the tahara of an oven that was sliced and put back together with sand. **R' Eliezer** said it is tahor and the **Chachomim** said it is tamei. The **Chachomim** ruled as tamei everything that touched the oven which **R' Eliezer** had ruled to be tahor. In a Braisa they then put him in cheirem for continuing to argue. Why isn't this Mishna listed!? **A:** The putting into cheirem is only mentioned in a Braisa, and the list was of places where the cheirem took place in a Mishna.
  - **Q:** If **R' Elazar** only found 3 places in the Mishna, how did **R' Yehoshua ben Levi** find 24 places!? **A:** **R' Yehoshua ben Levi** counts all places where someone was disrespectful to the **Chachomim** or Hashem and counts that as a place that shows this rule even though there is no mention of being actually placed in cheirem (he is “medameh milsa l'milsah” – he compares similar cases and posits similar outcomes although the outcomes are not mentioned) and in that way finds 24 places.

#### NOSEI HAMITAH V'CHILUFYHEN

- A Braisa says, one should not begin taking a meis to burial near the proper time for kriyas shema (so as not to prevent people from being able to say it at the proper time). If one did begin to do so, the burial may be completed. Although we find that **R' Yosef** was taken out to be buried close the time for kriyas shema, that is different, because an “adam chashuv” may be taken out to burial even near the proper time for kriyas shema.

#### SHELIFNEI HAMITAH V'SHELI'ACHAR HAMITAH

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- A Braisa says, if people are listening to hespedim and the time for shema arrives, if the meis is in the room with them, they should leave the room one by one and say shema. If the meis is in another room, they should say shema where they are and the avel remains quiet. They should then say shmoneh esrei and the avel should accept Hashem's judgment by saying a tefilla acknowledging the justness and saying that in truth, he deserves even worse.
  - **Abaye** said one should never say he deserves worse, as **Reish Lakish and R' Yose** say, that gives the Satan, our enemy prosecutor, an argument when presenting his case.

KAVRU ES HAMEIS V'CHAZRU...

- The Mishna means that even if the person can finish one perek or even one pasuk of shema before reaching the shura, he should begin and say that one pasuk. If he can't, he should not begin.

HA'OMDIM BASHURA...

- A Braisa says that the people in the rows that can see the aveilim are patur from shema. The others are chayuv. **R' Yehuda** says, the people who came for the aveilim are patur from shema. The people who came for themselves (i.e. to see the burial but not to be menachem the aveilim) are chayuv to say shema.
- **R' Yehuda in the name of Rav** says, if someone realizes he is wearing shatnez, he must remove the clothing even if he is in the market and will be embarrassed, because we don't consider human dignity as relevant when there is a violation of Hashem's mitzvah.
  - **Q:** A Braisa says that the people at a burial accompany the mourner home out of respect for the mourner. Even if he chooses a road where there is known tumah, a Kohen may accompany him home. Based on the ruling above, we should not allow this disregard of halacha for the respect of the mourner!? **A: R' Abba** said, the Braisa is referring to a case where the road has tumah D'Rabanan (i.e. a "beis hapras"). The **Rabanan** allow violation of their mitzvah for human dignity.
  - **Q:** A Braisa says that **R' Elazar the son of R' Tzadok** (who was a Kohen) would jump over coffins to greet and show respect to the Jewish and non-Jewish kings. Now, we should not allow the violation of a mitzvah to respect a king!? **A:** It is as **Rava** said, that stepping on a coffin only creates tumah if there is less than a tefach of empty space. Since most coffins do have an empty tefach, the principle of "roiv" tells us that it is ok for a Kohen to step on/over a coffin. The **Rabanan** said that they should not step over any coffin. The **Rabanan** did not institute their gzeirah in a place where it prevents respecting the kings.
  - **Q:** A Braisa says that human dignity trumps a "lo sa'seh" in the Torah?! **A: Rav bar Sheva in the name of R' Kahana** explained that this refers to the "lo sa'seh" of "lo sasur" which is the basis for all halachos D'Rabanan, so the Braisa is only talking about D'rabanan laws.
  - **Q:** A Braisa says, the words "V'Hisalamta Meihem" teach us that an elder person or anyone else for whom it would not be befitting for his honor, need not pick up a lost object if it is below his dignity?! We see dignity trumps!? **A:** That is only in that case of the found item, because the pasuk says "V'Hisalamta". However, by shatnez dignity will not trump and one must remove the shatnez clothing even in public. We can't learn from this case to all other cases because we don't learn "issurim" type laws (e.g. shatnez) from monetary laws (because we are more lenient by monetary laws).
  - **Q:** A Braisa says, the word "U'li'achoso" teaches that if one is on the way to bring his Pesach or to circumcise his son and he hears that a close relative has died, he continues on with his mitzvah and does not go to deal with the meis. However, if he happens upon a meis mitzvah, he gives up on the Pesach and the circumcision because human dignity of the meis mitzvah trumps. We see that human dignity trumps other mitzvos?! **A:** Typically, human dignity will not trump. There, the word "U'li'achoso" teaches that it does. We can't learn from there to the case of shatnez, because there he is not actively violating the Pesach, he is just letting it pass (it's a "shev v'al ta'aseh"). By shatnez he is actively violating the mitzvah by continuing to wear the shatnez.

----- Daf 20 -----

- **R' Papa** asked **Abaye**, why were the earlier generations more deserving of miracles than we are? When **R' Yehuda** (from the earlier generation) would remove one shoe to begin fasting for rain, it would immediately

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begin to rain, and yet we can daven so much and not be answered!? It can't be that they were greater than us in Torah, because they were no! **Abaye** answered that they were "moser nefesh" for Kiddush Hashem a lot more than we are. We find such an example in a story where **R' Ada bar Ahava** ripped off an inappropriate headpiece from a girl (thinking she was a Jew), and when it turned out that she was not Jewish, had to pay a sizeable fine.

- **R' Gidal** would sit by the entrance to the mikvah to instruct the women on proper tevilah. When the **Rabanan** asked why he wasn't afraid that the Yetzer Harah would make him have bad thoughts from doing this, he said that in his eyes the women were like white geese – i.e. they were not even an object of desire.
- **R' Yochanan** would sit by the exit to the mikvah so that the women would look at him when they exited and would have children as beautiful as him. When The **Rabanan** asked why he wasn't afraid of ayin harah, he answered that he is from Shevet Yosef, who are not subject to ayin harah, as **R' Avahu** learns from the pasuk of "alei ayin" – "oilay ayin" – above the effects of the eye. **R' Yose the son of R' Chanina** learns this from the pasuk – "v'yidgu larov" – Shevet Yosef are like fish which are always covered by water and not subject to ayin harah. **Others** say, Yosef was so careful with his eyes in mitzrayim and did not fall prey to his master's wife, and therefore his descendants are not be subject to ayin harah for all generations.

### MISHNA

- Women, slaves and minors are patur from shema and tefillin but are obligated in tefilla (to daven shmoneh esrei), in Mezuzah and in Birchas Hamazon.

### GEMARA

- **Q:** Shema is a mitzvas asei she'hazman grama – of course women and slaves are patur?! **A:** We would have thought that since there is "kabalas ohl malchus shamayim" they should be obligated.

### UMIN HATEFILLIN

- **Q:** This is also a mitzvas asei she'hazman grama, so it is obvious that women are patur!? **A:** We would have thought they are chayuv because of a hekesh to mezuzah ("Ukshartam Uchsavtam") and are chayuv just like they are chayuv in mezuzah.

### V'CHAYAVIN B'TEFILLA

- They are chayuv in tefilla because they need mercy from Hashem just as much as men, and therefore they are chayuv to daven for it. The Mishna needs to teach this to us, because we would think that since a pasuk in Tehillim says that tefilla is done night, morning and afternoon it makes it into a zman grama. The Mishna teaches that it does not.

### UB'MEZUZAH

- **Q:** It is obvious that women are chayuv since it is not a mitzvas asei shehazman grama!? **A:** We would think that there is a hekesh to Talmud Torah and mezuzah therefore only applies to men.

### UBIRCHAS HAMAZON

- **Q:** It is obvious that women are chayuv since it is not a mitzvas asei shehazman grama!? **A:** We would think that since the pasuk says Hashem gives us "Bread in the morning to satisfy", it is considered to be a zman grama. The Mishna teaches that it is not.
- **R' Ada bar Ahava** said that women are chayuv to say kiddush on Shabbos even D'Oraisa.
  - **Q:** Kiddush is a mitzvas asei she'hazman grama, so they should be patur!? **A: Abaye** said he meant that they are only chayuv D'Rabanan.
    - **Q: Rava** asked, 1) **R' Ada** said it is D'Oraisa, and 2) if so they should be chayuv in every mitzvah D'Rabanan, even if it is zman grama!? **A:** Rather, **Rava** said, we have a comparison between "Zachor" to "Shamor" which teaches that whoever is chayuv in shmira (the prohibitions) is chayuv in zechira (the positive mitzvos). Since women are chayuv in all prohibitive mitzvos ("lo sa'seis"), they are also chayuv in the "asei" of Shabbos, which includes Kiddush.
- **Ravina** asked **Rava** – are women chayuv in Birchas Hamazon even D'Oraisa (it is not zman grama) or only D'Rabanan (because the pasuk says one must bentch "ahl ha'aretz hatovah asher nasan lach" and women don't have a share in the Land of Eretz Yisrael)? The difference would be whether she can be "motzi" someone who is chayuv D'Oraisa.

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- **Q:** Maybe we can answer based on a Braisa. The Braisa says that a child can be motzi his father and a woman can be motzi her husband. If we say that a woman is chayuv D'Oraisa it makes sense that she can be motzi her husband! **A:** The Braisa says that a minor can be motzi his father, and a minor is definitely not chayvu D'Oraisa. Rather, the Braisa is discussing the case of a man who only ate enough to be chayuv in birchas hamazon D'Rabanan, and that is why a woman, who is also only D'Rabanan can be motzi him.
  - **R' Avira** said, the Malachim ask Hashem why He shows favor to Klal Yisrael. Hashem answers that Klal Yisrael bentches even when the Torah doesn't require them to (i.e. even when they only eat a kzayis or k'beitza and they are not yet satisfied with food) and I shouldn't favor them!?

### MISHNA

- A baal keri thinks the words of shema in his heart (he doesn't actually say the words) and does not even think the words of the brachos before or after shema. When eating bread, he does not even think the words of the bracha before eating, but does think the words of birchas hamazon in his heart. **R' Yehuda** says he makes the brachos before and after (the Gemara will explain what R' Yehuda means).

### GEMARA

- **Ravina** says, we see from our Mishna that thinking the words in one's heart is obviously just as good as saying them out, because if it isn't, why does the baal keri bother doing so at all?
  - **Q:** If thinking and saying are the same, why doesn't the baal keri just say the words already? **A:** It is based on the enactment of Ezra who learned from Kabalas haTorah – at that time no one was allowed to be a baal keri, so for all Torah learning one may not be a baal keri. Therefore, we don't let a baal keri speak words of Torah, rather he must only think it.
  - **R' Chisda** says, thinking is not as good as actually saying it, because if it was, the baal keri may as well say the shema and not just think it. **R' Elazar** explains, that the reason we make him think it is that we don't want everyone around him being mekabel ohl malchus shamayim and him sitting there not doing so. Therefore we have him thinking the same thing that the other people are saying.
    - We only let him think the words of shema and Birchas Hamazon, because those are obligations D'Oraisa. However, with regard to shmoneh esrei, which is only D'Rabanan, we don't even allow him to think the words.

### ----- Daf כו ---21-----

- **R' Yehuda in the name of Rav** said, we learn that Birchas Hamazon is D'Oraisa from the pasuk of "V'achalta, V'Savata, U'veirachta". We learn that Birchas HaTorah (the bracha to be said before learning) is D'Oraisa from the pasuk of "Ki Shem Hashem Ekrah Havu Godel Leilokeinu" (before saying shira, Moshe told the Yidden, I will make a bracha and you answer Amen).
  - **R' Yochanan** said, we can make a kal v'chomer to teach that there is a requirement to make a bracha after learning as well – if eating, which needs no bracha before, requires a bracha after even D'Oraisa, then learning Torah, which requires a bracha before, certainly requires a bracha after! We can also make a kal v'chomer to teach that there is a requirement to make a bracha before eating as well – if learning Torah, which has no requirement for a bracha afterwards, requires a bracha before, then eating, which requires a bracha afterwards, certainly requires a bracha before!
    - The Gemara says eating cannot be learned from learning Torah and visa-versa. Torah can't be learned from eating, because eating is different in that it gives one physical pleasure. Eating can't be learned from learning Torah, because Torah is different in that it brings a person to Olam Habah. Also, our Mishna says that a baal keri only thinks in his heart the bracha for after eating, not before eating. We see that only the bracha after eating is D'Oraisa, not the bracha before eating.

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- **R' Yehuda in the name of Shmuel** said, if a person is unsure whether he said shema, he does not repeat it, but if he is unsure whether he said emes v'yatziv, he needs to repeat it again. The reason for this view is that he holds that shema is only D'Rabanan, whereas the bracha of emes v'yatziv is D'Oraisa (it discusses Yetziyas Mitzrayim).
  - **Q: R' Yosef** asked, how can he say that shema is only D'Rabanan when the pasuk says "B'shuchbecha U'vkumecha"? **A: Abaye** said, that is written regarding the requirement to learn Torah.
  - **Q:** The Mishna said that a baal keri thinks the words of shema but not the brachos before or after the shema. Now, if the bracha of emes v'yatziv is D'Oraisa, the baal keri should think the words of that bracha as well?! **A:** The only reason to say emes v'yatziv is for the mitzvah of zchiras Yetziyas Mitzrayim. Since he already said kriyas shema he was yotzeh that mitzvah when he said the parsha of "vayomer" and there is no need for him to say emes v'yatziv. We would not tell him to say emes v'yatziv and skip shema, because shema has the added benefit of having in it kabolas ohl malchus shamayim as well.
  - **R' Elazar** says, if one is unsure whether he said shema, he repeats shema again (he holds that shema is a D'Oraisa). If one is unsure whether he said shmoneh esrei he does not repeat it. **R' Yochanan** says, he does repeat shmoneh esrei, because "Halevai that a person should daven all day long".
  - **R' Yehuda in the name of Shmuel** said, if someone is in middle of shmoneh esrei and realizes that he has already davened, he stops immediately, even if he is in middle of a bracha.
    - **Q: R' Nachman** said that **Rabbah bar Avuha** that when one mistakenly began a bracha of the weekday shmoneh esrei on Shabbos, he finishes the bracha before going to the proper shmoneh esrei. If so, here too he should complete the bracha before stopping the shmoneh esrei!? **A:** The case are very different. On Shabbos one should really say the regular shmoneh esrei, but the **Rabanan** cut it short for kvod Shabbos. Therefore it is not "wrong" and he completes the bracha. Where one already davened, he has no chiyuv for tefilla right now, and so he stops even in mid-sentence.
  - **R' Yehuda in the name of Shmuel** said, if someone already davened and then walked into shul where a minyan is davening, if he has a new idea to add to the shmoneh esrei, he can repeat it with the minyan and add the new idea. If he does not have a new idea, he should not repeat the shmoneh esrei.
    - The chidush of this halacha is that although his first shmoneh esrei was said b'yichidus and now he is with a minyan, we do not view it as if he has not yet davened and therefore he does not repeat the shmoneh esrei unless he has a new idea. The chidush of the last halacha (where one remembers that he had previously davened) is that even though he had already began the shmoneh esrei for the second time, he stops even mid-sentence.
  - **Rav Huna** said, if one gets to shul and the tzibur is already davening shmoneh esrei, if he can start shmoneh esrei and be done before the chazzan gets up to Modim in Chazaras HaShatz, he should begin. If he won't be done by then, he should not begin until after Modim of Chazaras HaShataz. **R' Yehoshua ben Levi** said, if he can be done before the chazzan says kedusha (i.e. Nakdishach), he should begin. If not, he should not begin until after kedusha.
    - The machlokes is that **R' Huna** is not worried about kedusha, because he paskens that an individual may say kedusha in his own private shmoneh esrei. **R' Yehoshua ben Levi** says that one may only say kedusha with the tzibbur.
      - **R' Ada bar Ahava** darshens the pasuk of "v'nikdashti b'soch Bnei Yisrael" to teach that all matters of kedusha require a minyan.
      - **Q:** They both seem to hold that one may not be interrupt his shmoneh esrei to say kedusha or modim with the tzibur. Can one interrupt his shmoneh esrei to say "Yehei Shmei Rabbah"? **A: R' Dimi** said that **R' Yehuda and R' Shimon** the talmidim of **R' Yochanan** said that one should interrupt his shmoneh esrei for that. The Gemara says that we do not pasken like that.

R' YEHUDA OMER MIVARECH LIFNEIHEM U'LI'ACHREIHEM

- **Q:** Does **R' Yehuda** permit a baal keri to learn Torah (and therefore allows the saying of these brachos as well)? **R' Yehoshua ben Levi** taught that the prohibition against a baal keri learning Torah is learned from "smuchim" – psukim that are placed together to teach one to the other. You can't say that **R' Yehuda** doesn't darshan

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smuchim and that is why he doesn't learn the prohibition, because even the views that don't darshen smuchim do darshen it when the psukim are in Chumash Devarim, and the psukim that teach about the baal keri are in Chumash Devarim ("Vihodatum Livanecha" is next to "Yom Asher Amadita"). If so, how does **R' Yehuda** allow the baal keri to learn Torah? **A: R' Yehuda** does darshin smuchim in Chumash Devarim, but he uses these psukim for a different drasha of **R' Yehoshua ben Levi** – to teach that one who teaches his child Torah is treated as if he was mekabel the Torah on Har Sinai. Therefore, these psukim are not available to teach the din of a baal keri.

- **Q:** From a Mishna it seems that **R' Yehuda** does require a baal keri to be toivel, which would mean that he holds of the takanas Ezra to prohibit a baal keri from learning Torah until he is toivel. The Mishna says that **R' Yehuda** doesn't require the baal keri to be toivel if he has another tumah at the time (e.g. he is a zav), which will prevent the baal keri from becoming completely tahor after the tevilah. It seems, however, that **R' Yehudah** would require a tevila if the only tumah involved is tumas keri. If so, how can **R' Yehuda** say in our Mishna that the baal keri should say the brachos!? **A: R' Yehuda** means that he should think the brachos in his heart, but should not say them out with his mouth (he would agree that saying the brachos out with his mouth would be assur).