



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

Brachos Daf Lamed Gimmel

AFILU NACHASH KARUCH AHL AKEIVO LO YAFSIK

- **R' Sheishes** says, one only doesn't stop shmoneh esrei for a snake (which doesn't always bite), but for a scorpion (which always stings) one stops shmoneh esrei.
 - **Q:** A Braisa says that if a man fell into a pit of snakes we consider him as dead. Obviously snakes always bite!? **A:** When a person falls on top of them in a pit, they feel attacked and therefore are sure to bite.
 - **R' Yitzchak** says that one is mafsik his SHM"E if there are bulls near him (they are dangerous and may attack him). **Shmuel** explained this as referring to black bulls in the days of Nissan (it becomes mentally unstable with the onset of Spring).
 - A Braisa says, there was a poisonous Arod (cross between a snake and a toad) that was harming people. **R' Chanina ben Dosa** went and let this Arod bite him. The Arod died. **R' Chanina ben Dosa** said, it is not the Arod that kills, it is the sin that kills. The people said "Woe is to a man who meets an Arod, woe is to an Arod which meets **R' Chanina ben Dosa**".

MISHNA

- We say "Mashiv haruach umorid hageshem" in the bracha of techiyas hameisim. We ask for rain in Barech Aleinu. We say "Ata chonantanu" in Ata Chonein. **R' Akiva** says we make a separate bracha for ata chonantanu before we say ata chonein. **R' Eliezer** says we say it in the bracha of Modim.

GEMARA

- **R' Yosef** explains that we say "morid hageshem" in the bracha of techiyas hameisim because rain is like techiyas hameisim (it sustains life and causes things to grow).
- **R' Yosef** explains that we ask for rain in Barech Aleinu because rain brings parnasah, so it belongs in the bracha of parnasa.
- **R' Yosef** explains that we say Havdalah in Atah Chonein because one must have wisdom to differentiate between Kodesh and Chol. The **Rabanan** say it is because it is the first weekday bracha.
- **R' Ami** said, "Wisdom" is so great as can be seen by its placement as the first weekday bracha. He also said, Wisdom is so great that it is placed in between 2 mentions of Hashem's name: "Kel Dayos Hashem". One should not have mercy on one who has no wisdom.
 - **R' Elazar** said, the Beis Hamikdash is so great as can be seen by its placement between 2 mentions of Hashem's name: "Hashem Mikdash Hashem".
 - **R' Elazar** said, one who has wisdom is as if the Beis Hamikdash was built in his days, since wisdom and Mikdash are each placed in between the mentions of Hashem's Name.
 - **Q: R' Acha Karchina'ah** asked, "Revenge" is also placed in between two mentions of Hashem's Name – "Kel Nekamos Hashem", so we should say that Revenge is great as well!? **A:** In the proper circumstance, Revenge is a great thing as well.

R' AKIVA OMER OMRA BRACHA REVI'IS...

- **Q: R' Shemen bar Abba** asked **R' Yochanan**, how is there a machlokes as to where havdalah is said? Let's just remember where the Anshei Kneses Hagdolah placed it? **A:** Originally it was placed in shmoneh esrei because people couldn't afford wine. Then, as people became wealthier, it was taken out of shmoneh esrei and instituted to be said over wine. As people

became poor again, it was placed back into shmoneh esrei with the added note that it should be said over wine as well, if possible. This back and forth made the proper placement forgotten.

- **Q:** A Braisa says that one *can* say it again over wine, not that one should or must? **A:** The Braisa should read that one *should* repeat havdala over wine.
- **R' Nachman bar Yitzchak** said, if one says havdalah on wine before he davens maariv, he must still say havdalah in shmoneh esrei, since that is the main institution of Havdalah.
- **R' Acha Aricha** taught a Braisa that said, one who says havdalah in shmoneh esrei is praiseworthy more than one who made Havdalah on wine. One who then adds havdalah over wine is deserving of many brachos.
 - **Q:** If he was yotze with the havdalah in shmoneh esrei, the havdalah over wine is a bracha she'aino tzricha, which should never be made!? **A:** We must change the statement to say that one who says havdalah only in shmoneh esrei is deserving of many brachos.
 - **Rava** paskens that just as one makes Kiddush in shmoneh esrei and then again over wine, so too one makes havdalah in shmoneh esrei and then again over wine.

R' ELIEZER OMER B'HODA'AH

- **R' Zeira in the name of R' Yochanan** said, when Yom Tov falls out on Motzei Shabbos we cannot say havdalah in Atah Chonein, so we will follow **R' Eliezer** and say havdalah in Modim – not that we pasken like him in public, but we would tell an individual who asks to do like this.
 - Some say the **Chachomim** agree with **R' Eliezer** in this case, some say we pasken privately like **R' Eliezer**, and some say that we don't pasken that way, but someone who does so is yotzeh.
 - **R' Yosef** said we should say like **Rav and Shmuel** said in this case – the nusach of “Vatodi'einu” that we say when Yom Tov falls out on Motzei Shabbos.

MISHNA

- If someone who is davening says “Hashem has so much rachamim that He has us send away the mother before taking the babies by shiluach hakein”, or if someone says “Your Name should be remembered for the good that You do”, or if someone says “Modim” twice, we quiet him.

GEMARA

- **Q:** Saying Modim twice sounds like the person is thanking 2 g-ds, so it makes sense to quiet him. Thanking Hashem only for the good He does is also wrong, because just as one must bless for the good that happens to him, he must also bless for the bad. However, what is wrong with saying the statement in the Mishna about shiluach hakein? **A: R' Yose bar Avin and R' Yose bar Zevida** argue – one says it is because he is making it sound like Hashem only cares about the birds and none of the other animals, and the other says it is because this mitzvah is a “chok” (it has no known reason) and he is giving it a reason.
 - Someone davening for the amud by **Rabbah** said a similar statement about shiluach hakein. **Rabbah** praised him. The Gemara says that he only praised him to see if **Abaye** would challenge it from our Mishna.
 - Someone davening for the amud by **R' Chanina** began praising Hashem beyond our instituted praises in shmoneh esrei. **R' Chanina** said, one should only say the text that we have because those characteristics (Kel, Gadol, Gibor, Norah) were said by Moshe Rabbeinu and instituted by Chazal. One can never adequately praise Hashem, so saying anything beyond that text is improper and actually makes it sound like you have given a finite number of praises and that there does not exist anything more.
 - **R' Chanina** said, everything is in the hands of Heaven except for Yiras Shamayim. Like Moshe Rabeinu said: “What does Hashem ask of you, only to fear Him”.
 - **Q:** Moshe makes it sound like a small achievement! **A:** For Moshe it was a small task.

MODIM MODIM MISHASKIN OSO

- **R' Zeira** said, one who says “Shema, Shema” is like one who says “Modim, Modim” and should be quieted.

- **Q:** A Braisa says that one who repeats Shema is disgraceful. It seems that we don't quiet him though? **A:** If one repeats each word as he says it, it is disgraceful but he need not be silenced (because it doesn't sound like he is accepting 2 g-ds). If one repeats each pasuk as he says it, we silence him (that is Rashi's pshat, Tosfos say the opposite).
 - **Q: R' Pappa** asked **Abaye**, maybe he is only repeating the pasuk because he didn't have proper kavanah the first time he said it!? **A: Abaye** said, he should never have said it in the first place if he didn't concentrate properly. One who says it without proper kavana deserves to be beaten with a hammer!