



Daf In Review – Weekly Chazarah

Maseches Brachos, Daf טט – Daf לה

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 טט---29-----

- **R' Chalafta ben Shaul** said, the 7 brachos in Shabbos shmoneh esrei correspond to the 7 “Kolos” that Dovid said “Ahl Hamayim” (which was said about matan Torah which was given on Shabbos).
- **R' Yitzchok** of Kartignin said, the 9 brachos of Rosh Hashanah shmoneh esrei correspond to the 9 times that Chanah mentioned Hashem's name in her tefilla (Chana was “remembered” on Rosh Hashanah).
- **R' Chelbo** said, the 24 brachos of a fast day shmoneh esrei correspond to the 24 references to “song” said by Shlomo when he was bringing the Aron into the Kodosh HaKodashim.
 - The reason this reference is made on a taanis is because Shlomo was asking for rachamim because the Beis Hamikdash doors shut closed and wouldn't open. On a taanis, when we are asking for rachamim, we say the 24 brachos.

R' YEHOShUA OMER ME'EIN SHMONEH ESREI

- **Q:** What does “mei'ein shmoneh esrei” mean? **A: Rav** says it is a shortened version of all 18 brachos, but 18 separate brachos. **Shmuel** says, a person says the first 3 brachos completely, then says “Havineinu” which is one combined bracha consisting of all the ideas of the middle 12 brachos, and then says the final 3 brachos.
 - **Abaye** cursed one who says Havineinu.
 - **R' Nachman in the name of Shmuel** said, one may not say Havineinu on motzei Shabbos or motzei Yom Tov because you need to say “Atah Chonantanu”.
 - **Q: Rabbah bar Shmuel** asked, why can't one say this as a 4th bracha on its own? **A:** A Havineinu shmoneh esrei must be 7 brachos, not 8.
 - **Q: Mar Zutra** asked, why can't one make reference to havdalah in the Havineinu bracha (it wouldn't be too confusing because it is in the very beginning of the bracha)? That remains a KASHYEH.
 - **R' Bibi bar Abaye** said, one may not say Havineinu in the winter because one must say “V'sein Tal U'matar L'vracha”. One can't add it to Havineinu because it will be confusing.
 - **Q: R' Ashi** asked, **R' Tanchum in the name of R' Assi** said that if one forgets “V'sein tal u'matar” he says it in “Shome'ah Tefilla”. Why can't we do similar in Havineinu, and say it at the end right before he says “Shome'ah Tefilla” (which won't be confusing)? **A:** If one forgets, he may say it there. To say it there l'chatchila is not allowed.
 - **Q:** A Braisa says that if one forgets “V'sein tal u'matar” he must repeat shmoneh esrei!
A: The ruling of **R' Assi** is talking about where he remembers before Shome'ah Tefilla, and he therefore says it there. The Braisa is talking about where he did not remember before then, and therefore he must repeat shmoneh esrei.
 - **R' Tanchum in the name of R' Assi in the name of R' Yehoshua ben Levi** said, if one forgets Ya'aleh V'yavo on Rosh Chodesh, he begins again from “Ritzei” as long as he has not yet taken 3 steps back after his shmoneh esrei.
 - **R' Nachman bar Yitzchok** said, taking 3 steps back is only a problem if someone normally doesn't say additional tachnunim (like “Elokai Netzor”) after he takes 3 steps (we say it before we take the steps back). If he does, then he still goes back to Ritzei as long as he is still in middle of the additional tachanunim.
 - **Others** say that even if one's feet are still together, if he is done shmoneh esrei and normally doesn't say anything further, he must begin SHM"E again, even though his feet are still together.

R' ELIEZER OMER HA'OSEH TEFILASO KEVA...

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- **Q:** What does it mean to make one's shmoneh esrei "keva"? **A: R' Yaakov b' Idi in the name of R' Oshiya** says, it means that one davens as if it is a burden. The **Rabanan** said, it is when one davens without seeming like he is asking Hashem for things. **Rabbah and R' Yosef** said, it is when one does not include new thoughts/ideas in his shmoneh esrei. [**R' Zeira** said he wanted to, but was afraid he would get confused and would not be able to finish shmoneh esrei.] **Abaye bar Avin and R' Chanina bar Avin** said, it refers to one who does not daven at sunrise (shachris) and sunset (mincha). In E"Y they did not want people davening mincha so late for fear he may miss mincha.

R' YEHOASHUA OMER, HAMIHALECH BIMAKOM SAKANA....B'CHOL PARSHAS HA'IBUR

- **Q:** What does "parshas ha'ibur" mean? **A: R' Chisda in the name of Mar Ukva** said, it means that even when Hashem is full of anger like a pregnant woman ("ibur") we ask that He give us our needs. **Others** say, even when Yidden are being "oiver" on the words of the Torah we ask that He give us our needs.
- A Braisa says, if one is in a scary place (e.g. animals, robbers) he should daven a short tefilla ("tefilla ketzara"). The Gemara brings the versions of this tefilla quoted by different Tana'im.
- Eliyahu Hanavi said, "Do not become angry or intoxicated and you will not do aveiros, and when you set out to travel, ask 'permission' from Hashem" – which **R' Yaakov in the name of R' Chisda** explains to mean, say Tefillas Haderech.
 - The Gemara asks what is tefillas haderech and then quotes a similar nusach to our nusach of tefillas haderech. **Abaye** says one should be sure to use the plural form (e.g. "Elokeinu" vs "Elokaï", "Avoseinu" vs "Avosai").
 - **Q:** When should tefillas haderech be said? **A: R' Yaakov in the name of R' Chisda** said, when he sets out on the way, during the first parsah of travel.
 - **R' Chisda** says to say it when standing. **R' Sheishes** says one may say it while sitting and travelling as well. When they were travelling together and **R' Chisda** got up to say the tefilla, **R' Sheishes** followed and got up as well.
- **Q:** What is the difference between the "Havineinu" and the "tefilla ketzara"? **A:** When saying Havineinu: one says the first 3 and last 3 brachos and puts the middle 12 into one combined bracha; if one said this, there is no need to say the full shmoneh esrei when he is able; and it must be said while standing. When saying tefilla ketzara: it is all one bracha; if one said this, he must say the full shmoneh esrei when he is out of the makom sakanah; and this can be said sitting or standing.

-----Daf ל---30-----

HAYA ROCHEV AHL HACHAMOR...

- A Braisa says, if one is riding a donkey when the zman tefilla arrives, if he has someone to hold his donkey, he should dismount and daven. If not, he should daven while on the donkey. **Rebbi** says, in either case he should daven while riding the donkey, because he will not be able to concentrate well if he dismounts (because he is wasting travelling time – Rashi). **Rava** paskens like **Rebbi**
- A Braisa says, a blind person and one who does not know which direction he is facing, he should concentrate in his heart that he is davening to Hashem. One who is in chutz la'aretz should face Eretz Yisrael. One who is in Eretz Yisrael should face Yerushalayim. One who is in Yerushalayim should face the Beis Hamikdash. One who is in the Beis Hamikdash should face the Kodesh Hakodashim. One who is in the Kodesh Hakodashim should face the Aron. One who is behind the Kodesh Hakodashim (to the west) should face the Kodesh Hakodashim, but should have in mind that he is standing with all the other Yidden facing the Kodesh Hakodashim from the east. The result is, that all to the west face the east, the east face the west, the north face the south and the south face the north, and all of Klal Yisrael face the same place.
- When the father of **Levi and Shmuel** had to travel early in the morning, he would daven shmoneh esrei even before netz (so that he could daven standing, with proper concentration) and would say Shema later on, at the proper time to say Shema.
 - A Braisa says a similar idea (because it is more important to have proper concentration during shmoneh esrei than to be somech geula to tefillah). **R' Shimon ben Elazar** argues and says that one should always

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wait to daven shmoneh esrei until after Shema, even if it means that he will not be able to have the proper concentration later on (it is more important to be somech geula to tefilla).

- When **Mareimar and Mar Zutra** would give shiur on the Shabbos before Yom Tov, they would gather a minyan early in the morning to say Shema and daven and then go to give the shiur.
 - When **Rav Ashi** gave the shiur, he would say a large piece to the meturgamun at the time of shema and shmoneh esrei, and while the meturgamun repeated the piece, **R' Ashi** would say shema and shmoneh esrei while seated. When he returned home, he would repeat shmoneh esrei while standing and with the proper concentration. He explained that it was too difficult to go give shiur after davening, so he did not do that. He also did not do like the father of **Levi and Shmuel**, because he did not see any of the gedolim do that.

MISHNA

- **R' Elazar ben Azaria** says that mussaf is only davened with a minyan. **R' Yehuda** explains this to mean that in a place where there is a minyan an individual would be patur. The **Chachomim** say it is davened b'yichidus as well.

GEMARA

- The machlokes between the **T"K's** view of **R' Elazar** and **R' Yehuda's** view of **R' Elazar** is that the **T"K** would hold that a yachid in a place where there is no minyan would be patur from davening mussaf, and **R' Yehuda** holds he would be chayuv.
 - The Gemara brings many shitas who pasken like **R' Yehuda** and one who paskened not like **R' Yehuda**. **R' Yochanan** saw **R' Yannai** daven 2 times shmoneh esrei, presumably one for shachris and one for mussaf, although he was davening b'yichidus. **R' Yirmiya** asked that maybe **R' Yannai** davened twice shachris because he didn't have proper kavanah the first time. **R' Zeira** answered that **R' Yochanan** was sure in his report and he said one was shachris and one was mussaf, so that is what must have happened.
 - **R' Ami and R' Assi** used to daven at the seats where they learned, although b'yichidus, and still davened mussaf, like **R' Yehuda**.
 - **R' Chiya bar Abba** davened shmoneh esrei 2 times. **R' Zeira** said to him, it can't be that the reason you davened twice was because you didn't concentrate properly, because you would not have begun davening if you could not have the proper concentration. It can't be that you skipped yaleh v'yavo, because we learned that one need not repeat shmoneh esrei in those circumstances. **R' Chiya bar Abba** answered, one does not need to repeat shmoneh esrei in those situations only if he is davening with a minyan and can rely on chazaras hashatz. However, I was davening b'yichidus.
 - **Q:** How long does one need to wait before saying a second shmoneh esrei (either because he forgot to say something or the 2 shmoneh esreis of shachris and mussaf)? **A:** As long as he needs to properly daven the second shmoneh esrei.
 - **R' Anan in the name of Rav** said, if one forgets yaleh v'yavo by maariv of Rosh Chodesh, he need not repeat shmoneh esrei, because Beis Din can't be mekadesh the chodesh at night.
 - **Ameimar** said this probably only applies to the first night of a two day Rosh Chodesh, since the true first day is the second day. **R' Ashi** replied, **Rav** gave a reason, how can you limit the reason.

HADRAN ALACH PEREK TEFILAS HASHACHAR!!!

PEREK EIN OMDIN -- PEREK CHAMISHI

MISHNA

- One must daven shmoneh esrei in a humble manner.
- The "Chasidim HaRishonim" would spend one hour before beginning to daven just to get in the proper mental state of davening to Hashem.
- During shmoneh esrei, even if a king greets you, you may not answer. Even if a snake is crawling on your heel, you may not stop the shmoneh esrei.

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GEMARA

- **Q:** From where do we see that one must be in a serious state of mind when davening shmoneh esrei? **A: R' Elazar** says we learn this from Chana where the pasuk says that she was "V'hi maras nefesh".
 - **Q:** Maybe Chana just happened to be particularly sad, but another person need not be so serious? **A:** Rather, **R' Yose the son of R' Chanina** said we learn it from Dovid, where the pasuk says "Eshtachaveh...B'yirasecha".
 - **Q:** Maybe Dovid was someone who davened excessively and very seriously, but a regular person need not be so serious? **A:** Rather, **R' Yehoshua ben Levi** said, the pasuk says "Hishtachavu Lashem B'Hadras Kodesh", read it to say "B'CHAdras" – in fear.
 - **Q:** Maybe it actually means "B'hadras" and it teaches that one should dress nicely to daven? **A: R' Nachman bar Yitzchok** said, the pasuk says "Ivdu es hashem b'yira, v'gilu birada". Ivdu refers to davening and it must be done b'yira.
 - **Q:** What does "V'gilu Birada" mean (rejoice in fear)? **A: Rav** explained, that even rejoicing must be done with fear of Heaven, so as not to get carried away.
 - **Abaye** was once overjoyed, so **Rabbah** told him "V'gilu Birada". **Abaye** said "I am wearing tefillin and therefore there is no risk that I will get carried away".
 - A similar story occurred where **R' Yirmiya** was overjoyed in front of **R' Zeira**.
 - The Gemara brings two stories where **Rabanan** were overjoyed at weddings, and so the father of the chosson (in one case it was **Mar the son of Ravina** and in the second case it was **R' Ashi**) broke expensive glasses to calm and suppress their joy.
 - Another story of **Rabanan** overjoyed at a wedding led R' Hamnuna Zuti to sing a song about death to suppress their joy.
 - **R' Yochanan in the name of R' Shimon ben Yochai** said, it is prohibited to "fill one's mouth with joy" in this world, because the pasuk says "Uz yimalei schok pinu" – (then, when Moshiach comes, one may do so, but not before then).
 - It was said that Reish Lakish was very careful about this after hearing this from his rebbi **R' Yochanan**.

-----Daf נ"ז-----31-----

- A Braisa says, one should not daven immediately after finishing a din Torah, or learning a complicated Halacha because his thoughts may not be able to focus on shmoneh esrei. Rather, one should daven after learning a clear-cut Halacha.
 - **Abaye** gave an example – the halacha of **R' Zeira**, that women treat any sight of blood as blood of a zavah gedolah and require waiting 7 clean days before going to the mikveh. **Rava** gave an example – the halacha of **R' Hoshaya**, that a person can avoid giving ma'aser (D'Oraisa) by bringing the grain into the house with the chaff still on. Another example is the halacha of **R' Huna**, that there is a din of me'ilah on blood let by from an animal of kodashim.
- A Braisa says one may not daven while sad, while lazy, while laughing, after engaging in "leitzanus", while lighthearted, after engaging in idle chatter. One should daven amidst the joy of a mitzvah (e.g. just having learned Torah, or said praises to Hashem). A person should similarly not depart from a friend while engaged in any one of these attitudes, but should rather only depart from his friend among words of Torah.
 - Another Braisa says, doing so will ensure that they not forget each other.
 - An example of this is that when **R' Kahana** escorted **R' Simi bar Ashi** to a place of palm trees in Bavel, he asked him, "Is it true that these trees exist from the days of Adam Harishon?" **R' Simi bar Ashi** responded with a statement that he had learned – any land that Adam Harishon said should be settled, was settled and visa-versa.
- A Braisa says, when one davens shmoneh esrei, one must concentrate that he is davening to Hashem. **Abba Shaul** darshens a pasuk to teach that when one does so, his tefillos are "listened to" by Hashem.

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- A Braisa says, **R' Yehuda** said that when **R' Akiva** davened with the tzibur he would shorten his tefilla so as not to make people wait for him. When davening alone he went longer and would move all about the room because of the bowings that he did during his tefilla.
- A Braisa says, one should daven in a room with windows because the pasuk says that Daniel davened by the open window (looking up towards the heavens will help one concentrate). One should daven formal tefillos only 3 times a day, as we find by Daniel. The pasuk tells us that Daniel davened this way before the Churban as well, so we see that davening in this manner is not a new concept. The pasuk also tells us that Daniel davened towards Yerushalayim. From here we learn that we should as well. The 3 tefillos should not be said all together. Rather like the pasuk in Tehillim says – night, morning and afternoon. From Chana we learn that one should daven quietly. From Shlomo we learn that one should first praise Hashem and then ask for his needs. Between shema and shmoneh esrei one may not say anything. However, after shmoneh esrei, one may add any tefillos of any length that he desires.
- **R' Hamnuna** said, there are many important Halachos and aspects of tefilla that we learn from the way Chana davened: one must concentrate that he is davening to Hashem, must say the words out from his lips not just in his heart, must not raise his voice when davening, and must not be intoxicated.
 - Eli told Chana that he thought she was intoxicated. **R' Elazar** said, from here we see, if one sees another doing an improper thing, he must tell him so.
 - **Ulla** (or **R' Yose the son of R' Chanina**) said, Chana answered that she was not intoxicated and told Eli, if you think I was, you must not have ruach hakodesh to see that I am suffering, not drunk.
 - **R' Elazar** said, from here we also see that if one is suspected wrongly of wrongdoing, he should let his accusers know that he is not guilty of the suspected wrongdoing.
 - **R' Elazar** also said that the pasuk teaches that a drunk person who davens is considered as if he has worshiped avodah zarah.
 - **R' Elazar** said from Eli's well-wishing and bracha to Chana, we see that one who wrongly accuses another of wrongdoing, must ask mechila and must give that person a bracha.
 - Chana referred to Hashem with the name of "Tzivakos". **R' Elazar** said she was the first to ever refer to Hashem by that Name. She said, "Hashem, from all countless tzivakos that You have created, You can't give me one son?" A mashal can be given where a poor man makes his way to the king at a feast and says "From all the food you have prepared can you not spare me something to eat?"
 - **R' Elazar** darshens the pasuk to teach that Chana said to Hashem, "If you give me a child, great. If you don't, I will become a sotah and will be given to drink the sotah waters. Since I will not be mezaneh with the man I will seclude with, you will have to give me a child, because the pasuk regarding sotah says that if the woman was not mezaneh, the waters will bring her the ability have a child".
 - Chana referred to herself as "amasecha" (maidservant) 3 times. **R' Yose the son of R' Chanina** explained, Chana said there are 3 things that cause death ("misah" which is like the word "amasecha") for women in times of danger, nidah, challah and hadlakas haner. I have never violated any of them!
 - Chana asked to be blessed with "Zera Anashim". This means: **Rav** – a man who is unique and special; **Shmuel** – a child who will anoint 2 kings (Shaul and Dovid); **R' Yochanan** – a child who will equal two people ("Moshe V'Aharon b'chohanav, U'Shmuel b'korei shmo"); **Rabanan** – a child who does not stand out among others (not too tall or short, not too slim or heavy, not too pale or red, not too smart or stupid) so as not to bring an ayin harah.
 - Chana tells Eli – "I am the woman that you stood with while praying for this child". **R' Yehoshua ben Levi** said this means that Eli stood then as well, which teaches that one must stand if he is in the 4 amos of another who is davening.
 - **R' Elazar** darshens the pasuk to teach that Shmuel paskened in front of Eli, his rebbi. Eli said he is therefore chayuv misah. Chana begged that he not do so. Eli told Chana he will ask Hashem to give her an even greater child. Chana said I davened for *this* child.
 - In her tefilla, Chana spoke "Ahl Liba", about her heart. **R' Elazar in the name of R' Yose ben Zimra** darshened this to mean that she said to Hashem that everything is created with a purpose. Without a child to nurse, what purpose do my "dadim" serve?

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- **R' Elazar in the name of R' Yose ben Zimra** said, one who fasts on Shabbos can annul a bad decree of 70 years, but will still have the aveirah of not having one Shabbos. **R' Nachman bar Yitzchak** said, to rectify that, one must fast again after Shabbos.
- **R' Elazar** said, Chana spoke with chutzpah to Hashem, as the pasuk says she spoke “Ahl Hashem” (i.e. against Hashem).
 - **R' Elazar** said that Eliyahu also spoke that way to Hashem when he “blamed” Hashem for the Yidden having served avodah zarah.
 - **R' Shmuel bar R' Yitzchak** said, Hashem later “agreed” with Eliyahu, because Hashem said to later Nevi'im in Michah, that when Moshiach comes He will remove the yetzer harah is what caused the Yidden to sin.

-----Daf ל"ב-----32-----

- **R' Chama the son of R' Chanina** brings a few psukim where Hashem “takes blame” for creating the Yetzer Harah and thereby causing the Yidden to sin. This gives us some argument at our Yom Hadin.
- **R' Elazar** said, Moshe also spoke confrontational to Hashem: either in the pasuk “Vayisparallel Moshe el Hashem”, can be read “Ahl Hashem” – against Hashem. **R' Yannai** learns it from the pasuk “V'di Zahav” which can refer to Moshe saying to Hashem that the Yidden sinned because of all the silver and gold that Hashem gave to them.
 - This Gemara explains this with 3 meshalim: a lion only roars when he has meat; a weak cow kicks when it gets good food; a pampered boy with money who is placed at a zonah's house will sin.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said, Hashem ultimately “agreed” with Moshe that the sins were due to the money they were given, as the pasuk says “V'kesef hirbeisi lah v'zahav asu laba'al”.
- When the Yidden sinned with the Eigel, Hashem told Moshe, “Lech Reid” – **R' Elazar** darshened this to mean that Hashem told Moshe “Go down from your greatness because the Yidden have sinned.” Moshe felt helpless to save the Yidden, but Hashem then said “Heref mimeni v'ashmideim” – “Release Me and I will destroy them”. Moshe realized that he had the power to daven and change the gezeirah.
 - Hashem said “Release me...and I will destroy them and make you into a great nation” – **R' Avahu** explains, it was “kavayachal” as if Moshe was grabbing onto Hashem and not allowing Him to go until He forgave the Yidden.
 - **R' Elazar** darshens a pasuk to teach that Moshe said, if a chair of 3 legs can't stand (a nation built on 3 Avos), how can a chair of one leg stand (a nation built on just Moshe). Also, the Avos will say that I didn't daven because I wanted the Jewish nation to come out of me alone.
 - The Gemara a number of explanations of the words “Vayichal Moshe” – Moshe davened until he “convinced” Hashem (**R' Elazar**); Moshe annulled Hashem's promise to destroy them (**Rava**); Moshe was ready to die for them (**Shmuel**); Moshe caused the midas harachamim to rest on them (**Rava in the name of R' Yitzchak**); Moshe said to Hashem, to destroy the Yidden is far removed from you (“chullin”) (**Rabanan**); Moshe davened until he got sick (**R' Eliezer Hagadol**).
 - “Asher nishbata lahem BACH” – **R' Elazar** said, Moshe said, You swore in Your name to bring them to Eretz Yisrael. Just as Your name is forever, so too must this promise be forever and not be broken.
 - “V'chol ha'aretz hazos asher amarti” – **R' Elazar** says that Hashem said this, and He was saying “I said I would give it to them”. **R' Shmuel bar Nachmeini** said that Moshe said to Hashem, based on Your promise, I told the Yidden that they would get E"Y. Now what do I say?
 - “Mibilti Yecholes Hashem” – **R' Elazar** explains this to mean that Moshe said, the nations will say that Hashem is weak like a woman and could not conquer the 31 kings of Canaan.
 - “Salachti Kidvarecha” – **R' Yochanan** explains this to mean that Hashem said to Moshe, you are right, the nations would have said that, so I will not destroy the Yidden.
 - “V'eulam Chai Uni” – **Rava in the name of R' Yitzchak** explained, Hashem said to Moshe, with your words you have kept Me alive among the nations (they will not say that Hashem could not fight the 31 kings).

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- Moshe first praised Hashem and then begged to be let into E"Y. **R' Simlai** darshened from here that one must always first praise Hashem before asking for his needs.
- **R' Elazar** said, although Moshe did so much chessed, Hashem let Moshe see E"Y only because of all his tefillos. We see that chessed alone is not enough.
 - He also said, fasting is greater than tzedaka – it is done with one's body, not just his money.
 - He also darshened a pasuk to teach that tefilla is greater than korbonos.
 - Based on the pasuk brought down for this, **R' Yochanan** said, a Kohen who murdered should not "duchen".
 - He also darshened, from the day of the Churban, the Gates of Prayer are locked, but the Gates of Tears are not locked.
 - He also darshened, from the time of the Churban an iron wall separates us from Hashem.
- **R' Chanin in the name of R' Chanina** said, one who davens for a long time will have his tefilla answered - like Moshe, who davened for 40 days and nights and was then answered.
 - The Gemara says, this is only if he davens without assuming and expecting that it will be answered.
- **R' Chama the son of Chanina** said, one who sees his tefilla is not being answered should daven again – "Kavei ehl Hashem...V'Kavei ehl Hashem".
- A Braisa says, 4 things need constant chizuk to succeed: Torah, Maasim Tovim, Tefilla, and livelihood.
- "Vatomer Tzion azavani Hashem, V'Hashem Shicheichani" – **Reish Lakish** explains that Klal Yisrael say that Hashem has forgotten us. Hashem says, I have created countless creations, all for you, and you think I forgot you?
 - "Hatishkach Isha Ula" – does a woman forget her child? – Hashem says, can I forget the korbon olos and bechoros that you offered me? Klal Yisrael says, if You forget nothing, maybe you will never forget the sin of the Eigel? Hashem says, I will forget that. Klal Yisrael say, maybe You will forget how we said "na'aseh v'nishma" at Har Sinai? Hashem says, I will never forget that.

CHASSIDIM HARISHONIM HAYU SHOHIN SHA'AH ACHAS

- **R' Yehoshua ben Levi** said, we learn from the pasuk of "Ashrei yoshvei veisecha" that one should first spend time in shul and only then begin to daven – "ohd yihalelucha sela". Also, after davening one should wait and think about what he davened – "ach tzadikim yodu lishmecha (they davened) yeishvu yeshurim es panecha (then they sat)".
- A Braisa says, the Chassidim Harishonim would prepare an hour, daven an hour and spend an hour after – that's 9 hours a day. They had a bracha that they remembered their learning and made parnasah in the very little time they had remaining in the day.

AFILU HAMELECH SHOEL B'SHLOMO LO YISHIVENU

- **R' Yosef** said, that is only said regarding a Jewish king (who wouldn't kill for not answering him), but for a non-Jewish king, one should even stop in middle of shmoneh esrei.
 - **Q:** A Braisa says that one should not stop, but should rather shorten the shmoneh esrei!? **A:** If he has enough time to shorten and be done, he should. If not, he should stop in middle of shmoneh esrei.
- A Braisa says, a chossid was once davening shmoneh esrei and a non-Jewish officer greeted him. The chossid did not answer. When he finished shmoneh esrei the officer said, I could kill you now and no one would care! Your Torah says that you are not allowed to risk your life for shmoneh esrei! The chossid said, if you were talking to a king, you would not greet me. I was talking to the King of all kings. The chossid was allowed to leave unharmed.

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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.

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- **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 tehiyas 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 tehiyas hameisim because rain is like tehiyas 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

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- **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!

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MISHNA

- If a chazzan makes a mistake while davening (he gets mixed up and can't get back on track to complete the davening) we send another person to take him over. The substitute should not refuse to go up when asked to take someone over. The sub begins at the bracha that was skipped or where the mistake was made.
- The chazzan should not answer “Amen” to the Kohanim at birchas kohanim so that he not become confused.

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- Even if the only Kohen is the chazzan, he should not “duchen”. If he is sure that he will not get confused, he may “duchen”.

GEMARA

- A Braisa says, when asked to daven for the amud, one must refuse at first, begin to stir the second time he is asked, and go to the amud when he is asked for the 3rd time.
 - A Braisa says, there are 3 things that are not good when they are present in excess, but are good in moderation – yeast, salt, and refusal.
- **R’ Huna** said, if a chazzan makes a mistake in the first 3 brachos of shmoneh esrei, the sub begins from the beginning of shmoneh esrei. If the mistake is made in the middle brachos, he begins from Ata Chonein. If it is made in the last 3 brachos, he begins at Ritzei. **R’ Assi** said, the middle brachos have no order (Rashi – the sub inserts the skipped bracha at any point, Tosfos – he begins at the point of the skipped bracha).
 - **Q: R’ Sheishes** asked, our Mishna says he begins from the bracha in which the mistake was made, not like **R’ Huna** who says the he is to begin from Ata Chonein!? **A: R’ Huna** will say that the entire middle section is one bracha, so our Mishna means to begin from Ata Chonein.
- **R’ Yehuda** says, one should only ask for his needs during the middle section of brachos in shmoneh esrei.
- A Braisa says, a talmid of **R’ Eliezer** davened for the amud and took a long time. When other talmidim complained, **R’ Eliezer** dismissed them and said, he has not davened for as long as Moshe who davened for 40 days and nights! Another talmid took a short time. When the talmidim complained, **R’ Eliezer** dismissed them and said, he has not davened as short as Moshe who davened a tefilla of “Kel nah refah nah lah”!
 - **R’ Yaakov in the name of R’ Chisda** said, we learn from Moshe’s tefilla that when davening for someone else one need not even mention his name (as Moshe made no mention of Miriam in his tefilla for her).
- A Braisa says, one bows at the beginning and end of the first bracha and of the bracha of Modim. If he wants to bow at the beginning and end of every bracha, we teach him that he should not do so.
 - **R’ Shimon ben Pazi in the name of R’ Yehoshua ben Levi in the name of Bar Kappara** said, this is true for an ordinary person. However, a Kohen Gadol bows at the end of each bracha, and a king bows at the beginning *and* end of each bracha. **R’ Yitzchak bar Nachmeini** says that the king remains bowed from the beginning to the end of the entire shmoneh esrei.
 - A Braisa says, “Kidah” means bowing on the face; “Kri’ah” mean kneeling; “Hishtachva’ah” mean laying down fully on the ground.
 - **Q:** One Braisa says that it is praiseworthy to bow at Modim, but another Braisa says it is disgraceful!? **A:** The first Braisa is referring to bowing at the beginning of the bracha and the second Braisa refers to bowing at the end of the bracha.
 - **Rava** would bow at the beginning and end of Modim, because he saw **R’ Nachman and R’ Sheishes** do that. The Braisa that says it is disgraceful to bow at the end of “Hoda’ah” is referring to the “hoda’ah” of Hallel and of Birchah Hamazon.

MISHNA

- It is a bad sign for one who makes a mistake while davening. It is a bad sign for the tzibbur if the chazzan makes a mistake while davening, because “shlucho shel adam k’moso”.
- When davening for a choleh, **R’ Chanina ben Dosa** would predict who would live and who wouldn’t. He did so based on how fluent his tefilla for them was (the flow from heart to mouth) – a fluent tefilla meant it would be accepted.

GEMARA

- **R’ Chiya in the name of R’ Safra** in the name of a talmid in the yeshiva of **Rebbi** said, a mistake is a bad sign when it occurs in the first bracha.
 - **Others** say this statement was made in regard to kavanah – and **R’ Chiya** said that at a minimum one must have kavanah during the first bracha in order to be yotzeh.

AMRU ALAV AHL R’ CHANINA...

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- **R' Yehoshua ben Levi** said, this test of fluency for acceptance of tefilla can be learned from the pasuk “borei niv sifasayim shalom, shalom larachok v'lakarov amar Hashem urifasiv”.
A few pshatim by **R' Chiya bar Abba in the name of R' Yochanan** regarding who is destined to receive (1) all the good things said by the Nevi'im, and who is destined to get (2) rewards that no human can even describe (**R' Yehoshua ben Levi** says this refers to a special wine preserved in the grapes from sheishes yimei bereishis, and **R' Shmuel bar Nachmeini** says this refers to “Eden”):
 - (1) is for those who marry their daughter to a talmid chochom, who take talmidei chachomim as partners, and who benefit talmidei chachomim, (2) is for the talmidei chachomim themselves.
 - (1) is for the days of Moshiach, (2) is for Olam Habah.
 - This argues on **Shmuel**, who says that the only difference between Olam Hazeh and the days of Moshiach is that in the days of Moshiach we will no longer be under the rule of the goyim.
 - (1) is for Baalei Teshuva, (2) is for Tzadikim gemurim.
 - This argues on **R' Avahu**, who says that baalei teshuva are in a place where even tzaddikim gemurim can't reach.
- A Braisa says, **R' Chaninah Ben Dosa** was able to predict the exact time that **R' Gamliel's** son was healed based on his method described in our Mishna (when his tefilla was fluent).
 - **R' Chaninah Ben Dosa** davened for **R' Yochanan ben Zakai's** son and he was healed. **R' Yochanan ben Zakai** explained, “**R' Chaninah Ben Dosa** is like a servant who talks to Hashem all the time, whereas I am like an officer who needs an appointment”.
 - **R' Chiya bar Abba in the name of R' Yochanan** darshens a pasuk to teach that a person should daven in a room with windows (seeing the Heavens helps the person to focus on Who we are davening to).
 - **R' Kahana** said, I view a person who davens in an open field as being arrogant (it is more difficult to be humble in an open place).
 - **R' Kahana** said, I view a person who tells people about his aveiros (by doing so he will no longer be embarrassed from them and “busha” brings forgiveness – Tosfos).

HADRAN ALACH PEREK EIN OMDIN!!!

-----Daf 35-----

PEREK KEITZAD MEVARCHIN -- PEREK SHISHI

MISHNA

- On fruits of the tree one makes a “borei pri haetz”, except for wine, on which one makes “borei pri hagafen”.
- On fruits of the ground one makes a “borei pri haodamah”, except for bread, on which one makes “hamotzei lechem min Haaretz”.
- On ‘yirokos’ (greens) one makes a “borei pri haodama”. **R' Yehuda** says he makes a “borei minei dishai'im”.

GEMARA

- **Q:** From where do we know the concept that one must make a bracha before eating? **A:** A Braisa says, the pasuk regarding orlah says “Kodesh hillulim Lashem”, which teaches that one may only eat with two ‘Hillulim’ – praises – i.e. a bracha before and after eating. **R' Akiva** says that this teaches that it is assur for one to taste anything before making a bracha.
 - **Q:** That pasuk (“Hilulim” is plural and can teach two things) is needed to teach that (1) fourth year fruit needs to be redeemed (“michulul” is like the word “hilul”) before it is eaten outside Yerushalayim, and (2) only grapes (which are brought on the Mizbeach as wine with “hilul” – singing) are subject to fourth year halachos. It is not available to teach about brachos! Now, according to the view that the “4th year halachos” are not limited to grapes, there is an available drasha which can be used to teach brachos, but according to the view that it is needed to teach that it only applies to grapes, there is no available drasha

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to teach regarding brachos!? Even according to the view that 4th year halachos only apply to grapes, there is a view that this is learned from a gezeira shava. According to that view we do have an available drasha of “Hilulim” to teach brachos and would teach that a bracha must be made after eating and then through a kal v’chomer we would learn that a bracha must also be made before eating, but according to the view that it is not learned from a gezeira shava there is no available drasha for brachos!? **A:** The obligation to make a bracha on all other food can be learned from grapes (one benefits from grapes and therefore makes a bracha, so too all other food from which one benefits by eating require a bracha). Although grapes are chayuv in ‘oleilos’, grains are not, and a bracha is still made on grains, so we see the “oleilos” is not what requires the bracha. And, although grains are chayav in challah, grapes are not, and still a bracha is made, so we see that challah is not what requires the bracha. The tzad hashava is that one has hana’ah from these foods and one must therefore make a bracha, and we can therefore say that all other foods are the same and therefore also require a bracha!

- **Q:** Maybe only grapes and grain need a bracha because they are each brought on the Mizbe’ach? **A:** Rather, we learn that everything needs a bracha from the shivas haminim, which require a bracha and don’t go on the Mizbe’ach.
 - **Q:** Maybe shivas haminim require a bracha because they chayuv in bikurim, but other foods that are not chayuv do not require a bracha!? **Q2:** Even according to those who say that all fruit are included in fourth year fruit, and therefore require a bracha, that only teaches a chiyuv for fruit, not for meat, eggs, or fish!? **A:** Rather, we learn that one must make a bracha on food based on reason (a “svara”) – it is assur for one to benefit from this world without first making a bracha.
- A Braisa says, it is assur for one to benefit from this world without first making a bracha, and one who does so has committed me’ilah. His remedy is to go to a chochom. **Rava** explains, this means that his remedy is to go to a chochom to learn brachos so that he not come to be oiver me’ilah.
- **R’ Levi** asks, one pasuk says, ‘L’Hashem ha’aretz umloa’ah’ – the world belongs to Hashem. Another pasuk says ‘V’ha’aretz nosan l’vnei adam’ – it is given to people? He explains, the first pasuk refers to before a bracha is made (the world belongs to Hashem), whereas the second pasuk refers to after a bracha is made (Hashem gives it to people to enjoy).
- **R’ Chanina bar Pappa** says, one who has hana’ah from this world without a bracha steals from Hashem (the bracha) and from Klal Yisrael (his aveirah ruins the crops and causes others to similarly sin).
- **R’ Chanina bar Pappa** asks, in one pasuk the grain is called Hashem’s grain (“Degani”), and in another pasuk it is called the Yidden’s grain (“v’asafta deganecha”). He explains, when Yidden are not doing the will of Hashem it is called Hashem’s grain, and when they are doing His will it is called their grain.
 - A Braisa says, “V’osafta deganecha” teaches that one must work and earn a living – this is drasha of **R’ Yishmael**. **R’ Shimon Bar Yochai** says it teaches that when Yidden do His will, their work is done for them by others. When they don’t do His will they must do their own work and even must do the work of others.
 - **Abaye** said, many did like **R’ Yishmael** suggests and were successful, and many did like **R’ Shimon Ben Yochai** suggests and were unsuccessful.
 - **Rava** would tell his talmidim “In Nissan and Tishrei stay home and work (the harvesting and pressing seasons) so that you will have parnasah for the entire year and will be able to learn”.
 - **Rabbah bar bar Chana in the name of R’ Yochanan in the name of R’ Yehuda the son of R’ Illai** said, earlier generations made learning their focus and work secondary and they saw success in both. Later generations do the opposite and don’t succeed in either.

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- **Rabbah bar bar Chana in the name of R' Yochanan in the name of R' Yehuda the son of R' Illai** said, earlier generations would see to it to make themselves obligated in ma'aser. Later generations try to find ways to free themselves of the ma'aser obligation.

CHUTZ MIN HAYAYIN...

- Wine gets a special bracha because: it is a change for the better; it sustains; and it satisfies. One does not bentsch on wine because people are not “koveah seudah” on wine. Oil does not get a special bracha, because although it is a change for the better and it sustains, it does not satisfy. Therefore, the bracha remains borei pri haetz.
 - **Q:** The Gemara quoted **R' Yehuda in the name of Shmuel**, that the bracha when drinking olive oil is borei pri ha'eitz. When would one make a borei pri haetz on oil? Drinking oil straight is not a normal “eating”, and therefore no bracha would be made! If he eats the oil with bread, only a hamotzi is made;! If the oil is in a mixture, only the bracha on the mixture is made! **A:** When one drinks a mixture with mostly oil (as a disguised form of a refuah on Shabbos, when drinking oil straight as a refuah is not allowed), since oil is the main ingredient a borei pri ha'eitz must be made. We would think that no bracha is needed since it is being done for a refu'ah. The chiddush is that since he does have hana'ah from it, a bracha must be made.