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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

One Blessing

The *Gemora* cites a *Mishna* taught elsewhere: The appointed *Kohen* said to them (*the Kohanim*): Recite one blessing (*of the blessings before kerias shema*) and they did so. They then recited the Ten Commandments, and the first, second and third sections of the *shema*, and they recited the following three blessings: *emes veyatziv* (*the blessing after shema in the morning*) and *avodah* (*the blessing of retzei in Shemoneh Esrei; they were asking that the service should be accepted*), and the Priestly Blessing. On *Shabbos* they added a single blessing to be recited by the watch which was leaving (*who blessed the watch who was entering*).

The *Gemora* asks: Which is the ‘one blessing’ referred to in the *Mishna*? The *Gemora* answers: The following incident will explain it: Rabbi Abba and Rabbi Yosi bar Abba came to a certain place, and the people there asked them: what was the ‘one blessing,’ and they did not have the answer on hand. They went and asked Rav Masnah, and he also did not have the answer at hand. They then went and asked Rav Yehudah, who said to them: This is what Shmuel said: It means: “With an abundant love” (*ahavah Rabbah*).

Rabbi Zerika, however, said in the name of Rabbi Ami, who said in the name of Rabbi Shimon ben Lakish: It is: “Who forms light” (*yotzer ohr*). When Rav Yitzchak bar Yosef came (*from Eretz Yisroel to Bavel*), he said: This statement of Rabbi Zerika was not made explicitly (*by R’ Shimon ben Lakish*), but rather, it was inferred by him (*from another statement*), for Rabbi Zerika said in the name of Rabbi Ami, who said in the name of Rabbi Shimon ben Lakish: This (*the fact that the Kohanim recited only one blessing in the morning before shema*) demonstrates that the recital of one blessing is not indispensable for that of the other (*and one may recite one without the other*). [*This, as the Gemora will proceed to explain proves that the one blessing which was*

recited was “Who forms light.”]. Now, if you say that they used to recite “Who forms light,” it is well to infer that the recital of one blessing is not indispensable for that of the other, since they did not say, “With an abundant love,” but if you say that they used to say, “With an abundant love,” how can you infer that one blessing is not indispensable for the recital of the other? Perhaps the reason why they did not say, “Who forms light,” was because the time for it had not yet arrived (*for it cannot be recited until light has arrived, and the timeframe of this Mishna was immediately after dawn – the time after the slaughtering of the morning tamid*), but when the time for it did arrive, they used to say it!? [*Accordingly, by the fact that he said that this Mishna proves that one blessing is not indispensable for the recital of the other, this demonstrates that the “one blessing” mentioned in the Mishna was that of “Who forms light.”*]

The *Gemora* asks: And if this statement was made only as an inference, what does it matter (*the ruling is still the same*)? The *Gemora* answers: If it was made only as an inference, I might have been able to refute it (*the proof*) as follows: In truth, (*the one blessing*) they recited was, “With an abundant love,” and when the time came to recite the blessing of, “Who forms light,” they said that as well. What then is the meaning of the statement: One blessing is not indispensable for the other? It means that the order of the blessings is not indispensable. [*The blessing of “With an abundant love” can be recited before that of, “Who forms light.” According to this refutation, the one blessing they said could have been, “With an abundant love,” and that is why it is pertinent for us to know that the statement was only derived through an inference.*] (11b – 12a)

Ten Commandments by Shema

The *Mishna* (*cited above*) had stated: They then recited the Ten Commandments, and the first, second and third sections of the



shema, and they recited the following three blessings: *emes veyatziv* and *avodah*, and the Priestly Blessing.

Rav Yehudah said in the name of Shmuel: In the provinces (*outside the Temple*) also, the Sages wanted to do the same (*that the Ten Commandments should be recited together with shema*), but they were stopped on account of the arguments of the heretics (*for they would tell the unlearned people that only the Ten Commandments is part of the true Torah, for that was said by God Himself, and it was heard by all of Israel at Sinai*).

The *Gemora* notes that a *braisa* had been taught to this effect as well, for Rabbi Nassan said: They sought to do the same in the provinces, but it had been abolished on account of the arguments of the heretics.

Rabbah bar bar Chanah had an idea of establishing this in Sura, but Rav Chisda said to him: It has been abolished on account of the arguments of the heretics. Ameimar had an idea of establishing this in Nehardea, but Rav Ashi said to him: It has been abolished on account of the arguments of the heretics. (12a)

Extra Blessing on Shabbos

The *Mishna* (*cited above*) had stated: On *Shabbos* they added a single blessing to be recited by the watch which was leaving. The *Gemora* asks: What was this single blessing?

Rabbi Chelbo said: The outgoing watch said to the incoming one: May He Who has caused His name to dwell in this House cause to dwell among you love, brotherhood, peace and friendship. (12a)

Beer and Wine

Our *Mishna* had stated: Where the Sages ruled that a long blessing should be recited [*it is not permitted to recite a short one. A blessing which they said should be concluded with a blessing (Blessed are You, Hashem etc.) must not be left without such a conclusion.*]

The *Gemora* notes: [***The proper blessing on beer is: she'hakol nih'yeh bi'd'varo (through Whose word everything came to be), and the blessing on wine is: borei peri hagafen (Who created the fruits of the vine).***] It is obvious where a man took up a cup of wine thinking that it was beer, and began the blessing with

the intention to say the blessing for beer (*she'hakol*), but (*upon realizing his mistake*) finished with that of wine (*borei peri hagafen*), he has fulfilled his obligation, for even if had he said the blessing, "through Whose word everything came to be" (*she'hakol – like he had initially intended*), he would have discharged his obligation, as we have learned in a *Mishna*: In the case of all of them (*all types of food – even wine*), if he says, "through Whose word everything came to be" (*she'hakol*), he has discharged his obligation; but where he took up a cup of beer thinking it was wine, and began the blessing with the intention to say the blessing for wine (*borei peri hagafen*) and finished with the blessing for beer (*she'hakol*), the following question arises: Do we judge his blessing according to its main part (*the main part is the beginning, where he says: Blessed are You, Hashem, the King of the Universe; and since that was recited with the wrong intent, the blessing is invalid*), or according to its conclusion (*where he recited she'hakol, and therefore, his blessing should be valid*)?

The *Gemora* attempts to resolve this from the following *braisa*: In the morning, if one began (*the blessing before the shema*) with the intention to say "Who forms light" (*yotzer ohr*) and finished with the blessing of "Brings on evenings" (*ma'ariv aravim; the blessing recited before the evening shema*), he has not discharged his obligation. If, however, he began with the intention to say "Brings on evenings" (*ma'ariv aravim*) and finished with "Who forms light" (*yotzer ohr*), he has discharged his obligation. In the evening, if one began with the intention to say "Brings on evenings" (*ma'ariv aravim*) and finished with "Who forms light" (*yotzer ohr*), he has not discharged his obligation. If, however, he began with the intention to say "Who forms light" (*yotzer ohr*) and finished with "Brings on evenings" (*ma'ariv aravim*), he has discharged his obligation. The general rule is that the final form of his blessing is decisive. [*Accordingly, in our case of the beer, the blessing should be valid if he concluded with she'hakol!*]

The *Gemora* deflects the proof by saying that there it is different, because at the end (*the concluding clause of the blessing*), he says, "Blessed are You, Hashem, Who has fashioned the luminaries." [*The concluding formula of the blessing is a complete blessing by itself; therefore, we can disregard the beginning. The same is not applicable with the wine and beer, for there is no complete blessing at the end to rectify the mistake made at the beginning.*]



The *Gemora* asks on this reasoning: This would be a sound argument according to Rav who said that any blessing that does not contain the mention of God's Name is not a valid blessing (*for since the conclusion does contain God's Name, it can be regarded as a blessing by itself*), but according to Rabbi Yochanan who said that any blessing that does not contain a mention of God's Kingship is not a valid blessing, what can be said (*for the concluding form of this blessing is just: "Blessed are You, Hashem, Who has fashioned the luminaries," but we do not say: "Blessed are You, Hashem, the King of the Universe, Who has fashioned the luminaries"*).

The *Gemora* explains the *braisa* differently: Rather, since Rabbah bar Ulla has said that the reason (*we mention light in the blessing by day and the reason we mention darkness in the blessing by night*) is to mention the distinctive feature of the day by night and the distinctive feature of the night by day, we may assume that when he said a blessing (*with God's Name*) and with the Kingship in the beginning, he refers to both of them (*and that is why the blessing is valid; this does not apply with the beer and wine*). [*The reference is to the introductory words 'Who creates darkness' in the morning blessing and 'who rolls away light' in the evening blessing, which makes either of them appropriate for either morning or evening.*]

The *Gemora* attempts to resolve the inquiry from the concluding clause of the *braisa*: The general rule is that the final form of his blessing is decisive. What further case is included by the words 'the general rule is'? Is it not the one we have mentioned (*thus proving that the blessing is valid, since he recited the proper conclusion of the blessing*)?

The *Gemora* deflects the proof by saying that the *braisa* is coming to include a case of bread and dates. [***The proper blessing after one eats dates is: al ha'eitz v'al peri ha'eitz (for the tree and the fruit of the tree), and the blessing after one eats bread is: Birkas hamazon (the Grace after Meal).***]

The *Gemora* elaborates: How are we to understand the circumstances of the case? It cannot be that he ate bread thinking that he ate dates, and he began with the intention of saying the blessing for dates (*al ha'eitz v'al peri ha'eitz (for the tree and the fruit of the tree)*) and finished with the blessing for bread, for this is precisely the same thing (*as our inquiry*)!

Rather, the case must be where he ate dates thinking that he ate bread, and he began with the intention to recite the blessing for bread and finished with that of dates. In this case he has discharged his obligation, for even if he had concluded with the blessing for bread, he would also have discharged it (*even though his initial intention was for the incorrect blessing*). What is the reason for this? It is because dates also provide nourishment (*like bread, and that is the crux of the first blessing of the Grace after Meal*). [*The inquiry regarding the beer and wine remains unresolved.*] (12a)

Rabbah in the name of Rav

Rabbah bar Chinena the elder said in the name of Rav: If one omits to say *emes veyatziv (the blessing after shema)* in the morning and *emes ve'emunah (the blessing after shema)* in the evening, he has not discharged his obligation (*of reciting the shema with its blessings*), for it is written: *To tell Your kindness in the morning and Your faith in the night.*

And Rabbah bar Chinena the elder also said in the name of Rav: **[One is required to bow four times in the course of Shemoneh Esrei: at the beginning and end of the first blessing, and at Modim - We give thanks to You, and at the conclusion of that blessing.]** When praying (*the Shemoneh Esrei*), when one bows, one should bow at the word 'Blessed,' and when he straightens to the upright position, he straightens at the mention of God's Name.

Shmuel said: What is Rav's reason for this? It is because it is written: *Hashem straightens those who are bent.*

The *Gemora* asks from the verse: *And he was humbled (bowed) before My Name?* The *Gemora* answers: Is it written: *at My name (which would indicate that one should bow when mentioning God's Name)?* It is written: *before My Name (which means that one should bow before the mentioning of God's Name).*

Shmuel told Chiya bar Rav: Student of Torah! Let me relate to you a good matter that your father said. Your father said the following: When praying (*the Shemoneh Esrei*), when one bows, one should bow at the word 'Blessed,' and when he straightens to the upright position, he straightens at the mention of God's Name.



Rav Sheishes, when he bowed, used to bend like a rod (*being swung in a downward motion all at once*), and when he straightened himself, he used to raise himself like a snake (*first his head, and then the rest of his body; this was done in such a manner in order that the bowing should not appear like a burden to him*).

And Rabbah bar Chinena the elder also said in the name of Rav: Throughout the year, one says while praying (the *Shemoneh Esrei*): *the holy God (at the conclusion of the third blessing)*, and: *the King who loves righteousness and judgment (upon concluding the eleventh blessing)*, except during the ten days between *Rosh Hashanah* and *Yom Kippur*, when he says: *the holy King*, and: *the holy King and the King of judgment*.

Rabbi Elozar says: Even during those days, if he said: *the holy God*, he has discharged his obligation, since it is written: *Hashem, master of Legions, is exalted through justice, and the holy God is sanctified through righteousness*. When is Hashem, master of Legions, exalted through justice? It is in the ten days from *Rosh Hashanah* until *Yom Kippur*; and nonetheless, the verse says: *the holy God*.

The *Gemora* issues a ruling on the matter: Rav Yosef said: *the holy King*, and: *the holy King and the King of judgment (even during the days between Rosh Hashanah and Yom Kippur)*. Rabbah said: *The holy King and the King of judgment*. The *Gemora* concludes that the *halachah* is in accordance to Rabbah.

And Rabbah bar Chinena the elder also said in the name of Rav: If one is in a position to pray for mercy on behalf of his fellow and does not beseech Him, he is called a sinner, as it is written: *And for me as well, far be it from me that I should sin against Hashem, in ceasing to pray on your behalf*. Rava said: If he (*the fellow in need*) is a Torah scholar, he must pray for him even to the point of making himself ill.

The *Gemora* explains the reason for this: It is not because it is written: *There is none among you that is sick for me or reveals to me (where Shaul is reprimanding his servants for neglecting to be ill on his behalf, and Shaul was a Torah scholar); for perhaps the case of a king is different*. Rather, it is derived from the following verse: *But as for me (David), when they (Doeg and Achitofel, who were Torah scholars) were sick, my clothing was sackcloth (and I afflicted myself with fasting)*.

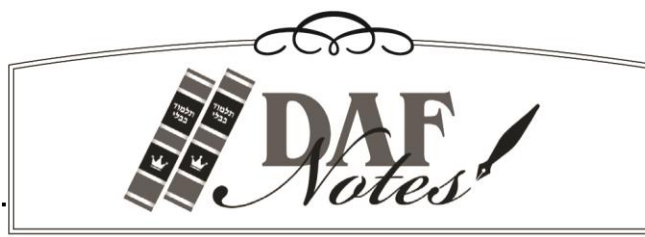
And Rabbah bar Chinena the elder also said in the name of Rav: If one commits a sin and is embarrassed of it, all of his sins are forgiven, as it written: *That you remember and be embarrassed, and so that you will no longer have an excuse because of your shame; when I forgive you for all that you have done; so says Hashem, God*.

The *Gemora* asks: Perhaps with a whole congregation (*such as the verse mentioned, where Yechezkel was referring to the people of Yerushalayim*), the case is different? The *Gemora* answers with a different verse: [*Shaul saw the camp of the Philistines, and his heart trembled greatly; he asked for a necromanceress, and she brought up the spirit of Shmuel.*] And *Shmuel* said to *Saul*, “*Why have you disturbed me to bring me up?*” And *Shaul* answered, “*I am in great distress; for the Philistines are waging war against me, and God has turned away from me, and does not answer me any longer, neither by the hand of prophets nor by dreams; therefore I called upon you that you may make known to me what I shall do*. Now, the *Urim v’Tumim (names of Hashem written and inserted in the breastplate of the High Priest)* he does not mention (*that it did not answer him*), because he had killed all the people of *Nov*, the city of *Kohanim*. [*Evidently, Shaul was embarrassed about this sin.*] The *Gemora* concludes the proof: And how do we know that Heaven had forgiven him? It is because it is written: *And Shmuel said to Shaul ... Tomorrow you and your children will be with me*, and Rabbi *Yochanan* said: ‘*With me*’ means, in my enclosure (*in Gan Eden*); and if *Shaul* was destined to be there together with *Shmuel the righteous*, obviously, his sins were forgiven).

The Rabbis say that it (*that Shaul was forgiven*) is derived from here: *We will hang them up (descendants of Shaul) for the sake of Hashem in the Gibeah of Shaul, the chosen of Hashem*. A Heavenly voice came forth and proclaimed: He (*Shaul*) is the chosen of Hashem. (12a – 12b)

Balak in Shema

Rabbi *Avahu ben Zutarti* said in the name of Rabbi *Yehudah bar Zevida*: They wanted to include the passage dealing with *Balak* in the *Shema*, but they did not do so because it would have been too great a burden for the congregation (*on account of its length*).



The *Gemora* asks: Why did they want to insert it? It cannot be because it contains the words: *God brought them out of Egypt*, for then, we should say the section of usury or of weights, in which the going out from Egypt is mentioned?

Rather, Rabbi Yosi bar Avin, the reason is because it contains the following verse: *He crouched and he lay down as a lion and as a lion cub, who shall rouse him up?* [This is similar to the words in *Shema*; the verse is teaching us that God watches over us as we go to sleep and wake up, and it is for this reason that we can sleep in peace like a lion and its cub.]

The *Gemora* asks: Then let us say this one verse and no more? The *Gemora* answers: We have a tradition that every passage which our master, Moshe, divided, we may divide, but that which our master, Moshe, did not divide, we may not divide either.

The *Gemora* asks: Why did they include the passage dealing with the *mitzvah* of *tzitzis*? Rabbi Yehudah the son of Chaviva said: It is because it makes reference to five things; the *mitzvah* of *tzitzis*, the Exodus from Egypt, the yoke of the commandments, the warning against the opinions of heretics, and the sinful thoughts (of immorality) and the thoughts of idolatry.

The *Gemora* elaborates: The first three are understandable, for they are explicitly written there: the yoke of the commandments, as it is written: *That you may look upon it and remember all the commandments of Hashem*; *tzitzis*, as it is written: *They are to make for themselves tzitzis*; the Exodus from Egypt, as it is written: *Who took you out of the land of Egypt*. But, the *Gemora* asks, where do we find warnings against the opinions of the heretics, and the sinful thoughts of immorality and idolatry?

The *Gemora* answers by citing a *braisa*: *After your heart* refers to heresy; and so it is written: *The degraded man has said in his heart, "There is no God."* *After your eyes* refers to the sinful thoughts of immorality, as it is written: *And Samson said to his father, "Get her for me, for she is fitting in my eyes."* *After which you go astray* refers to the thoughts of idolatry, as it is written: *And they went astray after the Baalim.* (12b)

INSIGHTS TO THE DAF

Dividing a Passage

The Turei Even asks from our *Gemora* which rules that any place in the Torah that Moshe Rabbeinu did not pause; we are forbidden to pause as well. How were the *Leviim* (when they sang their hymns in the Temple) permitted to stop in places that Moshe did not stop? He answers that since they intended to complete it the next week, it is not regarded as interrupting the portion (even though there will be different *Leviim* the next week).

Magan Avrohom (O" C 282) asks this question as well, and he inquires regarding various verses from the Torah that we recite during *tefillah* which are incomplete. He answers that we only apply the principle that one can not interrupt in middle of a verse when one is engaged in Torah study or reading from the Torah. If, however, one is reciting verses for the purpose of prayer or *mitzvah* observance, there is no prohibition of interrupting in middle of a verse.

Rav Yaakov Kamenetzky in his sefer *Emes L'Yaakov* in Parshas Ki Sovo uses this principle to answer a Rambam. The Rambam in *Hilchos Bikurim* cites the verses that a person must recite when he brings his first fruits to the altar. The commentators ask that the last words of this recital conclude in middle of a verse and this is against the dictum of stopping in a place that Moshe did not stop. Reb Yaakov answers that this ruling does not apply by such *mitzvos*, such as *bikkurim*. It is only a concern when verses are being recited because of Torah.

He uses this principle to explain why a *Kohen* is not required to recite the Priestly Blessing while reading from a Torah. There is a *halachah* that when one recites verses from the Written Law, he is prohibited from saying them "by heart." The explanation is that that this *halachah* applies only when someone is reciting verses because of Torah but here they are being recited because of a *mitzvah* and therefore there is no requirement that these verses should be read from a Torah.

This principle is somewhat troubling as the source for the *halachah* is our *Gemora*, which is discussing the *mitzvah* of reciting *kerias shema*. The *Gemora* states regarding this *mitzvah* that if Moshe did not stop there, we cannot. How can these Acharonim say that this *halachah* only applies by Torah and not by *mitzvos*?



It would seem that this would be a proof to the opinion of the Keren Orah in Sotah and the Brisker Rav who maintain that the *mitzvah* of reciting *kerias shema* every day is actually a *mitzvah* of "Talmud Torah." The obligation is to recite portions of the Torah twice daily. Obviously there is a *mitzvah* of accepting the yoke of Heaven by reciting these portions but the commandment of the Torah is to learn these portions once in the morning and once at night. This explains why the *halachah* of stopping where Moshe didn't stop does apply.

The Haggadah and the Mishna

The *Mishna* says: "We mention *yetzias Mitzrayim* (the Exodus) at night. Rabbi Elazar ben Azaryah said, 'Behold, I am as though seventy years old and I didn't merit that *yetzias Mitzrayim* should be said at night till Ben Zoma interpreted it, as we are told – "...so that you will remember the day when you left Egypt all the days of your life" – "the days of your life" includes the days; "all the days of your life" includes the nights.'" And the Chachamim say that 'the days of your life' includes this world and 'all the days of your life' includes the era of Mashiach."

Our *Mishna* is very familiar to everyone as it is incorporated in the *seder* night Haggadah after the famous story about Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarfon "who were reclining in Bnei Berak and recounted about *yetzias Mitzrayim* all that night till their pupils came and told them, 'Our masters, the time has come to say the morning *shema*'."

Many commentators on the Haggadah wonder that our *Mishna* concerns mentioning *yetzias Mitzrayim* every day, observed by saying the third chapter of *shema* evening and morning while the *mitzvah* of mentioning *yetzias Mitzrayim* on the *seder* night is utterly different and has other sources and criteria. Why did the arrangers of the Haggadah see reason to mention on the *seder* night Rabbi Elazar ben Azaryah's statement, which concerns the *mitzvah* to mention *yetzias Mitzrayim* every day?

The answer may be surprising. The Haggadah, whose main text is of the earliest Tannaic recordings (see *Shulchan Aruch Harav*, O.C. 473:43), is actually the only source mentioning the five Tanaim who reclined in Bnei Berak. In ancient texts of the Haggadah, such as Rambam's, one extra word appears that reconciles the question: "*Amar lahem* - Rabbi Elazar ben Azaryah said **to them**, 'Behold, I am as though 70 years old'", etc. In other

words, Rabbi Elazar ben Azaryah's *derashah* is a direct continuation of the story mentioned previously and the arrangers of the Haggadah wanted to teach us from our chachamim's conversations on the *seder* night that Rabbi Elazar ben Azaryah said this *derashah* in their presence (*Haggadah shel Pesach* – 'Iyunei HaHaggadah, p. 93, in the name of HaGaon Rav Yitzchak Zeev of Brisk zt"l).

When Rabbi Yehudah HaNasi arranged the *beraisos* into the *Mishna*, he put Rabbi Elazar ben Azaryah's statement about mentioning *yetzias Mitzrayim* every night in our chapter while eliminating the word *lahem*, which is unneeded for understanding the matter ('*Iyunei HaHaggadah*, *ibid*; we should mention that the *Mishna* in the Yerushalmi says "We mention *yetzias Mitzrayim* at night. Rabbi Elazar ben Azaryah said **to them**," without mentioning the event in Bnei Berak).

Observing the *mitzvah* of the *seder* night by discussing the *mitzvah* to mention *yetzias Mitzrayim*: We are not merely seeking sources of texts, but we have here an interesting halachic *chidush*. According to some Acharonim, the *mitzvah* of recounting *yetzias Mitzrayim* on the *seder* night is also observed by discussing the halachos of Pesach and not necessarily by recounting *yetzias Mitzrayim*. In this light, one can observe the *mitzvah* to recount *yetzias Mitzrayim* on the *seder* night also by discussing the daily *mitzvah* of mentioning *yetzias Mitzrayim*, as the Tanaim "recounted *yetzias Mitzrayim* all that night" and Rabbi Elazar ben Azaryah's statement was included in that recounting (*Haggadah shel Pesach Mibeis Levi*, pp. 116-117, and see 'Eimek Berachah, p. 76).

DAILY MASHAL

Hashiveinu

Chazal (Brachos 12B) teach that "*Kol HaOseh Devar Aveirah U'Mesbayeish Bo Mochlin Lo Al Kol Avonosav*--one who does an Aveirah and is ashamed of it is forgiven for his sins." When reciting **HaShiveinu** one should feel true remorse and shame for an iniquity that he knows that he has committed. Clearly, Hashem wants *our sincere feelings* for His mercy to be aroused. The Bracha of **HaShiveinu** concludes with the unique words: "*HaRotzeh BiTeshuva*--Hashem wants, Hashem yearns for our Teshuva"--***we have to want it at least as much!***