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Brachos Daf 29

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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

Tefillah

Rabban Gamliel says: Every day a man should pray the “Eighteen blessings” (referred to as *Shemoneh Esrei*). Rabbi Yehoshua says: An abbreviated eighteen (may be recited). Rabbi Akiva says: If his prayer is fluent in his mouth, he recites *Shemoneh Esrei*, and if it is not, he recites an abbreviated eighteen.

Rabbi Eliezer says: If a man makes his prayers “fixed,” it is not a (authentic) supplication.

Rabbi Yehoshua says: If one is travelling in a dangerous place, he recites a short prayer, saying the following: Save, O Hashem, Your nation, the remnant of Israel; in every “perashas ha’ibur” (which will be explained in the *Gemora*), may their needs be before You. Blessed are You, Hashem, Who hears prayer.

If one was riding on a donkey (and it was time to pray), he dismounts and prays. If he is unable to dismount he should turn his face (towards *Yerushalayim*), and if he cannot turn his face, he should concentrate his thoughts towards the Holy of Holies.

If he is travelling in a ship or on a raft, he should concentrate his thoughts towards the Holy of Holies.

The *Gemora* asks: To what do these eighteen blessings correspond?

Rabbi Hillel the son of Shmuel bar Nachmeini said: They correspond to the eighteen times that David mentioned the Divine Name in the Psalm: *Havu la-Hashem bnei eilim* -- Ascribe unto Hashem, you sons of the mighty.

Rav Yosef said: They correspond to the eighteen times the Divine Name is mentioned in the *Shema*.

Rabbi Tanchum said in the name of Rabbi Yehoshua ben Levi: They correspond to the eighteen vertebrae in the spinal column.

Rabbi Tanchum also said in the name of Rabbi Yehoshua ben Levi: In saying the *Tefillah* one should bow down (at the appropriate places) until all the vertebrae in the spinal column protrude.

Ulla said: [One should bow down] until an *issar* (coin) of flesh is visible opposite his heart.

Rabbi Chanina said: If he simply bows his head, he is not required to do any more.

Rava said: This is only if it hurts him (to bow more) and he demonstrates that he would like to bow down.

The *Gemora* asks: These eighteen are really nineteen (when they are counted)?

Rabbi Levi said: The blessing relating to the heretics (*v’lamalshinim*) was instituted in Yavneh (at a later date).

The *Gemora* asks: To what was it meant to correspond?

Rabbi Levi said: According to the view of Rabbi Hillel the son of Shmuel bar Nachmeini, it corresponds to (verse in that Psalm): *Keil HaKavod hir'im -- The God of Glory thunders*. According to the view of Rav Yosef, it corresponds to the word 'One' in the *Shema* (which is also a reference to Hashem). According to the view of Rabbi Tanchum in the name of Rabbi Yehoshua ben Levi, it refers to the little vertebrae in the spinal column.

The *Gemora* cites a *braisa*: Shimon the cotton seller arranged the eighteen blessings in order before Rabban Gamliel in Yavneh. Rabban Gamliel said to the Sages: Can anyone among you create a blessing against the heretics? Shmuel haKatan arose and composed it. The next year (as the leader of the congregation), he forgot it, and he tried for two or three hours to recall it, and they did not remove him.

The *Gemora* asks: Why didn't they remove him, seeing that Rav Yehudah has said in the name of Rav: If a reader made a mistake in any of the other blessings, they do not remove him, but if in the blessing of the heretics, he is removed, because we suspect him of being a heretic?

The *Gemora* answers: Shmuel haKatan is different, because he composed it.

The *Gemora* asks: But is there not a fear that he may have recanted?

Abaye said: We have a tradition that a good man does not become bad.

The *Gemora* asks: But doesn't he? It is not written: *But when the righteous man turns away from his righteousness and commits iniquity?*

The *Gemora* answers: Such a man was originally wicked, but one who was originally righteous does not turn bad.

The *Gemora* asks: But is that so? Have we not learned in a *Mishna*: Do not believe in yourself (that you are safe from the Evil Inclination) until the day of your death, for Yochanan the *Kohen Gadol* officiated as *Kohen Gadol* for eighty years and in the end he became a heretic? And Abaye said that Yochanan is, in fact, the same as Yannai. And Rava said: Yochanan and Yannai are different; Yannai was originally wicked and Yochanan was originally righteous. Now, according to Abaye's view, there is no difficulty (for Yannai was originally wicked, and when he became a heretic after serving as *Kohen Gadol* for eighty years, he was merely reverting back to his wicked past), but according to Rava's view there is a difficulty?

The *Gemora* answers: Rava can reply: For one who was originally righteous it is also possible to become a heretic.

The *Gemora* asks: If so, why did they not remove him?

The *Gemora* answers: Shmuel haKatan is different, because he had already begun to say the blessing (and forgot it in the middle), for Rav Yehudah said in the name of Rav, or as some say: Rabbi Yehoshua ben Levi said: This applies only if he has not begun to say it, but if he has begun, he is allowed to finish.

The *Gemora* asks: To what do the seven blessings said on *Shabbos* correspond?

Rabbi Chalafta ben Shaul said: They correspond to the seven *kolos* -- voices mentioned by David (beginning with): *on the waters*.

The *Gemora* asks: To what do the nine blessings said on *Rosh Hashanah* (*Mussaf*) correspond?

Rabbi Yitzchak from Kartignin said: They correspond to the nine times that Chanah mentioned the Divine Name in her prayer, for a master has said: Hashem decreed on *Rosh*



Hashanah that Sarah, Rochel and Chanah would give birth to children.

The *Gemora* asks: To what do the twenty-four blessings said on a fast day correspond?

Rabbi Chelbo said: They correspond to the twenty-four times that Shlomo used the expression 'song' when he brought the Aron (*Ark*) inside the Holy of Holies.

The *Gemora* asks: If this is so, then let us say them every day?

The *Gemora* answers: When did Shlomo say them? On a day of supplication; we also say them on a day of supplication.

The *Mishna* had stated: Rabbi Yehoshua says: An abbreviated eighteen (*may be recited*).

The *Gemora* asks: What is meant by an abbreviated eighteen?

Rav said: It means an abbreviated form of each blessing. Shmuel said: [*The first and last three blessings are recited in the ordinary manner; the middle thirteen are condensed into the following one blessing, called "Havineinu":*] Give us discernment, O Hashem, our God, to know Your ways, and circumcise our hearts to fear You, and forgive us so that we may be redeemed, and keep us far from our sufferings, and fatten us in the pastures of Your land, and gather our dispersions from the four (*corners of the earth*), and let them (*judges*) who err be inspired to judge according to Your mind, and lift up Your hand against the wicked, and let the righteous rejoice in the building of Your city and the perfection of Your Temple, and in the thriving of the pride of David, Your servant, and in the preparation of a light for the son of Yishai, Your anointed. Before we call may You answer; Blessed are You, Hashem, who hears prayer.

The *Gemora* notes: Abaye cursed anyone who prayed '*Havineinu*.'

Rav Nachman said in the name of Shmuel: A person may say *Havineinu* anytime of the year except on the conclusion of *Shabbos* and of festivals, because he has to say *havdalah* in the blessing of "*Chonein ha-da'as*" – Gracious giver of knowledge (*and it cannot be inserted into the abridged version*).

Rabbah bar Shmuel objected to this. Let him recite the fourth blessing by itself!? Have we not learned in a *Mishna*: Rabbi Akiva says: He says it as a fourth blessing by itself (*independent from any other blessing*). Rabbi Elozar says: He says it in *Modim*?

The *Gemora* answers: Do we follow Rabbi Akiva all the year that we should follow him now? The *Gemora* explains: Why do we not follow Rabbi Akiva the rest of the year? It is because eighteen blessings were instituted, not nineteen. Here too, seven were instituted, not eight.

Mar Zutra asked: Let him include it in *Havineinu* by saying: Give us discernment, O Hashem, our God, Who distinguishes between holy and secular?

The *Gemora* notes: This is indeed a difficulty.

Rav Bibi bar Abaye said: A person may say *Havineinu* anytime of the year except in the rainy season, because he is required to make a request (*for rain*) in *birchas hashanim* -- the blessing of the years.

Mar Zutra objected to this. Let him include it in *Havineinu* by saying: and fatten us in the pastures of Your land, and give dew and rain?

The *Gemora* answers: He might become confused.

The *Gemora* asks: If so, by saying *havdalah* in *Havineinu*, he might equally become confused?

They replied: In that case, since it comes near the beginning of the prayer he will not become confused, here, as it comes in the middle of the prayer, he will become confused.

Rav Ashi objected to this. Let him say it in *shome'a tefillah* --Who hears prayer (*immediately prior to the conclusion of Havineinu, which ends with shome'a tefillah*), for Rabbi Tanchum said in the name of Rav Assi: If a man made a mistake and did not mention the powers of rain (*G'vuros geshamim*) in the blessing of the Resurrection of the Dead (*Techiyas ha'meisim*), we make him repeat *Shemoneh Esrei*; if he forgot the request for rain in the blessing of the years, we do not make him repeat *Shemoneh Esrei*, because he can say it in '*shome'a tefillah*,' and if he forgot *havdalah* in '*chonein ha-da'as*,' we do not make him repeat *Shemoneh Esrei*, because he can say it later over wine?

The *Gemora* answers: A mistake is different. [*That is when we allow him to insert it in 'shome'a tefillah,' but otherwise, we do not.*]

The text above stated: Rabbi Tanchum said in the name of Rav Assi: If a man made a mistake and did not mention the powers of rain (*G'vuros geshamim*) in the blessing of the Resurrection of the Dead (*Techiyas ha'meisim*), we make him repeat *Shemoneh Esrei*; if he forgot the request for rain in the blessing of the years, we do not make him repeat *Shemoneh Esrei*, because he can say it in '*shome'a tefillah*,' and if he forgot *havdalah* in '*chonein ha-da'as*,' we do not make him repeat *Shemoneh Esrei*, because he can say it later over wine.

The *Gemora* asked from a *braisa*: If one erred and did not mention the powers of rain (*G'vuros geshamim*) in the blessing for the Resurrection of the Dead (*Techiyas ha'meisim*), or (*he erred and did not mention*) the request for rain in the blessing of the years (*Birchas ha'shanim*), he must repeat the *Shemoneh Esrei*. If he erred and did not

mention *havdalah* in the blessing of graciously grants wisdom (*Atah chonein*), he does not need to repeat it, because he can recite it (*havdalah*) over a cup of wine!?

The *Gemora* answers: There is no difficulty, for the *braisa* refers to a case where an individual is reciting the *Tefillah* by himself, whereas Rav Assi was discussing a case where one was praying with the congregation.

The *Gemora* asks: What is the reason why he does not repeat it when he recites it with the congregation? It is because he hears it from the leader of the congregation, is it not? If so, then instead of (*the reasoning for the ruling being*) because he can say it in '*shome'a tefillah*,' we should have stated (*the reasoning*): because he hears it from the leader of the congregation?

The *Gemora* offers a different answer to the original question: Rather, both cases he is reciting it by himself, and still there is no difficulty, for Rav Assi is ruling about a one case where he remembers (*his mistake*) before he comes to '*shome'a tefillah*,' and the *braisa* is referring to a case where he only remembers after "*shome'a tefillah*" (*and that is why it must be repeated*).

Rabbi Tanchum said in the name of Rav Assi in the name of Rabbi Yehoshua ben Levi: If one made a mistake and did not mention *Rosh Chodesh* (*the ya'aleh v'yavo*) in the blessing of *Avodah* (*re'tzei*), he goes back to the *Avodah*. If he remembered in '*Modim*,' he goes back to the *Avodah*. If he remembers in '*Sim shalom*,' he goes back to the *Avodah*. If he has finished, he must go back to the beginning.

Rav Pappa son of Rav Acha bar Adda said: In saying that if he has finished he must go back to the beginning, that was only said if he has uprooted his feet (*to go back three steps upon the conclusion of the Shemoneh Esrei*); but if he has not yet uprooted his feet, he goes back to the *Avodah*.

Rav Tanchum said to Rav Pappa: From where do you know that?

He replied: I have heard it from my father, my master, and my father, my master heard it from Rav.

Rav Nachman bar Yitzchak said: When we say that if he has uprooted his feet he must go back to the beginning - that was said only regarding one who is not accustomed to say a supplication after his *Tefillah*, but if he is accustomed to say a supplication after his *Tefillah*, he goes back to the *Avodah*.

Some reported as follows: Rav Nachman bar Yitzchak said: When we say that if he has not uprooted his feet he goes back to the *Avodah* - that was said only regarding one who is accustomed to say a supplication after his *Tefillah*, but if he is not accustomed to say a supplication after his *Tefillah*, he goes back to the beginning.

The *Mishna* had stated: Rabbi Eliezer says: If a man makes his prayers "fixed," it is not a (*authentic*) supplication.

The *Gemora* asks: What is meant by "fixed"?

Rabbi Yaakov bar Idi said in the name of Rabbi Oshaya: Anyone whose prayer is like a heavy burden on him.

The Rabbis say: Whoever does not say it in the manner of supplication.

Rabbah and Rav Yosef both say: Whoever is not able to insert something new in it.

Rabbi Zeira said: I can insert something new, but I am afraid to do so, for fear I should become confused.

Abaye bar Avin and Rabbi Chanina bar Avin both said: Whoever does not pray when the sun is red (*the morning right after sunrise, and the evening right before sunset*), for Rabbi Chiya bar Abba said in the name of Rabbi Yochanan:

It is a *mitzvah* to pray with the redness of the sun. Rabbi Zeira further said: What verse confirms this? *They shall fear You with the sun, and before the moon throughout all generations.*

In the West they curse anyone who prays *Minchah* with the redness of the sun. Why so? Perhaps he will miss the time.

The *Mishna* had stated: Rabbi Yehoshua says: If one is travelling in a dangerous place, he recites a short prayer, saying the following: Save, O Hashem, Your nation, the remnant of Israel; in every "*perashas ha'ibur*" [*may their needs be before You. Blessed are You, Hashem, Who hears prayer*].

The *Gemora* asks: What is "*perashas ha'ibur*"?

Rav Chisda said in the name of Mar Ukva: Even at the time when You are filled with wrath (*ervah*) against them like a pregnant woman, may their needs be before You.

Some reported it as follows: Rav Chisda said in the name of Mar Ukva: Even at the time when they are transgressing (*oiver*) the words of the Torah, may their needs be before You.

The *Gemora* cites a *braisa*: One who travels through a place infested with beasts or bands of robbers says a short *Tefillah*.

What is a short *Tefillah*? Rabbi Eliezer says: Do Your will in heaven above, and grant peace of mind to them that fear You below, and do to them that which is good in Your eyes. Blessed are You, Hashem, who hears prayer.

Rabbi Yehoshua says: Hear the supplication of Your nation Israel, and speedily fulfill their request. Blessed are You, Hashem, who hears prayer.



Rabbi Elozar son of Rabbi Tzadok says: Hear the cry of Your nation Israel, and speedily fulfill their request. Blessed are You, Hashem, who hears prayer.

Others say: The needs of Your nation Israel are many and their mind is small. May it be Your will, Hashem, our God, to give to each and every one his sustenance, and to each and every body what it lacks. Blessed are You, Hashem, who hears prayer. Rav Huna said: The *halachah* follows the 'Others,'

Eliyahu said to Rav Yehudah the brother of Rav Salla the Pious: Do not become angry and you will not sin. Do not become drunk and you will not sin. And when you go out on a journey, seek counsel of your Creator and then go forth.

The *Gemora* asks: What is meant by 'seek counsel of your Creator and then go forth'? Rabbi Yaakov said in the name of Rav Chisda: This refers to the prayer before setting forth on a journey (*tefillas haderech*).

Rabbi Yaakov also said in the name of Rav Chisda: Whoever sets forth on a journey should say the prayer for a journey.

The *Gemora* asks: What is it? The *Gemora* answers: May it be Your will, Hashem, my God, to lead me forth in peace, and direct my steps in peace, and uphold me in peace. May you save me from the hand of every enemy and ambush by the way, and may You send a blessing in my handiwork, and cause me to find grace, kindness, and mercy in Your eyes and in the eyes of all who see me. Blessed are You, Hashem, who hears prayer. (29a – 29b)

DAILY MASHAL

We Toil and they Toil

The Chofetz Chaim asks, what does it mean that they work hard and don't receive reward? Don't they bring home a nice paycheck?

He offers two explanations based on a simple mashol - parable. A person ordered a pair of shoes from a shoemaker agreeing to pay \$100 for the material and \$100 for the labor. When the shoes were ready the shoemaker wanted to charge an extra \$100 for labor. He explained, that when he made the shoes he had tremendous difficulties. His wife was yelling at him, and his kids were dancing on his head. He also had very little sleep and a headache, and he received a few bills in the mailThe buyer refused to add another cent arguing that had already made up to pay only \$100 for labor. He only agrees to pay for the market value of the finished product which is \$200. The personal difficulties of this particular shoemaker don't raise the market value of the product. What if the shoemaker was very happy when he made the shoes would he charge less?! So the truth is they don't get reward for their toil. They are paid for the finished product not taking into account their hard toil. However, when it comes to Torah, Hashem takes in to consideration every iota of hardship that we may have had when we learned. We truly "receive reward for our toil".

The Chofetz Chaim offers a second explanation with the same parable. What if the shoes didn't fit, would the buyer pay? Of course not! The shoemaker nevertheless demands payment pleading that he worked so hard and deserves something for it. The customer adamantly refuses, and is even slightly amused at the idea. He insists that he is obligated to pay only for the product they had agreed upon. In this case the shoemakers entire effort goes down the drain. When it comes to learning Torah however, Hashem gives reward for the toil even if the shoe doesn't fit. If you worked hard on a piece of Gemora for an hour, and you still didn't understand it, or you learned the wrong pshat - explanation, you still get reward for the toil.