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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

Reciting Shema

The *Mishna* had stated: If he recites it without being meticulous in pronouncing the letters correctly [*Rabbi Yosi says that he has fulfilled his obligation. Rabbi Yehudah, however, says that he has not fulfilled his obligation*].

Rav Tavi said in the name of Rabbi Yoshiyah: The *halachah* in both cases (*by an inaudible recital, and by this case*) follows the more lenient authority. (15b)

Resurrection of the Dead

And Rav Tavi said in the name of Rabbi Yoshiyah: It is written: *The grave, the womb, and the land are never satiated*. The comparison between a grave and the womb teaches that just as there is a deposit (*conception*) and withdrawal (*birth*) from the womb, so there is a deposit (*death*) and withdrawal (*revival*) from the grave, proving that the dead will be revived. Furthermore, if the womb, whose deposit is done privately, produces with fanfare, the grave, whose deposit is done with commotion, will produce with greater fanfare. Here is a refutation of those who deny that Resurrection of the Dead is taught in the Torah. (15b)

What shall be Written?

Rabbi Oshaya taught in the presence of Rava: *And you shall write them*: This means that the entire section must be written (*in the mezuzah and tefillin*) - even the commands (*to bind them on your arm, and to write them on the doorposts*).

He said to him: From whom do you learn this? It is the opinion of Rabbi Yehudah, who said with reference to the *sotah* (*suspected adulteress*): He writes the curses (*in the scroll*

which is placed in the “bitter waters”), but not the instructions. And you argue that this is the law in that case, since it is written: *And he shall write these curses*, but here (*regarding mezuzah*), since it is written: *and you shall write them*, even the instructions are included. But is Rabbi Yehudah’s reason because it is written: *and he shall write*? Surely, it is because it is written: *curses* - which implies that the curses are to be written, but not instructions (*so by mezuzah, where there is no specific exclusionary term, no special term should be necessary to include the writing of the instructions*)!?

The *Gemora* answers: It was still necessary, for you might have thought that we should draw an analogy between the ‘writing’ mentioned here (*by mezuzah*) and the ‘writing’ mentioned there (*by sotah*), and that just as there he writes curses but not instructions, so here too he should not write instructions; therefore the Merciful One wrote: *and you shall write them*, which implies the instructions as well. (15b)

Proper Enunciation

Rabbi Ovadiah taught a *braisa* in the presence of Rava: *V’limadtem* - And you shall teach them: that your teaching must be faultless (*with correct enunciation of the words*) - by making a pause ‘between the attached (*words*).’ For instance, said Rava, ‘*Al levavecha*’ (*upon your heart*) (*for the word ‘al’ ends with a ‘lamet’ and the word ‘levavecha’ begins with a ‘lamet’*), ‘*al levav’chem*’ (*upon your heart*), ‘*bechal levavecha*’ (*with all your heart*), ‘*bechal levav’chem*’ (*with all your heart*), ‘*eisev besad’cha*’ (*grass in your field*) (*for the first word ends with a ‘veis’ and the next word begins with a ‘beis’*), ‘*va’a’vad’tem meheirah*’ (*and you shall be banished speedily*),

'*hakanaf pesil*' (the corner a thread), and '*eschem mei'eret*' (you from the land).

Rabbi Chama ben Chanina said: If one in reciting the *Shema* pronounces the letters (and words) meticulously, *Gehinnom* is cooled for him, as it is written: *When the Almighty scatters kings, in it shall those in shadowy darkness be whitened*. Do not read it '*befareis*' (when he scatters), but rather, as '*befareish*' (when one pronounces meticulously), and do not read it as '*betzalmon*' (in shadowy darkness), but rather, as '*betzalmaves*' (in the shadow of death – in *Gehinnom*).

And Rabbi Chama ben Chanina said: Why are 'tents' juxtaposed to 'brooks,' as it is written: *stretching out like brooks, as gardens by the river side, like tents pitched* etc.? It is to tell you that, just as brooks bring a person up from a state of *tumah* to one of *taharah* (purity), so too tents (of *Torah* study) can bring a person up from the scale of guilt to the scale of merit. (15b – 16a)

Out of Sequence

The *Mishna* had stated: If he recites it out of sequence, he has not fulfilled his obligation. [If he recites it and makes a mistake (by skipping a word), he must go back to the place where he made the mistake.]

Rabbi Ami and Rabbi Assi were once fastening the canopy for Rabbi Elozar's wedding. He said to them: In the meantime, I will go and hear something (words of *Torah*) from the House of Study and come back and tell you. He went and found a *Tanna* reciting the following *braisa* before Rabbi Yochanan: If one is reciting the *Shema*, and he recollects that he made a mistake (by skipping a word or a verse), but he does not know where, the *halachah* is as follows: if he is in the middle of a section, he should return to the beginning (of that section). If he is between two sections (but he is in doubt which section he has said), he should go back to the first break (between the first two sections). If he is in doubt which "writing" (*u'ch'savtam* in the first section, or the second) he is holding by, he must return to the first one.

Rabbi Yochanan said to him: This rule applies only where he has not yet reached '*l'ma'an yirbu yemeichem*' (In order that your days may be prolonged), but if he has already begun reciting it, then he can assume that force of habit has kept him correct (and he does not need to return). [Rashi understands this to mean that when his doubt occurs in the third section of *Shema*, he does not need to go back, for everyone is fluent in that section.]

He came and told them, and they said to him: If we had come only to hear this, it would have been sufficient for us. (16a)

Mishna

Workers may recite (the *Shema* when the time for it arrives) on the top of a tree or the top of a wall of stones, a thing they are not allowed to do in the case of the prayer (of *Shemoneh Esrei*, for this requires more concentration, and one will not be able to sufficiently concentrate on the top of these things, for he is afraid that he will fall).

The groom is exempt from reciting *kerias shema* from the first night of his marriage until after *Motzoei Shabbos* if he did not yet cohabit with his virgin bride. [He is exempt from the *mitzvah* of *shema* because he is thinking about the *mitzvah* of procreation, and one who is engaged in one *mitzvah* is exempt from performing another *mitzvah*. This only applies if he is marrying a virgin, when he is worried that he will not be able to rupture the hymen and complete cohabitation.]

It happened once with Rabban Gamliel that when he married he recited the *Shema* on the first night. His disciples said to Him: Our teacher, you have taught us that a groom is exempt from the recital of the *Shema*. He replied to them: I will not listen to you to remove from myself the (yoke of the) Kingship of Heaven even for a moment. (16a)

Workers

The *Gemora* cites a *braisa*: Workers may recite (the *Shema* when the time for it arrives) on the top of a tree or the top of a wall of stones, and they may say the prayer (of *Shemoneh*



Esrei) on the top of an olive tree and the top of a fig tree (*which have many branches, and he is more secure*), but from all other trees they must come down to the ground before praying, and the orchard owner must in any case descend before praying (*for he is not working for someone else*); the reason in all cases being that their mind is not at ease (*when standing on a tree*).

Rav Mari, the son of the daughter of Shmuel, pointed out to Rava the following contradiction. We have learned in our *Mishna*: Workers may recite (the *Shema*) on the top of a tree or the top of a wall of stones; which would demonstrate that the recital does not require intent. Contrast with this the following *braisa*: When one recites the *Shema*, it is his obligation to concentrate his attention on it (*the meaning of the words*), since it is written: *Hear, O Israel*, and in another place it is written: *Pay attention and hear, O Israel*, demonstrating that just as there 'hearing' must be accompanied by attention, so too here it must be accompanied by attention!? Rava was silent. Then he said to him: Have you heard anything on this point? He replied: Rav Sheishes said: This is the case only if they interrupt their work to recite the *Shema*.

The *Gemora* asks: But it has been taught in a *braisa*: Beis Hillel say that they may continue with their work while reciting?

The *Gemora* answers: There is no difficulty, for the former ruling refers to the first section (*where concentration is required*), and the latter refers to the second section.

The *Gemora* cites a *braisa*: Workers working for an employer recite the *Shema* and say the blessings before it and after it (*in the proper time*) and eat their bread and recite the blessings before it and after it, and say the *tefillah* of *Shemoneh Esrei*, but they do not go down before the ark (*as the leader for the congregation*), nor do they raise their hands (*to give the Priestly Blessing, for these things require too much time away from their work*).

The *Gemora* asks: But it has been taught in a *braisa*: They say an abridged *Shemoneh Esrei*?

Rav Sheishes answers: There is no difficulty, as one statement gives the view of Rabban Gamliel (*who maintains that the complete Shemoneh Esrei is said every day*), and the other reflects the viewpoint of Rabbi Yehoshua (*who holds that an abridged version can be said every day*).

The *Gemora* asks: But if Rabbi Yehoshua is the *Tanna* who taught that, why does it say 'workers,' when it is applicable to all people?

The *Gemora* answers: In fact, both statements represent the view of Rabban Gamliel, and still there is no difficulty, as one refers to workers working for a wage (*besides for food, and therefore they cannot take off extra time*), and the other to those working for their meals (*and since they do not get paid, they could take the liberty of saying the full version of Shemoneh Esrei*).

The *Gemora* cites a *braisa* which supports this distinction: Workers working for an employer recite the *Shema* and say the *Shemoneh Esrei*, and eat their bread without saying a blessing (*ha'motzi*) before it (*for it is not a Biblical requirement*), but they say two blessings after it, namely, they say *Hazan* (*the first blessing*) in its correct (*complete*) form, and the second blessing – they begin with the blessing for the land (*nodeh lecha; the second blessing*), including in it 'builder of Yerushalayim' (*u'veneih; the third blessing*). This ruling applies for those who work for a wage, but those who work for their meals, or those who eat in the company of their employer (*and it can be presumed that he is allowing them more time*) say the blessings in its correct (*complete*) form. (16a)

Occupied with a Mitzvah

The *Mishna* had stated: The groom is exempt from reciting *kerias shema*.

The *Gemora* cites a *braisa*: When you are sitting in your house: this excludes one who is engaged in the performance of one *mitzvah* (*oseik bimitzvah patur min hamitzvah; one who is occupied with the performance of one mitzvah is exempt from performing another mitzvah*). And while you are



going on the way: this excludes a groom (for he is also preoccupied with the performance of a mitzvah). Therefore they ruled that one who marries a virgin is exempt (from the obligation to recite the Shema in the evening), whereas one who marries a widow is obligated (as the Gemora will proceed to explain the distinction).

The Gemora asks: How is the lesson (that one who is occupied with the performance of one mitzvah is exempt from performing another) implied (from the verse)?

Rav Pappa said: [It is written: 'the way.'] The circumstances must be similar to 'the way.' Just as (journeying on) 'a way' is optional, so too whatever is optional (is when the obligation of reciting the Shema applies; this excludes a case where one is occupied with performing a mitzvah – a non-discretionary act).

The Gemora asks: But doesn't the verse refer as well to one who is going (on 'the way') to perform a mitzvah, and even so the Torah said that he is obligated to recite (the Shema)?

The Gemora answers: If that were so, the Torah should have simply written: *while sitting and while walking*; what is the necessity to write: *when you are sitting and when you are walking*? It must be to teach that when you are engaged in 'your sitting' or 'your walking' – that is when you are under the obligation, but when you are engaged in the performance of a mitzvah (which is not 'your' sitting or walking), you are exempt.

The Gemora asks: If that is so, one who marries a widow should also be exempt?

The Gemora answers: This one (who marries a virgin) is preoccupied (for he is worried that he will not be able to rupture the hymen and complete cohabitation); the other (who is marrying a widow) is not.

The Gemora asks: If a state of preoccupation is the cause of exemption, it should apply also to the case of one's ship sinking at sea (where he is preoccupied with his loss)! And you cannot say that this is so, for surely Rabbi Abba bar Zavda said

in the name of Rav: A mourner is required to observe all mitzvos except for tefillin which is called *pe'er*, glory, and a mourner is not allowed to glorify himself. [The source for this ruling is from a verse in Yechezkel, where HaShem instructed Yechezkel regarding the laws of mourning and HaShem told Yechezkel explicitly that he should don his Tefillin. This commandment implies that all other mourners are not permitted to don Tefillin. A mourner, although he is thinking about his sorrow, he is not preoccupied with performing a mitzvah and for this reason he is still obligated to observe mitzvos.]

The Gemora answers: In that case (when he is marrying a virgin) the preoccupation is over a mitzvah; here (regarding a mourner) it is over an optional matter. (16a – 16b)

Mishna

Rabban Gamliel washed on the first night after the death of his wife (something which is forbidden for a mourner to do). His disciples said to him: Our teacher, you have taught us that a mourner is forbidden to wash himself!? He replied to them: I am not like other people, for I am very delicate.

When Tavi, his slave, died, he accepted condolences for him. His disciples said to him: Our teacher, you have taught us that condolences are not accepted for slaves!? He replied to them: My slave Tavi was not like other slaves; he was a worthy person.

If a groom desires to recite the Shema on the first night, he may do so. Rabban Shimon ben Gamliel says: Not everyone who desires to take the name of a pious scholar may do so. (16b)

Mourning

The Gemora asks: How did Rabban Gamliel wash on the first night?

The Gemora answers: He maintains that the observance of *onein* on the first night following the death is not a Torah concept, but rather a Rabbinic concept, as it is written: *And*

its end is as a bitter day; and where it concerns a delicate person, the Rabbis did not make their ordinance applicable.

The *Mishna* had stated: When Tavi, his slave, died [*he accepted condolences for him*].

The *Gemora* cites a *braisa*: For male and female slaves, no row of comforters is formed (*for it was customary for those (at least ten people) returning from a burial to the mourner's house to stand in a row before him to comfort him*), nor is the blessing of mourners said (*by his first meal*), nor is condolence offered. When the Canaanite slave woman of Rabbi Eliezer died, his disciples went in to condole with him. When he saw them he went up to an upper chamber (*in order to avoid them*), but they went up after him. He then went into the anteroom, and they followed him there. He then went into the reception room, and they followed him there. He said to them: I thought that you would be scalded with warm water (*you would be able to "get the hint"*); I see you are not scalded even with boiling hot water. Have I not taught you that a row of comforters is not made for male and female slaves, and that a blessing of mourners is not said for them, nor is condolence offered for them? What then do we say for them? The same as they say to a man for his ox and his donkey that died: May the Omnipresent replenish your loss; so too for his male and female slave, we say to him: May the Omnipresent replenish your loss.

It has been taught elsewhere in a *braisa*: For male and female slaves, no eulogies are said. Rabbi Yosi said: If he was a worthy slave, we can say over him: Woe, for a good and faithful man, who derived benefit from his toiling! They said to him: If you do that, what do you leave for worthy Jews? (16b)

Slaves

The *Gemora* cites a *braisa*: The term 'patriarchs' is applied only to three (*individuals; Avraham, Yitzchak and Yaakov*), and the term 'matriarchs' only to four (*Sarah, Rivkah, Rachel and Leah*).

The *Gemora* asks: What is the reason for this? If you will say that it is because we do not know if we descend from Reuven or from Shimon, but neither do we know in the case of the matriarchs whether we descend from Rachel or from Leah!?

Rather, the reason is because up to this point, they were particularly esteemed, from this point and on, they were not so particularly esteemed.

It has been taught elsewhere in a *braisa*: Male and female slaves are not called 'Father so-and so' or 'Mother so-and so' (*as a title*). Those of Rabban Gamliel, however, were called 'Father so-and-so' and 'Mother so-and-so.'

The *Gemora* asks: Do you cite an example to contradict your ruling?

The *Gemora* answers: It was because they were particularly esteemed. (16b)

Personal Prayers

Rabbi Elozar said: What is the meaning of the verse: *So will I bless You as long as I live; in Your Name will I lift up my hands? I will bless You as long as I live* refers to the *Shema*. *In Your Name will I lift up my hands* refers to the prayer. And if he does this, Scripture writes of him: *My soul is satisfied as with fat and abundance*. And even more so, he inherits two worlds - this world and the World to Come, as it is written: *And my mouth will praise You with joyful lips*.

Rabbi Elozar, on concluding his prayer (*Shemoneh Esrei*), used to say the following: May it be Your will, Hashem, our God, to cause to dwell in our lot love, brotherhood, peace and friendship, and may You make our boundaries rich in students, and prosper our end with good future and hope, and set our portion in the Garden of Eden, and confirm us with a good companion and a good inclination in Your world, and may we rise in the morning and find the yearning of our heart is to fear Your Name, and may You be pleased to grant our needs for good.



Rabbi Yochanan, on concluding his prayer, added the following: May it be Your will, Hashem, our God, to look upon our shame, and behold our evil plight, and clothe Yourself in Your merciful attribute, and cover Yourself in Your strength, and wrap Yourself in Your kindness, and gird Yourself with Your graciousness, and may the attribute of Your goodness and gentleness come before You!

Rabbi Zeira, on concluding his prayer, added the following: May it be Your will, Hashem, our God, that we do not sin, nor bring upon ourselves shame or disgrace before our fathers!

Rabbi Chiya, on concluding his prayer, added the following: May it be Your will, Hashem, our God, that Your Torah be our occupation, and that our heart should not be sick and our eyes should not be darkened!

Rav, on concluding his prayer, added the following: May it be Your will, Hashem, our God, to grant us long life, a life of peace, a life of goodness, a life of blessing, a life of sustenance, a life of bodily strength, a life in which there is fear of sin, a life free from shame and humiliation, a life of riches and honor, a life in which we may be filled with the love of Torah and the fear of heaven, a life in which You shall fulfill all the desires of our heart for good!

Rebbe, on concluding his prayer, added the following: May it be Your will, Hashem, our God, and the God of our fathers, to save us from the brazen people and from the trait of brazenness, from an evil man and from an evil mishap, from the evil inclination, from an evil companion, from an evil neighbor, and from the destructive Accuser, from a hard judgment and from a hard opposing litigant, whether he is a member of the covenant or not a member of the covenant! Rebbe prayed like this although guards were standing by to protect Rebbe. (16b)

DAILY MASHAL

Rashi writes that when there is strife among the angels above, immediately, there is fighting among the nations below; that means that nations at war are determined by the angels above.

The Brisker Rav explains with this the *passuk* in Breishis (39: 29) where the angel told Yaakov "*ki sarisa I'm elokim va'anashim vatuchal*" - you fought with angels and men and prevailed. Rashi explains that "men" refers to Lavan and Esav.

The question is that Yaakov had not yet met up with Esav at this time; why did the angel say that he bested him already?

The answer is that once Yaakov was victorious over Esav's angel, it was then determined already that Yaakov had the upper-hand over him - even in this world.