

## OVERVIEW of the Daf

1. R. Chama b"r Chanina teaches that Torah has the ability to elevate a person from guilt to innocence.
2. Details regarding losing one's place in Krias Sh'ma are clarified.
3. **MISHNAH:** The halachos of workers and chasanim reading Krias Sh'ma are mentioned, as well as the story of R' Gamliel reading krias Sh'ma as a chasan.
4. Details about reciting Krias Sh'ma on a tree are elucidated.
5. The halachos of a worker's responsibility for davening and bentching are presented.
6. We revisit the topic of *עוסק במצוה פטור מן המצוה (דף יא)*.
7. **MISHNAH:** More stories of R' Gamliel and his seemingly unusual conduct are recorded.
8. The gemara explains why R' Gamliel was lenient to bathe the night after his wife passed away.
9. Halachos regarding mourning a slave are related as well as the story of R' Eliezer and the death of his slave.
10. The Beraisa teaches that we only have three patriarchs and four matriarchs.
11. R' Elazar explains a pasuk to be a reference to Krias Sh'ma and shmone esrei and then the Gemara provides a long list of the tefilos recited by various Amoraim following their shmone esrei. ■

## REVIEW and Remember

1. Under what circumstances does one not have to return to the first "וכתבתם"?
2. Who is permitted to recite Krias Sh'ma while standing in a tree and under what conditions?
3. What is the proper response to one who has lost property?
4. Where in davening do we say the tefila of Rav and Rebbe?

*In loving memory of  
 Bracha Elisheva bas Menachem  
 by Mr. and Mrs. Michael Segelstein, Las Vegas, NV*

*In loving memory of our mother  
 Mrs. Mildred Gerber o.b.m. — מינדל בת אליעזר, ע"ה  
 by her children Mr. and Mrs. Alan Gerber*

## Distinctive INSIGHT

### *The lips learn their routine*

אבל פתח בלמען ירבו ימיכם, סרכיה נקט ואתי - טז.

*If he continued and said, "למען ירבו ימים," he has followed his routine. - 16a*

The Gemara discusses different scenarios where a person may become confused while reading the Sh'ma. In each case, the person must go back to the beginning of the section in which the confusion occurred, and to read that portion over again. One example is where a person reads the verse "וכתבתם" which appears twice in the Sh'ma. Suddenly, the person became confused whether he is just concluding the paragraph of *ואהבת*, or whether his is at the end of the paragraph of "והיה אם שמוע". The rule stated above directs this person to go to the first "וכתבתם" and continue from there. R' Yochanan adds that if this person automatically blurted out and began the verse "למען ירבו ימים" he can rely upon his trained pattern of speech, and use this to indicate that he has arrived at the second "וכתבתם" and he can continue from there.

Sifsei Chachamim points out that this statement of R' Yochanan is consistent with his opinion cited in Tosafos (12b - *והלכתא*) from the Yerushalmi. A person who is in doubt whether he said *ותן ברכה* or *ותן טל ומטר לברכה* is assumed to have said what he is accustomed to say regularly. Thirty days of having established a pattern determines one's routine, and after that, even if a person is in doubt, we can assume he automatically pronounced his prayers as his habit. ■

## Gemara GEM

### *The world is sustained by truth*

רב ספרא בתר צלותיה...שתשים שלום בפמליא של מעלה ובפמליא של מטה וכו' וכל העוסקים שלא לשמה יה"ר שיהו עוסקים לשמה. - טז.

*After he finished davening, Rav Safra said the following: ...Arrange peace among the legions above and below. And all who study should do so for the sake of Heaven. - 16b*

Our Gemara lists many Amoraim and the prayer each offered upon completing the Amidah. In the Sefer Ein Eliyahu, the author draws a parallel between the personality of each Amora and the particular prayer which he offered. We find (Makkos 24a) that Rav Safra was exceedingly truthful, and he was outstanding in his fear of Heaven. The Gemara (Shabbos 104a) tells us that the world is sustained due to truth. We are also told (ibid. 55a) that the very signature of God is truth.

Accordingly, we can now see why Rav Safra expressed his prayers as he did. He asked that there should be peace and cooperation between the legions of the heavens and those of the earth. This request was reasonable on his part, in that due to the level of truth which he represented, he was able to ask that peace prevail among the various spheres of men and angels. Furthermore, Rav Safra also prayed that all who toil in the service of God for the wrong reasons be directed to serve with the proper motivation. Working and toil-

# HALACHA Highlight

## Losing one's place while reading Sh'ma

אזל אשכחיה לתנא דקתני קמיה דרבי יוחנן: קרא וטעה ואינו יודע להיכן טעה | יחזור לראש<sup>1</sup>, באמצע הפרק - יחזור לראש.

A Tanna was recounting the following before Rabbi Yochanan: If one made a mistake while reciting the Sh'ma, not knowing at which point he made the mistake, then he should return to the beginning<sup>1</sup>. If he made a mistake in the middle of a paragraph, then he should return to the beginning of the paragraph.

Tosafos<sup>2</sup> and Rosh<sup>3</sup> explain that one returns to the beginning only if one does not know at which point the mistake occurred. However, if one is aware of the point of error, namely that he knows which word or verse he skipped, then he returns to that verse, and need not repeat the entire paragraph<sup>4</sup>. This is also the opinion of Rabbeinu Yonah<sup>5</sup> that if a person knows clearly that they read one or two verses from the paragraph, then there is no need to reread those verses. He would begin from the point of mistake.

However, the Poskim disagree about the halachah in a case where a person knew that their mistake was a word in the middle of a sen-

tence, do they then return to that word or must they return to the beginning of the verse? Rav Mordechai Yaffe in the Levush<sup>6</sup> rules that if one erred in the middle of a verse, then they retake the recitation from the point of mistake, even though it is in the middle of a verse. Rav Yom Tov Lipman Heller<sup>7</sup> disputes this position. He holds that one would need to return to the beginning of a verse, and not restart from the middle. Yet he notes that support for the opinion of the Levush can be found in Rabbeinu Manoach<sup>8</sup>. The Eliahu Rabba<sup>9</sup> infers from a group of Rishonim that the halachah is that one returns to the beginning of the verse. However, the indication from the Meiri<sup>10</sup> and the Tz'ror HaChaim<sup>11</sup> is that they rule that one would recommence from the word of error, and one would not be required to return to the beginning of the verse. Nevertheless, many Poskim<sup>12</sup> rule that a person must return to the beginning of the verse, and not start from the point of error. ■

1 הנהגת הבי"ח 2 טז ע"א ד"ה הקורא את שמע 3 פ"ב סו"ס יב 4 ע"י למרן בב"י (ריש ס"י סד) שכתב שכן נראה מדברי רש"י. ע"ש. ונראה שכוונתו לדברי רש"י (טז ע"א ד"ה יחזור לראש). ודו"ק. 5 דף ט"ו ע"א בדפי הרי"ף ד"ה באמצע 6 ס"י סד ס"ב. וכן בפר"ח ס"י סד אות ב'. 7 דברי תמודות (פ"ב אות נ) ובמלבושי יו"ט על הלבוש (שם אות ב) 8 הוב"ד בכ"מ (פ"ב מהל' ק"יש הי"ג). וברבינו מנוח הנדמ"ח (שם, עמ' כג) הדבר ברור יותר. 9 ס"י סד ס"ק ג' 10 דף טז ע"א, עמ' ז' 11 דרך הראשון אות ח', עמ' ז' 12 שו"ע הגר"ז שם ס"ב ובמשנ"ב שם ס"ק ה ובכפ"ח שם ס"ק ז ועוד. ■

# STORIES off the Daf

## Our fathers are close to us

תנו רבנן: אין קורין אבות אלא שלשה - טז. Only three are known as patriarchs - 16b

A new student in the Yeshiva of Brisk in Yerushalayim customarily must learn in the bais midrash with various study groups, in order to establish himself as a student of the Yeshiva. Only after a certain amount of time is he allowed entry into the shiur of the Rosh Hayeshiva as a member of the inner circle of talmidim. However, if the new student is a relative of the Rosh Hayeshiva, he is exempt from this waiting period, and he is allowed to enter the shiur immediately. This was done in consideration of the Gemara (Yevamos 62b), where we are told that a person should be of assistance to his relatives.

Once, a young man arrived from America to study in the yeshiva. He approached the Rosh Hayeshiva, R' Yosha Ber, ז"ל, and asked to be immediately admitted into the top shiur. He explained that he was, in fact, related to the Rosh Hayeshiva. When R' Yosha Ber seemed surprised, the boy began a detailed and convoluted family connection.

The Rosh Hayeshiva interrupted him and said that although it may be accurate, the connection "was too distant", and that this was not what was meant by being a family member.

The boy asked to tell the Rosh HaYeshiva a story. The Chozeh from Lublin used to distribute tzedakah funds to the poor, and to his needy relatives he used to give more, as it is a mitzvah to take care of one's relatives. A distant relative of the Chozeh arranged to marry off his daughter, and he committed himself to a large sum of money which he did not have, all the time relying on the fact that the Chozeh would provide the funds. After the arrangements were made, he came to the Chozeh and asked for money. When the Chozeh gave him the regular sum, he asked for the added amount, being that he was related to him. The Chozeh asked for a clarification, and the man explained how they were distantly associated. The Chozeh denied the validity of his claim, saying that the connection was too distant. The father of the bride left, dejected. He met R' Naftali Rupshitz, a talmid of the Chozeh, who asked him why he was so sad. After hearing the problem, R' Naftali had an idea. That day, at mincha, when the Chozeh davened and cried out that God is the Lord of "our father Avraham, Yitzchok,

and Yaakov," R' Naftali stood nearby and questioned bluntly, "These fathers are relatives who are quite distant relatives! Yet, we claim them as our fathers!" The Chozeh understood, and after davening, he went to his room to get the man the added funds.

At this point, the American boy waited to hear if he would be accepted into the shiur of the Rosh HaYeshiva. R' Yosha Ber looked at him and said, "Relatives qualify only until three or four degrees. Fathers – that is another question. A father is never distant, he is always close..." ■

(Gem...continued from page 1)

ing for ulterior motives is a form of deceit. A person is trying to mislead others, and perhaps even himself, when he puts on a false front and appears to be sincere when he is not. In fact, the Gemara (Sanhedrin 99b) explicitly associates these two concepts, as it states: Those who toil in Torah for the sake of Heaven directly create a cooperation and bond between the legions below and those above.

Rav Safra's prayers were, in fact, two aspects of the same issue. The strengthening of truth and the emergence of universal peace go hand in hand. ■