



## OVERVIEW of the Daf

1) Shmuel HaKatan's recitation of the brocha against the Tzedukim

Shmuel HaKatan couldn't remember the brocha against the Tzedukim but was not removed as shaliach tzibur

2) The Gemara provides a source for the number of brachos in different tefilos during the year

3) Defining R' Yehoshua's מעין שמונה עשרה

There is a disagreement as to what R' Yehoshua meant when he said מעין שמונה עשרה. There is also a disagreement when it is acceptable to replace Shmoneh Esrei with Havinainu.

4) Forgetting ותן טל ומטר לברכה

The Gemara notes a discrepancy between Baraisos whether one who forgets ותן טל ומטר לברכה must repeat Shmoneh Esrei and the Gemara resolves the discrepancy by differentiating whether one remembers before or after Shomaia Tefila.

5) Forgetting יעלה ויבא

The correct procedure for one who forgot יעלה ויבא is spelled out.

6) Defining R' Eliezer's תפלת קבע

Different Amoraim have different interpretations as to what תפלת קבע refers

7) Defining פרשת העבור

Two different interpretations of what פרשת העבור refers to are cited.

8) Tefilos for dangerous situations and for traveling

Different versions of the Tefilah to recite when faced with a dangerous situation are quoted with the version of the Acherim being identified as the best.

Eliyahu teaches that whenever a person travels they should consult with Hashem which the Gemara understands to mean one should recite Tefilas HaDerech.

The Gemara begins to discuss the exact wording of Tefilas HaDerech. ■

## HALACHAH Highlight

### Ya'aleh V'Yavoh on Rosh Chodesh

אמר רבי תנחום אמר רב אסי אמר רבי יהושע בן לוי: טעה ולא הזכיר של ראש חדש תעבודה - חוזר לעבודה, נזכר בהודאה - חוזר לעבודה, בשלים שלום - חוזר לעבודה, ואם סיים - חוזר לראש. ... איכא דאמרי, אמר רב נחמן בר יצחק: הא דאמרן כי לא עקר רגליו חוזר לעבודה - לא אמרן אלא שרגיל לומר תחנונים אחר תפלתו, אבל אם אינו רגיל לומר תחנונים אחר תפלתו - חוזר לראש

"Rav Tanchum said in the name of Rav Asi in the name of Rabbi Yehoshua ben Levi: If one mistakenly omitted Ya'aleh V'Yavo on Rosh Chodesh, he returns to R'tzei. If he remembers will in the blessing of Hoda'ah, he returns to R'tzei. If he completed the entire Amidah, then he returns to the beginning. ... There are those who say that Rav Nachman bar Yitzchak said regarding that which was stated that who-

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## Gemara GEM

### Sound Advice

א"ל אליהו לרב יהודה ... לא תרתח ולא תחטי לא תרוי ולא תחטי

Eliyahu warned Rabbi Yehuda to avoid anger in order not to sin, and he also told him to avoid overdrinking in order to avoid sin. What is the common denominator here that they are listed together?

Maharal (Nesivos Olam, Avoda 13) writes that when a person is well-balanced and adjusted, he is able to function with an open mind and to stay far from sin. However, if a person is subject to imbalance, whether it be from a physical standpoint or from a psychological perspective, he is weakened and might come to sin. Anger is a departure of one's personality from a state of objectivity and fairness. Consumption of alcoholic beverages also causes a compromise to the controlled physical condition of a person. In either case, the possibility of sin is introduced when the normal and even balanced state of being of a person is jeopardized.

Accordingly, the Gemara concludes with a final piece of advice to reinforce this counsel. When one sets out to travel, he should consult with his Maker, and only then set out on his way. When a person plans to go about his business, he is about to focus upon his own pursuits, which apparently necessitates somewhat of a departure from his pursuit and concentration upon service of Hashem. However, when this change in venue is preceded with a prayer where one addresses Hashem and considers his personal needs in terms of his avodas Hashem, then his business and professional pursuits are no longer in the realm of the mundane. When a person sees his "going on his way" as a function of avodas Hashem, he is no longer departing from his striving for spiritual growth, for even his earthly needs have been infused with kedusha. ■

## REVIEW and Remember

1. Why was Shmuel HaKatan not replaced as Shaliach Tzibur?
2. Why doesn't our daily Shemoneh Esrei contain 24 brochos?
3. What are the different definitions of קבע תפלת?
4. What were the three lessons taught by Eliyahu?

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ever did not uproot his feet returns to the R'tzei that this was only said about one who ordinarily does add supplicatory prayers at the end of the Amidah. However, someone who does not add these prayers must return to the beginning."

- If one omitted Ya'aleh V'Yavo in Amidah on Rosh Chodesh and he recalled before saying the name of Hashem in the Beracha of המחזיר שכינתו לציון, then he should return to the beginning of רצה.
- In Arvis, once he mentioned the name of Hashem in the ברכה, he cannot return<sup>1</sup>.
- For Shacharis and Minchah, if one remembered before saying the name of Hashem in the blessing of המחזיר שכינתו לציון, he returns to the beginning of רצה.
- If he has already said the name of Hashem, but did not say anymore of the blessing, then he adds the words למדני חוקיך, says there Ya'aleh V'Yavo, and concludes from ותחונה עינינו<sup>2</sup>
- If he said Hashem's name and added the word המחזיר, and then recalled his omission, then he should complete the blessing of המחזיר, and add Ya'aleh V'Yavo prior to saying מודים<sup>3</sup>.
- If he already completed the blessing, then he says Ya'aleh V'Yavo there before מודים<sup>4</sup>.
- If the person became aware of the oversight between this point and the end of the Amidah, even if he said only the word מודים<sup>5</sup>, he must return to רצה<sup>6</sup>.
- In such a case, the person must return to the beginning of רצה,

and not simply start from Ya'aleh V'Yavo. If the person started from Ya'aleh V'Yavo, and remembered before starting the blessing, he should go back and start again from רצה<sup>7</sup>.

- If in the above case, one did start from Ya'aleh V'Yavo, and neglected to say רצה, if he completed the Amidah, Poskim<sup>8</sup> require the person to redo the entire Amidah.
- If the person did not recall his omission until after he finished the Amidah, then he must repeat the entire Amidah. Finishing the Amidah in this context means having said אלקי נצור and יהיו לרצון, even if the person did not take the three steps back
- If the person regularly says additional supplications at the end of the Amidah prior to backing up the three steps, he is considered to have ended the Amidah when he completes his supplications, even if he has not taken the three steps back<sup>10</sup> ■

1. שעיית סי תכד סייד אי משנייב סי רצד סי"ק ז וסי תכב סי"ק ב'
2. משנייב סי תכב סי"ק ה
3. שוי"ת אגרות משה ח"ד מחאו"ח סי צג. עיי עשי ישראל (פרק לט הערה לט, עמי תכה)
4. שוי"ע סי תכב סי"א
5. משנייב סי קיד סי"ק כח ושער הציון סי"ק יט
6. שוי"ע סי תכב סי"ק א
7. רבי חיים קניבסקי שליט"א הוב"ד בסי אשי ישראל (פרק לט הערה מב)
8. עיי שוי"ת רבבות אפרים ח"ב (סי קפה אות י, עמי שלב) ובסי אשי ישראל (פרק לט הערה מב, עמי תכה) בשם הגרשו"א
9. שוי"ע סי תכב סי"א ובמשנייב שם סי"ק ט
10. שוי"ע שם ומשנייב סי"ק ח וסי"ק ט ■

## STORIES off the Daf

Consult With Your Maker Before You Travel

כשאתה יוצא לדרך המלך בקנך וצא

There was a great talmid chacham who learned with tremendous diligence. His name was Reb Elimelech, and his life was filled with a pure, yet intense focus upon the pursuit of Torah for the sake of heaven. He and his family lived in abject poverty, but their simple lifestyle suited them well.

The day soon arrived when his daughter was approaching marriageable age. His wife, and other members of the extended family approached the scholar to discuss the matter. They pointed out that his devotion to Torah was something they admired, but it was still necessary for him to do his part to provide for the daughters needs to prepare for marriage.

The man finally agreed that he would have to raise some funds. He decided to travel to visit one of his distant relatives who was known to be a man of substantial means. The hope was that this relative would provide the financial assistance necessary for the girl. The man packed up his bag, bid farewell to his family, and began to leave the house. He stopped by the mezuzah, and kissed it. He stood there for five minutes, and then ten minutes soon passed. At that point, the man put his bag down, and went back to his room to study by his gemara. When his wife noticed that her husband never left, the man explained. "The Gemara says that before someone sets out on a journey, he should first consult with his Maker, and only then should he go. Now, I planned to go to my relative, but whether I will be successful in getting money from him is uncertain. Should I close my Gemara for a doubt? After all, I have my Father in heaven who is already here, and He will certainly provide for us!

Why, then, should I leave?" His wife could not argue with him, for after having consulted with his Maker, this is the conclusion at which he arrived. With that, he returned to his Gemara.

A few days later, a wealthy landlord knocked on their door. The squire was going to travel abroad, and he did not trust anyone with his vast collection of valuables. He asked this poor Jew to guard it for him, because he knew he could trust him, and that no one would ever think that this man would have any treasures in his house. He then confided that if anything would happen to him, he agreed that the poor Jew could keep everything for himself. With that, the landowner left. Within days, news of his demise arrived in the town. With the money, not only was the Jew able to marry off his daughter, but he was able to assist others as well with great acts of chesed and tzedaka. ■

