



OVERVIEW of the Daf

- 1) **Interruptions by animals**
The Gemara discusses different animals and whether their presence is reason to interrupt Shemoneh Esrei.
2. **The Story of R' Chanina ben Dosa and the arud creature**
3. **MISHNAH:** The placement of additions to Shemoneh Esrei are mentioned.
4. **The rationale for the halachos of our Mishnah**
The Gemara explains why the various additions are placed into Shemoneh Esrei in their respective places.
5. **Concepts of significance due to their placement between two names of Hashem.**
6. **Havdalah in davening and with a kos**
The history of the different enactments of havdalah is elucidated.
Various scenarios concerning one who forgot havdalah are discussed and the Gemara concludes that although havdalah was said in davening, it must be repeated with a kos. If one forgot to say havdalah in Tefila it does not have to be repeated since havdalah will be said with a kos. If one forgot both in Tefila and didn't make havdalah he must repeat both.
7. **Havdalah in Tefilah when Yom Tov follows Shabbos**
A debate regarding the proper placement of havdalah in Tefilah when Yom Tov follows Shabbos is presented, with the conclusion being that it should be incorporated into the beginning of the middle brocha.
8. **MISHNAH:** Improper davening expressions are listed
9. **Explanation why the various expressions are offensive**
10. **R' Chanina and the chazzan**
R' Chanina criticized a chazzan for adding extra praises into the first brocha of Shemoneh Esrei.
R' Chanina teaches that everything is in the hands of Heaven except for Yiras Shamayim.
11. **Repeating words of Sh'ma**
R' Zaira states that a person who says "sh'ma sh'ma" should be silenced. The Gemara qualifies this ruling as referring to one who repeats whole pesukim, but one who merely repeats each word does not need to be silenced. ■

Gemara GEM

Your Real Job הכל בידי שמים חוץ מיראת שמים

The Gemara (Berachos 33b) states that everything is in the hands of Heaven except for fear of Heaven. We see this in our pasuk.

There is a story of a former student of the Beis HaLevi who came to visit his rebbe and told him that he had recently married and had begun working in the city of Minsk.

The Beis HaLevi proceeded to ask him what he was doing in Minsk. The student repeated that he had opened a store and was doing well financially. The Beis HaLevi asked him the same question a second and a third time, and received the same answer each time from his former student. The student was taken aback, thinking that perhaps his rebbe had not heard his answer. The Beis HaLevi, seeing his student's surprise, asked him: "Why do you insist on answering a question that I did not ask and not answering the question that I asked three times? We know that all of a person's successes in material things come from Above. If I were asking you about your financial success I would have phrased the question in a different way. I would have said, 'What is Hashem doing for you?', rather than 'What are you doing?' When I ask 'What are you doing?', I want to know about those things that depend upon your actions. I want to know about your spiritual growth. I want to know if you are still growing in Torah learning and in fear of Heaven - since you left the yeshiva. Everything else is in the hands of Heaven. Only these things depend upon you." ■

REVIEW and Remember

1. Towards who should one not be merciful?

2. What were the different stages of the evolution of havdalah?

3. Why is the saying "Modim Modim" inappropriate?

4. Why did Moshe Rabbeinu describe Yiras Shamayim as something easily attained?

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Rabbi and Mrs. Shiya Wechsler
In loving memory of his mother
מרת פרומט בת ר' אהרן ע"ה

HALACHAH Highlight

Personal Creativity in Prayer

הוא דנחית קמיה דרבי חנינא, אמר הקל הגדול הגבור והנורא והאדיר והעוזז והיראוי החזק והאמיץ והודאי והנכבד. המתין לו עד דסיים כי סיים אמר ליה סיימתיהו לכולהו שבחי דמרך למה לי כולי האי אנן הני תלת דאמרינן עי לאו דאמרינהו משה רבינו באורייתא ואתו אנשי כנסת הגדולה ותקנינהו בתפילה לא הוינן יכולין למימר להו ואת אמרת כולי האי ואזלת

An individual descended to be prayer leader in the presence of Rav Chanina. This person said: The God, who is great, powerful, awesome, magnificent, robust, feared, strong, mighty, certain, assured, and noble. Rav Chanina waited until he concluded. When the man finished, Rav Chanina asked him: Have you exhausted all of the superlatives of your Master? Why should we need all of those additional statements? The three that we do say, if it weren't for the fact that Moshe Rabbeinu said them in the Torah, and that the members of the Great Assembly came and established them as part of the prayer, we would not have been able to say them. You however say all of these and more?

The Poskim argue the parameters of this interdiction. The Tur¹ in the name of Rabbeinu Yitzchak explains that this applies only to established prayers, however, in one's own prayers, there is no such limitation. The reasoning² being that when one adds superlatives in his request it appears that the superlatives are necessary for the request, while listing praises not in consonance with a request seems limiting. This opinion is widely held by other Rishonim³. On the other hand, the Tur adduces from Rambam⁴ that he makes no distinctions in this matter; rather, he learns this to be a blanket prohibition. This seems even clearer in Rambam's Moreh Nevuchim⁵. There Rambam writes strongly against poets and lyricists who recurrently incorporate Divine superlatives. This opinion is held by some Rishonim⁶.

The Beis Yosef⁷ indicates that the custom follows Rabbeinu

Yitzchak. He rules accordingly in Shulchan Aruch⁸. Rabbeinu Yonah⁹ references authorities that distinguish between Hashem's attributes and Hashem's praises. Only listing Hashem's qualities is prohibited because it appears to limit Him, while speaking the praises of the miracles and wonders that Hashem has wrought is permitted. This view is espoused by some Rishonim¹⁰. However, Rabbeinu Yonah concludes there that one should not overstress this, since we learn¹¹ that one who speaks Hashem's praises much is uprooted from the world. He further brings an opinion¹² that the prohibition is limited to the fashioning of the praise into a blessing. He concludes that the best would be that one who desires to extol the praises of Hashem should do this thru utilizing preexisting verses. Shulchan Aruch¹³ excerpts this summation. ■

1. סי קיג
2. ר"י אבוהב מובא בב"י שם
3. רב האי גאון מובא בחדושי הרשב"א והנמוק"י וברשב"ץ כאן, וכן הוב"ד בארחות חיים (הלי תפלה סי יט), שו"ת ראב"י אבי"ד (סי ד) שהועתק בשבלי הלקט (סימן יח), וכן במאירי (כאן, עמ' 121) בשם ראשוני הגאונים, ושכן המנהג, והרא"ש (פ"ה מברכות סי טז), ס' האגור (סי קנג), ועי' תדרכ"מ (סי קיג אות ג') שהציין להאגור, ואח"כ כתב שעל זה סמכו בהרבה תפלות שמרבים בשבחי ית'. ועוד טובא.
4. פ"ט מהלי תפלה ה"ז
5. ח"א פרק נ"ט
6. רבי דוד הכוכבי בס' הבתים (בית תפלה שער ט אות כו, עמ' רחז במהד' ר"מ הרש"ל) העתיק דברי הרמב"ם בשתקיה. ועי' בס' העקרים (מאמר ב' פרק כג).
7. שם
8. סי קיג ס"ט
9. דף כג ע"ב בדפי הרי"ף ד"ה גמ' אמר
10. הרא"ה (כאן, עמ' רמג בנדמ"ח מהד' אהבת שלום) והוב"ד בב"י שם. וכן הוא בריטבא כאן.
11. מגילה יח ע"א
12. כן הוא בס' המנהיג (הלי תפלה סי סא, סוף עמ' צז במהד' ר"י רפאל) ובאבודרהם (סדר שחרית, עמ' קו במהד' ירושלים תשכ"ג). ועי' ברש"י מגילה יח ע"א. ועוד
13. שם ■

STORIES off the Daf

Is the Fear of Heaven an Easy Thing to Achieve?

אטו יראת שמים מילתא זוטרא היא? אין, לגבי משה מילתא זוטרא היא

The famous question here is that Moshe was talking to the nation at large, and not to himself. Therefore, the fear of Heaven still seems to be a formidable accomplishment to be referred to as a small achievement.

Some give an answer that for the generation of the desert, who lived under the direct guidance of Moshe Rabeinu, for them the fear of Heaven also should have

been relatively accessible. Others find this answer lacking, because the Torah is timeless, and this message about the fear of Heaven being easily achieved is for all generations. Let us suggest the following story to illustrate a different approach to answer our question.

There was a great Torah scholar who was struggling to understand a challenging comment in a Tosafos. After working on trying to decipher the Tosafos for days, the author of the Tosafos came to this talmid chacham in his dream and helped him arrive at a proper understanding of the correct meaning of the comment. The man arose from his sleep, and he was ecstatic. However, to his surprise, when he entered the bais midrash the next morning he

passed by a young boy who was studying the Tosafos, and the novice was telling his friend the explanation exactly as was just revealed to the older, experienced scholar in his dream. The man was puzzled, until the author of the Tosafos appeared to him in a second dream and told him that although the proper understanding of that piece was not revealed to the world for over four hundred years, however, once the meaning was revealed, it was now available for everyone to grasp, even a young child who was studying that piece.

Although the fear of Heaven was difficult to realize, however, once Moshe Rabeinu achieved a particular level of fear of Heaven, it was now attainable for the nation at large. ■