

לה"ו

Name: \_\_\_\_\_

גרסא ברכות

*Hard Words &  
Summaries*

פרק א'

דף ב – דף יג ע"א

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## Day 1

מתני' דף ב ע"א – "עד סוף" דף ג ע"א

### Beginning & ending times for reading שמע at night

רש"י

in the evenings - בערבין - עמוד השחר - morning star (dawn)

העריב שמשון - The sun set (after going to the Mikve)

תו - (any) more - offering fats & limbs of the Korban - הקטר חלבם ואברים

ומקמי הכי - before this time - Korbanos that can be eaten for a day & נאכלים ליום אחד -

time - שהות - night

#### Concepts:

- **הערב שמש** - A כהן who became טמא can't eat תרומה even after going to the מקוה, until night fall)
- **The night** is divided into 3 thirds. Each one is called an אשמורה.
- **הקטר חלבם ואברים** - although all קרבנות are brought by day, the fats of all קרבנות and the limbs of the קרבן עולה (which is totally burnt on מזבח) can be brought all night.
- **הנאכלין ליום א'** - Some קרבנות can only be eaten for 1 day and 1 night. Although מן התורה this includes the entire night, חכמים said to only eat it until הצות so that a person should not come to eat it after the time and be חייב כרת.
- **Although מה"ה** one can read שמע all night, חכמים said not to push it off until after הצות, so that a person should not miss the time.

#### גמרא: Explains the order of the Mishna in discussing night before day

explains the laws - פריש מילי - היכא קאי - where is he standing (coming from)

רש"י

comes from - קא סלק - יליף - he learns out

and after - והדר

#### צאת הכוכבים) – תרומה to begin eating כהנים

מכדי - let us see

מלתא אגב אורח'י קמ"ל - הלכה by the way it teaches us a

כפרה - קרבן

מעכבנו - stops him

טהר יומא - The day is clean (finished)

ביאת אורו - sunrise (arrival of the light)

איערב שמשא - the sun set

ואידכני יומא - the day is clean (finished)

רש"י

נתפנה - it left - ש"מ - שמע מינה

**There** are three stages in a person become טהור again after having been טמא.

1. Immersing in the Mikve
2. Night fall – after his immersion – then he can eat תרומה
3. The next day he brings a קרבן – then he can do עבודה

Regarding the 2<sup>nd</sup> stage the Torah says ובא השמש וטהר ואחר יאכל מן הקדשים כי לחמו הוא and the day is "clean" of light.

1. The sun will set – ובא השמש - meaning the light of the sun leaves וטהר - and the day is "clean" of light.
2. Sun rises – ובא השמש – the sun comes into the world וטהר – then the person becomes טהור.

#### קריאת שמע when one can begin to say

דמחשכי ומקדמי - They would stay later and come earlier

הי מינייהו - which of them

שפיר - good

כהרף עין - like the blink of an eye

ואב"א - ואי בעית אימא

פתו - his bread

להיפטר - to leave

וחצים - half of them

ברמחים - with spears

משמר - guard

**There are** different שיטות regarding the beginning of the time of ובשכבך:

- 1) From שקיעה (when שבת comes in)
- 2) A moment before נאכט - the השמשות of בין יוסי ר' (when כוהנים go to the מקוה)
- 3) תרומה When כוהנים can eat הכוכבים
- 4) Right after צאת הכוכבים (when a poor man begins his meal).
- 5) A little after that (when most people eat their meals on שבת).
- 6) A little after that (when people eat their meals on weekdays)

**Until when** is it ובשכבך?

- 1) Until the poor man completes his meal (beginning of זמן שכיבה).
- 2) Until the end of the first אשמורה (the entire time that people go to sleep).
- 3) All night (the entire time people sleep)

**When** they built the 2<sup>nd</sup> בית המקדש, they stood guard at night and worked during the day – from dawn (עלות השחר) until dusk (צאת הכוכבים).

### *Who's who?*

ר' יהושע & ר' אליעזר were both 2<sup>nd</sup> generation Tano'im – students of רבן יוחנן בן זכאי, who often argued in הלכה. Their teacher said about ר' אליעזר that if all the חכמים were on one side of the scale – he would outweigh them all. He called ר' אליעזר a plastered well that does not lose a drop, and ר' יהושע – lucky is (the mother) who bore him. רבי אליעזר בן הורקנוס is also known as רבי רבי; he began learning תורה late in his life when he came without his father's consent to אלעזר הגדול. His teacher ריב"ז was a student of both שמאי & הלל, and רבי אליעזר leaned more towards the teachings of בית שמאי. Rabbi Akiva was a student of both of them.

רבן גמליאל was a 2<sup>nd</sup> generation Tana and the leader of the Sanhedrin; he lived in יבנה. He was a great-grandson of הלל הזקן; his father רבן שמעון was the son of רבן גמליאל הזקן the son of רבי שמעון the son of Hilel. His son רבן שמעון was the father of רבי יהודה הנשיא.

רבה בר רב שילא was a 4<sup>th</sup> generation Amora in Bavel. He was a student of רב חסדא & friend of רבא & אביי. He is the 1<sup>st</sup> אמורא mentioned in ש"ס; some say because he was the one who heard from אליהו הנביא that Hashem says all the תורה in the names of all the תנאים.

ר' אחא A third generation תנא from the young students of יבנה (where the Yeshiva was after the חורבן). He is not mentioned in the משנה only rarely in the ברייתא.

ר' יהודה & ר' מאיר were both 4<sup>th</sup> generation תנאים - students of ר' עקיבא, amongst the five who established Torah after the great plague. ר' יהודה is the son of אילעי.

### **Sparks of Chassidus**

ה' – מאמה ויראה – fear of ה' – מאמה – The opening of תושבע"פ is "מאמתי" – Torah must be learned – מאמתי

קבלת עול מלכות שמים – קרי"ש which is עבודה & מצוה 1<sup>st</sup> – קורין את שמע

בערבית – Even in the darkness of Galus and when a person is in a dark state in his personal עבודה, he has the ability to read שמע – to draw down the oneness of Hashem into the world – and to do it until bringing the light of the גאולה. The start of עבודה is with night – darkness, and slowly one draws down the light bit by bit – until it becomes morning.

– The כהנים only eat תרומה once being purified. We know that טומאה & טהרה are a חוק which is above understanding. The תנא is teaching us that the way to reach קריאת שמע – קבלת עול of עבודה – the way to reach קריאת שמע is by going beyond intellect & understanding.

## Day 2

דף ג. "עד סוף" - דף ד ע"א "וחכ"א"

גמרא: עד סוף האשמורה הראשונה

### How many משמרות are in the night? At the end of each משמר Hashem cries for the חורבן

night - אורתא	קמ"ל - קא משמע לן
that slept - דגני	ושואג - roars
dark- אפל	מעון קדשו - His holy dwelling place
he should get up - ליקום	נוהו - בית המקדש
group - כת	יונק - nurses

**There are 3** משמרות in heaven (for the שירה of the מלאכים). Also down here, there are 3 משמרות. We give סימנים for the end of the first, middle of the second and beginning of last; or, the סימנים are for someone who is in a dark house to know when he should read שמע קריאת. At every משמר Hashem roars like a lion for the חורבן בית המקדש.

### Story of 'ה' crying for the חורבן

shakes - מנענע	he waited for me - ושמר לי
praise Him - מקלסין	interrupt me - יפסיקו בי
רש"י	מנהמת כיונה - "crying" like a dove
ע"ג - עבודת גילולים	חייך וחי ראשך - I swear by your life

### Three reasons for not going into a חורבה:

immoral people - פריצי	suspicion - חשד
modest people - כשרי	may cave in - מפולת
wilderness - דברא	new - חדתי

**One should** not enter a destroyed house because of suspicion that a זונה is waiting for him. When this reason doesn't apply there is the reason of danger that; a) it may fall b) מזיקין.

### Two opinions if there are 3 or 4 משמרות in the night

six - שית middle one - תיכונה  
נתן says there are 3 משמרות in the night (4 hrs. each) as the פסוק says by גדעון, the middle משמורה. Gideon was one of the שופטים. He led the Jews in war against מדין. They waited ambush with torches covered by clay jugs, and at the middle משמרה of the night, they broke the jugs & blew the Shofar to startle the מדינים. R' Noson proves from here that there are 3 משמרות since if it was 4 there would not be a middle one, but רבי says it means *one of* the 2 middle משמרות. רבי says there are 4 משמרות, as we see that דוד המלך says he got up 2 משמרות before everyone else which is midnight (6 hrs. before morning). ר' נתן explains that either it means 1 ½ משמרות, or 2 משמרות before the waking of most other kings who sleep until the 3rd hr.

### Another statement of ר' יהושע בן לוי - Not speaking in front of a מת

(one who) mocks a poor person - לועג לרש	דבריו של מת - מת
is mocking his creator - חרף עושהו	מילים דעלמא - regular words
embarrassment - גנאי	לית לן בה - doesn't matter
one who keeps quiet - למחריש	רש"י
	silent - דומם

**In front** of a dead person one can speak only about the מת. Some say this only pertains to words of תורה (since the מת is unable to fulfill the מצוה of תורה it is like we are mocking him if we do something that he is no longer able to do). Others say it pertains to all words.

### Did דוד awake at midnight or earlier?

רש"י	בהעריב היום - as the day ends	בפלגא דליליא - midnight
לנשוף מדוכתי' - jump (move) from your place	המאורע - the occurrence	מתנמנם - dozing
העוקר - one who uproots	כרוי - dug	צפרא - morning
יציבו מצב - make a siege	משחיתי - destroyers	תרי נשפי - 2 נשף's
תכסיסי מארב - ambush plans	סבורים - think	נשף ליליא - the night jumps away
		כינור - harp
		נושבת - blows
		מנגן מאליו - played on its own
		התפרנסו זה מזה - do business with one another
		קומץ - handful

doing business with each other will not give them enough פרנסה - אין הקומץ משביע את הארי - חוליתו - the sand that was taken out of (the pit) - פשטו ידכם בגדוד - go out to war to capture land - יועצים - ask advice - נמלכין - ask permission - וכה"א - וכן הוא אומר - כורתים דבריהם - their words are defined (exact) - מופלאים - wondrous - לאתעורי משנתי' - to wake him from his sleep - אצטגניני - the star gazers - בדאי - a liar - תתבדה - you'll be proven wrong - תאחז - you'll be held as a liar - בפלגא דאורתא תליסר - midnight of the 13<sup>th</sup> - נגהי ארביסר - eve of the 14<sup>th</sup> - האינדנא - now

**Some say** that until הצות Dovid dozed off, after that he awoke. Others say that until הצות he learned then he sang praises. Others explain that הצות never passed with דוד still sleeping. דוד's harp would begin playing at הצות. In the morning the חכמים came to complain that there is not enough פרנסה for everyone. He then allowed them to go to war and they asked אהיתופל for advice & the סנהדרין & אורים ותומים for permission.

דוד knew when הצות is, the harp just acted as an "alarm clock". משה also knew when הצות is but was afraid that the Egyptians would make a wrong calculation and consider him a liar.

### Why was דוד considered a חסיד?

רש"י	נצורים - are guarded	ואידך - the other opinion
נמוח - it melted	טרדוני - bothered me	אגודות אגודות - groups of people
מהסתפח - from residing	לא דבר ברור הוא לו - he wasn't certain	בכבודם - honoring them
		מלוכלכות - dirtied
		נמלך - consult
		מכלים - embarrass

דוד was a חסיד because:

- 1) While all kings sleep late, he always awoke at midnight to study תורה.
- 2) While all kings are occupied with their own glory he had his hands dirty with blood to answer שאלות of women.

Dovid also never Paskened a הלכה without asking his רבי. His רבי was called מפיבושת because he embarrassed דוד (when he sometimes told him he was mistaken). Because of this, דוד was זוכה to have a child who embarrassed מפיבושת in הלכה. דוד knew he was a חסיד but was afraid sin would cause him to not have a part in עדן גן, like יעקב who was afraid החטא. We also find there should have been a נס when the אידען came to build the 2<sup>nd</sup> המקדש בית with עזרא just like the 1<sup>st</sup> time when they came with יהושע but the חטא caused that there wasn't.

## Who's who?

**רב** was the greatest teacher and the Moshiach of his generation. His name was ר' אבא בר אייבו, and he was born in בבל, then went up to ארץ ישראל where he became a student of רבי יהודה הנשיא together with his uncle ר' חייא. He also learned from ר' אלעזר בר' שמעון and is mentioned many times in the זוהר. After רבי passed away, רב returned to בבל, where he met his friend שמואל and together they established ישיבות & began teaching תורה. They were the beginning of the אמוראים.

**ר' יוסי (בן הלפתא)** was a 4<sup>th</sup> generation Tana, one of the 5 students of רבי עקיבא who established Torah after the great plague. In his time the Romans made many harsh decrees which he suffered from. He was one of the teachers of ר' יהודה הנשיא. Very often the Halocho is decided in his favor. He spent most of his life in the city of ציפורי in Northern Eretz Yisroel where he headed a בית דין. He had many encounters with אליהו הנביא and would refer to him as "אבא אליהו" – my friend who is like my father. Once he said in a Droshe about Eliyohu that he was a קפדן because he got upset at אהאב, and for three days Eliyohu did not visit him. When Eliyohu came back, he asked him why he hadn't shown up for three days, to which Eliyohu replied: "Because you called me a קפדן". R' Yosi said back to him, "you see that you're a קפדן, you got upset at me as well".

**רבי (יהודה הנשיא)** was the נשיא & leader of the תנאים in the 5<sup>th</sup> generation, and author of the משנה.

**רבי נתן** was a 4<sup>th</sup> generation תנא who came up from בבל to ארץ ישראל. He was the אב בית דין under רבי יהודה הנשיא, רבן שמעון בן גמליאל, and was one of the teachers of רבי יהודה הנשיא.

**רב זריקא** was a 4<sup>th</sup> generation אמורא in ארץ ישראל. He was a student of ר' אמי.

**ר' אסי** was a 3<sup>rd</sup> generation אמורא from בבל, who came to ארץ ישראל and became a friend of ר' אמי and student of ר' יוחנן.

**ר' יהושע בן לוי** was a 1<sup>st</sup> generation אמורא in ארץ ישראל, and was in some ways like a תנא.

**אחיתופל** was Dovid's teacher and the chief advisor in his time. His advice was considered G-d'ly. He was Batsheva's grandfather and he became evil and went against Dovid with Avshalom.

## Sparks of Chassidus

**משמרות**: The 3 משמרות correspond to the 3 parts of the soul – נפש & רוח, נפש – In the beginning of the night a person is hungry & tired, his נפש – the lowest part of his soul rules. This is the meaning of חומריות – חומר נוער – materialism. The 2<sup>nd</sup> part is connected to spiritual aspects of רוח and that is the dogs barking – at midnight. The 3<sup>rd</sup> part a person is well rested & it's the best time to learn Torah in purity; the baby – soul, nurses – learns Torah, from its mother – Hashem, and the wife – כנסת ישראל; Davens for her needs, from her husband – Hashem - **Maharsha**.

**Chassidus** explains that the three משמרות means that מלכות which is called night, descends to elevate the קליפות through various צמצומים, that are symbolized by the donkey, the dog etc.

**שאוג ישאג**: A lions roar comes from its intense desire that reaches its very essence. The darkness of the Galus arouses in Hashem an intense desire from His very עצם for a דירה בתחתונים.

**ונענע לי**: **The Magid** explains that just like when one shakes a vessel to get everything out of it, in the same way Hashem "shakes His head" to cause all the ברכות to descend.

**למדתי ממנו שלשה דברים**: The בעש"ט explains that there are 3 lessons regarding Davening: One cannot go into a חורבה – he should Daven out of dire need – rather out of the will to connect to Hashem. One should Daven in the road – Daven so that your תפילות should go up with everyone else. Daven a short prayer: the short תפילה is הבינונו – make us understand. Even if we don't understand the כוונות of Davening, we must Daven that Hashem should accept our תפילות.

## Day 3

דף ד ע"א "וחכ"א" – דף ה ע"א "תניא רשב"י"

**סייג but רבן גמליאל Chachomim hold like** גמ' "וחכ"א עד חצות"

רש"י	hold - סבירא
the meaning - במשמעות	let them say - לימרו
time - שהות	a fence - סייג
that forces him - התוקפתו	a little bit - קימעא
	he falls asleep - וחוטפתו שינה
	a place - דוכתא

**holds** ר' אליעזר is the time of going to sleep. רבן גמליאל holds it's the duration that a person sleeps. What do חכמים hold? Really they hold like רבן גמליאל but they made a fence so that a person shouldn't push it off and fall asleep.

**מעריב also by סומך גאולה לתפילה Being**

רש"י	it is a proof - מסייע
The 3 תפלות of עשרה עשרה were set to be between the 2 קריאת שמע	תפלות באמצע תקנום - מאורתא
	from at night - מעלייתא
	proper - צפרא
	morning - רש"י
	he left - הפליג
	appeases him - מרצהו
	praises - קילוסין
	to demand - לתבוע
	to follow it up - לאהדורי

**There is** an argument whether ק"ש of מעריב is after שמו"ע or we say ק"ש after שמו"ע just like by Shacharis. Both opinions have a סברא and a פסוק. פסוק is like a long גאולה and שפתי תפתח ה' is like a long תפילה.

**Saving 3 times a day אשרי**

רש"י	תהלה לדוד - אשרי
flight - פריחה	let's say - נימא
he flew - ויעף	תמניא אפין - א"ב 8 times each of the
we learn - אתיא	הלל הגדול - הודו לה' כי טוב
rested - הרגיע	

**has** אשרי and also the praise of ה' preparing food for all. There is no 'נ' because it talks about the downfall of Jews. סומך ה' לכל הנופלים as it says ק"ש ר"ה as it says דוד lifted them up with his ק"ש.

**קריאת שמע שעל המיטה**

**A person should say ק"ש before going to bed. A ת"ח has to say only רוחי אפקיד רוחי.**

רש"י	be silent - ודומו
	separate - בדילין
guards - מגינה	disgusting - מכוערין
need (poverty) - דוחקו	destroy - עוכרין
	sad - עצב
	crushes him - מדכאו
	cleanse - ממרקין

**How to** win over the יצה"ר. How to deal with שדים and יסורים.

## Who's who?

ראש ישיבה was a 2<sup>nd</sup> generation אמורא in ארץ ישראל. He met רבי יוחנן in his youth. He was the ראש ישיבה in טבריא and put together the משנה תלמוד ירושלמי about 200 years after the משנה.

ר' שמעון בן לקיש also known as ריש לקיש was a 2<sup>nd</sup> generation אמורא in ארץ ישראל. He was the leader of a group of bandits and רבי יוחנן brought him back to תורה. He married רבי יוחנן's sister.

רב אשי was the head of the 6<sup>th</sup> generation אמוראים in בבל. He was ראש ישיבה in מחסיה for 60 years. Every year they learned 2 מסכתות and explained them. Thus, he taught all 60 מסכתות twice, and it was from his teachings that the תלמוד בבלי was compiled.

רב זירא was a 3<sup>rd</sup> generation Amora, who first learned in Bavel from Rav Huna & Rav Yehuda, together with Raba & Rav Nachman. When he decided to go up to Eretz Yisrael, he fasted 100 fasts in order to forget תלמוד בבלי. He later learned from רבי יוחנן & his students in ארץ ישראל.

רבא was a 4<sup>th</sup> generation אמורא in בבל. He was a student of רבה, ר' חסדא, ר' נחמן, ר' יוסף & ר' יוסף. He was friends with אבבי, with whom he argued a lot, and the הלכה is usually like רבא. After אבבי passed away, רבא became ראש ישיבה in מחוזא. Amongst his תלמידים was ר' אשי – the compiler of the גמרא.

אבבי was an orphan who was raised & taught by רבה and become one of the greatest אמוראים.

## Sparks of Chassidus

**ה' שפתי תפתח:** This is the general introduction to Davening, which is why it is like a long Davening. It means that my Davening should be like I am repeating the words of Hashem, just like it is with regards to the study of Torah.

**כל האומר תהילה לדוד:** Chassidus explains that through saying אשרי we create the unification of Hashem in the world. The 3 times correspond to the 3 תפילות. The אשרי in פסוד"ז of the morning is a continuation to מעריב, and we are saying it before עשרה because מעריב is רשות which reaches even higher than חובה. The אשרי of מנחה is before עשרה because it still connects to שחרית of עשרה.

**תנא מיכאל באחת:** The פסוק that says: לא תאכל – צופי הליכות ביתה ולחם עצלות לא תאכל explains the בעש"ט. A Jew gapes at the workings of his real “home” in the spiritual worlds, and the זריזות with which the מלאכים serve Hashem and this causes him to also not be lazy.

**לעולם ירגיז אדם:** Because the יצר הרע is from גבורות the only way to deal with it is גבורה – by shouting at it in a loud & angry voice: You are bad, despicable & disgusting etc.

**כל הקורא קריאת שמע על מיטתו:** The Rebbe says that קריאת שמע שעל המיטה is in small like the וידוי before passing away, with the one difference that with ק"ש one can still accomplish the next day.

The Alter Rebbe explains that saying קריאת שמע before going to sleep with proper כונה is like a sword that kills the bodies of the קליפות caused through ז"ל.

## Day 4

גמרא דף ה ע"א "תניא" – דף ז ע"א "א"ר יוחנן"

גמרא "תניא ר' שמעון בן יוחאי אומר"

### More about Yisurim

הלש - got sick

אוקמי - made him healthy

גני - lying

דרעי' - his arm

אפשת - a lot

שופרא - beauty

דבלי בי' עפרא - that will be swallowed up by the ground

תקיפו - They became vinegar



barrels - דני  
his share in the crop - שבישא  
vinegar - חלא

**All the good things** that result from suffering. What is called suffering out of love? Various אמוראים who said they don't want יסורים. The reason הונא ר' הונא's wine went bad.

### About קריאת שמע in the morning

**Two things** אבא בנימין was careful about: that he should Daven immediately upon awakening and that his bed should be between North and South.

דף ו ע"א

### More savings of אבא בנימין

they tear up - טורפין  
are more - נפיש  
They stand upon us - וקיימי עלן  
when it feels squishy in Beis Midrash even though not many people are there – דוחקא דהוי בכלה  
knees get tired - ברכי דשלהי  
clothing of תלמידי חכמים wear out - מאני דרבנן דבלו  
rubbing against - חופיא  
ashes - קטמא  
bed - פורייא  
chicken feet - כרעי דתרנגולתא  
black cat - שונרא אוכמא  
first born - בוכרתא  
burn it - לקלי'  
fire - נורא  
stick - גובתא  
iron - פרזלא  
seal - גושפנקא  
he was healed - אתסי

**Someone who** does not wait for his friend when Davening in the wild. How many שדים are around; how to recognize them & how to see them.

### More savings of אבא בנימין

judgment is just to make peace - דינא שלמא בעלמא  
the שכינה comes before them - קדמה שכינה ואתיא

**תפילה must** be in Shul. ה' is in the Shul and there with even 1 person who learns. When 2 people learn it is written in הזכרונות. When 3 people sit in judgment ה' is with them. When 10 people learn ה' comes before them. One must set a place for his תפילה.

### Hashem puts on תפילין

there is a lot more - נפשי להו טובי  
they are similar to each other - דדמין להדדי  
the arm (תפילין של יד) - אדרעי'  
strength - עוז  
one existence - חטיבה אחת  
one בית of the 4 - חד ביתא

דף ז ע"א

### Someone who doesn't come to ביהכ"נ 1 day

shine - נוגה  
רש"י  
מה טיבו של פלוני - what's going on with this person

### Running from or to Shul

to run - למרהט - אל יפסיע פסיעה גסה - don't take big steps  
רש"י - למיפק - to go out  
staying - עיכוב - למיעל - to come in

### The main point of various things we do

lifting ones voice - דלויי - דוחקא - the pushing  
a wedding - בני הילולא - בי' טמיה - house of mourning

### Davening behind the shul

an Arab merchant - טייעא -  
(it looks like) there are 2 Masters (G-d's) - כדו בר -  
he took out a spear - טף ספסרא -  
colors - גווי -  
cheap - זל -  
collect debts - נושה -

It is forbidden to Daven behind a Shul unless facing the Shul. Meanings of Posuk "כרום זלות".

### The specialness of מנחה

זהיר - careful

### being משמח תתן וכלה

רש"י

בתראי - the last ones

### יראת שמים

לצוות - to connect

### *Who's who?*

רבי חנינא was a 2<sup>nd</sup> or 3<sup>rd</sup> generation אמורא in ארץ ישראל – a student of יוחנן רבי. He was a brother of רבי אושיעא and they were descendants of עלי הכהן. Rabbi Chanina was also a doctor.

אבא בנימין was a תנא, whom we don't know much about other than his sayings in גמרא.

### **Sparks of Chassidus**

**על תפילתי שתהא סמוכה למטתי**: Aba Binyamin wouldn't even learn תורה before Davening, because even תורה study which is the greatest מצוה can reach its proper place, only through first connecting to Hashem through Davening – which brings the השפעה of G-dliness into one's life.

**אלו תפילין שבראש**: This also means the תפילין that are inside a person's head – his subjugation to Hashem which is the כונה of תפילין.

**תפילין דמארי עלמא**: The תפילין בעש"ט explains that in the Jewish people who are Hashem's תפילין – there is the יד של, which is the simple עבודה of simple Jews, and ראש של, which is the intellectual עבודה. Although both תפילין are important & necessary – the יד של, simple Jew – comes first.

**לעולם יהיא אדם זהיר בתפילת מנחה**: The זהיר – shine of a person, is revealed specifically in the תפילה of מנחה, which he Davens in the middle of the day. He is in the middle of doing his business and mundane affairs, and stops everything to go Daven מנחה, in this way, a special shine from the physical actions that he does – goes into his Davening.

**גזלת העני בבתיכם**: The Rebbe says that in our generation when everything has been done to bring Moshiach, we must find even the smallest things to rectify. One example is a person who doesn't return his friends greeting. He didn't – because he was occupied with great matters and didn't even notice that he greeted him. The fact is, however, that his friend is missing the greeting.

## Day 5

גמרא דף ז ע"א "אמר ר' יוחנן" – דף ח ע"א "על זאת"  
גמ' ז ע"א "אמר ר' יוחנן"

### Hashem Davens - ה's anger

Daven - מצלי  
He shook His head - ונענע לי בראשו  
appease - מרצין  
anger - זעם  
anger - רתחא  
a survivor - שריד ופליט  
the time it takes to say the word - רגע  
hide - חבי  
when the crown of a chicken turns white - כי חורא כרבולתא דתרנגולא  
it stands on one foot - וקאי אחד כרעא  
red lines - שורייקי סומקי  
in the neighborhood - בשבבותי  
his bed - ערסא  
I'll curse him - אלטי  
he dozed off - ניים

### **Requests that משה רבינו asked of Hashem**

it was fulfilled by his children - אוקמא בזרעי'  
**Moshe asked** 3 things of ה' מחלוקת. משה if not looking at ה' by the סנה was a good thing for which he got rewarded or the opposite. Because ה' said to משה "I will make you into a big nation" even though it was conditional it was fulfilled.

גמרא דף ז ע"ב

### Calling Hashem אדון; thanking ה'. Explaining names of שבטים etc.

מדעתי זבני' לבכירותי' - בכורה  
he willingly sold his שריוהו -  
he gave an abundance שפרעו -  
he repaid it חוס עלי -  
have mercy on me לחשך אדם -  
a person will whisper to you שעה משחקת לו -  
times are good for him רש"י  
תתקוטט - fight

**Explanations** of מזור לדוד בברחו מפני אבשלום בנו. Which רשע can one fight with in this world. The greatness of תורה של תורה.

### Davening in shul and with a מנין

לכנפי - gather  
סבי - old people  
תמה - he wondered  
מקדמי ומחשכי - they come early and leave late  
דתורכו - should be יורש

**How a person** can merit to live long in Bovel.

*Who's who?*

רבי ישמעאל בן אלישע was amongst the leaders of the 1<sup>st</sup> generation of תנאים. He was the כהן גדול in that time in the 2<sup>nd</sup> בית המקדש and was one of the מלכות הרוגי מלכות killed by the Romans.

רב יוסף was a 3<sup>rd</sup> generation אמורא in בבלי, and was friends with רבה בר נחמני. He was blind, and therefore knew (and said) all the פסוקים by heart.

### Sparks of Chassidus

הקב"ה מתפלל: The בעל שם טוב said: we don't know how to Daven. You Daven, so Daven for Your children.

יראה & אהבה: The 2 פתחים are the two gateways to serving Hashem: יכנס אדם שיעור שני פתחים

גדולה שמושה של תורה: The Friediker Rebbe explains that שמושה של תורה means a Chassidische Farbrengen which sets a person on the right path.

## Day 6

גמרא דף ה ע"א "על זאת" – דף ט ע"א "הקטר חלבים ואברים"

דף ה' ע"א "על זאת יתפלל כל חסיד"

**Meanings for the Posuk "לעת מצא". Different types of death. The best place to Daven is where you learn. The greatness of someone who benefits from the toil of his hands.**

כי נסיב איש אתתא - when a man would marry a woman

כחיזרא - like a branch

בגבבא דעמרא - tangled up in pieces of wool

דלאחורי נשרא - when one pulls it out and pushes backwards some wool is pulled as well.

(Similarly, pulling out the נשמה is very painful)

פטורי - ropes

בפי ושט - in a round hole

כמשחל - like extracting

בינותא - a piece of hair

מחלבא - from milk

עד זיבולא בתרייתא - until the last shovel of earth (on his grave)

שלמא - that he should have peace

גריסנא - I learn

מצלינא - I Daven

ביני עמודי - (ביהמ"ד) - between the pillars

רש"י

הנסבכים - that are tangled

נותק - pulls

**When a person should live in the place of his Rebbe. Leaving in the middle of ת"ה קריה.**

דכייף לי' - רבי to his בטל he's

נפיק - went out

דף ה ע"ב גמרא

**שנים מקרא ואחד תרגום**

ורידין - veins

קלקול סעודה - you might cut your hand and the blood will disgust everyone who is eating

תגנו - go to sleep (like a goy)

תנסבו - marry

וא"ד - ואיכא דאמרי

דרי טונא - carrying a load

**Finish** מקרא שנים with the ציבור every week, not the entire years' on כיפור, because then it's a מצוה to eat. It should be with the ציבור not before & not after.

Be careful: 1) When שחטינג to cut the veins (so all the blood goes out). 2) To respect an old person who forgot his studies. 3) Not to cut meat on your hand (because it's dangerous or disgusting). 3) Not to sit on a גוי's bed (either don't go to sleep like a גוי without ק"ש or don't sit on the bed of a גוי because she may make a libel that you killed her son). 4) Not to walk past a שוהל when the מנין is דאווענינג (unless there is another entrance, another שוהל, you are running, carrying a load, or wearing תפלין).

**3 good things** about the מדיים. 3 good things about the Persians.

גמרא: רבן גמליאל אומר

**Saving ק"ש twice in one night / day & fulfilling both מצות**

גנו - go to sleep

הילולא - wedding

**Rabon Gamliel's sons'** wanted to know if רבנן agree or argue with him & he told them that they agree with him but made a fence.

**Even according** to the רבנן that it's until הצות it is only in order to distance a person from an הצות & the same thing with other places where the חכמים said until הצות.

**Halacha:** A person who was נאנס can Daven מעריב after dawn until sunrise, without השכיבינו.

*Who's who?*

**עולא** was a 2nd & 3<sup>rd</sup> generation אמורא in ארץ ישראל. He was a תלמיד of רבי אלעזר & רבי יוחנן and a friend of ר' שמואל בר יהודה & רב נחמן.

**Sparks of Chassidus**

מהלך: ד' אמות The בעש"ט explains: The ד' אמות that make a person into a הלכה.

**Day 7**

גמרא דף ט ע"א "הקטר חלבים ואברים" – דף ט ע"ב "מתני'"

גמרא ט ע"א: הקטר חלבים ואברים

**Does the פסח קרבן also have to be eaten before הצות? 3 opinions in פזון**

והני תנאי כהני תנאי - This מחלוקת is like another one

תנ"ה - תניא נמי הכי

רש"י

כי ינטו צללי ערב - from when the shadows of night begin

גמרא: "דבר נא באזני העם"

**Why was Hashem begging Moshe? Why did the Egyptians have to force them? What does mean? What does "ענני" twice? Why did אליהו say "אשר אהי' אשר אהי' mean? What does וינצלו**

חבוש - imprisoned

משום משוי - (they didn't want) the heavy load

רש"י

דגן - grain

נלכדים - they're captured

מצולות ים - the depth of the sea

יתאוננו - they'll complain

תדאיבם - worry them

מזימה של רשע - an evil trick (idea)

להכחישיני - to refute me

## Questions for חזרה

### דף ב ע"א

1. What is the meaning of "כהנים נכנסים לאכול בתרומתן"?
2. When is that time?
3. Why do we say by ק"ש מעריב even before the זמן (רש"י)?
4. What is נאכלין ליום אחד?
5. What is הקטר חלבים ואברים?
6. By (רש"י) הצות חכמים say until הקטר חלבים ואברים?
7. What is the מאמתי"גמרא's question & answer about "מאמתי"?
8. What are the 2 reasons for why we start with the night?
9. How come in a later משנה we start with the day?
10. Why does the משנה not say simply "צאת הכוכבים"?
11. What are the 2 options of when a כהן can eat תרומה & what is the הלכה?

### עמוד ב'

12. What are 2 ways of learning the פסוק of "ובא השמש וטהר" & how do we prove one way?
13. What is the proof from the ברייתא?
14. How many opinions are there as to when one can start ק"ש at night? What are they?
15. What is the זכר from the building of the ביהמ"ק? Why is it not a complete proof?
16. Which of the opinions is the latest?
17. What was מאיר ר' about saying it's when כהנים go to the מקוה?
18. What does מאיר ר' answer him?

### דף ג ע"א

19. Until how many hours in the night can one say ק"ש according to אליעזר ר'?
20. How many משמרות does the night have according to אליעזר ר'?
21. Why does אליעזר ר' talk about משמרות rather than simply saying the amount of hours?
22. What does ה' do at the end of each משמר?
23. What happens on earth at the end of each משמר?
24. What are the two explanations why we need a סימן for the first and last משמרות?
25. What were the 3 things that יוסי ר' learned from הנביא?
26. What voice did יוסי ר' hear while Davening?
27. What happens every time Jews come to Shul & answer "אמן יהא שמיה רבא"?

### עמוד ב'

28. What are the 3 reasons that we don't go into a חורבה? Why are all 3 necessary?
29. What is the מחלוקת between רבי & נתן ר' how many משמרות are in the night?
30. What are the proofs? How do they each answer the other's proof?
31. What are the 2 opinions what is not allowed to be said in front of a מת?
32. From which Posuk does it seem that דוד did not get up at הצות?
33. What are the 3 answers to this question?
34. Does נשף mean day or night? How so?
35. How can it be that Moshe did not know when הצות is, and דוד did?
36. What is the other answer that both דוד & משה knew?
37. How did the harp serve as Dovid's "alarm clock"?
38. What did the חכמים complain to דוד about when they came to see him in the morning?
39. What 2 משלים did they give him when he said they should business with each other?
40. What did he suggest that they do?
41. What were the steps before going to war?

### דף ד עמוד א'

42. What are the 2 opinions of why דוד called himself a חסיד?
43. What was דוד's reward for allowing himself to be embarrassed by מפבושת?
44. How does it seem from the פסוק that דוד did not consider himself a Chosid?
45. What do we answer? Why did Dovid not consider himself a Chosid?

46. Who else acted similar to דוד?
47. Where do we see that sins caused something to change?
- עמוד ב'**
48. What is the reason of חכמים for saying until הצות?
49. What are the סברות of ר' אליעזר & ר' גמליאל & ר' אליעזר?
50. What is the punishment for one who is דובר על דברי חכמים?
51. What are 2 reasons why we mention this here דוקא?
52. What is the מחלוקת between ר' יוחנן & ר' יהושע בן לוי about מעריב of קריאת שמע?
53. What are the סברות? 2 options
54. How is there סמיכות גאולה לתפילה if we say השכיבינו (and שפתי תפתח)?
55. What is the reason for סמיכת גאולה לתפילה (רש"י)?
56. What is special about אשרי that we say it 3 times a day?
57. What does 3 times a day correspond to? (רש"י)
58. Why is there no נ' in אשרי?
59. What is there to fix the נ'?
60. How many flights does it take for מכאל, how many for גבריאל, how many for אליהו & how many for מלאך המות? When does it take the מלאך המות less?
61. Which Posuk do we learn ק"ש שעל המיטה from?
- דף ה ע"א**
62. Who does not have to say קשעהמ"ט? Why (רש"י)? What does he say?
63. What are the 4 things one should do to fight the יצה"ר? How do we see it from the פסוק?
64. Explain the פסוק "ואתנה לך את לוחות האבן והתורה והמצוה אשר כתבתי להורותם", פסוק.
65. Where do we learn that reading קשעהמ"ט is like holding a two-edged sword? How do we know that this פסוק is talking about before going to bed?
66. What are the opinions of ר"ל & ר' יוחנן about learning תורה & יסורים?
67. How is ה' different than a human being who sells something?
68. What should a person who has יסורים do if he can't find a reason for them?
69. What are 3 יסורים של אהבה?
70. What are the 3 gifts that come through יסורים?
- עמוד ב'**
71. How do we learn that קובר את בניו is forgiven all his sins?
72. What things are not יסורים של אהבה?
73. What are 3 answers for נגעים?
74. Which בנים are יסורים של אהבה & which not?
75. What did all the אמוראים say about whether יסורים are beloved?
76. Why could ר' יוחנן not heal himself?
77. Why was ר' אליעזר crying?
78. Why did ר' הונא's wine become vinegar?
79. What was his reason for not giving the money?
80. What happened to the wine when he resolved to give the money?
81. What were the 2 things that אבא בנימין was always careful about?
82. What did the גמרא think the first thing means? Why can't it mean that?
83. What does it mean למסקנא? (רש"י)
84. What are the 2 things that happens if someone does not wait for his friend in Davening?
- דף ו עמוד א'**
85. How many מזיקין are there on each side of every person?
86. What are the 4 things that the מזיקין cause?
87. What should a person do if he wants to see them?
88. What happened to ר' ביבי בר אביי when he did it?
89. How do we know that a person's תפילה is heard in שוהל?
90. How do we know that שוהל is in ה'?

91. How do we know that 10 people that Daven the שכינה is with them?
92. How do we know that 3 people who sit in judgment the שכינה is with them?
93. What do we learn from ולחושבי שמו?
94. What is the difference between 1,2 & 10 people studying תורה?
95. What does it say on Hashem's תפילין? (all 4 פרשיות)
- עמוד ב'**
96. What happens when someone usually comes to Shul & 1 day he didn't come?
97. What does it say about him if he went for a דבר הרשות? Why?
98. What happens when Hashem comes to Shul & does not find ten people?
99. What is the reward for someone who sets a place for Davening?
100. How do we know that אברהם אבינו set a place for his תפילה?
101. Why should a person not take a big step when leaving Shul? (רש"י)
102. When should a person run even on Shabbos? Why?
103. What does the main שכר come from in the following? Hearing a דרשה; gathering the שבת before Yomtov; learning Gemoro; going to a funeral; fasting; a הספד; a החתונה?
104. When is someone Davening behind a Shul considered a רשע? (רש"י)
105. What is special about מנחה?
106. What were the 2 times אליהו הנביא said ענני?
107. What are the 3 things we say about someone who is מושמה חתן וכלה?
108. What do we say about someone who his friend greets him & does not return the greeting?
- דף ז עמוד א'**
109. How do we know that Hashem Davens?
110. What does He daven?
111. What do we learn from Hashem's reaction to the ברכה of גדול כהן ישמעאל כהן גדול?
112. How do we know that one shouldn't appease a person when he's angry?
113. How long is Hashem's anger for?
114. What did Hashem know & what did Hashem do about it?
115. When does Hashem get angry & how can one tell?
116. What did ר' יהושע בן לוי try to do to the צדוקי & why was he not successful?
117. What were the 3 things משה רבינו asked of Hashem?
118. What did Hashem show משה רבינו?
119. How do we know that when Hashem says something good it will happen no matter what?
- עמוד ב'**
120. In what merit did דניאל ask to be answered?
121. Who was the first one to thank Hashem?
122. What do the following names signify? רות & ראובן
123. Why was דוד singing when running away from אבשלום?
124. Is it permissible to start up with a רשע in this world?
125. How do we know that serving Torah is greater than learning it?
126. When is it considered an עת רצון?
127. What is a person who has a Shul in his town and doesn't come, called?
128. Why did יוהנן ר' wonder about the fact that there are old men in בבל? Why do they really live long?
129. Where should a person Daven? Why?
130. What does it say about someone who leaves a ספר תורה and goes out?
131. What is the reward for שנים מקרא ואחד תרגום? When should one do it?
132. What are 3 things ר' יהושע בן לוי told his children? What 3 things did רבא tell his children?
133. In which 3 things did ר"ע like the מדיים? In which 3 things did רשב"ג like the פרסיים?
134. How is it possible to say ק"ש twice in 1 night & be יוצא both ק"ש's? Why? What can't he say?
135. When can one rely on ר"ש? What were רשב"ג son's asking him & what did he answer?
136. What's the amount of time for קרבן פסח?
137. Why did Hashem beg the Jews to borrow from the מצריים?



## Day 8

משנה דף ט: - משנה דף י:

משנה דף ט ע"ב

### The times for קריאת שמע in the morning

dark green - כרתי

lose out - הפסיד

The meaning of תכלה and לבן. Being גאולה לתפילה. סומך גאולה לתפילה. סומך גאולה לתפילה. סומך גאולה לתפילה.

### The 5 ברכי נפשי's for 5 worlds.

they bothered him a lot. - מצעררו לי טובא	a piece of wool - גבבא דעמרא
his wife - דביתהו	white - חירא
go down - שפול	a wild donkey - ערוד
שטיא - שוטה	you brought - דאמטיית
which - הי	אסא - אסא
let's see - מכדי	אגרא - אגרא
(artist) craftsman - צייר	he will differentiate - יבחין
wear down - מבלין	when you go up to there (ארץ ישראל) - כי עיילת להתם
דנפקי - דנפקי	pass on my greetings - שאל בשלמא
that there will come out - דלא מעלו	א חוכא - חוכא
that are not good - hidden secrets - כבשי	from his mouth - מפומי'
דמפקדת - דמפקדת	what I'm about to say - דבעינא למימר
sharp - חדה	tough people - בריוני
I will hope - איחל	in his neighborhood - בשבבותי'

השם sent הנביא ישעי' to chastise חזקי' המלך for not getting married. They couldn't decide who should go to whom, until ה' Made חזקי' sick & ישעי' went to visit him. He told חזקי' that he'll die as a punishment for his not having children, and חזקי' said that he has a קבלה from his grandfather דוד never to give up.

דף י' ע"ב "א"ר חנן"

### More about not giving up & things that חזקי' did. The child that אלישע brought back to life.

they made a roof - וקירוה	from the depth - מקירות
a hallway - אכסדרא	that he covered - שחפה
the best - מעולה	he chopped up - כתת
a stool - שרפרף	he schlepped - גירר
your back - גויך	that He sent - ששיגר
in its proper time - בעונתה	an open attic - עליי' פרועה

## Day 9

דף י': משנה - דף יב. "מקום שאמרו להאריך"

### ב"ש like מהמיר at night. It is forbidden to be ב"ש if to lean by ב"ה & ב"ש מחלוקת

יטה - should lean on his side

דף י"א ע"א

### ק"ש פטור from ב"ה & ב"ש. Who is פטור from ב"ה & ב"ש

אזיל - going

טריד - occupied

We discuss who the הלכה is like

דף י"א ע"ב

**בית המקדש in the ברכות. ברכות התורה. קריאת שמע before ברכות The: משנה "בשחר מברך"**

סגיאין – many

קאימנא – I was standing

משי ידי' - wash his hands

רש"י

יערבו עלינו - they should be sweet for us

גמרא: "תנן התם"

אקלעו – they came together

שיילוהו – they asked him

מטא – he arrived at

בגבולין – outside of the Beis Hamikdosh

תרעומת – complaints (claims)

## Day 10

דף י"ב ע"א "מקום שאמרו להאריך" – סוף הפרק

**If someone said the wrong ברכה on food. How to bow & how to straighten up.**

קולוס - praise

היכא דקא נקיט – where he was holding

נהמא - bread

כסא דהמרא – a cup of wine

מיזן זינו - satisfy

דשכרא – of beer

**שמו"ע by day & by night. Bowing by ק"ש after ברכה The.**

בר אוריין - בן תורה

תא - come

כחזרא - like a stick (at once)

כחויא - like a snake (slowly)

דף יב ע"ב

**The changes in עשרת ימי תשובה. Davening for another person. Being ashamed of ones**

**ק"ש in ויאמר Why we say ק"ש as part of פרשת בלק put They wanted to עבירות.**

**at night. Mentioning מצרים משיח The.**

רש"י

ומינו – and they appointed

גמרא

**Mentioning in ימות המשיח יציאת מצרים The change in יעקב & in אברהם's names.**

שתעקר – it will be uprooted

## Who's who?

& רבי עקיבא and רבי יוסי הגלילי – a student of תנא – רבי אלעזר בן עזרי was a 3<sup>rd</sup> generation רבי יהודה He was a teacher of רבי טרפון.

was a 3<sup>rd</sup> generation תנא who didn't live long and never got סמיכה, which is why he was called by the name of his father. **בן זומא**

## Sparks of Chassidus

The Rebbe explains that all the days of your life must be for one purpose – להביא – to bring about, the days of משיח.

The Rebbe also explains that רבי אלעזר בן עזרי was a נשיא, and his job is קל עזר & עזר י-ה – to extend Hashem's help to people; that even in the darkness of the night they should be able to draw down the oneness of Hashem. Moreover, the עבודה of the person at night – in the darkness of גלות, not only brings about the time of Moshiach, but it becomes one extension of ימי חייד – כל ימי חייד include in them also ימות המשיח.