

Seder Zeraim | Masechet Berachot 23-29 | Shabbat Bo | 29 Tevet - 6 Sh'vat (Jan. 26- Feb. 1)

**Daf 23: שְׂקִית הַתְּפִלִּין – THE TEFILLIN BAG**



Ritual objects containing the Divine Name, like a *Sefer Torah*, *Mezuzah*, and *Tefillin*, are sacred. Rav Hisda added that not only are the *Tefillin* themselves holy, but the bag in which one places the *Tefillin* is holy as well. Therefore, it is prohibited to put money, or any other item in a *Tefillin* bag.

However, if the owner of the bag does not intend to use it for *Tefillin* on a permanent basis, rather just temporarily, then the bag may also be used for other purposes.

Moreover, if an individual prepared a new bag for *Tefillin*, to be used on a regular basis, but had not yet started to place *Tefillin* inside it, that bag may be used to hold other items, until the *Tefillin* are placed inside the bag.



**FROM THE TALMUD**  
SEDER ZERAIM  
MASECHET BERACHOT  
DAF 28

מן התלמוד:  
סדר זרעים, מסכת ברכות דף כ"ח:  
"בשעת פטירתו אמר להם: פנו כלים  
מפני הטומאה, והכינו כיסא לחזקיהו  
מלך יהודה שבא"

**Explanation**

Prior to his death, Rabban Yohanan Ben Zakkai instructed his students to remove the vessels from the house, so that they would not contract *tum'ah* (ritual impurity) from his corpse, as well as to prepare a chair of honor for Hezekiah King of Judah, who was coming from the upper world to accompany Rabban Yohanan Ben Zakkai.

**Daf 24: תְּפִילַת הָעֲמִידָה – THE AMIDAH PRAYER**

The *Amidah* prayer should not be recited out loud, because doing so gives the impression that one does not believe God can hear whispered prayers.



Rav Huna says that only if an individual is able to pray in a whisper and maintain the proper focus and intention, should s/he pray quietly. However, if it is too difficult to concentrate on prayer, it is permitted to pray out loud. These instances refer to cases when an individual prays alone. However, when an individual prays among other people (*b'tzibur*, in a prayer community), it is prohibited to recite the *Amidah* out loud, lest one person's prayer disrupt the ability of the rest of the congregation to maintain the required level of focus and concentration.

It is prohibited to think about Torah, pray, or recite *K'riyat Shema* in a filthy location. One is also prohibited from reciting *K'riyat Shema* in a place with a bad odor; one must move away from the source of the odor before commencing the recitation.



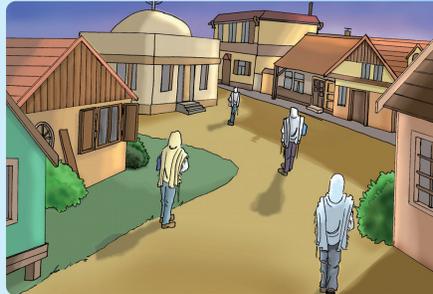
**HISTORY OF ISRAEL**

From the beginning of *Masechet Berachot* through *Shavuot*, each Talmud Israeli — *Daf Yomi For Us* publication includes a chronologically driven section entitled "History of Israel". In this week's publication, we will learn about the first part of Israel's war of independence. A link to a short, unique video, created especially for the Talmud Israeli family of learners, accompanies the history section. The video expands upon the materiel covered in each "History of Israel" segment of this publication.



## Daf 25: תְּפִילַת "וַתִּיקִין" – THE PRAYERS OF "VATIKIN"

"Vatikin" were people who love performing *mitzvot*. They would arise early in the morning to recite *K'riyat Shema*, which they would juxtapose with the recitation of the *Amidah*. The latter would be commenced by the *Vatikin* at the precise moment of sunrise, the earliest permitted moment for doing so.



## Daf 26: תְּפִילַת תַּשְׁלוּמִין – MAKING UP FOR MISSED PRAYERS



What should be done to compensate for prayers not recited?

The *Gemara* says that missed prayer can be made up at the following time for prayer — e.g. a person who had not recited the *Shacharit Amidah* in the morning may recite the *Mincha Amidah* twice in the afternoon; a person who had not recited the *Mincha Amidah* in the afternoon may recite the *Arvit Amidah* twice in the evening. The second recitation of the *Amidah* is called a "*Tefillat Tashlumin*" (a compensatory, or "makeup" prayer), because it is recited to compensate for the prayer that was missed.

Only a person who missed reciting prayers through no fault of his own is entitled to recite the compensatory prayer. A person who willfully neglected to pray forfeits the opportunity for *Tefillat Tashlumin*. As King Solomon said in *Kohelet* 1:15: "What is crooked cannot be made straight."

## Daf 27: תְּדִיר וְשֵׂאִינֹ תְדִיר – FREQUENT AND INFREQUENT

The *Gemara* teaches a very important principle: "*Tadir v'she'ayno tadir — tadir kodem*" ([When there is] a frequent [action, *mitzvah*, occurrence] and an infrequent [action, *mitzvah*, occurrence] — the frequent [is performed] first.)"



The conventional sequence on Shabbat is: *Shacharit*, Torah reading, additional *Musaf* service, Shabbat Feast, and finally the afternoon *Mincha* service. The *Gemara* discusses a case of someone who was unable to recite the additional *Musaf* prayer until the afternoon hours. By that point it is already permissible to recite the afternoon *Mincha* prayer. Which prayer service, then, should get preference — *Musaf* or *Mincha*? *Gemara* answers that *Mincha* should precede *Musaf*, because "*Tadir v'she'ayno tadir — tadir kodem*." Meaning, something that is done frequently should be done before something that is done infrequently. Since the *Mincha* prayers are recited each day, it is "*tadir*" (frequent); whereas *Musaf* is recited only on Shabbat and holidays, so it is "*ayna tadira*" (infrequent).



## Dvar Torah BO

“וַיֹּאמֶר ה' אֶל-מֹשֶׁה בֹּא אֶל-פַּרְעֹה”

In *Parashat Bo*, God said to Moshe: "Come to Pharaoh." It seems the use of the word "come" is not fitting, or minimally, not accurate here. After all, since Pharaoh was in his distant palace, it was more appropriate to command Moshe to "go to Pharaoh."

Why does God choose the word "come" instead of the word "go"? It is possible that God wanted to convey to Moshe that he was not alone. God tells Moses that even in difficult times for the people of Israel, He is always with them. That's why God tells Moshe "come on" — like a father who tells his son: Let's go together, hold each other's hands and overcome all difficulties and fears together. "Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me."



**Daf 28: תְּפִילַת "שְׁמוֹנֵה עֶשְׂרֵה" – THE "SHEMONEH ESREI" PRAYER**



Regarding the 'Shmoneh Esrei' prayer: The Gemara notes that the number of berachot in the weekday Amidah is 19. Despite that fact, it is still called the Shmoneh Esrei (18). Why isn't this prayer referred to as the "Tesda Esrei" (19)? The Gemara explains that the Weekday Amidah initially was composed of just 18 blessings, and was hence named the "Shmoneh Esrei."

Sometime later, Shmuel HaKatan (Samuel the Small), so named because he was

extremely humble and not at all conceited, instituted an additional bracha "v'laMalshininim ahl te'hee tikvah" (and for the slanderers, let there be no hope). However, the original name of Shmoneh Esrei has been retained, a holdover from the days when the prayer indeed had just 18 blessings.



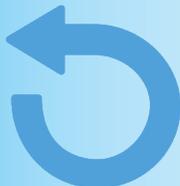
**QUESTIONS FOR THE WEEK**

1. Which errors in prayer require one to repeat the prayer correctly, and which errors do not require repetition?
2. What does the rule "tadir v'ayno tadir — tadir kodem" mean, and when is this principle used?
3. What is a tefillat tashlumin and when does the principle of "What is crooked cannot be made straight" apply?

**\*NOTE**  
ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

Please email answers to questions to: [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win a \$50 Amazon Gift Card!

**Daf 29: טְעוּיּוֹת בְּתַפִּילָּה – ERRORS IN PRAYER**



Requires repetition: "V'ten tahl u'matar" — Recited during the winter months — If one forgets to add this *bakasha* (request) while reciting the *birkat hashanim* (#9), but remembers before reciting "Shema koleinu," (#16), then the "V'ten tahl u'matar" may be inserted within the *Shema Koleinu* blessing — before the *chatima* (closing portion of the blessing) "Ki Atah Sho'me'a" (because You hear...). Though, if the error only becomes evident after "Shema koleinu" has been recited, then it is necessary to go back to recite the *Amidah* again from "Barech aleinu" onward. In the event, it is not until after reciting the entire *Amidah* that the error was noticed, the person praying should repeat the entire *Shemoneh Esrei* prayer from the beginning.



Requires no repetition: "Atah Chonantanu" (You granted us knowledge): During the evening *Arvit* service on *Motzei* (conclusion of) *Shabbat*, we add the prayer "Atah Chonantanu" to the "Atah Chonen" (You bestow wisdom) blessing. The recitation of "Atah Chonantanu" serves to separate between the holy *Shabbat* and the remainder of the week, as in this prayer, it says: "Va'tavdel HaShem, Elokeinu bein kodesh l'chol ... bein Yom HaSh'vi'i l'sheshet yemai ha'ma'aseh..." (And HaShem, our God distinguished between holy and mundane ... between the seventh day and the six days of labor...). If one forgets to say this liturgical insertion, it is not required to repeat the *Amidah* — since while reciting *Havdalah* over a cup of wine the separation between *kodesh* and *chol* is marked in a specially dedicated *beracha* — "HaMavdil bein kodesh l'chol" (Who distinguishes between holy and mundane).



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View Talmud Israeli's engaging YouTube videos on a wide variety of *sugiyot* — in Hebrew with English subtitles





# HISTORY OF ISRAEL

[War of Independence — Part 1]

**DECEMBER 7 1947** ..... UN Vote

**DECEMBER 7 1947** ..... Arabs from Jaffa attack HaTikvah section of Tel Aviv

**DECEMBER 30 1947** ..... Haifa Oil Refinery attack, 39 Jewish workers killed

**JANUARY 10 1948** ..... K'far Szold attacked

**FEBRUARY 22 1948** ..... Truck bomb kills 58 (Ben Yehudah Street, Jerusalem)

**LATE MARCH 1948** ..... Arabs block road to Jerusalem & K'far Etzion

**APRIL 2 1948** ..... Operation Nachshon begins; Kastel on road to Jerusalem captured

**APRIL 4-15 1948** ..... Mishmar HaEmek withstands attack

**APRIL 22 1948** ..... Haifa captured

**APRIL 28 1948** ..... Operation Yiftach to control Northern Galilee

**MAY 13 1948** ..... Jaffa captured

**MAY 14 1948** ..... Independence declared

By March, the tide of battle seemed to be turning against the Jews. As a result of these military setbacks, the United States began to waiver in its support of the Partition Plan. In early April, the Jews launched their first major offensive, called "Operation Nachshon". The purpose of the mission was to capture a corridor along the road to Jerusalem, and thus secure that route. The major action along the road was the fight for Kastel (which the Haganah won after a fierce battle on April 10). In the North, the Arabs attacked Mishmar Ha'emek, and were defeated.

In mid-April, the Haganah launched operation "Yiftach," whose goal was the liberation of the upper Galilee. On April 18, the Palmach captured Tiberias. On April 21, as the British withdrew from Haifa proper, a brief battle for the city ensued, and was quickly won by the Haganah. By May 10, the Arab parts of Safed were captured. On May 13, Jaffa was captured.

**On May 14, the Etzion bloc fell to attackers from the Arab Legion. The period leading up to independence was one of successful consolidation. All of the areas in the Galilee allotted as the Jewish State were firmly under Jewish control, as well as some areas that were to have been part of the Arab State. The coastal plain was secure, as was Jewish Jerusalem.**



“ Severe Disciplinary measures will be taken against those breeding the rule of reprisals. It must be emphasized that our aim is defense and not worsening the relations with that part of the Arab community that wants peace with us. — **Order from the Commander of the Jewish Alexandroni Brigade to his soldiers.**

“ For two thousand years we have waited for our deliverance. Now that it is here it is so great and wonderful it surpasses human words. Jews, Mazal Tov, Good luck! — **Golda Meir After UN Vote**



“ Military Force alone will not ensure our victory. In this era war is not fought only by armies. Moreover our struggle is more difficult For a war has been declared not only against a Jewish army but the entire Yishuv. — **David Ben Gurion December 1947**



From the moment the United Nations voted on partition, war erupted in Eretz Yisrael. During the month of December, wealthy Arabs fled mixed areas. On January 10, 1947, Arabs attacked the settlement of Kfar Szold, but were thwarted. Jewish settlements throughout the country were isolated and major efforts were expended in order to resupply them, as the road to Jerusalem was often blocked.