

Daf Review – Berachos 60

Compiled by Zevi Daniel

Gemara:

- One who builds a new house or purchases new clothes makes a *Shehechyanu*
 - Two *machloksim*: 1. If one inherits property and then himself purchases similar property, does he make a *beracha*? 2. If one buys property and then purchases it *again*, does he make a *bracha*?
- We are *mevarech al ha'rah* (“*Baruch dayan emes*”) on something negative that has the potential to be a positive occurrence. For example, one whose field is flooded but may ultimately benefit from the nutrients left afterwards.
- We are *mevarech al ha'tov* (“*Hatov v’hameitiv*”) on a positive occurrence that can also possibly turn negative. For example, finding a sum of money that could be taken by the king.
- *Tefillas Shav*: Praying in vain – davening during pregnancy for one’s child to be a certain gender is a *tefillas shav*. Even though Leah *Emeinu* did it successfully, that does not constitute precedence for us as 1. We can’t bring proof from a miracle or 2. Leah davened during the first 40 days of pregnancy when the embryo’s gender was not yet determined
- If one hears screaming in the city, praying that the cries are not coming from his house would be considered a *tefillas shav* - if something indeed already happened, his davening cannot have an impact. (Story with Hillel *Hazaken* who confidently declared upon hearing screams that it was not coming from his home).
- *Machlokes* about davening upon entering a city: *Tanna Kamma* – two *tefillas*, Ben Azai – four:
 - May I enter safely, Thank You for a safe entry, May I depart safely, Thank You for departure
- *Machlokes* about davening upon entering a bathhouse: *Tanna Kama* – “May You spare me from this danger...and if I die, may it be an atonement...”, Abaye – *al tiftach peh l’satan!*
- *Machlokes* about davening upon having blood let: Rav Acha – *Ki Keil Rofeh* – Hashem is the faithful healer (and that *only* Hashem truly heals). Abaye - no! “*V’rapo y’rapei*” gives tacit permission to doctors to provide treatment.
- *Machlokes* upon the language used to “speak” to his accompanying *malachim* when entering a bathroom: 1. Leave me until I return to you. 2. Abaye – *shamruni, azruni* – guard me! Help me!
- Upon leaving the bathroom – *Asher Yatzar...rofei kol basar & u’maflee la’asos*
- Upon going to sleep: *Shema* and first *parsha* of *krias sh’ma* as well as *Hamapil*
- The Gemara then lists the fifteen *birchas ho’daah* said upon waking as well as the *brachos* for donning *tzitzis*, the *tefillin shel yad* and *shel rosh*.

Halacha:

- **Mishna Berurah** – if one *has* to marry for money even though he doesn’t desire to, he’ll make a *hatov vehameitiv* (for the wedding) and a *dayan emes* (for the bittersweet nature of the event)
- **Shulchan Aruch** – even if one owns a precious article of clothing (for example) and then purchases *another* one like it, he makes a *shehechyanu*. The exclusion being if one owned, then sold, then bought that item back, one would *not* make a *shehechyanu*.
- **Shulchan Aruch** – nowadays, we pray upon making the journey, not upon entering/exiting the city

Inspiration:

- Hillel went through life with a sense of hope; the most important principle and feeling we need to live with is that “it’s going to be OK”. Fear in life stems from spiritual insecurity. We need to harness the fear to motivate ourselves to *grow* spiritually (and specifically review our learning lest we forget).
- Rabbi Silber’s grandmother – her most fervent *bracha* was *she’asa li kol tzarki* – without shoes, one is doomed!