



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Brachos Daf Lamed Beis

- **R' Chama the son of R' Chanina** brings a few psukim where Hashem "takes blame" for creating the Yetzer Harah and thereby causing the Yidden to sin. This gives us some argument at our Yom Hadin.
- **R' Elazar** said, Moshe also spoke confrontational to Hashem: either in the pasuk "Vayispallel Moshe el Hashem", can be read "Ahl Hashem" – against Hashem. **R' Yannai** learns it from the pasuk "V'di Zahav" which can refer to Moshe saying to Hashem that the Yidden sinned because of all the silver and gold that Hashem gave to them.
 - This Gemara explains this with 3 meshalim: a lion only roars when he has meat; a weak cow kicks when it gets good food; a pampered boy with money who is placed at a zonah's house will sin.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said, Hashem ultimately "agreed" with Moshe that the sins were due to the money they were given, as the pasuk says "V'kesef hirbeisi lah v'zahav asu laba'al".
- When the Yidden sinned with the Eigel, Hashem told Moshe, "Lech Reid" – **R' Elazar** darshened this to mean that Hashem told Moshe "Go down from your greatness because the Yidden have sinned." Moshe felt helpless to save the Yidden, but Hashem then said "Heref mimeni v'ashmideim" – "Release Me and I will destroy them". Moshe realized that he had the power to daven and change the gezeirah.
 - Hashem said "Release me...and I will destroy them and make you into a great nation" – **R' Avahu** explains, it was "kavayachal" as if Moshe was grabbing onto Hashem and not allowing Him to go until He forgave the Yidden.
 - **R' Elazar** darshens a pasuk to teach that Moshe said, if a chair of 3 legs can't stand (a nation built on 3 Avos), how can a chair of one leg stand (a nation built on just Moshe). Also, the Avos will say that I didn't daven because I wanted the Jewish nation to come out of me alone.
 - The Gemara a number of explanations of the words "Vayichal Moshe" – Moshe davened until he "convinced" Hashem (**R' Elazar**); Moshe annulled Hashem's promise to destroy them (**Rava**); Moshe was ready to die for them (**Shmuel**); Moshe caused the midas harachamim to rest on them (**Rava in the name of R' Yitzchak**); Moshe said to Hashem, to destroy the Yidden is far removed from you ("chullin") (**Rabanan**); Moshe davened until he got sick (**R' Eliezer Hagadol**).
 - "Asher nishbata lahem BACH" – **R' Elazar** said, Moshe said, You swore in Your name to bring them to Eretz Yisrael. Just as Your name is forever, so too must this promise be forever and not be broken.
 - "V'chol ha'aretz hazos ashert amarti" – **R' Elazar** says that Hashem said this, and He was saying "I said I would give it to them". **R' Shmuel bar Nachmeini** said that Moshe said to Hashem, based on Your promise, I told the Yidden that they would get E"Y. Now what do I say?
 - "Mibilti Yecholes Hashem" – **R' Elazar** explains this to mean that Moshe said, the nations will say that Hashem is weak like a woman and could not conquer the 31 kings of Canaan.
 - "Salachti Kidvarecha" – **R' Yochanan** explains this to mean that Hashem said to Moshe, you are right, the nations would have said that, so I will not destroy the Yidden.
 - "V'eulam Chai Uni" – **Rava in the name of R' Yitzchak** explained, Hashem said to Moshe, with your words you have kept Me alive among the nations (they will not say that Hashem could not fight the 31 kings).

- Moshe first praised Hashem and then begged to be let into E"Y. **R' Simlai** darshened from here that one must always first praise Hashem before asking for his needs.
- **R' Elazar** said, although Moshe did so much chessed, Hashem let Moshe see E"Y only because of all his tefillos. We see that chessed alone is not enough.
 - He also said, fasting is greater than tzedaka – it is done with one's body, not just his money.
 - He also darshened a pasuk to teach that tefilla is greater than korbonos.
 - Based on the pasuk brought down for this, **R' Yochanan** said, a Kohen who murdered should not "duchen".
 - He also darshened, from the day of the Churban, the Gates of Prayer are locked, but the Gates of Tears are not locked.
 - He also darshened, from the time of the Churban an iron wall separates us from Hashem.
- **R' Chanin in the name of R' Chanina** said, one who davens for a long time will have his tefilla answered - like Moshe, who davened for 40 days and nights and was then answered.
 - The Gemara says, this is only if he davens without assuming and expecting that it will be answered.
 - **R' Chama the son of Chanina** said, one who sees his tefilla is not being answered should daven again – "Kavei ehl Hashem...V'Kavei ehl Hashem".
- A Braisa says, 4 things need constant chizuk to succeed: Torah, Maasim Tovim, Tefilla, and livelihood.
- "Vatomer Tzion azavani Hashem, V'Hashem Shicheichani" – **Reish Lakish** explains that Klal Yisrael say that Hashem has forgotten us. Hashem says, I have created countless creations, all for you, and you think I forgot you?
 - "Hatishkach Isha Ula" – does a woman forget her child? – Hashem says, can I forget the korbon olos and bechoros that you offered me? Klal Yisrael says, if You forget nothing, maybe you will never forget the sin of the Eigel? Hashem says, I will forget that. Klal Yisrael say, maybe You will forget how we said "na'aseh v'nishma" at Har Sinai? Hashem says, I will never forget that.

CHASSIDIM HARISHONIM HAYU SHOHIN SHA'AH ACHAS

- **R' Yehoshua ben Levi** said, we learn from the pasuk of "Ashrei yoshvei veisecha" that one should first spend time in shul and only then begin to daven – "ohd yihalelucha sela". Also, after davening one should wait and think about what he davened – "ach tzadikim yodu lishmecha (they davened) yeishvu yeshurim es panecha (then they sat)".
- A Braisa says, the Chassidim Harishonim would prepare an hour, daven an hour and spend an hour after – that's 9 hours a day. They had a bracha that they remembered their learning and made parnasah in the very little time they had remaining in the day.

AFILU HAMELECH SHOEL B'SHLOMO LO YISHIVENU

- **R' Yosef** said, that is only said regarding a Jewish king (who wouldn't kill for not answering him), but for a non-Jewish king, one should even stop in middle of shmoneh esrei.
 - **Q:** A Braisa says that one should not stop, but should rather shorten the shmoneh esrei!? **A:** If he has enough time to shorten and be done, he should. If not, he should stop in middle of shmoneh esrei.
- A Braisa says, a chossid was once davening shmoneh esrei and a non-Jewish officer greeted him. The chossid did not answer. When he finished shmoneh esrei the officer said, I could kill you now and no one would care! Your Torah says that you are not allowed to risk your life for shmoneh esrei! The chossid said, if you were talking to a king, you would not greet me. I was talking to the King of all kings. The chossid was allowed to leave unharmed.