



OVERVIEW of the Daf

1) Hashem's ability to change our nature

R' Chama berebi Chanina identifies three pesukim which indicate that Hashem has the ability to change our nature if He wanted.

2) Moshe blames Hashem for the sin of the Golden Calf

Moshe Rabbeinu blames Hashem for the sin of the Golden Calf because He gave the Jewish People too much gold and silver.

3) Moshe's Tefila on behalf of the Jewish people

The Gemara presents a lengthy analysis of Moshe's Tefila on behalf of the Jewish People following the sin of the Golden Calf. The Gemara takes a short look at Moshe's Tefila following the sin of the spies.

4) Tefila

R' Simlai teaches that one must praise Hashem before making requests from Him. A number of different ideas related to Tefila are presented, including the power of Tefila as well as the barriers against having ones Tefilos accepted.

5) Four things needing constant support

A Baraisa teaches that Torah, good deeds, Tefila and business need constant encouragement.

6) An exchange between the Jewish People and Hashem

The Jewish People express concern that Hashem has forgotten them. Hashem assures them that He remembers the good things and forgets the bad.

7) The time spent by the original Chasidim davening

The source for spending an hour before and after davening
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Distinctive INSIGHT

Davening - Lift Your Eyes and See

גדולה תפילה שהרי משה נענה ... שנאמר עלה ראש הפסגה

Moshe was going to die before entering Eretz Yisroel. His tefillos were answered, and he was given permission to view the holy land, and to see a vision of the land and the history of the Jewish people. When this consent was granted, the verse seems to use a double expression. First, Moshe was told "lift up your eyes". This directive was followed with the instructions "and see", which apparently is the obvious purpose of his having lifted up his eyes.

One of the objectives of tefilla is for a person to arrive at an understanding that "the ways of Hashem are correct", and that everything Hashem does is for the best. This appreciation is realized when one's prayers are directed toward building a relationship with Hashem, a devotion based upon trust. When a person seeks out Hashem, he arrives at a state of (Tehillim 34:11): "those who seek Hashem will not lack any good." Finally, through prayer a person achieves the ability "to see - וראה" and to feel a sense of tranquility and satisfaction in his heart to truly accept all that Hashem does as perfect.

When Moshe ascended to the mountain and looked across at Eretz Yisroel, this might have seemed as if his prayers were not fulfilled, contrary to what the Gemara says. Yet, at this point, Moshe's degree of perception of the will of Hashem was complete. He now felt totally accepting of the decree for him not to enter the land, and he perceived how this was for the best. He was now satisfied that there could be no better answer to his prayers other than to obey the command for him to remain on the east side of the Jordan, and not to enter the land. ■

REVIEW and Remember

1. How did Moshe Rabbeinu know that he had the ability to daven for Bnei Yisroel?
2. What did Moshe Rabbeinu tell Hashem He would be likened to if He didn't forgive the Jews for the sin of the spies?
3. Following the destruction of the Beis HaMikdash, which gates are locked and which are open?
4. When is it appropriate to daven at length and when is it not appropriate?

HALACHAH Highlight

Any kohen that killed someone

כל כהן שהרג את הנפש

R' Yochanan derives from a pasuk (Yeshayahu 1:15) that any kohen that killed someone is unfit to bless the people (*duchen*). Rambam¹ writes that a kohen is disqualified from blessing the people only if he kills someone but a kohen who transgresses other prohibitions is permitted to bless the people. Bach² explains that although there are three cardinal transgressions (murder idolatry and illicit relations) for which one is obligated to sacrifice his life rather than transgress, nevertheless, a kohen becomes disqualified only for murder since that it is only that transgression that is described as causing one's hands to be filled with blood. Since the blessing comes through the hands it is improper to use blood stained hands to bless others. This is in contrast with Tosafos Yom Tov's position³ that one becomes disqualified for violating any of the three cardinal transgressions.

Rambam⁴ rules that a kohen who killed someone may not bless the people even after he has done teshuvah. Haghos Maimonis⁵ cites other authorities who maintain that it is only a kohen who is known as a murderer who is disqualified. Some authorities add that the disqualification is limited to those that remain in their evil state and not those that have repented from the transgression. Shulchan Aruch⁶ rules in accordance with Rambam's opinion that a kohen who killed someone may

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ing is presented. The Gemara also explains how the original Chasidim were able to succeed in business and learning despite spending so much time davening.

8) Being interrupted during Shmoneh Esrei by a king

R' Yosef qualifies the Mishnah that states that one should not interrupt Shmoneh Esrei when greeted by a king as referring to a Jewish king, but if the king is not Jewish one should interrupt. A Baraisa relates how a Chosid did not interrupt his Tefila when greeted by a non-Jewish officer and how the Chosid explained his behavior to the officer. ■

not bless the people even if he repented. Rema⁶ maintains that if the kohen repented he may bless the people in order that people should not be discouraged from repenting by thinking that they will not benefit from the process. Biur Halacha⁷ cites authorities who maintain that if the kohen killed someone intentionally he may no longer bless the people even after he has repented. However, if such a kohen ascended the platform it is not necessary to force him to come down and not bless the people. ■

1. רמב"ם פט"ו מהלי תפלה הי"ג.
2. בי"ח או"י"ח סי' קכ"ח אות כ"ב.
3. תוס' יו"ט בכורות פ"ז מ"ז ד"ה ושנעבדה.
4. רמב"ם שם.
5. הגהות מיימונית שם אות א'.
6. שו"ע או"י"ח סי' קכ"ח סעי' ל"ה.
7. ביאור הלכה שם ד"ה אפילו עשה. ■

STORIES off the Daf

Davening: Total Dependence Upon Hashem

א"ר חמא ב"ר חנינא אם ראה אדם שהתפלל ולא נענה יחזור ויתפלל וכו'

When we daven to Hashem, and our prayers do not seem to be answered, we turn to Him once again, for there is no other address to turn to at all. The following story illustrates this concept.

There was a Jewish man who was destitute. He heard that in Frankfort there was a wealthy man named Rothchild who was generous in providing needed funds to the poor. The poor man left his home and headed to Frankfort. Unfortunately, he also had no

money for the trip, so he was forced to walk. He also took along meager rations, which quickly dwindled. When he finally arrived at the doorstep of Rothchild, he fainted from exhaustion. The household helpers found him, brought him inside, and revived him. He was brought to Rothchild, who asked him to explain who he was and what his purpose in coming was. After hearing about his travails, Rothchild was touched by his story, and he gave him a respectable donation and sent him on his way.

A neighbor of this poor man heard about this man's success, so he also traveled to Frankfort to meet Rothchild. As he approached the city, he figured that he might as well collect from people along the way, as well. By the time he arrived in Frankfort, he had already

amassed a decent sum, and his trip was already worthwhile. When he met Rothchild, he presented his case, and he was disappointed when he was offered a token donation from him. His frustration was apparent, and he could not restrain himself, and he asked for an explanation. "Why did you give my friend a larger amount, but to me you gave only pennies?"

Rothchild explained. "Your friend arrived in a state of collapse. He depended upon no one other than me. When someone relies totally upon me, how can I refuse him? You, however, collected from others before you arrived, and you will continue to do so after you leave here. Therefore, I am as anyone else, and I simply joined in as a partner with everyone else!" ■

