

Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל

By the Weiss/Gotlib Families—London, England

OVERVIEW of the Daf

1. Quotes from R' Yochanan in the name of R' Yosi:

A. We show how we know that God davens and we're told the story of God asking R' Yishmael ben Elisha for a brochah.

B. One should not attempt to appease one's friend in the midst of their anger, and that topic flows into a discussion regarding God's anger.

C. We are told about the three requests Moshe Rabbeinu made from God and that they were granted, although there are opinions that say they were not granted.

D. Any statement made by God to do good, even if made conditionally, will not be retracted.

2. Quotes from R' Yochanan in the name of R. Shimon ben Yochai:

A. The first person to refer to God as Adon was Avrohom Avinu.

B. One should not appease their friend during their moment of anger.

C. Leah Imeinu was the first to give thanks to God when she named her fourth son Yehudah.

D. Rebellion in one's home is more painful than the war of Gog and Magog.

E. The parameters of inciting reshaim are discussed.

F. One who has a set place for davening will find his enemies fall before him.

G. Serving Torah is better than learning Torah.

3. Efforts to daven with a minyan

R' Yitzchok teaches R' Nachman about the value of davening at the same time as the tzibur. ■

REVIEW and Remember

1. What was the brochah which R' Yishmael b. Elisha gave God ?

2. How did God protect us in the desert without our awareness ?

3. What were the three requests Moshe Rabbeinu made from God ?

4. Why did Dovid HaMelech sing a Mizmor (song) when he ran from Avshalom rather than a קינה ?

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in loving memory of our mother
גיטל בת יחיאל ע"ה

Distinctive INSIGHT

How do we "bless" God?

תניא א"ר ישמעאל בן אלישע פעם אחת נכנסתי... ואמר לי ישמעאל בני ברכני אמרתי לו יה"ר מלפניך שיכבשו רחמיך את כעסך ז. -

"May it be Your will that Your mercy triumph over Your anger, etc." - 7a

At first glance our Gemara is difficult to understand. How are we to understand the request from God to be blessed? What kind of brochah can a human being offer to God? Equally as troubling is the brochah Yishmael Kohen Gadol gave God. It is not clear which part of that tefila was the brochah given to God.

Rashba - utilizes this Gemara to help define the word "brochah." Although the concept of a brocha is very deep, and it contains numerous secrets of the Torah, the Rashba explains that, nonetheless, we can understand its revealed meaning as well. The word brochah means "plenty" and "abundance," similar to the word בריכה (see Kohelles 2:6). The existence of plenty can be perceived from the perspective of the benefactor as well as from the perspective of the recipient. Take, for example, a king who provides for his servants. In that context, brochah is perceived from the perspective of the servants who were lacking something and the void was filled. On the other hand, if the king was to provide a steady stream of supplies to his army without interruption it would be evident to all that the king is blessed with unlimited resources.

This, concludes the Rashba, is the meaning of our Gemara. When God asked Yishmael Kohen Gadol to bless Him, the intent was that Yishmael Kohen Gadol would daven that there should be a steady flow of God's mercy and kindness into our world. This is the underlying thought of all the brochos that we make. We recognize God as being the source of blessing and abundance in this world and we ask that the stream of blessing should continue to flow generously, and without interruption. ■

Gemara GEM

The blessing of a דיוט

וקמ"ל שלא תהא ברכת הדיוט קלה בעיניך ז. -

The blessing of an ordinary man should not be considered lightly in your eyes. - 7a

Tur Shulchan Aruch rules (הל' נשיאת כפים) that every Kohen has a mitzvah to participate in the blessing of the people. We do not discourage a person who is known to be a rasha from joining, for this would be causing him to add evil to his already tarnished reputation. Rather, we allow him to bless the people with the other Kohanim, and we look upon his involvement no less than "the blessings of a simpleton", which we are not to treat lightly. Tur then adds: "The blessings are not dependent upon the Kohanim, but they are rather in the hands of God."

(Gem...continued on page 2)

HALACHA Highlight

Praying at the right moment

מאי (מיכה ו') למען דעת צדקות ה' אמר רבי אלעזר: אמר להם הקדוש ברוך הוא לישראל: דעו כמה צדקות עשיתי עמכם שלא כעסתי בימי בלעם הרשע, שאלמלי כעסתי - לא נשתייר משונאיהם של ישראל שריד ופליט. — ז.

What does the posuk mean when it says "In order that you know the kindnesses of God?" ... For if God had become angry during that period, nothing would have been left of the enemies of Israel. - 7a

Tosafos¹ asks: What could Bilaam have uttered in that very short moment that could have hurt the Jewish people? Tosafos responds that Bilaam could have uttered the single word "כלם". Tosafos advances an additional response: Bilaam simply had to begin his curse at the moment of God's anger, and then once the curse began its damage at that short moment, then it could continue to damage them even afterwards.

There is a novel application of the second answer of Tosafos for a practical Halachic question. The case is: the time limit for a particular prayer is quickly approaching and someone has still not prayed. They calculate that even if they begin their prayer prior to the fixed time of prayer elapsing, they would still not be able to conclude their prayer before the time would have lapsed. Should they begin their prayer or not? Some Poskim² derive from this Tosafos that as long as one begins before the time, it is accepted as if the person prayed the entire prayer during its time. This is especially so because *מדה טובה מרובה*³ - the attribute of kindness is vastly greater than the attribute of severity. Being that God accepts this reasoning for the hurtful, all the more so for the positive. D'ayan Weiss in his *Minchas Yitzchak*⁴ questions the concept in this application. However, Rav Ovadiah Yosef⁵ responds to these questions, and upholds the application. ■

1 ד"ה שאלמלי 2 עיי ערוך השלחן (סי קי ס"ק ה') ובשו"ת ארץ צבי לרבי אריה צבי פרומר (סיס קכא ד"ה ואמנם) ועוד. 3 סוטה יא ע"א וסנהדרין ק ע"ב 4 שו"ת מנחת יצחק ח"ד (סי מח אות ב') 5 שו"ת בייע אומר ח"ו (חאו"ח סי לך אות ד' ואות ו') ■

STORIES off the Daf

Lessons learned when attending to Gedolim

גדולה שמושה של תורה יותר מלמודה - ז.
The service of Torah is greater than its study. - 7b

After R' Reuven Grozovsky, Rosh Yeshiva of Beis Medrash Elyon, had a stroke he was left paralyzed on the right side of his body. The bochrin in the Yeshiva had a rotation to help the Rosh Yeshiva wash negel vasser, hold his siddur and wrap the Rosh Yeshiva's tefilin around his arm and head. To make the task an even greater challenge, the Rosh Yeshiva's left hand would occasionally shake uncontrollably.

On one particular occasion, a new bachur was assigned the task of helping R' Reuven, and the bochur was very nervous. He had never really spoken with the Rosh Yeshiva before. When he heard R' Reuven wake up, the nervous young man quickly walked over to help the Rosh Yeshiva wash negel vasser. Unfortunately, R' Reuven's hand

suddenly shook and the water missed the Rosh Yeshiva's hand entirely. The embarrassed bochur tried a second time, but this time he was so nervous that he ended up pouring the water all over the Rosh Yeshiva's bed and clothing. The bochur now wanted to run, but R' Reuven was relying upon him. The third time he carefully poured the water over R Grozovsky's hands, held the siddur while R' Reuven said birchos hashachar and helped put tefilin on the Rosh Yeshiva. As the bochur was ready to leave, R' Reuven called him over and chatted with him for a few moments. The bochur left a few minutes later much calmer than before after this pleasant conversation with the Rosh Yeshiva.

When the bochur retold the story to his friends in the Beis Midrash they couldn't believe it. As far as anyone knew no one could ever remember the Rosh Yeshiva speaking while he was wearing tefilin. It became clear to everyone that R' Reuven had made an exception to the rule in order to be able to put the mind of this young bochur at ease. ■

(Gem...continued from page 1)

This final comment of the Tur needs to be understood. He already justified including the Kohen rasha in the mitzvah, for even the blessing of a simpleton is important. What additional factor is provided by concluding that everything is in the hands of God?

Tur apparently understood the Gemara as did the Rashba. A *הדיוט* is not referring to an evil person. Rather, it refers to someone who is at a lesser level or stature than the one being blessed. Even Dovid HaMelech was a *הדיוט* vis-à-vis the service which the Kohanim performed in the Beis HaMikdash, and all Kohanim were *הדיוטות* vis-à-vis the Kohen Gadol. Accordingly, our Gemara is teaching that we should appreciate and respect the blessing conferred upon us, even if conveyed by a person who is at a level lower than ourselves. However, our Gemara does not necessarily mean to say that a blessing conferred by an evil Kohen is valuable. Nevertheless, the Tur explains that it is indeed appropriate for even an evil Kohen to participate in this endeavor. He does not base his ruling directly upon our Gemara, as we explained, but rather based upon the other factors mentioned. We do not want him to add evil to his record by abstaining from this mitzvah, and that after all, all blessings are in the hands of God. ■