

*Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה*

*By the Weiss brothers – London, Staten Island, Yerushalayim*

## 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 wants.

### 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 tefillah on behalf of the Jewish people

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

### 4) Tefilah

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

### 5) Four things needing constant support

A Beraisa teaches that Torah, good deeds, tefillah 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 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 shemoneh 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 Beraisa relates how a Chosid did not interrupt his tefillah when greeted by a non-Jewish officer and how the Chosid explained his behavior to the officer. ■

## 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. Yet, 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 tefillah 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 Rabeinu know that he had the ability to daven for Bnei Yisroel?  
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2. What did Moshe Rabbeinu tell Hashem would happen if He didn't forgive the Jews for the sin of the spies?  
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3. Following the destruction of the Beis HaMikdash, which gates are locked and which are open?  
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4. When is it appropriate to daven at length and when is it not appropriate?  
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*Today's Daf Digest is dedicated  
As a zechus for a רפואה שלימה for  
עדינה בת חנה*

## HALACHA Highlight

*Any kohen that killed someone*

כל כהן שהרג את הנפש

**R**' Yochanan derives from a pasuk (Yishayahu 1:15) that any kohen that killed someone is unfit to bless the people (*duchen*). Rambam<sup>1</sup> 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. Bach<sup>2</sup> 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 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 bloodstained hands to bless others. This is in contrast with Tosafos Yom Tov's position<sup>3</sup> that one becomes disqualified for violating any of the three cardinal transgressions.

Rambam<sup>4</sup> rules that a kohen who killed someone may not bless the people even after he has done teshuvah.

Haghos Maimonis<sup>5</sup> 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 Aruch<sup>6</sup> rules in accordance with Rambam's opinion that a kohen who killed someone may not bless the people even if he repented. Rema<sup>6</sup> 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. Beur Halacha<sup>7</sup> 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"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"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' - לב.

Rebbe Chamma said, "If a person sees that his prayers have not been answered, he should go and daven again." - 32a

**W**hen 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 Rothschild, 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?"

Rothschild 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!" ■