

1 Our daf began with the words of ר' חמא ברבי חנינא... that there are three psukim which give us so to speak "a leg to stand on" at the Yom Hadin. The fact that Hashem created the Yetzer Harah, mitigates, to a degree, our responsibility for our aveiros.

1 אמר ר' חמא ברבי חנינא...  
**3 פסוקים**  
 Give us  
**a leg to stand on**  
 at the **יום הדין**  
  
 ↓  
**יצר הרע**  
 ↓  
**MITIGATES**  
 our responsibility  
 for our **עבירות**

2 Then R' Elazar continues his teaching that in addition to Chanah and Eliyahu Hanavi, Moshe Rabbeinu also spoke strongly to Hashem in defense of Klal Yisroel after the Cheit Ha'egel. Moshe argued ודי זהב. The abundance of gold and silver that You Hashem bestowed upon them at Yetzias Mitzraim and Krias Yam Suf, caused them to make the Eigel. The Gemora then supports this argument with several psukim in the Torah which indicate, that the Nisayon of much good is a very difficult one, and many times leads to forgetting Hashem and sinning. Ultimately, Hashem conceded and said in a posuk in Hoshea. וכסף הרביתי לה וזהב. וכסף הרביתי לה וזהב. I gave them much gold and silver, from which they made the Eigel.

2 אמר רבי אלעזר continues...  
**משה רבינו**  
**SPOKE**  
**STRONGLY**  
 to Hashem after the **חטא העגל**  
 ↓  
**ודי זהב**  
 ↓  
**Gold & Silver**  
**Caused**  
**the עגל**  
 ↓  
**MUCH GOOD** can lead to  
**FORGETTING HASHEM!**  
 ↓  
 Hashem conceded  
 ↓  
 וכסף הרביתי לה  
 וזהב עשו לבעל  
 I gave them much  
 gold & silver  
 from which  
 they made the עגל

3 The Gemorah next explains several psukim related to the Maisch Ha'egel. Omar R' Elazar - when Hashem said to Moshe לך רד which here means רד מגדולתך, Moshe felt he had no koach to intercede on behalf of Klal Yisroel. However, when Hashem then said הרף ממנו - release me - and הניחה לי - let go of me, he understood that it is up to him to intervene, and it is in his ability to achieve forgiveness for them.

3 אמר רבי אלעזר  
 Hashem  
 said to **משה**  
 ↓  
**הרף ממנו**  
 release me  
**הניחה לי**  
 let go of me  
 ✓  
 Moshe  
**DID**  
 intercede  
 to achieve  
 forgiveness  
 ↓  
**לך רד**  
 which means  
 רד מגדולתך  
 ✗  
 Moshe  
 did NOT  
 intercede



- 4 The Gemora next interprets the word ויחל משה several ways.
1. He convinced Hashem
  2. He annulled His vow. As it says לא יחל דברו.
  3. He was willing to give his life for them, as he said וואם אין מוחני נא מספרך.
  4. He caused the Midas Ha'rachamim to rest upon them.
  5. He said to Hashem חולין הוא לך. It would be improper for You to annihilate them.
  6. He davened until he got a fever.

- 5 The gemorah next interprets several psukim in the T'filos of Moshe after the Chait Ha'Mraglim, the sin of the spies. Moshe argued that the nations of the world will say: מבלתי ה' יכלת ה' - Hashem is unable to bring the Jews into Eretz Yisroel. Hashem said; Have they not seen all the miracles I performed for the Jews? To which Moshe answered. However, they will say; He can stand up to only one king but not to 31 kings. R' Yochanon says, Hashem agreed with him. As it says; ויאמר ה' סלחתי כדבריך - I have forgiven them because of your argument.

- 6 Another interpretation of כדבריך - תנא דבי רבי ישמעאל, כדבריך, עתידים אומות העולם לומר כן. Indeed, that's what they would have said. אשרי תלמיד שרבו מודה לו - Fortunate is the student whose master agrees with him. And Hashem concluded משה החייתני בדבריך. וואלם חי אני. Indeed, you, Moshe have kept my reputation alive among the nations of the world.

The Gemora interprets...

### ויחל משה

1 CONVINCED Hashem	4 מידת הרחמים to rest upon them
2 ANNULLED לא יחל דברו - his vow	5 חולין הוא לך
3 Give his LIFE וואם אין מוחני נא מספרך	6 Davened until he got a FEVER

The Gemora interprets...

### משה תפילות after the חטא המרגלים

מושה argued... The nations will say: מבלתי יכלת ה' Hashem is unable to bring them into Eretz Yisroel.

Hashem said... Have they not seen all the MIRACLES?

מושה answered... They will say: he can stand up to only 1 king but not 31 kings.

ה' יוהנן Hashem AGREED.

ויאמר ה' סלחתי כדבריך I have forgiven them because of your argument.

Another interpretation...

תנא דבי רבי ישמעאל כדבריך עתידים אומות העולם לומר כן That's what they would have said

אשרי תלמיד שרבו מודה לו Fortunate is the student whose master agrees with him

Hashem concluded וואלם חי אני - משה החייתני בדבריך You have kept my reputation alive among the nations

- 7 The Gemora moves on to another one of Moshe's Tfilos - 'ואתחנן אל' - from which we learn לעולם יסדר אדם שבחו של הקב"ה ואחר כך יתפלל - One should always first recite the praises of Hashem, and then pray for his needs. As Moshe did, he first said אתה החלות להראות את עבדך and then he said נא ואראה את הארץ.

7 Another one of Moshe's תפילות...  
**ואתחנן אל ה'**  
 לעולם יסדר אדם שבחו של הקב"ה ואחר כך יתפלל  
 As Moshe did  
 First said אתה החלות להראות את עבדך  
 Then said אעברה נא ואראה את הארץ

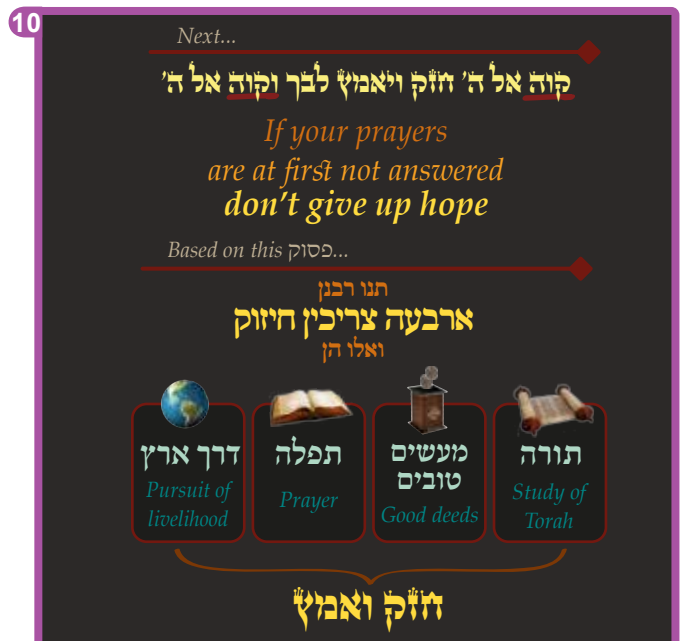
- 8 The Gemora next relates seven teachings regarding Tfillah, since the first one is also derived from parshas Vo'eschanan, and most of them were taught by R' Elazar.  
 גדולה תפלה יותר ממועשים טובים - Tfilah is more effective in having your requests granted, than good deeds.  
 גדולה תענית יותר מן הצדקה - Fasting is greater than Tzedakah.  
 שזה בגופו וזה בממונו - For fasting is giving of yourself, and in Tzedakah you are merely giving your money.  
 גדולה תפלה יותר מן הקרבנות - Tfillah can accomplish even more than Korbonos  
 כל כהן שהרג את הנפש לא ישא את כפיו - A Kohein who killed a person - even accidentally - should not lift his hands for Birchas Kohanim.  
 מיום שחרב בית המקדש ננעלו שערי תפלה - Since the destruction of the Bais Hamikdash the gates of Tfilah have been locked, which means, that our Tfilos are not as readily accepted.  
 רבא לא גזר תעניתא ביומא דעיבא - Rava would not declare a fast day on a cloudy day, because the clouds symbolize that our Tfilos will not be able to pass through.  
 מיום שחרב בית המקדש נפסקה חומת ברזל בין ישראל לאביהם שבשמים - Since the day of the Churban Bais Hamikdash an iron wall separates us from Hashem in Heaven.

8 7 teachings regarding תפילה...  
 1 גדולה תפלה יותר ממועשים טובים  
 Tfilah is more effective in having your requests granted, than good deeds  
 2 גדולה תענית יותר מן הצדקה  
 Fasting is greater than Tzedakah  
 שזה בגופו וזה בממונו For fasting is giving of yourself, and in Tzedakah you are merely giving your money  
 3 גדולה תפלה יותר מן הקרבנות  
 Tfillah can accomplish even more than Korbonos  
 4 כל כהן שהרג את הנפש לא ישא את כפיו  
 A Kohein who killed a person should not say Birchas Kohanim  
 5 מיום שחרב בית המקדש ננעלו שערי תפלה  
 Our Tfilos are not as readily accepted  
 6 רבא לא גזר תעניתא ביומא דעיבא  
 Because the clouds symbolize that our Tfilos will not be able to pass through  
 7 מיום שחרב בית המקדש נפסקה חומת ברזל בין ישראל לאביהם שבשמים  
 Since the day of the Churban Bais Hamikdash an iron wall separates us from Hashem in Heaven

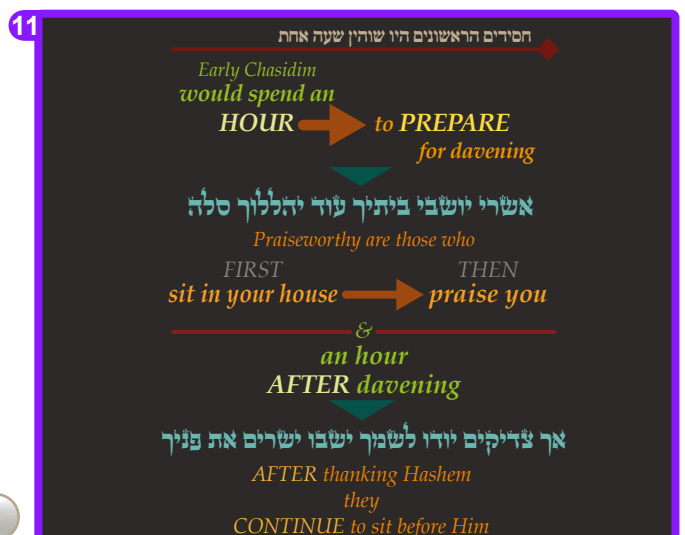
9 The Gemora continues with additional teachings regarding Tfillah.  
 The Gemora had an apparent contradiction whether מאריך בתפלתו - prolonged prayer is beneficial or not desirable. The Gemora answers, that it depends.  
 הא דמאריך ומעיין בה - when combined with the assumption and expectation that it will be granted it is not desirable.  
 הא דמאריך ולא מעיין בה - Prolonged Tfilah in and of itself is beneficial and conducive to having your prayers answered.



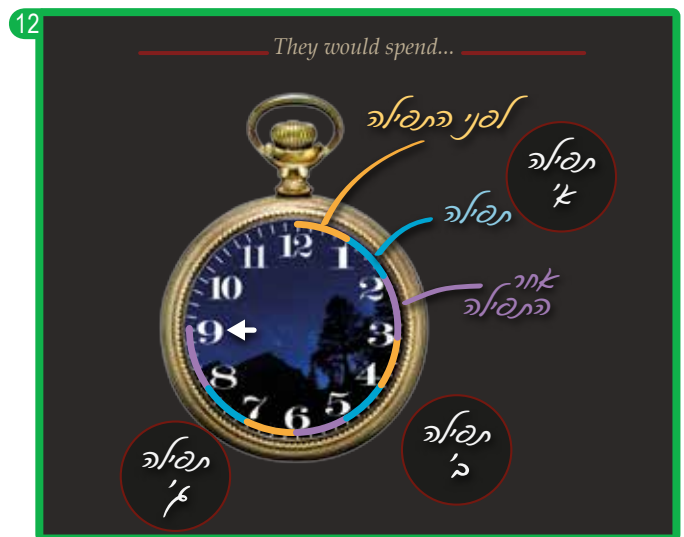
10 The Gemora next brings the posuk קוה אל ה' חזק ויאמץ לבך וקוה אל ה' - Since the phrase "Hope to Hashem" is repeated twice, we learn, that if your prayers are at first not answered, don't give up hope. Daven again, and continue to hope to Hashem.  
 Based on this posuk, where the words חזק ויאמץ are mentioned, the Gemora continues;  
 תנו רבנן, ארבעה צריכין חיזוק, ואלו הן - The following four things constantly need increased effort;  
 תורה - The study of Torah  
 מעשים טובים - Good deeds  
 תפלה - Prayer  
 ודרך ארץ - The pursuit of one's livelihood  
 These four things are mentioned in various psukim in conjunction with the words חזק ויאמץ.



11 The Gemora then returns to the words of the Mishnah: חסידים הראשונים היו שוהין שעה אחת - The early Chasidim would spend an hour in contemplation to prepare for davening. The source for this practice is the posuk; אשרי יושבי ביתך עוד יהללוך סלה. Praiseworthy are those who first sit in your house for a while, and THEN praise you Hashem.  
 They would also spend an hour after davening. This is derived from the following posuk: אך צדיקים יודו לשמך ישבו את פניך - The Tzadikim, after praising and thanking Hashem, they continue to sit before Him.  
 Therefore, says the Braisah; they would spend an hour before davening - another hour during davening - and a third hour after davening.

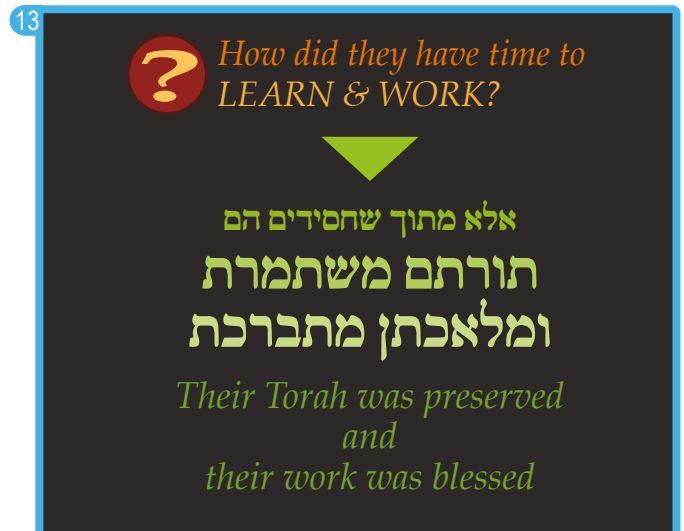


12 Therefore, says the Braisah; they would spend an hour before davening - another hour during davening - and a third hour after davening.

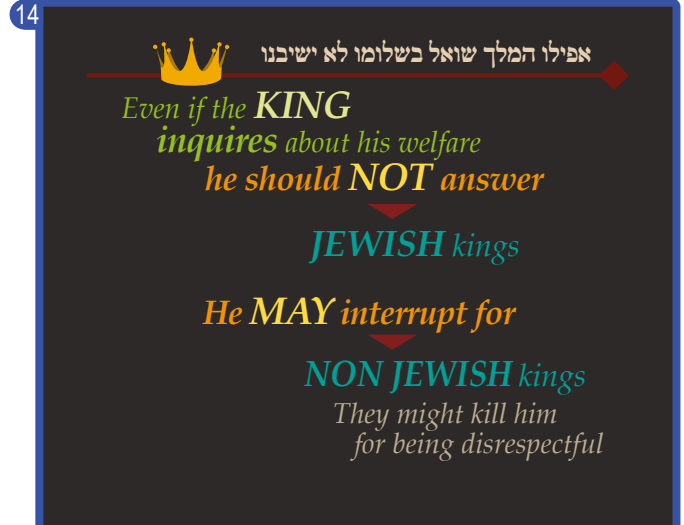


13 The Braisah asks, since we daven three times a day, that means they spent a total on 9 hours for Tfilah. If so, how did they have time to review their learning, and time for their work.

The Braisah answers, אלא מתוך שחסידים הם תורתם משתמרת, ומלאכתן מתברכת. Because they were Chasidim, their Torah was preserved and their work was blessed. In other words, the little time they had, was sufficient for them to learn and earn a living.



14 The Gemora continues with another Halocho from the Mishnah at the beginning of the Perek; אפילו המלך שואל בשלומו לא ישיבנו - Even if the king inquires about his welfare, he shouldn't answer. The Gemora explains, this Halocho only applies to Jewish kings. However, he may interrupt for non-jewish kings, because they might kill him for being disrespectful.



15 The Gemora relates a story to this effect. מעשה בחסיד אחד - There was a Chosid who was greeted by a general while he was davening, and he didn't answer him. After waiting for him to finish davening, the general said to him, I could have killed you. The Chosid answered him, if a friend of yours greeted you while you were standing before a mortal king would you have answered him? No, he replied. If you did answer, what would happen to you? He said: My head would be chopped off with a sword. Said the Chosid. How much more so, when one is standing before the eternal King of kings, of course he must not answer. The general was satisfied with this explanation and let him go.

15 מעשה בחסיד אחד ...

*...who was  
greeted by a general  
while he was davening  
and he didn't answer him*

*After he finished davening*

**General...**  
*I could have killed you!*

**חסיד**  
*If a friend greeted you  
while you were standing  
before a mortal king  
would you have answered him?*

**General...**  
*No*

*If you did answer  
what would happen to you?*

**General...**  
*My head would be  
chopped off*

**חסיד**  
*When one is standing  
before the King of kings  
of course he must not answer*

*The general was satisfied  
and let him go*