

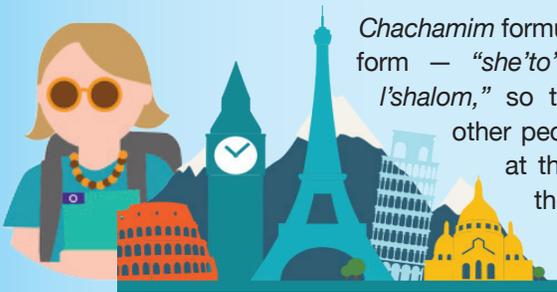


Seder Zeraim | Masechet Berachot 30-36 | Shabbat BeShallah | 7-13 Sh'vat (Feb. 2-8)

Daf 30: תפילת הדרך – TRAVELLER'S PRAYER

There is a prayer to recite when heading out to travel: “*Yehi ratzon milfanecha HaShem ... she'to'lee'cheinu l'shalom v'tatz'eedeinu l'shalom ...*” (May it be Your will HaShem that You guide us in peace and lead us in peace...), as a request for safe passage throughout one's journey.

Taking a short trip from home would not call for recitation of *Tefillat HaDerech*. In Talmudic times, when the roads were unsafe and before the advent of modern means of transportation, the blessing was mandated for journeys longer than a *parsah* (2.5 miles).



Chachamim formulated *Tefillat HaDerech* in the plural form — “*she'to'lee'cheinu l'shalom v'tatz'eedeinu l'shalom,*” so that the *zechut* (merit, benefit) of other people traveling throughout the world at that same time will be attributed to the individual reciting the prayer. The merit of the masses makes an individual's supplication more readily accepted.

Daf 31: בשמחה – JOY IN PRAYER



When a Jew prays, there is cause to rejoice in the fulfillment a *mitzvah*. For this reason, the *Chachamim* incorporated *geulat mitzrayim* (redemption from Egypt) in both the evening and morning services immediately (or nearly so) preceding the *Amidah*. According to Rashi, the *Chachamim* instituted the recitation of “*Ashrei*” (“Happy” are those who dwell in Your house) in the afternoon service, because those verses contain words of praise that elevate the soul of the supplicant and cause them to be joyful.

זֶה הַיּוֹם עָשָׂה ה' נִגְלָה וְנִשְׂמַחָה בּוֹ

At the beginning of Sefer Shmuel, we learn many *halachot* regarding *tefillah*.

For example: **Quiet prayer:** The *Amidah* (*Shemoneh Esrei*) prayer is to be recited silently, the same way Hannah prayed quietly, in a soundless whisper.

An intoxicated individual: One who consumed an alcoholic beverage and became intoxicated is forbidden to pray. We derive this teaching from the actions of Eli the High Priest who mistakenly thought that Hannah was intoxicated. He rebuked her — saying: “Why are you praying while being drunk? That is forbidden. One may not stand before a King in such a state.”



מִן הַתְּלִמוֹד:
סדר זרעים, מסכת ברכות דף ל':
”אמר רבי אבין ואיתימא רבי אבינא:
מאי קראה — כמגדל דוד צוארך בנוי
לתלפיות, תל שכל פיות פונים בו”

Translation

איתימא ... *Ee'tay'ma* If you say, some say
מאי קראה ... *Mai K'ra'a* ... to what does the
verse allude

Explanation

Rabbi Avin, or some say Rabbi Avina derives from a verse in *Shir HaShirim* (Song of Songs) that everyone who prays should face Jerusalem. The Holy City is called “*Talpiot*” because *Talpiyyot* is the “*tel*” (hill) toward which all the *piyyot* (mouths) turn.

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Daf 32: דיבור עם המלך – SPEAKING TO GOD

Once, a righteous Jew was out on a walk and stopped on the way to pray. Just then, a non-Jewish government Minister passed by and greeted the Jew with “*Shalom*.” The Jew did not respond. The Minister got angry, and when the Jew finished praying the Minister reprimanded him — “Why didn’t you answer me? I could have had you killed!”



The Jew replied: “Your honor, the Minister! Imagine that you were standing and conversing with your king, when at the same time, a friend passed by and greeted you, saying ‘hi’. Would you stop talking to your king and respond to your friend’s greeting?”

“Certainly, not!” the Minister replied. “So, sir,” said the Jew, “you now understand?! *Hashem* is the King of Kings. How could you want me to stop praying to Him in order to speak with you?” The Minister understood and peacefully dismissed the pious Jew.

Daf 33: הַבְּדֵלָה בְּמוֹצָאֵי שַׁבָּת – HAVDALAH AT THE CONCLUSION AT SHABBAT



On Saturday night, we mark the distinction between *kodesh* (holy) and *chol* (mundane); we distinguish or separate between Shabbat and the remainder of the week.

The *Gemara* states that two *havdalot* (prayers of separation) are recited. The first *havdalah* is recited in the *Amidah* prayer during *Arvit shel Motzei Shabbat* (Saturday evening service), and the second *havdalah* is said at home in conjunction with blessings over wine, fragrant spices, and the light of the candle.

A person who forgot to recite the first *havdalah* is not required to go back and repeat the entire *Amidah*, as after the *Arvit* service, the second *havdalah* is said. However, if a person forgot to recite *havdalah* in the *Amidah* and also unlawfully ate food before reciting the second *havdalah* with the wine, spices and candle, then it is necessary to repeat the entire *Amidah* from the beginning.

Dvar Torah BESHALLACH

“ וַיִּצְעַק אֶל־ה' וַיִּזְרְחוּ ה' עֵץ וַיִּשְׁלַךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם ”

Not long after the miraculous splitting of the Red Sea, *B'nai Yisrael* experienced a formidable crisis. *B'nai Yisrael* were thirsty for water and complained that the only water available to them was bitter. Moshe shouted out to God and received an answer: “So he [Moshe] cried out to God, and God showed him a piece of wood, which he threw into the water and the water became sweet.”

Sometimes when we arrive in a new place, or change the way we are accustomed to behave, there can be bitterness and difficulty in adapting to new circumstances. Past memory of the comfort spots to which we were accustomed might bring us to complain, or even break. God gave Moshe advice on how to overcome the difficulties often associated with a new journey: “and God showed him a piece of wood (in Hebrew, ‘*eitz*’— from the word ‘*eitzah*’ or a word of advice)”.

And what is that advice? “And he (Moshe) threw it (the wood) into the water.” Instead of trying to adapt gradually and hesitantly to a new environment, it is best to jump right it. If we do so, “the water will become sweet.” You will find that everything is fine, that you are able to withstand the cold water, which moments earlier you thought you would never be able to enter and endure.



Daf 34: בְּרִיעוֹת בְּתַפִּילַת הָעֲמִידָה – BOWING DURING THE AMIDAH



There are four points in the *Amidah* prayer where one is supposed to bow –

- 1) Beginning of the first *beracha* (blessing).
- 2) End of the first *beracha*.
- 3) Beginning of the “*Modim*” blessing.
- 4) End of the “*Modim*” blessing.

One who prays is not to bow during the *Amidah* other than at those four places as set forth by the *Chachamim*. The aforementioned ruling refers to regular individuals; however, the *Kohen Gadol* bowed at the beginning of each *beracha* in the *Amidah* and a king was to pray the entire *Amidah* in a bowing posture. Why? Because the more august the status of an individual, the more he must humble himself before God.

Daf 35: בְּרָכָה לְפָנֵי הָאוֹכֵל – BLESSING BEFORE EATING

We should not derive pleasure from this world without first reciting a *beracha* (blessing).



Chazal established the blessing “*Boreh pri ha’etz*” to be recited over tree fruits. Despite the fact that grapes grow on vines and are subject to blessing of “*boreh pri ha’etz*,” that blessing is not recited over wine. Instead, the *Chachamim* instituted a special *beracha* over wine “*Boreh pri haGefen*,” because of wine’s great cultural significance as the beverage of choice.



Bread also has great significance and *Chazal* established a special *beracha* to be recited over it. The blessing “*Boreh pri ha’Adama*” is recited over food items that grow in the ground. Bread, however, which is made from wheat that grows in the ground has its own designated *beracha*, “*HaMotzi lechem min ha’aretz*” (Who brings forth bread out from the earth).

Daf 36: מְתֵי מְבָרְכִים עַל שֶׁמֶן זַיִת – BLESSING ON OLIVE OIL



As noted in the previous daf, the *beracha* “*Boreh pri ha’etz*” is generally recited over fruits that grow on trees. However, the *Gemara* states that a person who drinks olive oil does not recite any *beracha*!

Why? The *berachot* over food are called “*Birkot HaNehenin*” (blessings of enjoyment), as these *berachot* are recited when enjoying food. The *Gemara* states that if one were to drink olive oil without any other food, the olive oil is objectionable to the body and is not enjoyable. Therefore, that person does not recite one of the *Birkot HaNehenin*.



QUESTIONS FOR THE WEEK

1. Why did the *Chachamim* formulate *Tefillat HaDerech* in the plural form?
2. Which *halachot* regulating tefillah do we learn from Hannah’s prayer?
3. At which points in the *Amidah* prayer is one obligated to bow?

***NOTE**
ALL ANSWERS CAN BE FOUND
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HISTORY OF ISRAEL

[WAR OF INDEPENDENCE — PART II: ARAB STATES INVADE]

- 

MAY 15 1948 ... Iraqi Forces Fail To Capture Kibbutz Gesher
- 

MAY 14 1948 ... Israel Declares Independence; US Recognizes Israel
- 

MAY 19-24 1948 ... Egyptian Battle to Capture Yad Mordechai
- 

MAY 20 1948 ... Syrian Army Stopped at Kibbutz Degania
- 

MAY 22-23 1948 ... Battle over Kibbutz Ramat Rachel
- 

MAY 28 1948 ... Jewish Quarter of the Old City Surrenders
- 

MAY 29 1948 ... Egyptians Advance On Tel Aviv; Stopped By Air Attack
- 

JULY 9-18 1948 ... Lod & Ramla Captured
- 

OCTOBER 15-22 1948 ... Be'ersheva Captured in Operation Yoav; Opens Negev to IDF
- 

MARCH 7-10 1949 ... Eilat Conquered in Operation Uvda

On the Jordanian front, the Arab Legion captured the Etzion bloc, the day before Independence. They then went on to Jerusalem, where the Arab Legion captured the Jewish Quarter of the Old City. The biggest threat to Western Jerusalem was the police station at Latrun, which the Arab Legion occupied and cut off Jerusalem. Repeated attempts to capture the station failed. Thankfully, an alternative path that bypassed Latrun was found, called the Burma Road.

After a failed ceasefire, a re-equipped IDF went on the offensive and captured Lod, Ramla, Nazareth, and the rest of the Galilee. After one more ceasefire, the Israelis — now with overwhelming force — overran most of the Egyptian Army, captured Be'er Sheva and opened the road to Eilat.

The human cost of independence was extremely high. Out of a population of 600,000 at the start of the war, 6,000 lost their lives.

EXCERPTS FROM ISRAEL'S DECLARATION OF INDEPENDENCE

“ **THE STATE OF ISRAEL** will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; **it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or gender;** it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.... **WE EXTEND our hand** to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East. **WE APPEAL to the Jewish people throughout the Diaspora** to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream – the redemption of Israel. ”

On May 14th, 1948, Israel declared its independence. A few hours later, the US recognized Israel. The next day, as the last British soldiers departed, bombs fell on Tel Aviv and Arab armies invaded from every border. In the North, the Lebanese Army seized the border crossing of Malkiyah. The Syrians attacked the area around the Sea of Galilee and advanced on Kibbutz Degania, where they were turned back. The Iraqis attacked across the Jordan River near the town of Besian, but were also forced to retreat.

The Egyptians advanced toward both Tel Aviv and Jerusalem. Their army was delayed five days by the defenders of Kibbutz Yad Mordechai. They eventually reached the area where Ashdod is located today and paused. The force headed for Jerusalem was stopped at Kibbutz Ramat Rachel. On May 29th, Israel launched a counter-offensive against the Egyptians, ending the threat to Tel Aviv.