



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

- **R' Yochanan in the name of R' Yose Ben Zimra** darshened a pasuk to teach that Hashem davens, as the pasuk says "beis tefilasi" – "MY" tefillos.
 - **Q:** What does Hashem daven? **A: R' Zutra the son of R' Tuvia is the name of Rav** said, Hashem says "Let it be the will before Me that My mercy win over My anger and all My other middos, that I treat My children with Mercy, and that I deal with them lifnim mishuras hadin".
 - A Braisa says, **R' Yishmael ben Elisha** went in the Kodesh Hakadashim on Yom Kippur and had a vision of Hashem on His throne. Hashem asked him for a bracha. **R' Yishmael** responded in the form of a prayer, using the concepts of Hashem's own tefilla, described above. Hashem "nodded" in agreement. From here we learn that the bracha of a commoner should not be viewed as unimportant.
- **R' Yochanan in the name of R' Yose Ben Zimra** darshened the pasuk of "panai yeileichu vahanichosi lach", where Hashem told Moshe to wait until His anger passes before Moshe tries to appease Hashem, to teach that a person should not try to appease a person who is in the midst of heated anger.
 - **Q:** Does the concept of anger exist by Hashem? **A:** Yes, as a Braisa says, the pasuk says that Hashem get angry every day – "v'Keil zoeim bchol yom". This "anger" lasts for a "regah" ("ki regah be'apoi"), which is either 1/8,888 of an hour or the amount of time that it takes to say the word "regah". No creature could figure out exactly when that regah of anger is, except for Bilam, regarding who the pasuk says "v'yodeya daas Elyon". Now, Bilam could not even master what was on the mind of his donkey, so how can we say that he knew what Hashem was "thinking"? Rather, he know how to figure out the exact moment that Hashem becomes angry, and he knew that if he would curse the Yidden at that moment, the curse would be effective. However, Hashem held back from getting angry at all for the days that Bilam was trying to curse the Yidden – like the pasuk says "Muh ezom lo zoam Hashem", and that is what saved the Yidden from total destruction.
 - **Q:** When does Hashem have this moment of anger? **A: Abaye** said, it is sometime in the first 3 hours of the day when the rooster's crown turns totally white without even having any red streaks, and it stands on one leg.
 - **R' Yehoshua ben Levi** kept a rooster tied to his bed to try and determine this moment of anger so that he could curse a min at that time who had been bothering him. He fell asleep at that moment and said, this is a sign that it is not proper for me to punish another person.
 - It was taught in the name of **R' Meir**, that when the sun shines in the morning and the kings put on their crowns and bow down to the sun, that is the moment at which Hashem becomes angry.
- **R' Yochanan in the name of R' Yose** darshened a pasuk to teach that one dose of self-realization and humility accomplishes more than many lashes. **Reish Lakish** darshened a pasuk to teach that it is worth more than 100 lashes.
- **R' Yochanan in the name of R' Yose** darshened pesukim to teach that Moshe asked 3 things from Hashem and was granted all 3: he asked that Hashem rest His Shechina on Klal Yisroel, that His Shechina should not rest by the goyim, and that Hashem explain His ways – why sometimes we see tzadik v'rah lo, rasha v'tov lo.
 - The Gemara says that Hashem explained that a tzadik ben rasha would be the case of tzadik v'ra lo and a rasha ben tzadik would be the case of rasha v'tov lo.
 - **Q:** We learned that children only get punished for the wrongs of their parents when they act in their parents' sinful ways!? **A:** Tzadik v'rah lo is a tzadik who is

not completely righteous, and rasha v'tov lo is rasha who is not completely wicked.

- He argues on **R' Meir**, who says that Hashem did not grant Moshe this last request.
- The pasuk says that Hashem told Moshe “lo suchal lir'os panai”. A Braisa taught in the name of **R' Yehsohua ben Karcha**, that Hashem told Moshe – when I wanted to reveal Myself to you, you did not want Me to. Now that you want Me to, I do not want to. This argues on **R' Shmuel bar Nachmeini in the name of R' Yonason**, who says that Moshe got rewarded for not wanting to see Hashem.
- The pasuk says “vahasirosi es kapi v'ra'isa es achorai” – **R' Chana bar Bizna in the name of R' Shimon Chasida** said, this teaches that Hashem showed the kesher of his tefillin to Moshe.
- **R' Yochanan in the name of R' Yose** darshened, any good thing said by Hashem, even if said on a condition, Hashem makes it happen. We learn this from the fact that Moshe's descendants were multitudes because Hashem stated that He would destroy the Yidden and make Moshe into a great nation. Even though Hashem didn't destroy the Yidden, He still followed through on what he said to Moshe.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, Avraham Avinu was the first person to refer to Hashem as "Master" when he said “Adona-I Elokim bamah eidah...”
 - **Rav** said, we find that Daniel was answered in the zechus of Avraham, which he invoked by using the Name Adona-i.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, the pasuk of “panai yeileichu vahanichosi lach” teaches that one should not try to appease a person in his moment of anger.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, Leah was the first person to thank Hashem as she said “happam odeh es Hashem”.
 - **R' Elazar** explained that Reuven was called so because Leah said – look at the difference between my son (who didn't complain when his bechora was taken from him and even went and saved Yosef from being killed by the brothers) and the son of my father in law (i.e. Esav, who complained about losing the bechora although he willingly gave it away) - Reuven - "re'oo bein" (look at the difference).
 - **R' Yochanan** said, Rus was called so because she had a descendant Dovid who satisfied ("revahu") Hashem with praise.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, a wayward child in the house causes more anguish than the “milchemes Gog u'Magog” – based on the way that Dovid Hamelech describes it as such in Tehillim when he says "Mizmor L'Dovid bevorcho mipnei Avshalom bno" and then says “Hashem mah rabu tzarai...”, which is sever language that he does not use when discussing the war of Gog and Magog.
 - **Q:** “Mizmor” denotes a happy time – Dovid should have said “kinah l'Dovid” (a lament) when he was running from his son!? **A:** **R' Shimon ben Avshalom** said, Hashem had told Dovid that he would face a rebellion from inside his palace. Dovid was happy that the rebellion was led by his son, who would have rachmanus on him, rather than a slave from within his house.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, a person is allowed to oppose and fight with a rasha in this world. A Braisa says this as well.
 - **Q:** We find that **R' Yitzchak** says one should not do so!? **A:** They don't argue. One can fight with a goy if he does so to defend the Ribono Shel Olam and His Torah. **A2:** Even if it is to defend Hashem one may only do so if the goy is not in the midst of having good fortune. **A3:** Even if the goy is having good fortune it may be done if the one who is fighting the goy is completely righteous. **A4:** Even if the person fighting is completely righteous he should not fight if the goy is in the midst of having good fortune.
- **R' Yochanan in the name of R' Shimon ben Yochai** darshens a pasuk to teach that any person who has a set place for tefillah will have his enemies fall before him.
- **R' Yochanan in the name of R' Shimon ben Yochai** darshens a pasuk to teach that a person who attends to the needs of a talmid chacham is greater than one who learns Torah from him.