

Daf 9: מִצְוָה לְרֹאוֹת מְלָכִים – A MITZVAH TO SEE A KING



Rabbi Zeira was once forced to purchase a crown of myrtle branches as a gift for the king, as was the custom of his time. Rabbi Zeira regretted his obligation to spend money for the purchase of the myrtle branches, which he felt was a waste of his resources. Rabbi Yossi Ben Elyakim heard Rabbi Zeira complain and told him he need not be sorry about the expense, since he was fulfilling a mitzvah. Even if he had not been forced into purchasing the gift, it would have been incumbent upon him to expend resources to catch a glimpse of the king.

In what way is it virtuous, and hence obligatory, to see a heathen monarch? Rabbi Yochanan explained that it is a mitzvah to greet a king, even one from other nations, so that in the future, at the time of full redemption, it will be proven that the greatest honor was bestowed upon the King of Israel.



Daf 10: לְהַצְמִיד אֶת הַרְגְּלִים בְּתַפְלָה – PLACING ONE’S LEGS TOGETHER IN PRAYER

Rabbi Yossi son of Rabbi Hanina shared several *halachot* taught by Rabbi Eliezer Ben Ya’akov:



Halacha #1: When praying, one should stand in a topographically low place rather than in an elevated location, as suggested in the words of the verse: “From the depths I call out to you, HaShem” (Psalms 30:1) — i.e., from a deep, or low place I pray to you, God.



Halacha #2: While reciting the Amidah prayer, one should keep one’s legs straight and place both feet together, aligning them one next to the other. One who prays thusly is likened to the angels, about whom it was said “And their feet were one straight foot (Ezekiel 1:7).” Meaning, their legs remained close to each other and had the appearance of being one leg.



Halacha #3: It is prohibited to eat before the morning prayers.



Daf 11: בְּרֻכּוֹת הַתּוֹרָה לְפָנֵי הַתְּפִלָּה – TORAH BLESSINGS BEFORE THE CORE PRAYER SERVICE

Rav Yehudah taught in the name of Shmuel that one should not begin to study Torah before reciting the Torah blessings. Nevertheless, if an individual completes the *Shacharit* prayers and afterward recalls having forgotten to recite the Torah blessings, it is not necessary to go back and recite the omitted blessings. Why not? Because among the blessings associated with *K’riyat Shema* is the blessing of “*Ahava Rabbah*” (great love) which incorporates requests to God that He help us to learn and understand Torah. This serves the same purpose as the formal Torah blessings.



FROM THE TALMUD SEDER ZERAIM MASECHET BERACHOT DAF 10

מן התלמוד:
סדר זרעים, מסכת ברכות דף י':
”הנהו בריוני דהוו בשבבותיה
דרבי מאיר והוו קא
מצערו ליה טובא“

Explanation

In Rabbi Meir’s neighborhood there were thugs who would cause him tremendous grief.

HISTORY OF ISRAEL

Talmud Israeli is delighted to welcome you to the 14th cycle of Daf Yomi learning! As we delve deeper in Masechet Berachot, we are pleased to offer a novel way to learn about Israeli history. From last week through Shavuot, each Talmud Israeli — Daf Yomi For Us publication will include a chronologically driven section entitled “History of Israel”. In this week’s publication, we will learn about Jewish leadership in Eretz Yisrael before Israel’s declaration of independence. A link to a short, unique video, created especially for the Talmud Israeli family of learners accompanies the history section. The video expands upon the materiel covered in each “History of Israel” segment of this publication.



Daf 12: כִּדּוּ פְּדָעִים בְּתַפְלִית הָעֲמִידָה – THIS IS HOW ONE BOWS DURING THE AMIDAH PRAYER



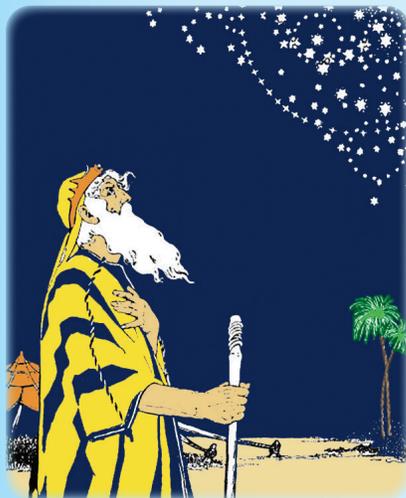
It is obligatory to bend one's knees and bow several times during the recitation of the *Amidah* prayer. One bows at the beginning and end of the first blessing (*Magen Avraham*) as well as at the beginning and end of the Thanksgiving (*Modim*) blessing.

Rabba Bar Hinana Sava said in the name of Rav: When reciting: “*Baruch Atah HaShem,*” one should bow as they recite the word “*Baruch*” (Blessed) and then subsequently stand straight and upright when reciting “*HaShem,*” God’s name.



Rav Sheshet would bow quickly, in one smooth motion. Though when he began to stand upright, he would lift himself up slowly, with great patience. First, Rav Sheshet would lift his head and then his body. Why did he do this? So that no one would think he stood because it was too difficult for him to continue bowing. He thereby demonstrated his love and awe of *Hashem*.

Daf 13: 'אַבְרָהָם' וְ'אַבְרָם' – 'AVRAHAM' AND 'AVRAM'



The names of two of our holy patriarchs were changed. When *Avraham Avinu* was born, they called him “*Avram*” (without the letter “*Hey*”). It was only later that *Hashem* added the letter “*Hey*” to his name. From that time on, he was known only as “*Avraham*.”

The name of *Ya'akov Avinu* was also changed. At first, he was called “*Ya'akov*.” After he struggled with Eisav’s ministering angel and emerged victorious, the angel informed him that God changed his name from “*Ya'akov*” to “*Yisrael*”.

However, there is a distinction between the name transformation of *Avraham* and that of *Ya'akov*.

Avraham’s name was replaced and instead of ‘*Avram*’ he was to be called ‘*Avraham*’. From that time onward, it was forbidden to refer to *Avraham Avinu* as ‘*Avram*,’ because his proper, true name became ‘*Avraham*.’ In contrast, the name of *Ya'akov Avinu* was not truly replaced. Rather, a name was added to his birth name, and from that day on, he was called both *Ya'akov* and *Yisrael*.

Dvar Torah SHEMOT

“ וַיֹּאמֶר
 מֹשֶׁה אֶל־ה' ...
 כִּי כִבְד־פָּה
 וּכְבֹד לְשׁוֹן אֲנֹכִי; ”

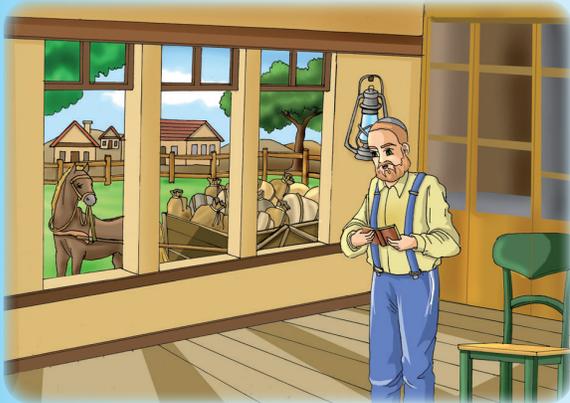
When God chose Moshe to be the leader who will bring Israel out of Egypt, Moshe refused the honor on the grounds that he was a tongue-tied stutterer. Moshe’s claim appears logical, because a leader is a person who needs to speak with enthusiasm and passion. Why, in fact, did God choose a person with unimpressive oratorical skills?

In his Torah sermons, the Ra”N suggests a wonderful explanation to answer this question. He asserts that there are some people who know how to speak in such a sweet and pleasant manner, that even the simplest and most shallow information will be heard as words of great importance by those who listen.

God chose a leader whose speech was defective, so that the greatness and sweetness of the Torah would not be attributed to the charisma of the person transmitting it, but rather, correctly, to its own content.



**Daf 14: כַּךְ נִתְחַלֵּל אֶת הַיּוֹם –
THE WAY TO BEGIN THE DAY**



Rav and Shmuel taught that prior to reciting the *Shacharit* prayer service, one is not to go to the home of a fellow to greet them. If, however, one unexpectedly runs into a friend or acquaintance on the street, it is permitted to ask how that person is doing and extend a friendly greeting.

Rav Idi Bar Abin said in the name of Rav Yitzchak Bar Ashyan that one should not attend to personal affairs before morning *tefilla*. The Gemara adds that

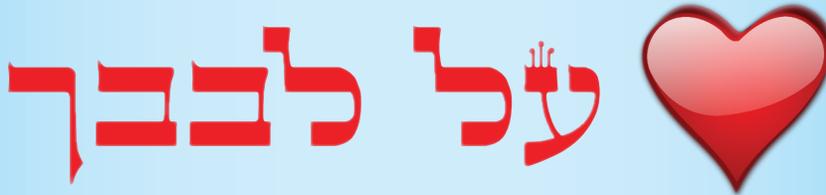
Hashem aids and helps satisfy the wishes of those who pray before setting out on their way.

Rabbi Yochanan said that a Jew who learns a significant amount of Torah before going to sleep need not fear having bad dreams. This teaching is derived from the verse (Proverbs 19:23), “And he will sleep satiated (filled), and will not be visited by evil.”

**Daf 15: כַּךְ קוֹרְאִים קְרִיאַת שְׁמַע –
HOW THE SHEMA IS TO BE RECITED**

Rav Ovadia cites a *braita* stating that *K'riyat Shema* is to be recited in its entirety, without omitting anything. However, it is also important to pause between certain words -- i.e., those which when recited too quickly, are difficult to properly enunciate.

Rava provided examples of words that require a separation between them. In the *Kriyat Shema* we say: “*ahl levavecha*”. If the words “*ahl levavecha*” are said too quickly, they sound like one word, “*a'levavecha*.” Therefore, it is necessary to recite “*ahl*” distinctively and serenely, without any hurry, and then continue with “*levavecha*.” Such exactitude results in the proper fulfillment of the *mitzvah*.



**QUESTIONS
FOR THE WEEK**

1. What should a person refrain from doing before *Shacharit*?
2. How should one bow during the *Amidah* (*Shemoneh Esrei*) prayer?
3. While reciting the *Amidah* prayer, why does one stand with both legs straight and together?

***NOTE**
ALL ANSWERS CAN BE FOUND
IN THIS DAF YOMI PUBLICATION

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to questions to:
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HISTORY OF ISRAEL

[Britain Loses Control]

1945 ... Germany Surrenders

1944 ... Jewish Population of Eretz Yisrael Reaches 560,000

SEPTEMBER 1945 ... Truman Calls on Britain to allow 100,000 Jewish refugees into Eretz Yisrael

OCTOBER 31 1945 Large-scale attacks by Joint Command

MAY 1 1946 Anglo-American Report Issued

JUNE 16 1946 Rail Bridges Destroyed

JUNE 19 1946 Lechi kidnap British officers

JUNE 29 1946 Black Sabbath Operation "Agatha"

JULY 26 1946 King David Hotel Bombing

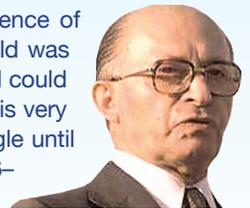
FEBRUARY 14 1947 Britain Turns Over Palestine Problem to the UN

The leadership of the Jewish community in *Eretz Yisrael* decided it was time to pressure the British. A Joint Committee of all the Jewish paramilitary groups (Haganah, Palmach, Irgun, and Lechi) was established to coordinate military action (e.g. blowing up railroad lines and bridges).

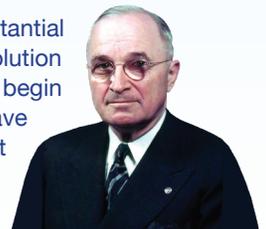
The British attempted to reach a compromise plan for the future of the land. No plan was acceptable to the Arabs, who repeated their demand for an Arab State in all of the Mandate, with no Jewish immigration.

The Zionist movement pressured the British politically, while at the same time attacking British military targets. The Haganah primarily targeted British facility that were trying to stop boats carrying "illegal" immigrants to the Yishuv. By early 1947, it became clear to the British that they could not maintain control. They turned the problem over to the UN.

“ We knew that *Eretz Yisrael* in consequence of the revolt, resembled a glass house. The world was looking into it with ever-increasing interest and could see most of what was happening inside. That is very largely why we were able to pursue our struggle until we brought it to its successful climax in 1946–1947. — *Prime Minister Menachem Begin*



“ I believe and urge that substantial immigration into Palestine cannot await a solution to the Palestine problem and that it should begin at once. Preparations for this movement have already been made by this Government and it is ready to lend its immediate assistance. — *US President Harry Truman (Presidential Message for Yom Kippur 1946).*



“ The war years had knit the community into a powerful, self-conscious organism, and the great war effort, out of all proportions to the numerical strength of the Yishuv had given the Jews of *Eretz Yisrael* a heightened self reliance, a justified sense of merit and achievement, a renewed claim on the democratic world. — *President Chaim Weizmann*



By the summer of 1945, there were over 100,000 Jewish survivors in Displaced Person Camps in Germany, and that number was growing. After receiving a report on conditions in those camps, President Harry S. Truman called on the British to allow 100,000 Jews to immigrate immediately to *Eretz Yisrael*. The British rejected Truman's plea.