

Daf Review – Berachos 34

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Gemara

- In the first *Bracha* of *Shemona Esrei*, one may not add to the praises of *Hashem* because *Chazal* only included the language that *Moshe Rabeinu* used. If we begin adding praises, we will never do justice to *Hashem's* praises.
- It is disgraceful to repeat each word of *Shma* one after another, but we do not silence the person. However, one who repeats the entire verse twice is silenced because it appears that he accepts two deities upon himself.
- Everything is in *Hashem's* hands other than fear of *Hashem*. For *Moshe Rabeinu*, this was a “small thing.” He was like someone who possessed a large vessel that is difficult to acquire.

Mishnah

- If asked to replace a *Sheliach Tzibbur* (“*Shatz*”) who became confused during *Chazaras Hashatz*, one should not refuse. The replacement takes over at the beginning of the *Brachah* during which the *Shatz* erred.

Gemara

- A person should refuse the first time he is asked to be the *Shatz*, stir himself to get up the second time, and go to the *amud* the third time.
- One should only ask for personal needs during the middle *Brachos* of *Tefillah*, not the first or last three. *Tosafos*: We may ask for communal needs during the first three and last three *Brachos* of *Shemona Esrei*, as we do during *Yamim Noraim*.
- We learn from *Moshe Rabeinu* that one can *daven* for another even if he does not mention or even know the person's name.
- We only bow at the beginning and end of the first *Brachah* and *Modim*. *Tosafos*: being overly stringent and bowing when not required can lead to people to not bow when required.
- We do not bow during *Hodaah* in *Hallel* or *Birkas Hamazon*.
- Three forms of bowing: *Kidah* is bowing on the face; *Keriah* is bowing on one's knees, *Hishtachavaah* is bowing while extending one's arms and legs.

Mishna

- If an individual makes a mistake in *Tefillah*, it is a bad sign for him. If a *Shatz* makes a mistake, it is a bad sign for the *tzibbur*. The *Gemara* limits this to the first *Bracha* of *Shemona Esrei*.
- *R' Chanina Ben Dosa*: when my *Tefillah* for an ill person flows, I know it was well received by *Hashem*. When it does not flow, I know my *Tefillah* was rejected.

Gemara

- There is a *Machlokes* whether a *Baal Teshuva* who sinned and repented is greater or a *Tzadik Gamur* who never sinned is greater.

Inspiration

- *Baal Hatanya*: What is the *Gemara's* answer that fear of *Hashem* was a small thing for *Moshe*, after all *Moshe* was talking to *Klal Yisroel*? By being the *Rebbe* of all of *Klal Yisroel*, *Moshe Rabeinu* transmitted a piece of himself to all of us, which can inspire our fear of *Hashem*.
- *Satmar Rebbe*: The *Gemara* learns from when *Moshe Rabeinu* was a baby, that it is better to hire a Jewish woman to nurse a Jewish child because he was destined to teach Torah to *Klal Yisroel* with the same mouth with which he nursed. But that was *Moshe*, the future leader of *Klal Yisroel*? The answer is that every Jewish child has the potential to be a leader of *Klal Yisroel*.