

Daf Review – Berachos 4

Gemara:

- Continues conversation regarding Dovid HaMelech's sleep and night time schedule.
- When the Jewish army went to war, they followed the following steps:
 - a. Create Strategy
 - b. Ask permission of the Sanhedrin
 - c. Consult the *Urim V'Tumim*
 - d. Deliver instructions to the generals

Incredible lesson – when faced with challenges in life we must put in the effort to address and hopefully resolve. After we have put in our "*hishtadlus*" we have the right to ask for Hashem's assistance.

- A person must teach his tongue to say, "*I don't know.*"
- Dovid's humility was manifest in the fact that he consulted with his Rebbe, *Mipiboshes* on every halachik query.
- Dovid's reward was a son who was a greater Torah scholar than *Mipiboshes*.

Important Lesson – raising inspired children requires a home in which respect and admiration for Torah and Torah scholars are modeled by parents.

- Both Dovid and Yaakov Avinu were concerned, "*shema yigrom ha'cheyt, lest they fall into the clutches of sin.*"

Important Lesson – don't rest on your laurels. Present greatness doesn't guard me from future failure. A person must be ever-vigilant regarding sin.

- *Chachamim* (as quoted in the Mishna) explain that one can recite the night time *Shema* until midnight. They hold like Rabban Gamliel that one can recite *Shema* until dawn. The *Chachamim* were concerned that if we tell people they have until dawn, they will procrastinate and miss reciting *Shema* and *davening Maariv*.

Important Lesson – don't fall asleep on the couch. Too often in life we miss out on incredible opportunities because we want to eat a bit, drink a bit and sleep a bit. Before you know it, the night is over, and a new day has dawned. If you want to accomplish something in life – do it and do it – now.

- ***Semichas Geulah L'Teffilah*** – We juxtapose the beracha of "*Ga'al Yisroel*" to *Shmona Esrei*.

This *beracha* reinforces our belief that Hashem took us out of Egypt. After reciting this *beracha*, we feel confident that the same God who redeemed us from servitude and sustained us in the desert can take care of our daily life needs (as expressed in the supplications of *Shmona Esrei*).

Halacha:

שולחן ערוך אורח חיים הלכות תפלה סימן קיא סעיף א

צריך לסמוך גאולה לתפלה ולא יפסיק ביניהם, אפי' באמן אחר גאל ישראל ולא בשום פסוק חוץ מה' שפתי תפתח. הגה: וי"א (שמותר לענות אמן על גאל ישראל וכן נוהגין

Shulchan Aruch OC 111:1 – One Must juxtapose *Geulah* (beracha of *Ga'al Yisroel*) to *Shmona Esrei* and one should not interrupt between them. Ideally one should not even answer amen to the beracha of *Ga'al Yisroel*. However, one does recite the verse of "*Hashem sifasai tiftach u'fi yagid t'hilasecha, May God open my lips, and may my mouth tell Your praise.*" *Rema* – There are those who that one may answer amen to the beracha of *Ga'al Yisroel* and this is the accepted practice.

Taz explains that since the Rabbis instituted this phrase of *Hashem sifasai tiftach u'fi yagid t'hilasecha* it is considered part of the *Shmona Esrei*. Ideally, one should recite this beracha together with the chazan, thereby, obviating the need to answer amen.

Inspiration:

Reb Levi Yitzchak of Berditchev

Hashem sifasai tiftach u'fi yagid t'hilasecha is the *teffilah lifney ha'tefillah*, the prayer before the prayer. Before I begin my heartfelt *Shmona Esrei* I must realize that I am totally dependent on God. I must ask for His help to pray. Our dependency on Hashem is absolute and there is truly nothing we can accomplish without His assistance.