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Brachos Daf 8

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Prayers

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: If a man has established for himself a fixed place for his prayer, his enemies will succumb to him, for it is written: *And I will appoint a place for My people for Israel, and I will establish them so that they may dwell in their own place, and be disturbed no more; neither shall people of wickedness afflict them any more as at the beginning.*

Rav Huna explains the verse, which seemingly contradicts another verse as follows: In the beginning (*when the Temple was first built*), Israel's enemies will no longer torment them, and in the end (*when Israel sinned and it was decreed that they should suffer*), prayer protects them from utter destruction.

And Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: Servicing those who study Torah is greater than the studying of Torah from them, for it is written: *Here is Elisha the son of Shafat, who poured water on the hands of Eliyahu.* It is not said that he studied under him, but rather, one who poured water. This teaches us that servicing those who study Torah is greater than the studying of Torah from them.

Rabbi Yitzchak said to Rav Nachman: Why does the master not come to the Synagogue in order to pray (*together with the congregation*)? He said to him: I cannot (*for I am weak*). He asked him: Let the master gather ten people (*in his house*) and pray with them? He answered: It is too much of a trouble for me. He then said: Let the master ask the messenger of the congregation to inform him of the time when the congregation prays? Rav Nachman retorted: What is the necessity for this? He said to him: For Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: What is the meaning of the verse: *But as*

for me, let my prayer be to You, Hashem, in a favorable time?
When is the time favorable? It is when the congregation prays.

Rabbi Yosi the son of Rabbi Chanina said: You may derive it from here: *Thus says Hashem: In a favorable time I have answered you.*

Rabbi Acha the son of Rabbi Chanina says: You may derive it from here: *Behold, God does not despise the numerous.* And it is also written: *He has redeemed my soul in peace from enemies confronting me; for they were many who were with me.*

It has been taught also in a *braisa* to the same effect: Rabbi Nassan said: How do we know that the Holy One, Blessed be He, does not despise the prayer of the congregation? For it is written: *Behold, God does not despise the numerous.* And it is further written: *He has redeemed my soul in peace from enemies confronting me; for they were many who were with me.* The Holy One, Blessed be He, says: If a man occupies himself (*with actions of peace e.g.*) with the study of the Torah and with deeds of kindness and prays with the congregation, I will regard it as if he had redeemed Me and My children from among the nations of the world.

Rish Lakish said: Whoever has a synagogue in his city and does not go there in order to pray, is called an evil neighbor, for it is written: *Thus says Hashem: As for all My evil neighbors that touch (in a damaging manner) the inheritance (My synagogues) which I have caused My people Israel to inherit.* And furthermore, he brings exile upon himself and his children, as it is written: *Behold, I will uproot them from their land, and I will uproot the House of Judah from among them.*



When they said to Rabbi Yochanan that there were old men in Babylon, he wondered and said in astonishment: Why, it is written: *That your days may be prolonged, and the days of your children, upon the land* etc., but not outside the Land of Israel!? When they told him that they arise early (*in the morning*) to the synagogue and left it late, he said: That is why they were rewarded. This is as Rabbi Yehoshua ben Levi said to his children: Arise early to the synagogue and leave it late that you may live long.

Rabbi Acha the son of Rabbi Chanina said: Which verse (*may be cited in support of this*)? *Fortunate is the man that listens to Me, who, daily, comes quickly to My doors, guarding at the posts of My entranceways*, and afterwards it is written: *For he who finds me finds life*.

Rav Chisda said: A man should always enter through two doors into the synagogue.

The *Gemora* explains the meaning of the 'two doors.' One, when entering the synagogue, should walk the distance of two doors, and then pray (*for were he to sit at the entrance, near the door, it would look as if he was anxious to leave quickly*).

It is written: *For this let every devout man pray to You in the time of finding*. Rabbi Chanina says: '*In the time of finding*' refers to the finding of a (*good*) wife, for it is written: *One who has found a wife has found goodness*. (7b – 8a)

What a Find!

In the West (*Eretz Yisroel*), they had the following custom: When a man would get married, they would ask of him: "*Matza* or *motze*?" The *Gemora* explains their inquiry. "*Matza*" is referring to a good wife; as it is written: *He who has found (matza) a wife has found goodness, and obtains favors from Hashem*. "*Motze*" is referring to a bad wife; as it is written *And I have found (u'motze) more bitter than death the woman* etc.

Rabbi Nassan said: '*In the time of finding*' refers to the finding of Torah, as it is written: *For those who find me find life* etc.

Rav Nachman bar Yitzchak said: '*In the time of finding*' refers to the finding of (*an easy*) death, for it is written: *The ways towards death*.

Similarly, it has been taught in a *braisa*: Nine hundred and three species of death were created in the world, for it is written: *The ways towards death*, and the numerical value of '*totzaos*' is so. The harshest of them is *askera* (*a sickness infecting the throat*), which is like thorns caught in a ball of wool shearings, and are yanked back by someone in order to remove them. Others say that it is like the pulling of ropes through small holes (*in a ship*). *Neshikah* is the mildest form of death, and is similar to removing a hair from milk.

Rabbi Yochanan said: '*In the time of finding*' refers to the (*finding of a proper*) grave. Rabbi Chanina said: Which verse (*may be cited in support of this*)? *Those who rejoice at good fortune, and are glad when they can find the grave*.

Rabbah the son of Rav Shila said: This explains the following proverb: A man should pray for mercy - even to the last clod of earth thrown upon his grave – he should have peace.

Mar Zutra said: '*In the time of finding*' refers to the finding of a nearby privy.

They said in the West: The interpretation of Mar Zutra is the best of all. (8a)

Praying in a Synagogue

Raba said to Rafram bar Pappa: Let the master please tell us some of those fine teachings that you said in the name of Rav Chisda on matters relating to the synagogue! He said to him: Thus said Rav Chisda: What is the meaning of the verse: *Hashem loves the gates of Zion more than all the dwellings of Jacob*? Hashem loves the gates (*gathering places*) distinguished by the decisions of *halachah* more than the synagogues and study halls (*where they only study Scripture, Mishna, and other texts*). And this conforms with the following saying of Rabbi Chiya bar Ami in the name of Ulla: Since the day that the Temple was destroyed, the Holy One, Blessed be He, has nothing in this world but the four cubits of *halachah* alone.

Abaye said: I initially studied Torah at home, and prayed at the house of prayer; but when I heard later that which Rabbi Chiya bar Ami said in the name of Ulla: Since the day that the Temple was destroyed, the Holy One, Blessed be He, has nothing in this

world but the four cubits of *halachah* alone, I went to study also in the house of prayer.

Rabbi Ami and Rabbi Assi, although they had thirteen synagogues in Tiberias, prayed only between the pillars where they used to study Torah.

Rabbi Chiya bar Ami said in the name of Ulla: A man who derives benefit from the labor of his hands is greater than the one who fears heaven (*and relies on the support of others*), for with regard to the one who fears heaven it is written: Praiseworthy is the man who fears Hashem, while with regard to the man who derives benefit from his own work, it is written: *When you consume the labor of your hands you are praiseworthy, and it shall be well with you.* 'You are praiseworthy' in this world, '*and it shall be well with you*' in the World to Come. But of the man who fears heaven it is not written '*and it shall be well with you.*' (8a)

Teachings

Rabbi Chiya bar Ami said in the name of Ulla: A man should always live in the same place as his teacher, for as long as Shimi the son of Geira was alive, Solomon (*who was his disciple*) did not marry the daughter of Pharaoh.

The *Gemora* asks: But has it not been taught in a *braisa* that he should not live in the same place?

The *Gemora* answers: There is no contradiction. Ulla is referring to a disciple who is submissive to him (*one who will listen to his teacher*), whereas the *braisa* is referring to a disciple who is not submissive (*and therefore, it is preferable for him to distance himself from his teacher, for this way, he will not willfully disobey him*). (8a)

Torah Reading

Rav Huna bar Yehudah said in the name of Rabbi Menachem who said in the name of Rabbi Ami: What is the meaning of the verse: *And they that forsake Hashem shall be consumed*? This refers to people who leave the Torah scroll (*while it is opened*) and exit (*the synagogue*).

Rabbi Avahu used to go out between one reader (*being called up to the Torah*) and the next (*for then, the Torah scroll is closed*).

Rav Pappa inquired: What is the law regarding the going out between (*the reading of one*) verse and verse? The *Gemora* leaves this question unresolved.

Rav Sheishes used to turn his face to another side (*away from the opened torah scroll*) and study. He said: We are busy with ours (*the study of Torah*), and they are busy with theirs (*the reading of the Torah*).

Rav Huna bar Yehudah said in the name of Rabbi Ami: A man should always complete the Torah portion of the week together with the congregation, reading the Hebrew text twice and the (*Aramaic*) Targum once, and even (*such words as*) Ataros and Divon (*names of cities, which have no distinct Targum translation*), for if one completes the Torah portion of the week together with the congregation, his days and years are prolonged.

Rav Bivi bar Abaye wanted to finish all the portions of the week of the entire year on *Erev Yom Kippur*, but Chiya bar Rav of Difti taught him the following *braisa*: It is written: *And you shall afflict yourself on the ninth of the month in the evening*. But do we fast on the ninth of the month? Why, it is the tenth of the month that we fast on? This teaches us that anyone who eats and drinks on the ninth (*as a preparation for the fast*), the Torah considers it as if he fasted on the ninth and the tenth. [*Accordingly, he should not devote the entire day to the completion of the Torah portions, for he will not be preparing for the fast.*] He therefore thought to finish them in advance (*during one or two weeks*), but a certain Elder taught him a *braisa* which stated that one should not recite them in advance, nor shall he recite them later than the congregation.

This is as Rabbi Yehoshua ben Levi said to his children: Complete the Torah portion of the week together with the congregation, reading the Hebrew text twice and the (*Aramaic*) Targum once; be careful with the *veridin* (*the jugular veins*) to follow the teaching of Rabbi Yehudah, as we have learned in a *Mishna*: Rabbi Yehudah says: One (*when slaughtering fowl*) must cut through the *veridin* (*in order that the blood will drain from its body*); and be careful regarding an elderly Torah



scholar who has involuntarily forgotten his learning (*he must not be treated with disrespect*), for it was said: Both the Tablets and the fragments of the Tablets were deposited in the Ark. [Evidently, something which was sacred should always be treated in that manner.] (8a – 8b)

Life Instructions

Rava said to his children: When you are cutting meat, do not cut it upon your hand. Some people explained that this was on account of danger (*cutting one's hand*), and some explain that it is in order not to ruin the meal (*with a small amount of blood, for those who are eating will be repulsed by the sight of any amount of blood*). Do not sit upon the bed of an Aramaean woman, and do not pass behind a synagogue when the congregation is praying.

Do not sit upon the bed of an Aramaean woman. Some say this means that one should not retire at night to sleep before reciting *Shema*. Others maintain that this means that one should not marry a convert. A third opinion posits that one should not lie down on the bed of a gentile (*as the gentiles are suspect of framing Jews with murder*), because of what happened to Rav Pappa, for Rav Pappa once visited an Aramaean woman (*to collect a debt*). She brought out a bed and said, "Sit down." He said to her, "I will not sit down until you raise the bed (*so I can see what is under it*)." She picked up the bed and they found there a dead baby. This is why the Sages said: It is forbidden to sit down upon the bed of an Aramaean woman.

And do not pass behind a synagogue when the congregation is praying. This supports that which Rabbi Yehoshua ben Levi said, for Rabbi Yehoshua ben Levi said: It is forbidden for a man to pass behind a synagogue when the congregation is praying (*for it appears as if he is running away from the synagogue*).

Abaye said: This applies only when there is no other door (*which can be used to enter the synagogue*), but when there is another door, there is no concern (*for he is not disgracing this synagogue, as it is presumed that he will be entering through the other door*). Furthermore, this applies only when there is no other synagogue, but when there is another synagogue there is no concern. And furthermore, this applies only when he is not carrying a load, and he is not running, and he is not wearing

tefillin, but where one of these conditions exist, there is no concern. [When he is carrying something or when he is running, he is obviously busy with something else; when he is wearing *tefillin*, he is evidently not shirking the yoke of Heaven from himself.]

The *Gemora* cites a *braisa*: Rabbi Akiva said: For three things I like the Medes: When they cut meat, they cut it only on the table (*and not on their hands*); when they kiss, they kiss only the hand (*which is a respectful way, so as not to leave traces of saliva on another's face*); and when they hold counsel, they do so only in the field (*for a house has "ears"*).

Rav Adda bar Ahavah said: Which verse supports this? *And Yaakov sent and called Rachel and Leah to the field, to his flock.*

The *Gemora* cites a *braisa*: Rabban Gamliel said: For three things I like the Persians: They are modest in their eating, modest in the privy, and modest in another matter (*in marital relations*).

It is written: *I have commanded My prepared ones*. Rav Yosef taught the following *braisa*: This refers to the Persians who are prepared and destined for Gehinnom (*due to their evil actions*). (8b)

INSIGHTS TO THE DAF

Eating on Erev Yom Kippur

It is written: *And you shall afflict yourself on the ninth of the month in the evening*. But do we fast on the ninth of the month? Why, it is the tenth of the month that we fast on? This teaches us that anyone who eats and drinks on the ninth, the Torah considers it as if he fasted on the ninth and the tenth.

Rashi in Yoma (81b) explains that by eating on the ninth, one will be able to fast better on the tenth.

In *Shibolei Haleket* it is written exactly the opposite logic. Eating a lot the day before a fast makes you feel the withdrawal from eating even more the second day, and so the hunger pangs are increased, making your fast equivalent to a two day fast.



DAILY MASHAL

Matza or Motze? That is the Question

The Gemora states that in Eretz Yisroel, when a man marries a woman they ask him the following: *Matza*, did you find a good wife, based on the verse that states *Matza Isha Matza Tov*, he who has found a wife has found goodness. When they asked him *motze*, they were asking if she is a bad wife, as it is written *umotze ani mar mimaves*, and I have found more bitter than death, the woman etc. who is snares.

The *Kuntrus Hadaf* quotes Chidah in *Pesach Eiyneim* who asks, why was this custom practiced only in Eretz Yisroel?

The *Chidah* quotes *Eis Laasos*, authored By *Reb Hillel Lichtenstein*, who also authored *Avkas Rochel* who offers a clever resolution to this question. The Gemara (Sota 2a) states that Hashem matches a man with a wife according to his deeds. Another opinion maintains that one's mate is predestined. The Medrash states that in Israel, ones wife is predestined, and in the Diaspora, it is dependent upon his deeds. In the Diaspora, there was no need to query the newlywed if he had found a good wife or not, as in the Diaspora, ones wife is dependent on one's deeds.

Segulos on the Eve of Yom Kippur

By: Meoros HaDaf HaYomi

Rav Bibi bar Abayei was accustomed to read the text twice and the Targum once of the entire Torah on the eve of Yom Kippur. Why especially then? The author of *'Iyun Ya'akov* explained: As reading *shnayim mikra ve'echad targum* lengthens one's life, he chose to bring himself to this *segulah* on the eve of Yom Kippur when it is most needed.

Only Manual Labor

Our Gemara praises the person who benefits from his manual labor, as we are told: "The toil of your hands that you will eat." Why are the hands mentioned? Would it not suffice to mention mere toil? The Saraf of Kotzk zt"l said: They gave you a hint. Toil at your work only with your hands but your head should be free for Torah and the fear of Heaven.

Rabbeinu Yonah (*shaar daled*) writes that it would be proper to have a meal on Yom Kippur since it is also a Yom Tov and since that isn't possible; there is an obligation to eat on the day prior to Yom Kippur. There are other reasons mentioned in the Rishonim.

The Ksav Sofer (O" C 112) wonders regarding one who is sick and will not be fasting, if he has an obligation to eat on the ninth. The Netziv learns from the language of the Sheiltos that eating on the ninth is a component of the *mitzvah* of afflicting oneself on Yom Kippur and therefore one who is not required to fast does not have a *mitzvah* to eat on the ninth.

Reb Akiva Eiger (16) speculates if women will be included in this *mitzvah*. Do we say that it is a positive commandment governed by time and therefore women will be exempt from this obligation? Or perhaps since the *mitzvah* is learned from the verse which teaches the requirement of affliction on Yom Kippur and women are included in that *mitzvah*, they would be obligated to eat on the ninth as well.

The Peri Chadash asks: why does the Torah say this in an expression of *inuy* - affliction, and not with a language of "eating on the ninth day"?

He answers: Someone who fulfills a *mitzvah* through anguish is not comparable to one who performs it through *oneg* - pleasure, and therefore the verse writes this commandment using an expression of pain in order to teach us that he will be given reward as he fulfilled the will of Hashem through suffering.

The Netziv asks: why is there no *brachah* recited on the *mitzvah* of eating on Erev Yom Kippur? He answers that the eating is regarded as a *mitzvah* only if ultimately he will fast on Yom Kippur, and since through some unavoidable occurrence, he might not end up fasting, it will emerge that his blessing will be in vain.

Furthermore, a *brachah* is recited only on a *mitzvah* itself, but eating on the ninth day is merely a preparation for the *mitzvah* of fasting on Yom Kippur. This is why a *brachah* is not recited.