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Brachos Daf 33

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## Prayers

The *Mishna* had stated: The pious men of old used to wait an hour before praying in order that they might direct their thoughts to their Father in Heaven.

The *Gemora* asks: How is this (*practice*) known? [*What is its source?*]

Rabbi Yehoshua ben Levi said: It is written: *Fortunate are those that dwell in Your house (then, they will praise You).*

Rabbi Yehoshua ben Levi also said: One who prays should also wait an hour after his prayer, as it is written: *Surely the righteous shall give thanks to Your Name; the upright shall linger in Your presence.*

It has been taught similarly in a *braisa*: One who prays should wait an hour before his prayer, and an hour after his prayer. From where do we know that he should wait before his prayer? It is because it is written: *Fortunate are those that dwell in Your house (then, they will praise You).* From where do we know that he should wait after his prayer? It is because it is written: *Surely the righteous shall give thanks to Your Name; the upright shall linger in Your presence.*

The *Gemora* cites a *braisa*: The pious men of old used to wait for an hour and pray for an hour and then wait again for an hour.

The *Gemora* asks: But seeing that they spend nine hours a day over prayer, how is their knowledge of Torah preserved, and how is their work done?

The *braisa* answers: Rather, since they are pious, their Torah is preserved and their work is blessed.

The *Mishna* had stated: Even if a king inquires about his well-being (*while praying*), he should not answer him.

Rav Yosef said: This was taught only regarding kings of Israel, but regarding kings of idolaters, he may interrupt (*for perhaps they will kill him*).

The *Gemora* asks from a *braisa*: If one was praying and he saw a robber coming towards him or a wagon coming towards him, he should not interrupt it, but shorten it and clear off!?

The *Gemora* answers: There is no difficulty, for where it is possible for him to shorten it (*where, for example, he is close to finishing*), he should shorten it (*and that is what the braisa is referring to*); otherwise, he should interrupt it.

The *Gemora* cites a *braisa*: It is related that once when a certain pious man was praying on the road, a general came by and greeted him and he did not return his greeting. The general waited for him until he had finished his prayer. When he had finished his prayer, he said to him, “Fool! Is it not written in your Torah: *Only beware for yourself and beware for your soul*, and it is also written: *And you shall greatly beware for your souls*? When I greeted you, why did you not return my greeting? If I had cut off your head with a sword, who would have demanded satisfaction for your blood from me?” He replied to him: Be patient with me until I will appease you with words. He said to him, “If you (*the general*) had been standing before a king of flesh and blood and your friend had come and given you greeting, would you have returned it to him?” “No,” he replied. [*The man continued:*] “And if you had returned his greeting, what would they have done to you?” The general replied, “They would have cut off my head with a sword.” He then said to him, “Have we not here then a *kal vachomer* argument: If you (*would have acted in this manner*), when standing before a king of flesh and blood, who is here today and tomorrow in the grave; how much more so I, when standing before the King, the



King of kings, the Holy One, Blessed be He, Who lives and endures for all eternity? Immediately, the general was appeased, and the pious man returned to his home in peace.

The *Mishna* had stated: Even if a snake is coiled around his heel, he should not interrupt (*his Tefillah*).

Rav Sheishes said: This was taught only in the case of a snake, but if it is a scorpion (*which is more likely to sting than a snake will bite*), he should interrupt.

The *Gemora* asks from a *braisa*: If someone fell into a lion's den, we do not testify that he died (*in order to allow his wife to remarry, for perhaps the lions were not hungry at that time*). If he fell into a pit full of snakes and scorpions we do testify that he died (*for evidently, they always bite or sting*).

The *Gemora* answers: It is different there, because he is pressed against them (*after his fall*) they will damage him anyway.

Rabbi Yitzchak said: If he sees bulls, he may interrupt, for Rav Oshaya taught a *braisa*: One should distance himself from a *tam* bull (*one that did not gore three times before*) fifty cubits, and from a *mu'ad* bull (*one that did gore three previous times*) out of sight.

A *braisa* was taught in the name of Rabbi Meir: If a bull's head is in a fodder basket, (*nevertheless*) go up to a roof and kick the ladder away. [*Rashi states that this is not to be taken literally; rather, it is merely stating to always be careful of a bull.*]

Shmuel said: This applies only to a black ox and in the month of *Nissan*, because then Satan is dancing between his horns. [*After the winter months pass, and it sees the fields filled with grass, it becomes high spirited and desires to damage.*]

The *Gemora* cites a *braisa*: In a certain place there was once an *arod* (*apparently a cross-breed of a snake and a lizard*) which used to hurt or injure people. They came and told Rabbi Chanina ben Dosa. He said to them: Show me its hole. They showed him its hole, and he put his heel over the hole, and the *arod* came out and bit him, and it died. He put it on his shoulder and brought it to the study hall, and said to them: See, my sons, it is not the *arod* that kills; rather, it is sin that kills! On that occasion they said: Woe to the man whom an *arod* meets, but woe to the *arod* which Rabbi Chanina ben Dosa meets!

The powers of rain (*Gevuros geshamim*) are mentioned in the blessing of the Resurrection of the Dead (*Techiyas ha-meisim*), and the request for rain in the blessing of years (*Birchas ha-shanim*), and *havdalah* (*on Motzei Shabbos*) in (*the fourth blessing, which is*) the gracious giver of knowledge (*Chonein ha'da'as*). Rabbi Akiva says: He says it as a fourth blessing by itself. Rabbi Eliezer says: It is said in the thanksgiving blessing (*Modim*).

The *Mishna* had stated: The powers of rain (*Gevuros geshamim*) are mentioned [*in the blessing of the Resurrection of the Dead (Techiyas ha-meisim)*].

The *Gemora* asks: What is the reason for this?

Rav Yosef said: It is because it is equal to the level of the Resurrection of the Dead (*for without rain, it is impossible to live*), therefore it was inserted in the blessing of the Resurrection of the Dead.

The *Mishna* had stated: The request for rain (*is mentioned*) in the blessing of years (*Birchas ha-shanim*).

The *Gemora* asks: What is the reason for this?

Rav Yosef said: It is because rain gives sustenance, therefore it was inserted in the blessing of sustenance.

The *Mishna* had stated: And *havdalah* (*on Motzei Shabbos, is mentioned*) in (*the fourth blessing, which is*) the gracious giver of knowledge (*Chonein ha'da'as*).

The *Gemora* asks: What is the reason for this?

Rav Yosef said: It is because since it is wisdom (*for it takes wisdom to be able to discern between that which is holy and that which is profane and between that which is pure and that which is impure*), it was inserted in the blessing of wisdom.

The Rabbis, however, say: It is because since the reference is to the mundane (*workweek*), it was inserted in the weekday blessing (*for this is the first blessing that is recited during the weekday, which is not recited on Shabbos*).

And Rabbi Ami said: *De'ah* – understanding is important, as it is was placed at the beginning of the weekday blessings.

And Rabbi Ami said: *De'ah* – understanding is important, as it is listed between two names of Hashem, in the verse *kail da'os*



*Hashem* – Hashem is a God of understanding. And if one doesn't have understanding, it is forbidden to have mercy on him, as it is written: *For it is not a people of understanding, therefore He that made them will have no compassion upon them.*

Rabbi Elozar says the *Beis Hamikdash* is important, as it appears between two Names of Hashem, in the verse *pa'alta Hahem Mikdash Hashem konenu yadecha* – *You made, Hashem, the sanctuary, Hashem, which your hands made.*

Rabbi Elozar says that if someone has understanding, it is as if the *Beis Hamikdash* was built in his time, since understanding was placed between two Names of Hashem, and the Sanctuary was placed between two Names of Hashem.

Rav Ada Karchina'ah challenged these statements from the verse *kail nekamos Hashem* – *Hashem is a God of vengeance*, placing vengeance between two names of Hashem, and accordingly, we should also say that vengeance is important!?

Rabbi Elozar answered that vengeance, when meted out against Hashem's enemies, is important, as Ulla explains that the two mentions of vengeance in this verse refer to Hashem repaying the reward of those who followed him, and the punishment of those who opposed him. For good, as it is written: He appeared from Mount Paran (*which is used as the source that teaches us that the other nations rejected the Torah; this is also the basis for the ruling that an idolater cannot collect damages when an animal belonging to a Jew damages his property*); and for punishment, as it is written: *O God of vengeance, Hashem, O God of vengeance, appear.*

The *Mishna* had stated: Rabbi Akiva says: He says it as a fourth blessing by itself.

Rav Shemen bar Abba said to Rabbi Yochanan: Let us see - it was the Men of the Great Assembly who instituted for Israel blessings, prayers, sanctifications (*Kiddush*) and *havdalos*. Let us see where they inserted them! [*Since it was so common, how could there be a controversy regarding it?*]

He replied: At first (*when they returned from exile*), they inserted it (*the havdalah*) in the *Tefillah* (*for they were poor and could not afford the wine*): when they became wealthier, they instituted that it should be said over a cup of wine (*and not during Tefillah; it was at this time that the precise placement of the original enactment was forgotten*); when they became poor again, they again inserted it in the *Tefillah*. At that time they said that one who has said *havdalah* in the *Tefillah* must say it again over a cup of wine (*if he can afford it*).

It has also been stated: Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: The Men of the Great Assembly instituted for Israel blessings, prayers, sanctifications (*Kiddush*) and *havdalos*. At first (*when they returned from exile*), they inserted it (*the havdalah*) in the *Tefillah* (*for they were poor and could not afford the wine*): when they became wealthier, they instituted that it should be said over a cup of wine (*and not during Tefillah; it was at this time that the precise placement of the original enactment was forgotten*); when they became poor again, they again inserted it in the *Tefillah*. At that time they said that one who has said *havdalah* in the *Tefillah* must say it again over a cup of wine (*if he can afford it*).

It has also been stated: Rabbah and Rav Yosef both say: One who has said *havdalah* in the *Tefillah* must also say it over a cup of wine.

Rabbah said: We can bring an objection against this ruling from the following *braisa*: If one erred and did not mention the powers of rain (*G'vuros geshamim*) in the blessing for the Resurrection of the Dead (*Techiyas ha'meisim*), or (*he erred and did not mention*) the request for rain in the blessing of the years (*Birchas ha'shanim*), he must repeat the *Shemoneh Esrei*. If he erred and did not mention *havdalah* in the blessing of graciously grants wisdom (*Atah chonein*), he does not need to repeat it, because he can recite it (*havdalah*) over a cup of wine! [*It seems that it is optional for him to recite it on a cup of wine; the Amoraim, however, ruled that one is obligated to do so!?*]

The *Gemora* answers: Do not read it 'because he can say it over a cup of wine,' but rather, read it 'because he says it over a cup of wine.'

It has also been stated: Rabbi Binyamin bar Yefes said: Rabbi Yosi asked Rabbi Yochanan in Sidon — and some reported that it was Rabbi Shimon bar Yaakov from Tzor who asked Rabbi Yochanan: And I have heard that (*the following was asked*): One who has said *havdalah* in the *Tefillah* says it over a cup of wine, or is it not so? He replied to him: He must say it over a cup of wine.

They inquired: If one has said *havdalah* over a cup of wine, does he need to say it again in the *Tefillah*?

Rav Nachman bar Yitzchak replied: We may derive the answer with a *kal vachomer* from the case of *Tefillah*. The primary place of the *havdalah* is in the *Tefillah*, and yet it was ordained that one who has said it in the *Tefillah* must say it also over a cup of wine. Does



it not then stand to reason that if he has said it over a cup of wine, which is not its primary place, he must say it again in the *Tefillah*?

Rav Acha Aricha recited a *braisa* in the presence of Rav Chinena: He who says *havdalah* in the *Tefillah* is more praiseworthy than he who says it over a cup of wine, and if he says it in both, may blessings rest on his head!

The *Gemora* asks: This statement contains a contradiction. It says that he who says *havdalah* in the *Tefillah* is more praiseworthy than he who says it over a cup of wine, which would indicate that to say it in *Tefillah* alone is sufficient. And then it teaches that 'if he says it in both, may blessings rest on his head,' but since he has said it in one, he has discharged his obligation and is exempt from saying anything further; accordingly, the second is a blessing which is unnecessary, and Rav, or as some say Rish Lakish, or again as some say, both Rish Lakish and Rabbi Yochanan, have said: Whoever says a blessing which is unnecessary transgresses the prohibition of 'You shall not take [God's Name in vain]'!?

The *Gemora* answers: Rather, read the *braisa* as follows: If he has said *havdalah* in one and not in the other, blessings shall rest upon his head.

Rav Chisda inquired of Rav Sheishes: If he forgot (*havdalah*) in both, what should he do?

He replied: If one forgot in both, he must go back to the beginning (and recite *Shemoneh Esrei* again).

Ravina said to Rava: What is the *halachah*?

He replied to him: The same as in the case of *Kiddush*. Just as the *Kiddush*, although it has been said in the *Tefillah*, is also said over a cup of wine, so too *havdalah*, although it has been said in the *Tefillah*, is also to be said over a cup of wine.

The *Mishna* had stated: Rabbi Eliezer says: It is said in the thanksgiving blessing (*Modim*).

The *Gemora* relates: Rabbi Zeira was once riding on a donkey with Rabbi Chiya bar Avin following on foot. He said to him: Is it accurate that you said in the name of Rabbi Yochanan that the *halachah* is as stated by Rabbi Eliezer (that *havdalah* should be recited in *Modim*) on a festival that falls after *Shabbos* (in which case, there is no fourth blessing of 'Chonein ha-da'as)? He replied: Yes, that is the *halachah*.

The *Gemora* interjects: By saying that this is the *halachah*, the implication is that the Rabbis differ from him!? [But this is not accurate!?!]

The *Gemora* counters: And do they not differ? Surely the Rabbis differ!?

The *Gemora* answers: I would say that the Rabbis differ in regard to the other days of the year (and that is when they say that *havdalah* should be recited in the blessing of *Chonein ha-da'as*), but do they differ in regard to a festival which falls after a *Shabbos*?

The *Gemora* objects: But surely Rabbi Akiva differs (and maintains that it should be recited as an independent blessing)?

The *Gemora* asks: Do we follow Rabbi Akiva all the year that we should follow him now? The *Gemora* explains: Why do we not follow Rabbi Akiva the rest of the year? It is because eighteen blessings were instituted, not nineteen. Here too, seven were instituted, not eight!

Rabbi Zeira then said to him: It was not stated that such is the *halachah*, but that we incline to this view. [This means that we advise individuals to act like this if they inquire, but we do not rule like this to the public.]

For it has been stated: Rabbi Yitzchak bar Avdimi said in the name of our teacher (Rav): Such is the *halachah* (like R' Eliezer, in a case where the festival follows *Shabbos*), but some say that we merely incline to this view. Rabbi Yochanan said: The Rabbis agree with Rabbi Eliezer (in this instance). Rabbi Chiya bar Abba said: This appears correct.

Rabbi Zeira said: Take the statement of Rabbi Chiya bar Abba in your hand, for he is very accurate and studies the statements well from his teacher's mouth - like Rachva of Pumbedisa. For Rachva said in the name of Rabbi Yehudah: The Temple Mount was built as a double row of benches, one row inside the other.

Rav Yosef said: I know neither one nor the other (in the case when the festival follows *Shabbos*), but I only know that Rav and Shmuel instituted for us a precious pearl in Bavel (to be incorporated into the *Tefillah*), as follows: And You have made known to us, Hashem, our God, Your righteous judgments, and You did teach us to do the statutes that You have willed, and You have made us inherit seasons of joy and willing celebrations. And You did bequeath to us the holiness of *Shabbos* and the glory of the appointed season



and the celebration of the festival. You have distinguished between the holiness of *Shabbos* (*which is greater*) and the holiness of the festival, and have sanctified the seventh day above the six days of Creation. You have distinguished and sanctified Your people Israel with Your holiness. [*The regular festival Tefillah then continues:*] And You have given us etc.

If one (*in praying*) says 'Your mercy extends to a bird's nest' (*referring to the commandment of sending away the mother bird before taking its young from the nest*), or, 'Your Name should be remembered for the goodness (*which You do for us*),' or, 'We give thanks, we give thanks,' we silence him.

The *Gemora* asks: We understand why we silence him if he says, 'We give thanks, we give thanks,' because he seems to be acknowledging two deities; also, if he says, 'Your Name should be remembered for the goodness (*which You do for us*),' because this implies that He should be praised only for the good and not for the bad, and we have learned in a *Mishna*: A man must bless God for the bad just as he blesses Him for the good. But what is the reason for silencing him if he says, 'Your mercy extends to a bird's nest'?

The *Gemora* answers: Two *Amoraim* in the West, Rabbi Yosi bar Avin and Rabbi Yosi bar Zevida, give different answers. One said that it is because he creates jealousy among God's creatures (*for he is saying that Hashem has mercy on the birds and not other animals*), and the other says that it is because he presents the *mitzvos* of the Holy One, Blessed be He, as acts of compassion, whereas, in truth, they are but decrees.

The *Gemora* relates: A certain man went down to lead the congregation (*in prayer service*) in the presence of Rabbah, and said: You have shown mercy to the bird's nest, so too, show Your pity and mercy to us. Rabbah said: How well this student knows how to placate his Master! Abaye said to him: But we have learned that he should be silenced! The *Gemora* notes that Rabbah, as well, acted that way only to test Abaye.

The *Gemora* relates: A certain man went down to lead the congregation (*in prayer service*) in the presence of Rabbi Chanina, and said: The great, the mighty, the awesome, the glorious, the potent, the feared, the strong, the powerful, fearless, the sure and honored God. He waited until he had finished, and when he had finished he said to him: Have you concluded all the praises of your Master? Why do I need all these? Even with these three (*the great, the mighty, the awesome*) that we do say, had not Moshe our teacher, mentioned them in the Torah and had not the Men of the Great Assembly come and inserted them in the *Tefillah*, we should

not have been able to mention them, and you say all these and still go on! It is comparable to a king of flesh and blood who had thousands and thousands of golden *dinar*, and someone praised him as possessing silver ones. Would it not be an insult to him?

Rabbi Chanina said: Everything is in the hands of Heaven except for the fear of Heaven, as it is written: *And now, Israel, what does Hashem, your God, require of you, but merely to fear.*

The *Gemora* asks: Is the fear of heaven such a little thing? Hasn't Rabbi Chanina said in the name Rabbi Shimon ben Yochai said: The Holy One, Blessed be He, has in His treasury nothing except a store of the fear of heaven, as it is written: *The fear of Hashem - that is His treasure!*?

The *Gemora* answers: Yes; for Moshe it was a small thing; as Rabbi Chanina said: To illustrate by a parable, if a man is asked for a big utensil and he has it, it seems like a small utensil to him; if he is asked for a small utensil and he does not possess it, it seems like a big utensil to him.

The *Mishna* had stated: If one (*in praying*) says, 'We give thanks, we give thanks,' we silence him.

Rabbi Zeira said: One who says, '*Shema, Shema*' is like saying, 'We give thanks, we give thanks.'

The *Gemora* asks from a *braisa*: He who recites the Shema and repeats it is reprehensible. The *Gemora* notes that it is reprehensible, but we do not silence him!?

The *Gemora* answers: There is no difficulty, for in one case he repeats each word as he says it (*and therefore it does not appear as if he is accepting two deities*), and in the other case, each sentence is repeated.

Rav Pappa said to Abaye: But perhaps he did this because at first he was not concentrating properly, and the second time he was?

He replied: Can one behave familiarly with Heaven? [*That itself is reprehensible.*] If he did not concentrating properly at first, we hit him with a smith's hammer until he does concentrate. (32b – 34a)

## DAILY MASHAL

### ***Understanding, Sanctuary and Vengeance***

The *Gemora* mentions three concepts that are placed in Scripture between two letters of the Divine Name. These are:

1. Understanding
2. The Sanctuary
3. And vengeance.

What is the association between these seemingly distinct ideas?

We normally assume that the Sanctuary, be it the Mishkan or the Bais Hamikdash, was a house for sacrifices and worship. Although this is certainly true, there was another dimension to the sanctuary that is alluded to in the Torah. This is the Sanctuary in man himself. Rabbi Chaim of Volozhin explains in his classic work, *Nefesh Hachaim*<sup>1</sup>, that there are three terms that incorporate the internal essence of man:

1. *Maaseh*, action
2. *Dibbur*, speech
3. *Machshavah*, thought.

The *ma'aseh*, action, corresponds to the *Nefesh*, soul. *Dibbur*, speech, corresponds to *ruach*, spirit, in the heart. *Machshavah*, thought, corresponds to the *neshamah*, the intellect of man.

Based on our understanding of these three terms, we can understand the three different principles mentioned in the *Gemora*.

Understanding corresponds to the *neshamah*, because the *neshamah* is the intellect of man.

The Sanctuary corresponds to the *ma'aseh*, action, as is said, The foundation of Your dwelling place that You have made, O Hashem, the Sanctuary, my Lord, that your hands have established. Furthermore, the *Gemora* states<sup>2</sup> "Rav Kapara taught, the handiwork of the righteous is greater than those of Heaven and Earth. Regarding the handiwork of heaven and earth it is said,<sup>3</sup> Also, My hand has laid the foundation of the earth, and My right hand has measured out the heavens. Regarding the handiwork of

the righteous, it is said,<sup>4</sup> the foundation of Your dwelling place that You have made, O Hashem, the Sanctuary, my Lord, that your hands have established".

Vengeance corresponds to the *dibbur*, speech, because the vengeance of Hashem is performed through speech. This is evident from the verse said regarding the disasters that Hashem visited upon Israel's mighty enemies:<sup>5</sup> [And the depths of the water became visible, the foundations of the earth were laid bare;] by Your rebuke, Hashem, by the blowing of the breath of Your nostrils.

The lesson from this is inspiring. A person can emulate Hashem daily with his own personal *Mishkan*. As Rabbi Chaim of Volozhin writes,<sup>6</sup> every action or thought in a person has a rippling effect in the upper heavenly spheres. What we do in this lowly world has serious ramifications above us. One should not think, "today was just another day", because every action effects the enhancement of our personal Sanctuary.

### ***Prayers for the Fear of Heaven Are Answered***

Our Gemara cites Rabbi Chanina, that "everything is in the hands of Heaven except for the fear of Heaven". The Kotzker Rebbe zt"l explained: The prayer which a person prays rises above and depends on Heaven's decision as to whether it will be answered or not. However, prayer for the fear of Heaven is answered immediately (*Imrei Shamai*, Berachos).

### ***There's a Need to Ask Again for the Fear of Heaven***

In the prayer for the new month we ask for "life containing fear of Heaven and fear of sin" and afterwards we repeat "life that we should have love for the Torah and fear of Heaven". Why? Some explain that the intention of the second request is for life with love of the fear of Heaven: "love of the Torah and love of the fear of Heaven". However, elder Chasidim would say: It is true that we asked for the fear of Heaven but later we asked for "riches and honor"; with riches and honor there's a need for extra fear of Heaven.

<sup>1</sup> 1:14

<sup>2</sup> Kesubos 5a

<sup>3</sup> Yeshaya 48:13

<sup>4</sup> Shemos 15:17

<sup>5</sup> Tehillim 18:16

<sup>6</sup> Nefesh Hachaim 1:4