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Brachos Daf 58

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

And Rav Hamnuna said: If one sees a multitude of Israelites, he should say: Blessed are You ... the Sage of the secrets. If he sees a multitude of idolaters, he should say: *Your mother shall be ashamed*, etc.

The *Gemora* cites a *braisa*: If one sees a multitude of Israelites, he says: Blessed are You ... the Sage of the secrets, for the mind of each is different from that of the other, just as the face of each is different from that of the other.

The *Gemora* relates: Ben Zoma once saw a multitude of Jews on one of the steps (*that he was standing on*) of the Temple Mount. He said: Blessed are You ... the Sage of the secrets, and he also said: Blessed are You ... Who has created all these to serve me.

He used to say: What exertions Adam had to make before he obtained bread to eat! He plowed, he sowed, he reaped, he gathered the sheaves, he threshed and winnowed and selected, he ground (*them into flour*) and sifted, he kneaded and baked, and then at last he ate; whereas I get up in the morning and find all these things already done for me.

He continued: And how many exertions Adam had to make before he obtained a garment to wear! He had to shear (*the wool*), clean it, comb it, spin it (*into threads*) and weave it, and then at last he obtained a garment to wear; whereas I get up in the morning and find all these things already done for me. People from all different nations come early to the door of my house (*to conduct business*), and I rise in the morning and find all these people before me.

He used to say: What does a good guest say? How much trouble my host has taken for me! How much meat he has

brought before me! How much wine he has brought before me! How many rolls he has brought before me! And all the trouble he has taken was only for my sake! But what does a bad guest say? How much trouble after all has this host put himself out? I have eaten one piece of bread; I have eaten one slice of meat; I have drunk one cup of wine! All the trouble which my host has taken was only for the sake of his wife and his children!

What does Scripture say regarding a good guest? *Remember so that you will elaborate regarding his works where men see*. But of a bad guest, it is written: Men do therefore fear him [*he does not regard any that are wise of heart*].

It is written: *And the man was an old man in the days of Shaul, and he came among men*. Rava, or, as some say, Rav Zevid, or again, as some say, Rav Oshaya, said: This is Yishai, the father of David, who went out with a multitude and came in with a multitude, and expounded the Torah to a multitude.

Ulla said: We have a tradition that there is no multitude in Bavel (*and therefore, a blessing is not recited*).

It was taught in a *braisa*: A multitude is not less than sixty myriads.

The *Gemora* cites a *braisa*: On seeing the Sages of Israel, one should say: Blessed (*are You ...*) Who has imparted of His wisdom to those who fear Him. On seeing the Sages of idolatrous nations, one says: Blessed (*are You ...*) Who has given of His wisdom to His creatures.

On seeing kings of Israel, one says: Blessed (*are You ...*) Who has imparted of His glory to those who fear Him. On seeing

idoltrous kings, one says: Blessed (*are You ...*) Who has given of His glory to His creatures.

Rabbi Yochanan said: A man should always exert himself and run to meet an Israelite king, and not only a king of Israel, but also a king of any idoltrous nation, so that if he is deemed worthy (*to enter the World to Come*), he will be able to distinguish between the kings of Israel and the kings of idoltrous nations.

Rav Sheishes was blind. Once all the people went out to see the king, and Rav Sheishes arose and went with them. A certain Sadducean found him and said to him, "The whole pitchers go to the river, but where do the broken ones go to?" He replied, "I will show you that I know more than you." The first troop passed by and a shout arose. The Sadducean said, "The king is coming." "He is not coming," replied Rav Sheishes. A second troop passed by and when a shout arose, the Sadducean said, "Now the king is coming." Rav Sheishes replied, "The king is not coming." A third troop passed by and there was silence. Rav Sheishes said, "Now indeed the king is coming." The Sadducean said to him, "How did you know this?" He replied, "It is because the earthly royalty is like the heavenly, for it is written: *Go out and stand upon the mount before Hashem. And behold, as Hashem was passing by, a great and strong wind, smashing mountains and breaking the rocks in pieces, went before Hashem, but Hashem was not in the wind; and after the wind - an earthquake; but Hashem was not in the earthquake; and after the earthquake - a fire; but Hashem was not in the fire; and after the fire - a still small voice (and only then was the Presence of the Shechinah felt).*"

When the king came, Rav Sheishes said the blessing over him. The Sadducean said to him, "You say a blessing for one whom you do not see?"

What happened to that Sadducean? Some say that his companions painted his eyes (*they gouged out his eyes*), and others say that Rav Sheishes cast his eyes upon him and he became a heap of bones.

Rav Shila administered lashes to a man who had cohabited with an Egyptian woman. The man went and slandered

against him to the royal palace, saying, "There is a man among the Jews who administers judgment without the permission of the king." An official was sent to him. When he came, he was asked, "Why did you administer lashes to that man?" He replied, "It was because he had copulated with a donkey." They asked him, "Have you any witnesses?" He replied, "Yes." Eliyahu thereupon came in the form of a man and testified. They said to him, "If that is the case, he ought to be put to death!" He replied, "Since we have been exiled from our land, we have no authority to put to death; you do with him as you wish." While they were considering his case, Rav Shila exclaimed: *Yours, Hashem, is the greatness and the power*, etc. They asked him, "What are you saying?" He replied, "I am saying: Blessed is the Merciful One, Who has made the earthly royalty on the model of the Heavenly, and has invested you with dominion, and made you lovers of justice." They said to him, "It is so dear for you the honor of the government!" They handed him a staff, and said to him, "You may administer justice." When he went out, that man said to him, "Does the Merciful One perform miracles for liars (*for, in truth, the man had cohabited with a woman, not a donkey*)?" He replied, "Evil one! Are they not called donkeys, for it is written: Whose flesh is as the flesh of donkeys." He noticed that the man was about to inform them that he had called them donkeys. He said (*to himself*), "This man is a pursuer, and the Torah has said: If a man comes to kill you, rise early and kill him first." So he hit him with the staff and killed him.

He then said: Since a miracle has been performed for me through this verse, I will expound it. *Yours, Hashem, is the greatness*: This refers to the act of Creation, for so it is written: *Who does great things that are beyond our comprehension. And the power*: This refers to the Exodus from Egypt, as it is written: *And Israel saw the great hand*, etc. *And the splendor*: This refers to the sun and moon which stood still for Yehoshua, as it is written: *And the sun stood still and the moon stopped. And the triumph*: This refers to the fall of Rome, as it is written: *And their life-blood is dashed against my garments. And the glory*: This refers to the battle of the canyons of Arnon, as it is written: *Therefore, it is said in the Book of the Wars of Hashem: Es Vahev b'Sufah (and the canyons of Arnon). For all that is in heaven and earth*: This

refers to the war against Sisera, as it is written: *They fought from heaven, the stars in their courses fought against Sisera.* *Yours, Hashem, is the kingdom:* This refers to the war against Amalek, for so it is written: *The hand is upon the throne of God (Hashem will have war with Amalek from generation to generation).* *And Your sovereignty:* This refers to the war of Gog and Magog, and so it is written: *Behold I am against you, Gog, the sovereign leader of Meshech and Tuval. As head above all:* Rav Chanan bar Rava said in the name of Rabbi Yochanan: Even an irrigation supervisor is appointed from Heaven.

It was taught in a *braisa* in the name of Rabbi Akiva: *Yours, Hashem, is the greatness:* This refers to the splitting of the Red Sea. *And the power:* This refers to the smiting of the firstborn. *And the splendor:* This refers to the Giving of the Torah. *And the triumph:* This refers to Jerusalem. *And the glory:* This refers to the Temple.

The *Gemora* cites a *braisa*: On seeing the houses of Israel, when inhabited one says: Blessed (*are You ...*) *Who sets the boundary of the widow;* when they are in their ruins, he says: Blessed (*are You ...*) the judge of truth. On seeing the houses of idolaters, when inhabited, one says: *Hashem will uproot the house of the haughty;* when they are in their ruins, he says: *O God of vengeance, Hashem; O God of vengeance, shine forth.*

Once when Ulla and Rav Chisda were walking along the road, they came to the door of the house of Rav Chana bar Chanilai. Rav Chisda broke down and sighed. Said Ulla to him: Why are you sighing, seeing that Rav has said that a sigh breaks half a man's body, since it says, Sigh therefore you son of man, with the breaking of your loins, etc.; and Rabbi Yochanan said that it breaks even the whole of a man's body, as it says: And it shall be, when they say to you, for what are you sighing? You shall say: Because of the tidings that is coming; and every heart shall melt, etc. — He replied: How shall I refrain from sighing on seeing the house in which there used to be sixty cooks by day and sixty cooks by night, who cooked for everyone who was in need. Nor did he [Rav Chana] ever take his hand away from his purse, thinking that perhaps a respectable poor man might come, and while he was getting

his purse he would be put to shame. Moreover it had four doors, opening on different sides, and whoever went in hungry went out full. They used also to throw wheat and barley outside in years of scarcity, so that anyone who was ashamed to take by day used to come and take by night. Now it has fallen in ruins, and shall I not sigh? — He replied to him: Thus said Rabbi Yochanan: Since the day when the Temple was destroyed a decree has been issued against the houses of the righteous that they should become desolate, as it says: In my ears, said Hashem, Master of Legions: Of a truth many houses shall be desolate, even great and fair, without inhabitants. Rabbi Yochanan further said: The Holy One, Blessed be He, will one day restore them to their inhabited state, as it says: A Song of Ascents. They that trust in Hashem are as Mount Zion. Just as the Holy One, Blessed be He, will restore Mount Zion to its inhabited state, so will He restore the houses of the righteous to their inhabited state. Observing that he was still not satisfied, he said to him: Enough for the servant that he should be like his master.

Our Rabbis taught: On seeing Jewish graves, one should say: Blessed is He who fashioned you in judgments who fed you in judgment and maintained you in judgment, and in judgment gathered you in, and who will one day raise you up again in judgment.

Mar, the son of Ravina, concluded thus in the name of Rav Nachman: And who knows the number of all of you; and He will one day revive you and establish you. Blessed is He who revives the dead.

The *braisa* continues: On seeing the graves of idolaters one says: Your mother shall be sore ashamed, etc.

Rabbi Yehoshua ben Levi said: One who sees a friend after a lapse of thirty days says: Blessed is He who has kept us alive and preserved us and brought us to this season. If after a lapse of twelve months he says: Blessed is He who revives the dead.

Rav said: The dead is not forgotten till after twelve months, as it says: I am forgotten as a dead man out of mind; I am like a lost vessel.



Rav Pappa and Rav Huna the son of Rav Yehoshua were once going along the road when they met Rav Chanina, the son of Rav Ika. They said to him: Now that we see you we make two blessings over you: 'Blessed be He who has imparted of His wisdom to them that fear Him', and 'That has kept us alive etc.'. He said to them: I, also, on seeing you counted it as equal to seeing sixty myriads of Israel, and I made three blessings over you, those two, and 'Blessed is He, the Sage of the secrets'. They said to him: Are you so clever as all that? They cast their eyes on him and he died.

Rabbi Yehoshua ben Levi said: On seeing spotted people one says: Blessed be He who makes strange creatures. An objection was raised: If one sees a person with very black skin, a very red or very white person, an obese person, a dwarf or a person with warts, he says: Blessed be He who makes strange creatures. If he sees one with an amputated limb, or blind, or flatheaded, or lame, or smitten with boils, or spotted, he says: Blessed be the true Judge! — There is no contradiction; one blessing is said if he is so from birth, the other if he became so afterwards. A proof of this is that he is placed in the same category as one with an amputated limb; this proves it.

Our Rabbis taught: On seeing an elephant, an ape, or a long-tailed ape, one says: Blessed is He who makes strange creatures. If one sees beautiful creatures and beautiful trees, he says: Blessed is He who has such in His world.

The Mishnah had stated: Over shooting-stars [zikin]. What are zikin? Shmuel said: A comet. Shmuel also said: I am as familiar with the paths of heaven as with the streets of Nehardea, with the exception of the comet, about which I am ignorant. There is a tradition that it never passes through the constellation of Kesil, for if it did, the world would be destroyed. But we have seen it pass through? — Its brightness passed through, which made it appear as if it passed through itself.

¹ The lowest of the seven firmaments, which is a kind of 'veil' to the others.

Rav Huna the son of Rav Yehoshua said: Vilon¹ was torn asunder and rolled up, showing the brightness of Rakia.

Rav Ashi said: A star was removed from one side of Kesil and a companion star appeared on the other side, and people were bewildered and thought the star had crossed over.

Shmuel contrasted two texts. It is written, Who makes the Ash, Kesil, and the Kimah. And it is written elsewhere, That makes Kimah and Kesil. How do we reconcile these? Were it not for the heat of Kesil the world could not endure the cold of Kimah; and were it not for the cold of Kimah the world could not endure the heat of Kesil.

There is a tradition that were it not that the tail of the Scorpion has been placed in the Stream of Fire, no one who has ever been stung by a scorpion could live. This is what is referred to in the words of the Merciful One to Iyov: Can you bind the chains of Kimah or loose the bands of Kesil?

What is meant by Kimah? Shmuel said: About a hundred [ke'me-ah] stars. Some say they are close together; others say that they are scattered.