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Brachos Daf 61

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o'h

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

The *Mishna* had stated: It is incumbent on a man to bless God for the bad in the same way as for the good.

The *Gemora* asks: What is meant by being bound to bless God for the bad in the same way as for the good? Shall I say that, just as for good one says the blessing of '*Ha-tov v'hameitiv*' -- 'Who is good and does good', so too for the bad, one should say the blessing of '*Ha-tov v'hameitiv*'? But we have learned in our *Mishna*: For good tidings one says: '*Ha-tov v'hameitiv*'. For bad tidings, one says: '*Baruch ... dayan ha-emes*' -- Blessed (are You, Hashem, etc.) the true judge.

Rava said: What it really meant is that one must accept the bad with gladness (*and when he recites the blessing, it should be done with a complete heart*).

Rav Acha said in the name of Rabbi Levi: Where do we find a verse that supports this idea? It is written: *I will sing of kindness and justice, to You, Hashem, will I sing praises; whether it is kindness I will sing, or whether it is justice I will sing*.

Rabbi Shmuel bar Nachmeini said: We derive it from here: *In Hashem, I will praise His word, in God, I will praise His word. In Hashem, I will praise His word* - this refers to good dispensation; *In God, I will praise His word* - this refers to the dispensation of tribulation.

Rabbi Tanchum said: We derive it from here: *I will lift up the cup of salvation and will invoke the Name of Hashem. I found trouble and grief, but I will invoke the Name of Hashem*.

The Rabbis derive it from here: *Hashem gave and Hashem took away; blessed be the name of Hashem*.

Rav Huna said in the name of Rav in the name of Rabbi Meir, and so it was taught in the name of Rabbi Akiva: A man should always accustom himself to say: Whatever the Merciful One does is for good, as exemplified in the following incident: Rabbi Akiva was once going along the road and he came to a certain town and looked for lodgings but was everywhere refused. He said: Whatever the Merciful One does is for good, and he went and spent the night in the field. He had with him a rooster, a donkey and a lamp. A gust of wind came and blew out the lamp, a cat came and ate the rooster, and a lion came and ate the donkey. He said: Whatever the Merciful One does is for good. That same night an army came and conquered the town. He said to them: Did I not say to you: Whatever the Merciful One does is for good?

And Rav Huna said in the name of Rabbi Meir: A man's words should always be few in addressing the Holy One, Blessed be He, since it is written: *Be not rash with your mouth and let not your heart be hasty to utter a word before God; for God is in heaven and you upon earth; therefore let your words be few*.

Rav Nachman bar Rav Chisda expounded: What is meant by that which is written: *Then Hashem, God formed [va-yitzer] man*? The word *va-yitzer* is written with two "yuds" to show that the Holy One, Blessed be He, created man with two inclinations, one good and the other evil.

Rav Nachman bar Yitzchak asked: According to this, animals, of which it is not written *va-yitzer*, should have no evil inclination; yet, we see that they injure and bite and kick?

The *Gemora* answers: In truth, the purpose of the two "yuds" is as stated by Rabbi Shimon ben Pazi; for Rabbi Shimon ben Pazi said: Woe is me because of my Creator (*who will punish me if I*

give in to my Evil Inclination), and woe is to me because of my Evil Inclination (for if I follow God's wishes, I will suffer temptation).

Alternatively, it can be as explained by Rabbi Yirmiyah ben Elozar; for Rabbi Yirmiyah ben Elozar said: God created two figures in the first man, as it is written: *From the back and the front You have formed me.*

It is written: *Then Hashem, built the side (that He had taken from the man into a woman).* Rav and Shmuel explained this differently. One said that this was a figure (*as a male and a female, and then God formed Eve as a female*), and the other said that it was a tail.

The Gemora notes: It is well according to the one who says it was a figure, since so it is written: *From the back and the front You have formed me.* But how does the one who says it was a tail explain the verse '*From the back and the front You have formed me?*'

The Gemora answers: It is as stated by Rabbi Ami; for Rabbi Ami said: Man was formed last in the work of creation, and he was first for punishment.

The Gemora asks: We grant you he was last in the work of creation, for he was not created till the eve of *Shabbos*, but when you say 'first for punishment,' to what punishment do you refer? You cannot mean the punishment in connection with the serpent, for surely it has been taught in a *braisa*: Rebbe says that in matters of prominence, we commence with the greatest, and in matters of cursing, we begin with the least important. He explains: In matters of prominence, we commence with the greatest, as it is written: And Moshe spoke to Aaron and to Elozar and to Issamar, his sons that were remaining: *Take* etc. And in matters of cursing, we begin with the least important, for first the serpent was cursed, and then Eve, and then Adam!

Rather, it must be referring to the punishment of the Flood, as it is written: *And He blotted out every living substance which was upon the face of the earth, both man and animal.*

The Gemora asks: All is well according to the one who says that the "side" was a figure, for so it is written: *va-yitzer*, with two

"yuds." But, according to the one who says it was a tail, what does he make of *va-yitzer*?

The Gemora answers: This is as explained by by Rabbi Shimon ben Pazi; for Rabbi Shimon ben Pazi said: Woe is me because of my Creator (*who will punish me if I give in to my Evil Inclination*), and woe is to me because of my Evil Inclination (*for if I follow God's wishes, I will suffer temptation*).

The Gemora asks: All is well according to the one who says that the "side" was a figure, for so it is written: *Male and female He created them*, but according to the one who says it was a tail, what does he make of '*male and female He created them*'?

The Gemora answers: This is as explained by Rabbi Avahu, for Rabbi Avahu contrasted two verses. It is written: *Male and female He created them*, and it is also written: *For in the image of God He created man (which, being in the singular form, connotes that man was created alone)!* How are these statements to be reconciled? At first the intention was to create two, but in the end only one was created.

The Gemora asks: All is well according to the one who says that the "side" was a figure, for so it is written: *He filled up the place with flesh*, but according to the one who says it was a tail, how does he explain: *he filled up the place with flesh*?

Rabbi Yirmiyah, or as some say Rav Zevid, or again as some say, Rav Nachman bar Yitzchak, replied: These words are meant to apply only to the place of the cut (*where the tail was removed*).

The Gemora asks: All is well according to the one who says that it was a tail, for so it is written: *And Hashem built (for it was necessary for Him to build the tail into a body)*, but according to the one who says that the "side" was a figure, what does he make of the words: *and Hashem built*?

The Gemora answers: It is as explained by Rabbi Shimon ben Menasya, for Rabbi Shimon ben Menasya expounded: What is meant by the words: *And Hashem built the side?* It teaches that the Holy One, Blessed be He, braided Eve's hair and brought her to Adam; for in the seacoast towns 'braiding' is called 'building.'

Another explanation: Rav Chisda said, and some say that it was taught in a *braisa*: It teaches that the Holy One, Blessed be He, built Eve after the fashion of a storehouse. Just as a storehouse is narrow at the top and broad at the bottom so as to hold the produce (*without putting too much pressure on the walls*), so too a woman (*her womb*) is narrower above and broader below so as to hold the embryo.

It is written: *And he brought her to Adam*. Rabbi Yirmiyah ben Elozar said: This teaches that the Holy One, Blessed be He, prepared the wedding arrangements for Adam. Here the Torah teaches a maxim of behavior, that a man of eminence himself should prepare the wedding arrangements for a lesser man, and it should not disturb him.

The *Gemora* asks: According to the one who says it was a figure (*in the beginning*), which of the two figures went in front?

Rav Nachman bar Yitzchak answered: It is reasonable to suppose that the man's figure went in front, since it has been taught in a *braisa*: A man should not walk behind a woman on the road, and even if it his wife. If a woman happens to be in front of him on a bridge (*and he cannot move to the side*), he should pass her (*and walk in front of her*), and whoever goes behind a woman when she is in a river will have no portion in the World to Come.

The *Gemora* cites a *braisa*: If a man counts out money from his hand into the hand of a woman so as to have the opportunity of gazing at her, even if he possesses Torah and good deeds like Moshe our teacher, he shall not escape the judgment of Gehinnom, as it is written: *Hand to hand, he shall not escape from evil* – this means that he shall not escape from the judgment of Gehinnom.

Rav Nachman said: Manoach (*Shimshon's father*) was an ignorant person, since it is written: And Manoach went after his wife (*and it was taught that one should not walk behind his wife*).

Rav Nachman bar Yitzchak asked on this: Accordingly, in the case of Elkanah, when it is written: *And Elkanah went after his wife*, and in the case of Elisha, when it is written: *And he rose and went after her*, are we to suppose that this means literally 'behind her'? No! It means, after her words and her advice. So

too here (*in the case of Manoach*), it means, after her words and her advice.

Rav Ashi said: According to the view of Rav Nachman that Manoach was an ignorant person, he must not even have known as much of Scripture as a schoolboy, for it is written: *And Rivkah arose with her maidens, and they rode upon the camels and followed the man (Eliezer)*. We may infer from here that she walked after the man, and not in front of the man.

Rabbi Yochanan said: Better go behind a lion than behind a woman; better go behind a woman than behind an idol; better go behind an idol than behind the synagogue when the congregation is praying

This, however, is the case only when he is not carrying a load; if, however, he is carrying a load, there is no concern. And also this is the case only when there is no other entrance; but if there is another entrance, there is no concern. And again this is the case only when he is not riding on a donkey, but if he is riding on a donkey, there is no concern. And again this is the case only when he is not wearing *tefillin*; but if he is wearing *tefillin*, there is no concern.

Rav said: The evil inclination resembles a fly and dwells between the two entrances of the heart, as it is written: *Dead flies make the oil of the perfumers fetid and putrid*. Shmuel said: It is a like a kind of wheat, as it is written: *Sin crouches at the door*.

The *Gemora* cites a *braisa*: Man has two kidneys, one of which counsels him to do good, and the other to do evil; and it is natural to suppose that the good one is on his right side and the bad one on his left, as it is written: *A wise man's heart is at his right, but a fool's heart is at his left*.

The *Gemora* cites a *braisa*: The kidneys counsel, the heart discerns, the tongue articulates, the mouth concludes, the esophagus takes in and lets out all kinds of food, the windpipe produces the voice, the lung draws all kinds of liquids, the liver is the seat of anger, the gall lets a drop fall into it and relieves it, the spleen produces laughter, the gizzard grinds the food, the stomach brings sleep and the nose awakens. If the sleeper rouses or the awakener sleeps, he will pine away.

It was taught in a *braisa*: If both induce sleep or both awaken, a man dies immediately.

It has been taught in a *braisa*: Rabbi Yosi HaGelili says: The righteous are swayed by their Good Inclination, as it is written: *My heart (the Evil Inclination) has been slain within me*. The wicked are swayed by their Evil Inclination, as it is written: *In my heart - transgression speaks to the wicked, saying that there is no fear of God before his eyes*. Average people are swayed by both inclinations, as it is written: *Because He stands at the right hand of the poor man, to save him from those that rule his soul*.

Rava said: People such as we are of the average. Abaye said to him: The master gives no one a chance to live (*for then there would be nobody considered completely righteous*)!

Rava further said: The world was created only for either the totally wicked or the totally righteous. [*This world was created for the wicked, for this way (since they will not merit the World to Come), they can be rewarded for whatever good deeds they may have done; and the World to Come was created for the righteous, so they can be rewarded.*] Rava said: Let a man know concerning himself whether he is completely righteous or not! Rav said: The world was created only for Achav the son of Omri (*a tremendously wicked king*) and for Rabbi Chanina ben Dosa; this world (*was created*) for Achav the son of Omri, and the World to Come (*was created*) for Rabbi Chanina ben Dosa.

The Mishna had quoted the verse: *And you shall love Hashem, your God*.

It has been taught in a *braisa*: Rabbi Eliezer says: If it says '*with all your soul*', why should it be necessary to also say, '*with all your resources*', and if it says '*with all your resources*', why should it be necessary to also say, '*with all your soul*'? The reason is because if a person values his body more than his money, then it must be written, '*with all your soul*' (*teaching that in order to avoid idolatry, he must forfeit his life – something, which is the greatest sacrifice for that person*). And if a person values his money more than his body, then it must be written, '*with all your resources*' (*teaching that in order to avoid idolatry, he must give up his wealth – something, which is the greatest sacrifice for that person*). Rabbi Akiva says: *With all your soul*: [You shall love Him] even if He takes away your soul.

The *Gemora* cites a *braisa*: Once the wicked (*Roman*) government issued a decree forbidding the Jews to study the Torah. Pappus ben Yehudah came and found Rabbi Akiva publicly bringing gatherings together and studying the Torah with them. He said to him, "Akiva, are you not afraid of the government?" He replied, "I will explain to you with a parable. What is this case similar to? It is comparable to a fox that was once walking alongside of a river, and he saw fish gathering in swarms from one place to another. He said to them, 'From what are you fleeing?' They replied, 'It is from the nets cast for us by men (*attempting to catch us*).'" He said to them, 'Would you like to come up on to the dry land, so that you and I can live together in the same way that my ancestors lived with your ancestors?' They replied, 'Are you the one that they call the cleverest of animals? You are not clever, but foolish. If we are afraid in the element in which we live, how much more so in the element in which we would die!' So it is with us. If such is our condition when we sit and study the Torah, of which it is written: *For that is your life and the length of your days*, if we go and neglect it, how much worse off we shall be!"

They said that soon afterwards Rabbi Akiva was arrested and thrown into prison, and Pappus ben Yehudah was also arrested and imprisoned next to him. He said to him, "Pappus, who brought you here?" He replied, "Fortunate are you, Rabbi Akiva, that you have been seized for occupying yourself with the Torah! Woe is for Pappus, who has been seized for occupying himself with meaningless things!" When Rabbi Akiva was later taken out for execution, it was the time for the recital of the *Shema*, and while they combed his flesh with iron combs, he was accepting upon himself the yoke of the Kingship of Heaven. His disciples said to him, "Our teacher, even to this point?" He said to them, "All my days I have been troubled by this verse, '*with all your soul*', which means - even if He takes your soul. I said (*to myself*), 'When shall I have the opportunity of fulfilling this?' Now that I have the opportunity, shall I not fulfill it?" He prolonged the word *echad* until his soul departed with '*echad*'. A Heavenly voice went forth and proclaimed: Fortunate are you, Rabbi Akiva that your soul has departed with the word '*echad*'! The ministering angels said before the Holy One, Blessed be He, "Such is Torah, and such is its reward? *O to be from them that die by Your Hand, Hashem!*" Hashem replied to them: *Their portion is eternal life*. A Heavenly voice went forth and proclaimed: Fortunate are you, Rabbi Akiva that you are destined for the life of the World to Come.



The *Mishna* had stated: One should avoid showing disrespect in front of the eastern gate (*of the Temple Mount*) because it is in a direct line with the (*gateway of the*) Holy of Holies.

Rav Yehudah said in the name of Rav: These rules apply only to this side of the Overlook (*where the Temple could still be seen*), and to one who can see the Temple. [*If, however, he is close to the Temple, but due to the terrain, cannot see the Temple, these laws would not apply.*]

It has also been stated: Rabbi Abba the son of Rabbi Chiya bar Abba said: Rabbi Yochanan has said: These rules apply only to this side of the Overlook (*where the Temple could still be seen*), and to one who can see the Temple, and only when there is no fence intervening (*between him and the Temple*), and at the time when the Divine Presence rests on it (*but not when the Temple is no longer in existence*).

The *Gemora* cites a *braisa*: One who defecates in Judea should not do so (*while facing*) east or west, but rather, north or south (*for this way, it is only his side facing the Temple*). In Galilee, he should do so only (*while facing*) east or west. Rabbi Yosi, however, allows it, since Rabbi Yosi said: The prohibition was meant to apply only to one who can see the Temple, and in a place where there is no fence intervening, and at the time when the Divine Presence rests there. The Sages, however, forbid it.

The *Gemora* asks: The Sages say the same as the First *Tanna*!?

The *Gemora* answers: They differ with regard to the sides. [*They argue regarding those parts of Judea and Galilee which were not due east or due north of Jerusalem. The Tanna Kamma prohibits even in these parts, since they speak of the whole of Judea, whereas the Sages permit it.*]

The *Gemora* cites a similar *braisa*: One who defecates in Judea should not do (*while facing*) east or west, but rather, north or south (*for this way, it is only his side facing the Temple*). In Galilee, (*facing*) north and south is forbidden, but east or west is permitted. Rabbi Yosi, however, permits it, since Rabbi Yosi used to say: This prohibition was meant to apply only to one who can see (*the Temple; and one who is in Judea or the Galilee cannot possibly see the Temple*).

Rabbi Yehudah says: When the Temple is in existence it is forbidden; when the Temple is not in existence, it is permitted. Rabbi Akiva forbids it anywhere.

The *Gemora* asks: Rabbi Akiva says the same as the First *Tanna*!?

The *Gemora* answers: They differ in the matter of outside of *Eretz Yisroel*.

The *Gemora* relates: Rabbah (*in Bavel*) had bricks placed for him east and west (*so he would be facing north or south while defecating*). Abaye went and changed them to the north and south. Rabbah went in and readjusted them. He said: Who is this that is annoying me? I follow the view of Rabbi Akiva, who said that it is forbidden anywhere.