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Brachos Daf 63

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Daf Notes is currently being dedicated to the neshamah of

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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: At the conclusion of the blessings said in the (first) Temple [they used to say: ‘until the World.’ (They would say as follows: Blessed is Hashem, God of Israel, until the World, Blessed is etc.) When the Sadducees perverted the faith and asserted that there was only one world, it was ordained (by Ezra and others) that the conclusion should be: ‘from the World until the World. (They would say as follows: Blessed is Hashem, God of Israel, from the World until the World, Blessed is etc.)].

The *Gemora* asks: Why all this (extended blessings)?

The *Gemora* answers: It is because the “Amen” response is not given in the Temple (but rather, ‘Baruch sheim etc. – ‘Blessed be the Name of the honor of His Kingship forever and ever’ was said, and since the response was extended, the blessing was extended as well).

The *Gemora* asks (citing a *braisa*): And from where do we know that the “Amen” response was not made in the Temple?

The *Gemora* answers: It is because it is written: Stand up and bless Hashem, your God, from the world until the world (which is referring to those in the Temple pronouncing the blessings), and the verse continues: And let them bless the Name of Your glory - that is exalted above every blessing and praise (which is referring to those in the Temple responding to the blessings).

The *braisa* continues: I might have thought that one praise would suffice for all the blessings (i.e., the congregation should wait to respond until all the blessings have been concluded); it therefore says: that is exalted above every blessing and praise, implying - for every blessing, give Him praise.

The *Mishna* had stated: It was also laid down that greeting (a fellow) should be given in God’s Name [as it is written: and behold Boaz came from Bethlehem, and said to the harvesters, “Hashem is with you,” and they answered him, “May Hashem bless you.” And it also written: Hashem is with you, mighty man of valor. And it also written: and do not shame your mother when she is old. And it is also written: It is time to act for Hashem; they have made Your Law void].

The *Gemora* asks: Why the further citation (isn’t the proof from Boaz sufficient)?

The *Gemora* answers: You might have thought that Boaz spoke in that manner on his own accord (without a Scriptural source for it, and therefore, we should not rely on it); come and hear a different verse: And it also written: Hashem is with you, mighty man of valor. You might still say that it was an angel who spoke like that to Gideon (as Hashem had instructed him to do, but he was not actually greeting him); come and hear a different verse: and do not shame your mother when she is old (alluding to the elders of Israel, and specifically in this instance to Boaz; one should listen to their decrees), and it is written: It is time to act for Hashem; they have made Your Law void (which is the source that, at times, in order to uphold Hashem’s wishes, one can nullify the law of the Torah; this was the case here, where they instituted that God’s Name should be used when one greets his fellow).

Rava said: No matter which way you expound this verse (you are correct), for if you do it from the beginning to the end (you are correct), and if you do it from the end to the beginning (you are correct). ‘You do it from the beginning to the end,’ as follows: It is time for Hashem to act (and punish those who



sinned). Why is that? It is because *they have made Your Law void*. 'You do it from the beginning to the end, as follows: *They (the righteous) have made Your Law void*. Why did they do this? It is because *it is a time to act for Hashem*.

The *Gemora* cites a *braisa*: Hillel the Elder says: At the time when they gather in, you should spread, and at the time when they spread you should gather in. In a generation that you see that the Torah is dear to all of the Jewish people, you should spread it (*i.e. teach it*) as it is written: *The one that spreads gathers in yet more*. And in a generation that you see that the Torah is not dear to them, gather it in (*i.e. learn it privately to yourself and do not teach*), as it is written: *It is time to act for Hashem, they have made Your Law void*. [Rashi explains: *Hillel is teaching us that when other people do not teach the Torah to others (i.e. they gather in) you should take their place and teach it (i.e. spread its words), but when other great people are already teaching it (i.e. spreading its words) then you should exercise the attribute of humility and not run and teach it, because that may look arrogant and may belittle those people who are already teaching it.*]

Bar Kappara expounded: When merchandise is cheap, collect money and buy it (*for eventually, it will be worth more*). In a place where there is no man (*to issue Torah rulings*), you should be a man.

Abaye said: You may infer from this that in a place where there is a man (*to teach the Torah*), you should not be a man.

The *Gemora* asks: Is this not obvious?

The *Gemora* answers: It required to be stated for the case where the two are equal (*and still, the second one should not issue rulings*).

Bar Kappara expounded: What short verse is there upon which all the essential principles of the Torah depend? It is written: *In all your ways you must acknowledge Him, and He will straighten your paths*.

Rava remarked: Even for a matter of transgression (*for, at times, it is necessary*).

Bar Kappara expounded: A man should always teach his son a clean (*from theft*) and easy craft (*that it is not risky*).

The *Gemora* asks: what is an example of this?

Rav Chisda said: Stitching (*a jacket*) in furrows.

The *Gemora* cites a *braisa*: Rebbe says: A man should not invite too many friends to his house, as it is written: *A man with too many friends will eventually fight*.

It has been taught in a *braisa*: Rebbe said: A man should not appoint an administrator over his house, for had not Potifar appointed Yosef as an administrator over his house, he would not have come to that incident (*with Potifar's wife*).

It has been taught in a *braisa*: Rebbe said: Why is the portion in the Torah dealing with *nazir* juxtaposed to the portion dealing with the laws of a *sotah* (*a suspected adulteress*)? It is to teach us that whoever sees a *sotah* when she is being degraded should restrain himself from consuming wine.

Chizkiyah the son of Rabbi Parnach said in the name of Rabbi Yochanan: Why does the portion of the *sotah* follow immediately on the portion dealing with *terumos* and *ma'asros* (*tithes*)? It is to teach us that if one has *terumos* and *ma'asros* and does not give them to the *Kohen*, eventually, he will require the *Kohen's* services to deal with his wife, for so it is written: *Every man's holy things - shall be his*, and immediately afterwards it is written: *If any man's wife goes astray*, and later is it written: *And the man shall bring his wife (to the Kohen)*, etc. And even more so, in the end, he shall be in need of them (*tithes for the poor*), as it is written: *Every man's holy things - shall be his*.

Rav Nachman bar Yitzchak said: If he does give, he will eventually become wealthy, as it is written: *Whatever a man gives the Kohen, it shall be for him - he shall have much wealth*.

Rav Huna bar Berachyah said in the name of Rabbi Elozar haKappar: Whoever associates the Name of Heaven with his suffering, will have his livelihood doubled, as it is written: *If the Lord shall be in your distress, then you shall have your money doubled*. Rabbi Shmuel bar Nachmeini said: His livelihood shall fly to him like a bird, as it is written: *And money shall fly to you*.



Rabbi Tavi said in the name of Rabbi Yoshiyah: Whoever weakens himself in the study of the Torah will have no strength to stand in the day of anguish, as it is written: *If you have weakened (in the study of the Torah), in the day of anguish your strength will be limited.* Rav Ami bar Masnah said in the name of Shmuel: Even if only in the performance of a single *mitzvah* (one has weakened himself), as it is written: *If you have weakened* - in any case.

Rav Safra said: Rabbi Avahu related that when Chananya, the son of Rabbi Yehoshua's brother went down to the Diaspora, he began to intercalate the years and fix the months outside of *Eretz Yisroel* (something which is not allowed). So the Beis Din sent after him two scholars, Rabbi Yosi ben Keifar and the grandson of Rabbi Zecharyah ben Kevutal. When he saw them, he said to them, "Why have you come?" They replied, "We have come to learn Torah from you." He thereupon proclaimed, "These men are among the most eminent of the generation, and their ancestors have ministered in the Holy Temple, as we have learned in a *Mishna*: Zecharyah ben Kevutal said: Several times (on the night of *Yom Kippur*) I read to him (the *Kohen Gadol*) out of the book of Daniel (in order to keep him awake)." Soon they began to declare *tahor* what he declared *tamei*, and to permit what he forbade. Thereupon, he proclaimed, "These men are worthless, they are of desolation!" They said to him, "You have already built and you cannot demolish; you have made a fence, and you cannot break it down." He said to them, "Why do you declare *tahor* when I declare *tamei*, and why do you permit when I forbid?" They replied, "It is because you intercalate years and fix the months outside of *Eretz Yisroel*." He said to them, "Didn't Akiva son of Yosef intercalate years and fix the months outside of *Eretz Yisroel*?" They replied, "Leave the case of Rabbi Akiva, for he left no equal in *Eretz Yisroel*." He said to them, "I also left no equal in *Eretz Yisroel*." They said to him, "The kid goats which you left behind have become rams with horns, and they have sent us to you, bidding us, 'Go and tell him in our name that if he obeys us, all is well and good, but if not, he will be excommunicated. And tell also our brethren in the Diaspora (not to listen to him). If they listen to you, all is well and good, but if not, let them go up to the mountain (like idolaters do), and let Achiyah (the *Exilarch*) build an altar, and let Chananya play the harp, and let them all deny God, and say that they have no portion in the God of Israel.'" Immediately, all the

people broke out into weeping and cried, "Heaven forbid, we have a portion in the God of Israel!"

The *Gemora* asks: Why all this (commotion)?

The *Gemora* answers: It is because it is written: *For out of Zion shall the Torah go forth, and the word of Hashem from Jerusalem.* [It is derived from here that the intercalating of the years and the fixing of the months must be done in Jerusalem.]

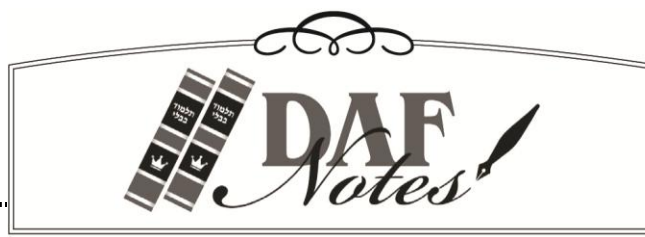
The *Gemora* asks: We can understand that if he declared *tahor*, they should declare *tamei*, because this would be more stringent, but how was it possible that they should declare *tahor* what he declared *tamei*, seeing that it has been taught in a *braisa*: If a Sage declared something *tamei*, another Sage may not declare it *tahor*; if he forbade something, his colleague may not permit it!?

The *Gemora* answers: They thought it was proper to act in that manner, so that the people should not be drawn after him.

The *Gemora* cites a *braisa*: When our Sages entered the vineyard (the study hall) at Yavneh, there were among them Rabbi Yehudah and Rabbi Yosi and Rabbi Nechemiah and Rabbi Eliezer the son of Rabbi Yosi HaGelili. They all spoke in honor of their hosts and expounded verses (for that purpose). Rabbi Yehudah, the first of the speakers in every place, spoke in honor of (those who study) the Torah and expounded the following verse: *Now Moshe took the tent and pitched it outside the camp.* Have we not here a *kal vachomer* argument! Seeing that the Ark of Hashem was never more than twelve *mil* distant from their houses, and yet the Torah says: *Everyone that sought Hashem went out to the Tent of Meeting*, how much more so (is this title of "sought Hashem" applicable to) the Torah scholars, who go from city to city and from province to province to learn Torah!

It is written: *And Hashem spoke to Moshe face to face.* Rabbi Yitzchak said: The Holy One, Blessed be He, said to Moshe, Moshe, I and you will study the Law with a kindly face.

Some say that the Holy One, Blessed be He, said as follows to Moshe: Just as I have taught you Torah with a kindly face, so should you teach Israel with a kindly face, and restore the tent to its place (in the middle of the camp).



It is written: *And he would return to the camp.* Rabbi Avahu said: The Holy One, Blessed be He, said to Moshe: Now they will say, "The Master (God) is angry (because of the sin of the Golden Calf) and the disciple is angry (for you pitched your tent outside of the camp), what will happen to Israel?" If you will restore the tent to its place, all is well and good, but if not, Yehoshua son of Nun, the disciple, will serve in your place. Therefore it is written: *And return to the camp.*

Rava said: All the same, Hashem's words were not uttered in vain (as Yehoshua eventually succeeded him).

Rabbi Yehudah spoke further in honor of the Torah, expounding the verse: *Pay heed, and hear, O Israel, on this day you have become a nation!* Now was it on that day that the Torah was given to Israel? Wasn't that day the end of the forty years (in the Wilderness)? It is, however, to teach us that the Torah is as dear every day to those that study it as on the day when it was given from Mount Sinai.

Rabbi Tanchum the son of Rabbi Chiya, a man of Kefar Acco said: The proof is that if a man recites the *Shema* every morning and evening and misses one evening, it is as if he had never (in his lifetime) recited the *Shema*.

The *Gemora* notes: The word 'haskeis' – 'pay heed' implies that you should make yourselves into groups (*kittos*) to study the Torah, since the knowledge of the Torah can be acquired only in association with others, as stated by Rabbi Yosi the son of Rabbi Chanina, for Rabbi Yosi the son of Rabbi Chanina states: What does the verse mean when it says: *A sword to the individuals, and they will become fools?* A sword will be on the necks of the enemies of Torah scholars (a euphemism for Torah scholars – since the statement implies punishment) who sit and learn Torah individually. Moreover, they become fools. The verse here says: *and they will become fools*, and the verse elsewhere says: *that we have acted foolishly*. Moreover, they will sin. This is evident from the continuation of the latter verse: *and that which we have sinned*. Alternatively, this can be proved from the verse: *The officers of Tzo'an have become fools*.

Another explanation: *Pay heed, and hear, O Israel.* Grind yourselves to pieces for words of Torah, as was said by Rish

Lakish, for Rish Lakish said: From where do we learn that words of Torah are firmly held by one who kills himself for it? It is because it is written: *This is the Torah, when a man shall die in the tent.*

Another explanation: *Pay heed, and hear, O Israel.* Be silent and then analyze it, as stated by Rava, for Rava said: A man should always first learn Torah and then analyze it.

They said in the school of Rabbi Yannai: What is meant by the verse: *For the squeezing of milk brings forth butter, and the squeezing of anger brings forth blood, and the squeezing of double anger brings forth strife?* With whom do you find the butter of the Torah? It is with he who regurgitates the milk which he has sucked from the breasts of his mother (*he exerted himself over the Torah*).

The squeezing of anger brings forth blood. Every student who is silent when his teacher is angry with him the first time will merit distinguishing between *tahor* blood and *tamei* blood.

And the squeezing of double anger brings forth strife. Every student who is silent when his teacher is angry with him a first and a second time will merit distinguishing between money cases (*which are generally difficult*) and capital cases, as we have learned in a *Mishna*: Rabbi Yishmael said: One who wishes to become wise, let him deal with monetary law, for there is no branch of the Torah greater than it, for it is like a gushing spring.

Rabbi Shmuel bar Nachmeini said: What is meant by the verse: *If you were sullied, you will be elevated; but if you muzzled yourselves, you will lay your hand upon your mouth.* One should rather seem foolish for the sake of gaining Torah knowledge, for this will elevate him; however, if one chooses to remain silent instead – in order to give the appearance that he knows everything, this will result in his not being able to give an authoritative answer when a question on the subject is addressed to him.

Rabbi Nechemiah began to speak in honor of their hosts, expounding the verse: *And Shaul said to the Keinites, "Go, down from among the Amalekites, lest I destroy you with them; for you showed kindness to all the children of Israel when they came up out of Egypt."* Have we not here a *kal vachomer*

argument: If such was the reward of Yisro, who befriended Moshe only for his own benefit, how much more will it be for one who entertains a Torah scholar in his house and gives him to eat and drink and allows him the use of his possessions!

Rabbi Yosi began to speak in honor of their hosts, expounding the verse: *You shall not reject an Edomite, for he is your brother; you shall not reject an Egyptian, because you were a stranger in his land.* Have we not here a *kal vachomer* argument: If such was the reward of the Egyptians, who befriended the Israelites only for their own purposes, as it is written: *And if you know any able men among them, then make them officers over my cattle,* how much more will it be for one who entertains a Torah scholar in his house and gives him to eat and drink and allows him the use of his possessions!

the *halachos* of the *sedarim* Zeraim, Kodoshim and Taharos. Such distinctions are relatively easy.

A Jew's money is holy. Those learning the *halachos* of finance and property must learn to distinguish between equal degrees of sanctity – between one Jew's money and another's. This distinction is very difficult and therefore he who wants to be wise should learn these *halachos*.

INSIGHTS TO THE DAF

Two Rulings

The *Gemora* cites a *braisa* which states that one who received a ruling from on Sage prohibiting something, he may not ask another Sage who may permit it.

Tosfos (A"Z 7a Hanish'al) adds a number of qualifications to this statement:

1. It is only forbidden to ask another Sage if he does not mention the first ruling he received.
2. The second Sage should not permit it, unless he feels he can convince the first Sage that he erred.
3. If the first Sage permitted, the second Sage can forbid.

DAILY MASHAL

Between the Holy and the Holy

He who wants to be wise should learn the *halachos* of finance and property.

HaGaon Rav Y. Hutner zt"l explained that all the *halachos* of the Torah, aside from those dealing with finance and property, treat distinctions between the sacred and the secular, such as