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Brachos Daf 64

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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

Rabbi Eliezer the son of Rabbi Yosi HaGelili began to speak in honor of their hosts, expounding the following verse: *And Hashem blessed Oved-Edom ... because of the Ark of Hashem (which he had kept in his house)*. Have we not here a *kal vachomer* argument? If such was the reward for attending to the Ark, which did not eat or drink, but before which he merely swept and laid the dust, how much more so 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 *Gemora* asks: What was the blessing with which God blessed him?

Rav Yehudah the son of Zevida says: This refers to a mother-in-law (*his wife*) and her eight daughters-in-law, who each bore six children in a single womb, as it is written: *Pelusai the eighth son, for God blessed him*, and it is written: *All these were of the sons of Oved-Edom, they and their sons and their brethren, able men in the strength for the service, sixty-two of Oved-Edom. [The sixty-two are made up of the eight sons mentioned, six more to his wife at one birth, and six to each of his eight daughters-in-law.]*

Rabbi Avin the Levi said: Whoever tries to force the moment (*in an attempt to gain something before the time is completely ripe for it*), the moment will force him (*and he will not be successful*); and whoever defers before the moment, the moment will defer before him.

This we can illustrate from the case of Rabbah and Rav Yosef, for Rav Yosef was a *“Sinai”* (*someone who had a great depth of knowledge*), whereas Rabbah was someone who *“uprooted mountains”* (*through his analytical thinking*). The moment arrived, and they (*the Rabbinic students*) sent the question (*to*

*the leaders in Eretz Yisroel*): Which of them should we appoint to be the head of the academy? They replied: A *“Sinai”* is preferable, as the master has stated: Everyone is dependent on the master of wheat, i.e. the master of *Gemora*. [*Bread is the staple of life; so too, the master of Gemora, one who knows how to reconcile the Mishnayos and braisos, is needed by all.*] Even so, Rav Yosef did not want to accept the appointment of head of the academy, for the astrologers had told him that he would rule for two years (*and then he would die*). Rabbah was head of the academy for twenty-two years, and Rav Yosef was head of the academy (*after he died*) for two and a half years. [*Evidently, nothing is lost by waiting for the “moment,” and not forcing it.*] During all of the years that Rabbah was head of the academy, Rav Yosef never had a bloodletter come to his house. [*Rashi explains that Rav Yosef was so humble that he only went to the bloodletter at Rabbah’s house when the bloodletter was paying a house call to Rabbah’s house.*]

Rabbi Avin the Levi further said: What is the point of that which is written: *Hashem should answer you in the day of trouble; the name of the God of Yaakov shall strengthen you?* Is it the God of Yaakov and not the God of Avraham and Yitzchak? This teaches us that the owner of the beam (*when it is being carried by several people*) should insert himself (*to carry it*) with the thickest part of it (*for being the owner, he must carry the heaviest part; so too regarding Yaakov – since he raised the twelve tribes, they are regarded as his, and he must carry the responsibility*).

Rabbi Avin the Levi also said: If one benefits of a meal at which a Torah scholar is present, it is as if he benefitted from the radiance of the Divine Presence, since it is written: *And Aaron and all the elders of Israel came to eat bread with Moshe’s father-in-law before the Lord*. Was it before the Lord that they

ate? Didn't they eat before Moshe? This tells you, however, that if one benefits of a meal at which a Torah scholar is present, it is as if he benefitted from the radiance of the Divine Presence.

Rabbi Avin the Levi also said: When a man takes leave of his fellow, he should not say to him, "Go with peace," but rather, "Go to peace," for Moshe, to whom Yisro said, "Go to peace" rose and prospered, whereas Avshalom to whom David said, "Go with peace," went away and was hung.

Rabbi Avin the Levi also said: One who takes leave of the dead (*the coffin*) should not say to him, "Go to peace," but rather, "Go with peace," as it is written: *But you shall go to your fathers with peace.*

Rabbi Levi bar Chiya said: One, who on leaving the synagogue goes into the study hall and studies the Torah, is deemed worthy to greet the Divine Presence, as it is written: *They go from strength to strength, every one of them appears before God in Zion.*

Rabbi Chiya the son of Ashi said in the name of Rav: Torah scholars have no rest in this world, and even in the World to Come (*they will continue to study Torah in front of the Divine Presence*), as it is written: *They go from strength to strength, every one of them appears before God in Zion.*

Rabbi Elozar said in the name of Rabbi Chanina: Torah scholars increase peace in the world, for it is said: *And all your children shall be disciples of Hashem; and abundant shall be the peace of your sons.* Do not read it "your sons," but rather "your builders."

*Abundant peace for those that love Your Torah, and there is no stumbling for them. There should be peace within your walls and serenity within your palaces. For my brethren and companions' sake, I will now say, Peace be within you. For the sake of the House of Hashem, our God, I will seek good for you. Hashem will give strength to His nation, Hashem will bless His nation with peace. (63b – 64a)*

**WE WILL RETURN TO YOU, HARO'EH**

**AND TRACTATE BRACHOS IS CONCLUDED**

## DAILY MASHAL

### *Torah Scholars Increasing Peace*

Rabbi Elozar said in the name of Rabbi Chanina: Torah scholars increase peace in the world, for it is said: *And all your children shall be disciples of Hashem; and abundant shall be the peace of your sons.*

The commentators ask: Why does it say that the Torah scholars will increase peace in the world? The *Gemora* should say that they will make peace in the world.

The Kedushas Tziyon explains based on a *Gemora* Kiddushin (30b) where Rabbi Chiya bar Abba states that even a father and son, or a teacher and student who are engaged in Torah study will become enemies with one another (*as they debate the intricacies of Talmudical law*), but they will not budge from there until they become friends with each other.

It emerges that Torah scholars are increasing peace in the world because every time they are engaged in Torah study, they become temporary enemies and then, they bring about peace with each other. Ordinary friends remain friends, and are not constantly making peace. Torah scholars; the more they learn, the more they are increasing peace.

### ***Berachos, Nazir, Yevamos, Kerisos***

Rabbi Elazar's dictum concludes three tractates aside from our tractate: Berachos, Yevamos and Nazir. It is fascinating to discover that their initials spell *banayich* ("your sons") (*Peninim Mishulchan HaGera*, 334).