

# Daf Notes

Insights into the Daily Daf

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Brochos Daf 6

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**HaRav Refoel Dov ben HaRav Yosef Yechezkel o"n.**

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## Highlights

### *Demons*

The *Gemora* cites a *braisa*: Abba Binyamin said: If the eye would have the power to see, no creature could endure the demons that surround it.

Abaye said: They are more numerous than we are and they surround us like the ridge around a ditch.

Rav Huna says: Every one of us has a thousand on the left side and ten thousand on the right side.

Rava says: The squeezing in the lectures (*that we feel*) comes from them. Fatigue in the knees comes from them. The wearing out of the garments of the Torah scholars is due to their rubbing against them. The hitting of the feet comes from them.

If one wants to discover them, he should take sifted ashes and sprinkle them around his bed, and in the morning he will see something like the footprints of a rooster.

If one wishes to see them, let him take the placenta of a black female cat, the offspring of a black female cat, the firstborn daughter of a firstborn. He should roast it on a fire and grind it. He should fill his eye with the powder, and he will see them. He should pour the remainder of the powder into an iron tube and seal it with an iron seal in order that the demons should not steal it from him. He should also close his mouth, so he will not be damaged.

Rav Bibi bar Abaye did this procedure. He saw them and got damaged by them. The scholars prayed for him and he was healed. (6a)

### *Prayer and the Divine Presence*

The *Gemora* cites a *braisa*: Abba Binyamin said: The prayer of a person is heard only in the Synagogue.

Ravin bar Rav Adda cites a verse in the name of Rabbi Yitzchak proving that the Holy One, Blessed be He, is found in the Synagogue? He cites another verse proving that if ten people pray together, the Divine Presence is with them. Another verse is cited demonstrating that if three people are sitting as a court of judges, the Divine Presence is with them. He cites another verse which shows that if two people are sitting and studying the Torah together, the Divine Presence is with them.

Rav Ashi said: *And for those who think His name* teaches us that if a man thought to fulfill a *mitzvah* and through an unavoidable occurrence, he did not do it, the Torah considers it as if he had performed it.

The *Gemora* cites another verse proving that even if one person sits and studies the Torah, the Divine Presence is with him.

The *Gemora* asks: Now, if a verse taught us that the Divine Presence is even with one person, why is it necessary to teach us about two?

The *Gemora* answers: The words of two are written down in the book of remembrance, whereas the words of one are not written down in the book of remembrance.

The *Gemora* asks: Now, if a verse taught us that the Divine Presence is even with two people, why is it necessary to teach us about three?

The *Gemora* answers: One might have thought that the point of judging is only for making peace, and the Divine Presence does not come; therefore, the Torah teaches us that justice is also Torah.

The *Gemora* asks: Now, if a verse taught us that the Divine Presence is even with three people, why is it necessary to teach us about ten?

The *Gemora* answers: The Torah is teaching us that with a gathering of ten, the Divine Presence precedes them, whereas by three, the Divine Presence comes only after they sit down. (6a)

## ***Tefillin***

Ravin bar Rav Adda cites a verse in the name of Rabbi Yitzchak proving that the Holy One, Blessed be He, puts on *tefillin*. The *Gemora* cites another verse which proves that the strength of Israel refers to *tefillin*. Rabbi Eliezer the Great said: This refers to the *tefillin* that are worn on the head.

Rav Nachman bar Yitzchak asked Rabbi Chiya bar Avin: What is written in Hashem's *tefillin*? He replied: *And who is like Your people Israel, one nation in the earth*. Rav Nachman bar Yitzchak asked him: Is, then, the Holy One, Blessed be He, praised with the praises of Israel? Rabbi Chiya bar Avin replied: Yes, for it is written: *You have praised Hashem this day ... and Hashem has praised you this day*. The Holy One, Blessed be He, said to Israel: you have uniquely praised me, so I will uniquely praise you. You have praised me by reciting the words: *Hear O Israel, HaShem is our God, HaShem is one*, and I will praise you by declaring: *Who is like Your people Israel, one nation in the earth*.

Rav Acha the son of Rava asked Rav Ashi: This accounts for one compartment of the *tefillin*; what about the other three? Rav Ashi replied to him: They contain the following verses: *For which is a great nation etc.; And which is a great nation etc.; Fortunate are you, O Israel etc.; Or has and god miraculously come etc.; and To make you high above all nations*. Rav Acha asked: If so, there would be too many compartments (*for altogether, you cited five verses*)? Rav Ashi replied: *For which is a great nation*, and *And which is a great nation*, which are similar to each other, are in one compartment; *Fortunate are you, O Israel*, and *And who is like Your people Israel*, are in one compartment; *Or has and god miraculously come* is in the third one; and *To make you high above all*

*nation* are in the last one. The *Gemora* notes: And all these verses are written (*in one compartment*) on the *tefillin* of His arm (*in contrast to the tefillin worn on the head which contains four compartments*). (6a – 6b)

## ***Praying in a Synagogue***

Ravin bar Rav Adda cites a verse in the name of Rabbi Yitzchak stating that if a man is accustomed to attend Synagogue and one day does not do so, the Holy One, Blessed be He, asks about him (*as to why he didn't come*). If he was absent on account of a *mitzvah*, he still has light. But if he was absent on account of an optional purpose, he does not have light. He doesn't have light because he should have trusted in the Name of Hashem and he did not do so.

Rabbi Yochanan said: Whenever the Holy One, Blessed be He, comes into a Synagogue and does not find ten people there, He becomes angry at once.

Rabbi Chelbo said in the name of Rav Huna: Whoever has a set place for his prayer, the G-d of Avraham will be his helper. And when he dies, people will say of him, "Where is this humble man; where is this pious man; one of the disciples of our father Avraham!" The *Gemora* cites a Scriptural verse which proves that our father Avraham had a set place for his prayer.

Rabbi Chelbo said in the name of Rav Huna: When a man leaves the Synagogue, he should not take large steps. Abaye said: This is only when one leaves the Synagogue, but when one goes to the Synagogue, it is a *mitzvah* to run. Rabbi Zeira said: Initially, when I saw the Torah scholars running to the lecture on *Shabbos*, I thought that they were desecrating *Shabbos*; but once I heard that which Rabbi Tanchum said in the name of Rabbi Yehoshua ben Levi, that a man should always run to listen to the word of *halachah*, even on *Shabbos*, I also run.

Rabbi Zeira said: The reward for attending a lecture is mainly for the running.

Abaye said: The reward for attending the *kallah* (*public lectures given on the Shabbos before the festivals*) lies in the being crushed by the crowd.

Rava said: The reward for repeating a Torah discussion lies in the understanding of it.

Rav Pappa said: The reward for attending a house of mourning lies in the silence observed.

Mar Zutra said: The reward for a fast day lies in the charity given.

Rav Sheishes said: The reward for a eulogy lies in the wailing (*for that moves those that are listening to cry*).

Rav Ashi said: The reward for attending a wedding lies in the words addressed to the bridegroom (*which brings him joy*).

Rav Huna said: Whoever prays behind a Synagogue (*with his back towards the congregation*) is called wicked (*for it seems as if he is denying the One to Whom they all are praying*). Abaye said: This is only if he turns away from the Synagogue. There was once a man who prayed behind a Synagogue and did not turn his face towards the Synagogue. Eliyahu passed by and appeared to him as an Arabian merchant. He said to him: Are you standing with your back to your Master as if there are two powers ruling the world? He drew his sword and slew him

Rabbi Chelbo said in the name of Rav Huna: A man should always be careful about *davening Minchah*, for Eliyahu was answered only while *davening Minchah*. For it is written: *And it came to pass at the time of the offering of the minchah, that Eliyahu the prophet came near and said ... "Answer me, Hashem, answer me."* He was saying, "Answer me that the fire should descend from heaven, and answer me that they will not say that it happened through witchcraft."

Rabbi Yochanan said: A man should always be careful about *davening Ma'ariv*.

Rav Nachman bar Yitzchak said: A man should always be careful about *davening Shacharis*. (6b)

### ***Rejoicing by a Wedding***

Rabbi Chelbo said in the name of Rav Huna: Whoever benefits from the wedding meal of a bridegroom and does not make him happy violates the five "sounds" mentioned in the verse: *The sound of joy and the sound of gladness, the sound of the bridegroom and the sound of the bride, the sound of them that say, "Praise Hashem, Master of legions."* And if he does make him happy, what is his reward? Rabbi Yehoshua ben Levi said: He merits the Torah which was given with five "sounds."

For it is written: *And it was on the third day, when it was morning, that there were sounds and lightning, and a thick cloud upon the mountains, and the sound of the shofar ... and the sound of the shofar grew louder ... Moshe spoke and God answered him with a sound.* Rabbi Avahu said: It is as if he brought a *korban todah*. Rav Nachman bar Yitzchak said: It is as if he had built up one of the ruins of Yerushalayim.

Rabbi Chelbo said in the name of Rav Huna: If one fears Heaven, his words are listened to, for it is written: *The end of the matter, all having been heard: fear God, and keep his commandments, for this is all of man.*

What does it mean: *For this is all of man*? Rabbi Elozar said: The Holy One, Blessed be He, says: The whole world was created for his (*the one who fears God and observes his mitzvos*) sake only. Rabbi Abba bar Kahana said: He is equal in importance to the whole world. Rabbi Shimon ben Azzai said (or some say, Rabbi Shimon ben Zoma): The whole world was created to provide for him.

Rabbi Chelbo said in the name of Rav Huna: If one knows that his friend is used to greet him, he should greet him first. And if his friend greets him and he does not return the greeting, he is called a robber. (6b)

## **INSIGHTS TO THE DAF**

### ***Praising Hashem with Tefillin***

Reb Levi Yitzchok of Berditchev descended from a line of ancestors who for thirty-six consecutive generations, had served in the Rabbinat. Reb Levi Yitzchok was famous for his unrelenting defense of *Klal Yisroel*. He explained his attitude as based on the *Gemora* (Megillah 28a) which states that Rabbi Zeira never walked four *amos* without *tefillin*. Reb Levi Yitzchok asked: How could that possibly be? One does not wear *tefillin* on *Shabbos* or *Yom Tov*, nor can one wear them while he is walking in unclean places.

The answer is that the *Gemora* describes Hashem's *tefillin* as bearing the statement: *And who is like Your people Israel.* Correspondingly, our *tefillin* contain *HaShem is our God, HaShem is one.* Thus, Hashem's *tefillin* praise *Klal Yisroel* and *Klal Yisroel's tefillin* praise Hashem. This is what the *Gemora* meant to say about Rabbi Zeira. He never walked four *amos* without either praising Hashem (*as in our tefillin*) or praising *Klal*

*Yisroel (as in Hashem's tefillin). We should try fulfilling the mitzvah of wearing tefillin all day in the same manner*

## ***Intending to do a Mitzvah***

Rav Ashi said: *And for those who think His name teaches us that if a man thought to fulfill a mitzvah and through an unavoidable occurrence, he did not do it, the torah considers it as if he had performed it.*

The question is asked from a *Gemora* in Bava Basra (9b), which states: If a person is worthy, Hashem causes people who deserve charity to come to him for charity. If a person is not worthy, people who are not deserving of charity will come to him. This is derived from the verses in Yirmiyah where Yirmiyah addressed the Holy One, Blessed be He, and said: Master of the Universe! Even when they (*the people of Anasos*) are prepared to do charity, cause them to stumble by people who are unworthy (*of receiving charity*), so that they won't receive any reward for that charity. But based upon our *Gemora*, why would it help Yirmiyah if the people gave charity to those who were undeserving of charity? They still had the intention to do the *mitzvah* of giving *tzedakah*, and therefore they should receive reward for that intention!?

The Devar Moshe answers that it was the sins of the givers themselves that disqualified them from giving charity to deserving causes. Consequently, when undeserving people come to them for charity, it would not be considered unavoidable, for it would be a result of their own sins that they would not be able to give charity to worthy causes.

The Nimukei Yosef in Bava Kamma cites the opinion of the Ramah, who explains that a person who gives charity to an undeserving recipient receives reward only when he was not aware that the recipient was undeserving. If the giver was aware that the recipient was undeserving, he would not receive any reward for his act.

## ***Shabbos in Tefillah***

By: Reb Binyomin Adler

*Pieir vichavod nosnim lishmo*, splendor and glory they bestow upon His Name. What is the association between splendor and glory and HaShem's Name? The *Gemora* (Brachos 6a) states that HaShem wears *tefillin*. The *Gemora* (Ibid) also states that it is said (Devarim 28:10) *virau kol amei haaretz ki sheim HaShem nikra alecho veyaru mimeka*, then all the peoples of the earth will see

that the Name of HaShem is proclaimed over you, and they will revere you. The *Gemora* states that this alludes to *tefillin* shel Rosh, the *tefillin* that one wears on his head. Thus, we see that *tefillin* are referred to as the Name of HaShem. *tefillin* are called *pieir*, splendor, as it is said (Yechezkel 24:17) *peircha chavosh alecho*, don your headgear upon yourself. In this passage we are declaring that the heavenly bodies bestow *pieir*, splendor, upon HaShem's Name. In a sense, this means that they are acknowledging the *tefillin* that HaShem, so to speak, wears on His Head.

## ***Bringing Joy to the Chasan and Kallah***

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The *Gemora* (Kesuvos 17) records a dispute between Beis Shamai and Beis Hillel about how we are to praise the *kallah* when we dance before her (*Keitzad merakdim lifnei ha'kallah*). The simple understanding of the *Gemora* is that the *mitzvah* is to make the *kallah* happy. However, the *Gemora* in Brachos (6b) says that anyone who benefits from the *se'udah* of a *chasan* but does not increase *his* joy is considered to have transgressed the five violates the five "sounds" mentioned in the verse: *The sound of joy and the sound of gladness, the sound of the bridegroom and the sound of the bride, the sound of them that say, "Praise Hashem, Master of legions."* The *Gemora* in Brachos implies that the *mitzvah* is to make the *chasan* rejoice, and not the *kallah*.

What is the *mitzvah* -- to make the *kallah* rejoice or to make the *chasan* rejoice?

Reb Elchanan Wasserman Hy'd, in Kovetz Shi'urim explains that the *mitzvah* is to make the *chasan* rejoice, as the *Gemora* in Brachos says. This is logical, he explains, because the *mitzvah* to get married is part of the fulfillment of the *mitzvah* of *piryah v'rivyah*, an obligation of the man and not of the woman (Yevamos 61a). That might be why Rashi (DH keitzad) explains that the *Gemora* here is discussing, "*mah omrim lefaneha*" -- "what do we say before the *kallah*," implying that the objective is not to make the *kallah* rejoice, but rather to say praises of her in front of her so that the *chasan* will hear and will rejoice in his wife.

The Divrei Shalom (5:22) finds support for this explanation in the words of Rashi in Brachos (6b) where the *Gemora* says that the reward received for attending a wedding is "the words [that are spoken]." Rashi there explains that this refers to "the words that we say to make

the *chasan* rejoice.” When we praise the *kallah*, we cause the *chasan* to rejoice.

The Divrei Shalom brings further support from Pirkei d'Rebbi Eliezer (ch. 16), which states that a *chasan* is similar to a king: just as a king is praised by all, so, too, a *chasan* is praised by all. Moreover, it says there (ch. 17) that Izevel was rewarded for her act of walking in front of every *chasan* who passed by and clapping her hands and expressing praise. This clearly shows that the *mitzvah* is to make the *chasan* rejoice.

The Tur (EH 65), however, writes that “it is a *mitzvah* to make the *chasan* and the *kallah* rejoice.” When the Tur quotes the Midrash about Izevel, he writes that she used to clap before the *chasan* and the *kallah*. The Radal (Rav David Luria) in his commentary to Pirkei d'Rebbi Eliezer concludes that the Tur's rendering of the text of the Midrash is more accurate, and that the praise is to be directed towards the *kallah*, and the *mitzvah* is to make both the *chasan* and the *kallah* rejoice.

According to this view, why does the *Gemora* in Brachos mention only making the *chasan* rejoice? The reason might be as follows. The Hamikneh (in Kuntrus Acharon, beginning of EH 65) points out that when the *Gemora* in Brachos says that “one who benefits from the *se'udah* of a *chasan* but does not make him rejoice” is punished, it specifically means that the person *benefits* from the *se'udah*. If the person does not benefit from the *se'udah*, he is not punished for not making the *chasan* rejoice. (The logic for this is that one who partakes of the *se'udah* is expected to pay the *chasan* back by making him rejoice. Thus, if he does not pay back by making the *chasan* rejoice, it is as if he ate the *chasan's* food without paying for it. Moreover, his presence there takes the place of someone else who would have caused more *simchah* for the *chasan*, and thus he is causing less *simchah* at the wedding.) The *Gemora* here in Kesuvos (2a) teaches that it is the *chasan* who prepares the *se'udah*, and therefore the obligation to reciprocate for the *se'udah* is to pay back to the *chasan*. However, the *mitzvah* to make them rejoice requires that one make both the *chasan* and the *kallah* rejoice.

When Rashi here interprets the *braisa's* question, “*Keitzad merakdim lifnei ha'kallah*,” to mean, “What do we say before the *kallah*,” he does not mean to exclude making *her* rejoice. Rather, he means that in addition to the *dance* that adds to her joy, what *words* should one say to help her rejoice.

When Rashi in Brachos writes that the words for which one receives reward are the words that one says for the *chasan* to cause him to rejoice, it could be that he focuses on the *chasan* only because the men coming to the wedding should not be talking with the *kallah* (see Avos 1:5). Hence, it is the *chasan* to whom one should speak and not the *kallah*.

The reasoning of Rav Elchanan clarifies this view. According to Rav Elchanan, the main point is to cause more joy for the *chasan*, and by causing joy for the *kallah* one also causes joy for the *chasan*. As a result of the mutual joy, they become closer to each other. However, the men, of course, must be *mesame'ach* the *chasan*, and the women must be *mesame'ach* the *kallah*.

## ***One who Brings Joy to the Bridegroom Merits Success in Torah***

The *Gemora* states that one who makes the bridegroom happy by his wedding feast merits a blessing of success in Torah which was given with five “sounds.” merits the blessing of success in his Torah learning. This is a very strange reward. Why is this the appropriate payment for bringing joy to the *chasan* and *kallah*?

Reb Avraham Pam zt”l explains that the purpose of marriage is to lead to the fulfillment and application of Torah. The joy that we bring to the newlyweds is meant to propel and encourage them to pursue closeness and dedication towards Hashem and fulfilling his Torah. Thus, one who brings them this joy is rewarded with the exact same thing in his own life!

## ***The True Disciple of Avrohom Avinu***

By: Rav Yissochar Frand

<http://www.torah.org.il/learning/ravfrand/5759/vayera.html>

The Torah writes, “And Avrohom arose early to the place where he had previously stood...” [Bereshis 19:27]. After Avrohom's dialogue with G-d about Sodom in which Avrohom was unsuccessful in his petition to save the city, the Torah tells us that Avrohom went back to the place where he originally petitioned G-d.

Our *Gemora* learns from this that “Whoever establishes a fixed place for prayer, the God of Avrohom will help him.” The *Gemora* earns the importance of a fixed place for prayers from Avrohom. The *Gemora* states that one

who does pray in a fixed place will not only be answered by the God of Avrohom, but when he dies, people will say about him “such a modest person, such a pious person, a true disciple of Avrohom Avinu”.

The question can be asked: granted it is a nice idea to pray in the same place, but why does the Torah place such great emphasis on this concept?

I saw a wonderful interpretation from Rav Bergman in the Sha'arei Orah. The *Mishna* [Avos 5:19] contrasts the disciples of Avrohom with the disciples of Bilaam: “One who has these three attributes is a disciple of Avrohom Avinu; one who has three other attributes is a disciple of the wicked Bilaam. A person who is generous, humble and not haughty, he is a disciple of Avrohom Avinu; but one who is stingy, arrogant, and haughty is a disciple of Bilaam the wicked.” That is the contrast between an Avrohom and a Bilaam.

Bilaam also prayed. When Balak asked Bilaam to curse the Jewish people, Bilaam traveled to a certain location and he prayed and offered sacrifices, but he was not successful. God did not allow Bilaam to curse the Jewish people. Bilaam had to bless them.

What was Bilaam's immediate reaction? Bilaam changed the location. “Let's go to a different place and pray.” They went to a new place. They built new altars, and they brought new sacrifices.

What happened when Bilaam tried again? He failed again. What was his reaction? “Change the place again!” Bilaam went to a third location and started the same procedure all over again... Again Bilaam was unsuccessful...

What do we find by Avrohom? Avrohom pleaded with G-d for Sodom. But when Avrohom was not successful, what did he do? He went back to pray again at the exact same location where he originally prayed.

What is the significance of the fact that Avrohom went back to the same place and Bilaam changed places? The difference between Bilaam and Avrohom is haughtiness.

Bilaam is haughty. A haughty person cannot accept “It's my fault!” A haughty person must rationalize, “If my prayers were not successful, there must be something wrong with the location. There must be some kind of extraneous factor. It couldn't be me. Nothing could be my fault.” When a Bilaam is not successful in his prayers, he

goes to another place, because he cannot accept the fact that he may be responsible for his own failure.

However, when an Avrohom Avinu is not successful with his prayers, he says, “It's my fault; I am not worthy enough; I didn't pray well enough.” It has nothing to do with the place. That is a feeble excuse. An Avrohom Avinu, who has a humble and modest spirit can own up and say the words “It's my fault.”

When our Rabbis say, “He who establishes a fixed place for his prayers, the God of Avrohom will help him...” they are not only referring to a person who always prays in the same place in the same synagogue all his years. Our Rabbis are speaking of a person whose ego is healthy enough to say, “It is my fault; it is my lack; I will not look for extraneous places or things to blame it on.” If a person has this attitude throughout his life and his behavior reflects this, then we can truly say at his eulogy, “There goes a pious person, there goes a humble person, he is a true disciple of Avrohom Avinu.”