

OVERVIEW of the Daf

1) The reward for Oved Edom

The Gemara concludes its description of the reward earned by Oved Edom for honoring the Aron HaKodesh.

2) Five teachings from R' Avin HaLevi

1. One can not force things to happen if the appropriate time has not yet arrived. This is demonstrated from the story of choosing Rabbah and R' Yosef as Rosh HaYeshiva.

2. The owner of the beam must carry the heavier part of the load.

3. Benefiting from a meal where a talmid chacham is present is like benefiting from the radiance of the Divine Presence.

4. The proper way to say good-bye to a friend.

5. The proper way to take say good-bye to one who is deceased.

3) Three final teachings

1. One who goes from the Beis HaKnesses to the Beis HaMidrash to study will merit to greet the Divine Presence.

2. Talmidei Chachamim have no rest in this world nor in the World to Come.

3. Talmidei Chachamim increase peace in this world. ■

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הדרן עלך הרואה
וסליקא לה מסכת ברכות
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Distinctive INSIGHT

Memory and Yosef

רב יוסף סיני

Rashi explains that Rav Yosef possessed an outstanding memory, and his familiarity with Beraisos was expert. R' Nosson Lobart points out that "Yosef" generally is associated with remembering and recalling the past. "And Yosef remembered the dreams" (Bereshis 42:9). The stone of the Choshen breastplate of the Kohen Gadol which represented the tribe of Yosef was the שֶׁהַם – onyx. On the ephod (vest/apron), it was the onyx stones which were placed on the shoulder, and it is in reference to them (Shemos 28:12) that we find that two of the stones were "stones of remembrance for the Bnei Yisroel." ■

Today's Daf Digest is dedicated in honor of our parents & grandparents;
Dr. and Mrs. Greengart, Mr. and Mrs. Greenspan,
Mrs. Naomi Fenichel, Mrs. Gertrude Zumer

Today's Daf Digest is dedicated
"לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש"
From the Grin family, Sao Paulo, Brazil

Gemara GEM

No Rest—But Yes Quest

אמר רחב"א אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא - סד.

Rebi Chiya bar Ashi said, "Talmidei chachamim have no rest, neither in this world nor in the World to Come." - 64a

The verse describing the task of Yissachar states (Bereshis 49:15): "But he sees that the resting place is good, and that the land is pleasant, so he will bend his back to the load, working like a slave." A person can only feel tranquil when he has patience and tolerance. Without this essential mind set, he will always feel lacking and under pressure. Shabbos is called a time of מנוחה, of true rest, because we have a mitzvah to feel as if all our work is completed. It is this aura of quiet that allows us to enjoy a spirit of sanctity and holiness.

Yet, our Gemara suggests that Talmidei Chachamim have no rest, not in this world and not in the next world. This yearning, however, should not be confused with instability or any lack of. It is a wonderful and lively thirst for life itself. It is a quest for a new insight into Torah. This vibrant and energetic pursuit is life itself, and it is this drive which is described in our Gemara.

Water used for ritual purification can come from rain water or from spring water. The difference is that rain water can only purify if it is collected into a pool. Spring water, however, can only function to purify if it is flowing (see Rambam, Hilchos Mikvaos 9:8). Maharal (Gevuros Hashem, Ch. 14) writes that water naturally is in a state of flowing, as it appears to have no rest. When it is collected in a pool, however, it seems to be at rest, and this state of tranquility is one where purity can be achieved. A natural spring, however, always produces a new and fresh supply of water. Here, because it is always being renewed, it can deliver purity even in a state of flux. This is parallel to a talmid chacham, whose eagerness to seek and yearn is an indication of vigor and strength, where he grows and thrives due to his demanding mission. ■

REVIEW and Remember

1. Why did R' Yosef not accept the position of Rosh HaYeshiva?

2. What causes Yaakov Avinu to have a greater responsibility than Avrohom and Yitzchok Avinu?

3. How should one say good-bye to a friend?

4. When do talmidei chachamim get to rest?

HALACHA Highlight

Broad knowledge or profound analysis?

שלחו להתם: סיני ועוקר הרים איזה מהם קודם? שלחו להו: סיני קודם, שהכל צריכין למרי חטיא. - סד.

The Rabbis sent a question to the scholars in Israel: A person with wide-ranging knowledge and an individual with the ability of piercing analysis, which takes precedence to lead? The scholars of Israel responded: The individual with wide-ranging knowledge takes precedence, because everyone needs the "master of wheat" (i.e. an individual who has amassed a great body of knowledge). - 64a

In the preface to his first volume of Yabia Omer, Rav Ovadiah Yosef discusses this age-old question, namely which is preminent: a great body of information or deep analysis. Rav Yosef records the views of numerous great authorities through the ages who strongly emphasize the need for acquiring broad knowledge. He indicates a possible contradiction: although the scholars of Israel responded that broad knowledge takes precedence, we are taught¹ that in a disagreement between Rabba, the analytic thinker, and Rav Yosef, the individual of broad knowledge, the law would be in most cases in accord with the view of Rabba. This contradiction is resolved by pointing out that Rabba was 18 years old when he assumed the mantle of leadership. He led for 22 years. During that time his constant interaction with the students afforded him new vistas of profundity. It is because of this that ultimately the law is in accordance with Rabba.

There is a view² that if there are two scholars to be called to the Torah, one is a Posek with broad knowledge and the other is a scholar of deep analysis, the Posek with the broad knowledge takes precedence. The Pri Megadim³ explains this based upon our Gemara that עוקר הרים precedes סיני. Rav Shlomo Kluger⁴

questions this. He posits that possibly an individual of broad knowledge took precedence over an analytic thinker in Talmudic times, when printed books were unavailable. However, today when printed books are available, a person is able to quickly find information with a little research. Therefore, the concept that everyone needs the "master of wheat" no longer applies. Accordingly, possibly the analytic thinker should receive precedence because what he offers is unavailable elsewhere. Rav Yosef responds by noting many authorities who opine that even in the age of print, the law is that the individual of broad knowledge takes precedence over the deep thinker.

Rav Yitzchak Zilberstein שליט"א presents⁵ a very interesting derivative of this concept. If there are two doctors, one whose knowledge is wide-ranging, and another who is outstanding in his understanding, and they disagree about a medical diagnosis, whose opinion should be followed? He notes that this question was brought to the first Gerer Rebbe, Rav Yitzchak Meyer Alter, the Chidushei HaRim⁶. The Chidushei HaRim resolved the question based upon our Gemara that extensive knowledge outweighs analysis. Rav Zilberstein remarks that he presented this matter to his father-in-law, Rav Yosef Sholom Elyashiv זצ"ל. Rav Elyashiv challenged this position. He explained that in our Gemara the issue was the leadership of the Yeshivah, and for that expansive knowledge is necessary in order to enlighten the students with whatever information is required. However, when it comes to diagnosing a medical situation, then it is more likely that a profound thinker will reveal the true diagnosis. ■

- 1 בבא בתרא (קיד ע"א) ובתוס' שם.
- 2 שו"ר כנה"ג (סי' קלח הגה"ט אות ט) הוב"ד בא"ר שם.
- 3 פרי מגדים (סוף סי' קלו בא"א
- 4 בהגהותיו לפרמ"ג שם.
- 5 סי' חשוקי חמד על ברכות (כאן, עמ' שצו)
- 6 מובא בס' מאיר עיני הגולה (הוספות אות יד) ■

STORIES off the Daf

Builders of the World

אל תקרי בניך אלא בוניך - סד.

Do not read it "your children," but rather "your builders." - 64a

Talmidei Chachamim are builders because they are constantly involved in constructive endeavors and in building the world. Torah, tefillah and chesed are the underpinnings of the world as we know it. It is our mitzvos which also provide the merit by which the Beis

HaMikdash is being built up in the heavens, preparing to descend into its proper position upon its completion.

The Divei Chaim of Sanz once mentioned to his followers that the third Beis HaMikdash is already complete, except for the paroches, the curtain veil, which is the last item which we must now aim to finish. His Chasidim told him that they had full confidence that the Rebbe himself had the ability to complete the paroches himself; he pointed out that there are forces at work in the world which, due to the sins which occur, cause our holy work to be un-

done. We must overcome these, as well.

We daven "ובנה ירושלים עיר הקדש" - for the holy city of Yerushalayim be rebuilt, speedily, and in our days. The זרע קדש used this prayer as a means to deliver a beautiful insight. We pray that the city of Yerushalayim be rebuilt, and how will it be built? It will be **בימינו** -with our days. The very days of our lives should be filled with the service of Hashem. This type of lifestyle is one of construction, where we continually contribute to the rebuilding of the Mikdash, which we pray will be complete immediately. ■