



# 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 HaMedrash 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.

הדרן עלך הרואה  
וסליקא לה מסכת ברכות  
■ ■ ■

# Distinctive INSIGHT

## Memory and Yosef

רב יוסף סיני

Rashi explains that Rav Yosef possessed an outstanding memory, and his familiarity with Baraisos 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 **שהם** – 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  
כ"ק מרן הרה"צ רבי יהושע העשיל אייכענשטיין זצ"ל  
האדמור מזידיטשוב- שיקאגו  
נלב"ע י"א אדר ת"ש

# Gemara GEM

**No Rest—But Yes Quest**  
אמר רחב"א אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא

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 lacking. 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.

A mikvah can be made 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?  
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2. What causes Yaakov Avinu to have a greater responsibility than Avrohom and Yitzchok Avinu?  
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3. How should one say good-bye to a friend?  
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4. When do talmidei chachamim get to rest?  
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