

Orchos HaAmud

Weekly Presentation Highlighting an Amud of the Week



AMUD HAYOMI PROGRAM DETAILS



Daily Amud
7 Amudim weekly



Completion of Shas
within **15 years**



Online **shiurim**
platform with
video and audio



Optional **monthly**
bechinos with
stipends



Daily **live shiurim**
and **chaburos**
worldwide



4 unique **levels**



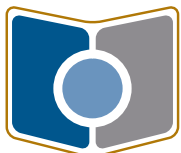
Supplemental
resource material



Convenient
pocket luach



Shiurim available on
AllDaf
TorahAnytime
Kol Halashon
Dirshu Phone Hotline
(212-666-2800)



Dirshu
דרשו ד' ועמוד
קדו עלמית לחיזוק
ועידוד לימוד התורה

BERACHOS 12B

BY RABBI AVIGDOR BERENSTEIN

Rabbah bar Chinenah the Elder said in the name of Rav: If anyone does an aveirah but is embarrassed of it he is forgiven for all his aveiros, as is stated, “So that you will remember and be embarrassed, and you will no longer open your mouth due to your shame, when I forgive you for all that you did” – the word of Hashem.

This Gemara must be examined. Perhaps we could understand that if someone does an aveirah but is then embarrassed about it and therefore avoids discussing anything related to it, that aveirah is forgiven. The pain he suffers could gain him atonement, and his shame might be proof that he realizes his mistake and has begun the process of teshuvah.

But the Gemara doesn't state merely that the sin about which he is embarrassed is forgiven, it states that he is forgiven for all of his sins! How can that be?! The person could have committed numerous aveiros over many years, and all of that is forgiven as soon as he is embarrassed about one of them. In an instant, he is zocheh to complete taharah and kaparah, like on Yom Kippur but without fasting, davening, or reciting viduy or selichos. It seems completely incomprehensible.

Maran Hagaon Rav Baruch Mordechai Ezrachi zt”l, the rosh yeshivah of Ateres Yisrael who was just niftar, illuminated this difficult Gemara in his sefer, Birchas Mordechai al HaTorah (Parashas Vayeira):

Embarrassment does not come from intellectual realization alone. A person who understands on an intellectual level that he is making a mistake can continue to behave the same way without feeling guilty or embarrassed. Embarrassment will come only if the knowledge that his behavior is inappropriate penetrates deep within.

Someone who is embarrassed about an aveirah he committed, demonstrates that not only does he know that the aveirah is undesirable and repulsive, but his physical body actually operates with that understanding. That is why he tries to hide his aveirah as one would cover a blemish on his body.

The lesson for us is... To bring the Torah into the natural framework of life and to feel that it is the essence and the purpose of life itself.

A man who reached this level clearly experienced an upheaval in his thinking to the extent that the axioms he lives by were affected. The feeling of embarrassment is proof that he is no

longer the same person. He now lives with Hashem and his Torah, and he no longer lives a life of Olam Hazeh and its taavos. He longs for eternal life and not for fleeting pleasures.

That is a basis for him to be forgiven, not only for the aveirah he is embarrassed of, but for all his aveiros. For the person he is today has no shaychus to the aveiros he committed in the past. There is a huge divide between the lofty madreigah he is at now, and the things he did then.

The lesson for us is, that the Torah was not given to us merely to improve our behavior, or so that we can appreciate its truth with our minds. It is primarily so that we can live our lives and feel our emotions al pi Torah. To bring the Torah into the natural framework of life and to feel that it is the essence and the purpose of life itself. For our physical bodies to experience joy in the fulfillment of a mitzvah, and to feel pain, embarrassment, and loss if we fail to fulfill the mitzvos as we should. To the extent that when we succeed in doing so, we will be zocheh to be elevated and uplifted.

Amud HaYomi recently began its 1st cycle through Shas with Masechta Brachos! This historic initiative will enable deeper comprehension of Shas. Additionally, there are optional monthly bechinos with stipends, which affords one a much greater opportunity to be koneh Shas through Dirshu's proven retention and accountability methods.

UPCOMING AMUD HAYOMI LIMUD SCHEDULE

DAF HAYOMI	AMUD HAYOMI	DATE	תאריך	יום
בבא קמא ג	ברכות יב.	11/5/23	כא חשון	א
בבא קמא ד	ברכות יב.	11/6/23	כב חשון	ב
בבא קמא ה	ברכות יג.	11/7/23	כג חשון	ג
בבא קמא ו	ברכות יג.	11/8/23	כד חשון	ד
בבא קמא ז	ברכות יד.	11/9/23	כה חשון	ה
בבא קמא ח	ברכות יד.	11/10/23	כו חשון	ו
בבא קמא ט	ברכות טו.	11/11/23	כז חשון	שבת
בבא קמא י	ברכות טו.	11/12/23	כח חשון	א
בבא קמא יא	ברכות טז.	11/13/23	כט חשון	ב
בבא קמא יב	ברכות טז.	11/14/23	א כסלו	ג
בבא קמא יג	ברכות יז.	11/15/23	ב כסלו	ד
בבא קמא יד	ברכות יז.	11/16/23	ג כסלו	ה
בבא קמא טו	ברכות יח.	11/17/23	ד כסלו	ו
בבא קמא טז	ברכות יח.	11/18/23	ה כסלו	שבת