

Orchos HaAmud

Weekly Presentation Highlighting an Amud of the Week



AMUD HAYOMI PROGRAM DETAILS



Daily Amud
7 Amudim weekly



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within **15 years**



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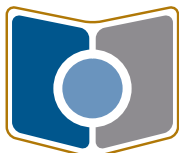
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BERACHOS 42A

BY RABBI AVIGDOR BERENSTEIN

“The immediate presence of *talmidei chachomim* brings blessing, as it says (*Vayeitzei* 30:27) ‘and Hashem blessed me because of you’. Alternatively, this can be learned from another *posuk*, as it says (*Vayeishev* 39:5) ‘and Hashem blessed the Egyptian’s house because of Yosef.’” (*Brochos* 42a)

Chazal quote two sources to prove that bringing a *talmid chochom* into one’s home brings blessing to that home, Lovon’s statement that his home was blessed because of Yaakov and the fact that that Potiphar’s home was blessed when Yosef arrived there.

As we analyze *Chazal*’s proofs, a difficult question is readily apparent. It is true that Yaakov *ovinu* and Yosef *hatzadik* were *talmidei chachomin* and that upon each one’s arrival at a particular home, the homes, despite belonging to such wicked men as Lovon and Potiphar, were blessed, respectively, in the merit of Yaakov and Yosef. However, Yaakov *ovinu* and Yosef *hatzadik* had many other great virtues: faith in Hashem, love of Hashem, passing tests, truthfulness, kindness, righteousness, purity, holiness, *davening*, educating their children, loving acceptance of suffering, meticulous observance of all the *mitzvos* – both those that they were commanded and those that they were not, good character traits, and numerous other outstanding spiritual achievements. Perhaps the merit of these virtues brought blessings to those homes. How do *Chazal* know that the blessings were due to the virtue of being *talmidei chachomim*?

The *mashgiach*, *Hagaon hatzadik* Rav Don Segal *shlit"l* infers a wondrous, fundamental concept from here. The two *psukim* quoted by the *Gemara* say, “because of you” and “because of Yosef”. Since no particular virtue of either Yaakov or Yosef is mentioned, the *psukim* must refer to their status as *talmidei chachomim*, because being a *talmid chochom* is what defines one’s essence. Speaking about someone’s persona refers to his being a *talmid chochom*.

This concept is related to the *Gemara* (*Ksubos* 111b) “Rabi Elazar said: Ignoramuses will not be resurrected by *t’chiyas hameisim*, as it says... Whoever utilizes the light of Torah, the light of Torah will revive him, but whoever does not utilize the light of Torah, the light of Torah will not revive him.” In short, *Chazal* deduce

from *psukim* that *t’chiyas hameisim* depends exclusively on learning Torah, to the degree that they considered the possibility that ignoramuses will not be resurrected. Then they explained that the ignorant still have hope, if they personally or financially help others learn Torah. This seems very difficult to understand. Even someone who does not learn Torah and has nothing to do with those who learn Torah may do acts of kindness and other *mitzvos* for which he deserves reward. Why should he not be resurrected? Why should *t’chiyas hameisim* depend only on learning Torah or helping others learn Torah?

The Chofetz Chaim *tz"l* (*Chomas Hados* Chap. 19) addresses this question, explaining that although every limb of the body corresponds to a particular *mitzva* whose performance revives that limb, the limbs cannot be resurrected individually; they must be part of the general resurrection of the body, which has to do with the essence of the Jewish soul, which is bound to its Heavenly Source, that is, *HaKadosh Boruch Hu*, by the spirit of life that He breathed into Adam, which is the Torah that connects Hashem with His creations. Thus, some connection to the Torah, the essence of the Jewish soul, is indispensable for *t’chiyas hameisim*.

With this concept, the *Gemara* (*Sotah* 21a) is understandable. “A sin can extinguish a *mitzva*, but it cannot extinguish Torah.” What is the difference between *mitzvos* and Torah? A *mitzva* produces a spiritual enhancement. A sin, with its negative energy, can counteract that effect and darken its light. Learning Torah, however, does more than simply enhance and illuminate one’s spirituality. Rather, it becomes part of one’s soul and redefines his nature.

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.

Every page learned alters one’s being and transforms his very essence. This quantum change cannot be undone by any sin, grievous though it may be.

We have touched upon a fundamental truth with ramifications regarding our spiritual existence. Every spiritual achievement is wonderful, every *mitzva* uplifts and elevates one’s spiritual stature. However, the foundation upon which all is constructed, the root that nourishes and revives one’s entire body both in this world and the next, is the Torah. One may achieve many and varied spiritual accomplishments, but ultimately, what typifies and defines his essence is the degree to which he may be a *talmid chochom*.

Obviously, a *talmid chochom* must have some knowledge of the entire Torah, from the beginning of the first *mesichta* to the end of the last *mesichta*. Knowing a few pages or a few chapters of a few *mesichtos* is just not enough.

How can we put this into practice? Everyone has his daily routine; we will not deceive ourselves into thinking that we will just drop everything and learn nonstop from *Brochos* to *Niddah*. But one *amud* a day is within our reach. Especially now, with Dirshu’s *shiurim*, textbooks, source material, programs, and tests, everyone can be a part of this. With perseverance and consistent effort year after year, even when we reach difficult chapters and topics, we will not fail to learn the daily *amud*. Even one who cannot learn a daily *daf* can learn a daily *amud*. We have no choice; we must become *talmidei chachomim*, because ultimately, that is what will define our persona.

We will do our part and may Hashem grant us success.

UPCOMING AMUD HAYOMI LIMUD SCHEDULE

DAF HAYOMI	AMUD HAYOMI	DATE	תאריך	יום
בבא קמא נט	ברכות מ.	12/31/23	יט טבת	א
בבא קמא ס	ברכות מ:	1/1/24	כ טבת	ב
בבא קמא סא	ברכות מא.	1/2/24	כא טבת	ג
בבא קמא סב	ברכות מא:	1/3/24	כב טבת	ד
בבא קמא סג	ברכות מב.	1/4/24	כג טבת	ה
בבא קמא סד	ברכות מב:	1/5/24	כד טבת	ו
בבא קמא סה	ברכות מג.	1/6/24	כה טבת	שבת
בבא קמא סו	ברכות מג:	1/7/24	כו טבת	א
בבא קמא סז	ברכות מד.	1/8/24	כז טבת	ב
בבא קמא סח	ברכות מד:	1/9/24	כח טבת	ג
בבא קמא סט	ברכות מה.	1/10/24	כט טבת	ד
בבא קמא ע	ברכות מה:	1/11/24	א שבט	ה
בבא קמא עא	ברכות מו.	1/12/24	ב שבט	ו
בבא קמא עב	ברכות מו:	1/13/24	ג שבט	שבת