

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



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4 unique **levels**



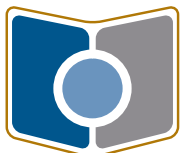
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BERACHOS 53A

BY RABBI AVIGDOR BERENSTEIN

“The Sages learned, if people were sitting in the *beis medrash* and fire was brought to them, *Beis Shammai* say that each person says his own *brocho* and *Beis Hillel* say that one person says the *brocho* for everyone because it is said: [Mishlei 14:28] ‘With many people is a king’s glory.’ *Beis Hillel*’s opinion is understandable because they stated their reason, but what is *Beis Shammai*’s reason? Because of canceling the [learning in the] *beis medrash*. We also learned a *braisa* that says so, *Raban Gamliel*’s followers did not say ‘*marpeh*’ (the equivalent of ‘*gezundheit*’) because of canceling the [learning in the] *beis medrash*. (*Brochos 53a*)

The *Gemara*’s discussion is about the *brocho* of *borei me’orei ho’eish* over fire on *motzo’ei Shabbos*. All agree that it is inherently better that one person say the *brocho* for everyone than that each person say the *brocho* himself, because that is *Hashem*’s glory. Still, if there was no fire when *havdolo* was said and it was now brought to the *beis medrash*, there is a disagreement. *Beis Hillel* maintain that the *brocho* should be said in its ideal manner, but *Beis Shammai* say that each person should say it himself to avoid *bitul Torah* (canceling Torah study).

The *Gemara* supports *Beis Shammai*’s opinion from the fact that although it is appropriate to bless someone who sneezed with health, *Raban Gamliel*’s followers did not do so in a *beis medrash*, to avoid *bitul Torah*.

At first glance, this comparison is hard to understand. How can foregoing blessing one who sneezed, which is just a good thing to do, be compared to foregoing *hidur mitzva*, enhancement of an obligatory *brocho*?

Actually, *Beis Shammai*’s reasoning is hard to understand. One person saying the *brocho* does not take longer than each individual saying it, so what is the *bitul Torah*?

Rashi explains that if one person says the *brocho*, everyone must stop learning to pay attention, listen and answer amen. Still, we must ask, if each one says the *brocho*, everyone must also stop learning? The *Maadanei Yom Tov* on the *Rosh* (*Brochos* Chap. 8, *Siman* 3, footnote 1) clarifies that if one person says the *brocho* for everyone, they need to wait until everyone is quiet, so it takes a few seconds more before the *brocho* is said. These seconds were what concerned *Beis Shammai*.

However, there is still a difficulty. If these seconds of silence are necessary for the *hidur mitzva*, then they, too, are a prepa-

ration of the *mitzva*, so why should they be considered *bitul Torah*?

Maran Hagaon Rav Aharon Yehuda Leib Shteinman ztz”l explains that although the interruption, the silence, and answering amen are all parts of the *mitzva* and one must stop learning to fulfill a *mitzva* or to enhance a *mitzva*, this interruption very often leads to one or two more seconds of thinking about what happened and what was done, and perhaps one sees something that draws his attention and thus takes a few more seconds until one resumes learning. These several seconds of unnecessary *bitul Torah* are what worried *Beis Shammai* and is why they hold that it is better to forego the *hidur mitzva* of one saying the *brocho* for everyone.

Rav Shteinman ztz”l adds that *Beis Hillel* do not disagree with *Beis Shammai*’s concern. They wholeheartedly agree that a delay of a few extra seconds constitutes *bitul Torah* and one must be extremely careful not to waste even a few seconds. They just hold that the obligation of *hidur mitzva* overrides the concern that one may waste those seconds.

This also explains the *Gemara*’s proof to *Beis Shammai*’s reasoning from *Raban Gamliel*’s followers who did not bless someone who sneezed in the *beis medrash*. We are enjoined to be concerned about others’ health, so saying “*marpeh*” in the *beis medrash* is appropriate and is not considered *bitul Torah*. The reason that *Raban Gamliel*’s followers did not do so was for fear that saying “*marpeh*” would cause unnecessary seconds of *bitul Torah*. Perhaps someone who did not notice the sneeze

would hear “*marpeh*” and think about to whom it was said and why.

Thus, the *Gemara* proves that even when one wants to do what is correct and warrants interrupting his learning, he must refrain if he will indirectly cause collateral *bitul Torah*. And, as mentioned earlier, even *Beis Hillel* agrees to the fundamental principle but that *hidur mitzva* overrides it.

Rav Shteinman ztz”l points out that we must learn from this *Gemara* how careful one must be to avoid *bitul Torah*, especially of many people and in a *beis medrash*, for we see that even in cases of *mitzva* enhancement, of *Hashem*’s honor and of others’ wellbeing, *Chazal* carefully weighed in their minds whether the *mitzva* should be done in a *beis medrash* or not, for fear of causing *bitul Torah* to nearby people, and in each case they decided, based on its particular merits.

How much more so when it is just a question of one’s personal affairs that are not obligatory at any given moment, even if one feels that he is justified in approaching someone and speaking about them in the *beis medrash*, he must also consider any effect he may have on others who may think about what he says although it is irrelevant for them, and those who may turn their head to see who is talking about that particular topic and be distracted from their learning. Even if something in the *beis medrash* needs fixing, perhaps it can be done at a time or in a way that will not adversely affect anyone’s learning. In short, one must be very sensitive and aware of the danger of canceling the [learning in the] *beis medrash*, and try very hard to avoid it.

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 פ	ברכות נ:	1/21/24	יא שבט	א
בבא קמא פא	ברכות נא.	1/22/24	יב שבט	ב
בבא קמא פב	ברכות נא:	1/23/24	יג שבט	ג
בבא קמא פג	ברכות נב.	1/24/24	יד שבט	ד
בבא קמא פד	ברכות נב:	1/25/24	טו שבט	ה
בבא קמא פה	ברכות נג.	1/26/24	טז שבט	ו
בבא קמא פו	ברכות נג:	1/27/24	יז שבט	שבת
בבא קמא פז	ברכות נד.	1/28/24	יח שבט	א
בבא קמא פח	ברכות נד:	1/29/24	יט שבט	ב
בבא קמא פט	ברכות נה.	1/30/24	כ שבט	ג
בבא קמא צ	ברכות נה:	1/31/24	כא שבט	ד
בבא קמא צא	ברכות נו.	2/1/24	כב שבט	ה
בבא קמא צב	ברכות נו:	2/2/24	כג שבט	ו
בבא קמא צג	ברכות נז.	2/3/24	כד שבט	שבת