

Orchos HaAmud

Weekly Presentation Highlighting an Amud of the Week



AMUD HAYOMI PROGRAM DETAILS



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BERACHOS 60A

BY RABBI AVIGDOR BERENSTEIN

“One says a *brocho* on bad [news] that is good. What is this case? If one’s field was flooded. Although it is good for him because it will produce [fertile] muck, improving the field, still, right now it is bad.” *Rashi* explains that he will lose this year’s crop, but ultimately he will gain more, because his field will not need fertilizer. In such a case, the *Mishna* says to say “*Boruch Dayan Ha’emes*”, for his present loss. (*Brochos* 60a)

At first glance, this is hard to understand. Since, overall, this event is to his benefit, why does he say “*Boruch Dayan Ha’emes*”? Why is it considered a “bad” event? If one invests a sum of money to earn guaranteed future profits, meanwhile losing the use of that money, should he perceive it as a loss? Surely, he rejoices over his imminent profit! Why, then, does he say a *brocho* for a calamity on the flooding of his field?

The Gerrer Rebbe, Hagaon Hatzadik Rav Pinchos Menachem Alter *ztz”l*, derives a wonderful principle about saying a *brocho* on bad news from this *Gemara* (in his marginal comments, printed in *Sefer Shulei Hagilyon*). The *brocho* of *Dayan Ha’emes* is not said in the sense of sadly lowering one’s head and accepting the Divine punishment. Rather, it is to be said with joy and gratitude, even though one has no benefit at that moment.

That is, when *Hashem* does something that brings immediate benefit, the formula to thank Him is “*Boruch Hatov V’hameitiv*”, and when He does something that does not show any benefit, the formula to thank Him is “*Boruch Dayan Ha’emes*”, not because it is bad, but because there is no immediate benefit. Therefore, the same formula is used when there is an expected future benefit.

The *P’nei Menachem* demonstrates that this is intuitively true, because *Hashem* does nothing inherently bad, and eventually, we will clearly understand how it is for our good. The “bad” aspect is so that we will take it to heart, do *teshuvah*, and thereby turn it into “good”. Thus, nothing is really bad, regardless of whether it is a financial loss, physical or emotional pain, or the loss of a relative, ultimately, everything is good, and the good far outweighs the “bad” aspect. Therefore, the *brocho* is never for the “loss”; it is for the benefit, but the formula depends on whether the benefit is immediate or not, and “*Boruch Dayan Ha’emes*” should be said with the confidence and feeling that *Hashem* always does what is really good for everyone.

Indeed, the *P’nei Menachem ztz”l* was a living example of cleaving to absolute faith in

Hashem even at times of suffering and when dealing with pain and loss, *rachmana litzlan*, in 5748, when his precious son, the brilliant, diligent, and righteous Rav Yehuda Aryeh *ztz”l* passed away. This son was seen as one of the future *Gedolei Hador* and passed away at a young age after a serious accident, leaving behind a young orphan.

On one the difficult *shiva* days, the *P’nei Menachem* spoke to those who came to console him, saying that apparently, it would be prohibited to mourn and suffer on account of the deceased because all that *Hashem* does is for good, but He commanded us to mourn to eradicate the character trait of cruelty from our hearts, so that we do not seem to be coldhearted and insensitive to our relative’s demise. This is what permits us to mourn, but we are surely forbidden to mourn more than we were commanded.

Once, when the *P’nei Menachem* went to a *shiva* and was told that the *niftar* had had three sons who were killed *al Kiddush Hashem*, but never spoke about it, he said that indeed, there are people who do not speak about tragedies or difficulties that befell them. Some prefer to forget about what happened and never mention it for fear that their health may be adversely affected. There is, however, another reason to avoid speaking about it. Losing a child is one of the hardest tests in life and is very painful. Nonetheless, when *Hashem* chooses to do so and takes the child as a *korban*, we know that one must be joyous when bringing a *korban*, as the *Gemara* says (*Brochos* 60b), that when the *Mishna* says to say a *brocho* for bad news just like for good news, it does not refer to the text of the *brocho*, because there is a different text for each one. Rather, it means that both *brochos* must be said with equal joy, which is very

difficult. Even if one passes his test, maintaining his *emuna* and not questioning *Hashem*’s judgment, it is still hard to accept it happily. If one does not speak about it, it is somewhat easier to have *kavana* and focus on one’s relationship with one’s Creator, to meditate, and to accept *Hashem*’s will with love and joy.

We will end with a story told about the Rebbe Rav Zishe *ztz”l* of Hanipoli. When Chasidim would come to his Rebbe, the Mezeritcher Maggid *ztz”l*, asking how to fulfill *Chazal*’s admonition to thank for the bad just as for the good, how to joyously accept suffering, he would refer them to the *yungerman* Rav Zishe who could be found in the *Beis Medrash*. On their way to Rav Zishe, they inquired about him and were told that he lived in abject poverty and with great pain and suffering, which convinced them that he was the right person to answer their question. When they entered the *Beis Medrash* and asked where he sat, they were directed to a corner where he sat, saying *Tehillim* with great joy and cleaving to *Hashem*. They approached him, explained their question, and told him that they had been referred to him by their Rebbe, the Mezeritcher Maggid.

Rav Zishe thought to himself and replied that he was baffled why the *Maggid* sent them to him, for how could he possibly answer about something he had never experienced? He reiterated that *Hashem* had always sent him only goodness and kindness and satisfied all his needs, so how could he possibly know how to thank *Hashem* properly for suffering? That was when the *Maggid*’s disciples understood their Rebbe’s intention about how to joyously accept suffering, with steadfast faith that everything that *Hashem* sends is good and absolutely necessary for the person who receives 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 צד	ברכות נו:	2/4/24	כה שבט	א
בבא קמא צה	ברכות נח.	2/5/24	כו שבט	ב
בבא קמא צו	ברכות נח:	2/6/24	כז שבט	ג
בבא קמא צז	ברכות נט.	2/7/24	כח שבט	ד
בבא קמא צח	ברכות נט:	2/8/24	כט שבט	ה
בבא קמא צט	ברכות ס.	2/9/24	ל שבט	ו
בבא קמא ק	ברכות ס:	2/10/24	א אדר א	שבת
בבא קמא קא	ברכות סא.	2/11/24	ב אדר א	א
בבא קמא קב	ברכות סא:	2/12/24	ג אדר א	ב
בבא קמא קג	ברכות סב.	2/13/24	ד אדר א	ג
בבא קמא קד	ברכות סב:	2/14/24	ה אדר א	ד
בבא קמא קה	ברכות סג.	2/15/24	ו אדר א	ה
בבא קמא קו	ברכות סג:	2/16/24	ז אדר א	ו
בבא קמא קז	ברכות סד.	2/17/24	ח אדר א	שבת