

Daf Review – Berachos 61

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Gemara:

- *Kshem Sh'mvarchim al hatov, kach m'vrochim al hara*: one must thank *Hashem* in the bad times, just as he thanks *Hashem* in the good times
- A person should habituate (it does not come naturally) himself to say “*kol man d'avid rachmana l'tav avid*” —Everything that *Hashem* does is for the good
 - Story with *R' Akiva* that was forced to sleep in the woods along with his rooster, candle and donkey; the inn that turned him away was robbed overnight and *R' Akiva* thanked *Hashem* upon realizing that he, too, would have been robbed had the inn-keeper permitted him to lodge there
- One should not complain excessively to *Hashem*
- The *gemara* discusses multiple reasons why the word *vayitzer* regarding the creation of *Adam* (man) is spelled with two *yuds*:
 - Every person is created with a *yetzer tov* (good inclination) and *yetzer hara* (bad inclination)
 - *Adam* and *Chava* were two human beings fused into one body
- “*Vayiven Hashem es hatzelem*”- 1) *Hashem* braided *Chava's* hair; or 2) *Hashem* “built” *Chava's* body like a storehouse to facilitate carrying children
- It is forbidden for a man to walk behind a woman and one who does is *chayav misa*; *Tosafos*- of course, one is not liable for death as a result of what he cannot control (sight); however, one *becomes* liable when he intentionally accustoms himself to looking at things he should not be looking at
 - BUT...better to walk behind a woman than to walk behind an *akum*; and better to walk behind an *akum* than to walk behind a shul (unless it is obvious why one is behind the shul)
- *Tzadikim*- although they sin like other members of society, their *yetzer tov* is *dominant*; the opposite is true for *reshoim* where the *yetzer hara* is dominant; and *benonim* have neither a dominant *yetzer hara* or *yetzer tov*

Mishna:

- One must love *Hashem* with all his soul and all his money

Gemara:

- The *Torah* include both that one must love *Hashem* with all his money and all his soul to include both the person who values his body more than his money and also the person who values his money more than his body

Inspiration:

- During troubled times, one must accept his fate with *simcha* and realize that just as the good times in one's life come from *Hashem*, so too do the troubled times
- “*Oy li m'yotzri, oy li m'yitzri*”- a person is in a constant struggle between what *Hashem* wants of him and what the *yetzer hara* wants him to do. It is normal to always feels as if “someone” (either *Hashem* or the *yetzer hara*) is “disappointed” in him and/or trying to get him
- It is tragic that the *benoni* has neither a dominant *yetzer hara* or *yetzer tov*. The *rasha* has passion, albeit for the wrong reason, that can be redirected for good. A *benoni* has no passion, either for good or for bad, and that is a tragedy