

מסכת

סוֹפָה

דף מו

DAF YOMI⁴
KIDS

Inside the Daf

בְּרָכוֹת (blessings) are recited before we perform a מְצוּה (commandment). But what happens if we perform the same מְצוּה more than once? Do we recite two בְּרָכוֹת (one for each performance), or one blessing for the מְצוּה itself?

For example, if someone recites a blessing on the מְצוּה of תְּפָלִין, puts them on for a while, takes them off for a while and puts them back on again. Does he make a blessing when putting on his תְּפָלִין for a second time?

רַבִּי says one recites a blessing *each time* he puts on his תְּפָלִין. The תְּחָמִים (Sages) hold that one recites a blessing only when putting on תְּפָלִין for the first time that day.

Similarly, רַבִּי says one recites a blessing whenever one enters a סוֹפָה. The Sages say one recites a blessing only the first time one enters a סוֹפָה on the סוֹפּוֹת holiday and not again after that.

רַבִּי saw רַבָּא leave a bathroom and, after washing his hands, he put on his תְּפָלִין again and recited a blessing upon them. Similarly, מַר זוּטְרָא saw רַב פְּפִי say a blessing whenever he put on his תְּפָלִין, not just once a day.



Did You Know...

רַבִּי זִירָא learns from the verse, "לְמַדּוּ, "they train their tongue to speak falsely," (ירמיה ט, ד), Jer. 9,4) that one shouldn't promise to give something to a child and then go back on his word. If one does this, it is like teaching the child to lie.



Rabbinic Blessings

The *מצוה* (commandment) to light *חנוכה* candles was established by the Rabbis of the Second Temple era.

When we light the *חנוכה* candles we recite the blessing,

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה

You are blessed Hashem, Our G-d, King of the universe who made us holy with His commandments and **commanded us** to light the candles of Hannukah."

The question is, if the *Rabbis* established this *מצוה*, how can we say that Hashem "commanded us to light the candles of Hannukah?"

The *גמרא* answers, that Hashem commands us to follow the commandments of the Rabbis by warning us in the Torah, "do not turn away (לא תסור) from the word that they will tell you" (דברים יז,יא) (Deut. 17,11). In effect, Hashem Himself is commanding us to light the *חנוכה* candles because He commanded us to obey the Sages who commanded us to light the *חנוכה* candles.



A מְדוּת Moment

There he goes again, thought the class. Yechiel was interrupting the teacher. Again. Yechiel loved to interrupt Rabbi Hoffman mid-sentence and never really hear the full message of what he was teaching. The constant interrupting was starting to have a bad effect on the other students. Rabbi Hoffman noticed that they, too, were not understanding the material as well as they used to.

After class, Rabbi Hoffman pulled Yechiel aside.

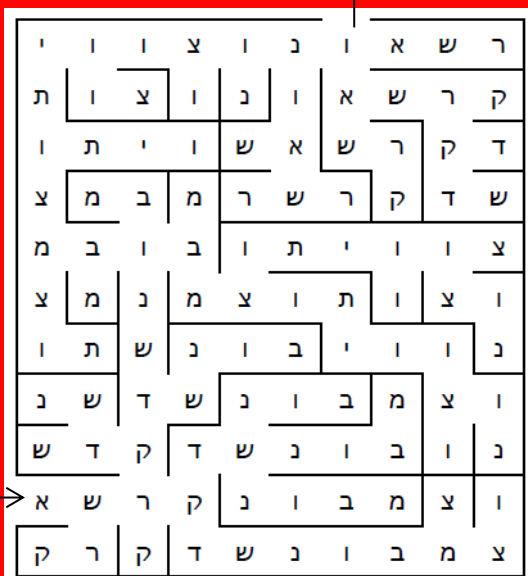
"Yechiel," he began, "I'm so happy you are so eager to participate in class."

Yechiel smiled.

"But do you know what today's daf yomi says?" asked Rabbi Hoffman. "It says that if you listen to Torah teachings when you are young, you will be able to listen to deeper Torah teachings when you are older. But if you don't listen to those teachings when you are young – for example if you are always interrupting – you won't be able to understand Torah when you get older."

"I understand," said Yechiel. "Next time I have a question, or something to say, I'll wait until you are finished speaking first!"

Games



PHRASE MAZE

Follow the words

"אשר קדשנו במצותיו וצונו" to find your way out.

סוכה דף מ"ו – Review Questions

1. According to רבבי, if we repeat a *מצוה* do we make a blessing again?

2. Who established the commandment to light *חנוכה* candles?

3. Why is it important to give a child what you promised him?
