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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Demons

The *Gemora* cites a *braisa*: Abba Binyamin says: If the eye would have been given permission to see, no creature could endure the demons (*for they would die from fright*).

Abaye says: They are more numerous than we are, and they surround us like the ditch around a mound.

Rav Huna says: Every one of us has a thousand of them on his left side and ten thousand on his right side.

Rava says: The crushing (*that we felt squeezed*) in the public lectures (*on the Shabbos before the festival*) comes from them (*for in truth, there was extra space*). Fatigue in the knees comes from them (*for the demons push on them*). The wearing out of the clothes of the Rabbinic scholars (*who do not perform labor*) is due to their rubbing against them. The bruising of the feet comes from them.

The *Gemora* notes: If one wants to discover them (*the demons*), let him take sifted ashes and sprinkle them around his bed, and in the morning he will see something (*in the powder*) like the footprints of a rooster.

If one wishes to see them, let him take the placenta of a black female cat, the offspring of a black female cat, one which is the firstborn cat the daughter of a firstborn. Let him roast it in fire and grind it (*into powder*), and then let him fill his eye with it, and he will see them. Let him also pour the remainder into an iron tube and seal it with an iron signet that the demons should not steal it from him. He should close his mouth, so that he will not come to harm.

Rav Bibi bar Abaye did so (*the above procedure*); he saw them and he was harmed. The scholars, however, prayed that Hashem should have mercy on him, and he recovered. (6a)

Hashem is with Man

It has been taught in a *braisa*: Abba Binyamin says: A man's prayer is heard only in the Synagogue, for it is written [I Kings 8:28]: *To hear the song and the prayer*. The prayer is to be recited in the place of song (*the synagogue*).

Ravin bar Rav Adda said in the name of Rabbi Yitzchak: How do you know that the Holy One, Blessed be He, is to be found in the synagogue? For it is written [Psalms 82:1]: *God stands in the congregation of God*.

And how do you know that if ten people pray together the Divine Presence is with them? For it is written: *God stands in the congregation of God (and a congregation consists of at least ten)*.

And how do you know that if three are sitting in judgment that the Divine Presence is with them? For it is written: *In the midst of the judges He judges*.

And how do you know that if two are sitting and studying Torah together that the Divine Presence is with them? For it is written [Malachi 3:16]: *Then they that feared Hashem spoke one with the other (studying torah), and Hashem heard etc.*

[*The verse continues: and a book of remembrance was written before Him for those that feared Hashem and for those who thought upon His Name.*] What does it mean: *and for those who thought upon His Name*? Rav Ashi says: If a man thought to fulfill a *mitzvah* and he was prevented by accident from doing it, Scripture regards it as if he had fulfilled it.

And how do you know that even if one man sits and studies Torah that the Divine Presence is with him? For it is written: *In every place where I allow My Name to be mentioned, I will come to you and bless you*.

The *Gemora* asks: Now, since the Divine presence is even with one man, why is it necessary to mention that He is with two?



The *Gemora* answers: The words of two are written down in the book of remembrance, whereas the words of one are not written down in the book of remembrance.

The *Gemora* asks: Since this is the case with two, why mention three?

The *Gemora* answers: I might have thought that the dispensing of justice (*by a civil case*) is only a matter of making peace, and the Divine Presence does not participate; therefore he teaches us that justice is also regarded as Torah.

The *Gemora* asks: Since it is the case with three, why mention ten?

The *Gemora* answers: To an assembly of ten, the Divine Presence comes first; to three, the Divine Presence comes only after they sit down. (6a)

Hashem's Tefillin

Rabbi Avin the son of Rav Adda said in the name of Rabbi Yitzchak: How do you know that the Holy One, Blessed be He, puts on *tefillin*? For it is written [Isaiah 62:8]: *Hashem has sworn by His right hand and by the arm of His strength. 'By His right hand' refers to the Torah, for it is written: From His right hand, a fiery Torah was given to them. 'And by the arm of his strength' refers to tefillin, as it is written: Hashem will give strength to His people. And how do you know that the tefillin are a strength to Israel? For it is written: And all the nations of the earth shall see that the Name of Hashem is called upon you, and they shall be afraid of you, and it has been taught in a braisa: Rabbi Eliezer the Great said: This refers to the tefillin of the head.*

Rav Nachman bar Yitzchak said to Rav Chiya bar Avin: What is written in the *tefillin* of the Master of the Universe?

He replied to him: *And who is like Your people Israel, one nation on the earth.*

He then asked: Does, then, the Holy One, Blessed be He, get praised (*take pride*) with the praises of Israel?

Rav Chiya answered: Yes, for it is written: *You have praised Hashem today ... and Hashem has praised you today.* The Holy One, Blessed be He, said to Israel: You have made Me (*the focus of*) a unique praise in the world, and I shall make you (*the focus of*) a unique praise in the world. 'You have made me a unique praise in the world,' as it is written: *Hear, O Israel, Hashem is our God, Hashem is one,* and I shall make you a unique praise in the world, as it is written: *And who is like Your people Israel, one nation on the earth.*

Rav Acha the son of Rava said to Rav Ashi: This accounts for one compartment (*of the tefillin*); what about the other compartments (*as there are four – each one containing certain Scriptural passages*)?

He replied to him: [*They contain the following verses:*] 1. *For which is a great nation* etc.; 2. *And which is a great nation* etc.; 3. *Fortunate are you, O Israel* etc.; 4. *Or has any other god ever miraculously* etc.; 5. *And to make you high above all nations.*

Rav Acha asked: If so, there would be too many compartments (*for you mentioned five verses*)?

Rav Ashi answered: Rather, you must say that '*For which is a great nation,*' and '*And which is a great nation,*' which are similar, are in one compartment; '*Fortunate are you, O Israel,*' and '*And who is like Your people Israel*' are in one compartment; '*Or has any other god ever miraculously*' is in one compartment; and '*And to make you high*' is in one compartment. And all these verses are written on the *tefillin* of the arm (*but, unlike the head tefillin, which has four compartments, the arm tefillin has one compartment*). (6a – 6b)

Prayer

Ravin the son of Rav Adda said in the name of Rabbi Yitzchak: If a man is accustomed to attend synagogue daily, and does not go one day, the Holy One, Blessed be He, inquires about him, for it is written: Who is among you that fears Hashem, that listens to the voice of His servant? One who walks in darkness (*by not attending the synagogue*) and has no light? Now, if he absented himself on account of some *mitzvah*, he shall have light. But if he absented himself on account of an elective matter, he shall have no light.

The verse concludes: *Let him trust in the Name of Hashem.* The *Gemora* explains: The reason he has no light is because he ought to have trusted in the Name of Hashem, and he did not trust.

Rabbi Yochanan said: Whenever the Holy One, Blessed be He, comes into a Synagogue and does not find ten people there, He becomes angry at once, for it is written: *Why is it that when I came, there was no man? When I called, there was no answer?*

Rabbi Chelbo said in the name of Rav Huna: Whoever has established a fixed place for his prayer has the God of Abraham as his helper. And when he dies, people will say of him: Where is this humble man; where is this devout man? He was one of the disciples of our father Abraham!

The *Gemora* explains: How do we know that our father Abraham had a fixed place (*for his prayer*)? For it is written: *And Abraham arose early in the morning to the place where he had stood (before Hashem).* And



'standing' means nothing else but prayer, for it is written: *Then Pinchas stood up and prayed.*

Rabbi Chelbo said in the name of Rav Huna: When a man leaves the Synagogue, he should not take large strides (*for he is demonstrating that staying in the synagogue is a burden to him*).

Abaye says: This is only when one goes out from the Synagogue, but when one is going in to the Synagogue, it is a *mitzvah* to run, for it is written: *Let us run after the knowledge of Hashem.*

Rabbi Zeira said: Initially, when I saw the rabbinic scholars running to the lecture on a *Shabbos* day, I thought that they were desecrating the *Shabbos* (*for it is taught elsewhere that it is forbidden to take large steps on Shabbos*), but since I have heard the saying of Rabbi Tanchum in the name of Rabbi Yehoshua ben *Levi* that a man should always, even on *Shabbos*, run to listen to words of Torah, as it is written: They shall walk after Hashem, Who shall roar like a lion, I also run.

Rabbi Zeira said: The reward of attending a Torah lecture is on account of the running (*to the lecture*). Abaye said: The reward of attending the public lecture is on account of the crushing (*being squeezed by the crowd*).

Rava said: The reward of the saying of a *halachic* discussion is on account of the understanding of it (*the mental effort exerted for this*).

Rav Pappa said: The reward of attending a house of mourning is on account of the silence observed there.

Mar Zutra said: The reward of a fast day is on account of the charity dispensed.

Rav Sheishes said: The reward of giving a eulogy is on account of the raising of his voice (*in order to inspire his audience to cry*).

Rav Ashi said: The reward of attending a wedding is on account of the words (*of praise addressed to the bridegroom, bringing him happiness*).

Rav Huna says: Whoever prays behind a synagogue is called wicked, for it is written: *The wicked walk round about.*

Abaye said: This only applies where he does not turn his face towards the synagogue, but if he does turn his face towards the synagogue, there is no concern to it.

There was once a man who prayed behind a synagogue and did not turn his face towards the synagogue. Eliyahu passed by and appeared to him in the guise of an Arabian merchant. He said to him: You are

standing before your Master as if there are two who govern the world! Eliyahu drew his sword and killed him.

One of the Rabbinical scholars said to Rav Bivi bar Abaye, and some say that Rav Bivi said to Rav. Nachman bar Yitzchak: What is the meaning of the words in the verse, "*kerum zullus*" to people? He replied to him: These are the things of supreme importance (*such as prayer*) which nevertheless people cheapen (*and regard it in a light manner*).

Rabbi Yochanan and Rabbi Eliezer both interpret it as follows: As soon as a man is dependent upon the support of others, his face changes color like the *kerum*, as it is written: "*kerum zullus*" to people.

When Rav Dimi came (*to Bavel from Eretz Yisroel*), he said: There is a bird in the coast towns whose name is *kerum*, and as soon as the sun shines upon it, it changes into many colors.

Rabbi Ami and Rabbi Assi both say: When a man is dependent upon the support of others, it is as if he were punished with two punishments - with fire and water, for it is written: *You have caused men to ride over our heads, we have entered fire and water.*

Rabbi Chelbo said in the name of Rav Huna: A man should always take special care about praying *Minchah* (*the afternoon prayer*), for Eliyahu (*when he stood on Mount Carmel against the prophets of the Baal*) was favorably answered only while offering his *Minchah* prayer, for it is written: *And it came to pass at the time of the offering of the minchah (offering) that Eliyahu the prophet came near and said . . . "Answer me, Hashem, answer me."* 'Answer me' that the fire may descend from heaven, and 'answer me' that they may not say it is the work of witchcraft.

Rabbi Yochanan said: Special care should be taken also about praying *Maariv* (*the evening-prayer*), for it is written: *Let my prayer be set forth as incense before You, the lifting up of my hands as the afternoon minchah.*

Rav Nachman bar Yitzchak said: Special care should be taken also about praying *Shacharis* (*the morning prayer*), for it is written: *Hashem, in the morning shalt You hear my voice; in the morning will I arrange my prayer to You, and will look forward.* (6b)

Bringing Joy to a Bridegroom

Rabbi Chelbo said in the name of Rav Huna: Whoever benefits from the wedding meal of a bridegroom and does not bring him joy violates the five 'sounds' mentioned in the following verse: *The sound of joy and the sound of gladness, the sound of the bridegroom and the sound*



of the bride, the sound of people that say, "Praise Hashem, the Master of legions."

Rabbi Yehoshua ben Levi said: And if he does bring him joy, his reward is that he will merit acquiring Torah, which was given with five 'sounds,' for it is written: And on the third day, when it was morning, there was thunder (*sounds*) and lightning, and a thick cloud upon the mountain, and the sound of a *shofar* ... and when the sound of the *shofar* grew louder ... Moshe spoke and God answered him with a sound. [*The plural 'sounds' counts as two.*]

The *Gemora* asks: Is this so? But is it not written: *And all the people saw the thunder (the sounds)? [This would count as a sixth time!]*

The *Gemora* answers: These sounds were before the Giving of the Torah.

Rabbi Avahu said: One who has brought joy to a bridegroom is as if he had sacrificed a *todah* offering, for it is written: *they bring todah offerings into the house of Hashem.*

Rav Nachman bar Yitzchak said: It is as if he had built one of the ruins of Yerushalayim, for it is written: *For I will cause the captivity of the land to return, as at first, said Hashem.* (6b)

DAILY MASHAL

Tefillin In your Head

It is written: *And all the peoples of the earth shall see that the name of Hashem is proclaimed over you, and they shall be in awe of you.* It was taught in a *braisa*: Rabbi Eliezer the Great said: This refers to the *tefillin* of the head.

The Baal Hatanya notes that it does not say "the *tefillin* that are on his head," but rather, "the *tefillin* in his head." The *tefillin* will make an impression on others only if the wearer has internalized the message of the *tefillin* inside of him. If it is merely resting on his head, it will have no effect on others.

The Minchas Elozar continued and says that in order to reach that level, one must ensure that he has "his head" in the *tefillin*. One must make a strong effort not to lose focus while he is wearing his *tefillin*. If one works diligently to have his head in the *tefillin*, he will eventually reach the level where the *tefillin* will be in his head.

He used to say to a boy becoming bar *mitzvah* as he was putting his *tefillin* on for the very first time: Do not talk idle chatter with your *tefillin* on! If you guarantee me that that you will never talk idle chatter

while wearing your *tefillin*, I will guarantee you that you will feel the "taste" of the *tefillin*.

Everyone Is Obligated to Bring joy to the Chassan

By: Meoros HaDaf HaYomi

Rabbi Chelbo said in the name of Rav Huna: "Anyone who benefits from a *chassan's* meal and doesn't cause him to rejoice transgresses five voices." Once, at a wedding, Rabbi Elchanan Wasserman spoke and drew attention to Rav Huna's phrasing – "**anyone** who benefits" – though he could only have said "He who benefits". We should inquire, he said, if he who benefits from a groom's meal and doesn't cause him to rejoice transgresses five voices because his action resembles **thievery**, as he derived benefit without paying back, or because the **obligation** to make the groom rejoice pertains to a person who derives benefit from the meal. The difference is for someone who benefited from the meal but paid back by his actual attendance if he's an important person and his appearance honors the groom and his family. Therefore Rav Huna said "**Anyone** who benefits" – even the person who benefited the groom with his attendance is not exempt from the obligation to cause the groom to rejoice. Everyone is obligated to make him glad (*Kovetz Charifus*).

Bread from a Wedding Meal

People recount about Rabbi Shlomo Leib of Lentchna that when he was visiting Shinova, he was offered a meal. He looked a long time at the bread and finally refused to eat it. Those present were greatly amazed. After an investigation it turned out that the bread was from a wedding meal and Rabbi Shlomo Leib was careful about Chazal's dictum forbidding deriving benefit from a wedding meal without causing the bride and groom to rejoice (*Ramasayim Tzofim*, 39).

He Doesn't Make Himself Rejoice

Rebbe Menachem Mendel of Kotzk zt"l explained: He who benefits from a groom's meal and doesn't cause him to rejoice means that his very participation in a Jewish rejoicing does not cause **him** to rejoice. This is very unfortunate for his soul.