

Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

1. Men are vulnerable when crossing a bridge or all comparable moments of danger.

Having previously discussed the vulnerability of women during childbirth, Rish Lakish states that men are vulnerable when they cross a bridge or any other area of danger. Rav would not cross a river on a boat with a gentile, as Rav was concerned that Heaven would punish the gentile and Rav would be punished along with the gentile. Shmuel, however, would only cross a river on a boat that a gentile was sailing on, for Shmuel claimed that the Satan does not have power over two nations simultaneously. Rabbi Yannai examined [the bridge] and then crossed over. Rabbi Yannai [acted] upon his views, for he said, A man should never stand in a place of danger and say that a miracle will be performed for him, lest it is not. And if a miracle is wrought for him, it is deducted from his merits.¹ Rabbi Chanin said, Which verse [teaches this]? I am become diminished by reason of all the deeds of kindness and all the truth. Rabbi Zeira would not go out among the palm-trees on a day of the strong south wind. (32a)

2. One should pray that he does not get sick.

Rav Yitzchak the son of Rav Yehudah explained: The concern here is that if he gets sick, Heaven will say

¹ The miracle is a reward for some of his merits, and so he has now less to his credit.

² The law is that anyone who is being punished with the death penalty should confess his sins before he dies. This idea is derived from *Achan*, who stole from the booty of Yericho, and was sentenced to death.

that he must have a merit to get better. Mar Ukva said: Proof of this is from one who must build a protective fence on his roof to ensure that no one falls. The verse states: *ki yipol hanofel mimenu*, if a fallen one falls from him. From *him* implies that he must bring proof that he deserves to live. Alternatively, the school of Rabbi Yishmael taught: the verse implies that the fallen one deserved to fall from the time of creation – for indeed, he has not yet fallen, but Scripture refers to him as “the fallen one” - rather a merit is brought about through one who is meritorious, and liability comes about through one who is liable. (32a)

3. Baraisa: One who is ill and on the verge of death, they tell him that he should confess his sins, for it is the practice of all who are condemned to die to confess (before they die).²

Repentance and good deeds are advocates for a person to save him from death.

The *Baraisa* continues: one who goes outside in the marketplace³ should feel as if he is was delivered to an officer of the Roman court. One who has a slight headache should feel as if has been placed in chains. One who must lie in bed because of his illness should feel as if he is on a scaffold waiting to be judged. For one who ascends the

Before he was killed, Yehoshua implored Achan to confess his sins, and one who confesses his sins before death is guaranteed a place in the World to Come.

³ Is vulnerable to Heavenly punishment.

scaffold to be judged can be saved through powerful advocates, and those advocates are repentance and good deeds, but if not⁴, he will not be saved. Even in the face of nine hundred and ninety nine heavenly accusers, he will be saved if he has even one heavenly advocate. As it is written: If there be over him an angel, an advocate, one among a thousand, To declare for a man what is right for him;

Then He is gracious to him, and says: Deliver him from going down to the pit, etc. An alternative explanation of the verse is cited by Rabbi Eliezer the son of Rabbi Yosi HaGelili: even if there are nine hundred and ninety nine indicators of guilt in one angel, in addition to the nine hundred and ninety nine angels advocating guilt, as long as there is one indicator of merit, the person will be saved, as it is written: an advocate, one part in a thousand. (32a)

4. People die for calling the Holy Ark a chest.

The *Gemora* states that women die during childbirth for three sins mentioned previously. Rabbi Elozar says that women die young for these three transgressions. A third opinion maintains that women die young for washing their children's soiled clothing on Shabbos, which constitutes the transgression of *Libun*, whitening. A fourth opinion states that women can die young because they call the *Aron Kodesh*, the Holy Ark in the shul, a chest. This indicates a lack of respect. It was taught in a baraisa: Rabbi Yishmael ben Elozar says: ignorant people die early because of two sins; they call the *Aron Kodesh* a chest, and because they call a shul the house of the people, indicating that the shul is merely a social hall.

It was taught, Rabbi Yosi said: Three death scrutineers were created in woman; others state: Three causes of death: niddah, challah, and the

kindling of the [Shabbos] lights. One agrees with Rabbi Elozar, and the other with the Rabbis.⁵

5. It was taught in a baraisa: Rabban Shimon ben Gamliel said: Laws of *Hekdesh*, *Terumos*, and *Maasros* are fundamentals of the Torah and were given to the ignorant.

[The Torah empowered the ignorant to take the necessary *Terumos* and *Maasros* from their produce, and one may buy an object from someone without being concerned that the seller had consecrated the item for the Bais HaMikdash and then retracted the consecration.] (32a – 32b)

6. It was taught in a baraisa: Rabbi Nassan said: For the sin of unfulfilled vows a man's wife and children may die.

It is said: *if you do not have with what to pay, why should He take your bed from beneath you?*⁶ Rebbe said: Another verse states: *do not let your mouth cause your flesh to sin, and do not say before the angel that it was unintentional; why should Hashem be angry at your voice, and He will destroy your handiwork?* A person's handiwork is his children, and if he does not fulfill his vows, Hashem will take his children from him.

Our Rabbis taught: Children die as a punishment for [unfulfilled] vows: this is the view of Rabbi Elozar ben Rabbi Shimon. Rabbi Yehudah the Nasi said: For the sin of neglect of Torah [study]. As for the view that it is for the sin of vows, it is well, even as we have said. But on the view that it is for the sin of neglect of Torah, what verse [teaches this]? — For it is written, Have I smitten your children in vain? They have not accepted rebuke! Rav Nachman bar Yitzchak said: The view that it is for the sin of vows is also

⁴ If he does not possess these advocates.

⁵ 'Death scrutineers' connotes sins which scrutinize a woman when she is in danger, sc. at childbirth; thus this agrees with the Rabbis, 'Causes' implies avenues to premature death, thus agreeing with R. Elozar's

dictum, 'women die young': breaches through which death enters, i.e., sins for which one is visited with death.

⁶ The *bed* is a metaphor for one's wife, who will be taken from him if he does not fulfill his vow.

[deduced] from this: For vain [utterance] have I smitten your children, i.e., on account of vain (neglected) vows. Consider: Rabbi Yehudah the Nasi is identical with Rebbe, whereas Rebbe said that is it for the sin of vows? — He said that after he had heard it from Rabbi Elozar ben Rabbi Shimon.

7. For neglecting the mitzvos of *Mezuzah* and Torah study, one's children may die.

One opinion maintains that for the sin of not affixing a *mezuzah* on his door, his small children will die. Another opinion states that for neglecting Torah study ones children will die. The opinion that states that for the sin of not affixing a *mezuzah* on his doorpost ones children will die, interprets a juxtaposition of verse as follows: One verse instructs a person to affix a *mezuzah* on his doorpost, and the subsequent verse states that through this mitzvah, he will increase the length of his days and his children's days. This opinion does not juxtapose the verse that precedes the verse of *mezuzah*, where the Torah instructs one to teach his children Torah. The opinion that maintains that one's children die if he neglects Torah study does juxtapose the verse regarding teaching one's son Torah to the verse of increasing the length of your days and your children's days.

Rabbi Meir and Rabbi Yehudah differ regarding this: One maintains, It is for the neglect of *mezuzah*, while the other holds that it is for the neglect of *tzitzis*. Now, as for the view that it is for the neglect of *mezuzah*, it is well, for it is written, 'and you shall write them upon the door posts [mezuzos] of your house', which is followed by, 'that your days may be multiplied, and the days of your children'. But what is the reason of the view that it is for the neglect of *tzitzis*?—Said Rav Kahana—others state, Shila Mari:

because it is written: Also in the corners of your garments is found the blood of the souls of the innocent poor. Rav Nachman bar Yitzchak said, The view that it is for the neglect of *mezuzah* is also [learned] from this: did I not find them like caves? [which means] that they made their entrances like caves. (32b)

8. Rish lakish said: One who is careful regarding the mitzvah of *Tzitzis* will merit having two thousand eight hundred servants serving him.

The verses states: *Thus said the Lord of Hosts: in those days it will be that ten members of all the languages of the nations will grab onto the corners of a Jew, saying: we will go with you etc.*⁷

9. The sin of needless hatred, not separating *challah*, neglecting to separate *Terumah* and *Maaser* cause terrible punishments for the Jewish People.

Rabbi Nechemia said: When one has needless hatred towards another Jew, this causes strife in one household, his wife will miscarry, and one's children will die young. Rabbi elozar the son of Rabbi Yehudah says: When one does not separate *challah*, the stored produce does not have a blessing, there is a curse in prices of oil and wine, and people plant crops that are eaten by others, as it is said: I also will do this to you: I will visit you with terror [behalah], even consumption and fever, that shall consume the eyes, and make the soul to pine away, and you shall sow your seed in vain, for your enemies shall eat it: read not behalah but be-challah. People who do separate *challah*, however, are blessed with much sustenance, as it is said: you shall also give to the Kohen the first of your dough, to cause a blessing to rest on your house. When people do not separate

⁷ In the future, the gentiles will desire to come close to the Jewish People and they will go up to the Bais HaMikdash to serve Hashem. A Jew who is careful regarding the mitzvah of *tzitzis* will merit ten men from each of the seventy nations (700 men) to grab onto four corners

of his garment. This explains why there will be 2,800 servants for every Jews, as seven hundred men will each grab onto the four corners of a Jew's garment.



Terumah and *Maasros*, the skies do not give forth rain and dew, prices are higher than usual; there is no profit, and people pursue a livelihood in vain, as it is said: Drought [tziyah] and heat [chom] consume the snow waters: So does the grave those which have sinned. How does this imply it?-The School of Rabbi Yishmael taught: On account of the things which I commanded you in summer but you did them not, the snowy waters shall rob you in winter. If people do separate *Terumah* and *Maasros*, they will merit rain and good crops, for it is said: Bring the whole tithe into the storehouse, that there may be food in my house, and test me now through this, said Hashem, Master of Legions, if I will not open for you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it [‘ad beli day]. What is meant by ‘ad beli day?-Said Rami bar Chama: Until your lips are exhausted through saying, ‘Enough!’ [day]. (32b)

DAILY MASHAL

Between Jews and Gentiles

The *Gemora* states that Shmuel would only cross the river together with a gentile, because he claimed that the Satan does not have power over two nations at the same time.

The *Sefer Chodesh H’Aviv* writes that if Hashem has issued a decree, having a gentile with him is not cause for being saved. However, there is a concept that *one may be swept away without justice*, and Shmuel felt that in consideration of this concept, one could distinguish between one nation and two nations.

The *Rashbash* writes that if an epidemic afflicts the gentiles, one should fast with the intention that the plague does not affect the Jews. Although Shmuel claimed that the Satan is involved with the gentiles and has no power over the Jews, the truth is that when the forces of destruction are let loose in the world, they do not distinguish between the righteous and the wicked.

Relying on Hashem, not on Miracles

The *Gemora* states that a person should not stand in a dangerous place and say to himself that Heaven will perform a miracle for him and he will not be harmed, for perhaps Heaven will not perform a miracle for him. Even if they do perform a miracle for him, they deduct it from his merits.

The *Sifsei Chaim* questions this from the *Gemora* in Chullin that states that a witch desired to kill Rabbi Chanina by taking dirt from beneath his feet. Rabbi Chanina told the witch that she would not be able to harm him, because he had great merits. How is it, wonders the *Sifsei Chaim* that Rabbi Chanina was allowed to rely on a miracle?

The *Sifsei Chaim* explains that Rabbi Chanina said *ain od milvado*, there is none beside Him, and even witchcraft has no place in Hashem’s domain. Thus, Rabbi Chanina attained a level of spirituality where he was cognizant that everything emanates from Hashem, even the power of witchcraft. The power of *hester*, concealment, in the world allows one to think that witchcraft has power, but the more a person cleaves to Hashem, the more he realizes that there is no power besides Hashem. Subsequently, Rabbi Chanina was not relying on a miracle; rather, this was the way Hashem conducted Himself with him.

SPECIAL COVID19 MESSAGE

Our *Gemora* states: Rav Yitzchak the son of Rav Yehudah said: A person should always ask for mercy that he should not become sick; the concern here is that if he gets sick, Heaven will say that he must bring e a merit to get better. May Hashem heal all those that need a רפואה שלימה, and protect all of ישראל!

The day the שלמה המלך was being inaugurated by ביהמ"ק (שבת ל.). The massive doors tried to destroy שלמה המלך and shouted at him "Who the King of Honor" (because they thought that he was referring to himself).

Right now, all doors that we frequent have suddenly shut on all of us, same as occurred to שלמה המלך - our Shuls, Schools, places of learning, etc...

What's the solution? How can we open the doors of the קדשי הקדשים? The same that שלמה המלך used - the zechus of דוד ביון שאמר "ה' אלהים אל תשב: as the Gemara concludes: המלך - as the Gemara concludes: פני משיחך זכרה לחסדי דוד עבדך" מיד נענה How is that relevant to us?

The פשט says an amazing חתם סופר ז"ל - "What are the gates of the קדש הקדשים? The gate of יראת שמים, as the Gemara says, אמר רבה בר רב הונא כל אדם שיש בו תורה ואין בו יראת שמים דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו בהי עייל. מכריז רבי ינאי חבל על דלית ליה דרתא ותרעא לדרתא עביד.

עברו עברו בשערים פנו דרך העם - Pass, pass through the Gates, Clear the way of the people! (ישעיהו סב). This פסוק too, is discussing the same שערים of תורה and יראת שמים. Since דוד המלך had a greater gate of Yiras shamayim to Torah than שלמה, he was the only one who could open the lock to the קדש הקדשים and complete the inauguration - עד כאן דבריו -

To add to the words of the חתם סופר - we know that ירושלים is made up of two words - ירו שלם. The קדש הקדשים would be the highest point of the city - the climax of יראה שלם, and that's the gate דוד המלך was able to open with his elevated level of Yiras shamayim. This is why דוד is mentioned in the ברכה of ירו-שלים. The inside gate is the one of the ארון הקדש, the gate to the תורה - לוחות -

The doors of our Shuls are closed - we can't sing בצבור.
The doors of our Yeshivas are closed - we can't have חבורת קול התורה with resounding.

The doors of the Hospitals are closed - we can't perform the mitzvah of ביקור חולים.

The doors of the Wedding Halls are closed - we can't fulfill the mitzvah of הכנסת כלה.

Everything is shut.

One thing alone exists - the famous statement of חז"ל has taken on the literal meaning א"ר יוחנן משום ר' אלעזר אין לו

להקב"ה בעולמו אלא יראת שמים בלבד. We have Hashem, His Torah and our Yiras shamayim!

In the zechus of emulating דוד המלך and his תהלים, may we be zoche to come back all together the בנין ביהמ"ק השלישי !ותן חלקנו בתורתך and במהרה בימינו