

Daf Notes is currently being dedicated to the neshamah of

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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

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

Having previously discussed the vulnerability of women during childbirth, the *Gemora* 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.

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

The concern here is that if he gets sick, Heaven will say that he must have a merit to get better. 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 verse implies that the fallen one deserved to fall from the time of creation, but a merit is brought about through one who is meritorious, and liability comes about through one who is liable.

3. One who is ill and on the verge of death should confess his sins.

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. 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.

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

The *Gemora* states that one who goes outside is vulnerable to Heavenly punishment, and he should feel as if he is standing on trial. 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. One who ascends the scaffold can be saved through effective advocates, and those advocates are repentance and good deeds. Even in the face of nine hundred and ninety nine heavenly accusers, he will be saved if he has even one heavenly advocate. An alternative opinion is that 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.

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

The *Gemora* states that women die during childbirth for three sins mentioned previously. Another opinion is 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. Similarly, ignorant people die early because 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.

6. 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.

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

8. 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 one's children will die. The opinion that states that for the sin of not affixing a *mezuzah* on his doorpost one's 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.

9. One who is careful regarding the mitzvah of Tzitzis will merit having two thousand eight hundred servants serving him.

The verses states: *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.* 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 Jew, as seven hundred men will each grab onto the four corners of a Jew's garment.

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

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. 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. People who do separate *challah*, however, are blessed with much sustenance. When people do not separate *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. If people do separate *Terumah* and *Maasros*, they will merit rain and good crops, until their lips will wear out from declaring that the blessing is sufficient. (32a – 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.