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Shabbos Daf 33

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Daf Notes is currently being dedicated to the neshamah of

### **Tzvi Gershon Ben Yoel (Harvey Felsen) o"n**

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. When people steal, locusts destroy the crops, hunger follows, and subsequently eat their own children.**

It is said regarding those who oppress the poor and crush the needy that their crops will be stricken, their fig trees and olive trees will be consumed by *gazam*, which is specie of locusts. From what the *gazam* leaves over, the locusts come and consume, and that what the locust leave over is eaten by the *yelek*. That what the *yelek* leaves over is devoured by the *chasil*. It is also written that people are not satisfied until each one eats the flesh of his own arm, and the word for arm is *zro'o*, which can also be interpreted as *zaro*, meaning that one will eat the flesh of his own children.

- 2. When judgments is delayed, perverted, and corrupted, and when Torah study is neglected, the Jews are punished by the sword and other punishments.**

Delaying judgment means the judges have reached a decision but tarry in presenting the ruling. Perverting judgment refers to intentionally judging a case unjustly. Corruption of judgment is when the judges do not deliberate long enough concerning the judgment and they rule incorrectly. The punishment of these violations and for neglecting Torah study is the sword, the gentiles will plunder the Jews, and pestilence and hunger. Furthermore, people will eat without being satisfied, and food will be so scarce that people will weigh their bread.

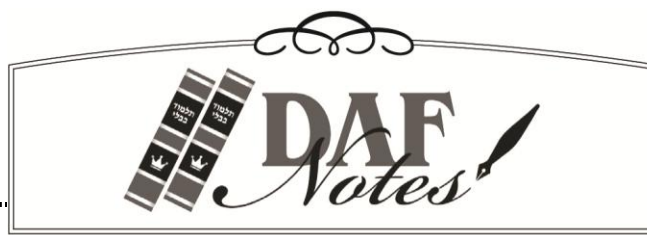
- 3. The Jews are punished for taking oaths in vain, for making false oaths, desecrating Hashem's Name, and violating the Shabbos.**

An oath in vain is an oath where one swears about something that is completely false, i.e. that a stone is a piece of wood. A false oath is when one attempts to deceive someone. Desecrating Hashem's Name is when someone who is respected acts in an inappropriate manner, causing his stature to be belittled in the eyes of others. This results in the Name of Hashem being profaned. The punishments for these acts and for desecrating the Shabbos are that wild animals abound, and the wild animals kill the cattle, the human population is diminished, and the main roads become desolate.

- 4. The sin of murder catalyzes the destruction of the Bais HaMikdash, and Hashem removes his Presence from the Jewish People.**

Man is the highest form of creation, and the Bais HaMikdash is spiritually elevated from all other locations in the world. When one kills another human, it is as if he has destroyed the Bais HaMikdash. If one commits murder, he causes the Divine Presence to leave, and automatically the Bais HaMikdash is destroyed, as the only purpose for the Bais HaMikdash is to be a vehicle the Divine Presence.

- 5. When people are immoral, worship idols, and neglect the observance of Shemitah and Yovel, the Jews are exiled from their land and others inhabit the land in their place.**



The *Gemora* states that immorality, idolatry, and neglect of Shemitah and Yovel observance bring exile to the world. The world suffers on account of these sins, and even the gentiles cannot remain in Eretz Yisroel. All these sins are related to the land, so when any of these sins are committed, the Jews cannot remain in the land.

**6. When people speak with obscene language, terrible calamities befall the Jewish People.**

When Jews speak with obscene language, young Jews die, and orphans and widow's cries go unanswered. Everyone knows why a bride gets married, but one who talks obscenely regarding this matter incurs a punishment that even if Heaven had ordained seventy good years for him, the decree will be overturned and he will be punished with an evil decree. One who talks obscenely, or even hears obscenities, is punished that Gehinnom is deepened for him.

**7. There are three types of sickness called *Hydrokan*.**

Rav Nachman bar Yitzchak said that a sign of transgression is *hydrokan*. That which is a punishment for sin is thick (*skin*); that caused by hunger is swollen; and what is caused by sorcery is thin.

Shmuel haKatan suffered through it. He cried out: "Master of the Universe! Who will cast lots (*to determine why this sickness came upon me*)?" Thereupon, he recovered.

Abaye suffered from it. Rava said, "I know of Nachmeini (*Abaye*) that he deprives himself of food."

Rava suffered from it. The *Gemora* asks: But was it not Rava himself who said that more numerous are those slain by "the pots" (*excretory system*) than the victims of starvation? The *Gemora* answers: Rava was different, because the scholars compelled him (*to relieve himself at regular intervals*) at the set times (*for his lectures*).

The *Gemora* cites a *braisa*: There are four signs (*of wrongdoing*): [1] *Hydrokan* is a sign of sin; [2] jaundice is a sign of causeless hatred; [3] poverty is a sign of arrogance; [4] *askarah* (*a life-threatening throat infection*) is a sign of slanderous speech.

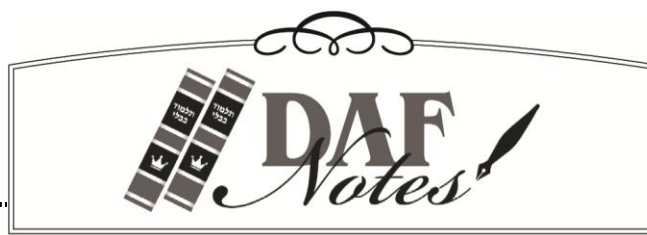
The *Gemora* cites a *braisa*: *Askarah* comes to the world on account of neglect of (*separating*) *ma'aser*. Rabbi Elozar the son of Rabbi Yosi said: On account of slander.

Rava said, and others maintain that it was Rabbi Yehoshua ben Levi: What verse teaches this? *But the king shall rejoice in God: Everyone who swears by him shall be glorified; for the mouth of those that speak lies shall be stopped.*

The scholars inquired: Does Rabbi Elozar the son of Rabbi Yosi say that it comes only on account of slander, or perhaps on account of slander as well? The *Gemora* brings a proof from the following *braisa*: For when our Rabbis entered the 'vineyard' in Yavneh (*to start the school there*), Rabbi Yehudah, Rabbi Elozar the son of Rabbi Yosi and Rabbi Shimon were present, and this question was raised before them: Why does this affliction commence in the innards of a person and end in his throat? Thereupon Rabbi Yehudah son of Rabbi Ila'i, the first speaker on all occasions, answered and said: Though the kidneys counsel, the heart discerns, the tongue articulates, yet it is the mouth that concludes it.

Rabbi Elozar the son of Rabbi Yosi answered: It is because they eat non-kosher food with it. The *Gemora* asks: "Non-kosher food!" Can you think so? Rather say that it is because they eat unfit food (*produce that ma'aser was not taken off*).

Rabbi Shimon answered and said: It is as a punishment for the neglect of Torah study. They said to him: Let women prove it (*who do not have the obligation to study Torah, yet they too can be affected by this disease*)!? The *Gemora* answers: That is because they restrain their husbands (*from studying*). They said to



him: Let gentiles prove it (*who do not have the obligation to study Torah, yet they too can be affected by this disease*)!? The *Gemora* answers: That is because they restrain Jews from studying. The *Gemora* asks: Let children prove it!? The *Gemora* answers: That is because they cause their fathers to neglect Torah study. The *Gemora* asks: Then let schoolchildren (*who do study Torah*) prove it (*for they as well are vulnerable to this disease*)!? The *Gemora* answers: There it is as Rabbi Guryon, for Rabbi Guryon, and others state that Rav Yosef son of Rabbi Shemayah said: When there are righteous men in the generation, the righteous are ensnared for the sins of the generation; when there are no righteous in a generation, schoolchildren are ensnared for the generation. Rabbi Yitzchak bar Ze'iri, and others state that Rabbi Shimon bar Neizra said: Which verse teaches this? If you know not, O fairest among women, follow the footsteps of the flock, etc., and we interpret this as referring to the kids which are taken as collateral for the (*debts of the*) shepherds.

Thus, this proves that he said on account of slander as well. This indeed proves it.

**8. Rabbi Yehudah b'Rebbe Il'ai was called the Rosh Hamedabrim b'chol makom.**

The *Gemora* explains why he was called that: For it once happened that Rabbi Yehudah, Rabbi Yosi, and Rabbi Shimon were sitting, and Yehudah ben Geirim (*a son of converts*) was sitting near them. Rabbi Yehudah commenced (*the discussion*) by observing: How fine are the works of this people! They have made marketplaces, they have built bridges, they have erected bathhouses. Rabbi Yosi was silent. Rabbi Shimon ben Yochai answered and said: All that they made they made for themselves; they built marketplaces to set harlots in them; baths to beautify themselves; bridge, to levy tolls for them. Now, Yehudah ben Geirim went and related their talk, which reached the government. They decreed: Yehudah, who exalted us (*the Romans*), shall be exalted. Yosi, who was silent, shall be exiled to Tzipori. Shimon, who denigrated (*us*), let him be executed.

**9. Rabbi Shimon Bar Yochai and his son Rabbi Elazar hid from the Romans in a cave for thirteen years.**

Rabbi Shimon and his son went and hid themselves in the study hall, and his wife, every day, brought him bread and a small pitcher of water and they ate. But when the decree became more severe, he said to his son, "Women's minds are easily swayed; she may be put to the torture and expose us." So they went and hid in a cave. A miracle occurred and a carob tree and a water spring were created for them. They would strip their garments and sit up to their necks in sand. The whole day they studied; when it was time for prayers they dressed, covered themselves, prayed, and then took off their garments again, so that they should not wear out. Thus they dwelt twelve years in the cave. One day, Elijah came and stood at the entrance to the cave and exclaimed, "Who will inform the son of Yochai that the Caesar is dead and his decree annulled?" So they emerged.

Seeing a man plowing and sowing, he exclaimed, "They forsake the pursuit of eternal life and engage in the temporary life!" Whatever they cast their eyes upon was immediately incinerated. Thereupon a Heavenly Voice came forth and cried out, "Have you emerged to destroy My world? Return to your cave!" So they returned and dwelt there twelve months, saying, "The punishment of the wicked in Gehinnom is (*limited to*) twelve months." A Heavenly Voice then came forth and said, "Go out from your cave!"

They left the cave. Wherever Rabbi Elozar destroyed Rabbi Shimon healed. He said to him, "My son! You and I are sufficient for the world." On the eve of the *Shabbos* before sunset they saw an old man holding two bundles of myrtle and running at twilight. "What are these for?" they asked him. "They are in honor of the *Shabbos*," he replied. "But one should suffice you?" He replied, "One is for 'Zachor' – 'Remember,' and one for 'Shamor' – 'Observe'." He said to his son,

“See how precious are the commandments to Israel.” Thereupon, they were appeased.

Rabbi Pinchas ben Yair, his son-in-law, heard and went out to meet him. He took him into the bathhouse and massaged his flesh. Seeing the clefts in his body, he wept and the tears streamed from his eyes. He cried out: “Woe to me that I see you in such a state!” he cried out. Rabbi Shimon replied: Fortunate are you that you see me like this, for if you did not see me in such a state you would not find me with such great Torah. For originally, when Rabbi Shimon ben Yochai raised a difficulty, Rabbi Pinchas ben Yair would give him thirteen answers, whereas subsequently when Rabbi Pinchas ben Yair raised a difficulty, Rabbi Shimon ben Yochai would give him twenty-four answers.

**10. Upon emerging from the cave, Rabbi Shimon bar Yochai sought to remedy something in the Jewish community.**

He said, “Since a miracle has occurred, let me go and amend something, for it is written: *and Yaakov came intact [to the city of Shechem]*, which Rav interpreted to mean: Bodily intact, financially intact, and intact in his learning. *And he encamped before the city.* Rav said: He instituted coinage for them. Shmuel said: He instituted marketplaces for them. Rabbi Yochanan said: He instituted bathhouses for them.” He asked, “Is there something that requires amending?” They told him, “There is a place of doubtful *tumah* and *Kohanim* have the trouble of going around it.” He said, “Does any man know that there was a presumption of *taharah* here?” A certain old man replied, “Here [R’ Yochanan] ben Zakkai cut down lupines of *terumah*. So he did likewise. Wherever it (*the ground*) was hard, he declared it *tahor*, while wherever it was soft, he marked it as *tamei*. A certain old man said, “The son of Yochai has purified a cemetery!” He said, “Had you not been with us, even if you have been with us but did not count with us (*for you did not agree*), you might have said well. But now that you were with us and counted with us, it will be said: Even harlots paint one another; how much more so (*of Torah*) scholars (*that*

*they should respect each other*)! He cast his eye upon him, and he died.

Then he went out into the marketplace and saw Yehudah ben Geirim: He exclaimed: That man is still in the world! He cast his eyes upon him and he became a heap of bones. (33a – 34a)

## 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.

### ***Rabbi Shimon bar Yochai: Lag Ba'Omer on Daf 33***

Aside from the interesting fact that the description of Rabbi Shimon bar Yochai's hiding in the cave, his being saved, his birthday, day of his salvation and demise, falling on Lag Ba'Omer, appears in our tractate on *daf* 33, it has been conveyed in the name of Rabbi Shalom of Kaminka zt"l that, on this *daf*, this is Rabbi Shimon's 33rd statement since the beginning of the *Shas*! Following is the calculation, as checked by members of our *beis midrash*: Rabbi Shimon is cited 20 times in *Berachos*; in our tractate, till *daf* 32, he is cited eight times and in four more *sugyos* his opinion is mentioned by merely citing his name (12a, 19a, 30a, 31b). According to this calculation, when our *sugya* says "*Ne'eneh.. Rabbi Shimon said...*", this is the 33rd time!

### ***Kiddush on Wine in the Cave***

The author of *Tanya* zt"l wondered (*Likutei Torah, Shemini*): How did Rabbi Shimon and his son make *kiddush* on wine on Shabbos and how did they observe the mitzvah of the four cups on Pesach? Rabbi Aharon Menachem Mendel of Radzimin zt"l states (in his Haggadah *Tzemach Menachem*) that they also had wine. The Zohar and the Ari zal's writings indicate that Rabbi Shimon achieved the level of Adam before his sin, of whom it is said that the administering angels "roasted meat for him and strained wine for him."