

Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

Even though he gives him (*the money he is obligated to give*), he is not forgiven until he asks for forgiveness. This is as the verse states, “*And now return the wife etc.*” How do we know that if someone does not forgive his fellow man he is deemed cruel? This is as the verse states, “*And Avraham prayed to Elokim, and Elokim healed Avimelech.*” If someone says, “Blind my eye/cut off my hand/break my leg” (*and the person does so*), the one who does so must pay for all damages. If he says, “On condition that you will be exempt from paying,” he is indeed exempt. Similarly, if someone says, “Tear my clothes” or “break my vessel,” the one who does so must pay for all damages. If he says, “On condition that you will be exempt from paying,” he is indeed exempt. If he says, “Do so to someone else on condition that you will be exempt,” whether he injures him physically or monetarily, he is liable. (92a)

Avraham and Avimelech

The *braisa* states: All of the payments we were referring to previously were the payments for his embarrassment. However, for his pain, even if he would bring all of the fattest rams in the universe (*as sacrifices*), they would not atone for him until he asks his friend for forgiveness. This is as the verse states, “*Return the wife of the man for he is a prophet, and he will pray for you.*”

The *Gemora* asks: Does this mean that he needed to return her only because she was the wife of a prophet, but he would not have needed to return her if she was not?!

Rabbi Shmuel bar Nachmeini says in the name of Rabbi Yonasan: Return the man’s wife in any circumstance. Regarding your claim, “Will you kill also a nation that is righteous? Didn’t he say that she is my sister and she said he is my brother?” He is a prophet. He has already understood that if a guest comes to town, they should be asking him about his need to eat and drink, not whether the woman with him is his sister or wife. This is the source that a Noahite can be killed (*even though he says he didn’t know*), as he should have learned and did not do so.

“*For Hashem held back (atzor atzar).*” Rabbi Elazar says: Why did it say “Atzor” twice? One is referring to holding back a man from ejecting semen, and the other refers to stopping women from expelling semen within her body and preventing her from giving birth (if she was already pregnant).

The *braisa* states: This refers to a man being unable to urinate and eject semen and a woman being unable to have semen leave her body, give birth, and urinate. Ravina says: This refers to a man being unable to urinate, eject semen, and defecate, and a woman being



unable to have semen leave her body, give birth, urinate, and defecate.

"For any womb." The (*study*) house of Rabbi Yanai stated: Even the hens of Avimelech's house did not lay eggs. (92a)

Torah Source: Things that People Say

Rava asked Rabbah bar Mari: How did the Rabbanan know that whoever asks for mercy for his friend, and he requires mercy for that exact same need, is answered first? He answered: The verse says regarding Iyov (*Job*): "And Hashem returned those who returned to Iyov when he prayed for his friend." Rava said: You say this is the source, while I say that the following is the source. The verse states, "And Avraham prayed to Hashem, and Hashem healed Avimelech, his wife, and his maidservants...And Hashem remembered Sarah as he said...as Avraham said to Avimelech."

Rava asked Rabbah bar Mari: What is the source for the common saying, "Together with the thorn, the cabbage is uprooted"? He answered: This is as the verse states, "Why are you complaining to Me? You have all sinned against Me, are the words of Hashem!" [*He is including the prophet in his rebuke.*] Rava said: You say this is the source, while I say that the following is the source. The verse states, "For how long will you refuse to guard My mitzvos and Torah?"

Rava asked Rabbah bar Mari: The verse states, "From the edge of his brothers his took five men." Who were they? He answered in the name of Rabbi Yochanan: They were the ones whose names were mentioned

twice (*as they were naturally weak*) during their blessing from their father.

The *Gemora* asks: Yehudah's name was also mentioned twice (*and he was naturally strong*)!

The *Gemora* answers: He was mentioned twice for a different reason. This is as Rabbi Shmuel bar Nachmeini says in the name of Rabbi Yonasan: What is the significance of (*the closeness of the next two verses*), "Live, Reuven, and do not die, and his numbers will be counted...And this is for Yehudah?" All of the forty years that Bnei Yisroel were in the desert, the bones of Yehudah were rolling around in their casket. This was until Moshe came and asked for mercy. He said: Master of the Universe! Who caused Reuven to admit to his sin? It was Yehudah! Immediately, "Hashem heard the voice of Yehudah," and his bones returned to their proper sockets. However, he was not admitted to the Heavenly Yeshiva. Moshe prayed, "And to his nation You should bring him." He did not understand what was being said, and was therefore unable to participate in the discussions. Moshe prayed, "His hands should be mighty for him." He was not able to conclude the material with the right halachic outcome. Moshe prayed, "And he should have help from those bothering him."

Rava asked Rabbah bar Mari: What is the source for the common saying, "After a poor person goes poverty?" He answered that the Mishna states: Rich people would bring their first fruits (*bikurim*) in baskets of gold and silver, and the poor would bring their fruits in woven baskets made of branches and leaves. [*The poor would give their baskets to the kohen, while the rich would take back their baskets. Hence, the poor get poorer.*]

Rava said: You say this is the source, while I say that the following is the source. The verse states, "And he will call out, "Impure! Impure!" [*Not only must he distance himself, but he also must embarrass himself.*]

Rava said to Rabbah bar Mari: What is the source for the common saying, "Wake up early and eat in the summer because of the heat, and in the winter because of the cold?" Similarly, people say: Sixty people run, and they do not catch someone who ate breakfast. He answered: This is as the verse states, "*He will not be hungry nor thirsty, and the heat and sun will not afflict him.*" Rava said: You say this is the source, while I say that the following is the source. The verse states, "*And you will serve Hashem your G-d.*" This refers to saying *shema* and *shemoneh esrei*. "*And He will bless your bread and water.*" This refers to some bread with salt and a jug of water. From then on, "*And I will remove sickness from you.*" The *braisa* states: Sickness refers to depression. Why is it called sickness? There are eighty-three sicknesses associated with it, as is the numerical value of the word "*machla*" -- "sickness." All of these sicknesses are taken away by bread with salt in the morning and a jug of water.

Rava said to Rabbah bar Mari: What is the source for the common saying, "If your friend calls you a donkey, buy yourself a saddle?" He answered: This is as the verse states, "*And he said, Hagar, maidservant of Sarah, where are you coming and where are you going? She answered: I am running away from my mistress Sarah.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "If there is something bad about you, you should be the first one to say it?" He answered: The verse states, "*I am the servant of Avraham.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "A goose goes low and its eye look far?" He answered: The verse states, "*And Hashem will do good to my master and you will remember your maidservant.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "Sixty sufferings will reach someone who hears his friend's voice to come eat and he does not eat?" He answered: This is as the verse states, "*And to me, your servant, and to Tzadok the Kohen, Binayahu ben Yehoyada, and Shelomo your servant he did not call.*" Rava said: You say this is the source, while I say that the following is the source. The verse states, "*And Yitzchak brought her to the tent of Sarah his mother. And he took Rivka, and she was to him for a wife, and he loved her. And Yitzchak was comforted after (the loss of) his mother.*" The verse then states, "*And Avraham added, and he took a woman whose name was Ketura.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "The wine is the master's and the recognition is to the pourer of the wine?" He answered: The verse states, "*And you will lean your hand on him...in order that all of the congregation of Israel should hear and see this.*" The verse continues, "*And Yehoshua bin Nun was filled with the spirit of wisdom because Moshe leaned his hands on him. And all of Bnei Yisroel listened to him.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "A starving dog will swallow stones?" He answered: The verse states, "*A satiated will soul will trample things underfoot, while to a hungry soul all bitter things are sweet.*"

DAILY MASHAL

Inspiring Others

Rava said to Rabbah bar Mari: What is the source for the common saying, "A bad tree will grow next to trees that do not produce fruit?" He answered: This lesson is taught in the Torah, Prophets, Writings, Mishna, and *braisa*. The verse states in the Torah, "*And Eisav went to Yishmael.*" The verse states in Prophets, "*And there gathered with Yiftach empty people, and they were with him.*" The verse states in Writings, "*Every bird by its type will dwell, and people by those similar.*" [This verse is actually not in Writings, but rather in Ben Sira.] The *Mishna* states: "Whatever is connected to something impure, is considered impure. Whatever is connected to something pure is considered pure." The *braisa* states: Rabbi Eliezer says that it is not for nothing that the starling went to the raven. It did this because it was its type.

Rava said to Rabbah bar Mari: What is the source for the common saying, "If you call your friend (*and give him rebuke*) and he does not answer, let a wall fall on him?" He answered: The verse states, "*Being that I have attempted to make you pure but you have not taken advantage of this to become pure, you will never again become pure from your impurity.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "A pit that you have drank from do not throw into it dirt?" He answered: This is as the verse states, "*And you should not hate an Edomite for he is your brother, and you should not hate an Egyptian for you were a stranger in his land.*"

Rava said to Rabbah bar Mari: What is the source for the common saying, "If you will carry with me then pick it up. If not, do not?" He answered: The verse states, "*And Barak said to her, if you will go with me I will go, if you will not go I will not go.*" (92a – 92b)

Yehudah's bones were rattling in the coffin on the way to Eretz Yisroel, until Moshe prayed to God claiming: "Yehudah confessed to falsely accusing Tamar of being a harlot, and only then did Reuven confess to the sin of mixing up Yaakov's bed." We deduct from this time span (*between Reuven committing the sin and his confessing to the act*) that Reuven learned from Yehudah that it is a Mitzvah to confess your sins. Therefore God, Moshe continued, if Reuven merits an eternal rest, Yehudah should as well. God answered Moshe's prayers, and Yehudah's bones rested immediately.

Rabbi Chaim Shmuelevitz asks: Why isn't the fact that Yehudah confessed his sin adequate enough? Why did Moshe have to utilize the fact that Reuven learned from Yehuda to admit? He answers that it is not just the merit of confessing, but the fact that due to Yehudah's deeds, other people learned how to serve God better. This is greater than just the merit of a good deed on its own. This is what's called "ZIKUY HARABIM", "meriting the public."