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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o"h

Tzvi Gershon ben Yoel (Harvey Felsen) o"h

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

1) THE ENTIRE LIFE OF AN ONI IS DIFFICULT (cont.)

(a)(R. Yehoshua ben Levi): "Kol Yemei Oni Ra'im" is an irritable person;

1. "V'Tov Lev Mishteh Samid" is one who is easygoing.

(b)Question (R. Yehoshua ben Levi): Why does it say "Kol Yemei Oni Ra'im"? He eats well on Shabbos and Yom Tov (we distribute Tzedakah to the poor then)!

(c)Answer: Even Shabbos and Yom Tov are bad for him, as Shmuel taught.

1.(Shmuel): A change from one's normal diet prompts (intestinal) sickness.

2) RESPECT FOR TORAH

(a)(Beraisa): If one reads a verse of Shir ha'Shirim as if it were a song (Rashi - unlike the proper cantillation), or reads verses in the pub out of place (just for fun), he brings evil to the world;

1. The Torah girds itself in sackcloth and complains to Hash-m 'Yisrael treat me like a harp for scoffers to play'!

2.Hash-m: When Yisrael eat and drink, in what should they engage?

3.The Torah: Each should engage in what he learns. One who learns Mikra (Torah, Nevi'im and Kesuvim) should learn Mikra. One who learns Mishnah should learn Mishnah, Halachos and Agados. One who learns Talmud should learn what is relevant to the season, e.g. laws of each festival on that festival.

(b)R. Shimon ben Elazar says, if one reads a verse in the proper time, he brings good to the world - "v'Davar b'Ito Mah Tov."

(c)(Mishnah): One who whispers on a wound (has no share in the world to come).

(d)(R. Yochanan): This is when he spits, for we do not say Hash-m's name after spitting.

(e)(Rav): Even if he said "Nega Tzara'as..." (which discusses healing, but does not include Hash-m's name) he has no share.

(f)(R. Chanina): If he said any verse, even "va'Yikra El Moshe..." (which does not discuss healing, he hopes that the merit of learning Torah will cure him) he has no share.

3) SICKNESSES AND CURES

(a)(Beraisa): We may anoint and massage the intestines on Shabbos. We may whisper charms to snakes and scorpions (so they will not bite), and we may pass a Keli over the eye on Shabbos to cool it.

(b)R. Shimon ben Gamliel says, a Muktzeh Keli (which may not be moved on Shabbos) may not be used.

(c)We may not ask Shedim (e.g. to find lost objects) on Shabbos;
(d)R. Yosi says, this is always forbidden (this will be explained).

(e)(Rav Huna): The Halachah does [not - Gra deletes this from the text] follow R. Yosi;

1.R. Yosi forbids only due to danger.

2.R. Yitzchak bar Yosef asked something from a Shed. It made a tree swallow him (to harm him). Hash-m miraculously saved him by splitting the tree.

(f)(Beraisa): We may anoint and massage the intestines on Shabbos; as long as it is not done the same way as on a weekday.

(g)Question: How should one deviate?

(h)Answer #1 (R. Chama b'Rebbi Chanina): First anoint, and then massage.

(i)Answer #2 (R. Yochanan): Anoint and massage at the same time.

(j)(Beraisa): We may ask Shedim via oil or egg shells, (Rashi - but it is not advisable; some texts - this is) because they lie;

(k)People who use Shedim whisper on oil in a Keli, but not on oil in the hand. Therefore, one may anoint with oil in the hand, but not with oil from a Keli (lest Shedim engaged with it).

1.R. Yitzchak bar Shmuel bar Marsa stayed at an inn. They brought him oil in a Keli. He anointed with it. Boils started sprouting on his face. He went outside. A woman saw him, recognized the Shed responsible for the boils, and cured him.

(l)Question (R. Aba): It says "Kol ha'Machalah... Lo Asim Alecha Ki Ani Hash-m Rof'echa." If He will not send sicknesses, why does it say that He heals us?

(m) Answer (Rabah bar Mari): "Im Shamo'a Tishma l'Kol Hash-m" - if we will heed Him, He will not send sicknesses. If not, He will send, but even so, He will heal us.

(n)(Rabah bar Chanah): When R. Eliezer fell sick, his Talmidim came to see him.

1.R. Eliezer: There is a fierce anger in the world!

2.They cried, and R. Akiva laughed. They asked him why he was laughing. He asked why they are crying.

3.The others: R. Eliezer is a living Sefer Torah, and he is in pain. We must cry!

4.R. Akiva: That is why I laugh! I saw that his wine never sours, his flax is never stricken, and his oil and honey never spoil. I was worried lest, Heaven forbid, he received his reward in this world!

i.Now that I see him in pain, I am sure that his reward awaits him in the world to come.

5.R. Eliezer: Is there any Mitzvah that I did not fulfill (that you consider me worthy of suffering)?

6.R. Akiva: You taught us "Adam Ein Tzadik ba'Aretz... v'Lo Yecheta." (Gra YD 242:59 - one who says a teaching in front of his Rebbe attributes it to his Rebbe, even if he did not learn it from him.)

(o)(Beraiisa): When R. Eliezer fell sick, four Chachamim came to see him:

1.R. Tarfon: You are better for Yisrael than rain. Rain helps us only in this world, but you help us in both worlds!

2.R. Yehoshua: You are better for Yisrael than the sun. The sun helps us only in this world, but you help us in both worlds!

3.R. Elazar ben Azaryah: You are better for Yisrael than parents. Parents help a person only in this world, but you help us in both worlds!

4.R. Akiva: Afflictions are very precious!

5.Question (R. Eliezer): How do you know this?

6.Answer (R. Akiva): It says "Menasheh... va'Ya'as ha'Ra b'Einei Hash-m";

101b-----101b

i.Question: Is it possible that Chizkiyah did not teach Torah to his son Menasheh?! He taught the entire world - "...Mishlei Shlomo Asher Hetiku Anshei Chizkiyah..."!

ii.Answer: Rather, all his toil to teach his son did not help to improve his son. Only afflictions helped - "va'Ydaber Hash-m El Menasheh v'El Amo v'Lo Hikshivu va'Yavei Hash-m Aleihem... l'Melech Ashur..."

iii."Uv'Hatzer Lo Chilah Es Penei Hash-m Elokav va'Yikana Me'od... va'Yispalet Elav va'Ye'aser... va'Yhivehu Yerushalayim l'Malchuso."

iv.This teaches that afflictions are very precious!

(p)(Beraiisa): Three people (thought that they) had irrefutable claims - Kayin, Esav and Menasheh.

1.Kayin said "Gadol Avoni mi'Nso." He asked Hash-m, is my sin greater than 600,000 that will later sin against You (with the Egel), and You will forgive them?!

2.Esav said "ha'Vrachah Achas Lecha Avi"?!

3.Menasheh first served idols, and later he turned to Hash-m. He said 'surely, You will help me more than the idols!'

4)ONE WHO PRONOUNCES HASH-M'S NAME LIKE IT IS WRITTEN.

(a)(Mishnah - Aba Sha'ul): Even one who pronounces Hash-m's name like it is written.

(b)(Beraiisa): This refers to outside the Mikdash, amidst secular discussion (alternatively - in a foreign language).

5)YARAV'AM

(a)(Mishnah): Three kings and four commoners...

(b)(Beraiisa): (He is called) Yarav'am because he was Riba Am (lowered the nation);

1.Alternatively, he made Merivah (quarrels) among Yisrael (about serving idolatry). Alternatively, he made Merivah between Yisrael and Hash-m.

2.Ben Nevat - he was the son of he who Hibit (saw), but did not understand (this will be explained).

(c)(Beraiisa): Nevat is Michah. He is (also) Sheva ben Bichri;

1.He is called Nevat because he saw, but did not understand;

2.He is called Michah because he was Nismachmech (being crushed) in the building in Miztrayim (and Hash-m acceded to Moshe's prayer to save him);

3.His real name was Sheva ben Bichri.

(d)(Beraiisa): Three people misunderstood what they saw - Nevat, Achitofel and Paro's astrologers.

1.Nevat saw (Ramah - in a dream) a fire coming out of his Ever (a sign of power). He thought that it applies to himself;

i.Really, the sign hinted that (one who will come from his Ever, i.e.) his son Yarav'am will be king.

2.Achitofel saw Tzara'as on his Ever. He thought that he will reign;

i.Really, it hinted that his great grandson Shlomo will rule.

3.Question (R. Chama b'Rebbi Chanina): Why does it say "Hemah Mei Merivah"?



4. Answer: This is the water that Paro's astrologers saw. They saw that the savior of Yisrael would be stricken through water, therefore they decreed "Kol ha'Ben ha'Yilud ha'Y'orah Tashlichuhu";

i. They did not understand that he would be stricken due to Mei Merivah.

(e) Question: What is the source that Yarav'am has no share in the world to come?

(f) Answer: "...Beis Yarav'am u'Lehachchid u'Lehashmid me'Al Penei ha'Adamah" - to be destroyed in this world, and to be desolate in the world to come.

(g) Question (R. Yochanan): Why did Yarav'am merit to be king?

(h) Answer: It is because he rebuked Shlomo.

(i) Question: Why was he punished?

(j) Answer: It is because he rebuked him in public - "Shlomo... Sogar Es Peretz Ir David":

1. Yarav'am: David breached the wall to make it easier for Yisrael to come to Yerushalayim on the festivals. You closed the openings for the sake of (collecting taxes for, or so people will serve) your wife, Bas Paro!

(k) Question: What does it mean "Asher Herim Yad ba'Melech Shlomo"?

(l) Answer (Rav Nachman): He removed his Tefilin in front of Shlomo (baring his head; alternatively, in order to attack him).

(m) (Rav Nachman): Yarav'am lost (both) worlds due to haughtiness - "va'Yomer Yarav'am b'Libo..."

1. He knew the tradition that only kings of Yehudah may sit in the Mikdash. He thought that when people see Rechav'am sitting and me standing, they will think that he is king and I am a slave;

2. If I will sit, I will be Mored b'Malchus. They will kill me and serve him.'

3. Therefore, "va'Yiva'atz ha'Melech va'Ya'as Shnei Eglei Zahav... Rav Lachem me'Alos Yerushalayim Hinei Elokecha Yisrael."

(n) Question: What does it mean "va'Yiva'atz"?

(o) Answer (R. Yehudah): He put a Rasha next to each Tzadik and addressed the nation:

1. Yarav'am: Do you agree to everything I will do?

2. The people: Yes!

3. Yarav'am: Do you want me to be your king?

4. The people: Yes!

5. Yarav'am: Will you do everything I say?

6. The people: Yes!

7. Yarav'am: Is this even if I tell you to serve idolatry?

8. The Tzadik: Heaven forbid!

9. The Rasha: Surely, Yarav'am would not serve idolatry. He is merely testing us!

POINT BY POINT OUTLINE OF THE DAF

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