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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

***Sins vs. Sinners***

There were ruffians in Rabbi Meir’s neighborhood, which were causing him to suffer. He was praying that they should die, but his wife Bruria told him that he misunderstood the verse in Tehillim, which says that *yitamu chata’im min ha’aretz* – the *chata’im* will be destroyed from the land. He thought that *chata’im* refers to those who sin, but really it refers to the sins themselves. The verse therefore continues to say that the wicked will not be anymore, as this is a result of the first part of the verse. She told him to instead pray that they repent, in order for the wicked ones to be no more. He did so, and they repented. (10a)

***Barren?***

A Sadducee asked Bruria why the verse says to Yerushalayim, rejoice the barren one who didn’t give birth, as being barren and without children is not a reason to rejoice. She told him that he should look at the end of the verse, which says that there are more children of the desolate one (Yerushalayim) than those of the married one (Edom), indicating that Yerushalayim is not truly barren. The start of the verse, which says that she didn’t give birth, means that she didn’t give birth to any children which will be punished in Gehinnom, like you Sadducees. (10a)

***Precedent***

A Sadducee asked Rabbi Avahu about chapters in Tehillim which seem out of order. Although Dovid dealt with Shaul before dealing with his own son Abshalom, the chapter about Abshalom appears first. He answered him that we understand that there is significance to the relative

placement of verses. Dovid placed the chapter about Abshalom adjacent to the one about the future battle about Gog and Magog. During that battle, the verse says that the nobles will rise up against Hashem and His king. Lest people ask how it is possible for subjects (the nobles) to rise up against their master, Dovid mentioned the case of Abshalom, which was a similarly improbable case of a son who rebelled against his father, yet still happened. (10a)

***Dovid’s Praises***

Rabbi Yochanan quotes Rabbi Shimon bar Yochai explaining the verse in Mishlei, in which Shlomo says “she opened her mouth with wisdom, with teachings of kindness on her tongue.” This refers to his father Dovid, who passed through five stages in the world, and praised Hashem about each one:

1. In his mother’s womb, for which he praised Hashem by saying that his soul will bless Hashem, and all “my insides” His holy name, referring to a stage when he was inside someone.
2. When he was born and saw the stars and constellations, for which he praised Hashem by saying that all the angels and legions of Hashem will praise Hashem.
3. When he nursed from his mother, he looked at her breasts, and praised Hashem by saying his soul will bless Hashem, and not forget all that he received from Him. Rabbi Avahu explains that this refers to the fact that the breasts are in the area of the heart, the source of understanding, and not in the genital area, so a baby need not look there, and not feed from there.
4. When he saw the downfall of the wicked, he praised Hashem by saying that “the sins will be destroyed

from the land, and the wicked will be no more, my soul will praise Hashem.”

5. When he looked at the day of death, he praised Hashem by saying “my soul will praise Hashem, Hashem my God You are very great, You donned glory and honor.” Rabbah bar Shaila explains that this refers to death, as later on the verse says that Hashem will hide His face, and they will be shocked, He will end their soul, and they will die.

Rav Shimi bar Ukva (or Mar Ukva) would often be around Rabbi Shimon ben Pazi, who would learn Agaddos (homiletic teachings) in front of Rabbi Yehoshua ben Levi. He asked Rabbi Shimon the meaning of the verse in Tehillim that says “my soul will bless Hashem, and all of my insides [will praise] His holy name.” He said that the mention of “my insides” refers to the unique power of Hashem compared to people. A person can make a form on a wall, but cannot bring it to life, while Hashem makes a form inside a form (i.e., a fetus in a womb), and animates it physically and spiritually.

This is what Chanah referred to when she said that there is nothing as holy as He, because *ain biltecha* – *there is none other than You*, and there is no *tzur* – *strength* like our God. The Gemora explains that the verse means that there is no *tzayar* – *designer* like Hashem, and *ain lvalosecha* – *there is no outlasting You*, as opposed to other designers, whose products outlast them.

He told him that his question was what the five times Dovid said *barchi nafshi* – *my soul will praise Hashem* correspond to.

He answered that they correspond to the five similarities between Hashem and a soul:

1. Hashem fills the world, and the soul fills the body.
2. Hashem is not seen but sees, and so does the soul.
3. Hashem sustains the world, just as the soul sustains the body.
4. Hashem is pure, and so is the soul.
5. Hashem dwells in an inner chamber, and the soul dwells in the inner chamber of a person.

Therefore, it is befitting for the soul, which has these similar traits, to praise Hashem. (10a)

### **Chizkiyah’s Prayer**

Rav Hamnuna explains the verse which asks “who is smart to know *pesher davar* – *the explanation of something?*” This verse is asking who is as smart as Hashem to make a *peshara* – *compromise* between two righteous people. Chizkiyah the king felt that it was proper for Yeshayah the prophet to come to him, just as Eliyahu the prophet came to Achav the king, while Yeshayah felt that it was proper for Chizkiyah to come to him, just as Achav’s son Yehoram came to Elisha the prophet. To resolve this, Hashem made Chizkiyah sick, prompting Yeshayah to visit him. When he came, he told him that he will die and not live, i.e., die in this world, and lose his share in the world to come. When Chizkiyah asked why he deserved such a harsh punishment, Yeshayah told him that this was due to his not marrying and having children. Chizkiyah explained that he did this since he saw that he will have children who will stray from the Torah, and he wanted to prevent this. Yeshayah told him that this was not his concern, as he must simply obey Hashem’s *mitzvos*, which include procreating. Chizkiyah then told Yeshayah that he wanted to marry his daughter, since perhaps their combined merits will produce better children. Yeshayah told him that it was too late, since Hashem already decreed that he will die, but Chizkiyah told him to stop his prophecy and leave, since he had a tradition that even if a sharp sword is on one’s neck, he should never refrain from prayer for mercy.

The Gemora supports this with a statement of Rabbi Yochanan and Rabbi Elozar that even if one has a sharp sword on his neck, he should still pray, as the verse says that “if He will kill me, I will hope to Him.” Rabbi Chanan says that even if one dreams that he will die tomorrow, he should still ask Hashem for mercy, as the verse says that “with many dreams and emptiness, and many statements – you should fear Hashem.”

Chizkiyah turned his face to the *kir* - *wall* and prayed. The Gemora explains why the verse mentions that he turned to the *kir*. Rish Lakish says that it means that he called out from

the walls of his heart. Rabbi Levi says that he came to Hashem with a claim based on a *kir*, saying that if the woman in Shunem merited her son being revived simply due to building a wall for Elisha, surely he should merit a child in the merit of his ancestor Shlomo building the sanctuary and plating its walls with gold and silver.

Chizkiyah asked Hashem to remember how he went in Hashem's ways and did the good in His eyes. Rav Yehudah quoted Rav explaining that this last phrase refers to the fact that he juxtaposed *Shemoneh Esrei* to the blessing of redemption.

The *Gemora* cites a *braisa* which lists six things the Chizkiyah did, three of which the Sages agreed with, and three of which they disagreed with.

The three they agreed with were:

1. He hid the book of cures (to induce people to pray)
2. He destroyed the copper snake of Moshe (which people had begun to worship)
3. He dragged his father's bones on a simple rope bed (to disgrace him for his idolatry)

The three they disagreed with were:

1. He sealed the Gichon stream, to prevent the king of Ashur from finding water to drink
2. He peeled off the doors of the sanctuary to send to the king of Ashur
3. He made a leap month once Nisan already began

The *Gemora* explains that Chizkiyah knew that only Adar can be a leap month, but his mistake was by making a leap month on the 30<sup>th</sup> day of Adar, which can potentially be Nissan. He thought that only once Nissan actually begins is it too late, but Shmuel taught that even the 30<sup>th</sup> of Adar is too late, since it could have been Nissan (if Adar were a short month).

Rabbi Yochanan quotes Rabbi Yosi ben Zimra saying that if someone relies on his own merit, he will be receive it for someone else's merit, but if he relies on someone else's merit, he will receive it for his own merit. Moshe, who relied on the merit of the forefathers when asking Hashem to have

mercy on *Bnei Yisroel*, was answered for his own merit, as the verse in Tehillim says that Hashem planned to destroy them, if not for Moshe, his chosen, who stood in the gap, to prevent the anger from destroying. Chizkiyah, who relied on his own merit, by asking Hashem to remember his good deeds, was answered in the merit of his ancestors, as Hashem responded that he will protect Yerushalayim for His sake and the sake of His servant Dovid.

The *Gemora* says that this in line with Rabbi Yehoshua ben Levi, who explains the verse in which Chizkiyah thanks Hashem by saying "to the peace, it is bitter for me, bitter" to mean that even when Hashem granted him peace, it was bitter, as it was only in his ancestor's merit. (10a – 10b)

#### ***Elisha and the Woman in Shunem***

The *Gemora* discusses the verse in which the woman of Shunem suggests to her husband that they make for Elisha *aliyas kir ketanah* – small attic of a wall.

Rav and Shmuel explain this verse differently. One says that the area she was discussing was a big open room, and she wanted to divide it with a wall, while the other says that it was an upper level without a roof, and she wanted to cover it with a roof.

The *Gemora* explains that the word *kir* – wall seems to support the position that it was a division of a room, but the other position can explain *kir* to mean a roof. The word *aliyah* – attic seems to support the position that it was an unroofed attic, but the other position can explain this word to mean *me'ulah* – the best of houses.

The *Gemora* continues to discuss the woman's plan to place in this room a bed, table, chair, and candle.

Abaye said that if one wants to benefit from others, he can follow the precedent of Elisha, who benefited from the Shunem woman. If one wants to not benefit from anyone, he can follow the precedent of Shmuel, who always had his own provisions with him, as indicated in the verse which refers to Shmuel returning to Rama, "because there was his home."



Rabbi Yochanan says that this teaches that wherever he went, his home (i.e., provisions) went along with him.

The verse says that she told her husband that she knows that this man who visits is a man of God, and he is holy. Rabbi Yosi the son of Rabbi Chanina says that we see from here that a woman is more observant about guests than her husband.

Rav and Shmuel offer two different explanations of how she knew he was holy. One says that she noticed that a fly never went on his table, while the other says that she noticed that she never saw a nocturnal emission when she changed his bedding.

Rabbi Yosi the son of Rabbi Chanina says that the verse which says *he* is holy implies that while he is, his servant (Gaichazi) was not, as we see that he grabbed the Shunem women by her breasts when she came to speak to Elisha.

The verse says that she told her husband that he passes by us *tamid* – *always*. Rabbi Yosi the son of Rabbi Chanina quotes Rabbi Eliezer ben Yaakov saying that this word is a reference to the *tamid* sacrifice, teaching that one who provides for Torah scholars from their property is akin to one who offers a sacrifice. (10b)

### **How to Pray**

Rabbi Yosi the son of Rabbi Chanina quotes Rabbi Eliezer ben Yaakov saying that one who prays should not stand on a high spot, but rather in a low spot, as the verse says that I called out to Hashem *mima'amakim* – *from the depths*.

The *Gemora* supports this with a *braisa* which says the same thing, citing two verses as the source: the verse of *ma'amakim*, and the verse which refers to the prayer of a poor one, indicating that prayer should be in the form of lowliness.

Rabbi Yosi the son of Rabbi Chanina quotes Rabbi Eliezer ben Yaakov saying that one should pray with his legs together, to

resemble the angels, who are described as having one straight leg.

Rabbi Yosi the son of Rabbi Chanina quotes Rabbi Eliezer ben Yaakov saying that the verse which prohibits one from eating *al hadam* – *on the blood* is forbidding one from eating before prayer, which is praying for his blood, i.e., life.

Rabbi Yitzchak quotes Rabbi Yochanan in the name of Rabbi Yosi the son of Rabbi Chanina in the name of Rabbi Eliezer ben Yaakov saying that if someone eats and drinks and then prays, he is included in the verse in which Hashem says "*and I you have thrown after your gaivecha* – *your body*." We can read the last word to be *gai'echa* – *your haughtiness*, referring to this person, who was haughty enough to tend to his own needs before accepting on him the yoke of Heaven. (10b)

### **Last time for Shema**

Rav Yehudah quotes Shmuel ruling like Rabbi Yehoshua that morning *Shema* can be read until three hours.

The *Mishna* said that if one read after the three hours, he is no worse than anyone else reading Torah.

Rav Chisda quotes Mar Ukva saying that he may not say the blessing of *Yotzer or*, referring to the light of day, as its time has passed.

The *Gemora* refutes this from a *braisa*, which states that one who reads after the three hours is no worse than one who reads Torah, and he says the standard two blessings before and one blessing after.

Some learned that Rav Chisda quoted Mar Ukva saying that the *Mishna* means that he doesn't even lose out on any of the blessings, and the *Gemora* supported him with the *braisa* cited earlier.

Rabbi Mani says that we can see from the language of the *Mishna* that one who reads *Shema* in its proper time is greater than one who learns Torah, since the *Mishna* says



that one who misses the time is only equivalent to learning Torah. (10b)

### ***How to Read Shema***

The *Mishna* cites a dispute about how one reads *Shema* at night and day. Beis Shammai says that one must read them as the verse describes them. The nighttime *Shema*, which the verse calls *bashachbecha* – *when you lie down*, must be read lying down, while the daytime one, which the verse calls *bekumecha* – *when you get up*, must be read standing up. Beis Hillel says that one may read either one in any position, as the verse continues to say that one should read it when you going on the road, indicating that even reading it when traveling is permitted. The verse's use of the phrases *bashachbecha* and *bekumecha* simply teach us that *Shema* must be said *at the times* that people lie down and get up. Rabbi Tarfon said that he once was on the road, and he lay down to read the night *Shema*, in accordance with Beis Shammai, even though this put him at risk of harm from bandits. The Sages told him that he would have deserved any harm for doing this, as he violated the words of Beis Hillel. (10b)

### **INSIGHTS TO THE DAF**

#### ***Shema after its Time***

The *Mishna* says that if one didn't recite *Shema* by the third hour, he hasn't lost, and may still recite it, being no worse than reading other parts of Torah.

The *Gemora* explains that when the *Mishna* says "he hasn't lost," it means that he hasn't lost the chance to say the blessings.

The Rosh (10) raises the question of how long one has to still say the blessings – four hours, the time for *tefillah*, according to Rabbi Yehudah, or six hours, the time of *tefillah*, according to the Sages. He cites Rav Hai, who says that one only has until four hours in the day.

The Rambam (*Shema* 1:13) puts no time limit, implying that one may say the blessings the whole day.

The Shulchan Aruch (OH 58:6) rules like Rav Hai, to avoid any possibility of a blessing in vain.

### **DAILY MASHAL**

#### ***Perek Shirah: How To Get Rid Of The Flies From Your Table***

The Isha HaShunamis, whose home Elisha HaNavi stayed at, commented that despite Elisha's modest nature, she knew Elisha was a holy man. How? The *Gemora* says that she saw that there were no flies near his table.

The Ben Yehoada explains the in Perek Shirah it says that the fly says Shira when Bnei Yisroel is not learning Torah (The Yetzer Hara is compared to a fly). So the Isha HaShunamis concluded that since there were no flies on his table, he must constantly be learning Torah.

This is why, says the Ben Yehoada, flies gravitate towards a table full of food. Since there is a special obligation to learn torah at the table during the meal, the flies come to see if the participants are discussing torah by the table. If they aren't, the fly will have its opportunity to say *Shirah*.

This would also explain the miracle in the Bais HaMikdash that in the place where they slaughtered the animals, there were never any flies (Avos 5:5). Although in the laws of nature you would expect the flies to swarm the freshly slaughtered meat since this was a holy place of pure attachment to Hashem, the flies had no opportunity to say *Shirah* there and therefore stayed away.

So if you are having fly problems, it may be worth adding a little more torah discussion to your table. There is plenty of upside benefit in any event.

### ***Emunah***

When Eliezer returned with Yitzchok's prospective bride Rivka, they encountered Yitzchok who had just arrived from

Be'er Lachai Roi. In Parshas Lech Lecha we read how Hagar fled to Be'er Lachai Roi when she felt persecuted by Sarah, and it was there that four angels appeared to her. The Ramban writes (Bereishis 24, 62) that it is possible that Yitzchok had designated Be'er Lachai Roi as an appropriate place for prayer since the angels had visited that exact site.

We know that angels were quite commonplace in Avraham's house. This being the case, what was unique about Be'er Lachao Roi that prompted Yitzchok to leave the confines of his home and travel to this site in the desert to pray? To answer this question, Rav Wolbe (AleI Shur vol II pg. 650) cites our *Gemora*, which mentions five different ways in which the *neshamah* is similar to Hashem, and among them, "Just as Hashem sees but cannot be seen, so too, the *neshamah* sees but cannot be seen."

The great difficulty in attaining a high level of *emunah*, can be attributed to the fact that Hashem cannot be seen. When we look out the window, all we perceive is the glamour and glitter of the physical world. Nevertheless, this is all a façade that obstructs our view of "He Who cannot be seen." He sees all that we do, hears all that we speak, knows all that we think, and it is from Him that all bounty and blessings emanate. In truth, the spiritual world is more of a reality than the physical world, and therefore, most of our efforts should be expended with this reality in mind. However, our failure to perceive this spirituality clouds our outlook on life and causes us to digress from the path we were meant to take.

When Hagar fled to the desert and was visited by the angels, she called the Name of Hashem who spoke to her, "You are the G-d of seeing." "Therefore the well was called, 'Be'er Lachai Roi - the Well of the Living One who appeared to Me'" (ibid. 16, 13-14). Yitzchok was accustomed to seeing angels regularly, but that was because he had reached the level where the *Shechinah* rested upon him, and the *Shechinah* is always accompanied by angels. However, the fact that Hagar, a lowly maidservant, was visited by angels was a unique experience. This demonstrated that although one cannot perceive Hashem, He is very much "alive" and involved in the lives of even the lowly and despondent. This was an occurrence that was altogether new for Yitzchok, and this in turn prompted

him to designate that site as his place of prayer. There would be no better site to speak to Hashem, than in the very place that He had shown His concern and involvement in the life of a maidservant.

Throughout the generations, the Jewish people have had numerous such revelations: the ten Plagues, the splitting of the sea, and the Giving of the Torah. In the days of the Judges they felt His presence whenever they had sinned and subsequently when they did *teshuvah*. And throughout the long *galus*, we too, recognize how He is very "alive" and closely involved in our lives. Had this not been the case, there would be no way our small nation could survive among "seventy wolves." The more we are cognizant of this reality, the easier it will be to believe in, and relate to Hashem. If we succeed in perceiving how Hashem is "alive" in our very lives, our *tefillos* will gain specialness similar to those *tefillos* of Yitzchok when he prayed at Be'er Lachai Roi.