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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

Being Careful

They sent from *Eretz Yisroel*: Be careful to wash your clothes and bathe, be careful to learn Torah in a group, and be careful to teach Torah to the sons of the poor, as from them Torah will come forth. This (*latter piece of advice*) is evident from the verse: “Water will drip “mi’dalyav” – “from his wells” (“mi’dalyav” can also be interpreted to mean “from his poor”), for from them Torah will come forth. (81a1)

Scholars and Their Sons

The *Gemora* asks: Why isn’t it common that scholars have sons who are scholars?

Rav Yosef said: This is in order to demonstrate to people that Torah is not an inheritance.

Rav Sheishes the son of Rav Idi said: It ensures that certain families do not become haughty in relation to the public.

Mar Zutra said: It is because they become too strong for the public.

Rav Ashi said: It is because they call people donkeys.

Ravina said: This is because they do not recite the blessing on the Torah first (before learning it). This is as stated by Rav Yehudah in the name of Rav: What does the verse mean when it says: *Who is the man who is wise and can understand this?* This (*the reason for the destruction of the Second Temple*) was asked to scholars and prophets and they could not explain it, until Hashem explained it Himself, as it says: *And Hashem said: Because of their forsaking My Torah etc.* Isn’t the phrase “and they did not listen to My voice” the same as the phrase “and they did not follow in its ways”? Rav

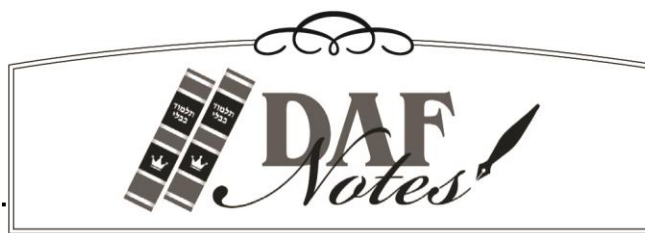
Yehudah explains in the name of Rav: This means that they did not recite a blessing first (*explanation of Tosfos; see also Ran who explains that they demonstrated their lack of appreciation for the Torah*). (81a1 – 81a2)

Laundry Takes Precedence

Isi bar Yehudah did not go to the Yeshiva of Rabbi Yosi for three days. Vardimus, Rabbi Yosi’s son, asked him why he had been absent for three days. He answered: I don’t understand your father’s reasoning, so how can I go? Vardimus replied: Tell me what you were told. Perhaps I will be able to tell you the reasoning behind it. Isi said: What verse teaches us that water used for laundering takes precedence over the lives of the people of a different city (*who need that water for drinking*)? Vardimus said: He derived this from the verse that states: *and their open fields will be “I’vehemtam...uli’chayasam” – for their animals*. Why does it say both of these words connoting animals? A “chayah” (*wild animal*) is presumed included in “*behemtam*” (*domesticated animal*). Why, then, did the Torah state “uli’chayasam?” It must have been referring to a different meaning of this word: “and for their lives.” However, it is obvious that this is for their lives (as the open spaces are obviously for their actual living)! It must mean to equate their laundry with their lives (*being that there is pain, leading to blindness (see Tosfos and Ran on beginning of the Daf) when one is compelled to wear dirty clothing*). (81a2 – 81a3)

Vows of Interference and Affliction

The Mishnah had stated: Rabbi Yosi said: These are not nedarim of self-affliction.



The *Gemora* inquires: According to Rabbi Yosi, is a husband empowered to revoke these vows that his wife made that involve matters that are between him and her?

The *Gemora* deduces this from Rabbi Yosi's statement: These are not vows of personal affliction. This implies that they are, however, vows that are matters that are between him and her, and can therefore be revoked.

The *Gemora* asks: Perhaps Rabbi Yosi was addressing the *Tanna Kamma*. He could be saying that in his opinion these are not even considered vows that are matters that are between him and her. However, even according to you (*Tanna Kamma*) these should not be considered vows of personal affliction.

What is the law? Rav Adda bar Ahavah says that he can revoke the vows, while Rav Huna says he cannot, as we have never found a dead fox in its hole of dirt (*meaning that she will not become disgusting due to this vow*).

The *Gemora* cites a *Baraisa* supporting Rav Adda: Vows of personal affliction can be revoked, whether they are between him and her or her and others. Vows that do not contain personal affliction he can revoke if it interferes between the two of them. If it does not, he cannot.

What is a case in point? If she vowed, "Fruits are konam upon me," he can revoke the vow. If she vowed, "Konam that I will not work for the mouth of father," or "for the mouth of your brother," or "for the mouth of your father," or for the mouth of my brother," or "that I will not put straw in front of your animals or water in front of your cattle," he cannot revoke these vows. If she vowed, "Konam that I will not put on eye makeup," or "that I will not apply rouge," or "that I will not engage in marital relations," he can revoke these vows, because they are vows that affect matters that are between him and her. If she vows, "Konam that I will not make your bed," or "that I will not pour for you the cup (of wine)," or "that I will not wash your face, hands and feet," there is no need for him to revoke the vows. Rabban Gamliel

says: He should revoke the vow, as the verse says: *He should not desecrate his words*.

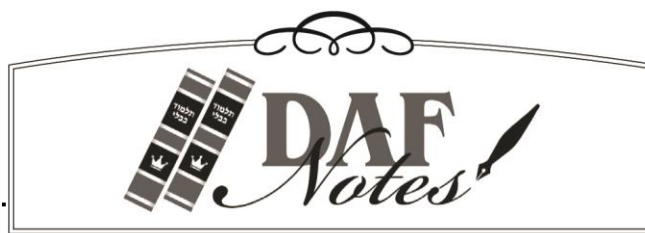
Another teaching from this verse: *He should not desecrate his words* – this teaches us that a sage cannot annul his own vows.

Now, who is the one who states that if she vowed, "Konam that I will not put on eye makeup," or "that I will not apply rouge"- that they are considered vows that affect matters that are between him and her? This is Rabbi Yosi, and yet the *Baraisa* teaches us that he can revoke them for they are vows that affect matters that are between him and her. (81a3 – 81b1)

The *Baraisa* had stated: If she vows, "Konam that I will not engage in marital relations," he can revoke the vow, because it is a vow that affect matters that are between him and her.

The *Gemora* asks: What is the exact case? If she merely vowed, "The pleasure of cohabiting with me shall be konam upon you," this does not need revocation at all, as she is obligated to do so! It must be that she said, "The pleasure of cohabiting with you shall be konam upon me." And this is following the opinion of Rav Kahana, for Rav Kahana said: If she vowed, "The pleasure of my cohabitation shall be konam upon you," he can force her to cohabit with him. If she vowed, "The pleasure of your cohabitation shall be konam upon me," he must revoke the vow, as we do not make a person eat something that is forbidden to him (*her*). (81b1 – 81b2)

The *Gemora* asks: Who is the author of the following *Baraisa*? The *Baraisa* states: Something which is essentially permitted but some have the custom that it is forbidden, should not be carried out in front of them (*as if it is permitted*) in order to stop their stringency. This is as the verse states: *he should not desecrate his words*. Another teaching from this verse: *he should not desecrate his words* – this teaches us that a sage cannot annul his own vows. The *Gemora* answers that the author is Rabban Gamliel. (81b2)



INSIGHTS TO THE DAF

The Land Became Lost

Rav Yehudah said in the name of Rav: What does the verse mean when it says: *Who is the man who is wise and can understand this?* This (*the reason for the destruction of the Second Temple*) was asked to scholars and prophets and they could not explain it, until Hashem explained it Himself, as it says: *And Hashem said that it is because they left my Torah.* Isn't the phrase "*and they did not listen to My voice*" the same as the phrase "*and they did not go in its ways*"? Rav Yehudah explains in the name of Rav: This means that they did not recite a blessing before learning Torah.

The Chanukas HaTorah explains: The *Gemora* in *Brochos* (48b) asks: From where do we derive that one should recite a blessing prior to studying Torah? Rabbi Yishmael says: It is derived by means of a *kal vachomer*. If a blessing is recited before partaking in "sustenance for the moment" (*food*), it certainly follows that a blessing should be recited on "eternal sustenance"! The *Gemora* (*Brachos* 38a) also states: Prior to reciting a blessing, the land belongs to Hashem; after the blessing is recited, the land is given over to man.

Accordingly, it can be said that if they refrained from reciting a blessing before studying Torah, it is clearly evident that they did not recite a blessing before eating as well. For if they would have made a blessing before the consumption of food, they certainly would have made a blessing before studying Torah (*based upon the kal vachomer*). Since they didn't recite a blessing on their food, *the land became lost*, for prior to a blessing, the land belongs to Hashem.

DAILY MASHAL

They didn't Recite the Blessing on the Torah "First"

Rav Yehudah in the name of Rav: What does the verse mean when it says: *Who is the man who is wise and can understand this?* This (*the reason for the destruction of the Second Temple*) was asked to scholars and prophets and they could

not explain it, until Hashem explained it Himself, as it says: *And Hashem said: Because of their forsaking My Torah* etc. Isn't the phrase "*and they did not listen to My voice*" the same as the phrase "*and they did not follow in its ways*"? Rav Yehudah explains in the name of Rav: This means that they did not recite a blessing first.

The language of the *Gemora* is that they didn't recite a blessing on the Torah "*techilah*." What is that word coming to exclude? We do not recite any blessings after we conclude learning Torah! (*The Levush says that the two blessings that we recite before studying Torah are actually "one before" and "one after," except that we never finish studying Torah, so the Rabbis instituted that both blessings should be recited beforehand.*)

The Orach Yescharim explains: When a person receives a present, he values both the gift and the giver. Even if the gift is a small one, he will value it, if it was given to him by a prominent person. Similarly, he will appreciate something given to him by an ordinary person, if the item is a valuable one.

The Torah is praised with both elements. It is written: *Ki lekech tov nasati lachem*, the Torah itself is valuable, and that it is being gifted to Klal Yisroel from Hashem.

This could be the explanation as to why we recite two blessings before studying Torah. The first *brocha* is *asher bachar banu*, Hashem chose us; Torah is special because Hashem has given it to us. The second bracha is *v'chayei olam nata b'socheinu*, Torah is precious because of its inherent value.

This is the meaning of our *Gemora*: They appreciated the value of Torah, and therefore, they recited the second blessing. However, they were not fully appreciative of the Giver of the Torah, and they therefore refrained from reciting the first blessing on the Torah. This is why the Torah did not continue to flourish with their children.