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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

Shmuel Yarchina'ah was Rebbe's physician. Now, Rebbe having contracted an eye disease, Shmuel offered to bathe it with a lotion, but he said, "I cannot bear it." "Then I will apply an ointment to it," he said. "This too I cannot bear," he objected. So he placed a tube containing medicine under his pillow, and he was healed. Rebbe was most anxious to ordain him, but the opportunity was lacking. Shmuel said to him, "Master should not trouble himself; I have seen the Book of Adam, the first man, in which it is written: Shmuel Yarchina'ah shall be called "Sage," but not "Rabbi," and Rebbe's healing shall come through him.

[It was also written there:] Rebbe and Rabbi Nassan conclude the Mishnahh, Rav Ashi and Ravina conclude (the Amoraim), the era of [authentic] adjudication, and a mnemonic for this is the verse: Until I came to the sanctuaries of God; then I understood their end. (85b3 – 86a1)

Rabbah bar Nachmeini

Rav Kahana said: Rav Chama, the son of the daughter of Chasa, told me that Rabbah bar Nachmeini died due to his fear of the king. The people of the king's house (*probably the tax collectors, see below*) used to bother him, and say the following (*to the king*). There is one Jewish man who causes twelve thousand Jewish men, for one month in the spring (*Nissan*) and one month in the fall (*Tishrei*), not to pay their taxes. [*Rashi explains that they would not be home during this time, and therefore the tax collectors could not collect taxes from them during these seasons.*] A messenger of the king was sent to him, but could not

find him. Rabbah traveled from Pumbedisa to Agra, from Agra to Agma, from Agma to Shechin, from Shechin to Tzerifa, from Tzerifa to Aina d'Mayim, and from there back to Pumbedisa.

He was found (*by the messenger*) in Pumbedisa. The messenger was staying in the same inn as Rabbah. They (*the workers at the inn*) brought the messenger a plate of food and two cups to drink, and they then took away the plate. He turned his face away. [*Rashi explains that the fact that he had two cups had given the demons reason to help damage him (in a life-threatening manner, as is apparent from the Gemara below).* This is as the Gemara explains at the end of Pesachim, that an even number of drinks can cause this.] The workers asked Rabbah: What should we do? It is the king's messenger! [*They realized that this was the messenger of the king, and did not want to injure him.*] Rabbah said: Bring him a plate and one drink, and take away the plate and he will be better. [*He advised to give him one more drink, as this caused his drinks to be a total that was an odd number, giving the demons no more reason to harm him.*] They did this, and this helped the situation. However, the king's messenger said: I know that the person I am seeking is here! He sought him out, and indeed found Rabbah. The messenger told Rabbah: Run away from here! [*He realized that Rabbah had given the advice that saved his life, and therefore felt indebted to him.*] If they kill me, I will not reveal where you are. However, if they torture me, I will.

They brought Rabbah before him, put him in a room and locked the door. He prayed for mercy, which caused the

wall to fall down. He ran away to the swamp. He sat on a tree stump and was learning. In the Heavenly Yeshiva, they were arguing regarding a *baheres* (mark of leprosy) that appeared before the white hair (a sign that the *baheres* is a real mark of leprosy) in it was present. They said that if the *baheres* appeared before the white hair, it is a true mark of leprosy. If the white hair appeared before the *baheres*, it is pure. What would be the law if one is unsure which appeared first? Hashem said that this is pure, and all of the members of the Heavenly Yeshiva said that it is impure. They said: Who should decide? Rabbah bar Nachmeini should decide. This is as Rabbah had stated: I am unique in my knowledge of leprosy and tents (i.e. the spreading of impurity by its being contained in a tent).

They sent a messenger of the angel of death to get him, but he could not come close to him, as he was constantly learning Torah. A wind blew that caused a noise to come from between the reeds. Rabbah thought this was the noise of the king's soldiers who were looking for him. Rabbah said: Better that I should die and not fall into the hands of the king. When he died, he said, "Pure, pure." A *bas kol* (Heavenly voice) rang out and said, "Praised are you, Rabbah bar Nachmeini, that your body is pure and your soul left you when you were (saying) pure!"

A note fell from the Heavens to Pumbedisa. It said: Rabbah bar Nachmeini was requested to come to the Heavenly Yeshiva. Abaye, Rava, and all of the Rabbis went to take care of Rabbah's funeral. However, they did not know where his body was (they only knew he died on the basis of this Heavenly note). They went to the swamp and saw an area where birds were providing shade with their wings. They said: It must be that this is where his body lies. They eulogized him for three days and three nights. Another note fell from the Heavens. The note said: "Whoever stops eulogizing will be in *niduy* (a form of excommunication)." They continued for seven days, after

which another note fell saying, "Go to your houses in peace."

The day that Rabbah died, such a strong wind blew that it blew a camel and its rider from one side of the Papa River to the other. The rider asked: What is this? He was told: Rabbah bar Nachmeini died. The rider said: Master of the Universe! The entire world belongs to you, as does Rabbah bar Nachmeini. You love Rabbah and Rabbah loves You. Why are You destroying Your world? The stormy winds subsided.

Rabbi Shimon ben Chalafta was very heavy. One day, he was very hot. He went and sat on the mountainside. He told his daughter, "Cool me down with a fan (by waving it near me, causing a breeze) and I will give you bundles of nard (a spice)." Before his daughter could start cooling him off, a nice wind cooled him down. He remarked, "How many bundles of nard do I owe to the One who made this wind!" (86a1 – 86a3)

Customs

The *Mishnah* had stated that everything is per the custom of the country etc.

The *Gemara* asks: What does everything include? The *Gemara* answers: This includes a place where the customary breakfast for workers is bread and a *revi'is* (measurement) of drink. If the employer says that he will supply this breakfast, but he wants them to come to work by daybreak (before sunrise), they can say that they do not agree (but would rather come at sunrise). [See *Tosfos* for another explanation.] (86a3)

The *Mishnah* had stated: There was an incident with Rabbi Yochanan ben Masya where he told his son to go and hire etc.

The *Gemara* asks: Why would the *Mishnah* quote a story to contradict what it just said? The *Gemara* answers: It is

as if the *Mishnah* said that if he agreed with them that he would give them food, he included more than the usual amount of food. [*Being that even without a condition, food is included, he must have meant extra food when he made the condition.*]

There is also an incident with Rabbi Masya ben Cheiresh where he told his son to go hire workers. His son went and agreed to give the workers food. When he went back to his father (*and told him this*), his father said, “My son, even if you would make for them a meal like the meals of King Solomon (*Shlomo*) in his time, you would not fulfill your obligation with them, as they are the sons of Avraham, Yitzchak, and Yaakov.”

The *Gemara* asks: Does this mean that the meals of Avraham Avinu were more elaborate than those of Shlomo? Doesn't the verse say, “*And the bread of Shlomo for one day was made of thirty kor of the finest flour and sixty kor of fine flour. Ten healthy cattle, ten cattle from the herd, one hundred sheep, aside from a ram, deer, roebuck, and muzzled (see below) chickens.*” Guryon ben Astiyon said in the name of Rav: These breads were also covering the pots (*and soaked up the flavor of the cooking*). Rabbi Yitzchak says: The cattle and the sheep were made into a dish called *tzikei kedairah*. Rabbi Yitzchak says: Shlomo had one thousand wives, and each made this amount of food for him (*i.e. his household*) in her house. Why? Each one thought that he might eat by her on that day.

However, regarding Avraham the verse states: “*And Avraham ran to the cattle, and he took a young steer that was soft and good.*” Rav Yehuda says in the name of Rav: “A young steer” indicates one animal. “Soft” indicates a second animal. “Good” indicates a third animal. [*It therefore would seem that Shlomo's meals were far greater!?*]

The *Gemara* answers: The meal of Avraham involved having three animals for three people. The meal of Shlomo was for all of Yehudah and Yisroel (*i.e. all of Bnei Yisroel*)! This is as the verse states, “*Yehudah and Yisroel were many like the grains of sand on the beach.*” [*Avraham's meal meant greater portions for each guest.*]

The *Gemara* asks: What does “muzzled chickens” mean? Rav answers: It means they were force fed. Shmuel says: It means it was as if they were force fed. [*The Maharsha explains that as Shmuel was a doctor, he understood that it is healthier to eat chickens that are not force fed, but do eat a lot. Accordingly, he understood this is what must have been done in Shlomo's time.*] Rabbi Yochanan says: They would bring an ox from the pasture that had never worked, and young chicks from the garbage area (*where they usually eat*) that similarly had never done much. Rabbi Yochanan says: The best animal is an ox, and the best bird is a chicken. Ameimar says: They would bring fat black chickens that are found by the presses (*they eat the seeds there*), and that cannot walk far because they are so fat. (86a3 – 86b2)

In the Merit of Avraham

“*And Avraham ran to the cattle, and he took a young steer that was soft and good.*” Rav Yehudah says in the name of Rav: “A young steer” indicates one animal. “Soft” indicates a second animal. “Good” indicates a third animal.

The *Gemara* asks: Why don't we say it means one animal, as people would normally say, “that is soft and good”? [*What makes us say that this means three animals, and not one animal that is soft and good?*] The *Gemara* answers: If it meant one good and soft animal, it would have said “good soft.” Why did it say “good *and* soft?” It must be to tell us there were actually three animals.

The *Gemara* asks: Why don't we say it means two animals? The *Gemara* answers: Being that “soft” is clearly

meant to indicate another animal; “good” must also be indicating another animal.

Rabbah bar Ulla, and some say Rav Hoshiya, and some say Rabbi Nassan bar Hoshiya asks: The verse states, “*And he gave it to the young lad and he started to prepare it.*” [This indicates only one animal!]

The *Gemara* answers: He gave each animal individually to a separate lad.

The *Gemara* asks from another verse: “*And he took butter, milk, and the young steer that he prepared and he gave it to them.*” [This also implies that he only prepared one animal!]

The *Gemara* answers: He served each steer whenever it was ready to be eaten.

The *Gemara* asks: Why did he make three? One was clearly enough!?

Rav Chanan bar Rava says: He did this so he could feed each of them a whole tongue in mustard.

Rabbi Tanchum, son of Chanilai, says: A person should not change from the custom. We see that Moshe went to the Heavens and did not eat bread, and the angels came to earth and did eat bread.

The *Gemara* asks: Did the angels really eat? The *Gemara* answers: They made it appear as if they ate and drank.

Rav Yehudah says in the name of Rav: Everything that Avraham did for the angels himself, Hashem did for his descendants Himself. Everything that Avraham did for the angels through a messenger, Hashem did for his descendants through a messenger. Due to the verse, “*And to the cattle Avraham ran,*” the verse states, “*And a wind came up from before Hashem (and brought meat to Bnei*

Yisroel).” Due to the verse, “*And he brought butter and milk,*” the verse states, “*I will bring down for you bread from the Heavens.*” Due to the verse, “*And he stood over them under the tree,*” the verse states, “*Behold I will stand over you by the rock.*” Due to the verse, “*And Avraham went with them to send them off,*” the verse states, “*And Hashem went before them by day.*” Due to the verse, “*It will be taken for you (via a messenger) some water,*” the verse states, “*And you will hit the rock and water will come out of it, and the people will drink.*”

This teaching argues with a teaching of Rabbi Chama the son of Rabbi Chanina. He states, and so it was taught by the (study) house of Rabbi Yishmael: In the merit of three, they received three. In the merit of the butter and milk, they received manna. In the merit that he stood over the guests, they merited to have the Clouds of Glory. In the merit that he gave them water, they received the well of Miriam. [*Rashi explains that Rabbi Chama understands that they had the Cloud that always stayed with them in the merit of Avraham’s standing over the guests, not just the cloud that was there during the day.*]

“*It will be taken for you some water and you will wash your feet.*” Rabbi Yannai the son of Rabbi Yishmael says: Does he suspect that we are Arabs who worship the dust of their feet? Yishmael has already come out of him (*who was prone to such behavior*).

“*And Hashem appeared to him in the orchards of Mamrei, and he was sitting at the opening of the tent in the heat of the day.*” What does, “in the heat of the day” mean?

Rabbi Chama the son of Rabbi Chanina says: That day was the third day after Avraham’s *bris milah*. Hashem came to him to see how he was doing. Hashem therefore took out the sun from its sheath, so Avraham would not be disturbed with guests.

Avraham sent out Eliezer to go look for guests, but he came back empty handed. Avraham replied to him: I do not believe you (*that there are no possible guests*). This is the source of what is commonly said in *Eretz Yisroel*: There is no credibility in slaves. Avraham went out and saw Hashem by his doorway. This is why the verse says, “Please do not go away from Your servant.” Once Hashem saw that Avraham was bandaging and untying his *milah*, He said: It is not appropriate for Me to be here. The verse therefore says: “And he lifted up his eyes and saw, and behold three people were standing over him. And he saw and he ran to greet them.” Originally, they came over to him. However, once they saw that he was in pain, they said: It is not appropriate for us to be here.

The *Gemara* asks: Who were these three “people?” The *Gemara* answers: They were Michoel, Gavriel, and Refoel. Michoel came to give Sarah the news (*that she would have Yitzchak*); Refoel came to heal Avraham, and Gavriel came to overturn Sedom.

The *Gemara* asks: Doesn’t the verse say, “And the angels came to Sedom in the evening?” [This implies at least two angels came!] The *Gemara* answers: Michoel came along to save Lot. This is also apparent from the verse, “And he overturned these cities,” and it does not say, “And they overturned.”

The *Gemara* asks: Why by Avraham’s invitation to the angels does the verse say, “Do so, just as you said,” and by Lot’s invitation, it says, “He urged them very much” (*they did not agree right away*)? Rabbi Elazar answers: We learn from here that one may refuse a lesser man (*Lot*), but not a great man (*Avraham*). (86b2 – 87a1)

INSIGHTS TO THE DAF

A Pair of Drinks

The *Gemara* relates that Rabbah was found (*by the king’s messenger*) in Pumbedisa. The messenger was staying in

the same inn as Rabbah. They (*the workers at the inn*) brought the messenger a plate of food and two cups two drink, and they then took away the plate. He turned his face away. [Rashi explains that the fact that he had two cups had given the demons reason to help damage him (in a life-threatening manner, as is apparent from the *Gemara* below). This is as the *Gemara* explains at the end of *Pesachim*, that an even number of drinks can cause this.] The workers asked Rabbah: What should we do? It is the king’s messenger! [They realized that this was the messenger of the king, and did not want to injure him.] Rabbah said: Bring him a plate and one drink, and take away the plate and he will be better. [He advised to give him one more drink, as this caused his drinks to be a total that was an odd number, giving the demons no more reason to harm him.] They did this, and this helped the situation.

The *Tosfos HaRosh* asks: Why should there be a danger here for drinking a pair of drinks? The *Gemara* in *Pesachim* (110b) states that there is no concern regarding a guest, for he does not know how many cups the host will offer him; it is therefore regarded as if he drank one and changed his mind and drank another. These two cups do not combine and there is nothing to worry about!?

He answers that the king’s messenger, on account of his prominence, is regarded as the host, since they will provide for him anything that he requests. It would therefore be a danger for him to have a pair of drinks.

DAILY MASHAL

Hosting Guests is Greater than Receiving the Divine Presence

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Tosfos writes that since Avraham asked Hashem to wait until he brings the guests inside, this would indicate that hosting guests is deemed to be even greater than greeting the Heavenly Presence.

The question is asked: How did Avraham Avinu know this *halachah*? Perhaps greeting the Heavenly Presence takes precedence over hosting guests? [*There is an answer to this given in the name of the Noda Beyehudah.*]

What is so unique about this *mitzvah* that it overrides a Shabbos prohibition (*as the Gemara in Shabbos 127a derives*) and is even greater than receiving the Divine Presence?

Rabbeinu Yonah writes that one honors his friend because his friend is a creation of Hashem. When one honors the prince, in effect, he is honoring the king. This is the deeper understanding of receiving and hosting guests. When a Jew receives Jewish guests and honors them as princes, in essence he is honoring the King, Hashem.

The Maharal writes that one cannot really honor Hashem as one cannot see Hashem and live. By receiving and hosting guests, one draws closer to the Divine Presence.

The brother of the Maharal writes in *Sefer HaChaim* that by performing the *mitzvah* of receiving and hosting guests, one will be quicker to improve on his service of Hashem. A person will say to himself, "If I can do so much for my friend who is my guest, certainly I can perform the *mitzvos* in a more wholesome fashion."

QUESTIONS AND ANSWERS FROM YESTERDAY'S DAF to refresh your memory

Q: What incident brought about Rebbe's suffering?

A: A calf was once being taken to be slaughtered, when it escaped and hid its head under Rebbe's garments, and it began to cry. Rebbe said, "Go, for to be slaughtered is why you were created." Thereupon, they said in Heaven, "Since he did not display pity, let us bring suffering upon him."

Q: Why was R' Elazar able to enter the grave of his father, R' Shimon, but R' Yosi was unable to?

A: It was because R' Elazar underwent the suffering of the cave (*during his lifetime*), and R' Yosi did not.

Q: Why did R' Zeira fast before ascending to *Eretz Yisroel*?

A: It was in order to forget the (*style of the*) Babylonian *Gemara* that it should not trouble him.