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Sanhedrin Daf 100

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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

WHAT IS AN APIKORUS (cont.)

(a) Answer #3 (Rava): It is people like the household of Binyamin the doctor, who say 'Chachamim do not Mechadesh anything. They never permitted a raven, or forbade a dove!'

1. When they would bring a doubtful Treifah from Binyamin's house for Rava to rule on, if he saw that it was Kosher, he would say 'I permit a raven to you!' (Without Chachamim's tradition, we would not know that it is permitted.)

2. If he saw that it was Treifah, he would say 'I forbid a dove to you!'

(b) Answer #4 (Rav Papa): It is one who says 'Hani (those) Rabanan.' (He should refer to them more honorably.)

1. Once, Rav Papa said 'Hani Rabanan.' He fasted to atone for this.

(c) Answer #5 (Rav Yehudah - we learn from the following episode). Levi bar Shmuel and Rav Huna bar Chiya were fixing the covers for the Seforim of Rav Yehudah's academy. They said that Megilas Esther does not require a cover.

1. Version #1 - Rashi - (Rav Yehudah): You are correct, but this is like Apikorsus (to speak definitively, as opposed to asking me).

2. Version #2 - Ramah - (Rav Yehudah): This is like Apikorsus (it is a disgraceful way to speak about Megilas Esther. It is like saying 'Hani Rabanan.')

(d) Answer #6 (Rav Nachman): It is one who calls his Rebbi by his name (without a title of respect).

1. (R. Yochanan): Gechazi was punished because he referred to his Rebbi (Elisha) by his name - "v'Zeh Benah Asher Hecheyah Elisha."

(e) Answer #7 (R. Zeira - we learn from the following episode):

(f) (R. Yirmeyah): In the future Hash-m will make a river flow from the Kodesh ha'Kodoshim. It will (make the banks) yield delicious fruit - "v'Al ha'Nachal Ya'aleh Al Sefaso... Kol Etz Ma'achal..."

(g) A man: Very good! R. Yochanan said the same!

(h) R. Yirmeyah (to R. Zeira): Is speaking this way Apikorsus? (Ramah - he gave his own approval before citing R. Yochanan's.)

(i) R. Zeira: No. He supported your teaching! The following is Apikorsus:

1. (R. Yochanan): "U'She'arayich l'Avnei Ekdach" - Hash-m will bring gems and pearls 30 Amos by 30 Amos, and carve out a hole 10 Amos by 20 Amos, and erect them at the gates of Yerushalayim.

2. A Talmid: Today we don't find gems the size of a small egg. Will such giant gems be found?!

3. Shortly after this, he was on a boat (Ya'avetz - used names of Hash-m,) and saw angels sawing holes in gems, exactly like the dimensions that R. Yochanan taught. He asked what they are for. They answered that Hash-m will put them by the gates of Yerushalayim in the future. He told R. Yochanan that his teaching was correct.

4. R. Yochanan: Had you not seen it, you would not believe it?! You mock the words of Chachamim!

i. R. Yochanan put his eyes on the Talmid, and he became a mound of bones.

5. Question (Beraisa - R. Meir): "Va'Olech Eschem Komemiyus" - the gates will be 200 Amos tall, twice the Komah (height) of Adam ha'Rishon;

i. R. Yehudah says, it will be 100 Amos, like the height of Heichal and its wall - "Benoseinu ch'Zaviyos Mechutavos Tavnis Heichal."

6. Answer: R. Yochanan refers to the gates around the windows in the wall.

(j) Question: What does it mean "v'Alehu li'Srufah" (regarding the river from the Kodesh ha'Kodoshim)?

(k) Answer #1 (R. Yitzchak bar Avodimi or Rav Chisda): (The leaves on the bank are) LehaTiR Peh (to open the mouth, i.e. cure muteness).

(l) Answer #2 (the other of R. Yitzchak bar Avodimi and Rav Chisda): They open the lower mouth (womb, i.e. cures barren women).

(m) Chizkiyah explained like Answer #1, and Bar Kapara explained like Answer #2.

(n)Answer #3 (R. Yochanan): They are used for Terufah (a remedy).

(o)Question: What is "li'Srufah" (the remedy that R. Yochanan refers to)?

(p)Answer (R. Shmuel bar Nachmani): They are L'To'aR Panim (to give a beautiful countenance) to those who use their mouths (for Torah).

2)HASH-M REWARDS MIDAH K'NEGED MIDAH

(a)(Rav Yehudah b'Rebbi Simon): Anyone who blackens his face (Ramah - goes hungry) in this world for the sake of Torah, Hash-m will make him radiant in the world to come - "Mar'ehu ka'Lvanon Bachur ka'Arazim").

(b)(Rav Tanchum bar Chanilai): Anyone who goes hungry in this world for the sake of Torah, Hash-m will satiate him in the world to come - "Yirveyun mi'Deshen Beisecha."

(c)(Rav Dimi): "Baruch Hash-m Yom Yom *Ya'amas* Lanu" - in the future, Hash-m will give every Tzadik Umso (His 'handfuls') of good.

(d)Objection (Abaye): "Mi Modad b'Sha'alo Mayim v'Shamayim ba'Zeres Tiken" (His hand spans Shamayim. A person cannot receive His handfuls!)

1.Rav Dimi: Why didn't you go to hear the Agadata they say in the name of Rava bar Mari? "Lehanchil l'Ohavai Yesh" - in the future, Hash-m will give every Tzadik 310 worlds (the Gematri'a of Yesh. Therefore, Tzadikim will be able to receive His 'handfuls' of good. Margoliyus ha'Yam - the 'end' of the last Mishnah of Uktzin (which is nearly identical to Rava's teaching) is not really part of the Mishnah, rather a later addendum, therefore Rav Dimi did not bring the Mishnah for support.)

(e)(Beraisa - R. Meir): Hash-m (rewards and) punishes according to how much one did - "b'Sase'ah (according to the Se'ah, i.e. measure) b'Shalchah Terivenah."

(f)R. Yehudah: This is impossible! If a man filled his hands and gave Tzedakah, will Hash-m give to him His handfuls in the world to come?! "Shamayim ba'Zeres Tiken" (His finger is larger than Shamayim)!

(g)R. Meir: You must admit that it is true. Hash-m's attribute of Tov (to benefit) is greater than His attribute of punishment:

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1.Hash-m opened the doors of Shamayim to bestow good - "v'Dalsei Shamayim Posach va'Yamter Aleihem Man Le'echol";

i.He opened only the windows for punishment (the flood) - "va'Arubos ha'Shamayim Niftachu."

2.Regarding punishment it says "b'Figrei ha'Anashim ha'Posh'im... v'Isham Lo Sivkeh" - in this world, a fire immediately burns flesh!

i.We must say that Hash-m will give a special ability for Resha'im to suffer prolonged punishment. Likewise, He will give a special ability for Tzadikim to receive (His handfuls of) good!

3)SEFER BEN SIRA

(a)(Mishnah - R. Akiva): Even one who reads foreign Seforim (has no share in the world to come).

(b)(Beraisa): He refers to Sifrei Tzedukim.

(c)(Rav Yosef): It is also forbidden to read Sefer Ben Sira (due to Bitul Torah, for it contains worthless things).

(d)Question (Abaye): What do you object to?

1.Suggestion: It says 'do not take the skin off a fish, even from the ear. Rather, roast it with the skin, and it will serve like relish for two loaves.'

2.Rejection: (This is a proper teaching!) If we understand it simply, this is like the Torah says "Lo Sashchis (do not needlessly destroy)"!

i.The deeper meaning teaches proper conduct, i.e. do not have abnormal Bi'ah.

(e)Answer #1: It says 'A daughter is a vain treasure to her father. He cannot sleep, because he always worries about her:

1.When she is a minor, he fears lest she be seduced. When she is a Na'arah, he fears lest she be Mezanah;

2.When she is a Bogeres, he fears lest she not get married. When she is married, he fears lest she be barren. When she is old, he fears lest she do Kishuf.'

(f)Rejection: Chachamim taught similarly!

1.(Beraisa): The world needs males and females, but fortunate is one who has sons, and woe to one who has daughters.

(g)Answer #2: It says 'do not put worry in your heart, for worry kills the strongest men.'

(h)Rejection: Also Shlomo taught "De'agah v'Lev Ish *Yashchenah*"!

1.(R. Ami or R. Asi): He should be *Mesi'ach* (remove) it from his mind;

2.(The other of R. Ami and R. Asi): Yasichenah (he should discuss it) with others.

(i)Answer #3: It says 'keep the masses from your house. Do not bring everyone in.'

(j)Rejection: Rabbi said similarly!

1.(Beraisa - Rabbi): A man should not have too many friends in his house - "Ish Re'im Lehisro'ei'a."



(k) Answer #4: It says 'if a man's beard is fine and weak, he is a Chacham. If it is thick, he is a fool. One who blows the foam in his cup is not thirsty. One who ponders what to put on his bread, remove his bread (for he is not truly hungry). One who has a part in his beard, he is the greatest schemer.

(l) (Rav Yosef): We may expound proper teachings of the Sefer:

1. A good wife is a good gift. Hash-m gives her to one who fears Him;

2. An evil wife is like Tzara'as to her husband. His cure is to divorce her;

3. The husband of a pretty wife is so fortunate, it is as if his days are doubled (Rashi; Maharsha - the husband of a virtuous wife is fortunate. He will live in this world and the next);

4. Shun your eyes from an attractive wife (of another man), lest you be snared (the Yetzer ha'Ra gives her grace in men's eyes). Do not drink with her husband, for many have been corrupted (in this world) by a beautiful woman, multitudes have received Gehinom due to her (Maharsha).

5. Peddlers (of women's accessories) cause great damage. They incite the Yetzer for Arayos like a spark ignites a coal. Their houses are full (with their deadly wares) like a chicken coop (Ramah);

6. Keep the masses from your house. Do not bring everyone in. Cause that many will desire your Shalom, and even among these, reveal your secrets to only one out of a thousand. Guard your words even from your wife.

7. Do not worry about tomorrow "Ki Lo Seda Mah Yeled Yom" - perhaps you will not be alive tomorrow. Why worry about a world you have no part in?!

4) THE ENTIRE LIFE OF AN ONI IS DIFFICULT

(a) "Kol Yemei Oni Ra'im" - Ben Sira says, even his nights are bad. His roof is lower than the others. Rainwater falls onto his roof and drips inside;

1. His vineyard is the highest. Its soil gets washed onto others' vineyards.

(b) (R. Zeira): "Kol Yemei Oni Ra'im" is one who learns Gemara (he always has difficulties);

1. "V'Tov Lev Mishteh Samid" is one who learns only Mishnah (he does not encounter difficulties).

(c) (Rava): To the contrary! One who only learns Mishnah can never give a ruling. One who learns Gemara can give rulings.

1. **(Rav Mesharshiya):** "Masi'a Avanim Ye'atzev Bahem" is one who learns only Mishnah. "Boke'a Etzim Yisachen Bam" is one who learns Gemara (he is warmed (benefits from) his learning).

(d) (R. Chanina): "Kol Yemei Oni Ra'im" is one who has a bad wife;

1. "V'Tov Lev Mishteh Samid" is one who has a good wife.

(e) (R. Yanai): "Kol Yemei Oni Ra'im" is an Istenis (a very sensitive person);

1. "V'Tov Lev Mishteh Samid" is one who is not sensitive.

(f) (R. Yochanan): "Kol Yemei Oni Ra'im" is a merciful person (he is always upset by other people's problems);

1. "V'Tov Lev Mishteh Samid" is one who has no mercy on others.

POINT BY POINT OUTLINE OF THE DAF

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