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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

1)

(a)When, on one hot summer's day, the Emperor of Rome asked to see Hash-m - Rabbi Yehoshua took him outside and instructed him to look up at the sun.

(b)When he replied that he was unable to - Rabbi Yehoshua pointed out to him that if he cannot look at one of Hash-m's servants, how could he expect to look at Hash-m Himself .

(c)When the Emperor asked to prepare Hash-m a meal, Rabbi Yehoshua replied that this was impossible - because He has too many servants who also need to be fed.

(d)When he nevertheless insisted, Rabbi Yehoshua told him to place the meal that he prepared beside the banks of the River R'visa, where there was plenty of room - though what he really had in mind was that the wind should come and blow it away (as it indeed did).

2)

(a)The food that he spent six months ...

1.... of summer preparing - was blown into the sea.

2.... of winter preparing - was washed away by the rain.

(b)Rabbi Yehoshua explained to the Emperor that - that was merely the servants who swept Hash-m's House and who sprinkled water to settle the dust ...

(c)... so the Emperor relented.

3)

(a)The Emperor's daughter asked Rabbi Yehoshua to request that Hash-m makes her a spinning reel - on the

basis of the Pasuk in Tehilim "ha'Mekareh Mayim Aliyosav", which implies that Hash-m is a carpenter.

(b)When Rabbi Yehoshua acceded to her request and prayed to Hash-m on her behalf - she contracted leprosy, whereupon she was given a spinning reel ...

(c)The Romans would give a leper a spinning-reel - for him/her to undo skeins in the market-place, to attract the attention of passers-by, who would have pity on them and drop them a coin.

(d)When Rabbi Yehoshua once passed by, and in reply to his question whether she liked the reel Hash-m had given her, she asked him to Daven for Hash-m to take back what He had given her, his response was that - Hash-m gives, but does not take away.

4)

(a)An ox, said Rav Yehudah, has a broad stomach and wide hooves, a large head and a long tail - whereas a donkey has precisely the opposite (a narrow stomach and narrow hooves, a small head and a short tail).

(b)The ramifications of this dual statement are that - someone who purchases one of them, can demand either those specifications to be fulfilled, or his money back.

(c)Rav Yehudah extrapolated from the word "Makrin" (in the Pasuk in Tehilim "ve'Sitav la'Hashem mi'Shor Par Makrin Mafris") that - the bull brought by Adam ha'Rishon had only one horn on its forehead.

(d) When they asked that "Makrin", which is plural, implies two horns, Rav Nachman answered - that "Makrin" - is written without a 'Yud' (which is singular).

5)

(a) Rav Yehudah stated that the horn of the bull that Adam ha'Rishon brought as a Korban - preceded its hooves; even though all other oxen are born with hooves, their horns grow only later.

(b) Rav Yehudah's source for this is - the Pasuk in Tehilim that we just quoted "ve'Sitav la'Hashem mi'Shor Par Makrin Mafris (grows hoofs) ... first "Makrin" and then "Mafris".

(c) This supports a statement by Rabbi Yehoshua ben Levi, who said that all the creations of Hash-m were created ...

- 1.... be'Komasan - they were created fully developed.
- 2.... le'Da'atam - they were created with their consent.
- 3.... be'Tzivyonam - they were created in the form that they chose for themselves.

(d) And he learns all three from the Pasuk - "va'Yechulu ha'Shamayim ve'ha'Aretz ve'Chol Tzeva'am" (which implies that they were created with their consent and fully developed, and by virtue of the fact that one can also read "Tzeva'am" as 'be'Tzivyonam', we learn that they were created according to the form that they chose for themselves).

(e) Rav Yehudah supported Rabbi Yehoshua ben Levi's interpretation of be'Komasan - because it is only if the bull was created fully developed that the horns could have possibly preceded the hooves).

6)

(a) Rav Chanina bar Papa Darshened the Pasuk in Tehilim "Y'hi Ch'vod Hash-m Le'olam, Yismach Hash-m be'Ma'asav" - which he ascribed to the angel known as 'Sar ha'Olam' (who, according to many commentaries, is Matatron [Hash-m's great scribe]).

(b) The double Kal va'Chomer that the vegetation Darshened prompted him to say it. Hash-m commanded the trees - to produce its fruit "le'Miyno" (according to its particular species [and not mixed]), but not the vegetation.

(c) The first Kal va'Chomer that the vegetation Darshened was that if Hash-m had wanted the plants to grow mixed together, He would not have commanded the trees not to do so. The second is - that if Hash-m did command the trees to produce the various species of fruit separately, even though the individual fruits on a tree are separate anyway, then how much more so the vegetation, which by nature, grows in profusion.

(d) The connection between the Sar ha'Olam and the Pasuk "Y'hi Ch'vod Hash-m Le'olam ... " is that - he said it when he saw how eager Hash-m's creations were to carry out His will.

(e) Now that the vegetation did undertake to grow separately, Ravina asked whether - one is Chayav for grafting together two kinds of vegetation (vegetables or legumes), seeing as at the end of the day, they did undertake to grow separately; or whether one is Patur, seeing as they were not commanded to do so.

7)

(a) Rabbi Shimon ben Pazi's problem with the Pasuk "Va'ya'as Elokim es Sh'nei ha'Me'oros ha'Gedolim" is that - in the very same chapter, the Torah describes the moon as "ha'Ma'or ha'Katan".

(b) Hash-m reduced the size of the moon - because it complained that two kings cannot share one crown (presumably in the hope that Hash-m would make the sun smaller).

(c) When Hash-m told it ...

- 1.... to make itself smaller - it objected to being diminished for saying something that was correct.

2.... to go and rule (to be visible) in the day as well as the night, it retorted - 'Of what use is a light in the day?'

3.... that Yisrael would reckon (their calendar) by it, it replied that - Yisrael would still have to fix its calendar by the sun too, because the seasons (which give rise to leap-years) are determined by the sun.

4.... that Tzadikim such as Ya'akov, Shmuel (see Rashash) be called ha'Katan after it - it declined to be appeased by it.

(d)Hash-m's reaction is contained in the D'rashah of Resh Lakish, who learned from the Pasuk in Pinchas "Sa'ir la'Hashem" that - every Rosh Chodesh, Yisrael will bring a Korban on His behalf (for having reduced the size of the moon).

8)

(a)The problem Rav Asi has with the Pasuk in Bereishis (written on the third day) "Va'totzei ha'Aretz Deshe" is that - on the sixth day the Pasuk writes that there was no vegetation.

(b)He answers the Kashya that - when the earth produced vegetation, it only sprouted as far as the surface, but no further, since there was nobody to pray for the rain that would water it.

(c)It grew fully on the sixth day - after Adam Davened, and a cloud appeared and watered it.

(d)We learn from there that - Hash-m longs for the Tefilos of Tzadikim.

(e)When Rav Nachman bar Papa planted seeds in his garden - and no rain came until he Davened to Hash-m, he commented that - this conformed to what Rav Asi just said.

9)

(a)Rav Chanan bar Rava defines a Shesu'ah (one of the Tamei animals specifically mentioned in the Torah) as - an animal with two backs and two spines.

(b)The word actually means - twin objects.

(c)We ask how Moshe could have possibly known what a Shesu'ah was (See Tosfos DH 'v'chi Moshe ... '), whether he was a ...

1.... a K'nigni - (an archer) or ...

2.... a B'list'ri - (a sling-shooter [a hunter]).

(d)From the fact that Moshe knew what a Shesu'ah was, we extrapolate that - the Torah (even Seifer Devarim) can only have been written by Hash-m.

10)

(a)The problem with the Pasuk in Yehoshua which refers to five officers of the P'lishtim is that - the Navi then goes on to list six "ha'Azasi, ha'Ashdodi, ha'Ashkeloni, ha'Giti, ha'Ekroni ve'ha'Avim".

(b)Rebbi Yonasan answers 'Arunki (or Adnarki) she'Lahen Chamishah - the important ones among them were five (precluding the Avim, who were not important).

(c)Rav Chisda advised Rav Tachlifa bar Avina - to insert the words Arunki, K'nigni and B'list'ri (that we cited earlier) in his lexicon.

(d)Rebbi Yonasan disagrees with Rav - in whose opinion the Avim came from Teiman (territory belonging to Amalek's brother).

11)

(a)The Beraisa supporting Rav's theory ascribes the name to the fact that their departure caused their country to go to ruin ('Nisaveis'). According to others there, they were called by that name - because they longed ('Ivu', if one changes the 'Ayin' for an 'Alef') to worship many gods (which is why they moved to the land of the P'lishtim).

(b)Yet others explain that their name describes, not the people themselves, but whoever saw them - who were gripped by a fit of trembling (which ended with cramp).

(c) The particularly terrifying aspect of their appearance that Rav Yosef describes is the fact that - they had sixteen rows of teeth.

12)

(a) When Resh Lakish says that many Pesukim ought to be burned - he is referring to Pesukim that in reality, are of major importance, but that, because they appear to be superfluous, people think that they ought to be removed from the Torah and burned.

(b) The relevance of the treaty that Avraham entered into with the P'lishtim, with reference to the conquest of Eretz Cana'an was - the fact that grandchildren of Avimelech Melech P'lishtim, whom Avraham had sworn not to harm, were still alive at that time.

(c) When the Torah writes ...

1.... in Devarim "ve'ha'Avim ha'Yoshvim ba'Chatzerim ad Azah, Kaftorim ha'Yotz'im mi'Kaftor ...", the Torah is coming to explain on what basis we were permitted to capture the land of the Avim (which was forbidden to us, either on account of the treaty between Avraham and Avimelech, or because Yisrael were forbidden to fight with Eisav's descendants. So Hash-m sent the Kaftorim to defeat the Avim and capture their land, from whom we were then able to capture it.

2.... in Chukas "Ki Cheshbon Ir Sichon Melech ha'Emori hi, ve'hu Nilcham be'Melech Mo'av ha'Rishon" - it is coming to explain why we were permitted to capture lands that had belonged to Mo'av, whom we were prohibited from fighting. Now however, that Sichon had captured Mo'av's territory, we were permitted to take it from Sichon.

(d) Amon too, became partially permitted through the fact that Sichon captured it - as we learn in Yehoshua.

(e) Rav Papa incorporated these two latter Chidushim in his statement - 'Amon u'Mo'av Tiharu be'Sichon' (Amon and Mo'av became permitted through Sichon).

13)

(a) By the same token, the Pasuk in Devarim "u've'Se'ir Yashvu ha'Chorim" teaches us that - although capturing Se'ir would have been permitted, since there was no prohibition against fighting the Chori who lived there originally, it became forbidden once our brother Eisav had captured it.

(b) Yisrael thought that they were permitted to capture the entire lands of Se'ir, Amon and Mo'av - because they all belonged to the area that was known as Eretz Refa'im, which had the same name as the territory promised to Avraham Avinu.

(c) Hash-m disillusioned them however - by informing them that this was not the Eretz Refa'im that He had promised to Avraham (see also Ramban on the Chumash).

(d) The seemingly meaningless Pasuk ...

1.... in Devarim (in connection with Har Chermom) "Tzidonim Yikr'u le'Chermom Siryon, ve'ha'Emori Yikr'u lo S'nir" - teaches us the tremendous importance that the nations of the world attached to Eretz Yisrael, when we see how the Tzidonim acquired a portion there, and gave it one name, whilst the Emori acquired a portion on the same mountain and gave it another name (in fact, both names mean snow in their respective languages [see also Rashi on the Chumash]).

2.... in Vayigash " ... ve'es ha'Am He'evir oso le'Arim" teaches us - Yosef's foresight in ensuring that when his brothers arrived in Egypt, nobody would be able to refer to them as exiles, since the Egyptians themselves were all exiles.

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