



**Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda**

- There were some Amei Ha'aretz who would constantly badger **R' Meir** and **R' Meir** davened that they die. Bruriah (**R' Meir's** wife) told **R' Meir** that he should be davening that they do teshuva, not that they die. The pasuk doesn't say "Yitamu **chotim** min ha'aretz", which would mean the sinners should be destroyed. The pasuk says "Yitamy **chata'im** min ha'aretz" – the cause of the sin (i.e. the yetzer harah) should be destroyed. **R' Meir** davened and these individuals did teshuva.
  - A Tzeduki said to Bruriah, the pasuk (referring to Yerushalayim) says "Rani akara lo yalada" – should an akara (a barren woman) sing praise for not having given birth? Bruriah answered the pasuk means Yerushalayim and Klal Yisrael are fortunate not to have given birth to children destined to Gehinom.
  - A Tzeduki told **R' Avahu** that the kappitlach of Tehillim are out of order. The kapitel that talks about Avshalom is written before the one that speaks of Shaul. **R' Avahu** answered that we believe in darshening "smuchim", and therefore the ordering in Tehillim was done for a reason – to darshan the smuchin of Avshalom to Gog U'magog, to show that just like the unlikely event of a son fighting a father took place, so too will the event described by the Navi of a slave fighting its Master (which would seem to be an unlikely event).
- **R' Yochanan in the name of R' Shimon ben Yochai** said, the pasuk "Pihah pascha b'chachma v'soras chesed ahl lishona" refers to Dovid Hamelech who praised Hashem from five different "worlds" (as we can learn from darshening pesukim) : 1) inside his mother's womb, 2) when he was born and saw the stars, 3) when he nursed from his mother (**R' Avahu** explains that he gave praise that a human mother nurses from near the heart, unlike most animals, **R' Yehuda** explains this was done so that a human baby should not have to stare at the makom ervah and **R' Masna** explains it was done so that the baby should not have to nurse from a dirty area), 4) when he saw the downfall of the resha'im, 5) when he saw the day of death.
- **R' Simi bar Ukva** (or **Mar Ukva**) asked **R' Shimon ben Pazi**, what is the meaning of the pasuk "Barchi nafshi es Hashem **v'chol kiravai** es Shem Kadsho". He answered, Hashem's creations can't be compared to human creations. Hashem not only makes 3-dimensional creations, not only puts in a neshama and organs and internal functions, He also makes this creation inside another creation (baby in the mother's stomach). "Ein Tzur Keilokeinu" – Ein Tzayur Keilokeinu – there is no shaper like Hashem. "Ki Ein Biltechah" – **R' Yehuda ben Menasya** said to read this as "ein livalosechah" – nothing outlives HKB"H, unlike a human who creates items that outlive the creator of the item. **R' Simi bar Ukva** said, I was asking a different question – why are there 5 barchi nafshis in Tehillim? **R' Shimon ben Pazi** said, they are a reference to the 5 ways in which the nefesh/neshama of a person is similar to HKB"H and it is therefore fitting that the neshama praise Hashem (barchi nafshi). These similarities are: 1) Hashem fills the world, the neshama fill the body, 2) Hashem sees but is not seen, so too the neshama, 3) Hashem feeds the world, the neshama feeds the body, 4) Hashem is pure, the neshama is pure, 5) Hashem dwells in chadrei chadarim, so too does the neshama.
- **R' Hamnuna** said, the pasuk of "Mi yodeya peshar" refers to Hashem who made a pshara (a compromise) between King Chizkiyahu and Yishayahu Hanavi, because each one felt that the other should come to them. Hashem made Chizkiyahu sick and told Yishayahu to go and visit him.
  - The Navi told Chizkiyahu that he will die and receive no olam habbah because he did not try to have children (he never got married). Chizkiyahu said that he saw with ruach hakodesh that he was destined to have bad descendants and therefore decided not to

have children. The Navi told him that he has no business looking into these “hidden matters” and should have gone ahead with his mitzvah of pru u’rvu, and whatever Hashem felt to be best would happen. Chizkiyahu asked for the Navi’s daughter in marriage with the hope that in his own zchus and the zchus of the Navi, he would have good children. The Navi said it was too late, because there was already a gezeirah that Chizkiyahu would die. Chizkiyahu said, he has a kabalah from his ancestor Dovid that even if a sharp sword is on your neck you do not give up hope, so there is no reason for him to give up hope because of a gezeirah.

- The pasuk says that immediately, Chizkiyahu turns “ehl hakim” – (simply means to the wall) to daven. **Reish Lakish** says it refers to kiros libo – the wall of his heart, he davened with his whole heart. **R’ Levi** said that he davened about “the wall”. He said if the Shunamis woman put up a single wall for Elisha and merited to have her child live because of that, then I, whose grandfather (Shlomo Hamelech) covered all of the Beis HaMikdash with silver and gold, should surely live!
- The pasuk says that Chizkiyahu davened to Hashem to remember the he did “good in the eyes of Hashem.” **R’ Yehudah in the name of Rav** said he was referring to having been somech geulah l’tfillah. **R’ Levi** said it refers to his having hidden the book of refuahs (to cause people to daven to Hashem for a refuah).
  - A Braisa says, Chizkiyahu did 6 things – 3 with which the Chachomim were pleased and 3 with which they were not pleased. They were pleased with: hiding the sefer of refuahs, the destroying of the copper snake from the times of Moshe (people began using it as an idol), and for the dishonoring of his father’s bones (his father was a rasha and this showed the people the punishment in store for the resha’im and also afforded a kaparah for his father). They were not pleased with: his stopping the flow of the Gichon, his cutting off the doors of the Heichel to send to the king of Ashur, and for making a leap year in the month of Nissan (which is not allowed – he actually made a leap year on the 30<sup>th</sup> day of Adar, which is possible to be the first day of Nissan, because he didn’t know that was a problem).
- **R’ Yochanan in the name of R’ Yose ben Zimra** said, we learn that when one asks for something in someone else’s zchus, he gets answered in his own zchus, as we find that Moshe asked for forgiveness for the Yidden in the zchus of the Avos and the pasuk in Tehillim tells us that Hashem forgave us in the zchus of Moshe. When one asks for something in his own zchus, he gets answered in someone else’s zchus, as we find that Chizkiyahu asked to save Yerushalyim in his own zchus and Hashem answered that he will save Yerushalayim in Hashem’s zchus and in Dovid’s zchus.
- The Gemara explains some of the pesukim from the story of the “Isha Hashunamis”.
  - “Na’aseh nah aliyas kir ketanah” – **Rav and Shmuel** argue. One says it was an upper level (“aliyas”) roofless structure that she roofed in for him (“kiruhah”), and the other says it was a large, nice (“meulah”) room that they split for Elisha with a wall (“kir”).
  - The pasuk says that they put a bed, table, chair and lamp in the room. Elisha accepted this “gift”. Shmuel Hanavi never accepted anything from anybody. **Abaye** (or **R’ Yitzchak**) said, we have a basis for one to act however one would like to act in this regard.
  - The pasuk says that the woman told her husband “Hiney nah yadati ki ish Elokim kadosh hu”. **R’ Yose the son of R’ Chanina** said, we see from here that a woman reads her guests better than a man, which is why she noticed first.
    - **Rav and Shmuel** argue – one says she saw that no fly ever flew over his table (like the mizbeach), and the other says she saw from his bedsheets that he never become a baal keri.
  - She said that “kadosh hu” – **R’ Yose the son of R’ Chanina** said she was saying that Elisha was kadosh, but his talmid Gaichazi was not (as the pasuk says “Vayigash Gaichazi l’hudfah” – he tried to grab the Isha Hashunamis).

- “Oiver aleinu *tamid*” – **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, when someone hosts and gives hana’ah to a tazadik, it is as if he offers a korban tamid.
  - **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, one should not stand in a high place to daven, rather stand in a low place – “mimamakim kirasichah Hashem”. A Braisa says this as well.
  - **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, when davening shmoneh esrei, one should stand with his feet together as one foot.
  - **R’ Yose the son of R’ Chanina in the name of R’ Eliezer ben Yaakov** said, the pasuk of Lo sochlu ahl hadam” teaches that one should not eat before davening. Hashem sees that as haughtiness to tend to one’s own needs before davening.

R’ YEHOSHUA OMER AHD SHALOSH SHA’OS

- **R’ Yehuda in the name of Shmuel** paskened like **R’ Yehoshua**.

HAKOREI MIKAN V’EILACH LO HIFSID

- **R’ Chisda in the name of Mar Ukva** said that if one reads shema after the zman, he may not say the birchas kriyas shema.
  - **Q:** A Braisa says that one may say the brachos then!? **TEYUFTA** of **R’ Chisda**.
  - A second version of **R’ Chisda** says that one may say the brachos as well. According to this version the Braisa is a proof.

**R’ Mani** said, saying shema in the proper time is greater than Torah learning. The proof is that the Mishna says that saying shema after its proper time is equal to learning. We can infer that saying it in its proper time is greater than Torah learning.