



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

- **R' Levi bar Chama in the name of R' Shimon ben Lakish** darshens a pasuk to teach that one must always actively fight the Yetzer Harah without letup. If he can't win the fight, he should learn Torah. If that does not help, he should recite kriyas shema. If that does not help, he should contemplate and remember the eventual of death.
 - **R' Levi bar Chama in the name of R' Shimon**, a pasuk tells us that Hashem gave us the "luchos ha'even, v'hatorah, v'hamitzvah, asher kasavti, lehorosam". The meaning of each phrase is as follows: "Luchos" - Aseres Hadibros, "HaTorah" - Chamishei Chumshei Torah, "Hamitzvah" – Mishnayos, "Asher Kasavti" – Nach, "Lehorosam" – Gemara. The pasuk teaches that all these were given to Moshe Rabbeinu at Har Sinai.
- **R' Yitzchak** darshens a pasuk to teach that whoever says kriyas shema at his bed (when he is going to sleep) it is as if he arms himself with a double edged sword (to protect against the yetzer harah and the shaydim).
 - **R' Yitzchak** darshens a pasuk to teach that when one says kriyas shema at his bed when going to sleep, the shaydim stay away from him. **Reish Lakish** darshens the same pasuk to teach that when one learns Torah, yesurim are kept away from him.).
 - **R' Yochanan** asked **Reish Lakish**, there is a clear pasuk in the Torah that teaches that ("ihm shamo'ah tishmah...kol hamachalah asher samti b'Mitzrayim...")!? Rather, he darshens a pasuk to teach that if one has the ability to learn Torah and does not, Hashem brings yisurim onto him that make him repulsive (this could not be learned from the pasuk of **R' Yochanan**).
- **R' Zeira or R' Chanina bar Pappa** says, the ways of Hashem are unlike those of humans. When a person sells a prized possession he is sad for having done so. Hashem gives us His prized possession – His Torah – and the pasuk teaches that Hashem is happy for having done so.
- **Rava or R' Chisda** darshened pesukim to teach, if a person has yisurim he should review his deeds to see why he is deserving of punishment. If his search comes up empty, he should assume it is caused by bitul Torah. If he is certain that he does not have that flaw, he can assume that the yesurim are yesurim shel ahava.
 - **Rava in the name of R' Sechora in the name of R' Huna** darshened pesukim to teach that Hashem gives yesurim shel ahava to the ones that he loves (to cleanse them in this world and increase their reward in the World to Come). However, this is only true if the yisurim are willingly accepted. If the person accepts them with love, he merits children and long life and remembers all his Torah learning.
 - **R' Yaakov bar Idi and R' Acha bar Chanina** argue – one says based on a pasuk that "yesurim shel ahava" are yesurim that don't prevent one from learning Torah, and the other says based on a pasuk that they are yesurim that don't prevent one from davening. **R' Abba the son of R' Chiya bar Abba** said, even if they affect one's learning or davening they may be considered yesurim shel ahavah. He darshens the pasuk to teach a kal v'chomer – if when one knocks out the tooth or eye of a slave it sets him free, then certainly when yesurim effect one's entire body he is set free from his aveiros. **Reish Lakish** learns this via a gezeira shava – the pasuk says "bris" regarding salt and "bris" regarding yesurim. This teaches that just as salt removes the blood from the meat, so too yesurim remove the aveiros of a person.
 - A Braisa says, **R' Shimon ben Yochai** darshens pesukim to teach that Hashem gave 3 wonderful gifts to Klal Yisrael, but they were only given with yesurim – Torah, Eretz Yisroel, and Olam Habbah.
 - A Braisa was taught in front of **R' Yochanan** that said, a person who is oisek in Torah and gmilus chassadim and, lo aleinu, buries his children, is forgiven for all his sins. **R'**

Yochanan asked, there are pesukim that teach that learning Torah and doing chessed bring forgiveness for aveiros, but where do we find this is also true for one who buried a child? A certain elder said in the name of **R' Shimon ben Yochai**, that it is learned from a gezeira shava on the word "avon".

- **R' Yochanan** said, getting a negah and children (presumably referring to one who loses children) are not yesurim shel ahavah.
 - **Q:** A Braisa says that a negah on a person is like a Mizbe'ach for kapparah. This suggests that it is yesurim shel ahavah!? **A:** It brings a kapparah but is not on the level of yissurim shel ahavah. **A2:** Tzaraas is yesurim shel ahava in Bavel (since he is not sent out of the city) and that is what the Braisa refers to, but is not in EY (he must be sent out) and that is what **R' Yochanan** referred to. **A3:** If the negah is in a hidden place and thus not embarrassing, it is shel ahava, but if it is visible it is not yesurim shel ahavah.
 - **Q:** How can it be that losing children is not yesurim shel ahavah – we find that **R' Yochanan** lost 10 children, and surely his yesurim were only shel ahavah!? **A:** **R' Yochanan** meant that one who suffers the yesurim of not having children is not yesurim shel ahavah.
 - **R' Yochanan** visited **R' Chiya bar Abba** when he was sick, and asked him if these yesurim were dear to him. **R' Chiya** said he did not want the yesurim or their reward. **R' Yochanan** asked for his hand, which he then gave him, and he was healed. The same thing happened when it was **R' Yochanan** who was sick and **R' Chanina** went to visit him. The reason **R' Yochanan** couldn't do it for himself is that "a prisoner cannot release himself from prison". When **R' Elazar** was sick **R' Yochanan** went to visit and found the house dark. He exposed his arm and that lit up the house. **R' Elazar** began to cry. **R' Yochanan** said he should not cry if he felt he didn't learn enough Torah because one can only do as much as he can, he should also not cry because he was poor because not everyone merits to wealth, and he should not cry for the fact that he lost children because **R' Yochanan** had lost 10 children. **R' Elazar** said he was crying because the beauty of **R' Yochanan** is something that will end up buried in the ground. For that they both cried. **R' Yochanan** then asked if these yesurim were dear to him and was told they and their reward were not wanted. **R' Yochanan** asked for his hand, which he then gave him, and he was healed.
 - **R' Huna** had 400 barrels of wine that spoiled and became vinegar. **R' Yehuda the brother of R' Sala Chasida and the Rabanan** (or **R' Ada bar Ahava and the Rabanan**) suggested that he look into why he deserved this punishment. **Rav Huna** insisted that he did not deserve the loss. It was suggested that he failed to give his sharecropper a share in the twigs of the vine from the field in which he worked (and that is something he is supposed to get a share of). **Rav Huna** insisted that this sharecropper steals from him and he therefore need not give him his rightful share of the vines. Still he accepted to right the wrong. As soon as he did that, some say that the vinegar turned back into wine, and some say that the price of vinegar increased to that of wine.
 - **Abba Binyamin** said that he was always very careful about two things: 1) to daven right away when he awoke, and 2) to have his bed positioned north/south, because the Shechina is in the east and west and it is therefore not proper to have tashmish facing in those directions. The reward for this level of tznius is to have full term baby boys.
 - A Braisa says, **Abba Binyamin** said, in a person is davening with another person in shul and leaves before the other is finished davening, thus leaving him there all alone (and having him lose his concentration because he is left alone out in the field where the shuls used to be located), the first person's own teffilos are ripped up in front of him and this even causes the Shechinah to leave. If he waits for the other person to complete his davening, **R' Yose the son of R' Chanina** says he is zoche to many brachos.

