



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

Shabbos Daf Lamed Gimmel

- The Gemara continues quoting a Braisa that began on the previous Daf. The Braisa says, for the sins of delaying judgment, corrupting judgment, not being thorough in judgment, and bitul Torah, Yidden suffer attacks and looting, plagues and hunger come, people eat and are not satisfied, and they eat their bread by weight (people jointly bake bread with scarce resources and the bread falls apart so that the crumbs must be weighed and divided). For the sins of unnecessary oaths, false oaths, chilul Hashem, and chilul Shabbos, wild animals become more numerous, domesticated animals are destroyed, human population decreases and the roads become deserted. For the sin of murder, the Beis Hamikdash is destroyed and the Schechina removes itself from Klal Yisrael. For the sins of giluy arayos, avodah zara, and not keeping shmitta and yovel, Yidden are sent to galus, enemies throw us out of our land, and others settle in our land. For the sin of speaking bad language, tzaros increase, new and harsh decrees are placed on us, young men die, and orphans and widows call out and they are not answered.
 - **R' Chanan bar Rava** adds, even if a good decree for 70 years was destined for someone from Shamayim, it will be changed to bad.
 - **Rabbah bar Shilah in the name of R' Chisda** says, one who speaks "nivul peh" has Gehinom deepened for him. **R' Nachman bar Yitzchak** said, this is even true for one who hears such speech and does not protest it.
- **R' Oshaya** says, one who clears himself from other things to be available to do aveiros (giluy arayos – Maharsha) has wounds erupt on his body and gets the "hadrokan" disease (affects the insides and stomach of a person).
 - A Braisa says, there are 3 types of hadrokan: one that comes as punishment for aveirah, in which the skin becomes thick; one that comes from hunger, which is associated with swelling; one that comes from "kishuf", in which the skin is thin.
 - **Shmuel Hakatan** got hadrokan. He davened to Hashem – people will think I did giluy arayos because they don't know the difference between the hadrokans. He was cured.
 - **Abaye** had hadrokan. **Rava** said, I know that **Abaye** deprives himself of food, so that is the hadrokan that he has. **Rava** had hadrokan, because being with his talmidim often prevented him from going to the bathroom (which is also a cause for hadrokan).
- A Braisa says, there are 4 simanim: a siman for giluy arayos is hadrokan; a siman for sin'as chinam is "yeirakon" (jaundice); a siman for "gayva" (haughtiness) is lack of Torah knowledge; a siman for lashon harah is "Askara" (a disease that begins in the intestines and ends with the constricting of the throat, it was tremendously feared and usually ended in a horrible death).
- A Braisa says, Askara comes to the world for not keeping the laws of ma'aser. **R' Elazar the son of Yose** says it comes for the aveirah of lashon harah.
 - We see from a Braisa that **R' Elazar the son of R' Yose** actually means that it comes for lashon harah *as well* as for ma'aser infractions. The Braisa says, when the **Rabanan** went to Yavneh, **R' Yehuda**, **R' Elazar the son of R' Yose**, and **R' Shimon** were there. The question was asked – why does Askara begin in the intestines and end in the throat? **R' Yehuda**, the "first of the speakers in every place" answered, because the thoughts behind bad speech begin inside (i.e. the kidneys and the heart), and the speech is finalized and spoken by the mouth. **R' Elazar the son of R' Yose** said, because it comes from eating food without proper ma'aser having been given (the stomach and throat are both involved). **R' Shimon** said Askara comes because of bitul Torah (women may be stricken by it because they stop their husbands from learning, goyim get it because they

stop Yidden from learning, children get it because they stop their fathers from learning, children who themselves learn get it only as a kapparah for the generation).

- **R' Yehuda** was called the “first of the speakers in every place” because of a story that took place. **R' Yehuda, R' Yose, and R' Shimon** were sitting together and **R' Yehuda** praised the Romans for making marketplaces, bridges and bathhouses. **R' Yose** sat quiet. **R' Shimon** said, the Romans did all those things for themselves. **Yehuda ben Geirim** heard this conversation and repeated the conversation, which eventually was told to the Roman officials. The officials decreed: **R' Yehuda** who praised them should be elevated (which is why he became the “first of the speakers in every place”); **R' Yose**, who remained quiet should be put in galus; **R' Shimon** who disparaged them should be put to death.
 - **R' Shimon (bar Yochai)** and his son **R' Elazar** hid in the Beis Medrash where his wife would bring them bread and water every day. When the search for him was intensified, they fled to a cave. Hashem made a neis and a carob tree grew right by the cave and a spring of water was created there as well. To preserve their clothing, they would remove them and bury themselves up to their necks in sand all day as they learned Torah. For davening they would dress in the clothing. After 12 years, Eliyahu Hanavi stood by the entrance to the cave and let them know that the Caesar died and the decree was annulled. They left the cave. When they saw people involved in mundane work, they could not fathom how people could do anything other than Torah and mitzvos. Wherever they looked, their gaze would burn what they were looking at. A bas kol said, “You left the cave to destroy My world? Go back to your cave!” After 12 more months they left again. This time, anything that **R' Elazar** burned with his gaze, **R' Shimon** would heal with his gaze. They then saw an older man carrying two bundles of hadasim for Shabbos. When asked, he explained that one bundle was in honor of “Shamor” and one was for “Zachor”. **R' Shimon** told his son, we can see how beloved the mitzvos are to Klal Yisrael. **R' Pinchas ben Yair**, who was **R' Shimon's** son in law, went out to greet them. He took them to a bathhouse and saw that their skin was all cracked from the years in the sand. **R' Pinchas ben Yair** cried upon seeing that and said “Woe is to me that I see you like this”. **R' Shimon** responded “Lucky are you to see me like this because without this I would not be who I am today”. Originally, **R' Pinchas ben Yair** had 12 answers for any question **R' Shimon** would ask. After this story, **R' Shimon** would have 24 answers for any question that **R' Pinchas ben Yair** would ask.
 - **R' Shimon** said, since a neis has been performed for me, I should do something do something for the “klal”, as we see that Yaakov Avinu did so after his encounter with Esav. **R' Shimon** was told that there was an area that had safek tumas meis in it, which prevented the Kohanim from entering. He spread “turmisi” plant around the area and the meis rose to the top of the ground. He then marked those areas and permitted Kohanim to enter the other areas. An older man who was part of this process went around saying that **R' Shimon** was “metaher” a cemetery (which made it sound like this was done improperly, on a whim). **R' Shimon** looked at him and he died.
 - **R' Shimon** then went to the marketplace and met Yehuda ben Geirim. **R' Shimon** said, “Does this one still exist in the world?!” **R' Shimon** looked at him and he turned into a pile of bones.