



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

Yuma Daf Lamed Ches

MISHNA

- The following people are remembered in disgrace: Beis Garmu for not wanting to teach others the superior way in which they made the Lechem Hapanim; Beis Avtinas for not wanting to teach others the superior way in which they made the ketores; Hugas ben Levi for not wanting to teach others a musical talent that he had; Ben Kamtzar for not wanting to teach others how to write the 4 letters of Hashem's Name at one time (by holding 4 pens in one hand).
 - Regarding the people of the last Mishna, we can apply the pasuk of "zecher tzadik l'bracha". Regarding the people of this Mishna we can apply the pasuk of "v'sheim resha'im yirkav".

GEMARA

- Beis Garmu knew how to make the Lechem Hapanim in the particular shape, and how to remove them from the mold without breaking, but did not want to share this knowledge with anybody else. The **Chachomim** got rid of the Beis Garmu and brought people from Egypt, who could make the shape, but could not remove it from the mold, because Beis Garmu would remove from the mold outside of the oven, thus preventing it from becoming moldy, whereas the other people removed it inside the oven, causing it to become moldy. The **Chachomim** asked the Beis Garmu to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never giving their children high quality bread to eat so that no one could say that they took from the Lechem Hapanim.

SHEL BEIS AVTINAS LO RATZU LILAMED AHL MAASEH HAKETORES

- Beis Avtinas knew how to make the ketores and where to find the "maleh ashan" grass that caused the smoke to go up straight, but refused to share this knowledge. The **Chachomim** fired them and brought experts from Egypt, but they couldn't find the maleh ashan grass. The **Chachomim** asked the Beis Avtinus to return, but they refused. They only returned when their wages were doubled. They explained that they refused to share the knowledge, because they had a tradition that the Beis Hamikdash would be destroyed and didn't want people to have this knowledge which they may then use for an avodah zarah. The **Chachomim** praised them for never allowing any of their women to wear perfume, so that no one could say it was taken from the ketores.
 - A Braisa says, **R' Akiva** said, **R' Yishmael ben Luga** told him that he was once collecting grass next to a child and saw the child cry. The child explained that he was from the Beis Avtinus family and saw the maleh ashan grass, which made him cry. He asked the child to show him the grass, but the child refused and said he had a tradition to never show it to anybody.
 - **R' Yochanan ben Nuri** said, an elderly man from Beis Avtinus once came to him and gave him a scroll containing the ketores recipe. He said, the family never shared this because it was meant to stay secret and kadosh. However, today's family members are not trustworthy, so I am giving it to you.

HUGRAS BEN LEVI...

- A Braisa explains, he would put his thumb in his mouth and his finger over his lip, and through this he would produce a beautifully sweet sound.
- A Braisa says, Ben Kamtzar did not want to teach his method of writing, by which he would take 4 pens between his fingers and would be able to write a 4 letter word with one motion of his hand. When asked why he did not want to teach this method, he did not have an answer.
- **Q:** What does the pasuk mean when it says “v’sheim resha’im yirkav” (the name of the rasha should rot)? **A: R’ Elazar** said, it means that rust should grow on their names, because no one should use them.
 - **Q: Ravina** asked, we find that there was a person named Doeg ben Yosef, whose mother would donate his weight in gold to the Beis Hamikdash every time he grew. When Nevuchadnetzar took siege of Yerushalayim and caused a hunger, this same mother ate this child. We see that someone named his child Doeg, although that was the name of a previous rasha!? **A:** This is not problematic to **R’ Elazar**, because we see what happened to this child at the end.
 - **R’ Elazar** said, a tzadik is remembered for his own good deed (“zecher tzadik (singular) levracha”). A rasha is remembered negatively even when another rasha does something bad (“v’sheim resha’im (plural) yirkav”).
 - **Q: Ravina** asked, where do we see the concept of “zecher tzadik levracha” in the Torah? **A:** When Hashem said that He would not hide from Avrohom what was to happen to Sedom, the pasuk then gives a bracha to Avrohom, that he will be a great and powerful nation.
 - **Q: Ravina** asked, where do we see the concept of “v’sheim resha’im yirkav” in the Torah? **A:** The pasuk says that Lot pitched his tents until Sedom, and the pasuk then says that the people of Sedom were very bad people.
 - **R’ Elazar** said, we find a tzaddik who lived with 2 resha’im and did not learn from them – Ovadia, who lived with Achav and Izevel. We also find a rasha who lived with 2 tzadikim and did not learn from them – Esav, who lived with Yitzchak and Rivka.
 - **R’ Elazar** said, when a pasuk gives a bracha to a tzadik, it follows it with a curse of the resha’im (as the pasuk does to Sedom after giving a bracha to Avrohom), and when a pasuk curses the resha’im, it follows it with a bracha to the tzadikim (as Hashem did to Avrohom, after the pasuk speaks of the wickedness of Sedom).
 - **R’ Elazar** said, the world was fit to be created even for just one tzaddik, like the pasuk says “vayar Elokim ki tov”, and “tov” refers to a tzaddik.
 - **R’ Elazar** said, we learn from a pasuk that one who causes himself to forget his learning, causes his children to go to galus. **R’ Avahu** learns from a pasuk that such a person is removed from his position of greatness.
 - **R’ Chiya bar Abba in the name of R’ Yochanan** said, a tzaddik does not leave this world until another tzaddik like him is created. Like we find that Shmuel Hanavi was born before Eli passed away.
 - He also said, a pasuk teaches, Hashem saw how few the tzadikim were, so He spread them into every generation.
 - He also said, a pasuk teaches that the world remains in existence even for the sake of one tzaddik.
 - He also said, a pasuk teaches, once a person has lived most of his life without aveiros, Hashem helps that he will not do any aveiros.
 - **Reish Lakish** said, we learn from a pasuk, if a person decides to go in a bad path in life, he is not prevented from doing so, but is not helped along either. If a person decides to go on a good path, he is helped from Heaven to succeed.
 - **The Yeshiva of R’ Yishmael** taught based on a pasuk, doing an aveirah clogs the heart of a person.
 - A Braisa says, a pasuk teaches, if a person makes himself a little “tamei”, he is made “tamei” a lot. If he makes himself tamei on Earth, he is made tamei from Heaven. If he makes himself tamei in Olam Hazeh, he is made tamei in Olam Habah.

- A Braisa says, a pasuk teaches, if a person makes himself a little “kadosh”, he is made “kadosh” a lot. If he makes himself kadosh on Earth, he is made kadosh from Heaven. If he makes himself kadosh in Olam Hazei, he is made kadosh in Olam Habah.

HADRAN ALACH PEREK AMAR LAHEM HAMEMUNAH!!!