

OVERVIEW of the Daf

1) A person should keep his words short when speaking before Hashem

2) Why the word **וייצר** is used in reference to the creation of man

The Gemara records different explanations why the word **וייצר** is spelled with two yuds.

3) The formation of Chava

Rav and Shmuel disagree as to the meaning of the word **צלע** used to describe the part of Adam used to form Chava. According to one opinion, it refers to a second figure that was on the back of Adam. According to the second opinion it refers to Adam's tail.

A lengthy discussion ensues with the Gemara trying to identify which opinion is correct.

As a side note, the Gemara discusses the prohibition of gazing at women, walking behind a woman, and the parameters of the prohibition of walking past a shul without entering to daven.

4) The Yetzer HaRa

Different descriptions are given to characterize the Yetzer HaRa.

A Beraisa is quoted that relates the effects that different organs have on a person.

The topic of the Yetzer HaRa is resumed with a contrast made between the righteous and the wicked.

5) Loving Hashem

R' Eliezer explains why Hashem commands that we love Him with all our soul and with all of our resources.

The story of R' Akiva's tragic death is told.

6) Lightheaded behavior opposite the Kodesh Kodoshim

R' Yehuda in the name of Rav limits this restriction to the area close enough to be able to see the Beis HaMikdash.

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REVIEW and Remember

1. What is the disagreement regarding the origin of Chava?

2. When is it permitted to follow a non-Jew?

3. Why does the pasuk say "בכל נפשך" and "בכל מאדך"?

4. Why did R' Akiva refuse to refrain from teaching Torah?

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Leilui Neshama for Asher Ben Ezra and Nisan Ben Ezra

Gemara GEM

"The Yetzer HaRa is like a fly . . ."

אמר רב: יצר הרע דומה לזבוב ויושב בין שני מפתחי הלב

The Chofetz Chaim points out that there are creatures that have a certain instinctive fear of man. When one passes by a bird, for example, it quickly flies away due to this natural sense of fright. There are other creatures, on the other hand, who are insolent and stubborn. Even if they are chased and threatened by man over and over again, they return to irritate and hinder. An example of this is the fly. This pest imposes itself, under the imminent threat of being swatted, to continue to bother and annoy man, buzzing and nipping, sometimes incessantly, returning to wreak its bothersome mini-attacks from one direction and then from the other. As much as man battles this pesky nuisance, it returns to distract and dismay its victim.

This is why our sages have compared the Yetzer HaRa to a fly. Man makes an effort to thwart this troublesome adversary, only to find that it shamelessly returns to attack once again. It approaches from different angles, and often without notice. In order to remain ahead of this devious fiend, man must continually be on alert, and diligently prepared to push it away. This is why our sages also say (Berachos 5a) that a person must always strengthen himself to ward off the Yetzer HaRa. A person cannot rest assured if he defeated the Yetzer HaRa on one occasion that he has won the battle. Every day brings with it its own challenges which must be met. ■

HALACHAH Highlight

A blessing for the Mitzvah of martyrdom for the sanctification of the Name of God

בשעה שהוציאו את רבי עקיבא להריגה זמן קריאת שמע היה. והיו סורקים את בשרו במסרקות של ברזל, והיה מקבל עליו עול מלכות שמים. - סא :

When they took Rebbi Akiva out to be executed, it was the hour for reciting the Krias Sh'ma. The Romans combed Rebbi Akiva's flesh with iron combs, while Rebbi Akiva accepted upon himself the sovereignty of Heaven. - 61b

Rebbi Menachem Rikanati¹, an earlier authority, writes that those martyrs who sanctify the name of God are required

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לעילוי נשמת צבי בן יחזקאל יוסף גרין, מחסידי דעעש
From the Grin family, Sao Paulo, Brazil

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to pronounce a blessing because they fulfill a Mitzvah of Scriptural origin with their martyrdom. Rabbi Menachem Rikanati does not, however, offer the formula of this blessing. One possibility is proffered by Rabbi Yishayah Horowitz in the Shelah². He writes that upon becoming clear that one will be martyred in the presence of ten Jews³, the person should pronounce with joy the following blessing shortly before being killed:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו לקדש⁴ שמו ברבים

It is clear from his comments there that this formula was drafted by Rav Horowitz. A different, lengthier version is recorded by Rabbi Yosef Yuzpa Han Noirlingen⁵. He quotes the penitent prayer (וידוי) composed by Rav Asher of Vankbort to be said if a pogrom-like action appears imminent. Therein there is the following blessing:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו לאהוב את שם הנכבד והנורא ההיה והוה ועתיד להיות, בכל לבבנו ובכל נפשנו, ולקדש שמו ברבים. ברוך אתה ה' מקדש שמך ברבים.

It appears⁶ that the version of the Shelah is the acknowledged version that was uttered by countless thousands of Jews.

Some authorities question the possibility of a blessing being required for the Mitzvah of martyrdom. The Maharam Shik⁷, a primary student of the Chasam Sofer, states that he doesn't believe that Hashem would approve of such a blessing. He argues that we find⁸ that when the Egyptians were drowning in the sea, Hashem disapproved of the desire of angels to sing His praises.

Hashem said: "My handiwork is drowning in the sea, and you desire to sing?" All the more so, when Jewish blood is being spilled that Hashem would not desire that a blessing be said. A similar contention is raised by Rav Yosef David⁹ of Saloniki, Greece. He references the famous responsum¹⁰ regarding blessings. Therein it is explained that a blessing is not recited when the court executes an individual convicted of a capital crime because Hashem has mercy upon His creations, and does not necessarily desire the demise of the wicked. Rav Yosef David does, however, present resolutions to this question, and ultimately upholds the recitation of this blessing. ■

- 1 פסקי ריקאנטי (סיי עי) 2 שני לוחות הברית (שער האותיות אות א')
- 3 אמנם עיי משייכ בדרכי תשובה (סיי קנו אות כב) בשם סי פני מבין על סנהדרין, ומה שהסיק עיי דברי השלייה אלו. עייש. 4 עיי בקרבן נתנאל (פסחים פ"א סי יי אות כו >השני, דף קכד ע"א ברא"ש) שכתב לפי שיטת רי"ת צריך לברך ב"יעל", ודלא כנוסח הזה שבשלייה. עייש. ועיי בשדי חמד (אספ"ד מעי ברכות אות כב). 5 יוסף אומץ (סיי תפג, עמ' 101) 6 עיי בסי בכל נפשך (סיי יח הערה ג', עמ' קטז) שכתב שמקובל בידינו נוסח השלייה וצייין לשוית ממעמקים ח"יב (סיי ד) ששמע בשם החפץ חיים והגרי"א וסרמן לברך כנוסח השלייה. 7 מהר"ם שיק על תרי"ג מצוות (מצוה רצז) והוב"ד בדרכי תשובה (סיי קנו אות כב). [ועיי בדומה בשו"ת מהר"ם שיק (חאו"ח סי"ס שלו) שכתב שהטעם שלא מברכים על מצוות זכירת מעשה עמלק הוא כמי"ש הרשב"א בתשובה (ח"א סי ח"י) שעל קלקלה אין מברכין. עייש.]. 8 מגילה (יי ע"ב) וסנהדרין (לט ע"ב). השווה שמות רבה (פרשה כג סי ז'). 9 שו"ת בית דוד (חיו"ד סי עז ד"ה נראה) 10 שו"ת הרשב"א ח"א (סי ח"י) ■

STORIES off the Daf

Modest Behavior

אמר רב נחמן מנוח עם הארץ היה דכתיב וילך מנוח אחרי אשתו - סא.

Rav Nachman said: "Manoach was an am ha'aretz, as we find it says, 'Manoach walked behind his wife.'" - 61a

One time, R' Shach, זת"ל, was told that the custom of the gentile society is to exhibit "chivalrous" behavior by allowing women to walk in front of men, which is in direct contrast to what the Gemara describes as proper tznius. Rav Schach responded by acknowledging that, in fact, the custom of the world is not in accordance with Torah values, and he quoted our Gemara to reinforce his disapproval of it.

R' Shach used the opportunity to clarify our Gemara. Why, he asked, is

the Gemara so critical of Manoach, even branding him as an עם הארץ? After all, let us imagine what was happening at that moment. Manoach and his wife were childless for years. Suddenly, his wife comes home with unbelievable news about having met an angel and of being told about having a child. He must have been so excited and overwhelmed, that when he ran out to see if he could see the angel, he happened to be behind his wife. Does this mean that he was ignorant and uneducated? Maybe it just means that he wasn't thinking at that moment, and he ran outside. The fact that he was behind his wife was perhaps a coincidence! Why is the Gemara so critical of him?

Let us think a bit further. Let us assume that Manoach was really excited about the news. Do you think he put his shoes on the wrong feet, just because he was in a hurry? Did he put his hat on his elbow, or forget to put on a coat if it was

cold? Rather, when a person is in a hurry, it is perhaps the best time to see what is ingrained as his real nature, and how he acts out of genuine habit, rather than as an orchestrated plan. In a moment of crisis, when a person cannot think, we then see behavior that is more indicative of his nature. If, at this moment, Manoach walked behind his wife, this demonstrates that this type of conduct was part of his nature, and this is why our sages are so judgmental of him. This is why they conclude that he was a genuine עם הארץ. ■

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There is a similar restriction regarding the direction a person should face when defecating. Regarding this restriction there is a dispute whether it applies even in a place where one cannot see the Beis HaMikdash, and whether it applies outside of Eretz Yisroel. ■