

This month's Daf Digest is dedicated  
L'iluy Nishmas Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel & Yosef ben Chaim HaCohen Weiss  
By Mr. and Mrs. Manny Weiss  
L'iluy Nishmas שרגא פיינול דוד בן קמואל  
By the Abramowitz family

## OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah continues to discuss the details of the Rabbinic leniency that permits enclosing a well with minimal mechitzos.

### 2) Identifying the author of our Mishnah

The Gemara identifies apparent inconsistencies between the rulings of our Mishnah and the opinions of Chananya, R' Akiva and R' Yehudah ben Bava.

The Gemara demonstrates how each of these opinions could, in fact, be consistent with our Mishnah.

### 3) Double-boards / דיומדין

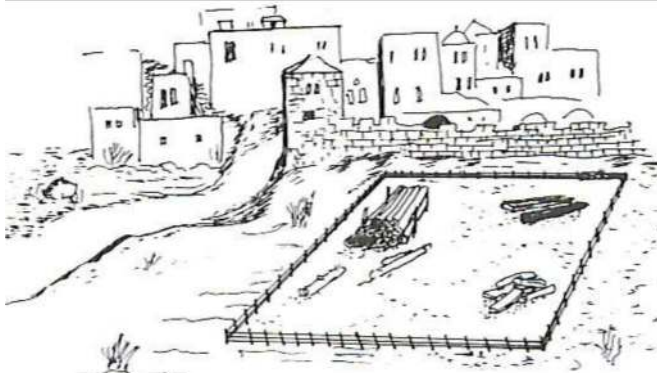
The word דיומדין is a contraction of the words: דיו—meaning two, and עמוד—meaning post or board. Other examples of the use of the prefix דיו are cited.

### 4) Adam HaRishon

The second example relates to the creation of Adam HaRishon. The Gemara digresses to discuss the nature of his creation. The primary issue under discussion is whether Adam HaRishon was created with two faces, one male and one female, or whether he was created

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## Daf DIAGRAM



רש"י ד"ה לגינה ולקרפ—קרפף היקף גדול חוץ לעיר להכניס שם עצים לאוצר

Rashi explains that a Karpaf is a large enclosed area outside the city which is used to collect wood for storage.

## Distinctive INSIGHT

### The sound of Torah in the home at night

כל בית שנשמעין בו דברי תורה בלילה שוב אינו נחרב

Sefer Binayahu explains that even though night is a time when damaging spirits have more control, the sound of Torah wards them off, and they cannot perpetrate their mischief against man or his house. This is why we often find that the words of Torah are referred to as זמירות which can be translated as “items that cut and prune.” (See Yeshayahu 25:5 — “זמיר עריצים” — the breaking of the mighty.) The reference to protection of one's בית refers to one's wife. The soul of the wife also craves to hear Torah, and when the husband is in the beis midrash the wife does not always hear the Torah of her husband. However, when he learns at home, she hears the words of Torah, whether she understands them or not.

The commentary of Rif on the Ein Yaakov notes that the Gemara says that such a house “will no longer be destroyed (שוב אינו נחרב).” Why doesn't the Gemara simply say “it will not be destroyed”?

This, he explains, is a reference to the Gemara in Berachos (58b) which says that with the destruction of the Beis HaMikdash, it was decreed that the houses of the righteous would be destroyed as well. However, with the sound of the words of Torah reverberating throughout the house, such a dwelling is guaranteed not to be included in that decree. ■

## REVIEW and Remember

1. When does the limitation against enclosing an area larger than two beis-seah apply?
2. Which part of Adam was taken to form Chavah?
3. From where do spirits and demons come?
4. What is the best homeowners insurance?

## Distinctive INSIGHT

### *Demons according to Rambam*

כל אותן השנים שהיה אדם הראשון בנידוי הוליד רוחין ושידן ולילין

The Gemara here relates that during the 130 years between the murder of Kayin and the birth of Sheis, Adam gave birth to רוחין ושידן ולילין—spirits, demons and lilliths [another kind of demon]. Yet, as is well known, Rambam's position is that there are no such things as demons. How does he deal with this Gemara?

In Moreh Nevuchim 1:7, Rambam deals with this very Gemara. He explains that the concept of Tzelem Elokim with which Man was created is his intellectual capacity – and, with it, the pursuit of perfection by way of that intellectual capacity. People who do not seek to develop their minds in quest of perfection lack Tzelem Elokim. Such people are animals in human form – indeed, they are worse, as they possess an intellect with which they can perpetrate evil. It was to such people, says the Rambam, that Adam gave birth until Sheis was born, who then continued the heritage of Tzelem Elokim from Adam.

Alternatively, R' Avraham the son of Rambam writes in his Maamar al Derashos Chazal that stories which involve demons occurred in a kind of prophetic vision [albeit a vision that did not involve specific communica-

tion from Hashem], in a person's mind. Accordingly, it may be that this Gemara refers to Adam's mindset for those 130 years in which he felt rejected by Hashem – his mind was incapable of productive, spiritual thought, but was mired in negative and harmful visions. ■

with a tail (an appendage).  
The Gemara digresses to discuss the severity of a man walking behind a woman.

### 5) Teachings of R' Yirmiyah ben Elazar

During the time Adam HaRishon was banned, he fathered demons and other spirits.

One should mention only some of a person's praise in their presence.

The message of the dove that returned to Noah's ark with an olive branch was a request to be reliant on Hashem for its sustenance even if that meant eating bitter foods, rather than being dependent upon mankind for its food.

A house from which words of Torah are heard at night will not be destroyed.

From the time of the destruction of the Beis HaMikdash it is sufficient to refer to Hashem with His two letter name.

When Bavel was cursed her neighbors were cursed as well, but when Shomron was cursed her neighbors were not cursed. ■

## Gemara GEM

### *The bitter olive branch*

וא"ר ירמיה בן אלעזר מאי דכתיב והנה עלה זית טרף בפיה אמרה יונה לפני הקב"ה רבש"ע יהיו מזונותי מרורין כזית ומסורין בידך ואל יהיו מתוקין כדבש ותלויין ביד בשר ודם

Said Rabbi Yirmiyah ben Elazar: What do we learn from the verse (Bereshis 8:11): "...and, behold, in her mouth was an olive leaf freshly plucked"? The dove told Hashem that it preferred to have bitter sustenance, provided that it was straight from Hashem, rather than sweet foods, if it were to be provided by man.

Why did the dove bring a leaf from an olive tree, rather than from some other tree? Rashi on the verse cites our Gemara which points out that the dove wanted to bring a bitter leaf. Even so, why was an olive chosen and not some other bitter fruit?

We know that among the sins of the generation of the flood was that creatures did not breed with those of their own type. People acted immorally, and even animals behaved in an unnatural fashion. Plants were taken and mixed and grafted improperly, and even they were judged to be wiped out with the waters of destruction.

There was one exception, however, that being the olive. In describing the Jewish people, who cannot tolerate any contamination, the Yerushalmi (Kil'ayim 1:7) tells us that in this way we are similar to the olive tree (see Tehillim 128:3), which also cannot be mixed with other plants.

From here we see that the olive tree was not spoiled or corrupted before the flood, for it is incapable of being grafted with other types. It therefore did not suffer the fate of the other plants which were destroyed. Consequently, it alone survived intact and it is from this tree that the dove could bring a branch to Noah. ■