

1 We began our shiur with;
 דרש רב נחמן בר רב - מאי דכתיב ויצר ה' אלקים את האדם -
 The word - ויצר - in this posuk - and Hashem created man - is written in the Torah with two Yuds.
 The Gemara gives two explanations.
 - אמר רבי שמעון בן פזי - אוי לי מיוצרי, אוי לי מיצרי -1-
 This double Yud alludes to man's constant struggle between the conflicting demands of his Creator, and the Yetzer Harah. It is as if he is saying;
 Woe to me from my Creator, who will punish me if I succumb to my Yetzer Harah and commit sins, and woe to me from my Yetzer Harah, from whom I constantly suffer temptation.
 The second explanation: -2- דו פרצופין ברא הקב"ה - ברא הקב"ה באדם הראשון
 The double Yud alludes to the fact that Hashem created Adam HaRishon with two figures - one male and one female that were joined back to back - and they were later separated into two separate people. As it says - אחור וקדם צרתני - Front and back You formed me.

1 We began with...
 דרש רב נחמן בר רב מאי דכתיב
וַיִּצַר ה' אֱלֹקִים אֶת הָאָדָם
 רבי שמעון בן פזי
אוי לי מיוצרי - אוי לי מיצרי
 Struggle between
יצר הרע & CREATOR
 רב ירמיה בן אלעזר
דו פרצופין ברא הקב"ה
באדם הראשון
 Hashem created אדם הראשון
 with **2 FIGURES**
 As it says
אחור וקדם צרתני

2 The Gemara then cites another Posuk which refers to the creation of חוה.
 Then Hashem built the side, that He had taken from Adam, into a woman. We have a machlokes regarding the meaning of הצלע - the side.
 One said that הצלע - the side - means - פרצוף - a figure. Hashem created Chava out of the female figure that was initially joined with Adam, as R' Yirmiyah ben Elazar taught.
 The other Amora said that הצלע refers to - זנב - a tail. Adam initially had an appendage, which was then cut off and fashioned into Chava.

2
וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע
 רב ושמואל
חד אמר פרצוף
וחד אמר זנב
אחור וקדם צרתני
 there are other ways
 to interpret this פסוק

3 The Gemara notes that while the posuk - אחור וקדם צרתני - seems to support the one who says that Adam was created with two figures, as we just saw. The Gemara, however, goes on to explain that there are other ways to interpret this Posuk.

3
וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע
 Hashem built the side
 חוה was fully fashioned from the beginning
 חוה was fashioned from אדם's tail
ויבן
 Hashem braided חוה's hair

The Gemara then cites several other Psukim that seem to support one opinion over the other. However, the Gemara reconciles all of them with both opinions.

One of those Psukim is the posuk ויבן את הצלע - Hashem built the side. It seems to support the one who says that she was fashioned from Adam's tail, hence the term built. According to one who says that Chava was a fully-fashioned female from the beginning, why does it say that she was built, when all Hashem did was separate her from Adam.

The Gemara answers that ויבן refers to the fact that Hashem braided Chava's hair before bringing her to Adam.



4 The Gemara also says that the words - ויביאה אל האדם - and Hashem brought her to Adam - teach the following.
 - מלמד שנעשה הקב"ה שושבין לאדם הראשון
 It implies that Hashem prepared her for the wedding and made the necessary wedding arrangements. The Torah thus teaches us that a prominent person should be comfortable making wedding arrangements even for a person of lesser prominence.

4

ויביאה אל האדם

מלמד שנעשה הקב"ה שושבין לאדם הראשון

A prominent person should make arrangements even for a person of lesser prominence

5 Continuing the topic of Adam HaRishon, Rav Nachman bar Yitzchak says that it is logical to say that when Adam and Chava were originally joined back-to-back, Adam walked in front and Chava followed behind, for a Baraisa taught ואלפילו אשתו - לא יהלך אדם אחורי אשה בדרך, ואפילו אשתו - Thus, it would have been inappropriate for Chava to take the lead and for Adam to follow.

5

אדם הראשון

רב נחמן בר יצחק

חווה followed BEHIND

אדם walked in FRONT

כר"ת: לא יהלך אדם אחורי אשה בדרך ואפילו אשתו

מנוח עם הארץ היה דכתיב וילך מנוח אחר אשתו

Understood as He followed her advice

The Gemara later says;
 - מנוח עם הארץ היה, דכתיב, וילך מנוח אחר אשתו - מנוח was ignorant for it states that he followed his wife. However, the Gemara says, this is not to be taken literally. Rather, it is to be understood as, he followed her advice.

6 Other teachings related to this topic:
 - כל העובר אחורי אשה בנהר אין לו חלק לעולם הבא
 One who follows behind a woman as she wades through a river - has no share in the world to come.

6

כל העובר אחורי אשה בנהר

אין לו חלק לעולם הבא

7 המרצה מעות לאשה מידו לידה כדי להסתכל בה.....לא ינקה מדינה דגיהנם
 One who counts out money for a woman from his hand into her hand, in order to gaze at her - will not be spared from the judgment of Gehinom, even if he has learned much Torah and done good deeds.
 שנאמר, יד ליד לא ינקה רע
 This is alluded to in the verse: "Hand to hand, he will not be spared from evil."

7



המרצה
 מעות לאשה
 מידו לידה
 כדי להסתכל בה

↓

לא ינקה מדינה דגיהנם
 שנאמר יד ליד לא ינקה רע

8 אמר ר' יוחנן אחורי ארי ולא אחורי אשה
 R' Yochanan said: Better for one to follow behind a lion than to follow behind a woman.

8

אמר ר' יוחנן אחורי ארי ולא אחורי אשה



Better to follow behind a **LION**
 than to follow a **WOMAN**

9 The Gemara cites several more teachings about the yetzer horah.
 We now return to the Mishnah which explains the first posuk of ואהבת as follows:
 ואהבת את ה' אלקיך - You shall love Hashem
 בכל לבבך - With all your heart - which means;
 בשני יצרך - ביצר טוב וביצר הרע - With both your good and evil inclination.
 ובכל נפשך - With all your soul - which means;
 אפילו הוא נוטל את נפשך - even if He takes your soul.
 ובכל מאדך - And with all your wealth - which means;
 בכל ממונך - even if all your money is taken from you.
 An alternative explanation:
 בכל מדה ומדה שהוא מודד לך, הוי מודה לו
 With any measure that He metes out to you, you shall thank Him.
 Both words, מדה and מודה, are alluded to, in the word מאדך.

9

Several teachings about the יצר הרע

ואהבת את ה' אלקיך

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You shall love Hashem

בכל לבבך ← בשני יצרך

ביצר טוב ביצר הרע

ובכל נפשך ← אפילו הוא נוטל את נפשך

ובכל מאדך ← בכל ממונך



10 The Braisa in the Gemara quotes R' Akiva as the author of the explanation of the words **ובכל נפשך** - You should love Hashem with all your soul - to mean **אפילו נוטל את נפשך** - even if he takes your soul from you, you should still love Hashem.

10 The Braisa in the Gemara quotes R' Akiva as the author of the explanation of

ובכל נפשך ← **אפילו הוא נוטל את נפשך**

11 The Gemara then cites a lengthy story about how R' Akiva himself fulfilled this teaching, and was ready to sacrifice his life **על קידוש השם** - in sanctification of Hashem's name.

11 The Gemara then cites a lengthy story

R' Akiva was ready to sacrifice his life **על קידוש השם**

The Gemara relates, how R' Akiva defied the Roman Government's decree against studying Torah.

R' Akiva defied the Roman Government's decree against studying Torah

היה מקהיל קהילות ברבים ועוסק בתורה

He would gather public assemblies and teach Torah. He was eventually caught, and sentenced to be executed.



היה מקהיל קהילות ברבים ועוסק בתורה

He was eventually caught & sentenced to be executed

At the time of his execution - as the Romans were combing his flesh with iron combs - it was the time to recite the Shema. R' Akiva was getting ready to **מקבל עול מלכות שמים** - to accept the Yoke of Heaven upon himself - and he said:

It was the time to recite the Shema & he was getting ready to

מקבל עול מלכות שמים

כל ימי הייתי מצטער על פסוק זה

ובכל נפשך - All my life I was anticipating this interpretation of -

אפילו הוא נוטל את נשמתך - even if He takes your Neshamah, and I would think,

מתי יבא לידי ואקיימנו - When will an opportunity present itself, so that I can fulfill this Mitzvah.

ועכשיו שבא לידי לא אקיימנו - and now that it has come, shall I not fulfill it?

כל ימי הייתי מצטער על פסוק זה

ובכל נפשך ← אפילו הוא נוטל את נפשך

מתי יבא לידי ואקיימנו

ועכשיו שבא לידי לא אקיימנו ?

R' Akiva said Shema, and he drew out the word אחד -

עד שיצתה נשמתו באחד - until his neshama departed.

A bas kol emanated from Heaven and exclaimed:

אשריך ר' עקיבא שיצתא נשמתך באחד - fortunate are you R' Akiva that your Neshama departed as you were saying the word "echad".

היה מאריך באחד

עד שיצתה נשמתו באחד

A bas kol emanated from Heaven & exclaimed

אשריך ר' עקיבא
שיצתא נשמתך באחד



- 12 The next Halocho taught in the Mishna was;
 לא יקל אדם את ראשו כנגד שער המזרח -
 It is forbidden for one to act with ראש - with levity -
 while facing the Eastern Gate of the Har HaBayis;
 שהוא מכוון כנגד בית קדשי הקדשים -
 Since it is aligned with the doorway of the קדשי הקדשים.

The Gemara explains the parameters of this law, and exactly where it applies.

12

לא יקל אדם את ראשו כנגד שער המזרח

It is forbidden to act with ראש while facing the Eastern Gate



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שהוא מכוון כנגד בית קדשי הקדשים

- 13 The Gemara also cites a related Baraisa that teaches that one may not relieve himself while facing the Bais Hamikdash or with his back to it. He must turn his body in the other direction. The Gemara goes into the parameters of this law as well - as to whether it applies only to places from where the Temple is visible, or even to distant places.

13

One may not relieve himself while facing the המקדש

