



**1** Our Gemara continues with the discussion of the previous daf, about various sins and their consequences. The punishments and afflictions that come about, due to these sins, are mostly derived from pesukim in the תוכחה in פרשת בחוקת'י. For example;  
 The sins of עיניו הדין, עיוות הדין, וקלקול הדין - delaying judgment - corrupting judgment - intentionally or out of carelessness - and also the sin of ביטול תורה - Bittul Torah, result in the punishment of חרב וביזה, ודבר, ובצורת - the sword of war and its plundering, pestilence and famine. As the posuk in the Tochacha states; 'והבאתי עליכם חרב נקמת נקם ברית וגו' - I will bring upon you a sword, avenging the vengeance of a bris - a covenant. Torah is referred to as ברית, as it states elsewhere אם לא בריתי יומם ולילה - If not for my Bris of Torah, regarding which it says ויהיית בו יומם ולילה.  
 The Posuk there, also mentions דבר and famine, and later concludes with יען וביען במשפטי מאסו - because they rejected my Mishpat, which means judgment.

**2** The gemara continues  
 שקר - Oaths taken in vain, and false oaths, שבועת שוא ושבועת שקר - Desecrating the name of Hashem, and desecrating the Shabbos.  
 שפיכות דמים - Murder.  
 גילוי עריות, ועבודת כוכבים - Immorality, and idolatry,  
 השמטת שמייטין ויובלות - Lack of observance of the laws of Seventh and Jubilee years.  
 The punishments of the aforementioned sins include ח' רעה רבה - Wild animals increase, which will result in, גלות - Domestic animals and the population decreasing, and thoroughfares being deserted.  
 חורבן בית המקדש ושכינה מסתלקת - The destruction of the Bais HaMikdash, withdrawal of the Divine presence and exile.

**3** The Braisa continues with  
 בעון נבלות פה צרות רבות וגזירות קשות מתחדשות - The sin of Nivul Peh - speaking coarse and improper language causes calamities and harsh decrees to increase, to the point of  
 גזר דין של שבעים שנה לטובה הופכין עליו לרעה - Even if the Heavenly court sealed a favorable decree of seventy years on his behalf, they will reverse it to an evil decree.  
 Rav Nachman bar Yitzchak adds;  
 אף שומע ושותק - the punishment is suffered even by one who listens to Nivul Peh and remains silent.

**1**

עיניו הדין  
 ועיוות הדין  
 וקלקול הדין  
 וביטול תורה

- חרב וביזה
- ודבר
- ובצורת

והבאתי עליכם חרב נקמת נקם ברית וגו'  
 אם לא בריתי יומם ולילה  
 והיית בו יומם ולילה  
 יען וביען במשפטי מאסו -

**2**

חיה רעה רבה  
 ובהמה כלה  
 ובני אדם מתמעטין  
 והדרכים משתוממין

חורבן בית המקדש  
 ושכינה מסתלקת  
 גלות

שבועת שוא  
 ושבועת שקר  
 חילול השם  
 וחילול שבת

שפיכות דמים  
 גילוי עריות  
 ועבודת כוכבים  
 השמטת שמייטין ויובלות

**3**

בעון נבלות פה...  
 צרות רבות וגזירות קשות מתחדשות

גזר דין של  
 70 שנה לטובה  
 הופכין לרעה

רב נחמן בר יצחק אמר  
 אף... שומע ושותק



4 The Gemara cites several Braisos which mention אסכרה - vdescribed as diphtheria, which constricts the throat, and the ability to breathe - as punishment for either הרע לשון or מעשר - failure to separate Maaser.

R' Shimon said that the disease of Askarah is punishment for the sin of Bitul Torah.

His colleagues challenged this assertion by asking, if so, why are woman, gentiles and young children afflicted with this disease? These individuals are not obligated to study Torah? He replied that these individuals could be guilty of Bitul Torah by distracting or preventing others from the study of Torah.

4 ת"ד אסכרה באה לעולם...  
diphtheria

על המעשר  
רש"י  
האוכל פירותיו  
טבלים

המתחיל  
במעשים  
וגומר  
בגזון

ר' אלעזר בר' יוסי...  
אף על

נענה ר' שמעון...  
בעון ביטול תורה  
אמרו לו...  
נשים נכרים תינוקות?  
שמבטלין...  
בעליהן ישראל אביהם

5 The Gemara persists, תינוקות של בית רבן יוכיחו - cheder children - who are themselves learning, and presumably are not distracting their fathers from learning - are sometimes afflicted with this disease. The Gemara answers by citing R' Guryon who said, that the צדיקים of the generation or תינוקות של בית רבן are sometimes נתפסים על הדור - suffer punishment as atonement for the sins of their generation.

5 תינוקות של בית רבן יוכיחו ?

התם כדרך גוריון...  
צדיקים נתפסים על הדור  
צינו לאן צדיקים בגוי  
תינוקות של בית רבן נתפסים על הדור

6 The Gemara relates the following story to explain why R' Yehuda bar Il'ai was earlier referred to as ראש המדברים בכל מקום - the first of the speakers at every occasion: רבי יהודה ורבי יוסי שמועון - who lived during the time of the Roman occupation of Eretz Yisrael - were once sitting together, and R' Yehuda complimented the Romans by commenting, כמה נאים מעשיהן של אומה זו - how wonderful are the deeds of this nation - the Romans. They have established market-places, bridges and bathhouses from which we benefit. R' Yose remained silent, neither agreeing nor disagreeing with this statement. R' Shimon bar Yochai, however, took issue with R' Yehuda's compliments - remarking that the Romans did not do this for our benefit, but for their own.

There was a convert named יהודה בן גרים who was present at this conversation and repeated what he heard to others, and this exchange eventually came to the attention of the Roman authorities.

6 רבי יהודה בר אלעאי  
was earlier referred to as  
ראש המדברים  
בכל מקום

רבי יהודה בר אלעאי  
כמה נאים מעשיהן של אומה זו  
רבי יוסי remained silent  
רבי שמעון בן יוחאי they didn't do this for our benefit, only for their own

They have established marketplaces, bridges...

יהודה בן גרים repeated what he heard and the Romans found out about it



7 They decreed as follows;  
 יהודה בר אלעאי - R' Yehudah will be rewarded for his words of praise, and among other things be honored to be ראש המדברים בכל מקום - the first speaker at all occasions.  
 יוסי ששתק - R' Yose shall be punished for remaining silent by being exiled to Tzipori  
 שמעון שגינה - R' Shimon bar Yochai, who disparaged the Romans, shall be executed.

The Gemara continues the story:  
 To escape execution, R' Shimon ben Yochai, and his son R' Elazar, initially hid in a Beis Medrash, where his wife would bring them food every day. When this became too dangerous, they went to hide in a cave, where they were miraculously sustained by a carob tree and a spring of water that Hashem created specifically for them.

7

*They decreed...*  
 Rewarded... יהודה בר אלעאי - יתעלה  
 Exiled... יוסי ששתק - יגלה  
 Executed... שמעון שגינה - יהרג

רבי שמעון ורבי אלעזר  
 Escaped...

8 After twelve years in hiding and studying Torah all day, they were informed by Eliyahu HaNavi that the Roman Caesar died and the decree was annulled, and they emerged from the cave.  
 Due to their heightened level of spirituality they were angered upon seeing people engaged in earning a livelihood, exclaiming,  
 מניחין חיי עולם ועוסקים בחיי שעה - They are forsaking the pursuit of Eternal life in Olam Haboh and occupy themselves instead with the transitory life of Olam HaZeh. Everything they looked at would immediately be burned up from their fiery gaze. A בת קול - a Heavenly voice proclaimed: להחריב - did you come out of the cave to destroy my world? עולמי יצאתכם - return to your cave - since you are too holy for the mundane world.

8

*After the decree was annulled...*

מניחין חיי עולם  
 ועוסקים בחיי שעה?!

*Everything they looked at would immediately be burned up from their fiery gaze*

בת קול...  
 - להחריב עולמי יצאתכם

9 After spending another 12 months in the cave, a Bas Kol told them to emerge once again, and this time, if R' Elazar destroyed something with his fiery gaze, R' Shimon would restore it. He said: בני די לעולם אני ואתה - my son, the world has enough full-time Torah scholars in you and me - and we do not need to be so unforgiving towards others who are engaged in worldly pursuits.

9

He said: בני די לעולם אני ואתה  
 - my son, the world has enough full-time Torah scholars in you and me



**10** The Gemara then tells how R' Shimon and R' Elazar were finally appeased by the following incident.  
 Late Friday afternoon, they met up with an elderly gentleman who was carrying two bundles of הדסים - myrtle branches, which he explained he was taking home לכוּד שבת - in honor of the Shabbos - חד כנגד זכור וחד כנגד שמור - corresponding to the two terms of observing Shabbos. Upon which R' Shimon remarked to his son R' Elazar חזי כמה חביבין מצוות על ישראל - See how much the Jewish people cherish the Mitzvos.

**10**

*A man was carrying two bundles of*

**הדסים**

**לכוּד שבת**  
**חד כנגד זכור**  
**וחד כנגד שמור**

*Upon which R' Shimon remarked to his son R' Elazar*

**חזי כמה חביבין מצוות על ישראל**

**11** The Gemara then tells how R' Shimon's son-in-law R' Pinchas ben Yair cried upon seeing the painful cuts on R' Shimon's body that he got from years of sitting in sand in the cave. He said; אוי לי שראיתך בכך - Woe to me that I see you in this state. R' Shimon replied: אשריך שראיתני בכך שאילמלא לא ראיתני בכך, לא מצאת בי כך - On the contrary, you are fortunate for having seen me in this state, for had I not suffered this pain, I never would have attained such a high level of Torah scholarship - which the Gemara illustrates as follows; Before entering the cave R' Pinchas ben Yair was a greater scholar than R' Shimon, for he would have 12 answers to every question posed by R' Shimon, and now upon exiting the cave, R' Shimon ben Yochai would suggest 24 answers to every question posed by R' Pinchas ben Yair.

**11**

רבי פנחס בן יאיר      רבי שמעון בן יוחאי

**אשריך**      **אוי לי**

**שראיתני בכך**      **שראיתך בכך**

**שאלמלא**      **לא ראיתני בכך**

**לא מצאת בי כך**      **לא מצאת בי כך**