



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

Taanis Daf Chuf

- A Braisa says, there are 3 people for whom the sun delayed its setting: Moshe, Yehoshua, and Nakdimon ben Gurion.
 - **Q:** We have just learned the story of Nakdimon, and the story with Yehoshua is told in pesukim. Where do we find that the sun did this for Moshe? **A: R' Elazar** said, there is a gezeirah shava on the word "acheil" from Moshe to Yehoshua. Just as by Yehoshua it refers to Hashem holding the sun from setting, by Moshe it refers to this as well. **A2: R' Shmuel bar Nachmeini** said, the gezeirah shava is on the word "teis". **A3: R' Yochanan** said, Hashem said to Moshe in a pasuk "All will be fearful and tremble from you." That refers to when Hashem delayed the sun from setting, for the sake of Moshe.

V'CHEIN IHR SHELO YARDU ALEHA GESHAMIM...

- **R' Yehuda in the name of Rav** said, the pasuk means that both cities will be cursed. The city with no rain will have a drought, and the city with rain will have torrential floods.
- A pasuk says that Yerushalayim has become like a niddah among them (i.e. it is destroyed). **R' Yehuda in the name of Rav** said, the pasuk is actually a blessing. Just like a nidah will eventually become tahor, so too Yerushalayim will be rebuilt.
 - A pasuk says that Yerushalayim will be like a widow. **R' Yehuda** said, this too is a blessing. The pasuk says she is *like* a widow, but not an actual widow. She is like a woman whose husband has traveled far away, but will return.
 - A pasuk says that Hashem says, I have made you hated and low. **R' Yehuda** said, this is a blessing, because the goyim will never appoint Yidden as tax collectors or policemen (both of whom are hated by the people).
 - A pasuk says that Hashem will hit the Yidden like a reed that sways in the water. **R' Yehuda in the name of Rav** said, this too is a blessing. We can see this from what **R' Shmuel bar Nachmeini** said in the name of **R' Yonason**. He said that the curse of a tzaddik (Chiya Hashiloni) is better than the bracha of a rasha (Bilam). Chiya Hashiloni cursed us with the pasuk of the reeds (above). Now, a reed is in a place of all it needs to grow (water), it regrows when cut, has many roots, and withstands all the fierce winds by swaying and then stands upright when the winds are gone. The Yidden will have all these qualities as well. Bilam blessed us like a cedar tree, which does not stand in water, which does not regrow, does not have many roots, which does not sway in the wind, but gets uprooted and toppled by a fierce wind. He was hoping that the Yidden will have these characteristics as well. In addition, the reed is special in that it is used to write TaNaCH.
 - A Braisa says, a person should always be soft like a reed, and not hard like a cedar. It once happened that **R' Elazar Beribi Shimon** was travelling from having learned Torah and met an exceedingly ugly man. He said to him, "You are so ugly. Are all the people of your city as ugly as you?" The man responded, "I don't know, but go and tell my Creator (Hashem) how ugly I am." **R' Elazar** realized what he had done and began to beg the man for forgiveness. The man refused. He followed the man all the way to his city. The people of the city came out to greet **R' Elazar**, using the title of "Rebbi, Rebbi, Mori, Mori". The man told them, if this is your rebbi, there should be no more like him in Klal Yisrael. He then relayed the story that took place, The people said, still, he is great man in Torah, so forgive him. The man said he would do so in their merit, as long as he does not continue to act in this way. Immediately, **R' Elazar** went to the Beis

Medrash and darshened that a person should always be soft like a reed, and not hard like a cedar, and this is why the reed merited to be used for writing the Torah, tefilin, and mezuzos.

V'CHEIN IHR SHEYEISH BAH DEVER OH MAPOLES...

- A Braisa said, when the Mishna discusses collapsing buildings, it refers to strong buildings, not weak ones. Buildings that are not supposed to collapse, not ones that are supposed to collapse.
 - **Q:** Aren't strong buildings the same as those that are not supposed to collapse, and weak buildings the same as those that are supposed to collapse? **A:** The second part of the Braisa refers to buildings that are strong but are very tall, and are therefore more prone to collapse due to their height. It may also refer to strong buildings built on the river bank. There too, the river weakens the foundation and makes them more prone to collapse. We also find buildings and walls that are weak, but are not prone to collapse. The Gemara brings the story that when **R' Ada bar Ahava** would walk under a weak wall, there was no fear of it collapsing.
 - **R' Huna** once had wine in a building that was at risk of collapse. He brought **R' Ada bar Ahava** into the building (without his realization) and had the wine removed as he kept him there. As soon as the wine was removed, he took him out, and the building collapsed. **R' Ada bar Ahava** realized what had just taken place and was upset, because he held like **R' Yanai**, that one should not do something that requires a miracle, because maybe a miracle won't be done. Even if a miracle is done, it takes away from the person's zechusim.
 - **Q:** What made **R' Ada bar Ahava** so great? **A:** We find that when asked why he lived so long, he once told his talmidim, I have never become angry in my house, I never walked in front of someone who was greater than me, I never thought about Torah in dirty alleys, I never walked 4 amos without learning Torah and wearing tefilin, I never slept in the Beis Medrash even for a nap, I was never happy with the downfall of my friend, and I never called a person by his nickname.
 - **Rava** asked **Rafram bar Pappa** to tell him some of the greatness of **R' Huna**. He said, I don't remember from his younger years, but I can tell you of his older years. On every cloudy day they would carry him out on a golden chair and he would inspect all the walls of the city. If one was at risk of collapse from the impending storm, he would have it taken down. If the owner had the means to rebuild it, he would. If not, **R' Huna** would build it for him. Every Friday he would send messengers to the market to buy all the unsold vegetables before Shabbos, and would have them thrown into the river.
 - **Q:** Why didn't he give them to the poor people? **A:** He didn't want them to rely on this supply because some weeks there would be no leftovers for him to buy and give them.
 - **Q:** Why didn't he give them to the animals? **A:** He held that one may not feed food fit for human consumption to animals.
 - **Q:** Why did he buy them altogether? **A:** To ensure that the sellers would always be willing to bring an ample supply to the market.
 - The Gemara continues with the attributes of **R' Huna**. When he would get hold of a medicine that was not available to people, he would fill a bottle with it and hang it on his door, letting all know to come and take. Others say that he was versed in the ways of the Shivta demon, and he would hang water on his door for people to use to wash their hands before eating (which protects one from this demon).
 - When he would sit down to eat, he would open his door and announce, "Whoever is in need of food, come and eat".
 - **Rava** said, I can do all the things that **R' Huna** did, except this last one, because there are too many poor people in Mechuza, and I wouldn't be able to feed them all.