



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

Taanis Daf Chuf Aleph

- **Ilfa** and **R' Yochanan** were learning, and their financial situation became very difficult. They decided that they would go out and venture into business. On their way they stopped to eat under a weak wall. **R' Yochanan** heard 2 Malachim talking to each other. One said, "Let's throw the wall down on these 2 people who are leaving learning to go attain wealth". The other said, "We should not do that, because one of them is about to become great." **R' Yochanan** realized that he had heard this conversation and **Ilfa** had not, so that it must be him who was destined for greatness. He told **Ilfa**, I have decided to go back to learning and not pursue business. By the time **Ilfa** returned from his venture, **R' Yochanan** had already been appointed as the Rosh HaYeshiva. The people told **Ilfa**, if you would not have left, you would have been appointed to this position instead of **R' Yochanan**.
- **Nacham Ish Gam Zu** was blind in both eyes, was missing both his hands and both his feet, had his body covered in boils, and was in a house at risk of collapsing, lying on a bed whose legs stood in pails of water to prevent the ants from crawling onto him. His talmidim wanted to carry him out of that dangerous house. He told them, first remove all keilim from the house, then carry me out, because I am certain that the house will not collapse while I am in it. His talmidim asked him, since you are such a tzaddik, how is it that you are suffering so severely? He told them, I have brought this suffering onto myself, because I was once travelling and met a poor person who asked me for food. I went to my donkey to unload some food to give him, but before I gave him the food, he died from hunger. I fell on his face and said, my eyes that did not take pity on your eyes (he felt he should have rushed even more to bring him the food) should be blinded, my arms that did not take pity on your arms should be cut off, my legs which did not take pity on your legs should be cut off, and I did not calm down until I said that my entire body should be covered with boils. His talmidim said, "Woe is to us for having to see you like this". He said to them, "Woe would be to me if you did not see me like this".
- He was known as **Nacham Ish Gam Zu**, because no matter what happened, he would always say "gam zu l'tova" ("this is also for the best"). It once happened that the Yidden sent a chest of precious stones with Nachum Ish Gam Zu to give to the king on their behalf. On the way, he stayed overnight at a hotel. The hotel owner stole all the precious stones and filled the chest with dirt in their place. When he gave the chest to the king and the king saw what was inside, he said, "The Jews are making a mockery of me", and wanted to kill them all out. Nachum said, "gam zu l'tova". Eliyahu Hanavi came disguised as one of the king's people. He told the king, maybe this dirt is the special dirt of Avrohom their forefather, which would become swords when thrown. They tried it out against an enemy that they had trouble conquering, and with the dirt they were able to conquer them. The king filled the chest with precious stones from his treasury and sent Nachum on his way with much honor. When the hotel owner asked Nachum what happened that he is getting honored in this way, he told him, "Whatever I took from here I brought to the king". The hotel owner knocked down his hotel and brought all the dirt to the king. He said, that special dirt came from my property, and I have brought more. The king had the dirt tested, and it failed. He had the hotel owner killed.

EI ZU HEE DEVER IHR HAMOTZI'AH CHAMESH MEI'OS RAGLI...

- A Braisa says, a city with a population of 1,500 men, from which there are 9 deaths over 3 consecutive days (3 deaths per day), is considered to have a "dever" (a plague). If the deaths happened over a span of less than 3 days or more than 3 days, it is not considered to be a dever. A city with a population of 500 men, is considered to have a plague if 3 people die over 3 consecutive days.

- **R' Nachman bar R' Chisda** was once goizer a fast for a city of 500 people when 3 people died on one day. **R' Nachman bar Yitzchak** explained, this follows the opinion of **R' Meir**, who says that if an ox becomes a “mu’ad” (a higher level of responsibility) when it gores 3 times over 3 days, surely it becomes a “mu’ad” if it gores 3 times in one day.
 - **R' Nachman bar R' Chisda** told **R' Nachman bar Yitzchak** to come and live in his city, where people will respect him more for his Torah. He responded, a Braisa says, a place doesn’t bring honor for a person, the person brings honor to his place, as we find that Har Sinai was only kodesh while the Shechina was there, and the place of the Mishkan was only kodesh while the Mishkan stood there. **R' Nachman bar R' Chisda** then said, maybe I should then go and live in your city. He responded, it is improper to make you (who had a very prestigious father) move for me (whose father was not as prestigious).
- There was once a plague in all of Sura, except in **Rav’s** neighborhood. The people figured that it was the merit of **Rav** that saved them. They then were told in a dream, **Rav’s** zechusim are certainly enough to have saved them (this would have been a small feat for **Rav’s** zechusim), but they didn’t have to come onto that, because they were saved in the zechus of a man who would lend out his shovel free of charge to allow people to dig graves for those who had passed on.
- There was once a fire in all of Drokart, except for the neighborhood of **R' Huna**. The people figured that it was the merit of **R' Huna** that saved them. They were then told in a dream, **R' Huna’s** zechusim are certainly enough to have saved them (this would have been a small feat for **R' Huna’s** zechusim), but they didn’t have to come onto that, because they were saved in the zechus of a woman who would heat her oven for others to use.
- People told **R' Yehuda** that locusts were coming. He responded by being goizer a taanis. They told him, these locusts have not been destroying the crops, so maybe there is no need for the fast. He said to them, do you think they are bringing food with them (surely they will begin to eat the crops)?
 - People told **R' Yehuda** that there is a plague among the pigs. He responded by being goizer a taanis.
 - He did so not because he thought it would spread to other animals, but because the intestines of humans are similar to those of pigs, and he felt it could become a human plague as well.
- **Shmuel** was once goizer a taanis for a plague that was taking place in the distant town of Choza’ei. He explained, there is no river that acts as a barrier from there, and we therefore need to be concerned that it will spread.
- **R' Nachman** was goizer a taanis when he heard there was a plague in Eretz Yisrael. He explained, if the queen (i.e. Eretz Yisrael) is getting hit with a plague, surely the slave (Bavel) is at risk as well.
 - **Q:** This would suggest that we would not have to fast for 2 “slaves” (cities outside Eretz Yisrael). If so, why did **Shmuel** fast in Neharda’ah when there was a plague in Bei Chozai? **A:** He did so because there were caravans that would travel from one to the other, and could therefore carry the plague from one to the other.
- Abba the blood-letter would be greeted every day from Heaven with a “bas kol”. **Abaye** would be greeted every Friday. **Rava** would be greeted every Erev Yom Kippur. **Abaye** felt bad that he wasn’t greeted as often as Abba the blood-letter. They said to **Abaye**, you can’t do some of the things that Abba does. First, he keeps the men and women separate. Second, he has a special garment, with a small slit for the needle, that he has the women wear when he is letting blood from them. This prevents him from having to see them not properly covered. Next, he had a box in a private place, where people could pay him if they could, and were not embarrassed if they could not. Finally, when he let blood from one of the **Rabanan**, he would not take a fee, and would even give them money for them to buy food to help them get their strength back.
 - **Abaye** once sent a pair of **Rabanan** to test him. Abba gave them to eat and drink, and gave them nice blankets to sleep on. In the morning, they took the blankets to the marketplace and met Abba. They asked him, how much are these worth, and maybe you want to buy them from us? He gave them a price. They asked, maybe they are worth

more? He said, I gave you the price that I bought them for. They told him, these are actually yours and we took them from you to test you. They asked him, when you saw that we took them from your house in the morning, what did you suspect the reason was? He replied, I thought that you needed it to use to pay someone to free another Yid from prison, and you were embarrassed to tell me about it, so you just took the blankets. They said to him, now that you know we were just testing you, take the blankets back. He said, they are no longer mine, because the minute you took them, I mentally gave them to tzedakah to be used for the cause.

- **Rava** felt bad that he wasn't greeted from Heaven as often as **Abaye**. They told him, you should be happy enough knowing that the entire city is protected based on your zechusim.