



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

Taanis Daf Chuf Beis

- **R' Broka Choza'ah** would often meet Eliyahu in the marketplace. He once asked Eliyahu, is there anyone in the marketplace here that is destined for Olam Habah? Initially he said there is no one. A bit later, a person wearing black shoes (which was not typically worn by Yidden) and not wearing tzitzis walked by. Eliyahu said, "That person is destined for Olam Habah". **R' Broka** ran over to the man and asked him what his occupation was. The man said, "Go away now, and come back tomorrow". The next day the man told **R' Broka** that he was a prison guard, and he always made sure to keep the men and women separate. He would put his bed in between the men and the women, to prevent any aveiros from happening. He said, "When a Jewish girl is put into my jail and the goyim are looking at her to be mezaneh with her, I risk my life to save her". Once, there was a betrothed girl in the jail and the goyim wanted to be mezaneh with her. The prison guard took the sediment of red wine and threw it on the bottom of her dress, making them think that she was a nidah, and in that way saved her. **R' Broka** asked, why do you wear black shoes and not wear tzitzis? The man explained, I hang around the goyim and don't want them to know that I am Jewish, because in that way I find out about any bad decrees that are being handed down. When I hear of one, I quickly run the **Rabanan** to tell them, so that they can daven to have it annulled. **R' Broka** asked, why did you tell me yesterday to go away and come back today? He answered, I had just found out about a new decree and wanted to immediately go to the **Rabanan** so that they could daven for it to be annulled.
 - A bit later another 2 people walked by in the marketplace, and Eliyahu said, "These people are also destined for Olam Habah". **R' Broka** approached them and asked them what their occupation was. They said, "We are comedians, and we cheer up depressed people. Also, when we see people in a fight, we bring shalom between them".

AHL EILU MASRI'IN B'CHOL MAKOM...

- A Braisa says, for the following problems we cry out in every place: "shidafon" crop disease, "yeirakon" crop disease, "arbeh" locust, "chasil" locust, and wild animals on the attack. **R' Akiva** says, for shidafon and yeirakon we cry out for even the smallest amount. For arbeh and chasil we cry out even if only one wing was seen in Eretz Yisrael.

V' AHL CHAYA...

- A Braisa says, for wild animals on the attack we only cry out when we can tell they have been sent from Heaven (their behavior is abnormal). When the wild animals appear in the city it is considered abnormal, but in the field it is considered normal. If they appear by day that is considered abnormal, by night is considered normal. If it saw 2 people and chased them it is abnormal, but if it hid from them it is normal. If it killed 2 people and ate one of them it is abnormal (if it wasn't hungry for 2 people, it shouldn't have killed both people), but if it ate both of them it is normal. If it climbs onto a roof and takes a baby from a crib, that is abnormal.
 - **Q:** The Braisa first says that when the animals are in the city it is abnormal. This suggests that no matter whether it was there by day or by night. Then the Braisa says that it is only abnormal if seen during the day!? **A:** The Braisa means that in the city it is only abnormal if seen during the day.
 - **Q:** The Braisa first says that it is only abnormal if the animals run after the people, which suggests that it is normal if they remain standing still. Then the Braisa says it is only normal if the animals hide, which suggests that it is not normal if they remain standing still!? **A:** It depends on the circumstances. If the field is near the swamps (the animal's natural habitat), it is normal for it to remain standing still because it feels that it can easily escape into the swamp. Otherwise, it is normal for the animal to run and hide.

- **Q:** How could the Braisa say that it is normal if the animal kills and eats 2 people, when it says earlier that it is not normal if it even just ran after them!? **A: R' Pappa** said, the part of the Braisa that says it is normal for it to kill and eat is speaking near the swamp, where it has more courage.
- **Q:** The Braisa said that if the animal climbs onto a roof and takes a baby from its crib, that is abnormal. That seems obvious!? **A: R' Pappa** said, the Braisa is discussing a hunter's hut, out in the wild, in the habitat of the animals. That is why it would not seem to be so unusual.

AHL HACHEREV...

- A Braisa says, clearly we would fast if an attacking army is approaching. Even more than that, if an army who does not intend to attack is passing through the city, we must also fast. As we see with the army of Paroh Necho, which wanted to pass through and did not intend to attack, and yet ended up in war with King Yoshiyahu.
 - **R' Yehuda in the name of Rav** explained that Paroh Necho had avodah zarah with him, which is why Yoshiyahu thought that he can definitely be beaten at war.
 - **R' Yehuda in the name of Rav** explains a pasuk regarding that story to mean that Yoshiyahu was pierced with so many arrows at war, that his body became like a sifter.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said, Yoshiyahu was punished because he went to war without asking Yirmiyahu. Yoshiyahu felt that he could rely on the pasuk that says that "a sword will not pass through your land", which even refers to a passing army. He didn't realize that his generation was not deserving of this bracha.
 - As Yoshiyahu was dying he was whispering something. Yirmiyahu was afraid that he may be whispering something improper, on account of his pain. He bent down to hear what was being said, and heard that Yoshiyahu was saying that he deserved this punishment for not listening to the word of Hashem. Upon hearing that, Yirmiyahu praised him.

MAASEH V'YARDU ZEKEINIM M'YERUSHALAYIM L'AREIHEM...

- **Q:** Does the Mishna mean the amount of grain needed to fill an oven, or the amount of bread needed to fill an oven (which is a lesser amount)? **A:** A Braisa says "the size of the mouth of an oven", which must refer to bread (grain put at the mouth of an oven would fall to the back).
 - **Q:** Does it refer to the size of the cover of the oven, or the row of bread that is put around the opening? **A: TEIKU.**

V'OD GAZRU TAANIS AHL SHE'ACHLU ZE'EIVIM...

- **Ulla** said in the name of **R' Shimon ben Yehotzadak**, it once happened that wolves swallowed 2 babies and then let them out in their wastes. The **Chachomim** said that the flesh was not tamei as a meis (it lost its status as such through the digestion process), but the bones were tamei as a meis (bones are not digestible).

AHL EILU MASRI'IN B'SHABBOS...

- A Braisa gives a list of tzaros and says that an individual may fast as a way to bring a kapparah and a salvation. **R' Yose** says that an individual may not decide to fast, because that may make him have to come onto others, and these others may decide not to have mercy on him.

SHIMON HATEIMANI OMER AHF AHL HADEVER...

- **Q:** Did the **Chachomim** disagree regarding Shabbos only, or did they disagree and say that one should never cry out for a plague? **A:** There is a Braisa where **R' Akiva** says we never cry out based on a plague. That must be the **Chachomim** of our Mishna.

AHL KOL TZARA SHELO TAVO AHL HATZIBBUR...

- A Braisa says, we cry out for every tzara, except for there being too much rain.
 - **R' Yochanan** explained, this is so because we do not daven that an excessive good should be stopped.
 - **Rami bar R' Yud** said, in Bavel we may daven for the rain to stop (it was a low lying land, with deadly flooding possible).
 - They asked **R' Eliezer**, how much rain must fall in Eretz Yisrael to allow us to daven for it to stop? He said, only when one can stand on "Keren Ofel" (a very high place) and can splash his feet in the water (which essentially means it may never be done).

- **Rabbah bar bar Chana** said, when he was on top of Keren Ofel he saw an Arab holding a spear and riding a camel at ground level, and he appeared to him like a worm (Keren Ofel is such a high place).
- A Braisa says, the pasuk says “v’nasati gishmeichem b’itam”. This means that there will not be too much rain or too little rain. Another explanation is that the rain will fall on Tuesday nights and Friday nights (when people are not out traveling). As we find in the days of **Shimon ben Shatach**, when it only rained on Tuesday and Friday nights and the crops grew to enormous sizes. We also find in the days of Hurdus, when they were building the Beis Hamikdash, that it rained only at night and in the morning the wind would blow away the clouds and the sun would shine, allowing for the work on the Beis Hamikdash to continue.