



# Daf In Review – Weekly Chazarah

## Maseches Taanis, Daf טו – Daf כא

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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### PEREK SHEINI -- PEREK SEDER TANIYOS KEITZAD

#### MISHNA

- What was the procedure that was done on the fast days? They would take the Aron Kodesh out to the city square and put ashes on it. They would then put ashes on the head of the Nasi, and the head of the Av Beis Din. Then all the people would put ashes onto their own heads as well. The elder among them would speak to try and stir the hearts of the people. He would say, the pasuk regarding the people of Ninveh does not say that Hashem saw their sackcloth and their fast. The pasuk says that Hashem saw their deeds, that they had done teshuva. Another pasuk in the Navi says this as well.
- They were then ready to daven. They would send as a chazzan an older person who knew how to daven, who had a house full of children with no means of support for them. Such a person's heart was sure to be sincere in his tefilla.
  - He then said 24 brachos: the 18 of every day, zichronos, shofros, "ehl Hashem batzarasah...", "esah einai ehl heharim...", "mimamakim kirasicha Hashem...", "tefilla le'ani ki yatof". **R' Yehuda** says he did not say zichronos and shofros. In their place he would say "ra'av ki yihiyeh ba'aretz...", and "asher haya dvar Hashem ehl Yirmiyahu...".
  - The first bracha's ending would make reference to Avrohom Avinu, the second's to the Yidden at the Yam Suf, the third's to Yehoshua at Yericho, the fourth's to Shmuel at Mitzpah, the fifth's to Eliyahu at Har HaCarmel, the sixth's to Yonah in the belly of the fish, and the seventh's to Dovid and Shlomo's tefilla on Yerushalayim.
  - It once happened in the days of **R' Chalafta** and **R' Chananya ben Tradyon**, that after the chazzan finished the first bracha the people responded "Baruch Shem Kevod Malchuso..." instead of simply saying "Amen". The **Chachomim** said, this should only be done at the Beis Hamikdash.
- **R' Yehoshua** says, for the first set of fasts, the Kohanim of the Mishmar (who were on duty for that week) would begin the fast but not complete it, and the Kohanim of the Beis Av (who were on duty that particular day) would not fast at all. For the second set of fasts, the Kohanim of the Mishmar would complete the entire fast and the Kohanim of the Beis Av would begin the fast, but would not complete it. For the third set of fasts, the Kohanim of the Mishmar and of the Beis Av would fast the entire fast. The **Chachomim** said, neither fasted on the first set of fasts. For the second set of fasts, the Mishmar would fast, but not complete, and the Beis Av would not fast at all. For the third set of fasts, the Mishmar would fast and complete, and the Beis Av would begin the fast, but would not complete it.
  - The Kohanim of the Mishmar may drink wine at night (during that week), but not by day (they may be needed to help out). The Kohanim of the Beis Av may not drink wine by night or by day (they need to do the Avodah that day).
  - The Kohanim of the Mishmar and the people of the Maamud (representatives of Klal Yisrael who would, on a rotation basis, be present at the Korbanos Tzibbur) may not take haircuts or wash their clothes during their week, but may do so on Thursday of that week, in honor of Shabbos.
- Any Yom Tov that is written in Megillas Taanis as one that it is assur to make a hesped on, the day before is likewise assur, but the day following the Yom Tov is mutar. **R' Yose** says that the day before and after are assur.
  - On a day that it says is assur to fast on, the day before and after is mutar. **R' Yose** says the day before is assur and the day after is mutar.
- We do not decree a set of fasts that will begin on a Thursday, so as not to drive up food prices (the increased demand for food for after the fast combined with food for Shabbos will make the shop owners think that there

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is increased demand in general, causing them to increase prices). Instead, we begin the set of fasts on a Monday. However, the second set of fasts may begin on Thursday (because at that point the shop owners already realize the increased demand is only due to the fast, and they will not increase prices for the temporary increase in demand). **R' Yose** says, just as the first set may not begin on a Thursday, so too the later sets may not begin on Thursday.

- We may not decree a fast on Rosh Chodesh, Chanukah, or Purim. However, **R' Gamliel** says, if a set began and one of the fasts of the set fell on one of these days, the fasts are not stopped, and he fasts on those days. **R' Meir** said, **R' Gamliel** would agree that one would not complete the fast on those days (he would break his fast before the day is over). The same would be when Tisha B'Av falls on a Friday (we break the fast before Shabbos begins).

### GEMARA

- **Q:** The Mishna says that the procedure followed on the fast days is that we remove the Aron Kodesh to the city square, etc. This seems to say that this procedure is even followed by the first set of fasts. However, a Braisa says that it is only done for the last set of fasts!? **A: R' Pappa** said, our Mishna is also only discussing the third set of fasts.

### UBIROSH HANASI

- **Q:** Why do we place ashes on the head of the Nasi first, and then on all the other people? **Rebbi** said in a Braisa that in matters of greatness we begin with the greatest person, but with bad things we begin with the lower people. If so, we should first place the ashes on the heads of all the other people, and then on the head of the Nasi!? **A:** Placing the ashes on his head first is actually bestowing honor upon him, because it is as if we are telling him that we feel that his tefillos can bring the rain.

### V'CHOL ECHAD V'ECHAD NOSEIN B'ROSHO

- **Q:** Why do the Nasi and Av Beis Din have the ashes placed on their heads by others, but all the other people place it on their own heads? **A: R' Abba of Kisri** said, it is much more humbling when one is embarrassed by others than when he is embarrassed by himself. We want this, so that their tefillos are more sincere.
- **Q:** Where on the head are the ashes placed? **R' Yitzchak** learns from a pasuk that it is placed on the place where the tefillin is worn.

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- **Q:** Why do we go out and daven in the city square? **A: R' Chiya bar Abba** said, by doing so we are saying, “we weren’t answered with our tefillos done in private, so now we will embarrass ourselves in public as well”. **Reish Lakish** said, by doing so we are saying “let the galus from our shul be a kapparah for us”.
  - The difference between these approaches would be whether it would suffice to go from one shul to another.
- **Q:** Why do we take the Aron out into the city square? **A: R' Yehoshua ben Levi** said, by doing so we are saying that “we have a private keili (i.e. the Aron) and it has now become embarrassed because of our aveiros”.
- **Q:** Why do we put on sackcloth? **A: R' Chiya bar Abba** said, by doing so we are saying that we are like animals.
- **Q:** Why do we put ashes on the Aron? **A: R' Yehuda ben Pazi** and **Reish Lakish** say that this demonstrates that Hashem “suffers” along with us.
  - **R' Zeira** would tremble when he would see ashes being put onto the Aron.
- **Q:** Why do the people put ashes on their heads? **A: R' Chama and R' Chanina** argue: one says it is a demonstration that we consider ourselves as ashes in front of Hashem, and the other says we do this so that Hashem should remember the Akeida.
  - The difference between these opinions would be whether one may use dirt instead of ashes.
- **Q:** Why do we visit a cemetery on a fast day? **A: R' Levi bar Chama and R' Chanina** argue: one says it is a demonstration that we consider ourselves as dead in front of Hashem, and the other says that we go so that the people buried there will daven for us.
  - The difference between these opinions would be whether we can accomplish the purpose by going to a non-Jewish cemetery.

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- **Q:** What is the meaning of the name “Har Hamoriya”? **A: R’ Levi bar Chama and R’ Chanina** argue: one says it refers to the fact that Torah was taught to the Yidden from this mountain, and the other says it refers to the fact that it created a fear among the goyim.

### HAZAKEIN SHEBAHEN OMER LIFNEIHEN DIVREI KIVUSHIN

- A Braisa says, first choice for a speaker is a “zakein”. If one is not available we look for a “chochom”. If there is none available we look for a man of stature.
  - **Q:** Can it be that we prefer an elder over a chochom? **A: Abaye** said, the Braisa means, our first choice is an elder who is also a chochom. If there is none, we look for a young chochom.
- The Braisa continues, the speaker says to the people, the fasting and sackcloth will not make our prayers be answered, it is only teshuva that can accomplish that, as we see that the pasuk says that Hashem saw the teshuva of the people of Ninveh, not their fasting and sackcloth.
  - We learn from a pasuk regarding the story with the people of Ninveh, that they separated the mother animals from their babies, and said to Hashem, “if You don’t have mercy on us, we will not have mercy on these animals”.
  - We also learn that they said to Hashem, “You are the tzaddik and should therefore be understanding and more patient with us, the rasha”.
  - The pasuk says that the people returned all stolen items. **Shmuel** said, this means that even one who had stolen a beam and used it in a house, broke apart the house to return the beam.
    - **R’ Ada bar Ahava** said, a person who confesses to having stolen, but does not return the stolen object, is like one who is toivel while holding a sheretz – he cannot become tahor.

### AMDU B’TEFILLA MORIDIN LIFNEI HATEIVA ZAKEIN...

- A Braisa says, even if there is an elder who is also a chochom, it is more preferable to send one who is very familiar with the davening. **R’ Yehuda** says, we look for someone who has small children and no means to support them, one who works in the field but his house is now empty, one who has “pirko na’eh” (he had a proper youth), is humble, is wanted by the people, has a nice voice, is an expert in reading Tanach, and in learning Medrash, Halachos and Agados, and is an expert in all the brachos.
  - When the **Rabanan** learned this Braisa, they looked at **R’ Yitzchak bar Ami** (as an example of a person possessing all these qualities).
  - **Q:** The Braisa seems to be repeating itself when it says “he has no means of support” and then says “his house is empty”? **A: R’ Chisda** said, the Braisa means that his house is empty from sin.
  - **Abaye** explained “pirko na’eh” to mean that the person did not have a bad reputation in his youth.

### V’OMER LIFNEIHEM ESRIM V’ARBA BRACHOS...

- **Q:** The Mishna says that 6 brachos are added to the everyday shmoneh esrei, but then goes on to give 7 endings special for that day!? **A: R’ Nachman bar Yitzchak** said, it means that there are 7 elongated brachos, like a Braisa says, there are 6 additional and one elongated – the bracha of Ga’al Yisrael is elongated and given a special ending for the day. The Braisa then says that after each bracha the people would answer “Amen” and the shofar would be blown. However, in the Beis Hamikdash the process was different. Instead of simply saying “Baruch Ata Hashem Ga’al Yisrael”, the chazzan would say “Baruch Hashem Elokei Yisrael Min Haolam V’ahd Haolam Baruch Goel Yisrael”. The people would not answer “Amen”, but would instead say “Baruch Shem Kevod Malchuso...”. **R’ Chalafta** followed this process in Tzipori and **R’ Chananya ben Tradyon** did so in Sichni as well. The **Chachomim** said that was incorrect, because this process is only to be done in the Beis Hamikdash.
  - Another version of the Braisa says, that the additional 6 brachos are said between the brachos of “Ga’al Yisrael” and “Refa’einu”. The Braisa then goes on to describe the difference in procedure between the Beis Hamikdash and elsewhere.
  - There is another Braisa which describes the procedure, and how the **Chachomim** did not agree with **R’ Chalafta and R’ Chananya ben Tradyon** who followed this procedure outside of the Beis Hamikdash.

### R’ YEHUDA OMER LO HAYA TZARICH LOMAR ZICHRONOS...

- **R’ Ada** from Yaffo explained, **R’ Yehuda** holds that we only say zichronos and shofros on Rosh Hashanah, Yom Kippur of Yovel, and when at war.

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AHL HARISHONA HU OMER MI SHE'ANA ES AVROHOM...

- The Mishna had said that the ending that mentions Eliyahu uses the wording of tefilla, and the ending that mentions Shmuel uses the wording of “tze’aka”. A Braisa says that some switch the brachos so that the wording of tze’aka is associated with Eliyahu and the wording of tefilla is associated with Shmuel.
  - **Q:** Regarding Shmuel the pasuk uses the wording of tefilla and tze’aka, so either is appropriate. However, regarding Eliyahu the pasuk only uses the wording of tefilla, so how can the Braisa say that tze’aka is associated with Eliyahu? **A:** The pasuk says that Eliyahu said to Hashem “Aneini Hashem Aneini”. That is considered to be tze’aka as well.

AHL HASHISHIS HU OMER...

- **Q:** The story with Yonah happened after the time of Dovid and Shlomo. If so, why is the bracha mentioning Yonah said first? **A:** We want to end with a bracha that Hashem have mercy on Eretz Yisrael (which is associated with Dovid and Shlomo).
- It was said in the name of **Sumchus**, the last bracha was “Baruch mashpil haramim” (Who humbles the haughty).

SHALOSH TAANIYOS HARISHONOS ANSHEI MISHMAR...

- A Braisa says, the Kohanim of the Mishmar may not drink wine by day for the chance that they will be needed to step in and help the Beis Av with the Avodah. The Kohanim of the Beis Av may not drink by day or by night, because they are busy with the Avodah. From here they have said, if a Kohen (even in today’s times) knows which Beis Av he belongs to, he may not drink wine the entire day that he would be on duty if the Beis Hamikdash were built (in case the Beis Hamikdash is built that day). If a Kohen only knows what Mishmar he belongs to, he may not drink wine the entire week that he is to be on duty. If he knows neither, but knows that his family was part of a Beis Av, **Rebbi** says he should be assur to ever drink wine, but since the Beis Hamikdash has been destroyed for so many years, he may drink wine.
  - **Abaye** said, Kohanim who drink wine after the Churban do so in accordance with **Rebbi**.

ANSHEI MISHMAR V'ANSHEI MAAMUD ASSURIM LESAPER...

- **Rabbah bar bar Chana in the name of R' Yochanan** explained, it is assur for them to take a haircut and wash their clothes during that week so that they will be forced to do so before that week, and will be presentable when they come to the Beis Hamikdash.
- A Braisa says, a king must take a haircut every day (based on a pasuk that says that a king must always be seen looking his best), a Kohen Gadol every Friday (since that is when the new Mishmar comes, he must look his best when they see him), and a regular Kohen once in 30 days (a pasuk says that a Kohen may not let his hair grow long, and we learn out through a gezeirah shava from nazir that just as a nazir’s hair grows for a minimum of 30 days – the minimum time of a period of nezirus – so too a Kohen may not grow his hair for more than 30 days).
  - **Q: R' Pappa** asked, maybe the pasuk regarding a Kohen means that a Kohen may not let his hair grow at all (and must take a haircut every day)!? **A: Abaye** answered, the pasuk said “locks of hair he should not let grow”. This teaches that he may have locks but may not let them grow further.
  - **Q:** Why aren’t Kohanim today required to take haircuts every 30 days? **A:** Just like drinking wine only applies when the Beis Hamikdash is standing, so too is the haircut requirement.
    - **Q: Abaye** said above that only **Rebbi** allows them to drink wine after the Churban. This suggests that the **Rabanan** argue and don’t allow them to drink wine. If so, how can they allow their hair to grow long? **A:** The whole concern is that the Beis Hamikdash will be built and if they drank wine, we will have no Kohanim who can do the Avodah. That doesn’t apply to having long hair, because they can always immediately take a haircut.
    - **Q:** Why don’t we say the same idea for wine, that he can take a nap and remove the effects of the wine, and then do the Avodah!? **A:** We have learned that if one drinks larger amounts of wine, sleeping does not take away the effects of the wine. That is why we don’t allow them to drink.

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- **R' Ashi** said, drinking wine makes a Kohen's Avodah passul, which is why they were goizer for drinking today. Having long hair does not make the Avodah passul, and therefore they were not goizer.
  - **Q:** A Braisa learns from a pasuk in Yechezkel that compares doing the Avodah with long hair to doing the Avodah after drinking, to teach that even doing the Avodah with long hair makes the Kohen chayuv misah. If so, presumably it also means that the Avodah of a Kohen with long hair would be passul as well!? **A:** The comparison is only said in regard to the death penalty, not for making the Avodah passul.
  - **Q: Ravina** asked, before Yechezkel came along and wrote the pasuk, how did we know that such a Kohen is chayuv misah? **A: R' Ashi** said, we have this same question elsewhere and answer that there was a tradition to this Halacha, and Yechezkel came and supported it with a pasuk. The same is true here.

### KOL HAKASUV B'MEGILAS TAANIS

- A Braisa says, these are the days that one may not fast, and some of them one may also not make a hesped: from Rosh Chodesh Nisnon until the 8<sup>th</sup>, because the **Rabanan** bested the Tzedukim regarding a particular Halacha of a korbon Tamid, one may not even make a hesped. From the 8<sup>th</sup> until after Pesach one may not make a hesped because the **Rabanan** bested the Baisusim regarding the Halacha of when to count for the Yom Tov of Shavuot.
  - **Q:** Why does the Braisa need to say "from Rosh Chodesh"? It should say "from the 2<sup>nd</sup> day", since Rosh Chodesh is a Yom Tov on its own anyway!? **A: Rav** said, this was done so that it makes the day before it assur as well.
    - **Q:** The day before should be assur as the day before Rosh Chodesh!? **A:** Rosh Chodesh is a D'Oraisa, and we therefore don't need to make the day before assur to strengthen it as a Yom Tov. Therefore, the day before is mutar. These small Yomim Tovim do need to be strengthened. We see this concept in a Braisa as well.

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- The Braisa said that one may not make a hesped from the 8<sup>th</sup> of Nisnon until after Pesach because that is when the **Rabanan** bested the Baisusim regarding the proper way to count for the Yom Tov of Shavuot.
  - **Q:** The Braisa should just say "until Pesach", since on Pesach itself one is anyway not allowed to make a hesped!? **A: R' Pappa** said, like **Rav** said, the Braisa did so to make the day following Yom Tov assur as well.
    - **Q:** This would mean that the Braisa is following **R' Yose**, who said (earlier in the Mesechta) that the day before and after these minor Yomim Tovim are assur as well. If so, why did the Braisa say that we make Rosh Chodesh Nisnon a Yom Tov just so that the day before becomes assur as well? It should be assur as being the day after the 28<sup>th</sup> of Adar, which was a minor Yom Tov as well (it was the day that **Yehuda ben Shamu'a** was able to overturn a decree that prevented the Yidden from learning Torah, performing bris milah, and keeping Shabbos)!? **A: Abaye** said, we needed Rosh Chodesh to be made a Yom Tov for the case when Adar has 30 days, and to therefore make the 30<sup>th</sup> day assur as well. **A2: R' Ashi** said, when a minor Yom Tov prohibits hesped on that day, the day following would only be assur to fast, not to make a hesped. Therefore, the **Rabanan** sandwiched the 29<sup>th</sup> between two minor Yomim Tovim. Doing so makes the 29<sup>th</sup> assur in hesped as well.
- **Q:** Why does the Braisa say that "from the 8<sup>th</sup> of Nisnon until after Pesach" it is assur to make a hesped. The 8<sup>th</sup> day itself was already assur from the previous Halacha in the Braisa that said that from Rosh Chodesh through the 8<sup>th</sup> is a Yom Tov!? **A:** This was said in case the Yom Tov of the first 8 days becomes batul for some reason.
  - We can use this answer as the reason that we mention Rosh Chodesh Nisnon as being a Yom Tov even though the 28<sup>th</sup> of Adar is a Yom Tov as well (so that the 29<sup>th</sup> of Adar remains assur for taanis even if the Yom Tov of the 28<sup>th</sup> becomes batul).

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- **R' Chiya bar Assi in the name of Rav** paskened like **R' Yose** of our Mishna (that the day before and after a Yom Tov that is assur to make a hesped, becomes assur as well), and **Shmuel** paskens like **R' Meir** (that only the day before is assur, not the day after).
  - **Q:** We find that **Shmuel** paskened like **R' Shimon ben Gamliel** who says that the day before and after are never assur!? **A:** **Shmuel** wanted to be very lenient. Initially he thought that **R' Meir** was most lenient, so he paskened like him. He then found that **R' Shimon ben Gamliel** is even more lenient, so he paskened like him.
  - **Bali in the name of R' Chiya bar Abba in the name of R' Yochanan** also paskened like **R' Yose**.
    - **R' Chiya** said to **Bali**, **R' Yochanan** only paskened like **R' Yose** regarding a Yom Tov that it is only assur to fast on (that the day before is assur as well). However, regarding a Yom Tov that is also assur to make a hesped on he holds like **R' Meir** (that only the day before is assur as well).
      - **Q:** We know that **R' Yochanan** always follows an anonymous Mishna. There is an anonymous Mishna that says that we may make a hesped and fast on the day that we read the Megilla if the Megilla is read early (before Purim). Now, this can't be discussing a case where the Megilla was read on the 13<sup>th</sup> of Adar, because that itself is the Yom Tov of "Yom Niknor". It also can't be where it was read on the 12<sup>th</sup>, because that too is itself a Yom Tov of "Yom Turyanus". It must be where the Megilla was read on the 11<sup>th</sup>, and we see that the day before a Yom Tov (of Yom Turyanus) is mutar to fast and make a hesped, which is not like the view of **R' Yose**. If so, how does **R' Yochanan** pasken like **R' Yose**? **A:** The case of the Mishna is where the people read the Megilla on the 12<sup>th</sup> of Adar, and that is the day that they may fast. Although that is the "Yom Turyanus", that Yom Tov became batul because Shmaya and his brother Achiya were killed on that day.
      - **Q:** That day should still be assur to fast as the day before Yom Niknor!? **A:** **R' Ashi** said, the 12<sup>th</sup> itself had its Yom Tov become batul. Surely it will not be assur to fast just because it is still the day before a different Yom Tov.
      - A Braisa explains what the Yomim Tovim of Yom Niknor and Yom Turyanus were. Niknor was a Greek leader who would wave his hands at Yerushalayim waiting for its downfall. When the Chashmona'im defeated the Greeks, they cut off his thumbs and big toes and hung them at the gates of Yerushalayim and said, the mouth that has spoken haughtily, and the hands that waved at Yerushalayim now have revenge taken against them.
      - The Braisa explains, Turyanus was about to kill Lulyanus and Papos (brothers who were tzadikim). He told them, if you are like Chananya, Mishael, and Azarya, let Hashem save you from me. They told him, we are not as righteous as them, and you are not as righteous as Nevuchadnetzar that a miracle should happen through you. They continued and said, in truth we are supposed to die and Hashem could have us killed through many ways. You were chosen to kill us so that Hashem can punish you. He went and killed them anyway. Immediately following that, messengers from Rome came and killed Turyanus. The **Rabanan** made that day into a Yom Tov because the Yidden were saved through his death.

EIN GOZRIN TAANIS AHL HATZIBBUR BAT'CHILA BACHAMISHI...

- **Q:** How many fasts have to pass so that the set is considered as having begun, so that we would even fast on Rosh Chodesh, Chanukah, or Purim at that point? **A:** **R' Acha** says 3 fasts, and **R' Assi** says even one fast.
- **R' Yehuda in the name of Rav** said, although **R' Meir** says that **R' Gamliel** would agree that fasting on those days must be broken before nighttime, the **Chachomim** say that the fasts on those days must be completed.
  - **Mar Zutra in the name of R' Huna** said, the Halacha is that one must complete the fasts on those days.

HADRAN ALACH PEREK SEDER TAANIYOS KEITZAD

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## PEREK SEDER TAANIYOS EILU -- PEREK SHLISHI

### MISHNA

- The procedure set out previously is done only when the first set of rains have been delayed. However, if the crops start growing abnormally, we immediately cry out and don't wait. Likewise, if there is a stoppage of 40 days in between the rainfalls, we call out immediately, because that is a sign of food shortage.
  - If it rained properly for the crops but not for the trees, or if it rained properly for the trees but not for the crops, or if it rained properly for both but not for water storage holes and wells, we cry out immediately.
  - Similarly, if it didn't rain on one particular city but it rained on the surrounding cities, that city immediately fasts and cries out, and the surrounding cities fast but do not cry out. **R' Akiva** says they cry out but do not fast.
  - Similarly, if a city is hit with a plague or with collapsing buildings, that city immediately fasts and cries out, and the surrounding cities fast but do not cry out. **R' Akiva** says they cry out but do not fast.
    - For this purpose, a plague means that a city with a population of 500 men had one person die on 3 consecutive days.
  - If there is news of "shidafon" (a crop disease), "yeirakon" (human sickness), "arbeh" locusts, "chasil" locusts, wild animals attacking people, or armies on the move and attack in any place, all places cry out immediately, because these things travel from place to place.
    - It once happened that they were goizer a fast throughout Eretz Yisrael for having seen the size of an oven's opening of "shidafon" on grain in Ashkelon. They were also once goizer a fast because wolves ate 2 children on the other side of the Yarden. **R' Yose** says they didn't actually eat any children, they were just seen in the city.
  - For the following we even cry out on Shabbos: a city that is surrounded by attacking goyim, or by a river threatening to flood; or for a ship that is being tossed about at sea. **R' Yose** says we may yell out for help, but may not yell out in tefilla on Shabbos. **Shimon HaTeimani** said we also cry out if a plague has hit. The **Chachomim** did not agree with him.
  - We cry out for all tzaros, except for too much rain.
    - It once happened that they asked Choni Hamagul to daven for rain. He told them to bring in their ovens to protect them from the rain. He then davened but rain did not come. He drew a circle in the ground and said to Hashem, "Ribono Shel Olam, Your children have turned to me because I am like a member of Your household. I swear by Your Great Name that I will not leave this circle until You have mercy and bring rain". It began to only drizzle. Choni said, "I did not ask for this type of rain. I asked for rain to fill the water storage holes and wells." It began to pour down in dangerous, torrential downpours. Choni said, "I did not ask for this. I asked for rain of blessing." The rain then came down normally. It continued to rain, to the point that the people had to leave to higher ground. They asked Choni to now daven that the rain stop. He told them, "Go see if the To'in Stone (a very high stone) is covered with water (because that is the only time I will daven that the rain stop)." **Shimon ben Shatach** sent to Choni, if you were not the great Choni, I would put you in cheirem for speaking like that to Hashem. However, what can I do, when you speak like that and yet Hashem answers your request, like a father who answers the request of his disrespectful son.
- If the people were fasting and it began raining before sunrise, they need not complete the fast. If it began raining after sunrise, they must complete the fast. **R' Eliezer** says, if it began raining before chatzos they need not complete the fast.
  - It once happened that they were fasting for rain in Lod, and it began raining before chatzos. **R' Tarfon** told them, go home and eat and make it a Yom Tov. They did so, and came back to shul in the afternoon to say "Halel Hagadol".

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## GEMARA

- **Q:** The Mishna said the procedures are done when the first rains don't come. However, a Braisa says it is only when the first 3 rains don't come!? **A: R' Yehuda** said, our Mishna means to say, if all 3 rains didn't come, they would begin to fast. If they planted and nothing grew, or if it grew abnormally, they should cry out immediately.
  - **R' Nachman** said, this is only if it grew abnormally, but not if it dried up (at that point it is too late for tefilla).
    - **Q:** That is exactly what the Mishna says!? **A:** His point is, even if after it dried up it grew a bit. We would think there is still hope and therefore we should cry out for it. He teaches that there is still no hope, and we should not.

## V'CHEIN SHEPASKU GESHAMIM BEIN GESHEM L'GESHEM...

- **R' Yehuda in the name of Rav** explained the wording of the Mishna, that this rain stoppage is something that brings to food shortages.
  - **R' Nachman** said, if food can be brought from across a river it is a less severe form of shortage. If it must come from another place with animals over land, that is more severe.
  - **R' Chanina** said, if food prices are very high but there is food to be had, that is a less severe form of shortage. If prices are low but there is little to be had, that is more severe.
    - **R' Yochanan** said, that is only true if people have money to buy the food.

## YARDU LITZMACHIN AVAL LO LE'ILAN

- When the rain falls lightly, it is only good for the crops. When the rain falls hard, it is only good for the trees. When it falls in torrential downpours, it is only good for the water storage holes and wells.
- A Braisa says, we cry out for rain for the trees if it hasn't rained by Pesach time, and for the water storage holes and wells by Succos time. If there is no drinking water, we cry out immediately, which means we begin the first Monday, Thursday, and Monday. We only cry out in the affected country. For "askarah" and other contagious diseases, if they have caused death, we cry out immediately. If they have not, we do not. We also cry out for even the smallest amount of Govai locust. **R' Shimon ben Elazar** says, also for the Chagav locusts.
- A Braisa says we cry out for trees except on shmitta (since people do not rely on the fruit of that year to eat), but we cry out for the water storage and wells even on shmitta. **R' Shimon ben Gamliel** says we even call out for trees on shmitta, because the poor people rely on its fruit for food.
- **R' Elazar ben Prata** says in a Braisa, after the Churban, rain has become scarce. At times it falls abundantly, and at times it doesn't. At times it falls in the right time, and at times it doesn't. When it falls in the right time it is like a slave who gets paid with produce on Sunday, so he has a whole week to prepare and be ready for Shabbos. When it doesn't fall in the right time it is like a slave who gets the produce on Friday, so he must rush to prepare. When the rain falls in abundance it is like a slave who gets paid for the full year at one time, so the grinding and kneading produces a much higher yield. When there is not an abundance of rain, it is like a slave who gets paid a bit at a time. Each grinding and kneading involves waste resulting in an overall smaller yield.
- A Braisa tells the story how there was once no drinking water for the people who were Oleh Regel. Nakdiman ben Gurion made a deal with a goy to take 12 wells of water from him and return them full of water after Yom Tov or pay an exorbitant fee for the water used. After Yom Tov it still had not rained and the goy demanded payment. Nakdiman said, I have until the end of the day to return the water. The goy asked a few more times during the day, getting the same response. Nakdiman went to the Beis Hamikdash and davened to Hashem. He said, I did this for Your Honor, so that the Yidden have water to drink, not for my honor. Immediately the sky became cloudy and it began to rain. It continued until all the wells were filled. The goy then said, it is already dark, so this rain fell on my time, and you still owe me the money. Nakdimon again davened, and Hashem had the sun pierce through the clouds, to show it was still day. The goy then had to pay for the overage of the water returned over what Nakdimon had taken.
  - A Braisa says, Nakdimon was a nickname for Buni (which was his real name). He was called so because Nakdimon means "piercing", and the sun had pierced the clouds for him.



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----- Daf 20 -----

- 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

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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.

### ----- Daf אב ---21-----

- **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

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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 plaque 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.

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- 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.