



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

Megilla Daf Chuf Ches

- The talmidim asked **R' Nechunya ben Hakana** why he merited long life. He told them, "I never got honor from the shame of my friend (as when **R' Huna** would not allow **R' Chana bar Chanilai** to carry his shovel if it would be embarrassing for **R' Chana**), my friend's curse never came into bed with me (as **Mar Zutra**, who would forgive everyone before he went to bed), and I was very easy going and giving with my money (like **Iyov**, who was very giving with his money)".
 - **R' Akiva** asked **R' Nechunya** why he merited long life. His servants chased **R' Akiva**, thinking he was being disrespectful. **R' Akiva** climbed a tree to escape, and then asked a question, which showed that he was a talmid chochom, at which time **R' Nechunya** instructed the servants to leave him alone. He then told **R' Akiva**, "I never accepted gifts (like **R' Elazar** would do, based on the pasuk of 'sonei matanos yichyeh'), I never looked for retribution against those who wronged me (as **Rava** says, that one who doesn't seek retribution is rewarded by Hashem not seeking retribution for the person's sins), and I was very easy going and giving with my money".
- **Rebbi** asked **R' Yehoshua ben Karcha** why he merited long life. **R' Yehoshua** asked him, do you begrudge that I have long life!? **Rebbi** answered, it is Torah, which I want to learn from you. **R' Yehoshua** told him, "I never looked at the face of a rasha (which **R' Yochanan** says is actually assur to do, and **R' Elazar** says causes one to lose his eyesight as we find by **Yitzchak**, which was caused by looking at **Esav** and due to the curse that **Avimelech** gave to **Sarah**)". When **Rebbi** was leaving, he asked for a bracha. **R' Yehoshua** said, "Hashem should allow you to live to half my years". **Rebbi** asked, why not to all your years!? He answered, that he can't live as long, because his children must be allowed to take over as **Nasi**.
 - **Avuha bar Ihi** and **Minyamin bar Ihi** each said something: one said he will be rewarded for never looking at a goy, and the other said he will be rewarded for never entering into a partnership with a goy.
- The talmidim asked **R' Zeira** why he merited long life. He said, "I never got angry even in my house, I never walked in front of one who was greater than me, I never thought of Torah in the dirty alleyways, I never walked 4 amos without learning Torah or wearing tefillin, I never slept in the Beis Medrash even a nap, I was never happy at the downfall of my friend, and I never called a friend by a nickname or by his family name".

MISHNA

- **R' Yehuda** also said, if a shul lay in ruins, we may not eulogize ordinary people in it, we may not twist ropes in it (or do any other work in it), we may not set traps in it, we may not spread fruit to dry on its roof, and we may not use it as a shortcut. This is learned from the pasuk that suggests that even after a shul is destroyed, it retains its kedusha.
- If the ruined shul becomes overgrown with grass, the grass should be left there, so that people be pained by it (and daven to Hashem to have the shul restored).

GEMARA

- A Braisa says, one may not conduct himself with "leitzanus" in a Beis Hakneses, one may not eat or drink there, one may not adorn himself there, one may not go for a walk there, one may not go in there to shelter from the sun or the rain, and one may not eulogize an individual in it. However, one may read from Tanach in a Beis Hakneses, one may learn Mishnayos there, and one may make a hesped for the public. **R' Yehuda** says, this is only while the Beis Hakneses is

still in use. However, once it is destroyed, it should be left alone, and should be allowed to become overgrown to cause pain to those who see it.

- **Q: R' Yehuda** sounds like he is qualifying a statement of the **T"K**, but the **T"K** never said anything about grass!? **A:** The Mishna should read that the **T"K** said that a shul should be cleaned and swept to prevent grass from growing. **R' Yehuda** then added, that if the shul is destroyed, the grass should be left as is.
- **R' Assi** said, the shuls of Bavel were built with a stipulation to allow mundane things to be done there, but still, one should not act with light-heartedness in them – which includes even making calculations there.
 - **R' Assi** said, a shul which is used to make calculations in, will eventually be used to keep the dead overnight, referring to a meis mitzvah.
- **Rava** said, although the Braisa said one may not adorn himself in a Beis Medrash, talmidei chachomim are allowed to do so.
- The Braisa said one may not use a shul as shelter from the rain or sun. The Gemara says, **Ravina** and **R' Ada bar Masna** were asking **Rava** a question in learning, and it began to pour. They moved into the shul and continued the discussion there. They said, we are not going into the shul as shelter from the rain, we are going in because we can't concentrate while standing in the rain, so we are going in to help us learn better.
- **R' Acha the son of Rava** asked **R' Ashi**, if one needs to call someone from the Beis Medrash, what should he do (since one should only enter if he intends on learning there)? **R' Ashi** answered, whatever his level of learning is, he should go in and learn something while inside. If he is not capable of learning, he should ask a child to repeat a pasuk to him while inside. If that is not possible, he should at least wait inside the shul a bit before leaving.
- **Q:** What is considered a public eulogy? **A: R' Chisda** motioned, it is a hesped for someone like a member of **R' Sheishes's** family, where everyone would come out of respect for **R' Sheishes**. **R' Sheishes** motioned that the same would be for a family member of **R' Chisda**.
 - **Rafram** gave a hesped for his daughter in law in a shul. He said, in my honor and in her honor, everyone will come.
 - **R' Zeira** gave the same explanation when he gave a hesped for one of the **Rabanan** in a shul.
 - **Reish Laskish** gave a hesped for a young talmid chachom who would come to Eretz Yisrael and teach Mishnayos – “Woe to Eretz Yisrael, that has now lost a great man”. When **R' Nachman** was asked to give a hesped for a person even more learned than the man mentioned above, he refused by saying that the man was actually not that great. The Gemara says, look at the difference between the people of Eretz Yisrael (**Reish Lakish**) who were accused of being haughty, and the righteous of Bavel (**R' Nachman**).
 - A Mishna says, that one who uses the crown of the Torah will pass from this world. **Reish Laskish** said, this refers to one who uses a person who even learns Mishnayos, which is the crown of Torah.
 - **Ulla** says, one is better off using one who has learned 4 of the 6 sections of Mishnayos, than using one who taught 4 of the 6.
 - We find that **Reish Lakish** was once upset when he found out that a person who was carrying him over a pool of water was someone who learned 4 of the 6 Mishnayos. The person said he was happy to carry **Reish Lakish**. **Reish Lakish** then taught him a Halacha.
- The Yeshiva of Eliyahu taught, we learn from the pasuk of “halichos olam lo” that one who learns Halacha every day is certain to go to Olam Habah. We read the pasuk as saying “halachos olam lo”.