



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

Gittin Daf Nun Vuv

- **R' Yochanan** said, as result of the story of Kamtza and Bar Kamtza, Yerushalayim was destroyed. As a result of the story of the rooster and the hen, Tur Malka was destroyed. And, as a result of the of the carriage, Beitar was destroyed.
- The story of Kamtza and Bar Kamtza is as follows. A person who was a friend of Kamtza and an enemy of Bar Kamtza, made a party and his attendant mistakenly invited Bar Kamtza instead of Kamtza. When the host saw his enemy there, he told him to leave. Bar Kamtza pleaded not to be thrown out and offered to pay for his meal. When the host continued to insist that he leave, he offered to pay for half the party. When the host continued to insist, he offered to pay for the entire party. Finally, the host had him physically taken out. Bar Kamtza said, the **Rabanan** were there and didn't seem to be bothered by what took place, so I will now go and slander them to the king. He told the Caesar, the Yidden have rebelled against you. When he was asked to prove it, he said, send an animal for a korbun and you will see that they will not accept it. He sent a high quality animal, and Bar Kamtza made a slight mum, which was only a considered a mum for us Yidden when bringing an animal on the Mizbe'ach (he split the animal's lip). The **Rabanan** were torn on how to deal with this potentially devastating situation. They were thinking to bring it on the Mizbe'ach anyway, but **R' Zacharya ben Avkulas** told them that people will think this type of mum is mutar. They thought to have Bar Kamtza killed so that he not report back to the Caesar, but **R' Zecharya** told them that this will lead people to say that one who makes a mum in a korbun is chayuv misah.
 - **R' Yochanan** said, it was this modesty of **R' Zecharya** (by not wanting to act) that eventually caused the Churban of the Beis Hamikdash, the burning of the Heichal, and the Yidden to go into galus.
 - The story continues. Nero Caesar came to attack Yerushalayim. He shot arrows in all directions and they kept landing in Yerushalayim (telling him that he would be successful). He found a young child and asked him to repeat the pasuk he was learning. The pasuk told how Hashem will take revenge on Edom for starting up with the Yidden. Nero said, Hashem wants to punish the Yidden and them punish me for carrying out that punishment. He turned away and became a ger (and merited to have **R' Meir** as a descendant). Aspayanus Caesar then came to attack Yerushalayim and besieged it for 3 years. During this time, Nakdimon ben Guryon, Kalba Savuah, and Ben Tzitzis Hakeses (who were the wealthy men there), promised to supply the Yidden with wheat and barley, with wine, salt, and oil, and with wood. They had enough supplies to support all the Yidden there for 21 years. However, there were these baryunei, who wanted the Yidden to wage war against the Romans. They went and burned down the storehouses of wheat and barley and a hunger ensued. The hunger was so bad that Meirsa bas Baisus, who was from the wealthiest women, could find no food to eat. She went out barefoot to look for food, and either stepped on animal waste, or on a date that had been sucked dry by **R' Tzadok**, and she became so disgusted that she died.
 - **R' Tzadok** had fasted for 40 years to try and save Yerushalayim. When he concluded his fasting he could not eat solid foods and had to suck the juice from the dates for sustenance.
 - Abba Sikra was the head of the baryunim and was the nephew of **R' Yochanan ben Zakkai**. **R' Yochanan** arranged a secret meeting with him and told him that the baryunim were killing all the people. Abba Sikra said there was nothing he could do, because if he would stop them now, they would kill him. **R' Yochanan** said, get me out of Yerushalayim to meet with the Romans. The baryunim were guarding the city to make

sure no one left, so **R' Yochanan** staged his own death and had his talmidim carry him out to be "buried". When he got out he went to Aspayanus (who was at that time not yet the Caesar) and said "Peace to you king, peace to you king!" Aspayanus said, first, I am not the king, and second, if I am why haven't you come to see me until now!? **R' Yochanan** said, you are destined to become king, because a pasuk teaches that only a king will conquer Yerushalayim, and the reason I have not come until now is because the banyanim don't let anyone out. He said, you should have broke the walls down to come to me. **R' Yochanan** had his wisdom taken from him at that moment, and he did not know what to respond.

- At this time a message came from Rome, telling Aspayanus that the Caesar had died and that he was now appointed Caesar. He was wearing one shoe and tried to put on the other one, and it didn't fit. He tried to remove the one he was wearing, and it wouldn't come off. **R' Yochanan** explained to him from a pasuk, that hearing good news causes one to swell. He told him (again based on a pasuk) to have someone that he dislikes to pass by, and when he did so, the shoes again fit. Aspayanus said, I must go back to Rome, but ask me whatever you want, and I will grant it to you. **R' Yochanan** asked him to spare Yavneh and the Chachomim, the family of **R' Gamliel**, and to provide doctors to heal **R' Tzadok**. Although it would seem that he should have simply asked to spare Yerushalayim, he thought that such a grand request would not be granted and he would be left with nothing. The doctors healed **R' Tzadok** by slowly having him drink thicker and thicker liquids until his body was able to handle solid foods again.
- Titus then came to take the place of attacking Yerushalayim. He destroyed Yerushalayim, went into the Kodesh HaKodashim, spread a Sefer Torah on the floor, and was mezaneh on it with a zonah. He then stabbed the paroches and through a miracle, it began to bleed. He declared that the blood was from God, who he said he killed. He took the paroches and wrapped all the keilim into it and took it on a ship to bring it back to Rome. A storm came and threatened to drown him. He said, it appears that Hashem only has power in water, as we see Hashem punished Pharaoh and Sisra in water. He challenged Hashem to come and fight him on land. A Bas Kol called out and said, there is a tiny creature called a gnat. Go and fight it on land and see if you can win. When Titus reached land, a gnat went into his nose and lodged in his brain. It gnawed at his brain for seven years. At one point he found that the banging of a blacksmith scared the gnat and caused it to stop, but that only worked temporarily. After 30 days, the banging no longer helped. A Braisa says that **R' Pinchas ben Aruva** said he was there when Titus died and they opened his head, and the gnat had become the size of a bird. **Abaye** said, we have a tradition that its beak was made of copper and its nails of iron. When Titus was dying he told the people to cremate him and spread his ashes over the seven seas so that he will not be able to be called to judgment in front of Hashem.
 - When Unkelus wanted to become a ger, he used kishuf to summon the spirit of Titus and asked him who was seen as prominent in the Next World. Titus told him it is the Jews. He asked Titus, should I convert to Judaism? He told him, they have too many laws. You'd do better to attack them, because anyone who does becomes a leader. Unkelus asked, how are you punished in the Next World? Titus said, every day my ashes are gathered and judged, I am then burned, and again spread out over the seven seas.
 - Unkelus then went and raised the spirit of Bilam and asked him the same questions. Bilam responded it is the Jews who are viewed as prominent, but you are best to stay away from them. He asked Bilam how he is punished and Bilam told him he is boiled in boiling zerah.
 - Unkeles then went and asked the same questions to a Yid who did aveiros. The Yid responded that he would do best to join the Yidden. When asked how he was punished, the person said he is boiled in boiling feces. We have learned that one who mocks the words of the Chachomim is punished in this way.
 - The Gemara says, come and see the difference between the navi of the goyim (who still said not to join the Jews) and the Yidden who do aveiros (who advised him to join the Jews).

- **R' Elazar** said, look how great the power of shame is, as we see that Hashem went and helped Bar Kamtza because he was shamed, and that led to the entire Churban.