



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

Avodah Zarah Daf Chuf Hey

- The pasuk tells of the miracle where Hashem stopped the sun from setting at the request of Yehoshua, so that the Yidden could continue to fight and wipe out the enemy. The pasuk says that this miracle is written in the “Sefer Hayashar”, which **R' Chiya bar Abba in the name of R' Yochanan** said, refers to Sefer Bereishis. This miracle is referred to in Yaakov's bracha to Yosef, where he says that his offspring (i.e. Yehoshua who came from Ephraim) will fill the nations of the world with awe (from the occurrence of this miracle).
 - **Q:** How long did the sun stop for? **A:** There is a machlokes based on a drasha of the pasuk. **R' Yehoshua ben Levi** said it remained light for 24 hours – the sun traveled its usual path for 6 hours, stopped for 6 hours, travelled again for 6 hours, and then stopped again for 6 hours. **R' Elazar** said it remained light for 36 hours – the sun traveled its usual path for 6 hours, stopped for 12 hours, travelled again for 6 hours, and then stopped again for 12 hours. **R' Shmuel bar Nachmeini** said it remained light for 48 hours – the sun traveled its usual path for 6 hours, stopped for 12 hours, travelled again for 6 hours, and then stopped again for 24 hours. **Others** say that they argued regarding how long the additional daylight was for – **R' Yehoshua ben Levi** said it remained light for an *additional* 24 hours – the sun traveled its usual path for 6 hours, stopped for 12 hours, travelled again for 6 hours, and then stopped again for 12 hours. **R' Elazar** said it remained light for an *additional* 36 hours – the sun traveled its usual path for 6 hours, stopped for 12 hours, travelled again for 6 hours, and then stopped again for 24 hours. **R' Shmuel bar Nachmeini** said it remained light for an *additional* 48 hours – the sun traveled its usual path for 6 hours, stopped for 24 hours, travelled again for 6 hours, and then stopped again for 24 hours.
 - A Braisa says, just as the sun stood still for Yehoshua, it also did so for Moshe and for Nakdiman ben Guryan.
 - **Q:** We know this happened for Yehoshua based on the pesukim. We know this happened for Nakdiman based on a tradition handed down. 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 does as well. **A2:** **R' Yochanan** said, the gezeirah shava is on the word “teis”. **A3:** **R' Shmuel bar Nachmeini** said, Hashem said to Moshe in a pasuk “All will be fearful and tremble from you.” That refers to when Hashem made the sun stop from setting for Moshe.
 - **Q:** The pasuk regarding the stopping of the sun for Yehoshua says that this had never happened before or after that time!? **A:** We can answer that it never happened for as many hours as it did for Yehoshua. We can also answer that Yehoshua had the added miracle that the leftover hail from “barad” came raining down, and that is what the pasuk refers to as something that never happened and will never happen.
 - The pasuk says that in Dovid's hesped for Shaul he said that it is the children of Yehuda who are supposed to learn how to handle the bow and arrow, as is written in the “Sefer Hayashar”, which **R' Chiya bar Abba in the name of R' Yochanan** said refers to Sefer Bereishis. This is referred to in Yaakov's bracha to Yehuda, where he said that Yehuda's hands should be at the back of the necks of his enemies. This refers to the use of bow and arrow. **R' Elazar** said, that “Sefer Hayashar” refers to Sefer Devarim. This is referred to in Moshe's bracha to Yehuda where he said that “his hands will fight his battle”. What type of battle requires both hands? It is the use of bow and arrow. **R' Shmuel bar Nachmeini** said, Sefer Hayashar refers to Sefer Shoftim. This is referred to in the pasuk

that says that Hashem left the nations in EY so that the Yidden would need to learn the skill of war. What type of war requires the learning of skill? It is the bow and arrow. This refers to Yehuda, because the pasuk says that it is Yehuda who leads the Yidden out into battle.

- The pasuk says that when Shaul came to Shmuel for the first time, Shmuel had him sit at the head of the table, and Shaul was given the “shok and what was on it”. What is meant by “and what was on it”? **R’ Yochanan** said, it refers to the tail, which is supported by the shok. **R’ Elazar** said it refers to the breast, which is put on top of the shok when “tnufah” must be done. **R’ Shmuel bar Nachmeini** said it refers to the cover on the thighbone, which is on the shok.

LO TISYACHEID ISHA IMAHEM

- **Q:** What is the case of the Mishna? If it refers to one woman secluding with one male goy, that would be assur for a woman with a Yid as well, as a Mishna says that it is assur for a Yid to seclude even with two women!? Rather, you will say it refers to her secluding with three men who are goyim, but that would be assur with three Yidden who are “prutzim” (immoral people) as well, so why would the Mishna need to say that it is assur with three goyim!? **A:** Rather, the Mishna is discussing a case where the goy’s wife is with them. In that case it would be mutar for a Yid to seclude with a woman (when his wife is with him), but the Mishna teaches that for a goy it is assur.
- **Q:** Why isn’t the seclusion assur based on the fact that goyim are suspected of murder? **A:** **R’ Yirmiya** said, the Mishna is discussing the case of a prestigious woman, who the goyim are afraid to harm her. **R’ Idi** said that a woman is never in danger of being murdered in this case, because when a goy finds himself alone with a woman he will prefer to be mezaneh with her rather than kill her, and therefore she will not be murdered.
 - The difference between these answers would be a case of a woman who is considered to be prestigious among men (she has government connections) but is not prestigious among women (she is not good looking). According to **R’ Yirmiya** she would be allowed to seclude with a goy and according to **R’ Idi** she would not be allowed.
 - A Braisa suggests like **R’ Idi’s** view.

LO YISYACHEID ADAM IMAHEN

- A Braisa says, if a Yid met a goy along the road as they are travelling, he should keep the goy on his right side (so that his stronger side is there to protect himself if the goy attacks him). **R’ Yishmael the son of R’ Yochanan ben Broka** says, if the goy has a sword, the Yid should keep him on his right side (which is on the left side of the goy, which is where the goy keeps his sword, and the Yid can therefore grab the sword if he sees the goy going to take it), and if the goy only has a stick the Yid should keep him on his left side (so that he is next to the goy’s right side, which is where he holds the stick). If they are going up or down an incline, the Yid should not allow himself to be lower than the goy, rather the Yid should walk above (and to the side). Also, the Yid should never bend down in front of the goy, because he then risks the goy smashing his skull. If the goy asks where the Yid is going, the Yid should tell him a place that is further than his actual destination (which will make the goy feel that he has plenty of time to attack the Yid), as we find that Yaakov did to Esav when he told him that he was going to Sei’ir, but in truth only went to Sukos. The talmidim of **R’ Akiva** did this to robbers who asked them where they were going, and saved themselves from attack based on that. When the robbers understood what had happened, they praised **R’ Akiva** and his talmidim for being so smart.
 - There is a story where **R’ Menashe** saved himself from robbers using this trick as well.