

מסכת תענית • דף כ'

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we continue the inspiring and famous story of Nakdimon ben Guryon, who took a massive loan of twelve cisterns of water from a non-Jewish official for the sake of the yom tov pilgrims, pledging a fortune if he could not return the water by sunset. We see the power of a Yid's tefillah when it is done purely for the honor of Shamayim, as Nakdimon's heartfelt davening brings down a miraculous rain to fill the cisterns, and then causes the sun to break through the clouds to prove the day had not yet ended.

We then transition to a deeper discussion of other great tzaddikim for whom the sun stood still—Moshe Rabbeinu and Yehoshua—deriving these miracles from the pesukim. Following this, the Gemara returns to the Mishnah's discussion of localized droughts, explaining how a city that receives rain while its neighbor does not is actually a curse for both, and expounding on how even the bitterest curses in Tanach contain hidden, beautiful berachos for Klal Yisrael.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

STATEMENT

ועכשיו ירדו גשמים?!

The Roman official mocked him, saying: **And now**, at this late hour, **will rain fall**?!

STATEMENT

נכנס לבית המרחץ בשמחה.

The official then **entered the bathhouse in joy**, anticipating the money he would collect.

STATEMENT

עד שהגמוז נכנס בשמחתו לבית המרחץ, נקדימוז נכנס לבית המקדש פשהוא עצוב.

While the official **entered in his joy into the bathhouse**, Nakdimon entered the Beis HaMikdash while he was sad.

STATEMENT

נתעטף, ועמד בתפלה.

He **wrapped himself** in his tallis and **stood in prayer**.

STATEMENT

אמר לפניו: רבונו של עולם! גלוי וידוע לפניך שלא לכבודי עשיתי, ולא לכבוד בית אבא עשיתי, אלא לכבודך עשיתי, שיהו מים מצויין לעולי רגלים.

He said before Him: Master of the Universe! It is revealed and known before You that not for my honor did I act, and not for the honor of my father's house did I act, but rather for Your honor did I act, so that there should be water available for the festival pilgrims.

STATEMENT

מִיד נִתְקַשְּׁרוּ שָׁמַיִם בְּעָבִים, וַיִּרְדּוּ גֶשְׁמִים עַד שְׁנַתְמָלְאוּ שְׁתֵּים עָשָׂרָה מַעֲיָנוֹת מַיִם וְהוֹתִירוּ.

Immediately, the heavens became bound with thick clouds, and rains fell until twelve springs of water were filled and overflowed.

STATEMENT

עַד שֶׁיֵּצֵא הַגִּמּוֹן מִבֵּית הַמִּרְחָץ, נִקְדִּימוֹן בֶּן גּוּרְיוֹן יָצָא מִבֵּית הַמִּקְדָּשׁ.

As the official went out from the bathhouse, Nakdimon ben Guryon went out from the Beis HaMikdash.

STATEMENT

כְּשֶׁפָּגְעוּ זֶה בָּזֶה, אָמַר לוֹ: תֵּן לִי דָמֵי מַיִם יוֹתֵר שֶׁיֵּשׁ לִי בְּיָדְךָ!

When they met one another, Nakdimon said to him: Give me the money for the extra water that I have in your hand, as the cisterns overflowed!

STATEMENT

אָמַר לוֹ: יוֹדַע אֲנִי שֶׁלֹּא הִרְעִישׁ הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא בְּשִׁבְיָךָ,

The official said to him: I know that the Holy One, Blessed be He, did not shake His world except for your sake,

STATEMENT

אֶלָּא עַד־יֵין יֵשׁ לִי פִתְחוֹן פֶּה עֲלֶיךָ, שְׂאוּצִיא מִמֶּךָ אֶת מַעוֹתַי, שֶׁכָּכָר שִׁקְעָה חֲמָה, וּגְשָׁמִים —
בְּרִשּׁוֹתַי יִרְדּוּ.

but still I have a claim against you to extract my money from you, because the sun had already set, and the rains fell in my domain after the deadline.

STATEMENT

חֲזַר וּנְכַנֵּס לְבֵית הַמִּקְדָּשׁ, נִתְעַטַּף וַעֲמַד בְּתַפְלָה, וְאָמַר לְפָנָיו: רַבּוֹנוֹ שֶׁל עוֹלָם! הוֹדַע שֶׁיֵּשׁ לְךָ
אֲהוּבִים בְּעוֹלָמְךָ!

Nakdimon returned and entered the Beis HaMikdash, wrapped himself and stood in prayer, and said before Him: Master of the Universe! Make it known that You have beloved ones in Your world!

STATEMENT

מִיד נִתְפָּזְרוּ הָעָבִים וַזָּרְחָה הַחֲמָה.

Immediately, the clouds scattered and the sun shone.

STATEMENT

בְּאוֹתָהּ שָׁעָה אָמַר לוֹ אוֹתוֹ הַגִּמּוֹן: אֵילּוֹ לֹא נִקְדָּרָה הַחֲמָה, הִיָּה לִי פִתְחוֹן פֶּה עֲלֶיךָ שְׂאוּצִיא מִמֶּךָ
מַעוֹתַי.

At that moment, that official said to him: Had the sun not broken through the clouds, I would have had a claim against you to extract my money from you.

BRAISA

תנא: לא נקדימון שמו, אלא בוני שמו, ולמה נקרא שמו נקדימון — שנקדרה חמה בעבורו.

A Sage taught: Nakdimon was not his name, but rather Buni was his name; and why was his name called Nakdimon? Because the sun broke through [nikdera] for his sake.

BRAISA

תנו רבנן: שלשה נקדמה להם חמה בעבורן: משה, ויהושע, ונקדימון בן גוריון.

Our Rabbis taught: For three people the sun broke through for their sake: Moshe, Yehoshua, and Nakdimon ben Guryon.

QUESTION

בשלמא נקדימון בן גוריון — גמרא.

The Gemara asks: **Granted, Nakdimon ben Guryon** is known through this **tradition**.

STATEMENT

יהושע — נמי קרא, דכתיב: "וידם השמש וירח עמד וגו'".

Regarding Yehoshua, it is also a verse, as it is written: "And the sun stood still, and the moon stayed, etc."

QUESTION

אלא משה מנלן?

But Moshe, from where do we know that the sun stood still for him?

ANSWER

אמר רבי אלעזר: אתיא "אחל" "אחל", כתיב הכא: "אחל תת פחדך", וכתיב התם: "אחל גדלך".

Rabbi Elazar said: It is derived from a gezeirah shavah of "I will begin" and "I will begin." It is written here regarding Moshe: "This day I will begin to put the dread of you," and it is written there regarding Yehoshua: "This day I will begin to magnify you." Just as the sun stood still for Yehoshua, so too for Moshe.

ANSWER

רבי שמואל בר נחמני אמר: אתיא "תת" "תת", כתיב הכא: "אחל תת פחדך", וכתיב התם: "ביום תת ה' את האמרי".

Rabbi Shmuel bar Nachmani said: It is derived from "put" and "put." It is written here: "I will begin to put [teiss] your dread," and it is written there: "On the day Hashem put [teiss] the Amorites."

ANSWER

רבי יוחנן אמר, אתיא מגופיה דקרא: "אשר ישמעון שמעה ורגזו וחלו מפניה", אימתי רגזו וחלו מפניה — בשעה שנקדמה לו חמה למשה.

Rabbi Yochanan said: It is derived from the verse itself: "Who, when they hear the report of you, shall tremble and be in anguish because of you." When did they tremble and writhe because of you? At the hour when the sun broke through for Moshe.

מִשְׁנָה MISHNAH

MISHNAH

וְכֵן עִיר שֶׁלֹּא יָרְדוּ עָלֶיהָ גְשָׁמִים כּוֹי.

We learned in the Mishnah: **And likewise, a city upon which rains did not fall, etc., this is a curse.**

גְּמָרָא GEMARA

EXPLANATION

אָמַר רַב יְהוּדָה אָמַר רַב: וּשְׁתִּיחֶן לְקָלָהּ.

Rav Yehuda said in the name of Rav: **And both of them are for a curse**—both the dry city and the rained-upon city, which suffers from destructive downpours.

STATEMENT

”הִיְתָה יְרוּשָׁלַיִם לְנִדָּה בִּינְיָהֶם,” אָמַר רַב יְהוּדָה אָמַר רַב: לְבִרְכָּהּ, כְּנִדָּה: מָה נִדָּה יֵשׁ לָהּ הֵיטֵר —
אֲףִי יְרוּשָׁלַיִם יֵשׁ לָהּ תִּקּוּנָהּ.

Regarding the verse: "Jerusalem was like a menstruant woman among them," Rav Yehuda said in the name of Rav: **This is for a blessing, like a menstruant woman:** Just as a menstruant woman has a path to permissibility, so too Jerusalem has a **remedy** to be restored.

STATEMENT

”הִיְתָה כְּאַלְמָנָה,” אָמַר רַב יְהוּדָה, לְבִרְכָּהּ: כְּאַלְמָנָה — וְלֹא אַלְמָנָה מִמֶּשׁ, אֲלֵא כְּאַשָׁה שֶׁחָלָה
בְּעָלָהּ לְמַדִּינַת הָיִם, וְדַעְתּוֹ לְחַזֹּר עָלֶיהָ.

Regarding the verse: "She has become like a widow," Rav Yehuda said: **This is for a blessing:** "Like a widow"—and not an actual widow, but rather like a woman whose husband went to a country overseas, and his intention is to return to her.

STATEMENT

”וְגַם אֲנִי נָתַתִּי אֶתְכֶם נְבִזִּים וּשְׁפָלִים,” אָמַר רַב יְהוּדָה: לְבִרְכָּהּ, דְּלֹא מוֹקְמֵי מִינָן לֹא רִישֵׁי נְהָרֵי
וְלֹא גְזִירִפְטֵי.

Regarding the verse: "And I also have made you contemptible and base," Rav Yehuda said: **This is for a blessing, as they do not appoint from us either river-tax collectors or harsh taskmasters [geziripatei],** sparing us from having to oppress others.

STATEMENT

”וְהִכָּה ה' אֶת יִשְׂרָאֵל כַּאֲשֶׁר יִנּוּד הַקֶּנֶה בַּמַּיִם”, אָמַר רַב יְהוּדָה אָמַר רַב: לְבִרְכָּהּ.

Regarding the verse: "And Hashem shall smite Israel as a reed is shaken in the water," Rav Yehuda said in the name of Rav: This is for a blessing.

EXPLANATION

דָּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן, מַאי דְכָתִיב: ”נִאֲמָנִים פְּצָעֵי אוֹהֵב וְנִעְתָּרוֹת נְשִׁיקוֹת שׁוֹנֵא” — טוֹבָה קָלָה שֶׁקִּילָל אַחִיָּה הַשִּׁילוֹנִי אֶת יִשְׂרָאֵל יוֹתֵר מִבִּרְכָּה שֶׁבִּרְכַּן בְּלָעָם הָרָשָׁע.

As Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonatan: What is the meaning of that which is written: "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful"? Better is the curse with which Achiyah the Shilonite cursed Israel than the blessing with which Bilaam the wicked blessed them.

EXPLANATION

אַחִיָּה הַשִּׁילוֹנִי קָלָל בְּקֶנֶה, אָמַר לָהֶם לִישְׂרָאֵל E ל: ”וְהִכָּה ה' אֶת יִשְׂרָאֵל כַּאֲשֶׁר יִנּוּד הַקֶּנֶה”,

Achiyah the Shilonite cursed them with a reed; he said to Israel: "And Hashem shall smite Israel as a reed is shaken."

EXPLANATION

מָה קֶנֶה זֶה עוֹמֵד בְּמָקוֹם מַיִם, וְגִזְעוֹ מַחֲלִיף וְשָׂרְשָׁיו מְרֻבִּין, וְאִפִּילוֹ כָּל הָרוּחוֹת שֶׁבָּעוֹלָם בָּאוֹת וְנוֹשְׁבוֹת בּוֹ — אֵין מְזִיזוֹת אוֹתוֹ מִמָּקוֹמוֹ, אֶלָּא הוֹלֵךְ וּבָא עִמָּהֶן. דְּמָמוּ הָרוּחוֹת — עֹמֵד הַקֶּנֶה בְּמָקוֹמוֹ.

Just as this reed stands in a place of water, and its stalk regenerates, and its roots are numerous, and even if all the winds in the world come and blow against it, they do not move it from its place, but rather it bends back and forth with them, and when the winds quiet down, the reed stands in its place.

EXPLANATION

אָבַל בְּלָעָם הָרָשָׁע בִּירְכַן בְּאַרְזוֹ, שֶׁנֶּאֱמַר: ”כַּאֲרִזִּים עָלֵי מַיִם”,

But Bilaam the wicked blessed them with a cedar, as it is said: "Like cedars by the water."

EXPLANATION

מָה אָרֶז זֶה אֵינוֹ עוֹמֵד בְּמָקוֹם מַיִם, וְאֵין גִּזְעוֹ מַחֲלִיף, וְאֵין שָׂרְשָׁיו מְרֻבִּין. אִפִּילוֹ כָּל הָרוּחוֹת שֶׁבָּעוֹלָם נוֹשְׁבוֹת בּוֹ — אֵין מְזִיזוֹת אוֹתוֹ מִמָּקוֹמוֹ. כִּיֵּן שֶׁנִּשְׁכָּה בּוֹ רוּחַ דְּרוֹמִית — עוֹקְרָתוֹ וְהוֹפְכָתוֹ עַל פָּנָיו.

Just as this cedar does not stand in a place of water, and its trunk does not regenerate, and its roots are not numerous; even if all the winds in the world blow against it, they do not move it from its place, but once a strong southern wind blows against it, it uproots it and turns it on its face.

STATEMENT

וְלֹא עוֹד אֶלָּא שֶׁזָּכָה קֶנֶה לִיטוּל הַיָּמֵנוּ קוּלָמוֹס לְכָתוּב בּוֹ סֵפֶר תּוֹרָה נְבִיאִים וּכְתוּבִים.

And not only that, but the reed merited that a quill is taken from it to write with it a Sefer Torah, Nevi'im, and Kesuvim.

תָּנוּ רַבֵּנוּ: לְעוֹלָם יִהְיֶה אָדָם רַךְ כְּקָנָה וְאֵל יִהְיֶה קָשֶׁה כְּאַרְזֵי.

Our Rabbis taught: A person should always be soft like a reed, and let him not be stiff like a cedar.

STATEMENT

מַעֲשֵׂה שֶׁבָּא רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמּוֹן מִמִּגְדַּל גְּדוֹר מֵעֵין שְׂמֵחָה וְהָיָה רֶכּוֹב עַל חֲמֹר וּמְטִייל עַל שְׂפַת נָהָר, וְשִׂמְחָה שְׂמִיחָה גְּדוּלָּה. וְהָיְתָה דַּעְתּוֹ גָּסָה עָלָיו מִפְּנֵי שֶׁלָּמַד תּוֹרָה הַרְבֵּה.

There was an incident where Rabbi Elazar, son of Rabbi Shimon, was coming from Migdal Gedor, from the house of his teacher, and he was riding on a donkey and traveling along the bank of a river, and he was rejoicing with great joy. And his mind was conceited because he had learned much Torah.

STATEMENT

נִזְדַּמָּן לוֹ אָדָם אֶחָד שֶׁהָיָה מְכּוּעָר בְּיֹתֵר.

There chanced upon him a certain man who was exceedingly ugly.

STATEMENT

אָמַר לוֹ: שְׁלוֹם עָלֶיךָ רַבִּי! וְלֹא הֶחֱזִיר לוֹ.

The man said to him: Peace be upon you, my Rabbi! But Rabbi Elazar did not return the greeting.

STATEMENT

אָמַר לוֹ: רִיקָה, כְּמָה מְכּוּעָר אוֹתוֹ הָאִישׁ! שָׂמָא כָּל בְּנֵי עִירָךְ מְכּוּעָרִין כְּמוֹתָךְ?

Instead, Rabbi Elazar said to him: Empty one! How ugly is that man! Perhaps all the people of your city are as ugly as you?

STATEMENT

אָמַר לוֹ: אֵינִי יוֹדֵעַ, אֲלָא לָךְ וְאַמּוֹר לְאוּמָן שְׁעִשְׂאֲנִי: "כְּמָה מְכּוּעָר כָּלִי זֶה שֶׁעָשִׂיתָ."

The man said to him: I do not know, but go and say to the Craftsman Who made me: "How ugly is this vessel that You made!"

STATEMENT

כִּיּוֹן שִׁידַע בְּעֶצְמוֹ שֶׁחָטָא, יָרַד מִן הַחֲמֹר וְנִשְׁתַּטַּח לְפָנָיו, וְאָמַר לוֹ: נִעֲנִיתִי לָךְ, מַחוּל לִי!

Once Rabbi Elazar realized that he had sinned, he descended from the donkey and prostrated himself before him, and said to him: I humbled myself to you, forgive me!

STATEMENT

אָמַר לוֹ: אֵינִי מוֹחִל לָךְ עַד שֶׁתֵּלֵךְ לְאוּמָן שְׁעִשְׂאֲנִי וְאַמּוֹר לוֹ: כְּמָה מְכּוּעָר כָּלִי זֶה שֶׁעָשִׂיתָ.

The man said to him: I will not forgive you until you go to the Craftsman Who made me and say to Him: "How ugly is this vessel that You made."

STATEMENT

הָיָה מְטִייל אַחֲרָיו עַד שֶׁהִגִּיעַ לְעִירוֹ.

Rabbi Elazar was walking behind him until he reached his city.

STATEMENT

יָצְאוּ בְנֵי עִירוֹ לִקְרֹאתוֹ, וְהָיוּ אוֹמְרִים לוֹ: שְׁלוֹם עָלֶיךָ רַבִּי רַבִּי, מוֹרֵי מוֹרֵי!

The people of his city came out to meet him, and they were saying to him: Peace be upon you, Rabbi, Rabbi! My master, my master!

STATEMENT

אָמַר לָהֶם: לְמִי אַתֶּם קוֹרִין רַבִּי רַבִּי?

The ugly man said to them: To whom are you calling "Rabbi, Rabbi"?

STATEMENT

אָמְרוּ לוֹ: לְזֶה שֶׁמְטִייל אַחֲרָיִךְ.

They said to him: To this one who is walking behind you.

STATEMENT

אָמַר לָהֶם: אִם זֶה רַבִּי — אַל יִרְבוּ כְּמוֹתוֹ בְּיִשְׂרָאֵל.

He said to them: If this is a Rabbi, may there not be many like him in Israel!

QUESTION

אָמְרוּ לוֹ: מִפְּנֵי מָה?

They said to him: For what reason do you say this?

STATEMENT

אָמַר לָהֶם: כָּךְ וְכָךְ עָשָׂה לִי.

He said to them: Such and such did he do to me.

STATEMENT

אָמְרוּ לוֹ: אַף עַל פִּי כֵן, מַחֲוֵל לוֹ, שֶׁאָדָם גָּדוֹל בְּתוֹרָה הוּא.

They said to him: Even so, forgive him, for he is a great man in Torah.

STATEMENT

אָמַר לָהֶם: בְּשִׁבְיִלְכֶם הֲרִינִי מוֹחֵל לוֹ, וּבְלִבְדִּי שְׂלֵא יִהְיֶה רָגִיל לַעֲשׂוֹת כֵּן.

He said to them: For your sake, behold I forgive him, provided that he does not make it a habit to act this way.

STATEMENT

מִיד נִכְנַס רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמּוֹן, וַיְדַרֵּשׁ: לְעוֹלָם יִהְיֶה אָדָם רַךְ כְּקִנְיָה וְאֵל יִהְיֶה קָשָׁה כְּאַרְז.

Immediately, Rabbi Elazar, son of Rabbi Shimon, entered the Beis HaMedrash and expounded: A person should always be soft like a reed, and let him not be stiff like a cedar.

STATEMENT

וּלְפִיכָהּ זָכָה קָנָה לִישׁוּל הַיָּמֵנוּ קוּלָמוֹס לְכָתוּב בּוֹ סֵפֶר תּוֹרָה תְּפִילִין וּמְזוּזוֹת.

And therefore, the reed merited that a quill is taken from it to write with it a Sefer Torah, Tefillin, and Mezuzos.

מִשְׁנָה MISHNAH

MISHNAH

וְכֵן עִיר שֵׁשׁ בָּהּ דְּבָר אוֹ מִפּוֹלָת כּוֹי.

We learned in the Mishnah: **And likewise, a city in which there is pestilence or collapse, etc.,** they fast and sound the shofar.

גְּמָרָא GEMARA

BRAISA

תֵּנוּ רַבָּנֵינוּ: מִפּוֹלָת שְׂאֵמָרוֹ, בְּרִיאֹת וְלֹא רְעוּעוֹת.

Our Rabbis taught: The collapse of which they spoke as a sign of divine wrath refers to sturdy walls, and not dilapidated ones.

BRAISA

שְׂאֵינָן רְאוּיֹת לִפּוֹל, וְלֹא הָרְאוּיֹת לִפּוֹל.

Meaning, **those that are not expected to fall, and not those that are expected to fall.**

QUESTION

הֵי נִיהוּ בְּרִיאֹת, הֵי נִיהוּ שְׂאֵינָן רְאוּיֹת לִפּוֹל. הֵי נִיהוּ רְעוּעוֹת, הֵי נִיהוּ רְאוּיֹת לִפּוֹל!

The Gemara asks: **Which are "sturdy" and which are "not expected to fall"? Which are "dilapidated" and which are "expected to fall"?** These terms seem redundant!

ANSWER

לֹא צָרִיכָא, דְּנִפְלוּ מִחֲמַת גּוּבָהּ הֵי.

The Gemara answers: **No, it is necessary** to teach this for walls **that fell because of their extreme height**, even though they were built sturdily.

ANSWER

אִי נָמִי, דְּקָיְמָן אַגוּדָא דְּנַהֲרָא.

Or alternatively, for walls **that stand on the bank of a river**, which are prone to collapse due to the water eroding the foundation.

STATEMENT

כִּי הָיָא אֲשִׁיתָא רְעִיעָתָא דְהוּאִי בְּנֶהֱרֵדְעָא דְלָא הָוָה חֲלִיף רַב וְשְׁמוּאֵל תּוֹתָהּ, אֲפִי עַל גַּב דְקִימָא
בְּאַתְרָהּ תְּלִיסַר שָׁנִין.

This is like that dilapidated wall that was in Nehardea, under which Rav and Shmuel would not pass, even though it stood in its place for thirteen years without falling.

STATEMENT

יוֹמָא חַד אִיקְלַע רַב אֲדָא בַר אַהֲבָה לְהֵתָם, אָמַר לֵיהּ שְׁמוּאֵל לְרַב: נִיתִי מֵר נִקְיָה!

One day, Rav Adda bar Ahavah happened to go there. Shmuel said to Rav: Let the Master come and let us go around the wall, rather than walking under it!

STATEMENT

אָמַר לֵיהּ: לֹא צְרִיכָנָא הָאִידְנָא, דְּאִיכָּא רַב אֲדָא בַר אַהֲבָה בְּהָדֵן דְּנִפְיָא [א] זְכוּתִיהּ, וְלֹא מִסְתַּפִּינָא.

Rav said to him: We do not need to go around today, because Rav Adda bar Ahavah is with us, whose merit is abundant, and I am not afraid.

STATEMENT

רַב הוּנָא הָוָה לֵיהּ הָהוּא חֲמָרָא בְּהָהוּא בֵּיתָא רְעִיעָא, וּבָעָא לְפַנּוּיָיהּ.

Rav Huna had some wine in a certain dilapidated house, and he wanted to clear it out.

STATEMENT

עֲיִלִּיהּ לְרַב אֲדָא בַר אַהֲבָה לְהֵתָם, מְשַׁכִּיָּה בְּשִׁמְעָתָא עַד דְּפַנּוּיָיהּ.

He brought Rav Adda bar Ahavah in there, and drew him into a discussion of Halachah until he cleared it out, relying on Rav Adda's merit to keep the roof from falling.

STATEMENT

בְּתַר דְּנִפְקַן נָפַל בֵּיתָא.

After Rav Adda went out, the house collapsed.

STATEMENT

אַרְגִּישׁ רַב אֲדָא בַר אַהֲבָה, אִיקְפֵּד.

Rav Adda bar Ahavah realized what Rav Huna had done, and he became angry.

STATEMENT

סָבַר לֵהּ כִּי הָא דְאָמַר רַבִּי יֵנְאִי: לְעוֹלָם אַל יַעֲמוּד אָדָם בְּמָקוֹם סַכָּנָה וַיֹּאמֶר: עוֹשִׁין לִי גַם, שְׂמָא אִין עוֹשִׁין לוֹ גַם.

He held like that which Rabbi Yannai said: A person should never stand in a place of danger and say: "They will perform a miracle for me," lest they do not perform a miracle for him.

STATEMENT

וְאֵם תִּימָצִי לוֹמַר עוֹשִׁין לוֹ גַם — מְנַכִּין לוֹ מְזִכִּיּוֹתָיו.

And if you say they do perform a miracle for him, they deduct it from his merits.

STATEMENT

אמר רב חנן: מאי קרא — דכתיב: "קטנתי מכל החסדים ומכל האמת".

Rav Chanan said: What is the verse for this? As it is written by Yaakov Avinu: "I have become small from all the kindnesses and from all the truth"—meaning my merits have been diminished by the miracles performed for me.

QUESTION

מאי הוה עובדיה דרב אדא בר אהבה?

The Gemara asks: What were the deeds of Rav Adda bar Ahavah that gave him such immense merit?

STATEMENT

כי הא דאתמר, שאלו תלמידיו לרב אדא בר אהבה: במה הארכת ימים?

It is like that which was stated: His disciples asked Rav Adda bar Ahavah: Through what did you merit to live long days?

ANSWER

אמר להם: מימי לא הקפדתי בתוך ביתי, ולא צעדתי בפני מי שגדול ממני, ולא הרהרתי במבואות המטונפות, ולא הלכתי ארבע אמות בלא תורה ובלא תפילין, ולא ישנתי בבית המדרש לא שינת קבע ולא שינת עראי, ולא ששתי בתקלת חבירי, ולא קראתי לחבירי בהכינתו, ואמרי לה בחניכותו.

He said to them: In all my days, I never showed anger within my home, and I never walked in front of anyone who was greater than me, and I never thought words of Torah in filthy alleyways, and I never walked four cubits without Torah and without Tefillin, and I never slept in the Beis HaMedrash, neither a set sleep nor a brief sleep, and I never rejoiced in the stumbling of my fellow, and I never called my fellow by his nickname—and some say, by his family nickname.

QUESTION

אמר ליה רבא לרפרם בר פפא: לימא לן מר מהני מילי מעלייתא דהוה עביד רב הונא!

Rava said to Rafram bar Papa: Let the Master tell us some of those excellent things that Rav Huna used to do!

ANSWER

אמר ליה: בינקותיה לא דכירנא, בסיבותיה דכירנא.

Rafram said to him: Of his youth I do not remember, but of his old age I do remember.

STATEMENT

דכל יומא דעיבא הוּוּ מפקין ליה בגוהרקא דדהבא, וסיר ליה לכולה מתא. וכל אשיתא דה

For every cloudy day, they would take him out in a golden carriage, and he would survey the entire city. And any wall that was shaky...

SUMMARY

The daf begins by concluding the narrative of Nakdimon ben Guryon, whose tefillos first brought torrential rains to fill his borrowed cisterns and then caused the sun to shine through the overcast sky to defeat the non-Jew's claim that the deadline had passed. The Gemara notes that the sun stood still for three people: Moshe Rabbeinu, Yehoshua, and Nakdimon, deriving the source for Moshe Rabbeinu through various gezeirah shavos and pesukim. Finally, the Gemara expounds on the Mishnah's teaching regarding localized rain as a curse, with Rav Yehuda quoting Rav to explain that both the dry city and the rained-upon city suffer, while beautifully demonstrating how seemingly harsh pesukim in Eichah and Malachi actually contain deep blessings of hope and comfort for the Jewish people.

למעשה WHAT TO TAKE HOME

The Gemara teaches us a beautiful, life-changing rule for our middos: "Always be soft like a reed, and never be hard like a cedar." The cedar tree stands tall, proud, and rigid. It looks strong, but when a powerful southern wind blows, it is ripped out from its roots and overturned. The humble reed, however, bends with the wind. It doesn't fight the storm; it yields, and when the wind finally passes, the reed stands upright once again.

We see this play out in the painful story of Rabbi Elazar, who was riding home with a swollen heart, feeling proud of how much Torah he had learned. When he encountered a very ugly man, his pride made him hard like a cedar, leading him to speak harshly. It was only when he humbled himself, literally getting down from his donkey to beg for forgiveness, that he repaired the damage. His great Torah knowledge only became a true vessel for blessing when he learned to bend like the reed.

In our daily lives, we often face situations that test our flexibility. We want things to go exactly our way, or we feel we are right and others are wrong. When we become rigid and unyielding in our opinions, our schedules, or our relationships, we are acting like the cedar, and we risk breaking. True strength is the ability to bend, to let go of our pride, and to speak softly to those around us, even when we feel we have every reason to stand firm.

Today, when someone disagrees with you, disrupts your plans, or tests your patience, do not stiffen up like a cedar. Take a deep breath, bend like a reed, and respond with softness and humility.