

מסכת תענית · דף כ"ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we are zocheh to see the beautiful ways of the hidden tzaddikim of Klal Yisrael. The Gemara continues the story of Abba Umna, showing his incredible anavah and how he refused to take back his stolen rugs once he had already dedicated them to tzedakah. We also learn of the great zechus of Rava, whose holy avodah protected his entire city, and we are introduced to the wondrous story of Rabbi Beroka Chozo'a and Eliyahu HaNavi in the marketplace of Bei Lefet.

Through Eliyahu HaNavi, we discover the hidden greatness of simple-looking Yidden who earned a portion in the World-to-Come. We learn of a prison guard who risked his life to protect the tzniyus of Jewish women and save Klal Yisrael from harsh decrees, and two sweet jesters who dedicated themselves to bringing simchah to the brokenhearted and making shalom between people. The daf then transitions to the halachos of sounding the shofar during times of tzarah, detailing the specific calamities—such as agricultural pests and dangerous wild beasts—that require the tzibbur to cry out to Hashem.

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

STATEMENT

לְצַפְרָא, כְּרִכְיָנָהּ וְשָׁקְלִינָהּ וְקָמוּ וּנְפָקוּ לָהּ לְשׁוּקָא וְאִשְׁכְּחִינָהּ.

In the morning, they rolled them up and took them, and they arose and went out to the marketplace and they found Abba.

STATEMENT

אָמְרוּ לֵיהּ: לְשִׁימִיָּה מָר הֵיכִי שָׂוִי.

They said to him: Let the Master appraise how much they are worth.

STATEMENT

אָמַר לָהֶם: הֵכִי וְהֵכִי.

He said to them: They are worth such and such.

QUESTION

אָמְרוּ לֵיהּ: וְדִלְמָא שָׂוִי טַפִּי?

They said to him: But perhaps they are worth more?

ANSWER

אָמַר לָהֶם: בְּהֵכִי (שְׁקָלִינָהּ) [שְׁקָלִי לָהֶם].

He said to them: For this amount I bought them.

STATEMENT

אָמרוּ לֵיהּ: דִּידָךְ נִיהוּ וְשָׁקְלִינְהוּ מִינֶךָ.

They said to him: They are yours, and we took them from you.

QUESTION

אָמרוּ לֵיהּ: בְּמָטוֹתָא מִינֶךָ בְּמַאי חֲשַׁדְתִּינָן?

They said to him: We beg of you, of what did you suspect us when you realized we took them?

ANSWER

אָמר לְהוּ: אָמִינָא, פְּדִיוֹן שְׁבוּיִים אִיקָלַע לְהוּ לְרַבָּנָן, וְאַפְסִיפוּ לְמִימַר לִי.

He said to them: I said to myself, an opportunity for the redemption of captives presented itself to the Rabbis, and they were embarrassed to tell me and ask for the money directly, so they took the rugs to sell them.

STATEMENT

אָמרוּ לֵיהּ: הַשָּׁתָא נְשָׁקְלִינְהוּ מָר!

They said to him: Now, let the Master take them back!

STATEMENT

אָמר לְהוּ: מַהֲהוּא שַׁעְתָּא אֶסְחָתִינְהוּ מִדַּעְתָּאִי לְצִדְקָה.

He said to them: From that moment when I saw they were missing, I removed them from my mind and designated them for tzedakah, and I will not take back what was consecrated.

STATEMENT

הָוָה קָא חֲלָשָׁא דַּעֲתִיָּה דְרַבָּא מְשׁוּם דְּאַבְיִי,

Rava was distressed because of the greater heavenly greeting received by Abaye, who was greeted every Erev Shabbos, while Rava was only greeted once a year.

STATEMENT

אָמרוּ לֵיהּ: מִסְתַּיִךְ דְּקָא מְגַנִּית אַבּוּלָה בְּרַכָּא.

They said to him from Heaven to comfort him: It is enough for you that you protect the entire city with your great merit.

STATEMENT

רַבִּי בְרוּקָא חוּזָאָה הָוָה שְׂכִיחַ בְּשׁוּקָא דְּבֵי לָפַט.

Rabbi Beroka Choza'ah was frequently found in the marketplace of Bei Lapat.

QUESTION

הָוָה שְׂכִיחַ אֵלֶיהּ גַּבִּיָּה, אָמר לֵיהּ: אִיכָא בְּהָאִי שׁוּקָא בַּר עֲלָמָא דְּאַתִּי?

Eliyahu Hanavi was frequently found with him. He said to him: Is there in this marketplace anyone who is a member of the World-to-Come?

ANSWER

אמר ליה: לא.

He said to him: No.

STATEMENT

אדְהִכִּי וְהִכִּי חָזָא לְהוּוּא גְבֵרָא דִּהְוָה סִיִּים מְסַאֲנֵי אוּפְכִי וְלֹא רָמִי חוּטָא דְתַכְלֵתָא בְּגָלִימִיהּ.

In the meantime, he saw a certain man who was wearing black shoes like the non-Jews and did not place a thread of techeiles on his cloak.

STATEMENT

אמר ליה: האי בר עֲלָמָא דְאֵתִי הוּא.

Eliyahu said to him: This man is a member of the World-to-Come.

QUESTION

רַחֵט בְּתַרְיָה, אֲמַר לִיה: מַאי עוֹבְדָךְ?

Rabbi Beroka ran after him and said to him: What is your occupation?

STATEMENT

אמר ליה: זִיל הָאִידָנָא, וְתָא לְמַחַר.

He said to him: Go away now, and come tomorrow.

QUESTION

לְמַחַר אֲמַר לִיה: מַאי עוֹבְדָךְ?

The next day, Rabbi Beroka said to him: What is your occupation?

ANSWER

אמר ליה: זְנִידוּקְנָא אָנָא, וְאֶסְרִנָּא גְבָרִי לְחוּד וְנָשִׁי לְחוּד, וְרַמִּינָא פּוֹרְיָאִי בֵּין הָנִי לְהָנִי כִּי הִיכִי דְלֹא לִיתּוּ לִידֵי אִיסּוּרָא.

He said to him: I am a prison guard, and I imprison the men separately and the women separately, and I place my bed between these and those so that they will not come to transgression.

STATEMENT

כִּי חֲזִינָא בֵּת יִשְׂרָאֵל דִּיהִבִּי נְכָרִים עָלֶה עֵינֵיָהּ, מְסַרְנָא נַפְשָׁאִי וּמַצִּילָנָא לָהּ.

When I see a Jewish woman upon whom the non-Jews have set their eyes, I risk my life and save her.

STATEMENT

יוֹמָא חַד הָווּת נַעֲרָה מְאֻרָסָה גַּבְן דִּיהִבוּ בָּהּ נְכָרִים עֵינֵיָהּ, שָׁקְלִי דוֹרְדֵיָא דְחִמְרָא וּשְׂדָאִי לָהּ בְּשִׁיפוּלָהּ, וְאָמַרִי: דְשִׁתְנָא הִיא.

One day, there was a betrothed young woman among us upon whom the non-Jews set their eyes. I took dregs of wine and threw them on her lower garments, and I said: She is a niddah, so they left her alone.

QUESTION

אמר ליה: מאי טעמא לית לך חוטי, ורמית מסאני אופמי?

Rabbi Beroka said to him: What is the reason you do not have tzitzis threads, and you wear black shoes?

ANSWER

אמר ליה: עיילנא ונפיקנא ביני נכרים, כי היכי דלא לידעו דיהודא אנא.

He said to him: I go in and out among the non-Jews, so that they will not know that I am a Jew.

STATEMENT

כי הוו גזרי גזירתא, מודענא להו לרבנן ובעו רחמי ומבטלי לגזירתיהו.

When they decree a decree, I inform the Rabbis, and they pray for mercy and annul their decree.

QUESTION

ומאי טעמא כי אמינא לך אנא מאי עובדה, ואמרת לי: זיל האידינא ותא למחר?

And what is the reason that when I said to you, 'What is your occupation?' you said to me, 'Go away now and come tomorrow'?

ANSWER

אמר ליה...: בההיא שעתא גזרי גזירתא, ואמינא: ברישא איזיל ואשמע[ה]. ואשלח להו לרבנן דלבעו רחמי עליה דמילתא.

He said to him: At that moment, they had decreed a decree, and I said to myself: First I will go and hear the details, and I will send word to the Rabbis so that they may pray for mercy over this matter.

STATEMENT

אדהכי והכי אתו הנה תרי אחי.

In the meantime, those two brothers came to the marketplace.

STATEMENT

אמר ליה: הנה נמי בני עלמא דאתי ניהו.

Eliyahu said to him: These also are members of the World-to-Come.

QUESTION

אזל לגבייהו, אמר להו: מאי עובדיכו?

Rabbi Beroka went to them and said to them: What is your occupation?

ANSWER

אמרו ליה: אינשי בדוחי אנו, מבדחינן עצבי.

They said to him: We are cheerful people; we cheer up the depressed.

STATEMENT

אִי נָמִי, כִּי חֲזִינוּ כִּי תָרִי דְאִיתָ לָהּוּ תִיגְרָא בִּהְדִּיָּהּ, טָרְחִינוּ וְעָבְדִינוּ לָהּוּ שְׁלָמָא.

Alternatively, when we see two people who have a quarrel between them, we exert ourselves and make peace for them.

מִשְׁנָה MISHNAH

MISHNAH

עַל אֱלוֹ מִתְרִיעִין בְּכָל מְקוֹם כּוּי.

We learned in the Mishnah: For these they sound the alarm in every place, etc.

גְּמָרָא GEMARA

BRAISA

תְּנוּ רַבָּנֵינוּ, עַל אֱלוֹ מִתְרִיעִין בְּכָל מְקוֹם: עַל הַשְּׂדֵפוֹן, וְעַל הַיֶּרְקוֹן, וְעַל אֲרֶבֶה וְחֶסֶל, וְעַל חִיָּה רָעָה.

The Sages taught in a Braisa: For these they sound the alarm in every place: For blight, and for mildew, and for locusts and caterpillars, and for a dangerous beast.

BRAISA

רַבִּי עֲקִיבָא אוֹמֵר: עַל הַשְּׂדֵפוֹן וְעַל הַיֶּרְקוֹן בְּכָל שְׁהוּא.

Rabbi Akiva says: For blight and for mildew, they sound the alarm for any amount of damage.

BRAISA

אֲרֶבֶה וְחֶסֶל, אֲפִילוּ לֹא נִרְאָה בְּאֶרֶץ יִשְׂרָאֵל אֶלָּא כִּנֹּף אֶחָד — מִתְרִיעִין עֲלֵיהֶן.

For locusts and caterpillars, even if there was not seen in Eretz Yisrael but a single wing of one pest, they sound the alarm over them.

מִשְׁנָה MISHNAH

MISHNAH

וְעַל חִיָּה וְכוּי.

The Mishnah taught: And for a dangerous beast, etc.

גְּמָרָא GEMARA

BRAISA

תנו רבנן: חיה רעה שאמרו, בזמן שהיא משולחת — מתריעין עליה, אינה משולחת — אין מתריעין עליה.

The Sages taught in a Braisa: The dangerous beast that they spoke of, when it is unleashed in an abnormal outbreak, they sound the alarm over it; but if it is not unleashed, they do not sound the alarm over it.

QUESTION

אי זו היא משולחת ואי זו היא שאינה משולחת?

Which is considered unleashed, and which is considered not unleashed?

ANSWER

נראית בעיר — משולחת, בשדה — אינה משולחת.

If it is seen in the city, it is unleashed; if it is seen in the field, it is not unleashed.

STATEMENT

ביום — משולחת, בלילה — אינה משולחת.

If it is seen by day, it is unleashed; if it is seen at night, it is not unleashed.

STATEMENT

ראתה שני בני אדם ורצתה אחריהן — משולחת. נחבאת מפניהן — אינה משולחת.

If it saw two people and ran after them, it is unleashed. If it hid from them, it is not unleashed.

STATEMENT

טרפה שני בני אדם ואכלה אחד מהן — משולחת. אכלה שניהן — אינה משולחת.

If it mauled two people and ate only one of them, it is unleashed because it killed the other out of viciousness. If it ate both of them, it is not unleashed, as it was merely hungry.

STATEMENT

עלתה לגג ונטלה תינוק מעריסה — משולחת.

If it climbed onto the roof and took a baby from a cradle, it is unleashed.

QUESTION

הא גופה קשיא, אמרת: נראתה בעיר — משולחת; לא שנא ביום ולא שנא בלילה.

The Gemara asks: This Braisa itself is difficult. You said: If it is seen in the city, it is unleashed, which implies there is no difference by day and there is no difference at night.

OBJECTION

ובהדר אמרת: ביום — משולחת, בלילה — אינה משולחת!

And then you said: By day it is unleashed, at night it is not unleashed!

RESOLUTION

לֹא קָשִׁיָא, הָכִי קָאָמַר: נִרְאָתָהּ בְּעִיר בְּיוֹם — מְשׁוּלַחַת. בְּעִיר בְּלַיְלָה — אֵינָהּ מְשׁוּלַחַת.

The Gemara answers: This is **not difficult**; this is what it is saying: If it is seen in the city by day, it is **unleashed**. If it is seen in the city at night, it is **not** unleashed.

STATEMENT

אִי נָמִי בְּשָׂדֶה, אֲפִילוּ בְּיוֹם — אֵינָהּ מְשׁוּלַחַת. (בְּשָׂדֶה, בְּלַיְלָה — אֵינָהּ מְשׁוּלַחַת).

Alternatively, if it is seen in the field, even by day it is **not** unleashed. And if it is seen in the field at night, it is certainly **not** unleashed.

INFERENCE

רָאָתָה שְׁנֵי בְּנֵי אָדָם וְרָצָתָה אַחֲרֵיהֶן — מְשׁוּלַחַת, הָא עוֹמְדָת — אֵינָהּ מְשׁוּלַחַת.

The Gemara points out another contradiction: The Braisa states: If it saw two people and ran after them, it is **unleashed**, which implies that if it was merely **standing** and looking at them, it is **not** unleashed.

OBJECTION

וְהָא אָמַרְתָּ: נִחְבָּאת מִפְּנֵיהֶן — אֵינָהּ מְשׁוּלַחַת, הָא עוֹמְדָת — מְשׁוּלַחַת!

And then you said: If it hid from them, it is **not** unleashed, which implies that if it was merely standing, it is **unleashed**!

RESOLUTION

לֹא קָשִׁיָא: כָּאן — בְּשָׂדֶה הַסְמוּכָה לְאָגָם, כָּאן — בְּשָׂדֶה שְׂאינָה סְמוּכָה לְאָגָם.

The Gemara answers: This is **not difficult**. **Here**, where standing is not considered unleashed, it is in a field close to a marsh where wild beasts are common. **Here**, where standing is considered unleashed, it is in a field that is not close to a marsh.

STATEMENT

טָרַף שְׁנֵי בְּנֵי אָדָם כְּאֶחָד וְאָכְלָה אֶחָד מֵהֶן — מְשׁוּלַחַת, שְׁנִיָּהֶם — אֵינָהּ מְשׁוּלַחַת.

The Braisa stated: If it mauled two people together and ate only one of them, it is **unleashed**; if it ate both of them, it is **not** unleashed.

QUESTION

וְהָא אָמַרְתָּ אֲפִילוּ רָצָתָה!

The Gemara asks: **But did you not say** that **even** if it merely **ran** after them, it is considered unleashed? Why then must it maul them to be considered unleashed?

ANSWER

אָמַר רַב פַּפְּא: כִּי תִנִּי הָיָא, בְּאֵגָמָא.

Rav Pappa said: When that ruling of the Braisa was taught, it was referring to a case in the marsh itself, where running after people is normal, so it is only considered unleashed if it mauls them and eats only one.

STATEMENT

גּוּפָא: עָלְתָה לְגַג וְנָטְלָה תִּינוּק מִעֲרִיסָה — מְשׁוּלַחַת.

The Gemara analyzes the text itself: If it climbed onto the roof and took a baby from a cradle, it is **unleashed**.

QUESTION

פְּשִׁיטָא!

The Gemara asks: This is **obvious**! Why did the Braisa need to state this?

ANSWER

אָמַר רַב פּאָפּא: כְּכוּכֵי דְצִיִּידִי.

Rav Pappa said: This is necessary to state even in a case where the roof was sloped and low like the huts of hunters, which are easily accessible, yet it is still considered unleashed.

מִשְׁנָה MISHNAH

MISHNAH

עַל הַחֶרֶב וְכוּ'.

We learned in the Mishnah: **For the sword**, etc.

גְּמָרָא GEMARA

BRAISA

תְּנִינוּ רַבָּנֵינוּ: חֶרֶב שְׂאֵמְרוּ, אֵינוּ צָרִיךְ לִזְמַר חֶרֶב שְׂאֵינוּ שֶׁל שְׁלוֹם, אֶלָּא אֲפִילוּ חֶרֶב שֶׁל שְׁלוֹם.

The Sages taught in a Braisa: The sword that they spoke of, it is not necessary to say that they sound the alarm for a sword that is not of peace (an invading army), but even for a sword of peace (an army passing through to fight elsewhere).

PROOF

שְׂאִין לָהּ חֶרֶב שֶׁל שְׁלוֹם יוֹתֵר מִפְּרָעָה נָכָה, וְאַף עַל פִּי כֵן נִכְשֵׁל בָּהּ הַמֶּלֶךְ יֹאשִׁיָּהוּ,

For you have no sword of peace greater than that of Pharaoh Necho, and even so, King Yoshiyahu stumbled through it,

PROOF

שֶׁנֶּאֱמַר: "וַיִּשְׁלַח אֵלָיו מַלְאָכִים לֵאמֹר מָה לִּי וְלָךְ מֶלֶךְ יְהוּדָה לֹא עָלֶיךָ אֲתָה הַיּוֹם כִּי אֶל בֵּית מַלְחָמָתִי וְאֱלֹהִים אָמַר לְבַהֲלָנִי חֲדַל לָךְ מֵאֱלֹהִים אֲשֶׁר עִמִּי וְאַל יִשְׁחִיתֶךָ."

as it is said: "And he sent messengers to him, saying: What have I to do with you, King of Yehudah? I do not come against you today, but against the house of my war, and Elokim commanded me to make haste; cease from meddling with Elokim Who is with me, that He not destroy you."

QUESTION

מֵאִי: "אֱלֹהִים אֲשֶׁר עִמִּי"?

The Gemara asks: **What** is the meaning of "Elokim Who is with me"?

ANSWER

אמר רב יהודה אמר רב: זו עבודה זרה.

Rav Yehudah said that Rav said: This refers to his idolatry, which Pharaoh Necho called his god.

STATEMENT

אמר: הואיל וקא בטח בעבודה זרה — יכילנא ליה.

Yoshiyahu said: Since he trusts in idolatry, I will be able to defeat him.

STATEMENT

”וַיִּירוּ הַיָּרִים לְמֶלֶךְ יֹאשִׁיָּהוּ וַיֹּאמֶר הַמֶּלֶךְ לְעֲבָדָיו הַעֲבִירוּנִי כִּי הֵחָלֵיתִי מָאֹד,”

The pasuk says: "And the archers shot at King Yoshiyahu, and the king said to his servants: Take me away, for I am sorely wounded."

QUESTION

מאי "כי הֵחָלֵיתִי מָאֹד"?

The Gemara asks: What is the meaning of "for I am sorely wounded"?

ANSWER

אמר רב יהודה אמר רב: מלמד שעשו כל גופו ככברה.

Rav Yehudah said that Rav said: This teaches that they made his entire body like a sieve with their arrows.

STATEMENT

אמר רבי שמואל בר נחמני אמר רבי יונתן: מפני מה נענש יאשיהו — מפני שהיה לו לימלה בירמיהו ולא נמלה.

Rabbi Shmuel bar Nachmani said that Rabbi Yonatan said: For what reason was Yoshiyahu punished? Because he should have consulted with Yirmeyahu, and he did not consult him.

QUESTION

מאי דרש: "וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם", מאי "חֶרֶב"?

What verse did Yoshiyahu expound to justify his war? The verse: "And a sword shall not pass through your land." What is the meaning of "sword" here?

OBJECTION

אלימא חרב שאינה של שלום, והכתיב: "וְנָתַתִּי שָׁלוֹם בְּאַרְצִי"!

If we say it means a sword that is not of peace, but it is already written: "And I will give peace in the land"!

ANSWER

אלא אפילו של שלום.

Rather, it must mean even a sword of peace shall not pass through.

STATEMENT

וְהוּא אֵינוֹ יוֹדֵעַ שְׂאִין דּוֹרוֹ דּוֹמָה זָכָה.

But he did not know that his generation was not fittingly righteous, as they worshipped idols in secret, so the blessing did not apply.

STATEMENT

כִּי הָיָה נִיחָא נַפְשִׁיהּ, חָזָא יִרְמְיָהוּ שְׂפוּתִיהּ דְקָא מְרַחֵשׁ, אָמַר: שָׁמָּה חֵס וְשָׁלוֹם מִיָּלְתָּא דְלָא מְהַגְנָא אָמַר אַגַּב צַעֲרִיהּ.

When his soul was departing, Yirmeyahu saw his lips moving. He said: Perhaps, Heaven forbid, he is saying something improper due to his pain?

STATEMENT

גָּחִין וְשָׁמְעִיהּ דְקָא מְצַדִּיק עָלֶיהָ דִּינָא אֲנַפְשִׁיהּ, אָמַר: "צַדִּיק הוּא ה' כִּי פִּיהוּ מְרִיתִי".

Yirmeyahu bent down and heard him justifying the Divine judgment upon himself; he said: "Hashem is righteous, for I have rebelled against His word."

STATEMENT

פָּתַח עָלֶיהָ הָיָא שְׁעָתָא: "רוּחַ אֲפִינוּ מְשִׁיחַ ה'".

Yirmeyahu opened his lamentation over him at that moment: "The breath of our nostrils, the anointed of Hashem was captured in their pits."

MISHNAH מִשְׁנָה

MISHNAH

מַעֲשֵׂה וַיֵּרְדּוּ זְקֵנִים מִירוּשָׁלַיִם לְעָרֵיהֶם כּו'.
 We learned in the Mishnah: It happened that the Elders went down from Yerushalayim to their cities, etc.

GEMARA גְּמָרָא

QUESTION

אִיבָעֵי לָהּ: כִּמְלָא תַנּוּר תְּבוּאָה, אוּ דְלָמָּא כִּמְלָא תַנּוּר פֶּתַח.

A dilemma was raised to them: Does the Mishnah mean the capacity of an oven of grain, or perhaps the capacity of an oven of bread?

PROOF

תָּא שְׁמַע: כִּמְלָא כִּי תַנּוּר.

Come and hear a proof from a Braisa: "Like the capacity of the opening of an oven."

QUESTION

וְעַד־יֵיוֹן תִּיבָעֵי לָהֶם: כְּכִסּוּיָא דְתַנּוּרָא, אוּ דְלָמָּא כִּי דָרָא דְרִיפְתָּא דְהָדָר לִיָּה לְפּוּמָא דְתַנּוּרָא?

And still the dilemma is raised to them: Does this mean like the cover of the oven, or perhaps like the row of bread that surrounds the opening of the oven?

RESOLUTION

תִּיקוּ.

The Gemara concludes: **Let it stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

וְעוֹד גָּזְרוּ תַעֲנִית עַל שֶׁאָכְלוּ זֵאֲבִים כּו'.
And furthermore, they decreed a fast because wolves devoured two children, etc.

We learned in the Mishnah: **And furthermore, they decreed a fast because wolves devoured** two children, etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר עוּלָא מִשּׁוֹם רַבִּי שִׁמּוֹן בֶּן יְהוֹזָדָק: מַעֲשָׂה וּבִלְעוּ זֵאֲבִים שְׁנֵי תִינוּקוֹת וְהִקְיָאוּם דְּרֶךְ בֵּית הָרֵעִי.
Ulla said in the name of Rabbi Shimon ben Yehotzadak: It happened that wolves swallowed two children and excreted them through the rectum.

Ulla said in the name of Rabbi Shimon ben Yehotzadak: It happened that wolves swallowed two children and excreted them through the rectum.

RULING

וּבָא מַעֲשָׂה לִפְנֵי חֲכָמִים, וְטִיהָרוּ אֶת הַבָּשָׂר, וְטָמְאוּ אֶת הָעֲצָמוֹת.
And the case came before the Sages, and they ruled the flesh pure because it was digested, and they ruled the bones impure as they remained intact.

And the case came before the Sages, and they ruled the flesh pure because it was digested, and they ruled the bones impure as they remained intact.

מִשְׁנָה MISHNAH

MISHNAH

עַל אֵלּוּ מִתְרַעֲזִין בְּשַׁבָּת כּו'.
For these they sound the alarm on Shabbos, etc.

We learned in the Mishnah: **For these they sound the alarm on Shabbos, etc.**

BRAISA

תנו רבנן: עיר שחקיפוה נכרים או נהר, ואחד ספינה המיטרפת בים, ואחד יחיד שנגרדף מפני נכרים או מפני לסטין ומפני רוח רעה — מתריעין בשבת.

The Sages taught in a Braisa: A city that non-Jews or a river surrounded, and similarly a ship that is tossed in the sea, and similarly an individual who is pursued by non-Jews or by bandits or by an evil spirit — they sound the alarm on Shabbos to cry out for help.

BRAISA

ועל כולן יחיד רשאי לסגף את עצמו בתענית.

And for all of them, an individual is permitted to afflict himself with a fast.

BRAISA

רבי יוסי אומר: אין היחיד רשאי לסגף את עצמו בתענית, שמא יצטרך לבריות ואין הבריות מרחמות עליו.

Rabbi Yose says: An individual is not permitted to afflict himself with a fast, lest he become dependent on people and people will not have mercy on him.

EXPLANATION

אמר רב יהודה אמר רב: מאי טעמא דרבי יוסי — דכתיב: "ויהי האדם לנפש חיה" — נשמה שנתתי בה החיה.

Rav Yehudah said that Rav said: What is the reason of Rabbi Yose? As it is written: "And man became a living soul" — which means: The soul that I gave you, keep it alive and do not weaken it.

משנה MISHNAH

MISHNAH

שמעון התימני אומר: אף על הדבר כו'.

We learned in the Mishnah: Shimon HaTimni says: Even for pestilence, etc.

QUESTION

איבעיא להו... לא הודו לו חכמים בשבת, אבל בחול — הודו לו, או דלמא: לא הודו לו כלל?

A dilemma was raised to them: Did the Sages mean that they did not agree with him on Shabbos, but on weekdays they agreed with him; or perhaps they did not agree with him at all?

PROOF

תָּא שְׁמַע, דְּתַנְיָא: מִתְרִיעִין עַל הַדָּבָר בַּשַּׁבָּת, וְאִין צָרִיךְ לִזְמַר בַּחֹל.

Come and hear a proof, as it is taught in a Braisa: They sound the alarm for pestilence on Shabbos, and it goes without saying on weekdays.

BRAISA

רַבִּי חֲנַנּוּ בֶּן פִּיטוּם תַּלְמִידוֹ שֶׁל רַבִּי עֲקִיבָא מְשׁוּם רַבִּי עֲקִיבָא אָמַר: אִין מִתְרִיעִין עַל הַדָּבָר כָּל עֵיקָר.

Rabbi Chanan ben Pitom, the disciple of Rabbi Akiva, says in the name of Rabbi Akiva: They do not sound the alarm for pestilence at all on Shabbos.

מִשְׁנָה MISHNAH

MISHNAH

עַל כָּל צָרָה שֶׁלֹּא תָּבוֹא עַל הַצִּבּוֹר כּוּי.

We learned in the Mishnah: For any trouble that may not come upon the community, etc.

גְּמָרָא GEMARA

BRAISA

תַּנּוּ רַבָּנֵינוּ: עַל כָּל צָרָה שֶׁלֹּא תָּבוֹא עַל הַצִּבּוֹר מִתְרִיעִין עָלֶיהָ, חוּץ מִרוֹב גְּשָׁמִים.

The Sages taught in a Braisa: For any trouble that may not come upon the community, they sound the alarm for it, except for an abundance of rain.

QUESTION

מַאי טַעְמָא?

The Gemara asks: What is the reason?

SUMMARY

The daf begins by concluding the story of Abba Umna's extraordinary tzedakah and Rava's protective merit over his city, followed by Eliyahu HaNavi pointing out the hidden tzaddikim in the market of Bei Lefet—specifically a prison guard who saved Jewish women and warned the Sages of decrees, and two jesters who brought joy and made peace. The Gemara then transitions to a Mishnah and Baraita discussing the public alarms sounded for various tzaros. The Sages teach that we sound the alarm for blight, mildew, locusts, and dangerous beasts, with Rabbi Akiva ruling that even a single locust wing in Eretz Yisrael triggers the alarm. Finally, the Gemara defines what constitutes an abnormal outbreak of wild beasts in a populated area

—such as a beast appearing in the city by day, chasing two people, or climbing onto a roof to snatch a baby—which requires sounding the alarm, as opposed to natural animal behavior driven by hunger.

למעשה WHAT TO TAKE HOME

We often look for greatness in the most obvious places—in the front of the beis medrash, in public displays of piety, or in grand, visible acts of leadership. But the Gemara on our daf pulls back the curtain of this world to show us what true greatness looks like in the eyes of Heaven. Elijah the Prophet points out that the ones who are truly zocheh to the World-to-Come are those who quietly, without any fanfare, dedicate their lives to helping other Yidden.

Look at the prison guard who dressed like a gentile to protect Jewish daughters and warn the Sages of harsh decrees, or the two brothers whose entire 'avodah' was simply to cheer up the brokenhearted and make peace between people. These were not famous roshei yeshiva; they were simple people in the marketplace. Yet, their quiet, hidden care for Hashem's children made them the nobility of the Next World.

This is a profound lesson for our daily lives. You do not need a crown or a title to be a giant in the eyes of the Aibershter. When you notice someone who is down and you take two minutes to make them smile, or when you step in to quietly resolve a small dispute between friends or family members, you are performing the highest avodah.

Today, look around your immediate circle—at work, in the shul, or right inside your own home—find one person who looks a bit down or stressed, and make a deliberate effort to cheer them up or offer a warm, encouraging word.