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בס"ד
Intro

Today we will learn בע"ה of תענית דף כא
Some of the topics we will learn about include the following:

How the merits of the righteous protect them in this world

Decreeing fasts when the tragedies occur in a far-away place

A

How the merits of the
righteous protect them
in this world

Decreeing fasts when
the tragedies occur in a
far-away place

B

The merits of Nachum Ish Gamzu

What qualifies as Pestilence

B

The merits of
נחום איש גז

What qualifies as
Pestilence

C

The merits of other great sages and Tzaddikim

Some of the key terms and concepts we will learn about
include:

גם זו לטובה - This too is for the best. Nachum Ish Gamzu was thus
named because he would always say גם זו לטובה no matter what
happened in his life

C

The merits of
other great sages
and Tzaddikim

גם זו לטובה





D אהל מועד - The Tent of Meeting. Another name for the Mishkan
צרעת - A skin affliction that makes a person Tamei



1 So let's review...

The Gemara continues discussing the merits of Torah scholars, and relates how two of them were saved from a collapsing wall: דחיקא להו, אילפא ורבי יוחנן היו גרסי באורייתא, and they were in difficult financial straits so they decided to make a business to earn money. On their way, they sat down by an unstable wall and while they were eating,

1

**אילפא ורבי יוחנן היו גרסי באורייתא
דחיקא להו מילתא טובא**

*They were having financial difficulties
so they decided to go into business
to earn money*

*On their way
they sat down by an unstable wall
and while they were eating*

2 אתו תרי מלאכי השרת, two angels came by. יוחנן ר' overheard one say to the other; נישדי עלייהו האי גודא ונקטלינהו שמוניחין חיי עולם הבא ועוסקין בחיי שעה Let's make this wall fall on them, because they are forsaking the World to Come and getting involved with worldly matters. The other Malach said; שבקינהו דאיכא בהו חד דקיימא ליה שעתא Leave them because one of them is destined for greatness, and his time has not yet come. When רבי יוחנן asked אילפא whether he heard anything, and he responded in the negative, רבי יוחנן said; מדשמעי אנא ואילפא לא שמעי ש"מ לדידי קיימא לי שעתא Since I only heard the Malach, and אילפא did not, it is I who is destined for greatness. Therefore, רבי יוחנן returned to the Yeshiva and אילפא continued on his way. When רבי יוחנן eventually returned, רבי יוחנן had become Rosh Yeshiva. The students said to אילפא that if he had returned, he would have become Rosh Yeshivah, because אילפא was greater in learning than רבי יוחנן. Upon which אילפא demonstrated his greatness in learning even though he had spent time in commerce.

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2

**אתו תרי מלאכי השרת
overheard one say to the other ר' יוחנן**

**נישדי עלייהו
האי גודא ונקטלינהו
שמוניחין חיי עולם הבא
ועוסקין בחיי שעה**

**שבקינהו
דאיכא בהו חד
דקיימא ליה
שעתא**

ר' יוחנן
מכשחין אנא ואילפא לא שמעי
ש"מ לדידי קיימא לי שעתא

3 The Gemara cites another incident where a Tzaddik prevented a weakened house from collapsing: The Gemara relates: נחום איש גז - who was very ill, was lying in an unstable house with the legs of his bed in pails of water to prevent ants from climbing up. פעם אחת בקשו תלמידיו לפנות מטתו ואח"כ לפנות את הכלים One day, his students wanted to remove him and his belongings from this dilapidated house. אמר להם בניי פנו את הכלים ואח"כ פנו את מטתי He told them to remove his belongings first, and then remove him, שמויבטח לכם כל זמן שאני בבית אין הבית נופל Because, you can be sure that as long as I am in the house, it will not fall.

3

**נחום איש גז
who was very ill
was lying in a very unstable house**

**פעם אחת
בקשו תלמידיו
לפנות מטתו
ואח"כ
לפנות את הכלים**

**אמר להם
בניי
פנו את הכלים
ואח"כ
פנו את מטתי**

שמויבטח לכם כל זמן שאני בבית אין הבית נופל

4 פינו את הכלים ואחר כך פינו את מטתו ונפל הבית
 They did as instructed, and as soon as **זו** נחום איש **גם זו** was out of the house it fell.
 אמרו לו תלמידיו
 רבי וכי מאחר שצדיק גמור אתה
 למה עלתה לך כך
 They asked him, since you are such a great Tzaddik why did all these ills befall you?
 אמר להם בניי אני גרמתי לעצמי
זו אמר Hashem to bring all these ills upon me as a כפרה, as atonement for once having delayed in feeding a poor person I met while traveling, and the man died while I was getting the food.

4 פינו את הכלים
 ואחר כך פינו את מטתו
 ונפל הבית

אמר אבם בניי אני גרמתי לעצמי <i>as atonement for once having delayed in feeding a poor person</i>	אמר או תלמידיו רבי וכי מאחר שצדיק גמור אתה למה עלתה לך כך
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5 The Gemara continues;
 ואמאי קרו ליה נחום איש **גם זו**
 דכל מילתא דהוה סלקא ליה
 אמר **גם זו** לטובה
 He was called **זו** נחום איש **גם זו**, because, anything that would happen to him, even if it seemed bad, he would say "This too is for the best."

5 ואמאי קרו ליה
 נחום איש **גם זו**
 דכל מילתא דהוה סלקא ליה
 אמר "אין זו טובה"
 "This too is for the best"

6 As an example, the Gemara relates the following well-known story:
 One time the Jews wanted to send a gift to the Roman Caesar, and chose **זו** נחום איש **גם זו** to deliver it, because he was accustomed to have miracles performed on his behalf.
 They sent a chest filled with אבנים טובות ומרגליות, precious gems and pearls, and while he was staying at a certain home, the people there stole the contents of the chest and filled it with dirt.
 When he arrived at the palace, the Caesar saw the dirt, and wanted to kill all the Jews for mocking him. **גם זו** לטובה said נחום.

6 One time the Jews wanted to send a gift to the Roman Caesar they chose - נחום איש **גם זו** - to deliver it
 דמלומד בניסין הוא

They sent a chest filled with אבנים טובות ומרגליות

while he was staying at a certain home the people there stole the contents and filled it with dirt

7 אליהו הנביא, disguised as a Roman, appeared and said to the Caesar;
 דלמא הא עפרא מעפרא דאברהם אבוהון הוא
 Perhaps this is the dirt from their forefather Avraham, which when thrown at the enemy turns into swords. The Romans tested it, and it worked.
 As a reward, they filled נחום's chest with precious gems and pearls, and sent him off with great honor. On his way back, he spent the night at the same home. They asked him what he brought the Caesar that he received such great honor. He said;
 מאי דשקלי מהכא אמטי להתם
 Whatever I took from here, I brought there. The people demolished their entire home thinking the dirt was actually from Avraham and brought it to the Caesar. When the Romans tested it, and found that it was just regular dirt, those people were executed.
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7 *איכו קמיא
 disguised as a Roman, appeared
 and said to the Caesar
 דלמא הא עפרא
 מעפרא דאברהם אבוהון הוא*

8 We now return to the Mishnah at the beginning of the Perek, which defines דבר - Pestilence.
 איזהו דבר
 עיר המוציאה חמש מאות רגלי
 ויצאו ממנה ג' מתים בג' ימים זה אחר זה
 הרי זה דבר
 פחות מכאן אין זה דבר
 We consider it a plague of דבר when a city of 500 adult males produces three deaths over three consecutive days - one a day. Anything less that that is not considered דבר.
 The Braisa elaborates:
 ביום אחד או בארבעה ימים אין זה דבר
 If the three deaths occurred in one day, or over four days, it is not considered דבר.
 Rashi explains;
 דאקראי בעלמא הוא
 It is a passing occurrence and not a sign of a spreading plague. The Braisa gives another example of a city of 1500 male adults, where, proportionately, 3 deaths a day, for a total of 9 deaths over three consecutive days would be considered דבר.
 However, the Gemara relates that in דרוקרת (Drokar) - a city of 500 men experienced 3 deaths in one day, and רב נחמן בר רב חסדא decreed a fast, unlike this Beraisa.

8 *איזהו דבר
 עיר המוציאה חמש מאות רגלי
 ויצאו ממנה ג' מתים בג' ימים זה אחר זה
 הרי זה דבר
 פחות מכאן אין זה דבר
 בריותא:
 ביום אחד או בארבעה ימים אין זה דבר
 דאקראי בעלמא הוא
 It is a passing occurrence
 and not a sign of a spreading plague*

9 As part of this discussion, the Gemara cites a Braisa;
 אמר רבי יוסי
 לא מקומו של אדם מכבדו
 אלא אדם מכבד את מקומו
 It is not the place that honors the man - Rather, it is the man that
 brings honor to his place.
 The Braisa cites two examples:
 הר סיני -1
 שכל זמן שהשכינה שרויה עליו - As long as the שכינה rested upon it, it
 had the קדושה of
 גם הצאן והבקר אל ירעו אל מול ההר ההוא
 The sheep and cattle should not graze next to this mountain.
 נסתלקה שכינה ממנו - Once the Shechina departed, it no longer had
 the קדושה, as the Posuk says;
 במשך היובל המה יעלו בהר
 As soon as the Shofar sounds they may go up on the mountain.
 The mountain in and of itself was not holy. It was the Presence
 of Hashem that sanctified it.
 אהל מועד -2
 שכל זמן שהוא נטוי
 As long as the Mishkan was standing, it had the קדושה of
 וישלחו מן המחנה כל צרוע
 All Tamei people must stay outside.
 הוגללו הפרוכת
 Once it was dismantled,
 הותרו זבין והמצורעים ליכנס שם
 Tamei people were once again allowed to enter the place where
 the Mishkan had been standing only moments before.
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9 אמר רבי יוסי
לא מקומו של אדם מכבדו
אלא אדם מכבד את מקומו

<p>אהל מועד שכל זמן שהוא נטוי וישלחו מן המחנה כל צרוע הוגללו הפרוכת Once it was dismantled, הותרו זבין והמצורעים ליכנס שם</p>	<p>הר סיני שכל זמן שהשכינה שרויה עליו גם הצאן והבקר אל ירעו אל מול ההר ההוא נסתלקה שכינה ממנו it no longer had the קדושה as the Posuk says במשך היובל המה יעלו בהר</p>
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10 The rest of the Daf continues to relate several of the following:
 Incidents of plagues, and other problems, for which fasts were
 decreed,
 Certain cases where calamity was averted in the merit of a
 Tzadik,
 and finally...
 Examples of people of great צדיקות.

10 **Incidents of
 plagues, and other problems
 where fasts were decreed**

**Certain cases where calamity was
 averted in the merit of a Tzadik
 and finally...**

**Examples of people
 of great צדיקות.**