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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Sun Stood Still

It is written: *And the sun stood still, and the moon stopped until the nation took retribution against their enemies. Is not this written in the Book of the Upright?* What is the Book of the Upright? Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: It is the book of Avraham, Yitzchak and Yaakov (Breishis), who are designated as the upright ones, as it is said: Let me die the death of the righteous. - And where is this incident hinted at [in Breishis]? — And his offspring shall fill the nations. When shall [Ephraim's fame] reach the nations? When the sun shall stand still for Yehoshua.

And the sun stayed in the midst of the heaven and hasted not to set, as long as a whole day. - How long did the sun shine on that day? Rabbi Yehoshua ben Levi said: Twenty-four hours: The sun traveled for six hours (*in the morning*) and stood still for six, then it traveled for six and stood still for six; the entire incident (*from sunrise to sunset*) equaled a whole day.

Rabbi Elazar said: Thirty-four hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for twelve; the entire incident of the sun standing still equaled a whole day.

Rabbi Shmuel bar Nachmeini said: Forty-eight hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for

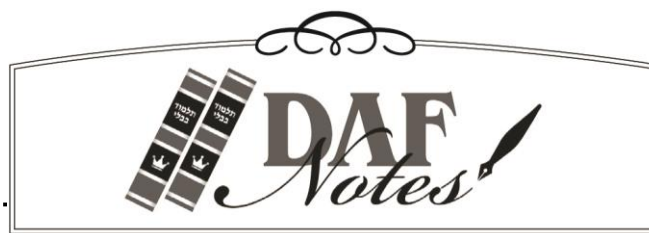
twenty-four; as it is said: and hasted not to set, as long as a whole day, which implies that the previous halt did not equal a whole day.

The *Gemara* cites an alternative version, where they argue regarding the additional time: Rabbi Yehoshua ben Levi said: The sun stood still for twenty-four hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for twelve; the entire incident of the sun standing still equaled a whole day.

Rabbi Elazar said: The sun stood still for thirty-six hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for twenty-four; and hasted not to set, as long as a whole day.

Rabbi Shmuel bar Nachmeini said: The sun stood still for forty-eight hours: The sun traveled for six hours (*in the morning*) and stood still for twenty-four, then it traveled for six and stood still for twenty-four; the standing still [at noon] as compared to that of setting time; as the one at setting time equaled a whole day, so the standing still [in the midst of the heaven] equaled a whole day. (25a1 – 25a2)

The *Gemara* cites a *Baraisa*: Just as the sun stood still for Yehoshua, so did the sun stand still for Moshe and for Nakdimon ben Gorion.



[As to the case of] Yehoshua, there are the scriptural verses; [that of] Nakdimon ben Gorion is a tradition; from where do we know about Moshe? — It may be derived from (a gezeirah shavah using) the identical [expression] I will begin [used in the two cases]. Here is written: I will begin to put the dread of you, and there, referring to Yehoshua, it is written: I will begin to magnify you.

Rabbi Yochanan said: It may be derived from the use of the identical word tes [‘place’] [in both cases]. Here is written: I will begin to place the dread of you, and there, concerning Yehoshua, it is written: In the day when Hashem placed the Amorites.

Rabbi Shmuel bar Nachmeini said: You can detect it in the very wording of the verse itself: [The people that are under the whole heaven] who shall hear the report of you, and shall tremble and be in anguish because of you. When did they tremble and were in anguish because of Moshe? When the sun stood still for him.

The question was asked: [Doesn’t Scripture say in the case of Yehoshua] And there was no day like that before it or after it? [The answer given was:] You may explain this [to mean that] there was none that lasted as long as that one; or, if you wish, you may say it means that there were no hailstones [as in the case of Yehoshua], of which it is written: And it came to pass, as they fled from before Israel, while they were in the going down of Beis-Choron, that Hashem cast down great stones from heaven upon them unto Azeikah and they died. (25a2 – 25a3)

It is written: *And he said: It is our duty to teach the Children of Yehudah the archer’s bow; behold it is written in the Book of the Upright.* Which is the Book of the Upright?

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: It is the book of Abraham, Isaac and Jacob (Breishis) who are designated as upright and of whom Scripture says: Let me die the death of the upright and let my last end be like his. And where is this fact referred to? — Judah, you shall your brethren praise; your hand shall be on the neck of your enemies; what kind of fighting requires the aiming of the hand at the [enemy’s neck]? Surely, archery.

Rabbi Elazar said: It is the book of Deuteronomy, which is here called the Book of Upright, because it contains the words: And you shall do that which is upright in the sight of Hashem. And where does it refer [to Judah’s archery]? — With his hands he contended for himself: What kind of fighting requires both hands? Surely, archery.

Rabbi Shmuel bar Nachmeini said: It is the Book of Judges, which is here called the Book of Upright, because it contains the verse: In those days there was no King in Israel; every man did that which was upright in his own eyes. And where is [Judah’s skill in archery] referred to in it? That the generations of the Children of Israel might know, to teach them war; now what kind of warfare requires teaching? Surely, archery. - But how do we know that this verse refers to Judah? — From the scriptural verse: Who shall go up for us first against the Canaanites, to fight against them? And Hashem said: Judah shall go up.

[These same Rabbis also discussed the following:] And the cook took up the shank, and that which was upon it and set it before Shaul. — What does it mean, ‘that which was upon it’? — Rabbi Yochanan [explained it to mean] ‘the shank and the tail’: and what does that which was upon it mean? The shank which is adjoined by the tail.



Rabbi Elazar said that the shank and the breast [are here meant]: and what does 'that which was upon it' mean? The placing of the breast upon the shank when these have to be formally waved.

Rabbi Shmuel bar Nachmeini, however, applied it to the leg and the cap; and what does 'that which was upon it' mean? The cap which is above the leg. (25a3 – 25a4)

Seclusion with an Idolater

The *Mishnah* had stated: A woman should not be secluded with an idolater.

The *Gemara* seeks to clarify the case: If it would be referring to a case where there is a single idolater, this would imply that the woman may be secluded with one Jew. But did we not learn in a *Mishnah*: A man should not be secluded with two women (*and certainly not with one woman*)!? If it would be referring to a case where there are three idolaters, this would imply that the woman may be secluded with several promiscuous Jews. But did we not learn in a *Mishnah*: One woman may be secluded with two men, and Rav Yehudah said in the name of Shmuel: The *Mishnah* only permitted one woman to be secluded with two men if they are decent Jews. However, if they are promiscuous, even ten are not enough. This is evident from an incident where ten men took out a woman for burial. [*Many men pretended that a woman had died and that they were going to bury her, when in fact she was alive. They merely wanted to take her to a secluded place so that they could be promiscuous with her.*]

The *Gemara* answers: We are referring to a case where his wife was with him; an idolater – his wife does not

guard him (*for it does not concern her if he acts promiscuously*), but regarding a Jew, his wife guards him (*from sinning*).

The *Gemara* asks: But let us be concerned about murder?

Rabbi Yirmiyah answers: We are referring to a prominent woman (*who is close to the government*), that he is afraid of her.

Rav Iddi says: A woman's weapons are always on her (*for he will want to act promiscuously with her; his intent will not be to kill her*).

What is the difference between them? — In the case of a woman who has a high reputation among men but not among women.¹

[The following Baraisa] has been taught in agreement with the opinion of Rav Iddi bar Avin: A woman, even though she can always look after her safety, should not be alone with an idolater, because they are suspected of lewdness. (25a4 – 25b2)

The *Mishnah* had stated: Nor may a man be secluded with them. Our Rabbis taught in a Baraisa: If a Jew happens to be overtaken by an idolater while on the road, he should let him walk on his right. Rabbi Yishmael the son of Rabbi Yochanan the son of Berokah says: If the idolater is armed with a sword, he should let him walk on the right; if it is a stick, he shall have him walk on the left. If they are ascending or descending, the Jew should be higher and the idolater lower. The Jew should not bend down in front of him, lest the idolater will smash his skull. If the idolater asks him where he is going, he should say towards a place beyond his actual destination, just as our

¹ One who has influence in high places but who is repulsive in appearance. According to Rabbi Yirmiyah both the risks of murder and of adultery are here

eliminated; while according to Rav Iddi, who evidently does not take the woman's unattractiveness into consideration, the prohibition still holds good.



father Yaakov acted towards the wicked Esav, as it is written: Until I come unto my lord at Seir, while it records: And Jacob journeyed to Succos.

It once happened to some disciples of Rabbi Akiva that while journeying to Ceziv, they were overtaken by robbers who asked them where they were going. They replied: To Acco. Upon reaching Ceziv they stopped. The robbers then said to them: Whose students are you? They replied: We are the disciples of Rabbi Akiva. They said: Fortunate are Rabbi Akiva and his disciples, for no evil man has ever encountered them.

Rav Menashe was once going to Bei-Torasa when thieves met him and asked him where he was going. He said: Toward Pumbedisa, but when he reached Bei-Torasa he stopped. Whereupon they exclaimed: You are a disciple of Judah the deceiver. He said to them: Do you indeed know him [as such]? May it be the [Divine] will that these men be under his ban. For twenty-two years they went on stealing but did not meet with any success. When they saw this, they all came to ask for the ban to be revoked. Now there was among them one weaver who did not come to have his ban annulled, and he was devoured by a lion. Hence the popular saying: The weaver who is not humble, his years are diminished.

Come now and see what difference there is between mere thieves of Babylon and robbers of Eretz Yisrael!² (25b2 – 26a1)

DAILY MASHAL

Why Balak Was Afraid

Rabbi Yaakov bar Rav Asher, author of the *Turim*, interprets the words "...and Balak saw" (Bemidbar 22:2)

² The robbers in Eretz Yisrael complimented Rabbi Akiva on having outwitted them, while the Babylonian thieves slandered Rav Yehudah for the same reason.

as meaning that he saw that the sun stood still for Moshe. And why was he afraid of such? The Satmarer Rebbe zt"l said that Balak's might derived from his knowledge of how to pinpoint the time of Hashem's anger. Since Hashem becomes angry only when the sun shines and the kings put on their crowns and bow to it, he was afraid that Moshe would delay the movement of the sun and that Bilam could not curse the Jews.