

OVERVIEW of the Daf

1) Nakdimon ben Guryon (cont.)

A Beraisa concludes retelling the story of the effort Nakdimon Ben Guryon made to obtain water for the people traveling to Yerushalayim for Yom Tov and the miraculous manner in which he paid his debt.

A Beraisa teaches that Nakdimon was a nickname that was given to Buni because the sun pierced the clouds on his behalf

It is taught in a Beraisa that the sun stood still for three people: Moshe Rabbeinu, Yehoshua and Nakdimon.

The source that the sun stood still for each of them is identified. Three alternative sources are presented which indicate that the sun stood still for Moshe Rabbeinu.

2) Teachings of R' Yehudah in the name of Rav

R' Yehudah in the name of Rav teaches that when the verse cited in the Mishnah writes that one city will have rain and another will not have rain the result is that both cities are cursed.

The Gemara cites four examples of how R' Yehudah in the name of Rav took a negative reference in a verse and reinterpreted it in a positive manner.

An incident is retold involving the insult R' Elazar the son of R' Shimon made about an ugly person. At the end of the story, R' Elazar the son of R' Shimon taught that it is better to be flexible like a reed than to be stiff as a cedar.

3) Clarifying the Mishnah

A Beraisa clarifies the circumstances when it is appropriate to declare a fast for collapsed buildings.

An apparent redundancy in the Beraisa is explained.

A related incident is told in which Rav and Shmuel walked beneath a dangerous wall relying on the merit of R' Ada bar Ahavah who was walking with them.

Another incident is retold, but in this story R' Ada bar Ahavah was aware that people used his merit for their benefit and he was angered by the incident.

The Gemara identifies the behaviors that led to R' Ada bar Ahavah's great merit.

4) R' Huna

The Gemara retells and clarifies a number of noteworthy behaviors of R' Huna.

Rava commented that he could follow all the praiseworthy behaviors of R' Huna except the last one of inviting all who are hungry to come and eat at his home, because the number of needy citizens in Mechuzah was too large for him to feed.

Distinctive INSIGHT

The secret to the longevity of Rebbe Adda bar Ahava

במה הארכת ימים וכו'

The Gemara brings the story of the students of Rabbi Ada bar Ahava who asked their rebbe the secret of his longevity. He told them that he attributed it to seven specific modes of conduct to which he adhered. Keren Orah notes that these rules of conduct are the means by which a comfortable association can be maintained between one's soul, which is a spark of spirituality from Hashem in the heavens, and one's body, which is formed from the earth below. These sterling character traits each express a respect for one's fellow human beings or a profound appreciation of the holiness of the Torah. Perfecting this balance provides a fitting body and soul partnership which can extend one's life.

Rabbi Ada bar Ahava told his students that he never expressed impatience or intolerance with the members of his household. Just as he had been understanding and accepting as the head of his household, so too did his soul and body express forbearance within his own body, sharing a calm co-existence in their mutual sojourn through life.

He also told his students that he never walked in front of anyone who was greater than himself. This means that Rav Ada understood priorities and he respected other people's status. He did not confuse or misunderstand his own lot in this world. This demonstrated that he was a visionary with an accurate perception of this world and the World-to-Come. The Gemara (Pesachim 50a) reports that in the World-to-Come things are the reverse of what we see in this world. The haughty of this world are lowly in the next world, and the humble in this world are the leaders of the next.

Finally, Rav Ada spoke about how he did not think about Torah in unclean places, and how he learned Torah and donned tefillin with devotion. One's thoughts and one's fulfillment of the mitzvos of learning Torah and tefillin are expressions of the soul's yearning for spirituality. Rav Ada yearned for Torah and the reward of the sweet fragrance of Gan Eden with dedication.

Halacha Highlight

Last names

שאלו תלמידיו את ר' זירא ואמרי לה לרב אדא בר אהבה וכו' ולא קראתי לחבירי בהכינתו ואמרי לה בחניהתו

The students asked R' Zeira, and according to others, to Rav Ada Bar Ahavah etc. ... "I did not refer to my friends by a nickname," and according to others, "[I did not refer to my friends] by a surname."

Tosafos¹ explains that the term **הכינתו** refers to a degrading nickname given to a person and the term **חניכתו** refers to a family's surname like Rabbeinu Avrohom Ibn Ezra where Ibn Ezra is the surname used by all the members of his family. Tosafos adds, however, that the interdiction against using surnames applies only when the surname is degrading in some fashion.

Rav Yosef Chaim of Baghdad², the Ben Ish Chai, writes that **הכינתו** refers to nicknames that relate to a person's name, for example, someone named Yehudah may be called Aryeh based upon the pasuk³ **יהודה-גור אריה**. **חניכתו** refers to a person's surname and the warning is to avoid referring to a person by his surname, e.g. "Nussbaum didn't come today." The reason a person is rewarded with long life if he is careful to refer to others by their proper names rather than using a nickname is that a person's life force (**חיות**) is linked to the letters of his name. When someone refers to a person by his name they strengthen his life force, therefore, the reward for strengthening another's life force is that Ha-

REVIEW and Remember

1. How many people stopped the sun from setting?

2. Why is it important to be flexible like a reed?

3. What behaviors lead to long life?

4. Why did R' Huna instruct his agent to throw away the extra vegetable s purchased from the market?

shem grants that person added strength to his life force, which manifests itself in length of days.

Based on this Gemara, Pele Yo'etz⁴ very strongly warned against the use of surnames when referring to Rabbis. He writes that rather than referring to "Rav Karo" or "Rav Alshich" they should be referred to as "Rav Yosef Karo" or Rav Moshe Alshich." The author of the Sefer Yafeh L'Leiv⁵ disagrees and maintains that the warning applies only when referring to people by their surname by itself, e.g. "Karo" but if one adds an honorific title such as "Rav Karo" it is permitted.

1. ד"ה בהכינתו
2. ספר בניהו מגילה כח
3. ד"ה ולא קריתי
4. בראשית מ"ט:ט
5. פלא יועץ אות כ' כינוי
6. ספר יפה ללב ח"ג יו"ד סי' של"ד אות ט"ז

STORIES Off the Daf

Shalom, Shalom!

שאלו תלמידיו את רבי זירא ואמרי לה לרב אדא בר אהבה במה הארכת ימים אמר להם מימי לא הקפדתי בתוך ביתי

On today's daf we see that when Rav Ada bar Ahava was asked in what merit he had been blessed with such incredible longevity, he answered, "In my entire life, I never got angry at home." Home does not necessarily only mean "in one's home," but it can mean "with his wife" in particular. As Rabi Yosi said, "I never called my wife, "my wife," but rather "my

home." (Shabbos 118b)

It once came to the notice of Rav Rafael of Barashad, ז"ל, that his wife was spending beyond their means. People approached him and said that their income was not sufficient to cover her somewhat extravagant purchases on behalf of the household, and that he ought to take the matter in hand. Knowing that he had no choice but to confront her about it, he went home.

When Rav Rafael arrived, his wife was dutifully awaiting him. Instead of entering the house as he normally would, he immediately walked in and sat down on a bench. He lovingly said, "Dear heart! My crown! Shalom,

Shalom, Shalom!"

His wife was somewhat perplexed by this effusive greeting, and waited to hear what else Rav Rafael had to say.

He continued in a gentle voice, with a smile on his face, "I've heard that you have been spending a lot of money, more money that we really have. Now, the Shelah HaKadosh says clearly that a single argument drives away a hundred livelihoods. So could it be that the solution is to have a fight with you over this? Will it make the problem go away? Quite the contrary! That's why I say: Shalom, Shalom Shalom! Peace, peace, peace!"