

## OVERVIEW of the Daf

### 1) Fasting on Erev Shabbos (cont.)

Rava demonstrates from a Baraisa that a fast is not completed until nightfall on erev Shabbos.

A Baraisa is cited which records a dispute between R' Yehudah and R' Yosi whether a fast must be completed on erev Shabbos.

Ulla rules like R' Yosi that the fast must be completed.

A Baraisa is cited which indicates that a fast on erev Shabbos is not completed which would refute Ulla's ruling.

The Gemara answers that in R' Gamliel's time they followed his ruling and in the generation of R' Yosi they followed his ruling.

The Gemara unsuccessfully questions whether during R' Gamliel's generation they followed his ruling.

After unsuccessfully trying to prove Rav's position on the issue, Mar Zutra in the name of R' Huna rules that one may fast and complete the fast on erev Shabbos.

חדרן עלך בכל מערבבין

**2) MISHNAH:** The Mishnah discusses the consequences for one who is taken out of the techum and one who is returned to within the techum on Shabbos.

### 3) Evil spirits

A Baraisa is cited that teaches the three things that cause a person to violate his own will as well as Hashem's will, one of which is evil spirits.

The Baraisa also lists three (or four) categories of people who do not see the face of Gehinom and three illnesses that can cause sudden death.

### 4) One who leaves the techum willingly

R' Nachman in the name of Shmuel rules that one who leaves the techum willingly only to be returned to the techum by non-Jews is limited to the four amos into which he is placed.

Rabbah ruled: A person limited to four amos because he is outside the techum who needs to relieve himself is permitted to leave his four-amah area to reach a private area.

Nehardea adds that if he is smart he will walk into the techum thereby regaining the use of the techum.

### 5) Food that was removed from the techum

R' Pappa ruled: Food that was taken out of the techum and returned, even intentionally, may be carried throughout the original techum area.

R' Yosef bar Shemayah questions R' Pappa from a Baraisa.

R' Pappa responds that the issue is a dispute between Tannaim. ■

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By Mr. and Mrs. David Binter  
In loving memory of their mother  
מרת הינדא רחל בת ר' שלמה, ע"ה

Today's Daf Digest is dedicated  
Mr. and Mrs. Myron Cherry  
in loving memory of their sister  
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## Gemara GEM

### We Pray For Hashem's Salvation

למאי נפקא מינה למיבעי רחמי עלייהו

The Gemara reports that there are three things which cause one to act against his own will and in violation of the will of Hashem. They are idol worshipers, evil spirits, and the deprivation of poverty. Ben Yehoyada explains that these challenges cause a person to become confused, and he will have a hard time conducting his business affairs, and his ability to daven will be disturbed as well.

The reason the Gemara tells us this information is to inform us that it is worthwhile for a person to daven to Hashem that he not be confronted with these difficult problems. This is perplexing, however, because the rule is that a person should daven to be spared any and all difficulties he might face, whether big or small. Why are these three conditions specifically mentioned?

Ben Yehoyada notes that these three situations, once they occur, cause a person to become exceptionally overwhelmed and distracted from his regular routine. It is therefore appropriate to daven before the onset of these conditions that they not happen, because once they might occur it would be especially difficult to daven that they be removed. The one suffering would most probably find himself too beleaguered to offer proper prayers at that time. As the Gemara states, these situations cause a person to act against his own will and against the will of Hashem.

Alternately, the Gemara might be teaching that it is appropriate to daven and ask for salvation at all times, including on Shabbos and Yom Tov, regarding these circumstances. This is in accordance with the rule we find (Shabbos 12a) where Rabbi Yehuda pronounced a prayer about an ill person on Shabbos, "Today is Shabbos, there should be no need to cry out."

Iyun Yaakov explains that the Gemara is teaching that these conditions call for a response of the community as a whole. We should not think that if and when these situations materialize, the victim would be excused from his behavior due to the emergency nature of his being under duress. Rather, we must rise together as a community and pray that no one be subject to such adverse conditions. ■

## REVIEW and Remember

1. How did R' Yochanan ben Nuri convince the others not to deviate from R' Gamliel's ruling?
2. How is a Rabbinic Yom Tov treated differently than a Biblical Yom Tov?
3. What's an example of R' Gamliel's "foresight"?
4. According to R' Pappa, why do fruits removed and subsequently returned to the techum not lose their original techum?

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## HALACHAH Highlight

*A child who becomes bar-mitzvah on Sunday when Tisha B'Av falls on Shabbos*

פעם אחת חל תשעה באב להיות בשבת

One time Tisha B'Av fell on Shabbos

In the Gemara, R' Elazar the son of R' Tzadok relates that he was a descendant of Sanav ben Binyomin and that his family celebrated the 10<sup>th</sup> of Av as a Yom Tov, since in the time of Ezra his ancestors donated wood to the Beis HaMikdash. One year Tisha B'Av fell on Shabbos and the fast was pushed off until Sunday. The members of his family fasted part of the day but did not complete the fast since it was their Yom Tov.

Poskim discuss the obligation for a boy to fast when his bar-mitzvah falls on Sunday and the day before was the 9<sup>th</sup> of Av so that the fast is observed on the 10<sup>th</sup> of Av. Is the bar-mitzvah boy obligated to fast or not? The central issue of the question is whether the obligation to fast is on Shabbos and the observance of the fast on Sunday is merely a make-up date for the missed fast, or whether in a year in which the 9<sup>th</sup> of Av falls on Shabbos Chazal's enactment is to fast on the 10<sup>th</sup> of Av. According to the first approach, the bar-mitzvah boy is exempt since on the primary day of the fast he was not yet bar-mitzvah. According to the latter approach, he is obligated to fast since Tisha B'Av is observed on the 10<sup>th</sup> of Av in such a year and it is not a make-up for the missed fast on the 9<sup>th</sup> of Av.

Teshuvos Avnei Nezer<sup>1</sup> answered that since according to Ashkenazi practice people observe private aspects of mourning on that Shabbos, it clearly indicates that the 10<sup>th</sup> is observed as a make-up date for the fast that could not be observed on Shabbos. Thus, the bar-mitzvah boy would not be obligated to fast. Teshuvos Shevet HaLevi<sup>2</sup> maintains that once Chazal ruled that we do not fast on the 9<sup>th</sup> of Av that falls on Shabbos they uprooted the fast from that day altogether and thus the bar-mitzvah boy is obligated to fast. He further explains that the observance of private aspects of mourning is done to be consistent with

## Distinctive INSIGHT

*The body follows the head*

עמד רבי יוחנן בן נורי על רגליו ואמר חזיה נא דבתר רישא גופא אזיל

The statement that "after the head, the body follows" has been used in many contexts of Jewish thought.

Some examples:

1. The beginning of a month is called Rosh Chodesh, not Techilas Chodesh. This indicates that it commences the particular Avodas Hashem associated with that month, and encapsulates the specific kedusha associated with that month (Pri Tzaddik, Chanukah §15). Hence, on Rosh Chodesh one should sense the qualities of the Yom Tov that occurs during that month (ibid., Parashas HaChodesh §6).

2. The first of Nisan is called Rosh HaShanah LiRegalim because the kedusha of all the Yomim Tovim is encapsulated in Nisan. That is why the Torah calls this month Rosh Chodoshim – the head of all the months (ibid., Parashas HaChodesh §2).

3. In a similar vein, the beginning of a year is called Rosh HaShanah because the course of the entire year is determined according to what transpires on Rosh HaShanah (ibid., Rosh HaShanah §3).

4. In Bava Basra (121a) on the Gemara that states that Yomim Tovim, as Mikraei Kodesh, require Kiddush Beis Din, the Rashbam states that this takes place when the Beis Din pronounces "Mekudash, mekudash" on Rosh Chodesh. This is because the Rosh Chodesh encapsulates the kedusha of the subsequent Yom Tov (ibid., Emor §4).

It is also for this reason that whenever the Torah pegs the date of Yom Tov it states it as X days "bachodesh" – because the kedusha of the Yom Tov already "came down" on Rosh Chodesh (ibid., Sivan §3). ■

other years when the fast is also observed on the 9<sup>th</sup>, but does not prove that the primary day for the fast is the 9<sup>th</sup>. ■

1. שו"ת אבני נזר או"ח סי' תכ"ו.

2. שו"ת שבט הלוי ח"ד סי' ע"ב וחי"ו סי' ע – ע"א. ■

## STORIES off the Daf

*Responding to the travails of poverty*

דקדוקי עניות

In the year 1894, in Yerushalayim, Rabbi Yitzchak Cheshin, one of the cherished members of the community, passed away at a young age, leaving behind a wife and nine young children. The yoke of supporting the family fell upon the young widow, and a condition of severe poverty gripped the household. To complicate matters further, several of the children were of marriageable age, and the mother had to deal with finding them their proper shidduchim and setting up the new couples. The oldest of the children was their son, Yeshayahu. How could this widow be helped?

A neighbor was aware of the plight of the

family, and she suggested that this young man, Yeshayahu, should be accepted as a student of the Mahari"l. When his reputation as being a student of such an illustrious luminary would become known, it was hoped that it would be easier for him to present himself as a desirable husband. Yeshayahu Cheshin was immediately brought in to join the study in the yeshiva of Mahari"l Diskin and he learned Tur Choshen Mishpat under Rabbi Yaakov Orenstein. As expected, his reputation rose due to this distinction, and he in fact became the envy of the town.

At that time, Reb Yeshaya, as he was called, also studied with a partner, a chavrusa, who was the son of Reb Noach Cohen, a well-known student of the Ksav Sofer. This chavrusa realized that Reb Yeshaya was receiving acclaim for his being a member of the yeshiva of the Mahari"l, and he felt that he, too, was quite capable. He asked his father to see if he

could also be admitted as a student at the yeshiva. His father, Reb Noach, approached Reb Yaakov Orenstein and requested that his son be accepted to the illustrious yeshiva. When Reb Yaakov heard the request, he was quick to point out that he would not be able to honor it. "You see," he said, "your son is a fine young man, but he is unlike Reb Yeshaya. Reb Yeshaya is exceptional, and already at the age of fifteen has stood in front of the community and expounded upon the sefer Yesod V'Shoresh HaEmunah."

Reb Noach thought for a moment and said, "If that is the case, then I insist that I take this fine young man as a son-in-law to marry my own daughter." Reb Yaakov greed wholeheartedly to the idea, and the Mahari"l gave his blessings to the match, which was well accepted by all parties involved. ■

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