

OVERVIEW of the Daf

1) The week in which Tisha B'Av falls (cont.)

Rava rules like R' Shimon ben Gamliel who maintains that mourning for the Beis HaMikdash is observed during the week in which Tisha B'Av will fall. He also rules like R' Meir who maintains that the mourning is observed from the beginning of the month.

The Gemara explains Rava's intent when he ruled like these two conflicting opinions.

2) Erev Tisha B'Av

R' Yehudah explains that the restriction against two cooked foods applies only in the afternoon and only during the final meal, **סעודת המפסקת**.

The two rulings which represent leniencies are explained, as well as why both rulings are necessary.

Two Baraisos are cited that support these rulings.

A Baraisa presents a dispute regarding the permissibility of eating meat and drinking wine on Erev Tisha B'Av.

A second Baraisa discusses the issues of eating meat and bathing on Erev Tisha B'Av.

3) Tisha B'Av

A Baraisa enumerates the restrictions that apply on Tisha B'Av and presents a dispute concerning what Torah content may be studied.

4) Meat and wine on Erev Tisha B'Av

A Baraisa identifies which meat and wine is included in the restriction against meat and wine on Erev Tisha B'Av.

R' Yehudah in the name of Rav describes how R' Yehudah bar Ilai conducted himself during the final meal.

5) Working on Tisha B'Av

Two Baraisos are cited that relate to the issue of working on Tisha B'Av.

A Baraisa describes the outcome for those who do not properly observe Tisha B'Av.

6) Overturning the beds

A Baraisa elaborates on the dispute recorded in the Mishna related to overturning the beds on Tisha B'Av. This interpretation is supported by another Baraisa.

The exact point of dispute is pinpointed and Rava attempts to issue a ruling on the matter.

7) The fifteenth of Av

The Gemara presents four of the six explanations as to why the fifteenth of Av was observed as a festive day. ■

Distinctive INSIGHT

The festive nature of Yom Kippur

בשלמא יום הכפורים משום דאית ביה סליחה ומחילה יום שניתנו בו לוחות אחרונות

It is noteworthy that the Mishna did not point out that Yom Kippur is the day of forgiveness and atonement. At the conclusion of the Mishna we are only told that Yom Kippur was "the day of His marriage," referring to the day of the giving of the Torah, and of "the day His heart was gladdened," referring to the building of the Beis HaMikdash. Here, in the Gemara, the aspect of Yom Kippur as being the day of the building of the Beis HaMikdash is not mentioned. How are we to understand these discrepancies?

Gevuros Ari explains that the true celebration of Yom Kippur is due to it being the day of the giving of the second luchos, as mentioned both in the Mishna as well as in the Gemara. The Mishna mentions the building of the Beis HaMikdash only as a manner to identify the "giving of the Torah" as being Yom Kippur when the second luchos were presented, rather than the sixth of Sivan, when the Torah was first given at Har Sinai. The identifying manner to remember this is that this is the same day the Beis HaMikdash was dedicated, at the time of Shlomo Hamelech.

Once the Mishna notes that the happiest day of the year is when the second luchos were given, we might have thought that the sixth of Sivan should certainly be a festive day, when young men and women should go into the vineyards. In response to this, the Baraisa in the Gemara adds an important fact, and that is that Yom Kippur is also a day of forgiveness and atonement. Because this day is unique in that it features both of these aspects, it is the only day fitting for marriages to be arranged.

The Mishna does not mention that Yom Kippur is a day of forgiveness because this is a well known fact, as it is explicit in the Torah. The fact that the second luchos were given on this day is not recorded in the Torah as such, but it is derived in the Gemara. The Mishna mentions this for our knowledge. ■

Today's Daf Digest is dedicated

By Andrew Bransky

in memory of his mother

Mrs. Carole Bransky O.B.M.

מרת סיבה ריבה בת ר' יהודה לייבן הלוי ע"ה

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בהודאה על כל החסד שעשה ה' עמנו

by Ari Weiss

HALACHAH Highlight

In-depth Torah study on Shabbos

תנו רבנן... אבל קורא הוא במקום שאינו רגיל לקרות ושונה במקום שאינו רגיל לשנות... אר' יהודה אומר אף אינו קורא במקום שאינו רגיל לקרות ואינו שונה במקום שאינו רגיל לשנות

The Rabbis taught: ...one may read in a place that he is not accustomed to read and study in a place that he is not accustomed to study... R' Yehudah says: He may also not read in a place he is not accustomed to read, nor study in a place he is not accustomed to study.

The Or Zarua¹ extends the dispute between R' Meir and R' Yehudah to the question of studying Torah on Shabbos. R' Meir maintains that it is permitted to study those sections of Torah that one is not accustomed to study on Tisha B'Av since it will distress him. He holds that one may not study those portions on Shabbos due to the restriction against engaging in activities that cause stress. R' Yehudah, on the other hand, holds that it is prohibited for a mourner to study those sections that he is not accustomed to study because, although it is initially distressing it will eventually bring joy. Accordingly, he maintains that one is permitted to study these sections on Shabbos. Halacha, however, follows R' Yehudah, and according to Or Zarua all sections of Torah may be studied on Shabbos.

Rav Yaakov Emden² rules that Torah scholars are not permitted to engage in עיון - in-depth analysis of Torah, and cites a Gemara in Shabbos³ as proof. The Gemara relates that when R' Zeira would see pairs of scholars walking together engaged in Torah he would warn them against desecrating Shabbos.

REVIEW and Remember

1. When does the restriction of eating two cooked foods on Erev Tisha B'Av apply?
2. What parts of Torah may be studied by a mourner?
3. What is the reward for one who mourns for Yerushalayim?
4. What are the two reasons Yom Kippur was celebrated as a festive day?

This indicates, explains Rav Emden, that the analytical study of Torah on Shabbos constitutes a desecration of Shabbos. The Gaon Chida⁴ strongly disputes this assertion. R' Zeira's intent was not that in-depth analysis constituted a desecration of Shabbos, but rather it was a warning that they should not refrain from enjoying Shabbos (ענג שבת) by becoming caught up in their learning. Consequently, it is certainly permitted for a scholar to engage in in-depth analysis, as long as he is careful to eat and drink, and it should not be perceived in any way as a desecration of Shabbos. ■

1. אור זרוע ח"ב סי' פ"ט

2. ריעב"ץ בסידורו סדר הלימוד ליום השבת אות ח' (עמ' תשל"ה בהוצאת אשכול)

3. גמ' שבת קיט

4. מחזיק ברכה סי' ר"צ סק"א ■

STORIES Off the Daf

"The Precepts of Hashem are Right; They Gladden the Heart..."

ואסור לקרות בתורה שנאמר פקודי ה' ישרים משמחי לב

On today's daf we find that it is forbidden to learn Torah on Tisha B'Av because learning makes a person joyous, and such a state is incompatible with the nature of the fast day. The proof for the Torah's ability to lift one's spirits is taken from the verse: "The precepts of Hashem are right; they gladden the heart." (Tehillim 19:9)

Unfortunately, some people don't quite feel the joy of learning. The Ohev Yisroel,

zt"l, writes that although learning Torah gladdens the heart, one who pushes himself to proceed faster than he can realistically manage is in too much of a rush to enjoy his learning. We must be upwardly mobile spiritually, but only one step at a time.

A number of chassidim once asked Rav Mendel of Vitebsk, zt"l: "Why do we find ourselves depressed by unholy thoughts? We are learning and praying to the best of our ability. Doesn't the verse say that Hashem's precepts gladden one's heart?"

Rav Mendel responded, "It says in Pirkei Avos that a person is considered wealthy when he is happy with what he has. This also refers to one's spiritual attainments. Even though the Tanna D'bei Eliyahu writes that we should always ask

when our deeds will come to those of the Avos, this does not mean that we should be unhappy with what we have accomplished. It is just meant to goad us to always strive for more!"

He concluded, "One who truly wants to serve Hashem will be thankful for every little bit of learning that he has achieved while he continues to yearn for more. It is only this type of Torah study that can save a person from depression and negative thoughts. This is what the verse means when it says that the Torah's precepts gladden one's heart. As Chazal tell us, the Torah is like an elixir; if one is worthy, it is an elixir of life, but if not, it is like poison. One must always be happy with what he learns, for Torah study is equal to all the other mitzvos!" ■