

## OVERVIEW of the Daf

### 1) The fifteenth of Av (cont.)

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

Following the last explanation, the Gemara notes that after the fifteenth of Av it is appropriate to begin studying more Torah at night.

### 2) Clarifying the Mishna

A Baraisa explains how the different classes of people would borrow garments from one another.

R' Elazar emphasizes the Mishna's statement that all garments had to be immersed.

A Baraisa teaches that unmarried men would come to this activity to find a wife.

The exact chant of the different groups of women is recorded in a Baraisa.

### 3) The dance of the future

Ulla Bira'ah in the name of R' Elazar describes the dance that will take place in the future when the tzadikim will make a circle around Hashem and point at Him with their finger ■

הדרן עלך בשלשה פרקים  
וסליקא לה מסכת תענית



## REVIEW and Remember

1. When was the fourth beracha of Birkas HaMazon added?
2. Why did all the young women wear borrowed clothing?
3. What traits did the girls promote to generate interest from the men looking to get married?
4. Where will Hashem be found in the future?

Today's Daf Digest is dedicated

In loving memory of

ר' שמואל בן ר' אברהם, ע"ה

Steven M. Nemerow o.b.m.

By Dr. Janice Van Niel-Sanders and Dr. Ron Sanders

## Distinctive INSIGHT

### Hakadosh Baruch Hu in the middle

עתיד הקב"ה לעשות מחול לצדיקים והוא יושב ביניהם בגן עדן

The Chofetz Chaim noted that our Gemara (Taanis 31a) says that in the future Hashem will celebrate with the tzaddikim by having them dance in a circle with His presence in the middle of the circle. He explained that this indicates that although different tzaddikim have different approaches in the service of Hashem, as long as they are directed towards the honor of Hashem, they are all deserving of reward.

During one of his visits to his doctor, the Chofetz Chaim was asked by the doctor how he, being a simple person, would merit the World-to-Come. The Chofetz Chaim answered that the Torah relates that Adam and Chava were initially placed into Gan Eden where the Tree of Life was—exactly in the middle. “And the Tree of Life in the midst of the garden, and the Tree of Knowledge of Good and Bad.” (Bereshis 2:9) Targum Unkelos highlights that the Tree of Life was situated in the middle of the garden. What difference does it make whether the Tree of Life is in the middle or at the edge?

The Chofetz Chaim explained that concerning something which is centrally located, all approaches to it are equal in length. Every person, through his own route of serving Hashem, has the opportunity to reach the Tree of Life.

The Chofetz Chaim then illustrated his point with another example of this, specifically in terms of a doctor. The Gemara (Taanis 22b) tells the story of Abba Umana, a doctor, who received greetings from the Heavenly Academy every day. In his practice he was very careful concerning the needs of each patient. He was meticulous regarding the modesty of each patient and kept a box in a hidden place where each person could privately deposit what he could afford to pay, so that no one would be embarrassed. When it came to Torah scholars, who were often very poor, not only did he take no fee, but even gave them money to help in their support. Due to his sensitivity and concern, this doctor merited to receive greetings from the Heavenly Academy every day, something that even Abaye and Rava did not enjoy. ■

Today's Daf Digest is dedicated

by Dr. and Mrs. Jeremy Simon in memory of their father

ר' חיים ראובן שלמה בן שבה אליעזר ע"ה

## HALACHAH Highlight

### Studying Torah at night

מכאן ואילך דמוסיף יוסיף ודלא מוסיף יסיף

*From here [the fifteenth of Av] and onwards one who adds [more time to Torah study at night] will add [to his life], and one who does not add [more time to Torah study at night] shall be gathered.*

The Rema<sup>1</sup> cites this Gemara as halacha. Shulchan Aruch<sup>2</sup> makes a more general statement with regards to Torah study at night. Shulchan Aruch writes that one who wishes to merit the crown of Torah should be careful not to waste even one night by sleeping, eating, drinking or participating in idle chatter. Rather, one should be involved with conversations of wisdom and Torah study. The Perisha<sup>3</sup> explains that one is obligated to study Torah at night even during the short summer nights. Although the Gemara in Eruvin<sup>4</sup> states that night was created for sleeping, nonetheless, the Gemara does not mean that nighttime is not a time to study Torah. Rather, it means that during the summer although most of the night is spent sleeping, one is certainly obligated to make time to study Torah as well.

Shulchan Aruch<sup>5</sup> also writes that one should be more careful with regards to learning at night than one is with regards to learning during the day. Mishnah Berurah<sup>6</sup> cites a number of statements of Chazal that emphasize the importance of studying Torah at night. For example, the Gemara in Menachos<sup>7</sup> states that scholars who engage in Torah study at night are considered as if they are involved in the offering of korbanos. Similarly, the Gemara in Tamid<sup>8</sup> writes that the Divine Presence stands opposite those who study Torah at night. The Shelah<sup>9</sup> notes that the Torah one studies at night will endure longer than Torah studied during the day since at night a person is free from the burdens of the day. The Kaf Ha-Chaim<sup>10</sup> adds that one hour studied before morning is worth many hours of Torah study during the day. ■

1. רמ"א יו"ד סי' רמ"ו סע' כ"ג
2. שו"ע שם
3. פרישה שם אות נ"ב
4. גמ' עירובין סה
5. שו"ע אור"ח סע' רל"ח סע' א'
6. מ"ב שם סק"א
7. גמ' מנחות ק"י
8. גמ' תמיד לב
9. של"ה מסכת שבועות ד"ה ומכ"ש האידנא
10. כף החיים אור"ח סע' א' ס"ק כ"ד ■

## STORIES Off the Daf

### A circle of Tzaddikim

ענין הקב"ה לעשות מחול לצדיקים

Rav Leible Eiger, zt"l, once asked his grandfather, Rabbi Akiva Eiger, zt"l, to explain the Gemara on the last daf in Taanis. It recounts that in the ultimate future, HaKadosh Boruch Hu will form a circle of the righteous with Himself at the center, so to speak. Each tzaddik will point to Him and say, "This is Hashem for whom we hoped and yearned."

Rav Leible asked, "What is the meaning of this image of the tzaddikim in a circle with Hashem in the middle being pointed at, as it were?"

Rabbi Akiva Eiger answered, "In this world, each tzaddik serves Hashem differently via his own unique path to holiness. In the ultimate future, however, it will be revealed that all of these seemingly diverse paths really lead to the same destination, connecting to Hashem. This is the meaning of this image of a circle. It does not mean that they will actually stand in a circle pointing toward Hashem in the middle, but that it will be revealed to all just who was truly righteous, and that each of their apparently disparate paths were really one at the center—they were each motivated by the self-same hope: to come close to Hashem in accordance with each of their unique natures."

Someone from Lithuanian stock

was approached about a match for his daughter with a young man who was a chossid. Although this bothered the prospective father-in-law, the young man in question happened to be an exceptional scholar and was known to possess profound שמים יראת. The girl's father decided to speak the matter over with the Brisker Rov, zt"l.

After hearing about the perceived advantages and disadvantages of the young man, the Brisker Rov said, "Nowadays, what is the real difference between a chossid and a misnaged anyway? Is it just that the chossid makes a l'chayim after the fish at the Shabbos meal? Is that really such a terrible thing? Such an insignificant detail should not concern you in the least!" ■

