

## OVERVIEW of the Daf

### 1) Traveling (cont.)

An incident related to eating while traveling is recorded.

### 2) Famine

R' Yehudah in the name of Rav teaches the reward for one who starves himself during a time of famine.

Reish Lakish states that it is prohibited to have marital relations during a time of famine.

A Baraisa limits the restriction against marital relations during a time of famine.

### 3) Separating from the community

Two Baraisos, the second one at length, are cited that discuss one who separates himself from the community during a time of distress.

The Baraisa cites different opinions regarding who will testify that a person suffered together with the community.

The Baraisa concludes with an account of Hashem's righteousness and how, after death, everyone will confirm the judgment he will receive.

### 4) Fasting

Shmuel declares that one who fasts is called a sinner.

This statement follows the opinion of R' Elazar HaKapar rather than R' Elazar who maintains that one who fasts is called holy.

The Gemara records how each position will explain the pesukim used by the other opinion.

The Gemara unsuccessfully challenges the assertion that R' Elazar finds fasting to be meritorious.

Reish Lakish states that one who fasts is a chasid.

R' Sheishes comments critically of students who fast.

R' Yirmiyah bar Abba states that Tisha B'Av is the only public fast day in Bavel.

Reish Lakish is quoted as stating that a Torah scholar should not fast because it diminishes his service of Hashem.

### 5) Formally accepting a fast

R' Huna is cited as ruling that one who accepts a fast upon himself can eat and drink all night and still add ענונו whereas one who fasted and continued the fast until the morning may not add ענונו.

R' Yosef presents two possible ways to understand R' Huna's ruling. Abaye offers a third method.

A related incident is recorded that supports Abaye's understanding of R' Huna's rulings. ■

## Distinctive INSIGHT

### *Commiserating with the communal distress*

בזמן שהציבור שרוי בצער אל יאמר אדם אלך לביתי ואוכל ואשתה ושלוה עליך נפשי...אלא יצער עצמו עם הציבור

Maharsha points out that a person is expected to suffer with the distress of the community even if he personally is not subject to that particular problem. For example, Yosef in Egypt was not lacking for food, but he limited his personal conduct himself in a manner which reflected his commiseration with the public suffering. Also, Moshe was not directly threatened as he stood on the mountain during the battle of the Jews with Amalek, but he sat on a rock as he held his hands up to inspire the soldiers. Rav Aharon Kotler, zt"l, notes that Moshe subjected himself to suffering although this did not make any difference to the soldiers who were fighting. With his prophetic vision, Moshe even knew that the Jews would be victorious, yet during the battle he chose to join the community in their distress, as a sign of his participation in the communal need.

The ריא"ף on the Ein Yaakov notes that the two Baraisos each warn of different consequences for a person who neglects to commiserate with the troubles of the community. The first Baraisa reports that such disregard for the community's suffering will deny a person the merit to enjoy the ultimate consolation which will be provided. The second Baraisa pronounces that a person cannot achieve atonement until he dies. How are we to resolve these two sources?

ריא"ף answers that the punishment is, in fact, that the person will not experience the salvation of the community. The Baraisa which reports that the person will die is not telling us the punishment for such conduct, but it is simply pointing out that the person will not live to see the ultimate salvation which is promised.

Ein Eliyahu explains that the first Baraisa is dealing with a person who does not suffer with the community, but he also does not indulge in any form of pleasure at such a moment. His punishment is that he will not join in the communal salvation. The second Baraisa is speaking about a person who ignores the community's distress, and he continues to enjoy and pursue his own good fortune. His punishment is therefore more severe, as reported in the Baraisa. ■

*Today's Daf Digest is dedicated for the safe return of  
Yaakov Naftali ben Rachel Devora, Gilad Michael ben Bat Galim  
and Eyal ben Iris Teshurah  
from the Iczkovits family, Zurich, Switzerland*

