

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. If Tisha b'Av or Erev Tisha b'Av falls out on Shabbos, one can still eat an extravagant Shabbos meal.

Although one would normally must refrain from eating much during the last meal before Tisha b'Av knows as the "seudah ha'mafsekes" -- "meal that divides (between Erev Tisha b'Av and Tisha b'Av)," and one certainly does not eat on Tisha b'Av, when these days fall on Shabbos one can eat whatever they want. This is because we do not show signs of mourning on Shabbos.

Ulla said that the *halachah* is like Rabbi Yosi (*who maintains that fasts must continue until nightfall, even on a Friday*).

The *Gemora* asks from a *Mishna*: Rabban Gamliel said that the Chachamim would never decree that the first day of the series of fasts should be on Rosh Chodesh, Chanukah, or Purim. If the fasts began already and one of the days of the fasts fell out on Rosh Chodesh, we would not interrupt the fasts. Rabbi Meir maintains that even though Rabban Gamliel said that they do not interrupt, he would admit that the fast should not be completed. This halacha is identical to a case where Tisha B'av fell on Erev Shabbos. And it was taught in a *braisa*: After the death of Rabban Gamliel, Rabbi Yehoshua entered to invalidate his ruling (*to rule that the fast should be completed – even on Friday*), when Rabbi Yochanan ben Nuri stood up and exclaimed: I submit that "the body must follow the head" (*referring to Rabban Gamliel*). Throughout the lifetime of Rabban Gamliel we established the *halachah* in agreement with

his view and now you wish to invalidate it? Yehoshua, we shall not listen to you, since the *halachah* has once been established in agreement with Rabban Gamliel! And there was not a single person who raised any objection whatever to this statement.

The *Gemora* answers: In the time of Rabban Gamliel, the people acted in agreement with the views of Rabban Gamliel, but in the time of Rabbi Yosi, they acted in agreement with the views of Rabbi Yosi.

The *Gemora* asks: And in the time of Rabban Gamliel, did the people act in agreement with the views of Rabban Gamliel? But it was taught in a *braisa*: Rabbi Elazar ben Rabbi Tzadok said: I was of the sons of Sna'av from the tribe of Binyamin. One time Tisha B'av occurred on Shabbos and it was pushed off to Sunday. We fasted but did not complete the fast because it was our Yom Tov. [Rashi explains that the lottery for bringing the wood offering for that family was on the Tenth of Av during the days of Ezra, and it was a Yom Tov for them forever. It is evident that it is considered a valid fast even though it was not completed.]

The *Gemora* answers that this was not meant to be a genuine fast; it was only undertaken to afflict them somewhat.

2. If someone was taken out of his techum on Shabbos and put in a different city or large building, there is an argument as to the status of his current techum.

The Mishna's case is if he was taken out and put in a jail or barn. Rabban Gamliel and Rabbi Elazar ben Azaryah say he can walk the entire area of the jail or barn, while Rabbi Yehoshua and Rabbi Akiva say that he must stay in his four cubits.

3. The Gemora cites three lists of three types of people who suffer calamities.

The first is a list of three situations that cause people to go crazy and go against Hashem. They are people who are oppressed by gentiles, evil spirits, and poverty. Three do not see the face of Gehinnom (because they suffered so much in this world). They are people who are poor, people who have stomach (intestinal) illnesses, and people who owe people money. [Some say this also applies to one who has a bad wife.] Three types of people die suddenly, even while they are talking. They people who have a stomach illness, killed by an animal, or a type of mouth disease.

4. Whether someone leaves the techum on his own volition or is taken by gentiles forcibly, he will only have four cubits for the rest of Shabbos.

The Gemora explains that this is whether he went out on his own and was forced back by gentiles, he was forced out by gentiles and went back on his own, and certainly if he went out and back willingly. In any event, he only has four cubits. The only exception is if he is forced out and forced back by gentiles. In such a case, it is as if he has not left.

5. If someone must go to the bathroom and the only place he can go is out of the techum, he may go.

The Gemora explains that this is because human dignity pushes aside a Rabbinic prohibition. The Gemora continues that if he is smart, he will find a place close to his techum. This way he can come back after he has gone to the bathroom, and it is considered comparable to the

case above (#4) where he was forced out and forced back in by gentiles.

INSIGHTS TO THE DAF

There seems to be a contradiction in the Gemora. In the three lists, one of the types of people who go crazy and go against Hashem are people who are poor. On the other hand, people who are poor are also cited as one of the three who do not see the face of Gehinnom. How can it be that a person goes against Hashem, but will not see the face of Gehinnom?

The Maharsha answers that the people who are poor and who fight hard not to let it get to them and interfere with their service of Hashem are people who will not see the face of Gehinnom.

Alternatively, the Maharsha answers that this can be answered by the Gemora's question and answer. The Gemora asked, why is it important to note that these types of people go crazy and go against Hashem? The Gemora answers, this is to teach that one should daven for Heavenly mercy for such people. The Maharsha explains that if the prayer induces Heavenly mercy these people will not end up going against Hashem, and end up not even seeing the face of Gehinnom.