

OVERVIEW of the Daf

1) Megillas Ta'anis (cont.)

R' Pappa answers that it was necessary for Megillas Ta'anis to prohibit eulogizing from the eighth of Nissan until the end of Yom Tov to commemorate the establishment of the correct time for celebrating Shavuot in order to extend the prohibition into the day after Pesach.

This answer is unsuccessfully challenged.

The Gemara explains why Megillas Ta'anis presents two different reasons for prohibiting eulogizing on the eighth of Nissan.

2) The dispute between Tanna Kamma (R' Meir) and R' Yosi

Rav rules like R' Yosi and prohibits eulogizing the days before and after a day listed in Megillas Ta'anis whereas Shmuel rules like R' Meir who prohibits only the day before.

A contradictory ruling from Shmuel is noted and the Gemara answers that Shmuel, in fact, changed his ruling on this matter.

R' Yochanan is cited as ruling in accordance like R' Yosi.

R' Chiya asserts that R' Yochanan's ruling like R' Yosi is limited to the case of days when fasting is prohibited but when it comes to days upon which eulogizing is prohibited he follows R' Meir.

The Gemara notes what appeared to be a contradiction between this ruling of R' Yochanan and another statement of his.

Another unsuccessful challenge to our understanding of R' Yochanan's position is presented.

The history behind the celebrations of Nikanor and Turyanus is recorded.

3) Clarifying the Mishnah

The Mishnah mentioned that once a series of fasts began they are not interrupted for minor holidays. A dispute is recorded whether one or three fasts are necessary to be considered started.

Rav is cited as explaining that the Mishnah, which quotes R' Gamliel as ruling that the fasts that are observed are not completed, represents one opinion but Chachamim maintain that the fast is completed and the Gemara rules in accordance with that opinion

הדרן עלך סדר תעניות כיצד

4) **MISHNAH:** The Mishnah begins by explaining that the progression of fasts described earlier in the massechta apply only if the rains are delayed but if there is another type of tragedy the most serious degree of fasts are decreed immediately. The Mishnah begins to enumerate different examples of these types of tragedies. ■

Distinctive INSIGHT

A fast day which coincides with Chanukah or Purim

דרש מר זוטרא משמיה דרב הונא הלכה מתענה ומשלים

The Mishnah taught that Rabban Shimon ben Gamliel ruled that if the series of the more severe fasts would coincide with Rosh Chodesh, Chanukah or Purim that the fast would continue as scheduled, in spite of the festive nature of the day. Rabbi Meir explained that, nevertheless, in such a case, the fast is not to be completed until the end of the day, but people should eat in the late afternoon. In the Gemara, Rabbi Yehuda in the name of Rav explains that this is only the opinion of Rabbi Meir, but the sages hold that the fast should be completed until the end of the day, and this is the halacha.

Tosafos writes that the halachah to complete the fast until its very end is only true when we are dealing with a fast which coincides with Rosh Chodesh. However, fasting is not allowed on Chanukah or Purim, even under the crisis conditions of a drought. ביאור הלכה (418:1, ר"ח) discusses whether Tosafos condones fasting for part of the day, and only disallows completing the fast on Chanukah or Purim, or whether fasting even part of the day is also prohibited. The reason Chanukah and Purim are different than Rosh Chodesh in this regard is that they are referred to as days of festive meals and celebration (ימי משתה ושמחה). Korban Nesanel notes that these days are also called יום טוב.

Maharsha to Eiruvim 41a questions the distinction which Tosafos makes, because the Gemara clearly associates the halacha of completing the fast in reference to Chanukah and Purim. This is also the ruling of Shulchan Aruch (572:2).

Korban Nesanel (based upon ר"א"ש סי' כ"ד) resolves the opinion of Tosafos with the Gemara in Eiruvim by saying that Tosafos is speaking about a private fast, one accepted by an individual. In this case, one would not complete the fast if it coincided with Chanukah or Purim. However, the Gemara in Eiruvim is dealing with a public fast day. Here, the fast would be completed until its end. This is not only the case if it occurred on Rosh Chodesh, but also if it falls out on Chanukah or Purim. ■

Today's Daf Digest is dedicated by Mr. and Mrs. George Saks

May Hashem have mercy on Klal Yisroel

and safely return our boys:

*Yaakov Naftali ben Rachel Devora, Gilad Michael ben Bat Galim
and Eyal ben Iris Teshurah*

HALACHAH Highlight

Endangering one's life to save another

כשבקש טוריינוס להרוג את לולינוס ופפוס אחיו וכו'

When Turyanus sought to kill Lulinus and Popus his brother etc.

Rashi¹, according to one version, explains that Caesar's daughter was found murdered and the non-Jews accused the Jews of committing this crime. Popus and Lulinus stepped forward and confessed for the crime and by doing so they saved the rest of the Jews. Poskim question whether one can infer from this story that it is permitted for one to put himself in danger to save the life of another. Rav Yitzchok Yaakov Weiss², the Minchas Yitzchok, wrote at length about the permissibility to donate a kidney to another. Rav Moshe Feinstein³ wrote a response to this teshuva and ruled that if the kidney donation puts the life of the donor at risk it is certainly prohibited because it is not permitted for one to endanger his life to save another. As far as our Gemara is concerned, Rav Feinstein wrote that one can not infer that it is permitted because the case of the Gemara involves putting one's life in danger to save a large group of Jews. Although it may be permitted to risk one's life to save a group of Jews there is no leniency to endanger one's life for an individual.

Rav Avrohom Yishayah Karelitz⁴, the Chazon Ish, also assumes that the leniency of our Gemara is limited to a case where many Jews are saved but analyzes the question from a slightly different angle. He wonders whether it would be permitted to divert a missile so that it kills only a few people to prevent it from continuing on its path which would result in a greater loss of life. Is it permitted to divert that missile since the net loss will be smaller or

REVIEW and Remember

1. Why does Megillas Ta'anis offer two reasons for prohibiting eulogizing on the eighth of Nissan?

2. What caused Shmuel to retract his first ruling?

3. What is the day of Turyanus?!
4. Under what conditions would the people begin to fast immediately?

is it prohibited because it causing the death of other Jews? Chazon Ish wrote that it is permitted because we look at this act as an attempt to save lives rather than an attempt to kill others. Consequently, the act is permitted even though there will be some loss of life. Proof to this approach is our Gemara. We perceive the act of Popus and Lulinus as one of salvation rather than suicide because their intention was to save others and their death was not the intention behind their choice. Chazon Ish then expresses some hesitancy on the matter because in our Gemara the loss of life was the result of inaction, i.e. Lulinus and Popus were killed by the non-Jews, as opposed to the case of the missile where the loss of life is the result of an action and therefore, may be prohibited. ■

1. רש"י ד"ה בלודקא
2. שו"ת מנחת יצחק ח"ה סי' ז'
3. שו"ת מנח"י שם סי' ח'
4. חזו"א סנהדרין סי' כ"ה ד"ה ויש לע' ■

STORIES Off the Daf

Justice is served

ואותו רשע הדיוט הוא ואינו ראוי לעשות נס על ידו, ואנו נתחייבו כליה למקום...אלא שעתיד ליפרע דמינו מידך

In our Gemara we find that the wicked ruler Tarianus tried to instigate what might be considered the first blood libel in history. When Tarianus mocked the two brothers who had volunteered to shoulder the burden of false guilt, they answered: "Our sins have made us deserving of death, but since you choose to kill us on a baseless charge, God will hold you accountable!" Indeed, just after they were killed, officers arrived from Rome and executed Tarianus for his own crimes.

It was midnight, and the Pele Yoetz, z"l, was on his way to shul to learn until the morning prayers as was his custom. As he traversed the deserted streets, he spotted the parnas of the community turning into the "red-light" district. The Rav realized that he was surely heading to sin, and so he followed. When the parnas realized that someone was tailing him, he took a circuitous route. When he finally arrived at his destination, he was shocked to find the Rav sitting on the steps of the sinful place reciting a heartfelt tikkun chatzos. The parnas thought that he would wait the Rav out, but after the Pele Yoetz finished chatzos, he immediately began to learn mishnayot! Eventually, the parnas gave up and went home.

The next morning, the parnas claimed to have seen the Rav going to sin the night

before, and the Pele Yoetz refused to answer his public charge. The community fired him. The Rav and his family were soon forced to sell their possessions to secure a meager subsistence. After a few weeks of this, the only things of value remaining to the family were their rare seforim. When the Rav handed the first of them to his wife to pawn, two tears fell from his eyes.

A short time later, the Rav was called to visit the parnas who suddenly had been struck ill. When the Rav arrived, the parnas confessed, "My time is short. I know that I have been punished for ruining your name with my own sin. Please forgive me!"

The parnas died, and the Rav was reinstated. The community could see for themselves that Divine justice had been at work in the death of the parnas! ■