

Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 30

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I do plan on continuing with Megila Iy”h and going through the whole Mesechta, even the Agadita

New Sugya

The Mishna says that, by the meal before Tisha B'av, you can't eat two cooked items etc.

Tosfos explains two cooked items: i.e., cooked in two pots; like when people say that they eat two types of food called 'Mayshin' (even though it contains the same type of food) [*Magen Avraham- if they're cooked differently*]

However, we shouldn't forbid to eat a cooked dish that's made from onions, cheese and eggs. Although people don't eat onions raw, (and it wouldn't be a Heter that it's not considered a cooked dish if it's eaten raw like by Bishul Akum), as the Gemara in Eiruvim says “if one eats onions and (goes to sleep), if he gets up early and dies etc., (it's his fault) since onions are bad to the whole body like swords. Still, since you can't make a dish out of onions by itself if you don't add some fats or oil, i.e., items that give taste, it's not considered a separate cooked item to forbid eating the eggs cooked with them. Also, you don't need to have concern for the cheese cooked with it. After all, any food that can be eaten raw, like milk, cheese and apples, it's not considered cooked at all.

R' Yehuda says that it's only if it's eaten after the sixth hour (i.e., midday), but it's permitted before the sixth hour. R' Yehuda also says that it's only by the last meal before you stop eating for the fast, but if it won't be your last meal, it's permitted. These two statements (are complimentary) to be lenient. Both are needed. If it only said that it's prohibited only at the last meal, I would say that it applies even when you eat it before the sixth hour, so we're taught otherwise that it's only from the sixth hour and up. If it only said it's only prohibited from the sixth hour and up, I would say it would apply even if it wasn't your last meal before the fast, so we're taught otherwise that it only applies to the last meal.

We learned a Braisa like the first statement and like the second statement. We learned a Braisa like the second statement: if someone ate a meal Erev Tisha B'av, if he'll eat another meal afterwards, then he may eat meat and drink wine. If not, then they're forbidden. We learned a Braisa like the first statement: you can't eat Erev Tisha B'av two cooked items, nor eat meat and drink wine. R' Shimon b. Gamliel says that you should change (your eating habit). R' Yehuda says: how do you change? If you're used to eating two cooked items, you should only eat one. If you're used to eat with ten people, eat with five. [**Tosfos- i.e., you should minimize your honor.**] If you're used to drink ten cups (of wine), drink only five. When is this so? From the sixth hour and up, but before that, it's permitted.

We learned another Braisa: R' Meir says: someone shouldn't eat Erev Tisha B'av two cooked items, nor eat meat and drink wine. The Chachumim say: he should change his eating habits and curb his meat and wine intake. How is that? If he usually eats a liter of meat, he should eat a half of liter. If he usually drinks a Lug of wine, he should drink a half of Lug. If he's not accustomed to eat them usually, it's totally forbidden. R' Shimon b. Gamliel says: if you're used to eat radishes or salted items after your meal, you may do so now too.

We learned another Braisa: the Tanna Kama says: any meal that's eaten for Tisha B'av (i.e., the last meal before Tisha B'av), it's forbidden to eat meat and drink wine, and it's forbidden to wash himself. However, if it's not for Tisha B'av (an earlier meal, or a meal for a communal fast), you may eat meat and drink wine, however, it's forbidden to wash. R' Yishmael b. R' Yossi quoted his father that, whenever it's permitted to eat, it's permitted to wash.

We learned in a Braisa: all laws that you must do during mourning you do by Tisha B'av. Thus, it's forbidden to do on Tisha B'av (what you can't do during mourning, besides what's also forbidden for being a fast). It's forbidden to eat, drink, smear, wear shoes, and have relations. It's forbidden to read Tanach and to learn Mishnayos, Gemara, Medrish, Halacha and Agadita.. However, you may read from P'sukim that you're not used to reading (and you're not familiar with), and learn Mishnayos that you're not used to learning. You can read Eicha, Iyuv and the sad parts of Yirmiya. The school children don't convene to learn. This is because the Pasuk says: "Hashem's laws are just, they give pleasure to the heart." R' Yehuda says: you can't read from P'sukim that you're not used to reading or learn Mishnayos that you're not used to learning. You can read Eicha, Iyuv and the sad parts of Yirmiya. The school children don't convene to learn. This is because the Pasuk says: "Hashem's laws are just, they give pleasure to the heart."

New Sugya

We learned: he may eat (at the last meal) salted meat and drink wine from the vat. How long does the meat need to be salted? R' Chanina b. Kahana quoted Shmuel: like a Shlomim (that you may eat for two days and a night. So, since it says there that "you burn the meat," so it's still called meat. Pass that time, we don't find it's still called meat.)

Tosfos says: although the Gemara allows salted meat as long as it's not like Shlomim, i.e., that it passes more than two days from its slaughter, still, it's forbidden for us to eat it since we're used to eating it salted (and it's not a change of our eating habit). We also need to minimize our drinking habits. If you are used to drinking ten cups of beer or any other drink, you should only drink five. You should also change the place where you usually eat like R' Yehuda b. Ilay's custom that sits Erev Tisha B'av between the oven and stove, i.e., in a disheveled place.

How long is the wine still called wine from the vat? As long as it's still fermenting. As we learned: fermenting wine doesn't have a problem by being left uncovered. How long does it ferment? Three days.

R' Yehuda quoted Rav: the custom of R' Yehuda b. Ilay on Erev Tisha B'av, they brought him dried out bread with salt and he sat between the stove and oven and ate and drank a jug of water, and it was like his dead relative was laying there before him (i.e., right after death before the burial).

Daf 30b

We learned in a Mishna: in a place where the custom is to do work on Tisha B'av, you can do work. If it's a place where the custom is not to work, you can't work. However, a Talmid Chachum shouldn't work either way. R' Shimon b. Gamliel says that someone, (even laymen), should make themselves like Talmidai Chachumim (and not work). We learned similarly in a Braisa: R' Shimon b. Gamliel says that someone, (even laymen), should make themselves like Talmidai Chachumim (and not work) so that he should fast (properly).

We learned: R' Shimon b. Gamliel says that if someone eats and drinks on Tisha B'av, it's as if he eats and drinks on Yom Kippur. R' Akiva says: anyone who does work on Tisha B'av will never find a blessing.

Tosfos explains: that he'll never see blessing in the work he usually does on Tisha B'av. A person is obligated to pain himself and to minimize his honor and pleasure. If someone usually sleeps on one pillow, he should only sleep on one pillow. However, pregnant and nursing women are not obligated in these things too much since they can't handle to pain themselves.

You must eat the last meal while it's still plenty of time in the day. The same applies to Yom Kippur that you need to eat early since you're obligated from the Torah to add onto Yom Kippur (from the end of the ninth day). As the Pasuk says "from evening to evening" (so you need to fast until after the next evening starts) and it says you fast "in that actual day." [See R'shas that this refers to the Sugya in Yuma that uses this Pasuk to say that Kareis is only reserved for eating on the actual day, and not the addition. Thus we can deduce that there is an addition.]

However, you can't forbid drinking after you finish the last meal and it's still early before sunset. As the Yerushalmi says: R' Yossi visited Batzra and ate the last meal. He visited the head of the Shul and he was still eating. He asked R' Yossi to come eat with him. He said he can't since he finished eating the last meal. He asked him to heed (his invitation) so that people shouldn't say that he didn't heed it (and refused to eat with him). So, R' Yossi proceeded to eat a little from each fig cake and a little from each stew and drank one cup from each barrel. This is the Halacha; if there's still a lot of time in the day after he finished the last meal, he may drink even on Erev Yom Kippur, and, of course, on Erev Tisha B'av.

The Chachumim say: anyone who does work and doesn't mourn on Yerushalayim during Tisha B'av will not see its joy (when it will be rebuilt). As the Pasuk says "Yerushalayim should be happy, and rejoice those who love her. Take joy for you, and make joyous all who mourned her." From here they say: all who mourn over Yerushalayim will see its happiness. Those who don't mourn over Yerushalayim will not see its happiness. We learned similarly: anyone who eats meat and drinks wine on (the last meal before the fast of) Tisha B'av, the Pasuk says on him "you'll have your sins fall on themselves."

New Sugya

The Mishna says that R' Yehuda requires people to overturn their beds and the Chachumim disagree. We learned in a Braisa that the Chachumim said to R' Yehuda: according to you, how could pregnant and nursing women be able to do this (since it would be terribly uncomfortable for them)? R' Yehuda answers: I only said it regarding those who are able to handle it.. We have a similar Braisa: R'

Page 3

Yehuda agrees to the Chachumim if someone's not able to handle it. The Chachumim agree with R' Yehuda regarding those who are able to handle it. The Gemara asks: if so, what's the practical difference between them? The Gemara answers: other types of beds (that are not meant for sleeping). As we learned in a Braisa: when they say to turn over the bed, they didn't mean just his bed (that he sleeps on) but all the beds.

Rava says: the Halacha is like the Chachumim in our Mishna who don't agree to R' Yehuda at all. (This is not like the Chachumim in the Braisa who agree that all who can handle it should overturn their bed.)

Tosfos explains: he doesn't need to overturn the beds. Tosfos concludes: nowadays, where we're concerned about being effected by witchcraft, we don't overturn our beds even during the mourning period (for a dead relative).