

מסכת תענית • דף ל'

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue learning the halachos of mourning for the Churban on Tisha B'Av, focusing on the exact timeframe of the restrictions. The Gemara clarifies the rulings of Rava, who establishes a beautiful balance of leniency by ruling like Rabban Shimon ben Gamliel to delay the onset of mourning until the actual week of Tisha B'Av, while also ruling like Rabbi Meir to ensure these restrictions do not extend past the fast itself. We then transition to the specific halachos of the Seudah Hamafsekes, the final meal eaten before the fast begins.

Our Sages guide us on how to approach this final meal with the proper broken heart, discussing the prohibition of eating two cooked dishes, meat, or wine. The Gemara brings down several braysos that outline how one must minimize their usual pleasure, whether by reducing the amount of food and wine, eating alone rather than in a large group, or limiting the meal to after midday. Finally, the Gemara details the general restrictions of Tisha B'Av, which mirror those of a mourner, including the prohibition of learning Torah due to the joy it brings a Yid's neshama.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

EXPLANATION

מ"חגה."

The Sage who says that mourning is only on the day of Tisha B'Av itself derives it **from** the word "**her Festival**" in the pasuk, which refers to a single day.

EXPLANATION

ומאן דאמר פולו אסור — מ"חדשה",

And the one who says that the **entire** month of Av is **forbidden** in rejoicing derives it **from** the word "**her New Moon**," which refers to the entire month.

EXPLANATION

ומאן דאמר כל השבת פולה אסור — מ"שבתה".

And the one who says that the **entire week** of Tisha B'Av is **forbidden** in rejoicing derives it **from** the word "**her Shabbat**," which can mean a week.

RULING

אמר רבא: הלכה כר' שמועון בן גמליאל.

Rava said: The halacha is like Rabban Shimon ben Gamliel that the restrictions of mourning apply only during the week of Tisha B'Av.

RULING

ואמר רבא: הלכה כרבי מאיר.

And Rava also said: The halacha is like Rabbi Meir that the restrictions do not apply after Tisha B'Av.

STATEMENT

ותרוייהו לקולא, וצריכא.

The Gemara notes: And both of them are ruled leniently, and both statements are necessary.

EXPLANATION

דאי אשמועינן הלכה כרבי מאיר, הוה אמינא: אפילו מראש חודש,

For had he let us hear only that the halacha is like Rabbi Meir, I would have said that the mourning practices apply even from Rosh Chodesh as Rabbi Meir holds.

EXPLANATION

קמשמע לו הלכה כרבן שמעון בן גמליאל.

Therefore he teaches us that the halacha is like Rabban Shimon ben Gamliel, that they only begin during the week of Tisha B'Av.

EXPLANATION

ואי אשמועינן הלכה כרבן שמעון בן גמליאל, הוה אמינא: אפילו לאחריו,

And had he let us hear only that the halacha is like Rabban Shimon ben Gamliel, I would have said that the restrictions apply even after Tisha B'Av until the end of the week.

EXPLANATION

קמשמע לו הלכה כרבי מאיר.

Therefore he teaches us that the halacha is like Rabbi Meir, and they do not continue after the fast.

מִשְׁנָה MISHNAH

MISHNAH

ערב תשעה באב לא יאכל אדם שני תבשילין כו'.

We learned in the Mishnah: On the eve of Tisha B'Av, a person may not eat two cooked dishes etc.

גְּמָרָא GEMARA

STATEMENT

אמר רב יהודה: לא שנו אלא מ'שש שעות ולמעלה, אבל מ'שש שעות ולמטה — מותר.

Rav Yehuda said: They only taught this restriction from six hours of the day and onward, but from six hours and earlier, it is permitted to eat two cooked dishes.

STATEMENT

וַאֲמַר רַב יְהוּדָה: לֹא שָׁנוּ אֶלָּא בְּסַעוּדָה הַמְּפָסִיק בָּהּ, אֲבָל בְּסַעוּדָה שֶׁאֵינוּ מְפָסִיק בָּהּ — מוֹתֵר.

And Rav Yehuda also said: They only taught this regarding the meal with which he concludes his eating before the fast, but regarding a meal with which he does not conclude his eating, it is permitted.

STATEMENT

וְתַרְוֵיהֶוּ לְקוּלָּא, וְצָרִיכָא.

The Gemara notes: And both of them are ruled leniently, and both statements are necessary.

EXPLANATION

דָּאִי אֲשָׁמְעִינָן בְּסַעוּדָה הַמְּפָסִיק בָּהּ, הֵיכָּה אֲמִינָא: אֲפִילוּ מִשָּׁשׁ שָׁעוֹת וּלְמַטָּה —

For had he let us hear only that it applies to the meal with which he concludes, I would have said that this restriction applies even from six hours and earlier in the day.

EXPLANATION

קָמַשְׁמַע לֵן מִשָּׁשׁ שָׁעוֹת וּלְמַעְלָה.

Therefore he teaches us that it only applies from six hours and onward.

EXPLANATION

וְאִי אֲשָׁמְעִינָן מִשָּׁשׁ שָׁעוֹת וּלְמַעְלָה, הֵיכָּה אֲמִינָא: אֲפִילוּ בְּסַעוּדָה שֶׁאֵינוּ מְפָסִיק בָּהּ —

And had he let us hear only that it applies from six hours and onward, I would have said that it applies even to a meal with which he does not conclude.

EXPLANATION

קָמַשְׁמַע לֵן בְּסַעוּדָה הַמְּפָסִיק בָּהּ.

Therefore he teaches us that it only applies to the meal with which he concludes.

STATEMENT

תְּנִינָא כְּלִישְׁנָא קָמָא. תְּנִינָא כְּלִישְׁנָא בְּתָרָא.

The Gemara notes: It is taught in a Braisa like the first version of Rav Yehuda's statement, and it is taught in a Braisa like the second version.

BRAISA

תְּנִינָא כְּלִישְׁנָא בְּתָרָא: הַסּוֹעֵד עֶרֶב תִּשְׁעָה בָּאֵב, אִם עֲתִיד לְסַעוּד סַעוּדָה אַחֲרָת — מוֹתֵר לֶאֱכֹל בָּשָׂר וּלְשָׁתוֹת יַיִן, וְאִם לֹא — אָסוּר לֶאֱכֹל בָּשָׂר וּלְשָׁתוֹת יַיִן.

It is taught in a Braisa like the second version: One who dines on the eve of Tisha B'Av, if he is destined to eat another meal afterward, it is permitted to eat meat and to drink wine in this meal; but if not, it is forbidden to eat meat and to drink wine.

BRAISA

תִּנָּיָא כִּלְיִשְׁנָא קִמָּא: עֲרַב תַּשְׁעָה בָּאֵב לֹא יֹאכַל אָדָם שְׁנֵי תַבְשִׁילִין, לֹא יֹאכַל בֶּשָׂר וְלֹא יִשְׁתֶּה יַיִן.

It is taught in a Braisa like the first version: On the eve of Tisha B'Av, a person may not eat two cooked dishes, he may not eat meat, and he may not drink wine.

BRAISA

רַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: יִשְׁנָה.

Rabban Shimon ben Gamliel says: He should make a change from his usual eating habits.

BRAISA

אָמַר רַבִּי יְהוּדָה: כִּיצַד מְשַׁנָּה?

Rabbi Yehuda said: How does he make a change?

BRAISA

אִם הָיָה רֶגֶל לֵאֱכֹל שְׁנֵי תַבְשִׁילִין — יֹאכַל מִין אֶחָד, וְאִם הָיָה רֶגֶל לְסַעֵוד בְּעֶשְׂרָה בְּנֵי אָדָם — סוֹעֵד בְּחִמָּשָׁה, הָיָה רֶגֶל לְשִׁתּוֹת עֶשְׂרָה כּוֹסוֹת — שׁוֹתֶה חֲמִשָּׁה כּוֹסוֹת.

If he was accustomed to eat two cooked dishes, he should eat only one type; and if he was accustomed to dine with ten people, he should dine with five; if he was accustomed to drink ten cups of wine, he should drink five cups.

BRAISA

בְּמָה דְּבָרִים אֲמוּרִים מִשָּׁשׁ שָׁעוֹת וּלְמַעְלָה, אֲכָל מִשָּׁשׁ שָׁעוֹת וּלְמַטָּה — מוֹתֵר.

In what case are these words said? From six hours and onward, but from six hours and earlier, it is permitted.

BRAISA

תִּנָּיָא אֵידֵךְ: עֲרַב תַּשְׁעָה בָּאֵב לֹא יֹאכַל אָדָם שְׁנֵי תַבְשִׁילִין, לֹא יֹאכַל בֶּשָׂר וְלֹא יִשְׁתֶּה יַיִן, דְּבָרֵי רַבִּי מֵאִיר.

It is taught in another Braisa: On the eve of Tisha B'Av, a person may not eat two cooked dishes, he may not eat meat, and he may not drink wine; these are the words of Rabbi Meir.

BRAISA

וְחֻכָּמִים אוֹמְרִים: יִשְׁנָה. וּמִמַּעַט בִּבְשָׂר וּבַיַּיִן.

And the Sages say: He should make a change, and he should reduce his meat and wine.

BRAISA

כִּיצַד מִמַּעַט? אִם הָיָה רֶגֶל לֵאֱכֹל לִיטְרָא בֶּשָׂר — יֹאכַל חֲצִי לִיטְרָא, הָיָה רֶגֶל לְשִׁתּוֹת לֹג יַיִן — יִשְׁתֶּה חֲצִי לֹג יַיִן, וְאִם אֵינוֹ רֶגֶל כָּל עֵיקָר — אָסוּר.

How does he reduce? If he was accustomed to eat a litra of meat, he should eat half a litra; if he was accustomed to drink a log of wine, he should drink half a log of wine; and if he is not accustomed to meat or wine at all, it is forbidden for him to consume them.

BRAISA

רַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אִם הָיָה רִגִּיל לֶאֱכֹל צִנּוֹן אוּ מְלִיחַ אַחֲרֵי סְעוּדָתוֹ — הֵרָשׁוּת בִּידּוֹ.

Rabban Shimon ben Gamliel says: If he was accustomed to eat a radish or a salted item after his meal, he has permission to do so, as these are not considered an additional cooked dish.

BRAISA

תִּנָּיֵא אִידָּהּ: כָּל שֶׁהוּא מְשׁוּם תְּשַׁעָּה בָּאֵב — אָסוּר לֶאֱכֹל בֶּשָׂר וְאָסוּר לְשַׁתּוֹת יַיִן וְאָסוּר לְרַחוּץ.

It is taught in another Braisa: Any meal which is on account of Tisha B'Av, it is forbidden to eat meat, and forbidden to drink wine, and forbidden to bathe.

BRAISA

כָּל שֶׁאִינוֹ מְשׁוּם תְּשַׁעָּה בָּאֵב — מוֹתֵר לֶאֱכֹל בֶּשָׂר וְלְשַׁתּוֹת יַיִן וְאָסוּר לְרַחוּץ.

But any meal which is not on account of Tisha B'Av, it is permitted to eat meat and to drink wine, but it is forbidden to bathe.

BRAISA

רַבִּי יִשְׁמָעֵאל בֶּרֶכְיָה יוֹסִי אוֹמֵר מְשׁוּם אָבִיו: כָּל שֶׁעָה שְׁמוֹתֵר לֶאֱכֹל בֶּשָׂר — מוֹתֵר לְרַחוּץ.

Rabbi Yishmael the son of Rabbi Yosei says in the name of his father: Any time that it is permitted to eat meat, it is permitted to bathe.

BRAISA

תָּנוּ רַבָּנֵי: כָּל מִצְוֹת הַנּוֹהֲגוֹת בָּאֵב — נוֹהֲגוֹת בְּתִשְׁעָה בָּאֵב;

The Rabbis taught in a Braisa: All the practices that apply to a mourner apply on Tisha B'Av;

BRAISA

אָסוּר בֹּאֲכִילָה וּבִשְׁתִּיָּה, וּבִסִּיכָה, וּבִנְעִילַת חֲסִידָל, וּבִתְשׁוּמֵי־שׁמָטָה.

it is forbidden in eating, and in drinking, and in anointing, and in wearing leather shoes, and in marital relations.

BRAISA

וְאָסוּר לְקִרְוֹת בַּתּוֹרָה בְּנִבְיָאִים וּבִכְתוּבִים, וְלִשְׁנוֹת בַּמִּשְׁנָה בַּתְּלִמוּד וּבַמִּדְרָשׁ וּבִהַלְכוֹת וּבַאֲגָדוֹת.

And it is forbidden to read from the Torah, the Prophets, and the Writings, and to study from the Mishnah, the Talmud, the Midrash, Halachos, and Aggados.

BRAISA

אָבֵל קוֹרֵא הוּא בְּמָקוֹם שֶׁאִינוֹ רִגִּיל לְקִרְוֹת, וְשׁוֹנֶה בְּמָקוֹם שֶׁאִינוֹ רִגִּיל לִשְׁנוֹת,

But he may read in a place in Tanach that he is not accustomed to read, and he may study in a place in the Talmud that he is not accustomed to study, because it is difficult and does not bring him joy.

BRAISA

וְקוֹרֵא בְּקִינוֹת בְּאִיּוֹב, וּבְדִבְרֵי־הָרָעִים שֶׁבִּירְמְיָהּ.

And he may read from Lamentations, from Job, and from the sad matters in Jeremiah.

BRAISA

ותינוקות של בית רבן בטלים, משום שנאמר: "פקודי ה' ישרים משמחי לב".

And school children are idle from their Torah study, because it is said: "The precepts of Hashem are upright, rejoicing the heart."

BRAISA

רבי יהודה אומר: אף אינו קורא במקום שאינו רגיל לקרות, ואינו שונה במקום שאינו רגיל לשנות.

Rabbi Yehuda says: He may not even read in a place that he is not accustomed to read, nor may he study in a place that he is not accustomed to study.

BRAISA

אבל קורא הוא באיוב ובקינות ובדברים הרעים שבידמיהו.

But he may read from Job, and from Lamentations, and from the sad matters in Jeremiah.

BRAISA

ותינוקות של בית רבן בטלים בו, משום שנאמר: "פקודי ה' ישרים משמחי לב".

And school children are idle on it, because it is said: "The precepts of Hashem are upright, rejoicing the heart."

משנה MISHNAH

MISHNAH

לא יאכל בשר ולא ישתה יין.

The Mishnah stated: He may not eat meat and he may not drink wine.

גמרא GEMARA

BRAISA

תנא: אבל אוכל הוא בשר מליח ושותה יין מגתו.

A Tanna taught: But he may eat salted meat and drink wine from his press.

QUESTION

בשר מליח עד כמה?

The Gemara asks: Salted meat, until how long must it be salted to be permitted?

ANSWER

אמר רב חיננא בר כהנא משמיה דשמואל: כל זמן שהוא פשלים.

Rav Chinana bar Kahana said in the name of Shmuel: As long as it is like Shelamim offerings, which may be eaten for two days and the intervening night.

ANSWER

וַיֵּין מִגְתּוֹ עַד כַּמָּה? כָּל זְמַן שֶׁהוּא תוֹסֵס.

And wine from his press, until how long is it permitted? As long as it is fermenting.

BRAISA

תָּנָא: יֵין תוֹסֵס אֵין בּוֹ מְשׁוּם גִּילּוּי, וְכַמָּה תְּסִיכְתּוֹ — שְׁלֹשָׁה יָמִים.

A Tanna taught: Fermenting wine is not subject to the prohibition of uncovered liquids, and how long is its fermentation? Three days.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: כִּף הָיָה מְנַהֲגוֹ שֶׁל רַבִּי יְהוּדָה בְּרַבִּי אֵילְעָאִי:

Rav Yehuda said in the name of Rav: Such was the custom of Rabbi Yehuda the son of Rabbi Il'ai:

STATEMENT

עָרַב תְּשַׁעָּה בָּאָב מְבִיאִין לוֹ פֶּת חֲרָבָה בְּמֶלֶח, וְיוֹשֵׁב בֵּין תַּנּוּר לְכִירָיִים וְאוֹכֵל, וְשׁוֹתָה עָלֶיהָ קִיתוֹן שֶׁל מַיִם, וְדוֹמָה כְּמִי שֶׁמֵּתוֹ מוּטָל לְפָנָיו.

On the eve of Tisha B'Av, they would bring him dry bread with salt, and he would sit between the oven and the stove and eat, and drink a pitcher of water with it, and he appeared like one whose deceased relative lies before him.

מִשְׁנָה MISHNAH

MISHNAH

תֵּנוּ הֵתָם: מְקוֹם שֶׁנֶּהֱגוּ לַעֲשׂוֹת מְלָאכָה בְּתִשְׁעָה בָּאָב — עוֹשִׂין, מְקוֹם שֶׁנֶּהֱגוּ שְׁלָא לַעֲשׂוֹת — אֵין עוֹשִׂין.

We learned there in a Mishnah: In a place where they accustomed to do work on Tisha B'Av, they may do work; in a place where they accustomed not to do work, they may not do work.

MISHNAH

וּבְכָל מְקוֹם, תַּלְמִידֵי חֲכָמִים בְּטָלִים.

And in every place, Talmidei Chachamim are idle from work.

MISHNAH

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: לַעֲוֹלָם יַעֲשֶׂה כָּל אָדָם עֲצָמוֹ כְּתַלְמִיד חֲכָם.

Rabban Shimon ben Gamliel says: A person should always make himself like a Talmid Chacham in this regard and refrain from work.

BRAISA

תנניא נמי הדי, רבן שמעון בן גמליאל אומר: לעולם יעשה אדם עצמו כְּתַלְמִיד חָכָם, כְּדִי שִׁיתְעֲנֶה.

It is also taught in a Braisa like this: Rabban Shimon ben Gamliel says: A person should always make himself like a Talmid Chacham, so that he may fast with proper focus without distraction.

BRAISA

תנניא אידה, רבן שמעון בן גמליאל אומר: כָּל הָאוֹכֵל וְשׁוֹתֶה בְּתַשְׁעָה בָּאָב — כְּאִילוֹ אוֹכֵל וְשׁוֹתֶה בְּיוֹם הַכִּפּוּרִים.

It is taught in another Braisa: Rabban Shimon ben Gamliel says: Anyone who eats and drinks on Tisha B'Av is as if he eats and drinks on Yom Kippur.

BRAISA

רבי עקיבא אומר: כָּל הָעוֹשֶׂה מְלָאכָה בְּתַשְׁעָה בָּאָב — אֵינוֹ רוֹאֶה סִימָן בְּרָכָה לְעוֹלָם.

Rabbi Akiva says: Anyone who does work on Tisha B'Av will never see a sign of blessing from that work.

BRAISA

וחכמים אומרים: כָּל הָעוֹשֶׂה מְלָאכָה בְּתַשְׁעָה בָּאָב וְאֵינוֹ מְתַאֲבֵל עַל יְרוּשָׁלַּיִם — אֵינוֹ רוֹאֶה בְּשִׂמְחָתָהּ,

And the Sages say: Anyone who does work on Tisha B'Av and does not mourn over Yerushalayim will not see her joy,

BRAISA

שְׂנַאֲמַר: "שִׂמְחוּ אֶת יְרוּשָׁלַּיִם וְגִילוּ בָּהּ כָּל אֹהֲבֶיהָ שִׂישׂוּ אֹתָהּ מְשׁוֹשׁ כָּל הַמְּתַאֲבָלִים עָלֶיהָ,"

as it is said: "Rejoice with Yerushalayim and be glad with her, all you who love her; rejoice with her in joy, all you who mourn for her."

BRAISA

מִכָּאן אָמְרוּ: כָּל הַמְּתַאֲבֵל עַל יְרוּשָׁלַּיִם — זֹכֶה וְרוֹאֶה בְּשִׂמְחָתָהּ, וְשֹׂאֵינוֹ מְתַאֲבֵל עַל יְרוּשָׁלַּיִם — אֵינוֹ רוֹאֶה בְּשִׂמְחָתָהּ.

From here they said: Anyone who mourns over Yerushalayim merits and sees her joy, and one who does not mourn over Yerushalayim does not see her joy.

BRAISA

תנניא נמי הדי: כָּל הָאוֹכֵל בֶּשֶׂר וְשׁוֹתֶה יַיִן בְּתַשְׁעָה בָּאָב — עָלָיו הַכָּתוּב אוֹמֵר: "וְיָתְּחִי עוֹנוֹתֵם עַל עֲצָמוֹתֵם."

It is also taught in a Braisa like this: Anyone who eats meat and drinks wine on Tisha B'Av, regarding him the verse says: "And their iniquities shall be upon their bones."

BRAISA

רבי יהודה מחייב בכפיית המטה, ולא הודו לו חכמים.

Rabbi Yehuda obligates the overturning of the bed on Tisha B'Av, but the Sages did not agree with him.

BRAISA

תנא, אמרו לו לרבי יהודה: לדבריה, עופרות ומניקות מה תהא עליהן?

It is taught in a Braisa: They said to Rabbi Yehuda: According to your words, what will be with pregnant and nursing women who cannot sleep on overturned beds?

BRAISA

אמר להם: אף אני לא אמרתי אלא ב יכול.

He said to them: I also only said this regarding one who is able.

BRAISA

תנא נמי הכי: מודה רבי יהודה לחכמים בשאינו יכול, ומודים חכמים לרבי יהודה ב יכול.

It is also taught in a Braisa like this: Rabbi Yehuda agrees with the Sages regarding one who is not able, and the Sages agree with Rabbi Yehuda regarding one who is able.

QUESTION

מאי בינייהו?

The Gemara asks: What is the difference between them if they agree on these cases?

ANSWER

איכא בינייהו שאר מטות.

The Gemara answers: There is a difference between them regarding other beds in the house.

BRAISA

בדתנא: בשאמרו לכפות המטה, לא מטתו בלבד הוא כופה, אלא כל המטות כולן הוא כופה.

As it is taught in a Braisa: When they said to overturn the bed, he does not overturn his bed alone, but rather he overturns all the beds in his house.

RULING

אמר רבא: הלכתא פתנא דידן, ולא הודו לו חכמים כל עיקר.

Rava said: The halacha is like our Tanna of the Mishnah, and the Sages did not agree with him, Rabbi Yehuda, at all regarding overturning beds.

MISHNAH מִשְׁנָה

MISHNAH

אמר רבן שמעון בן גמליאל: לא היו ימים טובים לישראל כחמשה עשר באב וכיום הכפורים.

We learned in the Mishnah: Rabban Shimon ben Gamliel said: There were no holidays for Israel like the fifteenth of Av and like Yom Kippur.

גמרא GEMARA

QUESTION

בשלמא יום הכפורים — משום דאית ביה סליחה ומחילה, יום שניתנו בו לוחות האחרונות.

The Gemara asks: Granted Yom Kippur is a great holiday, because it has forgiveness and pardon, and it is the day on which the second Tablets were given.

QUESTION

אלא חמשה עשר באב מאי היא?

But the fifteenth of Av, what is it that makes it so joyous?

ANSWER

אמר רב יהודה אמר שמואל: יום שהותרו שבטים לבוא זה בזה.

Rav Yehuda said in the name of Shmuel: It is the day on which the tribes were permitted to enter into marriage one with another.

EXPLANATION

מאי דרוש? "זה הדבר אשר צוה ה' לבנות צלפחד וגו'" — דבר זה לא יהא נוהג אלא בדור זה.

What did they expound to permit this? "This is the thing which Hashem commanded regarding the daughters of Tzelofchad, etc." — they expounded: "This thing" shall only apply in this generation, but not in future generations.

ANSWER

אמר רב יוסף אמר רב נחמן: יום שהותר שבט בנימין לבוא בקהל.

Rav Yosef said in the name of Rav Nachman: It is the day on which the tribe of Binyamin was permitted to enter into the congregation of Israel,

EXPLANATION

שנאמר: "וְאִישׁ יִשְׂרָאֵל נִשְׁבַּע בְּמִצְפָּה לֵאמֹר אִישׁ מִמֶּנּוּ לֹא יִתֵּן בִּתּוֹ לְבִנְיָמִן לְאִשָּׁה."

as it is said: "And the men of Israel swore in Mitzpah, saying: No man of us shall give his daughter to Binyamin for a wife."

EXPLANATION

מאי דרוש? אמר רב: "ממנו", ולא מבנינו.

What did they expound to permit them? Rav said: They expounded the word "of us," but not from our children who were not bound by the oath.

ANSWER

אָמַר רַבָּה בַּר בַּר חַנָּה אָמַר רַבִּי יוֹחָנָן: יוֹם שֶׁכָּלוּ בוֹ מֵתֵי מִדְבָּר.

Rabbah bar bar Chana said in the name of Rabbi Yochanan: It is the day on which the dying of the generation of the wilderness ceased.

EXPLANATION

דָּאָמַר מָר: עַד שֶׁלֹּא כָּלוּ מֵתֵי מִדְבָּר לֹא הָיָה דְּבוּר עִם מֹשֶׁה,

As the Master said: Until the dying of the generation of the wilderness ceased, there was no direct, loving speech of Hashem with Moshe,

EXPLANATION

שֶׁנֶּאֱמַר: "וַיְהִי כַּאֲשֶׁר תָּמוּ כָּל אַנְשֵׁי הַמִּלְחָמָה לָמוּת. וַיְדַבֵּר ה' אֵלַי". אֵלַי הָיָה הַדְּבוּר.

as it is said: "And it was, when all the men of war finished dying... that Hashem spoke to me." Meaning, only then to me was the direct speech restored.

ANSWER

עוֹלָא אָמַר: יוֹם שֶׁבִּיטְל הוֹשַׁע בֶּן אֵלָה פְּרוֹסֵדִיּוֹת שֶׁהוֹשִׁיב יִרְבְּעָם בֵּין נֹכַח עַל הַדְּרָכִים שֶׁלֹּא יַעֲלוּ
יִשְׂרָאֵל לְרִגְל, וְאָמַר:

Ulla said: It is the day on which Hoshea ben Elah removed the guards that Yerovam ben Nevat had placed on the roads so that Israel would not ascend for the festival, and he said:

SUMMARY

The daf establishes that the restrictions of Tisha B'Av mourning apply only during the week of Tisha B'Av itself and do not extend past the fast. Regarding the Seudah Hamafsekes, the Gemara rules that the prohibitions against eating two cooked dishes, meat, and wine apply only from midday (six hours) and onward, and only during the actual concluding meal before the fast. The Sages teach that Tisha B'Av carries the same restrictions as mourning, forbidding eating, drinking, anointing, wearing leather shoes, conjugal relations, and the study of Torah, except for unfamiliar texts that do not bring joy to the learner.

The Gemara on our daf describes the beautiful, holy conduct of Rabbi Yehuda bar Ilai on the eve of Tisha B'Av. He would sit on the ground between the oven and the stove, eat a dry piece of bread with salt, drink a small pitcher of water, and appear as if his deceased relative were lying right before him. This was not a performance; it was a deep, internal reality. He felt the pain of the Shechinah and the loss of the Beis HaMikdash so deeply that his physical appetite simply vanished.

Our Chazal teach us a fundamental rule of spiritual life: "Anyone who mourns for Jerusalem merits and sees her joy." This is not just a promise for the future; it is a spiritual reality. The depth of your joy in a relationship is always directly proportional to how much you care about its pain. If we do not allow ourselves to feel the lack of the Beis HaMikdash, we cannot truly experience the closeness of Hashem in our lives today.

We might think we are too far removed to feel like Rabbi Yehuda bar Ilai, but the Torah asks us to start where we are. Even a small, conscious reduction in our physical comforts, taking a moment to reflect on what we are missing before we eat or drink, opens a small window in our hearts for the Shechinah to enter.

Today, before you sit down to eat a comfortable meal, pause for ten seconds. Think about the lack of the Beis HaMikdash and the pain of the Shechinah in exile, and say a short, heartfelt prayer from the depths of your neshama: 'Ribono shel Olam, please rebuild Your home soon.'