



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Taanis Daf Yud Aleph

- **R' Yehuda in the name of Rav** learns from a pasuk that one who starves himself during a time of hunger saves himself from an abnormal or unusual death.
- **Reish Lakish** said, we learn from Yosef that one should not have tashmish in years of hunger (the pasuk says that he had his children "before the years of hunger").
 - If one did not yet fulfil the mitzvah of "pru u'rvu", he may have tashmish during years of hunger.
- A Braisa says, when one separates himself from the tzibbur and does not suffer along with them in a time of suffering, the 2 Malachim who accompany him place their hands on his head and say, since he did not suffer along with the tzibbur, he will not see the consolation of the tzibbur.
 - A Braisa says, one should not say that he can eat, drink, and enjoy pleasures like usual in a time when the tzibbur is suffering. If one does say so, the pasuk says that his aveirah will not be forgiven. Rather, one should suffer along with the tzibbur, as we see that Moshe sat on a rock during the war with Amalek, even though he could have sat on a pillow. The Braisa says, one who does suffer along with the tzibbur will merit to see its consolation. If a person says, who will testify if I don't suffer along with the tzibbur, the pasuk teaches that the stones and beams of his house will bear testimony. In the yeshiva of **R' Shila** they said that the 2 Malachim that accompany a person will testify regarding him. **R' Chidka** says a person's neshama will testify regarding him. **Others** say that a person's limbs will testify regarding him.

The Braisa then explains the pasuk of "Eil emunah v'ein aveil" – "Eil emunah" teaches that just as Hashem punishes a rasha in the next world for even the slightest aveirah he had done, so too Hashem punishes tzadikim on this world for even the slightest aveirah. "V'ein aveil" teaches that just as Hashem rewards a tzaddik in the next world for even the smallest of mitzvos that he did on this world, so too Hashem rewards the resha'im on this world for even the smallest mitzvah that they have done.

The Braisa concludes, when a person passes on, all his deeds leave him and testify regarding everything he has done. The person himself then agrees to the testimony and signs it as well. Even more, the person himself announces that the judgment passed was justified.
- **Shmuel** said, one who fasts is called a sinner.
 - This is like **R' Elazar Hakapar Beribi** said, that a nazir is considered to be a sinner for having abstained from wine. Now, if a nazir who only held back from wine is called a sinner, surely one who fasts from all food and drink is certainly called a sinner.
 - **R' Elazar** said that one who fasts is called a "kadosh". We find that a nazir is called a kadosh. Now, if a nazir is called a kadosh because he withheld the pleasures of only wine, surely one who fasts from all food and drink is certainly called a kadosh.
 - **Shmuel** would say that the nazir himself is not called a kadosh, it is his hair that is referred to as kadosh. **R' Elazar** would say, the reason the pasuk refers to a nazir as a sinner is because it is referring to a nazir who became tamei meis.
 - **Q:** We find that **R' Elazar** says that one must treat his body as if Hashem is within him (which would include that he must eat properly, so how could he say that fasting is a good thing)? **A:** One who can handle the suffering and fasts is

called a kadosh. One who cannot handle the suffering and still fasts is called a sinner.

- **Reish Lakish** said that one who fasts is called a “chasid” (pious).
- **R’ Sheishes** said, a yeshiva student who fasts has not done a good thing.
- **R’ Yirmiya bar Abba** said, the only public fast that exists in Bavel is Tisha B’Av.
- **R’ Yirmiya bar Abba in the name of Reish Laskish** said, a talmid chachom may not fast, because it prevents him from doing Avodas Hashem.

OCHLIN V’SCHOSIN MISHECHASHEICHA...

- **R’ Ze’ira in the name of R’ Huna** said, if an individual accepted a fast upon himself (for the next day), even if he eats and drinks that entire night, he still says Aneinu the next day when he is fasting. If one didn’t break his fast after the day and instead decided to continue his fast into the next night, he does not say Aneinu that next day (even before he eats something).
 - **Q: R’ Yosef** asked, does **R’ Huna** hold that there is no concept of fasting for a few hours, and that is why he doesn’t say Aneinu on the continuation of the fast, or does he hold that there is such a concept, but he holds that one who fasts for a few hours does not say the Aneinu tefilla? **A: Abaye** said, really he holds that such a concept does exist, and he holds that one who fasts for a few hours does say Aneinu. The case of **R’ Huna** is different, because he never formally accepted a fast upon himself (for those hours of the second day) and that is why he does not say Aneinu.
 - **Mar Ukva** went to Ginzak, and he was asked: 1) is there a concept of fasting for a few hours?; 2) are the barrels used by goyim to store wine mutar or assur?; 3) what clothing did Moshe wear during the 7 days of Milu’im, when he acted as the Kohen Gadol? **Mar Ukva** did not know the answers. He asked in the Beis Medrash and was told: 1) there is such a concept, and one who fasts for only a few hours does say Aneinu; 2) these barrels become mutar for use after 12 months; 3) Moshe wore a white, linen garment made for this purpose. **R’ Kahana** said, he wore a white linen garment that had no hems or seams.
 - **R’ Chisda** said, a fast for a few hours is only considered to be a fast if he didn’t eat anything the entire day until at night.
 - **Q: Abaye** asked, that is a full-fledged fast!?! **A: R’ Chisda** is teaching that if one happened to have not eaten, and then at midday decided to continue not eating and to have it done as a fast, it is considered to be a fast.