



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

Taanis Daf Yud Beis

- **R' Chisda** said, any fast which one breaks before nightfall is not considered to be a fast at all.
 - **Q:** A Mishna says that the people of the Mishmar would fast on a fast day, but would not complete the fast. The Mishna refers to them as “fasting” even though they do not complete the fast!? **A:** They refrain from eating as a sign of suffering along with the tzibbur, however it does not have the status of a halachic fast day.
 - **Q:** We find that a particular family who had a Yom Tov on the 10th of Av would not complete the fast when Tisha B'Av was fasted a day late (because it had fallen on Shabbos), and yet we learn that they “fasted” but did not complete the fast!? **A:** They too only did so as a sign of suffering along with the tzibbur, but did not have the halachic status of a fast.
 - **Q:** We find that **R' Yochanan** would say “I accept a taanis until I reach my house”. Although he would eat when he reached his house, he considered it as a fast until that point!? **A:** He only said that so that he wouldn't have to eat at the Nasi's house. However, it did not have the halachic status of a fast day.
- **Shmuel** said, any fast that was not accepted on a person the previous day does not have the status of a fast.
 - **Rabbah bar Shilah** said, if he does fast without prior acceptance, it is like a bag filled with air (i.e. it is meaningless).
 - **Q:** When must one accept the fast? **A: Rav** says at the time of Mincha, and **Shmuel** says it must be done during the tefilla of Mincha.
 - **R' Yose** said, the Megilas Taanis seems to offer proof to **Shmuel**. It says that if one accepted a series of fasts before the Yom Tov mentioned in the Megila was instituted, he should “make it assur” (i.e. he should accept those fasts and they are not pushed off because of the Yom Tov). Presumably, this means that he should accept them during the tefilla of Mincha.
 - It may be that the words mean that “he is assur” and he need not accept it at tefilas Mincha. This would mean that if his fasts were planned before the Yom Tov was instituted, he may fast on those days. If the Yomim Tovim were instituted before the fasts, he may not fast on those days.
- **Q:** A Braisa asks, on a fast when eating the night prior is permitted, when must one stop eating? **A: Rabbi** says until “amud hashachar” – until the morning light. **R' Eliezer bar Shimon** says, until the rooster crows.
 - **Abaye** said, eating may be done until this time only if he had not yet completed his night meal. Once it is complete, he may no longer eat.
 - **Q: Rava** asked, a Braisa says that if one finished eating and stood up, he may still eat!? **A:** That is discussing where he did not remove the tables, so he is still considered to be eating.
 - Others say that **Rava** said, eating until this time is only allowed if he had not gone to sleep. If he did, he may no longer eat.
 - **Q: Abaye** asked, a Braisa said if he slept and then got up (before amud hashachar) he may still eat!? **A:** That is only if he was dozing, but not fully sleeping.

- **R' Kahana in the name of Rav** said, an individual who accepts a fast may not wear shoes, because we are concerned that he has accepted a taanis tzibbur upon himself. If he wants to prevent that prohibition, **Rabbah bar R' Shilah** suggests that he specifically state that he is only accepting a taanis yachid (which doesn't carry those additional prohibitions).
- **R' Sheishes** was told that some people wore shoes on the day of a taanis. He became upset and said, "Maybe they eat also!?"
 - **Abaye and Rava** would wear shoes that had leather tops on a taanis. **Mareimar and Mar Zutra** would put their right shoes on their left feet and their left shoes on their right feet. The **Rabanan** of **R' Ashi's** yeshiva would wear their shoes normally, because they held like **Shmuel** that there is no taanis tzibbur in Bavel other than Tisha B'Av.
- **R' Yehuda** said in the name of **Rav**, one may "borrow" a fast (if he can't fast on a day that he was supposed to) and pay it back at another time. **Shmuel** said there is no need for this. The person accepted to make himself suffer. If he cannot do that, he need not. Others say that **Shmuel** agreed with **Rav** and said this is no different than any other promise, in which case this may be done.
 - **R' Yehoshua the son of R' Idi** refused a fancy meal offered to him by **R' Assi**, because he was fasting. He explained that he could not push off the fast because it was a fast for a bad dream that he had the previous night, and we have learned that such a fast is most effective when done the day after the dream.

MISHNA

- If the first set of 3 fasts passed without any rain, Beis Din decrees another set of 3 fasts on the tzibbur. For these fasts one must begin fasting at night, one may not do work, wash himself, anoint himself, wear shoes, or have tashmish. We also lock up the bathhouses.
- If these pass with no rain, Beis Din decrees an additional set of 7 fasts on the tzibbur. These are even more stringent in that there is "crying out" that takes place. We also lock up the stores. On the Monday fasts they allow the stores to open their doors partially, toward evening. On Thursday they are allowed to be open all day, to allow for the preparation of Shabbos.
- If these pass with no rain, we minimize doing business transactions, building, planting, eirusin, nisu'in, and greeting other people. We act like people who have been pushed away by Hashem. The individuals continue fasting through Nisnon. Once Nisnon has passed and then rain falls, that is a bad sign.

GEMARA

- **Q:** We understand why all the pleasurable things are assur, but why is doing work (which is not pleasurable) assur? **A: R' Chisda in the name of R' Yirmiya bar Abba** said, the pasuk regarding a fast day uses the word "atzara", which teaches that a fast day is like a Yom Tov ("atzeres") in that it is assur to do work.
 - **Q:** If so, the issur to do work should begin at night, like on a Yom Tov!? **A: R' Zeira** said, the pasuk also says "the gathering of the Elders". This teaches that just like the Elders only gather by day, so too the issur of work is only by day.
 - **Q:** Maybe the issur should begin in the afternoon, since that is typically when people gather together!? **A: R' Shisha the son of R' Idi** said, this is a proof to **R' Huna** who says that on a fast day we gather together in the morning.
 - **Abaye** explained, from the morning until midday they get together to discuss the conduct of the people, to see if all are financially honest. The next ¼ of the day is spent reading from the Torah and the Haftorah. The final ¼ of the day is spent davening to Hashem.