



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

Taanis Daf Yud Daled

- **Q:** One Braisa says that pregnant and nursing women must fast on the first set of fasts, but not on the last set. Another Braisa says they must fast on the last set and not on the first set. A third Braisa says they do not fast on the first or the last set!? **A: R' Ashi** said, they must only fast on the second set, and that is what each Braisa is saying (one refers to the second set as the last set when compared to the first set, another refers to it as the first set, as compared to the last set, and the third Braisa is discussing the first and third sets only).

MAH EILU YISEIROS AHL HARISHONOS...

- **Q:** With what do they cry out? **A: R' Yehuda** says with shofars, and **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** says with Aneinu.
 - **Q:** The Gemara initially thought that the one who holds it was with shofars held it was not with Aneinu and visa-versa. Based on that, the Gemara asked that a Braisa clearly says that on the last set of fasts, shofars were used!? **A:** The Gemara says that all agree that "crying out" can refer to shofars. The machlokes is regarding Aneinu: **R' Yehuda** says that is not a meaning of "crying out", and therefore even on other fast days that require "crying out", it means that a shofar should be blown. **Rav** says that Aneinu is also referred to as "crying out", and that is what is meant on other fasts.
 - **Q:** A Braisa says that if certain bad things happen, the people are "tzo'akin" but are not "masri'in". This means that they daven but do not blow the shofar. We see that "masri'in" (which is the word used in our Mishna) refers only to blowing of the shofar, not to davening Aneinu!? **A:** It is a machlokes among Tana'im, because another Braisa says that there are times when "masri'in" is permitted on Shabbos. That must refer to davening, because blowing shofar is not allowed on Shabbos.
- In the days of **R' Yehuda Nesi'ah** they decreed a total of 13 fasts for a tzara that had occurred, and were still not answered. They wanted to decree additional fasts, but **R' Ami** told them we do not burden the people more than that. **R' Abba the son of R' Chiya bar Abba** said, **R' Ami** said that because he himself did not want to fast. In fact, **R' Chiya bar Abba** said in the name of **R' Yochanan**, the 13 fasts is a maximum only when fasting for purposes of rain, not when fasting for another tzara. A Braisa says this as well.
 - **Q:** This Braisa refutes **R' Ami**!? **A: R' Ami** would say that there is another Braisa which says that the 13 fasts is a maximum for all purposes.
- The people of Ninveh asked **Rebbi**, since we need rain even in the summer, and must therefore ask for rain then, are we considered individuals who should ask in Shomei'ah Tefilla or are we a tzibbur and should ask in Bareich Aleinu? He told them they are like individuals and should therefore say it in Shomei'ah Tefilla.
 - **Q:** A Braisa says that **R' Yehuda** said, the timeline for fasting (brought in our Mishnayos) only applies for normal years in Eretz Yisrael. However, in other lands and other places they fast when they need the rain. Now, presumably the same would be in regard to asking for the rain, and the people of Ninveh should therefore be considered a tzibbur!? **A: Rebbi** is a Tanna and is allowed to argue on a Braisa.
 - **Q:** How do we pasken for the people of Ninveh? **A: R' Nachman** says they say it in Bareich Aleinu, and **R' Sheishes** says they say it in Shomei'ah Tefilla.
 - The Gemara paskens that they say it in Shomei'ah Tefilla.

BASHEINI MATIN IHM CHASHEICHA...

- **Q:** Does the Mishna mean that on Thursday the stores may be partially open the entire day, or that they can be open normally the entire day? **A:** A Braisa clearly says that on Thursday the stores may be open normally the entire day.

AVRU EILU V'LO NANU MIMA'ATAN B'MASA UMATAN...

- A Braisa says, “building” refers to a joyous building (like a wedding house for a child) and “planting” refers to a joyous planting (like the planting of a special tree for a prince).

U'VISHEILAS SHALOM

- A Braisa says, talmidei chachomim don't greet each other at all during this time. If an ahm ha'aretz greets you, you should respond, but in a low and sad way. The talmidei chachomim sit like mourners and those in cheirem, until Hashem answers them.
- **R' Elazar** said, a prominent person may not fall on his face in prayer unless he is certain that he will be answered like Yehoshua Ben Nun. He says further, a prominent person may not put on sackcloth unless he is certain that he will be answered like Yehoram ben Achav.
 - **R' Elazar** said, based on pesukim we see that not all are answered through falling on their faces and not all are answered through ripping their clothes. Moshe and Aharon were answered by falling on their faces in prayer. Yehoshua and Kalev were answered by ripping their clothing.
 - **R' Zeira** said, the pasuk after saying what Moshe and Aharon did, says “*and Yehoshua...ripped his clothing*”. This suggests that Yehoshua actually did both – daven and rip his clothing.
 - **R' Elazar** said, based on pesukim we see that not all will greet the Yidden in the times of Moshiach while standing, and not all will do so while bowing. The kings will do so while standing and the prestigious people while bowing.
 - **R' Zeira** said, the pasuk can be read to mean that the prestigious people actually do both.
 - **R' Nachman bar Yizchak** said, I also say, that based on pesukim we see that not all merit “light” in Olam Habah and not all merit “happiness”. Tzadikkim merit “light” and the “yesharim” (the upright) merit happiness.

HADRAN ALACH PEREK MEI'EIMASAI!!!