



Daf In Review – Weekly Chazarah

Maseches Taanis, Daf ן – Daf ן

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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- **Reish Lakish** said based on a pasuk, if you see a student who is having a very difficult time with his learning, it is because he does not have the Mishnayos properly organized in his mind. He should therefore spend more time learning the Mishnayos. It would have been much better had he learned the Mishnayos properly to begin with. **Reish Lakish** would learn the Mishnayos 40 times, corresponding to the 40 days that the Torah was given, before learning the Gemara from **R' Yochanan**. **R' Ada bar Ahava** would learn the Mishnayos 24 times, corresponding to the 24 sefarim in Tanach, before learning the Gemara from **Rava**.
- **Rava** said based on a pasuk, if you see a student who is having a very difficult time with his learning, it is because his rebbi is not showing him a “good face” (likely because he did not act properly to the rebbi). What he should do, is have his friends intercede on his behalf with the rebbi, to try and change that. It would have been much better if he would have acted properly to begin with.
- **R' Ami** said based on a pasuk, if there is a generation where rain and dew is being withheld, it is because people are not davening properly. They should go to one who does daven properly, and ask him to daven for them. If this person's tefillos are not answered, they should go to the most pious of the generation and ask him to daven for them. If his tefilla is answered and this causes him to become haughty, that brings Hashem's anger onto the world.
 - **Rava** said based on this pasuk, if 2 talmidei chachomim of the same city are not pleasant to each other regarding Halacha, they bring Hashem's anger onto themselves.
- **Reish Lakish** said based on a pasuk, at the “end of time” all the animals will go to the snake and say, “We all benefit when we bite because we eat our kill. You do not do so, so why do you bite and kill!?” The snake will answer, “What benefit does one who speaks lashon harah have, and yet he speaks it!?”
- **R' Ami** said based on a pasuk, a person's tefilla is not answered unless he places his “soul in his hands” (it is done sincerely).
 - **Q: Shmuel** once darshened that Hashem even accepts insincere tefillos!? **A:** This is only when the tefilla is said with a tzibbur.
- **R' Ami** said based on a pasuk, rain only comes for the sake of people who are honest in business.
 - **R' Ami** said, we see how great trust in Hashem is from the story of the well and the weasel (a boy and girl promised to marry and said that a passing weasel and a well should act as witness to the promise. When the boy married someone else, he had one child die from a weasel bite and one die by falling into a well). If trust in these objects can go so far, how much more so for trust in Hashem.
- **R' Yochanan** said based on a pasuk, if one betters himself, he is dealt with more strictly in Heaven (so as to cleanse him of any aveiros).
- **R' Yehoshua ben Levi** said based on a pasuk, if one happily accepts yisurim, he brings salvation to the world.
- **Reish Lakish** explained that the word of “**v'atzar** es hashamayim” refers to a situation where the sky has clouds with rain, but the rain does not come out – like a woman who is pregnant but cannot give birth.
 - We find the terms “**atzar**”, “**leidah**” and “**pekida**” used by pesukim in reference to rain and in reference to women.
 - A Braisa based on a pasuk says, there is a box in Heaven filled with water, which is where the rain comes from.
- **R' Shmuel bar Nachmeini** said based on a pasuk, if Hashem decreed rains to come down in a destructive manner, but teshuva was then done, He makes that rain go on the mountains, where they will not harm anybody. When He decrees for the rain to fall with chessed, it falls nicely onto the fields. Also, if Hashem decreed rains to come down in a destructive manner, but teshuva was then done, He makes that rain go on the trees, which need that strong rain. If He decrees that it go for “His land”, it comes down nice for the seeds in the

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field. If He decrees that the rain come with “chessed”, it comes down in a way to fill the wells and water storage holes.

- In the days of **R’ Shmuel bar Nachmeini** there was once a hunger and a deadly plague. The people said we can’t daven for both things at the same time, so let’s daven for the plague to stop and bear the suffering of the hunger. **R’ Shmuel bar Nachmeini** said, let’s daven that Hashem provide food, because He will not provide food for dead people, so He will help us with both things.
 - **Q:** How do we know that we can’t daven for 2 things at the same time? **A:** A pasuk says “We davened to Hashem for *this*”. This suggests that there was something else to daven for as well, but they did not daven for that at that time.
- In the days of **R’ Zeira** the government decreed against keeping religion and decreed against fasting. **R’ Zeira** said, let us accept a fast upon ourselves which we will fast after the decree is overturned. We see this is effective from the pasuk where the Malach told Daniel that his fasts were accepted from when he accepted them upon himself.
- **R’ Yitzchak** said, even in years of terrible drought, rain on Friday is a bad sign from Heaven (it totally disrupts people’s busy day of preparation).
 - **Ameimar** said, if rain wasn’t so necessary, I would daven that it never come (because it disrupts people’s ability to get around and take care of what must be done).
 - **R’ Yitzchak** said based on a pasuk, sunshine on Shabbos is a kindness for the poor people,
 - **R’ Yitzchak** said based on a pasuk, a day of rain is so great that even money in the pocket (things that don’t need rain) is blessed.
 - **R’ Yitzchak** said based on a pasuk, blessing is only found on items that are covered from the eyes (it is not yet counted).
 - A Braisa taught in **R’ Yishmael’s** yeshiva said this as well.
 - A Braisa says, when someone enters his silo to measure his produce, he should say a tefilla asking Hashem to give bracha to the grain (increase it). Once it is measured, he should only give thanks to Hashem for having given bracha. If one davens for bracha at that point, it is a pointless tefilla, because bracha is only found in unmeasured items.
- **R’ Yochanan** said based on a pasuk, the day of rain is as great as the day of the end of galus.
- **R’ Yochanan** said based on a pasuk, the day of rain is so great, since even the armies stop their movement on such a day.
- **R’ Yochanan** said based on a pasuk, rain is only withheld because of people who publicly promise to give tzedaka, and don’t redeem their pledge.
- **R’ Yochanan** said, the pasuk says “*aser te’aser*”. This means, give maser, and through that you will become wealthy.
 - **Reish Lakish’s** son asked (his uncle) **R’ Yochanan**, how do we know this is so? He told him, go and test it, and you will see it is true. The boy asked, we learn from a pasuk that one is not supposed to “test” Hashem!? **R’ Yochanan** said, this is one exception where one is allowed to do so, as **R’ Hoshaya** says based on a pasuk which says Hashem will give so much “*ahd bli dai*”.
 - **Q:** What does “*ahd bli dai*” mean? **A:** **Rami bar Chama in the name of Rav** said, it means Hashem will give so much that our lips will be tired from saying “we have enough”.
 - The boy then told **R’ Yochanan**, if I would have learned that pasuk used by **R’ Hoshaya**, I would not have needed you or your rebbi, **R’ Hoshaya**.
 - Another time this boy answered a question that **R’ Yochanan** had regarding a pasuk. **R’ Yochanan** lifted his eyes to look at him. The boy’s mother (**R’ Yochanan’s** sister) came and took the boy away, saying, “Get away so that he does not do to you as he did to your father” (**R’ Yochanan** once looked at **Reish Lakish** (when he was upset at him) and thereby caused him to die).

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- **R' Yochanan** said, Hashem may make rain fall for the need of even one person (“Yiftach Hashem *lechah*”), but he only brings “*parnassah*” (bracha on all the crops) when it is merited by a tzibbur (“*Hinini mamtir lachem*”).
 - **Q:** A Braisa says that the “*maan*” was brought in the merit of Moshe, so we see that “*parnassa*” does come in the merit of an individual!? **A:** Moshe is considered to be a tzibbur, since he was the leader and davened for the tzibbur.
 - **R'Huna bar Manoach, R' Shmuel bar Idi, and R' Chiya MiVastanya** learned by **Rava**. When he died, they went to learn by **R' Pappa**. When they didn't agree with something that **R' Pappa** said, they would make faces to each other showing their feelings. **R' Pappa** saw this and felt bad. **R' Pappa** had a dream in which the pasuk was read to him – “*Va'achid es shlosha haro'im*” (saying that the 3 would die as a result of what they did). The next day, as they left, **R' Pappa** told them “Go in peace” (as a bracha to prevent them from dying).
 - **R' Simi bar Ashi** would ask **R' Pappa** a lot of questions. One time he saw **R' Pappa** saying tachnun and asking Hashem to save him from the embarrassment of **R' Simi's** questions. **R' Simi** accepted upon himself never to ask again.
 - **Reish Lakish** also holds, based on a pasuk, that rain can be brought even for a single individual. In fact, he learns from the pasuk that the rain may fall for even one of a person's fields, and even for one grass in that field.
 - We find that **R' Daniel bar Ketina** would examine his fields daily and point out which rows needed rain and which did not. It would then rain only on those rows that needed rain.
 - **R' Yose the son of R' Chanina** explained the word “*chazizim*” (in the pasuk quoted by **Reish Lakish**) to mean that Hashem creates clouds for each tzadik, that will water his personal field. “*Chazizim*” are explained to mean thin clouds in front of thicker clouds. These clouds are a sign of rain to come.
 - **R' Yehuda** said, when a drizzle precedes a rain, it means there will be a full period of rain (as in a sifter where the flour first comes through slowly, then heavily). When the drizzle follows rain, it means the rain is going to stop (as when a goat relieves itself).
 - **Ulla** went to Bavel and saw these “*chazizim*” clouds. He instructed all to bring their keilim in from the outdoors. It did not end up raining. He said, just like the people of Bavel are liars, so too their clouds are liars.
 - **Ulla** went to Bavel and saw that a basketful of dates only cost a zuz. He said, this is so cheap and people here don't learn Torah all the time!? That night he had big stomach issues from the dates. He said, a basketful of knives is only a zuz, and the people here are still able to learn at all!?
- A Braisa says, **R' Eliezer** says, based on a pasuk, that the rain water comes from the ocean (which evaporates and is then rained down from the clouds). **R' Yehoshua** asked, if so, the rain water should be salty!? He answered, that the clouds sweeten the water. **R' Yehoshua** says that rain water comes from the Heavens. The clouds get filled up from the Heavens and then rain the water down onto the ground. The Braisa then says that we learn from pesukim that a day of rain is as great as the day of Creation.
 - **R' Yochanan** had explained the pasuk of “*mashkeh harim mei'aliyosav*” to mean that Hashem waters the mountains from Heaven. That explanation must follow **R' Yehoshua**.
 - **R' Eliezer** would explain the pasuk and say that since the water first goes into the clouds, it is considered to be coming from the Heavens as well.
 - **R' Chanina** explained the pasuk of “*koneis kaneid mei hayam nosein b'otzaros tehomos*” to mean that the waters of “the deep” cause the storehouses to be full of grain. This explanation must follow **R' Eliezer**, who says that rain comes from the oceans.
 - **R' Yehoshua** would explain the pasuk to be referring to the time of Creation, when Hashem took the waters that covered the earth and stored them in the “storehouses” of the oceans.

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- A Braisa says, we see from a pasuk that Eretz Yisrael was created before the rest of the world. We also learn from a pasuk that Hashem waters Eretz Yisrael on His own, whereas the rest of the world is watered through a messenger. We also learn that Eretz Yisrael drinks rain water, whereas the rest of the world drinks the leftovers from the clouds. We also learn, Eretz Yisrael drinks first, and the rest of the world afterward.
- The Gemara earlier quoted a Braisa in which **R' Eliezer** said that the clouds sweeten the ocean water and then release the water as rain. **R' Yitzchak bar Yosef** in the name of **R' Yochanan** said, we learn this by darshening two similar pesukim. One says “cheshkas mayim” and the other says “chashras mayim”. If we take a letter from one pasuk and combine it with the other, the word would read “chachsharas”, which means “prepare”, and teaches that the clouds prepare the water. **R' Yehoshua** darshens the pesukim as teaching that when the clouds are very dark that means there is a lot of rain in them. When they are light, there is not.
 - A Braisa brings a pasuk that says that rain is the “fruit” of the Heavenly waters. This seems to follow **R' Yehoshua** who says that rain is from the Heavenly waters.
 - **R' Eliezer** would explain the pasuk as saying that rain is the handiwork of Hashem.
- **R' Yehoshua ben Levi** said based on a pasuk, the entire world drinks from the leftover waters of Gan Eden.
- A Braisa says, Egypt is 400x400 parsah and is 1/60 of Kush, which itself is 1/60 of the world, which itself is 1/60 of Gan, which itself is 1/60 of Eden, which itself is 1/60 of Gehinom. This would mean that the entire world is like a pot cover for Gehinom. Others say that Gehinom has no measure. Others say that Eden has no measure.
- **R' Oshaya** explained a pasuk to mean that Bavel always has full storehouses of grain because it is low lying and gets the rainwater from all surrounding areas.
 - **Rav** said, Bavel is wealthy because it has cuttings of produce even if it doesn't rain.
 - **Abaye** said, we have a tradition that it is better to live in a moist land than in a dry one.

MISHNA

- We ask for rain on the 3rd day of Cheshvan. **R' Gamliel** says we do so on the 7th of Cheshvan, which is 15 days after Succos, which gives enough time for the last of the Oleh Regel to reach the Peras River before the rain comes.

GEMARA

- **R' Elazar** paskened like **R' Gamliel**.
- A Braisa says, **Chananya** said, outside Eretz Yisrael we begin to ask for rain 60 days after the fall equinox.
 - **R' Huna bar Chiya** in the name of **Shmuel** paskened like **Chananya**.
 - **Q: Shmuel** says elsewhere that we begin to ask for rain when they begin to store wood in the woodshed of Tavos!? **A:** It may be that both these points in time are one and the same.
 - **Q:** Do we ask on the 60th day itself? **A: Rav** says we do, and **Shmuel** says that we do not.
 - **R' Pappa** paskened that we do ask for rain on the 60th day.

MISHNA

- If the 27th of Cheshvan has come and it has yet to rain, certain individuals begin a series of 3 fasts. They may eat the night before the fast (it begins in the morning), they may do work on the fast, they make take baths, anoint themselves, wear shoes, and have tashmish.
- If Rosh Chodesh Kislev has arrived and it has yet to rain, Beis Din decrees a series of 3 fasts on the tzibbur. They may eat the night before the fast (it begins in the morning), they may do work on the fast, they make take baths, anoint themselves, wear shoes, and have tashmish.

GEMARA

- **Q:** Who are the “individuals” referred to in the beginning of the Mishna? **A: R' Huna** said, this refers to the **Rabanan**.
- **R' Huna** said, the individuals fast a series of 3 fasts, on a Monday, Thursday, and Monday.

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- **Q:** A Mishna already teaches that Beis Din never decrees fasts that begin on Thursday so as not to inflate the food prices, so what is **R' Huna** teaching here? **A:** We would think that only applies when the tzibbur must fast, but not for individuals.
- A Braisa says, a person should not say to himself – I am a talmid (not one of the **Rabanan**) and therefore I need not fast. Rather, all talmidei chachomim should consider themselves as **Rabanan** and should fast. A “yachid” referred to in the Mishna is one who is fit to be appointed as a communal leader. A “talmid” is one who can answer a question regarding something that he is learning.
- A Braisa says, **R' Meir** says, not every person who wants to consider himself a “yachid” (for purposes of fasting) should do so, and the same is true for giving oneself the status of a “talmid”. **R' Yose** says, one may do and is praiseworthy for doing so, because this status for this purpose brings him no honor, only the pains of fasting.
 - Another Braisa brings the same machlokes between **R' Shimon ben Elazar** (who holds like **R' Meir**) and **R' Shimon ben Gamliel** (who holds like **R' Yose**).
- A Braisa says, if one was fasting because of a “tzara” or for the merit of healing a sick person, and before completing the fast the tzara was removed or the sick became healed, he should complete the fast anyway. If one travels from a place that was not fasting to a place that was fasting, he should fast with the people of the place he has gone to. If he travels from a place that was fasting to a place that was not fasting, he should continue to fast. If he mistakenly ate in front of the people who are fasting, he should not let people know that he has eaten, and he should not eat anymore (and should not think that since he broke his fast he may continue eating). We find that Yaakov told this to his sons, that they should not act like they have plenty of food in the years of hunger.
- **R' Elazar** explains the pasuk of “Ahl tirgizu badarech”, that Yosef told the brothers, do not learn Halacha on the way, because it may cause you to get lost.
 - **Q: R' Ilai bar Brachya** said that if 2 talmidei chachomim travel and they don't learn while traveling, they deserve to be burned by fire!? **A:** One must learn, but should review his learning while traveling rather than focus and delve into new matters, which may cause him to lose his way.
 - A Braisa says, the pasuk means that Yosef told his brothers, do not take large steps (because we have learned that doing so removes 1/500th of one's eyesight), and always enter the city when there is still sunlight (as we see that **R' Yehuda in the name of Rav** said that one should always enter and exit a city when there is sunlight).
 - **R' Yehuda in the name of R' Chiya** said, when one is travelling he should not eat more than he would eat in a hunger year. In Bavel they said the reason is so that he not get stomach problems. In Eretz Yisrael they explained the reason so that he should not run out of food.
 - The difference between these reasons would be for one traveling on a ship (he need not worry about stomach issues but does need to worry about having enough food). Another difference would be where he travels from one hotel to another (he will have plenty of food, but needs to worry about the stomach issues of traveling).
 - **R' Pappa** would eat a loaf of bread after every parsah that he travelled. He obviously felt that the only concern was stomach issues (which he was certain wouldn't affect him).

----- Daf X'---11-----

- **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.

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- 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 avel" – "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 avel" 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 "chasisd" (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'SHOSIN 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

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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.

----- Daf 12 -----

- **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).

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- **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 Nisson. Once Nisson 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 Haftarah. The final ¼ of the day is spent davening to Hashem.

----- Daf ל"ג-----13-----

- **Rafram bar Pappa in the name of R' Chisda** said, anytime one may not wash himself due to mourning (like on Tisha B'Av or in a period of mourning), washing is assur with hot or cold water. When washing is assur only because it is assur to have pleasure (like by a regular taanis tzibbur), only washing with hot water is assur, but washing with cold water would be mutar.

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- **R' Idi bar Avin** said, our Mishna is a proof to this. Our Mishna says that they lock the bathhouses (which is where they would wash with hot water). It seems that they did not need to prevent other types of washing (i.e. in cold water).
 - **Q: Abaye** said, what should the Mishna have said even if washing in cold water was assur? That we should stop the flow of all rivers (obviously that is impossible)!? **A: R' Shisha the son of R' Idi** said, my father meant to say, that the fact that the Mishna even mentions that we lock the bathhouses, teaches that the only issur is using hot water. If the issur was even for cold water, the Mishna should not have mentioned bathhouses at all and we would know that all types of washing are assur.
- A Braisa may be a proof to **R' Chisda**. The Braisa says that obligatory tevilos may be done as usual on Tisha B'Av and Yom Kippur. Tevilos are done in cold water, and the Braisa seems to be saying that only tevilos may be done, but not regular washing. We see that washing even in cold water is problematic.
 - **R' Chana bar Katina** said, it may be that the Braisa is referring to tevilos in the hot water of the hot springs of Teverya. The Braisa is saying that only tevilos may be done in the hot water, not regular washing. However, it may be that regular washing may be done with cold water even on those days.
 - **Q:** The Braisa later says that **R' Chanina S'gan Hakohanim** says that one should not be toivel on those days. Now, if washing with cold water is mutar, why can't they just be toivel in cold water!? **A: R' Pappa** said, it may be discussing a place that did not have cold water available to use for tevila.
- **Q:** A Braisa says, on a taanis tzibbur the issur to do work is only by day, the issur to wear shoes is only if he is not travelling out of the city, and the issur to wash is only in regard to washing the entire body, not for washing his face, hands and feet. The same is for one in cheirem and for a mourner. Now, presumably the Braisa is saying that all these halachos apply to a mourner as well. If so, the Braisa can't be talking about hot water, because an avel may not even dip his finger into hot water. The Braisa must be discussing cold water, and we see that washing the entire body is assur even with cold water!? **A:** It may be that washing with cold water is mutar. When the Braisa says that the halachos apply to an avel, the Braisa is referring to the other halachos, besides the Halacha of washing.
- **Q: R' Abba HaKohen in the name of R' Yose HaKohen** said that **R' Yose ben R' Chanina** washed his entire body in cold water when he was an avel!? **A:** The case there was when he had periods of aveilos one after another. In such a case, a Braisa says that things that are assur for an avel may be done for this avel (he may take a haircut and wash his clothes) and therefore he was allowed to wash his entire body as well.
- **Rava** said that an avel may wash himself with cold water, just as he is allowed to eat meat and drink wine.
 - **Q:** A Braisa says that an older girl may not make herself become unpresentable even while she is an avel for her father (because we want her to be attractive and to get married). Presumably this refers to washing herself in cold water, and this would seem to suggest that other aveilem may not wash themselves!? **A:** It may be that all aveilem may wash themselves, and the Braisa allows an older girl to even put on makeup and braid her hair.
 - **Q:** Maybe we can bring a proof from the case of **R' Yose ben R' Chanina** (quoted above)? **A:** We can say like we said above, and that case can therefore not serve as a proof.
- Others say that **Rava** said that an avel may *not* wash himself even with cold water. This is different than his eating meat and drinking wine, because eating and drinking are done to calm him down, and that is why it is allowed. Washing does not accomplish that purpose and is therefore not allowed.
 - The Gemara tries to bring a proof from the case of the older girl quoted above. The Gemara answers like it does above.
- **R' Chisda** said that an avel may not wash his clothing during the 7 day mourning period.
- The Gemara paskens, an avel may not wash his whole body even with cold water, but may wash just his face, hands, and feet with cold water. An avel may not anoint himself at all. However, if it is being done to remove dirt, he may do so.

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- **R' Yehuda** said, when an individual accepts a fast upon himself, the tefilla of Aneinu is said between the brachos of "Ga'al Yisrael" and "Rifa'einu". His son, **R' Yitzchok**, asked, how can an individual add a bracha to the shmoneh esrei? Rather, the tefilla should be said in the bracha of "shomei'ah tefilla". **R' Sheishes** said like this as well.
 - **Q:** A Braisa says, there is no difference between an individual who accepts a fast and a tzibbur who accepts a fast except that the individual only davens 18 brachos in shmoneh esrei (aneinu is said in shomei'ah tefilla) and the tzibbur says 19 brachos (they say aneinu as a separate bracha). Now, this must be referring to an individual who accepted a taanis yachid and an individual who accepted a taanis tzibbur ("tzibbur" in the Braisa can't be referring to the chazzan, because the chazzan says 24 brachos on a taanis). We see that an individual *can* add a bracha to the shmoneh esrei!? **A:** The "tzibbur" mentioned in the Braisa refers to the chazzan. The reason he only says 19 brachos (and not 24) is because the Braisa is discussing the first set of fasts, in which case the full 24 brachos are not said.
 - **Q:** A Braisa says there is no difference between the first set of fasts and the second set except the issur to do melacha on the second set of fasts. This suggests that regarding the saying of 24 brachos they are the same!? **A:** This Braisa is only showing the difference with regard to issurim, not with regard to davening. **A2:** During the second set of fasts the 24 brachos are also not said (they are only said during the third set of fasts).
 - **Q:** A Braisa says there is no difference between the second and third sets of fasts except for the crying out and the closing of the stores. This suggests that regarding the saying of 24 brachos they are the same!? **A:** The Braisa left out other items of differentiation as well, such as the bringing of the Aron Kodesh out into the street (on the third fasts), and therefore left out the differentiation regarding the 24 brachos as well.
 - **Q:** Leaving out the differentiation regarding the Aron Kodesh would not justify leaving out the saying of the 24 brachos, because the Braisa may only be mentioning items which are done indoors, not outdoors.
 - **R' Ashi** said, our Mishna suggests as well that the 24 brachos are said during the second set of fasts. The Mishna says that the only difference between the second and third sets is that on the third set there is calling out and closing of the stores. This suggests that regarding all other matters they are the same.
 - **Q:** Maybe we can say that there are other differences that exist and were not mentioned by the Mishna, such as the bringing of the Aron Kodesh out into the street (on the third fasts), and since this was left out, the differentiation regarding the 24 brachos was left out as well!? **A:** The differentiation regarding bringing out the Aron Kodesh is mentioned in the next perek, and therefore, not mentioning it here is not considered to be as if it is left out.
 - Once we mention this, we can also say that really the 24 brachos are not said on the second set of fasts, and the reason it is not mentioned as a differentiation is because the 24 brachos are also mentioned in the next perek as well.
 - **Q:** How do we pasken regarding the proper place to say aneinu? **A:** **Rav** and others say it should be said between the brachos of "Ga'al Yisrael" and "Rifa'einu". **R' Ashi in the name of R' Yanai the son of R' Yishmael** said it should be said in "Shomei'ah Tefilla".
 - The Gemara paskens that it should be said in "Shomei'ah Tefilla".

----- Daf 7'---14-----

- **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

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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.

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- **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!!!