



בס"ד Intro

Today we will בע"ה learn דף יד of מס' תענית of מס' מס' מס' מס' מס' Some of the topics we will learn about include the following:

Some differences between the three fast day periods

Blowing the shofar and reciting a special prayer called Aneinu during fast days for drought and other tragedies.

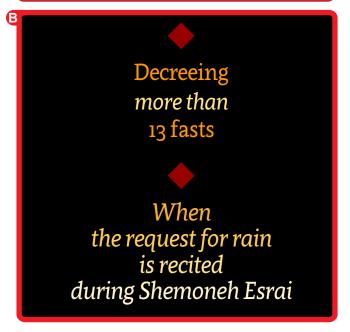
Some differences
between
the 3 fast day
periods

Blowing the shofar
Reciting Aneinu
during fast days
for drought
and other tragedies



Decreeing more than 13 fasts when the drought or other trouble continues

When the request for rain is recited during the Shemoneh Esrai



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Diminishing joy during times of trouble and how a person should act in public during these times.

Diminishing joy during times of trouble







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Some of the key terms and concepts we will learn about include:

יותר מדאי אין מטריחין את שנבור - We do not place excessive burdens on the community.

רבי תנא הוא ופליג - Rebbi is a Tanna, a sage of the Mishnaic period. A Tanna can disagree with a Beraisa.









1 So let's review...

After completing the discussion from the previous Daf about where in the Shmone Esrei we mention the special Aneinu prayer recited on a fast day, the Gemara discusses whether pregnant and nursing women fast on these העניות ציבור:

תני חדא עוברות ומיניקות

מתענות בראשונות

ואין מתענות באחרונות

One Beraisa says that pregnant and nursing women fast during the first set, but not during the last set.

ותניא אידך

מתענות באחרונות

ואין מתענות בראשונות

Another Beraisa says that they fast during the last set, and not during the first set.

ותניא אידך

אין מתענות לא בראשונות

ולא באחרונות

A third Beraisa says, that they do not fast - neither during the first set, nor during the last set.

רב אשי answers;

נקוט אמצעייתא בידך דמיתרצון כולהו

Of the three sets of תעניות ציבור, they only fast during the 2nd set, and this explains all three Beraisos.

Rashi explains: The first Beraisa says

מתענות בראשונות

The 2nd set

ואין מתענות באחרונות

The 3rd set

The second Beraisa says

מתענות באחרונות

The 2nd set

ואין מתענות בראשונות

The 1st set

The third Beraisa says

אין מתענות לא בראשונות

Not the 1st set

ולא באחרונות

And not the 3rd set

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The Gemara now continues with that which the Mishna says that the 3rd set is more stringent than the others in that during the seven fast days, מתרישן.











3 What does מתריעין mean?

The Gemara explains - according to Rashi:

All agree that טוברות of our Mishnah refers to שופרות which were blown during the special T'fillos on the seven fast days, as detailed in the second Perek.

However, there is a Machlokes about מתריעין mentioned in the Mishnah at the beginning of the third Perek regarding fast days for שאר מיני פורעניות, troubles other than drought.

One opinion holds that מתריעין can also mean crying out by reciting the long עננו, which we say towards the end of our – and they would say it on the fasts of שאר מיני פורעניות, but Shofar was not blown on those days.

Whereas the other opinion holds that מתריעין cannot be referring to crying out in prayer, rather it can only be referring to blowing Shofar. Therefore, the Mishnah there must be saying that they did blow Shofar on fasts of שאר מיני פורעניות.

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The Gemara now discusses adding fasts days after the original thirteen.

From our Mishnah on דף יב where it says דף יב where it says עברו אלו ולא נענו ממעטין במשא ומתן ובבנין

If these seven fast days passed and they were not answered we reduce business and other activities, is משמע that we do not decree additional fast days.





The Gemara cites a Braisa in which there is a Machlokes as to the reason:

דתניא אין גוזרין יותר משלש עשרה תעניות על הצבור לפי שאין מטריחין את הצבור יותר מדאי

דברי רבי

We cannot excessively burden the public.

This reason applies as well to שאר מיני פורעניות – other troubles, not related to rain. However.

רשב"ג אומר

לא מן השם הוא זה

אלא מפני שיצא זמנה של רביעה

רשב"ג says that the reason is because the time of the early rains has passed, and any rain that falls now is not enough to warrant a public fast. Therefore,

לא שנו אלא לגשמים

אבל לשאר מיני פורעניות

מתענין והולכין עד שיענו מן השמים

For other troubles that are not bound by time, they continue fasting until they are answered from Heaven.

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The Gemara next discusses the request for rain in places where rain is needed even in the summer, or other times of the year: שלחו ליה בני נינוה לרבי

כגון אנן דאפילו בתקופת תמוז בעינן מיטרא

היכי נעביד

Where should we insert ותן טל ומטר?

כיחידים דמינן ובשומע תפלה

Are we considered like individuals who insert their personal requests in the Brachah of שומע תפלה - Since this is not the regular time of rain?

או כרבים דמינן ובברכת השנים

Or - Are we considered like the general public who needs rain, and requests it in the Brachah of מברך השנים - Since this is our time of rain?

The request for rain in places
where rain is needed even in the summer,
or other times of the year:

ממו אים בי עונס אים בעינן מיטרא, היכי נעביד...

כיחידים או כרבים

דמינן דמינן בשומע תפלה ובברכת השנים

This is actually a Machlokes: שלח להו כיחידים דמיתו ובשומע תפלה

Rebbe answered them that you recite it in שומע תפלה.

However, the Gemara cites a Braisa in which רבי יהודה disagrees, and says;

אימתי בזמן שהשנים כתיקנן וישראל שרוין על אדמתן

The times mentioned in the Mishnah are only for Eretz Yisroel with its regular seasons, when most of Klal Yisroel lived there. אבל בזכון הזה

הכל לפי השנים

הכל לפי המקומות

הכל לפי הזמן

But nowadays, it varies according to time and place.

Therefore, each area, when their time for rain begins, recites it in ברכת השנים.

However, the Gemara concludes, that in such a case, והלכתא בשומע תפלה

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The Gemara now continues to explain the Mishnah on דף יב עברו אלו ולא נענו

If these seven fast days passed and they were not answered ממעטין במשא ומתן בבנין ובנטיעה באירוסין ובנישואין ובשאילת שלום בין אדם לחבירו

People should decrease engaging in business, construction, planting, betrothals, marriage, and greeting each other כבני אדם הנזופין למקום

like people who are rebuked by Hashem









The Gemara explains that

refers to בנין

בנין של שמחה

A joyous building, such as בית חתנות לבנו –building a wedding chamber for his son

refers to

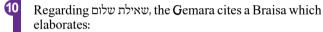
נטיעה של שמחה

A joyous type of planting such as הנוטע אבוורנקי של מלכים, planting a tree for kings

Rashi gives two explanations:

- -1- It was customary to plant a tree when the king had a son. His throne would be made from this tree upon his coronation.
- -2- It is a large tree with thick foliage, which would create a wide canopy of shade, under which the king would sit or stroll.

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תנו רבנן

חברים אין שאילת שלום ביניהן

המיים should not greet each other at all, since they know the Halachah.

עמי הארץ ששואלין מחזירין להם בשפה רפה ובכובד ראש

If unlearned people greet them, they may respond solemnly in a low voice.

והן מתעטפין ויושבין כאבלים וכמנודין

כבני אדם הנזופין למקום

עד שירחמו עליהם מן השמים

The scholars should wrap themselves like mourners and people who have been excommunicated, as people who have been rebuked by Hashem until mercy is bestowed upon them from Heaven.

The Gemara now discusses how we should act during times of distress in the community, and quotes three examples from 'ז אלעזר. First he said;

אין אדם חשוב רשאי ליפול על פניו אלא אם כן נענה כיהושע בן נון

A prominent person is not allowed to prostrate himself unless he is certain that he will be answered like Yehoshua ben Nun, who was answered when he prostrated himself. Rashi explains, because it might lead to public ridicule if his prayers are not answered.

ר' אלעזר also said:

אין אדם חשוב רשאי לחגור שק

אלא אם כן נענה כיהורם בן אחאב

A prominent person is not allowed to wear sackcloth unless he is certain that he will be answered like Yehoram ben Achav, who was answered when he tore his clothing and everyone saw he wore sackcloth.









Review



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ר' אלעזר also said;

לא הכל בקריעה ולא הכל בנפילה

Not everyone is answered when they tear their clothing, and not everyone is answered when they prostrate themselves.

Moshe and Aharon were answered when they prostrated themselves, as it says in the Parsha of the מרגלים; מרגלים; and Moshe and Aharon fell on their faces.

Yehoshua and Kaleiv were answered when they tore their clothing, as it says there;

ויהושע בן נון וכלב בן יפנה קרעו בגדיהם, Yehoshua ben Nun and Kaleiv ben Yefuneh ripped their clothing.

The Gemara proceeds with a similar teaching from ר' אלעזר לא הכל בקימה ולא הכל בהשתחויה

Not everyone will greet Israel at the time of the Redemption while standing and not all will greet them while bowing. Kings will greet them while standing as it says מלכים יראו וקמו, Kings will witness and stand. Nobles will greet them while bowing as it says right after the previous phrase, שרים וישתחוו, nobles, and will bow.

לא הכל בקריעה ולא הכל בנפילה

Moshe and Aharon
were answered:

איהושל בן גון
ויהושל בן גון
ויהושל בן גון
יפל בלהם
יכלב בן יפנה

Similar teaching
from יאלא הכל בקימה ולא הכל בהשתחויה
לא הכל בקימה ולא הכל בהשתחויה

Mobles will:

מלכים יראו

וקבוו

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רב נחמן בר יצחק teaches something similar.

לא הכל לאורה ולא הכל לשמחה

Not everyone will merit light in the World to Come and not everyone will merit joy. The righteous will merit light, as it says;

אור זרוע לצדיק, light is sown for the righteous person.

The upright will have joy, as it says;

המחה ולישרי לב שמחה, and for the upright of heart there will be joy.

הדרן עלך מאימתי

We have B"H completed the first Perek of Masechta Taanis, and will begin the second Perek סדר תעניות כיצד in the next Shiur B'ezras Hashem.





