

**Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 22**  
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**Daf 22a**

We learned: we blow the Shofar everywhere for the following: on blasted wheat, on jaundice, on types of grasshoppers and on wild animals. R' Akiva says that you blow everywhere on blasted wheat and on jaundice. On different types of grasshoppers, even if you only see one wing of them in Eretz Yisrael, you blow Shofar for it.

We learned: when we said blowing for wild animals, it's only if it's a heavenly-sent plague, but not if it's not a heavenly-sent plague. What is a heavenly-sent plague, and what is not a heavenly-sent plague? If it's seen in the city, it's heavenly-sent plague. If it's seen in the fields, it's not a heavenly-sent plague. If it's seen at day, it's a heavenly-sent plague. If it's seen at night, it's not a heavenly-sent plague. If it sees two humans and it chases them, it's a heavenly-sent plague. If it hides from them, it's not a heavenly-sent plague. If it kills two people, and only eats one of them, it's a heavenly-sent plague. If it eats both, it's not a heavenly-sent plague. If it climbs up to a roof and takes a baby from its crib, it's a heavenly-sent plague.

The Gemara asks: it's a contradiction! It first says; if it's seen in the city it's a heavenly-sent plague, which infers whether it's seen day or night. Yet it says; if it's seen by day, it's a heavenly-sent plague. If it's seen at night, it's not a heavenly-sent plague.

The Gemara answers: it means to say; if it's seen in the city by day, it's a heavenly-sent plague. If it's seen in the city at night, it's not a heavenly-sent plague. If it's seen in the field even by day, it's not a heavenly-sent plague.

The Gemara asks another contradiction: it says; if it sees two humans and it chases them, it's a heavenly-sent plague, which infers that if it stood its ground it's not a heavenly-sent plague. Then it says that if it hides, it's not a heavenly-sent plague, inferring that, if it stood still, it's a heavenly-sent plague.

The Gemara answers: it's not a heavenly-sent plague if it's a field that's close to the swamp (where they live) and it's a heavenly-sent plague if it's in a field not next to the swamp.

The Gemara asks another contradiction: it first says if it kills two people, and only eats one of them, it's a heavenly-sent plague. If it eats both, it's not a heavenly-sent plague. However, we already said that even if it only chases them, it's a heavenly-sent plague.

R' Pappa answers: (you only need it to eat one person) if it happened in the swamp itself.

**Tosfos explains: even if it didn't eat either one, it's a heavenly-sent plague. After all, it's only if it ate both of them it's not considered a heavenly-sent plague, since the reason it ate both was because it was hungry, (so it's not a sign) that it's heavenly-sent. (It's only a heavenly-sent plague when it kills without eating.) The reason why it only says it's a heavenly-sent plague if it ate one (and not that it didn't eat either) as a Chiddush, that even though it ate one of them (so it was somewhat hungry), still it's a heavenly-sent plague.**

We learned: if it climbs up to a roof and takes a baby from its crib, it's a heavenly-sent plague. The Gemara asks that this is simple, (so why mention it?) The Gemara answers: it teaches us that even if the baby was taken from a hunter's blind (which is not much of a structure and may be considered more out in the open).

We learned that you blow because of an approaching army: The Gemara says that it's not only with an unfriendly army, but even with a friendly army (that only wants to pass through your territory to go to the next country to wage war).

### **Daf 22b** **New Sugya**

We learned that: there was a story where the elders came down from Yerushalayim to their cities and enacted a fast since blasted wheat was seen in Ashkolon as small as the amount that will fit into the mouth of an oven. The Gemara inquires: if it's the mouth of the oven's worth of grain, or with bread (which is less than the amount of grain). The Gemara resolves: it says "the mouth of the oven" (which is a term you'll use for bread and not for grain).

**Tosfos explains the inquiry: i.e., does it mean that the whole oven's airspace was full with grain, which is more than having it full with bread (that's only by the walls). The Gemara answers: since it says "the oven-full of bread," so we refer to bread.**

The Gemara inquires further: is it the amount of bread you can line on the oven's cover (that covers the mouth) or the amount that they can stick around the mouth (on the oven's wall)? The inquiry remains unresolved.

**Tosfos explains the inquiry: is it "surrounding the circular mouth of the oven," i.e., that it's one row of bread (stuck to the wall) that surrounds the mouth of the oven. Or, perhaps, it's like rows of bread that are one on top of another until it reaches the height of the top of the oven's opening.**

### **New Sugya**

Ulla quoted R' Shimon b. Yehotzadak: there was a story that wolves swallowed two children and they came out (eventually whole) when the wolves relieved themselves. They asked the Chachumim (about whether they're Tamai) and they said; their meat are not Tamai (since they no longer has the status of meat since they got digested) but their bones are Tamai (since it never gets digested).

**Tosfos explains that the meat is not Tamai: since the meat was digested in the wolves' innards. However, they said the bones are still Tamai since they weren't digested.**

### **New Sugya**

On a city that's besieged by non-Jews, on an overflowing river, a ship being thrown at sea, an individual that's pursued by a non-Jew or robber, or being possessed by a bad spirit, an individual may pain himself through fasting (as a merit to save him). [**Tosfos explains how we see that the Gemara's term 'Sagef' means pain: the Pasuk "to pain your soul" has its Targum read "to 'Sagef' his soul."**] R' Yossi says that he can't, since (he might be too weak to work and) must come on to charity, and others

might not have mercy on him. Rav says: what's the reason for R' Yossi? As the Pasuk says: "a person was made to be living." He Darshens it as a command: liven (i.e., take care of) the soul I gave you.

**Tosfos explains that these Tanaim don't argue the same argument as those Amaraim in an earlier Perek if your holy, or a sinner, if you fast. After all, those Amaraim refer to a case were he can handle the pain, and these Tannaim argue when he can't handle the pain.**

### **New Sugya**

Shimon Hataimani adds to the list of those you call out on Shabbos; plagues, but the Chachumim don't agree. The Gemara inquires: do the Chachumim only disagree by Shabbos, but agree that you blow for plagues during the week, or they don't agree at all. The Gemara brings a proof from the Braisa: you call out (to Hashem) on Shabbos for a plague, and of course you do it during the week. R' Akiva says that you don't blow/call out for a plague anytime. (So, we see the opposing position holds not to blow during the weekdays.)

We also learned: you blow on any problem that it shouldn't come on the public except for too much rain. Why? R' Yochanan says: since we don't Daven to remove too much good.