

**Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 19-20**  
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### Third Perek

We only said these sets of fasts (that progressively get more stringent) if (it doesn't rain) by the first rains. However, for plants that were growing and changed (i.e., that thorns grew instead of grain), you begin (with a very strict) fast that you even blow the Shofar right away.

**Tosfos explains: this is even during the first fast, since they have the strictness as the later fasts (of rain).**

**Tosfos asks: when we say you blow the Shofar, it implies that you need to fast besides blowing, if so, why does the Mishna say later (regarding raining on one city and not another) that the city (that didn't get rain) must fast and blow? (After all, just say 'blow' and I would know they need to fast) since the connotation of 'blowing' means both (blowing and fasting).**

**Tosfos answers: since it wants to quote R' Akiva afterwards who says that you only blow without the fast.**

The same applies if there was a break of forty days between rains, you blow the Shofar right away since this will smote them that they'll have a shortage of fruits. If it rains in a way that's beneficial to the plants but not for the trees, or vice versa. Or, if it's beneficial for both, but not for filling up pits ditches and caves (i.e., the water reservoirs), you blow the Shofar right away.

The same applies if the rain doesn't fall on a particular city, as the Pasuk says "I will make it rain in one city, and not in another. It will rain on one portion etc." That city (that didn't get rain) fasts and blow, but the surrounding cities only fast, but don't blow. (They need to fast so that the city without rain will buy out the grain of the cities that grew rain which will lead to a shortage.) R' Akiva says that you only blow without the fast.

#### **Daf 19a**

The same applies with a city that has a plague of buildings falling in. That city fasts and blows, but the surrounding cities only fast, but don't blow. R' Akiva says that you only blow without the fast. What's considered to be a plague? If a city with the population of five hundred has three deaths in three consecutive days, it's a plague. Less than that can't be classified as a plague.

On the following, you always blow the Shofar for: on blasted wheat, on Jaundice, on locust, and on wild beasts. You blow right away on marauding armed troops since it's a moving 'plague.'

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. They also enacted fasting because wolves ate two kids in Transjordan. R' Yossi says that they didn't eat, but they just showed themselves (in the city).

On the following, we blow, (or scream), even on Shabbos: on a city that's besieged by non-Jews, on an overflowing river and a ship being thrown at sea. R' Yossi says that we only call for help, not for crying to Hashem. Shimon Hataimani adds to the list; plague, but the Chachumim don't agree.

They blow for all problems, so they shouldn't come, except for on too much rain.

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If they were fasting, and it started raining: if it fell before sunrise, they don't finish the fast. However, if it fell after sunrise, then they must finish the fast. R' Eliezer says: if it fell before midday, then you don't finish. If it falls after midday, you need to finish it.

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The Gemara asks: how can the Mishna say that they start the sets of fasts if it doesn't rain by the time of the first rain? After all, a Braisa says that for the first two times of rain, all you do is pray for rain. If it doesn't rain on the third one, we start fasting.

R' Yehuda answers: our Mishna should say; if it doesn't rain by the first, second and third rain, you start the sets of fasts. However, if it rained on the time of the first rain, and you planted, but it's not growing, or, if it starts growing and changes (to thorns instead of the grain), you blow the Shofar right away. R' Nachman qualifies: it's only if it changes, but if dried up, then not. **(Rashi has two explanations. Either that it will never revive, so the fasting won't help, or, it will naturally grow regularly and rebound, so there's nothing to be concerned about.)** The Gemara asks: this seems simple since the Mishna says explicitly if it changed (that it's exact). The Gemara answers: it's only needed in a case where it grew originally that it got a strong stalk. I might think it's something blasted wheat, so we're taught otherwise.

**Tosfos explains: after it grows a stalk, it dried out. I might think it is something, i.e., since it grew a stalk but didn't ripen, that would be a cause to blow the Shofar for it. So, we're taught otherwise that it's nothing (to worry about).**

## New Sugya

The Mishna calls the situation when it doesn't rain within forty days of the first one “a smiting of a shortage.” The Gemara asks: what does than mean? Rav answers: it a smiting that leads to a shortage.

R' Nachman says: from one river to another, it's a shortage. From one jurisdiction to another it's a hunger.

**Tosfos explains: if there is no grain in one city, but there is plenty in another city, and you're able to bring grain from one city to the other, then it's considered only a shortage, but not a hunger. After all, since it can be transported over a river, where it's only a small bother. Thus, from a small issue like that, you don't blow the Shofar.**

**“From jurisdiction to jurisdiction” i.e., that you need to transport them from jurisdiction to jurisdiction through donkeys and horses. Then you blow the Shofar since you can't bring them in great volumes like you can with ships.**

**Another explanation: “river to river,” i.e., if the regular river dried up and you need to switch to an alternative river to bring the grain here, or, you need to wait until the other river grows**

enough (through rain) to transport the grain; this is only a shortage and you don't need to blow the Shofar.

“From jurisdiction to jurisdiction” if all the rivers by this city dries up, and you need to transport water from a different city, this is a hunger.

Tosfos asks: our Mishna implies that you blow the Shofar because of a shortage, as it says; we blow the Shofar for it because “it's a smiting of a shortage.” (So, why here are we saying that you only fast for a shortage and not blow the Shofar?)

Tosfos answers: our Mishna's “smiting of a shortage” is really a hunger. Like we explained: that thorns grew instead of wheat. So, we blow the Shofar since, despite that it's only a shortage now, it will lead to hunger. Therefore we blow the Shofar even though it's not yet a hunger. However, we never blow the Shofar when it's a shortage that will not lead to a hunger. Thus, we say here; for a (problem of) “river to river,” since it will only remain a shortage, we won't blow.

### Daf 19b

R' Chanina says: if the (flour is expensive) that it costs a Selah per each Sa'ah, but you can find flour to buy, it's only considered a shortage. However, if (it's cheap) that it's a Selah per four Sa'ah, but it's not common (to buy), it's a hunger. R' Yochanan says: this is only when the money is cheap, (i.e., a lot of inflation) and fruits are expensive. However, if the money is expensive (i.e., very scarce), although the fruit is cheap, you blow Shofar right away. As R' Yochanan says: 'Nihirna' (**Tosfos explains “I remember.”**) when the price was four Sa'ah per Sela and there were many bloated people from hunger since they didn't possess even (the small coin of) an Issur.

### New Sugya

The Mishna talks about if the rain came down beneficially for one aspect but not for another, you fast. I understand the case where it came down beneficially for plants and not for trees, when it came down softly, and not storming. I understand the case where it came down beneficially for trees and not for plants, when it came down storming, but not softly. You can also find a case where it came down beneficial for both, but not for the pits etc., where it came down both softly and storming, but not in great quantities. However, the Gemara asks: what's the case of a Braisa that says that it came down beneficial for the pits but not for the other two (i.e., trees and plants)? The Gemara answers: we're it came down pouring greatly. (Rashi: either it comes down too hard for both, or too much soft rain comes down that it won't help the plants since it will flood them, and won't help the trees since it came down softly.)

We learned: we blow Shofar for the lack of rain for trees in the middle of Pesach. However, we blow Shofar for the lack of rain for the pits etc. even in middle of Sukkos (despite that it's still the summer. During anytime, if they don't have water to drink, they blow Shofar right away. What's considered to be “right away?” Monday, Thursday and Friday. They only blow in their district [**Tosfos explains: in that kingdom**] (but not in the surrounding ones).

On the disease 'Askara,' you only blow when it's deadly, but not when it's not deadly. The Tanna Kama says that you blow on even the smallest showing of grasshoppers of the genus 'Gavai' (since you know there must be more coming). R' Shimon b. Elazar says that you blow even for the genus 'Chaguv'

(although they're not as devastating and they're common to have a little amount around [and it doesn't always lead to a mass plague]).

We learned: the Tanna Kama says you blow on (the lack of rain for) trees on all other years (besides Shmita) but you blow on lack of rain for pits etc. on Shmita too. R' Shimon b. Gamliel says that you blow for the trees on Shmita too since that's what the poor rely on for their sustenance.

**Tosfos explains: the growths from those trees. We must say he holds that vegetation growth of Shmita is forbidden like R' Akiva says, since it doesn't list vegetation growths (like the second Braisa's version).**

Another Braisa's version of that argument: the Tanna Kama says you blow on (lack of rain for) trees on all other years (besides Shmita), but you blow on lack of rain for pits etc. on Shmita too. R' Shimon b. Gamliel says that you blow for the trees and vegetation growths on Shmita too since that's what the poor rely on for their sustenance.

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**Daf 20b**

**New Sugya**

We learned: we only fast for caved in houses if they were built strong and not built weak, and if they weren't fit to fall, but not for those that were fit to fall. The Gemara asks: (this seems repetitive.) After all, if it was built strongly, it's not fit to collapse, and if it was built weakly, it's fit to collapse. The Gemara answers: it's only needed in a case (where it was built solidly on a high place(that may fall down anyhow from heavy winds) [**Tosfos: it was built sturdy, and it's only fit to fall down because of its height**]. Or, it's needed in a case where it was built next to a river (since the water eats away at the land and will destroy the house's foundation).