

Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 14
By Rabbi Chaim Smulowitz
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**This week's Daf is sponsored in honor of the Aufruf of my son,
Avrohom Yeshaya**

Alternatively, the Gemara answers: they didn't Daven twenty-four Brachos during the middle fasts (but only on the last fasts). The Gemara asks: is it true that they don't Daven it? Didn't the Mishna say that there is no difference between the three second fasts and the seven last fasts but that the (latter ones) you blow Shofar (or say Slichos of Aneinu) and you lock the stores. This implies that, regarding everything else, they're the same. If you want to say that it left something out, but it says "there is no difference" (which connotes that there is nothing else).

Daf 14a

The Gemara asks: do you really think that, when a Mishna says "there is nothing between" it means to be exact (that there is nothing different besides what's listed)? After all, the Mishna leaves out removing the Aron Hakodesh from the Shul (to the street that only applies by the last ones and the earlier ones).

Tosfos (printed on the bottom, of 13b) explains: we say later that they carried out the Aron to the street during the last fasts. So, if you think of it, it doesn't list carrying out the Aron. However, you can't answer that we're only referring to prohibitions, since it lists blowing and shutting the stores, and there is no prohibitions involve with them.

The Gemara answers: if it's only because of the Aron, we wouldn't consider it as something left out (of the list). After all, we can say that the Mishna only lists things that are applicable in private, and not things that are done publicly. R' Ashi says that this is also implied in the Mishna. As it says "what are these (later fasts) have over the earlier ones? That they blow the Shofar and close the door by these fasts," but in other ways, they're the same. If you want to say that the Tanna left something out (i.e., the removal of the Aron), but the Mishna (uses a similar term) "what are these" (which imply that it's exact). So, we can ask that it left out the difference regarding the Aron? The Gemara rejects this proof, the (part regarding removing the) Aron wasn't left out since the Mishna will write it explicitly in a later Perek.

Tosfos explains: the Gemara could have answered, like we answered earlier, we don't list things that are done publicly.

The Gemara says; once we came to this answer, we can say that the twenty-four Brachos weren't left out, since the Mishna lists it in a later Perek.

The Gemara asks: what's the end P'sak? R' Shmuel Sasrtai and R' Chiya b. Ashi says to say it (as its own Bracha) between Goel Yisrael and Rofei. R' Ashi quotes R' Yannai b. R' Yishmael to say it in middle of Shomea Tefila. The final Halacha: you say it in Shomea Tefila.

New Sugya

We learned one Braisa that says that pregnant and nursing women fasts the first fasts but not the later ones. Another Braisa says that they fast the later ones but not the first ones. A third Braisa says that they don't fast the first fasts, nor the later ones.

R' Ashi answers: you say that they fast only the middle ones and you'll answer all of them.

Tosfos quotes Rashi: we refer to the middle fasts, since those are the ones the pregnant and nursing women fast. This is how the Braisos are explained: when the Braisa says they fast the first ones, that means the middle ones that are before the last ones that are strict. However, they can't fast the last ones since they're too many and they don't have the stamina to do.

This, which we say they fast the later ones and not the first ones, the later ones are the middle ones, and they're called the later ones since they're later than the first ones. First they decree three fasts, and afterwards they decree another three. So, they don't fast the first three since they're very lenient fasts (we don't bother these weak women).

This, which we learned: not the first or the later ones; that they don't fast on the actual first three or the actual last seven; only during the middle three.

New Sugya

The Mishna says that they 'Matrien.' How is this? R' Yehuda says to blow with Shofars (as a term of 'Truah). Rav says: you call out with Aneinu.

Ri explains: this Aneinu is not the one we say in Shmona Esrei of the Taanis, but it's an Aneinu that we say by Slichos and by Yom Kippur. The Slicha of "Aneinu Avinu Aneinu." We can't refer to the Aneinu in the Shmona Esrei since we even say it in the first three fasts.

We think at this point: the one who holds of saying Aneinu doesn't hold of blowing Shofars, and the one who held that you blow Shofars don't hold to say Aneinu. The Gemara asks: we learned that you can't have less than seven fasts on the congregation that they "Matrein' eighteen times, and a sign to this is when they captured Yericho.

Tosfos explains: they blew in Yericho, that they circled seven times and that they blew the Shofar every day. Therefore, they enacted to blow by fasts, and since we add six Brachos, and we blow a Tekiah, Truah and Tekiah for each one, you have eighteen blasts.

Anyhow, we know that they blew Shofars at Yericho; and this should disprove the opinion that it means to say Aneinu.

Rather, everybody holds that you blow Shofars and it's called 'Matrein.' They argue whether you need also to say Aneinu. One held that it's called 'Matrein,' and the other holds that it's not called 'Matrein.' The one who held that says that they said Aneinu, of course they hold that you blow Shofars. The opinion who said that you blow Shofars held that they didn't say Aneinu.

The Gemara asks: we learned; all other disasters that come, like some itch, grasshoppers, flies, hornets, gnats and an infestation of snakes and scorpions, they didn't 'Matrian,' but the called out. Therefore, if calling out is done with the mouth, (since we're contrasting it to Matrian), we should assume the 'Matrian' is with Shofars. The Gemara answers: It's a Tannaic argument. As we have a different Braisa.

We 'Matrian' on these following problems on Shabbos: a city that sieged by an army, an overflowing river and a ship that's being tossed around at sea. R' Yossi says that they only allow it for people to hear it and come and help. However, you can't use it for prayer. So, let's analyze this. What are we referring to? If it's to blowing Shofars, that can't be. Do they allow blowing Shofar on Shabbos? Rather, we must say that it mean saying Aneinu, and it's called 'Matrian.'

Tosfos explains: that they should come to help out the city. When we say 'Masrien' is with the mouth, it means this 'Truah' must be by crying out with your mouth since we would never permit blowing a Shofar on Shabbos.

This is a proof (that this Braisa holds that we're Matrian with our mouth in prayer).

Daf 14b

There was a problem in the days of R' Yehuda Nasia. and they decreed thirteen fasts and they weren't answered. They thought to decree more fasts. R' Ami says: (you shouldn't) since we said in the Mishna that we shouldn't bother the congregation so much.

Tosfos explains: this happened by other problems (besides lack of rain). Even so, R' Ami says that we don't bother them to fast more. After all, the Gemara brings on this story R' Yochanan's opinion that we only say not to bother them more for rains, but for other problems etc.

R' Abba b R' Chiya b. Abba says: R' Ami is a singular view in this. However, R' Chiya b. Abba quotes R' Yochanan: we only say this by rain (where the main time of rain passed), but other problems you fast until heaven answers you. We have a similar Braisa: when we say to fast the three and seven (and no more), that's only by rain, but by other problems, you keep on fasting until your answered. The Gemara asks: perhaps that Braisa disprove R' Ami? The Gemara answers: R' Ami could say back; it's a Tannaic argument. As we have another Braisa: Rabbi says that we never decree more than thirteen fasts on the congregation because we don't bother the congregation too much. R' Shimon b. Gamliel says: that's not the reason, but because it passed the time of the rains.

Tosfos explains: the time for the 'Yorah' rains is in Cheshvon, and it passed Cheshvon.

New Sugya

The people of Ninvei sent an inquiry to Rabbi: we, who need rain even in the summer, what should we do? Are we like individuals or like a multitude? Are we like individuals and we ask for rain in Shomea Tefila? Or are we like a multitude and ask for rain in Mivarech Hashanim? He sent back: you're like individuals and you'll say it in Shomea Tefila.

Tosfos explains: you say the prayers for rain in Shomea Tefila. Although actual individuals say V'sain Tal U'mater during Birchas Hashanim, that's because they're saying it during the time that everyone says it (i.e., during the winter). However, the people of Ninvei were considered individuals in this area since they needed rain even in summer time.

The Gemara asks from a Braisa: R' Yehuda says (when do you only say V'sain in Birchas Hashanim during the winter) when the years are normal and the Jews are on their land. However, nowadays, it all depends on the years and the place. (So, a place says V'sain in Birchas Hashanim whenever they need rain.)

Tosfos explains “it depends on the year”: if it needs rain because it's hot. Therefore, if they need rain like the people of Ninvei, they would say V'sain Tal U'mutar in Birchas Hashanim.

The Gemara answers: you're asking on Rebbi from a Braisa? Rebbi is a Tanna and he can argue.

The Gemara asks: what's the conclusion? R' Nachman held that you say it in Birchas Hashanim and R' Sheishes held that you say it in Shomea Tefila. The final Halacha: you say it in Shomea Tefila.

New Sugya

The Gemara inquires: (when the Mishna says that the stores were open all Thursday); do we mean, on Monday, they slightly opened the doors towards night, and on Thursday, they slightly opened it the whole day because of the honor of Shabbos? Or, on Monday, they slightly opened the doors towards night, and on Thursday, they completely opened it the whole day?

The Gemara brings a proof from a Braisa: on Monday, they slightly opened the doors towards night, and on Thursday, they completely opened it the whole day for the honor of Shabbos.

If there are two doors, you open one and keep the other one closed (and it's considered slightly open). If there are benches before the store (that somewhat blocks off the sight of the store from the street), you can keep the door open regularly.

New Sugya

We said in the Mishna: if these last fasts pass and they weren't answered, then they lessen their business, building and planting. We learned: it means; you should lessen your building and planting for joyous occasions. Building for joyous occasions is to build a Chuppa for your son, and planting for a joyous occasion refers to planting a tree where the king will spend his leisure time under (or, when the crown prince is born, they plant a tree, and they eventually cut it down to make his throne when he becomes king.)

New Sugya

We learned: Talmidai Chachumim don't greet people with Shalom. If an ignoramus greets them with a Shalom, they can return the Shalom in a hush voice and with a serious demeanor (lit. heavy head). They wrap themselves (in their Talis) like mourners and people who are excommunicated, since they're like people who are excommunicated from heaven, until the heavens have mercy on them.

R' Elazar says: a great man can't fall on his face (in prayer) unless he'll be answered like Yehoshua b. Nun. (Or else, they'll embarrass him that he wasn't answered.) As the Pasuk says “Hashem told Yehoshua; get up! Why do you fall on your face?”

R' Elazar says: a great man can't gird himself in sackcloth (to pray for a problem) unless he'll be answered like Yehoram b. Achav. As the Pasuk says “when the king heard the woman's words, he ripped his clothing and he went up on the wall (to pray) and the nation saw him and behold, he was wearing sackcloth etc.”

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End of Perek