

27 Sivan 5774
June 25, 2014



Taanis Daf 14

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

PREGNANT AND NURSING WOMEN

➤ The Gemora presents three opinions regarding the obligation of pregnant and nursing women to fast on communal fast days. The Tanna in the first braisa maintains that they should fast on the first series of fasts but not on the last set. The second Tanna holds that they should fast on the last series but not on the first. The third Tanna holds that they are not obligated to fast on the first series or the last one.

Rav Ashi states that if we would say that they should fast on the second series of fasts, all the braisos can now be reconciled. Each braisa referred to the middle series of fasts as something else but the halacha would be identical according to all three braisos. (14a)

CRYING OUT

➤ The Mishna had stated that they would cry out during the last seven fasts. The Gemora presents a dispute as to the meaning of "cry out." Rav Yehuda maintains that they would cry out by sounding the shofar and it was said in the name of Rav that they would cry out by reciting aneinu.

The Gemora cites a braisa which clearly indicates that they would sound shofaros on the seven fasts.

The Gemora explains that everyone would agree that the shofar would be sounded; the dispute is if aneinu would also be recited.

The Gemora concludes that there is an argument amongst the Tannaim if "crying out" can be referring to tefillah or only to shofar. A braisa states regarding other types of punishments, such as skin disease, locusts, hornets, mosquitoes and snakes and scorpions which are dispatched by Hashem; they would not cry out but they would call out to Hashem and beg for mercy. It is obvious that the term "cry out" is not referring to tefillah, rather to shofaros. However, there is a Mishna that clearly indicates that "cry out" refers to tefillah and not to shofaros. The Mishna rules that there are certain situations where they would cry out on Shabbos. It is forbidden to sound the shofar on Shabbos, so it is evident that "crying out" means to call out to Hashem in tefillah. (14a)

MORE THAN THIRTEEN

➤ The Gemora relates that in the years of Rabbi Yehuda the Nasi, he had decreed thirteen fasts for a certain distress (not due to lack of rain) but they still

were not answered. He wanted to decree that there should be more fasts but Rabbi Ami told him that the community should not be overburdened. Rabbi Abba said that Rabbi Ami ruled in that manner for his own benefit; he wanted to avoid fasting again. It is said in the name of Rabbi Yochanan that for sufferings other than rain, we fast until we are answered. The Gemora cites a braisa which explicitly states like Rabbi Yochanan. Rabbi Ami holds that it is a dispute amongst the Tannaim. He cites a braisa which states that Rebbe maintains that we never decree more than thirteen fasts on the public. Rabbi Shimon ben Gamliel holds that this limitation is only by a drought where rain that falls now will not be beneficial. Rabbi Ami ruled in accordance with Rebbe that more than thirteen fasts is always an excessive inconvenience. (14a)

NINVEH

➤ Rebbe ruled that the residents of Ninveh should recite the tefillah of aneinu in the blessing of Shomeah Tefillah just like individuals do. They thought that since they need rain even in the summertime, perhaps aneinu should be recited in the Birchas Hashonim. The Gemora cites a braisa that refutes Rebbe's ruling. The braisa states that places that require rain in the summertime and they are fasting, the tefillah of aneinu should be recited in Birchas Hashonim. Rebbe is also a Tanna, so he can disagree with the braisa. The Gemora concludes that the halacha is that it should be recited in Shomeah Tefillah. (14b)

The Mishna ruled that if it still did not rain after the seven fasts, they should conduct less business. They

should not become involved with building, planting, marrying or greeting their friends. They should conduct their lives as if they were condemned by Hashem.

The Gemora explains that building is referring to construction for pleasure, such as building a wedding house for his son. The planting that is forbidden is also only if the planting is for a joyous occasion, such as planting a tree in honor of the king's new son.

The Gemora elaborates on the ruling of the Mishna that one should not greet his friend. The Gemora states that Torah scholars should not greet each other at all. If an unlearned man greets a Torah scholar, he should respond in a low tone and in a somber manner.

Rabbi Elozar said that a prominent person is not permitted to prostrate himself while praying in public unless he is certain that he will be answered like Yehoshua bin Nun.

Rabbi Elozar also said that a prominent person should not wear sackcloth unless he is certain that he will be answered like Yehoram ben Achav.

Rabbi Elozar stated further that not everyone will be answered through rendering their clothes and not everyone will be answered through prostrating themselves. Moshe and Aharon were answered by prostrating themselves and Yehoshua and Calev were answered by rendering their clothes. Rabbi Zeira maintains that Yehoshua was answered on the account of both (prostrating and rendering his clothes).

Rabbi Elozar said that at the time of the Redemption, not everyone will greet Klal Yisroel in the same manner. Kings will be standing and Princes will prostrate themselves. Rabbi Zeira maintains that the Princes will greet Klal Yisroel by prostrating themselves and by standing.

Rav Nachman bar Yitzchak states that the righteous will merit light in the World to Come and the decent people will merit joy.

WE SHALL RETURN TO YOU, ME'EIMASAI

INSIGHTS TO THE DAF

SHOFAR OR TRUMPETS ON A FAST DAY

➤ The Mishna had stated that they would cry out during the last seven fasts. The Gemora presents a dispute as to the meaning of "cry out." Rav Yehuda maintains that they would cry out by sounding the shofar and it was said in the name of Rav that they would cry out by reciting aneinu. It is evident from this Gemora that shofaros were used on a fast day.

The Rishonim ask that from the Gemora in Rosh Hashanah (27a), it would seem that they blew chatzotzros (trumpets) on a fast day. The braisa there states that outside of the Beis Hamikdosh, whenever there is an obligation for shofar (Rosh Hashanah), there are no trumpets and whenever there is an obligation for trumpets, a shofar is not blown. Rashi learns that the day we are referring to is a fast day.

The Ramban (in Milchamos R"H) disagrees with Rashi in Rosh Hashanah and explains that the Gemora in Rosh Hashanah is not referring to a fast day; rather it is referring to a time of war as the passuk there explicitly states. The obligation of sounding the trumpets is only by matters that are relevant to the entire Klal Yisroel. In the Beis Hamikdosh, where a large representation of Klal Yisroel was present, there also was a mitzva to sound the chatzotzros. Even though, other sufferings are derived from that passuk, nevertheless the obligation for trumpets is exclusive to a war. Therefore, only the shofar is blown on a fast day, and not the chatzotzros.

The Raavad answers that there are actually two distinct times that we blow on a fast day. The Gemora in Rosh Hashanah is referring to the blowing during the Shemoneh Esrei and the obligation was to sound the trumpets then. There were additional blowings after the Shemoneh Esrei when they recited additional supplications and prayers; this is what our Gemora is referring to when it states that they sounded the shofaros.

The Ritva answers that when our Gemora uses the term "shofar," it actually means the chatzotzros. This is based on the Gemora Shabbos which states that what was once called a *chatzotzarta* is now referred to as a shofar, and what was called shofar is now referred to as *chatzortzta*.

The Meiri writes that that perhaps our Gemora is referring to the times after the destruction of the Beis Hamikdosh and nowadays only a shofar is blown and not chatzotzros.

The Mitzapeh Eisan answers that our Gemora is referring to a fast on account of a drought and since we daven and recite the blessing of shofaros, a shofar is used. The Gemora in Rosh Hashanah is referring to fast days for other sufferings and there the chatzotzros are sounded.

DAILY MASHAL

REASON FOR NOT BLOWING TRUMPETS NOWADAYS

➤ The Rambam in Hilchos Taanis (1:40) writes that there is a Rabbinical obligation to fast when Klal Yisroel is in distress and on the fast day, we call out in prayer and sound the trumpets. .

The Magen Avraham (576) wonders why the trumpets are not blown today.

The Nesiv Chaim answers that since the mitzva is derived from the passuk which states “And when the battle will enter your land,” it emerges that the obligation is only in Eretz Yisroel and not in any other lands.

The Mishna Berura cites this answer and adds from the Pri Megadim that the mitzva in Eretz Yisroel is limited to the times that the Beis Hamikdosh is in existence and Eretz Yisroel is in Klal Yisroel’s control but now, it is not called “our land.” The Ramban in one answer seems to say that the mitzva of sounding the trumpets is only in Eretz Yisroel.

The Minchas Chinuch (331:3) questions this explanation because generally a mitzva which rests

on the head of a person (and not the ground) does not get excluded from the fact that the passuk states “your land.”

The Netziv cites a proof against the Nesiv Chaim from the incident where Pinchas was waging war against Midyan and he sounded the chatzotzros even though he wasn’t in Eretz Yisroel.

The Netziv answers that the mitzva is limited to the times that the Aron (Holy Ark) is with us and traveling along with Klal Yisroel during the war.