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Taanis Daf 12

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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**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

Rav Chisda said: Any fast – upon which the sun did not set, is not regarded as a fast. [One who eats on a fast day before nightfall is not regarded as fasting.]

The Gemora asks from a Mishnah (15b) which rules that the people of the Mishmar (group of Kohanim and Levi'im who served in the Beis Hamikdosh for one week at a time) would fast but would not complete the fast.[ It would seem from the Mishnah that this is considered fasting even though it was not completed.]

The Gemora explains that this was not a genuine fast, they fasted for part of the day only to afflict themselves.

The Gemora questions Rav Chisda's ruling from a statement that Rabbi Elozar the son of Rabbi Tzadok said: I was of the sons of Sna'av from the tribe of Binyamin. One time Tisha B'av occurred on Shabbos and it was pushed off to Sunday. We fasted but did not complete the fast because it was our Yom Tov. [Rashi explains that the lottery for bringing the wood offering for that family was on the Tenth of Av during the days of Ezra, and it was a Yom Tov for them forever. It is evident that it is considered a valid fast even though it was not completed.]

The Gemora answers that this was not meant to be a genuine fast; it was only undertaken to afflict them somewhat.

The Gemora relates that Rabbi Yochanan would occasionally declare that he is accepting to fast until he reaches his house. [This again challenges Rav Chisda's

teaching that it is not regarded as a fast unless it is completed.]

The Gemora explains that this was not a genuine fast; he did this in order to avoid eating at the house of the Nasi. (12a1 – 12a2)

[The Gemora discusses the issue of 'accepting the fast' prior to the fast itself.]

Shmuel said: Any fast that one does not accept from the previous day is not regarded as a fast.

And if he fasts (without prior acceptance), what is the law? Rabbah bar Shila said: He is compared to a bellows that is filled with air (for he has abstained from eating, but he has not accomplished anything).

When should one accept the fast? Rav said: by Minchah time (on the previous day). Shmuel said: During the Minchah prayer. Rav Yosef said: The view of Shmuel appears the more reasonable, since it is written in Megillas Taanis (the Scroll of Fasts which recorded the miracles that occurred on certain days): However (although it is a festive day that one may not fast), any man who has been subject to a fast previous to this (i.e., he had accepted upon himself a series of ten or twenty fasts) should prohibit (and fast, for the fasts were accepted before the holidays). Does this not refer to an acceptance made (again) during (the Minchah) prayer (on the day before)? The Gemora answers: No; this only denotes that he is prohibited (to



break his series of fasts because of his previous undertaking).

Rabbi Chiya and Rabbi Shimon the son of Rebbe differ on this: One reads 'yeisar' -- he should prohibit himself (through another acceptance), and the other reads: yei'a'ser' -- he is prohibited (from breaking his fast).

The Gemora explains: The one who reads 'yeisar' justifies his view in the way we have just stated (that he must accept the fast again through the Minchah prayer), but the one who reads, yeaser, what does this mean?

The Gemora answers: It has been taught in Megillas Taanis: Any man who is subject to a fast previous to this holiday is prohibited. How is this to be understood? If a man undertook to fast on Mondays and Thursdays throughout the year and any of the festive days enumerated in Megillas Taanis happens to fall on those days, then if his vow was made previous to our decree his vow overrides our decree, but if our decree was made before his vow then our decree overrides his vow. (12a2)

The Gemora cites a Baraisa: Until when may one eat and drink? Until the first light of dawn; these are the words of Rebbe. Rabbi Eliezer bar Shimon holds that he may eat until the rooster crows.

Abaye qualifies the previous ruling and maintains that one is permitted to eat throughout the night only if he didn't complete his meal from the night before; however, if he completed his meal, he is forbidden to eat during the night. Rava raised an objection against this: If one had completed his meal and rose from the table, he may eat further! — There it speaks of the case where he had not yet removed the [table].

<sup>1</sup> These Amoraim agreed with Shmuel that there is no prohibition against wearing leather shoes in Bavel on a public fast day but they accepted upon themselves token stringencies to resemble the

There were those who say that Rava said: This taught this only when he has not gone to sleep, but if he has gone to sleep he may not eat again. Abaye raised an objection against this: If one had gone to sleep and then got up, he may eat again! — There it speaks of the case where he was merely dozing. What constitutes dozing? — Rav Ashi replied: A sleep which is no sleep, a wakefulness which is no wakefulness, he answers when he is called, but cannot recall an argument; when, however, he is reminded of something he remembers it. (12a3 – 12b1)

Rav Kahana said in the name of Rav that an individual who accepts a fast upon himself is prohibited from wearing leather shoes since we are concerned that he accepted upon himself the stringencies of a public fast. How shall he declare his vow [to be able to wear shoes]? - Rabbah bar Shila said: He should make the following declaration: Tomorrow I shall observe before You a private fast. The Rabbis said to Rav Sheishes: We have seen Rabbis who come to the house of the fast (to pray) wearing their shoes (although it was a public fast day). Thereupon, he became angry and asked them: Perhaps they even eat?

Abaye and Rava would wear the upper leather [part of the] shoe (without soles on a public fast day). Mereimar and Mar Zutra would switch the right shoe to the left and the left shoe to the right.<sup>1</sup> The scholars of Rav Ashi's academy wore their shoes as usual; they were of the same opinion as Shmuel who said: In Babylon except for the Fast of the Ninth of Av, there are no public fasts. (12b1)

Rav Yehudah said in the name of Rav that one is permitted to "borrow" his fast [i.e., he may eat on the day that he accepted to fast – if it is difficult for him] and repay his obligation by fasting on a different day. When I repeated

public fasts in Eretz Yisroel and that is why they wore their shoes in an unusual manner.

this [statement] before Shmuel he said to me: Did he then take a vow upon himself that he must fulfill it? - He merely undertook to afflict himself; if he is able he afflicts himself, if not he does not do so.

There were those who say that Rav Yehudah said in the name of Rav: One may “borrow” his fast and repay it. When I repeated this before Shmuel he said to me: This is self-evident; even if it is merely a vow, would he not have to pay a vow on the next day or on a later day?

Rav Yehoshua, the son of Rav Idi visited the house of Rav Assi. They prepared in his honor a calf one-third grown. They said to him: Will the Master partake of it? He replied: I am fasting. They said to him: Let the Master borrow and repay [the fast later]. Is the Master not in agreement with the view of Rav Yehudah, who said in the name of Rav: One may borrow a fast and repay it? — He replied: [Mine] is a fast for a [bad] dream, and Rabbah bar Mechasyah said in the name of Rav Chama bar Gurya, in the name of Rav: Fasting is as efficacious for the bad dream as fire is for [the consuming of] leavings [of flax], and upon this Rav Chisda commented: And [the fast must be] on the same day; and Rav Yosef added: Even if [the day] is the Shabbos. What amends shall he make [for having fasted on the Shabbos]? — He should observe an additional fast. (12b1 – 12b2)

MISHNAH: [The Mishnah continues to discuss the process of conducting public fasts in the situation when there is a drought.] If after the first series of public fasts, it did not begin to rain; Beis Din declares another [series of] three public fasts. They may eat and drink [only] while it still day [i.e., the fasts begin at sunset] and they are forbidden to perform work. They are not allowed to wash and anoint themselves. They are prohibited from wearing leather shoes and engaging in marital relations. And they would lock the bathhouses.

If these fasts passed and it still did not rain, Beis Din would declare a series of seven fasts, which would be a total of thirteen decreed fasts. On these seven fasts, there was a stringency that they would cry out and they would lock the stores. On Monday, the stores would partially open towards evening (in order for the people to purchase food to eat after the fast). On Thursday, the stores would be opened the entire day because of the honor of Shabbos (in order for people to prepare for Shabbos).

If they wouldn't be answered with rain after these fasts, they should decrease [their involvement] in business, in construction and in planting, in betrothing and in marrying, and in greeting one another. They should conduct their lives as people who were condemned by the Omnipresent. The individuals would fast until the end of Nissan. If rain would descend after Nissan has ended, it is a sign of curse, as it says: Is today not the wheat harvest etc.? [I will call to Hashem and He will send thunder and rain, that you may know and see that your wickedness is great.] (12b2 – 12b3)

It is reasonable that all the other restrictions [should be forbidden] because they give pleasure, but why work which is a source of pain? — Rav Chisda replied in the name of Rav Yirmiyah bar Abba: Scripture says: Prepare a fast, call a gathering, assemble the elders. This means that [the fast day is to be treated] like a gathering. Just as it is not permissible to do work on [the festival called] a gathering, it is likewise not permissible to do work on a fast day. Perhaps just as on a gathering work is forbidden from the preceding evening so too on a fast day work should close on the preceding evening? — Rabbi Zeira replied: Rav Yirmiyah bar Abba explained the matter to me thus: Scripture says: Assemble the elders; it is to be like an assembly of elders: just as the assembly of elders occurs by day, so too the fast commences on the day. Perhaps [it commences] from the afternoon? — Rav Sheisha the son of Rav Idi replied: This is a support for Rav Huna who said:

The gathering [of the community on a fast day] takes place in the morning.

How do they spend [the day]? - Abaye said: From the morning until midday, they would analyze the business practices of the people in the city. Afterwards, during the [third] quarter of the day, they would read from the Torah and the Haftorah (a portion from Isaiah). The remainder of the day, they would pray to Hashem for mercy, as it is said: And they stood up in their place, and read from the book of the Torah of Hashem their God, one-quarter of the day; and another quarter of the day they confessed and prostrated themselves to Hashem their God. - Perhaps the order of the day is to be reversed? — This cannot possibly be so, seeing that it is written: And to me gathered all who hastened at the words of the God of Israel, because of the transgression of the Exile etc.; and then follows: And at the time of the evening offering I arose from my fasting . . . and spread out my palms to Hashem [in prayer]. (12b3 – 13a1)

#### INSIGHTS TO THE DAF

##### BRIS MILAH ON TISHA B'AV THAT WAS POSTPONED

Rabbi Elazar ben Rabbi Tzadok said: I was of the sons of Sna'av from the tribe of Binyamin. One time Tisha B'av occurred on Shabbos and it was pushed off to Sunday. We fasted but did not complete the fast because it was our Yom Tov. Rashi explains that the lottery for bringing the wood offering for that family was on the Tenth of Av during the days of Ezra, and it was a Yom Tov for them forever. It is evident that it is considered a valid fast even though it was not completed. The Gemora answers that this was not meant to be a genuine fast; it was only undertaken to afflict them somewhat.

The Tur (O"C 559) writes that one year Tisha B'av fell on Shabbos and it was pushed off to Sunday. Rabbeinu Ya'avetz was a Ba'al Bris and he davened Mincha early in the afternoon. He washed and did not complete his fast

because it was a Yom Tov for him - and his source was the case of Rav Elazar bar Tzadok.

The Chasam Sofer (O"C 157) writes that the Yom Tov for the bringing of the wood was established before Tisha B'av and therefore takes precedence over Tisha B'av; however a bris milah where the obligation came about after the establishment of Tisha B'av does not take precedence and therefore they would be required to complete the fast.

The Chasam Sofer concludes that the proof is actually from Rabbi Elozar ben Rabbi Tzadok who was a kohen. He was a son-in-law of Sna'av as Tosfos in Eruvin (41) explains. It emerges that Tisha B'av should have taken precedence over his Yom Tov and nevertheless he did not conclude his fast. This was the proof of Rabbeinu Ya'avetz.

#### DAILY MASHAL

##### NO DISTRESS ON SHABBOS

The Gemara states that a fast is good for a dream, and the fast should occur on the day of the dream, even if that day occurs on Shabbos. If one does fast on Shabbos for a dream, he should fast again on a different day because he afflicted himself on Shabbos. Rashi explains that the reason one can fast for a dream on Shabbos is because it relieves his pain. The Rishonim write that nonetheless, one should fast as atonement for having fasted on Shabbos, because although he had pleasure in fasting on Shabbos to relieve his pain, it is preferable to delight properly in the Shabbos than to fast on Shabbos. This being the case, one should contemplate the beautiful gift of Shabbos that HaShem bestowed upon His Chosen Nation, and one should certainly not intentionally cause himself or others distress on Shabbos. It is specifically for this reason that we recite in Bircas HaMzaon on Shabbos the prayer *velo sehei tzarah veyagon vanacha beyom menuchaseinu*, may it be Hashem's will that there be no distress, grief, or lament on this Day of our contentment.