

OVERVIEW of the Daf

1) Aneinu (cont.)

The previous discussion regarding the placement of aneinu in Shmoneh Esrei led the Gemara to a discussion about whether the additional six berachos added to Shmoneh Esrei for a fast day are added for the middle series of fasts.

R' Ashi suggests a proof from the Mishnah that the additional berachos are added even to the middle series of fasts.

The proof is rejected.

Additional authorities weigh in on the issue of where to include aneinu and the Gemara's conclusion is to incorporate it into sh'ma koleinu.

2) Pregnant and nursing women

Three conflicting Baraisos are cited regarding a pregnant or nursing woman's obligation to fast.

R' Ashi resolves the conflict between the Baraisos.

3) "Crying out"

A dispute is presented whether the phrase in the Mishnah "crying out" refers to blowing the shofar or reciting the prayer of aneinu.

After successfully challenging the assumption that the two positions are exclusive of one another the Gemara explains that all opinions agree that the shofar is blasted and the point of dispute is whether aneinu is also included in "calling out."

The assertion that a prayer could be described as "calling out" is challenged and the Gemara admits that the issue is one that is a dispute between Tannaim.

4) Decreeing more than thirteen fasts

An incident is presented which produces a dispute whether more than thirteen fasts may be decreed.

R' Abba explains that the restriction applies only for fasts that were decreed because there was no rainfall, but for other punishments it is appropriate to fast until the tefillos are answered.

A Baraisa that supports R' Abba's opinion is presented and the Gemara explains why this Baraisa does not refute the dissenting position.

5) Requesting rain during the summer

The residents of Ninveh inquired of Rabbi whether they, who need rain during the summer, should insert their request for rain in שומע תפילה or ברכת השנים.

Rabbi answered that it should be added into שומע תפילה.

Rabbi's ruling is unsuccessfully challenged and the Gemara rules that it is inserted into שומע תפילה.

6) Clarifying the Mishnah

A Baraisa is cited that clarifies the halachos regarding opening a store on the fast days.

The type of building and planting that is restricted following the seven fasts is clarified.

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Distinctive INSIGHT

Using a shofar and not a trumpet on fast days

במה מתריעין? רב יהודה אומר בשופרות

The Rishonim point out that although our Gemara teaches that the instrument used on fast days was a shofar, the Gemara in Rosh HaShanah (26b-27a) reports that trumpets were used. The Gemara there states that the shofar and trumpet were sounded together, and the sound of the shofar was stopped, leaving only the sound of the trumpet to continue, because "the mitzvah of the [fast] day was the trumpet." The combination of using both the shofar and the trumpet was only in the Mikdash, but throughout the land the mitzvah was to use only a trumpet, without a shofar. How are we to understand our Gemara which reports that a shofar was used on fast days

Several answers are given to resolve this issue. Raavad explains that there were an additional seven blessings added to the Amidah prayer on a fast day. It was as these special prayers were recited that the trumpets were sounded. A shofar was sounded at the end of the Amidah, and during the other prayers that were added.

Ritva cites sources that say that although our Gemara says that a shofar was used on a fast day, it technically refers to a trumpet, as stated in the Gemara in Rosh HaShanah. This approach is based upon the Gemara in Shabbos (36a) which says that the words for שופר and הצוצרות have been exchanged, and they are sometimes used interchangeably.

Rashba explains that the Gemara in Rosh HaShanah never meant that fast days were a time for trumpets exclusively. What it means is that when we use a shofar (Rosh HaShanah and Yovel) we do not use a trumpet. When, however, we can use a trumpet (on a fast day), there is no need to bring a shofar, but a shofar can certainly suffice. The point is, though, that we do not bring both a shofar and a trumpet on a fast day. Nowadays that it is easier to find a shofar to bring to a prayer gathering, the Geonim established that a shofar should be used on fast days.

Meiri writes that our Gemara is dealing with a situation after the destruction of the Beis HaMikdash. Now, only a shofar is used at all teshuvah convocations. ■

REVIEW and Remember

1. According to the Gemara's conclusion, where is the correct place to insert aneinu in Shemoneh Esrei?

2. Is tefillah ever referred to as "crying out"?

3. Why did the residents of Ninveh inquire whether they are considered like individuals or like the public?

4. What is joyous building?

HALACHAH Highlight

Finishing a second day of Yom Tov in Eretz Yisroel

אמר ליה ר' אמאי הרי אמרו אין מטריחין את הציבור יותר מדאי
R' Ami told him [R' Yehudah who thought to decree additional fasts after the standard thirteen fasts were observed and unanswered] they [the sages] have said that we may not burden the community.

Rambam¹ rules that if, for example, a tzibbur was fasting because of a drought and their tefillos were answered in the middle of the fast they do not complete the fast even though an individual who fasted in a similar circumstance would have to complete the fast. Rabbeinu Nissim², the Ran, explains that the reason the community does not have to complete the fast is the principle that we may not burden the community. Rabbeinu Asher ben Yechiel³, the Rosh, writes that the reason is that the people are obligated to offer thanks to Hashem for answering their tefillos and a meal will enhance their sense of appreciation, so we suspend the fast to allow their appreciation to be more heartfelt.

Rav Betzalel Stern⁴, the B'Tzeil HaChochmah, addresses another question in light of this dispute. If a group of people

arrive in Eretz Yisroel from the Diaspora on the second day of Yom Tov are they obligated to finish observing that day as Yom Tov, since they began the day observing it as a Yom Tov, or perhaps they do not have to finish observing the day as a Yom Tov since they are now in Eretz Yisroel. Initially B'Tzeil HaChochmah wrote that the issue revolves around the dispute between Ran and Rosh. Ran, who applies the principle that we may not burden the community, would maintain that this group of travelers may not be burdened with having to complete the day as Yom Tov. Rosh, on the other hand, who does not apply this principle in these types of cases, would maintain that they must continue to observe the day as a Yom Tov. At the end of the teshuvah, however, he suggests that even according to Ran they would have to continue observing the day as Yom Tov and for technical reasons the rationale of not burdening the community would not apply in this particular circumstance. His final conclusion is that whether it is an individual that arrives or whether it is a tzibbur the remaining part of the day should be observed as Yom Tov. ■

1. רמב"ם פ"א המל' תענית הט"ז
2. ר"ן ב (בדפי הר"ף) ד"ה הרי שהיה
3. רא"ש תענית פ"א סי' ו'
4. שו"ת בצל החכמה ח"ד סי' קל"ג ■

STORIES Off the Daf

Cry to Hashem!

ושאר כל מיני פורעניות המתרגשות לא היו מתרעין אלא צועקים

The Baraisa states that when various calamities would strike the Jewish people, they would not blow the shofar as is done in certain cases, but would rather cry out in prayer. Truly heartfelt prayer can bring deliverance even when we deserve the punishment that befalls us!

Once, a young man who had been married for many years without children came to Rav Shimshon Pinkus, ז"ל, and cried before him about his terrible misfortune. Rav Pinkus said to him, "Meet me here at two in the morning and we will see what can be done to remedy your trouble."

The young man joined the Rav at two in the morning and they traveled to a very deserted spot outside of the city. The Rav exited the car with the young man and said, "You are now alone in the desert, there is only you and Hashem. Cry to Him and plead before him about your problem from the depths of your heart like you would tell a friend standing right beside you. This is your only hope! I shall return in a half an hour."

After half an hour had elapsed, the Rav returned and gazed at the young man. He remonstrated with the young man, "You haven't cried nearly enough! Cry! Plead from the deepest depths of your heart! Beg the King with your whole soul!"

Rav Pinkus then got into his car and drove off into the night.

After exactly half an hour, the Rav returned a second time. In the interim, the young man had wept so much that

even his clothes were soaked through with his tears.

Rav Pinkus smiled at him and said, "This is what I meant! Now you will surely see a *ישועה*!"

The young couple had their first child that very year! ■

(Overview...continued from page 1)

A Baraisa elaborates on the restriction against greeting others.

7) Practices appropriate for righteous individuals

R' Elazar mentions two practices reserved for the righteous.

R' Elazar mentions that not every person's tefilla is answered by rending one's garment or prostrating. R' Elazar's assertion is challenged.

R' Elazar states that not everyone will greet the Jewish People at the time of redemption in the same way. ■