

מסכת תענית · דף י"ד

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our sweet and deep journey into the halachos of public fast days, focusing on the differences between the various sets of fasts decreed for rain. The Gemara guides us through the precise language of our Mishnah, explaining why certain public practices—like bringing the Aron (ark) out into the streets of the city and reciting the twenty-four special blessings—were omitted from the list of stringencies, showing us how the Tanna carefully structured the Mishnayos of our tractate.

We then delve into the practical halachos of our daily avodah, specifically where an individual inserts the Aneinu prayer in the Shemoneh Esrei on a fast day, and how we resolve seemingly contradictory baraitos regarding whether pregnant and nursing women are obligated to fast. Finally, the Gemara sweetens our understanding of how we cry out to Hashem in times of distress, analyzing the definition of "sounding the alarm"—whether it refers to the blowing of the shofarot, the recitation of Aneinu, or both.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

OBJECTION

וְהָא שִׁיר תִּיבָה!

But surely the Tanna of our Mishnah omitted the ark, which is brought out to the street on the last seven fasts, and yet he did not teach it!

ANSWER

אִי מְשׁוּם תִּיבָה — לָאוּ שִׁיורָא הוּא. מִיֵּלֵי דְצִינָעָא — קִתְנִי, מִיֵּלֵי דְכַפְרָה־סָּיָא — לָא קִתְנִי.

The Gemara answers: If the objection is because of the ark, that is not considered an omission that disproves our rule. For only matters of privacy, which are practiced in private, does the Tanna teach in our Mishnah, but matters of publicity, which are performed in public like bringing the ark into the street, he does not teach here.

STATEMENT

אָמַר רַב אֲשִׁי: מִתְנִיתִין נָמִי דִּיקָא, דְּקִתְנִי: מָה אֱלוּ יְתִירוֹת עַל הָרֵאשׁוֹנוֹת, אֲלֵא שְׂבָאֵלוּ מִתְרִיעִין וְנוֹעְלִין אֶת הַחֲנוּיּוֹת. אֲבָל בְּכָל דְּבִרְיָהּ — זֶה וְזֶה שְׁוִין.

Rav Ashi said: The language of our Mishnah is also precise in supporting this, as it teaches: How are these last seven fasts more stringent than the first ones? Only that on these we sound the alarm and lock the stores. But in all their other matters, this and that are identical.

EXPLANATION

וְכִי תִימָא הָכָא נָמִי תִנָּא וְשִׁיר, וְהָא "מָה אֱלוּ" קִתְנִי.

And if you say that here too the Tanna taught some differences and omitted others, but surely it teaches "How are these more stringent," which implies that these are the only differences!

QUESTION

וְתִסְבְּרָא "מָה אֵלּוּ" דְּוּוּקָא הוּא? וְהָא שְׂיִיר לָהּ תִּיבָה!

The Gemara asks: **And can you understand** that the phrase "How are these" is precise and exclusive? But surely he omitted the ark, which is a major difference between the first and last fasts!

ANSWER

אִי מְשׁוּם תִּיבָה — לָאוּ שְׂיִירָא הוּא, מְשׁוּם דְּקָא חֲשִׁיב לָהּ בְּאִידָהּ פִּירְקָא.

The Gemara answers: If the omission is because of the ark, that is not a real omission, because he counts it in the other chapter, the next perek of our tractate.

STATEMENT

הַשְׁתָּא דְּאֵתִית לְהִכִּי: עֲשָׂרִים וְאַרְבָּעָה נָמִי לָאוּ שְׂיִירָא הוּא, דְּקִתְנִי לָהּ בְּאִידָהּ פִּירְקָא.

The Gemara notes: Now that you have arrived at this line of reasoning, the omission of the twenty-four blessings of the Shemoneh Esrei is also not a real omission, as he teaches it in the other chapter as well.

QUESTION

מָאי הָוִי עָלֶיהָ?

The Gemara asks: What was the halachic conclusion reached upon it, regarding where an individual inserts the Aneinu prayer on a fast day?

ANSWER

אָמַר רַבִּי שְׁמוּאֵל בַּר סַסְרֵטַי, וְכֵן אָמַר רַב חִיָּיא בַּר אֲשִׁי אָמַר רַב: בֵּין "גּוֹאֵל" לְ"רוֹפֵא".

Rabbi Shmuel bar Sasretai said, and so too Rav Chiyya bar Ashi said in the name of Rav: One inserts it between the blessing of "Who redeems" and "Who heals."

ANSWER

וְרַב אֲשִׁי אָמַר מִשְׁמִיה דְּרַבִּי יִנָּאי בְּרִיה דְּרַבִּי יִשְׁמַעְאֵל: בְּ"שׁוֹמֵעַ תְּפִילָּה".

And Rav Ashi said in the name of Rabbi Yannai the son of Rabbi Yishmael: One inserts it in the blessing of "Who hears prayer."

RULING

וְהִלְכְתָּא, בְּ"שׁוֹמֵעַ תְּפִילָּה".

The Gemara rules: And the halachah is that one includes it in "Who hears prayer."

BRAISA

תְּנִי הֲדָא: עוֹבְרוֹת וּמִינִיקוֹת מְתַעֲנוֹת בְּרֵאשׁוֹנוֹת, וְאֵין מְתַעֲנוֹת בְּאַחֲרוֹנוֹת.

It was taught in one braisa: Pregnant and nursing women fast on the first set of fasts, but they do not fast on the last set of fasts.

BRAISA

וְתִנָּא אֵידֶה: מִתְעַנּוֹת בְּאַחֲרוֹנוֹת, וְאֵין מִתְעַנּוֹת בְּרֵאשׁוֹנוֹת.

And it was taught in another braisa: They fast on the last set of fasts, but they do not fast on the first set of fasts.

BRAISA

וְתִנָּא אֵידֶךְ: אֵין מִתְעַנּוֹת, לֹא בְּרֵאשׁוֹנוֹת וְלֹא בְּאַחֲרוֹנוֹת.

And it was taught in yet another braisa: They do not fast, neither on the first fasts nor on the last fasts.

RESOLUTION

אָמַר רַב אֲשִׁי: נְקוּט אֶמְצָעִיתָא בִּידָךְ, דְּמִיתְרַצֵּן כּוּלָּהּ.

Rav Ashi said: Hold the middle fasts in your hand as the key, for through this all of them are reconciled. The halachah is that they only fast on the middle three fasts.

MISHNA מִשְׁנָה

MISHNAH

מָה אֵלוֹ יְתִירוֹת עַל הָרֵאשׁוֹנוֹת, אֶלָּא שֶׁבְּאֵלוֹ מִתְרִיעִין וְנוֹעֵלִין אֶת הַחֲנוּיֹת.

We learned in the Mishnah: How are these seven fasts more stringent than the first ones? Only that on these we sound the alarm and lock the stores.

GEMARA גְּמָרָא

QUESTION

בְּמַאי מִתְרִיעִין?

The Gemara asks: With what do we sound the alarm?

ANSWER

רַב יְהוּדָה אָמַר: בְּשׁוּפָרוֹת, וְרַב יְהוּדָה בְּרִיהַ דְּרַב שְׁמוּאֵל בַּר שֵׁילַת מְשַׁמִּיָּה דְּרַב אָמַר: בְּ"עֲנִינוּ".

Rav Yehuda said: With shofars. And Rav Yehuda the son of Rav Shmuel bar Sheilat said in the name of Rav: With the recitation of Aneinu.

STATEMENT

קָא סְלָקָא דְּעֵתָו, מֵאן דְּאָמַר בְּ"עֲנִינוּ" — לֹא אָמַר בְּשׁוּפָרוֹת, וּמֵאן דְּאָמַר בְּשׁוּפָרוֹת — לֹא אָמַר בְּ"עֲנִינוּ".

It entered our minds to assume that the one who said we sound the alarm with Aneinu did not say we do so with shofars, and the one who said with shofars did not say with Aneinu.

OBJECTION

והתנאי: אין פותחין משבע תעניות על הצבור, שבהן שמונה עשרה התרעות. וסימן לדבר: יריחו.

But surely it was taught in a braisa: We do not decree fewer than seven fasts upon the community, in which there are eighteen soundings of the alarm. And a mnemonic for this matter is Jericho, where they blew the shofars.

REFUTATION

ויריחו שופרות הנה, ותיובתא למאן דאמר ב"ענינו!"

And the sounding in Jericho was with shofars! This is a refutation of the one who said that according to Rav we sound the alarm only with Aneinu!

RESOLUTION

אלא: בשופרות, דכולי עלמא לא פליגי דקרי לה התרעה. כי פליגי ב"ענינו". מר סבר: קרי לה התרעה, ומר סבר: לא קרי לה התרעה.

Rather, we must explain that regarding shofars, everyone agrees that it is called sounding the alarm. Where they differ is regarding Aneinu. One Master, Rav, holds that the Torah calls it sounding the alarm, and one Master, Rav Yehuda, holds that it is not called sounding the alarm.

STATEMENT

למאן דאמר ב"ענינו" — כל שכן בשופרות. ולמאן דאמר בשופרות — אכל פנינו לא!

The Gemara notes: According to the one who said that sounding the alarm can be done with Aneinu, all the more so it is done with shofars. But according to the one who said it is done with shofars, he holds that with shofars we do so, but with Aneinu we do not call it sounding the alarm.

OBJECTION

והתנאי: ושאר כל מיני פורענויות המתרגשות, כגון: חיפה, חגב, זבוב וצירעה ויתושין, ושילוח נחשים ועקרבים — לא היו מתריעין אלא צועקין.

But surely it was taught in a braisa: And for all other types of calamities that break out, such as scabs, locusts, flies, hornets, mosquitoes, and infestations of snakes and scorpions, they would not sound the alarm, but they would cry out.

INFERENCE

מדצעקה בפה, התרעה בשופרות!

Since crying out is with the mouth through prayer, it follows that sounding the alarm must be with shofars! This contradicts the view that Aneinu is called sounding the alarm.

ANSWER

תנאי היא, דתנו: על אלו מתריעין בשבת, על עיר שהקיפוה גייס או נהר, ועל ספינה המטורפת בים. רבי יוסי אמר: לעזרה, אבל לא לצעקה.

The Gemara answers: It is a dispute between Tannaim, as we learned in a Mishnah: For these we sound the alarm even on Shabbos: For a city surrounded by an invading army or a flooding river, and for a ship tossed about in the sea. Rabbi Yosei says: We sound the alarm to summon help, but not for crying out in prayer.

PROOF

במאי? אי לימא בשופרות — שופרות בשבת מי שרי? אלא לאו, ב"ענינו", וקרי לה התרעה, שמע מינה.

With what do they sound the alarm on Shabbos? If we say with shofars, is blowing shofars permitted on Shabbos? Rather, is it not with Aneinu, and yet the Mishnah calls it sounding the alarm? Learn from this that there is a Tanna who holds that prayer is called sounding the alarm.

STATEMENT

בשני דרבי יהודה נשיאה הוה צערא, גזר תלת עשרה תעניות ולא איעני. סבר למיגזר טפי.

The Gemara relates: In the years of Rabbi Yehuda Nesia there was distress due to drought. He decreed thirteen fasts and they were not answered. He thought to decree more fasts.

OBJECTION

אמר ליה רבי אמאי: הרי אמרו אין מטריחין את הצבור יותר מדאי.

Rabbi Ammi said to him: Behold, they said in the Mishnah that we do not burden the community excessively by decreeing more than thirteen fasts.

STATEMENT

אמר רבי אבא בריה דרבי חייא בר אבא: רבי אמאי דעבד — לגרמיה הוא דעבד.

Rabbi Abba the son of Rabbi Chiyya bar Abba said: What Rabbi Ammi did, he did for himself based on his own opinion.

STATEMENT

אלא הכי אמר רבי חייא בר אבא אמר רבי יוחנן: לא שנו אלא לגשמים, אבל לשאר מיני פורענויות — מתעניין והולכין עד שיענו מן השמים.

Rather, so said Rabbi Chiyya bar Abba in the name of Rabbi Yochanan: They only taught this limit of thirteen fasts regarding rain, but for other types of calamities, they go on fasting until they are answered from Heaven.

PROOF

תנאי נמי הכי: כשאמרו שלש וכשאמרו שבע — לא אמרו אלא לגשמים, אבל לשאר מיני פורענויות — מתעניין והולכין עד שיענו.

It was also taught in a braisa like this: When they said three fasts and when they said seven fasts, they only said so regarding rain, but for other types of calamities, they go on fasting until they are answered.

QUESTION

לימא תיהוי תיובתיה דרבי אמאי!

The Gemara asks: Shall we say this is a refutation of Rabbi Ammi, who stopped the Nasi from decreeing more fasts?

ANSWER

אמר לה רבי אמאי: תנאי היא, דתנאי: אין גוזרין יותר משלש עשרה תעניות על הצבור, לפי שאין מטריחין את הצבור יותר מדאי, דברי רבי.

Rabbi Ammi could say to you: It is a dispute between Tannaim, as it was taught in a braisa: We do not decree more than thirteen fasts on the community, because we do not burden the community excessively; these are the words of Rabbi.

EXPLANATION

רבן שמעון בן גמליאל אומר: לא מן השם הוא זה, אלא מפני שיצא זמנה של רביעה.

Rabban Shimon ben Gamliel says: It is not for this reason, but rather because the time for rain has already passed, so fasting is no longer effective.

QUESTION

שלחו ליה בני נינזה לרבי: כגון אנן, דאפילו בתקופת תמוז פעינן מטרא, היכי נעביד? פייחידים דמינן או פרבין דמינן?

The people of Nineveh sent a question to Rabbi: For people like us, who need rain even in the Tammuz season, what should we do? Are we considered like individuals or are we considered like a community?

EXPLANATION

פייחידים דמינן וב"שומע תפלה", או פרבין דמינן ובכרפת השנים?

Are we considered like individuals and must ask for rain in "Who hears prayer," or are we considered like a community and ask for it in the Blessing of the Years?

ANSWER

שלח להו: פייחידים דמיתו וב"שומע תפלה".

He sent back to them: You are considered like individuals, and you must ask for rain in "Who hears prayer."

OBJECTION

מיתיבי, אמר רבי יהודה: אימתי — בזמן שהשנים כתיקנן וישראל שרוין על אדמתו. אבל בזמן הזה — הכל לפי השנים, הכל לפי המקומות, הכל לפי הזמן!

The Gemara raises an objection: Rabbi Yehuda said: When do we follow the standard times for rain? When the years are normal and Israel dwells on their land. But nowadays, everything is according to the years, everything is according to the places, and everything is according to the time! This implies they should pray in the Blessing of the Years.

ANSWER

אמר ליה: מתניתא רמית עליה דרבי? רבי תנא הוא ופליג.

The Gemara said to him: Do you raise a contradiction from a Mishnah against Rabbi? Rabbi is himself a Tanna and has the right to disagree with Rabbi Yehuda.

QUESTION

מאי הוי עליה?

The Gemara asks: What was the final halachic conclusion reached upon it?

RULING

רב נחמן אומר: בברכת השנים. רב ששת אומר: ב"שומע תפלה". והלכתא: ב"שומע תפלה".

Rav Nachman said: They pray in the Blessing of the Years. Rav Sheshes said: In "Who hears prayer." And the halachah is: In "Who hears prayer."

משנה MISHNAH

MISHNAH

בשני מטין עם חשיכה ובחמישי כל היום מפני כבוד השבת.

We learned in the Mishnah: On Monday they tilt the store doors open towards dark, and on Thursday they may open them all day because of the honor of Shabbos.

גמרא GEMARA

QUESTION

איבעיא להו, היכי קתני: בשני מטין עם חשיכה, ובחמישי כל היום — מפני כבוד השבת, או דילמא: בשני מטין, ובחמישי פותחין כל היום כולו?

A dilemma was raised to them: How does the Mishnah teach this? Does it mean: On Monday they tilt the doors towards dark, and on Thursday they tilt them all day, because of the honor of Shabbos? Or perhaps: On Monday they tilt them, and on Thursday they open them wide the entire day?

PROOF

תא שמע, דתנא: בשני מטין עד הערב, ובחמישי פותחין כל היום כולו מפני כבוד השבת.

Come and hear, as it was taught in a braisa: On Monday they tilt the doors until the evening, and on Thursday they open them wide the entire day because of the honor of Shabbos.

BRAISA

היו לו שני פתחים — פותח אחד ונועל אחד. הִיָּה לוֹ אֶצְטָבָא כְּנֻגַּד פֶּתַח — פּוֹתֵחַ כְּדָרְכוֹ וְאִינוֹ חוֹשֵׁשׁ.

The braisa continues: If he had two entrances, he opens one and locks one. If he had a bench in front of his entrance, he opens the door in his usual way and does not worry, as the bench conceals the opening.

משנה MISHNAH

MISHNAH

עברו אלו ולא נענו — ממעטין במשא ומתן, בבנין ובנטיעה.

We learned in the Mishnah: If these fasts passed and they were not answered, they decrease business, building, and planting.

BRAISA

תנא: בבנין — בנין של שמחה. נטיעה — נטיעה של שמחה.

A Tanna taught: Regarding building, this means a building of joy. Regarding planting, this means a planting of joy.

EXPLANATION

אי זהו בנין של שמחה — זה הבונה בית חתנות לבנו. אי זו היא נטיעה של שמחה — זה הנוטע אבורנקי של מלכים.

What is a building of joy? This is one who builds a wedding house for his son. What is a planting of joy? This is one who plants royal pleasure gardens.

משנה MISHNAH

MISHNAH

ובשאלת שלום.

We learned in the Mishnah: And they decrease greeting one another.

BRAISA

תנו רבנן: חברים, אין שאלת שלום ביניהן. עמי הארץ ששואלן — מחזירין להם בשפה רפה, ובכבוד ראש.

The Rabbis taught: Torah scholars do not greet one another. If unlearned people greet them, they respond to them in a low voice and with gravity.

BRAISA

והן מתעטפין ויושבין כאבלים וכמנוחין, כבני אדם הנזופין למקום, עד שירחמו עליהם מן השמים.

And they wrap themselves in their cloaks and sit like mourners and like those excommunicated, like people rebuked by the Omnipresent, until they are pitied from Heaven.

STATEMENT

אמר רבי אלעזר: אין אדם חשוב רשאי ליפול על פניו, אלא אם כן נענה כיהושע בן נון, שנאמר: "ויאמר ה' אל יהושע קם לך למח זה אתה נפל על פניך".

Rabbi Eleazar said: An important person is not permitted to fall on his face in public prayer unless he is answered immediately like Yehoshua bin Nun, as it is said: "And Hashem said to Yehoshua: Get up! Why is it that you fall on your face?"

STATEMENT

ואמר רבי אלעזר: אין אדם חשוב רשאי לחגור שק אלא אם כן נענה כיהורם בן אחאב, שנאמר: "ויהי כשמע המלך את דברי האשה ויקרע את בגדיו והוא עבר על החמה וירא העם והנה השק על בשרו וגו'".

And Rabbi Eleazar said: An important person is not permitted to gird sackcloth unless he is answered like Yehoram ben Achav, as it is said: "And it was, when the king heard the words of the woman, that he tore his clothes... and the people saw, and behold, sackcloth was upon his flesh..."

STATEMENT

ואמר רבי אלעזר: לא הכל בקריעה ולא הכל בנפילה. משה ואהרן — בנפילה, יהושע וכלב — בקריעה.

And Rabbi Eleazar said: Not everyone reacts with tearing clothes and not everyone with falling on their face. Moshe and Aharon reacted with falling, while Yehoshua and Calev reacted with tearing.

PROOF

משה ואהרן בנפילה, דכתיב: "ויפול משה ואהרן על פניהם". יהושע וכלב בקריעה, דכתיב: "ויהושע בן נון וכלב בן יפנה קרעו בגדיהם".

Moshe and Aharon reacted with falling, as it is written: "And Moshe and Aharon fell on their faces." Yehoshua and Calev reacted with tearing, as it is written: "And Yehoshua bin Nun and Calev ben Yefuneh tore their clothes."

OBJECTION

מתקיף לה רבי זירא, ואיתימא רבי שמואל בר נחמני: אי הוה כתיב "ויהושע" — כדקאמרת, השתא דכתיב: "ויהושע", הא והא עביד.

Rabbi Zeira, and some say Rabbi Shmuel bar Nachmani, challenged this: If it were written "Yehoshua" without the prefix, it would be as you said. Now that it is written "And Yehoshua," it implies he did this and that—both falling on his face like Moshe and tearing his clothes.

STATEMENT

ואמר רבי אלעזר: לא הכל בקימה ולא הכל בהשתחויה. מלכים — בקימה, ושרים — בהשתחויה. מלכים בקימה, דכתיב: "כה אמר ה' גאל ישראל קדושו".

And Rabbi Eleazar said: Not everyone honors Hashem with rising and not everyone with prostration. Kings honor Him with rising, and princes with prostration. Kings with rising, as it is written: "Thus says Hashem, the Redeemer of Israel, his Holy One..."

SUMMARY

The Gemara begins by resolving omissions in the Mishnah, explaining that the Tanna only listed private practices or left certain public matters, like the Aron and the twenty-four blessings, to be detailed in the next perek. In the realm of practical

halacha, the Gemara rules that an individual inserts the Aneinu prayer in the blessing of Shome'a Tefillah. To resolve the conflicting baraitos regarding pregnant and nursing women, Rav Ashi beautifully explains that they only fast during the middle three fasts, which are stricter than the first three but less physically taxing than the final seven. The daf concludes with a deep discussion on how the community cries out to Hashem during a drought, debating whether "sounding the alarm" refers to blowing the shofarot or reciting the Aneinu prayer, and clarifying the nature of these different forms of crying out in times of tzarah.

למעשה WHAT TO TAKE HOME

When the Gemara describes the final, most intense public fasts, it paints a picture of a community that has completely humbled itself. The Chachamim teach that the people would wrap themselves in cloaks, sit like mourners, and speak to one another only with a soft, heavy voice, feeling like "people who are rebuked by the Omnipresent" (nezufin la-Makom) until Heaven showed mercy. This is not just a historical description of a drought; it is a profound lesson in how a Yid must react when things are not going well in life.

So often, when we face difficulties or when our tefillos seem unanswered, our natural reaction is to become defensive, frustrated, or to try to force our way through with sheer willpower. The Torah is teaching us the exact opposite path. True teshuvah and the key to unlocking the gates of Rachamim start with absolute surrender and humility before Hashem. It means stopping the noise, lowering our voices, and acknowledging that we are entirely dependent on His mercy.

Today, if you face a frustration, a setback, or a situation where you feel the lack of Hashem's apparent blessing, do not react with anger or loud complaints. Instead, take a moment to quiet your heart, speak softly, and say to Hashem with complete humility: "Ribono shel Olam, I have nothing of my own; I am entirely in Your hands."