

TIME 4 MISHNA



SUMMARIES

תענית

TIME MISHNA

overview

תענית

1. Fasting for rain (1.1-2.7)

- ✓ Mentioning and requesting for rain
 - Start and end
- ✓ 5 sets of fasts of increasing severity
 - Laws which apply on the final 7 fasts
- ✓ Participation of the משמר and the בית אב

2. Fasting because of dangers and tragedies (2.8-3.9)

- ✓ מגילת תענית
- ✓ Fasting when tragedy befalls a different city
- ✓ Not asking for the rain to be stopped
 - חוני המעגל

3. Fixed fast days (4)

- ✓ מעמדות
 - Reading from the תורה
 - קרבן עצים
- ✓ שבעה עשר בתמוז
- ✓ תשעה באב

TIME 4 MISHNA

key terms

תענית

Concepts and terms:

- **נשיא** - The head of the סנהדרין
 - **אב בית דין** - The deputy-head of the סנהדרין
 - **זכרונות** - פסוקים talking about Hashem remembering
 - **שופרות** - פסוקים related to the שופר
 - **משמר** - The group of כהנים serving in the בית המקדש that week
 - **בית אב** - The group of כהנים serving in the בית המקדש that day
 - **מעמד** - The group of non-כהנים whose turn it is to daven and read from the תורה that week in the בית המקדש and shuls
- מגילת תענית** - A record of dates in the year on which miracles occurred and is forbidden to fast, or even to eulogise on days of greater miracles
- קרבן עצים** - A קרבן which is offered on the first day of a family's contribution of wood to the בית המקדש

TIME 4 MISHNA

summaries

תענית

- **Fasting for rain:**

- **ר' אליעזר**: We **begin to say** “**משיב הרוח ומוריד הגשם**” – “Who makes the wind blow and the rain come down” – in the **ברכה** of ‘**אתה גיבור**’ in **עשרה** from **שחרית** of the **first day of סוכות**, since we are judged for rain on **סוכות** and this is why the **ארבע מינים** are shaken from the first day.

ר' יהושע: We begin to say it from **מוסף** of **עצרת**, since rain is a bad sign on **סוכות** as it prevents the fulfilment of the **מצוה** of living in a **סוכה**.

→ **ר' יהודה**: So too, we **stop saying it** at **מוסף** of the **first day of פסח**. This is because if the change was made and announced during **מעריב**, many wouldn't be present, and it's forbidden to interrupt before **עשרה** of **שחרית**.

- **חכמים**: We **begin to request for rain** in the **ברכה** of ‘**ברך עלינו**’ on the **3rd מרחשון**, supposedly the first day of the rainy season.

רבן גמליאל: We only begin on **7th מרחשון**, so that there's enough time (15 days) for everybody to reach the edge of **ארץ ישראל** after coming to the **בית המקדש** for **סוכות**.

→ **Alternate version of ר' יהודה**: We stop requesting for rain at the **end of פסח**.

ר' מאיר: We **stop** at the **end of ניסן**, since it rained at the end of **ניסן** in the times of **יואל** and the produce grew miraculously quickly.

- 1) If it hasn't rained by **17th מרחשון**, the **תלמידי חכמים** fast a set of 3 fasts, which **begin in the morning** and on which one may **work, wash** himself, **rub oil** on his body, wear **shoes** and have **marital relations**.
- 2) If it hasn't rained by **ראש חדש כסלו**, the community fast a set of 3 fasts with the above laws.
- 3) If it still hasn't rained, the community fast a set of 3 fasts which **begin at nightfall** and on which one **may not perform the above activities; bath-houses are locked**.
- 4) If it still hasn't rained, the community fast 7 more fasts on which the above laws apply.
 - The **stores are closed** until shortly before the end of the fast, when food stores may sell food for people to eat after the fast.
 - Food stores **may be kept open on Thursdays**, so that people can buy food for **שבת**.
- 5) If it still hasn't rained, the community shouldn't: conduct **business deals, build or plant** for the sake of joy; **get engaged or married; greet friends**.
 - Only the **תלמידי חכמים** **continue fasting until the end of ניסן**, since rain might still miraculously cause produce to grow.
 - If it **rains only after ניסן**, this is a sign of a curse.

TIME 4 MISHNA

summaries

תענית

Procedure on the final 7 fasts of the community:

- The **ארון הקודש** is taken out into the town square; ashes are placed on top of the ארון the 'נשיא' – head of the סנהדרין – and 'אב בית דין' – deputy head of the סנהדרין; the people place ashes on their own heads.
- The greatest חכם תלמיד present delivers an inspiring **speech about doing תשובה** and not just relying on their fasting and sackcloth.
- An old, wise חכם תלמיד who is **familiar with the prayers, has children and is poor** davens as the חזן and adds 6 ברכות into עשרה עשרה in between 'ראה בענינו' and 'רפאנו'.
 - **חכמים**: The first 2 added ברכות are 'זכרונות' – פסוקים talking of Hashem remembering – and 'שופרות' – פסוקים related to the שופר, like on השנה ראה. **ר' יהודה**: The first 2 are passages from תנ"ך discussing praying for rain.
 - Before the end of the ברכה of 'ראה בענינו' and the additional ברכות, the חזן asks that Hashem answer them just like he answered the prayers of: יהושע ים סוף בני ישראל; אברהם on המוריה הר יצחק; פלשתים בני ישראל when conquering; שמואל in מצפה when the פלשתים attacked the בני ישראל; יונה inside the fish; דוד המלך and שלמה המלך when building the בית המקדש.
 - The custom of **ר' חנניה בן תרדיון** and **ר' חלפתא** was that the community would answer "ברוך שם כבוד מלכותו לעולם ועד" after these 7 ברכות instead of אמון, as is done in the בית המקדש. After this, the חזן would repeat the request from the end of the ברכה, and the שופר was blown, such that it was apparent that it was being blown for the ברכות and not the פסוק of שם ברוך. However, the **חכמים** objected that this should only be done in the בית המקדש itself, where Hashem's name is pronounced as it's written.
 - The blasts of the שופר are תקיעה-תרועה-תקיעה for every other ברכה, and תרועה-תקיעה-תרועה for the other ברכות.
- **ר' יהושע**: Members of the 'משמר' – group of כהנים serving in the בית המקדש that week – fast half of the day for the first set of the community's fasts and the whole day for the rest of the fasts; members of the 'בית אב' – group of כהנים serving in the בית המקדש that day – fast none of the first set, half of the day for the second set and the whole day for the final set.
 - חכמים**: Members of the משמר fast none of the first set, half of the day for the second set and the whole day for the final set; members of the בית אב only fast half of the day for the final set.
 - Members of the בית אב may not drink wine, but members of the משמר may do so during the night, since there isn't a chance that extra כהנים will be called upon from the משמר at night.

TIME 4 MISHNA

summaries

תענית

→ Members of the 'מעמד' – group of non-כהנים whose turn it is to daven and read from the תורה that week in the בית המקדש and shuls – **may not have a haircut or wash clothes**, so that they will do so beforehand in honour of their positions.
- It's **permitted on Thursday and Friday**, in honour of **שבת**.

• Fasting for dangers and tragedies:

- The 'מגילת תענית' was a record of dates in the year on which miracles occurred and is **forbidden to fast, or even to eulogise** on days of greater miracles.
 - **חכמים**: For **days on which it's even forbidden to eulogise**, it's also forbidden on the **previous day** so that one doesn't come to fast on that day.
 - ר' יוסי**: It's forbidden on the **previous and following day**; for **days on which it's only forbidden to fast**, it's forbidden on the **previous but not the following day**.
- **חכמים**: The fasts decreed upon a community are always on Monday and Thursday, but the **first one cannot be on a Thursday**, so that food prices aren't raised by food-store owners who fear an upcoming famine when people buy a lot of food to break the fast and for **שבת**.
 - ר' יוסי**: This is true for the **first fast of each set** of fasts, since they don't follow immediately after the previous set.
- **רבן גמליאל**: It's **forbidden to fast** on **ראש חודש, חנוכה, פורים** or a date recorded in the **מגילת תענית**, unless it occurs in the middle of a set of fasts which has already begun.
 - **ר' מאיר**: One **should only fast until the late afternoon**.
 - If **תשעה באב** falls on **Friday**, one **should also only fast until late afternoon**.

TIME 4 MISHNA

summaries

תענית

- If the crops which are growing are extremely **poor quality** or thistles are growing in their stead; **no rain fell for 40 days** after it started to rain; only **light rain** for the crop or only **strong rain** for the trees fell; **not enough rain** fell to fill the water pits, the most strict fasts are decreed immediately.
- **חכמים**: If one particular city **doesn't receive rain**, has a **sequence of deaths** or experiences a random **collapse of buildings**, residents of **that city must fast the most strict fasts**, and residents of **cities in the region must share in their sorrow by fasting the lenient fasts** without blowing the **שופר**, just like on **יום כיפור**.
ר' עקיבא: Residents of the other cities **must blow the שופר** but don't need to fast, just like on **ראש השנה**.
 → If **3 per 500 men** who are fit to fight die over 3 consecutive days, this is considered to be a sequence of deaths.
- If the residents of a city hear of a danger in another city which could spread to their city, they must fast the strict fasts, e.g. for **strong winds**; **disease in the crops**; a plague of **locusts**; **wild animals** appearing in the open during the daytime; an **army travelling through a city**.
 → The **בית דין** once decreed a universal fast when **strong winds** destroyed only enough grain which would produce a loaf of bread the size of the opening of an oven.
 → **חכמים**: The **בית דין** decreed a fast when **wolves were seen** in the open and they ate 2 babies.
ר' יוסי: They were only seen.
- **חכמים**: One **may cry out to Hashem on שבת** only if there is immediate danger, e.g. a city is under **siege**, water threatens to **flood** a city or a **ship is caught in a storm**.
 → **שמעון התימני**: This is true for a **plague of death** too.
ר' יוסי: It's **only permitted to call out for others to help**, but not to Hashem.
- **חוני המעגל** was approached in the month of **אדר** to plea to Hashem for rain, and he drew a circle in the ground and swore to Hashem that he wouldn't leave the circle until it rained. Even once light rain and strong rain fell, he refused to leave until desirable rain fell, and once enough of it had fallen he refused the people's request for him to plea to Hashem to stop the rain, since it's **not appropriate to ask Hashem to withhold a blessing**. **שמעון בן שטח** told him that he would have placed a ban on him because of his demanding attitude when speaking to Hashem, but he didn't since Hashem answered **חוני** like a Father answers his young child.
- **חכמים**: If it rains **before sunrise** on a fast day which is decreed because of rain, **it need not be completed**.
ר' אליעזר: This is so even if it rains **before midday**, since that's when one generally eats their main meal.
 → **ר' טרפון** ruled like **ר' אליעזר** in **לוד**, when it rained before midday and he told the people to feast and celebrate and then recite **הלל**.

TIME 4 MISHNA

summaries

תענית

- **Fixed fast days and other laws which apply on these days:**

- Although it's **forbidden** **מדרבנן** for **כהנים** to perform **ברכת כהנים** during **מנחה** in case they drank wine beforehand, they do so on fast days when this danger doesn't exist.
 - On **יום כיפור**, **יום כיפור** perform **ברכת כהנים** 4 times – during **שחרית**, **מוסף**, **שחרית** and **נעילה**.
- Since one who brings a **קרבן** must be present during its slaughtering, the **ישראלים** are split into 24 groups known as '**מעמדות**', and each **מעמד** serves as the messengers of the Jewish People for a week at a time.
 - Members of a **מעמד** who live in **ירושלים** would spend the week **in the בית המקדש**, whereas the rest of the **מעמד** would gather **in the shuls in their cities**.
 - They **fast during the day** from Monday until Thursday.
 - From Sunday until Friday, they **read the part of the תורה** which **recounts what was created** on that day and the following day.
 - They **recite these passages during מנחה by heart**, since they would be weak from fasting.
 - They **don't gather together** for a **מעמד** at **מנחה** on **ערב שבת**, so that they can prepare for **שבת**.
 - There is no **מעמד** during **שחרית** on **חנוכה** when only **הלל** is recited.
 - **ר' עקיבא**: There is no **מעמד** during **מוסף**, **מנחה** or **נעילה** on **ראש חודש**, so that they can prepare the water and wood needed for the extra **קרבנות**; There is no **מעמד** during **מנחה** when a '**קרבן עצים**' – a **קרבן** which is offered on the first day of a family's **contribution of wood** to the **בית המקדש** – is offered.
 - ר' יהושע in the name of בן עזאי**: The **opposite is true**, in order that people rejoice on the day of a **קרבן עצים** although the rejoicing is only **מדרבנן**.
 - A **קרבן עצים** was offered **9 times** in the year.
 - There is **no מעמד all day** on **ראש חודש טבת**, since there's **הלל**, **מוסף** and a **קרבן עצים**.
- One must fast on **שבעה עשר בתמוז** because of the tragedies which occurred on that day: the **לוחות were smashed**; the **קרבן תמיד** stopped being offered when **ירושלים** was under siege; the **walls of ירושלים were breached** before the destruction of the **בית המקדש**; **ספר תורה** **בית המקדש's** **אפסטרמוס** **burned the** and **placed an idol there**.
- One must fast on **תשעה באב** because of the tragedies which occurred on that day: the story of the **מרגלים** took place so **בני ישראל** had to wait another 40 years before entering **ארץ ישראל**; the **1st and 2nd בית המקדש were destroyed**; **ביתר** was **conquered**; **ירושלים** was **ploughed over**.
 - One **may not have a haircut or wash his clothes** during the week in which **תשעה באב** falls, but if it falls on Friday then one **may wash clothes on Thursday** for **שבת**.

TIME 4 MISHNA

summaries

תענית

- **חכמים**: The 'סעודה המפסקת' – last meal before **באב תשעה באב** begins – shouldn't include more than 1 cooked dish, wine or meat.
- **רבן שמעון בן גמליאל**: One only needs to make a slight change to his regular meal.
- **ר' יהודה**: One must turn over his bed for **באב תשעה באב** like a mourner.
- **חכמים**: One only needs to make his sleeping slightly uncomfortable.
- **רבן שמעון בן גמליאל**: The 2 most joyous days of the year are **יום כיפור**, when the 2nd set of **לווחות** were given and **בני ישראל** were forgiven for the **עגל הזהב**, and **ט"ו באב** due to a number of occurrences on that date. Unmarried girls would dance in the vineyards and call out for unmarried men to choose a wife based on her fear of Heaven and not external beauty.