

4.4.4

54b (משנה ה') → 55b (כדשנין מעיקרא)

Note: the משנה in תענית presents the system for declaring public fasts due to a drought; these fast increase in intensity as the season goes on and are referred to as (ת"צ) תענית צבור.

- I. ט' באב – working on באב – תשעה באב – dependent on local custom – ת"ח don't work in any place on ט' באב
- a. חכמים: this is limited to ת"ח – concern about יוהרא, unlike their position re: ק"ש (ברכות ב:ח)
 - i. Rationale behind distinction: everyone else is working, their idleness is obvious; in ברכות ב:ח, all are saying שמע ק"ש (ibid) - b. דשנין: everyone should adopt position of ת"ח for this – no concern about יוהרא, unlike position re: ק"ש (ibid)
 - i. Rationale behind distinction: here, others don't work (unemployed); there, everyone knows that he is חתן
- II. Tangential discussion: תענית צבור as תשעה באב
- a. ת"ב is the only תענית צבור in שמואל
 - i. Cannot mean: that the fast only begins at dark (not dusk); he holds that re: ת"ב but not תענית צבור
 - ii. Must mean: that it is prohibited at night (unlike other fasts which only begin at dawn) - b. יוה"כ: ת"ב – pregnant and nursing women complete the fast and fasting applies during dusk
 - i. Challenge: תענית צבור and ט' באב distinguished between ר' יוחנן
 1. Possible answer: distinction was re: fasting during dusk
 2. Alternative: distinction was re: work (ת"ב depends on מנהג); ת"צ is prohibited by law
 - a) Rejection: for that we already have the משנה
 3. Answer: תפילת נעילה (even though, לר' יוחנן, you may pray more every day, not a חובה)
 4. Alternatively: re the 24 ברכות of תפילת תענית
 - ii. Unlike ת"ב "unlike ת"צ" (ר' יוחנן) means unlike the earlier ones, rather like the later fasts (from dark)
 1. Challenge: ת"ב is unlike יוה"כ re: ספק – doesn't that refer to dusk?
 2. Response: it refers to uncertainty about the calendar (יוה"כ – prohibited)
 3. Support: ר"א ruled that יוה"כ: ת"ב – you are not allowed to dip finger in water (unlike ת"צ)
 - a) Challenge: ת"צ: ת"ב (except for work) and on ת"צ dipping finger in water is permitted
 - b) Answer: "איך אין בין...": only leniencies of ת"ב taught (this is a חומרא)

III. משנה א' – working on ע"פ in the morning (apparent challenge to א')

 - a. חכמים: custom is regional – in יהודה they worked until midday; in גליל – not at all
 - i. Note: this opinion identified as ר"מ; ר' יהודה ascribes differences to local מנהג
 - ii. Challenge: יהודה ר' only allows replanting grain (so that it takes root before הבאת העומר) on יג → forbids all מלאכה on יד
 1. Answer: we don't employ 2 "half-days" (מקצת היום ככולו 2x) - b. מלאכה at night (of 14th): ב"ש forbid (where it is avoided from morning on) and ב"ה permit (מנהג starts at morning)

IV. משנה ו' – specific activities that are permitted on ע"פ

 - a. ד"מ: work begun before יד may be completed; nothing may be started even if it could be finished on יד
 - i. Limitation: only work needed for חג; otherwise may not even finish (where מנהג is not to work on ע"פ) - b. חכמים: 3 jobs may be in the morning (since they may be done on חוה"מ): sewing, haircutting, laundry
 - i. ד' יוסי בר יהודה: also shoemaking

V. משנה ז' – animal care on ע"פ (and חוה"מ)

 - a. Eggs: may seat hens on eggs and return them
 - i. Challenge: if we may seat them, why mention return?
 1. Answer: may be returned even on חוה"מ
 2. הונא ד' הונא: may only return them within 3 days of leaving (while warmth still there) or after having sat 3 days
 3. ד' אמי: even if sat less than 3 days
 - a) Dispute: whether they allowed מלאכה for minimal financial loss (if it sat for less than 3 days) - b. Sweeping: on יד, may sweep dung out from courtyard; during חוה"מ, push to side
 - i. If: courtyard becomes a barn (living quarters for animals) may sweep out even on חוה"מ - c. Clothes/vessels: may bring them to artisan's shop even if not needed for holiday
 - i. ד' רבא tested us by challenging this משנה with prohibition against bringing vessels
 - ii. Answer: on יד, permitted; on חוה"מ, prohibited