

## 9.1.8; 11b (אוכלין ושותין) → 12b (ליתיב תענית לתעניתא)

## I. Analysis of next clause of משנה: may eat and drink at night

- a. **אנומליה ד' הונא** anomaly of individual fast
1. *If*: an individual accepts a fast, even if he eats all night, still says תפילת תענית in the morning
  2. *But if*: he never breaks his fast, he still doesn't say תפילת תענית the next morning
  3. *Analysis (רב יוסף)*: either ר"ה holds that there are no partial fasts (אין מתענין לשעות)
    - a. *Or*: he allows for תענית שעות, but one engaged in such a fast doesn't say תפילת תענית
    - b. *Rejection (אבני)*: ר"ה allows for תענית שעות with תפילת תענית
      - i. *However*: he hadn't accepted these hours upon himself, so they aren't reckoned
- b. *Related story*: three questions posed to מר עוקבא in גיזוק – to which he had no answers (
1. *Note*: answers given in מדרשא בי follow
  2. *תענית שעות*: is such considered a fast (*answer*: considered – and the penitent says תענית תפילת)
  3. *קנקנים*: flasks used by non-Jews to store wine (*answer*: after 12 months, may be used)
  4. *משה*: what did משה wear during his service in ימי המילואים? (*answer*: a simple white tunic)
    - a. *ד' כהנא*: a white tunic with no hem
- c. *Related ruling (ר' חסדא)*: תענית שעות is only reckoned if he doesn't eat until the end of the day
1. *Challenge (אבני)*: that is a complete fast!
  2. *Defense*: if he changed his mind (hadn't accepted the whole day but completed it nonetheless)
- d. *Second ruling of ר' חסדא*: any fast that doesn't last until sundown isn't considered a fast
1. *Challenge*: ruling in פרק ב – אנשי משמר would fast but not finish the day
    - a. *Answer*: they were only afflicting themselves, not formally fasting
  2. *Challenge*: report of רבא (whose family had private festival on באב)
    - a. *When ת"ב was postponed due to שבת*: didn't complete fast on א יום
    - b. *Answer*: similarly, they were only "fasting" to afflict themselves
  3. *Challenge*: ר' יוחנן took a fast until he got home (fairly soon)
    - a. *Answer*: he was trying to courteously avoid eating at בני נשיאה
- II. **שמואל's ruling**: any fast that wasn't formally accepted by day's end is not considered a תענית
- a. *And*: if he does fast, it isn't considered anything
  - b. **דב**: he must accept it at מנחה time
  - c. **שמואל**: תפילת המנחה
    1. *Support for שמואל (רב יוסף)*: מגילת תענית – "anyone who obligates himself beforehand is bound"
      - a. *Meaning*: obligates himself in תפילת המנחה
      - b. *Rejection*: may mean at the time of מנחה (like רב)
    2. *Note*: dispute about language of מ"ת – is last word of phrase יסר ("bound" – as per above)
      - a. *Or*: יאסר – is forbidden
        - i. *Per*: ruling that if someone accepted בה"ב of all year, and one fell out on day of מ"ת
          - a. *Then*: if his vow predated the decree – he fasts; if not, the decree annuls his vow
- III. **ברייתא re: end time of night-eating (תוספתא תענית א:ה)** – until dawn (רבי) or until the rooster crows (רבא"ש)
- a. **אבני**: this is only true if he didn't finish eating; if he finished, fast starts immediately
    1. *Challenge (רבא)*: ruling that he may continue eating after stopping meal
    2. *Answer*: that was a case where they hadn't yet removed the table/tray
  - b. *Alternate version*: רבא ruled that it is only true if he didn't sleep; if he slept, fast begins immediately
    1. *Challenge (אבני)*: ruling that if he slept and then awoke, may eat (if before dawn)
    2. *Answer*: that is a case of dozing (defined by רבאשי – רבאשי ולא נים etc.)
- IV. **רב's ruling (via כהנא ר')**: if an individual accepts a תענית, may not wear shoes
- a. *Reason*: we are concerned that he intended a תענית צבור
  - b. *Solution*: he should explicate – at מנחה – תענית יחיד
  - c. *Disputed reports*: about חכמים and their students – if they wore shoes on תענית
    1. *Students*: of רבאשי wore shoes as usual, per שמואל's dictum: אין תענית צבור בבבל
- V. **רב's ruling (via יהודה ר')**: a man may "borrow" against his fast (i.e. break it) and pay back
- a. **שמואל (when he heard this)**: he didn't make a נדר that he "owes" – he was just trying to afflict himself
    1. *And*: if he found that he was able to, he would have kept the commitment; if not – he didn't
  - b. *Alternate version (of שמואל's response)*: this is obvious! He made a נדר and "owes" the fast
  - c. *Story*: of חכם who refused to "borrow", since it was תענית חלום, which is helpful even on שבת
    1. *However*: he must then atone for violation of שבת – via another fast