



OVERVIEW of the Daf

1) The restriction against work during the second series of fasts (cont.)

The Gemara suggests an alternative order for the events of a fast but the suggestion is rejected.

2) Bathing on a public fast day

Rafram bar Pappa in the name of R' Chisda taught that if the restriction against bathing is an expression of mourning even cold water may not be used but if it is a restriction against pleasure then only warm water is included.

R' Idi bar Avin offers a proof to R' Chisda's teaching.

The proof is unsuccessfully challenged by Abaye.

The Gemara unsuccessfully offers a proof to the first ruling related to mourning.

Two unsuccessful challenges against R' Chisda are presented.

3) Bathing for a mourner

Rava rules that a mourner is permitted to bathe in cold water during shiva.

The Gemara fails at its attempts to challenge and then support Rava's ruling.

According to a second version, Rava ruled that a mourner may not bathe even in cold water.

An unsuccessful attempt is made to support this ruling.

R' Chisda infers from the above discussion that a mourner may not launder his clothing.

The Gemara issues final rulings concerning bathing in hot and cold water and anointing oneself with oil.

4) Aneinu

R' Yehudah and his son R' Yitzchok dispute whether an individual adds aneinu as an independent berachah or incorporates it into the berachah of sh'ma koleinu.

R' Sheishes agrees with R' Yitzchok that it is incorporated into the berachah of sh'ma koleinu.

The Gemara presents a lengthy exchange concerning an attempt to challenge the position of R' Yitzchok and R' Sheishes. ■

Distinctive INSIGHT

Why is ענו inserted in the Amidah at this spot?

צלותא דתעניתא היכי מדכרינן? ... בין גואל לרופא... וכי יחיד קובע ברכה לעצמו? אלא אמר רב יצחק בשומע תפילה

The conclusion of the Gemara is that the special prayer of ענו which is added for a fast day is inserted by the רפאנו and גואל ישראל between the blessing of שליח ציבור. When the individual davens, he inserts this prayer in the paragraph of שמע קולנו. Why is it appropriate for this prayer to be inserted at this point in the repetition of the Amidah?

(Hilchos Ta'anis 3:#862) רמב"ה writes that this is based upon the order of the Shemoneh Esrei as it is listed in the Gemara (Megilla 17b). There, the Gemara cites verses to explain the sequence of the thirteen internal blessings of the weekday Amidah, and how each follows one after the other. Every blessing and its theme follows a pattern which flows directly from the one before it based upon verses in Navi. The one exception is the connection between the seventh and eighth blessings, where a logical connection is presented, rather than a verse. Therefore, when the rabbis instituted to insert ענו in the Shemoneh Esrei, they avoided interrupting a connection which was established by a verse, and they chose instead to insert it where the connection between the blessings was only established based upon a logical understanding.

Maharshal (Teshuvos, #63) writes, "The customs of our fathers is Torah. They certainly had a good reason to place ענו at this point, although we might have thought that placing it between Repentance (תשובה) and Forgiveness (סליחה) would have been a more appropriate spot, rather than waiting and inserting it between Redemption (גאולה) and Healing (רפואה). It must be that the hidden secrets of wisdom from the time of the Men of the Great Assembly were passed down and were revealed to them." ■

HALACHAH Highlight

Immersing in a hot water mikvah

כל חייבי טבילות טובלין כדרך בן בט' באב בין ביוה"כ במאי אילימא בחמין טבילה בחמין מי איכא שאובין נינהו

All those who are obligated to immerse may immerse in the normal fashion whether it is Tisha B'Av or whether it is Yom HaKippurim. In what [may they immerse?] if you suggest that it is in hot water – Is it permitted to immerse in hot water? It is drawn water.

The Gemara states that one may not immerse on Tisha B'Av or Yom Kippur in a hot water mikvah because the water is drawn. Rashi¹ understands that the Gemara refers to water that was drawn into a utensil, heated up and poured into the mikvah and the reason it is invalid is that the water was drawn (שאובין). Rabbeinu Shimshon², cited in the Mordechai, on the other hand, maintains that a hot water mikvah is invalid even if the water is not drawn water, e.g. it was attached halachically to a river. The reason is that a mikvah that contains hot water gives the impression that it contains drawn water and Chazal decreed against its use to prevent people from immersing in a bath rather than in a mikvah.

Shulchan Aruch³ cites the strict opinion of Rabbeinu Shimshon and prohibits pouring hot water in to a mikvah whereas the Rema⁴ writes that there are those who are lenient and permit pouring hot water into the mikvah. Although initially the practice in Eretz Yisroel was to follow the strict ruling of Shulchan Aruch, nevertheless, the practice nowadays is to permit the use of mikvaos with hot water. The Primary reason for the lenient approach is that Teshuvos Nivchar MiKesef⁵ writes that Rav Yosef Karo, himself, ruled leniently and permitted the use of a hot water mik-

REVIEW and Remember

1. What are the two different reasons for a fast?
2. What special leniencies are granted for one who ר"ל experiences an extended period of mourning?
3. Why, according to the second version of Rava's ruling is bathing in cold water prohibited but consuming meat and wine is permitted?
4. What is the Gemara's final ruling regarding bathing during mourning?

vah after he published the Shulchan Aruch because the lenient opinions constituted the majority. Additionally, Teshuvos Tzemach Tzedek⁶ writes very strongly in favor of a hot water mikvah for two reasons. Firstly, he expresses concern that people are not as strong as they once were and the cold water could be damaging to their health. Secondly, if the water is cold people have a tendency to rush their immersion and they may not be careful to immerse entirely. ■

1. רש"י ד"ה טבילה
2. מרדכי שבועות הל' מקואות סי' תש"ג
3. שו"ע יו"ד סי' ר"א סע' ה'
4. רמ"א שם
5. שו"ת נבחר מכסף סי' י"ז
6. שו"ת צמח צדק יו"ד סי' קע"ב ■

STORIES Off the Daf

Cleaning off the dirt

כל שהוא משום אבל כגון תשעה באב...אסור בין בחמין בין בצונן

One of the members of the community of the famous Rav Chaim of Aram Tzova (Chaleb), זט"ל, once approached his Rav with a question: "In Taanis 13 we find that the halachah is that on Tisha B'av we refrain from washing in hot or cold water as an expression of mourning over the destruction of the Beis HaMikdash. The Rosh, זט"ל, writes however that if one gets dirty he can wash it off, and the proof

he brings is from the Gemara in Yoma where we see that this is permitted on Yom Kippur. I don't understand how a leniency that applies to Yom Kippur can be applied to Tisha B'av. Since Tisha B'av alone is an expression of our mourning, why should we permit any washing that is not a necessary and unavoidable prerequisite to prayer? What difference does it make to the Chachomim if the washing is for pleasure or to remove dirt?"

Rav Chaim replied, "The truth is that since Hashem wants us to be in a state of עינוי, affliction, on Yom Kippur, any washing not for pleasure could just as easily have been prohibited on that fast day as it is on Tisha

B'av. The truth is that there is a deeper reason why we permit washing off filth even on Yom Kippur. The reason is that a person who leaves filth on himself is despised by Hashem. We find this in several different halachos, and it is explained quite clearly in the Zohar HaKadosh. Even if staying in our filth would make us feel our mourning more deeply, doing so dehumanizes us. Therefore, if we have the means to cleanse ourselves of dirt we must do so as soon as possible. We can never allow ourselves to ignore that we are a חלק אלוה-ממעל—that we are possessed of a soul that is sourced in HaKadosh Boruch Hu!" ■