



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Taanis Daf Yud Gimmel

- **Rafram bar Pappa in the name of R' Chisda** said, anytime one may not wash himself due to mourning (like on Tisha B'Av or in a period of mourning), washing is assur with hot or cold water. When washing is assur only because it is assur to have pleasure (like by a regular taanis tzibbur), only washing with hot water is assur, but washing with cold water would be mutar.
 - **R' Idi bar Avin** said, our Mishna is a proof to this. Our Mishna says that they lock the bathhouses (which is where they would wash with hot water). It seems that they did not need to prevent other types of washing (i.e. in cold water).
 - **Q: Abaye** said, what should the Mishna have said even if washing in cold water was assur? That we should stop the flow of all rivers (obviously that is impossible)!? **A: R' Shisha the son of R' Idi** said, my father meant to say, that the fact that the Mishna even mentions that we lock the bathhouses, teaches that the only issur is using hot water. If the issur was even for cold water, the Mishna should not have mentioned bathhouses at all and we would know that all types of washing are assur.
 - A Braisa may be a proof to **R' Chisda**. The Braisa says that obligatory tevilos may be done as usual on Tisha B'Av and Yom Kippur. Tevilos are done in cold water, and the Braisa seems to be saying that only tevilos may be done, but not regular washing. We see that washing even in cold water is problematic.
 - **R' Chana bar Katina** said, it may be that the Braisa is referring to tevilos in the hot water of the hot springs of Teverya. The Braisa is saying that only tevilos may be done in the hot water, not regular washing. However, it may be that regular washing may be done with cold water even on those days.
 - **Q:** The Braisa later says that **R' Chanina S'gan Hakohanim** says that one should not be toivel on those days. Now, if washing with cold water is mutar, why can't they just be toivel in cold water!? **A: R' Pappa** said, it may be discussing a place that did not have cold water available to use for tevila.
 - **Q:** A Braisa says, on a taanis tzibbur the issur to do work is only by day, the issur to wear shoes is only if he is not travelling out of the city, and the issur to wash is only in regard to washing the entire body, not for washing his face, hands and feet. The same is for one in cheirem and for a mourner. Now, presumably the Braisa is saying that all these halachos apply to a mourner as well. If so, the Braisa can't be talking about hot water, because an avel may not even dip his finger into hot water. The Braisa must be discussing cold water, and we see that washing the entire body is assur even with cold water!? **A:** It may be that washing with cold water is mutar. When the Braisa says that the halachos apply to an avel, the Braisa is referring to the other halachos, besides the Halacha of washing.
 - **Q: R' Abba HaKohen in the name of R' Yose HaKohen** said that **R' Yose ben R' Chanina** washed his entire body in cold water when he was an avel!? **A:** The case there was when he had periods of aveilos one after another. In such a case, a Braisa says that things that are assur for an avel may be done for this avel (he may take a haircut and wash his clothes) and therefore he was allowed to wash his entire body as well.
- **Rava** said that an avel may wash himself with cold water, just as he is allowed to eat meat and drink wine.

- **Q:** A Braisa says that an older girl may not make herself become unpresentable even while she is an avel for her father (because we want her to be attractive and to get married). Presumably this refers to washing herself in cold water, and this would seem to suggest that other aveilem may not wash themselves!? **A:** It may be that all aveilem may wash themselves, and the Braisa allows an older girl to even put on makeup and braid her hair.
- **Q:** Maybe we can bring a proof from the case of **R' Yose ben R' Chanina** (quoted above)? **A:** We can say like we said above, and that case can therefore not serve as a proof.
- Others say that **Rava** said that an avel may *not* wash himself even with cold water. This is different than his eating meat and drinking wine, because eating and drinking are done to calm him down, and that is why it is allowed. Washing does not accomplish that purpose and is therefore not allowed.
 - The Gemara tries to bring a proof from the case of the older girl quoted above. The Gemara answers like it does above.
- **R' Chisda** said that an avel may not wash his clothing during the 7 day mourning period.
- The Gemara paskens, an avel may not wash his whole body even with cold water, but may wash just his face, hands, and feet with cold water. An avel may not anoint himself at all. However, if it is being done to remove dirt, he may do so.
- **R' Yehuda** said, when an individual accepts a fast upon himself, the tefilla of Aneinu is said between the brachos of "Ga'al Yisrael" and "Rifa'einu". His son, **R' Yitzchok**, asked, how can an individual add a bracha to the shmoneh esrei? Rather, the tefilla should be said in the bracha of "shomei'ah tefilla". **R' Sheishes** said like this as well.
 - **Q:** A Braisa says, there is no difference between an individual who accepts a fast and a tzibbur who accepts a fast except that the individual only davens 18 brachos in shmoneh esrei (aneinu is said in shomei'ah tefilla) and the tzibbur says 19 brachos (they say aneinu as a separate bracha). Now, this must be referring to an individual who accepted a taanis yachid and an individual who accepted a taanis tzibbur ("tzibbur" in the Braisa can't be referring to the chazzan, because the chazzan says 24 brachos on a taanis). We see that an individual *can* add a bracha to the shmoneh esrei!? **A:** The "tzibbur" mentioned in the Braisa refers to the chazzan. The reason he only says 19 brachos (and not 24) is because the Braisa is discussing the first set of fasts, in which case the full 24 brachos are not said.
 - **Q:** A Braisa says there is no difference between the first set of fasts and the second set except the issur to do melacha on the second set of fasts. This suggests that regarding the saying of 24 brachos they are the same!? **A:** This Braisa is only showing the difference with regard to issurim, not with regard to davening. **A2:** During the second set of fasts the 24 brachos are also not said (they are only said during the third set of fasts).
 - **Q:** A Braisa says there is no difference between the second and third sets of fasts except for the crying out and the closing of the stores. This suggests that regarding the saying of 24 brachos they are the same!? **A:** The Braisa left out other items of differentiation as well, such as the bringing of the Aron Kodosh out into the street (on the third fasts), and therefore left out the differentiation regarding the 24 brachos as well.
 - **Q:** Leaving out the differentiation regarding the Aron Kodosh would not justify leaving out the saying of the 24 brachos, because the Braisa may only be mentioning items which are done indoors, not outdoors.
 - **R' Ashi** said, our Mishna suggests as well that the 24 brachos are said during the second set of fasts. The Mishna says that the only difference between the second and third sets is that on the

third set there is calling out and closing of the stores. This suggests that regarding all other matters they are the same.

- **Q:** Maybe we can say that there are other differences that exist and were not mentioned by the Mishna, such as the bringing of the Aron Kodesh out into the street (on the third fasts), and since this was left out, the differentiation regarding the 24 brachos was left out as well!? **A:** The differentiation regarding bringing out the Aron Kodesh is mentioned in the next perek, and therefore, not mentioning it here is not considered to be as if it is left out.
 - Once we mention this, we can also say that really the 24 brachos are not said on the second set of fasts, and the reason it is not mentioned as a differentiation is because the 24 brachos are also mentioned in the next perek as well.
- **Q:** How do we pasken regarding the proper place to say aneinu? **A: Rav** and others say it should be said between the brachos of “Ga'al Yisrael” and “Rifa'einu”. **R' Ashi in the name of R' Yanai the son of R' Yishmael** said it should be said in “Shomei'ah Tefilla”.
 - The Gemara paskens that it should be said in “Shomei'ah Tefilla”.