

9.1.9

12b (משנה ו) → 14a (דמיתרצון כולהו)

Note: at the end of our passage, mention is made of the **תיבה**. This refers to the "ארון" which is taken out to the street for public prayer on a fast day – see ahead, **משנה ב:א**

1	הלוא קציר חטים היום אקרא אל ה' ויתן קלות ומטר ודעו וראו כי רעתכם רבה אשר עשיתם בעיני ה' לשאול לכם מלך: שמ"א יב, יז
2	קדשו צום קראו עצרה אספו זקנים כל ישיבי הארץ בית ה' אלהיכם וזעקו אל ה': יואל א, יד
3	ויקומו על עמדם ויקראו בספר תורת ה' אלהיהם רבעית היום ורבעית מתנודים ומשתחוים לה' אלהיהם: נחמיה ט, ג
4	ואלי אספו כל חרד בדברי אלהי ישראל על מעל הגולה ואני ישוב משומם עד למנחת הערב: עזרא ט, ד
5	ובמנחת הערב קמתי מתעניתי ודבקתי בגדי ומעילי ואכרעה על ברכי ואפרשה כפי אל ה' אלהי: עזרא ט, ה

I. 3rd and 4th round of fasts

- a. 3rd round (if it hadn't yet rained): 3 24-hour fasts (בה"ב) forbidden to work and all 5 ענויים apply
 - 1. And: all bathhouses are closed
- b. 4th round: 7 fasts (total – 13 for the צבור)
 - 1. Added stringency: תרועות, stores are closed
 - a. On ב יום: open up a bit just at dark (for people to buy food)
 - b. On ה יום: food stores are permitted to be open **שבת לכבוד**

II. משנה ז: if all of this has been unsuccessful – limit business, building, planting, betrothals and weddings

- a. and: שאילת שלום to each other – as people who have been disenfranchise by ה'
- b. Special individuals: continue fasting until end of ניסן; at which point, rain would be a curse (v1)

III. Discussion re: איסור מלאכה (משנה ו) – all other restrictions are from pleasure – but work is travail

- a. Answer: per v2 – compared to עצרת (no work)
 - 1. However: only forbidden during day, per juxtaposition with אסיפת זקנים
 - 2. Note: public gathering begins at morning (→ איסור מלאכה all day) – per v3
 - a. Schedule: morning - communal meeting; 3rd quarter – reading התורה והפטרה, 4thq- prayer
 - b. And: it isn't reversed (meeting in afternoon) per vv 4-5

IV. אר'ס ruling re: cold vs. hot water for ת"ב and other fasts

- a. Ruling: any day of mourning (ת"ב and אבלות) – may not even wash in cold water
 - 1. However: any day which is an abstention from pleasure (e.g. תענית) – only hot water is אסור
 - 2. Support: from our משנה – after presenting איסור רחיצה, added that they lock up the מרחצאות
 - a. Challenge (אביי): if they intended to include cold water, what would they say?
 - b. Answer: inferred from extra phrase about מרחצאות
 - 3. Support: ruling that all חייבי טבילות go into מקוה on יוה"כ and ת"ב as usual
 - a. Must mean: cold water (hot water is typically שאובים) –
 - i. And: only חייבי טבילות, no one else
 - ii. Rejection: might refer to חמי טבריה
 - a. Block: חרבן הבית to טבילה for סגן הכהנים
 - 1. But: if cold water is permitted, let them dip in cold מקוה
 - 2. Defense (ר"פ): perhaps it's a place with no cold water מקוה
 - 4. Challenge: ruling that delimits מלאכה to daytime; shoes to "in-city" and washing to whole body
 - a. Observation: "whole body" must refer to cold water – since hot is אסור even for e.g. face
 - b. Rejection: reference is hot water; analogy with מנוה ואבל is about shoes/מלאכה
 - 5. Challenge: story of deaths of ריב"ח's sons – and he bathed in cold water
 - a. Answer: in that case, he had several overlapping אבלויות – permitted (per ברייתא 1)
 - i. Permission: to cut hair (with razor only) and to do laundry (water only)
- b. אר'ס ruling: an אבל is permitted to bathe in cold water – just as he may eat meat/wine
 - 1. Challenge: בוגרת must not degrade herself during אבלות for her father
 - a. Implication: another girl does so – assumption – means cold water
 - b. Rejection: refers to make-up etc.
 - c. Support: from story of deaths of ריב"ח's sons
 - i. Rejection: case of overlapping אבלויות (as above)

- c. **שבעה** (alternate version): **אבל** may not bathe in cold water during **שבעה**
1. *Anticipatory distinction*: unlike meat/wine, which is permitted to allow him to allay fear
 2. *Suggestion*: support from ruling about **בוגרת** (above)
 - a. *Rejection*: as above – referent is make-up etc.
 - b. **ר' חסדא** (response to ruling about overlapping **אבליות**): **אבל** may not launder all 7 days
- d. *Final ruling*: **אבל** may not bathe entire body in hot or cold; but face etc. may be washed in cold water
1. *But*: anointing in oil – even a small finger is prohibited
 - a. *However*: it is permitted if done to remove foul odor
- V. Discussion re: added תענית blessing in תפילה and its place in the sequence
- a. **דב יהודה** if an individual accepts a תענית, he says תפילת תענית in an independent ברכה btwn גואל <X> גואל
1. *Challenge* (**רב יצחק** [his son?]): does an individual “merit” having an independent ברכה added?
 2. *Rather* (**רב יצחק**): it is said during שומע תפילה (שת) **רב ששת** concurs)
 - a. *Challenge*: ruling that there is no difference between יחיד and צבור except 18/19
 - b. *Cannot mean*: individual vs. ש”ץ during תענית צבור – ש”ץ recites 24 ברכות (see ahead)
 - c. *Must mean*: יחיד – individual fast; individual when he accepts צבור תענית
 - i. *Therefore*: we see that an individual may have an independent ברכה
 - d. *Rejection*: “צבור” refers to ש”ץ – who only says 24 ברכות after 1st set of fasts
 - e. *Block*: **ברייתא** rules that the only difference between 1st set and 2nd set is מלאכה
 - i. *Implication*: both have 24 ברכות
 - ii. *Answer*: list is incomplete (“תנא ושייר”)
 - a. *Question*: what else did he omit? (מאי שייר דהאי שייר)
 - b. *Additional challenge*: the wording אין בין implies an exhaustive list
 - iii. *Rather*: משנה is only referring to ענוי, איסורי ענוי, not תפילה
 - iv. *Alternatively*: middle set of fasts also has only 19 ברכות – only last set has 24
 - v. *Challenge*: **ברייתא** rules that the only difference between 2nd and 3rd set is תרועה etc
 - a. *Cannot argue*: תנא ושייר - as again it uses the exhaustive phrase אין בין
 - b. *Reconsideration*: אין בין cannot be exhaustive, as תיבה (see note) is omitted
 1. *Block*: that isn’t an “omission” (שיורא) – as it is public
 2. *Answer*: that isn’t an “omission” as it is mentioned in פרק ב
 3. *Response*: in the same way, the 24 ברכות are mentioned in פ”ב
 - c. **ד' אשי**: our משנה supports 24 in 2nd set – by use of אלו יתירות...?
 1. *Block*: מה אלו also omitted the תיבה
 2. *Answer*: that isn’t an “omission” as it is mentioned in פרק ב
 3. *Response*: in the same way, the 24 ברכות are mentioned in פ”ב
- b. *Final ruling*: **רב** ruled that it is said גואל לרופא (independent ברכה); **רב אשי** – included in שומע תפילה
1. **הלכה** in שומע תפילה
- VI. Three versions of ruling vis-à-vis pregnant and nursing women
- a. *Version1*: they only fast during the first set
 - b. *Version2*: they only fast during the last set
 - c. *Version3*: they fast during neither first nor last set
 - d. **דב אשי** interpret it to have them fasting during 2nd set and all are correct
 1. *Version1*: they fast during “first” set (middle set)
 2. *Version2*: they fast during “last” set (2nd)
 3. *Version3*: they fast during neither first set (1st) nor last (3rd set) – but they fast during 2nd set