

מסכת תענית · דף י"ג

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

We begin this daf by continuing our discussion of the proper order of a fast day, learning from the pesukim in Ezra that we must first deal with the needs of the tzibbur before we can stand in tefillah before Hashem. The Gemara then transitions into a deep halachic analysis regarding the exact parameters of the issur of bathing on public fasts and during mourning, specifically distinguishing between hot and cold water.

We see a beautiful discussion of how our Chazal understood these restrictions, analyzing whether the prohibition is due to the loss of pleasure (ta'anug) or if it is an expression of mourning (aveilus). Through this, the Gemara brings various proofs from our Mishnah and several beraisos, discussing practical cases like the hot springs of Tiberias and the allowance of washing one's face, hands, and feet.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

QUESTION

איפוך אנא!

The Gemara asks: **I can reverse** the order of events, so that the first half of the day is spent in prayer while the second half is focused on the concerns of the community.

ANSWER

לֹא סִלְקָא דַּעְתָּהּ, דְּכֵתִיב: "וְאֵלֵי יֵאָסְפוּ כָל חֵרֵד בְּדִבְרֵי אֱלֹהֵי יִשְׂרָאֵל עַל מַעַל הַגּוֹלָה וְגוֹי", וְכֵתִיב: "וּבְמִנְחַת הָעֶרֶב קָמַתִּי מִתַּעֲנִיתִי וְאֶפְרָשָׁה כַּפֵּי אֵל ה'".

The Gemara answers: **It should not enter your mind** to say that, as it is written elsewhere: "Then were assembled to me everyone who trembled at the words of the God of Israel due to the faithlessness of them of the captivity etc." and it is written in the next verse: "And at the meal-offering I arose from my fast... and I spread out my hands to Hashem." These verses indicate that first one must deal with the issues of the community, and only afterward engage in prayer.

STATEMENT

אָמַר רַבְרָם בַּר פָּפָא אָמַר רַב חֲסִידָא: כָּל שֶׁהוּא מְשׁוּם אֶבֶל, כְּגוֹן תְּשַׁעָּה בָּאֵב וְאֶבֶל — אָסוּר בֵּין בְּחַמִּין בֵּין בְּצוֹנוֹ,

Rafram bar Pappa said that Rav Chisda said: Anything that is prohibited due to mourning, for example, bathing on Tisha B'Av and bathing for a private mourner, is prohibited both in hot water and in cold water.

STATEMENT

כָּל שֶׁהוּא מְשׁוּם תַּעֲנוּג, כְּגוֹן תַּעֲנִית צָבוּר — בְּחַמִּין אָסוּר, בְּצוֹנוֹ מוּתָר.

But anything that is prohibited due to pleasure, for example, bathing on a communal fast, is prohibited in hot water, but is permitted in cold water.

PROOF

אמר רב אידי בר אבין: אף אנן נמי תנינא: ונועלין את המרחצאות.

Rav Idi bar Avin said: We, too, learn this in our Mishnah: And they lock the bathhouses. This phrase indicates that only bathing in hot water is prohibited.

OBJECTION

אמר ליה אבאי: ואי בצונן אסור, סוכרין את הנהרות מבעי ליה למיתני?!

Abaye said to him, to Rav Idi bar Avin: And if it were also prohibited in cold water, should the Mishnah have taught: They dam the rivers?! Since it is impossible to dam the rivers, the statement of the Mishnah is insufficient proof.

EXPLANATION

אמר רב שישא בריה דרב אידי: אבא הכי קשיא ליה, מכדי תנן: אסור ברחיצה — נועלין את המרחצאות למה לי?

Rav Sheisha, son of Rav Idi, said in explanation of his father's opinion: My father, this is what was difficult for him: Since we already learned in the Mishnah that one is prohibited to engage in bathing, why do I need the Tanna to state: They lock the bathhouses?

EXPLANATION

אלא לאו, שמע מינה: בחמין אסור, בצונן מותר.

Rather, is it not correct to conclude from this that bathing is prohibited in hot water, but permitted in cold water?

PROOF

לימא מסייע ליה: כל חייבי טבילות טובלין כדרךכון, בין בתשעה באב בין ביום הכפורים.

The Gemara proposes: Let us say that the following Braisa supports him, Rav Chisda's ruling that it is prohibited for a mourner to bathe himself even in cold water: All who are obligated in immersions immerse themselves in their usual manner, both on Tisha B'Av and on Yom Kippur.

EXPLANATION

במאי? אילימא בחמין, טבילה בחמין מי איכא? שאובין נינהו.

The Gemara clarifies: In what water do they immerse? If we say in hot water, is there such a concept as ritual immersion in hot water? Hot water is drawn water, which is invalid for a mikvah.

INFERENCE

אלא לאו, בצונן. וחייבי טבילות — אין, איניש אחרינא — לא.

Rather, is it not referring to cold water? And the Braisa teaches that those obligated in immersions, yes, they may use cold water, but another person, who is not obligated, no, he may not wash even in cold water.

ANSWER

אמר רב חנא בר קטינא: לא נצרכה אלא לחמי טבריא.

Rav Chana bar Ketina said: This was necessary only for the hot springs of Tiberias, which are warm without being drawn water.

OBJECTION

אי הכי אימא סיפא: אמר רבי חנינא סגן הכהנים: כדי הוא בית אלהינו לאבד עליו טבילה פעם אחת בשנה.

The Gemara objects: If so, say the latter clause of that same Braisa: Rabbi Chanina, the deputy High Priest, said: The mourning for the House of our God is worthy of the loss of a ritual immersion once a year.

OBJECTION

ואי אמרת בצונן מותר — ירחץ בצונן!

And if you say that immersing in cold water is permitted, let him bathe in cold water! Why must he lose his immersion?

ANSWER

אמר רב פפא: באתרא דלא שכיח צונן.

Rav Pappa said: It refers to a place where cold water is not available, but only hot springs.

PROOF

תא שמע: כשאמרו "אסור במלאכה" — לא אמרו אלא ביום, אבל בלילה — מותר.

The Gemara proposes: Come and hear: When they said that one is prohibited in working on fast days, they said so only about working during the day, but at night it is permitted.

PROOF

וכשאמרו "אסור בנעילת הסנדל" — לא אמרו אלא בעיר, אבל בדרך — מותר. הא כיצד? יוצא לדרך — נוהל, נכנס לעיר — חולץ.

And when they said that one is prohibited to engage in wearing shoes, they said so only in a city, but on the road it is permitted. How so? When one goes out on the road he wears shoes, but when he enters the town he removes them.

PROOF

וכשאמרו "אסור ברחיצה" — לא אמרו אלא כל גופו, אבל פניו ידיו ורגליו — מותר, וכן אתה מוצא במנוחה ובאבל.

And when they said that one is prohibited to engage in bathing, they said this only with regard to bathing his entire body, but washing his face, his hands, and his feet is permitted. And similarly, you find that this ruling applies in the case of one who is ostracized and in the case of a mourner.

INFERENCE

מאי לאו — אכולהו, ובמאי עסקינן? אילימא בחמין: פניו ידיו ורגליו מי שרו? והאמר רב ששת: אבל אסור להושיט אצבעו בחמין!

What, is it not the case that all these halachot refer to all of them, including a mourner? And with what form of bathing are we dealing here? If we say in hot water, are his face, his hands, and his feet permitted? But didn't Rav Sheshet say: It is prohibited for a mourner to insert even his finger into hot water!

INFERENCE

אַלֵּא לָאוּ, בְּצוּנָן!

Rather, is it not correct to say that the Braisa is dealing with cold water? If so, it is prohibited on a communal fast to wash one's entire body even in cold water, which contradicts Rav Chisda.

ANSWER

לֹא, לְעוֹלָם בְּחֻמִּין. וְדָקָא קִשְׁיָא לָךְ "וְכֵן אַתָּה מוֹצֵא בְּמִנוּדָה וּבְאַבֵּל" — אִשְׁתָּאֲרָא קָאִי.

The Gemara rejects this: No, actually the Braisa is referring to hot water. And as for what posed a difficulty for you from the phrase "And similarly, you find in the case of one who is ostracized and in the case of a mourner," that clause refers to the rest of the prohibitions, such as working and wearing shoes, but not to bathing.

PROOF

תָּא שְׁמַע, דְּאָמַר רַבִּי אָבָא הִפְהִין מְשׁוּם רַבִּי יוֹסִי הִפְהִין: מַעֲשֶׂה וּמִתּוֹ בְּנֵי שֶׁל רַבִּי יוֹסִי בֶן רַבִּי חֲנִינָא, וְרַחֵץ בְּצוּנָן כָּל שַׁבָּעָה!

The Gemara proposes: Come and hear that which Rabbi Abba the priest said in the name of Rabbi Yosei the priest: An incident occurred in which the sons of Rabbi Yosei, son of Rabbi Chanina, died, and he bathed in cold water all seven days of mourning! This indicates that a mourner is permitted to bathe in cold water.

ANSWER

הָתָם כְּשֶׁתִּכְפּוּהוּ אֲבָלֵיו הָיָה, דִּתְנִינָא: תִּכְפּוּהוּ אֲבָלֵיו זֶה אַחֵר זֶה, הַכְּבִיד שְׁעָרוֹ — מִיָּקָל בְּתַעֲרָ, וּמִכְבֵּס כְּסוּתוֹ בְּמִיָּם.

The Gemara answers: There, it was a case where his mourning periods came one after the other, as it is taught in a Braisa: If his mourning periods immediately succeeded each other and his hair grew heavy, he may lighten it with a razor, and he may wash his garment in water.

STATEMENT

אָמַר רַב חֲסִידָא: בְּתַעֲרָ — אֲבָל לֹא בְּמַסְפְּרִים, בְּמִיָּם — וְלֹא בְּנִתְרָ וְלֹא בְּחוּל.

Rav Chisda said: He may cut it with a razor, but not with scissors; and he may wash it in water, but not with natron and not with sand.

STATEMENT

אָמַר רַבָּא: אֲבָל מוֹתֵר לְרַחוּץ בְּצוּנָן כָּל שַׁבָּעָה, מִיַּדִּי דִּהְוָה אֲבִשָּׂרָא וְחִמְרָא.

Rava said: A mourner is permitted to bathe in cold water all seven days of mourning, just as it is with meat and wine, which are permitted to a mourner.

OBJECTION

מִיתִיבִי: אֵין הַבּוֹגֶרֶת רִשְׁאָה לְנִוּל אֶת עֲצָמָה בִּימֵי אָבֵיהָ. הָא נִעְרָה — רִשְׁאָה.

The Gemara raises an objection: A mature girl is not permitted to make herself look ugly during the days of mourning for her father. We infer: But a young girl is permitted to make herself look ugly.

OBJECTION

מאי לאו ברחיצה, ובמאי? אילימא בחמין, אין הבוגרת רשאה?! והאמר רב חסדא: אכל אסור להושיט אצבעו בחמין!

What, is it not referring to bathing? And in what water? If we say in hot water, is a mature girl not permitted to make herself ugly? But didn't Rav Chisda say: It is prohibited for a mourner to insert even his finger into hot water!

OBJECTION

אכל לאו, בצונן.

Rather, is it not referring to bathing in cold water? This shows that a mourner is generally forbidden to bathe in cold water.

ANSWER

לא, אכחול ופירכוס.

The Gemara answers: No, it refers to applying eye shadow and rouge, not to bathing.

PROOF

לימא מסייע ליה, דאמר רבי אבא הפהן משום רבי יוסי הפהן: מעשה ומתו בנזיון של רבי יוסי בר חנינא, ורחץ בצונן כל שבועה!

The Gemara suggests: Let us say that the following supports him, as Rabbi Abba the priest said in the name of Rabbi Yosei the priest: An incident occurred in which the sons of Rabbi Yosei, son of Rabbi Chanina, died, and he bathed in cold water all seven days of mourning!

ANSWER

אמרי: הוה תם בשתכפוהו אכליו זה אחר זה. דתנא: תכפוהו אכליו זה אחר זה, הכביד שערו — מיקל בתער, ומכבס כסותו במים.

They say: There, it was a case where his mourning periods came one after the other, as it is taught in a Braisa: If his mourning periods immediately succeeded each other and his hair grew heavy, he may lighten it with a razor, and he may wash his garment in water.

STATEMENT

אמר רב חסדא: בתער — אכל לא במספרים, במים — ולא בנתר ולא בחול ולא באהל.

Rav Chisda said: He may cut it with a razor, but not with scissors; and he may wash it in water, but not with natron, and not with sand, and not with ahal.

STATEMENT

איבא דאמרי, אמר רבא: אכל אסור בצונן כל שבועה.

There are those who say a different version: Rava said: A mourner is prohibited to bathe in cold water all seven days of mourning.

EXPLANATION

מאי שנא מפשר ויין? הוה תם לפכוחי פחדיה הוא דעביד.

The Gemara asks: **How is it different from meat and wine**, which are permitted? The Gemara answers: **There, he does so to ease his anxiety**, whereas bathing is purely for pleasure.

PROOF

לִימָא מְסִייע לִיה: אִין הַבּוֹגֶרֶת רְשָׁאָה לְנִיול עֲצָמָהּ. הָא נֶעְרָה — רְשָׁאָה!

The Gemara suggests: **Let us say that** the following **supports him**: A mature girl is not permitted to make herself look ugly. We infer: **But a young girl is permitted** to make herself look ugly!

PROOF

בְּמֵאִי, אִילִימָא בְּחֻמֵּין: אִין הַבּוֹגֶרֶת רְשָׁאָה?! וְהָאֲמַר רַב חֲסִידָא: אָבֵל אָסוּר לְהוֹשִׁיט אֶצְבָּעוֹ בְּחֻמֵּין!

With **what** does she make herself ugly? If we say in hot water, is a mature girl not permitted to make herself ugly? But didn't Rav Chisda say: **It is prohibited for a mourner to insert even his finger into hot water!**

PROOF

אָלָא לָאו, בְּצוּנוֹן.

Rather, is it not referring to bathing in cold water? This supports Rava's second version that cold water is prohibited.

ANSWER

לָא, אַכִּיחּוּל וּפִירְכּוּס.

The Gemara rejects this: **No**, it refers to **applying eye shadow and rouge**.

STATEMENT

אָמַר רַב חֲסִידָא: זֹאת אוֹמֶרֶת, אָבֵל אָסוּר בְּתַכְכּוּסָתָא כָּל שִׁבְעָה.

Rav Chisda said: **This means that a mourner is prohibited to wash garments all seven days of mourning.**

RULING

וְהִלְכְתָּא: אָבֵל אָסוּר לְרַחוּץ כָּל גּוּפוֹ בֵּין בְּחֻמֵּין וּבֵין בְּצוּנוֹן כָּל שִׁבְעָה.

And the halachah is: A mourner is prohibited to wash his entire body, whether in hot water or in cold water, all seven days of mourning.

RULING

אָבֵל פָּנָיו יָדָיו וְרַגְלָיו, בְּחֻמֵּין — אָסוּר, בְּצוּנוֹן — מוּתָר.

But washing his face, his hands, and his feet, in hot water is prohibited, but in cold water is permitted.

RULING

אָבֵל לְסוּדָה, אֶפִּילוּ כָּל שְׁהוּא אָסוּר. וְאִם לְעִבֵּר אֶת הַזּוֹהֶמָא — מוּתָר.

But to anoint oneself, even a small amount is prohibited. But if it is to remove dirt, it is permitted.

QUESTION

צְלוּתָא דְתַעֲנִיתָא הֵיכִי מְדַבְּרִינָן?

The Gemara asks: The prayer of a fast day, how do we mention it?

STATEMENT

אֲדַבְרִיהָ רַב יְהוּדָה לְרַב יִצְחָק בְּרִיה, וּדְרָשׁ: יָחִיד שֶׁקִּיבֵּל עָלָיו תַּעֲנִית — מִתְפַּלֵּל שֶׁל תַּעֲנִית, וְהֵיכָן
אוֹמְרָה — בֵּין "גּוֹאֵל" לְ"רוֹפֵא".

Rav Yehudah led Rav Yitzchak his son to the podium, and he expounded: An individual who accepted upon himself a fast prays the special prayer of the fast. And where does he say it? Between the blessing of "Redeemer" and "Healer."

OBJECTION

מִתְקִיף לָהּ רַב יִצְחָק: וְכִי יָחִיד קוֹבֵעַ בִּרְכָּה לְעַצְמוֹ?

Rav Yitzchak challenged this: Does an individual establish a blessing for himself in the Shemoneh Esrei?

ANSWER

אֵלָּא אָמַר רַב יִצְחָק: בְּ"שׁוֹמֵעַ תְּפִלָּה". וְכֵן אָמַר רַב שֵׁשֶׁת: בְּ"שׁוֹמֵעַ תְּפִלָּה".

Rather, Rav Yitzchak said: He recites it in the blessing of "Who hears prayer." And so said Rav Sheshet: He recites it in "Who hears prayer."

OBJECTION

מִיִּתְיָבִי: אֵין בֵּין יָחִיד לְצִבּוֹר, אֵלָּא שֶׁזֶּה מִתְפַּלֵּל שְׁמוֹנֶה עָשָׂר, וְזֶה מִתְפַּלֵּל תִּשְׁעֵי עָשָׂר.

The Gemara raises an objection: There is no difference between an individual and a community, except that this one prays eighteen blessings, and that one prays nineteen blessings.

EXPLANATION

מֵאֵי "יָחִיד" וּמֵאֵי "צִבּוֹר"? אֵילִימָא יָחִיד — מַמָּשׁ, וְצִבּוֹר — שְׁלִיחַ צִבּוֹר, הֲנִי תִשְׁעֵי עָשָׂר? עֲשָׂרִין
וְאַרְבַּע הֵווּ!

The Gemara analyzes this: What is meant by "individual" and what is meant by "community"? If we say "individual" literally, and "community" means the prayer leader, are there nineteen blessings? There are twenty-four blessings on a fast day!

INFERENCE

אֵלָּא לָאוּ, הֲכִי קֹאֲמַר: אֵין בֵּין יָחִיד דְּקָבֵל עָלָיו תַּעֲנִית יָחִיד לְיָחִיד שֶׁקִּבֵּל עָלָיו תַּעֲנִית צִבּוֹר, אֵלָּא
שֶׁזֶּה מִתְפַּלֵּל שְׁמוֹנֶה עָשָׂר, וְזֶה מִתְפַּלֵּל תִּשְׁעֵי עָשָׂר.

Rather, is it not that this is what it is saying: There is no difference between an individual who accepted upon himself an individual fast, and an individual who accepted upon himself a communal fast, except that this one prays eighteen, and that one prays nineteen.

INFERENCE

שָׁמַע מִינָּהּ: יָחִיד קוֹבֵעַ בִּרְכָּה לְעַצְמוֹ!

Conclude from this: An individual does establish a blessing for himself as a separate blessing!

ANSWER

לָא, לְעוֹלָם אֵימָא לָהּ שְׁלִיחַ צְבוּר, וּדְקָא קִשְׁיָא לָהּ: שְׁלִיחַ צְבוּר עֲשָׂרִין וְאַרְבַּע מִצְלֵי — בְּשִׁלְשׁ תַּעֲנִיּוֹת ראשונות, דְּלִיכָא עֲשָׂרִים וְאַרְבַּע.

The Gemara rejects this: No, actually I can say to you that it refers to the prayer leader. And as for what was difficult for you, that the prayer leader prays twenty-four, this is on the first three fasts, where there are no twenty-four blessings.

OBJECTION

וְלָא? וְהָא "אֵין בֵּין" קִתְנֵי: אֵין בֵּין שְׁלֹשׁ ראשונות לְשִׁלְשׁ אֲמֻצְעִיּוֹת, אֲלָא שְׁבָאֵלוּ מוֹתְרִין בְּעִשְׂיִית מְלָאכָה, וּבָאֵלוּ אֲסוּרִין בְּעִשְׂיִית מְלָאכָה. הָא לְעֲשָׂרִים וְאַרְבַּע — זֶה וְזֶה שְׁוִין!

The Gemara asks: And is it not so? But doesn't the Mishnah teach "There is no difference": There is no difference between the first three fasts and the middle three fasts, except that on these it is permitted to do work, and on those it is prohibited to do work. We infer: But regarding twenty-four blessings, this and that are equal!

ANSWER

תָּנָא וְשִׁיר.

The Gemara answers: The Mishnah taught some differences and left out others.

OBJECTION

מָאי שְׁיִיר דְּהָאִי שִׁיר? וְתוּ: וְהָא "אֵין בֵּין" קִתְנֵי!

The Gemara objects: What else did it leave out that it left this out? And furthermore, doesn't it teach "There is no difference," which implies a complete list?

ANSWER

אֲלָא, תָּנָא בְּאִסּוּרֵי קָא מִיִּירִי, בְּתַפְלוֹת לָא מִיִּירִי.

Rather, the Tanna is dealing with prohibitions, but he is not dealing with prayers.

ANSWER

וְאִי בְּעִית אֵימָא: בְּאֲמֻצְעִיּוֹת נָמִי לָא מִצְלֵי עֲשָׂרִים וְאַרְבַּע.

And if you want, I can say: On the middle fasts as well, they do not pray twenty-four blessings.

OBJECTION

וְלָא?! וְהִתְנַיָּא: אֵין בֵּין שְׁלֹשׁ שְׁנִיּוֹת לְשִׁבְעַת אַחֲרוֹנוֹת, אֲלָא שְׁבָאֵלוּ מִתְרִיעִין וְנוֹעֲלִין אֶת הַחֲנוּיּוֹת. הָא לְכָל דְּבִרְיָהּ — זֶה וְזֶה שְׁוִין!

The Gemara asks: And is it not so?! But isn't it taught in a Braisa: There is no difference between the second three fasts and the final seven fasts, except that on these they sound the shofar and lock the shops. We infer: But for all other matters, this and that are equal, including the twenty-four blessings!

OBJECTION

וְכִי תִּימָא הָכָא נָמִי תָּנָא וְשִׁיר — וְהָא "אֵין בֵּין" קִתְנֵי!

And if you say here too that the Tanna taught and left out, but doesn't it teach "There is no difference"?!

וְתִסְבְּרָא "אֵין בֵּין" דְּוָקָא?

The Gemara asks: **And do you understand that “There is no difference” is always precise?**

SUMMARY

The Gemara establishes that communal affairs must precede tefillah on a fast day, as derived from Ezra. It then focuses on the ruling of Rav Chisda, which distinguishes between prohibitions of mourning (which forbid even cold water) and prohibitions of pleasure (which only forbid hot water). The Gemara attempts to challenge or support this distinction using the Mishnah's mention of locking the bathhouses, the rules of immersion on Yom Kippur and Tisha B'Av, and a beraisa detailing the guidelines for working, wearing shoes, and washing on fast days, ultimately clarifying which restrictions apply to a mourner versus one who is fasting.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara teaches us a profound lesson in priorities from the actions of Ezra HaSofer. When faced with the spiritual crisis of the community, Ezra did not immediately retreat into his private, personal prayers. Instead, he first stood up to address the pain and needs of the tzibbur, and only afterward, at the evening offering, did he pour out his heart in tefillah to Hashem.

It is so easy to get wrapped up in our own spiritual growth, our own davenings, and our own personal avodah. We can easily forget that a true Yid must carry the burden of his community. When you see a fellow Yid in pain, or a communal need that requires attention, you cannot say, "First I will finish my learning and my prayers, and then I will help." The Torah way is to show up for the tzibbur first. Your personal connection to Hashem is actually deepened and elevated when it is built on a foundation of nosei b'ol im chaveiro—carrying the burden with your friend.

Today, before you settle into your own personal routine or private prayers, look around and find one small, concrete way to help the community or a fellow Yid with their immediate needs.