



## OVERVIEW of the Daf

### 1) Oil that must be burned (cont.)

A Baraisa is cited that supports R' Chisda's explanation that "oil that must be burned" may not be used because it is prohibited to burn such oil on Yom Tov.

### 2) Mentioning special occasions in Birkas HaMazon and Tefilla

The question is asked whether Chanukah should be mentioned in Birkas HaMazon. Should it be included to publicize the miracle or perhaps it is unnecessary because it is only rabbinic in origin.

The Gemara concludes that it is unnecessary but if it is going to be mentioned it should be incorporated in the second Bracha.

The question of mentioning Rosh Chodesh is asked and the Gemara relates that it is a dispute between Rav who maintains that it should be mentioned and R' Chanina who rules it unnecessary. Support is found for Rav from a Baraisa.

The question is asked whether Chanukah should be mentioned in Mussaf and the Gemara relates that it is a dispute between R' Huna and R' Yehudah who say that it should not be mentioned and R' Nachman and R' Yochanan who say that it should be mentioned.

The Gemara finally rules like R' Yehoshua ben Levi that special occasions should be included in Mussaf.

### 3) Using cheilev for the Shabbos lights

The Gemara points out that the opinion of the Chachamim regarding cheilev seems to be the same as the Tanna Kama. The Gemara answers that the two opinions differ regarding the permissibility of pouring a small amount of valid oil into the disqualified oil.

4) **MISHNAH:** The Mishnah continues to discuss the use of different oils for Shabbos and Yom Tov lights.

### 5) The use of terumah oil that is tamei

The Gemara questions why terumah oil that is tamei may not be used for lighting the Yom Tov lights. The Gemara answers that it is based on the prohibition against burning disqualified korbanos on Yom Tov.

Three drashos based on pesukim are presented as the source for the prohibition against burning disqualified korbanos on Yom Tov.

R' Ashi presents a legal reason to prohibit burning a disqualified korban on Yom Tov. ■

## HALACHAH Highlight

*For which prayers does the individual add the ענין supplication on communal fast days?*

אלא שני וחמישי ושני של תעניות ומעמדות ערבית ושחרית ומנחה מתפלל שמונה עשרה, ואומר מעין המאורע בשומע תפלה

Rather the Baraisa should read that on the Monday, Thursday, and the Monday that follows, for communal fast days in times of drought and national representatives' fast days, during the Amidah of the evening, morning and afternoon prayers one says the time appropriate prayer in the Shi-

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## Distinctive INSIGHT

### The Repetition of the Chazzan on Friday Night

ורבנן הוא דתקוני משום סכנה

According to Rashi, the abridged repetition of the She-moneh Esrei by the שליח ציבור is only done on Friday night, but not on a week night. During the week, people were busy with their work, and they did not congregate together to daven Maariv as a group. However, on Friday night, everyone came together to daven Maariv in the shul which was at the edge of town in the field. Some individuals would invariably arrive late, and need to stay a bit longer before they finished their prayers, and if the congregation would immediately leave upon finishing the communal prayers, these individuals would be left alone. Therefore, the prayers were extended with this short additional section, so that by the time the chazzan finished, these few stragglers would also be done and ready to leave with everyone else.

It seems clear that on Yom Tov, the Maariv prayers were also not convened together, because people were busy with the task of preparing food, and they had no time to all go out to the shul.

In Sefer Yosef Da'as, the author writes that this solution seems hardly adequate to solve the problem at hand. The extra section of the chazzan reading the abridged seven brachos only takes about a minute or two. It seems, he suggests, that the difference between how Maariv was done during the week as opposed to Friday night was more than just the repetition of the chazzan. Whenever the people gathered for Maariv on a daily basis, they each davened individually, without a chazzan leading them at all. At one point, one person would rise and coordinate she'ma and say a kaddish. On Friday night, however, the services would be lead by the chazzan from the beginning to the end. Therefore, the entire Maariv was not just a minute or two longer, but it would last perhaps ten or more minutes longer than usual. This would therefore account for the additional time needed for an individual to catch up and not have to walk home by himself. ■

## REVIEW and Remember

1. How do we know that Al HaNissim is inserted into the second Bracha of Birkas HaMazon?
2. Why is Rosh Chodesh not mentioned in the Bracha following the Haftarah?
3. According to the Gemara's conclusion, is Al HaNissim added into Mussaf?
4. What is the precedent that leads to the prohibition against burning teruma that is tamei on Yom Tov?

mah Kolaynu blessing.

On any given daytime communal fast day, there are three prayers: Maariv prior to the onset of the fast, Shacharis when the fast has already begun, and Mincha towards the conclusion of the fast day. The Rabbis instituted that a special supplication beginning with the word ענו (answer us) be added in the Shema Koleinu blessing of the Amidah. There is contention amongst the Poskim regarding which of the prayers should the individual add the ענו supplication. Following is a brief summary of the broad opinions in this matter.

**All three prayers:** Some Poskim<sup>1</sup> cite a Yerushalmi that one who is fasting on a communal fast day adds the ענו supplication in all three daily prayers. Rashi<sup>2</sup> references a responsum of the Geonim that cite a Baraisa that states likewise, that even though the Maariv prayer is said prior to the onset of the actual fast, one nevertheless adds ענו, even though he will still eat after Maariv. This view is upheld by many Poskim<sup>3</sup>. The Tur<sup>4</sup> notes that this was the prevalent custom in Spain.

**Shacharis and Mincha:** Rav Zerachia HaLevi<sup>5</sup> references the previously mentioned Yerushalmi. However, he interprets the Yerushalmi to be referring specifically to fasts that begin during the day (such as Tisha B'Av). However, for the daytime fasts, the ענו supplication can not be added for the prayers said while it is still permitted to eat. Ergo, ענו is not said during the Maariv service preceding daytime fasts.

**Minchah alone:** Rashi<sup>6</sup> references a responsum of the Geonim that the practice was not to add ענו for the Maariv prayer, and even not for the Shacharis prayer. The reason given for not adding ענו in the Shacharis prayer, although the fast had already begun, is because there exists the possibility that some accidental illness or fatigue may overtake the person and prevent them from completing their fast. Thus, once they have tasted some food, retroactively the previously recited ענו pray will have been recited falsely. The Rashba<sup>7</sup> explains that it is not Rashi's intention to contradict or challenge the previously mentioned Yerushalmi or Baraisa. Rather, Rashi clarifies that

nowadays when a spirit of weakness has descended upon the world, and a very real possibility exists that one may have to abort their fast, therefore one should not rely upon himself to say the ענו prayer even during Shacharis. This view also is held by many Poskim<sup>8</sup>.

It should be noted that the Meiri<sup>9</sup> challenges this reasoning by explaining that the ענו supplication is intended as a general communal prayer, and not as a private and individual supplication, and as such even if one is forced by unplanned circumstance to curtail his fast, the supplication would not be false because it still applies to the larger community.

In application, it appears that the ruling of the Shulchan Aruch<sup>10</sup> is to add the ענו supplication in all three prayers of the fast day. [It should be said that today many Sephardic communities add the ענו supplication only for Shacharis and Minchah<sup>11</sup>.] However, the Rema<sup>12</sup> states that the common practice is to add the ענו prayer only for Minchah. ■

1. עי' רי"ף (תענית דף יג ע"ב, דף ד' ע"א בדפי הרי"ף)
2. רש"י כאן (ד"ה ערבית)
3. סי' שבלי הלקט (סי' רעז) בשם ר"ת, ורבי אביגדור כהן צדק בשם רבינו נסים. וראה ברא"ש (שבת פ"ב סי' טו ותענית פ"א סי' י'), ובשו"ת הרשב"א ח"א (סי' שפז), ובריטביא (שבת כד ע"א ותענית יב ע"ב). עי' ר"ח (כאן). וראה דעת ר"י בתוס' אצלנו (ד"ה תענית). ועוד הרבה.
4. סי' תקסה, ושכן נהג אביו הרא"ש. ומנהג ספרד בזה מוזכר בעוד ראשונים.
5. תענית (דף יב ע"א, דף ג' ע"א בדפי הרי"ף). ועי' בשו"ת הרשב"א ח"א (סי' קמב) שכן נהגו שלא לאומרו בערבית, אבל כן לאומרו בשחרית ומנחה. ע"ש. (עי' בהערה 8 שם במהד' מכוון ירושלים שעדות זו סותר המוזכר בטור סי' תקסה. ע"ש משי"כ לפרש).
6. רש"י כאן (ד"ה ערבית)
7. רשב"א בתשובה ח"א (סי' קמב). עי' במהרש"א שבת אצלנו.
8. עי' רוקח (סי' ריג, עמ' קב) שכן פסקו כל הגאונים, ובסי' המנהיג (הלכות תענית, עמ' ער במהד' ר"י רפאל) שבתלוח הגאונים שמא יפשע ויאכל. ע"ש. וראה בארחות חיים (הל' תענית אות כב - סדר תפלת תענית). ע"ש. ועוד.
9. מאירי כאן (עמ' 108).
10. סי' תקסה ס"ג. ועי' בביאור דעתו בבביאור הגר"א ובמאמר מרדכי שם (סי' ק).
11. עי' בשלחן גבוה (שם אות ב) ובמאמר מרדכי שם (סי' ק) ובסי' גדולות אלישע (סי' תקנא אות א').
12. שם. ■

## STORIES off the Daf

הודאה in Shemoneh Esrei and in Birkas HaMazon

איבעיא להו מהו להזכיר של חנוכה בברכת המזון

The Gemara questions whether על הנסים should be said in Birkas HaMazon. Rashi points out that the Gemara knew that it was certainly appropriate and necessary to mention על הנסים in the bracha of הודאה of shemoneh esrei, because the nature of the observance of Chanukah was precisely for praise and thanks (see 21b, Rashi ועשאו (ד"ה)). It may seem puzzling, though, why Birkas HaMazon would be different. After all, the second bracha in

Birkas HaMazon is also one of thanks and praise, just as מודים is such in shemoneh esrei. In fact, according to the conclusion of the Gemara, we do say על הנסים in Birkas HaMazon, and it is said in the second bracha for this reason itself - this is the blessing of thanks and praise of Hashem. What, then, was the initial understanding of the Gemara to consider Birkas HaMazon different from shemoneh esrei?

The second blessing in Birkas HaMazon does contain elements of praise and thanks to Hashem. However, the essence of this bracha is that it is "the blessing of the land - ברכת הארץ." The focus is on Eretz Yisroel, and the final bracha is about the land. It is just that Rebbe Abba (Berachos 48) tells us that we must also

praise Hashem at the beginning and at the end of the blessing for the land. Nevertheless, the essence of the blessing is the land. In fact, when we say the abridged form of the Birkas HaMazon after partaking of mezonos, the reference to the second bracha does not even include thanks, but it only mentions "the cherished, good and expansive land." In shemoneh esrei, however, מודים is primarily a blessing of thanks. It begins and ends with thanks. Therefore, being aware that Chanukah is a time for thanks, the Gemara knows that על הנסים must be part of מודים in shemoneh esrei, but it probes to see whether it is also appropriate to be part of Birkas HaMazon as well. ■