



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

Yuma Daf Pey Zayin

- The Braisa darshens pesukim. "Se'eis pnei rasha lo tov" – it is not good for the resha'im when they are shown favor on this world, because it makes them lose their merit in Olam Habbah.
 - "L'hatos tzadik bamishpat" – it is beneficial for tzaddikim when they are not shown favor on this world, because it increases their merit in Olam Habbah.
 - Tzaddikim do not only merit zechusim for themselves, they even cause their future generations to receive favorable treatment as well. Resha'im do not only cause bad for themselves, they even cause bad for future generations as well.
 - One who causes the rabbim to do good, merits that he will not sin. One who causes the rabbim to do bad, is practically not given the chance to do teshuva.

HA'OMER ECHTA V'ASHUV ECHTA V'ASHUV

- **Q:** Why does the Mishna say the person says this twice? **A:** This teaches the concept of **R' Huna in the name of Rav**, who says that once someone does an aveirah and repeats it, it becomes to him as if it is mutar to do.

ECHTA V'YOM HAKIPPURIM MICHAPER EIN YOM HAKIPPURIM MICHAPER

- **Q:** This seemingly disagrees with **Rebbi**, who says that Yom Kippur brings kapparah even without teshuva? **A:** Even **Rebbi** agrees that when one does aveiros because he figures that Yom Kippur will bring a kapparah, it does not bring a kapparah.

AVEIROS SHEBEIN ADAM LAMAKOM...

- **Q: R' Yosef bar Chavu** asked, a pasuk seems to say that Yom Kippur brings kapparah even for sins against another person!? **A:** The pasuk can be explained as meaning, if a person sins against another person and he then appeases him, Hashem forgives him. The pasuk then asks, if one sins against Hashem, who can appease Hashem? The Gemara says, it is the person's teshuva and maasim tovim that appease Hashem.
- **R' Yitzchak** learns from a pasuk, that if one antagonizes his friend, even with mere words, he must appease him and ask for forgiveness, even if he must get people to ask for forgiveness on his behalf.
 - **R' Chisda** said, he must ask for forgiveness 3 times, bringing 3 people along with him. **R' Yose bar Chanina** said, he should not ask more than 3 times. If the victim has died, the perpetrator must take 10 people to the victim's grave and ask for forgiveness.
 - **R' Yirmiya** once went to **R' Abba's** house to ask forgiveness, and while he was waiting outside the maid accidentally sprayed some water on him. When **R' Abba** saw what happened, he asked **R' Yirmiya** for forgiveness.
 - When **R' Zeira** felt that someone wronged him, he would pass by that person again and again, to give the person an opportunity to ask for forgiveness.
 - **Rav** was once wronged by a butcher, and the butcher didn't come to ask for forgiveness. **Rav** went to the butcher on Erev Yom Kippur to try and rectify the situation. The butcher saw **Rav** and said, "Go away, I have nothing to say to you". He was in middle of chopping bones. One of the bones then hit him in the throat and killed him.
 - **Rav** was once teaching, and began the lesson from the beginning an additional 3 times as each of 3 talmidim entered after he had already started. When **R' Chanina bar Chama** then entered, **Rav** refused to begin yet again. For 13 years **Rav** went to ask for forgiveness on Erev Yom Kippur.

- **Q:** We have learned that one need only ask for forgiveness 3 times!? **A: Rav** went beyond the letter of the law.
 - **Q: Rava** taught that one should not hold back giving forgiveness, and if he does, Hashem will do the same with him!? **A: R' Chanina** saw in a dream that **Rav** was destined to become the leader (which would mean that **R' Chanina** would have to die to make the position available). He therefore held back forgiveness so that **Rav** would go learn in Bavel and become a leader there (so that **R' Chanina** would not have to die to make the position available).
- A Braisa says, the mitzvah to say viduy begins when one accepts upon himself the start of Yom Kippur. However, the **Chachomim** said to begin viduy before he has his meal before the start of Yom Kippur, because he may become intoxicated from the meal and not be able to say viduy at the start of Yom Kippur. Still, even if he said viduy before the meal, he should say it at the onset of Yom Kippur again, in case he did an aveirah during the seudah. For this same reason, he should say viduy again during shachris, again during mussaf, again during mincha, and again during ne'ilah.
 - An individual says viduy at the end of shmoneh esrei. The chazzan says it in middle.
 - **Q:** What does one say as viduy? **A: Rav** says, "ata yodeya razei olam...". **Shmuel** says, "mimamakei haleiv...". **Levi** says, "u'betorascha kasuv leimor, ki bayom hazeh...". **R' Yochanan** says, "ribbon ha'olamim...". **R' Yehuda** says, "ki avonoseinu rabu milimnos...". **R' Hamnuna** says, "Elokai ahd shelo notzarti..."
 - **Mar Zutra** said, the main part of all viduy is when one says "aval anachnu chatanu...".
- A Mishna says, there are 3 times a year that the Kohanim "duchan" 4 times in the day (at shachris, mussaf, mincha, and ne'ilah): on fast days, at the "ma'amud" (the people who represented all of Klal Yisrael for the daily Tamid), and on Yom Kippur.
 - **Q:** What is "ne'ilah"? **A: Rav** says it is an additional shmoneh esrei. **Shmuel** says, it is the tefilla of "mah anu meh chayeinu...".
 - **Q:** A Braisa clearly says that all hold that there is an additional "shmoneh esrei" tefilla for ne'ilah!? **A:** This refutes **Shmuel**.
 - **Ulla bar Rav** was the chazzan for ne'ilah in front of **Rava**. He began with "ata v'chartanu" and ended with "mah anu meh chayeinu...". **Rava** praised him for doing so.
 - **R' Huna the son of R' Nosson** said, an individual should say this after his "shmoneh esrei" tefilla.