



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

Taanis Daf Tes Vuv

PEREK SHEINI -- PEREK SEDER TANIYOS KEITZAD

MISHNA

- What was the procedure that was done on the fast days? They would take the Aron Kodesh out to the city square and put ashes on it. They would then put ashes on the head of the Nasi, and the head of the Av Beis Din. Then all the people would put ashes onto their own heads as well. The elder among them would speak to try and stir the hearts of the people. He would say, the pasuk regarding the people of Nineveh does not say that Hashem saw their sackcloth and their fast. The pasuk says that Hashem saw their deeds, that they had done teshuva. Another pasuk in the Navi says this as well.
- They were then ready to daven. They would send as a chazzan an older person who knew how to daven, who had a house full of children with no means of support for them. Such a person's heart was sure to be sincere in his tefilla.
 - He then said 24 brachos: the 18 of every day, zichronos, shofros, "ehl Hashem batzarasah...", "esah einai ehl heharim...", "mimamakim kirasicha Hashem...", "tefilla le'ani ki yatof". **R' Yehuda** says he did not say zichronos and shofros. In their place he would say "ra'av ki yiyeh ba'aretz...", and "asher haya dvar Hashem ehl Yirmiyahu...".
 - The first bracha's ending would make reference to Avrohom Avinu, the second's to the Yidden at the Yam Suf, the third's to Yehoshua at Yericho, the fourth's to Shmuel at Mitzpah, the fifth's to Eliyahu at Har HaCarmel, the sixth's to Yonah in the belly of the fish, and the seventh's to Dovid and Shlomo's tefilla on Yerushalayim.
 - It once happened in the days of **R' Chalafta** and **R' Chananya ben Tradyon**, that after the chazzan finished the first bracha the people responded "Baruch Shem Kevod Malchuso..." instead of simply saying "Amen". The **Chachomim** said, this should only be done at the Beis Hamikdash.
- **R' Yehoshua** says, for the first set of fasts, the Kohanim of the Mishmar (who were on duty for that week) would begin the fast but not complete it, and the Kohanim of the Beis Av (who were on duty that particular day) would not fast at all. For the second set of fasts, the Kohanim of the Mishmar would complete the entire fast and the Kohanim of the Beis Av would begin the fast, but would not complete it. For the third set of fasts, the Kohanim of the Mishmar and of the Beis Av would fast the entire fast. The **Chachomim** said, neither fasted on the first set of fasts. For the second set of fasts, the Mishmar would fast, but not complete, and the Beis Av would not fast at all. For the third set of fasts, the Mishmar would fast and complete, and the Beis Av would begin the fast, but would not complete it.
 - The Kohanim of the Mishmar may drink wine at night (during that week), but not by day (they may be needed to help out). The Kohanim of the Beis Av may not drink wine by night or by day (they need to do the Avodah that day).
 - The Kohanim of the Mishmar and the people of the Maamud (representatives of Klal Yisrael who would, on a rotation basis, be present at the Korbanos Tzibbur) may not take haircuts or wash their clothes during their week, but may do so on Thursday of that week, in honor of Shabbos.

- Any Yom Tov that is written in Megillas Taanis as one that it is assur to make a hesped on, the day before is likewise assur, but the day following the Yom Tov is mutar. **R' Yose** says that the day before and after are assur.
 - On a day that it says is assur to fast on, the day before and after is mutar. **R' Yose** says the day before is assur and the day after is mutar.
- We do not decree a set of fasts that will begin on a Thursday, so as not to drive up food prices (the increased demand for food for after the fast combined with food for Shabbos will make the shop owners think that there is increased demand in general, causing them to increase prices). Instead, we begin the set of fasts on a Monday. However, the second set of fasts may begin on Thursday (because at that point the shop owners already realize the increased demand is only due to the fast, and they will not increase prices for the temporary increase in demand). **R' Yose** says, just as the first set may not begin on a Thursday, so too the later sets may not begin on Thursday.
- We may not decree a fast on Rosh Chodesh, Chanukah, or Purim. However, **R' Gamliel** says, if a set began and one of the fasts of the set fell on one of these days, the fasts are not stopped, and he fasts on those days. **R' Meir** said, **R' Gamliel** would agree that one would not complete the fast on those days (he would break his fast before the day is over). The same would be when Tisha B'Av falls on a Friday (we break the fast before Shabbos begins).

GEMARA

- **Q:** The Mishna says that the procedure followed on the fast days is that we remove the Aron Kodesh to the city square, etc. This seems to say that this procedure is even followed by the first set of fasts. However, a Braisa says that it is only done for the last set of fasts!? **A:** **R' Pappa** said, our Mishna is also only discussing the third set of fasts.

UBIROSH HANASI

- **Q:** Why do we place ashes on the head of the Nasi first, and then on all the other people? **Rebbi** said in a Braisa that in matters of greatness we begin with the greatest person, but with bad things we begin with the lower people. If so, we should first place the ashes on the heads of all the other people, and then on the head of the Nasi!? **A:** Placing the ashes on his head first is actually bestowing honor upon him, because it is as if we are telling him that we feel that his tefillos can bring the rain.

V'CHOL ECHAD V'ECHAD NOSEIN B'ROSHO

- **Q:** Why do the Nasi and Av Beis Din have the ashes placed on their heads by others, but all the other people place it on their own heads? **A:** **R' Abba of Kisri** said, it is much more humbling when one is embarrassed by others than when he is embarrassed by himself. We want this, so that their tefillos are more sincere.
- **Q:** Where on the head are the ashes placed? **R' Yitzchak** learns from a pasuk that it is placed on the place where the tefillin is worn.