



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

Taanis Daf Tes Zayin

- **Q:** Why do we go out and daven in the city square? **A: R' Chiya bar Abba** said, by doing so we are saying, "we weren't answered with our tefillos done in private, so now we will embarrass ourselves in public as well". **Reish Lakish** said, by doing so we are saying "let the galus from our shul be a kapparah for us".
 - The difference between these approaches would be whether it would suffice to go from one shul to another.
- **Q:** Why do we take the Aron out into the city square? **A: R' Yehoshua ben Levi** said, by doing so we are saying that "we have a private keili (i.e. the Aron) and it has now become embarrassed because of our aveiros".
- **Q:** Why do we put on sackcloth? **A: R' Chiya bar Abba** said, by doing so we are saying that we are like animals.
- **Q:** Why do we put ashes on the Aron? **A: R' Yehuda ben Pazi** and **Reish Lakish** say that this demonstrates that Hashem "suffers" along with us.
 - **R' Zeira** would tremble when he would see ashes being put onto the Aron.
- **Q:** Why do the people put ashes on their heads? **A: R' Chama and R' Chanina** argue: one says it is a demonstration that we consider ourselves as ashes in front of Hashem, and the other says we do this so that Hashem should remember the Akeida.
 - The difference between these opinions would be whether one may use dirt instead of ashes.
- **Q:** Why do we visit a cemetery on a fast day? **A: R' Levi bar Chama and R' Chanina** argue: one says it is a demonstration that we consider ourselves as dead in front of Hashem, and the other says that we go so that the people buried there will daven for us.
 - The difference between these opinions would be whether we can accomplish the purpose by going to a non-Jewish cemetery.
- **Q:** What is the meaning of the name "Har Hamoriya"? **A: R' Levi bar Chama and R' Chanina** argue: one says it refers to the fact that Torah was taught to the Yidden from this mountain, and the other says it refers to the fact that it created a fear among the goyim.

HAZAKEIN SHEBAHEN OMER LIFNEIHEN DIVREI KIVUSHIN

- A Braisa says, first choice for a speaker is a "zakein". If one is not available we look for a "chochom". If there is none available we look for a man of stature.
 - **Q:** Can it be that we prefer an elder over a chochom? **A: Abaye** said, the Braisa means, our first choice is an elder who is also a chochom. If there is none, we look for a young chochom.
- The Braisa continues, the speaker says to the people, the fasting and sackcloth will not make our prayers be answered, it is only teshuva that can accomplish that, as we see that the pasuk says that Hashem saw the teshuva of the people of Ninveh, not their fasting and sackcloth.
 - We learn from a pasuk regarding the story with the people of Ninveh, that they separated the mother animals from their babies, and said to Hashem, "if You don't have mercy on us, we will not have mercy on these animals".
 - We also learn that they said to Hashem, "You are the tzaddik and should therefore be understanding and more patient with us, the rasha".

- The pasuk says that the people returned all stolen items. **Shmuel** said, this means that even one who had stolen a beam and used it in a house, broke apart the house to return the beam.
 - **R' Ada bar Ahava** said, a person who confesses to having stolen, but does not return the stolen object, is like one who is toivel while holding a sheretz – he cannot become tahor.

AMDU B'TEFILLA MORIDIN LIFNEI HATEIVA ZAKEIN...

- A Braisa says, even if there is an elder who is also a chochom, it is more preferable to send one who is very familiar with the davening. **R' Yehuda** says, we look for someone who has small children and no means to support them, one who works in the field but his house is now empty, one who has “pirko na'eh” (he had a proper youth), is humble, is wanted by the people, has a nice voice, is an expert in reading Tanach, and in learning Medrash, Halachos and Agados, and is an expert in all the brachos.
 - When the **Rabanan** learned this Braisa, they looked at **R' Yitzchak bar Ami** (as an example of a person possessing all these qualities).
 - **Q:** The Braisa seems to be repeating itself when it says “he has no means of support” and then says “his house is empty”? **A:** **R' Chisda** said, the Braisa means that his house is empty from sin.
 - **Abaye** explained “pirko na'eh” to mean that the person did not have a bad reputation in his youth.

V'OMER LIFNEIHEM ESRIM V'ARBA BRACHOS...

- **Q:** The Mishna says that 6 brachos are added to the everyday shmoneh esrei, but then goes on to give 7 endings special for that day!? **A:** **R' Nachman bar Yitzchak** said, it means that there are 7 elongated brachos, like a Braisa says, there are 6 additional and one elongated – the bracha of Ga'al Yisrael is elongated and given a special ending for the day. The Braisa then says that after each bracha the people would answer “Amen” and the shofar would be blown. However, in the Beis Hamikdash the process was different. Instead of simply saying “Baruch Ata Hashem Ga'al Yisrael”, the chazzan would say “Baruch Hashem Elokei Yisrael Min Haolam V'ahd Haolam Baruch Goel Yisrael”. The people would not answer “Amen”, but would instead say “Baruch Shem Kevod Malchuso...”. **R' Chalafta** followed this process in Tzipori and **R' Chananya ben Tradyon** did so in Sichni as well. The **Chachomim** said that was incorrect, because this process is only to be done in the Beis Hamikdash.
 - Another version of the Braisa says, that the additional 6 brachos are said between the brachos of “Ga'al Yisrael” and “Refa'einu”. The Braisa then goes on to describe the difference in procedure between the Beis Hamikdash and elsewhere.
 - There is another Braisa which describes the procedure, and how the **Chachomim** did not agree with **R' Chalafta** and **R' Chananya ben Tradyon** who followed this procedure outside of the Beis Hamikdash.

R' YEHUDA OMER LO HAYA TZARICH LOMAR ZICHRONOS...

- **R' Ada** from Yaffo explained, **R' Yehuda** holds that we only say zichronos and shofros on Rosh Hashanah, Yom Kippur of Yovel, and when at war.