



Daf In Review – Weekly Chazarah

Maseches Taanis, Daf כב – Daf כה

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf כב---22-----

- **R' Broka Choza'ah** would often meet Eliyahu in the marketplace. He once asked Eliyahu, is there anyone in the marketplace here that is destined for Olam Habah? Initially he said there is no one. A bit later, a person wearing black shoes (which was not typically worn by Yidden) and not wearing tzitzis walked by. Eliyahu said, "That person is destined for Olam Habah". **R' Broka** ran over to the man and asked him what his occupation was. The man said, "Go away now, and come back tomorrow". The next day the man told **R' Broka** that he was a prison guard, and he always made sure to keep the men and women separate. He would put his bed in between the men and the women, to prevent any aveiros from happening. He said, "When a Jewish girl is put into my jail and the goyim are looking at her to be mezaneh with her, I risk my life to save her". Once, there was a betrothed girl in the jail and the goyim wanted to be mezaneh with her. The prison guard took the sediment of red wine and threw it on the bottom of her dress, making them think that she was a nidah, and in that way saved her. **R' Broka** asked, why do you wear black shoes and not wear tzitzis? The man explained, I hang around the goyim and don't want them to know that I am Jewish, because in that way I find out about any bad decrees that are being handed down. When I hear of one, I quickly run the **Rabanan** to tell them, so that they can daven to have it annulled. **R' Broka** asked, why did you tell me yesterday to go away and come back today? He answered, I had just found out about a new decree and wanted to immediately go to the **Rabanan** so that they could daven for it to be annulled.
 - A bit later another 2 people walked by in the marketplace, and Eliyahu said, "These people are also destined for Olam Habah". **R' Broka** approached them and asked them what their occupation was. They said, "We are comedians, and we cheer up depressed people. Also, when we see people in a fight, we bring shalom between them".

AHL EILU MASRI'IN B'CHOL MAKOM...

- A Braisa says, for the following problems we cry out in every place: "shidafon" crop disease, "yeirakon" crop disease, "arbeh" locust, "chasil" locust, and wild animals on the attack. **R' Akiva** says, for shidafon and yeirakon we cry out for even the smallest amount. For arbeh and chasil we cry out even if only one wing was seen in Eretz Yisrael.

V' AHL CHAYA...

- A Braisa says, for wild animals on the attack we only cry out when we can tell they have been sent from Heaven (their behavior is abnormal). When the wild animals appear in the city it is considered abnormal, but in the field it is considered normal. If they appear by day that is considered abnormal, by night is considered normal. If it saw 2 people and chased them it is abnormal, but if it hid from them it is normal. If it killed 2 people and ate one of them it is abnormal (if it wasn't hungry for 2 people, it shouldn't have killed both people), but if it ate both of them it is normal. If it climbs onto a roof and takes a baby from a crib, that is abnormal.
 - **Q:** The Braisa first says that when the animals are in the city it is abnormal. This suggests that no matter whether it was there by day or by night. Then the Braisa says that it is only abnormal if seen during the day!? **A:** The Braisa means that in the city it is only abnormal if seen during the day.
 - **Q:** The Braisa first says that it is only abnormal if the animals run after the people, which suggests that it is normal if they remain standing still. Then the Braisa says it is only normal if the animals hide, which suggests that it is not normal if they remain standing still!? **A:** It depends on the circumstances. If the field is near the swamps (the animal's natural habitat), it is normal for it to remain standing still because it feels that it can easily escape into the swamp. Otherwise, it is normal for the animal to run and hide.
 - **Q:** How could the Braisa say that it is normal if the animal kills and eats 2 people, when it says earlier that it is not normal if it even just ran after them!? **A:** **R' Pappa** said, the part of the Braisa that says it is normal for it to kill and eat is speaking near the swamp, where it has more courage.

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- **Q:** The Braisa said that if the animal climbs onto a roof and takes a baby from its crib, that is abnormal. That seems obvious!? **A: R' Pappa** said, the Braisa is discussing a hunter's hut, out in the wild, in the habitat of the animals. That is why it would not seem to be so unusual.

AHL HACHEREV...

- A Braisa says, clearly we would fast if an attacking army is approaching. Even more than that, if an army who does not intend to attack is passing through the city, we must also fast. As we see with the army of Paroh Necho, which wanted to pass through and did not intend to attack, and yet ended up in war with King Yoshiyahu.
 - **R' Yehuda in the name of Rav** explained that Paroh Necho had avodah zarah with him, which is why Yoshiyahu thought that he can definitely be beaten at war.
 - **R' Yehuda in the name of Rav** explains a pasuk regarding that story to mean that Yoshiyahu was pierced with so many arrows at war, that his body became like a sifter.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said, Yoshiyahu was punished because he went to war without asking Yirmiyahu. Yoshiyahu felt that he could rely on the pasuk that says that “a sword will not pass through your land”, which even refers to a passing army. He didn't realize that his generation was not deserving of this bracha.
 - As Yoshiyahu was dying he was whispering something. Yirmiyahu was afraid that he may be whispering something improper, on account of his pain. He bent down to hear what was being said, and heard that Yoshiyahu was saying that he deserved this punishment for not listening to the word of Hashem. Upon hearing that, Yirmiyahu praised him.

MAASEH V'YARDU ZEKEINIM M'YERUSHALAYIM L'AREIHEM...

- **Q:** Does the Mishna mean the amount of grain needed to fill an oven, or the amount of bread needed to fill an oven (which is a lesser amount)? **A:** A Braisa says “the size of the mouth of an oven”, which must refer to bread (grain put at the mouth of an oven would fall to the back).
 - **Q:** Does it refer to the size of the cover of the oven, or the row of bread that is put around the opening?
A: TEIKU.

V'OD GAZRU TAANIS AHL SHE'ACHLU ZE'EIVIM...

- **Ulla** said in the name of **R' Shimon ben Yehotzadak**, it once happened that wolves swallowed 2 babies and then let them out in their wastes. The **Chachomim** said that the flesh was not tamei as a meis (it lost its status as such through the digestion process), but the bones were tamei as a meis (bones are not digestible).

AHL EILU MASRI'IN B'SHABBOS...

- A Braisa gives a list of tzaros and says that an individual may fast as a way to bring a kapparah and a salvation. **R' Yose** says that an individual may not decide to fast, because that may make him have to come onto others, and these others may decide not to have mercy on him.

SHIMON HATEIMANI OMER AHF AHL HADEVER...

- **Q:** Did the **Chachomim** disagree regarding Shabbos only, or did they disagree and say that one should never cry out for a plague? **A:** There is a Braisa where **R' Akiva** says we never cry out based on a plague. That must be the **Chachomim** of our Mishna.

AHL KOL TZARA SHELO TAVO AHL HATZIBBUR...

- A Braisa says, we cry out for every tzara, except for there being too much rain.
 - **R' Yochanan** explained, this is so because we do not daven that an excessive good should be stopped.
 - **Rami bar R' Yud** said, in Bavel we may daven for the rain to stop (it was a low lying land, with deadly flooding possible).
 - They asked **R' Eliezer**, how much rain must fall in Eretz Yisrael to allow us to daven for it to stop? He said, only when one can stand on “Keren Ofel” (a very high place) and can splash his feet in the water (which essentially means it may never be done).
 - **Rabbah bar bar Chana** said, when he was on top of Keren Ofel he saw an Arab holding a spear and riding a camel at ground level, and he appeared to him like a worm (Keren Ofel is such a high place).
- A Braisa says, the pasuk says “v'nasati gishmeichem b'itam”. This means that there will not be too much rain or too little rain. Another explanation is that the rain will fall on Tuesday nights and Friday nights (when people are

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not out traveling). As we find in the days of **Shimon ben Shatach**, when it only rained on Tuesday and Friday nights and the crops grew to enormous sizes. We also find in the days of Hurdus, when they were building the Beis Hamikdash, that it rained only at night and in the morning the wind would blow away the clouds and the sun would shine, allowing for the work on the Beis Hamikdash to continue.

-----Daf לט---23-----

MAASEH SHESHALCHU L'CHONI HAMAGUL...

- A Braisa relates the story told in the Mishna about Choni Hamagul. That they came to ask him to daven for rain, that he drew a circle and promised that he would not leave the circle until Hashem brought rain, that it started to drizzle and his talmidim told him, "It seems that Hashem is making it rain just enough so that you can be released of your oath, but not in a way that it will help us survive", that Choni then said to Hashem that he asked for heavier rain, that the rain came down in a torrential downpour to the point that no drop was smaller than a lug, that his talmidim then said this rain will destroy the world, that Choni then said to Hashem that he asked for rain of blessing, and that the rain then came down nicely. It continued raining to the point that the people asked that he daven for the rain to stop. He said, "I have a tradition that we don't ask for the stopping of too much good. However, bring me a par for a Shelamim". They brought him the par. He placed his hands on it and said, "Hashem, the Yidden can't handle too much bad or too much good. May it be Your will that the rain stop and that there be relief in the world". A wind came, blew away the clouds, and the sun began shining. **Shimon ben Shatach** sent to him, if you were not the great Choni, I would put you in cheirem for speaking this way to Hashem. However, what should I do, when you act like a misbehaving child to Hashem and yet he answers you!
- **R' Yochanan** said, Choni Hamagul was always bothered by the pasuk that says "b'shuv Hashem es shivas tziyon hayinu k'cholmim", which suggests that one can sleep for 70 years (the length of Galus Bavel). He didn't understand how one can sleep for 70 years. He was once traveling and stopped to eat. He saw a man planting carob trees. The man explained that these trees would take 70 years to grow. Choni fell asleep where he was. Hashem made rock form around him, which hid him from view. When he awoke, he saw a man picking carob from the trees! He said, "It must be that I just slept for 70 years!" He also saw that his donkey had given birth to generations of offspring. He went back to his house and asked, "Is Choni's son still alive?" They told him he was not, but a grandson is still alive. He then went to the Beis Medrash and heard the **Chachomim** saying, "The learning today is as clear as it used to be in the days of Choni". He said, "I am Choni". They did not believe him, and did not respect him as Choni deserved to be respected. Choni davened to Hashem that he should die, and he did. **Rava** said, this is what people mean when they say, "Either give me friends or give me death".
- **Abba Chilkiya** was Choni's grandson. When the people needed rain, they would go to him to daven for them, he would daven, and it would then rain. It once happened that the **Rabanan** sent 2 messengers to ask him to daven for rain. They found him working in the field, and greeted him. He did not greet them warmly in return. He kept working. In the evening, he took his shovel and some wood and carried it on one shoulder and carried his cloak on the other shoulder. He also walked barefoot the entire way and only put on his shoes when he walked through water. When he passed a thorny bush, he lifted his clothing, thereby exposing his legs to the thorns. When he reached his town, his wife was there to greet him, all dressed up. When he reached his house, he first allowed his wife to go in, then he himself went in, then he allowed the messengers to come in. He sat down to eat and did not invite the messengers to eat with him. He cut the bread and gave one piece to the older children and 2 pieces to the younger children. He then privately told his wife, "These **Rabanan** have come to ask us to daven for rain. Let's go to the roof to daven before they ask us, and then, if Hashem sends rain, we can make believe that we had nothing to do with it. They went to daven on opposite corners of the roof. Clouds began to appear over his wife's corner before his. He then went back down and asked the **Rabanan** why they had come. They said, "The **Rabanan** sent us to ask you to daven for rain". He said, Baruch Hashem you don't need me, because Hashem has already sent rain. They told him, "We know you davened for the rain, and that is why it has rained, but we have questions about the way you did things today that are bothering us". They proceeded to ask him regarding every aspect mentioned above, and he explained himself:
 - He didn't greet them because he was a hired worker and did not want to waste the time that he was supposed to be working.

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- He carried the cloak on a separate shoulder, because it was a borrowed cloak, and it was not borrowed to be used as a cushion for his packages, only to be worn.
- He only wore his shoes in the water, because the rest of the way he could see where he was stepping and could do without the protection of shoes (he was very poor and wanted to use the shoes as little as possible).
- He exposed his legs to the thorns rather than have them rip his clothing, because his skin would heal, and clothing does not.
- His wife came to greet him all dressed up so that he should not have the desire to look at any other women.
- He let his wife go in before himself, because he didn't know the **Rabanan** well, and didn't want to leave her outside with them alone.
- He didn't invite them to eat, because they knew that he had limited food and would have declined, so he didn't want to extend an invitation he knew would be declined and then have them indebted for having been invited.
- He gave the older children one piece of bread, because they were home all day and had eaten something already. The younger children were in Yeshiva and had not eaten, so he gave them 2 pieces.
- His wife's tefilla was answered first, because she would give bread to poor people and he would give money. Since she would give more immediate benefit, she was answered first. Also, he would daven that the resha'im should die, and she would daven that they do teshuva.
- **Chanan Hanechba** (the "hidden one") was a grandson of Choni. When the world was in need of rain, the **Rabanan** would send little children to him. They would pull at his robe and beg him for rain. He would daven to Hashem, "Please bring rain for the sake of these children, who don't even realize the difference between one who can't give rain and Hashem, Who does bring rain".
 - He was called "The Hidden", because he was very careful to fully cover himself when going to the bathroom.
- **R' Zrika** said to **R' Safra**, look at the difference between the great **Rabanan** of Bavel and those of Eretz Yisrael, in regard to the way they would daven for rain. **R' Huna** and **R' Chisda**, who were of Bavel, would gather people to daven publicly for rain. **R' Yona** the father of **R' Mani** would hide the fact that he was davening for rain, even from his family.
 - **R' Mani** was once being harassed by the Nasi's people. He cried at his father's grave that he was being harassed. When these people were riding by the grave, their horses froze in place, and did not move until they accepted upon themselves to cease the harassment.
 - **R' Mani** once complained to **R' Yitzchak ben Elyashiv** that the wealthy people of his in-laws' house were harassing him. **R' Yitzchak** said, "Let them become poor", and they became poor. **R' Mani** later complained that they now bother him for financial support. **R' Yitzchak** said, "Let them become wealthy", and they became wealthy.
 - **R' Mani** once complained to **R' Yitzchak ben Elyashiv** that he did not find his wife to be attractive. **R' Yitzchak** said, "She should become pretty", and she became pretty. **R' Mani** later complained that she now has become haughty because of her beauty. **R' Yitzchak** said, "Let her become ugly again", and she became ugly.
 - Two talmidim once asked **R' Yitzchak ben Elyashiv** to daven that they should become smart. He told them, "I used to have the power to do that, but I no longer have that power."

-----Daf 72-----24-----

- **R' Yose bar Avin** would learn under **R' Yose of Yukras**. He left him and went to learn under **R' Ashi**. One day **R' Ashi** repeated the shita of **Shmuel** that if one takes a fish out of water on Shabbos, he is chayuv as soon as an area the size of a selah becomes dry (at that point the fish will surely die). **R' Yose bar Avin** asked, "Why don't you qualify that to mean that the dry spot must be in between the fins?" **R' Ashi** asked, that is the shita of **R' Yose bar Avin**, so why didn't you repeat that in his name? He answered, "I am **R' Yose bar Avin**". He asked, why

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are you not learning under **R' Yose of Yukras**? He answered, "If he doesn't have mercy on his own son and daughter, how can I expect that he will have mercy on me?"

- The story concerning his son was, that once **R' Yose of Yukras** was late (due to being involved in a mitzvah) in bringing food for his workers. His son commanded a fig tree (not yet in growing season) to bring forth its fruit for the workers, and it did. When **R' Yose of Yukras** heard about this, he told his son, "You have bothered your Creator to bring forth food before its time, therefore, you should die before your time".
- The story concerning his daughter was, that he once caught a man staring at his daughter (who was beautiful). The man explained, since he wouldn't merit to marry her, he should at least be allowed to look at her. **R' Yose of Yukras** told his daughter, "You are making people suffer. Return to the ground so that people shouldn't do aveiros because of you".
- He had a donkey that he would rent out. The renter would place the money on the donkey to bring back to **R' Yose of Yukras** and the donkey would return on its own. If too much or too little money was placed on the donkey, it would not budge until it was corrected. Once a renter left a pair of sandals on the donkey, and it did not move until they were removed.
- **Elazar of Birsa** would give all his money to tzedaka, to the point that the tzedaka collectors would hide from him so that he wouldn't give away all his money. He was once going to the market place to buy items for his daughter who was getting married, and spotted the tzedaka collectors. He chased them and made them tell him what they were collecting for. At the time they were collecting for the wedding of 2 orphans. He gave all the money he had with him except for one zuz. He bought some wheat with that and threw it into the granary. When his wife went to look what he put into the granary, she saw that it was bursting at the seams, filled with wheat (a miracle had occurred). When he was told of this, he said they may not benefit from this more than any of the other poor people and he gave it to tzedaka.
- **R' Yehuda the Nasi** was goizer a taanis for rain. He davened and rain did not come. He became sad and said, look what a difference there is between Shmuel Hanavi and me. It then rained.
- The Nasi was once goizer a fast, but **R' Yochanan and Reish Lakish** did not know about it until the morning of the fast, and therefore did not accept the fast upon themselves the day before. **R' Yochanan** said, they did not need to accept the fast upon themselves the day before, because all people get dragged along with the decision of the Nasi.
- The Nasi was once goizer a taanis and it did not rain. **R' Oshaya** darshened a pasuk to suggest that the reason it did not rain was because the people of the Nasi were unworthy. The servants of the Nasi went and began choking **R' Oshaya**. The people of the city rescued him and told the servants, "All he says is for the sake of Heaven, so leave him alone".
- **Rebbi** was once goizer a taanis and rain did not come. **Ilfa** then went to lead the davening. When he said "mashiv haruach" the wind began to blow, and when he said "morid hageshem" the rain began to fall. **Rebbi** asked him what he does that he merits such a quick answer to his tefillos. He explained that he lived in a poor town where no one has wine for Kiddush or Havdalah, but he puts in a lot of effort to get wine to be motzi everyone with Kiddush and Havdalah.
- **Rav** was once goizer a taanis and rain did not come. A man then went to lead the davening. When he said "mashiv haruach" the wind began to blow, and when he said "morid hageshem" the rain began to fall. **Rav** asked him what he does that he merits such a quick answer to his tefillos. He explained that he teaches Torah to children and only accepts payment from those who can afford. Moreover, he spends his own money to give the children prizes so that they are willing to learn.
- **R' Nachman** was goizer a taanis and rain did not come. He became depressed because of that, and rain then came.
- **Rabbah** was goizer a taanis and davened for rain, and no rain came. The people said, "**R' Yehuda** would be goizer a taanis and rain would come immediately!" **Rabbah** said, if you think it is because of the Torah the people of **R' Yehuda's** time learned, that is wrong, because we learn more and better than them. If it is because his deeds were better than mine, I ask anyone who knows of any shortcoming that I have, to come and speak. Rather, it has nothing to do with me. It is the generation that is not as worthy.

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- **R' Yehuda** saw 2 people playing with bread. He said, it must be that there is an abundance of food. He gave an angry look, and a famine began. The **Rabanan** asked **R' Kahana the son of R' Nechunya**, who was **R' Yehuda's** attendant, to walk **R' Yehuda** to the marketplace so that he should see how severe a famine there now was, and so that he should daven for it to end. He did so, and **R' Yehuda** saw a crowd of people waiting to buy just a few dates. He told **R' Kahana**, "Remove my shoes". As soon as he removed the first shoe, it began to rain. When he reached to remove the second shoe, Elyahu came and told him, Hashem said, if you remove the second shoe, I will destroy the world.
 - **R' Mari**, the grandson of **Shmuel**, said, "I was on the banks of the Pappa River when this story happened, and I saw Malachim who were dressed as sailors taking sand and putting it onto a ship. As soon as they did so, the sand turned into flour. They then sailed to the city of the famine and offered to sell the flour, thereby ending the famine. However, I told the people not to buy this flour, because it came about through a miracle, and one should try to not benefit from a miracle. The next day, the regular boats of wheat from another place came, and provided food for the people".
- **Rava** went to Hagrunya and was goizer a fast (due to lack of rain), but rain did not come. He instructed all the people to continue fasting through the night. The next morning he asked whether anyone had a dream overnight. **R' Elazar** of Hagrunya said that it was said to him in a dream "Good greetings to the good rebbi from the good Master, who gives good from His goodness to His people". **Rava** said, this means that Hashem will now accept our tefillos. They davened and it began to rain.
 - **Rava** once gave someone malkus and the person died. The king wanted to punish **Rava** for doing so. The king's mother said, "Do not start up with the Jews, because they can daven and are granted their requests – for example with rain". The king said, that may be because they ask for rain in the rainy season, and has nothing to do with their tefillos. Let them ask for rain now in the summer and let's see if they get answered. The king's mother asked **Rava** to daven for rain. He davened but no rain came. He then davened again, saying the pasuk where Shmuel Hanavi davened for (and was answered with) rain in the summer. It then began to rain to the point that the gutters of the houses were flowing directly into the Tigris River. **Rava's** father came to him in a dream and told him he must change the place where he sleeps, because he will be punished for causing a change to nature. He slept in a different place that night and in the morning found that his old bed was slashed by knives.
- **R' Pappa** was goizer a taanis for rain, and rain did not come. He felt faint, and ate something and then davened more. The rains still did not come. **R' Nachman bar Ushpazi** said to him sarcastically, "maybe if you eat some more the rain will come". **R' Pappa** was embarrassed and felt bad, and the rain then came.
- **R' Chanina ben Dosa** was once traveling and it began to rain. He said to Hashem, "The whole world is happy with the rain, but Chanina is in pain from it (because he was traveling)". The rain stopped. When he reached his house, he said to Hashem, "The whole world is in tzar because there is no rain, and only Chanina is happy". It then began to rain.
 - **R' Yosef** said, the tefilla of the Kohen Gadol on Yom Kippur had no power over **R' Chanina ben Dosa**. The Kohen Gadol would daven that Hashem should not listen to the tefila of a traveling person who asks that the rain should stop.

-----Daf דב-----25-----

- **R' Yehuda in the name of Rav** said, every day a bas kol comes forth and says, "The entire world is supported in the merit of my son **Chanina**, but **Chanina** himself subsists on a kav of carob for the entire week".
 - **R' Chanina's** wife would make her oven smoke (through the chimney) on Erev Shabbos (even though she had nothing to bake) because she was embarrassed that all the neighbors were using their ovens to bake for Shabbos and she had nothing to bake. She had a bad neighbor who said, I know they have nothing, how is it that their chimney is giving out so much smoke? She knocked on the door, and **R' Chanina's** wife ran to another room because she was embarrassed. The neighbor let herself in and saw an oven full of bread and a bowl full of dough. She called out to **R' Chanina's** wife to bring the baking paddle to remove the bread before they burn. **R' Chanina's** wife said, "that is where I just went – to get

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the paddle”. The Gemara says, she actually had gone to get the paddle, because she was used to having miracles happen and was sure one would happen then as well.

- **R’ Chanina’s** wife told him that he must do something to relieve their financial situation. He davened, and a hand came out from Heaven and gave him the leg of a golden table (which was worth a lot of money). He later told her, I had a dream that we were in Olam Habah, and everyone was eating on golden tables with 3 legs, but we were eating at a golden table of only 2 legs. She asked, what can we do to rectify that? She told him, daven that it should be taken back. He davened and the leg was taken back to Heaven. It was taught that the taking back was a greater miracle than the giving, because things are given by Heaven, but not taken back.
- **R’ Chanina** once saw that his daughter was upset on Friday evening. She explained that she had mistakenly filled the lamps for Shabbos with vinegar instead of oil, and the light would therefore quickly go out. He told her, “Hashem Who has commanded oil to light can also command that the vinegar stay lit”. It was taught that the lamps continued burning the entire Shabbos to the point that they took fire from it for Havdalah.
- People once complained to **R’ Chanina** that his goats were damaging their fields. He said, “If this is true, let all my goats be eaten by bears. If it is not true, let each goat come back tonight carrying a bear in its horns”. That night, each goat came back carrying a bear in its horns.
- He had a neighbor who was building a house and the beams ended up being too short. He said to the neighbor, “Let your beams become longer”, and they became longer and stuck out an amah on each side of the wall.
- **Q:** We said that **R’ Chanina** was very poor, so how did he have goats? Also, we have learned that one should not raise small cattle in Eretz Yisrael!? **A: R’ Pinchas** said, someone once mistakenly left chickens in front of **R’ Chanina’s** house. He told his wife she may not eat from the eggs, because they belong to the one who left the chickens. Eventually it became too difficult to care for the chickens and eggs, so they sold them and bought goats with the money. The person once came back and asked whether anyone found his chickens, and **R’ Chanina** gave him the goats.
- **R’ Elazar ben Pedas** was very poor. He once let blood and had nothing to eat but a head of garlic. He ate it, became weak, and fell asleep. The **Rabanan** went to visit and saw him sleeping. In his sleep they saw him laugh, cry, and then a spark came from his forehead. When he awoke they asked him what caused this behavior? He said, “I was sitting near Hashem and I asked Him how much longer I must suffer in poverty. He said to me, if you want, I will destroy the world and create it again, and you may be born during a mazal of better parnassah. I said to Hashem, to go through all that bother and “maybe” things will be better? I asked Hashem whether I have passed the half point of my life, and He said that I have (which is why I cried). I said to Hashem that He should not destroy the world for me. Hashem then told me that I will be given tremendous rewards for saying so (which is when I was happy and laughed). I then asked to receive the portion of Olam Habah from the people who will not merit their portions. Hashem snapped His fingers and flicked me on my forehead (as a showing of happiness for my asking, which is why the spark came out)”.
- **R’ Chama bar Chanina** was goizer a taanis and it did not rain. The people said to him, when **R’ Yehoshua ben Levi** is goizer a taanis it rains! He responded, I am not as great as him. He told the people to bring **R’ Yehoshua ben Levi** to join in the tefillos. Rain still did not come. He asked them, do you want the rain to come in all our joint zechusim? They said yes. He said to the sky, “Cover your face with clouds”. Clouds did not come. He said “Look how much chutzpah the sky has”. The clouds then came and the rain began.
- **Levi** was once goizer a taanis and rain did not come. He said to Hashem, “You have gone to the Heavens and no longer have mercy on Your children!” The rain came, but **Levi** became lame (as a punishment for such speech).
 - Although we find another reason for his becoming lame (when he was showing how to do the “kida” bowing), both incidents are what caused it to happen.
- **R’ Chiya bar Lulyani** heard 2 clouds saying, “Let’s go bring water to Amon and Moav”. **R’ Chiya** said to Hashem, “You offered the Torah to all the nations and none accepted. Now You are going to give them the rain?” The clouds let their rain down in Eretz Yisrael.

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- **R' Chiya bar Lulyani** darshened the pasuk (“Tzaddik katamar yifrach, k'erez...”) that compares a tzaddik to a date tree and to a cedar tree. The pasuk needed to compare the tzaddik to both. If it would just compare him to a date tree, we would say that a tzaddik is like a date tree in that it does not regenerate (i.e. a tzaddik won't have techiyas hameisim), so the pasuk compares him also to a cedar which does. If he was only compared to a cedar, we would say that a tzaddik won't have offspring, like a cedar (i.e. he won't get rewarded in Olam Habbah), so the pasuk compares him to a date tree as well.
 - **Q:** A Braisa says that a cedar tree does not regenerate!? **A:** There are many types of “erez” (cedar) trees. Some do regenerate and others do not.
- A Braisa says, **R' Eliezer** was once goizer 13 fasts, and it did not rain. The people were leaving the shul at the last fast and **R' Eliezer** asked them, “Have you prepared your graves” (we will all die from starvation)!? The people began to cry. Then the rain began. It also once happened that **R' Eliezer** said the 24 brachos by a fast and it did not rain. **R' Akiva** then went and said 2 of the “avinu malkeinu” verses, and it began to rain. People began to talk that **R' Akiva** must be greater. A bas kol came out and said, this did not happen because **R' Akiva** is greater, rather it is because he is a more forgiving person.
- A Braisa asks, how much rain must fall for the tzibbur to be able to stop their fasting? **R' Meir** says, enough so that the depth of the plow's blades are saturated with water. The **Chachomim** say, if the ground was dry, we may stop when the rain reaches one tefach into the ground. If the ground is medium level (not hard or soft), it must go 2 tefachim deep. If the ground was already worked on, it must go 3 tefachim deep.
 - A Braisa says, **R' Shimon ben Elazar** says, every time it rains a tefach, there rises 3 tefachim of water from the depths of the earth.
 - **Q:** Another Braisa says it rises only 2 tefachim!? **A:** That is when the earth is worked out more.
- **R' Elazar** said, when the water offering is brought on Succos, the waters of the depths say to each other, “Bring forth your waters, because I have heard the voice of 2 friends (the wine and the water offerings)”.
 - **Rabbah** said, I saw the Malach in charge of rain. He looks like a calf with separated lips. He stands between the upper and lower waters, and tells the upper waters to rain down and the lower water to bring forth.

HAYU MISANIN V'YARDU GESHAMIM KODEM HANETZ HACHAMAH...

- A Braisa says, **R' Meir** says if they were fasting and the rain came before sunrise, they need not complete the fast. If it began raining after sunrise, they must complete the fast. **R' Yehuda** says if the rain began before chatzos they need not complete the fast, but if it began after chatzos, they must complete the fast. **R' Yose** says, the cutoff is at 9 hours into the day.
 - **R' Yehuda the Nasi** was goizer a taanis and it began raining after sunrise. He thought to make the people complete the fast, but **R' Ami** said the cutoff is chatzos.
 - **Shmuel Hakatan** was goizer a taanis and it began to rain before sunrise. The people felt this was a good thing. **Shmuel** told them, by raining before the davening took place, it was as if Hashem was saying, “I will give the rain because I don't want to hear their tefillos”.
 - Another time he was goizer a taanis and it rained after sunset of the full day of fasting. They felt this was a good thing (based on the above) that Hashem wanted to hear their tefillos. **Shmuel** told them, by raining after a full day of fasting it is as if Hashem was saying, “I will not give them the rain until after they have suffered an entire day”.
 - **Q:** According to **Shmuel** what would be a good sign? **A:** If when they say “mashiv haruach” the wind blows, and when they say “morid hageshem”, the rain begins to fall.

MAASEH V'GAZRU TAANIS B'LUD...

- **Q:** Why didn't they say Hallel before they went to eat? **A: Abaye and Rava** both say, one should not say Hallel unless he is full and satisfied.
 - **Q: R' Pappa** was once goizer a taanis and it rained before chatzos. He had them say Hallel and only then did they go home to eat and drink!? **A:** The people of that place would often become drunk, so he could not let them eat and drink first.

HADRAN ALACH PEREK SEDER TAANIYOS EILU!!!

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PEREK B'SHLOSHA PERAKIM -- PEREK REVI'I

MISHNA

- There are 3 times during the year when the Kohanim “duchan” 4 times during the day – at shachris, mussaf, mincha, and ne'ilah. The 3 times are: fast days, ma'amados, and Yom Kippur.
- These are the ma'amados – the Torah says that the Yidden must bring daily korbanos, which means that they have to be there to bring the korbanos. The early Nevi'im therefore instituted that with every Mishmar, there was also a rotation of ma'amados, where some of the people in the rotation would go to Yerushalayim to be there as representatives of Klal Yisrael when the korbanos were being brought. Other members of the rotation for that week would stay in their cities and gather in the Beis Medrash, where there would read every day from Parshas Bereishis regarding Creation. (They would fast every day of that week until nighttime, except that they would not fast on Friday (to allow for proper kavod Shabbos) or on Sunday (because it would be dangerous to go from Shabbos directly into fasting)).
 - On the first day they would read the parshiyos of the first and second days of Creation. On the second day they would read the parshiyos of the second and third days of Creation, and so on. Two people would read the larger of the 2 parshiyos on each day, and one person would read the smaller parsha. This was done by shachris and mussaf. By mincha, they would read by heart, as one read Kriyas Shema. On Friday there was no ma'amod by Mincha, in honor of Shabbos.
- Any day on which Hallel is said, there is no ma'amud by shachris. Whenever there is a Korbon Mussaf, there is no ma'amud even by ne'ilah (and certainly not by mussaf or mincha either). On a day where the wood offering is brought, there is no ma'amud by mincha. This is all according to **R' Akiva**. However, **Ben Azai** said that **R' Yehoshua** would teach that a Korbon Mussaf only stopped the ma'amud of mussaf and mincha, not ne'ilah, and a wood offering only stopped the ma'amud of ne'ilah. **R' Akiva** changed his view to that of **Ben Azai**.
- There were 9 times a year that wood was brought for use on the mizbe'ach: on the first of Nisson it was brought by the family of Arach ben Yehuda, on the 20th of Tamuz by the family of Dovid ben Yehuda, on the 5th of Av by the family of Par'osh ben Yehuda, on the 7th of Av by the family of Yonadav ben Reichav, on the 10th of Av by the family of Sina'ah ben Binyamin, on the 15th of Av by the family of Zatu ben Yehuda along with Kohanim, Levi'im, and anyone who wasn't sure which of these families they belonged to, along with the “stealers of the pestles” and the “fig cutters”, on the 20th of Av by the family of Pachas Moav ben Yehuda, and the 20th of Elul by the family of Adin ben Yehuda, and on the first of Teves the Par'osh family brought again.
 - On the first of Teves there was no ma'amud at all, because there was Hallel (Chanukah), Korbon Mussaf (Rosh Chodesh), and Korbon Eitzim (of the Par'osh family the second time).
- Five bad things happened to our fathers on the 17th of Tamuz, and 5 on Tisha B'Av. On the 17th of Tamuz: the Luchos were broken, the Korbon Tamid was discontinued, the walls of Yerushalayim were broken into, Apustimus burned the Sefer Torah, and an avodah zarah was bought into the Heichal. On Tisha B'Av: it was decreed that the Yidden would not go into Eretz Yisrael (as a result of the meraglim), the First and Second Batei Mikdash were destroyed, the city of Beitar was captured, and Yerushalayim was plowed over. Therefore, when the month of Av arrives, we lessen our joy.
 - During the week in which Tisha B'Av falls, it is assur to take a haircut or wash one's clothes. However, on Thursday it would be mutar for the honor of Shabbos.
 - On Erev Tisha B'Av one should not eat 2 cooked dishes, nor eat meat or drink wine. **R' Shimon ben Gamliel** says one just needs to make a change. **R' Yehuda** says one must turn over the beds, but the **Chachomim** disagreed with him.
- **R' Shimon ben Gamliel** said, there are no Yomim Tovim for Klal Yisrael as great as the 15th of Av and Yom Kippur. On those days the single girls of Yerushalayim would go out wearing borrowed white clothing, so as not to embarrass one who did not have. All the clothing required tevila. They would go and dance in the vineyards (where the young men would watch and choose a wife). The girls would say different pesukim, telling the boys

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to look at their beauty, at their distinguished family, and at their good deeds and characteristics (to be explained in the Gemara). It says similarly in a pasuk, that the girls should go out and look at King Shlomo (referring to Hashem) at the crown that his mother made for Him on the day of His wedding – referring to Matan Torah, and the day of His heart's joy – referring to the building of the Beis Hamikdash, which should be built speedily in our days!

GEMARA

B'SHLOSHA PERAKIM BASHANAH...

- **Q:** On a fast day and a ma'amud day there is no mussaf!? **A:** The Mishna means to say that there are 3 times a year when the Kohanim duchan at every tefilla – and one of these (Yom Kippur) includes 4 times during the day.
- **R' Nachman in the name of Rabbah bar Avuha** said, the Mishna follows **R' Meir**, but the **Chachomim** argue and say that the Kohanim do not duchan by mincha or ne'ilah.
 - The **Chachomim** is the shita of **R' Yehuda**. A Braisa brings a 3-way machlokes where **R' Meir** says they duchan at all 4 tefillos, **R' Yehuda** says only at shachris and mussaf, and **R' Yose** says at all tefillos except mincha.
 - **R' Meir** says, the only reason we don't duchan every tefilla on every day is because we are afraid the Kohanim are intoxicated, but on these days they do not drink so there is no such concern. **R' Yehuda** says, we only duchan by shachris and mussaf because those are the tefillos that we need not be concerned for intoxication all year round, and we will not treat these days differently (even though theoretically they can be treated differently), and **R' Yose** says, since ne'ilah is not said every day, we do not need to be gozier by that tefilla, but we do need to be gozier by mincha.
 - **R' Yehuda in the name of Rav** said that the Halacha follows **R' Meir** (and he would teach this in public). **R' Yochanan** said that the people act in accordance with **R' Meir** (he would not even answer this way, but if one followed **R' Meir**, he would not have to go back). **Rava** said, the custom follows **R' Meir** (he would not teach this publicly but would answer this way when asked).
 - **R' Nachman** said the Halacha follows **R' Yose**.
 - The Gemara paskens, that the Halacha follows **R' Yose**.
 - **Q:** If so, why do the Kohanim duchan by Mincha on a fast day? **A:** Since they daven mincha so close to sunset, it is treated like ne'ilah, and they therefore duchan.
 - **Q:** How do we know that an intoxicated Kohen may not duchan? **A:** **R' Yehoshua ben Levi in the name of Bar Kappara** said, the parsha of Birchas Kohanim is next to the parsha of nazir, to teach that just as a nazir is assur to have wine, so is a Kohen who will be saying Birchas Kohanim.
 - **Q:** **R' Zeira's father** asked, if so, the Kohen should also be assur to eat grape seeds, like a nazir!? **A:** **R' Yitzchak** said, the pasuk compares this Kohen to a Kohen doing to Avodah, which teaches that just as he may eat grape seeds, so may the Kohen who is saying Birchas Kohanim.
 - **Q:** If there is such a comparison, a Kohen who has a mum should not be allowed to duchan!? **A:** He is compared to a nazir, and therefore can. We use the comparisons in a lenient way, because these are only D'Rabanan halachos, and the pesukim are used as an "asmachta".

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EILU HEIN MA'AMADOS LEFI SHENEMAR...

- **Q:** The Mishna begins "These are the ma'amados", and instead of listing them, changes topic to discuss the source for having ma'amados altogether!? **A:** The Mishna felt it necessary to first give the source and reason, before going into detail of their function.
- A Braisa says, there were 24 Mishmaros in Eretz Yisrael, and 12 in Yericho (the Gemara explains this to mean that 12 of the 24 were in Yericho). When it was the turn of a particular Mishmar, half the Mishmar went to Yerushalayim, and the other half went to Yericho, in order to provide water and food for those in Yerushalayim.

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- **R' Yehuda in the name of Shmuel** said, a ma'amud made up of Kohanim, Levi'im, and Yisraelim must be present for a korban to be valid. In a Braisa **R' Shimon ben Elazar** said, there must be Kohanim, Levi'im, and musical instruments.
 - The point of argument is whether the primary music that took place with the korbanos had to be done with singing, or with musical instruments.
- **R' Chama bar Gurya in the name of Rav** said, Moshe instituted 8 Mishmaros – 4 from Elazar and 4 from Isamar. Shmuel Hanavi increased the rotation to 16 Mishmaros. Dovid Hamelech then increased it to 24 Mishmaros.
 - **Q:** A Braisa says that Moshe instituted 8 and Shmuel and Dovid made it into 24!? **A:** The Braisa means that Shmuel and Dovid each had a role in the increase (as stated in the above Braisa), not that they did so together.
 - **Q:** A Braisa says that Moshe instituted 16 Mishmaros – 8 from Elazar and 8 from Isamar. When it was found that the descendants of Elazar were more than those of Isamar, they increased the Mishmaros of Elazar to 16 (for a total of 24). This is not like **R' Chama bar Gurya** said!? **A:** He would say that it is a machlokes Tanna'im, and he holds like the first Braisa, that says that Moshe only instituted 8 Mishmaros, not 16.
- A Braisa says, only 4 of the Mishmaros returned to Eretz Yisrael from Bavel (for the Second Beis Hamikdash): the Mishmaros of Yedaya, Charim, Pashchur, and Eimar. The Nevi'im who were there, split these 4 into 24 Mishmaros. A gorel was made, and each of the 4 took 6 lottery pieces, which determined when their time to serve would be. They instituted, that even if Yehoyariv (the head of all the Mishmaros during the First Beis Hamikdash) was to return, Yedaya would still remain as the head of all Mishmaros, and Yehoyariv would serve after them.

V'YISRAEL SHEBI'OSO MISHMAR MISKANSIN B'AREIHEN V'KORIN B'MAASEH BEREISHIS

- **Q:** Why do they read about Creation? **A:** **R' Yaakov bar Acha in the name of R' Assi** said, because if not for the ma'amados (i.e. the korbanos), the world would not continue to exist. We learn this from the conversation between Hashem and Avrohom Avinu. Avrohom asked Hashem, how do I know that you will give Eretz Yisrael to my children? Maybe they will sin and You will destroy the world like You did by the mabul? Hashem told Avrohom to take animals, etc. (the "Bris Bein Habesarim"). Hashem was saying, it is the korbanos which will bring a kapparah for any aveiros and will therefore prevent the world's destruction. Avrohom asked, what about when there is no Beis Hamikdash at which to bring korbanos? Hashem said, "I have already established the parshos of the korbanos. When the Yidden read that before Me, I will consider it as if they brought the actual korbanos, and they will be forgiven for their aveiros".
- A Braisa says, the people of the ma'amud who went to Yerushalayim would be there to daven that Hashem should accept the korbanos of the Yidden. The people of the ma'amud who remained in their cities would gather in their shuls and would fast on Monday, Tuesday, Wednesday, and Thursday. On Monday they would daven that those travelling on the seas should be safe. On Tuesday they would daven for the safety of the people traveling through the desert. On Wednesday they would daven that children should not become sick with the askarah disease. On Thursday they would daven that women should not miscarry and that nursing mothers should have sufficient milk for their babies. On Friday they did not fast, in honor of Shabbos, and clearly on Shabbos itself they did not fast.
 - **Q:** Why didn't they fast on Sunday? **A:** **R' Yochanan** said, because Sunday is the holiday of the Notzrim, who would get angry if they were fasting on that day. **R' Shmuel bar Nachmeini** said, because Sunday is the 3rd day of the creation of man, and man is therefore in a weakened state. **Reish Lakish** said, we are weak on Sunday because our "neshama yeseirah" is taken away from us on Motzei Shabbos.

BAYOM HARISHON BEREISHIS V'YEHI RAKIA

- A Braisa says, the parsha of Bereishis is read by 2 people and the parsha of Yehi Rakia is read by one.
 - **Q:** The parsha of Yehi Rakia is only 3 pesukim, and therefore is understandably only read by one. However, the parsha of Bereishis is only 5 pesukim, so how can it be read by two people? A Braisa says that each person must read a minimum of 3 pesukim!? **A:** **Rav** says the second reader rereads one pasuk that the first person read. **Shmuel** says they split the middle pasuk.

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- **Rav** says they reread, because he holds that we may not stop at a place where Moshe did not institute a stop.
- **Q:** How can **Shmuel** say that they split the pasuk? We find that **R' Chanina Hagadol** only allowed splitting a pasuk when teaching children, to allow for easier learning!? **A:** **Shmuel** would say, the reason **R' Chanina** allowed it there was because there was no better solution. Here too, there is no better solution.
- **Q:** Why doesn't **Shmuel** say to reread one of the previous pesukim? **A:** It is a gezeirah so that if one enters the shul when the second person is reading, or before the second person begins to read, he should not think that there is someone who is reading less than 3 pesukim.
- **Q:** A Braisa says, a parsha of 6 pesukim can be read by 2 people. If a parsha only has 5 pesukim, one person can read 3 pesukim, and another person can read the remaining 2 pesukim of that parsha and should read one from the next parsha. Others say that we don't begin a parsha unless we will read 3 pesukim from it, so the second person should therefore read 3 pesukim from the next parsha. Why is this so? According to **Rav**, the second person should reread one of the previous pesukim, and according to **Shmuel** they should split the middle pasuk!? **A:** The case of this Braisa is different, because he is not limited to this parsha. Therefore he has the option to read into the next parsha.

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PARSHA GEDOLA KORIN OSAH B'SHNEYIM...

- **Q:** Does the Mishna mean that we read from the Torah by shachris and mussaf, and it is only by mincha that we read by heart, or does the Mishna mean that only at shachris we read from the Torah, and by mussaf and mincha we read by heart? **A:** A Braisa clearly says that by shachris and mussaf we read from the Torah, and by mincha we read by heart.

KOL YOM SHEYEISH BO HALLEL EIN BO MAAMUD...

- **Q:** Why is it that a Korbon Eitzim does away with the maamud by ne'ilah, but not by mincha? **A:** Mincha is D'Oraisa, whereas ne'ilah is D'Rabanan.

Z'MAN ATZEI KOHANIM V'HA'AM...

- A Braisa says, when the Yidden went back to Eretz Yisrael from Bavel, there was no wood to be burned on the Mizbe'ach. These families came forward and donated wood. The Nevi'im instituted that these families will forever have the opportunity to donate wood for the Mizbe'ach, even if wood is not needed at that time.

V'IMAHM KOHANIM U'LEVI'IM V'CHOL MI...

- A Braisa explains the terms used in the Mishna of "the stealers of the pestles" and the "fig cutters". It once happened that the government made a gezeirah that wood may not be brought for use on the Mizbe'ach, and that "bikkurim" may not be brought. They set up patrols to prevent these from being brought to Yerushalayim. There was a family that took their bikkurim and covered it with dried figs. They then took along a pestle as well. When the guards asked them where they were going, they showed them the dried figs and told them that they were going to make cakes of dried figs, using the pestles that they had with them. Once they got through the checkpoint, they uncovered the bikkurim and brought them to the Beis Hamikdash.
- Another Braisa says, there was once a similar gezeirah with similar checkpoints put up to prevent wood from being brought to the Mizbe'ach. The family of Salmai HaNefutasi made ladders out of wood and told the guards that they were going to get birds from nearby nests, using the ladders. Once they passed the checkpoint, they disassembled the ladders and brought the wood for the Mizbe'ach.

B'ESRIM BO BNEI PACHAS MOAV BEN YEHUDA

- A Braisa says, **R' Meir** says, the family of Pachas Moav ben Yehuda is the same family as Dovid ben Yehuda. **R' Yose** says, it is the same family as Yoav ben Tzeruya.

B'ESRIM B'ELUL BNEI ADIN BEN YEHUDA...

- A Braisa says, **R' Yehuda** says, the family of Adin ben Yehuda is the same family as Dovid ben Yehuda. **R' Yose** says it is the same family as Yoav ben Tzeruya.

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B'ECHAD B'TEVES SHAVU BNEI PAR'OSH SHNIYA...

- **Q:** Our Mishna doesn't seem to follow **R' Meir**, or **R' Yehuda**, or **R' Yose!**? According to **R' Meir** and **R' Yehuda** the Mishna should also say that the family of Dovid ben Yehuda brought twice, and according to **R' Yose** the Mishna should also say that the family of Yoav ben Tzeruya brought twice!? **A:** The Mishna follows **R' Yose**. **R' Yose** only said that one of the families was Yoav ben Tzeruya. There was a machlokes as to which family he said it was (so they did not double up).

B'ECHAD B'TEVES LO HAYA BO MAAMUD...

- **Q: Mar Keshisha the son of R' Chisda** asked **R' Ashi**, why is it that Hallel can set aside its own maamud (of shachris, which is when it is said), and the Mishna says that a Korbon Mussaf sets aside the maamud of mincha (but not of Mussaf)? **A: R' Ashi** said, the Mishna means that it sets aside the maamud of mussaf *and* of mincha.
 - **Q:** He asked, why is it that it sets aside *more* than its own tefilla, whereas Hallel only sets aside its own tefilla? **A:** He answered, **R' Yose** actually holds that way, that it only sets aside the maamud of mussaf itself.
- **Q:** Why doesn't the Mishna list Rosh Chodesh Nisnon as a day when there is no maamud at all, because there is Hallel, Mussaf, and Korbon Eitzem!? **A: Rava** said, Hallel of Rosh Chodesh is only a custom, not an obligation, and would therefore not set aside a maamud.

CHAMISHA DEVARIM EIRU ES AVOSEINU B'SHIVA ASSAR B'TAMUZ...

- We can figure out that the luchos were broken on the 17th of Tamuz, as follows: Moshe went up to Heaven after Matan Torah, on the 7th of Sivan, and remained there for 40 days and nights. These days were the 24 days left to Sivan (including the day he went up), and 16 days of Tamuz. He came down the following day, which was the 17th of Tamuz, saw the Eigel, and broke the luchos.
- We know that the Tamid stopped being offered on the 17th of Tamuz, based on a tradition.
- **Q:** Regarding the breeching of Yerushalayim's walls, a pasuk says that on the 9th of the month the hunger became very strong, and the next pasuk says that the city walls were breeched. We see it wasn't on the 17th!? **A: Rava** said, by the destruction of the First Beis Hamikdash, the walls were breeched on the 9th, and by the Second Beis Hamikdash, the walls were breeched on the 17th.
- We know, based on a tradition, that Apustumos burned a Sefer Torah on that day.
- We know that an avodah zarah was placed in the Heichal on that day, because a pasuk says it was placed there on the day that the Tamid stopped to be brought.
 - **Q:** How can the Mishna say that only one avodah zarah was placed there? A pasuk seems to say that there were two!? **A: Rava** said, there were 2, but one fell on top of the other and broke its arm off (and our Mishna refers to the one whole avodah zara that was in the Heichal). It was then found to be written on it, "You wanted to destroy the Beis Hamikdash (by causing the Yidden to worship avodah zarah), therefore I have chopped off your hand".