

**Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 16**  
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**New Sugya**

Why do we go out to the street? R' Chiya b. Abba says: since we called out to Hashem in private and we weren't answered, we'll embarrass ourselves to go out in public. Reish Lakish says: so that our exile should atone for us. What is the Halachic difference between them? If you can exile yourselves from one Shul to another. (After all, you're exiling yourselves, but you're not embarrassing yourselves in public.)

**Tosfos explains: according to the opinion that you need to be exiled, you're still being exiled. However, according to the opinion that you need to be exposed, you're not being exposed since the new Shul is a private place.**

Why do we take the Aron out to the street? R' Yehoshua b. Levi says; since we have a (beautiful) utensil we usually have hidden away, but now it's being embarrassed (by placing it out in the open) because of our sins. Why are we covered with sackcloth? R' Chiya b. Abba says: as to say; we're considered to be like animals. Why do we put ash on the Aron? R' Yehuda b. Pazi answers: it's like the Pasuk says "I (Hashem) is with you in your troubles." Reish Lakish says: it's like the following Pasuk; "in all your troubles, He's troubled too." R' Zeira commented: when I saw the rabbis placing the ash on the Aron, my whole body shook.

Why did they put ash on the heads of every individual? There is an argument between R' Levi b. Chama and R' Chanina. One said; it's as if to say that we're considered like ash before You (Hashem). The other said; in order to remember the ashes of Yitzchok (i.e., the Akeida). What's the Halachic difference between them? If you can use regular dirt. (We can still symbolize that we're like dirt, but it won't be a remembrance to the Akeida.)

**Tosfos explains; the ash was something burned from human bones as a remembrance to the Akeidas Yitzchok. If it would only come to say that we're as important as ash, you can use dirt too. That's why it says that the Halachic difference between the opinions is regular dirt.**

Why do we visit the cemetery during the fast? There is an argument between R' Levi b. Chama and R' Chanina. One said; we're considered before You (Hashem) like dead people. The other says in order that the dead should pray for us. What's the Halachic difference between them? If you can go to a non-Jewish cemetery.

**Tosfos says: therefore we're accustomed to go visit a cemetery on Tisha B'av, since Tisha B'av is like a communal fast for the (stoppage) of rain.**

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**New Sugya**

We learned; if there is an elder, the elder says it, (i.e., the words to conquer the people's hearts). If there isn't one, then a scholar says it. If there isn't one, then a person with an imposing figure says it. The Gemara asks: do we mean to say that an elder says it although he's not a scholar (before a scholar)? Abaya says: we mean to say; if there is a scholarly elder, he says it. If there isn't one, a young scholar says it. If there isn't one, then an imposing person says it.

**Tosfos explains: a tall person, so that people should accept his words to humble themselves. When we say (later) that his Pirko Na (his beginnings were pleasant), we mean; from when he reached puberty, even when he was a Bachur, he didn't have a bad reputation.**

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### **New Sugya**

We learned: although there may be an elderly scholar, we don't allow someone to be the Chazon but a regular Chazon. R' Yehuda explains that he has small children and he doesn't have what to feed them. He should have a field to work, and his house is empty and his beginnings were pleasant, humble, favored by the congregation, have a sweet voice, and is an expert in reading Tanach and learns Medrish, Halacha and Aggados. He should be an expert in all the Brachos. The rabbis (upon hearing these qualifications) looked at R' Yitzchok b. Ami (who has all these good qualities).

### **Daf 16b**

The Gemara asks: “he doesn't have anything (to feed his children)” is the same as “his house was empty.” (So, why repeat it?) R' Chisda answers: it refers to someone whose house is empty from sin.

We said that his beginnings were pleasant, Abaya explains: that he didn't have a bad reputation even when he was young.