



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

### Taanis Daf Chuf Vuv

#### 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 Nisnon it was brought by the family of Arach ben Yehuda, on the 20<sup>th</sup> of Tamuz by the family of Dovid ben Yehuda, on the 5<sup>th</sup> of Av by the family of Par'osh ben Yehuda, on the 7<sup>th</sup> of Av by the family of Yonadav ben Reichav, on the 10<sup>th</sup> of Av by the family of Sina'ah ben Binyamin, on the 15<sup>th</sup> 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 20<sup>th</sup> of Av by the family of Pachas Moav ben Yehuda, and the 20<sup>th</sup> 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 17<sup>th</sup> of Tamuz, and 5 on Tisha B'Av. On the 17<sup>th</sup> 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 brought 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 15<sup>th</sup> of Av and Yom Kippur. On those days the single girls of Yerushalyim 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 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 goizer by that tefilla, but we do need to be goizer 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".