



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

Taanis Daf Chuf Zayin

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.
- **R' Yehuda in the name of Shmuel** said, a ma'amud made up of Kohanim, Levi'im, and Yisraelim must be present for a korbon 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 kapparrah 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.
 - **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.