



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

### Taanis Daf Chuf Ches

PARSHA GEDOLA KORIN OSAH B'SHNAYIM...

- **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.

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 17<sup>th</sup> of Tamuz, as follows: Moshe went up to Heaven after Matan Torah, on the 7<sup>th</sup> 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 17<sup>th</sup> of Tamuz, saw the Eigel, and broke the luchos.
- We know that the Tamid stopped being offered on the 17<sup>th</sup> of Tamuz, based on a tradition.
- **Q:** Regarding the breaching of Yerushalayim's walls, a pasuk says that on the 9<sup>th</sup> of the month the hunger became very strong, and the next pasuk says that the city walls were breached. We see it wasn't on the 17<sup>th</sup>!? **A: Rava** said, by the destruction of the First Beis Hamikdash, the walls were breached on the 9<sup>th</sup>, and by the Second Beis Hamikdash, the walls were breached on the 17<sup>th</sup>.
- 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 zarah 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".