

מסכת תענית • דף כ"ח

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

In this daf, we continue learning about the beautiful avodah of the Ma'amados (the non-priestly watches) and how they read the Torah. The Gemara clarifies a crucial point from our Mishnah regarding when they would read from a kosher Torah scroll and when they would recite the parsha by heart, like the Krias Shema. We see the beautiful care the Sages took to ensure that even when the tzibbur was gathered, the dignity of the Torah was maintained, debating whether an individual may read Torah by heart in public.

We then move into the inspiring history of the wood offerings (Korban Etzim). The Gemara explains how, during the Second Beis HaMikdash, certain special families stepped up with incredible yiras Shamayim to donate wood when the Temple chambers were empty. The prophets established that these families would always retain the zechus of bringing wood on their designated days, even if the chambers were already overflowing.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

EXPLANATION

דאית ליה רווחא.

The reason the second reader may begin in the middle of a paragraph is **that he has space**, meaning he has the option to read from the ensuing paragraph.

מִשְׁנָה MISHNAH

MISHNAH

פְּרָשָׁה גְּדוֹלָה קוֹרִין אוֹתָהּ בְּשָׁנִים בְּשַׁחֲרִית וּבְמוֹסָף. וּבִמְנַחָה קוֹרִין עַל פִּיהֶן כּוּי.

We learned in the Mishnah: **A long passage** of the creation story is **read by two people in the morning prayer and in the additional prayer. And in the afternoon prayer they read** the daily portion **by heart**, etc.

גְּמָרָא GEMARA

QUESTION

איבעיא להו: היכי קאמר? בשחרית ובמוסף קורין אותה בספר, ובמנחה קורין אותה על פה כקורין את שמע, או דלמא הכי קתני: בשחרית קורין אותה בספר, ובמוסף ובמנחה קורין אותה על פה כקורין את שמע?

A dilemma was raised before them, the Sages: How is the Mishnah speaking? Does it mean that in the morning prayer and in the additional prayer they read it from the Torah scroll, and in the afternoon prayer they read it by heart, just as one recites Shema? Or perhaps this is what it teaches: In the morning prayer they read it from the Torah scroll, but in the additional prayer and in the afternoon prayer they read it by heart, just as one recites Shema?

PROOF

תָּא שְׁמַע, דְּתַנְיָא: בְּשַׁחֲרִית וּבְמוֹסַף נִכְנָסִין לְבֵית הַכְּנֶסֶת וְקוֹרִין בְּדֶרֶךְ שְׁקוּרִין כָּל הַשָּׁנָה, וּבִמְנַחָה יַחִיד קוֹרֵא אוֹתָהּ עַל פֶּה.

Come and hear a proof, as it is taught in a Braisa: In the morning prayer and in the additional prayer they enter the synagogue and read from the Torah scroll in the manner that they read all year, but in the afternoon prayer, an individual reads it by heart.

PROOF

אָמַר רַבִּי יוֹסֵי: וְכִי יַחִיד יָכוֹל לִקְרוֹת דְּבָרֵי תוֹרָה עַל פֶּה בְּצִיבוּר? אֵלָּא כּוֹלֵן נִכְנָסִין וְקוֹרִין אוֹתָהּ עַל פֶּה בְּקוֹרִין אֶת שְׁמַע.

Rabbi Yosei said: But can an individual read words of Torah by heart in public? Rather, they all enter and read it by heart together, just as one recites Shema. In any case, we see that they read by heart only in the afternoon prayer.

מִשְׁנָה MISHNAH

MISHNAH

כָּל יוֹם שִׁישׁ בּוֹ הֵלֵל אֵין בּוֹ מַעֲמָד כּוּ'.
On any day that has Hallel, there is no reading of the Maamad, etc.

We learned in the Mishnah: On any day that has Hallel, there is no reading of the Maamad, etc.

גְּמָרָא GEMARA

EXPLANATION

מָה הַפֶּרֶשׁ בֵּין זֶה לָזֶה? הֵלְלוּ דְּבָרֵי תוֹרָה, וְהֵלְלוּ דְּבָרֵי סוּפְרִים.

The Gemara asks: What is the difference between this day of Musaf and that day of the wood offering? The Gemara answers: These days of Musaf are established by words of Torah, but these days of the wood offering are established by words of the Sages, and therefore they only override the closing prayer.

מִשְׁנָה MISHNAH

MISHNAH

זִמְנוּ עֲצֵי כֹהֲנִים וְהָעָם כּוּ'.
The times for the wood offering of the Kohanim and the people, etc.

We learned in the Mishnah: The times for the wood offering of the Kohanim and the people, etc.

BRAISA

תנו רבנן: למה הוצרכו לומר זמן עצי כהנים והעם?

The Rabbis taught in a Braisa: Why was it necessary to state the times for the wood offering of the Kohanim and the people?

EXPLANATION

אמרו: כשעלו בני הגולה לא מצאו עצים בלשכה, ועמדו אלו והתנדבו משלהם.

They said: When the people of the exile ascended to Eretz Yisrael, they did not find wood in the chamber of the Beis HaMikdash, and these families arose and donated from their own wood.

EXPLANATION

וכך התנו נביאים שביניהן: שאפילו לשכה מלאה עצים יהיו אלו מתנדבין משלהם,

And the prophets among them stipulated as follows: That even if the chamber were full of wood, these families would donate from their own wood on these days,

PROOF

שנאמר: "והגורלות הפלנו על קרבן העצים הכהנים הלויים והעם להביא לבית אלהינו לבית אבותינו לעתים מזמנים שנה בשנה לבצר על מזבח ה' אלהינו ככתוב בתורה".

as it is stated: "And we cast lots for the wood offering, the priests, the Levites, and the people, to bring it into the house of our God, according to our fathers' houses, at appointed times year by year, to burn upon the altar of Hashem our God, as it is written in the 'Torah.'"

משנה MISHNAH

MISHNAH

ועמהם כהנים ולויים וכל מי כו'.

We learned in the Mishnah: And with them were Kohanim, Levites, and anyone, etc. who erred regarding his tribe.

BRAISA

תנו רבנן: מה היו בני גונבי עלי ובני קוצעי קציעות?

The Rabbis taught in a Braisa: Who were the descendants of those who deceived the authorities with a pestle and the descendants of those who packed dried figs?

EXPLANATION

אָמְרוּ: פֻּעַם אַחַת גָּזְרָה מַלְכוּת הָרֶשָׁעָה שְׁמַד עַל יִשְׂרָאֵל שֶׁלֹּא יָבִיאוּ עֲצִים לְמַעַרְכָּהּ, וְשֶׁלֹּא יָבִיאוּ
בְּכוּרִים לִירוּשָׁלַיִם,

They said: Once, the evil kingdom of Greece decreed apostasy against Israel, that they may not bring wood for the
arrangement of the altar, and that they may not bring Bikkurim to Yerushalayim,

EXPLANATION

וְהוֹשִׁיבוּ פְּרוּזְדָּאוֹת עַל הַדֶּרֶכִּים כְּדֶרֶךְ שֶׁהוֹשִׁיב יֶרֶבְעָם בֶּן נֶבֶט, שֶׁלֹּא יַעֲלוּ יִשְׂרָאֵל לָרֶגֶל.

and they placed guards on the roads, in the manner that Yerovam ben Nevat placed guards, so that Israel would not
ascend for the Festival.

EXPLANATION

מָה עָשׂוּ כְּשֶׁרִיזוּ וַיֵּרְאוּ חֶטָּא שֶׁבָּאוֹתוֹ הַדּוֹר? הֵבִיאוּ סֵלִי בְּכוּרִים וְחִיפּוּם בְּקָצִיעוֹת וּנְטָלוּם, וַעֲלִי עַל
כַּתְפֵיהֶן.

What did the worthy and sin-fearing individuals of that generation do? They brought baskets of Bikkurim and
covered them with dried figs, and carried them, with a pestle on their shoulders.

EXPLANATION

וּכְיוֹן שֶׁהִגִּיעוּ אֶצֶל פְּרוּזְדָּאוֹת, אָמְרוּ לָהֶם: לַהֲיִכֵן אַתֶּם הוֹלְכִין?

And when they reached the guards, the guards said to them: Where are you going?

EXPLANATION

אוֹמְרִין לָהֶם: לַעֲשׂוֹת שְׁנֵי עֲגוּלֵי דְבִילָה בַּמִּכְתָּשֶׁת שֶׁלִּפְנֵינוּ, וּבַעֲלֵי שַׁעַל כַּתְפֵינוּ.

They said to them: To make two round cakes of pressed figs in the mortar that is down the road before us, and with
the pestle that is on our shoulders.

EXPLANATION

כִּיּוֹן שֶׁעָבְרוּ מֵהֶן — עִיטְרוּם בְּסָלִים, וְהֵבִיאוּם לִירוּשָׁלַיִם.

As soon as they passed them, they decorated the baskets with leaves and brought them to Yerushalayim.

STATEMENT

תָּנָא: הֵן הִן בְּנֵי סַלְמַי הַנְּתוּפָתִי.

A Sage taught: These are the same as the descendants of Salmai of Netophat who performed a similar act.

BRAISA

תָּנּוּ רַבָּנּוּ: מָה הִן בְּנֵי סַלְמַי הַנְּתוּפָתִי?

The Rabbis taught in a Braisa: Who are the descendants of Salmai of Netophat?

EXPLANATION

אָמְרוּ: פֻּעַם אַחַת גָּזְרָה מַלְכוּת הָרֶשָׁעָה שְׁמַד עַל יִשְׂרָאֵל שֶׁלֹּא יָבִיאוּ עֲצִים לְמַעַרְכָּהּ, וְהוֹשִׁיבוּ
פְּרוּזְדָּאוֹת עַל הַדֶּרֶכִּים כְּדֶרֶךְ שֶׁהוֹשִׁיב יֶרֶבְעָם בֶּן נֶבֶט עַל הַדֶּרֶכִּים, שֶׁלֹּא יַעֲלוּ יִשְׂרָאֵל לָרֶגֶל.

They said: Once, the evil kingdom decreed apostasy against Israel, that they may not bring wood for the arrangement of the altar, and they placed guards on the roads, in the manner that Yerovam ben Nevat placed guards on the roads, so that Israel would not ascend for the Festival.

EXPLANATION

מה עשו יראי חטא שבאותו הדור? הביאו גזיריהן ועשו סלמות, והניחו על כתפיהם והלכו להם.

What did the sin-fearing individuals of that generation do? They brought their pieces of wood and made ladders, and placed them on their shoulders and went on their way.

EXPLANATION

כיון שהגיעו אצלן, אמרו להם: להיכן אתם הולכין?

When they reached them, the guards said to them: Where are you going?

EXPLANATION

אמרו להם: להביא גוזלות משוכה שלפנינו ובסולמות שעל כתפינו.

They said to them: To bring down fledglings from the dove-cote that is down the road before us, and with these ladders that are on our shoulders.

EXPLANATION

כיון שעברו מהן פירקום והביאום והעלום לירושלים.

As soon as they passed them, they dismantled them and brought them and carried them up to Yerushalayim as wood for the altar.

EXPLANATION

ועליהם ועל פיוצא בהם הוא אומר: "זכר צדיק לברכה", ועל ירבעם בן נבט וחבריו נאמר: "ושם רשעים ירקב".

And about them and about those like them, the verse says: "The memory of the righteous shall be for a blessing," and about Yerovam ben Nevat and his associates it is stated: "But the name of the wicked shall rot."

משנה MISHNAH

MISHNAH

בְּעֶשְׂרִים בּו בְּנֵי פַחַת מוֹאָב בֶּן יְהוּדָה.

We learned in the Mishnah: On the twentieth of Av, the descendants of Pahath Moab ben Yehuda brought their wood offering.

גמרא GEMARA

STATEMENT

תנא: בני פחת מואב בן יהודה — הן הן בני דוד בן יהודה, דברי רבי מאיר.

A tanna taught: The descendants of Pahath Moab ben Yehuda are the descendants of David ben Yehuda; this is the statement of Rabbi Meir.

STATEMENT

רבי יוסי אומר: הן הן בני יואב בן צרויה.

Rabbi Yosei says: They are the descendants of Joab son of Zeruiah.

מִשְׁנָה MISHNAH

MISHNAH

בְּעֶשְׂרִים בְּאֵלוּל בְּנֵי עָדִין בֶּן יְהוּדָה וְכוּ'.

We learned in the Mishnah: On the twentieth of Elul, the descendants of Adin ben Yehuda, etc. brought their wood offering.

גְּמָרָא GEMARA

BRAISA

תנו רבנן: בני עדין בן יהודה — הן הן בני דוד בן יהודה, דברי רבי יהודה. רבי יוסי אומר: הן הן בני יואב בן צרויה.

The Rabbis taught in a Braisa: The descendants of Adin ben Yehuda are the descendants of David ben Yehuda; this is the statement of Rabbi Yehuda. Rabbi Yosei says: They are the descendants of Joab son of Zeruiah.

מִשְׁנָה MISHNAH

MISHNAH

בְּאֶחָד בְּטִבֵּת שָׁבוּ בְנֵי פָרְעוֹשׁ שְׁנִיָּה כו'.

We learned in the Mishnah: On the first of Teves, the descendants of Parosh returned a second time, etc. to bring wood.

גְּמָרָא GEMARA

QUESTION

מִנֵּי מִתְנִיתִין? לֹא רַבִּי מַאִיר, וְלֹא רַבִּי יְהוּדָה, וְלֹא רַבִּי יוֹסִי.

The Gemara asks: Whose authorship is our Mishnah? It is not Rabbi Meir, and not Rabbi Yehuda, and not Rabbi Yosei.

OBJECTION

אי רבי מאיר, ליתני: שבו בני דוד בן יהודה שניה!

If it is Rabbi Meir, let it teach: The descendants of David ben Yehuda returned a second time! For he holds that the descendants of Parosh are the descendants of David.

OBJECTION

אי רבי יהודה, ליתני: שבו בני דוד בן יהודה שניה!

If it is Rabbi Yehuda, let it teach: The descendants of David ben Yehuda returned a second time! For he holds that the descendants of Adin are the descendants of David.

OBJECTION

אי רבי יוסי, ליתני: שבו בני יואב בן צרויה שניה!

If it is Rabbi Yosei, let it teach: The descendants of Joab son of Zeruiah returned a second time! For he holds that both of these families are Joab's descendants.

RESOLUTION

לעולם רבי יוסי, ותרי תנאי אליבא דרבי יוסי.

The Gemara answers: **Actually**, the Mishnah is **Rabbi Yosei**, and it is a dispute between **two Tannaim** according to the **opinion of Rabbi Yosei**.

מִשְׁנָה MISHNAH

MISHNAH

בְּאֶחָד בְּטֵבֶת לֹא הָיָה בּוֹ מַעֲמָד כּוּי.

We learned in the Mishnah: **On the first of Teves**, there was no Maamad, etc.

גְּמָרָא GEMARA

QUESTION

אָמַר לִיה מָר קַשִּׁישָׁא בְרִיה דְּרַב חֲסִידָא לְרַב אָשִׁי: מַאי שְׁנָא הִלֵּל דְּדָחִי דִּידִיה, וּמַאי שְׁנָא מוֹסֵף דְּלֹא דָחִי דִּידִיה?

Mar Kashisha the son of Rav Chisda said to Rav Ashi: What is the difference regarding Hallel, which overrides its own Maamad prayer, and what is the difference regarding Musaf, which does not override its own Maamad prayer?

ANSWER

אָמַר לִיה רַב אָשִׁי: הַשְׁתָּא דְּלֹא דִּידִיה דָּחִי — דִּידִיה לֹא כָּל שְׁכֹן?

Rav Ashi said to him: Now, if Musaf overrides a Maamad that is **not its own**, namely the Minchah Maamad, is it **not all the more so** that it overrides **its own** Maamad of Musaf?

OBJECTION

אמר ליה, הכי קאמינא לך: לא לידחי אלא דידיה!

Mar Kashisha said to him: This is what I am saying to you: Let it not override any Maamad except its own! Why does it override Minchah?

ANSWER

אמר ליה: איכא רבי יוסי דקאי כוותך.

Rav Ashi said to him: There is Rabbi Yosei who stands in accordance with your view.

PROOF

דתנא, רבי יוסי אומר: כל יום שיש בו מוסף יש בו מעמד.

As it is taught in a Braisa, Rabbi Yosei says: On any day that has a Musaf offering, there is a Maamad.

EXPLANATION

מעמד דמאי? אלימא מעמד דשחרית, הא תנא קמא נמי הכי קאמר!

The Gemara analyzes this: Which Maamad is Rabbi Yosei referring to? If we say the Maamad of Shacharis, but the First Tanna also says this!

EXPLANATION

אלא מעמד דמוסף — דידיה נמי לא דחי?!

Rather, does he mean the Maamad of Musaf? But does Musaf not even override its own Maamad?! That is impossible.

EXPLANATION

אלא דמנחה — קרבן עצים דחי!

Rather, does he mean the Maamad of Minchah? But on the first of Teves, the wood offering overrides the Minchah Maamad, not Musaf!

EXPLANATION

אלא לאו, דנעילה. שמע מינה: דידיה דחי, דלאו דידיה — לא דחי. שמע מינה.

Rather, is it not referring to the Maamad of Neilah? Learn from this: Its own offering overrides its Maamad, but an offering that is not its own does not override it. The Gemara concludes: Learn from this.

QUESTION

וליתי נמי: באחד בניסן לא היה בו מעמד מפני שיש בו הלל וקרבן מוסף וקרבן עצים!

The Gemara asks: And let the Mishnah also teach: On the first of Nisan there was no Maamad, because it has Hallel, and the Musaf offering, and the wood offering!

ANSWER

אמר רבא: זאת אומרת הלילא דבריש ירחא לאו דאורייתא.

Rava said: This says that Hallel on Rosh Chodesh is not from the Torah, and therefore it does not override the Maamad.

PROOF

דאָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שִׁמּוֹן בֶּן יְהוֹזָדָק: שְׁמוֹנֶה עָשָׂר יוֹם בַּשָּׁנָה יְחִיד גּוֹמֵר בָּהֶן אֶת הַהֲלֵל,
וְאֵלּוּ הֵן: שְׁמוֹנֶת יָמֵי הַחֹג, וְשְׁמוֹנֶת יָמֵי חֲנוּכָּה, וְיוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, וְיוֹם טוֹב שֶׁל עֲצָרָת.

For Rabbi Yochanan said in the name of Rabbi Shimon ben Yehozadak: Eighteen days in the year an individual completes the Hallel, and these are they: The eight days of Chag, and the eight days of Chanukah, and the first Yom Tov of Pesach, and the Yom Tov of Shavuot.

PROOF

וּבגוֹלָה, עֲשָׂרִים וָאֶחָד יוֹם, וְאֵלּוּ הֵן: תְּשַׁעַת יָמֵי הַחֹג, וְשְׁמוֹנֶת יָמֵי חֲנוּכָּה, וּשְׁנֵי יָמֵים הָרִאשׁוֹנִים
שֶׁל פֶּסַח, וּשְׁנֵי יָמֵים טוֹבִים שֶׁל עֲצָרָת.

And in the Diaspora, twenty-one days, and these are they: The nine days of Chag, and the eight days of Chanukah, and the first two days of Pesach, and the two days of Shavuot. Rosh Chodesh is not among them.

STATEMENT

רַב אֵיקָלֶע לְבַבֵּל, חֲזָנְהוּ דְקָא קְרוּ הַלֵּילָא בְּרִישׁ יָרֵחָא, סָבַר לְאַפְסוּקִינְהוּ.

The Gemara relates: Rav happened to visit Bavel; he saw them reading Hallel on Rosh Chodesh, and he thought to stop them because it is not required.

STATEMENT

כִּיּוֹן דַּחֲזָא דְקָא מְדַלְגִי דְלוּגִי, אָמַר: שְׁמַע מִינָהּ מְנַהֵג אֲבוֹתֵיהֶם בְּיָדֵיהֶם.

Once he saw that they were skipping parts of it, he said: Learn from this that the custom of their fathers is in their hands, and it is permitted.

STATEMENT

תָּנָא: יְחִיד לֹא יִתְחִיל, וְאִם הִתְחִיל גּוֹמֵר.

A Tanna taught: An individual should not begin reciting Hallel on Rosh Chodesh, but if he began, he completes it.

מִשְׁנָה MISHNAH

MISHNAH

חֲמִשָּׁה דְּבָרִים אֵירְעוּ אֶת אֲבוֹתֵינוּ בַּשַּׁבָּעָה עָשָׂר בְּתַמּוּז וְכוּ'.

We learned in the Mishnah: Five things befell our ancestors on the seventeenth of Tammuz, etc.

גְּמָרָא GEMARA

QUESTION

נִשְׁתַּבְּרוּ הַלוחות, מִנָּלָן?

The Gemara asks: The Tablets were broken; from where do we know this occurred on the seventeenth of Tammuz?

PROOF

דַּתְנִינָא: בְּשִׁשָּׁה לַחֹדֶשׁ נִתְּנּוּ עֲשֶׂרֶת הַדְּבָרוֹת לְיִשְׂרָאֵל, רַבִּי יוֹסִי אוֹמֵר: בְּשִׁבְעָה בּוּ.

As it is taught in a Braisa: On the sixth of the month of Sivan the Ten Commandments were given to Israel; Rabbi Yosei says: On the seventh of it.

EXPLANATION

מֵאֵן דָּאֵמַר בְּשִׁשָּׁה נִתְּנּוּ — בְּשִׁשָּׁה נִתְּנּוּ, וּבְשִׁבְעָה עָלָה מֹשֶׁה.

The one who says they were given on the sixth holds: On the sixth they were given, and on the seventh Moshe ascended the mountain.

EXPLANATION

מֵאֵן דָּאֵמַר בְּשִׁבְעָה — בְּשִׁבְעָה נִתְּנּוּ, וּבְשִׁבְעָה עָלָה מֹשֶׁה, דְּכָתִיב: "וַיִּקְרָא אֶל מֹשֶׁה בַּיּוֹם הַשְּׂבִיעִי", וְכָתִיב: "וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל הָהָר וַיְהִי מֹשֶׁה בְּהָר אֲרֻבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה".

The one who says on the seventh holds: On the seventh they were given, and on the seventh Moshe ascended, as it is written: "And He called to Moshe on the seventh day," and it is written: "And Moshe came into the midst of the cloud and ascended the mountain, and Moshe was on the mountain forty days and forty nights."

EXPLANATION

עֲשָׂרִים וְאַרְבָּעָה דְּסִיּוֹן, וְשִׁיתֶסֶר דְּתַמּוּז, מָלֹא לָהּ אַרְבָּעִין.

The remaining twenty-four days of Sivan, and sixteen days of Tammuz, complete the forty days.

EXPLANATION

בְּשִׁיבְסַר בְּתַמּוּז נָחִית, אֶתָּא וְתַבְרִינָהּ לְלוּחוֹת, וְכָתִיב: "וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמִּחֲנֶה וַיֵּרָא אֶת הָעֵגֹל וַיִּשְׁלַח מִיָּדוֹ אֶת הַלְּחוֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הָהָר".

Thus, on the seventeenth of Tammuz he descended, came and broke the Tablets, and it is written: "And it was, as soon as he came near to the camp and saw the calf, he cast the Tablets from his hands and shattered them beneath the mountain."

EXPLANATION

בְּטַל הַתָּמִיד — גִּמְרָא.

The Mishnah taught: The Tamid offering ceased. The Gemara notes: This is known by tradition.

QUESTION

הוּבְקָעָה הָעִיר. בְּשִׁבְעָה עָשָׂר? וְהַכְּתִיב: "בַּחֹדֶשׁ הָרִבְעִי בְּתִשְׁעָה לַחֹדֶשׁ וַיִּחַזַּק הָרָעָב בָּעִיר", וְכָתִיב בְּתַרְיָה: "וַתִּבָּקַע הָעִיר וְגו'!"

The Mishnah taught: The city was breached. The Gemara asks: Was it breached on the seventeenth? But is it not written: "In the fourth month, on the ninth of the month, the famine was sore in the city," and it is written after it: "And the city was breached, etc."?

ANSWER

אָמַר רַבָּא, לֹא קָשִׁיָּא: כָּאן — בְּרֵאשׁוֹנָה, כָּאן — בִּשְׁנִיָּה.

Rava said: This is not difficult: Here it refers to the breach in the First Temple era, and here it refers to the breach in the Second Temple era.

PROOF

דְּתַנְיָא: בְּרֵאשׁוֹנָה הוּבְקָעָה הָעִיר בְּתִשְׁעָה בְּתַמּוּז, בִּשְׁנִיָּה בִּשְׁבַעָה עָשָׂר בּוּ.

As it is taught in a Braisa: In the First Temple era the city was breached on the ninth of Tammuz, but in the Second Temple era it was breached on the seventeenth of it.

EXPLANATION

שָׂרַף אַפּוֹסְטֶמוֹס אֶת הַתּוֹרָה — גְּמָרָא.

The Mishnah taught: Apostemus burned the Torah. The Gemara notes: This is known by tradition.

QUESTION

הָעֵמִיד צָלָם בְּהִיכָל, מִנָּלָן? דְּכֵתִיב: "וַיַּעַת הוֹסֵר הַתֵּמִיד וְלִיתַת שְׁקוּץ שְׁמִים".

The Mishnah taught: An idol was placed in the Sanctuary. The Gemara asks: From where do we know this? As it is written: "And from the time that the daily sacrifice shall be taken away, and the detestable thing that causes desolation be set up."

QUESTION

וְחַד הָיָה? וְהֵכֵתִיב: "וַיַּעַל כְּנָף שְׁקוּצִים מְשֻׁמִּים!"

The Gemara asks: And was there only one idol? But is it not written: "And upon the wing of detestable things shall be that which causes desolation," using the plural "detestable things"?

ANSWER

אָמַר רַבָּא: תְּרֵי הָיוּ, וּנְפַל חַד עַל חֲבֵרֶיהָ וַתִּבְרִיחַ (לֵיהָ) לַיָּדֶיהָ, וְאִשְׁתַּכַּח דְּהָיָה כְּתִיב:

Rava said: There were two idols, and one fell upon the other and broke its hand, and it was found that there was written on it a message of defeat.

SUMMARY

The Gemara begins by resolving a query about the Ma'amados, proving from a baraita that they read from a Torah scroll during Shacharis and Mussaf, but recited the portion by heart during Minchah. We then learn the halachic distinction between the additional offerings (Mussaf), which are mid'Oraisa and thus override the Ma'amad's Shacharis reading, and the wood offerings, which are mid'Rabbanan and only override the Neilah service. Finally, the Gemara shares moving accounts of the holy, sin-fearing Yidden—such as the descendants of Salmai of Netophat—who risked their lives during the Greek decrees of apostasy. Using clever disguises like ladders and pestles, they bypassed the enemy guards to bring first fruits and wood to the Beis HaMikdash in Yerushalayim, establishing an eternal legacy of devotion to Hashem.

The Gemara tells us of the incredible mesiras nefesh of the yirei cheit, the sin-fearing Jews who refused to let the decrees of the wicked government stop them from bringing first fruits and wood to the Beis HaMikdash. When the roads were blocked, they did not throw up their hands in defeat. Instead, they disguised their bikkurim under dried figs, carried a heavy pestle on their shoulders, and outsmarted the guards. They showed us that when a Jew wants to do a mitzvah, he does not look for excuses; he looks for ways.

We see this same beautiful spirit in the families who donated wood when the Temple chamber was empty. They stepped up in a time of need, and the prophets established that their descendants would always have the privilege of donating, even if the chamber was already overflowing. When you show passion for a mitzvah, Hashem makes that mitzvah yours forever. This is the power of a loving, creative avodah that refuses to be stopped by obstacles.

In our daily lives, the yetzer hara constantly places "guards" on our path, whispering that we are too tired, too busy, or that the obstacles are simply too high to learn Torah or daven with proper kavanah. The lesson of the bikkurim carriers is that we must be willing to use our minds and our energy to find a way around the obstacles. If we approach our avodah with the same determination, Hashem will open the gates for us.

Today, when an obstacle stands in the way of a mitzvah or your learning seder, do not give up; find a creative way to bypass the hurdle and make the mitzvah happen anyway.