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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Second Temple

Rav Ashi offers a different solution (*as to how it could have been that the Destruction of the second Temple occurred in a year after Shemittah*): Rabbi Yosi (*the Tanna of the braisa*) does not count the (*first*) six years (*in the beginning of the second Temple era*) until Ezra had come up and sanctified the Land (*for until then, they were not counting the Shemittah and Yovel cycles; accordingly, the Temple stood for 414 years while they counted the Yovel cycles; it would emerge that the Destruction of the second Temple as well took place in a year after Shemittah, even according to the opinion of the Sages regarding the method of counting the Yovels*).

Rav Ashi cites support from Scriptural verses that Ezra came during the sixth year of the Second Temple era: It is written: Then ceased the work of the Temple of God in Jerusalem (... *until the second year of the reign of King Darius of Persia*). And it is also written: *And the Temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius*. And a Tanna taught: About the same time (*in Nissan*) in the following year, Ezra with his exiled community ascended, as it is written: And he came to Jerusalem in the fifth month (*Av*), which was in the seventh year of the king (*approximately a year and a half after the Temple was completed*). (13a)

Conquering and Distributing

It was stated above: Israel counted seventeen Yovel cycles from the time they entered the Land of Israel until they left

it. [*They were in Eretz Yisroel for 440 years before the Beis HaMikdash was built; it remained standing for 410 years. There are seventeen “50 year cycles” in 850 years.*] And you cannot say that they counted from the moment they entered, for if you were to say so, it would emerge that the first Temple was destroyed at the beginning of a Yovel cycle, and then we would not be able to explain the verse, where Yechezkel said: *in the fourteenth year, after that the city was smitten*. [*Rather, deduct from them the seven years of the conquering of the Land, and the seven during which the Land was distributed (for in those years, the laws of Shemittah and Yovel did not apply), and accordingly, we can now understand the verse: in the fourteenth year, after that the city was smitten.*]

The Gemora asks: From where do we know that it took seven years to conquer the Land (*before distributing it*)? This is derived from that which Calev said (*at the time that the distribution began, and Calev claimed the city of Chevron, which was promised to him*): *Forty years old was I when Moshe the servant of Hashem sent me from Kadesh Barnea to spy out the Land*; and it is written: *and now, behold, I am this day eighty-five years old*. How old was he when he crossed the Jordan? Seventy eight years old, and he said (*at the time they began to divide the Land*), *I am this day eighty-five years old*. And a master said: In the first year (*since the exodus from Egypt*) Moshe made the Tabernacle; in the second the Tabernacle was set up, and Moshe sent out the spies (*in this year as well*). [*The Jews were in the Wilderness for forty years. Moshe sent out the spies in the second year. It emerges that they entered Eretz Yisroel thirty-eight years after incident of the spies.*] When Calev crossed the Jordan

(into Eretz Yisroel) how old was he? He was seventy-eight years old (for he was forty years old when he was sent to spy the Land). When they began to distribute the Land, he said: and now, behold, I am this day eighty-five years old. It emerges that it took seven years for them to conquer the land.

And how do we know that there were seven years of distribution? You can say, since the conquering took seven years, the dividing too took seven years as well. Alternatively, because otherwise, there would be no explanation for the verse: *In the fourteenth year after that the city had fallen.* (13a)

Mishna

There must never be less than six examined lambs (to ensure that there are no blemishes) in the chamber of lambs, sufficient for *Shabbos* and the two days of *Rosh Hashanah* (when the three fall on consecutive days, six lambs would be required for the *tamid* offerings, for perhaps they would not be able to obtain new lambs on these days), and their number could be increased into infinity.

There were never less than two trumpets, and there were never less than nine harps, and their number could be increased into infinity, but there was only one cymbal (*set*). (13a)

Examining the Lambs

The *Gemora* asks: But the *tamid* (daily offerings) and the *mussaf* sacrifices were more than that (six for the *tamid* offerings and sixteen for the *mussaf* offerings)?

The *Gemora* answers: The *Tanna* refers to a regular day, and only to the *tamid* offerings. And as for as the statement: 'sufficient for *Shabbos* and the two days of *Rosh Hashanah*,' that is to serve only as a mnemonic note (that six are required), and this is what he is saying: there must never be less than six lambs examined four days before the slaughtering in the chamber of lambs – they needed to be examined four days before the slaughtering. [This was only necessary for the *tamid* offerings.] And the *Tanna* who holds like that is Ben Bag Bag, for Ben Bag Bag said in a *braisa*: From where do we know that the lamb used for the *tamid* offering must be examined four days before the slaughtering? It is because it is written (regarding the *tamid* offering): *You shall guard, to offer it to Me in its appointed time*, and it is written (regarding the *pesach* sacrifice): *And it shall be yours for a guarding until the fourteenth day of the month*: just as in the latter case the lamb was examined four days before the slaughtering, so too in the former case, the lamb must be examined four days before the slaughtering. (13a – 13b)

Musical Instruments

The *Mishna* had stated: There were never less than two trumpets, and their number could be increased etc.

The *Gemora* notes that we can add up to one hundred and twenty.

The *Mishna* had stated: There were never less than nine harps, but there was only one cymbal (*set*).

Rav Assi cites the Scriptural source that only one cymbal was used in the Temple.

The *Gemora* explains why the *Tanna* referred to the two cymbals as "a cymbal." Since they both perform one function (they are hit against each other) and are played by one man, the *Tanna* called them one. (13b)



Mishna

There were never less than twelve *Levi'im* standing on the platform, and their number could be increased into infinity.

No minor (*Levi*) could enter the Courtyard to take part in any service except when the *Levi'im* stood up to sing. They did not join in the singing with the *nevel* and harp, but with the mouth alone, to add sweetness to the music (*harmony*). Rabbi Eliezer ben Yaakov said: They did not count to make up the required number (*of twelve Levi'im*), nor did they stand on the platform, but they would stand on the ground, so that their heads were between the feet of the *Levi'im*, and they would be called the tormentors of the *Levi'im*. (13b)

Nevel and Harp

The *Gemora* cites a Scriptural basis for the fact that there were twelve *Levi'im* singing on the platform.

Rabbi Yochanan provides a Scriptural source that the minors would join the *Levi'im* while they were singing.

The *Mishna* had stated: They did not join in the singing with the *nevel* and harp, but with the mouth alone.

The *Gemora* infers from the *Mishna* that the *nevel* and harp are two different instruments. If this is so, it would seem that our *Mishna* is not in accordance with Rabbi Yehudah, for it was taught in a *braisa*: Rabbi Yehudah said: The harp of the Temple had seven strings, and the harp (*of the Temple*) in the days of *Mashiach* will have eight strings, and the harp of the World to Come will have ten strings. He cites proof to this from a verse discussing the *nevel*. [Evidently, R' Yehudah maintains that the two are identical!]

The *Gemora* deflects this, and says that our *Mishna* can also be in accordance with Rabbi Yehudah, for in the World to Come, when it will have more strings, its sound will be

stronger, and its sound will be as strong as a *nevel*; it therefore may be called a *nevel*. (13b)

Minors Singing

The *Mishna* had stated: Rabbi Eliezer ben Yaakov said: They did not count to make up the required number (*of twelve Levi'im*) [nor did they stand on the platform, but they would stand on the ground, so that their heads were between the feet of the *Levi'im*, and they would be called the tormentors of the *Levi'im*].

It was taught that these minors were called assistants to the *Levi'im*.

The *Gemora* explains why our *Tanna*, however, referred to them as "tormentors of the *Levi'im*." It was because their voices were high (*pitched*), and the voices of the adults were low; they could sing high, whereas the adults could not do so. This is why they were called "tormentors of the *Levi'im*." (13b)

WE SHALL RETURN TO YOU, EIN NE'ERACHIN

INSIGHTS TO THE DAF

The Mitzvah to Examine the Tamid

A special halachah is analogous to the *pesach* and *tamid* sacrifices: *bikur*. Both sacrifices must be examined, lest they have a defect, four days before they are sacrificed. But it wasn't explicit as to if one should examine the sacrifice on each of the four days or if it suffices to examine it only on the first day. Minchas Avraham mentions that the Rishonim disagreed (see Rashi, Pesachim 96a, s.v. *Lemishmeres*, and Rambam, Hilchos *Temidin*, 1:9). We can understand their disagreement by presenting the following enquiry concerning the nature of the *mitzvah*.



DAILY MASHAL

Do Re Mi

The *bikur* of the *tamid*: for examination or for watching? We could regard the halachah of *bikur* four days before the sacrifice as repeated examinations meant to assure its entirety. On the other hand, we could regard this halachah as a requirement to watch the sacrifice. If the purpose of *bikur* is to examine the sacrifice, it makes sense that just as one must examine it four days beforehand, one must also examine it three days earlier. Maharal wrote (*Gur Aryeh, parshas Bo, 12:6*) that on the third day before offering one may find what one didn't see on the fourth day, etc. However, if by this *mitzvah* the Torah instructed that one should preserve the sacrifice and prepare it four days beforehand, it suffices with one examination four days previously.

The implications of this enquiry are also revealed in a basic question asked by the author of *Shaagas Aryeh* zt"l (in *Turei Even* on Megillah 29a). He asked if the *mitzvah* of *bikur* is fulfilled with an animal that has not yet been sanctified as a sacrifice. In other words, may one examine it and, four days later, sanctify and sacrifice it? Or must one sanctify it before the four days? After a long discussion he proves from Rashi and Tosfos that one may observe the *mitzvah* of *bikur* before sanctifying the sacrifice. If we want to apply this issue in the light of our enquiry, we find that if *bikur* is meant to reveal any possible defect, what difference does it make if the animal was sanctified? The main thing is that the owner examined it for four days and found no defect. However, if the Torah wants the animal to be watched as a sacrifice four days beforehand, it could be that it should also be sanctified, and if not, it is unfit to be sacrificed.

The holy kabbalist, author of *Mishnas Chasidim* writes that the art of music is based on seven sounds on seven levels (do, re, mi, fa, sol, la, si). Though all the notes are classified one above the other, each seven constitute one unit called an octave. If two people sing and one of them starts with a different note from that octave, the song is dissonant but that is not the case if he sings with a higher tone, from another octave. This is the meaning of *Lamenatzeiach 'al hasheminis*. They sang with two tones while between the singers there was a difference of eight notes (*Divrei Yisrael* by the Modzhitzer Rebbe).

It is said in the name of the Chasidic masters that in the future an eighth note will be added to each octave. This is the meaning of that stated in our *sugya*, that the *kinor* of the Temple had seven strings but that in the future it will have eight. This is no mere number but an essential change in the art of music.