

30 Sivan 5774
June 28, 2014



Taanis Daf 17

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Blessings on a fast day

Rabbi Yehudah says that they did not mention *zichronos – remembrance* or shofaros on fast days.

Rabbi Ada from Yafo explained that this is because Rabbi Yehudah says that those two topics are reserved for Rosh Hashanah, Yovel, and when going to battle.

The Mishna listed the 7 brachos of a fast day. The fourth one is that He who answered Shmuel at Mitzpeh should answer you, concluding with blessing Hashem, Who hears cries, and the fifth is that He who answered Eliyahu at Mt. Carmel should answer you, concluding with blessing Hashem, Who hears prayer.

The braisa says that some switch these, concluding with “hearing prayer” on the blessing about Shmuel, and “hearing cries” on the blessing about Eliyahu.

The Gemora asks that we understand the two possibilities for Shmuel, as the verse refers both to his prayer and cries, but the verse in which Eliyahu says *anani Hashem anani – answer me, Hashem, answer me*, is prayer.

The Gemora answers that this form of prayer is also consider a cry to Hashem.

The Mishna listed the sixth blessing which refers to Hashem answering Yonah, and the seventh, which refers to Hashem answering Dovid and Shlomo.

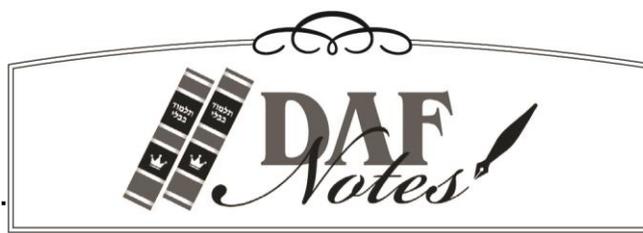
The Gemora questions as to why they are in this order, since Yonah was much later than Dovid and Shlomo, and answers that we want to conclude with the blessing of Hashem who has mercy on the land, which is the theme of the blessing about Dovid and Shlomo.

The Gemora cites a braisa in which Somchos says that the conclusion of the last blessing is blessing Hashem who subdues the haughty ones, as that is the effect of a lack of rain.

Kohanim drinking wine

The Mishna said that the kohanim who came for their week's rotation were not allowed to drink wine during the day, and each family was not allowed to drink wine on the day of their specific rotation.

The Gemora cites a braisa which explains that the whole week's rotation was not allowed to drink wine during the day, to ensure they would be available to help that day's family if there was too much service. Each day's family was not allowed to drink wine at all,



since they were involved in the service the whole day. Because of this, the Sages said that nowadays any kohen who knows which established rotation and family he is from may not drink wine on that day, while anyone who knows only which rotation he is from may not drink wine the whole rotation week. If he knows neither, he may never drink wine, out of concern that the Bais Hamikdash will be built and he will need to perform the service. Rebbe says that if we are concerned for the possibility of the rebuilding of the Bais Hamikdash, we would have to prohibit all kohanim from drinking wine ever, since the rotations may be changed, necessitating all of them to perform the service. Rather, the destruction of the Bais Hamikdash, which prevents them from performing the service, also permits them to drink wine. Abaye says that the kohanim nowadays follow Rebbe, and therefore drink wine.

Grooming

The Mishna said that the people of the mishmar (kohen) and ma'amad (yisrael) rotation may not cut their hair or clean their clothes until Thursday, when they may do so in preparation for Shabbos.

Rabbah bar bar Chanah cites Rabbi Yochanan who explains that this prohibition was to ensure that they start their rotation groomed, since they may have otherwise planned to groom themselves once the rotation started.

The braisa says that a king gets his hair cut every day, a kohen gadol every Friday, and a regular kohen once every thirty days.

Rabbi Abba bar Zavda says the reason for the king's frequency is the verse which mandates that "a king, in his glory, should you see."

Rav Shmuel bar Yitzchak says that the reason for the kohen gadol's frequency is to ensure that each new rotation will see him freshly groomed.

The Gemora says that the reason for the kohanim's frequency was the common word *pera* – *wild* used in the verse in Yechezkel which states that the kohanim shouldn't grow a pera, and the verse which states that the nazir should grow his hair pera. Just as the minimum growth for a nazir's hair is 30 days, so the growth in the verse about kohanim is 30 days.

Rav Masna explains that the standard length of a nazir's period is 30 days, since the verse says that the nazir *yi'hye* – *will be* holy, and the numerical value of *yi'hveh* is 30.

Rav Pappa asked Abaye: Why don't we learn from the verse that the kohanim may not grow their hair at all?

He answered that the verse doesn't say they may not grow pera, but their pera, they may not grow, implying that they may have a pera (of 30 days), but may not grow it longer than that.

The Gemora asks: Why don't we require kohanim to groom themselves at the same frequency today?

The Gemora answers that this grooming requirement is only necessary when performing the service, similar to the prohibition of drinking wine.



The Gemora challenges this answer, as Abaye's statement that kohanim drinking nowadays is in line with Rebbe implies that the Sages *are* concerned that the Bais Hamikdash will be rebuilt, and therefore they should prohibit kohanim from growing their hair long.

The Gemora answers that in case the Bais Hamikdash is rebuilt, any kohen with long hair can immediately cut his hair, addressing this concern.

The Gemora asks: Why don't we similarly say that a kohen can drink wine, since he can sleep off the effects if the Bais Hamikdash is rebuilt, as Rami bar Abba says that walking for a mil and a little sleep dull the effects of wine?

The Gemora rejects this, since Rav Nachman quote Rabbah bar Avuha limiting Rami's statement to one who drank exactly a revi'is of wine, but if one drank more, walking and sleeping will actually amplify the effects of the wine.

Rav Ashi answers that the Sages only prohibited wine but not long hair, since service is invalid if done while intoxicated but valid if done with long hair.

The Gemora challenges this distinction from a braisa which says that a kohen is liable for death if he performs the service while intoxicated or with long hair. Although the verse only states death for an intoxicated kohen, we apply this to long hair since the verse which prohibits long hair is adjacent to a verse which prohibits drinking wine. The Gemora assumes that just as we equate them for the purpose of the

punishment, we equate them for the purpose of invalidating the service.

Ravina asked Rav Ashi: How did the kohanim prior to Yechezkel's days know not to grow long hair?

He answered that just as Rav Chisda says that we learn from a verse in Yechezkel that a kohen without a circumcision may not perform the service, and we must assume that this was an oral halachah from Sinai which Yechezkel codified, so too we can explain the prohibition of long hair.

Megillas ta'anis

The Mishna cited disputes about the prohibitions on the days before and after days listed in megillas ta'anis.

The Gemora cites a braisa which lists the days which one may not fast on, and some of which one may not eulogize on. From the first to eighth of Nisan the tamid offering was restored, and one may therefore not even eulogize. From the eighth until the end of Pesach the holiday of Shavuos was properly established, and one may therefore not eulogize.

The Gemora asks: Why did the first period need to start on the first of Nisan, as one may not eulogize on that day anyway, as it is Rosh Chodesh?

Rav answers that it begins on the first of Nisan to prohibit the day before it as well. Since Rosh Chodesh is from the Torah, and needs no strengthening, the day before it would be permitted, but days that are



prohibited Rabbincally need strengthening, and therefore the day before it is prohibited.

The Gemora questions why the second period had to extend until Pesach, since one is already prohibited from eulogizing on Pesach.

Rav Pappa says that just as Rav said that the first period included Rosh Chodesh to prohibit the preceding day, so too this second period included Pesach to prohibit the following day.

INSIGHTS TO THE DAF

BEIS HAMIKDOSH BEFORE MASHIACH

➤ The Gemora states that Rebbe maintains that it is appropriate for kohanim nowadays to abstain from drinking wine. This is because we anticipate the rebuilding of the Beis Hamikdosh at any moment and the kohanim will be needed to perform the service. However, since the kohanim cannot identify as to which mishmar they belong to and there will be a long line of kohanim by Eliyahu Hanavi discovering their mishmar, by that time the effect of the wine will dissipate and they will be able to perform the service.

The Minchas Chinuch (152:9) asks from the Gemora Eruvin (43a) which rules that if one makes a vow to become a nazir on the day that Mashiach ben David will arrive, he is permitted to drink wine on Shabbos and Yom Tov since Eliyahu does not come on Erev Shabbos. According to this, why doesn't our Gemora mention that the kohanim are allowed to drink wine on Shabbos and Yom Tov?

He answers, based on a Yerushalmi that while it's true that Eliyahu does not arrive on Erev Shabbos but the Beis Hamikdosh can be built on Shabbos even without Eliyahu arriving first.

Rashi wonders how the Beis Hamikdosh could be built on Shabbos; isn't that a desecration of Shabbos? Rashi answers that it is only regarding a Beis Hamikdosh built by humans that there is a restriction of building it on Shabbos. The third Beis Hamikdosh, however, will descend from Heaven miraculously, thus there are no restrictions regarding the building of the third Beis Hamikdosh.

The Maharil Diskin is troubled by this answer, as the Jewish People have an obligation to build the Beis Hamikdosh, so why would Hashem prevent us from performing this mitzvah?

The Maharil Diskin answers based on a Medrash in Eicha that states that when the Beis Hamikdosh was destroyed, the gates of the Beis Hamikdosh sank into the ground and in the future, the Jewish People will excavate the gates and affix them to the Beis Hamikdosh. The Gemora in Bava Basra rules that one who secures the gates in an ownerless field is deemed to be the one who acquires the field. Thus, we will fulfill the mitzvah of building the Beis Hamikdosh when we secure the gates of the Beis Hamikdosh. This can also be the explanation of the words that we recite in the Shemoneh Esrei of Mussaf on the festivals, show us its rebuilding and gladden us in its perfection. The word for perfection is tikkuno, which can allude to the securing of the Beis Hamikdosh gates.

According to this, we can still question the permissibility of constructing on Shabbos if we will still be required to affix the doors to the walls, which is obviously forbidden to do on Shabbos. Shemuas Chaim, in his introduction to the Mikdash Dovid answers that korbanos can still be offered even without the doors of the Beis Hamikdosh.

ULTIMATE REDEMPTION

➤ The Gemora in Taanis 17a states that Rebbe maintains that it is appropriate for kohanim nowadays to abstain from drinking wine. This is because we anticipate the rebuilding of the Beis Hamikdosh at any moment and the kohanim will be needed to perform the service. However, since the kohanim cannot identify as to which mishmar they belong to and there will be a long line of kohanim by Eliyahu Hanavi discovering their mishmar, by that time the effect of the wine will dissipate and they will be able to perform the service.

The Gevuros Ari asks that the Gemora in Rosh Hashanah (11a) cites a dispute between Rabbi Eliezer and Rabbi Yehoshua if the ultimate Redemption will transpire in Nissan or in Tishrei. Why does our Gemora rule that the kohanim cannot drink wine the entire year; it should be forbidden only during Nissan or Tishrei?

He answers, based on a Yerushalmi that while it's true that the Redemption will occur in Nissan or in Tishrei, but the Beis Hamikdosh can be built even beforehand.

Alternatively, he answers that there are two types of Redemption. The Gemora in Rosh Hashanah is referring to the Redemption in its proper time. That will be in Nissan or Tishrei. However, there can be a Redemption that does not have a designated time and if Klal Yisroel is worthy, Mashiach and the Geulah can come at any time even if it's not Nissan or Tishrei.

DAILY MASHAL

STORY REGARDING KOHANIM

➤ The Ponovezher Rav relates the following story. He recalled how it was only a short while after he arrived to the Yeshiva in Radin and one morning after Shacharis, the Chafetz Chaim was standing by the doorway of the Yeshiva with his tallis bag in his hand. He looked at me in a striking manner as the baalei mussar commonly do when they wish to speak with someone. I went over to him and he grabbed my arm and said, "You are kohanim and I want to ask you a question. The Gemora states that Rebbe maintains that it is appropriate for kohanim nowadays to abstain from drinking wine. This is because we anticipate the rebuilding of the Beis Hamikdosh at any moment and the kohanim will be needed to perform the service. However, since the kohanim cannot identify as to which mishmar they belong to and there will be a long line of kohanim by Eliyahu Hanavi discovering their mishmar, by that time the effect of the wine will dissipate and they will be able to perform the service."

The Chafetz Chaim continued, "This is a legitimate answer regarding wine, but what will a kohen who is not familiar with the correct methods of performing the service do? Kohanim who are not proficient in all facets of the service will not be able to serve. Sleep and traveling can help a drunkard but what is the remedy for an ignorant kohen?"

He concluded by telling me "You are a kohen and we are anxiously awaiting Mashiach's arrival any moment. You must be prepared to perform the service in the Beis Hamikdosh. It is essential that you begin to learn the halachos of kodoshim immediately."

The Ponovezher Rav said, "I had just arrived from learning in Telz and I was accustomed to making distinctions. I answered the Chafetz Chaim and regrets what I said then even today.

I told him that since he, the Chafetz Chaim was a kohen, and he is proficient with all the laws of kodoshim, so I will observe how the Rebbe performs the service and I will do it in that precise manner."

The Chafetz Chaim didn't retract and said sternly, "Nevertheless, it is incumbent upon you to learn kodoshim."

It was these words that inspired the Ponovezher Rav to join the Kodoshim Kollel.

The Maggid from Eretz Yisroel, Rav Yaakov Galinsky says over that the Ponovezher Rav once told him this story in his house and he added one point. The Rav was greatly disturbed as to how he could have even contemplated that he would merit being able to

stand next to the Chafetz Chaim in the Beis Hamikdosh.

The Chafetz Chaim told him then that the Gemora Sotah (5a) states that Hashem says regarding one who is haughty, "I and him cannot exist in the world together."

Why is one who is conceited worse than a wicked person or a thief that they both can merit Hashem's kindness and they are not pushed away so strongly?

The Chafetz Chaim explained that one who is haughty is actually a fool. Regarding what can a person honestly brag about? Everything comes from Hashem. A person that understands that and nevertheless chooses to be arrogant, he is a foolish person and Hashem does not reside together with fools. (Meir Einei Yisroel – chelek hey)