

Today's Daf Digest is dedicated  
in loving memory of שרגא פייוול דוד בן קמואל  
The Abramowitz family

## OVERVIEW of the Daf

### 1) The berachos added to Shemoneh Esrei (cont.)

A Baraisa presents a different order for the additional berachos and the Gemara explains the reason for the difference.

The reason all the berachos do not follow chronological order is explained, and a Baraisa is cited that has a different ending to one of the Berachos.

### 2) Kohanim drinking wine

A Baraisa explains why the members of the mishmar are permitted to drink wine at night but the members of the Beis av may not drink wine even at night. This leads the Baraisa to discuss the parameters of the prohibition for a kohen to drink wine if he knows that this is the time his family would serve in the Beis HaMikdash.

Abaye explains that kohanim drink wine nowadays according to the opinion of Rebbi.

### 3) Cutting hair

The reason the kohanim of the mishmar are prohibited from cutting their hair and laundering their clothes is explained.

A Baraisa details the haircut schedule of different people.

The derivation for kohanim cutting their hair at thirty day intervals is explained.

The reason this halacha does not apply for kohanim nowadays is explained.

The Gemara explains why even those who prohibit kohanim nowadays from drinking wine would not be require them to take a haircut every thirty days.

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## REVIEW and Remember

1. Why were the additional bereachos not ordered chronologically?  
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2. What is the reason a king has his hair cut every day?  
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3. If a kohen performs the service in the Beis HaMikdash with long hair, is the service disqualified?  
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4. Why is it prohibited to eulogize the day before a Rabbinic Yom Tov?  
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Today's Daf Digest is dedicated  
By Dr. & Mrs. Shlomo Whitehouse  
in memory of his mother  
מרת דבוריש בת ר' בנימין ע"ה

## Distinctive INSIGHT

### The first days of Nisan and their significance

מריש ירחא דניסן ועד תמניא ביה איתוקם תמידא

Our Gemara reports that fasting is not allowed during the first eight days of Nisan due to the victory over the Tzeddukim regarding the daily Tamid offering. The Tzeddukim argued that the Tamid could be brought with the funds of an individual. After an eight day debate, the Sages succeeded in proving that it can only be brought from communal funds.

Beis Yosef and Bach (O.C. #429) note that our Gemara seems to be in conflict with Masseches Sofrim, where the reason fasting is prohibited during the first twelve days of Nisan is attributed to the fact that the princes of the twelve tribes brought their offerings during these days when the Mishkan was originally dedicated. Several explanations have been suggested to resolve these two sources.

יעקב (418:3,7) points out that the offerings of the princes of the tribes would have only resulted in prohibiting a public fast during the first twelve days of Nisan. However, the Megillas Taanis consideration of commemorating the victory of the Sages over the Tzeddukim added a qualitative aspect to these days, now prohibiting even an individual from fasting on these days.

יונתן notes that the first twelve days of Nisan are not actually supposed to be commemorated as festive days by the entire nation, but each tribe is supposed to honor the one day of the anniversary of when his tribe brought its offering. Now, when we do not know who is a descendant of which tribe, we all honor all twelve days due to the doubt. However, the Megillas Taanis consideration provides a definite basis for everyone to observe the first eight days of the month, even if a person knows to which tribe he belongs.

Chasam Sofer points out that the celebration of the first twelve days of Nisan, which corresponds to the dedication of the Mishkan, was not observed during the period of the second Beis Hamikdash. Instead, they celebrated the twelfth day of Adar, the day the structure built by Hordus was completed. They did, however, celebrate the first eight days of Nisan due to the Tamid debate. After the Beis Hamikdash was destroyed, the commemoration of the offerings of the princes was reinstated, recalling the initial moment when the שכניה resided among the nation. ■

Today's Daf Digest is dedicated  
in memory of Shlomo Zakheim  
by Ari Weiss

# HALACHAH Highlight

## Are kohanim, nowadays, permitted to drink wine?

רבי אומר אומר אני אסור לשתות יין לעולם אבל מה אעשה שתקנתו קלקלתו אמר אב"י כמאן שתו האידינא כהני חמרא כרבי

Rebbi says: I maintain that it is prohibited [for kohanim] to ever drink wine, but what can I do when his benefit is the result of his interference [i.e. his inability to serve in the Beis Hamikdash.]? Abaye said: In accordance with which opinion do kohanim drink wine nowadays? It is in accordance with Rebbi.

The Maharam Shik<sup>1</sup> writes that although according to Ran<sup>2</sup> halacha should follow the opinion of Rabanan in our Gemara, who prohibit kohanim from drinking wine, nonetheless, it is permitted. The reason is that prohibiting wine for kohanim would constitute a decree that could not be upheld by the majority of people - גזרה שאין הצבור יכול לעמוד בה, therefore when dealing with a Rabbinic enactment one may rely on a minority opinion. These is the reason, explains Maharam Shik, why Rambam<sup>3</sup> writes that kohanim, nowadays are permitted to drink wine even though he is ruling in accordance with a minority opinion.

In a similar application of the principle of the Gemara, there was once a group of Levi'im who shaved their beards using a razor without regard to the prohibition against shaving with a razor. In defense of their practice they claimed that just like the Gemara prohibits wine to kohanim because of the belief that Beis Hamikdash may soon be rebuilt, so too they should be permitted to shave their beards with a razor because when the Hamikdash is rebuilt they will have all their hair removed with a razor as part of their inauguration into service. Rav Avrohom Falagi<sup>4</sup>, however, strongly disputed this practice. Granted, Chazal entertained the possibility that the Beis Hamikdash may be rebuilt in halachic matters when it results in a stringent practice, i.e. to prohibit kohanim from

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R' Ashi suggests an alternative explanation to distinguish between drinking wine and haircutting.

R' Ashi's underlying assumption, namely, that the service does not become disqualified if the kohen's hair grew long, is unsuccessfully challenged.

Ravina inquires of R' Ashi how the prophet Yechezkel could introduce a new halacha regarding a kohen's requirement to take a haircut.

R' Ashi explains that the halacha was given to Moshe Rabbeinu on Har Sinai and Yechezkel was the first to record the halacha.

### 4) Megillas Ta'anis

The section of Megillas Taanis that relates to the month of Nisan is cited.

The Gemara explains why it was necessary to prohibit eulogizing on Rosh Chodesh Nisan to commemorate the establishment of the tamid and it would not be sufficient to prohibit eulogizing merely because it is Rosh Chodesh.

Megillas Ta'anis prohibits eulogizing from the eighth of Nisan until the end of Yom Tov to commemorate the establishment of the correct time for celebrating Shavuot. The Gemara questions why an additional reason had to be found when it should be prohibited to eulogize simply because it is Pesach. ■

drinking wine, but we never find that Chazal established a leniency based upon such a rationale. Therefore, one may certainly not be lenient with a Biblical prohibition and, moreover, since one can not even be certain that he is an authentic (מיוחס) Levi there is no room to be lenient on this matter. ■

1. שו"ת מהר"ם שיק יו"ד סי' רי"ד

2. ר"ן סנהדרין כב

3. רמב"ם פ"א מהל' ביאת מקדש ה"ז

4. ר' אברהם פלאג"י בספרו פדה את אברהם מערכת הלמ"ד אות ז' ■

# STORIES Off the Daf

## The Kohanim and wine

רבי אומר אומר אני כהנים אסורים לשתות יין לעולם אבל מה אעשה שקלקלתם תקנתם

The Ponevezher Rav, zt"l, recalled how he became the youngest member of the kodshim kollel of the Chofetz Chaim, zt"l, in Radin.

"A short while after I had joined the yeshiva in Radin, I left the Beis Midrash one day after Shachris, and I noticed the Chofetz Chaim, zt"l, standing by the door with his tallis bag in his hand. He looked at me in a marked manner as the baalei Musar generally do when they want to speak with someone. Naturally, I immediately

approached the Gadol.

He took me by the arm and said, "You are a kohein, so let me ask you a question: In Taanis 17 we find that since the Beis Hamikdash can be rebuilt on any weekday, it is proper nowadays for kohanim to refrain from drinking wine. We kohanim must be ready to do the avodah at all times, and since it is prohibited to do the avodah while drunk, we really shouldn't be drinking at all. Yet the Gemara then says that our קלקלה, that which might otherwise be our ruin, is also our rectification. Since the kohanim don't know to which mishmar they belong now, there will be a big wait until each kohen will be told this vital information by Eliyahu HaNavi."

The Chofetz Chaim went on, "We are

taught that drinking too much wine wears off by sleeping or walking. For this reason, any negative effects of the wine will wear off by the time each kohen gets to his turn on line. Now, that's all very well with regards to wine. But what will a kohen do who is not familiar with the seder avodah? A kohen who is not proficient in all aspects of the avodah will certainly not be able to serve! Is he not much worse off than a drunk? Traveling or sleeping will correct inebriation, not ignorance! You are a kohen. We are waiting for Moshiach every instant. How will you do the avodah when he comes? It is incumbent upon you to learn seder kodshim right away!"

"As you can imagine, I joined the Chofetz Chaim's kodshim kollel that very day." ■