

OVERVIEW of the Daf

1) Clarifying the story of the Mishnah (cont.)

Abaye and Rava explain that R' Tarfon sent the people home to eat before reciting Hallel because Hallel must be said when one has a full stomach.

This assertion is unsuccessfully challenged.

הדרן עלך סדר תעניות אלו

2) MISHNAH: The Mishnah begins by mentioning the three times during the year that Kohanim would bless the nation four times in a day. One of those occasions was the ma'amados. The Mishnah takes the opportunity to present many issues related to the participants of the ma'amados. The discussion shifts to the minor Yomim Tovim celebrated in the Bais HaMikdash for the wood donations. The tragedies of Shiva Asar B'Tamuz and Tisha B'Av are enumerated. Some Tisha B'Av halachos are discussed and the Mishnah concludes by mentioning the Yomim Tovim of Tu B'Av and Yom Kippur.

3) Clarifying the Mishnah

The Gemara clarifies that the Mishnah meant to state that there are three times during the year when the Kohanim would bless the people every time they davened.

R' Nachman in the name of Rabbah bar Avuha notes that the Mishnah is consistent with R' Meir rather than Chachamim who maintain that the Kohanim only bless the people at shacharis and mincha.

The Chachamim are identified as R' Yehudah and the Gemara explains the point of dispute among R' Meir, R' Yehudah and R' Yosi.

Amoraim disagree about the degree to which we follow R' Meir in this matter.

R' Nachman states that halacha follows R' Yosi and that is the way the Gemara rules.

In light of the ruling like R' Yosi the Gemara explains why nowadays kohanim bless the people at mincha on fast days.

4) Giving the priestly blessing while intoxicated

All opinions seemingly agree that it is prohibited for a kohen to bless the people while intoxicated. R' Yehoshua bar Levi, in the name of Bar Kapara, suggests a source for this ruling.

The source is unsuccessfully challenged. ■

Distinctive INSIGHT

The holiday of Tu B'Av

לא היו ימים טובים לישראל כחמשה עשר באב

The 15th day of Av is observed as a day of minor festivity. It is customary not to recite Tachanun on this day, as well as during Mincha of the preceding day. If one's wedding day falls on the 15th of Av, the couple does not fast. A number of joyous events occurred on this date. (See our Gemara 30b-31a, and Bava Basra 121a-b) It was on this day that the generation of the wilderness ceased to die. It was also on this day that the tribe of Binyamin was permitted to intermarry with the rest of the tribes of the nation following the scandal of Givah (Shoftim 19-21), and the day when Hoshea ben Elah removed the blockades which Yerovoam had placed upon the roads in order to prevent the Jewish people from going up to Yerushalayim for the festivals. It was the day that the cutting of the wood for the altar was completed each year, as well as the day when permission was granted by the Romans to bury the slain of Beitar.

Although in the time of the Beis Hamikdash this day was observed as a full festival (see Mishna Ta'anis 4:8), we now rejoice on the 15th of Av only in allotting additional time for the study of Torah, which brings pleasure, for the destruction of the Beis Hamikdash did not affect the Torah. "The mitzvos of Hashem are upright, they rejoice the heart." (Tehillim 19:9) This is true after the destruction of the Beis Hamikdash just as much as it was before. Therefore, from this day until the end of winter, a special effort should be exerted to set periods for the fixed study of Torah at night, in addition to the time set aside for Torah study during the day. ■

REVIEW and Remember

1. What are the מעמדות?
2. Why was there no מעמד service on the first of Teves?
3. What were the two most festive days on the Jewish calendar?
4. Is a drunk kohen permitted to bless the people?

HALACHAH Highlight

Eating before mussaf

ר' יהודה סבר שחרית ומוסף דכל יומא לא שכיח שכרות לא גזרו בהו רבנן מחחה ונעילה דכל יומא שכיחא שכרות גזרו בהו רבנן
R' Yehudah maintains that since on a normal day it is uncommon for kohanim to be inebriated at shacharis and Mussaf, the sages did not issue a decree but since inebriation is found at mincha and ne'ilah the sages issued a decree.

The opinion of R' Yehuda is that throughout the year, Shacharis and Musaf were said at an hour before one would normally eat his first meal of the day. Mincha, however, was normally said at an hour after one would have eaten his meal (it is understood that the typical beverage was a grape/wine product, which might be at least mildly intoxicating). The time of day for Ne'ilah is said is even later, and it is certainly at a time which is after when a meal is normally eaten. Therefore, R' Yehuda does not allow the kohanim to ascend to pronounce their blessing at Mincha or Ne'ilah, even on Yom Kippur, because that hour of the day is usually when a person has already eaten. The kohanim are usually under the influence at this hour of the day. The Rosh¹ writes in the name of Rabbeinu Chananel that from this Gemara it is evident that one is not permitted (אין אדם רשאי) to eat before Mussaf because if it was permitted then kohanim should not bless the people at that time, similar to the law regard-

ing mincha and ne'ilah. Shulchan Aruch² codifies this position and rules that it is permitted to snack (i.e. eat some fruit or a small quantity of bread or cake) but it is prohibited to partake of a meal.

The Bach³ disagrees with Shulchan Aruch's assertion that it is prohibited to eat a meal before Mussaf. Rabbeinu Chananel did not write that a meal is prohibited, rather he wrote that it is not permitted. This language indicates that according to the letter of the law there is no prohibition and the reason one is not permitted to eat a meal is that established common custom restricts the practice. For this reason, Rabbeinu Chananel mentions that inebriation is not commonly found at Mussaf. The fact that it is not commonly found implies that some people do eat a meal before Mussaf, since there is no actual prohibition, but it is uncommon because most people follow the custom.

A practical difference between these two approaches is whether one who feels weak is permitted to eat a meal before Mussaf. According to Bach, the only restriction comes from the custom and in a circumstance where one will have difficulty davening in a weakened state one could be lenient, but if there is a legal prohibition, as Shulchan Aruch maintains, against eating a meal before Mussaf one would not be permitted to override the restriction⁴. ■

1. רש"ש פ"ד סי' א'
2. שו"ע אר"ח סי' רפ"ו סע' ג'
3. ב"ח שם סע' ג'
4. ע' משנ"ב שם סק"ז ושש"כ פנ"ב ס"ק נ"ב שנראה שיש מחלוקת שנראה דחולקים על השיעור שיכול לאכול שהוא פחות מסעודה דמותא לכ"ע ■

STORIES Off the Daf

The fifteenth of Av

לא היו ימים טובים לישראל כחמישה עשר באב וכיום כיפור

Achossid once asked the Divrei Shmuel of Slonim, zt"l: "Why does the Gemara in Taanis 26 state that there were no holidays like the fifteenth of Av and Yom Kippur? Why is the fifteenth of Av compared to Yom Kippur, the holiest day of the year? Also, why isn't Yom Kippur mentioned first?"

The Rebbe explained, "This is hinting that the days of teshuva begin on

the fifteenth of Av and extend all the way to Yom Kippur! As the famous saying goes: אב is an acronym that spells אלול, Elul is on its way. Anyone who can arouse himself to repent during these days of mercy should do so. Anyone who can't should at least do so by contemplating the merit of his righteous ancestors. This will also work well. However, someone who simply cannot arouse himself to teshuva on the fifteenth of Av should take a different hint from the Gemara. It tells us that the custom was that they would 'borrow clothes one from the other.' If a person feels uninspired to repent, he should 'borrow' inspiration

from his friend or teacher who does feel aroused to change. Let such a person ask someone inspired what awakened him until he feels like he is beginning to wake up spiritually and start to do teshuva!"

The Lev Simcha, zt"l, answered differently: "There were no days for the Jewish people that could compare to the fifteenth of Av. The gemara is very clear that people would make matches on that day. So we see that one needs a very special measure of assistance from above to merit to make good shidduchim for one's children. One should not take this for granted! Shidduchim are not a simple matter at all!" ■

