

OVERVIEW of the Daf

1) Giving the priestly blessing while intoxicated (cont.)

The Gemara asks that according to the comparisons made between the kohen who serves in the Beis HaMikdash and the kohen who blesses the people, it should be prohibited for a blemished kohen to bless the people.

The final answer of the Gemara is that these comparisons do not represent Biblical law, and application questions like the one above are not valid.

2) משמרות and מעמדות

The language of the Mishnah regarding the מעמדות is explained.

A Baraisa explains that half of the mishmar would travel to Yerushalayim and the other half would travel to Yericho to provide supplies for those who went to Yerushalayim.

R' Yehudah in the name of Rav teaches that kohanim, levi'im and yisraelim, i.e. the מעמד, are essential to the validity of the communal korbanos.

R' Shimon ben Elazar holds that kohanim, levi'im and musical instruments are essential to the validity of communal offerings.

The point of dispute is explained.

R' Chama bar Guryah in the name of Rav presents the historical background of the משמרות.

This teaching is unsuccessfully challenged.

A Baraisa presents a different account of the background of the משמרות.

A detail in the Baraisa is explained and the Gemara notes that this Baraisa will not fit with R' Chama bar Guryah's opinion.

A Baraisa explains what happened when only four of the mishmaros returned to Eretz Yisroel at the time of the second Beis HaMikdash.

R' Yaakov bar Acha in the name of R' Assi identified the source for the connection between the מעמדות and Creation, which is the Torah portion read during the מעמד ceremony.

A Baraisa is cited that elaborates on the מעמד ceremony.

Three suggestions are presented to explain why the members of the מעמד did not fast on Sunday.

A Baraisa elaborates on the Torah portion that was read on Sunday of the מעמד.

Rav and Shmuel disagree about how the first five verses were read. The Gemara explains each one's position and why each one disputes the other's suggestion.

An unsuccessful challenge to both opinions is presented. ■

Distinctive INSIGHT

Reading phrases and half-verses

כל פסוק דלא פסקיה משה אנן לא פסקינן

The Gemara teaches that whenever a person recites a verse, he must say the entire verse, and not read only partial phrases. The Achronim write that one may interrupt a verse in the middle if the phrase he is reading ends with an וזקף קטן and some say this also applies to a ואתנחתא indicates a significance break. The cantillation symbols have been transmitted from Sinai, and this type of a break is considered as if Moshe ended the verse at this point.

The מחבר (271:10) states that we introduce kiddush on Friday night with the paragraph of ויכולו. This paragraph is from Parashas Bereshis, where, at the end of the description of מעשה בראשית, we are told that Hashem rested on Shabbos. But, Rema points out that we also add the final two words from the description of the sixth day. We begin יום ראשי תיבות. The reason, he explains, is that the opening phrase, יום הששי ויכולו השמים, spells out the name of Havayah. ספרי מנהיגים point out that even with this hint of the תיבות ראשי just adding the two words יום הששי has no meaning. Therefore, it is recommended to start with the beginning of the phrase, and to say, - ויהי ערב ויהי בקר. This is also the solution of the שולחן and שולחן ערוך הרב.

The poskim note that even reciting the entire phrase ויהי ערב ויהי presents a problem, because this is still only part of an entire פסוק. Our Gemara tells us that we are not allowed to interrupt a verse except at a place where Moshe Rabeinu ended it. Therefore, the שולחן states that it is actually better for a person to start the verse from its very beginning, and to quietly say את וירא אלוקים and then continue loudly : ויהי - כל אשר עשה והנה טוב מאוד יום הששי.

(#5:2) נשמת אדם writes that this is not necessary. He says that the דין that we cannot recite partial פסוקים is only when we read them as we learn them as פסוקים. Here, however, when we are reading the words as part of a tefilla, it would be permitted. In addition, Chasam Sofer mentions that there is a concern with starting from the beginning of the פסוק, because the Midrash tells us that טוב מאוד refers to the מלאך. Therefore, it is inappropriate to mention at our Shabbos table a verse which has this drasha connected to it. ■

Today's Daf Digest is dedicated
בהודאה על כל החסד שעשה ה' עמנו
by Ari Weiss

HALACHAH Highlight

May a unmarried kohen bless the people?

אסמכתא נינהו מדרבנן ולקולא

[The comparisons made between nazir and kohanim merely] support Rabbinic rulings (rather than Biblical rulings) and [therefore they will be applied] leniently.

Shibolei HaLeket¹ writes in the name of Rabbeinu Yitzchok bar Yehudah that a kohen who will bless the people should be in a joyous state of mind. Consequently, since the Gemara Yevamos² states that a person without a wife lives without joy, an unmarried kohen should not bless the people. Rashba³, on the other hand, wrote that he never heard this concept from his teachers nor had he ever seen this concept mentioned in any writings. Radvaz⁴ also writes that the reasoning of Rabbeinu Yitzchok bar Yehudah is not strong enough to nullify a positive commandment of the Torah. Shulchan Aruch⁵ rules that an unmarried kohen can bless the people. Rema⁶, who mentions the custom that unmarried kohanim do not bless the people, nonetheless states that the primary custom is that unmarried kohanim bless the people.

Another reason mentioned by the Poskim⁷ why unmarried kohanim may be unfit to bless the people is based on the Zohar. Zohar⁸ writes that the Divine Presence only resides on those who are married and the kohanim need the Divine Presence - Shechina, to bless the people. Consequently, unmarried kohanim who do not have the presence of the Shechina with them are unfit for blessing the people. Magen Avrohom⁹ notes, however, that the Zohar is actually discussing the ser-

REVIEW and Remember

1. Did all the members of a משמר travel to Yerushalayim?
2. How many משמרות ascended from Bavel to Eretz Yisroel?
3. How do we achieve atonement without the ability to offer korbanos?
4. What are the two ways to divide a parsha of five pesukim?

vice of the Beis HaMikdash rather than blessing the people, and the conclusion of our Gemara is that there is no Biblical connection between the service of the Beis HaMikdash and the blessing of the people. Therefore, the Zohar cannot be cited as a source to disqualify unmarried kohanim from blessing the people. ■

1. שבולי הלקט השלם סע' כ"ג

2. גמ' יבמות סב

3. שו"ת הרשב"א ח"א סע' פ"ה

4. שו"ת הרדב"ז ח"ד סע' קכ"ח

5. שו"ע עאר"ח סע' קכ"ח סע' מ"ד

6. רמ"א שם

7. כנה"ג או"ח סע' קכ"ח הגהות ב"י ומג"א שם ס"ק ס"ד בשם מהר"ם טיקטין

8. זוהר נשא קמה

9. מג"א הנ"ל ■

STORIES Off the Daf

Feeling the Neshamah Yeseirah

וי אבדה נפש

A chossid once came to Rav Kolony-mus Kalman Shapira, hy"d, for advice. "I have tried so hard to feel the holiness of Shabbos but I am still so far from it. How can I really feel the neshamah yeseirah, the extra level of the soul, that is given to every Jew every single Shabbos?"

The Rebbe answered, "You have to yearn to grasp the extra neshamah with great determination. You must focus your thoughts on this as much as you can, especially on erev Shabbos and

Shabbos itself. Imagine that you are a business man who stands to make a fortune if he is alert and can close on a certain deal. Of course, your entire self would be immersed in thinking about the affair such that it would be hard for you to entertain thoughts of anything else. What would make you stay so focused? The knowledge that this is the only way in which you will be able to take the best advantage of your opportunity would keep your mind on your goal. Why do some people fail to achieve all that they might in their business? Their inability to maintain this focus makes them like children whose minds are drawn after a thousand different thoughts, one after the other. Such peo-

ple are likely to fail when a tricky deal presents itself."

The Rebbe concluded, "Each Shabbos you have an opportunity to connect to Hashem in a new way—it is an opportunity that will never return, since every Shabbos is completely different. You must remember what you stand to lose if you don't manage to focus your will properly. This is the meaning of the Gemara in Taanis 27: the word וינפש represents וי אבדה נפש—woe to me because I will lose my extra neshamah after Shabbos.' We feel the נשמה יתירה to the degree that we sense how precious is this once-in-a-lifetime opportunity. Because the holiness of this particular Shabbos will never return again!" ■