



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Taanis Daf Yud Zayin

AHL HARISHONA HU OMER MI SHE'ANA ES AVROHOM...

- The Mishna had said that the ending that mentions Eliyahu uses the wording of tefilla, and the ending that mentions Shmuel uses the wording of "tze'aka". A Braisa says that some switch the brachos so that the wording of tze'aka is associated with Eliyahu and the wording of tefilla is associated with Shmuel.
  - **Q:** Regarding Shmuel the pasuk uses the wording of tefilla and tze'aka, so either is appropriate. However, regarding Eliyahu the pasuk only uses the wording of tefilla, so how can the Braisa say that tze'aka is associated with Eliyahu? **A:** The pasuk says that Eliyahu said to Hashem "Aneini Hashem Aneini". That is considered to be tze'aka as well.

AHL HASHISHIS HU OMER...

- **Q:** The story with Yonah happened after the time of Dovid and Shlomo. If so, why is the bracha mentioning Yonah said first? **A:** We want to end with a bracha that Hashem have mercy on Eretz Yisrael (which is associated with Dovid and Shlomo).
- It was said in the name of **Sumchus**, the last bracha was "Baruch mashpil haramim" (Who humbles the haughty).

SHALOSH TAANIYOS HARISHONOS ANSHEI MISHMAR...

- A Braisa says, the Kohanim of the Mishmar may not drink wine by day for the chance that they will be needed to step in and help the Beis Av with the Avodah. The Kohanim of the Beis Av may not drink by day or by night, because they are busy with the Avodah. From here they have said, if a Kohen (even in today's times) knows which Beis Av he belongs to, he may not drink wine the entire day that he would be on duty if the Beis Hamikdash were built (in case the Beis Hamikdash is built that day). If a Kohen only knows what Mishmar he belongs to, he may not drink wine the entire week that he is to be on duty. If he knows neither, but knows that his family was part of a Beis Av, **Rebbi** says he should be assur to ever drink wine, but since the Beis Hamikdash has been destroyed for so many years, he may drink wine.
  - **Abaye** said, Kohanim who drink wine after the Churban do so in accordance with **Rebbi**.

ANSHEI MISHMAR V'ANSHEI MAAMUD ASSURIM LESAPER...

- **Rabbah bar bar Chana in the name of R' Yochanan** explained, it is assur for them to take a haircut and wash their clothes during that week so that they will be forced to do so before that week, and will be presentable when they come to the Beis Hamikdash.
- A Braisa says, a king must take a haircut every day (based on a pasuk that says that a king must always be seen looking his best), a Kohen Gadol every Friday (since that is when the new Mishmar comes, he must look his best when they see him), and a regular Kohen once in 30 days (a pasuk says that a Kohen may not let his hair grow long, and we learn out through a gezeirah shava from nazir that just as a nazir's hair grows for a minimum of 30 days – the minimum time of a period of nezirus – so too a Kohen may not grow his hair for more than 30 days).
  - **Q: R' Pappa** asked, maybe the pasuk regarding a Kohen means that a Kohen may not let his hair grow at all (and must take a haircut every day)!? **A: Abaye** answered, the pasuk said "locks of hair he should not let grow". This teaches that he may have locks but may not let them grow further.
  - **Q:** Why aren't Kohanim today required to take haircuts every 30 days? **A:** Just like drinking wine only applies when the Beis Hamikdash is standing, so too is the haircut requirement.

- **Q: Abaye** said above that only **Rebbi** allows them to drink wine after the Churban. This suggests that the **Rabanan** argue and don't allow them to drink wine. If so, how can they allow their hair to grow long? **A:** The whole concern is that the Beis Hamikdash will be built and if they drank wine, we will have no Kohanim who can do the Avodah. That doesn't apply to having long hair, because they can always immediately take a haircut.
- **Q:** Why don't we say the same idea for wine, that he can take a nap and remove the effects of the wine, and then do the Avodah!? **A:** We have learned that if one drinks larger amounts of wine, sleeping does not take away the effects of the wine. That is why we don't allow them to drink.
- **R' Ashi** said, drinking wine makes a Kohen's Avodah passul, which is why they were goizer for drinking today. Having long hair does not make the Avodah passul, and therefore they were not goizer.
  - **Q:** A Braisa learns from a pasuk in Yechezkel that compares doing the Avodah with long hair to doing the Avodah after drinking, to teach that even doing the Avodah with long hair makes the Kohen chayuv misah. If so, presumably it also means that the Avodah of a Kohen with long hair would be passul as well!? **A:** The comparison is only said in regard to the death penalty, not for making the Avodah passul.
  - **Q: Ravina** asked, before Yechezkel came along and wrote the pasuk, how did we know that such a Kohen is chayuv misah? **A: R' Ashi** said, we have this same question elsewhere and answer that there was a tradition to this Halacha, and Yechezkel came and supported it with a pasuk. The same is true here.

#### KOL HAKASUV B'MEGILAS TAANIS

- A Braisa says, these are the days that one may not fast, and some of them one may also not make a hesped: from Rosh Chodesh Nisnon until the 8<sup>th</sup>, because the **Rabanan** bested the Tzedukim regarding a particular Halacha of a korbon Tamid, one may not even make a hesped. From the 8<sup>th</sup> until after Pesach one may not make a hesped because the **Rabanan** bested the Baisusim regarding the Halacha of when to count for the Yom Tov of Shavuos.
  - **Q:** Why does the Braisa need to say "from Rosh Chodesh"? It should say "from the 2<sup>nd</sup> day", since Rosh Chodesh is a Yom Tov on its own anyway!? **A: Rav** said, this was done so that it makes the day before it assur as well.
    - **Q:** The day before should be assur as the day before Rosh Chodesh!? **A:** Rosh Chodesh is a D'Oraisa, and we therefore don't need to make the day before assur to strengthen it as a Yom Tov. Therefore, the day before is mutar. These small Yomim Tovim do need to be strengthened. We see this concept in a Braisa as well.