

Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 26

By Rabbi Chaim Smulowitz

limudtorah.onlinewebshop.net

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Daf 26a

There are three times a year that Kohanim Duchen four times a day; by Shachris, Musaf, Mincha and Neila. The three times are: by fasts, Mamados (Yisraelim who have their shift to fast and Daven for Hashem to accept the Korbanos), and Yom Kippur.

This is the concept of the Mamados: since the Pasuk says; “command the Jews to bring the Korbanos that are My 'bread.' ” How is it possible that someone should bring a Korban when he's not there? (So, if all the Jews jointly brought the Tamid, how can it be that it was brought without their representatives being there?) Therefore, the earlier prophets enacted twenty-four shifts. There was representatives from the Kohanim, Leviyim and Yisraelim in each shift. The Kohanim and Leviyim go up to Yerushalayim, and the Yisraelim gather in their cities and they read Parshas Breishes in the Torah. (This is besides the Yisraelim in the shift who lived in Yerushalayim who actually was present by the Korbanos.) The first day they read Breishes (the first Parsha about the first day) and “Vayhi Rakia” (the second Parsha about the second day). The second day they started from “Vayhi Rakia” and also said “Vikavu Hamayim” (about the third day). (This pattern continued until) the sixth day they said “V'tozah Ha'aretz” and “Vayachulu.” (Since you need three Aliyos), they split the larger Parshayos for two Aliyos, and the small Parsha for one Aliya. They read it Shachris, Musaf and Mincha by heart just like they read Sh'ma. (The Gemara will explain the apparent contradiction that, originally, the Mishna implies that they read from a Sefer Torah.) However, they didn't gather on Erev Shabbos by Mincha because of the honor of Shabbos (to get ready for Shabbos.)

R' Akiva says: any day that they said Hallel, they didn't have the Mamud by Shachris.

Tosfos explains: it must refer only to Chanuka (that we only skip it by Shachris). After all, the other Yomim Tovim where we say Hallel, there is always a Musaf with it (and you'll skip the Mamud by Mincha and Neila too).

If there was a Korban Musaf, they didn't say Mamud by Neila (and, of course, by Mincha, that was closer. To the Korban Musaf). After all, the Yisraeilim in Yerushalayim would be busy chopping wood and drawing water for the Korban..This was not like the Tamid, (which they can perform their duties and have the Mamud, since there were many more Korbanos by the Musaf.)

Tosfos explains: the day when you bring a Korban Musaf, they didn't Daven Neila at all. Since they were very busy bringing the Musaf, they didn't have time to Daven Neila.

On a day they dedicated wood in the Mikdash, they didn't have a Mamud by Mincha.

Tosfos explains: until the time of Mincha, they were too busy with the dedicated wood (to Daven Mincha). However, they still Davened Neila since it didn't take that long until the time to Daven Neila. However B. Azai says: this was etc.

B. Azai said: R' Yehoshua already enacted that they didn't have a Mamud by Mincha when they brought a Musaf, and didn't have one by Neila when they dedicated the wood. R' Akiva reverted to teach like b. Azai

There were nine times during the year that the Kohanim and others of the nation dedicated wood for the Mikdash. On the first of Shvat, there was no Mamud. After all, they said Hallel (because of Chanuka) and they brought the Korban Musaf (because of Rosh Chodesh) and there was a dedication of wood.

Daf 26b

When the month of Av comes, we minimize our joy. On the week that Tisha B'av falls out on, you can't take a haircut and launder. However, you're permitted on Thursday for the honor of Shabbos.

On Erev Tisha B'av, you may only eat two cooked foods. You can't eat meat, nor drink wine. R' Shimon b. Gamliel allows old meat. R' Yehuda requires one to overturn his bed (in the way that mourners do), but the rabbis disagree.

New Sugya

The Gemara asks: how can the Mishna say that there are three times a year that Kohanim Duchen four times a day; by Shachris, Musaf, Mincha and Neila, and one of them is a fast day? Is there any fast day when there is Musaf? The Gemara answers: the Mishna is missing some words, and should read as follows: three times a year Kohanim Duchen every time they pray, and there could be four Tefilos; Shachris, Musaf, Mincha and Neila. Here are the three times: fasts, Mamudim and Yom Kippur.

R' Nachman quotes Rabbah b. Avuha: this is the words of R' Meir, but the Chachumim say that you can only Duchen during Shachris and Musaf, but not by Mincha and Neila. Who are "the Chachumim?" It's R' Yehuda. As we learned: R' Meir says that they Duchan Shachris, Musaf, Mincha and Neila. R' Yehuda says: you can only Duchen during Shachris and Musaf, but not by Mincha and Neila. R' Yossi says that you Duchen during Neila, but not by Mincha.

What does their argument depend on? R' Meir says: what's the reason they don't Duchen usually by Mincha? Because you need to be concerned for drunkenness (at that time in the afternoon, and you can't Duchen drunk).

Tosfos asks: here, the Gemara implies that it's common to have drunkenness by Mincha time, yet, the Gemara in Shabbos says that we don't need to worry about drunkenness by Mincha time.

Tosfos answers: what we said in Shabbos that you don't need to be concerned for drunkenness is only compared to the drunkenness found by Maariv time, since it's more common to have drunkenness by Maariv than by Mincha. However, it's more common to find drunkenness by Mincha time more than by Shachris and Musaf time.

However, on these days, (where you can't eat or drink), we don't need to be concerned that they'll be drunk.

R' Yehuda holds: people are not commonly drunk by Shachris and Musaf (early morning). However, they decreed not to Duchen by Mincha and Neila since, usually at that time, it's common to find people drunk. R' Yossi holds: they only decreed this by Mincha, since it's a Tefila they have every day. However, they didn't decree it by Neila since they didn't Daven it every day, (and you don't need to worry they'll confuse it with other days).

R' Yehuda quotes Rav: the Halacha is like R' Meir. R' Yochanan says that the people are accustomed to do like R' Meir. Rava says the custom is like R' Meir. The one who said: the Halacha is like R' Meir, he means that we Darshen it in the Shiur. The one who said the custom is like R' Meir; he means we don't Darshen it in Shiur, but if asked, we Paskin like him. The one who said: the people are accustomed like R' Meir; he means that we don't Paskin like him, but if someone does like him, we don't make him go back and do it correctly. R' Nachman says that the Halacha is like R' Yossi, and the Gemara concludes that it is the true Halacha.

The Gemara asks: (if the Halacha is like R' Yossi) why do the Kohanim nowadays Duchen by Mincha of a fast? Since they Daven then close to sunset, (and not like a usual Mincha where they Daven earlier), so it gets the status like Neila (that we don't need to worry we'll confuse fast days for regular days by uncommon Davenings).

Tosfos explains: therefore, we're not accustomed to Duchen Yom Kippur by Mincha, since we Daven it earlier in the day (i.e., not near sunset). However, we Duchen during the other fasts. However, we Duchen Yom Kippur by Neila.