

Daf Hashvuah Halacha Gemara and Tosfos Taanis Daf 27

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New Sugya

According to all, a drunk can't Duchen; how do we know this? R' Yehoshua b. Levi quotes b. Kapara: why is the Parsha of the Kohanim Duchening written next to the Parsha of Nazir? It's to tell you; the same way that a Nazir is forbidden to drink wine, also, a Kohain that Duchens is forbidden with wine.

R' Zeira's father, or Oshiya b. Zevada, asks: if so, the same way that a Nazir is forbidden in grape seed, so should a Kohain Duchening is forbidden with grape seed.

R' Yitzchok answers: the Pasuk says that a Kohain "does the service and blesses." So, just like the Kohain that does the service may eat grape seed, so too a Kohain Duchening is permitted to eat grape seed.

Daf 27a

The Gemara asks: if so, what do we see by service, that you can't have a blemished Kohain, so too, a blemished Kohain can't Duchen.

Tosfos explains: once we learn it from the service in the Mikdash, and blemished Kohanim can't do the service, so too, they shouldn't be able to Duchen. To that, the Gemara answers: it has a Hekish to Nazir. From here, it seems, that a blemished Kohain can Duchen, as we see, the Gemara tried to forbid it by comparing it to the service in the Mikdash, and pushes it off. Therefore, we must conclude that a blemished Kohain Duchens.

Therefore, we can also conclude: a Kohain who strays from our religion (and comes back) may Duchen and receive the first Aliya like a regular Kohain who never strayed. The proof to this: we say that those Kohanim who served in Beis Chonav (which some say is a house of idols) may not serve in the Mikdash, but can receive a portion and eat Kodshim like blemished Kohanim. This seems to say that he may do any service that a blemished Kohain may do, and a blemished Kohain may Duchen.

The Gemara answers: that's the reason there is a Hekish to Nazir (to permit blemished Kohanim to Duchen). The Gemara asks: why do you say that you make the Hekish to form a leniency? Why don't you use the Hekish to form a stringency (not to Duchen after eating grape seeds)?

Tosfos explains: what makes you think that we should make a Hekish from a Kohain to a Nazir leniently, that, just like a Nazir can be blemished, so too, a blemished Kohain can Duchen, and just like a Kohain by the service can eat grape seed, so too the Kohain who Duchens? Why not say; we should learn the Hekish stringently, i.e., that the same way a Nazir can't eat grape

seed, so too a Kohain Duchening can't eat grape seed, and the same way a blemished Kohain can't do the service in the Mikdash, a blemished Kohain can't Duchen?

The Gemara answers: since it's not a true Drasha, but the rabbis made it into an Asmachta, so we are lenient.

**Daf 27b
New Sugya**

We learned in the Mishna: the first day they read Breishes and “Vayhi Rakia.” We learned in a Braisa that Breishes has two Alios and “Vayhi Rakia” has one Aliya. The Gemara asks: I understand how you can get an Aliya out of “Vayhi Rakia” since it contains three P'sukim, (the minimum amount for an Aliya). However, how can you get two Aliyos from Breishes if it only contains five P'sukim? After all, we learned that you can't read from the Torah (for an Aliya) less than three P'sukim.

Rav answers: they skip around (by reading three P'sukim for the first Aliya, and then skip back one Pasuk so that you'll have three P'sukim for the next Aliya). Shmuel says that you stop in middle of the third Pasuk, (so each Olah reads two and a half P'sukim, which means; they both read from three P'sukim).

Tosfos explains Rav's position: the first reads from the beginning of the Parsha three P'sukim, and the second one, who only has two P'sukim remaining, skips back a Pasuk and reads what the first one read (with the remaining two P'sukim). This is also the way we skip around by the reading on Rosh Chodesh.

R' Yehuda b. Nason asks: why do we need to skip around (on Rosh Chodesh)? Why don't we just start reading from earlier in the Parsha? After all, we see, we do this on Shabbos Chal Hamoed. We read from an earlier part of the Parsha, from “see, you say to me etc.,” although the main reading only starts later from “chisel for yourself (the new Luchos).”

Tosfos answers: the reason why you read there from earlier in the Parsha (before the main reading); since that whole Parsha refers to one topic. However, by the Parsha of Rosh Chodesh, earlier in the Parsha is not about the same topic of the main reading, therefore, we don't read from the earlier Parsha, but we just skip back a Pasuk (in middle of the reading).

According to this, it fits well to our custom that we don't read every Shabbos the Parsha of (the Korban Musaf) of Shabbos like we do for all Yom Tovim. This is because the Parsha of Shabbos doesn't have three P'sukim, and we don't say to start reading from the Parsha above it since it doesn't refer to the same topic.

The Gemara asks: Rav, who said that they skip around, why doesn't he want to say like Shmuel that they stopped in middle of a Pasuk? The Gemara answers: he holds that we can't stop in a place where Moshe didn't stop, (and the end of a Pasuk marks the place where Moshe stopped). However, Shmuel holds that you may stop.

The Gemara asks: does anyone holds that you can stop? After all, R' Chanina the Chumash Rebbi said that he had a hard time getting R' Chanina the Great to agree to allow stopping in middle of a Pasuk, and he didn't permit it but to the children in Cheder, since they need to stop to understand what they're learning. The Gemara answers: Shmuel holds; what's the reason to permit it for the children?, Since it's impossible to do it any other way. So too here, it's impossible to do it otherwise.

The Gemara asks: Shmuel who holds they stop in the middle, why doesn't he say to skip? The Gemara answers: it's a decree (not to end within three P'sukim of the next Parsha, or to start reading within three P'sukim of the last Parsha), so not to confuse those who come in (in middle of Leining and see they're starting to read two P'sukim after the last Parsha, and they'll think that the earlier Aliya only read those two P'sukim), and for those who leave (in middle of Leining, and since there is only two P'sukim left to that Parsha, he'll assume the next Olah will only read two P'sukim).

Tosfos explains: the one who enters in the middle who didn't see the earlier Olah read three P'sukim, and witnesses the second Olah start reading from (two P'sukim) past the Parsha, will say that the first one didn't read but two P'sukim.

The one who left in the middle might witness the earlier Olah read three P'sukim and only leave two P'sukim until the next Parsha, he'll might think (that the next Olah will only read those two) and it's fine just to read two P'sukim.

The Gemara asks: the Braisa says; if a Parsha has six P'sukim, you can split it into two Aliyos. However, if it only contains five P'sukim, then you can only have one person read the whole thing. If he only reads the first three P'sukim, then the second Aliya reads the remaining two P'sukim plus one more. Others say that he needs to read three P'sukim from the new Parsha because you shouldn't start the next Aliya until it starts three P'sukim into a Parsha. Therefore, (why can't you split the five P'sukim Parsha into two Aliyos?) After all, according to the one who says that you skip, why don't you skip? According to the one who says you stop in the middle, why don't you stop in the middle? The Gemara answers: there it's different (since it's not urgent to break it up), since there is more of the Parsha left that you can read (and make the amount of Aliyos that are necessary without splitting the five Pasuk Parsha).