



לע"נ ברוך בענדיש וברכה גרוס ע"ה
by Mr. & Mrs. Duvy Gross

THE שבוע MATTERS

שבת קודש פרשת משפטים

מסכת חגיגה דף י"ד

לרפ"ש אריה ליב בן פרומה

Insights from our chaburoos

Holding up the world

By Rabbi Eli Goldwasser

Kollel Ohr Yosef, Thornhill, Canada

The Gemara on י"ד דף states that one of the eighteen curses given by Yeshaya is that Hashem will remove them from the world the respected person (נושא פנים) which the Gemara explains refers to someone on whose behalf deference is shown in heaven to his generation. The Gemara gives Reb Chaninah ben Dosa as such an example. Tosfos explains that he was בעל מעשים יותר מכל דורו there was no greater man of noble deeds in his generation than him. What were his deeds that he merited to such a great title? The Gemara in Brachos on י"ז דף explains that during Reb Chanina ben Dosa's lifetime, a Heavenly voice proclaimed each day "the entire world is sustained for the sake of Chanina, my son, yet it is enough for him just a kav (a tiny measure of food) of carobs from Friday to Friday. Reb Chaninah measured exactly what he needed to sustain himself in this world and lived by that measure. מצוה גוררת מצוה ועבירה גוררת עבירה – one who is a slave to his desires, there is no end to his descent and fall as today he desires 100, tomorrow 200, etc. He is never happy and constantly looks for more. But someone who measures his needs and desires and takes control to live his life accordingly is the most fortunate. איזהו אשר שמח חלקו – as he is then able to focus on what his real purpose is on this world. (From R' Chaim Shmuelevitz)

Stories of the Daf

Six or Seven Hundred Orders of the Mishnah

"...חד אמר, שש מאות סדרי משנה וחד אמר שבע מאות סדרי משנה ..."

Once the Chofetz Chaim, ז"ל, and Rav Chaim Soleveitchik, ז"ל, were staying at the same inn. Another guest approached the two Gedolim and asked them a question, "It is well known that the Gemara in Chagiga 14a states that there were either six or seven hundred sidrei Mishnah, and only six of them remain to us. What were the contents of all those Mishnayos that were not put in our six orders?"

The Chofetz Chaim said, "You misunderstand the meaning of the statement that there were six or seven hundred orders. It was not that there were other subjects of which we have not heard; rather, there were enough Mishnayos to fill six or seven hundred sedarim. In my opinion, the many teachings that we find in the Gemara and Geonim until today, all of the teachings innovated in each generation is the living restoration of all this lost Torah. Through dedicated study, the Chachomim of every generation have merited this. And there has certainly been enough to fill six hundred sedarim of Mishnah and more! In the introduction to Shenos Eliyahu, Rav Chaim of Volozhin, ז"ל, explained that through Ruach Hakodesh, Rabbeinu Hakadosh alluded to all six hundred sedarim in the terse language of his six. Everything is really encoded in our Mishnayos."

Rav Chaim Brisker then added, "I would like to note that there is a fundamental difference between the words of the Gemara and the words of those who came later, even the Geonim. The general principle of 'these and those are the words of the living G-d,' only applies to the words of the Gemara itself. In reference to the rest this rule does not always apply. The words of the Talmud are in a much higher category than anything that came afterward!"

Parsha Connection

In this week's Parsha we find a description of the "seat" of הקב"ה which is similarly referenced in this week's daf as part of the continued discussion of מעשה מרכבה. The Torah tells us that Nadav & Avihu (two of Aharon's children) along with 70 elders saw a vision of הקב"ה: they saw a vision of the God of Israel, and under His feet there was something like a sapphire brick, like the essence of a clear sky. [G-d] did not unleash His power against the leaders of the Israelites. They beheld a vision of the Divine, and they ate and drank. Why in our Parsha does it refer to לבנת הספיר whereas Yechezkel (פרק א כז) refers to אבן הספיר? In addition, since Nadav & Avihu and the elders both saw הקב"ה why were only Nadav & Avihu punished? Targum Yonatan ben Uziel writes that the word לבנת is from לבנה which means a brick and a reference to a tragic case whereby a lady working in the field in Egypt miscarried and the fetus fell into the mortar. The angel Gavriel took this fetus/brick and brought it up to the heavens as a reminder of the suffering endured by Jews in Egypt. The Alshich Hakadosh explains the distinction between Nadav & Avihu and the elders based on a seeming redundancy in the two pesukim quoted above. The first pesuk says that they "saw" Hashem, and then it repeats by saying that they "beheld" Hashem. He explains that this is describing two different actions; ויראו is a mere glimpse, ויחזו, however, refers to a prolonged gaze. The 70 elders only looked very briefly and were therefore spared from punishment, but Nadav and Avihu, stared at the sight and for that they were punished. May we all merit to see the glory of Hashem!

CONTINUED.

Halacha Highlight

Wearing a white talis

His garment was white as snow “לבושיה כתלג חיור”

Rashi¹ in Masseches Shabbos declares that the garment that has tzitzis should be white. Rav Yoel Sirkis², the Bach, explains that this practice is based on the fact that Hashem wears a white talis. The Gemara in Rosh Hashanah³ relates that Hashem donned a talis to teach Moshe Rabbeinu the Thirteen Attributes of Mercy and the pasuk in Daniel, cited in our Gemara, states that Hashem’s garments are white. This indicates that Hashem’s talis is white and in our effort to emulate Him we also wear a white talis.

Rav Avrohom Avli Gombiner⁴, the Magen Avrohom, notes that this explanation of Bach is seemingly inconsistent with the explanation offered by Bach in a different place for the custom to wear a white talis. Shulchan Aruch⁵ cites an opinion who maintains that the tzitzis should be the same color as the talis. Rema⁶ writes that Ashkenazim customarily put white tzitzis even on colored garments. Bach⁷ writes that to avoid entering into the dispute it is best for a person to wear a white garment with white tzitzis, which is acceptable according to all opinions. A practical difference between these two explanations would be putting colored tzitzis onto a colored garment. According to the first explanation an effort should be made to have a white talis in order to emulate Hashem whereas according to the second explanation there is no reason to obtain a white garment as long as the talis and the tzitzis are the same color. Mishnah Berurah⁸ cites both explanations of Bach and writes that ideally one should wear a white garment since that is ideal according to all opinions.

Common custom amongst Ashkenazim is to have black stripes on one’s talis and talis katan. Rav Yosef Teomim⁹, the Pri Megadim, mentions the custom to have blue stripes on garments to serve as a reminder of techeles. Sefer Minhag Yisroel Torah¹⁰ suggests, based on a comment of Rambam, that black is similar to techeles and it is intended to also serve as a reminder of the color techeles.

1. רשי מסכת שבת קנג. דה זה ציצית.
2. ביח אורח סי' כד בסוף הסימן.
3. גמ' ראש השנה יז.
4. מגא סי' ט' סקו.
5. שוע אורח סי' ט' סעי' ה'.
6. רמא שם.
7. ביח סי' ט' דה כתב הרמב"ם.
8. מב סי' ט' סק טז.
9. פמג א"א סי' ט' סקו.
10. מנהג ישראל תורה סי' ט' אות ב'.

Mussar From the Daf

There’s more than what meets the eye

The Gemarah in Chagiga (14a) says that Yeshaya was only relieved when he reached the final (19th) curse. What was it about this curse that placated Yeshya?

Rav Yerucham Levovitz (Daas Chachma U’Mussar, Chelek 2, page 219) explains that the curses follow the order of the generations. The 19th curse is the last of the curses, and it’s realization must indicate that Klal Yisroel is on the verge of Mashiach’s arrival.

Rav Yerucaham explains that this generation as alluded to in the curse is symbolized by people who view serious sins as if they are light sins.

This is why, according to the Ibn Ezra, a rebellious son (בן סורר ומורה) is given the harshest lethal punishment (stoning) for being a glutton. In our eyes, being a “foody” seems insignificant. However, the Torah conveys a lesson to us that such a person is missing the “big picture” He puts too much focus and priority on this world and it’s pleasures, mistaking it as the primary goal when in reality this world is only a means (טפל) to the World to Come.

In our lives, we see this challenge daily. There is so much emphasis being put in areas which are really insignificant in the long run. A good way to help put life into the proper perspective is to gradually habituate yourself to think: “When it will be my time to leave this world what are the things I would wish I had put more time and energy into?” When we have the answers to that question, we can start to slowly direct our lives in that direction, focusing time and energy each day on the things that matter most.

Point To Ponder

The Gemara tells us that the prophet Yeshaya cursed the Bnei Yisrael with 18 different curses and his anger did not subside until he told them the following curse: “The child shall behave insolently against the aged ...” Wasn’t Yeshaya delivering a prophecy from Hashem, and not expressing his own feelings?

Review & Remember

1. What is the dispute concerning how angels are created?
2. How did R’ Ketina know that honest people could be found in Yerushalayim?
3. What happened when R’ Elazar ben Arach began to expound on Ma’aseh Merkavah?
4. What happened to the four sages that entered the “orchard”?

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, dafaweek.org, or download the app

To share an insight from your Chabura please email info@dafaweek.org

The shavua matters is published by the Daf a week program under the rabbinical guidance of Harav Meir Stern shlita and Harav Shmuel Kamenetsky shlita

To sponsor a publication, please contact Rabbi Zacharia Adler, Executive Director at info@dafaweek.org or call 507-daf-week. Sponsorship for one week is \$72

Sections reprinted with permission from the Chicago Torah Center