

Halacha Highlight

Reciting Tachanun after Shavuos

“אז אלעזר אז אושעיא מניין לעצרת שיש לה
תשלומין כל שבעה”

R' Elazar said in the name of R' Oshaya: How do we know that Shavuos has a compensation [period] for all seven days?

Rav Moshe Isserles¹, the Rema, writes that tachanun is not recited from Rosh Chodesh Sivan until after the eighth of the month, i.e. after isru chag. Rav Chaim Benvenisti², the Knesses Hagedolah, writes that some communities do not recite tachanun until the thirteenth of the month and some do not resume saying tachanun until the fourteenth of the month. The reason for this practice is that during the time of the Beis Hamikdash these were the days of compensation for one who did not bring his Korban on Shavuos. Therefore, nowadays although we do not have a Beis Hamikdash, we are, nevertheless, concerned that the Beis Hamikdash will be speedily rebuilt and one will delay and offer the Korban on one of the compensation days which would generate a prohibition against eulogizing and fasting on that day. Consequently, we treat these days as a quasi-Yom Tov and do not recite tachanun. Furthermore, since outside of Eretz Yisroel there are two days of Yom Tov, some count seven days from the first day of Yom Tov, and resume tachanun on the thirteenth, whereas others count the seven days from the second day of Yom Tov and resume tachanun on the fourteenth. Rav Yosef Shteynhart³, the Zichron Yosef, expressed wonder about the custom recorded in Rema to recite tachanun during the days that follow Shavuos when Rabbeinu Zusman Katz, the Agudah⁴, writes explicitly that supplications (תחנון), eulogies and fasting are prohibited on the compensation days that follow Shavuos. Rav Shaul of Amsterdam⁵ responded that it is not necessary for one to be so exacting when it comes to customs that are not found mentioned explicitly in the Gemara. Furthermore, it seems that the opinion of Agudah was not accepted and his contemporaries do not agree with his position.

Although common custom in Eretz Yisroel is to refrain from reciting tachanun until the thirteenth of the month, Chazon Ish did not follow this practice since it never became a widely accepted practice⁶.

1. רמא אוח סי' תצד סעי' ג.
2. שיירי כנסת הגדולה שם הגהט אות ו.
3. שו"ת זכרון יוסף סי' יח.
4. האגודה בסוגייתנינו.
5. מובא דבריו ב שו"ת זכרון יוסף סי' יט.
6. ספר שיח תפלה חא עמי תפג.

Mussar from the Daf

Small Steps, Giant Leaps

The Gemorah quotes a principle: תפסת מרובה לא תפסת תפסת מועט תפסת (If you grasped many, you did not grasp anything; if you grasped few, you grasped something). The Baalei Mussar learn from this principle that in Avodas Hashem it is better to take on small actions rather than large ones. Why do we need to improve our Avodas Hashem through small steps? Why can't we make big quick changes?

Rav Shlomo Wolbe explains with a story. Rav Wolbe was once asked to fly to Egypt and give chizuk to Israel Soldiers stationed there. At some point during the trip the pilot took a nosedive flying very close to the ground. Rav Wolbe asked the pilot to explain his actions. The pilot responded that since they were flying in enemy territory, they had to fly very low, below the radar, so that the enemies would not pick up their movement and seek to shoot them down (AleI Shur, Vol. 2, Page 190).

Rav Wolbe explains the same applies in our Avodas Hashem. When one takes on a new kabbalah, one has to take it on in a very small way so that he doesn't reach the Yetzer Hara's "radar", otherwise the yetzer hara may seek to create a rebellion in its attempt to "shoot down" this possible growth.

If a person wants to merit real lasting change, they have to make any new kabbalos as small as possible. Eventually, these incremental changes which are able to avoid the yetzer hara's scrutiny will snowball and transform the person into a significantly different person, a result that would have likely been unachievable had the person attempted those changes in one fell swoop.

Point To Ponder

Bais Shammai does not permit semicha on a sacrifice on Yom Tov. The reason for the prohibition is that putting pressure on an animal is akin to riding the animal which is Rabbinically prohibited on Shabbos and Yom Tov as a "shvus" since we are afraid that a person will come to cut off a branch from a tree in order to hit/guide the animal. We know that the general rule is that a shvus is permitted in the Bais Hamikdash. If so, why is this prohibition different? (Answer to appear next week.)

Response to last week's point to ponder:

What is the significance of having wings? Birds also have wings.

The Vilna Goan (שנות אליהו סוף זרעים) writes the wings of the angels had the words כבוד מלכותו לעולם ועד written on them, one word per wing. In fact when they lost 2 out of the 6 wings (as we learned on Daf 13) it was the words כבוד מלכותו that were lost. We see from here, that these "wings" are obviously spiritual wings that bear no resemblance to the wings of a bird.

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

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