

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

לעינ חיה לאה בת ר׳ נפטלי הרצקה עיה

מסכת חגיגה דף י"ז

Insights from our Chaburos

A Day-Long or a Week-Long Holiday

From Rabbi Yitzchok Gutterman's Chabura BTU Passaic, NJ

The גמרא says that one has a full week to bring the תשלומין for שבעות (Siman חידוש) says a notable חידוש based on our אבועות on שהחיינו if one did not recite the אבועות on שהחיינו, he can recite the brocha at any time during the next seven days even though it is a weekday! The שער הציון) disagrees and says that the שהחיינו is dependent on the day's status as and not whether there is רגל or not. Perhaps the יעקב found support for his opinion in Rashi's statement on our daf (דיה אלא לתשלומים) that the Torah calls the week after Shavuos a a מקרא קודש (a sacred Holiday) for purposes of תשלומין even though work is permitted, and this is a sufficient basis to recite a שהחיינו. The ארוך לנר (Sukkah 55) asks an interesting question: On כהנים of the כהנים of משמרות were entitled to share in the sacrificial meat brought on account of the איט; would this also be true of קרבנות brought during the seven days after שבעות? The answers that it would likely depend on the source of the din for השלומין. If we learn it from a regular בר רבה as בר רבה does, then perhaps all of the Kohanim do not get to share in these קרבנות. If, however, the source is from a אושעיא as אושעיא rdoes, then we have a principle of אין היקש למחצה and all the כהנים would split the meat just as on יוט.

Review & Remember

1. When was the Kohen Gadol careful not to wear his Yom Tov clothing?

2. What is the source that Shavuos has a seven-day period

to bring the korbanos rather than eight days?

3. Why is it necessary to express the dispute between Beis Hillel and Beis Shammai in two cases?

4. Why is it necessary to have two sources for the existence of compensation days for Shavuos?

Stories of the Daf

The Uniqueness of Shemini Atzeres

"...פזיר קשיב..."

In this week's daf, the term "Pezer Keshev" is an acronym that stands for the ways in which Shemini Atzeres counts as a Regel unto itself. Payas (the Kohanim would draw new lots), Z'man (a new Shehecheyanu), Regel (that it has its own name as a festival), Korban (they brought a different set of Korbanos), Shirah (the song of the Levi'im at the offering of the Tamid differed from the song that had been sung during Sukkos) and B'rachah (they blessed the king).

The Belzer Rebbe, Rav Yehoshua, zt"l, was heard to say, "Before the dancing on Simchas Torah, my father, the Sar Shalom of Belz, zt"l, would say: 'What the dancing on Simchas Torah really means I cannot tell you. All I can say is that all the tefillos that did not ascend during the course of the year ascend on this day through the enthusiastic dancing in honor of the Torah. This is one way to understand the Gemara in Chagigah 17a which states that Shemini Atzeres is a festival unto itself with regard to Pezer Keshev. Besides the literal meaning, the term alludes to the tefillos that have been scattered (מור) throughout the year and were fruitless since they were said without proper intent. Keshev alludes to the fact that Hashem listens (משקיב) to these tefillos in the merit of our dancing."

A younger man who was there asked an elderly fellow chossid, "But what is the connection between tefillos without intention and dancing?"The venerable chossid answered, "The Kotzker Rebbe, zt"l, once asked: What is the great simchah of Simchas Torah? Certainly not how great the learning of this past year has been, since we see that everyone rejoices, no matter what he has or hasn't achieved. It must be that the joy is in the new beginning that each Jew makes. We resolve to do better from now on and rejoice in our opportunity to do so.

He continued, "Perhaps this is what the Rebbe means. We didn't have אום כונה because we lacked joy. Today, through our being so happy that we dance, Hashem finally 'hears' all of our prayers that were said without joy!"

Parsha Connection

In this week's Daf we learn about a disagreement between בית שמא בית הלל ואם בית שמאיז regarding the bringing of certain sacrifices on Yom Tov, and both agree that these same sacrifices cannot be brought on Shabbos. There is a similar theme in this week's parsha with respect to the prohibition of building of the Mishkan on Shabbos. Rashi writes that although Bnei Yisroel commanded to build the Mishkan they were warned not to engage in that activity on Shabbos. Rashi writes that although Bnei Yisroel commanded to build the Mishkan they were waree under to engage in that activity on Shabbos. Rashi writes that although Bnei Yisroel commanded to build the Mishkan they should refrain from doing any work on Shabbos). Why is it necessary to remind Bnei Yisroel specifically with regards to building the Mishkan that its work should not be done on Shabbos? The Alshich Hakdosh writes that since we know that certain sacrifices (namely the daily sacrifice as well as the special Shabbos Musaf) are brought in the Mishkan EVEN on Shabbos, one may mistakenly assume that to build the actual Mishkan which would facilitate this type of "work" on Shabbos is also permissible. That is why Bnei Yisroel had to be specifically reminded that the exemption to do work on Shabbos ONLY applies after the Mishkan is built and the Shecheyna is resting in it.

Halacha Highlight

Reciting Tachanun after Shavuos

איר אלעזר איר 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 Toy, some count seven days from the first day of Yom Toy, 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 Shteinhart³, 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 (תחנה), 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.

רמיא או'ח סיי תצ'ד סע׳ ג'.
שיירי כנסת הגדולה שם הגה'ט אות ו'.
שות זכרון יוסף סי׳ יח.
האגודה בסוגייתינו.
מובא דבריו ב שות זכרון יוסף סי׳ יט.
ספר שיח תפלה חיא עמ׳ תפ׳ג.

Mussar from the Daf

Small Steps, Giant Leaps

The Gemorah quotes a principle: תפסת מועט תפסת מועט תפסת מרובה לא 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 ורעים) writes the wings of the angels had the words ברוך שם 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 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