



THE שבוע MATTERS

לע"נ ברוך בענדיט וברכה גרוס ע"ה
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מסכת חגיגה דף כ"ה

לרפ"ש אחינו בני ישראל

Insights from our Chaburos

Flying Tents

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The גמרא discusses the concept of זרוק אהל. There is an important מחלקת ראשונים as to what and when we consider something an זרוק אהל. See תוספות here in ד"ה אהל who says in the name of the ר"י that if the אהל is flying through the air everyone agrees it is not an אהל. If it could move but is not moving everyone agrees it is an אהל. The only מחלקת is when it is traveling on the ground. However, the עירובין in רשב"א who says that the מחלקת in our גמרא is only when the item is not moving at all. The mere fact that it could move makes it considered an זרוק אהל. However, if the box is actually moving then according to everyone it is not considered an אהל. See the הלכות in משנה למלך who points out that מחלקת in is clear that the מחלקת is where the box is being carried on a person or animal's back which is standing on the ground, which is something in between flying in the air and actually being on the ground. It sounds like if the box were to be dragged on the floor itself it would be considered even though it is moving. This would also be consistent with the הלכות in רמב"ם שידה תיבה ומגדל who says טומאת מת פרק י"א ה"ה which are פורחין באויר are not חוצץ which suggests that if they are dragged on the floor they are חוצץ.

סוכה דף כ"א ד"ה בתוספות בפה על in יהושע אהל זרוק דין that the whole דין that an זרוק אהל is not an אהל is only a דרבנן but it is never as a קולא to say that it cannot transmit tumah to something under it. See also the חידושי הלכות טומאת מת, פרק י"א in חידושי רב חיים על הרמב"ם who says that while an זרוק אהל is only not חוצץ, it functions as an אהל to bring הטומאה.

Stories of the Daf

Waiting for Moshiach

”...והאמר עולא חברייה מדכן בגלילא מניחין ולכשיבא אליהו ויטהרנה...”

On this week's daf we find that Ulla said that the scholars of the Galilee make their wine and oil ritually pure so that they will be ready for the sacrifices when Moshiach comes. It is well known that the Chofetz Chaim, zt"l, was very particular not to accumulate unnecessary belongings. He reasoned that since we are merely travelers in this world on a business trip to procure our place in the World-to-Come, we have no reason to hoard anything beyond our needs. In fact, for most of his life the Gadol Hador lived in a house that had a dirt floor, like the abode of the simplest of Polish Jews.

Somewhat uncharacteristically, the Chofetz Chaim did own one very respectable garment which was set aside and never used. When asked why he owned a frock coat that he never actually put on, he explained, “I have set this coat aside so that I will have a distinctive garment in which I will be able to greet Moshiach, bimheira b'yaameinu!”

Someone once approached the Gadol and asked, “I heard that you have a coat set aside in which you plan to greet Moshiach. But doesn't the Gemara say that Eliyahu Hanavi will come three days before Moshiach to herald his arrival? Keeping an extra coat seems superfluous since the Gemara indicates that you will have three days to procure one!”

The Chofetz Chaim patiently explained, “Our forefathers were supposed to be in Egypt for four hundred years. However, every child knows the Jewish people actually stayed there for only two hundred and ten years. Chazal explain that the calculation of four hundred years started from the birth of Yitzchak Avinu. So we see that what appears to be simple on the surface actually has an entirely different meaning!”

The Gadol continued, “So too with the arrival of Moshiach. Although the Gemara indicates that it will be announced ahead of time, Chazal also said that he will arrive suddenly, בהיסק הדעת. (Sanhedrin 97a) The fact is that anyone who prepares ahead for the sudden arrival of Moshiach will be able to greet him with due respect. Afterward, we will work out a solution to the problem of how he could have arrived so suddenly, without our having heard the announcement of Eliyahu Hanavi!”

Parsha Connection

In this week's daf we learn about people getting ready for פסח and the method by which someone can travel through a bais haprass to go slaughter his Korban Pesach. This week's parsha outlines the Yomin Tovim starting with Pesach and concluding with Sukkot. The outline is interrupted by a verse regarding the two mitzvos of Leket and Peah. Why are these mitzvos inserted here between Shavuot and Rosh Hashana? Moreover, why is the mitzvah of Shikcha not mentioned since the three mitzvos usually come together? The Alshich Hakadosh offers the following answer; we know that it's very important to prepare merits before Rosh Hashana, and giving צדקה is of prime import! The highest form of charity is giving the charity anonymously, which is exactly the form of these two mitzvos. One must let any and all poor person into their field to take Peah or Leket. The Torah interrupts its recounting of the Jewish Holidays before Rosh Hashana to remind a person to try and perform these two mitzvos of charity. Shikcha, by contrast, is a mitzvah that cannot be planned in advance since it only applies where one “forgets” a bundle. Because it is not a mitzva that one can count on for Rosh Hashana, the Torah makes no mention of it.

CONTINUED

Halacha Highlight

The use of a parah adumah in our times

והאמר עולא חברייה מדכן בגלילא
But Ulla said righteous people of Galil prepare [their wine and oil] in a state of taharah

Our Gemara relates that even after the destruction of the Beis Hamikdash there were righteous people in Galil who were careful with matters related to tumah and taharah, and they assured the sanctity of their wine and oil so that it should be usable for the Beis Hamikdash. Rav Yehudah Rosanes¹, the Mishnah Lamelech, writes that these people must have been tahor even from tumas meis, because otherwise their wine and oil would not be tahor. Accordingly, he submits that they must have had in their possession the ashes of a parah adumah in order to become tahor after contact with a corpse.

Rav Tzvi Hirsch Chayos², the Maharatz Chiyos, writes that a contradiction in the Tur can be resolved based on the assertion of the Mishnah Lamelech. In one place Tur³ cites the Yerushalmi that during seven days of the year, i.e. between Rosh Hashanah and Yom Kippur⁴, one should be particular to eat chullin in a state of taharah, thus implying that a state of taharah could be achieved. On the other hand, Tur⁵ rules that one should not recite a beracha when immersing on Erev Yom Kippur since, absent the parah adumah, taharah can not be achieved. This clearly contradicts the first ruling of Tur. Maharatz Chiyos explains that the Yerushalmi addressed the era of the Amoraim when they were still in possession of a parah adumah, therefore it was possible to eat in a state of taharah during the week between Rosh Hashanah and Yom Kippur. However, in our times when this is no longer possible, one should not even recite a beracha when immersing since a state of taharah will not be achieved.

Rav Yosef Chaim Dovid Azulai⁶, the Gaon Chida, writes that although he has no proof, he is certain that the Arizal was purified with a parah adumah by Eliyahu Hanavi because his chiddushim in Kabbalah could not be conceived without a person having reached a state of absolute taharah. In a related discussion, Rav Yaakov Hillel⁷ notes that there is a dispute between Kabbalists whether one may make use of names of Hashem without the taharah of the parah adumah.

1. משנה למלך פ"ג מהל' אבל הא.
2. מהר"ץ חיות לסוגייתינו.
3. טור אורח סי' תרו"ג.
4. כך ביאר הטור בשם אביו הראש.
5. טור אורח סי' תרו"ו.
6. מדבר קדמות מערכת א' אות כ"ו.
7. שו"ת וישיב הים ח"א סי' י"ג אות כ"ו.

Mussar from the Daf

A Palpable Yearning

This week's daf discusses how chaverim in Galil who had no way to transport their oil and wine to Yerushalyim in purity would nevertheless make the oil and wine in a state of purity in the hope that when Eliyahu Hanavi comes he would show them a pure path to transport them to the Bais Hamikdash.

We see here from this little anecdote, a real palpable emunah, in which people were willing to take the time to make their oil and wine, knowing that it would only be used as such when Eliyahu heralds the coming of Moshiach. To these people, the anticipation of Moshiach's arrival; was not a dream or a fantasy, but a concrete reality.

There was a Rebbetzin who always spoke that one should have a suitcase ready for when Moshiach arrives. After she was niftar, the family found the suitcase in her room. She firmly believed that Moshiach could arrive any minute, and took concrete steps as a result of that Emunah.

What can a person do if they do not feel their Emunah to be so real?

As the Sefer Hachinuch tells us, when one does an action, it makes a real effect into a person's heart. There are small actions a person can do everyday to make their Emunah of Moshiach's arrival palpable. When they learn about karbonos, they should look at the Gemorah as practical halachos that will be needed. What karbonos will they have to bring? They can try to imagine how the world will look when we wake up one day and we are told Moshiach is here. How will we get the word out? How will we all end up in Eretz Yisroel?

Point to Ponder

Everyone is believed year-round that wine or oil which they pledged for Kodesh are טהור. For Terumah they are only believed during the time of pressings. If one comes to a Kohen with a wine barrel of Terumah at another time of the year, the Kohen can't accept it, since it may be טמא. If however he tells the Kohen that he put in a quart of Kodesh he is believed. How can he mix Terumah and Kodesh? If he now wants to sacrifice this wine, how will he be able to selectively pick this particular quart of Kodesh? How can the Kohen drink the Terumah if there is Kodesh mixed in? (Answer to appear next week)

Response to last week's Point to Ponder

Why is it considered a chumra of Kodesh over Terumah that the contents of a Kli are considered as one mass for purposes of Kodesh where a כלי שרת is necessary. The concept of a כלי שרת does not apply to Terumah? Although the circumstance for a vessel being "needed" does not exist for Terumah, the Rabbis consider Kodesh on a higher level because it possesses the very concept of a necessary כלי שרת. (See טורי אבן).

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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