

OVERVIEW of the Daf

1) Offering many Chagigah korbanos over the course of numerous days (cont.)

Another statement of R' Yochanan is cited that proves that his opinion is that once one stops offering Chagigah korbanos he may not resume, provided there was time to offer more korbanos and he chose to stop.

2) **MISHNAH:** The Mishnah discusses the possibility of making up the Shalmei Chagigah that were not offered on the first day of Yom Tov. Two additional interpretations of the verse *מעות לא יוכל לתקן* are presented.

3) Offering the Korban Chagigah on Shemini Atzeres

R' Yochanan in the name of R' Yishmael cites a source for the Mishnah's ruling that one may offer the Korban Chagigah on Shemini Atzeres.

A Baraisa offers an alternative source for this halacha.

4) Compensation

R' Yochanan and R' Oshaya dispute whether the subsequent days of Yom Tov are compensation for the obligation of the first day, or whether each day is compensation for the others.

A practical difference between the two positions is identified.

R' Yochanan's position is challenged from a seemingly contradictory ruling of R' Yochanan.

R' Yirmiyah offers a resolution that is rejected by the Gemara.

R' Pappa offers an alternative resolution that is unsuccessfully challenged but not refuted.

5) *מעות לא יוכל לתקן*

Bar Hei Hei rejects the Mishnah's understanding of the verse and offers an alternative explanation.

This explanation is supported by a Baraisa.

Another conversation between Bar Hei Hei and Hillel is recorded.

A third teaching of Bar Hei Hei is presented.

The statement of R' Shimon ben Menasya in the Mishnah, namely that a "crooked thing" is one who has illicit relations that produces a child, is challenged from a Baraisa that indicates any illicit relations qualifies as a "crooked thing."

Two of three resolutions to this contradiction are recorded. ■

Distinctive INSIGHT

Review until one knows his studies proficiently

שונה פרקו מאה ואחד

Shulchan Aruch Harav clarifies the laws of learning Torah (Hilchos Talmud Torah, 2:3). "It is obvious that when a person sets out to learn a new Torah thought, it is not adequate to see the new material only once or twice. This is whether the topic be scripture, Mishnah, or Talmud. It is essential that he review it and study it many times, each person according to his understanding and abilities, until he knows the matter and remembers it.

"Mishnah and Talmud, which are the foundation of halacha and its reasons, must be learned and studied many more times over than do the verses. The Written Law does not and should not be recited by heart. The Oral Law, however, is supposed to be familiar to a person to the degree that he is able to know it by heart. This is why a person must review the discussions until he is familiar with the information and its lessons, and until he is readily able to answer anyone who asks him a question. The verse instructs us to 'Teach the words of Torah diligently to your children.' From this verse we learn that a person should be proficient in Torah and that the words of Torah be available in one's mouth to respond to any questioner.

"The verse (Mishle 7:4) states, 'Say to wisdom, you are my sister.' This alludes to the fact that a person should become completely familiar with Torah to the extent that he knows halachos clearly, just as he is certain that he may not marry his own sister.

"Therefore, although now we are permitted to record even the Oral Law in writing, a person cannot fulfill his obligation of *'ושננתם'* with knowing how to read Torah in a book. The level of proficiency which is demanded is the level whereby a questioner can be answered immediately.

"A person should not be worried that with such an extensive review of his studies, he might not be able to cover a wide scope of material. Our sages have already assured us (Avos 2:16): 'It is not your responsibility to finish the job, but you are not freed to be idle from it.' In those days, when things used to be studied by heart, people used to study two or three chapters in Mishnah or of Baraisa in a week. They used to review it multiple times, however, even up to one hundred and one times.

"In our days, it is not necessary to study the material one hundred and one times when it is first learned. However, a person must still review his studies regularly and consistently until he knows the material and remembers it clearly." ■

HALACHAH Highlight

A bar-mitzvah boy fasting on Tisha B'Av that fell on Shabbos
 ר' יוחנן אמר תשלומין לראשון ור' אושעיא אמר תשלומין זה לזה
 R' Yochanan says that each day compensates for the first day whereas R' Oshaya holds that each day compensates for the other.

Teshuvus Tzaphnas Paneach¹ addressed the case of a child who became bar-mitzvah on the tenth of Av. The year of his bar mitzvah Tisha B'Av fell on Shabbos so it was observed on Sunday, the tenth of Av. The question was whether this young man was obligated to fast. On the one hand, one could argue that he should fast because he was an adult on the day that was observed as Tisha B'Av. On the other hand, one could argue that observing Tisha B'Av on Sunday is compensation for what should have been the correct observance, namely Shabbos, and since he was not an adult on Shabbos he would not be obligated to observe the compensation day, similar to the dispute between R' Yochanan and R' Oshaya concerning the Korban Chagigah. The essence of the question is the nature of the enactment of observing Tisha B'Av that coincides with Shabbos. Is the enactment of the sages to always observe Tisha B'Av on the ninth and when that occurs on Shabbos the observance is compensated on Sunday, or perhaps Chazal incorporated into the original enactment that when the ninth of Av falls on Shabbos the designated day of observance is the tenth of Av.

Teshuvus Divrei Malkiel² also addressed this issue and presented two reasons to obligate the young man to fast. The first reason is that since the Beis Hamikdash burned primarily on the tenth of Av, when Tisha B'Av is pushed off until Sunday it is considered the primary day to fast rather than a compensation day. A second reason is that the concept of compensation applies

REVIEW and Remember

1. How long a period of time does one have in order to offer for the Shalmei Chagiga?

2. Is a person who was lame on the first day of Yom Tov but subsequently healed obligated to offer the Shalmei Chagiga?

3. What is the difference between one who serves Hashem and one who does not?

4. Why is it inevitable that the Jewish people experience poverty?

when an obligation is scheduled for a particular day and due to extenuating circumstances it is not observed. If, however, it was clear at the outset that there would be exceptions to the original enactment, i.e. Chazal knew that every few years Tisha B'Av would have to be pushed off because it coincides with Shabbos, the compensation day is really considered to be the primary day of observance³.

Although Avnei Nezer⁴ ruled that the child in question is not obligated to fast, Shevet Halevi⁵ rules according to Divrei Malkiel, that fasting in this circumstance is obligatory. ■

¹ שו"ת צפנת פענח סי' ל"א-ל"ב.
² שו"ת דברי מלכיאל ח"ה סי' ק"ל.
³ ע"ש שנתק"מ בין ב' הטעמים הוא י"ז בתמוז שחל בשבת וע"ש.
⁴ שו"ת אבני"ז או"ח סי' תכ"ו.
⁵ שו"ת שבט הלוי ח"ו סי' ע"י. ■

STORIES Off the Daf

A Pretty Poverty

...יאה עניותא ליהודאי...כי ברזא סומקא
 לסוסיא חירא..."

A chossid once asked Rebbe Meir of Premishlan, zt"l, about our Gemara. "What does it mean when Chazal said that poverty is good for the Jewish people just as a 'red harness is fitting for a white horse'? Surely Hashem doesn't want us to be poor?"

The tzaddik explained, "The actual word used in the Gemara is יאה, which means not only fitting, but יפה, or lovely. The poverty described in the Gemara is a 'pretty' poverty, not a destitution that is

demeaning and demoralizing in its ugliness. This beautiful poverty would guarantee that we don't have too much material wealth that could cause us to sin. We should, however, have enough to comfortably fill our needs. Each Jew should have several fields, some livestock, some houses and some savings. A pretty poverty—not a barren one!"

The Vilna Gaon, zt"l, however, explained these words differently. "One adorns a horse to show it off when one goes about in public. But when the horse is in its stable, no one adorns it. So too, the Gemara is saying that simplicity is the adornment that the Jewish people should wear in public, just as the horse is ornamented with a scarlet harness. One should hide any material blessing that one has

from the public eye to avoid the jealousy of the nations. However, just as the horse has its ornament removed in its stall, so too it is fitting that in the privacy of his own home a Jew should have wealth and every good thing!"

The Erchei Yehoshua, zt"l, explained Chazal's statement in yet another way. "The word should not be read עניותא, poverty, but rather ענותנותא, humility! Since the Jewish people are naturally brazen (Beitzah 25b), it is fitting for us to adorn ourselves with humility. That way, we will only use our brazenness to fight the evil inclination and serve Hashem, not to act with improper chutzpah in our relationships with our fellow human beings and Hashem!" ■

