

OVERVIEW of the Daf

1) Using the side of an animal

R' Ashi refutes R' Pappa's attempt to demonstrate that it is prohibited to use the side of an animal on Shabbos or Yom Tov.

2) **MISHNAH:** The Mishnah records the dispute between Beis Shammai and Beis Hillel regarding the permissibility to bring Olah offerings and perform semicha even on Shelamim offerings. The dispute is applied to Shavuos that falls on Friday or on Shabbos.

3) Compensation for Shavuos

R' Elazar in the name of R' Oshaya identify the Biblical source that the festival offerings of Shavuos may be brought for seven days.

As an aside the Gemara demonstrates that just as on Pesach one does not return home until the second morning of the festival so too on Sukkos one does not return home until the second morning of the festival.

An unsuccessful attempt is made to refute R' Oshaya's assertion from the Mishnah.

In the Gemara's response to the challenge it is explained why two cases are necessary to teach the extent of the dispute between Beis Shammai and Beis Hillel.

Two more unsuccessful attempts are made to refute R' Oshaya's teaching.

A Baraisa from R' Eliezer ben Yaakov's yeshiva points to a different source for this ruling.

The Gemara explains why two sources are needed for this ruling. ■

REVIEW and 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?

Today's Daf Digest is dedicated by
 Mr. and Mrs. Myron Cherry
 in loving memory of their sister
 Shayne Cherry Adell

Distinctive INSIGHT

The Kohen Gadol wearing plain clothes

אין כהן גדול מתלבש בכליו

The Mishnah taught that if Shavuos falls out on Shabbos, Beis Hillel and Beis Shammai all agree that the offerings for the Yom Tov are to be brought on Sunday. This day is not actually Shavuos, but it serves as a day of תשלומים, when the offerings of the festival are brought instead of on Shabbos, when the holiday actually occurred. The bringing of all the offerings on Sunday may give the appearance of its being the actual holiday, though, and we must avoid having it appear as we are agreeing with the Tzedukim who always celebrated Shavuos on Sunday. According to Rashi, the Mishnah diminishes the observance of the day by having the Kohen Gadol wear weekday clothes at home and in the street, rather than have him wear his special, Yom Tov attire.

Tosafos questions the explanation of Rashi to the Mishnah. Why would only the Kohen Gadol dress down and not wear Yom Tov clothes? Everyone had special clothes for Yom Tov, and the day would seem routine if everyone would dress normally rather than with his Yom Tov clothes. Furthermore, why would the Mishnah say that he should not wear "כליו—his clothes?" Why are special Yom Tov clothes referred to as "his clothes?" The Mishnah should simply have stated that he should not wear כלים, referring to any Yom Tov attire.

Tosafos therefore explains that the Mishnah is describing the actions of the Kohen Gadol specifically. Normally, the Kohen Gadol had the option of performing the service whenever he chose to do so. The regular kohen officiating on any day would have to defer to the Kohen Gadol, who would come wearing his full eight-garment attire and serve. Although the Kohen Gadol would come occasionally on a weekday, on Yom Tov it was more common for him to appear in the Beis Hamikdash to do the service. The Mishnah therefore teaches that the Kohen Gadol would avoid coming in his full attire on this Sunday, following the Shabbos-Shavuos day. If the Kohen Gadol would come, it would give the impression to the observer that this day was Shavuos itself, thus misleading people to believe that the opinion of the Tzedukim was valid. ■

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 l'zecher nishmas Shlomo eliezer ben yakov
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 מרת הינדא רחל בת ר' שלמה, ע"ה

HALACHAH Highlight

Reciting Tachanun after Shavuos

א"ר אלעזר א"ר 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 Shteinhardt³, 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. ■

1. רמ"א או"ח סי' תצ"ד סעי' ג'.
2. שו"ת כנסת הגדולה שם הגה"ט אות ו'.
3. שו"ת זכרון יוסף סי' י"ח.
4. האגודה בסוגייתנו.
5. מובא דבריו ב שו"ת זכרון יוסף סי' י"ט.
6. ספר שיח תפלה ח"א עמ' תפ"ג. ■

STORIES Off the Daf

The Uniqueness of Shemini Atzeres

"פז"ר קש"ב..."

On today'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 (פזר) throughout the year and were fruitless since they were said without proper intent. Keshev alludes to the fact that Hashem listens (מקשיב) 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 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!" ■

