

OVERVIEW of the Daf

1) Shehechyanu (cont.)

The Gemara cites a Baraisa in support of R' Nachman that shehechyanu is recited on Shemini Atzeres.

2) **MISHNAH:** The Mishnah teaches that one is obligated to recite Hallel and rejoice on Shemini Atzeres just like the other days of Yom Tov.

3) Rejoicing on the Shemini Atzeres

A Baraisa identifies the source for the obligation to rejoice on Shemini Atzeres.

4) **MISHNAH:** The Mishnah explains that on the seventh day of Sukkos one should not take down their sukkah but it is permitted to bring in the utensils to prepare for the last day of Yom Tov.

5) Taking apart the sukkah

The Gemara questions what should be done to avoid the appearance of adding to the mitzvah if one who has to eat in the sukkah on Shemini Atzeres.

Two answers are presented and the Gemara explains that they are not contradictory, rather one answer applies in Eretz Yisroel and one answer applies in Bavel.

An alternative method is suggested for those who have a large sukkah.

6) **MISHNAH:** The Mishnah describes the Water Libation ceremony.

7) Blowing the trumpet

The Gemara identifies the source for blowing the trumpet as part of the Water Drawing Ceremony.

A dialogue between two heretics, one named Sasson and one named Simcha, is recorded.

A second dialogue between R' Avahu and a heretic named Sasson is presented.

8) Clarifying the Mishnah

A Baraisa explains the path normally used for one who ascended onto the altar and the path used for the one who poured the water on the altar.

The Gemara explains why the color of both bowls would darken.

It is initially assumed that the reason the bowls had different sized nostrils was because the Mishnah follows R' Yehudah who maintains that the water and the wine were different quantities.

The Gemara, however, demonstrates that the Mishnah could be not only Rabbi Yehuda, but in fact is consistent with Rabanan.

A Baraisa describes the event of the Tzadoki who poured the water onto his feet. ■

Distinctive INSIGHT

Simcha of Yom Tov on the last night—Shemini Atzeres

והיית אך שמח—לרבות לילי יום טוב האחרון

The mitzvah to rejoice on the festivals would seem to be one that is easily fulfilled. Yet according to Sforno, proper observance of this is actually quite difficult to accomplish. He comments on the phrase **והיית אך שמח**, saying that one should be only joyful, and that no sadness is allowed on the Yom Tov.

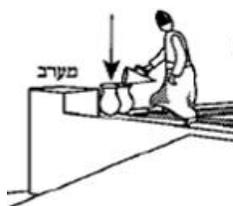
There is no person who is not lacking something, and the very state of lacking contributes to some feelings of sadness. This is especially true in our days, when we are lacking our treasured Beis HaMikdash. How can we truly rejoice wholeheartedly? Our sages have instructed us: "Then our mouths will fill with joy" (Tehillim 126:2) teaches that without the Beis HaMikdash it is prohibited to fill one's mouth with laughter. This same idea is expressed in the **רצה** paragraph in bentching on Shabbos, where we ask: "Let there be no pain nor anguish on our day of rest; enlighten us with the comfort of the rebuilding of Zion, Your city." Superficially, there seems to be no connection between the first request (to remove anguish) and the second one (rebuild Zion). Yet the ideas are related when we realize that no simcha can be complete until we are granted the opportunity to witness the re-establishment of our people in Eretz Yisroel with the fully functioning Beis HaMikdash. This being the case, how can we fulfill the mitzvah of rejoicing on the festivals in our days?

The general principle is that whenever feelings of sadness enter one's mind, a person should divert his attention and concentrate for a while on another subject. If possible, a person should learn Torah. Once a person diverts his attention, it is difficult to be preoccupied with two things at once, and the feeling of sadness can dissipate.

Our Simcha on Sukkos lets us concentrate on the theme of the day, and this helps us transcend any barriers of sadness. In this way, we remain "only joyful." ■

Daf DIAGRAM

שני ספלים של כסף היו שם

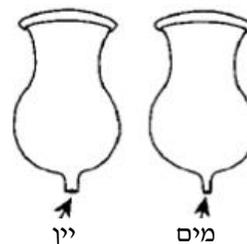


Two silver pitcher shaped containers were placed at

the top of the southwest corner of the altar. One was for water and the other was for wine.

The hole at the bottom of the container for water

was more narrow. Both containers would drain evenly because the wine was more viscous than the water.



HALACHAH Highlight

Listening to a recording of a woman singing

השתא דכתיב "בששון" משכיה דהווא גברא משוינן ליה גודא ומלינן ביה מיא

Now that it is written, "with Sasson," [it means] the skin of that person [i.e. Sasson] will be made into a canteen and filled with water.

Rav Avahu responded to the heretic by noting that the word Sasson in the pasuk has a ב as its prefix. The ב teaches that we are using the object that is the subject of the sentence. In other words, as opposed to the pasuk indicating that the Jewish People will draw water for the heretic named Sasson, the correct explanation is that Sasson, the subject of the sentence, will himself be used as a canteen to store drawn water.

Rav Chanoch Teitelbaum¹ applied this principle to address the question of whether it is permitted for a man to listen to a recording of a woman singing. From the time that technology allowed a person's voice to be recorded, Poskim have questioned whether the recording of a woman's voice is included in the Gemara's interdiction against listening to a woman sing². Rav Teitelbaum noted that the language used by Chazal in reference to this issue is קול באשה ערוה³. The reason Chazal wrote באשה rather than קול אשה ערוה is to emphasize that the interdiction applies only when the voice emanates directly from the woman. The reason is that when a man sees the woman at the same time he hears her voice the combination of the visual and the auditory will generate improper thoughts. If, however, the voice is not emanating from a woman who is present and can be seen, it will not generate improper thoughts.

REVIEW and Remember

1. Explain: פז"ר קש"ב.
2. What does one have to do to not violate בל תוסיף when sitting in the sukkah on Shemini Atzeres?
3. What was done to assure that the water and wine would drain at the same time?
4. What happened to the Tzadoki who poured the water on his feet?

Rav Eliezer Deutch⁴, on the other hand, maintains that it is prohibited for a man to listen to a recording of a woman singing. The basis of the interdiction is the concern that hearing a woman sing itself will generate improper thoughts. Thus, even if the woman singing is in a different room it would be prohibited to recite Krias Shma, despite the fact he cannot see her. Similarly, the concern of Chazal regarding the general interdiction against hearing a woman sing was hearing the sound of a woman's singing voice regardless of whether she can be seen or not.⁵ ■

1. שו"ת יד חנוך סי' ג'
2. ע' אוצר הפוסקים אה"ע סי' כ"א ס"ק כ' אות ה' ואכמ"ל
3. גמ' ברכות כד
4. שו"ת פרי השדה ח"ג סי' ל"ב
5. ע' בשו"ת יד חנוך הנ"ל שהקשה על שו"ת פרי השדה מתוס' סוטה ח ד"ה גמירי דאין יצה"ר שולט אלא במה שענינו רואות ועע"ש שהקשה עוד על דבריו ■

STORIES Off the Daf

The most difficult commandment

והיית אך שמח—לרבות שמיני לשמחה

The disciples of the Gaon of Vilna, zt"l, once asked their master to reveal to them the most difficult commandment to fulfill. The Gaon's answer surprised them: והיית אך שמח - And you shall be always happy!" Although his answer seemed counterintuitive, after some consideration they realized that it truly is almost impossible to be joyous for eight straight days even when things are going well!

During World War II, Jewish blood

was spilled like water. As the war was reaching its end, Jews in America already knew full well what was happening in Europe. Everyone felt the pain of the loss of loved ones from der alter heim. During the very last Simchas Torah before the war's end, the Bostoner Rebbe, Rav Pinchas Dovid Horovitz, zt"l, held a festive tisch as was his custom. The atmosphere was so joyous and uplifting that those in attendance got carried away and burst into spirited song.

Suddenly, from a corner of the shul, an anguished voice called out: "Rebbe! Our brothers' blood is being spilt in Europe, and we're singing?"

The singing stopped abruptly as the man's words cast a pall over the celebrants.

The Rebbe immediately called out,

verbatim, the immortal words of Rambam in the end of Hilchos Lulav: "The joy with which one does the commandments because of the love of the Creator who commanded them is a great avodah."

The Rebbe then posed a rhetorical question, "Is joy really such a hard avodah? Doesn't it just burst forth spontaneously until you can't restrain yourself from dancing?"

His voice rang out with its own answer. "It must be that Rambam was speaking of a time like our own, when our hearts are filled with worry and our eyes are filled with tears! Now is the time that simcha is a great avodah! So let us sing and dance to our Creator, and in the merit of this great mitzvah, may Hashem stop this terrible bloodshed!" ■

