

## OVERVIEW of the Daf

### 1) Identifying the author of the Mishnah

It is noted that the Mishnah that does not count the blasts blown on the tenth step reflects the opinion of R' Eliezer ben Yaakov who holds that instead of blowing on the tenth step blasts were blown next to the Altar.

The point of dispute between the two opinions is identified.

### 2) The trumpet blasts that accompanied the Korban Musaf

R' Acha bar Chanina cited a Baraisa that he explained to mean that separate blasts are blown for each korban Musaf.

The ruling is challenged from a case that, according to R' Acha bar Chanina, should have fifty-one blasts.

R' Zeira offers an explanation to the Mishnah that would defuse the challenge.

Rava rejects R' Zeira's explanation and offers an alternative resolution.

The Gemara challenges R' Acha bar Chanina with another case that should forty-eight blasts and yet it is not mentioned in the Mishnah.

The Gemara answers that this additional case was left out the same as other cases that were not mentioned by the Mishnah.

### 3) The maximum number of blasts in the Beis HaMikdash

The Gemara notes that given the correct circumstances there could be fifty-one or fifty-seven blasts on Erev Pesach.

The Gemara responds that Erev Pesach falling on Erev Shabbos is not a yearly occurrence and was thus left out of the Mishnah.

The assertion that the Mishnah only mentions cases that occur every year is unsuccessfully challenged.

### 4) The trumpet blasts that accompanied the Korban Musaf (cont.)

R' Acha bar Chanina's earlier ruling that separate blasts were blown for each Korban Musaf is challenged from a Mishnah that rules that the song of Rosh Chodesh pushes off the song of Shabbos, and according to R' Acha both songs should be sung.

R' Safra explains that pushes off means to come first.

The reason Rosh Chodesh comes first, explains R' Yochanan, is to publicize that it is Rosh Chodesh.

It is noted that there already is a practice to publicize that it is Rosh Chodesh. ■

## Distinctive INSIGHT

### Two types of Hallel

מימיהם של כת שלישית לא הגיעה לומר אהבתי וכו'

Rashi explains that as the Pesach offering was brought by its owners, the members of the groups sang the Hallel. As each gathering of people convened in the courtyard of the Mikdash, the doors were shut behind them, and they sang the Hallel as they brought their offerings. The Mishnah (Pesachim 64a) describes the excitement and drama of this event, as the activities continued until everyone finished slaughtering their lambs. Rashi explains that each group read the Hallel three times, and the shofar was sounded at the commencement of each reading.

Tosafos (end of שיר שייר ד"ה) cites the Tosefta from Pesachim which states that it was not the assembled owners of the Pesach offerings who read the Hallel as they slaughtered their animals, but it was rather the Levi'im who sang Hallel as they stood on their platform as the event unfolded.

Although Tosafos bases his opinion upon the words of the Tosefta, the Achronim note that the Gemara in Pesachim (95b) seems to say explicitly that the Hallel was, in fact, read by the owners themselves, and not by the Levi'im. The Gemara states: "Is it possible that when the Jews take their lulavim or slaughter their Pesach offerings that they would not be singing Hallel!?"

We must say that Tosafos does not deny the fact that the owners themselves sang Hallel at such an auspicious moment. Rather, Tosafos acknowledges that not only did the owners sing Hallel, but the Levi'im sang, as well. It was the Hallel of the Levi'im, though, which Tosafos holds was accompanied by the sounding of the shofar.

The גרי"ז from Brisk explains that there are two distinct types of Hallel. There are officially eighteen days during the year when Hallel is read (see Arachin 10a). These are days of "קריאה—reading" Hallel. On these days, the Hallel is read in its entirety. There is also the halachah of singing Hallel whenever we experience a salvation from distress. This is a Hallel of "שירה—singing". This type of Hallel can be read partially.

The Hallel read by the Levi'im as the owners slaughtered their Pesach offerings was one of קריאה. It was formally sung as the Levi'im stood in their positions on the platform. The owners themselves, however, spontaneously broke out in a song of Hallel of שירה. This reading was not necessarily completed, for if they finished their activities in the middle of a reading, they stopped the Hallel in the middle. ■

# HALACHAH Highlight

## Giving precedence to a Mitzvah that is more frequent

תדיר ושאינו תדיר תדיר קודם

[A mitzvah that occurs] frequently [and one that occurs] infrequently, [the one which is more] frequent takes precedence.

From the Gemara it would appear that the principle of giving precedence to the mitzvah that occurs more frequently applies when the question is which mitzvah should be performed first. In such a case, we give precedence to the mitzvah that occurs with greater frequency. Tosafos<sup>1</sup>, however, adds that the principle of giving precedence applies even if the result will be that the infrequent mitzvah will not be performed.

Based on the above Tosafos, Rav Avrohom Avli Gombiner<sup>2</sup> challenges a ruling recorded in Shulchan Aruch concerning the haftorah that is read when Rosh Chodesh Teves (which is Chanukah) occurs on Shabbos. Shulchan Aruch rules that the haftorah for Chanukah is read rather than the haftorah for Rosh Chodesh. Since Rosh Chodesh is more frequent than Chanukah it should take precedence even though the result will be that the haftorah for Chanukah will not be read. The reason given for reading the haftorah of Chanukah rather than Rosh Chodesh is to publicize the miracle of Chanukah<sup>3</sup>. Poskim infer from this, as a response to Rav Gombiner's question, that publicizing the miracle is a higher priority than frequency<sup>4</sup>.

Exercising the same rationale Rav Yaakov HaCohen Pa-

# REVIEW and Remember

1. What is the point of dispute, between R' Eliezer ben Yaakov and Rabanan, regarding the place where the blasts occurred?  
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2. What is the source of the requirement to blow the trumpet in conjunction with the Korban Musaf?  
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3. What is the reason for the additional trumpet blasts on Erev Pesach?  
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4. Why is the song for Rosh Chodesh given priority over the song for Shabbos?  
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pirs<sup>5</sup> writes that when Rosh Chodesh Av coincides with Shabbos one should read the haftorah of Chazon Yishayahu rather than the haftorah for Rosh Chodesh, despite the fact that Rosh Chodesh is more frequent. Since Chazal found it appropriate to read a series of three haftoros on the three Shabbosos between Shivah Asar B'Tamuz and Tishah B'Av<sup>6</sup> it is seen as a mitzvah of the day which is not subject to the principle of frequency. ■

1. תוספות ד"ה אמאי
2. מג"א סי' תרפ"ד סק"ב
3. ע' תוס' מסכת שבת כג: ד"ה דרד
4. ע' שו"ת חות יאיר סי' י' ד"ה אדרבה
5. שו"ת שב יעקב סי' כ"ב ומובא בערוך לנר נד על תוס' ד"ה אמאי
6. גמ' מגילה לא ■

# STORIES Off the Daf

## The third group

מימיהם של כת שלישית לא הגיעה לומר (תהילים קט"ז) אהבתי כי ישמע ה'

In a discussion about the number of tekiyos accompanying the musafim for different festivals, our daf mentions that, on Erev Pesach, the third group to bring the korban Pesach did not even manage to finish the first Hallel. The Gemara refers to Hallel by citing the verse, "I love that Hashem should hear..." The Kotzker Rebbe, zt"l, remarked about this: "If one lagged behind and wound up in the third group, it proves that he has far to go before he feels true love of

Hashem! If he loved Hashem, he would have rushed to be there earlier!"

The Rebbe of Radoshitz, zt"l, liked to tell a story about true love of Hashem. Once, he was staying at an inn while on a journey. The Rebbe was awakened suddenly in the middle of the night as he heard heart-rending moaning and sobbing, apparently emanating from the innkeeper's own quarters. The man was so brokenhearted that his cries had reached the Rebbe's room.

The Rebbe said to himself, "It must be that this innkeeper is actually a hidden tzaddik. Although there was nothing in the way he behaved when I met him earlier to indicate that he has it in him, it seems that the mourning of Tikkun Chatzos has so overtaken him that even I can hear his crying. I've never heard a more sincere recitation of the tefillah in

my entire life!"

Just as the Rebbe was considering this new perspective on the innkeeper, the man's loud moaning apparently woke up his wife. Her voice trembled with worry as she called to him, "Yankel, what's the matter?"

Yankel's response was a real eye-opener for the Rebbe.

The innkeeper sobbed, "Kugel, kugel, kugel! Why does it have to be kugel every single night? This heartburn is killing me!"

When telling the tale, the Rebbe of Radoshitz would end off by saying: "I had thought the innkeeper was a nistar in love with Hashem and yearning for redemption. Little had I realized that he was just in love with his stomach and yearning for a change in his evening menu!" ■

