

OVERVIEW of the Daf

1) The songs that were sung with the korbonos

A Baraisa lists the songs that accompanied the offering of the korbonos during the week and a dispute regarding the reason these songs were chosen.

The point of dispute between two Tannaim is identified.

The Gemara identifies the songs that were sung with the Korban Mussaf of Shabbos and the afternoon Korban.

It is clarified that the three songs that accompany the afternoon Korban were sung one at a time over the course of three weeks.

2) The exile of the Divine Presence and the Sanhedrin

R' Yehudah bar Idi in the name of R' Yochanan taught that it can be derived from pesukim that the Divine Presence made ten journeys following the destruction of the first Beis HaMikdash and by tradition we know that the Sanhedrin was exiled ten times following the destruction of the second Beis HaMikdash.

R' Yochanan enumerates the different journeys of the Divine Presence and the pesukim that allude to these journeys.

R' Yochanan proceeds to enumerate the different exiles of the Sanhedrin.

R' Elazar disagrees and maintains that there were only six exiles.

R' Yochanan concludes the discussion with a message related to our final redemption.

3) MISHNAH: R' Yehoshua ben Korcha notes the last of R' Yochanan ben Zakkai's enactments, i.e. the witnesses should travel to the place of Beis Din even if that is not the place of the head of Beis Din.

4) The reason for the enactment

An incident is recorded that provides a rationale behind this enactment of R' Yochanan ben Zakkai.

5) R' Yochanan ben Zakkai's nine enactments

A Baraisa states that R' Yochanan ben Zakkai enacted that kohanim should not ascend the platform to bless the people in their sandals and this is one of his nine enactments.

Eight of the enactments are listed and the last is a matter of dispute between R' Pappa and R' Nachman bar Yitzchok.

Each Amora develops his position. The Gemara then proceeds to explain why each position does not follow the opinion of the other. ■

Distinctive INSIGHT

Abolishing the custom of the red ribbon

הלבין היו שמחין לא הלבין היו עצבין התקין וכו'

A ribbon was tied next to the door of the antechamber of the Heichal on Yom Kippur in anticipation of the atonement procured with the casting of the Azazel goat off the cliff. The custom of tying was later abolished when the rabbis noticed that the people were joyous when they saw the ribbon turn white, and they were saddened when it remained red. Sefer Yom Teruah analyzes this incident and the precise reason why the fastening of this ribbon had to be discontinued. Was it because the people became too happy as they realized that they had been forgiven for their sins? Perhaps the sages wanted the people to remain more reserved and in a serious frame of mind throughout the day, and the celebratory mood was to be avoided. Or was the concern that the people would be saddened if they saw the ribbon remain red, thus creating a sour and broken spirit, a bit too negative for the Yom Kippur spirit? Or was the reason for abolishing this custom a combination of both of these considerations? After analyzing the issue from several perspectives, Sefer Yom Teruah leaves this question unresolved.

Based upon the upcoming Gemara, where we are told that the final forty years of the Beis HaMikdash the ribbon never turned white, Aruch LaNerconcludes that the reason was in order to avoid excessive celebration when the ribbon would turn white, and not due to the concern that the people might be too sad if the ribbon remained red.

Meiri notes that both factors were part of the decision to abolish the custom. He writes, "A person should always place his trust in Hashem alone. He should not look to abstract signs which might discourage him from remaining optimistic and hopeful about Hashem's ability to help. If the sages notice the people of their generation being distracted with these vanities, they should stop them from relying upon these misguided symbols. This is why the Gemara reports that the red ribbon was removed from the doorway of the antechamber when the people reacted to its effects too strongly."

In his Commentary to the Mishnah (Yoma 6:6), Rambam seems to suggest that the problem was the discouragement the people felt with the ribbon's remaining red. He writes that the people would be disillusioned when they were faced with the reality that the atonement was not complete. ■

*Today's Daf Digest is dedicated wishing
Hatzlacha to Sol (Shlomo) and Lauren (Leah) Wahba
on their wedding today!
Joseph and Sharon Wahba*

*Today's Daf Digest is dedicated by the Bider families
in memory of their mother and grandmother
מרת חנה בת ר' זאב וואלף, ע"ה*

HALACHAH Highlight

Formulating a paragraph that was not formulated by Moshe Rabbeinu

במוספי דשבתא מה היו אומרים אמר ר' ענן בר רבא אמר רב הזי"ו ל"ך

What [song] would they recite with the Shabbos Korban Mussaf? R' Anan bar Rava in the name of Rav said HaZY"V La"CH.

Turei Even¹ challenges the practice of dividing the song of Parshas Ha'azinu into six sections; reading one a week until the cycle is completed and then starting the cycle again. The Gemara Berachos rules²: "We do not have the authority to formulate a paragraph that was not formulated by Moshe." How then could they take the paragraph that contains the song of Parshas Ha'azinu and divide it into six sections?

Turei Even suggests that the restriction against formulating paragraphs applies only when there is no intention to complete the paragraph but in this case where the intention is to complete the paragraph over a series of weeks it is permitted. This is in contradistinction to the prohibition against formulating a pasuk that was not formulated by Moshe Rabbeinu. That prohibition is violated, as indicated by the Gemara Ta'anis³, even if one intends to finish the pasuk at some time in the future.

An interesting point to note is that according to Derisha⁴, the Tur and Beis Yosef present the halachah differently than the simple reading of the Gemara. According to their position Parshas Ha'azinu was divided into six parts and read during the six days of the week. The Magen Avrohom⁵, in fact uses this principle to

REVIEW and Remember

1. Explain the dispute between R' Yehudah and R' Nechemiah regarding the songs that were sung as an accompaniment to the korbonos.
2. How many exiles did the Sanhedrin endure following the destruction of the Beis HaMikdash?
3. What is the rationale behind the enactment against a kohen's wearing a sandal when he ascends the platform to bless the people.?
4. How did R' Yochanan ben Zakkai spend the 120 years of his lifetime?

answer the Turei Even's question. Magen Avrohom writes that reading Parsha Ha'azinu according to the breakdown of HaZY"V La"CH does not violate the restriction against formulating new paragraphs since he plans to continue reading the next day. It is not clear, however, how these Poskim read our Gemara that seemingly contradicts their explanation. ■

1. טורי אבן ד"ה עד
2. גמ' ברכות יב
3. גמ' תענית כז
4. דרישה או"ח סי' תכ"ח סק"א וכן כתב השו"ע שם סע' ה' וע' הגהות והערות לטור שם (מהד' מכון ירושלים) אות י"א בשם המור וקציעה וצ"ע
5. מג"א הקדמה לסי' רפ"ב וע"ש בלבושי שרד ■

STORIES Off the Daf

The wonders of nature

שברא עופות ודגים לשבח לשמו

On today's daf, we find that Hashem created the various birds and fish so that we will praise Him for them. Rashi explains that when one sees the birds in all their variety, he feels inspired to praise Hashem, their Creator.

Someone once asked the Divrei Shmuel, zt"l, if it is permitted to take cheder students on school trips to the zoo. "Wouldn't the children be better off learning, as some people say, rather than going on pleasure trips? Isn't this just another way of promoting bittul Torah among the children?"

The Rav responded, "What a tragedy it is that many children today aren't even familiar with the process of milking cows and can't identify a single bird beyond the chicken that they see every year during kapparos! The verse tells us in Mishlei 6:7, 'Let the lazy one go to the ant; study her ways and become wise.' We can gain so much wisdom from all of Hashem's creation. For example, consider how much wisdom can be seen in the creation of honey. Also, various animals do come up in the course of one's learning and a student will be more prepared to relate to the subject if he has had some experience with the animal in question. As long as such trips are conducted within reason, they can infuse the children with fresh enthusiasm for when they return to their studies."

A prominent educator once approached Rav Shlomo Zalman Auerbach, zt"l, with a similar question about school trips. He was fairly certain that the Rav would advocate remaining in cheder to learn. "And anyway," concluded the questioner, "Whoever heard of people taking trips? This was never the custom as far as I understand."

Rav Shlomo Zalman, zt"l, responded, "I studied in the Eitz Chaim Yeshiva, an institution that was founded and run by the famous Rav Isser Zalman Meltzer, zt"l. You say that you've never heard that taking trips was a practice followed by people of the old yishuv, but I can tell you differently from my own experience. Every bein hazmanim we would take a trip together!" ■