



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chagigah Daf Yud Zayin

MISHNA

- **B"S** say, one may bring a Shelamim on Yom Tov, but may not perform semicha on it, and one may not bring an Olah. **B"H** say one may bring Shelamims or Olos, and he may perform semicha on them.
- When Shavuot falls out on a Friday, **B"S** say the Day of Shechting is on Sunday (the korbanos yachid for the Yom Tov are brought then, because they can't be brought on Yom Tov or on Shabbos). **B"H** say there is no special Day of Shechting, because the korbanos are brought on Yom Tov itself.
 - However, **B"H** agree, that if Shavuot falls on a Shabbos, that the Day of Shechting is on Sunday (the korbanos can't be brought on Shabbos). On that Sunday, the Kohen Gadol does not wear his fancy Yom Tov clothing, and eulogies and fasts are permitted to take place on that day, to combat the view of the Tzidukim, who say that Shavuot is always on a Sunday.

GEMARA

- **R' Elazar in the name of R' Oshiya** said, one may bring his Shavuot korban for 7 days (the day of Shavuot and for the six days after). We learn this from the fact that the Torah says "B'Chag Hamatzos, U'V'Chag Hashavuot". Just like this may be done for 7 days on Pesach, it may be done for 7 days on Shavuot.
 - **Q:** The pasuk also says "U'V'Chag HaSuccos", and should therefore teach that the korban of Shavuot can be brought for 8 days, as the korban of Succos may be brought for 8 days!? **A:** The 8th day of Succos is a separate and distinct Yom Tov, and therefore the korban of Succos cannot be brought on that day (so it too may only be brought for 7 days).
 - **Q:** A Mishna clearly says that the korban of Succos may even be brought on the 8th day, so we should learn out that the korban of Shavuot may also be brought for 8 days!? **A:** When faced with 2 ways to learn (7 days from Pesach or 8 days from Succos), we must choose the more conservative approach ("tafasta merubah lo tafasta").
 - **Q:** If so, why did the Torah write "Chag HaSuccos" in the pasuk? **A:** It was written to compare Succos to Pesach. Just like one must stay overnight in Yerushalayim on Pesach, based on the pasuk of "u'fanisa baboker v'halachta l'ohalecha", one must also stay in Yerushalayim overnight on Succos as well.
 - **Q:** Our Mishna said that **B"H** say, when Shavuot falls on Friday there is no Day of Shechting on Sunday. Presumably, this means there is no opportunity to bring the korbanos after Yom Tov at all, because there is no make-up dates for bringing the korbanos of Shavuot!? **A:** **B"H** mean that there is no need for the Day of Shechting, because they can be brought on Yom Tov itself. However, if they were not brought on Yom Tov, it may be that they can be brought for the 6 days after Yom Tov.
 - **Q:** If that is what **B"H** is teaching in the Mishna, that the korbanos may be brought on Yom Tov, that is something that **B"H** and **B"S** argue about earlier in the Mishna, and there would be no reason to repeat it at this point in the Mishna!? **A:** Both cases are needed. If we would only say that they argue when Yom Tov is on a regular weekday (other than Friday), we would say that there **B"S** say to wait until the next day, but when Yom Tov is on Friday, where the

korbanos could not be brought on the next day, maybe he would agree with **B”H** that they may be brought on Yom Tov itself. If we would just say the machlokes in the case where Yom Tov falls on Friday, we would say that **B”H** only allow it to be brought on Yom Tov in that case, because they cannot be brought the next day. However, when it falls on a regular weekday, we would say that they agree with **B”S** that the korbanos should be brought after Yom Tov. This is why it was necessary to say the machlokes in both cases.

- **Q:** A Braisa says that if one does not bring his korbon on Shavuos, he can no longer bring it. This seems to say that the korbanos may only be brought on Shavuos!?! **A:** The Braisa means to say that if the korbanos were not brought during the make-up days, they may no longer be brought.
- **Q: Rabbah bar Shmuel** taught, we count days to reach Rosh Chodesh, and we count days to reach Shavuos, and the kedusha lasts for the same amount of time as the units counted (i.e. one day). We should say that just as for Rosh Chodesh the kedusha lasts one day, the same is true for Shavuos, that since we count days to reach Shavuos, the kedusha for the korbon lasts the same amount of time as the unit counted, which is for one day!?! **A: Rava** said, we also count weeks to reach Shavuos, so the kedusha lasts as long as the unit counted, which is a week. Also, the Yom Tov is called “Chag Shavuos” – the Yom Tov of the weeks.
- **R’ Eliezer ben Yaakov** taught in a Braisa that the source for make-up days for the korbanos of Shavuos is from the pasuk in the parsha of Shavuos that says “Ukrasem...Uvikutzrichem”. This teaches that there is a time when reaping may be done, but some of the halachos of Yom Tov still apply. This can’t be talking about Yom Tov itself, because reaping is assur on Yom Tov. This must be talking about after Yom Tov, and this teaches that one may bring the korbanos after Yom Tov.
 - Both sources are needed. If we would just have the source of **R’ Elazar in the name of R’ Oshiya**, we would say that just like by Pesach the make-up days are assur to do work (it is Chol Hamoed), the same is with the make-up days of Shavuos. That is why we need the source of **R’ Eliezer ben Yaakov** to teach that this is not so. Also, if we only had the source of **R’ Eliezer ben Yaakov**, we would not know how many days the make-up period continues on for. That is why we need the source of **R’ Elazar in the name of R’ Oshiya**, to teach that it is a 7-day period.
- **Reish Lakish** said that the source for make-up days for the korbanos of Shavuos is from the pasuk that says “V’chag hakatzir”. What is the Yom Tov where reaping is done? That is the Yom Tov of Shavuos. This teaches that there is a time when reaping may be done, but some of the halachos of Yom Tov still apply. This can’t be talking about Yom Tov itself, because reaping is assur on Yom Tov. This must be talking about after Yom Tov, and this teaches that one may bring the korbanos after Yom Tov.
 - **Q: R’ Yochanan** asked, based on this way of darshening, we should say that the pasuk that says “Chag ha’asif” refers to the Yom Tov of gathering, which is Succos. Now, it can’t refer to Yom Tov itself, because doing work is assur on Yom Tov. It also can’t be referring to Chol Hamoed, because work is assur on Chol Hamoed as well. The pasuk must be simply referring to the Yom Tov that is at the time of gathering. So too regarding Shavuos, we will say that the pasuk refers to the Yom Tov that happens at the time of the harvesting, and does not teach regarding any make-up period.