

OVERVIEW of the Daf

1) Supplementing the cost of the Shalmei Chagigah

The Gemara challenges Beis Hillel's earlier ruling, namely that one may use maaser sheni funds to pay for the Shalmei Chagigah.

Ulla explains that the leniency is limited to a case where one merely supplements the cost.

Chizkiyah and R' Yochanan dispute whether it is permissible to supplement with animals or with money.

A Baraisa is cited in support of R' Yochanan.

Another Baraisa is cited in support of Chizkiyah.

R' Ashi explains that according to Beis Hillel supplementing is not permitted on Yom Tov because of the concern that it will lead to tithing animals, which is prohibited.

The Gemara demonstrates that the term **מסת** refers to unconsecrated property.

2) Simchah on Yom Tov

A Baraisa presents a rationale why the mitzvah of Simchah is not fulfilled with fowl or flour.

R' Ashi offers an alternative explanation why animal meat is necessary for the mitzvah of Simchah.

The Gemara explains that according to R' Ashi the word **בחנק** teaches the prohibition against marrying on Chol Hamoed.

3) **MISHNAH:** The Mishnah presents the guidelines for spending one's money for the required Yom Tov korbanos.

4) Clarifying the Mishnah

The Gemara questions the first ruling of the Mishnah. If the person has limited funds, how is he going to offer many Shelamim?

R' Chisda answers that he will supplement the costs with

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REVIEW and Remember

1. Explain the concept of supplementing a Korban.
2. What is the reason Chazal prohibited separating ma'aser from animals on Yom Tov?
3. Does eating chicken make a person happy?
4. What is the point of dispute between Reish Lakish and R' Yochanan concerning offering some animals on one day and other animals on another?

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 In loving memory of their grandmother
עלקא בת שרה, ע"ה
 By Eliezer and Breena Freid

HALACHAH Highlight

How is the rule of **טופלין** accomplished?

חזקיה אומר טופלין בהמה לבהמה ואין טופלין מעות למעות. ור' יוחנן אמר טופלין מעות למעות ואין טופלין בהמה לבהמה.

The Mishnah taught that maaser money may be used to purchase one's Chagiga, although this offering cannot come from money designated for a **חובה**. The way this is done is through **טפילה**—adding maaser funds to the **חולין** money which must be spent. This is derived from the word "**מסת**" which is written regarding the holiday of Shavuot (Devarim 16:10). The manner in which this is done is disputed by Chizkiyah and R' Yochanan. Based upon the Yerushalmi, Tosafos explains that the dispute between Chizkiya and R' Yochanan hinges on the logical approach each has to explain the lesson being taught by the Torah when it allows **טפילה**—secondary funds—to be used for the **שלמי שמחה**. Chizkiya holds that a person is allowed to fulfill his obligation to offer a **חגיגה** by dividing the requisite value between two animals, if he wishes. Therefore, when maaser funds are permitted to be added to the **חגיגה**, it is most reasonable to assume that the Torah is allowing a second animal to be used. R' Yochanan holds that the funds necessary to purchase a Chagiga must be used for a single animal. He therefore does not agree that the secondary funds allowed for Chagiga may be used for a different animal. The additional funds must be combined with the original funds to buy a single animal.

Turei Even is puzzled with Tosafos's applying the discussion of the Yerushalmi to our context. The issue in the Yerushalmi is how to appropriate the initial two **מעה** of silver, the value needed for a **חגיגה**. Chizkiyah holds that a person may buy one animal worth a **מעה**, and then he may purchase a second animal, also with the value of a **מעה**. It does not necessarily follow that Chizkiyah would allow the first animal to be two **מעה** and then to buy a second animal from maaser money. R' Yochanan holds that two **מעה** must be used to buy a single, larger animal. At that point, however, it could be that he would allow a second animal to be bought from maaser.

Rashash explains that Tosafos understood that the two issues are related. Chizkiyah allows buying two animals to fulfill his requirement. This indicates that the two animals together are one combined mitzvah. This is also why we allow one animal to be bought from **חולין** funds, and the other from maaser money. The two animals are one mitzvah. R' Yochanan holds that the two animals are not considered combined to be one mitzvah. ■

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מרת חנה ביילא בת עלקא, ע"ה
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Distinctive INSIGHT

Eating meat on Yom Tov

יכול אף בעופות...ת"ל ושמחת בחגך מי שחגיגה באה מהם יצאו אלו שאין חגיגה באה מהם רב אשי אמר מושמחת נפקא יצאו אלו שאין בהן שמחה

One might think that [the mitzvah of Simchah is fulfilled] with bird and flour korbanos therefore the pasuk states, "You should rejoice in your festival," to indicate [that the mitzvah is fulfilled] only with something that is used for the Chagigah... R' Ashi said [that this concept] is derived from the word "You shall rejoice" which excludes these [fowl and flour] which do not generate joy.

There is a dispute between Rambam¹ and Tosafos² whether the Biblical command to rejoice applies nowadays. Rambam maintains that the Biblical command to rejoice can be fulfilled by partaking of any item that brings a person joy. However, when the Beis HaMikdash was extant the mitzvah was primarily fulfilled (לכתחלה) by partaking of the meat from korbanos but those who were unable to partake of the korbanos, e.g. they were tamei or uncircumcised, would fulfill the mitzvah in other ways. Accordingly, nowadays that the Beis Hamikdash is not extant, the Biblical mitzvah is still fulfilled through other means that bring a person joy. Tosafos, on the other hand, maintains that nowadays the mitzvah of rejoicing on the festival is only Rabbinic because fulfillment of the Biblical mitzvah demands eating from the Shalmei Simcha which cannot be done without a Beis Hamikdash.

Rav Yekusiel Yehudah Halberstam³, the Klausenberger Rebbe, inquired whether, according to the Rambam's position that the Biblical command of rejoicing can be fulfilled even in the absence of the Beis HaMikdash, one should specifically partake of meat to fulfill the mitzvah. The Klausenberger Rebbe suggests that the matter revolves around the two explanations in our Gemara why one does not fulfill the biblical mitzvah of Simcha with bird or

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maaser sheni funds.

R' Sheishes challenges this answer and it takes the Gemara a moment until it finally clarifies R' Sheishes' challenge.

5) Offering many Chagigah korbanos over the course of numerous days

Ulla in the name of Reish Lakish permits a person who designated many animals for his Shalmei Chagigah to offer some on one day and the rest later.

R' Yochanan states that once a person stopped offering the animals he may not resume offering the others.

R' Abba suggests that there is no dispute, and they refer to different circumstances.

The Gemara proves that this is a logical explanation of R' Yochanan's opinion. ■

flour korbanos. The Baraisa derives this halacha from an exposition which states that the mitzvah is fulfilled only when one partakes of those foods that can be used for a Korban Chagigah, which limits the mitzvah to animal meat rather than fowl or flour. R' Ashi excludes flour and fowl because their consumption does not lead people into a state of joy. According to the Baraisa's explanation, since we do not have a Beis Hamikdash to offer the Shalmei Simcha, anything a person uses to fulfill the mitzvah of simcha will suffice, even fowl. In contrast, according to R' Ashi the mitzvah of Simcha would not be fulfilled, even nowadays, with fowl since, by definition, it does not bring a person into a state of joy. Accordingly, Rambam⁴ who rules in accordance with R' Ashi's explanation will maintain that even nowadays one must eat meat in order to fulfill the mitzvah of rejoicing on Yom Tov. ■

1. רמב"ם פ"ו מהלי יו"ט הי"ז-י"ח ועי' מנחת חינוך למצוה תפ"ח.
2. תוס' מו"ק יד: ד"ה עשה.
3. שו"ת דברי יציב או"ח סי' רכ"ד וע"ע בנימוקי או"ח סי' תרכ"ט שדן בענין זו.
4. רמב"ם הני"ל. ■

STORIES Off the Daf

Rejoicing and Eating Meat

...ושמחת בחגך...מכאן אמרו חכמים ישראל יוצאין ידי חובתן בנדרים ונדבות..."

On today's daf we see that Chazal learned from the verse, "And you shall rejoice on your festival," that one discharges his obligation of simchas Yom Tov by eating from of all sorts of offerings. Rashi quotes Mar in Pesachim, where he states that there is no rejoicing without the enjoyment of meat, and that one can eat the meat of any dedicated offering for this.

Someone once asked Rav Shlomo Zalman Auerbach, zt"l, "If one doesn't eat meat on Yom Tov, has he neglected the

mitzvah of 'ושמחת בחגך'?"

The Gadol answered, "Nowadays, one who doesn't eat meat on Yom Tov isn't entirely neglecting the mitzvah of simchas Yom Tov. Today, we cannot eat from the meat of the shelamim with which the Jewish people used to discharge their obligation when the Beis HaMikdash still stood. However, a person who abstains has not done the mitzvah b'hidur, in a really befitting fashion."

Someone once asked a similar question to Rav Moshe Halberstam, zt"l. "Is it an absolute duty to eat meat on Yom Tov?"

The Posek responded, "Many halachic authorities such as Rambam, the Bach, and the Magen Avrohom, zt"l, hold that it is. But even those who disagree maintain that there is nevertheless a fulfillment of a

mitzvah to eat meat nowadays even in the absence of a obligation."

The Shaagas Aryeh, zt"l, writes that one may fulfill this mitzvah by eating anything that one enjoys. The Divrei Chaim of Tszanz, zt"l, rejected this out of hand. "One must eat meat!"

For this reason, the Darkei Teshuva, zt"l, held that one may not eat exclusively dairy on Shavuos. "We find that the Maharshal, zt"l, wrote that it is obvious that one must eat meat too, since it is impossible to feel truly satisfied and content without eating meat at the meal. I observed my teachers on Shavuos during the day. They would eat dairy at Kiddush and then wash their mouths out and wait a while before they continued to eat the meat meal. This is the proper way to celebrate Shavuos!" ■