

## OVERVIEW of the Daf

### 1) Shelamim (cont.)

A proof to the ruling of Ulla in the name of R' Elazar is suggested but refuted.

Two unsuccessful attempts are made to refute R' Elazar's ruling.

Ravin in the name of R' Elazar ruled that a Shelamim offered on the fourteenth does fulfill the mitzvah of simchah, even if it is eaten on the fifteenth, but does not fulfill the obligation of offering a Chagigah.

This ruling is unsuccessfully challenged.

### 2) The Sacrificial parts of the Chagigah of the fifteenth

R' Kahana demonstrates from a pasuk that the sacrificial parts of a Chagigah become disqualified if left out overnight without being placed on the mizbe'ach.

R' Yosef, with Rava's explanation, successfully objects to R' Kahana's exposition, although he accepts the ruling.

3) **MISHNAH:** The Mishnah presents the consequences for one who offers either the wrong korban or the correct korban incorrectly on Shabbos. R' Eliezer, R' Yehoshua and R' Meir debate whether there is liability for one who transgresses Shabbos while attempting to perform a mitzvah. ■

## REVIEW and Remember

1. How does one fulfill the obligation of joy on Yom Tov when Yom Tov and Shabbos coincide?  
\_\_\_\_\_
2. Why did Abaye reject R' Yosef's challenge to R' Kahana?  
\_\_\_\_\_
3. How did the Gemara ultimately refute R' Kahana's exposition?  
\_\_\_\_\_
4. Explain טעה בדבר מצוה ועשה מצוה.  
\_\_\_\_\_

## Distinctive INSIGHT

*The Torah exempts someone who has no awareness*  
- אונס רחמנא פטריה

שחטו ונמצא טריפה בסתר פטור

**T**he Mishnah rules that the Korban Pesach is allowed to be slaughtered on Shabbos. If the animal is later found to have an internal defect (טריפה) and the korban is therefore not valid, the act of slaughtering is not looked upon as a violation of Shabbos, because the person who did it had no way of knowing that this was not going to be valid (it is an אונס). We see from here that if a person unwittingly was involved in a sinful act, the person is exempt from all liability.

3:19) learns from here that if a person eats from a chicken which later is found to have one of the eighteen internal fatal defects that render the chicken not kosher, that person does not require any atonement for having eaten non-kosher meat, for he is an אונס.

Chelkas Yaakov (O.C. 16) discusses a person who bought tefillin from a reliable sofer, and after three years the tefillin were checked, and a word in a parchment of the shel rosh was missing a letter. Based upon the ruling of the Panim Me'iros, he concludes that the buyer needs no atonement for having missed tefillin for three years, for he is an אונס.

ש"ת רב פעלים takes this issue one more step (Vol. 4, Sod Yesharim #5). We know that a person who ingests non-kosher food has his body and soul defiled with the deleterious effects of the vile foodstuffs. Yet when the person has no knowledge of the prohibited aspect of the נבילה, he is spared this damage. The non-kosher food has a potential spiritual danger hovering on it, and when a person eats it, this harmful power transfers to him and his body. Therefore, if the person is totally unaware that this consumption is problematic, this spiritual harm has no ability to penetrate into his soul. ■

# HALACHAH Highlight

## The Mitzvah of Simcha on the first night of Yom Tov

והיית שמח לרבות לילי יו"ט האחרון לשמחה וכו' או אינו אלא לילי יו"ט הראשון תלמוד לומר אך חילק

"And you should be happy" comes to include a Mitzvah of being happy on the last night of Yom Tov...Perhaps this only teaches a Mitzvah of simcha on the first night of Yom Tov? That is why the verse says "ach" to qualify the verse.

The Gemara explains two reasons why there is no Mitzvah of simcha on the first night of Yom Tov. According to Ulah, one can not fulfill his obligation of "simcha" with the Korban Shelamim which he brought on erev Yom Tov. Therefore, on the first night of Yom Tov, he has nothing with which to rejoice. Ravin, however, holds that one can indeed fulfill his obligation of "simcha" with the Shelamim he brings on erev Yom Tov. The pasuk would therefore exclude the mitzvah of simcha on the first night of Yom Tov. It is more reasonable to say that the requirement of simcha is on the last night of Yom Tov, in the context of preexisting simcha, when simcha has already taken place for the entire festival, rather than the first night, when no simcha has yet been celebrated.

The aforementioned discussion applied in the times of the Beis HaMikdash, when the mitzvah of simcha was fulfilled through the eating of the meat of the Korban

Shelamim. Nowadays, there is a difference of opinion how one fulfills this mitzvah. According to the Shagas Aryeh<sup>1</sup>, even nowadays the mitzvah of simcha on the first night of Yom Tov is only a rabbinic command. This is based on the reason of Ravin discussed above. However, there are those<sup>2</sup> who hold that Ulah's limitation only applied when the Shelamim of Simcha were brought. However, nowadays, when we fulfill the mitzvah of simcha through other means<sup>3</sup>, there is a Biblical obligation of simcha even on the first night of Yom Tov. Either way, there is certainly a rabbinic obligation of simcha on the first night. Based on this, women can begin wearing their new Yom Tov dress on the first night of Yom Tov<sup>4</sup>, and children may also enjoy the treats which they received for Yom Tov, even on the first night. ■

1. השאג"א בריש סימן ס"ה, ועע"ש בסימן ס"ח שבלי ל' א' דיו"ט אינו אלא מדרבנן

2. כן דייק השערי תשובה באו"ח תקכ"ט (על השו"ע שם בס"ב) מהמ"א בסימן תקמ"ו. וכן דייק החזו"א מהרשב"ם באו"ח סימן קכ"ד לדף ע"א א'. ועע"ש סימן קכ"ט לדף ע"א. וכמש"כ להלן ק"ח ב' ק"ט א'. וכמש"כ בשו"ע או"ח תקכ"ט ס"ב וז"ל הקטנים נותן להם קליות ואגוזים והנשים קונה להם בגדים ותכשיטין כפי ממונו. עכ"ל. וכתב שם בה"ל וז"ל ואם אין ידו משגת יקנה להם לכה"פ מנעלים חדשים לכבוד יו"ט. עכ"ל

3. וכן עי' בשבות יצחק בהלכות הפסח פרק י"ד בד"ה נמצא. ועע"ש בד"ה ולענין, שמכוין שיש מחלוקת האם בליל ראשון מצותו מדאורייתא או מדרבנן, א"כ שתית יין בליל ראשון, לא פוטר את הוודאי מצוה דאורייתא דשמחה שביום. ויצטרך לשנות שוב ביום ועע"ש בדף פ"א שמה"ט יכוין בשהחיינו שבקידוש גם על מצות שמחה של הלילה, וכמו שיש לכוין בשהחיינו על כל מצות הלילה ■

# STORIES Off the Daf

## Simcha in the darkness

והיית אך שמח לרבות לילי יו"ט האחרון לשמחה

Shemini Atzeres is the Jewish People's private audience with the King, after the seventy nations, represented by the seventy bulls, have departed. On today's daf, we see from the fact that the Torah hinges the mitzvah to rejoice on Shemini Atzeres as a whole on the night, that night is more "important" than the light of day. Why? Because klal Yisroel parallels the night, the time when darkness descends and nothing is clear. The special quality of our people

is our willingness to subjugate our understanding before the Torah's wisdom when the halachah defies comprehension. This figurative descent into the darkness is like the night. When we do so, our will becomes unified with the One who gave the Torah and we are empowered to do what the Torah demands, no matter how difficult. This is why so many Jews were willing to die al kiddush Hashem, rejoicing to do His Will no matter what the cost.

During the Holocaust, the Klausenberger Rebbe, zt"l, was sent as part of a large Jewish contingent to Warsaw to clear up the rubble left after the cruel destruction of the Ghetto, to hide evidence of the massacre. The Nazis, ימח שמו, quartered the starving Jews in

squalid barracks, beat them cruelly, and forced them to dismantle the remaining buildings one backbreaking load of bricks at a time. One day, while sifting through the endless wreckage, the Rebbe found a precious artifact—a kosher pair of tefillin! Despite the danger to his life, the Rebbe smuggled the contraband tefillin back to the camp and spread the word that anyone willing to take the risk was welcome to use them. Many boys and men sneaked into the Rebbe's barracks, putting their lives at risk for the brief chance to do the priceless mitzvah. There were days when dozens of people waited patiently in line—for what amounted to the opportunity to be מוסר נפש על קידוש השם ■

