

OVERVIEW of the Daf

1) Four cups of wine (cont.)

A number of Baraisos are cited that emphasize the importance of generating children's interest in the seder.

2) Rejoicing on Yom Tov

A Baraisa teaches the different approaches Tannaim adopted to fulfill the mitzvah of rejoicing on Yom Tov.

A second Baraisa further discusses the mitzvah to rejoice on Yom Tov.

3) Revi'is

R' Yitzchok and R' Yochanan identify utensils that could be used to accurately calculate the quantity of a revi'is.

R' Chisda teaches a different method of measuring a revi'is.

R' Ashi suggested an inference one could draw from R' Chisda's calculation but it is rejected by the Gemara.

4) "Pairs"

The Gemara questions how Chazal could require a person to do something that could be dangerous, and a Baraisa explicitly prohibits a person from doing things in "pairs."

Three solutions to this problem are suggested. ■

REVIEW and Remember

- What activities are done to keep the children awake at the seder?
- How is the mitzvah of simchah performed for men and women when the Beis HaMikdash is not standing?
- What is the *ים שעשה שלמה*?
- What are three reasons we are not concerned with drinking cups of wine in "pairs" at the seder?

Distinctive INSIGHT

Simcha of Yom Tov with meat and wine

בזמן שבית המקדש קיים אין שמחה אלא בבשר וכו' ועכשיו שאין בית המקדש קיים אין שמחה אלא ביינ

Rambam rules (Hilchos Yom Tov 6:18) that in order to fulfill the mitzvah of simchah on Yom Tov, a man should eat meat and drink wine. Beis Yosef (O.C. 529) points out the difficulty from the Baraisa in our Gemara which seems to say that in our days that we no longer have the Beis HaMikdash, simchah is only achieved with drinking of wine, and that there is no need for meat. *ים של שלמה* (Beitza 2:5) explains that when our Baraisa says that in our days simchah is fulfilled with wine, it does not mean to exclude meat from the menu. Rather, it means that if we would have a Beis HaMikdash, it would be adequate to partake of the meat from the Shelamim offering, and one's simchah would be complete. In our days, however, it is not enough to eat meat, which is still a source of simchah, but it must be supplemented with wine, as well.

The *חדש בית* uses a different approach to explain the ruling of Rambam. Certainly, the main source of one's simchas Yom Tov is to have the meat of a Shelamim. Yet this simchah comprises two elements. One aspect of the simchah is bringing an offering to Hashem, while the other is the eating of meat. Drinking wine, however, has within it the one component featured in the verse (Tehillim 104:15): "Wine gladdens the heart of man." When there is no Beis HaMikdash, the wine remains a true source of simchah, while the meat is not a main source of simchah (without being from a korban). The Baraisa therefore acknowledges both meat and wine as sources of simchah, and this is the source of the ruling of Rambam.

Sefer *תמרים כפות* sidesteps the issue altogether, as he understands that Rambam did not mean that both meat and wine would ever provide simchah under the same conditions. Instead, Rambam means that simchah can be achieved in different times and manners. During the time of the Beis HaMikdash, meat was most effective. Nowadays, simchah is attained via wine. ■

HALACHAH Highlight

How to fulfill the Mitzvah of simchah on Yom Tov

ת"ר חייב אדם לשמח בניו וב"ב ברגל וכו' ר"י אומר אנשים בראוי להם ונשים בראוי להם ונשים בבגדים וכו' תניא ר"י ב"ב אומר בזמן שביהמ"ק קיים אין שמחה אלא בבשר ועכשיו שאין ביהמ"ק קיים אין שמחה אלא בבין

Our Rabbis taught: One must make his children and the members of his household (wife) happy on Yom Tov. R. Yehuda says, "men should enjoy with the things which make them happy and women should enjoy with the things which make them happy. Men should enjoy with wine and women with clothing. The Baraisa says: R. Yehuda ben B'seira says in the times of the Beis HaMikdash there was only simchah with meat but in our days there is only simcha through wine.

The Rishonim argue about the explanation of R. Yehuda ben B'seira's statement. There are those who say¹ that in the times of the Mikdash both women and men needed to partake of the meat of the Shelamim offerings. Others² hold that when the Beis HaMikdash was functioning, one could fulfill the Mitzvah of simchah in different manners. Women would enjoy³ Yom Tov with clothing and food, whereas the main simchah⁴ for men came through partaking of the meat of the Shelamim.

In regards to the statement that "nowadays the only form of simchah comes through wine," the Poskim write⁵ that even though one should partake of wine during his meal (apart from what he drank at Kiddush) [and some even hold⁶ this obligation applies during Chol HaMoed as well], nonetheless

one who does not enjoy wine at all⁷ can fulfill his Mitzvah of Simchah in other ways. Even if one does partake of wine, the Mishna Berura⁸ still says that nowadays even though there is no obligation to eat meat, there is a mitzvah to do so, and one should choose to eat it. Similarly, there is a mitzvah⁹ to buy women clothing and jewelry for Yom Tov. If one does not have the means¹⁰ to buy his wife such extravagant items, he should at least buy his wife new shoes for Yom Tov. Nonetheless there are those who say¹¹ that if she does not want any new clothing one could fulfill the obligation by buying her a mixer or other items which she would enjoy. ■

1. דעת תוס' קידושין ל"ד ב', בד"ה אשה, וע"ע כאן בתוד"ה במה
2. תוס' בסוכה מ"ז א' (בתירוץ השני שבתוס' שם בד"ה לינה) ואע"פ שדיברו שם בזמן ביהמ"ק שנהג דין לינה דקרבות ע"ש
3. רש"י בקידושין ל"ד ב', וע"ש בתוס'
4. כצ"ל בפירוש סוגיין לדעה זו מעין זה פירש הב"ח באו"ח תקכ"ט בדעת הרמב"ם
5. בשו"ע או"ח תקכ"ט ס"א, וכדפירש בו המ"ב שם ס"ק י"א ועי' שש"כ פנ"ג הערה י"ד ושולחן שלמה, תקכ"ט הערה ז'
6. בשבות יצחק, פסח פ"י אות ד', ע"ש [ודע שלרמב"ם בחוה"מ יש מצוה דאורייתא דשמחה, משא"כ לתוס' מוע"ק י"ד ב', בחוה"מ מדרבנן]
7. במועדים וזמנים ח"ז קי"א
8. במ"ב שם ס"ק י"א. ובס"ב בבב"ל בד"ה כיצד
9. בשו"ע בד"ד שם
10. הבה"ל שם בסוף הסימן
11. כ"כ בשולחן שלמה שם הערה ה' בשם הגרש"ז א"צ"ל. ומעין זה כתב הגרמ"מ קארפ שליט"א בספרו הלכות חג בחג, בשבועות פ"ח שתקיים במאכלים, ודייק כן מהחינוך. וע"ע ברש"י הנ"ל. ויש חולקים ■

STORIES Off the Daf

True joy

בזמן שבית המקדש קיים אין שמחה אלא בבשר שנאמר (דברים כ"ז): וזבחת שלמים ואכלת שם ושמחת לפני ה' אלקיך

The Shem MiShmuel, zt"l, of Sochatchov, taught that just as there is the physical meat of the korban Shelamim and the inner kedushah that is inherent in it, so too is there the physical enjoyment of the body and the inner joy of the festival. The special quality of the Beis HaMikdash allowed a person to feel the holiness of the offering while eating of it, and this eating would arouse within him a corresponding inspirational joy. Now that we have no Beis HaMik-

dash, mere eating does not tap into this holy simchas Yom Tov—we have to make other efforts as well.

On one of the rare occasions that Rav Nosson Tzvi Finkel, zt"l, merited to speak privately with Rav Yisroel Salanter zt"l, he asked which direction should be taken with students.

"You must enliven the down spirited, and uplift the down-trodden of heart!"

Rav Nosson Tzvi, zt"l, followed these instructions with absolute devotion, and it was well known that he infused his yeshivah in Slobodka (and later in Chevron) with an atmosphere of joyous simchah shel mitzvah and delight in Torah study. He felt this was a pre-condition to the development of a boy's potential, and made every effort to encourage any

talmid who seemed sad.

A bochur from another Lithuanian yeshivah once arrived seeking aid for an attempted border-crossing into Poland. The Alter of Slobodka tried time and again to get the overly-serious, tense young man to put on a smile, to no avail. The boy could not break free of his training in somber self-restraint, and the Alter failed to convey the importance of simchah.

Although he had originally agreed to send his own grandson with the boy to Mir, and from there they would try to cross into Poland, in the end Rav Nosson Tzvi had to revoke his permission.

He said, "How can I send you with him? He doesn't understand that without the protective merit of simchah shel mitzvah. I fear for your very lives!" ■

