



## OVERVIEW of the Daf

### 1) R' Shimon's position (cont.)

The Gemara completes its demonstration that the Yom Tov he-goat atones for the transgression of tum'ah violations that do not involve any awareness has not yet been presented.

### 2) R' Meir's position

R' Chama the son of R' Chanina explains the rationale behind R' Meir's position that all he-goats atone for tum'ah violations of the Beis HaMikdash and its sacred items.

This explanation is successfully refuted and the Gemara suggests another explanation based on an exposition of R' Yonah.

This explanation is unsuccessfully challenged.

R' Yochanan asserts that even R' Meir agrees that the inner he-goat does not provide the same atonement as the others and they do not provide the same atonement as the inner he-goat.

A Beraisa is cited that supports this assertion.

### 3) R' Shimon's position

The Gemara explains how R' Shimon knows that the Yom Tov he-goat does not atone as does the Rosh Chodesh he-goat and that the Yom Kippur he-goat does not atone as the Yom Tov he-goat.

An unsuccessful challenge to this exposition is recorded.

The Gemara analyzes the relevant expositions of R' Shimon ben Yehudah in the name of R' Shimon.

### 4) Unneeded daily offerings

Ulla in the name of R' Yochanan asserts that unneeded

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## REVIEW and Remember

1. What is the significance that Rosh Chodesh is called a Moed?
2. According to R' Shimon, how do we know that the he-goats of Rosh Chodesh do not atone for the same thing as the he-goats of Yom Tov?
3. How do we know that the he-goats of Yom Kippur do not atone for the same things as the he-goats of Yom Tov?
4. What is done with leftover animals set aside for the Korban Tamid?

## Distinctive INSIGHT

### Redeeming "extra" tamid animals

תמידין שלא הוצרכו לציבור

Ulla, in the name of R' Yochanan, taught that if there are extra animals that were originally designated to be used for the communal daily offerings, but these animals are no longer needed, they may be redeemed for cash. The cash will then be used to purchase new animals which will be used for the communal offerings for the following year. When Rabbah heard this lesson, he questioned it and asked R' Chisda, "Where did the holiness which was part of these animals go?" Rabbah noted that although we do have a rule that if something is consecrated for its value (קדושת דמים), e.g. where the owner declared, "The value of this object is holy") it may be redeemed. The money is given to the Beis HaMikdash, and the holiness which hovered upon the object is released. This is not the case, however, when we have an object which is intrinsically holy (קדושת הגוף). For example, in our case, an animal was itself designated to be brought for the daily communal offering. Such הקדש cannot be redeemed.

Rabbah answers that the reason this redemption is valid is that when these are originally consecrated, a condition is set that if the animals will not be needed, they will be consecrated only for their value, which is a type of consecration which can be transferred onto cash.

Rashi explains that Rabbi Yochanan's statement refers to the four sheep which remain in the holding corral as Rosh Chodesh arrives each year. The Mishnah in Arachin (13a) tells us that sheep were set aside to be inspected before being brought as the daily tamid offering. We know that any animal brought for an offering had to undergo a four-day inspection beforehand to make sure that it was free of any blemish. There was a corral for the animals designated for the tamid, in which two sheep were taken each day, and two more were introduced. Over a four-day period, the animals would rotate through the four-day process. On Rosh Chodesh Nisan, animals from the previous year's funds could no longer be brought, so the remaining four sheep in this corral had to be redeemed for cash, and the money would be used to buy a new set of sheep for the next year. This explanation of Rashi seems to suggest that this is the only scenario where we find "extra tamid animals" which would need to be redeemed.

Rashba notes that we might have expected the treasurers just to stop buying extra animals the last four days of the year, thus avoiding the need to redeem them. He explains, though, that it was not allowed to leave the corral depleted, as it was a mitzvah to bring the tamid from animals that had undergone this inspection process, and it was necessary to

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# HALACHAH Highlight

## Eating a seudah on Rosh Chodesh

איברא ראש חודש נמי איקרי מועד

In truth, Rosh Chodesh is also called a moed

Tur<sup>1</sup> writes that there is a mitzvah to have an extra meal on Rosh Chodesh. He bases this opinion on the Yerushalmi<sup>2</sup> that groups Rosh Chodesh together with the Purim meal implying that eating a meal on Rosh Chodesh is considered a mitzvah of equal importance to the Purim meal. Additionally, the verse also groups together (היקש) Rosh Chodesh and the other Yomim Tovim implying that they are similar when it states (Bamidbar 10:10), **וביום שמחתכם ובמועדיכם ובראשי חדשיכם** - And on the day of your joy, and on your Moadim and on your Roshei Chadoshim. Our Gemara also implies that Rosh Chodesh is treated similar to Yom Tov since it demonstrates that Rosh Chodesh is also called a מועד similar to the other Yomim Tovim.

Chikrei Lev<sup>3</sup> questions why Tur equates Rosh Chodesh to the other Moadim when our Gemara teaches that Rosh Chodesh itself is called a Moed. Gaon Chida<sup>4</sup> answers that when the Gemara demonstrates that Rosh Chodesh is called a Moed it does not mean that Rosh Chodesh has the halachic status of a Moed; rather the intent is that it has a characteristic of a Moed. This is the reason it is listed separately in the earlier-cited verse to emphasize that even though it shares some similarities to Moadim it nevertheless does not have the status of a Moed.

# STORIES Off the Daf

## A Monthly Festival

”ר”ח נמי איקרי מועד...”

The Chemdas Hayamim, zt”l, explains the greatness of Rosh Chodesh in a very inspiring lesson. “There are many spiritually advanced people who treat Rosh Chodesh like a festival. Some even close their businesses to spend the day joyously immersed in Torah and prayer. At the very least one should also eat a seudah on Rosh Chodesh, since the Rambam rules that one fulfills a Torah obligation by eating a meal on that day or days. The Gemara in Shevuos 10 even writes that Rosh Chodesh is called

a ‘moed,’ since the holiness of Rosh Chodesh is comparable to a mini-Shabbos or Yom Tov. It is not for nothing that the verse compares Shabbos to Rosh Chodesh: **‘וביום השבת יפתח וביום החדש יפתח** — The inner gate of the future sanctuary] shall be opened on the Shabbos day and on the Chodesh it shall be opened.’ And in another verse, **‘והיה מדי חדש בחדשו ומדי שבת בשבתו** — And it will be on each month, on Rosh Chodesh, and each seventh day, on Shabbos.’

“Our sages teach that before Yisrael fell into the sin of the golden calf, all twelve Roshei Chodesh were slated to become full-fledged Yomim Tovim like the three festivals. Since women were not involved in the sin of the golden

calf, it is customary for women to refrain from labor on Rosh Chodesh. The reason why it was not declared a full-fledged holiday for women was to save men the embarrassment of a monthly reminder of their involvement in the sin of the golden calf. It is enough to hint at this by women’s custom to refrain from labor on this day. This explains why we beg Hashem for forgiveness in Mussaf of Rosh Chodesh.

He concluded, “Yet a trace of this great holiness remains in every Rosh Chodesh, for both men and women, for which all should happily declare, **‘אשרינו** — **מה טוב חלקינו ומה נעים גורלינו** — Fortunate are we and how good is our portion, how pleasant our destiny...”<sup>1</sup> ■

1. חמדת הימים, משמרת החדש, פ”ד ■

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daily offerings could be redeemed even if they are unblemished.

R’ Chisda challenged this halacha when it was repeated by Rabbah.

Rabbah challenged the premise of R’ Chisda’s question.

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always have an ample supply of animals from which to select. This was a mitzvah that had to be done, and some Rishonim learn that it was critical to the extent that the offering could not be brought from an animal without its first being inspected. ■

Aruch Hashulchan<sup>5</sup> questions why people are not particular to have a festive meal on Rosh Chodesh. He suggests that perhaps it is based on the fact that when the Gemara (Beitzah 16a) formulates the list of times when we enjoy Yom Tov meals Rosh Chodesh is not included. Furthermore, Beis Yosef refutes all the proofs of Tur that it is obligatory to have a festive meal on Rosh Chodesh. Nevertheless, Aruch Hashulchan recommends that people should have a meal to celebrate Rosh Chodesh but at the very least one should make an effort to eat something extra to mark the occasion of Rosh Chodesh. ■

1. טור או”ח סי’ תי”ט.
2. ירושלמי מגילה פ”א ה”ד.
3. חקרי לב או”ח סוף סי’ פ”ז.
4. בספרו פתי עינים ערכין י’.
5. ערוה”ש או”ח סי’ תי”ט סעי’ ב’.

