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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. While there is an obligation of “happiness” on the night of Shemini Ateres, there is no obligation on the day of Shemini Atzeres.

The Torah twice indicates on Sukos that the obligation of “happiness” (which in the time of the Beis Hamikdash is fulfilled by eating korbanos such as the chagiga) is only for seven days. According to a braisa, the word “Ach same’ach” - - “just happy” includes the night of Shemini Atzeres as a time when one is obligated to be happy. However, Rashi explains that the braisa holds that being that the Torah otherwise said the obligation is for seven days, it must be that there is no such obligation on the day of Shemini Atzeres.

2. A shelamim slaughtered before Yom Tov can be used to fulfill the mitzva of “happiness,” but not the mitzva of bringing a chagiga on the regel.

Rabbi Elazar is the author of this law. He explained that to fulfill happiness one simply must eat the meat of a korban, which does not have to have been slaughtered on the festival. However, the obligation to offer a korban

chagiga for the festival is only fulfilled when the actual bringing of the offering is on the festival itself.

3. If someone slaughters a korban pesach with intent that it should be a different korban on an Erev Pesach that falls on Shabbos, he has transgressed Shabbos.

It is only permitted to bring a korban pesach on Erev Pesach that falls on Shabbos. Moreover, even if the animal itself is designated as a korban pesach, it is Shabbos desecration to sacrifice it with intent that it is a different korban. As the korban is invalid, there is no permission to sacrifice it on Shabbos.

4. There is an argument whether or not someone who sacrifices a different korban with intent that it should be a korban pesach has desecrated Shabbos in the above scenario (3.).

If the animal does not meet the requirements of a korban pesach (such as being a male, one year old, etc.), everyone agrees Shabbos desecration

has taken place. If the animal happens to meet those requirements, Rabbi Elazar says he has desecrated Shabbos while Rabbi Yehoshua says he has not.

5. Similarly, slaughtering a korban pesach that is invalid for other reasons will also often lead to transgressing Shabbos on an Erev Pesach that falls on Shabbos.

The Mishna mentions other such examples of people who slaughter an invalid korban pesach, and end up transgressing Shabbos (albeit accidentally) on an Erev Pesach that falls on Shabbos. This includes slaughtering a korban pesach with intent that it should be for people who cannot eat it, are not members of the group, are impure, do not have a bris milah etc.

INSIGHT:

The Gemora states that while there is an obligation of “happiness” on the night of Shemini Ateres, there is no obligation on the day of Shemini Atzeres. Does this apply today when there is no Beis Hamikdash? Do we say that there is no obligation to drink wine etc. on the last day?

The Poskim do not mention that the last day is any different than any other day of yom tov (or chol ha’moed) where there is an obligation to be “happy.” One possible reason for this is that our Gemora is only referring to the happiness of eating meat of korbanos, which is clearly what is referred to by the Torah. When the verse excludes happiness regarding korbanos, it does not necessarily exclude other kinds of happiness which are substituted for korbanos, such as drinking wine. This is indicated in our Gemora by Rav Papa, who says that if Yisroelim cannot eat meat of korbanos it is possible that they are obligated to have happiness by drinking wine and wearing nice clothes.

Indeed, the Avnei Nezer (Orach Chaim #423) makes a distinction regarding the first night of Yom Tov that although one cannot eat from a chagiga that was slaughtered on yom tov, and he therefore does not have to eat other korbanos either, he still should be obligated to drink wine. It therefore is possible that the Poskim do not differentiate because they hold the Gemora was only referring to happiness of korbanos.