

**לעילוי נשמת**

הר"ד חשה הגר ז"ל  
ב"ר יוסף דוד ז"ל  
ת.נ.צ.ב.ה.

Dedicated by our friends  
DAVID & JUDY HAGER

**מאורות**

**הדף היומי**

*Meorot HaDaf Ha Yomi*

A Weekly Letter for Learners of the Daf Ha Yomi

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הר"ד יוסף וולף ז"ל  
ב"ר ברוך מנדל הי"ד  
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י"ל ע"י ביהמ"ד למגיד שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

**Vol.357** **מסכת פסחים ס"ח-ע"ד** **בס"ד, כ"ו אדר תשס"ו**

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- Chanukas HaBayis of Creation
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דף סח/ב וקראת לשבת עונג

**Oneg Shabbos – Taking Pleasure in the Shabbos**

In this week's Daf Yomi, Rabba says that according to all opinions it is a mitzva to take pleasure from Shabbos, as we find in the possuk, "Call the Shabbos a delight" (Yeshaya 58:13). In Maseches Shabbos, we learn, "Anyone who takes pleasure in Shabbos is granted a boundless inheritance... Anyone who takes pleasure in Shabbos is granted the desires of his heart."

Although the possuk quoted here is from Navi, some Rishonim hold that *oneg Shabbos* is in fact a mitzva de'oraisa. They learn this from the possuk that calls Shabbos a "*mikra kodesh*" (Vayikra 23:3), as we say in kiddush. Our Sages learn from here that we must sanctify the Shabbos by wearing clean clothes and rejoicing with special foods and drinks (see Mishna Berura 242 s.k. 1; Shaar HaTzion ibid; Teshuvos Chasam Sofer O.C. 168. See also Meoros Daf Yomi journal on Nedarim 66a).

**Physical pleasure as an outward expression of spiritual delight:** The true pleasure that a Jew experiences on Shabbos is the spiritual elevation that comes as a result of the additional soul (*neshama yesaira*) we are granted each Shabbos (see Beitzta 16a). This enables us to feel the great joy of coming close to our Creator. By eating and drinking, we give pleasure to our bodies. However, this is only an outward expression of the spiritual delight we experience. By means of a parable, we understand that when a person enjoys a festive meal at his son's wedding, he does not eat to be happy. Rather, he eats because he is happy. The same is true of Shabbos. We prepare a festive meal to express the inner joy that fills us on Shabbos Kodesh.

**Shabbos – the inauguration of all creation:** Rav Achai Gaon (Sheiltos, Bereishis) cites a Midrash that when Hashem completed the creation of His world, he hosted a joyous celebration, just as a person would host a *chanukas habayis* to inaugurate his new home. This celebration is Shabbos, the *chanukas habayis* that was celebrated after the completion of the six days of creation. We rejoice together with the Creator, and take part in His joy. Our *oneg Shabbos* expresses our joy in recognizing His kingship, which is revealed by the continued existence of His world.

With this we can understand the tefilla, "They will rejoice in Your kingship, those who observe the Shabbos and find in it pleasure." The meals of Shabbos are feasts in honor of the King. For this reason, the Arizal began his Shabbos meals with the proclamation, "Prepare the feast of the King!"

**Shabbos' delight:** In his commentary to Yeshaya, the Vilna Gaon explains the possuk, "Call the Shabbos a delight," to mean that our pleasure must be for the sake of Shabbos, to honor it with a festive meal. If a person eats special foods only to delight himself, he does not properly fulfill the mitzva.

In contrast, the Beis HaLevi (parshas Teruma) writes based on the Zohar, that even if a person eats on Shabbos simply to enjoy himself, he still fulfills the mitzva. However, this is only true on Shabbos, of which the possuk says "*oneg* - delight." On Yom Tov there is no mitzva of *oneg*. The joy of Yom Tov must be with intention to honor the special day; otherwise one does not fulfill the mitzva (see Maalos HaShabbos, ch. 19; Kuntrus Shabbos Kodesh Kadoshim).

**Walking barefoot on Shabbos:** The pleasure of Shabbos takes other forms, besides fancy foods and clothing. The Poskim state that we must not do things on Shabbos that would cause us pain. For this reason, one should not discuss sorrowful matters on Shabbos (Rema, O.C. 307:1, Mishna Berura s.k. 3). The Bach rules that one must not walk

**דבר העורך**

**In Honor of Shabbos?**

Our Sages tell us that Hashem will pay us back for any money we spend to buy special food and drink in honor of Shabbos (Beitzta 15b). The Dubna Maggid *zt"l* explained by means of a parable, that this is only true when our expenses are truly meant *l'kavod* Shabbos:

Once there was a father who planned a wedding for his youngest daughter. His older children were all married and living in other cities, and he sent them all letters inviting them to come and participate in their sister's wedding. Since was the last wedding he was to make, he wanted it to be especially beautiful. He wrote to his sons that they should spare no expense in buying the most beautiful clothing for themselves and their wives and children. He assured them that when they would arrive at the wedding, he would pay them back for their expenses.

Two of his sons lived in a neighboring village. One became a wealthy businessman, while the other could hardly make ends meet. The wealthy son gave his wife a heavy purse of silver coins and told her to buy the nicest clothes she could find. "Don't worry about the cost," he said. "My father is paying for it." She went and bought silk dresses for herself and her daughters, and custom made suits and ties for her husband and her sons. She bought expensive jewelry and fur stoles and everything else she could think of. When they set out in their carriage for the wedding, they looked like a royal entourage of wealthy noblemen. The son was convinced that this would be a great honor for his father at the wedding, and he would be

**IN MEMORY OF**

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very pleased.

The other son did not have any money on hand to pay for new clothes. Although his father had promised to pay him back, he could not find anyone to lend him the money, and he had no resources with which to buy anything. He did his best to shine the tarnished shoes and mend the torn clothes of his family. They did not have money to pay for a carriage to the wedding, but a local farmer agreed to give them a ride, since he was traveling in that direction with a load of hay.

It just so happened that the two brothers and their families arrived at the wedding together. The contrast between them was striking. One was the very picture of stately affluence, and the other was the portrait of miserable destitution. With a broad smile on his face, the wealthy son strode up to his father to wish him a hearty mazal tov. "Father, I spent quite a bit of money in honor of the wedding," he said. "Here is the bill."

The father took the bill and tore it into pieces. "You didn't spend anything in honor of the wedding. You spent it all in honor of yourself. Look at your brother and his family. What kind of impression does it make when you come in jewels and fur, and your brother comes in rags? If you really cared about my honor, and the honor of this wedding, you would have at the very least lent your brother money to buy nice clothes. What audacity you have, coming now to ask me for your money back!"

The same is true of spending for Shabbos. If we really care about the honor of Shabbos, we will make sure that our less fortunate brothers and sisters have enough money to buy their Shabbos needs too.



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barefoot on Shabbos. He cites a proof from the possuk, "The delicate woman who is accustomed to a pleasurable life has never tried to set her bare foot to the ground" (Devarim 28:56).

**Torah study on Shabbos:** The Rema (O.C. 290:2) writes that scholars who rejoice in Torah study throughout the week, should indulge in food and drink somewhat more on Shabbos. Others who spend most of their week in pursuit of their livelihood, should devote themselves to Torah study on Shabbos.

The Birkei Yosef cites that the Arizal's practice was to sleep for two or three hours on Shabbos afternoon, in order to find pleasure in the Shabbos. The Shaarei Teshuva (290:2) comments that many people follow him in this practice, if only they would follow his other holy and praiseworthy practices too.

**The mazal of Shabbos:** The Aruch HaShulchan (O.C. 271:11) writes that in previous generations, the gentiles would view Shabbos as a day of unfavorable mazal. They would sit in darkness, and cry over the sorrowful influence that is meted out by the constellations. Hashem commanded us to light candles and rejoice on Shabbos, in order to show that He has lifted us above the influence of the constellations.

דף סח/ב כל האוכל בתשעה בו מעלה עליו הכתוב כאילו מתענה תשיעי ועשירי

### Are Women Obligated to Eat Before Yom Kippur?

The Gemara tells us that anyone who eats and drinks on the ninth of Tishrei, erev Yom Kippur, is rewarded as if he had fasted on both the ninth and the tenth. This is the basis of the halacha in Shulchan Aruch (604:1) that we must eat a festive meal on erev Yom Kippur.

R' Akiva Eiger (Teshuvos I, 16) raises a question whether women are obligated to partake of this meal. On the one hand, women are generally exempt from positive, time bound mitzvos such as shaking lulav and sitting in a sukka. Perhaps they are also exempt from this positive mitzva. On the other hand, women are obligated to fast on Yom Kippur. If we view the meal on erev Yom Kippur as an extension of the mitzva to fast, perhaps women should be obligated to eat.

The Ksav Sofer (O.C. 112) writes that by investigating how our Sages discovered the mitzva to eat on the ninth, we reach the conclusion that women are indeed included in this obligation. The possuk states, "You must afflict your souls on the ninth of the month" (Vayikra 23:32). The ninth is not a fast day, but rather the tenth, which is Yom Kippur. Our Sages understood this to mean that by eating on the ninth, we are rewarded as if we had fasted. Since this mitzva is expressed in the Torah in the form of a prohibition against eating, we see that it is part of the mitzva to fast on Yom Kippur, in which women are obligated. Therefore, they are also obligated to eat on erev Yom Kippur.

This suits well with Rashi (Yoma 81b, s.v. Kol ha'ochel) and the Tur (O.C. 604), who explain that the mitzva to eat on the ninth is in order to have strength to fast on the tenth. According to this, just as women must fast on the tenth, they must prepare themselves by eating on the ninth. This is comparable to the Gemara in Kiddushin (34a), which states that women are obligated to put mezuzos on their doors, since the possuk tells us that mezuzos lengthen the days of our lives. Women also require long life. Since the reason for the mitzva applies to them, they are also obligated in it. Here also, the reason for eating on the ninth applies to women. They too must eat in order to have strength to fast.

**The Woman who swore off meat and wine:** The Ksav Sofer cites an additional proof from the Maharil (Minhagei Maharil, Hilchos Yom Kippur). Once a woman swore off eating meat and drinking wine except for on Shabbos and Yom Tov. She asked the Maharil if she may have meat and wine on erev Yom Kippur. The Maharil ruled that she certainly may, since erev Yom Kippur is considered a Yom Tov. From here we see that women are also obligated in this festive meal.

**Is eating on erev Yom Kippur a Torah or Rabbinic Mitzva?** The Minchas Chinuch (313) cites a debate whether eating on erev Yom Kippur is a Torah or Rabbinic mitzva. The Gemara learns this mitzva from a possuk, which would seem to imply that it is a Torah mitzva. However, the Beis Yosef explains that this possuk is an *asmachta*, and the mitzva to eat on erev Yom Kippur in only Rabbinic.

According to the opinion that eating on erev Yom Kippur is a mitzva from the Torah, we need not take into account the reasons for the mitzva. Eating on the ninth is simply a time bound positive commandment, from which women are exempt. According to the opinion that eating is a Rabbinic commandment, we must investigate the reasons for it. As the Ksav Sofer explained, we eat in order to have strength to fast. The Sages saw fit to institute this mitzva for men and women alike. The Minchas Chinuch concludes that since the Rambam does not distinguish between men and women, it seems that he held that eating on erev Yom Kippur is a Rabbinic mitzva.

The Aderes (Kuntrus Gefen Aderes, included in Kobetz Yagdil Torah 9:123) brings an

### פנינים

סח/א עתידין צדיקים שיחיו את המתים

### Techiyas HaMeisim

The Gemara tells us that in the future, the Tzadikim will revive the dead. This can be explained based on the Midrash (Koheles Rabba, 9:4), which states that the wicked even in their lifetimes are considered like dead. They are



interesting proof from the Yerushalmi (Taanis 2:12, et. al.). There, R' Yaakov bar Acha said that if a woman asks when she is allowed to fast, she should be told that she may fast whenever she wishes except for the following five times: Shabbos, Yom Tov, Rosh Chodesh, Chol HaMoed and Chanuka. Why did R' Yaakov not include erev Yom Kippur? We see from here that women are not obligated to eat on erev Yom Kippur.

However, this proof is questionable. According to the Maharil, erev Yom Kippur is considered like a Yom Tov. Therefore, R' Yaakov did not give it special mention.

**A festival of atonement:** We conclude with Rabbeinu Yona's explanation for the mitzva to eat on erev Yom Kippur (Shaarei Teshuva 4:8-9). By conducting a festive meal we show our great joy in having arrived at this time on which our sins are forgiven. Thereby, we show how concerned we truly are over our sins. Secondly, on all other Yomim Tovim, we prepare festive meals to rejoice over the mitzvos of that Yom Tov. The reward for performing a mitzva is greatly enhanced when we perform it with joy. On Yom Kippur itself, we cannot make a meal to rejoice over the mitzva of teshuva. Therefore, we prepare a meal on erev Yom Kippur instead.

דף סח/כ חציו לה' וחציו לכם

## A Daily Schedule for Yom Tov

We find in our Gemara a debate between R' Eliezer and R' Yehoshua over how the daily schedule for Yom Tov should be conducted. According to R' Eliezer, a person can choose either to devote his Yom Tov entirely to Hashem, with tefilla and Torah study, or devote it to enjoying himself with a festive meal. According to R' Yehoshua, a person must divide his day: "half for Hashem," in tefilla and Torah, "and half for yourselves," in festive meal.

Some Rishonim (Baal HaMeor; Piskei Rid; Piskei Riaz, Beitza ch. 2, cited by Shlitei Giborim on Rif, Beitza 8a, et. al.) follow R' Eliezer's ruling, that one may choose to devote his entire Yom Tov either to Hashem or to his own enjoyment. However, most Rishonim follow R' Yehoshua, and rule that one must divide his day between Torah and tefilla on the one hand, and a festive meal on the other. The accepted halacha follows R' Yehoshua (Rambam, Hilchos Yom Tov 6:19; Shulchan Aruch O.C. 529:1).

**How to divide the day?** The Rambam (*ibid*) provides an exact schedule for how to divide the day: "Although there is a positive mitzva to eat and drink on Yom Tov, one should not spend the entire day eating and drinking. Rather, this is the proper schedule. In the morning, everyone should rise early to come to shul for davening and Torah reading, in which a parsha appropriate to the day is read. Afterwards, they go home to eat, and return to the Beis Midrash to learn until midday. Then, they daven Mincha and go back home to eat and drink for the rest of the day until nightfall."

The Acharonim explain that with this schedule, one divides his day exactly in half. The first half of the day is devoted to tefilla and Torah, with a short interruption to eat a small meal. The second half of the day is devoted to eating and drinking, with the exception of the short Mincha prayer (Rishon L'Tzion, Beitza 15b; Divrei Malkiel VI, 4, cited in appendix to Frankel Rambam).

They seem to understand R' Yehoshua's opinion quite literally, that the day should be divided exactly in half. However, the Sefas Emes (Beitza 15b) writes that "half for Hashem and half for yourselves" should not be taken literally. Rather, it means to say that one must rejoice on Yom Tov by enjoying both the physical pleasures of a festive meal and the spiritual pleasures of Torah and tefilla. The point is not to watch the clock in order to make sure that the day is equally divided.

The Pri Megadim (242, E.A. 1) agrees. He writes that the day need not be divided exactly in half. Rather, part of the day is for Hashem, and part for yourselves. There is a mitzva to eat, and a mitzva to learn and daven. Each person can decide whether to devote the majority to Hashem, the majority to himself, or exactly half-half.

**Learning first or eating first:** The Maharshal (Yam shel Shlomo, Beitza 2:5) understood that the Rambam required us to daven Mincha before our Yom Tov seuda. After drinking wine during the Seuda, we would be unable to daven Mincha properly. However, the Maharshal himself disagreed. Since we drink wine in order to rejoice with Hashem on His Yom Tov, He accepts our Mincha prayers even if we are slightly inebriated. The Magen Avraham (529 s.k. 1), however, follows the Rambam's ruling.

**Chazanus:** The Maharshal also warned chazanim not to drag out the tefillos unnecessarily with chazanus, even if their intention is noble, and even if the congregation approves. This is neither the "half for Hashem," nor the "half for yourselves," that our Sages intended. The Poskim concur with this ruling (see Magen Avraham, *ibid*; Mishna Berura, *ibid*).

**Fasting on Yom Tov:** As we cited above, the Baal HaMeor and other Rishonim rule according to R' Eliezer, that a person can choose to devote his entire Yom Tov either to Torah and tefilla or to festive meals. They bring a proof from our Gemara,

estranged from Torah and mitzvos, which are the true purpose of life. The tzadikim are destined to breath new life into the wicked, reviving them to a meaningful life of Torah observance (Degel Machaneh Ephraim, Parshas Pinchas).

נח/ב הכל מודים בעצרת דבעינן נמי לכם

## The Source of All Pleasure

Although the Tannaim argue whether one must have a festive meal on Yom Tov, all opinions agree that one must have a meal on Shavuos, since this was the day on which the Torah was received. The Kedushas Levi (Drush L'Shavuos) explains that on Pesach, our bodies naturally rejoice, since on this day our bodies were freed from slavery. On Shavuos, however, our souls rejoice with the great spiritual benefit of Kabbalas HaTorah. The body is not as inclined to rejoice. Therefore, we prepare a festive meal to benefit our body, and remind ourselves that all our spiritual and physical pleasure, both in this world and the next, depend upon the Torah. "Length of days are in its right hand, and wealth and honor in its left" (Mishle 3:16). A person's body and soul must rejoice together in appreciation of the great benefit we receive through the Torah.

נח/ב אם לא בריתי יומם ולילה

## If Not for the Torah

The Gemara tells us that if not for those who study Torah by day and by night, the Heavens and earth would not continue to exist, as the possuk says, "If not for My covenant by day and by night, I would not have made the statutes of Heaven and earth" (Yermiyahu 33:25). Elsewhere, the Gemara brings this as an answer to those who would challenge the Torah scholars, and ask what benefit they bring to the world. Torah study is the most crucial occupation of man. If not for the Torah students, all of creation would be for naught (Sanhedrin 99b).

## מאורות ההלכה

### Bitul after burning:

1. Even though one has already performed bitul chametz on the night of the 14<sup>th</sup> after bedika, he should do bitul again after burning the chametz, before the sixth hour has begun. This is because chametz is left over to be eaten in the morning, or more chametz is purchased, and the night's bitul does not apply to them. Since a *kazayis* from this chametz may have been lost among one's property, it is best to



perform bitul again to disown any chametz he has left, both known and unknown.

2. Nevertheless, one may not rely on the bitul that he intends to perform during the day. He must also perform bitul at night after the bedika.

3. After the sixth hour has begun (the deadline for burning chametz), one may no longer perform bitul chametz. If one had forgotten to perform bitul before this point, the relevant halachos of searching for and destroying chametz become much more stringent.

4. In order that one may fulfill the mitzva of burning his own chametz, one should not disown his leftover chametz until after he has burnt it. Chametz should therefore be burnt during the fifth hour, leaving time to perform bitul afterwards, before the sixth hour begins.

**The wording of bitul chametz:**

1. The wording for bitul chametz on the day of the 14<sup>th</sup> is slightly different from the wording used at night. At night, one only disowns the chametz of which he is unaware. During the morning, one disowns all of his chametz, both that which he has found and destroyed, and that which he has overlooked.

2. The reason for this distinction is that at night one does not disown the chametz he intends to eat the following morning. During the day, one disowns the chametz he had left over. He also disowns any chametz that may not have been completely burnt (Daas Torah 434:3).

3. As we discussed above, bitul chametz is essentially a resolution of the heart. Therefore one must understand the words of the bitul. Furthermore, with bitul chametz one renounces ownership of his chametz. In order for this action to be valid, he must realize that he is doing so.

in which we find that Mar, the son of Ravina, would fast every single day, including Yom Tov, with the exception of Shavuos, Purim and erev Yom Kippur. Clearly, he followed R' Eliezer's opinion, by devoting his entire Yom Tov to Torah and tefilla.

However, Rabbeinu David rejects this proof. He explains that unique individuals such as Mar, the son of Ravina, are so immersed in their Torah study that they take physical pleasure in it, no less than the pleasure we experience when eating a festive meal. They are able to fulfill both the "half for Hashem" and the "half for yourselves" at once, by learning Torah. Therefore they have no need to eat on Yom Tov. However, we can hardly apply this as a general rule for all Klal Yisrael.

דף עא/א והיית אך שמח

**A Wedding on Seder Night**

The Mishna in Maseches Moed Katan (8b) states that one must not get married on Yom Tov or Chol HaMoed. One of the reasons offered in the Gemara is that we must not mix one simcha with another. Tosefos (s.v. Lefi) explains that when the Torah commands us to rejoice with the coming of Yom Tov, we must concentrate our full attention on that particular simcha. So too, there is a mitzva for a new couple to rejoice together (Devarim 24:5), and they must be able to focus their full attention on one another. For this reason, the Torah forbids us to mix two simchos together. Tosefos learns that this is in fact a Torah prohibition, which we learn from Yaakov Avinu. Yaakov waited until after his sheva berachos with Leah was finished, before he married Rachel. He did not wish to mix the two simchos together.

**Simcha on the first night of Yom Tov:** In our own sugya, we learn that the possuk requiring us to rejoice on Yom Tov, "And you will be only joyous" (Devarim 16:15), does not apply to the first night of Yom Tov. The word "only," *ach*, comes to exclude the first night of Yom Tov. The Shaagas Aryeh (68) cites this Gemara, and rules that the mitzva to eat meat and drink wine on Yom Tov does not apply on the first night according to Torah law.

Rav Chaim Soloveitchik of Brisk ז"ל (Chidushei HaGra"ch 68, 69; Ohalei Aharon II, pp. 207, 208) rules that there is a Torah mitzva to eat meat and drink wine on the first night of Yom Tov. He explains that there are two components of simchas Yom Tov. Our Gemara refers to one aspect: the *shalmei simcha* korbanos that were eaten on Yom Tov.

The other aspect of simchas Yom Tov is discussed at the end of our masechta (109a). There, the Gemara says that when the Beis HaMikdash stood, the mitzva of simcha could only be fulfilled by eating *shalmei simcha*. Today, since we have no Beis HaMikdash and no *shalmei simcha*, men rejoice by drinking wine on Yom Tov, and women rejoice by wearing colorful clothes.

When the Beis HaMikdash stood, both aspects of simcha were observed. Now that we have no Beis HaMikdash, we have only the second aspect. When the Gemara says that there is no mitzva of simcha on the first night of Yom Tov, it refers to the *shalmei simcha* korbanos. This stands to reason, since korbanos are not offered at night, and in order to have *shalmei simcha* available for the first night, one would need to offer them on erev Yom Tov. The Torah did not require us to prepare the korbanos ahead of time. However, the mitzva of simcha through wine and colorful clothes may well apply on the first night. On the other hand, there is a mitzva to eat *shalmei simcha* on the last night of Yom Tov. One can offer the *shalmei simcha* during Chol HaMoed, and fulfill the mitzva of simcha by eating them on the last night of Yom Tov.

**Mixing one simcha with another:** According to Rav Chaim, there is a mitzva of simcha on the first night: not through korbanos, but through wine and fancy clothes. Therefore, having a wedding on Seder night would be considered mixing two simchos together, which is forbidden. According to the Shaagas Aryeh, there is no mitzva de'oraisa of simcha on the first night of Yom Tov. Therefore, it may be permitted to have a wedding on Seder night according to Torah law. (However, the Shaagas Aryeh proves that there is still a Rabbinic mitzva of simcha).

**Rejoicing with Hashem:** Rav Chaim concludes by using his premise to explain a puzzling Midrash (Yalkut, Parshas Pinchas). When Bnei Yisrael were told that Shemini Atzeres would occur immediately following Sukkos and not fifty days later, as Shavuos follows Pesach, they recited the possuk, "This is the day Hashem has made, we will rejoice and be happy with Him" (Tehillim 118:24). The Midrash stresses that they rejoice with Hashem, and not merely with the festive day. What is the meaning of this?

Rav Chaim explains that if Shemini Atzeres would occur fifty days later, we would observe simchas Yom Tov at night only through wine and fancy clothes. Now that Shemini Atzeres is an extension of Sukkos, and not a first night on its own, we can rejoice with Hashem, by eating from the *shalmei simcha* korbanos. As we explained above, the *shalmei shimcha* may be offered during Chol HaMoed, and eaten on Shemini Atzeres night.

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