



Mitzvah of Simcha

The *Mishnah* (4:1,8) teaches that the *mitzvah* of *Simcha* and *Hallel* lasts for eight days - the seven days of *Sukkot* and *Shemini Atzeret*. What is this *mitzvah* of *simcha*?

The *Bartenura* (4:1) explains that the *mitzvah* is to consume the meat of a *korban shelamim*, during the time of the *Beit HaMikdash*. That is based on the *pasuk*, “and you shall slaughter *shlamim*, and eat it there, and you will be happy” (*Devarim* 26). The *Tosfot* (*Chagigah* 14b) also understands that the *mitzvah* of *simcha* relates specifically to the *korban shelamim*, implying other forms of *simcha* are rabbinic.

The *Gemara* (*Pesachim* 71a) however asks that if the *mitzvah* is dependent on the *korban*, some years it would not be possible to perform the *mitzvah* all eight days. If the first day coincided with *Shabbat*, then it would not be possible to fulfill the *mitzvah* on that first day. The *shalmei simcha* cannot be offered on *Shabbat*. Furthermore, one cannot offer the *shelamim* prior to *Shabbat* to consume it on *Shabbat*, since the slaughter of the *shelamim* must also be during the time of *simcha* (and not before). *Rav Papa* explains that one can fulfill the *mitzvah* with clean clothes and aged wine. The *Ritva* (*Sukkah* 42b) therefore understands, that while the best way to perform the *mitzvah* is with meat, it is not the only way.

Indeed, the *Gemara* (*Pesachim* 109a) cites a *Beraita* that learns from the *pasuk* “and you shall be happy on your festival” that one must ensure that their household is happy in the means that makes them happy. Nevertheless *R' Yehuda ben Betaira* explains that, based on the *pesukim* cited above, during the time of the *Beit HaMikdash*, *simcha* is only fulfilled with meat (of the *shelamim*). After that time, it is with wine.

Based on this *Gemara*, the *Sefat Emet* finds the *Gemara* above difficult. The *Gemara*'s original question was that if the first day of *sukkot* coincided with *Shabbat*, then the *mitzvah* could not be performed all eight days. The *Gemara* assumed that relying on the meat from the *Shelamim* offered *erev Pesach* would not suffice. Yet the *Gemara* answered the fine clothing would. Why would fine clothing be better than the meat from a *korban* from *erev Sukkot*?

The *Sefat Emet* therefore explains that novelty of that *Gemara* is that when our *Mishnah* teaches that there is a *mitzvah* for eight days, that relates to the broader *mitzvah* of *simcha*. That can be fulfilled even with nice clothing and fine wine. However, there is an aspect that relates specifically to the *shalmei simcha*, that needs to be fulfilled only once during the festival. The *Sefat Emet* understands that this is the position of the *Rambam* which is “to offer during the festival” the *korban*, implying that once is sufficient. He however notes that according to *Rashi* and *Tosfot* (*Sukkah* 42b) the *mitzvah* is to consume the meat for a *shelamim* every day (if possible).

We still need to understand the *mitzvah* as it relates to the *shelamim*. The *Aruch LaNer* asks, is the *mitzvah* to offer the *korban* or consume some of the meat from the *korban*. The practical difference would be if one can satisfy the *mitzvah* by eating the meat from someone else's *korban*. Similarly, if the *mitzvah* of *simcha* as it relates to the *shelamim* is every day, then can one satisfy their obligation by consuming some of the meat on one day from their *korban* that was offered the day before?

The *Aruch LaNer* cites the *Tosfot* that teach that one can satisfy the obligation with the meat from yesterday's *shelamim* or someone else's *shelamim*. Indeed, the *Beraita* in *Chagiga* (8) teaches that the *kohanim* can satisfy the *mitzvah* with the parts gifted to them from a *shelamim*. All this implies that the *mitzvah* is to consume the meat from a *shelamim*. (See all the *Bartenura* cited above.) The *Rambam* however rules that, “it is a *mitzvah* to offer the *shelamim*”. The *Aruch LaNer* finds the *Rambam* difficult considering the *Beraita* cited above that implies the *mitzvah* is to consume part of a *Shelamim*. The *Aruch LaNer* however does note that the *Rambam* also rules that there is a broader biblical *mitzvah* of *simcha*.

Perhaps we can explain that *Rambam*, based on the *Sefat Emet*, that the *Beraita* related to the *kohanim* was referring to the broader *mitzvah* of *simcha*, that should ideally be fulfilled with meat. That *mitzvah* is all eight days. Yet this other aspect, the offering of the *shalmi simcha* (much like the *shalmei chagigah*) need to be **offered** at least once.

Revision Questions

סוכה ג' י"א – ד' ט'

- What must one be careful of when purchasing the four species during a *shmittah* year? (ג' י"א)
- Initially, during which days of *Sukkot* was the *lulav* taken outside the *Beit Ha'Mikdash* and when did this change? (ג' י"ב)
- Can one fulfil the *mitzvah* of *lulav* with a borrowed *lulav*? (ג' י"ג)
- Would one be required to bring a *korban* if they carried their *lulav* in the public domain on the first day of *Sukkot* that coincided with *Shabbat* and why? (ג' י"ד)
- Can one return the *lulav* to water on *Shabbat*? (ג' ט"ו)
- What difference does *R' Yehuda* place between *Shabbat* and *Yom Tov* regarding the previous question? (ג' ט"ו)
- How many days of *Sukkot* were the following performed: (ד' א')

 - *Lulav*? (ד' ב')
 - *Hallel*? (ד' ח')
 - *Nisuch HaMayim*?
 - *Aravah*? (ד' ג')
 - *Chalil*?
 - *Sukkah*? (ד' ח')

- Describe how the *mitzvah* of *lulav* was originally performed in the *Beit Ha'Mikdash*. (ד' ד')
- For what reason was the process described in the previous question modified? (ד' ד')
- Describe how the *mitzvah* of *aravah* was performed in the *Beit Ha'Mikdash*. (ד' ה')
- What would they say as they completed the *hakafof*? (ד' ה')
- How would the *mitzvah* of *aravah* differ on *Shabbat*? (ד' ו')
- What would the *tinokot* do after the *mitzvah* of *aravah* was performed on the seventh day of *Sukkot*? (ד' ו')
- Why was it important for the *Mishnah* to teach the number of days of *Sukkot* that *Hallel* is recited? (ד' ח')
- What would they do once they had finished eating in the *sukkah* on the seventh day of *Sukkot*? (ד' ח')
- How big was the flask used for *nisuch hamayim*? (ד' ט')
- From where would they fill the flask with water? (ד' ט')
- Describe how the *mitzvah* of *nisuch hamayim* was performed in the *Beit Ha'Mikdash*? (ד' ט')
- Which of the two pipes was the water poured into and where was it located? (ד' ט')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
16 July כ"ז תמוז	17 July כ"ח תמוז	18 July כ"ט תמוז	19 July א' אב	20 July ב' אב	21 July ג' אב	22 July ד' אב
Sukkah 4:10-5:1	Sukkah 5:2-3	Sukkah 5:4-5	Sukkah 5:6-7	Sukkah 5:8 - Beitzah 1:1	Beitzah 1:2-3	Beitzah 1:4-5

