



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

MESECHTA CHAGIGAH

Chagigah Daf Beis

PEREK HAKOL CHAYAVIN -- PEREK RISHON

MISHNA

- All are obligated in the mitzvah of "re'iyah" (to appear in the Azarah on Yom Tov with a Korbon Re'iyah), except for: a deaf-mute, a shoteh, a minor, a person who we are unsure whether the person is a male or female, a person who has signs of a male and a female, women, slaves who have not been freed, a person who is lame, blind, ill, old, and one who cannot go by foot from Yerushalayim to the Azarah.
- **B"S** say, a "minor" refers to a child who is unable to ride on his father's shoulders from Yerushalayim to the Har Habayis. **B"H** say, it refers to a child who can't hold his father's hand and walk on his own from Yerushalayim to Har Habayis, as the pasuk says "Shalosh Regalim" (which can be read as meaning "feet", which therefore teaches that one is only chayuv when he can walk on his own two feet).
- **B"S** say that one must spend a minimum of two me'ah for the Korbon Re'iyah, and a minimum of one me'ah for the Korbon Chagigah. **B"H** say, one must spend a minimum of one me'ah for the Korbon Re'iyah, and a minimum of two me'ah for the Korbon Chagigah.

GEMARA

- **Q:** What does the word "all" in the Mishna come to include? **A:** It comes to include a partially freed slave, and teaches that he is chayuv as well.
 - **Q:** According to **Ravina**, who says that a partially freed slave is patur from re'iyah, what does "all" come to include? **A:** It comes to include one who was lame on the first day of Yom Tov (and therefore patur then, as per the Mishna), but was then healed by the second day. The "all" teaches that he is chayuv once he becomes healed.
 - **Q:** This is true only according to the view that the obligation to bring the korbon applies separately to every day (i.e. if one didn't bring on the first day, there is a separate obligation to bring the next day, and so on, throughout Yom Tov). However, according to the view that the obligation only exists on the first day, and the remaining days are only makeup days for the first day, such a person would not be chayuv (since he was patur on the first day)!? **A:** The "all" comes to include a person who is blind in one eye, and teaches that he is chayuv. Based on this, our Mishna does not agree with a Braisa which brings the view of **R' Yehuda** who says that a person blind in one eye is patur from re'iyah. He learns this through a drasha on the word "yei'raeh", which he says teaches that just as one comes to be seen by Hashem "with two eyes", so too he must come to "see Hashem" with two eyes.
 - **A:** We can also say as we did originally that the "all" comes to include a partially freed slave. A Mishna says that initially **B"H** held that a partially freed slave may maintain that status, and works one day for himself and one day for his master. **B"S** said that is not right, because this slave will never be allowed to marry (he can't marry a slave because he is partially a free man, and he can't marry a regular Yid, because he is partially a slave), which would go against the purpose

of Creation. Therefore, it must be that we force his master to free him, and the former slave will then owe the master the amount of money that his share was worth. Ultimately, **B”H** agreed to **B”S**. Based on this, we can say that **Ravina’s** statement (based on the end of our Mishna that says a slave is patur, which **Ravina** explained as referring to a partially freed slave) followed the initial view of **B”H**, and the Mishna’s first statement (of “all”, which teaches that a partially freed slave is chayuv in re’iyah) follows **B”H’s** ultimate view, and since he is destined to be freed, he is already considered to be freed, and is therefore chayuv in the mitzvah of re’iyah.

CHUTZ MEI’CHEIREISH SHOTEH V’KATAN...

- The Mishna groups a deaf person with a shoteh and a minor. This teaches that just as a shoteh and minor are not mentally competent, the Mishna is referring to a deaf person who is not mentally competent – which is a deaf-mute. However, one who is only deaf or only mute would be chayuv. In fact, a Mishna says that such a person would be chayuv in all mitzvos.
 - Our Mishna supports a Braisa that says, one who only can’t hear is called a cheiresh, one who only can’t speak is called an “ileim”, and both of these people are considered to be fully competent.
 - **Q:** A Braisa says that one who can only speak but not hear, and one who can only hear but not speak is patur from re’iyah!? **A: Ravina** (or **Rava**) said, our Mishna is missing words and means to say as follows. All are chayuv in the mitzvah of re’iyah and the mitzvah of Simcha (a separate mitzvah to rejoice at the Beis Hamikdash by bringing a Shelamim and eating its meat), except that one who is either deaf or mute is patur from re’iyah but is chayuv in the mitzvah of Simcha, and one who is deaf *and* mute (and thereby lacks mental competence) would even be patur from the mitzvah of Simcha, just as he is patur from all mitzvos of the Torah.
 - A Braisa makes this same distinction.