



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

### Chagigah Daf Zayin

- A Mishna says, the following things have no measure: pei'ah, bikkurim, rayon (the mitzvah of re'iyah), gemilus chassadim, and learning Torah.
  - **R' Yochanan** said, initially we thought to say that the Korbon Re'iyah has no maximum measure, but does have a minimum measure. **R' Oshaya** the gadol hador then taught that there is even no minimum measure. However, the **Chachomim** instituted a minimum measure of one me'ah for the re'iyah and 2 me'ah for the chagigah.
  - **Q:** What does the word "rayon" mean? **A:** **R' Yochanan** said it refers to showing one's face in the Azarah. **Reish Lakish** said it refers to appearing in the Azarah with a korbon.
    - All agree that on the first day of Yom Tov the mitzvah is to appear with a korbon. The machlokes is regarding the other days. Also, all agree that if one appears in the Azarah at any point of the Yom Tov with a korbon, we accept it from him. The machlokes is if he may show up in the Azarah without a korbon in hand. **R' Yochanan** says that he may, and **Reish Lakish** says that he may not.
    - **Q: Reish Lakish** asked, the pasuk says "v'lo yeira'u panai reikam". We see that he may not show up without a korbon!? **A:** That is talking about on the first day of Yom Tov.
    - **Q:** A second Braisa and a third Braisa also suggest that a korbon must be brought every time he appears in the Azarah!? **A:** Those Braisos are also talking about on the first day of the Yom Tov.
    - **Q: R' Yochanan** asked, we darshen the pasuk of "yeira'eh" as if it said "yireh", and this teaches that just as Hashem sees us without bringing a korbon, we may "see" Hashem without bringing a korbon as well!? **A:** We must say that all agree that a korbon need not be brought every time one appears in the Azarah. The machlokes is whether we even accept a korbon if one brings another korbon when appearing in the Azarah for the second time. **R' Yochanan** says that when the Mishna says "rayon" has no measure, it means that the amount of times one may appear has no measure, but only one "olas re'iyah" may be brought. **Reish Lakish** says that the korbon also has no measure, and therefore multiple "olos re'iyah" may be brought.
      - **Q:** A pasuk is darshened to mean that one should not bring a lot of korbanos in the Beis Hamikdash!? **A:** That refers to Chataos and Ashamos, which are brought for having sinned. This is as **R' Levi** said to answer a contradiction between one pasuk that says to bring many Olos and this pasuk that says not to bring many korbanos. A Braisa makes this distinction as well.
  - The Braisa quoted earlier said that the words "kol zechurcha" teach that the people who are being oleh regel should not appear to the Azarah in groups. **R' Yosef** thought to say that one who has 10 sons should not take 5 sons one day and the other 5 the next day, but should instead take them all on the same day. **Abaye** said, that is obvious, because how can a father tell 5 sons to delay appearing in the Azarah until the second day! Rather, **Abaye** said, that the words "kol zechurcha" teach that people who have very smelly jobs (and therefore cannot travel up with all the other people) are patur from the mitzvah of re'iyah.

## MISHNA

- The Olah Re'iyah brought on Chol Hamoed must come from chullin money (not from maaser sheini money). The Simcha Shelamim may come from maaser sheini money.
- The Chagigah Shelamim brought on the first day of Pesach – **B" S** say it must be brought from chullin money, and **B" H** say it may be brought from maaser sheini money.
- Yisraei'lim may use the meat of a neder, a nedava, or of animal maaser, for the Simcha obligation. Kohanim may even use the meat of a chatas, asham, bechor, or of the breast and thigh that are given to a Kohen as a present. However, one may not fulfil the Simcha obligation with bird korbanos or mincha korbanos.

## GEMARA

- **Q:** This Mishna says that an Olah brought on Chol Hamoed may not be brought from maaser, which suggests that an Olah brought on Yom Tov may be brought from maaser. Why should this be so? Any korbon which is obligatory may not be brought from maaser!? We can't say that the Mishna is teaching that an Olah may not be brought on Yom Tov at all, because that would only follow the view of **B" S**, and not **B" H**!? **A:** The Mishna is missing words and should state as follows: Olos of nedarim and nedavos may be brought on Chol Hamoed, and not on Yom Tov. However, the Olah Re'iyah may even be brought on Yom Tov, although it must be brought from chullin money. The Simcha Shelamim may even be brought from maaser. The chagigah of the first day of Pesach – **B" S** say must be brought from chullin and **B" H** say may even be brought from maaser.
  - A Braisa says like this amended version of the Mishna as well.
- **Q:** Why is the machlokes regarding the chagigah stated in terms of the first day of Pesach? Why not any other Yom Tov? **A:** The Mishna is teaching that only the chagigah brought on the 15<sup>th</sup> of Nisson must be from chullin. However, the chagigah brought on the 14<sup>th</sup> of Nisson need not come from chullin. We see from here that the Tanna holds that the chagigah of the 14<sup>th</sup> of Nisson is only D'Rabanan, and not a D'Oraisa obligation.