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Chagigah Daf 7

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Daf Notes is currently being dedicated to the neshamah of

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The Mishnah states that the following items have no set amount: Pe'ah (leaving over a corner of the field for the poor), Bikkurim (bringing some of the first fruits to Jerusalem), the ra'yon (which the Gemara will explain), acts of loving-kindness, and Torah study.

Rabbi Yochanan said: We were of the opinion that the ra'yon (the olas re'iyah) had no maximum limit, but that it had a minimum limit, until Rabbi Oshaya the great scholar (of the generation) came and taught that the ra'yon has no maximum nor minimum limit. But the Sages said: The *re'iyah* must be worth at least one silver ma'ah, and the chagigah must be worth at least two silver ma'os.

The Gemora asks: what is ra'yon? Rabbi Yochanan maintains that the ra'yon refers to being seen in the Courtyard of the Bais HaMikdash, whereas Rish Lakish maintains that the ra'yon refers to being seen with a sacrifice.

The Gemora explains: Concerning the first day of the Festival, all are in agreement that the appearance must be accompanied by an offering; they differ only with regard to the other days of the festival. Furthermore, if one comes and brings an offering, all are in agreement that we are to accept it from him; they differ only with regard to a man who comes and

does not bring an offering. Rabbi Yochanan is of the opinion that ra'yon means appearing at the Courtyard; he is not therefore required to bring an offering whenever he comes. Rish Lakish says: Ra'yon means appearing with an offering; thus he must bring an offering whenever he comes.

Rish Lakish put the following objection to Rabbi Yochanan. It is written: *No one shall appear before Me empty-handed!?*

He replied to him: This refers to the first day of the Festival.

He again put an objection to him: It is written: *No one shall appear before Me empty-handed*; this means that one must bring animal sacrifices. You say, animal sacrifices, but perhaps it means birds or minchah offerings? You may deduce it by analogy. A chagigah offering (on a festival) is prescribed for an ordinary man, and a re'iyah offering is prescribed for the Most High; just as the chagigah offering prescribed for an ordinary man is an animal sacrifice, so too the re'iyah offering prescribed for the Most High is an animal sacrifice. And what is meant by animal sacrifices? Olah offerings. You say olah offerings, but perhaps it means shelamim offerings? You may deduce it by analogy: a chagigah offering (on a festival) is prescribed for an ordinary man, and a re'iyah

offering is prescribed for the Most High; just as the chagigah offering prescribed for an ordinary man is one that is fitting for him (to eat, and that is a shelamim), so too the olah offering which is prescribed for the Most High must be one that is fitting for Him (which is burned on the Altar, and that is an olah). And so it is reasonable, that your table should not be full and the table of the Master empty! [From this braisa, it is evident like Rish Lakish that an olah offering must be brought when one visits the Temple on a festival!]

He replied: This refers to the first day of the festival.

Rish lakish asked Rabbi Yochanan from the following braisa: Rabbi Yosi the son of Rabbi Yehudah said: The Jewish People are commanded to ascend to the Temple in Jerusalem three times a year, on Pesach, Shavuos and Sukkos. They cannot appear half-way (which the Gemora will explain further), for it says: *all your menfolk*. And they cannot appear empty-handed, as it is written: *No one shall appear before Me empty-handed*.

He replied: This refers to the first day of the festival.

Rabbi Yochanan challenged Rish lakish from the following braisa: It is read: *Yeira'eh* [all your menfolk shall be seen by God], and it is written: *yir'eh* [all your menfolk shall see God]; just as I see you with nothing (for God doesn't bring any offerings), so too you may see Me with nothing. [Evidently, one is not obligated to bring an offering when he comes to the Temple.]

The Gemora therefore revises the argument: Rather, all therefore, must agree that a person may come and not bring an offering and go out. They differ only

with regard to a person who comes and brings an offering. Rabbi Yochanan, who says ra'yon means appearing in the Courtyard holds that there is no limit to 'appearing,' but that there is a limit to the offerings (and therefore a second offering will not be accepted). And Rish Lakish says: Ra'yon means appearing with an offering; thus, there is no limit to the offerings either.

Rabbi Yochanan put an objection to Rish Lakish: It is written: *Let your foot be seldom in the house of your Beloved!*

The Gemora answers: There it refers to chatas and asham offerings (that are brought on account of sin), as Rabbi Levi taught; for Rabbi Levi pointed out the following contradiction: it is written: *Let your foot be seldom in the house of your Beloved*, and it is written: *I will come to your house with olah offerings!* He answers that this is not difficult, for one verse states that one should refrain from entering his friend's house, which the Gemora interprets to mean that one should refrain from offering a chatas and asham offering. A second verse states that one should arrive at HaShem's house with olos, which refers to one who should bring olos and shelamim offerings.

It has also been taught in a braisa like that: *Let your foot be seldom in the house of your Beloved*: the verse speaks of chatas and asham offerings. You say of chatas and asham offerings, but perhaps it is of olos and shelamim offerings? When it says: *I will come to your house with olah offerings, I will pay you my vows*, behold olah and shelamim offerings are mentioned; how now shall I explain the verse: *Let your foot be seldom in the house of your Beloved?*

The verse speaks of chatas and asham offerings. (6b – 7a)

The braisa had stated: They should not appear half-way.

Rav Yosef understood that when the braisa states that one should not appear on the festival half-way, this means that if he has ten sons, he should not have five sons appear in the Bais HaMikdash one day and five sons appear on the next day.

Abaye disputes this thesis, because the father cannot allow for five of his sons to fulfill the mitzvah zealously and for five of the sons to be lazy.

Rather, the braisa refers to a teaching that the “Others” taught in the following braisa: People who scrape up dogs’ excrement, and people who smelt copper ore or a leather tanner are exempt from the mitzvah of *re’iyah*. This is derived from the verse: *All your males; only people who are able to ascend together with other people are obligated; these people are excluded because they are not fit to ascend with others (because of their repulsive body odor)*. [These people are deemed to be appearing half-way, because they would have to form their own minority group.] (7a - 7b)

The Mishnah states that olos that are brought on Chol HaMoed are brought from chullin, and shelamim offerings are brought from Ma’aser. Regarding the first day of Pesach, Bais Shammai maintains that the offerings are brought from Chullin and Bais Hillel maintains that they are brought from Maaser. An Israelite fulfills his obligation of joy on

the festival by bringing vowed and donated offerings and Maaser from an animal. A Kohen, however, fulfills his obligation by eating from the chatas and asham offerings offered by an Israelite on the festival, from the firstborn animal offerings and from the chest and the thigh that is taken from the shelamim of the pilgrims. A Kohen cannot fulfill his obligation of joy on the festival with a bird chatas and with a Minchah offering. (7b)

The Gemora asks: It is only during Chol Hamoed that olah offerings are brought from unconsecrated money, but on the festival, they may be brought also from animals purchased with ma’aser sheini money. But why (would that be)? It (the olas re’iyah) is obligatory, and everything that is obligatory must be brought from animals bought with unconsecrated money!?

And if you say: It comes to teach us that olah offerings can be brought during Chol Hamoed but not on the festival; then this will be according to Beis Shammai! For we have learned in a Mishna: Beis Shammai maintains that one can bring a shelamim offering on the festival (because eating from the shelamim is deemed to be a necessity on the festival), but one cannot perform semichah, leaning on the animal. [The reason for this prohibition is because leaning on the animal is deemed to be a shevus, a rabbinic injunction, and one cannot violate a rabbinical injunction on the festival.] Beis Shammai further maintains that one cannot even offer an olah on the festival, whereas Beis Hillel maintains that one can offer shelamim and olos on the festival and one can perform semichah on the animal. [Beis Hillel reasons that since one can offer the animals on the

festival, the Chachamim did not institute a prohibition regarding performing semichah.]

The Gemora answers: It is as if our Mishna is missing words and it should read as follows: Olah offerings, vow-offerings and freewill-offerings are brought during Chol Hamoed, but they may not be brought on the festival. But the olas re'iyah is brought even on the festival; and when it is brought, it must be brought only from animals bought with unconsecrated money; but the shalmei simchah can be brought also from animals bought with ma'aser sheini money. And regarding the chagigah offering of the first festival day of Pesach, Beis Shammai say: It must be brought from animals bought with unconsecrated money; and Beis Hillel say: It can be brought also from animals bought with ma'aser sheini money.

The Gemora notes: It has also been taught like this in a braisa: Olah offerings, vow-offerings and freewill-offerings are brought during Chol Hamoed but not on the festival. But the olas re'iyah is brought even on the festival; and when it is brought, it is brought only from animals bought with unconsecrated money; but the shalmei simchah can be brought also from animals bought with ma'aser sheini money. And regarding the chagigah offering of the first festival day of Pesach, Beis Shammai say: It must be brought from animals bought with unconsecrated money; and Beis Hillel say: It can be brought also from animals bought with ma'aser sheini money.

The Gemora asks: Why is the chagigah offering of the first festival day of Pesach different?

Rav Ashi answers: It comes to teach us this: Only the chagigah offering of the fifteenth of Nissan must be brought from animals bought with unconsecrated money, but not the chagigah offering of the fourteenth of Nissan.

The Gemora notes: Evidently, this Tanna holds that the chagigah offering of the fourteenth of Nissan is not biblically mandated (even when there is not enough of the korban pesach to satisfy each person; it is still regarded as optional). (7b – 8a)

Bais Shammai maintains that one can bring a shelamim offering on the festival because eating from the shelamim is deemed to be a necessity on the festival, but one cannot perform semichah, leaning on the animal. The reason for this prohibition is because leaning on the animal is deemed to be a shevus, a rabbinic injunction, and one cannot violate a rabbinical injunction on the festival. Bais Shammai further maintains that one cannot even offer an olah on the festival, whereas Bais Hillel maintains that one can offer shelamim and olos on the festival and one can perform semichah on the animal. Bais Hillel reasons that since one can offer the animals on the festival, the Chachamim did not institute a prohibition regarding performing semichah. (7b)

DAILY MASHAL

SPIRITUAL ASCENT TO YERUSHALAYIM

The Gemora cites a verse in Shir HaShirim that states *mah yafu peomayich baneolim bas nadiv*, how lovely are your steps in sandals, O daughter of the noble? The Gemora explains that this verse refers to the lovely steps of the Jewish People when they ascended to Jerusalem for the festival.

Rabbeinu Bachye in Parashas Mishpatim cites a Medrash that states that when the Torah instructs the Jewish People to ascend three times a year to Jerusalem, it is said *shalosh peamim* and *shalosh regalim*, which literally mean three times. In Yeshaya it is said *tirmisenah ragel raglei ani paamei dalim*, it is trampled underfoot: the feet of the poor, the soles of the meek. From the verse in Shir HaShirim we derive a law that one is only allowed to ascend to Jerusalem for the three times a year pilgrimage by foot and one is forbidden to ascend in any other manner. This law is derived from the fact that Scripture uses the words *peomayich* and *neolim*, which allude to one walking as opposed to traveling on an animal or in a wagon.

It is noteworthy that the Sfas Emes explains that the concept of *neilas hachag*, the traditional festive meal that is eaten at the end of the three festivals, is based on this verse in Shir HaShirim. The word *baneolim* alludes to the lock, i.e. the safeguarding of the festival.

Perhaps we can extend this idea further, based on what the Sfas Emes writes elsewhere that the word *regel* alludes to the physical and what a person performs by rote. On a festival, however, one should take the physical acts that he is engaged in and he should make a *manul*, i.e. a lock to it. When one is ascending in a physical sense to Jerusalem, he should essentially trample the *regel*, i.e. he should negate the physical and capture the spirituality of the festival. One should trample the feet of the poor, i.e. the poor in knowledge, who until now was starving for a spiritual ascent. One should trample the soles of the meek, i.e. the one who until now was not courageous enough to ascend the spiritual ladder should cast away his physical existence and conduct himself on a spiritual plane. This was the focus of the pilgrimage to Jerusalem, as one “rose” above the physicality of this world and acquired spiritual gains on the festivals.