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Chagigah Daf 8

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Baraisa had stated: Beis Hillel maintains that the *shalmei chagigah* may be brought with *ma’aser sheini* (he may use *ma’aser sheini* money to purchase to purchase the *shelamim*).

The Gemora asks: If the *shalmei chagigah* is a mandatory offering, it may only come from unconsecrated property; why should one be permitted to use *ma’aser sheini* money to purchase the *shalmei chagigah*?

Ulla answers: Beis Hillel permits using *ma’aser sheini* money when the money will be used to supplement the purchase of the *shalmei chagigah*, but he may not use *ma’aser sheini* money if the money will be used towards the entire purchase of the *shalmei chagigah*.

[This is a special dispensation limited to the *shalmei chagigah* and is not applicable to the *olas re’iyah*, which one must purchase in its entirety using unconsecrated money.]

The Amoraim disagree in the explanation of this halachah.

Chizkiyah maintains that this halachah applies only when he is purchasing several korbanos for the *shalmei chagigah* (he needs to feed many people); as long as he purchases one of the animals using unconsecrated money, he may purchase the other

animals entirely with *ma’aser sheini* money. If he is purchasing one korban, he may not use *ma’aser sheini* money at all; it must be purchased in its entirety with unconsecrated money.

Rabbi Yochanan disagrees: This halachah applies when he is purchasing one korban; he is permitted to use *ma’aser sheini* money when the money will be used to supplement the purchase of the *shalmei chagigah*, however, he is never permitted to purchase an entire animal for a *shalmei chagigah*, using only *ma’aser sheini* money.

The Gemora presents a Baraisa supporting Chizkiyah and presents a Baraisa supporting Rabbi Yochanan.

A Baraisa is cited which supports Rabbi Yochanan: It is written: *Misas* (unconsecrated). This teaches us that one must bring his obligated offerings from unconsecrated money. And from where is it known that if he wants to mix (consecrated and unconsecrated money in order to buy a mandatory offering), he may do so? It is written: *As Hashem, your God, will bless you.*

A Baraisa is cited which supports Chizkiyah: *Misas* (unconsecrated). This teaches us that one must bring his obligated offerings from unconsecrated money.

Beis Shammai say: Offerings which are brought on the first day of the festival (such as a *shalmei chagigah*) must be brought from unconsecrated money. From here and on (such as a *shalmei simchah*) may be brought from *ma'aser sheini*. Beis Hillel, however, say: The first consumption (i.e., the first of the *shalmei chagigah* that he brings on the first day) must be brought from unconsecrated money. From here and on (the second *shalmei chagigah* – even on the first day) may be brought from *ma'aser sheini*. And regarding the remaining days of Pesach, one may fulfill his obligation even with *ma'aser be'heimah*. [*The shalmei simchah offerings may come from an animal that was designated as ma'aser be'heimah – a person, every year, must tithe all newborn offspring from his animals; every tenth animal is offered as a korban; he certainly may use ma'aser sheini money.*]

The Gemora asks: Why does Beis Hillel hold that one cannot use a *ma'aser be'heimah* on the first day of the festival?

Rav Ashi explains the reason for this: This is because we are concerned that one might come to separate *ma'aser be'heimah* on the festival, and this is prohibited because of the red dye that is applied on the tenth animal (*as it passes through the opening*).

The Gemora proves that the word '*misas*' means unconsecrated property, for it is written: *And King Achashverosh levied a tax (mas) on the land.* (8a1 – 8a2)

The Mishnah had stated: An Israelite fulfills his obligation of joy on the festival by bringing vowed

and donated offerings and *ma'aser* 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.

The Gemora cites a Baraisa which provides the Scriptural source for these halachos: It is written [Devarim 16:14]: *You shall rejoice on your festival.* This comes to include all types of rejoicing with respect to the mitzvah of rejoicing on the festivals. The Chachamim derived from here that an Israelite may fulfill his obligation of joy on the festival by bringing vowed and donated offerings and *ma'aser* from an animal. A Kohen 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. The verse, *You shall rejoice on your festival* teaches us that one cannot fulfill his obligation with a bird offering or a *minchah* offering because the meat is required to be from a *korban* which a *shalmei chagigah* can be brought from, and one cannot bring a bird or *minchah* for a *shalmei chagigah*.

Rav Ashi explains the source for this halachah differently. The verse states: *You shall rejoice.* We derive from there that one can fulfill his obligation with the meat of an animal which are satisfying and result in enjoyment; the meat from a bird and the flour from the *minchah* do not generate joy and therefore are excluded.



The Gemora asks: What does Rav Ashi do with the verse: *on your festival*?

The Gemora answers: It is necessary for the teaching of Rav Daniel bar Katina, for Rav Daniel bar Katina said: From where is it known that one may not get married on Chol Hamoed? It is from the verse: *You shall rejoice on your festival*. Your rejoicing should be on account of the festival, but not on account of your new wife. (8a2 - 8b1)

The Mishnah states: A person who has many dependents to feed and not so much money, he should bring many *shelamim* that can be eaten and less *olos* that cannot be eaten.

A person who has a lot of money and not so many dependents to feed, he should bring many *olos* that cannot be eaten and less *shelamim* that can be eaten.

A person who does not have a lot of money and not so many dependents to feed, the Mishnah stated previously: The *olas re'iyah* offering must be worth at least one silver *ma'ah* and the *shalmei chagigah* must be worth at least two silver *maos*.

A person who has a lot of money and many dependents to feed, it is written [Devarim 16:17]: *Everyone according to what he can give, according to the blessing that Hashem, your G-d, gives you.* (8b1)

The Mishnah had stated: A person who has many dependents to feed and not so much money, he should bring many *shelamim* that can be eaten and less *olos* that cannot be eaten.

The Gemora asks: If he doesn't have much money, how can he afford to purchase many *shelamim*?

Rav Chisda answers: He may use some *ma'aser sheini* money to supplement the purchase of a large bull.

Rav Sheishes asked Rav Chisda: Behold they said: One may supplement an animal with an animal! What did he mean? Should one say he meant this: Behold they said: One may supplement an animal with an animal, but not money with money; then he should say to him: One may not supplement money with money! — He must, therefore, have meant this: Behold they said: One may also supplement an animal with an animal! According to whom will this be? It will be neither according to Chizkiyah nor according to Rabbi Yochanan. And should you say: It is only the Amoraim who differ [about it], but the Baraisos do not differ; but behold it says: The first meal (of *shalmei chagigah* on the festival) must come from unconsecrated money!¹ — The first meal means that the amount of the value of a first meal must be from unconsecrated money.² (8b1 – 8b2)

Ulla said in the name of Rish Lakish: One who designated ten animals for his *shalmei chagigah* and he brought five of them on the first day of the festival,

¹ The Gemora asks from a Baraisa which states that the first eating of the *shalmei chagigah* must come completely from unconsecrated monies. It is evident that one of the methods of supplementing is prohibited; this is contrary to the opinion of Rav Sheishes who allows both methods?

² The Gemora answers: The Baraisa could mean that the first *shalmei chagigah* must contain the minimum required amount of unconsecrated money (*two silver maos*), and this would not be inconsistent with the viewpoint of Rav Sheishes.

he may bring the remaining five on the second day of the festival. Rabbi Yochanan disagrees and states: Once he interrupted the bringing of these korbanos, he cannot bring them on a different day (*he would be transgressing the prohibition of, "Do not add," by adding a second day to the mitzvah*).

Rabbi Abba explains that they are not arguing; they are discussing two different cases, the one speaks of an instance where he did not declare his intention, and the other speaks of an instance where he did declare his intention.³ What is the case of the one who had not declared his intention? — Should one say that there is no time left in the day to offer them, then the reason for his not offering them was because there is no time left in the day! [Should one say], therefore, that he had no [more] people to eat with him! — No, it refers to a case where there was time left in the day [to offer] and he had people to eat with him; seeing that he did not offer them on the first day [of the festival] it proves that he left them over [intentionally]. And so it stands to reason; for when Ravin came [from Eretz Yisroel] he said that Rabbi Yochanan said: If a man set aside ten animals for his chagigah, [and] he offered five the first day of the festival, he may offer the other five on the second day of the festival. [Now the two statements of Rabbi Yochanan] contradict one another! Surely, therefore, you must learn from this that in the one case he does not declare his intention and in the other he does declare his intention. Indeed, this is proven.

³ Rish Lakish is discussing a case where there was not enough time in the day to bring these korbanos or there were not enough people to eat them; it would then be permitted to bring them on the next day since the next day is regarded as a substitute for the first day. Rabbi Yochanan is referring to a case where there was

It was stated as well (proving Rabbi Yochanan's point that one is prohibited from bringing the remaining sacrifices only where he could have brought them on the first day but he chose not to): Rav Shemen bar Abba said in the name of Rabbi Yochanan: They did not teach this law (that one who offered some of his chagigah sacrifices on the first day is prohibited from bringing the remaining sacrifices on the next day) only where he had not finished, but if he did finish, he may go back and bring (the remainder on the next day).

The Gemora analyzes this statement: What does it mean that "he finished"? It cannot mean that he finished bringing all of his sacrifices (on the first day), for then what can he possibly bring on the next day? Rather, he means that the day had not finished (there was still more time in the first day for him to offer his sacrifices; and that is when the prohibition of bringing the remainder on the following day applies), but if the day had finished (before he had the chance of bringing all of his sacrifices), he may go back and bring (the remainder on the next day). (8b2 – 9a1)

INSIGHTS TO THE DAF

BLOWING EXTRA

The Shaagas Aryeh (103) rules: It is permitted for one to blow shofar for no apparent reason on Rosh Hashanah.

enough time in the day to bring these korbanos and there were enough people to eat them and nevertheless, he delayed and wants to bring them on the next day; this is prohibited since the second day is not regarded as a substitute day and would be subject to the prohibition of "Do not add."



The Meishiv Davar (1:36) disagrees and states that there is a Rabbinic decree against blowing a shofar on Yom Tov; the positive commandment of blowing the shofar overrides the Rabbinic injunction. Once a person has fulfilled the mitzvah, there is no reason to blow anymore and it would be prohibited for him to sound the shofar.

However, he proves from our Gemora, that as long as has not had a lapse in concentration regarding the mitzvah and he still intends to perform the mitzvah, he may do so.

Our Gemora states: One who designated ten animals for his *shalmei chagigah*, he is permitted to offer them all as korbanos and they override the prohibition against bringing vow offerings on Yom Tov. The Yerushalmi states that it is allowed even if he originally designated one animal and afterwards decided to bring another one; as long as his intention is for the *shalmei chagigah*, it is permitted.

Therefore, he concludes, that one may blow the shofar on Rosh Hashanah as many times as he wants, provided that his intention is for the fulfillment of the mitzvah.

It is said over that the Maharil Diskin used to listen to thousands of shofar blasts on Rosh Hashanah; for he wanted to be certain that he had fulfilled the mitzvah properly. He was extremely particular that the shofar blast should be of one continuous tone.

FOOD FOR THOUGHT

Can one fulfill his obligation of *matonos l'evyonim* (charity to the poor) on Purim with ma'aser money? Do we say that since it is a mandatory obligation, it may only come from unconsecrated property? (Teshuvos Maharil 56, Shalah P. 260, Magen Avraham 694)

One who has difficulty eating animal meat because of health reasons or due to kashrus considerations; will he fulfill the mitzvas simchah on Yom Tov by eating chicken or fish? (Rambam Chagigah 2:10, Tosfos Beitzah 8b, Moadei Hashem P. 132)