

This week's Daf is dedicated

L' Refuah Shlaima for Yosef Yonah Ben Rivkah



הערות של רב יחיאל גרינהויז

CHAGIGAH DAF ח

1. The גמרא discusses the משנה regarding חגיגת יד', which is brought on פסח. This sacrifice is only brought when there are many people who are partaking in one קרבן פסח and we want to make sure that they will be eating it on a full stomach. Since this is not something which is brought every time, why is it called a חגיגה ? קרבן חגיגה ? Why not bring a שלמים?
2. רש"י when discussing בית הלל אומרים, בית הלל אומר מן המעשר אף אמר מר ובית הלל אומרים, why? he is adding the word אף which is not found in this part of the גמרא or in the original בריתא, why?.
3. When one brings more than one animal and buys one animal using חולין money and the other using מעשר money what is gained from טופלין? Even without it, he can obviously bring more animals and feed them to his family. Since everyone needs to eat at least some meat from the first animal, isn't everything else extra?
4. If we say that one can combine monies of מעשר together with monies of חולין and purchase one large animal, every part of this animal should be considered as having a proportional mixture of מעשר monies and חולין monies. How than can he now eat the first החולין מן? Isn't every כזית a mixture of both?
5. When it says that כולל הפסח אדם יוצא ידי חובתו במעשר בהמה, why is it only talking about פסח wouldn't the same apply on סוכות? What is the חידוש; we already had previously that שלמי שמחה can be brought from מעשר?
6. ע"ב ושמחת בחגך ולא באשתך, since we already defined שמחה as eating beef, and even chicken doesn't qualify, why would we need to exclude getting married which is a totally different kind of שמחה?
7. 'משנה' one of the points made in this mishna is that you need to insure that there will not be extra meat and not enough people to finish it before the time limit. Assuming that he has few people, and will therefore be bringing few שלמים, how is it related to him now being required to bring extra עולות?
8. Assuming that he has enough money to bring either more עולות or more שלמים but not both, what should he do?
9. When he doesn't have enough money but has many people to feed, the גמרא explains that he should combine מעשר monies and חולין monies. Is this just a case of the mishna giving good practical advice? Why doesn't the mishna spell out, this idea of combining monies?

If you have any comments or suggestions please email me at Ygrunhaus@gmail.com

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל