

## Daf 2

- חרש, שוטה, קטן, טומטום except for a קרבן in עזרה in ראייה חייב is Everyone : משנה : עבד שאינו משוחרר, אנדרוניוס, אשה
- When a child is חייב is a מחלוקת ב"ש וב"ה. According to ב"ש, as long she can sit on his Dad's shoulder and go from ירושלים to בית המקדש he is חייב. According to ב"ה, as long as he can hold his Dad's hand and walk from ירושלים to the בית המקדש he is חייב as it says "שלוש רגלים".
- The גמרא says that the word הכל in the משנה comes to include someone who is half freed and half not.
- According to רבינא who says such a person is not חייב, it comes to include someone who has only one eye. יראה is the כתיב and יראה is the קרי, so just like you go to see, so to you will be seen, and you will be seen with two eyes so you must go with two eyes.
- Last possibility is that our משנה goes with the משנה אחרונה where חז"ל forced you to free such a person due to שבת, so it's as if he is freed. (משנה ראשונה from later one where it seems that our משנה must be the ראשונה).
- The גמרא says that just as a קטן and שוטה have no דעת, the חרש must also have no דעת, so it must be referring to someone who can't speak or hear, but that is only referring to the שלמי עולת ראייה ושלמי שמחה as even someone who is only deaf or only mute is פטור from the שמחה.

## Daf 3

- We learn from הקהל through a גזרה שוה of ראייה ראייה that someone who can either talk but not hear or hear but not talk is פטור from ראייה. By הקהל people who can't either see or hear are פטור as it says למען ישמעו and למען ילמדו.
- למען ילמדו refers to a mute. Not because a mute can't learn because there was a story where mutes became healed and we saw they did learn. Plus, if it were true that mutes couldn't learn it would be included in למען ישמעו since it is פשוט to us that the issue with not hearing is that they can't learn. Rather, it's from a דרשה of ילמידו which means they must be able to teach it. We learn חרש and that people must hear from the same words למען ישמעו.
- R' תנחום said that someone who hears in only one ear is פטור from ראייה (and הקהל) as it says "באזניהם".
- Someone who is lame in one leg is פטור from ראייה as it says שלוש רגלים.
- Story about two אמוראים came to visit ר' יהושע and said over the אגדתא about הקהל of the purpose of bringing the children is to give reward to the parents, but didn't say it directly but said you say first since another story happened where ר' יוסי went to visit ר"א and he said tell me what you learned and he told him they were נמנו וגמרו that there is מעשר עני in שמיטה during קדושה and he made him lose his eyes since he said it was a למשה מסיני that the הלכה was בטל and they left עמון ומואב over for מעשר עני. Then he davened and the eyesight came back.
- פעמים קבין are also פטור from the words.
- A שוטה is some who 1)goes out at night alone or 2)rips his clothes or 3)sleeps in the cemetery. ר' יהונא said you need all three and ר' יוחנן said just one. The גמרא clarifies this means done דרך

רוח טומאה for 3)slept in cemetery but still there are excuses like he was 1)sick or 2)ripped his clothes from thoughts or 3)slept in cemetery for

#### Daf 4

- רב הונא brings a ברייתא that someone is a שוטה if they ruin what is given to them and says גמרא would have been חוזר from his opinion had he known this. גמרא leaves as a תיקו if he would have been חוזר just from clothing ripping or from all three.
- בל זכור includes a child, אנדרוגינוס and טומטום excludes זכור, ראייה by זכור excludes a woman.
- The גמרא asks why the פסוק needs to exclude women when its' a גרמא שהזמן גרמא. It answers you might have learned from the הקהל to include them.
- The גמרא asks why we need a לימוד by טומטום which is just a ספק (זכר אנדרוגינוס is part of ספק) and ספק ביציו בחוץ? It answers it's a case of מדאורייתא לקולא מדאורייתא.
- פטור since it says פני האדון and he has more than one master. גמרא asks why not learn from the general הקיש of עבד to woman (לה לה מאישה). It answers we are speaking of a slave that is half free-half owned who is פטור. This is like רבינא from משנה ראשונה and the משנה is עבד שאינו משוחרר like him as it says מדויק.
- רבא includes anyone who can't walk like blind or old or "can't be עולה with his feet" which רבא says means he is a מפונק that must wear shoes.
- חייב בביאת עזרה if you aren't חייב בהבאה since you aren't פטור. An ערל is also פטור as he is like a טמא in regards to not eating תרומה.
- The גמרא lists a lot of פסוקים which אמוראים would cry at. One was the story about the yetzer hara who took a woman before her time due to a mistake by his שליח.

#### Daf 5

- The גמרא wonders how that can be and says her years are played out by wandering with the satan, and he years are given to a ת"ח who is על מידותיו. The way he did was that she was in a dangerous situation with an oven.
- Hashem sometimes takes people early so they will stay טהור. The גמרא brings a משל with dates not ripe.
- Hashem brings everything על כל נעלם: This either refers to killing lice in front of his friend and his friend is grossed out or spitting in front of his friend.
- - אם טוב אם רע
  - Giving an עני in public
  - Gives money to a woman in private
  - Sends her meat that isn't treibered on Friday (unless she knows treiberer very well).
  - Give an עני money when he is already destitute

- Story of רבא who Rabbis looked at for not being poor. גמרא on 9b also says poverty is good for jews like a red sash on a white horse.
- Story of ר' יהושע בן חנינא of if we don't have חכמה neither do they as it says ניסעה ונלכה לנגדך .
- לרצויה שיחה יתירה with a woman, even a wife, is bad unless רצויה.
- Hashem cries over מקדש בתי גלות and ביטול תורה or גלות which is caused by גלות.
- Hashem cries over those who could study תורה but don't or the reverse and those who are haughty on ציבור.
- Good to go be מקבל רבנים and good to come to בית מדרש even for one day.

### Daf 6

- The גמרא asks that if the child made it from his town to ירושלים then of course he can walk with his dad to the הבית הר so why does the משנה give that as the גדר? It answers his mother brought him to ירושלים as women are חייב in שמחה שלמי שמחה.
- The reason why according to ר"ש that Shmuel's mother who (didn't come herself and) didn't bring Shmuel is because he wasn't ready for the trip as he had יתירה מפנקותא.
- The גמרא says that a קטן who is a חגר like ר"ש and a blind child according to both who will get better in adulthood still doesn't need to be עולה לרגל because you go by how the child is now. If the child would be פטור as an adult now then he is פטור.
- ר"ש and ר"ה argue about the minimum shiur for a קרבן ראייה and חגיגה. According to ר"ש you need two מעה for עולה and one מעה for חגיגה and ר"ה says the reverse.
- ר"ש and ר"ה argue about the minimum shiur for עולה and קרבן חגיגה. According to ר"ש, the עולה is more since it goes to שמים and by שבועות there were more עולות. According to ר"ה the שלמים is more since it is before תורה מתן and there were more of it by the נשיאים.
- ר"ש says עולה by הר סיני was an עולת תמיד so it was לפני הדיבור and we should learn from something that is לדורות. However, ר"ה says שלמים is better in that both Hashem and man eat from it and we should learn from קרבן יחיד from קרבן יחיד.
- ר' ישמעאל holds that תורה was נתנה with only general מצוות and then later at ערבות מואב we got the details, whereas ר' עקיבא holds everything was given at הר סיני and repeated later. The גמרא thought this was ראייה he held that the עולה was an עולת ראייה and not עולת תמיד since how could they have offered it differently. Answer is that ר' יוסי later holds both is true and the מצוות changed later.
- ר' עקיבא says עולת תמיד was brought in מדבר and didn't stop. לוי brought it on their own.
- ר' יוסי הגלילי says the Jews were commanded three mitzvos when they are עולה לרגל: עולת thy עולה לרגל, עולת שמחה, and עולת ראייה. Olah is lgavoha, chagigah is before dibur, and simcha is for men and women.
- Unclear by נערי ישראל if they brought עולות of בבשים or פרות.

### Daf 7

- ר' אושיעא said there is no shiur at all until שיעור למטה ר' יוחנן has no shiur. ראייה, just the חכמים gave a minimum שיעור of a מעה or two מעות.

- ריש לקיש and ר' יוחנן מחלוקת is a must bring a ראיה every time you come on the other days. ר' יוחנן says you don't need to and the משנה in פאה means there is no שיעור as to how many times you can come to the עזרה. However, ריש לקיש says there is no shiur as to how many times to bring the קרבן. The גמרא rejects that because of a דרשה of יראה יראה that just like Hashem comes free so too you. Rather, they argue only on whether you may bring extra קרבנות. According to ר' יוחנן it is בל תוסיף and according to ריש לקיש there is no שיעור למעלה.
- The דרשה of ריעך מבית רגליך הוקר of bringing too many קרבנות referring to חטאת and אשם.
- חגיגה and ראיה must both be meat from animal. חגיגה is משמע meat in the word itself and it's a ראיה to מה מצינו.
- אין נראין לחצאין - we thought it meant don't split your boys up but that can't be because all your boys must have זריזות. Rather it means people who smell need not come.
- The משנה says that an עולת ראיה must come מן החולין since it's a דבר שבחובה. Period. שלמי שמחה can come from מעשר שני or from any קרבן. A כהן can also יוצא with the portion he gets from others. Regarding חגיגה, there is a מחלוקת ב"ש and ב"ה. According to ב"ש it must come completely מן החולין but according to ב"ה you can be טופל. Even ב"ש admits that by ערב חגיגת פסח you can use מעשר like by שלמי שמחה since it is not דאורייתא.
- As an aside, ב"ש and ב"ה also argue about whether you can bring עולות at all and whether you can be טופל on Yom tov. ב"ה says yes and ב"ש no. All agree ונדבות don't get brought on yom tov.

## Daf 8

- רב יוחנן and חזקיה מחלוקת is a must come from חולין, you can be טופל. It is a מחלוקת between חזקיה and רב יוחנן how that can be done. חזקיה says you can bring two animals if you need two animals, one from מעשר and one from חולין. However, רב יוחנן says you can bring one animal half paid for with your own money and half from מעשר שני. Both hold you can't do what the other one says to do. חזקיה holds you need at least one animal fully חולין and רב יוחנן says you need each bite to have חולין mixed in. ששת חולין says you can do both.
- We learn from the words א-ליקך טופלין in באשר יברכך ה'.
- We have ברייתות going both ways. One says a lashon עירוב which sounds like רב יוחנן and one says אכילה ראשונה which we assume means a full בהמה which sounds like חזקיה. On עמוד ב we find out it is no ראיה as perhaps it just means the value of the first אכילה must be מן החולין.
- You can't be טופל on yom tov itself with מעשר בהמה lest you come to color it with the red dye on yom tov.
- שלמי שמחה can be any meat but not fowl or מנחות as it says בשמחת בחגיך. The דרשה is either from חגיגה חגיגה (has a חגי) or from ושמחת which mean things that bring simcha.
- **משנה:** You must bring עולות and חגיגות based on your family needs and finances.
- Someone who is מפריש ten animals for חגיגה and only brought five on day one, there is a question whether you can bring the rest on day two as it may be בל תוסיף as it says וחותם אותם which means only day one. If you said explicitly they were for day one, then you can bring it a



- **חגיגות** are mountains hanging by a hair since it says וחגותם which could mean dance or be happy. We know it isn't from a גזרה שוה of מדבר מדבר but it is weak since that גזרה שוה includes a פסוק from נ"ך.
- **מעילות** are hanging on by a thread since normally אליה לדבר עברה and here there is. The גמרא then rejects this since there is a גזרה שוה and says the fact that if the משלח remembers but אליה still doesn't know he is מועל is a shock since he isn't אליה anymore and couldn't have known better.
- The גמרא rejects that too since it's just like being מוציא his own money of הקדש לחולין which is חייב. The מסקנא is still that by מוציא להקדש it is a שוגג and but by the case of אליה it's close to an אונס.

### Daf 11

- A גזבר who has הקדש and builds it into his house is קונה בשינוי, but otherwise he must be directly נהנה from it since his רשות is like רשות'ה הקדש.
- **נגעים** is מרובה מקרא and **אהלות** are מועט מקרא so if you have a question for נגעים look in חומש and if in אהלות look in משנה.
- משנה said **דינים** and the like have what to be סומך on which sound's like it still isn't 100%. Why not? גמרא answers בפש תחת נפש.
- By הולכת הדם, **עבודה** is only a "סמיכה" since it isn't מפורש yet it has דינים for פיגול and the like.
- **טהרות** is only a סמיכה in regards to the שיעור מקוה which isn't מפורש.
- **טומאה** is only a סמיכה in regards to the שיעור כעדשה for the amount of שרץ you need to touch to be טמא (מ מהם, בהם) טמא
- **עריות** is only a "סמיכה" by בתו מאנוסתו. All are תורה גופי תורה