



The Blessing Hashem Has Provided You With

Masechet Chagigah opens with the *mitzvah* of *aliya le'regel*, which we discussed previously (volume 2, issue 48), as well as the *korbanot* that everyone must bring with them when they come to the *Beit HaMikdash*. They include the *olat re'iya* and *shalmei chagigah*, which are obligatory, as well as the *shalmei simcha*.

The *Mishnah* (1:5) teaches that the value and quantity of what one must bring depends. If one has a lot of people in their family, but not a lot of funds, then they need to spend more on the *shalmei chagigah* in order to have enough to share with the family, yet they can minimize the spend on the *olat re'iyah* which is fully burnt on the *mizbeach*. The spend is the opposite if the person has a lot of money, but a small family. If the person is both poor and does not have many people to feed, the *Mishnah* directs us to the earlier *Mishnah* that debated the minimum spend on each of the *korbanot*. If however one has lots of both, the *Mishnah* explains that they must bring an abundance of both. The *Mishnah* closes by explaining that it is regarding "this" that the *Torah* instructed, "every man shall give as he is able, accord to the blessing Hashem your G-d has given you" (*Devarim* 16:17). We shall try to understand this final statement.

Rashi (*Chagigah* 8b) explains that the first part of the *pasuk* refers to a person that is a wealthy person – *ish ke'matnat yado* – and that he is required to increase the number of *olot*.

The *Kli Yakar* explains that the second part of the *pasuk* – *birkat Hashem* – refers to the case where there are many people in the house, which therefore requires an increase in the number of *shelamim* to be brought.

The *Emek Davar* however cites the *Yerushalmi* that explains the *pasuk* differently. The first part of the *pasuk* refers to someone who is not wealthy, but spends money easily – his *matnat yado*. That person's attitude

should be the same with respect to *korbanot*. The second part of the *pasuk* refers to someone that is wealthy but does not spend his money easily. The *birkat Hashem*, the source of his wealth, should compel him to bring these *korbanot*.

Returning now to the *Kli Yakar*, he notes that the *Torah* writes *ish ke'matnat yado* – in the third person. The entire *parasha* however is written in the context of *Moshe* speaking to *Am Yisrael*; *matnat yadecha* would therefore be more appropriate. He therefore explains that *matnat yado* refers to *Hashem* who is the source of that wealth. Considering that this part of the *pasuk* is referring to the *olah* offering, which is fully burnt, and the owner derives no benefit, one might hesitate in purchasing them in abundance. Consequently, the *Torah* is stressing that those funds are really His.

The *Kli Yakar* continues that the "*ochlim merubin*" might also be referring to the "stranger, widow and orphan" mentioned in the previous *pesukim*. It is for them that one is providing more, so they too can partake in the *korbanot* and enjoy the festival. The *Torah* is therefore instructing that one should not hesitate to provide for them, because the source of those funds is also the "blessing that *Hashem* has provided you with".

We find from the *Kli Yakar* that we have an expanded definition of family. We are people that when we see our people in distress, people in pain, they immediately become defined as *bnei beito*, part of the family. Perhaps this strong bond that we have is another understanding of the "blessing that *Hashem* has provided you with."

May we only hear good news.

Yisrael Bankier

Revision Questions

מועד קטן ג: א' – ט'

- Which seven people are allowed to shave during *Chol Ha'moed*? (א': ג')
- What else were these people, specifically, allowed during *Chol Ha'moed*? (ג': ב')
- Which twelve contracts were allowed to be drawn during *Chol Ha'moed*? (ג': ג')
- In what situations can one write a contract for a loan on *Chol Ha'moed*? (ג': ד')
- Can one write *tefillin* during *Chol Ha'moed*? (ג': ד')
- What is the law regarding a mourner, where *Yom Tov* coincides with the *shiva* period? (ג': ה')
- What is the law regarding a mourner, where *Yom Tov* coincides with the *shloshim*? (ג': ה')
- What is the law regarding a mourner on *Shabbat* during the *shiva* and *shloshim*? (ג': ה')
- Regarding the previous three questions, which festival does *R' Eliezer* argue that nowadays is treated like *Shabbat*? (ג': ו')
- Regarding the previous questions is *Rosh Hashanah* like a *Yom Tov* or *Shabbat*? (ג': ו')
- What is different about a burial that occurs during *Chol Ha'moed*? (ג': ז')
- Why would they rest a coffin in the street? (ג': ח')
- Would they rest a coffin in the street during *Chol Ha'moed*? (ג': ח')
- For whom would they never rest the coffin in the street? (ג': ח')
- What is *inui*? (ג': ט')
- What is *kina*? (ג': ט')

חגיגה ג: א' – ה'

- Who is exempt from *Re'iyah*? (א': א')
- What are the two opinions regarding the definition of a *katan* that is exempt from *Re'iyah*? (א': א')
- What is the minimum value of a *korban Re'iyah* and a *korban Chagigah*? (Include both opinions) (א': ב')
- Which *korban* can be brought using *ma'aser sheni* money? (א': ג')
- On which day does *Beit Shammai* argue that the *korban* referred to in the previous question must be brought from *chulin* money? (א': ג')
- Can an *Yisrael* fulfil his obligation of bringing *shalmei Simcha* by bringing *ma'aser behema*? (א': ד')
- Can a *Kohen* fulfil his obligation of bringing *shalmei Simcha* by consuming the meat from an offered *chatat*? (א': ד')
- What are the four different groupings that determine the required value of the *korban Re'iyah* and the *shalmei Chagigah*? (א': ה')

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Chagigah 1:6-7	Chagigah 1:8-2:1	Chagigah 2:2-3	Chagigah 2:4-5	Chagigah 2:6-7	Chagigah 3:1-2	Chagigah 3:3-4

