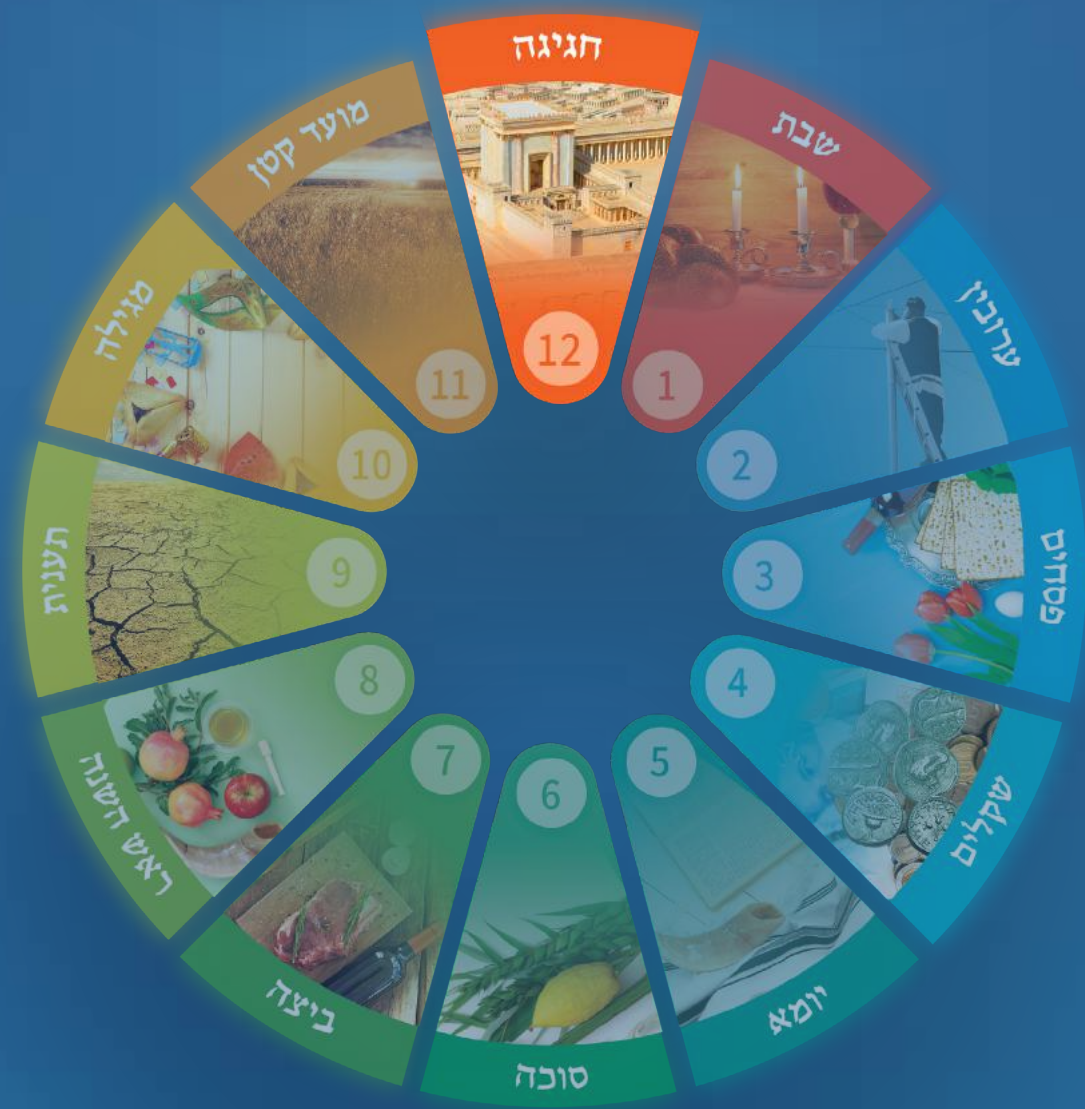


# TIME 4 MISHNA



## SUMMARIES

### חגיגה

# TIME 4 MISHNA

## key terms

### חגיגה

#### Rules:

**תכף לסמיכה שחיטה** - The leaning must be performed immediately before slaughtering

**אין גוזרין גזירה על הציבור שאין רוב הציבור יכולין לעמוד בה** - I

#### Concepts and terms:

- **ירושלים** - **מעשר שני** - 1/10 of one's produce which must be separated and eaten in
- **חולין** - Regular food without sanctity
- **טבל** - Untithed food

**שלמי שמחה** - **קרבנות** which are offered and eaten in order to fulfil the **מצוה** of rejoicing on **יום טוב**

**ממזר** - A child born as a result of certain forbidden relations

**מלאכת מחשבת** - A form of work which is performed for a constructive purpose and goes to plan

**מעילה** - The obligation for one who benefitted from **בית המקדש** property to offer a **קרבן** and pay back an extra quarter of its value

**סמיכה** - Leaning on an animal before slaughtering it for a **קרבן**

**מי חטאת** - The solution containing the ashes of a **פרה אדומה**

**טומאה** - **אב הטומאה** - Primary level of

**ראשון/שני/שלישי/רביעי לטומאה** - One/two/three/four degrees removed from an **אב הטומאה**

**אונן** - One whose relative died that day and has not yet been buried

**מחוסר כפורים** - One who had a severe level of **טומאה** and has purified himself but not yet brought a **קרבן**

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## summaries

### חגיגה

#### • The **שלוש רגלים** which one must offer on the **קרבנות**:

- Every definite male who is over the age of **בר מצוה** is **obligated to come to the בית המקדש** on each of the **שלוש רגלים**, and to offer 2 **קרבנות**: an **עולת ראיה** and **שלמי חגיגה**.
  - One who is **deaf** or **blind** is **exempt**, as learnt from **פסוקים**.
  - A **fool** is **exempt**, since he's exempt from all **מצוות**.
  - A **non-Jewish slave** is **exempt**, since he is obligated to observe all of the **מצוות** which a woman must observe.
  - One who **isn't able to reach the בית המקדש by foot**, e.g. a lame person, is **exempt** since the **ימים טובים** are called 'רגלים' which literally means 'feet'.
  - **בית שמאי**: Parents are obligated **מדרבנן** to bring their **child** once he is **able to understand about the מצוה**, even if he can't walk their himself.
  - בית הלל**: This obligation begins once he is **able to walk there himself**.
- **בית שמאי**: One must spend at least **2 silver מעה** on his **עולת ראיה** and **1 מעה** on his **שלמי חגיגה**, since the **עולת ראיה** is totally burnt on the **מזבח** for Hashem.
- בית הלל**: The **opposite is true**, so that he will have more meat to eat over **יום טוב**.
- A **קרבן which one offers to fulfil his vow** to do so **may not be offered on יום טוב itself**, since it hasn't got a fixed time for offering it.
- Money onto which the **sanctity of 'מעשר שני'** – a tenth of one's produce which must be separated and eaten in **ירושלים** – has been transferred may not be used to free one of a debt or obligation, so it **cannot be spent on a קרבן for fulfilling his vow**, an **עולת ראיה** or **שלמי חגיגה**.
  - It **may be spent on 'שלמי שמחה'** – **קרבנות** which are offered and eaten in order to fulfil the **מצוה** of rejoicing on **יום טוב**, since this isn't an absolute obligation because one who has enough meat from his **שלמי חגיגה** is exempt.
    - One **fulfils his obligation of שלמי שמחה with any קרבן meat** which he eats on **יום טוב**, except for bird and flour **קרבנות**.
  - **בית שמאי**: If one **spends more than the minimum** amount on **שלמי חגיגה**, **none of it may be bought with מעשר שני money**.
  - בית הלל**: The **extra may be paid with מעשר שני money**.
- One should offer many **שלמי חגיגה** if he has a **large family** so that they have enough meat to eat over **יום טוב**, and many **עולות ראיה** if he is **wealthy**.
- Although ideally one must offer his **שלמי חגיגה** and **עולת ראיה** on the first day of **יום טוב**, he is **able to do so up until an entire week has passed and until עצרת for סוכות**.
  - The **פסוק** in **משלי** says: “**מעוות לא יוכל לתקן וחסרון לא יוכל להמנות**” – “Something which is bent cannot be straightened, and something which is missing cannot be counted”. This is referring to one who didn't offer these **קרבנות** on time.

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- **ר' שמעון בן מנסיא**: This פסוק refers to one who has **had relations with a woman who is forbidden to him and she has given birth** to a child known as a 'ממזר' – child born as a result of certain forbidden relations.
- **רבן שמעון בן גמליאל**: This פסוק refers to one who was originally 'straight' and righteous and later became 'bent' and **leaves the path of תורה**.

#### תורה שבכתב in Basis of laws:

- 1) The **permitting of vows** by a חכם **isn't based on any פסוקים**, rather **תורה שבעל פה**.
- 2) The law that one is only liable for **violating שבת** if he performs a 'מלאכת מחשבת' – form of work which is performed for a constructive purpose and goes to plan; **שלמי חגיגה**; 'מעילה' – the obligation for one who **benefitted from בית המקדש property** to offer a קרבן and pay back an extra quarter of its value: these laws are 'like mountains hanging from a strand of hair', i.e. contain many laws with **small basis in תורה שבכתב**.
- 3) The law that if one **intends to kill somebody but kills somebody else** then he must pay his value; **transporting the blood of a קרבן** towards the מזבח being an integral part of the קרבן service; purifying oneself in a **מקוה**; the measurements for **transferring טומאה**; having **relations with one's daughter from a woman to whom he wasn't married**: these laws have **stronger basis in תורה שבכתב**.

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→ One **may not teach 3 or more people** at a time the **laws of not having relations** with a woman who isn't forbidden explicitly in the **תורה**, in case two of them talk to each other and don't pay attention and come to incorrect conclusions.

- One **may not teach** about the **creation of the world** to **2 or more people** at a time, to avoid misinterpretation.
- One **may not teach** even an **individual** about the deep passage which describes **יחזקאל going up in a chariot of fire**, unless he is on the requisite level to understand hints to the deeper ideas.
  - If one thinks deeply about (1) what is **above** the sky, (2) **below** the ground, (3) what there was **before** time was created and (4) what will be **after** time ceases to exist, he would be better off not having been created.
    - ✓ This also applies to one who **sins privately**, thus dishonouring Hashem greatly.

- **שמאי, אבטליון, יהודה בן טבאי, יהושע בן פרחיה, יוסי בן יעוזר**: One **may not perform** 'סמיכה' – leaning on an animal before slaughtering it for a **קרבן** – on **יום טוב**, since it can be done on the day before **יום טוב**.

**הלל, שמעיה, שמעון בן שטח, נתאי הארכלי, יוסי בן יוחנן**: One **may do so**, since 'תכף' – the leaning must be performed immediately before slaughtering.

- **בית שמאי**: One **may not offer an עולת ראיה** on **יום טוב**, since it isn't eaten.
- Therefore, if **יום טוב** begins on a Friday then the **עולת ראיה** should be offered on Sunday.

**בית הלל**: This is **permitted**, as learnt from **פסוקים**.

- The **עולת ראיה** cannot be offered on **שבת**, but in a case that the **עולת ראיה** of **שבועות** is **pushed off until Sunday**, the **כהן גדול** **shouldn't wear his יום טוב clothes**, and one **may fast or eulogise**, in order not to appear to be supporting the heretical belief that **שבועות** must always be on a Sunday.

#### • **יום טוב** as they relate to **טהרה** and **טומאה**:

- The order of sanctity of food is as follows:
  - 1) 'חולין' – **regular food** without sanctity
  - 2) **מעשר שני**
  - 3) **תרומה**
  - 4) **קרבן**
  - 5) 'מי חטאת' – solution containing the ashes of a **פרה אדומה**.
    - One must **wash his hands** before eating **חולין**, **מעשר שני** or **תרומה**; one must **dip his hands in a מקוה** before eating a **קרבן**; one must **dip his entire body in a מקוה** before taking care of the **מי חטאת**.

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- One who purifies himself in a מקוה for the sake of eating something is considered טמא regarding the levels higher than that, such that one who requires a higher level must treat the clothes of somebody on a lower level as an 'אב הטומאה' – primary level of טומאה.



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### חגיגה

Stringencies which apply to a **קרבן** and not **תרומה**:

- 1) One may not **dip one utensil inside another utensil in a מקוה** to purify them, in case water doesn't come into contact with every part of each utensil.
- 2) If a utensil whose **bottom, inside** and **handle** could each be used by itself, and one of them becomes **טמא מדרבנן**, the **entire utensil and not just that part becomes טמא**.
- 3) **Whilst one is carrying something which is טמא as an אב הטומאה**, he **may not carry קרבן meat in an earthenware utensil in his other hand**, even though the utensil can only become from its inside.
- 4) The **clothes of one who observes purity on the level required for eating תרומה** are **considered to be an אב הטומאה** for one who is eating **קרבנות**.
- 5) When dipping an item of clothing into a **מקוה**, one must make sure to **untie any knots and that it's dry**.
- 6) A **utensil which is completed by one who is particular with the laws of טומאה and טהרה** must be **dipped into a מקוה** before use for **קרבנות**, in case an **עם הארץ**'s spit touched the utensil shortly before it was completed and is still wet one the utensil is completed and becomes fit for becoming **טמא**.
- 7) If **one piece of קרבן meat in a basket becomes טמא**, **all of the pieces of meat in the basket become טמא**.
- 8) **קרבן meat can become טמא as a 'רביעי לטומאה'** – 4 degrees removed from an **אב הטומאה**, but **תרומה** can become **טמא** only up to a **'שלישי לטומאה'** – 3 degrees removed from an **אב הטומאה**.
- 9) If **one's hand becomes טמא מדרבנן whilst wet**, his **other hand also becomes טמא**.
- 10) Even if one doesn't touch the **קרבן** meat with his hands so doesn't need to purify his hands, he **may not eat dry חולין food at the same time**, in case he comes to touch the **קרבן** meat in his mouth with his hands which are **מדרבנן** considered to be a **'שני לטומאה'** – 2 degrees removed from an **אב הטומאה** – and the meat will become a **שלישי לטומאה** and thus forbidden to eat.
  - If **the חולין food is wet** then this is forbidden for **תרומה** too, since his hands will make the liquid a **'ראשון לטומאה'** – 1 degree removed from an **אב הטומאה** – **מדרבנן**, which will make the food a **שני לטומאה**, which will itself make the **תרומה** in his mouth a **שלישי לטומאה** even without him touching the **תרומה**.
- 11) When one stops being an **'אונן'** – one whose relative died that day and has not yet been buried – or a **'מחסר כפורים'** – one who had a severe level of **טומאה** and has purified himself but not yet brought a **קרבן**, he **must מדרבנן go to the מקוה before eating קרבנות**, since he went through a period of being forbidden to eat **קרבנות**.

Stringencies of **תרומה** over **קרבנות**, regarding trusting **עמי הארץ**:

- **עמי הארץ** are **always** trusted regarding the purity of his oil or wine which he brings to use for **קרבנות**, but only **during the season of pressing the grapes and olives** are they trusted regarding oil or wine of **תרומה**.

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- If the **ארץ** gives a **כהן** wine or oil of **תרומה** and **tells him that he is giving him extra for him to use for his קרבנות**, the **כהן** can rely on all of it to be **טהור**.
- If an **ארץ** has wine or oil which is '**טבל**' – untithed food – and he **intends on using part of it for קרבנות** once it has been tithed, he is **trusted regarding the purity of the jugs during the season and 70 days prior to the season**. This is because people start to make sure that their utensils are pure in advance of the pressing season, and since he is believed regarding the wine it would be dishonourable if the wine or oil used for the **קרבנות** come from jugs which are considered **טמא**.
  - **ארץ tax-collectors** and **thieves** who return an item out of **תשובה** are **trusted to say that they didn't touch utensils other than those which they took**.
  - Because of (a) the large need for earthenware utensils for eating **קרבנות**, (b) an earthenware utensil which has become **טמא** cannot be purified rather smashed, and (c) since it's forbidden to make pottery inside **ירושלים** because of the smoke produced, one **may rely** on an **ארץ who is selling small earthenware utensils near to ירושלים to use for קרבנות** that they are **טהור**. This is because '**אין גוזרין גזירה על 'הציבור שאין רוב הציבור יכולין לעמוד בה** – the **חכמים** don't make decrees which cannot be kept by most people.
    - One may rely on him only if he sees him bringing them and he is the one selling them.
    - **Inside of ירושלים**, they are **trusted even about larger utensils**, and during the **שלוש רגלים** even for **תרומה** since everybody is assumed to be **טהור**.
      - **ר' יהודה**: If one **sells wine or dough to ארץ over יום טוב** and they touched the barrel/dough, it **remains טהור after יום טוב** since otherwise they will be reluctant to sell over **יום טוב** and they won't be food and drink available to buy over the **יום טוב**.
      - **חכמים**: It's considered to be **טמא as soon as יום טוב ends**.
      - **ר' אליעזר**: On the day after **יום טוב**, the **כהנים** would **purify all of the utensils in the המקדש in a מקוה, except for the 2 מזבחות** which the **תורה** compares to the ground in that they can't become **טמא**.
        - **חכמים**: **These also require purification**, since they are coated in gold and copper.
          - If the **day after יום טוב is a Friday**, they wait until Sunday to purify the utensils, so that they have enough time to prepare for **שבת**.
          - **ר' יהודה**: This is true even if the **day after יום טוב is a Thursday**, since they would be busy removing the ashes which had piled up on the **מזבח** from the **קרבנות** which had been offered on **יום טוב**.
          - The **כהנים** **warn people over יום טוב not to touch the שלחן**, since it must be kept in its place and purifying it requires violation of this.
            - ✓ There were replacements for all of the utensils, for cases in which they become **טמא**.