



Volume 2. Issue 48.

## What was the Re'iyah?

The first *Mishnah* of *Masechet Chagigah* states:

All are obligated in *Re'iyah*...

The *Mishnah* then lists a number of people who are excluded from this *mitzvah*. These people include a *cherish*, *shoteh* and *katan* amongst others.

*Rashi* (*Chagigah* 2a) states that this *mitzvah* of *Re'iyah* that is mentioned in the *Mishnah* is referring to appearing in the *Azarah* (courtyard of the *Beit Ha'Mikdash*) during the festival.

*Tosfot* see this definition of the *mitzvah* to be problematic. The beginning of the second *Mishnah* refers to a *machloket* between *Beit Shammai* and *Beit Hillel* with regards to the monetary value of the '*Re'iyah*'. Therefore *Tosfot* argues that the word *Re'iyah* is used to refer to the *korban* that is brought during the festival and cannot be referring to the *mitzvah* of appearing in the *Azarah* (as explained by *Rashi*).

There is another *machloket* between *Beit Shammai* and *Beit Hillel* in our *Mishnah* that can shed light on *Rashi's* view. The *Mishnah* states that a *katan* is not obligated in the *mitzvah* of *Re'iyah* if he is not able to go from *Yerushalayim* to *Har Ha'Bait* riding on his father's shoulders (according to *Beit Shammai*) or holding his father's hand (according to *Beit Hillel*). This implies that if he is able to walk (or get a ride, according to *Beit Shammai*), then even a *katan* is obligated in *Re'iyah*. However, *Rashi* there says that only an adult is required to bring a *korban Re'iyah*. That is, there is no *mitzvah* of *chinuch* to have the child bring a *korban Re'iyah*, since on a *Torah* level the *katan* is not obligated to bring such a *korban* and therefore cannot sanctify an animal to be brought in such a manner. Therefore any animal he brings for a *korban Re'iyah* would constitute bringing a non-sanctified animal into the *Azarah*.

That explains why *Rashi* explains that the *Mishnah's* statement, "All are obligated in *Re'iyah*" refers to the *mitzvah* of appearing in the *Azarah*. It is in order that when the *Mishnah* continues and says that a *katan* who is old enough to go from *Yerushalayim* to *Har Ha'Bait* is obligated in '*Re'iyah*', it means that he is obligated to appear in the *Azarah* - but **not** to bring a *korban*.

However, *Tosfot* argues with *Rashi* and says that a *katan* is obligated to bring even a *korban Re'iyah* because of *chinuch*. *Tosfot* is consistent with his opinion mentioned earlier, where he says that when the *Mishnah* mentions "*Re'iyah*," it means not just going to the *Azarah*, but bringing the *Korban* as well. Thus, when the words of the *Mishnah* later imply that a *katan* old enough to walk (or get a ride) is obligated, it is referring to the obligation to bring a *korban*, and that is why *Tosfot* says that a *katan* must bring a *korban* for *chinuch*.

Rav Shlomo Braun (*She'arim Metzuanim B'Halacha*) reconciles the viewpoints of *Rashi* in a different manner and as such resolves it with *Tosfot*. Rav Braun states that when *Rashi* mentions '*Re'iyah*', he does not only mean appearing in the *Azarah*, but rather the same word implies both appearing in the *Azarah* and bringing the *korban*. This is because when *Rashi* mentions '*Re'iyah*' he also mentions the *pasuk* "*Yireh kol Zechurcha*" (*Shmot* 23:15) and this is an allusion to both appearing in the *Azarah* and the *korban*, about which it is written "*Velo Yir'u Pannai Reikam*" (*Shmot* 23:17) – the fact that the same word is used in both these *p'sukim*, imply that *Rashi* meant that '*Re'iyah*' referred to both appearing in the *Azarah* and bringing the *korban*. As mentioned before according to *Rashi* an adult would have to bring a *korban Re'iyah* on a *Torah* level, while a *katan* would have to bring one for *chinuch* purposes (similar to *Tosfot*).

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**Revision Questions**

מועד קטן ג' - ה' - ג' ט'

- 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 א' - ב' א'

- 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')
- If someone did not bring the *korban Re'iyah* during the festival can he bring it at a later date? (א' ו')
- What are the additional two opinions about who the following *pasuk* refers to: (א' ז')

”מעות לא יוכל לתקן, וחסרון לא יוכל להמנות”

- Which *halachot* are described as: ”הררים התלוין בשערה”? (א' ח')
- What topic should only be taught one-to-one? (א' ב')
- A person who inquires into which four things is described as: ”ראוי לו כאלו לא בא”? (א' ב')
- Who else is described in such a manner? (א' ב')

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**1**  
**WEEKS TO GO**  
**TILL**

**SIYUM**  
**SEDER MOED**

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 <sup>th</sup> July ה' אב	31 <sup>st</sup> July ו' אב	1 <sup>st</sup> August ז' אב	2 <sup>nd</sup> August ח' אב	3 <sup>rd</sup> August ט' אב	4 <sup>th</sup> August י' אב	5 <sup>th</sup> August י"א אב
Chagigah 2:2-3	Chagigah 2:4-5	Chagigah 2:6-7	Chagigah 3:1-2	Chagigah 3:3-4	Chagigah 3:5-6	Chagigah 3:7-8

