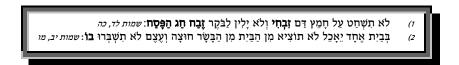
4.6.5

69b (משנה ג-ד) → 70b (לא מטביל לה)

Note: every Jewish male is obligated to make a pilgrimage to "the place that God chooses" during each of the מלמים, along with these offerings: שלמי חגיגה, עולת ראיה. The latter two are שלמים and are eaten for 2 days and the intervening night (2/1). In addition, there is a voluntary offering brought – in some circumstances – on the 14th of חגיגת ארבעה עשר שלמי חגיגה which accompanies the המיגה of this offerings and the circumstances under which it is offered are presented in these 2. מעינות be every משניות in our discussion, to distinguish it from the חמשה עשר.



- I. משנה: the voluntary offering of the 14th חגיגת ארבעה עשר only brought when
 - a. Day: יום חול context: previous משנה dealt with components of נם that don't trump שבת (שבת trump)
 - b. Status: brought בטהרה
 - c. Group: with a small group (purpose is to eat it first so that פסח is eaten על השובע)
 - i. Note: these 3 limitations prove that חגיגת יד רשות
- II. 'ד משנה די may be flock or herd, male or female
 - a. Duration: eaten for 2 days and intervening night (like other שלמים)
- III. Analysis of last clause eaten for 2 days and intervening night
 - a. Note: this contravenes בֹּק חִמֹא opinion, that הגיה which comes with פסח is like פסח eaten for 1 day & night only (?)
 - i. Source: v1 juxtaposes זבח חג הפסח (חגיגת יד=) זבח חג הפסח
 - ii. Extent of analogy: could be applied to manner of preparation, type of animal or further
 - 1. Preparation: ist he analogy only applied to explicit context of לינה or even to צלייה?
 - a) Answer: extended; question asked by son (פסחים יגל) about כולו צלי is attributed to בן חימא
 - 2. Type of animal: male, flock, yearling or is the analogy only applied to אכילה?
 - a) Answer: ברייתא which lists male, flock and yearling as obligations of ברייתא must be בן תימא
 - 3. שבירת עצם. does analogy extend here as well, or does בו (v.2) limit איסור?
 - a) Or: is בו excluding invalid פסח?
 - b) proposal: proof from ruling that a שחיטה knife found on יד may be used
 - i. assumption: if it was מקוה , it was already dipped in מקוה
 - ii. but: a cleaver (for cutting bones) found on יד must be dipped (no reason to have been dipped)
 - iii. *authorship*: must be רבנן) בן would certainly allow use of a cleaver for חגיגה) → affirmative c) rejection: perhaps that ruling is authored by רבנן;
 - i. context: is on שבת
 - 1.block: סיפא is about רישא ;שבת must be in reference to חול (בן תימא (בן תימא)
 - ii. Context: Came with large group
 - 1. Block: how would the finder know?
 - iii. Context: came בטומאה
 - 1. Hypothetical background: נשיא (for whom all must become טמאי מת) was dying on יג
 - a. And: died on יד
 - b. On יג only 1 ספק
 - i. Might: might die and be brought בטומאה); people certainly dip סכין
 - c. Re: cleaver, 2 ספקות
 - i. Might: be בטומאה and not need קופיץ at all;
 - ii. *Or*: group may be large
 - iii. Therefore: don't dip
 - b. Fulfills: obligation of שמחה, but not חגיגה (see note #1); חגיגת טו") is eaten for 2 days and 1 night