



This week's Daf is dedicated

לע"נ החבר גדליה בן זאב

הערות של רב יחיאל גרינהויז

CHAGIGAH DAF ו'

1. The גמרא discusses from what age a father should start bringing his young boy to the עזרה. The mishna brings 2 opinions; הלל and ר' שמאי: either from the time that he is able to ride on his father's shoulders or when he is able to hold on to his father's hand and walk by himself. Are these 2 ways to determine an appropriate age (for example a 2 year old who can walk...), or does he have to also physically come up in this way (let's say he can normally do it, but is not in the mood today)?
2. The גמרא asks how such a boy got to ירושלים. Why is this relevant? Assuming that he is here and able to either ride on his father's shoulders or walk holding his hand, there is a חיוב on the father to take him up to the עזרה?
3. When it says that the mother brought the child since she has a mitzva of שמחה, does this include an obligation to be מחנך her son? רש"י in the mishna says that even though a child is not obligated מן התורה in the mitzva of ראייה, the rabbis obligated his father AND mother. Is this unique to this מצוה?
4. The גמרא discusses a child who has a temporary problem walking, or can't see right now, but will be all better when he is older. The question is framed as a חיגר according to בית שמאי etc. If the child is too old to ride on his father's shoulders, wouldn't the same question apply to both הלל and ר' שמאי? Since a סומא is exempt from ליראות, how is this question related to הלל and ר' שמאי?
5. The גמרא answers, that since if he was an adult he would be exempt under these circumstances, there is no obligation of חינוך. Is walking up part of the mitzva, or is it just a way to facilitate BEING there? For example, can one use a helicopter to land in the עזרה. Can we learn for here that there is an obligation of חינוך, even on something which is not the mitzva itself?
6. Further to the above, is there a concern that he will grow up thinking that even when he can't walk by himself he is חייב? Since an adult who can't walk without assistance is פטור like we learnt on דף ד ע"א, why wouldn't EVERY child that can't walk on their own, be exempt? It's exactly the same as a temporary חיגר?
7. There are 2 opinions regarding the value of וחגיגה ראייה, both agree that one should be double the value of the other, but disagree as to which one of the 2 is worth more. Why do we assume that they must have different values? Maybe both should be at least מעה?
8. ר' שמאי argue that לפני הדבור נמי ראיה since this is a reference to something which took place before תורה which is also before there was השכינה, how do we understand ראייה?
9. רגל ישראל בעלותם לרגל is there a separate מצוה of רגל? If for example someone came to מצות עליה לרגל and then broke a leg and couldn't fulfill the מצות ראייה did they fulfill a מצות עליה לרגל?

If you have any comments or suggestions please email me at Ygrunhaus@gmail.com

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל