



*This week's Daf is dedicated*

**זכר נשמת ברכה בת ר' משה**

הערות של רב יחיאל גרינהויז

## CHAGIGAH DAF ז

1. The **גמרא** brings the **משנה** regarding things which have no measure. **אלו דברים שאין להם שיעור**. One of the **מצות** listed is **גמילות חסדים**, how should we understand this, is it an obligation to continue to seek out opportunities for **חסד**? For example if you helped someone cross the street, and now there is another person needing help you should cross them as well? Why would I assume that only doing one kind act a day is enough?
2. When it comes to **פאה**, the measure refers to how much one can give, but if one already gave **פאה**, can he do so again? How does this compare to **גמילות חסדים**, whereby each time we do a **חסד** its a new **מצוה**?
3. The **מצוה** of **תורה תלמוד** has no **שיעור**. How do we understand this? If someone learnt for an hour and now learns for an additional hour, didn't he perform a **NEW מצוה** which is not considered part of the first hour? When we think of a **שיעור**, for example with regards to **בכורים** whereby one can give either one fig or his whole field, it is the same one **מצוה** which is fulfilled, but with a small or large amount of fruit. Alternatively, if we assume that eating **מצה** on the first night of **פסח** is a **מצוה** which is fulfilled with one **כזית**, eating additional amounts is a **מצוה**, but it is not called eating a larger **שיעור**.
4. **רבי יוחנן אמר ראיית פנים בעזרה**, is this a **NEW position** which is taken by **רבי יוחנן**, which is a different definition of what the **משנה דפאה** means when it says **הראיון** and it is no longer referring to the value of the **קרבתן**? Why didn't he stick with a similar understanding, namely; that it refers to **HOW** much time one needs to spend in the **עזרה**, and instead assumes that it is the number of times that he comes?
5. **ריש לקיש** says that every time one comes to the **עזרה**, he needs to bring a new sacrifice. Since there is no obligation to come more than one time, isn't it a new **מצוה** when he comes the second time, and would be similar to seating in a **Sukka** multiple times during **יו"ט**, which we do not consider a **שיעור** לה **שיעור**?
6. The **גמרא** discusses what type of **קרבתן** must be brought when one comes to the **עזרה**, an **עולה** or a **שלמים**. The argument used to prove that it needs to be **עולה** is that you should not have a situation whereby your table is full and the **הקב"ה's** table is empty. Since when one brings a **שלמים** parts of it go on the **מזבח**, how is this called an empty table for your master?
7. The **גמרא** discusses bringing sacrifices from money which is earmarked for **שני מעשר**, and explains that there is a difference between **יו"ט** and **חול המועד**. On bringing an **עולה** from this money, the **גמרא** asks, how can you do this, but we know that this can only be bought with money of **חולין**. Why isn't it a bigger problem, since this will not be eaten by the owner and **שני מעשר** money can only be used to buy food items that will be consumed by the owner in **ירושלים**?

If you have any comments or suggestions please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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