

This week's Daf is dedicated

L' Refuah Shlaima for Yosef Yonah Ben Rivkah



הערות של רב יחיאל גרינהויז

CHAGIGAH DAF ט

1. The משנה discuss the timeframe allotted for bringing the קרבן חגיגה, as well as options for making it up if one missed the first opportunity, etc. If someone missed the full 8 days (including עצרת שמיני) he can no longer bring the קרבן. The mishna describes such a person as one who is referred to by קהלת as וכו' "מעוות לא יוכל לתקון" its is interesting that the mishna chose this description for someone who missed bringing the קרבן חגיגה, and did not do so in other places where timing is important, like eating Matzo, or sitting in a Sukkah, etc.. why?
2. The משנה says that after the 8 days באחריותו חג אינו חייב עבר הרגל ולא, what does this mean? if someone for example missed putting on Tefillin one day, would we also say that he is no longer responsible? Isn't it inherent in the mitzva, that if one missed the opportunity its too late and he is no longer responsible for its performance?
3. ר"ש בן יוחי says that "מעוות לא יוכל לתקון" refers to someone who learnt and then separated from Torah. Why does this qualify for this פסוק? We understand from the other interpretations that it refers to something which can no longer be rectified, but here, can't he just do תשובה and come back to learning? This seems more like the example of someone who stole.
4. רבי יוחנן משום רבי ישמעאל learns out the din that שמיני עצרת, is included in the days that qualify for making up the obligation of bringing the קרבן חגיגה, if one missed the previous 7 days from פסח. The גמרא follows by saying that the תנא learnt this from another source. How can רבי יוחנן משום רבי ישמעאל argue on a תנא?
5. In defining the obligation for קרבן חגיגה the בריתא says that its not for 7 days, but rather only one day. Does this mean one of the seven, but only one, or is there a special significance on the first of the seven?
6. According to רבי יוחנן if someone couldn't walk on the first day, and gets better the second day he no longer needs to bring the קרבן חגיגה. Is the חיוב triggered when someone is in the עזרה? If yes, why would it matter if he didn't come because of a walking problem, or if he just didn't come? Can he come to the עזרה even though he doesn't HAVE to come and bring a קרבן חגיגה?
7. In case one misses מנחה due to an אונס, he can make it up by davening מעריב twice. Why don't we say that since he was completely exempt (אונס פטור), he should not qualify for תשלומין? Isn't it the same as a חיגר ביום ראשון, who couldn't come due to his foot problem and now can not make it up?
8. Someone who was עובד ה' is compared to one who learnt the same thing 101 times, whereas someone who only learnt it 100 times is considered עבדו לא. Why do we need an example from a freight mover? If one can do more and chooses not to, he is obviously not doing the same level of work.
9. If being poor is good for jews, why did הקב"ה insist that they leave מצרים with significant wealth גדול ברכוש?

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