



הערות של רב יחיאל גרינהויז

Chagigah Daf 16 is Dedicated

לרפ"ש שלום ברוך בן רינה מרים

חגיגה דף טז

1. **ת"ר ששה דברים נאמרו בשדים שלשה כמלאכי השרת וכו' יש להם כנפים כמלאכי השרת** Six things were said in demons etc. with one of them being **They have wings like the Angels**. The other 2 items point to a lofty being, namely being able to fly from one end of the world to the other and hearing of what the future may hold. What is so significant about having wings? Every bird has wings.
2. The 3 things in which שדים are like humans don't seem to be unique to the 2 groups. In fact 2 of the items are actually listed in the next גמרא about ways in which humans are compared to animals, and the third is not unique to humans since animals also die. Why than are these chosen?
3. The גמרא says that if one sees that his yezter is pushing him to sin, he should go away and put on black clothing etc. On the first 2 nights of Pesach we wear a white coat, and one of the reasons given for this custom is that white reminds a person of their mortality. Why wouldn't we suggest the same for someone who is about to sin and may refrain from doing so by remembering "where he is going" as the famous minsha tells us in Pirkei Avos "לאן אתה הולך"?
4. The גמרא lists various ways by which ones deeds are recorded. Why doesn't it quote the mishna in Avos that lists them specifically as a seeing eye, a hearing ear, and a book where all is written?
5. One of the opinions regarding the above is that 2 מלאכים who constantly follow everyone will testify. Can we imply from this that they know our thoughts, since the thought is a major component of many sins? (תוס שבת ע"ב assumes that they know our thoughts, but many argue).
6. The Mishna lists various pairs who argued about טוב סמיכה ביום טוב. It includes in the list מנחם, who did not argue with Hillel. Why is this important, there were many who shared someone else's opinion?
7. **ע"ב אמר רבי יהודה בן טבאי אראה בנחמה וכו' He made a שבועה that he killed a false witness to show that we do not agree with the צדוקין. Why does he need to swear? Isn't killing someone a bigger proof that we do not agree with them?**
8. **רבי יהודה בן טבאי told שמעון בן שטח that he made a mistake by killing only one witness, since both need to be proven as false, and he too swear about it. What was the purpose of שמעון בן שטח swearing about an opinion? It makes sense to swear about an actual event, but here it a פסק הלכה?**
9. When we judge a case of life and death there need to be a minimum of 23 דיינים. Why was רבי יהודה בן טבאי the only one who went to ask the killed witness for forgiveness? What about the other 23 דיינים?

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