



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chagigah Daf Yud Gimme!

- A Braisa says, **R' Yochanan ben Zakai** said, when Nevuchadnetzar said that he will go above the clouds to be like Hashem, a bas kol came out and said "Rasha the son and grandson of a rasha, a person only lives about 70 years. To travel to the first Heaven is a travel of 500 years. To travel the thickness of that Heaven is another 500 years. The same is the distance between each Heaven. On top of all that you have the Chayos Hakodesh, whose feet alone are equal to all of the above, whose ankles are also equal to all of the above, whose lower legs, middle legs, upper legs, bodies, necks, heads, and horns are each equal in distance to all that was stated above. On top of that is the Heavenly Throne, whose legs equal all that was stated above, and the Throne itself equals all that was stated above. On top of all that sits Hashem. And you think you are going to reach there!?"

V'LO BAMERKAVA B'YACHID

- **R' Chiya** taught, one may teach a student the chapter headings of the Merkava.
 - **R' Zeira** said, we may only teach the chapter headings to an Av Beis Din and to anyone who has a serious nature. **Others** explain that he required that the person have both characteristics.
 - **R' Ami** said, we only teach the secrets of the Torah to one who has these 5 things: is a boss over 50 people, is a patient person, can give advice, can understand on his own, and has another advanced level of understanding.
 - **R' Ami** said based on a pasuk, one may not teach Torah to goyim.
- **R' Yochanan** offered to teach Merkava to **R' Elazar**. He said, "I am not old enough to learn that yet". When **R' Yochanan** died, **R' Assi** then offered to teach Merkava to **R' Elazar**. He said, I didn't merit learning it from **R' Yochanan**, so I will not learn it from you either.
 - **R' Yosef** was learning Merkava and the Elders of Pumbedisa were learning Maasei Bereishis. They asked him to teach them Merkava. He said, I will do so if you first teach me Maasei Bereishis. After they taught it to him, he refused to teach Merkava to them. He said, A Braisa darshens a pasuk to teach that one should keep Merkava to himself and not teach it to others. They said to him, but we have already learned the Merkava up until the pasuk of "Vayomer eilai ben adam". He said, if so, you already know Merkava (and don't need me).
 - **Q:** We find a machlokes in a Braisa where both views say that Merkava goes to a different point than **R' Yosef** said!? **A:** The points given in the Braisa are the parameters of where one may teach or to where one may give the chapter headings.
 - **Q:** One of the points given in the Braisa was "Chashmal". However, we find that that may not be taught at all. We even find that a young person who learned that was burned by a fire that jumped out at him!? **A:** A young person shouldn't be learning it, but a more mature person may.
 - **R' Yehuda** said, **Chananya ben Chizkiya** should be remembered favorably, because the **Chachomim** wanted to have Sefer Yechezkel hidden, due to the seeming inconsistencies that some of the pesukim in it have with the pesukim of the Torah. **Chananya** locked himself into the attic and did not emerge until he had reconciled all the inconsistencies, thereby preventing the need to hide the Sefer forever.

[The Gemaros that describe the Malachim and the Merkava will not be summarized for this review]

- **R' Yehuda in the name of Rav** explained a pasuk to mean that Hashem gave Nevuchadnetzar the ability to conquer the entire world, so that the Yidden should be subject to a king and nation who were the most respected in the world.
 - Hashem says, "The aveiros of the Yidden have caused Me to help these goyim".
- **Rava** said, all the Merkava that was seen and described in detail by Yechezkel was also seen by Yeshaya. Yechezkel is like a villager who saw the king (excited and therefore gives a detailed description), whereas Yeshaya was like a city dweller who saw the king.
- **Reish Lakish** said, the lion is the king of the chayos, the ox is the king of the beheimos, the eagle is the king of the birds, humans rule over all of them, and Hashem rules over the humans as well.
 - **Reish Lakish** explains, that initially one of the "faces" on the Merkava looked like a "shor", but Yechezkel davened to have it changed to the face of a child, so that Hashem would not be constantly "reminded" of the aveirah of the Eigel.
 - **Q: R' Pappa** asked **Abaye**, the Merkava already had a face of a human!? **A:** It had the face of an older person, and another face of a younger person.
 - **Q:** One pasuk says the Malach has 6 wings and one says it has 4 wings!? **A:** When the Beis Hamikdash stood, it had 6 wings. Now it has 4 wings.
 - **R' Chananel in the name of Rav** said, the missing wings are the ones they would use to say shira. The **Rabanan** say the missing wings are the ones that would cover their feet, since we find that Yechezkel was able to see their feet (it must be that they were no longer covered).
 - **Q:** It may be that the wings over the feet were still there, but they opened their wings and that is how he saw their feet!? **A:** They would not have uncovered their feet in front of Hashem.
 - **Q:** One pasuk gives a number as to how many Malachim there are, and the other says they can't be counted!? **A:** When the Beis Hamikdash stood, there were so many that they could not be counted. Now, it is as if the Heavenly Court has been diminished (and they can be counted). **A2: Rabbi in the name of Abba Yose ben Dusai** says in a Braisa that the number given in the pasuk refers to one group. However, all the groups when put together cannot be counted. **A3: R' Yirmiya bar Abba** said the number in the pasuk refers to the Malachim that are near the river of fire.
 - **Rav Zutra bar Tuvia** in the name of **Rav** said that this river flows onto the heads of the reshaim in Gehenom. **R' Acha bar Yaakov** said it flows onto the generations that were supposed to be created but were never created.
 - A Braisa says, **R' Shimon Hachassid** said, there were an additional 974 generations that were supposed to be created before the Torah was given, and they were ultimately not created. Hashem places some of them in each generation, and they are the brash people in the generation.
 - **R' Nachman bar Yitzchak** said that the pasuk means to say that the river flowed as a reward for the tzaddikim who sleep less to be able to learn Torah.