



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

### Chagigah Daf Tes Vuv

- A Braisa says, **R' Yehoshua** once found **Ben Zoma** to be totally preoccupied in his thoughts. **Ben Zoma** explained that he was thinking into the depths of Creation, and discovered that the "upper waters" and "lower waters" are separated by 3 fingerbreadths, based on the pasuk of "V'ruach Elokim mirachefes ahl pnei hamayim". He said this teaches that it was hovering like a mother dove over her babies. **R' Yehoshua** told his talmidim that **Ben Zoma** was incorrect, because that pasuk was stated before Hashem made the separation between the waters.
  - **Q:** How far is the separation between the upper and lower waters? **A: R' Acha bar Yaakov** said, a hairsbreadth. The **Rabanan** said, like the space between the planks of a bridge. **Mar Zutra** said, like 2 garments spread one on the other. **Others** say, like 2 cups, one stuck inside the other.
- The Braisa quoted earlier said that **Acher** "chopped down trees" when he went to Heaven alive. The Gemara explains that when he went, he saw a Malach that was sitting and writing zechusim for Klal Yisrael. **Acher** said, we have a tradition that only Hashem sits in Heaven. It entered his mind to say that maybe there is a second god. This Malach was then taken and punished for not getting up when **Acher** saw him, to prevent this error. The Malach was then given the right to erase the zechusim of **Acher**. A bas kol then said, all people may do teshuva except for **Acher**. When he heard this, **Acher** said that he may as well enjoy this world. He then went and hired a zonah and did many aveiros.
  - After having left the ways of the Torah, **Acher** asked **R' Meir**, what is the meaning of the pasuk that says that "Hashem has made one as well as the other"? **R' Meir** said, it means that whatever Hashem made in larger form, he also makes in smaller form (e.g. mountains and hills, oceans and lakes, etc.). **Acher** said, **R' Akiva** said different. He said it means that Hashem makes opposites of everything (e.g. tzaddikim and reshaim, Gan Eden and Gehenom). Every person has a share in Gan Eden and Gehenom. If a tzaddik is zocheh, he takes his share and the share of others in Gan Eden, and the reverse is true for a rasha.
  - Another time **Acher** asked, what is the meaning of the pasuk that says that wisdom is greater than gold and glass, and cannot be exchanged for gold? **R' Meir** said, this refers to Torah, which is difficult to acquire like gold, and is easily lost like glass. **Acher** said, **R' Akiva** explained this differently. He said, that just like gold and glass can always be repaired, so too a talmid chochom can always do teshuva. **R' Meir** said to him, why don't you come and do teshuva!? He said, because I heard the bas kol that said that all can do teshuva except for me.
  - A Braisa says, **Acher** was once riding a horse on Shabbos and **R' Meir** was walking behind him. At a certain point **Acher** told him to stop walking, because they had reached the techum for Shabbos. **R' Meir** said, you also must stop and come do teshuva. He said that he cannot, based on the bas kol. **R' Meir** dragged him into a Beis Medrash. He asked a child to repeat a pasuk he had learned (which he would interpret as a sign from Heaven). The child quoted a pasuk suggesting that his teshuva would not be accepted. This happened when he asked 13 different children. The last boy had a speech impediment, and when he quoted his pasuk it sounded as if he said "Hashem says to Elisha (**Acher's** real name), with what purpose do you count my decrees?" instead of "Hashem says to the rasha...". One version says that **Acher** actually killed that child. Another version says, he said, "If I had a sword, I would kill you".

- When **Acher** died, they said in Heaven that they cannot put him in Gehenom, because he had learned a lot of Torah. On the other hand, they cannot let him into Gan Eden, because he had sinned. **R' Meir** said, it would be better to let him go to Gehenom, so that he can get his punishment and then go to Gan Eden. **R' Meir** said, when I die, I will see to it that they let him into Gehenom. When **R' Meir** died, smoke began to rise from **Acher's** grave (showing that he was let into Gehenom). **R' Yochanan** felt that Acher must be saved from Gehenom. He said, when I die I will take him out of Gehenom. When **R' Yochanan** died, the smoke stopped coming out of **Acher's** grave (showing that he was taken out of Gehenom).
- After his death, **Acher's** daughter went begging to **Rebbi** for support. **Rebbi** was surprised to see that descendants of **Acher** were still alive, based on the pasuk that says that the reshaim will be left without descendants. She told **Rebbi**, remember his Torah, not his aveiros. A fire came from Heaven and burned **Rebbi's** chair. **Rebbi** cried and said, if Torah protects one who went against it, how much more so it will protect one who follows it.
- **Q:** How could **R' Meir** have learned Torah from **Acher**? We have learned from a pasuk that one should only learn from a rebbi who is like a Malach!? **A: Reish Lakish** said that **R' Meir** darshened another pasuk that seems to allow one to learn Torah from a rasha.
  - We must say that the pasuk that does not allow it refers to a talmid who is a child, and will get influenced by the rasha. The pasuk that allows it is discussing a mature talmid, who will not get influenced.
- **Rava** darshened a pasuk that compares a talmid chochom to a nut, to teach that just as a nut may be dirty on the outside but remains clean on the inside, so too a talmid chochom who ends up doing aveiros, remains pure on the inside.
- **Rabbah bar Shila** met Eliyahu and asked him what Hashem was doing. He answered, Hashem is quoting the Torah of the various talmidei chachomim, but not the Torah of **R' Meir**, since he learned Torah from **Acher**. **Rabbah bar Shila** said, **R' Meir** took the good and threw out the bad!? Eliyahu said, Hashem has accepted that and has now begun to quote **R' Meir**.
- **Shmuel** saw **R' Yehuda** crying. He explained, a pasuk is darshened to teach that great talmidei chachomim who later do aveiros end up with no share in Olam Habah. He said, if this was said about the great people of the past (Doeg and Achitofel), what chance do we have to stay on the right path!? **Shmuel** told him, they had improper thoughts all along, and that eventually led them astray. You don't have such thoughts, so you have nothing to worry about.
  - **Q:** What were the improper thoughts of **Acher** that led him astray? **A:** He would constantly sing Greek songs (he failed to properly mourn the Churban).
  - It was said about **Acher** that he was found to have heretical materials in his possession.
  - Nimus the weaver asked **R' Meir**, all wool that goes into a pot absorbs the die (meaning, the Torah learned should protect all people equally, so how come **Acher** went in sinning ways)? He answered, that is only true if the wool was clean. If it was dirty, it does not get dyed equally (and **Acher's** improper thoughts prevented the Torah from protecting him).
- The Braisa said that **R' Akiva** came out of Gan Eden in peace. The Braisa says that the Malachim wanted to harm **R' Akiva** as well, but Hashem didn't allow them. **R' Akiva** knew (based on darshening pesukim) where the Shechina was, and therefore did not look at it. Because of that, he was not harmed.