



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

### Chagigah Daf Tes Zayin

- A Braisa says, there are 6 characteristics said about sheidem, 3 of which are like Malachim and 3 of which are like humans: they are like Malachim in that they have wings, they fly from one end of the world to the other, and they know the future (meaning, that they hear about the future from "behind the Curtain"). They are like humans in that they eat and drink, they reproduce, and they die. There are 6 characteristics said about humans, 3 of which are like Malachim and 3 of which are like animals: they are like Malachim in that they have understanding, they walk upright, and they speak in Lashon HaKodesh. They are like animals in that they eat and drink, reproduce, and expel wastes.

KOL HAMISTAKEL B'ARBA'AH DEVARIM RASOI LO SHELO BAH L'OLAM...

- **Q:** We can understand why it is wrong to delve into what is "above" and "below", and even what is "after". However, what is wrong with delving into what was "before"? Whatever is in the past has already happened!? **A: R' Yochanan and R' Elazar** say, this is like a king who built a palace on a garbage dump. He doesn't want people discussing what the place of the palace was before it was built.

KOL SHELO CHAS AHL K'VOD KONO RASOI LO SHELO BAH L'OLAM

- **R' Abba** said, this refers to one who looks into a rainbow (which a pasuk says is like the glory of Hashem). **R' Yosef** said, this refers to one who does aveiros in hidden, because this shows that he doesn't believe that Hashem is Omnipresent (since he is afraid of people seeing him, but not of Hashem).
  - **Q:** We find that **R' Illa** said that if one sees that his Yetzer Harah is winning over him to do an aveirah (and he will do the aveirah), he should go somewhere where no one recognizes him, dress in black and do the aveirah, so that at least he won't bring a Chilul Hashem. If so, why is it wrong to do an aveirah in hiding? **A: R' Yosef** is discussing where one can win over his Yetzer Harah. **R' Illa** is discussing where he can't win over him.
  - **R' Yehuda the son of R' Nachmeini** darshened, any person who looks at 3 things causes his eyesight to be lost: at a rainbow (which is the likeness of the glory of Hashem), at a prince (which the pasuk tells us gets from the honor of Hashem put on him), and at the Kohanim (in the Beis Hamikdash, when they are blessing the people with the Shem Hameforash).
    - **R' Yehuda the son of R' Nachmeini** darshened a pasuk to teach, one should not believe his Yetzer Harah if he tells him that he can do an aveirah and Hashem will forgive him. Another pasuk teaches that the stones and beams of a person's house will testify against someone for doing an aveirah. The **Chachomim** say that a person's neshama will even come to testify against him. **R' Zerika** said, the 2 Malachim that always accompany a person will testify against him. **Others** said that a person's limbs will come and testify against him.

MISHNA

- **Yosef ben Yoezer** says that semicha (leaning on the korbon) may not be done on Yom Tov, but **Yosef ben Yochanan** says that it may be done. **Yehoshua ben Prachya** says that it may not be done, but **Nitai Ha'arbeili** says that it may be done. **Yehuda ben Tabai** says that it may not be done, but **Shimon ben Shatach** says that it may be done. **Shmaya** says that it may be done, but **Avtalyon** says that it may not be done. **Hillel** and **Menachem** did not argue regarding this, but

when **Shammai** took over **Menachem's** place on the Sanhedrin, **Shammai** said that semicha may not be done, and **Hillel** said that it may be done.

- The first of each pair was the Nasi, and the second of each pair was the Av Beis Din.

#### GEMARA

- A Braisa says, **R' Meir** said, the 3 chachomim of the first 3 pairs who said that we may not do semicha, and the 2 chachomim of the last 2 pairs, who said that we may do semicha, were all Nessi'im. The others of the pairs were the Av Beis Din. The **Chachomim** said that **Yehuda ben Tabai** was the Av Beis Din and **Shimon ben Shatach** was the Nasi.
  - **Q:** A Braisa brings a story where **Yehuda ben Tabai** had someone killed by Beis Din, and **Shimon ben Shatach** explained to him that the killing was unjustifiably carried out. After realizing his mistake, **Yehuda ben Tabai** accepted upon himself to only pasken in front of **Shimon ben Shatach**, so that he could always be corrected if need be. Now, according to **R' Meir** this would make sense, because the Nasi is allowed to pasken in the presence of the Av Beis Din. However, according to the **Rabanan**, how can it be that the Av Beis Din could pasken in the presence of the Nasi? **A:** What he meant by his acceptance was that he would not even join a Beis Din unless **Shimon ben Shatach** was on that Beis Din.

#### YATZA MENACHEM V'NICHNAS SHAMAI...

- **Q:** Where did Menachem go? **A: Abaye** said he went away from following the proper ways of the Torah. **Rava** said, he went to enter the service of the king. A Braisa says like **Rava** as well.
- **R' Shamen bar Abba in the name of R' Yochanan** said, one should never consider a Rabbinic prohibition lightly, because we find that the Gedolei Hador argue regarding semicha on Yom Tov, which is only assur due to a Rabbinic prohibition.
  - **Q:** It seems obvious that the issue of semicha is only based on a Rabbinic prohibition, so why does he need to say so? **A:** The chiddush is that this Rabbinic prohibition prevents one from performing a mitzvah.
    - **Q:** This also seems obvious!? **A:** The point is to demonstrate that the machlokes is not whether semicha is necessary altogether. Rather all agree that it is necessary, and the machlokes is only whether it is assur under the Rabbinic prohibition.
- **Rami bar Chama** said, we see from here that semicha requires leaning on the animal with one's full might, because if that wasn't required, there would be no reason to say that semicha is assur to do on Yom Tov.
  - **Q: R' Yose** said in a Braisa, that **Abba Elazar** told him that they once brought a Shelamim to the women to do semicha, not because women are required to do semicha, but rather to make them happy that they were doing semicha. Now, if one must lean with his full might on the animal, allowing the women to do so when they are not chayuv would constitute working with the animal, which is assur to do with a korbon!? It must be that full might is not required, and that is why they allowed the women to do so!? **A:** It may be that full might is required. However, when they brought the animal to the women, they instructed them to only place their hands lightly on the animal.
- **R' Pappa** said, we see from here that using the sides of an animal on Yom Tov is assur just as using its back. If this was not the case, there would be no reason to make semicha assur, because one could do semicha on the animal's head (which has the same din as its side). The reason that this is not done must be because it is equally assur.
  - **R' Ashi** said, it may be that using the sides of an animal on Yom Tov is allowed. However, using the head of an animal is like using its back, and that's why doing semicha on the head would not be allowed.