



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

Chagigah Daf Gimmel

- **Q:** Why is it that one who is only deaf *or* mute is patur from re'iyah, but is chayuv in the mitzvah of Simcha? **A:** Such a person is chayuv in all mitzvos, which is why he would be chayuv in the mitzvah of Simcha. The reason he is patur from re'iyah is because there is a gezeirah shavah from re'iyah to hakhel, that teaches that only one who is chayuv in hakhel would be chayuv in re'iyah. Regarding hakhel we are taught from the pasuk "L'maan yishmi'u u'l'maan yilmidu" that one who can't hear is patur ("l'maan yishmi'u" means he can hear), and that one who can't speak is patur ("l'maan yilmidu" means that he can't speak, because if one can't speak, he could not learn).
 - **Q:** Do you mean to say that one who is mute cannot learn? We find a story where 2 mute people who always sat in front of **Rebbi** when he said shiur were healed through **Rebbi's** tefillos, and were found to know all of Halacha, Sifra, Sifri, and all of Shas!? **A:** **Mar Zutra** said, the pasuk should be read as if it says "l'maan yilameidu" – so that they will teach – which would mean that one who can't teach is not chayuv in hakhel, and therefore not chayuv in re'iyah. A mute person, who cannot teach (because he cannot talk), would therefore be patur. **A2: R' Ashi** said, without the story of the two mute people we would still know that the pasuk should be read as "l'maan yilameidu". Because, if it is read as "l'maan yilmidu", which means that one who can't learn is patur, we would be able to learn that one who can't hear is patur from those words as well (since he is patur based on the fact that he cannot learn). What would be the need for the words of "l'maan yilmidu"? It must be that we are to understand the words as if they are read "l'maan yilameidu".
 - **R' Tanchum** said, a person who is deaf in one ear is patur from re'iyah, based on the pasuk regarding hekhel which says "b'azneihem" (ears in the plural).
 - **Q:** That word is needed to teach that all the Yidden must come to hear the king read from the Torah!? **A:** We can learn that from "neged kol Yisrael".
 - **Q:** If we only learn it from "neged kol Yisrael", we may think that the Yidden don't have to hear what is said, so b'azneihem is needed!? **A:** We learn that all must hear what is said from the words "L'maan yishmi'u".
 - **R' Tanchum** said, if a person is lame in one foot, he is patur from re'iyah, because the pasuk says "regalim", which we darshen to be referring to feet.
 - **Q:** We need the word regalim to teach that one with a wooden leg is patur (not one with a lame leg)!? **A:** We learn that one with a wooden leg is patur from the pasuk that says "pe'amim", which we find refers to feet as well.
 - **Rava** darshened a pasuk as follows: "mah yafu fe'amayich bane'alim bas nadiv" – how beautiful are the footsteps of the Yidden when they go to be oleh regel, "bas nadiv" – the daughter of Avrohom Avinu, who is referred to as "nadiv".
 - **R' Kahana** said, **R' Nosson bar Minyumei in the name of R' Tanchum** darshened, when the brothers threw Yosef into the pit, the pasuk says, "V'habor reik ein bo mayim". This means to say that there was no water there, but there were snakes and scorpions.
- A Braisa says, **R' Yochanan ben Broka** and **R' Elazar Chisma** went to visit **R' Yehoshua**. He asked them to tell him something new that was said in the Beis Medrash. At first, they refused. They then said, it was **R' Elazar ben Azarya's** turn to darshen, and he darshened as follows. The pasuk regarding hakhel says that the men, women, and children must all come to hakhel. The men go

to learn. The women go to listen. Why do the children go? **R' Elazar** answered, they go to give reward to those who bring them. **R' Yehoshua** told them, "You had a diamond in your hand and you tried to keep it from me!?" The Braisa continues with another draasha of **R' Elazar**. The pasuk says "Es Hashem he'emarta hayom". The pasuk also says "Va'Hashem ha'emircha hayom". This is as if Hashem is saying to the Yidden, "You have made Me unique in the world by saying 'Shema Yisrael Hashem Elokeinu Hashem Echad', and I will therefore make you unique in this world", as the pasuk says "Umi k'amcha Yisrael goy echad baaretz". He continued darshening as follows. A pasuk compares the gezeiros of the **Chachomim** to animal prods, and to nails that are planted. They are compared to animal prods, because just like animal prods keep the animal straight as it plows, producing neat rows of food that bring life to the world, so too the gezeiros of the **Chachomim** keep one from straying from the path of life to the path of death. We would think that just as an animal prop is movable, so too are the words of the Torah (i.e. they are not eternal). The pasuk therefore says that they are like nails that are permanently inserted. One would think that the words of Torah are stationary and do not grow. The pasuk therefore says they are like nails that are planted, and grow. The pasuk refers to the "people of the gatherings". He darshened that this refers to the talmidei chachomim, who sit in groups and learn Torah. A person may say, there are so many matters of Halacha that are subject to machlokes, so how can one ever know which way to follow? The pasuk therefore teaches that all of Torah comes from "One Shepherd" (Hashem), and was given through one leader (Moshe). Therefore, one should listen to all sides of the machlokes, and decide which makes more sense to him. After hearing all these drashos, **R' Yehoshua** said, any generation that has **R' Elazar ben Azarya** is not considered to be lacking Torah leadership.

- **Q:** Why did they initially refuse to tell **R' Yehoshua** what was said? **A:** They were afraid to do so because of the story that once happened where **R' Yose Ben Durmaskis** said over a teaching to **R' Eliezer**, and **R' Eliezer** was upset that **R' Yose** was giving credit to the people of the Beis Medrash for having come up with a novel Halacha, when in fact was something stated by the Anshei Kneses Hagedolah. Because of that, **R' Eliezer** cursed **R' Yose** with blindness. After he calmed down, **R' Eliezer** davened and **R' Yose's** eyesight was restored. Based on this story, the talmidim were afraid to say over something novel from the Beis Medrash to **R' Yehoshua**.
- A Braisa says, a shoteh is one who goes out alone at night, who spends the night in a cemetery, and one who rips his clothing for no reason.
 - **R' Huna** said, to be classified as a shoteh one must do all these things. **R' Yochanan** said, even doing one of these things is enough to get this classification.
 - **Q:** If a person did these things in an insane manner, then doing one should be enough to get this classification!? If they were not done in an insane manner, then even doing all of them should not get him this classification!? **A:** The case is where he did it in an insane manner. However, doing each one individually may have a rational reason for his doing so (sleeping in a cemetery to get the evil spirits to help him with magic, walking alone at night to get fresh air, and ripping clothing while deep in thought). However, once he does all 3, it shows that he is clearly a shoteh.
 - **R' Pappa** said, had **R' Huna** heard the Braisa that says that one is classified as a shoteh for losing things that are given to him, he would have agreed that even doing one thing classifies one as a shoteh.
 - **Q:** Would **R' Huna** have agreed only regarding the characteristic of him ripping his clothing (which is similar to losing items given to him), or would he have agreed regarding any one of the three? **TEIKU**.