



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

### Chagigah Daf Daled

#### V'TUMTUM V'ANDROGINAS...

- A Braisa says, the pasuk regarding re'iyah says "kol zechurcha". The word "zachur" excludes women. "zechurcha" excludes a tumtum and androginas. The word "kol" comes to include minors.
  - **Q:** The mitzvah of re'iyah is a "mitzvas assei shehazman grama". If so, why do we need a special pasuk to exclude women? **A:** We would think that the gezeirah shava to hakhel should teach that a woman is chayuv in re'iyah as well.
  - **Q:** It is understandable why an androginas needs a pasuk to teach that it is patur, because we would think that since it has some male features, it should be chayuv. However, why do we need a pasuk to teach that a tumtum is patur? A tumtum is a safek, and as such should be patur without a pasuk!? **A: Abaye** says, the pasuk is coming to exclude a tumtum whose "beitzim" are visible, so we know he is a male. Still, the pasuk teaches, that since the rest of his eiver is covered, he is patur from re'iyah.
  - **Q:** Our Mishna said that minors are patur from the mitzvah of re'iyah!? **A: Abaye** said, the Mishna is discussing a minor who has not yet reached the age of chinuch, and the Braisa is discussing a minor who has reached the age of chinuch.
    - **Q:** Even a minor who has reached that age is only chayuv D'Rabanan, so how could we learn it from a pasuk? **A:** The pasuk was used as an asmachta, not a true source. The word "kol" actually comes to exclude people who have particularly smelly jobs, from the mitzvah of re'iyah. The reason is that they cannot go up with other people (they smell) and therefore cannot be said to go up with "kol zechurcha".

#### NASHIM V'AVADIM SHE'EINAN MESHUCHARIM...

- **Q:** We explained why women are patur, but why are slaves patur? **A: R' Huna** said, the pasuk says "el pinei Ha'Adon Hashem". This teaches that only one with one master – i.e. Hashem – is chayuv in re'iyah. The slave has a second master, and is therefore patur.
  - **Q:** We learn from a gezeirah shava that a slave is only chayuv in mitzvos like a woman. If so, why do we need a separate reason to make the slave patur!? **A: Ravina** said, the Mishna is referring to a slave who is partially freed. This can be seen by the Mishna's choice of words – "a slave who is not yet free" (if he is totally not free, the Mishna should have simply said "a slave"). It is this type of slave who is chayuv in more mitzvos than a woman, and for whom we need a separate source to teach that he is patur.

#### V'HACHIGER V'HASUMAH V'CHOLEH V'HAZAKEIN

- A Braisa says, the word "regalim" in the pasuk teaches that one missing a leg is patur. Another drasha is that it comes to teach that one who is lame, ill, blind, old, or who cannot walk on his own, is patur from re'iyah.
  - **Q:** What is the Braisa coming to add when it lists "one who cannot walk on his own"? **A: Rava** said, it come to include a very particular person, who cannot walk barefoot, that he is patur from re'iyah, because one may not walk on the Har Habayis with shoes.
- A Braisa says, an arel (one who never had a bris milah) and one who is tamei, are patur from re'iyah.
  - **Q:** We can understand why one who is tamei would be patur, because the pasuk says "uvasa shama, v'haveisem shama". This teaches that only one who can enter the Azarah is chayuv in re'iyah, and a tamei person may not enter the Azarah. How do we know that

an arel is patur? **A:** The Braisa follows **R' Akiva** who darshens a pasuk to teach that an arel is treated like one who is tamei.

- A Braisa says, one who is tamei is patur from re'iya based on the pasuk of "uvasa shama, v'haveisem shama". **R' Yochanan ben Dihavai in the name of R' Yehuda** says that one who is blind in one eye is patur from re'iya, based on a drasha on the word "yei'raeh", which he says teaches that just as one comes to be seen by Hashem "with two eyes", so too he must come to "see Hashem" with two eyes.
  - When **R' Huna** would reach the pasuk of "yei'raeh", he would cry. He said, we see that Hashem is like a master who very much wants to see His servants, and yet he now rejects us, by having destroyed the Beis Hamikdash.
  - When **R' Huna** would reach the pasuk of "v'zavachta shelamim v'achalta sham", he would cry. He said, we see that Hashem is like a master who very much wants to have His servants eat at His table, and yet he now rejects us, by having destroyed the Beis Hamikdash.
  - When **R' Elazar** would reach the pasuk of "v'lo yachlu echav laanos oso ki nivhalu mipanav", he would cry. He said, if the rebuke of a person can be so stinging, how much more so will be the rebuke of Hashem!
  - When **R' Elazar** would reach the pasuk which tells of how Shmuel Hanavi was afraid when he was called up from the dead by sorcery, because he thought that he was going to be judged by the Heavenly Court, he would cry. He said, if the great tzaddik Shmuel Hanavi was afraid, how much more so must we be afraid!
  - When **R' Ami** would reach the pasuk of "yitein be'afar pihu ulai yeish tikva", he would cry. He said, with all that suffering, the pasuk still says that only *maybe* there will be hope!
  - When **R' Ami** would reach the pasuk that says to seek righteousness and humility for then perhaps you will be hidden from Hashem's anger, he would cry. He said, with all that, the pasuk still says that only *perhaps* he will be hidden!
  - When **R' Assi** would reach the pasuk that says to hate evil, love good, and establish justice, and perhaps Hashem will show you favor, he would cry. He said, with all that, the pasuk still says that only *perhaps* he will be shown favor!
  - When **R' Yosef** would reach the pasuk that says that there are people who die early even though they never sinned, he would cry.
    - **Q:** Can it be that one would die before his time even though he never sinned? **A:** Yes, as we find by **R' Bibi bar Abaye**, by whom the Malach Hamaves would often visit. He told **R' Bibi** that his messenger once brought him the wrong woman to make die (a woman with a similar name). The Malach Hamaves said, once you have already brought this woman, I will take her life. **R' Bibi** asked him, how can you take someone before their time? He explained that this woman had done a dangerous thing, which in turn made her mazal bad, which then gave him the opportunity to take her life. **R' Bibi** asked, but it is not yet her time!? He answered, the pasuk says that there are people without sins who die before their time. **R' Bibi** asked, what happens to the extra years that this person was destined to live? The Malach Hamaves answered, those years are given to a talmid chochom who is a forgiving person.