



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

### Chagigah Daf Hey

- **R' Yochanan** would cry when he read the pasuk in which Hashem tells the Satan that he caused Hashem to make lyuv suffer for no reason. **R' Yochanan** said, if a slave's master can be made to turn against him, he has no hope.
  - **R' Yochanan** would cry when he read the pasuk that says that Hashem cannot even trust his tzaddikim. He said, if the tzaddikim can't be trusted, who can be!?
    - **R' Yochanan** once met a man who was packing unripe figs for a trip he was making, and left the ripe figs behind. The man explained, the unripe figs will last the trip, whereas the ripe ones will spoil. **R' Yochanan** said, that is the meaning of this pasuk. There are times that Hashem takes the young tzaddikim so that they shouldn't be left to sin.
      - **Q:** We find that a young talmid chochom died in **R' Alexandri's** neighborhood, and it was said that he could have lived longer had he been more righteous. It must be that righteous talmidei chachomim do not die young!? **A:** It was known that that talmid chochom did not have proper respect for his rabbei'im, which is why that was said.
  - **R' Yochanan** would cry when he read the pasuk that says that Hashem will bring to judgment and act as a quick witness against the people who do kishuf, adultery, swear falsely, and those who do not pay their workers. He said, if a master does so, there is no hope for the slave.
    - **R' Yochanan ben Zakkai** added, woe is to us if Hashem equates these terrible aveiros with these smaller aveiros.
    - **Reish Lakish** said, a pasuk teaches that anyone who distorts the judgment of a ger is considered as if he distorts Hashem Himself. The pasuk says "umatei ger". This can be read as if it says "umati", which would mean "he distorts Me".
    - **R' Chanina bar Pappa** said, if one has regret for an aveirah that he did, he is immediately forgiven. This is based on the pasuk that says "v'lo yirei'uni". This suggests that if one did fear Hashem (by regretting his actions), he is forgiven.
  - **R' Yochanan** would cry when he read the pasuk that suggests that Hashem treats the aveiros done b'shogeg as if done b'meizid. He said, if our shogeg is like a meizid, we have no hope.
    - That pasuk says that a person is judged for "every hidden thing". **Rav** said this comes to include one who killed a bug in front of a friend, and that friend was disgusted by that. **Shmuel** said it comes to include one who needs to spit out saliva and does so in front of someone else, who is then disgusted by it.
    - The pasuk then says "ihm tov v'ihm rah". In the Yeshiva of **R' Yannai** they explained that this refers to one who gives tzedaka to a poor person in public, which embarrasses the person, and would be better off never having been given at all. In the Yeshiva of **R' Shila** they said, this refers to one who gives tzedaka to a woman in private. This causes people to think that she was given money for znus. **Rava** said, this refers to one who sends to his wife close to Shabbos meat from which the non-kosher pieces still need to be removed. In her hurry, it may end up not being done properly. Although we find that **Rava** did so, he wife was the daughter of **R' Chisda** and was therefore sure to always be very careful.

- Shmuel** said it refers to one who only gives tzedaka when the poor person is at the point of desperation.
- **R' Yochanan** would cry when he read the pasuk that says that Hashem will bring many evils and tzaros upon a person. He said, if a master does so to his servants, what hope is there?
    - **Q:** What is the difference between the “evils” and the “tzaros” mentioned in the pasuk? **A: Rav** said, it refers to evils that are brought one on top of another, like suffering from two conditions which require opposite forms of healing.
    - A pasuk says that there will be times of “hester panim”, where Hashem seems to be hidden from us. **R' Bardela bar Tevyumei in the name of Rav** said, any person who does not suffer and who is not hunted by his enemies, is not a Jew (we are subject to sufferings throughout the galus).
      - The **Rabanan** asked **Rava**, “you seem not to suffer at all”!? He said, you don't realize that I have to pay off the government (which is a form of suffering). Still, an ayin harah came on him and the king took all of his money.
      - The pasuk says that Hashem will hide Himself “on that day”. **Rava** said, this teaches that even during such times, Hashem will speak to us through dreams. **R' Yosef** said, a pasuk teaches that Hashem's hand is always outstretched to protect us.
        - **R' Yehoshua ben Chananya** was in the king's palace, and there was an apikores there as well. The apikores turned his face from **R' Yehoshua**, to symbolize that Hashem has turned His face from the Jews. **R' Yehoshua** signaled back, that Hashem's hand remains outstretched to protect the Jews. The king asked what the signaling meant, and **R' Yehoshua** explained it to him. He then asked the apikores what was meant, and he did not understand what was meant by **R' Yehoshua's** reply signal. The king said, “a person who can't understand what is signaled to him has no business to even signal in the palace”! He had him taken out and killed.
          - When **R' Yehoshua ben Chananya** was dying they asked him, “How will we be able to fight the apikorsim without you?” He told them, we learn from a pasuk, that the wisdom of the goyim is only as strong as the wisdom of the Yidden. If we are not able to defend such fights anymore, they will not be capable of fighting the fights to begin with.
  - **R' Eila** once heard a child reading the pasuk that says that Hashem tells a person every word he has spoken. **R' Eila** said, if a master does that, his servant has no hope.
    - The pasuk referenced uses the word “seicho” to refer to words. **Rav** explained, this refers to even the private, frivolous talk between spouses.
      - **Q:** We find that **Rav** would speak frivolously with his wife, so there must be nothing wrong with that!? **A:** He did so because he needed to appease her before having tashmish, in which case it is considered necessary.
    - A pasuk says that Hashem cries in a hidden place because of the haughtiness of people. **R' Shmuel bar Inya in the name of Rav** said, Hashem has a special place called “mistarim”, where He cries. **R' Shmuel bar Yitzchak** said that He cries about the exaltedness of the Yidden that was given to the goyim. **R' Shmuel bar Nachmeini** said, He cries about His own exaltedness that has been removed.
      - **Q:** We find that **R' Pappa** said that there is no concept of sadness for Hashem, so how can we say that He cries? **A:** In hidden He cries, but not in His outer chambers.

- **Q:** We find in a pasuk that He cries in the outer chamber as well!? **A:** That was said regarding the Churban, at which time even the Malachim cried as well.
- The pasuk in Yermiyah makes reference to 3 tears that are cried. **R' Elazar** said, the 3 tears are for the First Beis Hamikdash, the Second Beis Hamikdash, and one for the Yidden being in galus. Others say that the last tear is for bitul Torah.
  - **Q:** The pasuk itself says that one tear is for the “flock of Hashem being taken into captivity”. That makes sense according to the first explanation of the 3<sup>rd</sup> tear. However, that does not make sense according to the Others explanation!? **A:** The captivity of the Yidden is the greatest cause of bitul Torah!
- A Braisa says that Hashem cries for 3 people each day: for one who could learn Torah and does not, for one who is unable to learn Torah but does, and for a communal leader who is arrogant.
- **Rebbi** and **R' Chiya** were travelling and passed through a town. They asked the people if there was a talmid chochom present. They said that there was a blind talmid chochom. **R' Chiya** told **Rebbi** not to come along to visit (so as not to diminish the respect of the Nasi). **Rebbi** did not listen, and went along. When they finished the visit, the blind chochom said, “You have come to visit one who is seen but cannot see, you should be zoche to go and visit the One who sees, but cannot be seen (i.e. Hashem in the Beis Hamikdash)”. **Rebbi** said to **R' Chiya**, had I listened to you, I would have missed out on receiving this great bracha. They asked the chochom why he felt that visiting him was such a great deed. He told them that he heard **R' Yaakov** darshen a pasuk to teach that one who sees chachomim will live.
- **R' Idi** would travel for 3 months, learn in the Beis Medrash for one day, and then head back on the 3 month travel back home. The others would laugh at him. He felt insulted. **R' Yochanan** asked him to not bring punishment on to the other talmidim. **R' Yochanan** then went and darshened a pasuk to teach that there are times when one can learn for one day a year, and it is considered as if he learned the entire year (when that is the only day that he can learn all year). He insinuated that **R' Idi** was in that category of people.