



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

Chagigah Daf Tes

MISHNA

- One who did not bring his Chagigah on the first day of Succos, should do so on any of the remaining days of Yom Tov, including Shmini Atzeres. If the entire Yom Tov had passed without him bringing the Chagigah, he can no longer bring the korbon. About such a situation the pasuk says, "A crooked thing cannot be straightened, a missing thing that cannot be counted".
 - **R' Shimon ben Menasya** says, "a crooked thing that cannot be straightened" refers to one who has znus with one of the arayos, and thereby created a mamzer. It can't be referring to one who stole, because the value of the object can always be returned (and can thus be "straightened").
 - **R' Shimon ben Yochai** says, the term "crooked" refers to something that was initially straight. Therefore, the pasuk refers to a talmid chachom (who was initially "straight") who then goes away from the Torah (and thereby becomes "crooked").

GEMARA

- **Q:** How do we know that the Chagigah of Succos may even be brought on Shmini Atzeres (which is no longer the Yom Tov of Succos)? **R' Yochanan in the name of R' Yishmael** said, we learn a gezeirah shava (on the word "Atzeres") from the 7th day of Pesach to Shmini Atzeres. Just as one may bring the Chagigah on the 7th day of Pesach, the same is true for Shmini Atzeres.
 - The word used in this gezeirah shava is stated seemingly unnecessarily (and is stated only for purposes of the gezeira shava). If it was not so, the rule is that we are allowed to ask questions to refute a gezeirah shava in a case where the word is not extra. Here we would be able to ask that Shmini Atzeres is very different in that it is different than the previous days. The fact that the word is extra prevents us from asking this, and we therefore learn that the Chagigah may be brought on Shmini Atzeres as well.
 - A Braisa brings another source for bringing the Chagigah on Shmini Atzeres. On the one hand the pasuk says that the Chagigah must be brought on Yom Tov. On the other hand the pasuk seems to say that it may be brought the entire month. The Braisa says, this teaches that it may be brought on Shmini Atzeres (which is beyond Succos), but not the rest of the month.
 - **Q:** What is meant by saying that the Chagigah may be brought after the first day of Yom Tov as "tashlumin" (payment)? **A: R' Yochanan** said, the korbon is brought after the first day of Yom Tov only as payment for the obligation to bring it on the first day of Yom Tov. **R' Oshaya** said, each day can be used as payment for any other day.
 - **R' Zeira** explained, the difference between the views would be where one was lame on the first day of Yom Tov (in which case he is patur from re'iyah and Chagigah) and was then healed on the second day of Yom Tov. According to **R' Yochanan**, since he was patur on the first day, he remains patur the rest of Yom Tov. According to **R' Oshaya**, he becomes chayuv when he becomes healed.
 - **Q:** We find that **R' Yochanan** says, if a nazir who became tamei (and must therefore bring a korbon on the 8th day of his becoming tahor) became tamei again on the night going into the 8th day, although he cannot bring a korbon on the next morning, when he becomes tahor from this second tumah he must bring 2 korbanos (one for each period of tumah). **Chizkiya** had said that he need not bring a second korbon in this case, since he became tamei for the second

time at a time when he was still unable to bring the first korban (he had to wait until daytime) and both periods of tumah are therefore considered to be joined into one. Now, we see that **R' Yochanan** holds that although he is not able to bring the korban at its initial time, he still brings it later on. This contradicts what he says above!? **A: R' Yirmiya** said, the case of one becoming tamei is different, because we find the concept of tashlumin for one who is tamei, which is the concept of Pesach Sheini. However, when one becomes ineligible to bring a korban for any other reason (e.g. he was lame), the concept of tashlumin will not apply.

- **Q: R' Pappa** asked, this only fits according to the view that Pesach Sheini is tashlumin for Pesach Rishon. However, according to the view that Pesach Sheini is a new Yom Tov, how will we explain the contradiction? **A: Rather, R' Pappa** said, **R' Yochanan** holds that the night before the day on which a korban is to be brought is not considered a period of ineligibility. This means that he is already considered to be eligible, and that is why he is subject to bringing the korban at a later time for tashlumin.
- **Q: R' Yochanan** said, if a zav who has seen 7 clean days sees 2 discharges on the night going into the 8th day, and a 3rd discharge on the 8th day, it is considered to be a continuation of the last period of tumah and he brings one korban for both periods, but if he see one discharge at night and 2 by day, it is considered to be a new period of tumah. Now, according to what we just said, as soon as the night going into the 8th day begins, **R' Yochanan** should hold that he is already considered as eligible to bring the korban, and as such should be considered a separate period of tumah and should need a separate korban!? **A: R' Yochanan** himself holds that the person is considered eligible that night. He made the statement regarding the discharges according to the view that the person is considered to be ineligible on the night going into the 8th day. The chiddush is, that even according to that view, when he sees one discharge at night and 2 by day, it is considered to be a new period of tumah (even though one was seen at night).

AVAR HAREGEL V'LO CHAG EINO CHAYUV B'ACHRIYUSO V' AHL ZEH NEMAR...

- **Bar Hey Hey** said to **Hillel**, the pasuk should more appropriately state, "it is a missing that cannot be *filled*", not "that cannot be counted"! It must be that the pasuk is referring to one who was invited to join others in a mitzvah and didn't join. In that way he is "missing" and will not be "counted" along with them. A Braisa says this explanation as well.
- **Q: Bar Hey Hey** asked **Hillel**, a pasuk says "You will return and see the difference between a tzaddik and a rasha, between one who serves Hashem and one who does not". The pasuk seems repetitive, since a tzaddik is one who serves Hashem and a rasha is one who does not!? **A: He** answered, the one who serves Hashem and the one who does not both refer to fully righteous tzaddikim. The difference is that the one who "serves" Hashem is a tzaddik who reviews his learning 101 times, instead of 100. This one extra review is what earns him the title of "one who serves Hashem".
- **Eliyahu** said to **Bar Hey Hey**, a pasuk teaches that Hashem felt that poverty is the most fitting characteristic for the Yidden, because it humbles one and brings out the best in him, and brings about a closer connection to Hashem.

R' SHIMON BEN MENASYA OMER...

- **Q: The Mishna** seems to say that **R' Shimon ben Menasya** says that "a crooked thing that cannot be straightened" only refers to one who had znus with one of the arayos and created a mamzer. This suggests that if no mamzer was born, it would not be considered as described in the pasuk. However, in a Braisa **R' Shimon ben Menasya** says that the pasuk even refers to one who has znus with a married woman who then becomes assur to her husband. This is so even though no mamzer is born!? **A: The Mishna** is discussing where one was mezaneh with an unmarried ervah (e.g. his sister), in which case there is only a lasting effect if a mamzer is born, and the Braisa is

discussing where he was mezaneh with a married erva. **A2:** Both cases are talking about a married woman, but the Mishna is discussing where the woman was forced (in which case she does not become assur to her husband) and there is only a lasting effect if a mamzer is born, and the Braisa is discussing where the woman was a willing participant, in which case she becomes forever assur to her husband. **A3:** Both cases are discussing where the married woman was forced. The Mishna is discussing the wife of a non-Kohen, who would remain mutar to her husband in this case, and the Braisa is discussing the wife of a Kohen, who becomes assur to her husband even if she was forced.

- A pasuk says, "To one who goes or comes there is no peace". **Rav** darshened this to mean, if one stops learning Mishnayos and only learns Tanach, he no longer has peace (he cannot pasken Halacha from Tanach). **Shmuel** said this refers to one who stops learning Gemara and only learns Mishnayos (Mishnayos cannot be properly understood without the Gemara). **R' Yochanan** said this refers to one who stops learning Talmud Yerushalmi and only learns Talmud Bavli (Yerushalmi is more easily comprehensible).