



# Daf In Review – Weekly Chazarah

## Maseches Chagigah, Daf ך – Daf ןו

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf ך---10-----

### MISHNA

- The halachos of releasing one from nedarim “fly in the air”, in that there is no real source for these halachos in the pesukim. The halachos of Shabbos, of Chagigah, and of me'ilah, are like mountains hanging by a hair, in that there are many halachos and very little source from pesukim. Monetary laws, the halachos of Avodah, the halachos of tumah and taharah, and the halachos of arayos have a lot of sources in the pesukim. They are the fundamentals of the Torah.

### GEMARA

- A Braisa says, **R' Eliezer** says, the halachos of releasing nedarim do have support in the pesukim, based on the words “ki yafli” which are written twice in the pesukim. One teaches that one may enter into a vow, and the other teaches that one may exit a vow as well. **R' Yehoshua** says the support is based on the pasuk in which Hashem says “I have sworn in My anger”. This suggests that after the anger subsides, one may be released from his vow. **R' Yitzchak** says it is based on the pasuk of “kol nediv libo”, which teaches that a promise must only be kept as long as one is willing. **Chananya, the nephew of R' Yehoshua** says, it is based on the pasuk that says “I have sworn and I have kept the promise...” This suggests that even after swearing, there are times when one need not keep that promise.
  - **R' Yehuda in the name of Shmuel** said, I have a better source than all these others. The pasuk says “One may not profane his word”. This teaches that although he may not profane his word, others may do so for him (by releasing him from the vow).
    - **Rava** said, all these sources can be refuted except for that of **Shmuel**. The words of **R' Eliezer** are used for another drasha (that the vow of nezirus must be stated clearly). The words of **R' Yehoshua** may mean that even though the promise was made in anger, it may not be taken back. The words of **R' Yitzchak** may be meant to exclude the view of **Shmuel**, who says that one is only obligated to a vow once he has expressed it orally. The words of **Chananya** are used by **R' Gidal in the name of Rav** to darshen that one may make a vow to perform a mitzvah. However, the source of **Shmuel** cannot be refuted. **Rava** said, this is as people say that one sharp pepper is better than a full basket of melon.

### HILCHOS SHABBOS

- **Q:** There are so many pesukim written with the halachos of Shabbos! Why are they considered to be hanging by a hair? **A:** The Mishna is referring to cases like **R' Abba**, where one digs a hole, but only because he needed the dirt, not the hole. In that case he is patur. That is the case that has no source in the Torah.
  - **Q:** That would mean that we are saying that the Mishna only follows **R' Shimon** (who says that a melacha done for other than its primary purpose is patur)? **A:** The Mishna may even follow **R' Yehuda**. He would agree that where someone does such a melacha (not for its primary purpose) and the result is a destructive one (e.g. he is left with a hole in his field) that he would be patur. This would be the Halacha referred to in the Mishna.
  - **Q:** What is meant by the Mishna that the halachos are like “mountains hanging by a hair”? **A:** It is referring to the concept that only a “mileches machsheves” (a calculated melacha) is assur on Shabbos, and yet this concept is never explicitly stated in the Torah.

### CHAGIGOS

- **Q:** The concept of Chagigah is stated in the Torah!? **A:** What is meant is like **R' Pappa** said, that the pesukim as written may simply mean that people should celebrate (“V'chagosem oso chag LaShem”), and not that a korban needs to be brought.

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- **Q:** We find that Moshe told Paroh that Hashem wanted the Yidden to go out and “V’yachogu li baMidbar”, and that clearly referred to korbanos, as Moshe even told Paroh that he would have to give the Yidden animals to take along with them!? **A:** It may be that Moshe was telling Paroh that food will be needed for the celebration that will take place, but not that korbanos will be brought.
- **Q:** The pasuk says “v’lo yalin cheilev chagi ahd boker” – the fats of the chagigah should not be left to morning. Clearly this refers to a korbon (a party does not have fats)!? **A:** It may be that the Torah is saying that the fats of voluntary korbanos brought during the chag (the celebration) may not be left until morning.
  - **Q:** Is that to suggest that fats of korbanos of the rest of the year may be left until morning? A pasuk clearly teaches that it may not!? **A:** It may be that leaving the fats over on Yom Tov carries a lo saasei as well as the usual assei of all year round.
    - **Q:** There is another pasuk which teaches that there is a lo saasei!? **A:** The Torah wanted this prohibition to carry two laavim.
  - We learn that “chag” refers to a korbon from a gezeirah shava from a pasuk in Amos. The reason we consider this to be “hanging by a hair” is because we don’t typically learn the meaning of words in the Torah from a pasuk in the Nevi’im.

### ME’ILOS

- **Q:** The concept of me’ilah is stated in the Torah!? **A:** **Rami bar Chama** said, what is referred to here is the Halacha that when one makes a shaliach, and that shaliach commits me’ilah, if he did so in the execution of his shelichus, the sender is chayuv, but if it was not in the execution of the shelichus, the shaliach is chayuv. This Halacha is not explicitly stated, and is therefore like “hanging by a hair”.
  - **Q:** **Rava** asked, maybe we learn out me’ilah from terumah through a gezeirah shava, and learn that just as a shaliach is treated as the principle for terumah, the same is for me’ilah!? **A:** Rather, **Rava** said, the Halacha of me’ilah that is “hanging by a hair” is that if the principle sends hekdesch money with a shaliach (not realizing it is hekdesch), and before the money is spent the principle realizes that he mistakenly sent hekdesch money, the Halacha is that only the shaliach is oiver me’ilah.
    - **Q:** **R’ Ashi** asked, why is that so difficult to understand (to the point that it is considered to be hanging by a hair)? Why is that different than any other person who unknowingly spends money of hekdesch, and thereby becomes chayuv for me’ilah? **A:** Rather **R’ Ashi** said, the Halacha that is considered to be “hanging by a hair” is the Halacha of a Mishna, that if one merely takes a stone or beam from hekdesch, he is not chayuv for me’ilah. However, if he takes it and gives it to his friend, he is chayuv for me’ilah. There seems to be no difference if he takes it for himself or someone else, so why should the resulting Halacha be different!? This is what is meant that the Halacha is “hanging by a hair”.
      - **Q:** Maybe the case is discussing like **Shmuel** said, that the person discussed is the hekdesch treasurer. Therefore, as long as it is still in his possession, it is considered to be in the possession of hekdesch and he has not committed me’ilah!? **A:** The Halacha is from the end of that Mishna. The Mishna says, that if one takes a beam from hekdesch and builds it into his house, he is not chayuv for me’ilah until he sits underneath it. It would seem that he should be chayuv as soon as he makes the change to the beam by building it into his house, and yet he is not chayuv until he sits underneath it. This is what is meant that it “hangs by a hair”.
        - **Q:** Maybe the case is discussing like **Rav** said, that the beam was placed over a hole in the roof, but not affixed into place. Therefore, he is only chayuv once he sits underneath it and benefits from it!? **A:** We must say, that the Halacha that is difficult to understand and is therefore considered to be “hanging by a hair” is the one we mentioned earlier from **Rava** (that if the principle sent money with a shaliach, and before the money was spent the principle realized that he mistakenly sent money of hekdesch, the principle is not chayuv for me’ilah, rather the shaliach is chayuv). Although we asked, why should this be different

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than one who mistakenly took hekdesch money, in truth there is a big difference. In that case, the person knew he had some hekdesch money, but didn't realize that he took that particular money. In the case with the shaliach, the shaliach had no way of even knowing that the principle had hekdesch money in his possession. Therefore, we would think that the shaliach should not be chayuv. This is the Halacha that seems difficult to understand and is therefore said to be "hanging by a hair".

### -----Daf נ"ו---11-----

#### MIKRAH MU'AT V'HALACHOS MERUBOS

- A Braisa says that the areas of nega'im and ohalos are areas with few pesukim, but which have many halachos.
  - **Q:** There are many pesukim written about nega'im!? **A:** **R' Pappa** said, the Braisa means to say that nega'im has many pesukim but few halachos, whereas ohalos have few pesukim but many halachos.
    - **Q:** Why is this important to know? **A:** This advises people where to find answers to any questions they may have in these areas. To find an answer regarding nega'im, one should look in the pesukim. To find an answer regarding ohalos, one should look in the Mishnayos.

#### DININ

- **Q:** The monetary laws are written in the pesukim as well!? **A:** The reference is to the Halacha of **Rebbi**, who says that if one meant to kill one person, and mistakenly killed another person instead, that killing cannot be considered as intentional, and therefore only results in a monetary punishment. This Halacha is not clearly written in the pesukim.

#### AVODOS

- **Q:** The halachos of the Avodah are clearly written in pesukim!? **A:** The reference is to the Halacha of "holacha" (carrying the blood to the Mizbe'ach, which must also be done by a Kohen). This Halacha is not written explicitly in the pasuk, and is the Halacha that is referred to in the Mishna.

#### TAHAROS

- **Q:** These halachos are clearly written in the pesukim!? **A:** The reference is to the amount of water needed for a kosher mikveh – 40 se'ah. This measurement is not clearly expressed in the pasuk, and is what is referred to in the Mishna.

#### TUMOS

- **Q:** These halachos are clearly written in the pesukim!? **A:** The reference is to the Halacha that a piece of a sheretz the size of a lentil can give off tumah. This measurement is not clearly expressed in the pasuk, and is what is referred to in the Mishna.

#### ARAYOS

- **Q:** These halachos are clearly written in the pesukim!? **A:** The reference is to the Halacha that a person is also assur to marry his daughter from a woman who he raped (it is not his wife). This is not stated clearly in the pesukim (it is learned from a gezeirah shava) and is what is referred to in the Mishna.

#### HEIN HEIN GUFEI TORAH

- **Q:** The Mishna seems to suggest that only the last group are considered to be the fundamentals of the Torah, but not the others!? **A:** The Mishna means to say that "Hein V'hein" – these and those (all the groups in the Mishna) are considered to be the fundamentals of the Torah.

### HADRAN ALACH PEREK HAKOL CHAYAVIN!!!

### PEREK EIN DORSHIN -- PEREK SHEINI

#### MISHNA

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- One should not darshen the area of arayos with 3 people (the rebbi and 2 talmidim), the area of Creation with 2 people, the area of Merkava with one person (i.e. alone) unless the person is a talmid chochom who is able to understand on his own.
- Anyone who looks into 4 things would be better off if he had never come into the world: what is above (above the Malachim), what is below (underneath the Malachim), what is before (on the east side of the universe), and what is after (on the west side of the universe).
- Whoever is not careful with the honor of Hashem, would be better off if he had never come into the world.

### GEMARA

- **Q:** The Mishna says that one may not learn merkava on his own, unless he is a chachom. Now, it is not possible for one to learn merkava without being a chochom, so what does that mean? **A:** The Mishna means that one may not teach arayos to 3 people, or Creation to 2 people, or merkava to one person, unless the student is a chochom.

### EIN DORSHIN B'ARAYOS B'SHLOSHA

- **Q:** Why is this so? It can't be based on the pasuk that says "ish ish ehl kol she'eir bisaro", in which case ish ish refers to 2 people and she'eir bisaro refers to a third person, and the pasuk then says "lo sikrivu l'galos ervah", because there are other pesukim with similar verbiage ("ish ish ki yikalel Elokav", "ish ish...asher yitein mizaro lamolech") which should then teach the same thing!? Yet, we know that the verbiage in those other pesukim teaches that even goyim must adhere to those rules. Maybe the pasuk regarding arayos also teaches that goyim must adhere to the rules as well!? **A:** We learn it from the pasuk that says "Ushmartem (referring to 2 people) mishmarti (referring to a third person) l'vilti asos meichukos hato'eivos (these 3 people should not be involved in darshening the area of arayos)".
  - **Q:** Based on that, the other pesukim with similar verbiage ("Ushmartem es hashabbos", "Ushmartem es hamatzos", "Ushmartem es mishmeres hakodesh") should also be understood as teaching the same thing!? **A:** **R' Ashi** said, the Mishna means that the hidden details of arayos may not be taught to 3 people. The reason is, if there are only 2 students, and one of them enters into a discussion with the rebbi, the other student has nothing to do but listen in on the conversation, and will not miss any important things that the rebbi may say. However, if there are 3 students, when one enters into a discussion with the rebbi, the other 2 may end up getting into their own conversation, and may miss important things that the rebbi will say, and will ultimately come to allow certain arayos.
    - **Q:** If so, we should require this for all other halachos as well!? **A:** Arayos are different, because we find that theft and arayos have very strong yetzer horas that entice the person. Therefore, in these two areas we must be especially careful, because a person is apt to find a way to permit these things for himself.
      - **Q:** If so, why don't we require the same thing when learning the halachos of theft? **A:** The yetzer harah for theft is only present when an opportunity to commit theft arises. The yetzer harah for arayos is always there. Therefore, we must be additionally careful when it comes to arayos.

### V'LO B'MASSEI BEREISHIS B'SHNAYIM

- We learn this from a Braisa that darshens the pasuk of "ki she'al (singular) nah l'yamim rishonim" to teach that only one person may ask, and not 2.

## -----Daf כ"ב-----12-----

- **R' Yehuda in the name of Rav** said based on pesukim, that 10 things were created on the first day of Creation: Heaven, Earth, "tohu", "vohu", light, darkness, wind, water, the length of the day, and the length of the night.
  - A Braisa says, "tohu" is a green murkiness that surrounds the world, and from which darkness comes. "Vohu" are the stones deep in the earth from which water comes.
  - **Q:** How can we say that light was created on the first day when we find that the sun and the moon weren't put into place until the 4<sup>th</sup> day? **A:** Like **R' Elazar** said, the light created on the first day was a

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special light which enabled a person to see from one end of the world to the other. When Hashem saw that there would be resha'im in the world, he took this special light and hid it, to be available for the tzaddikim in the Time To Come.

- This is actually a matter of machlokes. **R' Yaakov** says that the light created on the first day was this special light referred to above. The **Chachomim** say that it was the regular light. Although it was created on the first day, it was not put into place until the 4<sup>th</sup> day.
- **R' Zutra bar Tuvia in the name of Rav** said based on pesukim, that the world was created with 10 things: chachma (wisdom), tevunah (insight), daas (understanding), koach (strength), ge'ara (rebuke), gevurah (might), tzedek (righteousness), mishpat (justice), chessed (kindness), and rachamim (compassion).
  - **R' Yehuda in the name of Rav** said based on a pasuk, when Hashem created the world, it continued to expand until He “shouted” at it to stop.
    - **Reish Lakish** said, this is what is meant when Hashem said “Ani Kel Shakai” – I am Hashem who told the world “enough”.
  - **Reish Lakish** said based on a pasuk, when Hashem created the sea, it continued to expand until Hashem shouted at it and caused it to dry up.
- A Braisa says, **B”S** say based on a pasuk that Heaven was created before Earth. **B”H** say based on a pasuk that Earth was created before Heaven. **B”H** said to **B”S**, does it make sense that an upper story was built before the lower story? **B”S** said to **B”H**, does it make sense that a footstool (as Earth is referred to in a pasuk) should be created before the chair (as Heaven is referred to)? The **Chachomim** say based on a pasuk, that Heaven and Earth were created simultaneously (as the pasuk says “yachdav”).
  - **Q:** How do the others darshen yachdav? **A:** They say that it means that Heaven and Earth never separate from each other.
  - **Q:** We have contradictory pesukim (some suggest that Heaven was created first, and others suggest that Earth was created first)!? **A:** **Reish Lakish** said, Heaven was created first, but Earth was set into place first.
  - **Q:** What does the word “shamayim” mean? **A:** **R' Yose bar Chanina** said it means “sham mayim” (water is there). A Braisa says it is a contraction of “aish and mayim”, fire and water, which is what Heaven is made of.
  - **Q:** **R' Yishmael** asked **R' Akiva**, what is the drasha on the words “es” in the pasuk of “es hashamayim v'es ha'aretz”? **A:** He answered, if it wouldn't say “es” we would think that shamayim and aretz are Names of Hashem. The word “es” teaches that they refer to the physical Heaven and Earth.
    - **Q:** He asked, why is the second “es” needed? **A:** He answered, to teach that Heaven was created before Earth.
  - After stating that Heaven and Earth were created, the pasuk then begins to discuss Earth (“V'haaretz huysa...”). Why do we begin with the details of Earth first? **R' Yishmael** taught a Braisa, it is like a king who asked all subjects to get up early and come to the palace. He is more impressed with the people who typically don't get up early. Here too, Earth (which represents materialism, and as such is thought of as being slower to respond to Hashem) reacted at the same time as Heaven, which was more impressive than Heaven having done so.
- A Braisa says, **R' Yose** says, woe to people who see and don't know what they are seeing, and who stand and don't know what they are standing on. He explained the following, based on pesukim. The Earth stands on pillars. The pillars stand on water. The water stands on mountains. The mountains stand on wind. The wind stands on the se'arah (the storm). The se'arah is held in the Hand of Hashem. The **Chachomim** say based on a pasuk that there are 12 pillars. **Others** say that there are 7 pillars. **R' Elazar ben Shamua** says that there is only one pillar.
- **R' Yehuda** said based on a pasuk that there are 2 Heavens. **Reish Lakish** said based on pesukim that there are 7 Heavens: vilon, rakia, shechakim, zevul, maon, machon, aravos. “Vilon” has nothing in it, other than a curtain which opens by day and closes by night. “Rakia” has the sun, moon and stars. “Shechakim” has a mill that grinds mahn for the tzaddikim. “Zevul” has a Heavenly Yerushalayim, Beis Hamikdash and Mizbe'ach, where the Malach Michoel stands and brings korbanos. “Maon” is where there are groups of Malachim who sing praise to

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Hashem at night, and are quiet during the day out of respect for the Yidden (who sing praise to Hashem during the day).

- On the pasuk used to prove this last point, **Reish Lakish** has another drasha that teaches that one who learns Torah at night has a special “chein” that is placed on him by Hashem during the day. Others said that he darshened that one who learns Torah on this world merits a special “chein” from Hashem in the Next World.

- **R’ Levi** said based on a pasuk, one who stops learning to schmooze is given to eat burning coals.

“Machon” is where the snow and hail is stored, and where the destructive dew and water is housed. It also stores the storms and a cave of vapor. The doors of all these rooms are made of fire.

- **Q:** We find in pesukim that these items are stored on Earth!? **A: R’ Yehuda in the name of Rav** said, we find in pesukim that Dovid davened to have those items removed from Heaven and brought down to Earth.

“Aravos” is where, based on pesukim, we find that the following are kept: righteousness, justice, charity, the treasuries of life, the treasuries of peace, the treasuring of bracha, the neshamos of tzaddikim, the spirits and neshamos that are destined to be created, and the dew that Hashem will eventually use for techiyas hameisim. In this Heaven are also the Ofanim, the Serafim, the Chayos Hakodesh, and the Malachei Hashareis. It is also where the Kisei Hakavod is, and where Hashem rests His Shechina. Based on pesukim we find that darkness, clouds, and thick clouds surround Him.

- **Q:** A pasuk seems to say that there is no darkness by Hashem!? **A:** In Hashem’s “inner chambers” there is only light, but in His “outer chambers” there is darkness.
- **R’ Acha bar Yaakov** said based on a pasuk that there is one more Heaven on top of this last one.
- The Gemara says, up to this point, one may discuss these esoteric topics. Beyond this, one has no business discussing.

### -----Daf ל’--13-----

- A Braisa says, **R’ Yochanan ben Zakai** said, when Nevuchadnetzar said that he will go above the clouds to be like Hashem, a bas kol came out and said “Rasha the son and grandson of a rasha, a person only lives about 70 years. To travel to the first Heaven is a travel of 500 years. To travel the thickness of that Heaven is another 500 years. The same is the distance between each Heaven. On top of all that you have the Chayos Hakodesh, whose feet alone are equal to all of the above, whose ankles are also equal to all of the above, whose lower legs, middle legs, upper legs, bodies, necks, heads, and horns are each equal in distance to all that was stated above. On top of that is the Heavenly Throne, whose legs equal all that was stated above, and the Throne itself equals all that was stated above. On top of all that sits Hashem. And you think you are going to reach there!?”

V’LO BAMERKAVA B’YACHID

- **R’ Chiya** taught, one may teach a student the chapter headings of the Merkava.
  - **R’ Zeira** said, we may only teach the chapter headings to an Av Beis Din and to anyone who has a serious nature. **Others** explain that he required that the person have both characteristics.
  - **R’ Ami** said, we only teach the secrets of the Torah to one who has these 5 things: is a boss over 50 people, is a patient person, can give advice, can understand on his own, and has another advanced level of understanding.
    - **R’ Ami** said based on a pasuk, one may not teach Torah to goyim.
- **R’ Yochanan** offered to teach Merkava to **R’ Elazar**. He said, “I am not old enough to learn that yet”. When **R’ Yochanan** died, **R’ Assi** then offered to teach Merkava to **R’ Elazar**. He said, I didn’t merit learning it from **R’ Yochanan**, so I will not learn it from you either.
  - **R’ Yosef** was learning Merkava and the Elders of Pumbedisa were learning Maasei Bereishis. They asked him to teach them Merkava. He said, I will do so if you first teach me Maasei Bereishis. After they taught it to him, he refused to teach Merkava to them. He said, A Braisa darshens a pasuk to teach that one should keep Merkava to himself and not teach it to others. They said to him, but we have already

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learned the Merkava up until the pasuk of “Vayomer eilai ben adam”. He said, if so, you already know Merkava (and don’t need me).

- **Q:** We find a machlokes in a Braisa where both views say that Merkava goes to a different point than **R’ Yosef** said!? **A:** The points given in the Braisa are the parameters of where one may teach or to where one may give the chapter headings.
- **Q:** One of the points given in the Braisa was “Chashmal”. However, we find that that may not be taught at all. We even find that a young person who learned that was burned by a fire that jumped out at him!? **A:** A young person shouldn’t be learning it, but a more mature person may.
- **R’ Yehuda** said, **Chananya ben Chizkiya** should be remembered favorably, because the **Chachomim** wanted to have Sefer Yechezkel hidden, due to the seeming inconsistencies that some of the pesukim in it have with the pesukim of the Torah. **Chananya** locked himself into the attic and did not emerge until he had reconciled all the inconsistencies, thereby preventing the need to hide the Sefer forever.

[The Gemaros that describe the Malachim and the Merkava will not be summarized for this review]

- **R’ Yehuda in the name of Rav** explained a pasuk to mean that Hashem gave Nevuchadnetzar the ability to conquer the entire world, so that the Yidden should be subject to a king and nation who were the most respected in the world.
  - Hashem says, “The aveiros of the Yidden have caused Me to help these goyim”.
- **Rava** said, all the Merkava that was seen and described in detail by Yechezkel was also seen by Yeshaya. Yechezkel is like a villager who saw the king (excited and therefore gives a detailed description), whereas Yeshaya was like a city dweller who saw the king.
- **Reish Lakish** said, the lion is the king of the chayos, the ox is the king of the beheimos, the eagle is the king of the birds, humans rule over all of them, and Hashem rules over the humans as well.
  - **Reish Lakish** explains, that initially one of the “faces” on the Merkava looked like a “shor”, but Yechezkel davened to have it changed to the face of a child, so that Hashem would not be constantly “reminded” of the aveirah of the Eigel.
    - **Q: R’ Pappa** asked **Abaye**, the Merkava already had a face of a human!? **A:** It had the face of an older person, and another face of a younger person.
  - **Q:** One pasuk says the Malach has 6 wings and one says it has 4 wings!? **A:** When the Beis Hamikdash stood, it had 6 wings. Now it has 4 wings.
    - **R’ Chananel in the name of Rav** said, the missing wings are the ones they would use to say shira. The **Rabanan** say the missing wings are the ones that would cover their feet, since we find that Yechezkel was able to see their feet (it must be that they were no longer covered).
      - **Q:** It may be that the wings over the feet were still there, but they opened their wings and that is how he saw their feet!? **A:** They would not have uncovered their feet in front of Hashem.
  - **Q:** One pasuk gives a number as to how many Malachim there are, and the other says they can’t be counted!? **A:** When the Beis Hamikdash stood, there were so many that they could not be counted. Now, it is as if the Heavenly Court has been diminished (and they can be counted). **A2: Rabbi in the name of Abba Yose ben Dusai** says in a Braisa that the number given in the pasuk refers to one group. However, all the groups when put together cannot be counted. **A3: R’ Yirmiya bar Abba** said the number in the pasuk refers to the Malachim that are near the river of fire.
    - **Rav Zutra bar Tuvia** in the name of **Rav** said that this river flows onto the heads of the reshaim in Gehenom. **R’ Acha bar Yaakov** said it flows onto the generations that were supposed to be created but were never created.
      - A Braisa says, **R’ Shimon Hachassid** said, there were an additional 974 generations that were supposed to be created before the Torah was given, and they were ultimately not created. Hashem places some of them in each generation, and they are the brash people in the generation.

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- **R' Nachman bar Yitzchak** said that the pasuk means to say that the river flowed as a reward for the tzaddikim who sleep less to be able to learn Torah.

### -----Daf 7'---14-----

- **Shmuel** told **Chiya bar Rav**, a statement that his father (**Rav**) made. He said that every day Malachim are created from the river of fire, they say shira, and then cease to exist. This argues on **R' Shmuel bar Nachmeini in the name of R' Yonason**, who says that Malachim are created with each word of Hashem.
- **Q:** One pasuk speaks of Hashem in terms of having white hair, and another pasuk speaks of Hashem in terms of having black hair!? **A:** When speaking in terms of learning Torah, that is symbolized with white hair. When speaking in terms of war, this is symbolized with black hair.
  - **Q:** One pasuk says there is only one Heavenly Throne, while another pasuk seems to say that there are multiple thrones!? **A:** One is for Hashem and one is for Dovid. **R' Akiva** says this in a Braisa as well. **R' Yose Haglili** argues and says that one is for justice and one is for charity. We find in another Braisa that **R' Akiva** ultimately held like **R' Yose Haglili**. **R' Elazar ben Azarya** said, one is used for Hashem to sit on, and one is used as His footstool.
- **R' Dimi** said, Yeshaya cursed Klal Yisrael with 18 curses, and only calmed down after adding that the young should rule over the elders and the low people should rule over the respectable people.
  - The 18 curses (as darshened from a pasuk) are, that Hashem should remove from Yerushalayim all people who learn mikrah, people who learn Mishna (like **R' Yehuda ben Teima** and his friends, who knew 600 or 700 Sidrei Mishna), people who learn gemara, people who learn aggadah, people who learn Halacha, people who know how to fight in the battle of Torah, judges who judge properly, prophets, kings, people who are fit to teach Torah, people who are experts in the 5 chumashim, people who cause favor to be brought on their generation from Above (i.e. Hashem) and below (the governments), people who know how to calculate the months and leap years, students who make their teaches smarter, talmidei chachomim who can silence all with their wisdom, people who can derive one thing from another, people who are fit for Torah to be given over to them, and the leaders will be people who are empty of any mitzvos. He didn't calm down until he said that the people empty of mitzvos will rule over the people who are full of mitzvos, and the people who treat aveiros lightly will rule over the people who treat aveiros seriously.
    - **R' Katina** said, even at the time of Yerushalayim's downfall, there never ceased to exist people of truth. We see this from the pesukim which tell that when the people tried to make other people who possessed a little Torah knowledge to be their leaders, they refused, because they did not have sufficient knowledge. We see that they were truthful.
      - **Q:** Maybe they were truthful in that case only because they would eventually be exposed as lacking true knowledge!? **A:** They could have said that they used to know a lot of Torah and had forgotten it. Instead, they said that they never knew it. This shows that they were honest people.
      - **Q:** We find that **Rava** said that Yerushalayim was not destroyed until all the people of truth ceased to exist!? **A:** **Rava** was referring to people honest in business. **R' Katina** was referring to people honest in Torah learning.
- A Braisa says, **R' Yochanan ben Zakkai** was once riding on a donkey and **R' Elazar ben Arach** walked along behind him. **R' Elazar** asked to be taught the Merkava. **R' Yochanan** said, I have taught you that one may not teach Merkava to one unless he could understand things on his own. **R' Elazar** said, I will repeat to you a bit of Merkava that you once taught me, to show that I am fit to be taught more. **R' Yochanan** got off his donkey and wrapped himself in a talis and sat under an olive tree. When asked why he did so, he said, you will darshen the Merkava causing the Shechina to come to us, and the Malachim to accompany us, and I should sit on a donkey? **R' Elazar** began to darshen, and a fire came down from Heaven and surrounded all the trees. All the trees began to say shira. A Malach then called out from the fire "This is the Merkava". **R' Yochanan** got up and kissed **R' Elazar**. He said, "Blessed is Hashem who gave such a son to Avrohom Avinu, who knows how to darshen the

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Merkava in this way. There are those who darshen well but don't do things well, there are those who do things well but don't darshen well, but you darshen well and do well. Lucky are you Avrohom to have such a son!" When **R' Yehoshua** heard this, he and **R' Yose** the Kohen were walking. He said, we too can darshen the Merkava. **R' Yehoshua** began to darshen. It was summer time, but the sky became cloudy and something like a rainbow appeared. The Malachim then crowded around to listen in. **R' Yose** told **R' Yochanan** what happened. **R' Yochanan** said, lucky are you and those who gave birth to you. A bas kol came forth and said, come up here, there is much prepared for you here.

- **Q:** A Braisa lists only 3 people who darshed the Merkava, and **R' Elazar ben Arach** is not part of that list!? **A:** The Braisa only mentions people who darshened and then had others darshen the Merkava in front of them as well.
- A Braisa says, there were 4 people who entered into Gan Eden alive by using a Name of Hashem: **Ben Azzai** (who looked toward the Shechina and died), **Ben Zoma** (who looked toward the Shechina and lost his mind), **Acher** (chopped down trees), and **R' Akiva** (who was the only one of the group to leave in peace).
  - They asked **Ben Zoma**, may one neuter a dog? He darshened a pasuk to teach that it is assur.
  - They asked **Ben Zoma**, if a besula was found to be pregnant, may she marry a Kohen Gadol? Do we say that we are concerned for **Shmuel** who said that it is possible for a woman to have tashmish while leaving her besulim intact, and it is therefore possible that this besula already had tashmish and is therefore assur to a Kohen Gadol? He said that we are not concerned for that unlikely case, and instead we say that she became pregnant from bathing in a bath that had semen in it from a man who had used the same bath before her.
    - **Q:** **Shmuel** said, only semen that shoots forth like an arrow has the ability to make a woman pregnant? **A:** The semen in the bath was originally omitted like an arrow as well, and therefore had the ability to make a woman pregnant.

### -----Daf 10---15-----

- A Braisa says, **R' Yehoshua** once found **Ben Zoma** to be totally preoccupied in his thoughts. **Ben Zoma** explained that he was thinking into the depths of Creation, and discovered that the "upper waters" and "lower waters" are separated by 3 fingerbreadths, based on the pasuk of "V'ruach Elokim mirachefes ahl pnei hamayim". He said this teaches that it was hovering like a mother dove over her babies. **R' Yehoshua** told his talmidim that **Ben Zoma** was incorrect, because that pasuk was stated before Hashem made the separation between the waters.
  - **Q:** How far is the separation between the upper and lower waters? **A:** **R' Acha bar Yaakov** said, a hairsbreadth. The **Rabanan** said, like the space between the planks of a bridge. **Mar Zutra** said, like 2 garments spread one on the other. Others say, like 2 cups, one stuck inside the other.
- The Braisa quoted earlier said that **Acher** "chopped down trees" when he went to Heaven alive. The Gemara explains that when he went, he saw a Malach that was sitting and writing zechusim for Klal Yisrael. **Acher** said, we have a tradition that only Hashem sits in Heaven. It entered his mind to say that maybe there is a second god. This Malach was then taken and punished for not getting up when **Acher** saw him, to prevent this error. The Malach was then given the right to erase the zechusim of **Acher**. A bas kol then said, all people may do teshuva except for **Acher**. When he heard this, **Acher** said that he may as well enjoy this world. He then went and hired a zonah and did many aveiros.
  - After having left the ways of the Torah, **Acher** asked **R' Meir**, what is the meaning of the pasuk that says that "Hashem has made one as well as the other"? **R' Meir** said, it means that whatever Hashem made in larger form, he also makes in smaller form (e.g. mountains and hills, oceans and lakes, etc.). **Acher** said, **R' Akiva** said different. He said it means that Hashem makes opposites of everything (e.g. tzaddikim and reshaim, Gan Eden and Gehenom). Every person has a share in Gan Eden and Gehenom. If a tzaddik is zocheh, he takes his share and the share of others in Gan Eden, and the reverse is true for a rasha.
  - Another time **Acher** asked, what is the meaning of the pasuk that says that wisdom is greater than gold and glass, and cannot be exchanged for gold? **R' Meir** said, this refers to Torah, which is difficult to acquire like gold, and is easily lost like glass. **Acher** said, **R' Akiva** explained this differently. He said, that

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just like gold and glass can always be repaired, so too a talmid chochom can always do teshuva. **R' Meir** said to him, why don't you come and do teshuva!? He said, because I heard the bas kol that said that all can do teshuva except for me.

- A Braisa says, **Acher** was once riding a horse on Shabbos and **R' Meir** was walking behind him. At a certain point **Acher** told him to stop walking, because they had reached the techum for Shabbos. **R' Meir** said, you also must stop and come do teshuva. He said that he cannot, based on the bas kol. **R' Meir** dragged him into a Beis Medrash. He asked a child to repeat a pasuk he had learned (which he would interpret as a sign from Heaven). The child quoted a pasuk suggesting that his teshuva would not be accepted. This happened when he asked 13 different children. The last boy had a speech impediment, and when he quoted his pasuk it sounded as if he said "Hashem says to Elisha (**Acher's** real name), with what purpose do you count my decrees?" instead of "Hashem says to the rasha...". One version says that **Acher** actually killed that child. Another version says, he said, "If I had a sword, I would kill you".
- When **Acher** died, they said in Heaven that they cannot put him in Gehenom, because he had learned a lot of Torah. On the other hand, they cannot let him into Gan Eden, because he had sinned. **R' Meir** said, it would be better to let him go to Gehenom, so that he can get his punishment and then go to Gan Eden. **R' Meir** said, when I die, I will see to it that they let him into Gehenom. When **R' Meir** died, smoke began to rise from **Acher's** grave (showing that he was let into Gehenom). **R' Yochanan** felt that **Acher** must be saved from Gehenom. He said, when I die I will take him out of Gehenom. When **R' Yochanan** died, the smoke stopped coming out of **Acher's** grave (showing that he was taken out of Gehenom).
- After his death, **Acher's** daughter went begging to **Rebbi** for support. **Rebbi** was surprised to see that descendants of **Acher** were still alive, based on the pasuk that says that the reshaim will be left without descendants. She told **Rebbi**, remember his Torah, not his aveiros. A fire came from Heaven and burned **Rebbi's** chair. **Rebbi** cried and said, if Torah protects one who went against it, how much more so it will protect one who follows it.
- **Q:** How could **R' Meir** have learned Torah from **Acher**? We have learned from a pasuk that one should only learn from a rebbi who is like a Malach!? **A: Reish Lakish** said that **R' Meir** darshened another pasuk that seems to allow one to learn Torah from a rasha.
  - We must say that the pasuk that does not allow it refers to a talmid who is a child, and will get influenced by the rasha. The pasuk that allows it is discussing a mature talmid, who will not get influenced.
- **Rava** darshened a pasuk that compares a talmid chochom to a nut, to teach that just as a nut may be dirty on the outside but remains clean on the inside, so too a talmid chochom who ends up doing aveiros, remains pure on the inside.
- **Rabbah bar Shila** met Eliyahu and asked him what Hashem was doing. He answered, Hashem is quoting the Torah of the various talmidei chachomim, but not the Torah of **R' Meir**, since he learned Torah from **Acher**. **Rabbah bar Shila** said, **R' Meir** took the good and threw out the bad!? Eliyahu said, Hashem has accepted that and has now begun to quote **R' Meir**.
- **Shmuel** saw **R' Yehuda** crying. He explained, a pasuk is darshened to teach that great talmidei chachomim who later do aveiros end up with no share in Olam Habah. He said, if this was said about the great people of the past (Doeg and Achitofel), what chance do we have to stay on the right path!? **Shmuel** told him, they had improper thoughts all along, and that eventually led them astray. You don't have such thoughts, so you have nothing to worry about.
  - **Q:** What were the improper thoughts of **Acher** that led him astray? **A:** He would constantly sing Greek songs (he failed to properly mourn the Churban).
  - It was said about **Acher** that he was found to have heretical materials in his possession.
  - Nimus the weaver asked **R' Meir**, all wool that goes into a pot absorbs the die (meaning, the Torah learned should protect all people equally, so how come **Acher** went in sinning ways)? He answered, that is only true if the wool was clean. If it was dirty, it does not get dyed equally (and **Acher's** improper thoughts prevented the Torah from protecting him).

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- The Braisa said that **R' Akiva** came out of Gan Eden in peace. The Braisa says that the Malachim wanted to harm **R' Akiva** as well, but Hashem didn't allow them. **R' Akiva** knew (based on darshening pesukim) where the Shechina was, and therefore did not look at it. Because of that, he was not harmed.

### -----Daf 16-----

- 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

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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.