

*This week's Daf is dedicated as a  
Zechus for a Refuah Shelaima for  
Shmuel Yaakov ben Eta Zlata  
B'soch She'or Cholei Yisroel*



תורעה בר לש זיוהנורג לאיחי

## CHAGIGAH DAF ד'

1. The גמרא discusses the criteria for establishing someone as a שוטה. According to רב הונא, he needs to do three things which indicate a given state of mind at the same time. We then compare this to an ox who gores three different animals the same day (a cow, donkey, and camel) and becomes a מועד for all three, so too in the case of a שוטה. But these are really very different issues. In the case of the ox all we need to show is that he is not afraid of different types of animals, but how does that compare to establishing that someone is a שוטה, which indicates a state of mind?
2. The בריתא תרומות defines someone who loses what he is given as a שוטה, and our גמרא says that if רב הונא would have known about this בריתא, he would have substituted this criteria to his own. The גמרא questions whether he would have replaced all 3 criteria with just one, or if this one would have only replaced the one item of מקרע את כסותו which is similar to it. If it is only replacing one item, why is it important? what is gained? Since tearing ones clothing is losing something that has been given to him, isn't it the same?
3. A טומטום is מראיה פטור and the גמרא says that since he's a ספק (male or female) it would be exempt and we don't need a דרשה to tell us that he is פטור מראיה. In a similar case of an animal called a כוי which is a ספק חיה it says (משנה בכורים פרק ב משנה ח) that we give it the stringent interpretation of both, for example one can not eat its חלב, or if it is slaughtered its blood must be covered. Why don't we say here, that a טומטום is obligated since it may be male. (This is especially difficult if we assume that לחומרא).
4. What type of סומא are we talking about? If its someone תנו רבנן רגלים פרט וכו' לחיגר ולחולה ולסומא ולזקן... who can't see at all, which makes sense in the context of the others listed who can not go up without assistance, than he should be completely פטור since a blind person is exempt from ALL מצות?
5. In addition to the above, someone who is blind is פטור מראיה because of the דרשה of ליראות which even applies to someone who only has one good eye, so why do we need another דרשה?
6. On the exemption for an ערל from ראייה, Rashi writes that it talking about someone whose brothers died from מילה. Why is this necessary? Would the case be different if he had another reason for being an ערל?
7. If an ערל is מראיה פטור why would we need a separate דרשה to tell us that an אנדרוגינוס is מראיה? Since he obviously did not have a bris, he is still an ערל?

If you have any comments or suggestions please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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