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Pesachim Daf 49

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

MISHNAH: If the fourteenth of Nissan falls on Shabbos, we eliminate all chametz before Shabbos;<sup>1</sup> these are the words of Rabbi Meir. The Sages, however, maintain: [it must be removed] at its [usual] time.<sup>2</sup> Rabbi Elozar bar Tzadok said: Terumah [must be removed] before the Shabbos,<sup>3</sup> and chullin at its [usual] time.<sup>4</sup> (49a1)

GEMARA: It was taught, Rabbi Elozar bar Tzadok said: My father once spent a week in Yavneh, when the fourteenth fell on the Shabbos, and there came Zunin, Rabban Gamliel's deputy, and announced: ‘The time has come to remove the chametz’, and I followed my father and we removed the chametz. (49a1)

MISHNAH: He who on his way to slaughter his pesach sacrifice or to circumcise his son or to dine at a betrothal feast at the house of his father-in-law, and recollects that he has chametz at home, if he is able to go back, remove [it], and [then] return to his mitzvah, he must go back and remove [it]; but if not, he annuls it in his heart. [If he is on his way] to save [people] from gentiles,<sup>5</sup> or from a river, or from bandits, or from a fire,

or from a collapse [of a building], he annuls it in his heart. [But if] to appoint a [Shabbos] rest station for a voluntary [secular] purpose,<sup>6</sup> he must return immediately. Similarly, he who went out of Yerushalayim and recollected that he had sacrificial meat with him,<sup>7</sup> if he has passed Tzofim,<sup>8</sup> he burns it where he is; but if not, he returns and burns it in front of the Birah<sup>9</sup> with the wood of the [Altar] pile. And for what [quantity] must they return? Rabbi Meir said: for both,<sup>10</sup> when there is as much as an egg; Rabbi Yehudah said: for both, when there is as much as an olive; but the Sages rule: sacrificial meat, [the standard is] as much as an olive; while chametz, [the standard is] as much as an egg. (49a1 – 49a3)

GEMARA: But the following contradicts it: He who is on his way to partake of a betrothal feast in his father-in-law's house or to appoint a [Shabbos] rest station for a voluntary purpose must return immediately? Said Rabbi Yochanan, There is no difficulty; one is [according to] Rabbi Yehudah: the other is [according to] Rabbi Yosi. For it was taught: The betrothal feast is a voluntary

<sup>1</sup> Except what is required for the Shabbos itself.

<sup>2</sup> On the morning of the fourteenth.

<sup>3</sup> Because if any is left over none can eat it; neither Israelites nor cattle.

<sup>4</sup> Because it is easy to find eaters for it.

<sup>5</sup> Jews who are being pursued.

<sup>6</sup> On the Shabbos a man must not go more than two thousand cubits beyond the town boundary; this outside limit is called the techum. But before the Shabbos commences he can appoint any spot within the techum as the station where he will spend the

Shabbos, and then he may proceed two thousand cubits beyond that spot; he does that by taking some food to the place, which he will eat on the Shabbos.

<sup>7</sup> Sacrificial meat, if taken beyond Yerushalayim, becomes unfit and must be burnt.

<sup>8</sup> An eminence northeast of Yerushalayim, from where the Temple can be seen.

<sup>9</sup> A place on the Temple Mount where they burned kodashim kalim which became disqualified.

<sup>10</sup> Sc. chametz and sacrificial meat.

[function]; this is Rabbi Yehudah's view. Rabbi Yosi said: It is a mitzvah. But now that Rav Chisda said: The controversy is in respect of the second [betrothal] feast,<sup>11</sup> but in respect to the first feast all agree that it is a mitzvah, you may even say [that] both are [according to] Rabbi Yehudah, yet there is no difficulty; one refers to the first feast, while the other refers to the second feast.

It was taught, Rabbi Yehudah said: I have heard only of the betrothal feast,<sup>12</sup> but not of [the feast in connection with] espousal gifts. Said Rabbi Yosi to him: I have heard of [both] the feast of betrothal and [that] of espousal gifts. (49a3)

It was taught: Rabbi Shimon said: Every feast which is not in connection with a mitzvah, a scholar must derive no enjoyment from it. What, for instance? — Said Rabbi Yochanan: E.g., [the feast at the betrothal of] the daughter of a Kohen to an Israelite,<sup>13</sup> or the daughter of a scholar to an am ha'aretz.<sup>14</sup> For Rabbi Yochanan said: If the daughter of a Kohen [marries] an Israelite, their union will not be auspicious. What is it? Said Rav Chisda: [She will be] either a widow or a divorced woman, or she will have no seed [children].<sup>15</sup> In a Baraitha it was taught: He will bury her or she will bury him, or she will reduce him to poverty. But that is not so, for Rabbi Yochanan said: he who desires to become wealthy, let him cleave to the seed of Aaron, [for it is all the more] that the Torah and the Kehunah will enrich them? — There is no difficulty: one refers to a scholar; the other refers to an am ha'aretz.

<sup>11</sup> After the betrothal the bridegroom sent gifts to his bride, in connection with which there was a second feast at the father-in-law's house.

<sup>12</sup> As being a mitzvah.

<sup>13</sup> She blemishes her family by marrying beneath her.

<sup>14</sup> An ignorant person.

Rabbi Yehoshua married a Kohen's daughter. Falling sick, he said, Aaron is not pleased that I should cleave to his seed [and] possess a son-in-law like myself. Rav Idi bar Avin married a Kohen's daughter, and there came forth from him two ordained sons — Rav Sheishes the son of Rav Idi and Rabbi Yehoshua the son of Rav Idi. Rav Pappa said: Had I not married a Kohen's daughter, I would not have become wealthy. Rav Kahana said: Had I not married a Kohen's daughter, I had not gone into exile. Said they to him, But you were exiled to a place of learning! — I was not exiled as people are [generally] exiled.<sup>16</sup>

Rabbi Yitzchak said: Whoever partakes of a secular feast eventually goes into exile, for it is said, and [you that] eat the lambs out of the flock, and the calves out of the midst of the stall; and it is written, therefore now shall they go captive at the head of them that go captive. (49a3 – 49a4)

Our Rabbis taught: Every scholar who feasts much in every place eventually destroys his home, widows his wife, orphans his young, forgets his learning, and becomes involved in many quarrels; his words are unheeded, and he desecrates the Name of Heaven and the name of his teacher and the name of his father, and he causes an evil name for himself, his children, and his

<sup>15</sup> Because it is written, And if a Kohen's daughter be married unto a common man, which is followed by, But if a Kohen's daughter be a widow, or divorced, and have no child. — Hence such a union was looked upon unfavorably, and Rabbi Yochanan maintains that the feast is not a true mitzvah.

<sup>16</sup> Voluntarily; but I had to flee.



childrens' children until the end of time.<sup>17</sup> What is it? Said Abaye: He is called, a heater of ovens.

Rava said: A tavern dancer! Rav Pappa said: A plate lick. Rav Shemayah said: A folder [of garments] and a man who lies down [to sleep]. (49a5)

Our Rabbis taught: Let a man always sell all he has and marry the daughter of a scholar, for if he dies or goes into exile, he is assured that his children will be scholars. But let him not marry the daughter of an am ha'aretz, for if he dies or goes into exile, his children will be ammei ha'aretz.

Our Rabbis taught: Let a man always sell all he has and marry the daughter of a scholar, and marry his daughter to a scholar. This may be compared to [the grafting of] grapes of a vine with grapes of a vine, [which is] a seemly and acceptable thing. But let him not marry the daughter of an am ha'aretz; this may be compared to [the grafting of] grapes of a vine with berries of a thorn bush, [which is] a repulsive and unacceptable thing.

Our Rabbis taught: Let a man always sell all he has and marry the daughter of a scholar. If he does not find the daughter of a scholar, let him marry the daughter of [one of] the great men of the generation. If he does not find the daughter of [one of] the great men of the generation, let him marry the daughter of the head of synagogues. If he does not find the daughter of the head of synagogues, let him marry the daughter of a charity treasurer. If he does not find the daughter of a charity treasurer, let him marry the daughter of an elementary school-teacher, but let him not marry the

<sup>17</sup> His fondness for feasting elsewhere leads him to do the same in his own home, and to make it possible he must sell his furniture, etc. Seeing himself on the road to ruin, he wanders into exile, leaving his wife and children, widowed and orphaned, he wastes his

daughter of an am ha'aretz, because they are detestable and their wives are vermin, and of their daughters it is said, Cursed be he that lies with any animal. (49a5 – 49b1)

It was taught: Rebbe said: An am ha'aretz may not eat meat, for it is said, This is the law [Torah] of the animal, and of the bird; whoever engages in [the study of] the Torah may eat the meat of an animal and bird, but he who does not engage in [the study of] the Torah may not eat the meat of an animal and bird.

Rabbi Elozar said: An am ha'aretz, it is permitted to stab him [even] on Yom Kippur which falls on the Shabbos. Said his disciples to him, Master, say to slaughter him [ritually]? He replied: This [ritual slaughter] requires a benediction, whereas that [stabbing] does not require a benediction.

Rabbi Elozar said: One must not join company with an am ha'aretz on the road, because it is said, for that [the Torah] is your life, and the length of your days: [seeing that] he has no care [pity] for his own life, how much the more for the life of his companions!

Rabbi Shmuel bar Nachmani said in Rabbi Yochanan's name: One may tear an am ha'aretz like a fish! Said R' Shmuel bar Yitzchak: And [this means] along his back.

It was taught, Rabbi Akiva said: When I was an am ha'aretz I said: I would that I had a scholar [before me], and I would maul him like a donkey. Said his disciples to him, Rabbi, say like a dog! The former bites and breaks

time, so forgets his learning. This involves him in disputes on learning. Or, his poverty involves him in disputes with tradesmen because he cannot settle his bills. Again, the banqueting table itself is a fruitful source of quarrels (Rashi and Maharsha).

the bones, while the latter bites but does not break the bones, he answered them.

It was taught, Rabbi Meir used to say: Whoever marries his daughter to an am ha'aretz, is as though he bound and laid her before a lion: just as a lion tears [his prey] and devours it and has no shame, so an am ha'aretz strikes and cohabits and has no shame.

It was taught, Rabbi Eliezer said: But that we are necessary to them for trade, they would kill us.

Rabbi Chiya taught: Whoever studies the Torah in front of an am ha'aretz, is as though he cohabited with his betrothed in his presence, for it is said, Moshe commanded us a law, an inheritance [morashah] of the congregation of Yaakov: read not morashah but me'orasah [the betrothed]. The hatred that the amme ha'aretz feel towards a Torah scholar is greater than the hatred the nations of the world feel towards Israel, and their wives [hate Torah scholars even] more than they.

It was taught: He who has studied and then abandoned [the Torah] [hates the scholar] more than all of them.

Our Rabbis taught: Six things were said of the amme ha'aretz: We do not commit testimony to them; we do not accept testimony from them; we do not reveal a secret to them; we do not appoint them as guardians for orphans; we do not appoint them stewards over charity funds; and we must not join their company on the road. Some say, We do not proclaim their losses too. And the first Tanna? — Virtuous seed may sometimes issue from him, and they will enjoy it, as it is said, He will prepare it, and the just shall put it on. (49b1 – 49b3)

## DAILY MASHAL

### His Torah Study in Hand

Rav Yosef furthermore told his father that when he was Above, he heard the angels proclaim, “Fortunate is he who comes here with his Torah study in hand!” Rebbe Shlomo of Rudomsk *zt”l* asked that it would have been more appropriate to say, “Fortunate is he who comes with his Torah in his head!”

Our mind is where we keep the wisdom we have accumulated. Rather, the Gemara means to say that fortunate is he whose Torah study inspired him to perform good deeds and mitzvos with his hands, and scrupulously observe the practical halachos (Tiferes Shlomo – Likutim, Bereishis).