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Pesachim Daf 68

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

1. In the future, the righteous will raise the dead.

The Gemora quotes this from two different sources. The Maharsha explains that the righteous buried outside of Eretz Yisroel will cause the others to awaken during “techiyas ha’meisim” -- “the awakening of the dead,” and go to Eretz Yisroel.

2. In the future, all Jews will live forever and gentiles will be considered to die young if they die at the age of one hundred.

Rava asks that there are two verses discussing the time of moshiach that seem to contradict each other. One says that death will be swallowed forever, while the other says that the youngster of one hundred will die. The Gemora answers that the former is talking about Jews, and the other latter is referring to the gentiles who will be present to serve them.

3. There will be a time when the sun and moon do not shine, and a time when the moon will shine like the sun, and the sun’s light will be increased many times over.

There are two verses to this effect. The Gemora first says that the former is referring to Olam Haba, as the only light that will be present is the light of the Divine Presence. The latter is referring to the times of moshiach. The Gemora gives an alternate explanation according to Shmuel, who says that the times of moshiach will only be different from regular times in that we will not be ruled by other nations. According to Shmuel, the former refers to the camp of the Divine Inspiration, while the second refers to area of the righteous.

4. A mitzva done in its proper time is very special.

Even though the burning of the fats of the korban tamid (and korban pesach) that falls on shabbos could technically be pushed off until motzei shabbos, it is done on shabbos. This is because of the concept that a mitzva done in its proper time is very loved and special before Hashem.

5. Whoever eats and drinks on the ninth of Tishrei, is as if he fasted on the ninth and tenth of Tishrei (Yom Kippur).

The Gemora derives this from the verse “And you will afflict your souls from the ninth of the month etc.” Why would the Torah say the ninth when it stated previously that we only must fast on the tenth? This teaches that if we eat on the ninth, it is as if we fasted for two days.

INSIGHTS TO THE DAF

If the Torah wanted to communicate that it is a mitzva to eat on the ninth of Tishrei, the day before Yom Kippur, why did it say this in a way whose simple meaning implies that we should fast on the ninth of Tishrei?

The Mishna Berura (604:1) says that the Torah wanted to give reward for those who ate on Erev Yom Kippur as if they did something difficult. This is due to the famous principle “I’fum tzara agra” -- “based on the pain is the reward.” The Torah therefore stated this in a way that implies that it is painful to do this mitzva, showing us that the reward for doing so is very great.