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Pesachim Daf 94

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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

Our Rabbis taught: If he was standing beyond Modi'im and is able to enter by horses and mules, you might think that he is culpable. Therefore it is stated: 'and is not in a journey,' whereas this man was in a journey. If he was standing on the hither side of Modi'im, but could not enter on account of the camels and wagons which held him up,¹ you might think that he is not culpable. Therefore It is stated, 'and is not in a journey,' and lo, he was not in a journey.²

Rava said: The world is six thousand parsá'os,³ and the thickness of the heaven [rakia] is one thousand parsá'os; the first one [of these statements] is a tradition, while the other is [based on] reason. [Thus:] he agrees with Rabbah bar Bar Chanah's dictum in Rabbi Yochanan's name: What is an average man's journey in a day? Ten parsá'os: from the rising of the light of dawn to sunrise he can walk five mils, and from sunset until the stars appear five mils: hence the thickness of the heaven is one sixth of the day[’s journey].⁴ An objection is raised: Rav Yehudah said: The

thickness of the sky is one tenth of the day's journey. The proof is this: what is an [average] man's journey in a day? Ten parsá'os, and from daybreak until the rising sun four mils, [and] from sunset until the stars appear four mils: hence the thickness of the sky is one tenth of the day[’s journey].⁵ This is a refutation of Rava, and a refutation of Ulla! It is a refutation.⁶ Shall we say that this is [also] a refutation of Rabbi Yochanan?-He can answer you: I spoke only of [an average man's journey] in a [complete] day, and it was the Rabbis⁷ who erred by calculating [the distance for] pre-dawn and after nightfall.⁸ Shall we say that this is a refutation of Rabbi Chanina? — No: 'and [the angels] hastened' is different.⁹

Come and hear: Egypt was four hundred parsá'os square. Now Egypt is one sixtieth of Ethiopia [Cush], Ethiopia one sixtieth of the world, the world one sixtieth of the Garden, the Garden one sixtieth of Eden, Eden one sixtieth of Gehinnom: thus the whole world is like a pot lid [in relation] to Gehinnom. This is [indeed] a refutation.¹⁰

¹ He too being on one, and the road was blocked.

² He should have completed it on foot.

³ In diameter from east to west.

⁴ The periods from dawn to sunrise, and again from sunset until the stars appear, were regarded as the time during which the sun was passing through the sky, which was conceived as a solid vault stretched out above the earth. Hence it follows from Rabbah's dictum that since five mils can be walked in each of these two periods, while thirty mils can be walked during the day excluding these periods (ten parsá'os=forty mils), the thickness of the sky is one sixth of the world's diameter.

⁵ The one tenth is of the inclusive figure, i.e., four in forty, whereas one sixth mentioned before was exclusive: six in thirty. But in any case they disagree.

⁶ Both hold that five mils can be walked from daybreak until the sun is in the heavens, which certainly cannot be reconciled with the present statement.

⁷ I.e., Ulla and Rabbi Yochanan.

⁸ He had merely stated that an average man can walk ten parsá'os in a day, but Rava and Ulla had erred by adding that one travels five mils in the period stated; though most people do indeed walk five mils by the time the sun is in the heavens, that is because they generally start a little before dawn; similarly, in the evening they continue their journey a little after nightfall.

⁹ They would naturally cover a greater distance.

¹⁰ For according to the present calculation the surface area of the world is 576,000,000 sq. parsá'os (thus: 400 X 400 X 60 x 60)

Come and hear: Tanna debei Eliyahu [taught]: Rabbi Nassan said: The whole of the inhabited world is situate under one star. The proof is that a man looks at a star, [and] when he goes eastward it is opposites [and when he goes] to the four corners of the world it is opposite him. This proves that the whole of the inhabited world is situate under one star. This is indeed a refutation.¹¹

Come and hear: Taurus [the constellation] is in the north and Scorpio is in the south, the whole of the inhabited world lies between Taurus and Scorpio, and the whole of the inhabited world represents but one hour of the day,¹² for the sun enters [the space above] the inhabited world only for one hour in the day. The proof is that at the fifth [hour] the sun is in the east while at the seventh the sun is in the west: [during] half of the sixth and half of the seventh the sun stands overhead all people.¹³ This is [indeed] a refutation.

Come and hear: For Rabbi Yochanan ben Zakkai said: What answer did the Heavenly Voice give that wicked man [Nevuchadnezzar] when he asserted, 'I will ascend above

whereas according to Rava, even if the 6000 is squared, we have only 36,000,000 sq. parsasos.

¹¹ And since there are countless stars in the sky, it follows that the sky is immeasurably greater than the earth, not, as Rava says, only one sixth.

¹² The sun in travelling through the sky takes one hour only to travel across the actual breadth of the world.

¹³ Wherever they are; thus it is during this hour only that the sun is actually above the world. This too proves that the sky is infinitely larger than the earth.

¹⁴ This is a play on the name Nimrod, deriving it from marad, to rebel.

¹⁵ According to Talmudic tradition Nimrod instigated the building of the tower of Babel to storm heaven.

¹⁶ According to the ancient tradition there were seven heavens.

¹⁷ Kollel Iyun HaDaf: The heavenly sphere to which the constellations are attached is fixed, and the constellations move upon it. Rashi explains that at this point the Gemara assumes that each constellation which "serves" the sun travels with the sun slightly until it reaches the next constellation, and then

the heights of the clouds; I will be like the Most High'? A Heavenly Voice came forth and rebuked him: 'You wicked man, son of a wicked man, descendant of the wicked Nimrod, who incited the whole world to rebel [himself]¹⁴ against Me during his reign!¹⁵ How many are the years of man? Seventy years; and if by reason of strength, eighty years, for it is said, The days of our years are seventy years, or even by reason of strength eighty years. Now from earth to heaven is a five hundred years journey, the thickness of heaven is a five hundred years' journey, and between the first heaven and the next lies a five hundred years' journey, and similarly between each heaven,¹⁶ 'Yet you shall be brought down to the nether-world, to the uttermost parts of the pit' — This is [indeed] a refutation. (94a1 – 94b1)

Our Rabbis taught: The Sages of Israel maintain: The wheel [of the Zodiac] is stationary [fixed], while the constellations revolve;¹⁷ while the Sages of the nations of the world maintain: The wheel revolves and the constellations are stationary. Rebbe observed: This disproves their view [viz.] we never find Taurus in the south or Scorpio in the north.^{18,19} To this Rav Acha bar

returns to its original place. (Since this movement of the Mazal relative to the other Mazalos occurs during the day, it cannot be seen.) The Gemara is assuming that the sun does not have its own "sphere" - i.e., wheel - to move it, but is moved only via the Mazalos. (The Gemara here is referring only to the movement of the Mazalos within their sphere, that is, north and south along their sphere. It is obvious that the sphere of the Mazalos does move, though, in an east-west motion relative to the earth, since one sees them crossing the heavens through the night.)

¹⁸ But if the wheel revolves, the constellations too would change their position.

¹⁹ Kollel Iyun HaDaf: That is, in the summer the sun follows a northerly route as it proceeds from one Mazal to the next, and in the winter a more southerly route. Each Mazal, on the other hand, always follows the same route, and remains in its own part of the heavens. If the sun does not have its own sphere to move it, and the Mazalos do not move the sun along their sphere, then it must be attached to one of the Mazalos. In that case the sun must always remain in that Mazal, and not fluctuate between north or south (RASHI).



Yaakov demurred: Perhaps it is like the pivot of a millstone,²⁰ or like the door socket? (94b1 – 94b2)

The Sages of Israel maintain: The sun travels beneath the sky by day and above the sky at night; while the Sages of the nations of the world maintain: It travels beneath the sky by day and below the earth at night. Said Rebbe: And their view is preferable to ours, for the wells are cold by day but warm at night.

It was taught, Rabbi Nassan said: In summer the sun travels in the heights of the heaven, therefore the whole world is hot while the wells [springs] are cold; in winter the sun travels at the lower ends of the sky,²¹ therefore the whole world is cold while the wells are hot.

Our Rabbis taught: The sun travels over four courses:²² [during] Nissan,²³ Iyar and Sivan, it travels over the mountains, in order to melt the snows; [in] Tammuz, Av and Elul, over the inhabited world, to ripen the fruits; [in] Tishrei, Marcheshvan and Kislev, over seas, to dry up the rivers; in Teves, Shevat and Adar, through the wilderness, so as not to dry up the seeds [in the ground]. (94b2)

Rabbi Eliezer said: From the threshold etc. Even though he can enter, and we do not say to him, 'Arise and enter'? but

²⁰ Which remains fixed in its place.

²¹ Not above the earth but at its side.

²² Kollel Iyun HaDaf: That is, during each of the four seasons of the year, the sun follows different paths. Sometimes it rises directly overhead at noon, and during other seasons it remains closer to the southern horizon. (During spring and fall, the sun actually follows paths that are more or less at the same distance from the horizon, but the Gemara here considers them to be two different paths since they occur during two different seasons.)

²³ The first month of the Jewish civil year, commencing sometime in March. The remaining eleven months are enumerated in order.

²⁴ Similarly, a man must make himself fit for the pesach-offering, and otherwise he incurs kares. But it is not his duty to bring himself within the area of obligation.

it surely was taught: An uncircumcised Jew who did not circumcise himself is punished by kares; these are the words of Rabbi Eliezer? — Said Abaye: 'A journey afar off' [is stated] in respect of a tahor person, but 'a journey afar off' is not [stated] in respect of a tamei person.²⁴ Rava said: It is [a controversy of] Tannaim. For it was taught, Rabbi Eliezer said: Distance of place is stated in connection with the pesach-offering, and distance of place is stated in connection with ma'aser: just as there [it means] without [the boundaries of] its eating,²⁵ so here too it means outside [the place of] its eating.²⁶ Rabbi Yosi son of Rabbi Yehudah said on Rabbi Eliezer's authority: [It means] outside [the place] where it is sacrificed.²⁷ With whom does the following dictum of Rabbi Yitzchak son of Rav Yosef agree. [viz.:] In respect of those who are tamei, decide by the majority who are standing in the Temple Court.²⁸ With whom [does it agree]? With Rabbi Yosi son of Rabbi Yehudah, as he stated [the law] on Rabbi Eliezer's authority.²⁹ (94b2 – 94b3)

Said Rabbi Yosi to him, therefore etc. It was taught, Rabbi Yosi HaGelili said: [By] 'a journey afar off' I may understand a distance of two or three days; but when it is said, and is not in a journey, it teaches that from the threshold of the Temple Court and without is designated a journey. (94b3 – 94b4)

²⁵ Ma'aser sheini must be eaten in Jerusalem. Anywhere outside Jerusalem is regarded as a distant place and the law of redemption applies.

²⁶ When Scripture states that if a man is on a journey afar off he is exempt, it means if he is anywhere outside Jerusalem, in the whole of which the pesach-offering was eaten. Hence if he is merely outside the Temple Court but in Jerusalem he is not exempt.

²⁷ Viz., the Temple Court. Thus we have a controversy of Tannaim as to Rabbi Eliezer's view.

²⁸ When the majority of those in the Temple Court are tamei, the pesach-offering is sacrificed in tumah. But those who are not in the Temple Court are disregarded entirely, as they are on a 'journey afar off'.

²⁹ For according to the first Tanna a majority of all in Jerusalem would be required.



INSIGHTS TO THE DAF

We said above that if someone travels slowly due to wanting to arrive together with one's family, it is not an exemption from being chayev kares for not bringing the korban pesach. This is how Rashi understands the braisa's statement that he had a lot of camels and wagons that were holding him back. He must leave them and go ahead by himself to slaughter the korban pesach, if arriving with them means he will not be able to bring the korban. Rashi explains that wanting to travel the rest of the distance with one's family is not called forced circumstance.

The Sfas Emes asks that this is difficult. It is obviously not called a "forced circumstance" to not do a mitzvah for the mere nicety of traveling together with one's family for an entire trip.

He therefore prefers the explanation of the Rach and Rambam. They understand that the braisa is stating that such a person is chayev kares if he does not bring a korban pesach on pesach sheini. As explained in the Insight above (in Pesachim Points 93, according to the opinion of the Rambam), a person who has an exemption of being "far away" on the first pesach is not chayev kares even if he purposely does not bring a korban pesach on pesach sheini. The braisa is therefore saying that such a person will be chayev kares if he purposely does not bring a korban pesach on pesach sheini.

Aliyas HaRegel by Foot?

Rabbeinu Bechaye (Shemos 23:15) and other Rishonim cite an interesting Midrash, which states that when the Jewish people ascend to Yerushalayim for Aliyas HaRegel, they should come specifically by foot. Indeed, the literal translation of Aliyas HaRegel is "The Ascent by Foot." Similarly, the Midrash applies to Aliyas HaRegel the possuk from Shir HaShirim "How beautiful are your feet in shoes, O daughter of the nobleman" (7:2).

In Maseches Chagiga, the Gemara discusses the mitzva of Aliyas HaRegel at length. There (2a), we learn that if a person is unable to ascend by foot, he is exempt from the mitzva. According to Rashi (s.v. *U'mi she'aino*), this refers to one who is unable to walk from the city of Yerushalayim up to the Beis HaMikdash. One who is able to walk this distance, but is unable to walk all the way from his home to Yerushalayim, is still obligated. According to Tosefos even a person who is unable to walk from his home city to the Beis HaMikdash is also exempt. (Tosefos interprets Rashi as also following this opinion, see Chazon Ish O.C. 129:1). In any case, we see that a person who is unable to walk is exempt from Aliyas HaRegel. However, this is still no proof that the Gemara agrees with the Midrash. If a person is able to walk, and obligated in Aliyas HaRegel, the question still remains if he must specifically walk, or may even ride. Since the Midrash's ruling is cited nowhere in the Gemara or Rambam, some authorities explain that it is not an absolute obligation. Rather, the Midrash means that one should show his love of the mitzva by making a personal effort of walking rather than riding. A support for this can be drawn from the mitzva of para aduma. The Mishna (Para 3:7) states, "The elders of Israel would walk before it by foot to Har HaMish'cha." This wording is quoted by the Rambam (Hilchos Para 3:2). The Tosefos Yom Tov (ibid) explains that they walked rather than rode, in order to show their love of the mitzva.

Riding to shul on a donkey: The Ben Ish Chai (Torah L'Shma, 40) discusses the Gemara (Sotah 21a), which states that not only is a person rewarded for davening in shul, he is even rewarded for the steps he takes to get to shul. Does this apply only if he walks to shul, or even if he rides there? He answers by comparing the walk to shul to Aliyas HaRegel, where we find special importance attached to the journey by foot (see Otzros Yerushalayim 196:572).

“I would travel in covered wagons”: As we cited above, some authorities explain that it is admirable to ascend to the Beis HaMikdash by foot, but not obligatory. Others understood the Midrash literally, as an obligation to walk for Aliyas HaRegel. Still others present a compromise, that until the border of Yerushalayim one may ride, and from there to the Beis HaMikdash he must walk. In Tehillim we find a support for this from the possuk, “I would travel in covered wagons, and walk slowly up to the House of Elokim” (Tehillim 42:5, see Midrash Tehillim). The Metzudas David explains that they would travel by wagon until they reached the border of Yerushalayim, and there they would descend from their wagon and continue their journey by foot (Imrei Shamai, here). This last opinion fits very nicely with Rashi’s opinion in Chagiga, that a person who is unable to walk to Yerushalayim, but is able to walk within Yerushalayim to the Beis HaMikdash, is obligated in AliyasHaRegel.

“By horse or by donkey”: In our Gemara we find that a person outside Yerushalayim who is able to reach there in time to offer the Korban Pesach on Erev Pesach, but does not do so, is liable for *kareis*. The Gemara asks what would be the halacha if he could not make it in time by foot, but could race there by horse or donkey. Would he also be liable for *kareis* for failing to do so? The Gemara answers that he is included in the category of people who are far away, and not liable for *kareis*. In any case, we see that it was customary to ride to Yerushalayim. However, this is only a proof for the journey to Yerushalayim. The question still remains if one may ride within Yerushalayim to the Beis HaMikdash. Furthermore, perhaps we cannot bring a proof from this extenuating circumstance of a person who would have missed the Korban Pesach if he did not ride. Perhaps he does not fulfill the mitzva of Aliyas HaRegel by riding, but if he walks he would miss both Aliyas HaRegel and Korban Pesach. By riding, at least he fulfills Korban Pesach (see Otzros Yerushalayim, *ibid*; Kobetz Aharon V’Yisrael 104, p. 144).

DAILY MASHAL

Rav Elyashiv heard from a Torah scholar who said that whether the halachah is in accordance with Rabbeinu Bachye that one could only ascend to Jerusalem by foot or whether it was merely the poor people who ascended by foot, it is evident from the Yerushalmi that there was a concern that people required shoes in order to fulfill the mitzvah. In all likelihood, this concern would have resulted in a collection for the poor prior to the festival, similar to a collection of food that was orchestrated on behalf of the poor. Perhaps it is for this reason that the Gemora mentions Avrohom Avinu regarding the pilgrimage. The character of kindness displayed by the Jewish People is an inheritance from Avrohom Avinu and in a sense, it was Avraham Avinu who catalyzed the outpouring of kindness that the Jewish People demonstrated when the Jewish People ascended to Jerusalem for the festivals.