

15 Shevat 5781
Jan. 28, 2021



Pesachim Daf 68

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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

A teacher of baraisos recited before Rav Yitzchak bar Avdimi: Then he shall go abroad out of the camp: this means the camp of the Shechinah; he shall not come within the camp: this means the Levitical camp. From this [we learn] that a ba'al keri must go outside of the two camps.¹ Said he to him, You have not yet brought him in that you should [already] expel him!² Another version: you have not yet expelled him, and [already] you [discuss whether] he should enter!³ Rather say: 'abroad out of the camp' — this is the Levitical camp; 'he shall not come within the camp' — that is the camp of the Shechinah. To this Ravina demurred: Assume that both refer to the camp of the Shechinah, [it being repeated] so that he should violate an affirmative command and a negative command on its account? If so, let Scripture say, 'Then he shall go abroad out of the camp' and 'he shall not enter': what is the purpose of 'within the camp'? Infer from it that it is to prescribe another camp for him.⁴ (68a2)

And the cleansing [michuy] of its intestines. What is the cleansing of its intestines? — Rav Huna said: [It means] that we pierce them with a knife.⁵ Chiya bar Rav said: [It means the removal of] the slimy substance of the intestines, which comes out through the pressure of the knife. Rabbi Elozar observed, What is Chiya bar Rav's reason? Because it is written, and the ruined homes of the fat ones [meichim] shall wanderers eat. How does this imply it? — As Rav Yosef translated: and the

estates of the wicked [meichim] shall the righteous inherit.⁶ (68a2 – 68a3)

Then shall the sheep feed [i.e., the Jewish nation shall prosper] as in their pasture [kedovram]: Menashya bar Yirmiyah interpreted it in Rav's name: As was spoken about them [kimedubbar bam].⁷ What does it mean 'as was spoken about them'? — Said Abaye: 'and the ruined homes of the fat ones shall wanderers eat'. Said Rava to him, If 'the ruined homes' were written, it would be well as you say;⁸ since, however, 'and the ruined homes' is written, this states another thing. Rather, said Rava: [It is to be explained] as Rav Chananel said in Rav's name. For Rav Chananel said in Rav's name: The righteous are destined to resurrect the dead. [For] here it is written, 'Then shall the sheep feed kedovram', while elsewhere it is written, Then shall Bashan and Gilead feed as in the days of old. [Now] Bashan means Elisha, who came from Bashan, as it is said, 'and Yanai and Shafat in Bashan, while it is written, Elisha the son of Shafat is here, who poured water on the hands of Elijah. [Again,] Gilead alludes to Elijah, for it is said, And Elijah the Tishbite, who was of the settlers of Gilead, said [unto Achav].⁹

Rav Shmuel bar Nachmeini said in Rabbi Yonassan's name: The righteous are destined to resurrect the dead, for it is said, There shall yet old men and old women sit in the broad places of Jerusalem, every man with his staff in his hand for very age; and it is written, and lay my staff upon the face of the child.¹⁰

¹ I.e., if he is in the Temple ('the camp of the Shechinah') when he becomes a ba'al keri, he must leave both that and the Temple mount ('the Levitical camp').

² I.e., since Scripture states that he must not enter the Levitical camp, it follows that he is outside of: how then say that he is inside?

³ I.e., you have not yet ordered him to leave the Levitical camp, and yet you are already forbidding him to enter.

⁴ From which he must depart.

⁵ To allow the liquefied wastes to fall out.

⁶ Thus he translates 'meichim' the wicked, i.e., the repulsive; similarly 'michuy' refers to the repulsive matter, viz., the slimy substance.

⁷ I.e., in accordance with the promise made: 'sheep' is understood as meaning Israel.

⁸ The second part of the verse being explanatory of the first.

⁹ Now both Elijah and Elisha resurrected the dead - 'feed' is therefore understood to allude to this metaphorically; hence the same meaning is assigned to 'feed' in the first verse too, 'the sheep' being the righteous.

¹⁰ The staff was employed to revive the child, and the same purpose is assumed for it in the first verse.

Ulla opposed [two verses]. It is written, He will swallow up death for ever; but it is written, For the youngest shall die a hundred years old? There is no difficulty: there the reference is to Israel; here, to idolaters. But what business have the idolaters there? — Because it is written, And strangers shall stand and feed your flocks, and foreigners shall be your plowmen and your vinedressers.

Rav Chisda opposed [two verses]. It is written, Then the moon shall be confounded, and the sun ashamed; whereas it is written, Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days? There is no difficulty: the former refers to the world to come;¹¹ the latter to the Messianic era. But according to Shmuel, who maintained, This world differs from the Messianic era only in respect of the servitude to governments,¹² what can be said? — Both refer to the world to come, yet there is no difficulty: one refers to the camp of the righteous; the other, to the camp of the Shechinah.

Rava opposed [two verses]: It is written, I kill, and I make alive; while it is also written, I have wounded, and I heal: seeing that He even resurrects, how much the more does He heal!¹³ But the Holy One, Blessed be He, said thus: What I put to death I make alive, just as I wounded and I heal [the same person].

Our Rabbis taught: 'I kill, and I make alive': You might say, I kill one person and give life to another, as the world goes on.¹⁴ Therefore it is stated, 'I have wounded, and I heal': just as the wounding and the healing [obviously] refer to the same person, so death and life refer to the same person. This refutes those who maintain that resurrection is not intimated in the Torah. Another interpretation: At first what I slay I resurrect; and then, what I wounded I will heal.¹⁵ (68a3 – 68a5)

¹¹ Then the sun and the moon shall be ashamed — i.e., fade into insignificance because of the light radiating from the righteous.

¹² I.e., delivery from oppression.

¹³ Why then state it?

¹⁴ People dying and others being born.

¹⁵ After their resurrection I will heal them of the blemishes they possessed in their former life.

¹⁶ I.e., as soon as it can be performed, even if it can be postponed.

¹⁷ But do it immediately, though it is the Shabbos.

And the burning of its fat. It was taught, Rabbi Shimon said: Come and see how precious is a mitzvah in its [proper] time.¹⁶ For lo! the [mitzvah of] burning the fats and limbs and the fat-pieces is valid all night, yet we do not wait for [burning] them until nightfall.¹⁷ (68b1)

Its carrying and its bringing etc. But the following contradicts it: You may cut off a wart [of an animal] in the Temple, but not in the country, and if [it is done] with a utensil [a knife], it is forbidden in both cases? Rabbi Elozar and Rabbi Yosi ben Chanina one answered, Both refer to [removing the wart] with the hand: one refers to a moist [wart]; the other, to a dry one.¹⁸ While the other maintains, Both refer to a moist [wart], yet there is no difficulty: one means by hand, and the other means with a utensil.¹⁹ Now according to the one who explained. 'One means by hand, and the other means with a utensil,' why didn't he say: Both mean by hand, yet there is no difficulty: one refers to a moist [wart]; the other, to a dry one? — He can answer you: a dry one [just] crumbles away.²⁰ And according to he who maintained, 'Both mean by hand, yet there is no difficulty: one refers to a moist [wart]; the other to a dry one'; why didn't he say: Both refer to a moist [wart], yet there is no difficulty: one means by hand, and the other means with a utensil? — He can answer you: as for a utensil, surely he [the Tanna] teaches there, 'if [it is done] with a utensil, it is forbidden in both cases!'²¹ And the other? That which he teaches [about] a utensil here, [is because] he comes to inform us of the controversy of Rabbi Eliezer and Rabbi Yehoshua. (68b1 – 68b2)

Said Rabbi Eliezer . . . if shechitah etc. Rabbi Yehoshua is consistent with his view, for he maintains: Rejoicing on a Festival too is a mitzvah. For it was taught, Rabbi Eliezer said: A man has nothing else [to do] on a Festival save either to eat and drink or to sit and study. Rabbi Yehoshua said: Divide it: [devote] half of it to eating and drinking, and half of it to the Beis Hamidrash. Now Rabbi Yochanan said regarding this: Both deduce it from

¹⁸ Our Mishnah refers to a moist wart. Even when it is removed by hand, which is merely a shevus, it is forbidden, since it could have been removed the previous day. But in the Gemora the reference is to a dry one, the removal of which is not even regarded as a shevus.

¹⁹ The former is permitted, while the latter is forbidden. — This of course is a more lenient explanation.

²⁰ It would not be called cutting at all.

²¹ Why then should it be repeated in the present Mishnah?



the same verse. One verse says, a solemn assembly to Hashem your God, whereas another verse says, there shall be a solemn assembly unto you. Rabbi Eliezer holds: [That means] either entirely to God or entirely to you; while Rabbi Yehoshua holds, Divide it: [Devote] half to God and half to yourselves. (68b2 – 68b3)

(Mnemonic: ABaM.)²² Rabbi Elozar said: All agree in respect to the Shavuot [Atzeres] that we require [it to be] ‘for you’ too. What is the reason? It is the day on which the Torah was given.²³ Rabbah said: All agree in respect to the Shabbos that we require [it to be] ‘for you’ too. What is the reason? And you shall call the Shabbos a delight. Rav Yosef said: All agree that on Purim we require ‘for you’ too. What is the reason? Days of feasting and gladness is written in connection with it.

Mar son of Ravina would fast the whole year, except on Shavuot, Purim, and Erev Yom Kippur. Shavuot, [because] it is the day on which the Torah was given: Purim, [because] ‘days of feasting and gladness’ Chiya bar Rav of Difti taught: And you shall afflict your souls on the ninth day of the month: do we then fast on the ninth? Surely we fast on the tenth! But this is to tell you: whoever eats and drinks on the ninth, the Torah ascribes [merit] to him as though he had fasted on the ninth and the tenth. (68b2 – 68b3)

Rav Yosef would say [to his servants] on Shavuot: ‘Prepare me a third-born calf,’²⁴ saying. ‘But for the influence of this day, how many Yosefs are there in the market place!’²⁵ (68b3 – 68b4)

Rav Sheishes used to revise his studies every thirty days, and he would stand and lean at the side of the doorway and exclaim, ‘Rejoice, O my soul, Rejoice. O my soul; for you have I read [the Bible], for you have I studied [the Mishnah].’ But that is not so, for Rabbi Elozar said, But for the Torah, heaven and earth would not endure, for it is said, If not for my covenant by day and by night, I had not appointed the ordinances of heaven and earth?

— In the first place when a man does it [sc. studies], he does so with himself in mind. (68b4)

Rav Ashi said: Yet according to Rabbi Eliezer too, who maintained that [rejoicing on] a Festival is [merely] voluntary, he can be refuted; if a Festival, when labor for a voluntary [requirement] is permitted,²⁶ yet the shevus which accompanies it is not permitted; then the Shabbos, where only labor [required for the carrying out of] a precept is permitted, is it not logical that the shevus which accompanies it is not permitted! And Rabbi Eliezer? — In his view the shevus [required] for a mitzvah is more important. (68b4 – 69a1)

DAILY MASHAL

If the Torah wanted to communicate that it is a mitzvah 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 Mishnah Berurah (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 “*l’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 mitzvah, showing us that the reward for doing so is very great.

²² A mnemonic is a word or phrase, whose letters or words respectively each stand for a title or a catchword of a subject, strung together as an aid to the memory. Here ‘A _ ‘Atzeres’ B _ Shabbos; M _ Purim.

²³ Therefore we must demonstrate our joy in it by feasting.

²⁴ I.e., the third calved by its mother. Others translate: (i) in its third year; or (ii) third grown, i.e., one that has reached a third of its full growth. On all translations this was regarded as particularly choice.

²⁵ I.e., I owe my eminence to having studied the Torah, which was given on this day.

²⁶ I.e., shechitah, though the eating of meat, which constitutes rejoicing, is voluntary.