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Pesachim Daf 70

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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: When does he bring a chagigah<sup>1</sup> with it [the pesach sacrifice]? When it comes during the week, in purity, and in small [portions],<sup>2</sup> but when it comes on the Shabbos, in large [portions], and in tumah, one does not bring the chagigah with it. The chagigah was brought of flocks, cattle, sheep or goats, of the males or the females, and it is eaten two days and one night.<sup>3</sup> (69b3 – 69b4)

GEMARA: What has he taught [previously] that he [now] teaches [about] the chagigah?<sup>4</sup> — He has taught about carrying it [the pesach sacrifice on his shoulders] and bringing it, which do not override the Shabbos, so he also teaches about the chagigah that it [too] does not override the Shabbos, and he states thus: When does one bring a chagigah with it? When it comes during the week, in purity, and in small [portions].<sup>5</sup> (69b4 – 69b5)

Rav Ashi said: This proves that the chagigah of the fourteenth is not obligatory. For if you should think that it is obligatory, let it come [be sacrificed] on the Shabbos,

and let it come [when the pesach sacrifice is divided] in large [portions], and in tumah. Nevertheless, what is the reason that it comes [when the pesach sacrifice is divided] in small portions? — As it was taught: The chagigah which comes with the pesach sacrifice is eaten first, so that the pesach sacrifice be eaten after the appetite is satisfied. (69b5 – 70a1)

And it is eaten for two days etc. Our Mishnah is not in agreement with ben Teima. For it was taught: Ben Teima said: The chagigah which comes with the pesach sacrifice is as the pesach sacrifice, and it may only be eaten a day and a night, whereas the chagigah of the fifteenth is eaten two days and one night; again, the chagigah of the fourteenth, a man discharges with it [his duty] on account of rejoicing, but he does not discharge with it [his duty] on account of chagigah.<sup>6</sup> What is ben Teima's reason?<sup>7</sup> — As Rabbi Chiya taught his son: Neither shall the sacrifice of the festival of Pesach be left unto the morning: ‘zevach chag,’ this is the chagigah; ‘Pesach’ is what it implies, and

<sup>1</sup> Festival sacrifice. Such was obligatory on the first day of all Festivals; hence in the case of Pesach, on the fifteenth of Nissan. In this Mishnah, however, the reference is to a chagigah brought on the fourteenth, and the Mishnah lays down the conditions when it is brought, it being in addition to the chagigah of the fifteenth. Besides the Festival chagigah there was another obligatory sacrifice, called the shelamim-offering of rejoicing, deduced from, and you shall rejoice in your feast.

<sup>2</sup> I.e., so many are registered for one pesach sacrifice that each person can receive but a small portion.

<sup>3</sup> The night between the two days.

<sup>4</sup> The sudden introduction of the chagigah is abrupt and irrelevant, unless it has some point in common with the preceding Mishnah.

<sup>5</sup> While the next clause proceeds to state when the chagigah does not override the Shabbos, and that is the connection with the preceding Mishnah.

<sup>6</sup> Now the chagigah of the fourteenth is a voluntary sacrifice, and it is a general rule that an animal already dedicated for such cannot be used for all obligatory sacrifice, except in the case of the shelamim-offering of rejoicing. Hence if the chagigah dedicated for the fourteenth is not slaughtered on that day, it can be utilized the next day as the shelamim-offering of rejoicing but not as the obligatory chagigah of the fifteenth.

<sup>7</sup> That the chagigah may be eaten only a day and a night.

the Divine Law said, 'it shall not be kept overnight'. (70a1 – 70a2)

The Scholars asked: According to ben Teima, is it [the chagigah] eaten roasted or is it not eaten roast?<sup>8</sup> [Do we say,] When the Divine Law compared it to the pesach sacrifice it was in respect of keeping it overnight, but not in respect of roasted; or perhaps there is no difference? — Come and hear: On this night all [must be eaten] roasted; and Rav Chisda said: These are the words of ben Teima. This proves it.<sup>9</sup> (70a2)

The Scholars asked: According to ben Teima, does it [the chagigah] come from cattle or does it not come from cattle;<sup>10</sup> does it come from females or does it not come from females; does it come a two-year old, or does it not come a two-year old? [Do we say,] when the Divine Law compared it to the pesach sacrifice it was in the matter of eating,<sup>11</sup> but not in respect of all [other] things; or perhaps there is no difference? — Come and hear: The chagigah which comes with the pesach sacrifice is as the pesach sacrifice: it comes from the flock, but it does not come from cattle; it comes from the males but it does not come from the females; it comes a year old, but it does not come a two-year old, and it may be eaten only a day and a night,

<sup>8</sup> I.e., must it be eaten roasted or not? Similarly the questions which follow.

<sup>9</sup> That the chagigah too must be roasted.

<sup>10</sup> And it must come from sheep or goats.

<sup>11</sup> I.e., in the conditions under which it must be eaten.

<sup>12</sup> That it may be eaten only a day and a night.

<sup>13</sup> If the pesach sacrifice is unfit its bones may be broken.

<sup>14</sup> Without immersing it. For if it were tamei its owner would have immersed it on the thirteenth, so that it should be tahor at sunset, in readiness for slaughtering the pesach sacrifice on the fourteenth. We disregard the possibility that the owner may have lost it some time ago, for Jerusalem was thronged at pesach sacrifice and it could not have lain long without being discovered.

<sup>15</sup> I.e., he must immerse it, though even if it was tamei its owner may already have done so.

and it may be eaten only roasted, and it may be eaten only by those who have registered for it. [Now,] whom do you know to hold this view?<sup>12</sup> Ben Teima. This proves that we require everything. This proves it. (70a2 – 70a3)

The Scholars asked: According to ben Teima, is it subject to [the prohibition of] breaking a bone, or is it not subject to [the prohibition of] breaking a bone? [Do we say,] though the Divine Law compared it to the pesach sacrifice, yet the verse states: '[neither shall you break a bone] of it,' [implying] 'of it,' but not of the chagigah;' or perhaps, this 'of it' comes [to teach], of a fit [sacrifice], but not of an unfit one?<sup>13</sup> — Come and hear: If a [slaughtering] knife is found on the fourteenth, one may slaughter with it immediately;<sup>14</sup> [if it is found] on the thirteenth he must repeat the tevillah.<sup>15</sup> [If he finds] a meat cleaver,<sup>16</sup> whether on the one or on the other,<sup>17</sup> he must repeat the tevillah.<sup>18</sup> Who [is the authority for this]?<sup>19</sup> Shall we say the Rabbis?<sup>20</sup> Why does a [slaughtering] knife differ, that we assume that it had been immersed;<sup>21</sup> because it is fit for [slaughtering] the pesach sacrifice? Then a meat cleaver too, surely it is fit for [breaking the bones of] the chagigah?<sup>22</sup> Hence it must be [the view] of ben Teima, which proves that it is subject to [the prohibition of] breaking a bone! — No: in truth [it is the view of] the

<sup>16</sup> A large knife used for cutting up meat and breaking the bones, but not as a rule for slaughtering.

<sup>17</sup> Viz., the thirteenth or the fourteenth.

<sup>18</sup> For since the bones of the pesach sacrifice must not be broken, even if it was tamei its owner may not have troubled to immerse it on the thirteenth but waited for the fourteenth, to have it in readiness for the use of breaking bones on the following day, to break the bones of the chagigah of the fifteenth or of the shelamim-offering of rejoicing.

<sup>19</sup> Which implies that there is no breaking of bones on Erev Pesach.

<sup>20</sup> Who do not compare the chagigah of the fourteenth to the pesach sacrifice, and consequently hold that the bones of the former may be broken.

<sup>21</sup> On the day before by the owner so that he who finds it need not immerse it.

<sup>22</sup> Why then should the finder repeat the immersion?

Rabbis, and [this was taught] e.g., when it [the pesach sacrifice] comes on the Shabbos.<sup>23</sup> But since the second clause teaches: If the fourteenth occurred on the Shabbos, he may slaughter with it immediately;<sup>24</sup> and [likewise if he finds it] on the fifteenth, he may slaughter with it immediately;<sup>25</sup> if a cleaver is found tied to a knife, it is as the knife,<sup>26</sup> it follows that the first clause<sup>27</sup> does not treat of the Shabbos? — Rather it means that it [the pesach sacrifice] came in large [portions].<sup>28</sup> How can they know?<sup>29</sup> — Rather it means that it came in tumah.<sup>30</sup> Yet after all, how could they know?<sup>31</sup> — The Nasi had died.<sup>32</sup> When did the Nasi die? Shall we say that he died on the thirteenth,<sup>33</sup> then why was it necessary for the owner to perform tevillah for the knife?<sup>34</sup> Again, if he died on the fourteenth, why does the knife differ, that [we say] he [its owner] gave it tevillah, and why does the cleaver differ, that [we assume] he did not give it tevillah?<sup>35</sup> — This arises only when the Nasi was in a dying condition on the thirteenth. As for the knife, [concerning] which [there is] one doubt,<sup>36</sup> he would give it tevillah [on the thirteenth]; the cleaver,

[concerning] which [there are] two doubts,<sup>37</sup> he would not give it tevillah. (70a3 – 70b2)

It was taught: Yehudah the son of Durtai separated himself [from the Sages], and went and dwelt in the South.<sup>38</sup> '[For,]' said he, 'if Elijah should come and say to Israel, "why did you not sacrifice the chagigah on the Shabbos?" what can they answer him? I am astonished at the two greatest men of our generation. Shemaiah and Abtalyon, who are great Sages and great interpreters [of the Torah], yet they have not told Israel: The chagigah overrides the Shabbos. Rav said: What is the reason of the son of Durtai? Because it is written: And you shall sacrifice the pesach-offering unto Hashem your God, of the flock and cattle; yet surely the pesach sacrifice is only from sheep or goats? But 'flock' refers to the pesach sacrifice, [while] 'cattle' refers to the chagigah, and the Divine Law said: 'And you shall sacrifice the pesach-offering'.<sup>39</sup> Said Rav Ashi: And are we to arise and explain the reason of separatists? But the verse comes for [the exegesis]

<sup>23</sup> So that a chagigah cannot be brought at all. As there would be no need for the meat cleaver, the owner, it is to be assumed, did not immerse it.

<sup>24</sup> Sc. even with the cleaver, if he has no knife. For if it were tamei its owner would have performed tevillah on Friday, to use it on Sunday, since tevillah is forbidden on the Shabbos.

<sup>25</sup> For the same reason that tevillah must already have been performed.

<sup>26</sup> And even if found on the fourteenth on a weekday he may slaughter with it immediately, for since they are tied together they must both have received tevillah at the same time.

<sup>27</sup> Which requires a second immersion for either.

<sup>28</sup> In which case a chagigah does not accompany it.

<sup>29</sup> How could they (the owners) know on the thirteenth that only a small number would register for the pesach sacrifice, so that it would not be necessary to have the cleaver immersed in readiness?

<sup>30</sup> And a chagigah is not offered. For if the majority of the Jewish people were in a state of tumah, the pesach sacrifice is brought, but no chagigah accompanies it.

<sup>31</sup> How could the owner know on the thirteenth that on the next day the majority of the community would be tamei?

<sup>32</sup> And the whole community would have to take part in his funeral, which would render them all tamei.

<sup>33</sup> When the vessels are generally taken for tevillah.

<sup>34</sup> Seeing that the pesach sacrifice is brought in tumah. Hence the finder should not be permitted to assume that it is tahor, as he might then slaughter the Festival shelamim-offerings with it, which is forbidden. [Even when the pesach sacrifice comes in tumah, the Festival sacrifices on the following or subsequent days must be brought in taharah.]

<sup>35</sup> He would not have known on the thirteenth, and therefore just as he assumed that a tahor knife was necessary for slaughtering the pesach sacrifice, so he would also assume that a tahor cleaver would be required for breaking the bones of the chagigah which would accompany it.

<sup>36</sup> Viz., whether the Nasi would die on the fourteenth or not.

<sup>37</sup> (i) Whether the Nasi would die; and (ii) whether a chagigah would be brought, for even if he did not die, only a few people might register for that particular paschal offering, in which case it would not be required.

<sup>38</sup> Far from Jerusalem, so that he would not be obligated to offer the pesach sacrifice.

<sup>39</sup> I.e., both are called by the same name, and therefore the same law applies to both.

of Rav Nachman. For Rav Nachman said in Rabbah bar Avuha's name: How do we know that the left-over of the pesach offering is brought as a shelamim-offering?<sup>40</sup> Because it is said, 'and you shall sacrifice the pesach-offering unto Hashem your God, of the flock and of cattle'. Now, does then the pesach sacrifice come from cattle; surely the pesach sacrifice comes only from sheep or from goats? But [it means] the left-over of the pesach offering is to be [utilized] for something which comes from the flock and from cattle. (70b2)

Now according to the Rabbis, what is the reason that it [the chagigah] does not override the Shabbos, seeing that it is certainly a public sacrifice? — Said Rabbi Illa'a on the authority of Rabbi Yehudah ben Safra: Scripture said: And you shall celebrate it as a holiday [chag] unto the Lord seven days in the year. 'Seven!' but there were eight?<sup>41</sup> Hence from here [we learn that] the chagigah does not override the Shabbos.<sup>42</sup> When Ravin came, he said: I stated before my teachers, Sometimes you can only find six, e.g., if the first day of the Festival fell on the Shabbos? — Said Abaye: That Avin the childless should say such a thing! Eight is altogether impossible, [while] seven are found in most years.<sup>43</sup> (70b3)

Ulla said in Rabbi Elozar's name: Shelamim-offerings which a man slaughtered on the eve of the Festival, he does not discharge with it [his duty] either on account of the [shelamim of] simchah offering or on account of the chagigah. 'On account of simchah offering' because it is written: and you shall sacrifice [shelamim-offerings ...] and you shall rejoice; we require the slaughtering at the time of rejoicing, which is absent [here]. 'On account of chagigah': this is an obligatory sacrifice, and every

<sup>40</sup> E.g., if an animal dedicated for a pesach sacrifice was lost, whereupon its owners registered for another animal, and then it was found after the second was sacrificed. Or again, if a certain sum of money was dedicated to buy a pesach sheep, but it was not all expended; then too the surplus must be used for a shelamim-offering.

obligatory sacrifice comes from nothing but chullin. (70b3) – 71a1)

## DAILY MASHAL

### The Source of All Pleasure

Although the Tannaim argue whether one must have a festive meal on Yom Tov, all opinions agree that one must have a meal on Shavuos, since this was the day on which the Torah was received. The Kedushas Levi (Drush L'Shavuos) explains that on Pesach, our bodies naturally rejoice, since on this day our bodies were freed from slavery. On Shavuos, however, our souls rejoice with the great spiritual benefit of Kabbalas HaTorah. The body is not as inclined to rejoice. Therefore, we prepare a festive meal to benefit our body, and remind ourselves that all our spiritual and physical pleasure, both in this world and the next, depend upon the Torah. "Length of days are in its right hand, and wealth and honor in its left" (Mishle 3:16). A person's body and soul must rejoice together in appreciation of the great benefit we receive through the Torah.

<sup>41</sup> For the chagigah, if not brought on the first day of the Festival, could be brought on any other day.

<sup>42</sup> And since one of the eight days must be the Shabbos, there are actually only seven days when it can be brought.

<sup>43</sup> Therefore there is no need for Scripture to intimate that there may only be six.