



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Samach Vuv

GEMARA

- A Braisa says, the halacha of whether the Pesach is brought on Shabbos was forgotten from the sons of Beseirah. They were told that Hillel from Bavel would know the answer. He came and told them that the Pesach overrides Shabbos. He said, first, there is a gezeirah shavah from Tamid that teaches that Pesach overrides Shabbos just like a Tamid. Second, there is a kal v'chomer: if Tamid, which one is not chayuv kares for not bringing, overrides Shabbos, surely Pesach, which one is chayuv kares for not bringing, certainly overrides Shabbos. The sons of Beseirah installed Hillel as the Nasi. Hillel said to them (derogatorily), the reason you didn't know this halacha on your own is because you were lazy and did not serve Shmaya and Avtalyon, the gedolei hador. They asked Hillel, what if one forgets to bring his knife before Shabbos, may he bring it on Shabbos? Hillel did not remember the answer and said, the Yidden are prophets, and if they aren't, they are the sons of prophets, so let's see how they act tomorrow (which was Erev Pesach that fell on a Shabbos) and we will know the halacha. The next day, they saw people who brought a sheep stick the knife into the wool (to bring it to the Beis Hamikdash) and people who brought a goat stick it in between its horns. Hillel said, that is exactly the halacha of the proper way to act.
 - **Q:** We learn that a Pesach overrides Shabbos from a Tamid. How do we know that a Tamid overrides Shabbos? **A:** The pasuk says that on Shabbos we bring an olah, "besides the olah of the Tamid". We see that the Tamid is brought even on Shabbos.
 - **Q:** Hillel said we can learn a kal v'chomer from Tamid. We can refute that kal v'chomer by saying that Tamid is more stringent in that it is brought every single day, and is burned in its entirety on the Mizbe'ach!? **A:** Initially he said the kal v'chomer and they refuted it based on this question. Hillel then gave them the reason of the gezeirah shavah.
 - **Q:** If he knew the gezeirah shava, why did he bother giving a kal v'chomer!? **A:** Hillel told them, I understand if you don't know the halacha because you were never taught this gezeirah shava (and a gezeirah shava is something which must be handed down from generation to generation). However, you should have known this halacha based on the kal v'chomer (which a person may reason on his own)! They told Hillel, this is not a valid kal v'chomer (because of the above refutation).
 - **Q:** How could they have the animals carry the knives? One may not do work with the animals of kodashim!? **A:** They were following the advice of Hillel, who had instituted that one should not make his animal kodesh until he is ready to shecht it as a korbon. Waiting in this way prevents one from doing me'ilah to the animal.
 - **Q:** One may not make something kodesh on Shabbos!? **A:** That is only true for something that does not have a time requirement. However, something which does (like a Pesach) may be made kodesh on Shabbos.
 - **Q:** They were leading an animal which was carrying a load (the knife), which is assur to do on Shabbos!? **A:** It was being done in an unusual way (sheep and goats are not animals that carry loads) and therefore was not assur.
 - **Q:** It is still assur D'Rabanan!? **A:** This is exactly what the sons of Beseirah were unsure of. Where there is a D'Rabanan that is preventing one from doing a mitzvah, does the mitzvah override the D'Rabanan or not!?
 - **R' Yehuda in the name of Rav** said, a wise man who acts with haughtiness loses his wisdom (we see that Hillel spoke derogatorily to them and then himself didn't

remember the answer to the question about the knife), and a prophet who acts with haughtiness loses his prophecy (we see this from Devorah).

- **Reish Lakish** said, a wise man who becomes angry loses his wisdom (we see this when Moshe got angry and Elazar had to teach the halachos), and a prophet who becomes angry loses his prophecy (we see this from Elisha).
- **R' Mani bar Patish** said, if one becomes angry, even if he was destined for greatness from Heaven, he is brought down. We find this by Eliav, Dovid's brother, who became angry with Dovid, and the pasuk says that Hashem told Shmuel that He was disgusted with him (meaning that Hashem was not disgusted before, but became so because of the anger displayed by Eliav).
- **Q:** How do we know that a Tamid can be brought when tamei? **A:** We learn it from Pesach, via the gezeirah shava.
 - **Q:** How do we know a Pesach may be brought when (most of the Yidden are) tamei? **A:** **R' Yochanan** said, the pasuk says "ish ish" who becomes tamei to a meis brings his Pesach on Pesach Sheini. This teaches that only an individual is pushed off to Pesach Sheini, but if most of the people are tamei, they bring the Pesach in its regular time, although tamei.
 - **Q: Reish Lakish** asked, maybe when most people are tamei they don't have the option to bring on Pesach Sheini, but they are also not allowed to bring it in its proper time either!? **A: Reish Lakish** said, the pasuk says that certain tamei people must leave the camps of the Yidden. The pasuk says, a metzora, a zav, and a tamei meis must leave. Now, tamei meis is less stringent than metzora or zav, so the pasuk can just say a tamei meis has to leave, and we will know that the others must leave as well! The reason all are listed is because there is a time when tamei meis need not leave, and yet the others must. This time is for the bringing of a Pesach when most of the people are tamei meis.
 - **Q: Abaye** asked, if so, why didn't the pasuk just mention tamei meis and zav (which is less stringent than metzora) and we will know that a metzora must surely leave the camp as well? We must say the reason is because there are times when a zav need not leave but a metzora must, which we will likewise say is for the bringing of a Pesach. However, we know this is not the case, because a zav may not eat from a Pesach! If so, this drasha can't be correct for tamei meis either!? **A: Abaye** said, we learn the halacha that a Pesach is brought when tamei from the pasuk of "ish ish ki yihyeh tamei l'nefesh". Why did the pasuk write "l'nefesh"? It is to teach that when most of the people are tamei, they do not wait for Pesach Sheini, rather they bring the Pesach in its regular time. However, this is only when the people are tamei "l'nefesh" – they are tamei because of a meis, not for any other reason.