



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

### Pesachim Daf Samach Ches

UMICHUY KERAVAV...

- **R' Huna** said this refers to making holes in the intestines with a knife to allow the liquid waste to exit. **Chiya bar Rav** said this refers to removal of the solid waste from the intestines, which is accomplished by scraping it out.
  - **R' Elazar** explained, that **Chiya bar Rav's** explanation is based on the word "michuy" meaning "disgusting", as we find a similar word having that meaning in a pasuk.
  - **Rava** says, the end of the pasuk quoted above teaches us that tzadikim will perform "techiyas hameisim". **R' Shmuel bar Nachmeini in the name of R' Yonasan** learns this same concept from a different pasuk.
  - **Q: Ulla** asked, one pasuk seems to say that in the World to Come there will be no death, but another pasuk seems to say there will be death, albeit at a very advanced age!? **A:** He said, the first pasuk refers to Yidden, and the second pasuk refers to goyim who are around at that time (who will be there to serve the Yidden).
  - **Q: R' Chisda** asked, one pasuk seems to say that in the World to Come the sun and moon will cease to shine, but another pasuk seems to say that they will shine much, much brighter than they do today!? **A:** He said, the first pasuk refers to the World to Come, and the second pasuk refers to the times of Moshiach. **A2: Shmuel** (who says the only difference between this world and the times of Moshiach is that we will not be subject to the goyim when Moshiach comes) said, both pesukim are discussing the World to Come. The first pasuk refers to the area of the Shechina, and the second pasuk refers to the area of the tzadikim.
  - **Q: Rava** asked, in one pasuk Hashem says, "I put to death and I make live". In another pasuk Hashem says, "I have wounded and I will heal". If Hashem can bring something back to life, surely He can heal!? **A:** Hashem is saying, I make live the one who has already died, just like I heal the one who was wounded. A Braisa adds, this is a source for "techiyas hameisim" in the Torah.
    - Another understanding of these pesukim is that (at the proper time) Hashem will first perform techiyas hameisim, and then He will heal all the wounded (people will rise with their wounds and will then be healed).

V'HEKTER CHALAVAV...

- **R' Shimon** said in a Braisa, look how beloved a mitzvah done at its proper time is. In truth, the fats can be burned at night (which would obviate the need to override Shabbos), but the Torah says it should be done on that day (on Shabbos), since that is the ideal time.

HARKAVASO V'HAVA'ASO...

- **Q:** How can the Mishna say that one may not cut off a wart from the animal, a Mishna says that it may be done in the Mikdash, but not outside the Mikdash, but may not be done in either place with a utensil!? **A: R' Elazar and R' Yose bar Chanina** each answer. One said, both Mishnayos are discussing removing the wart by hand, but our Mishna is discussing a moist wart, which is assur, and the other Mishna is discussing a dry wart, which is mutar to be removed on Shabbos. The other one said, both Mishnayos are discussing moist warts. Our Mishna is discussing removing with a utensil, and it is therefore assur, and the other Mishna is discussing removal by hand.
  - The second answer doesn't agree with the first, because he says that a dry wart may even be removed with a utensil. The first answer doesn't agree with the second, because he says that the Mishna clearly says that if done with a utensil it would be assur.

- **R' Yehoshua**, who brings proof from Yom Tov, says it is a good comparison to the Pesach, because he holds that it is a mitzvah to enjoy Yom Tov by eating and drinking, and therefore the melacha should be allowed, to prepare the food. **R' Eliezer** says one can fulfill his obligation to enjoy Yom Tov by sitting and learning. Therefore, eating is not a mitzvah.
  - **R' Elazar** said, all agree that Shavuos must be enjoyed by eating and drinking, because it is the day that the Torah was given, and we must show that we are happy to have received it. **Rabbah** said, all agree that Shabbos must be enjoyed by eating and drinking, because the pasuk says that Shabbos must be an "oneg". **R' Yosef** said, all agree that Purim must be enjoyed by eating and drinking, because the pasuk says "yimei mishteh v'simcha".
    - **Mar the son of Ravina** would fast the entire year except for Shavuos (the day the Torah was given), Purim ("yimei mishteh v'simcha"), and Erev Yom Kippur (because it is a mitzvah to eat on that day).
    - **R' Yosef** would make a special feast on Shavuos. He said, if not for the Torah, I would be like any other person, so it is befitting that I celebrate its being given.
    - **R' Sheishes** would review all his learning every 30 days and then tell his soul to rejoice for all the learning that was done for it.
- **R' Ashi** said, even according to **R' Eliezer** (that there is no mitzvah to eat on Yom Tov) we can still ask, if on Yom Tov, where a D'Oraisa melacha (e.g. shechita) was allowed even not for an actual mitzvah, the D'Rabanan was not allowed, by Pesach, where the D'Oraisa melacha was only allowed for the mitzvah, surely the D'Rabanan should not be allowed!? **R' Eliezer** would answer, that the D'Rabanan needed to perform the mitzvah should be waived to allow the performance of the mitzvah.
- In a Braisa **R' Eliezer** said, if we allow preparatory acts to be done after the mitzvah (e.g. washing the intestines), surely we should allow the acts that precede the mitzvah!? **R' Akiva** responded, the acts after the shechita are allowed since the Shabbos was already overridden with the shechita, but Shabbos cannot be overridden before the shechita itself was done! Also, we can't allow the acts before the shechita, because the animal may be found to be passul, in which case the Shabbos was desecrated for no reason!
  - **Q:** If we are concerned that the animal may be found to be passul, we should not allow the shechita either!? **A:** This second reason was actually given first and was refuted with this question by **R' Eliezer**. **R' Akiva** then gave the other reason (which we have written first).