



OVERVIEW of the Daf

1) Exile (cont.)

The Gemara cites an incident related to one of the reasons why Bavel was chosen as a place of exile.

Two droshos from R' Elazar and R' Yochanan are recorded.

2) Registering others for the Korban Pesach

It is suggested that the Mishnah accepts the principle of bereirah, but the suggestion is rejected.

Two Baraisos are cited that teach the guidelines when it is permitted to register others for the Korban Pesach without their consent.

A contradiction in the latter-cited Baraisa is noted and resolved.

3) A slave of two partners

R' Eina the Elder noted a contradiction to R' Nachman between our Mishnah and a Baraisa.

R' Nachman resolves the contradiction.

4) One who is half slave and half free

The Gemara notes and resolves an apparent contradiction between our Mishnah and a Baraisa.

5) **MISHNAH:** The Mishnah discusses different circumstances of a master sending his slave to slaughter the Korban Pesach on his behalf, and what should be done if confusion arises regarding the exact communication.

6) Clarifying the Mishnah

The Gemara explains why the first ruling of the Mishnah is not obvious.

The second ruling of the Mishnah is seemingly at odds with a Baraisa and the Gemara explains that our Mishnah refers to a case of a king and queen.

The Gemara explains how, as the Mishnah indicates, a slave acquires one of the animals for himself.

Abaye qualifies the Mishnah's last ruling. The owner is exempt from bringing a korban on Pesach Sheni only if the master forgot his intent after the blood of the korban was thrown, but if he forgot before the blood was thrown he must bring a korban on Pesach Sheni.

According to an alternative version, Abaye qualified a Baraisa rather than our Mishnah.

7) Clarifying the Baraisa

The Gemara begins to clarify the Baraisa that, according to one version, was qualified by Abaye. ■

לזכר נשמת
הרב הקדוש רבי אלימלך
בן הרב הקדוש רבי אליעזר ליפמאן זצלה"ה מליזענסק

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Gemara GEM

Gathering the Exiles, and the Day of Creation

גדול קבוץ גלויות כיום שנבראו בו שמים וארץ שנאמר ונקבצו בני יהודה וכו' כי גדול יום יזרעאל, וכתביב ויהי ערב ויהי בקר יום אחד

Rashi explains that Targum translates the "day of Yizrael" as "the day of gathering", which will occur on "the great day". This is the same phraseology used in the verse describing the day of Creation (Bereshis 1:5) – "and it was evening and it was morning, Day One." This, then, is the basis of comparison between the day of the in-gathering and the day of Creation.

What is the significance of this comparison? Maharsha points out that the verse from Hoshea (2:2) describes the assembling of the exiles in terms of their following a single leader (ראש אחד). It was self-evident that a leader is a single figure, so that the word "אחד" is superfluous. This, then, is meant to refer to the day of Creation, which is entitled "יום אחד", for on that first day God was One and His name was One (see Rashi to Bereshis 1:5). Even angels were not created until the second day.

The day of the ingathering of the exiles will also be a day of unique realizations. On that day, all will recognize God and his Omnipotence. It will be a day of new awareness, when things will become renewed in everyone's conscious, and it will also be a day of Creation in its own manner.

Maharsha uses this approach to explain the deeper meaning of the verse in Tehillim (124:8): "עזרינו בשם ה' עושה שמים" – Our help is through the Name of God, the Maker of

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REVIEW and Remember

1. How do the words **לביית ש'ה** teach that a father may register his children for the Korban Pesach?
2. Under what condition would a slave owned by two people have to choice to eat the Korban Pesach with either of his two owners?
3. How did R' Gamliel salvage the meal of the king and queen?
4. How does a slave acquire property for himself?

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ר' אליעזר בן ר' חיים ע"ה

HALACHAH Highlight

Why don't the scholars wash their clothing?

אמר ליה עינא סבא ואמרי לה פתיא אוכמא .

He responded to him: "Eina the Elder!" And some say (he called him) "Pasya Uchma!"

In Avodah Zara¹, Rashi explains that פתיא אוכמא is a black vessel. "It is the way of Talmidei Chachamim who, in their continuous struggles to learn Torah, do not wash their clothing." However, the Gemara in Shabbos² writes that it is forbidden for a Talmid Chacham to have a stain (of fat³ or grease) on his outer cloak. On his undergarments it is forbidden to have a 'רבד' (i.e. blood or male issue⁴). To answer the apparent contradiction of the two Gemaras we must⁵ say that only these types of putrid stains are forbidden. However, sweat which darkens one's clothing when not laundered is not a problem. This is how Talmidei Chachamim who are constantly involved in learning wind up with darker clothes. However, the Rambam⁶ writes, "It is obligatory upon the Talmidei Chachamim in our areas to dress in only the cleanest clothing and exert themselves to have immaculate apparel." [See there where he says that the מיתה חיוב which the Gemara in Shabbos discusses is only where one has a רבב (stain of fat/grease) on his clothing.] The Rambam also writes this in Hilchos Deios⁷. In practice⁸, our discussion demonstrates that it is only forbidden

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heaven and earth." The events at the moment of the ingathering of the exiles will require that Hashem not only utilize the Trait of Judgment, but a blend of the Trait of Mercy will be necessary also. This is the same formula which was first used at the time of Creation, when God wanted to form the world based upon Judgment alone, but it was necessary to blend in Mercy as well for the world to succeed (see Bereshis Rabbah 12:15). ■

for a Talmid Chacham to have a putrid stain or sweat on his clothes. ■

1. רש"י בע"ז דף ט"ז עמוד ב'
2. בשבת דף קי"ד ע"א
3. רש"י בשבת שם. וע"ע ברמב"ם בדעות פ"ה ה"ט
4. שרש"י פירש שם דר"ל שכ"ז ובמסורת הש"ס שם, בשם הרי"ף פירש שהוא דם
5. וזכורני שכן כתב להלכה בסידור בית יעקב מהגיעב"ץ. ואינו עתה תחת ידי
6. הרמב"ם בפיהמ"ש במקוואות פ"ט משנה ו'
7. בדעות פ"ה ה"ט, וז"ל מלבוש ת"ח מלבוש נאה ונקי. "ואסור" לו שימצא בבגדו כתם או שמנונית וכיו"ב. עכ"ל משמע שאיסור ממש בכתם או שמנונית, אלא שלמעשה יהיה נאה ונקי ממש, ולדבריו אפשר שיפרש דמש"כ בסוגיין פתיא אוכמא. אפשר דר"ל כרש"י בתענית בסוף ז' ע"א בד"ה כי
8. והמלבי"ם בספרו ארצות החיים סימן ב' בארץ יהודה אות ב', העתיק כלשון הרמב"ם, ומאידך זכור לי שהיעב"ץ בסידור בית יעקב כתב כנ"ל ברש"י ■

STORIES Off the Daf

Avraham called it a mountain

"אלקי יעקב ולא אלקי אברהם ויצחק..."

Why should the fact that Avrohom or Yitzchok Avinu referred to the Beis HaMikdash as "a mountain" or "a field" keep us from calling it after their names as well? The Mei HaShiloach, זת"ל, explains that "mountain" and "field" allude to how much each of them revealed Hashem in the world.

Before Avrohom Avinu, virtually the entire world served idolatry, but Avraham stood out in his beliefs like a mountain. He spent the better part of his life sharing knowledge of Hashem's Oneness with everyone he met, a revolu-

tionary concept for the people of his time that distinguished him from his contemporaries, and set him high above them like a mountain.

By the time Yitzchok Avinu came to adulthood, the work of revealing the existence of Hashem had already been done by his father. He focused, instead, on revealing Hashem's Presence in the world. He taught the people of his time that the world is like a field that yields its fruit when it is worked. If we search, Hashem's presence can be felt anywhere.

Yaakov Avinu took the message of his forefathers and brought it to a new level by teaching that Hashem is everywhere. Regardless of what we do or do not do, Hashem fills the entire universe, and this is the spiritual root of the Beis HaMikdash—"The whole world is filled with His

glory." Ramban, זת"ל, teaches that this is the underlying concept of yetzias Mitzrayim—Hashem orchestrates all events, even the most apparently mundane or trivial ones, and open miracles merely "part the curtain" so that this crucial point is driven home to us.

A Chossid approached the Chid-dushei HaRim, זת"ל, when the tzaddik was a young child. He pulled out a gold piece and made the child an offer:

"I'll give you this coin if you can tell me exactly where Hashem is," the man said with a smile.

The young prodigy's response came quick as lightning. "And I'll give you two of them if you can tell me where He isn't!" ■

