A RUBEN SHAS KOLLEL PUBLICATION
DAF YOMI DIGEST
THE DAILY RESOURCE FOR THOUSANDS OF DAF YOMI LEARNERS WORLDWIDE
Sunday, June 23, 2013 ■ ט״ו תמוז תשע״ג
פסחים ג׳
CHICAGO CENTER FOR Torah & Chesed
בס״ד

OVERVIEW of the Daf

1) Defining the word אור (cont.)

After the Gemara successfully demonstrates that the word אור refers to night, the Gemara concludes that everyone agrees that אור means night and the disagreement between R' Huna and R' Yehudah merely reflects the different ways people referred to night in their respective cities.

2) Refined language

The reason the Tanna of our Mishnah did not use the term night is that he chose to use a more refined expression.

A number of examples of the Torah choosing a more refined expression are cited as well as the source for the need to speak with refined language.

A rule is established for determining when to use more refined language and when to use more concise language.

Three examples of people employing refined or unrefined language are cited.

The Gemara retells the story of how R' Yehudah ben Beseira devised a plan to trap an Aramean.

Two more incidents are recorded, one in which a person chose his words wisely and the second case where the person did not choose his words wisely. ■

REVIEW and Remember

1. Why in R' Huna's city did they refer to night as "light"?

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2. Why are three pesukim necessary to teach that one must employ refined speech?

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3. On what basis was the person who spoke disrespectfully about the lechem hapanim disqualified from serving in the Beis HaMikdash?

   _____

4. Is it appropriate to inform others when someone passes away?

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Distinctive INSIGHT

The non-Jew who feigned being Jewish

בדקו בתריה ואשכחוהו דארמאה הוא וקטלוהו

The Gemara tells the story of a certain gentile imposter who participated in the Korban Pesach ritual each year. He went to Yerushalayim and joined in a group, leading the people to believe he was Jewish, and he actually partook of the Korban annually. Knowing that this korban was prohibited for non-Jews, he returned to his home town and gloated about his ability to feign being Jewish and of misleading the Jews.

Rabbi Yehuda ben Besaira summoned the gentile, and he challenged him, "Did they offer you from the delicious tail of the animal? If not, they apparently realize you are not Jewish, and they reserve the best part for the Jews!" (see Maharsha).

Upon hearing this, the gentile returned the next year and demanded the tail. (The tail of the sheep offered for the korban Pesach is actually totally burnt on the altar). When the kohanim heard of his demand, and they found out that it was Rabbi Yehuda ben Besaira who had instructed him to ask for it, they immediately realized that something was terribly wrong. The case was soon solved, and the gentile was put to death.

Minchas Chinuch (Mitzvah 14, #2) questions why the penalty for this faker was death. He quotes Smag who understands that the prohibition of (Shemos 12:45) "A sojourner and a hired laborer may not eat of it" is directed at the non-Jew himself, and the rule is that any violation directed at a gentile can incur death.

Minchas Chinuch mentions that the opinion of Rambam is that this prohibition actually directs the Jew not to offer from the Korban Pesach to the non-Jew.

Rather, the violation here is stealing. The meat of an offering off the altar is considered to be owned by Hashem, and a non-Jew is liable for death for stealing.■

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As a zechus for a **רפואה שלימה** *for*
אברהם ירחמיאל בן זלטה גולדה

HALACHAH Highlight

Choosing the right words

כל היכא דכי הדדי נינהו משתעי בלשון נקיה, כל היכא דנפישין מילי משתעי בלשון קצרה...אמר רב הונא אמר רב משום ר' מאיר לעולם ישנה אדם לתלמידו דרך קצרה

Our Gemara discusses the crucial importance of speaking in a refined manner. The Gemara concludes that the Torah always phrases itself in a refined manner unless it would be wordy to do so, as R' Huna says in the name of R' Meir, "A person should always teach his student in a succinct fashion."

The Gemara relates that two students of Hillel were discussing the harvesting of olive and grape crops. One asked Hillel "Why do we harvest grapes in a state of purity and why do we not harvest olives in a state of purity?" The other said "Why do we harvest grapes in a state of purity and olives in a state of impurity?" Hillel said "I am certain that he will be a halachic authority of Israel".

Hillels' statement is ambiguous. Is he referring to the first talmid who used the longer but cleaner means of expression, or to the second talmid who was more concise, but less refined in his expression?

Tosfos[1] suggests that Hillel was commending the second student. This is based on the reasoning offered by the Gemara that concise expression is preferable to refined expression.

However, the Ran[2] and other Rishonim argue that the first talmid was more praiseworthy, as his choice of language was more refined. They[3] explain that conciseness is preferable only when clarity is not compromised. In the above case the first talmid's question is more accurate. (The implication of the second talmid's question is that the harvesting will necessarily take place in a state of impurity which is incorrect as the harvester may well remain pure.)

The Tashbatz[4] lists another reason for siding with this approach. The precept of teaching your student in a succinct fashion is specifically from Rebbe to talmid, so that the talmid should not be confused by his Rebbe's wordy explanation. However the Rebbe, with his greater level of understanding, will not be confused if his talmid expresses himself in a lengthy fashion! Thus, the first talmid who spoke in an wordy manner was justified in doing so.

This dispute has practical halachic consequences. Firstly according to Tosfos it is better to be concise even at the expense of clarity; the Rishonim would say that clarity is preferable. Secondly Tosfos would maintain that even a talmid when speaking to his Rebbe should be concise whereas the Tashbatz would say that there is no need for the Talmid to cut his questions short.

Many Acharonim[5] prove the position of the Ran and the Rishonim. The Maadenei Yomtov suggests an explanation which would explain their reasoning; conciseness only has an advantage if the same level of understanding will be conveyed, but if understanding is impaired then it is better to offer even a lengthy explanation to promote clarity and glorify the Torah. This is stated explicitly in the Gemara Chulin 66.[7]■

1. התוס' אינו מודפס אצלינו. אבל התוס, הובאו בר"ן (דף א' ע"ב בד"ה מובטח.) ובשו"ת תשב"ץ ח"ג סימן ע"ח
2. הר"ן ותשב"ץ הנ"ל. וכן פירש כאן רבינו חננאל וכ"ה במאירי ברייש דף ג' ע"ב
3. כ"כ הר"ן תשב"ץ ומאירי הנ"ל את הטעם. והמאירי כתב שלשון מגונה ממש, עדיף להאריך. וכ"ה בבעל המאור בריש פרקין, וכן מבואר ברבינו יונה בשערי תשובה שער ג' סימן ר"ל, ועי' כאן במלא הרועים בביאורשיטת רבינו יונה
4. בתשב"ץ הנ"ל
5. כן הוכיחו כאן כהגהות מהרש"ם ורש"ש, מהגמ' בשבת י"ז א' שהלל עצמו אמר אין מוסקין בטהרה י"ז א' שהלל עצמו אמר אין מוסקין בטהרה ולא אמר בטומאה (ועי' מהרש"א)
6. המעיו"ט בחולין ס"ג ע"ב אות ו'
7. כן הוכיח שם המעיו"ט ■

Distinctive INSIGHT

What's in a name?

דאריב"ל לעולם אל יוציא אדם דבר מגונה מפיו

The Gemara brings proof for this statement from various pesukim in the Torah. Although in a few places the Torah goes out of its way not to use a לשון מגונה, there are many more pesukim where a word such as טמא is used. How can this statement be proven from a small minority in the Torah?

The Dubno Maggid explains with a mashal. There lived two wealthy people named Reb Dovid and Reb Avreml. Reb Dovid, from a prominent family, was renowned as a Talmid Chochom, and Baal Tzedaka. Reb Avreml had only recently become wealthy and was still called "Avreml the Peasant." One day, someone knocked on R' Dovid's door asking for directions to R' Avreml's house. The attendant answered and said, "Avreml the Peasant lives that way." R' Dovid overheard this and rebuked his attendant for using language that was unacceptable. When a shidduch was suggested between R' Dovid's son and R' Avreml's daughter, R' Dovid refused saying he would not consider marrying his son to the daughter of that peasant. In answer to his attendant's wonder to this reply after he was rebuked for using the same language he was told, "For me it was necessary to refer to Avreml as a peasant to explain my refusal of the match. But when someone simply asks for directions there was no need to refer to such a negative name."

In the pesukim used as proof for this Gemara, the Torah is not discussing the specific status of the object involved but relating different points regarding the object. By not using the term טמא unless absolutely necessary, the Torah teaches the importance of not using a לשון מגונה.■