

OVERVIEW of the Daf

1) Clarifying R' Eliezer's opinion (cont.)

The Gemara responds to the challenge to R' Elazar's position.

2) Clarifying the opinion of R' Shimon ben Yehudah in the name of R' Shimon

A source is suggested for the ruling of R' Shimon ben Yehudah in the name of R' Shimon.

The suggestion is rejected.

R' Zeira in the name of R' Elazar suggests a different interpretation of the pasuk, which would constitute a proof for those who dispute R' Shimon ben Yehudah.

This interpretation is challenged.

3) HALACHAH 5: MISHNAH: The details of the business arrangement between the treasurer and those who supplied foods for korbanos is described.

4) A dissenting opinion

A Baraisa records the opinion of R' Shimon who disagrees with our Mishnah.

הדרן עלך התרומות

5) HALACHAH 1: MISHNAH: The Mishnah lists the names of fifteen administrators in the Beis HaMikdash.

6) The administrators mentioned in the Mishnah

The Gemara records a dispute regarding the fifteen administrators mentioned in the Mishnah. According to one opinion they are the most righteous who served their respective positions, and according to the second opinion the Tanna mentioned the ones who served during his lifetime.

A Mishnah in Yoma is explained according to the two opinions.

7) R' Akiva

R' Yonah cites a pasuk that he interprets as praise of R' Akiva.

R' Avahu proceeds to praise the scholars who arrange the Torah in lists.

R' Acha makes a similar comment regarding Ezra HaSofer.

8) The progress of generations

R' Chagai in the name of R' Shmuel bar Nachman notes that even with all of the effort invested by the earlier generations we still find Torah difficult to comprehend

R' Abba bar Zemina in the name of R' Z'eira compares earlier generations with later generations.

The Gemara retells the story of the donkey of R' Pinchas ben Yair.

9) Pesachyah

The Gemara notes the uncanny ability of Pesachyah to open mysterious matters.

The rules concerning the necessity for some of the members of Sanhedrin to speak seventy languages are presented.

Three incidents of Pesachyah's ability to interpret people's intentions are recounted.

10) Ben Achiyah

The Gemara explains why kohanim were particularly susceptible to stomach ailments.

11) Nechunyah the digger of ditches

The Gemara begins to describe Nechunyah's talents. ■

Distinctive INSIGHT

Who was Pesachya?

פתחיה זה מרדכי

Rashi, in Menachos (64b, ד"ה מרדכי), explains that this man named Pesachya, the one responsible for the קנינין, was named Mordechai because he was actually the same Mordechai who lived at the time of Achashveirosh. The Chasam Sofer tells the rest of the story. Mordechai was a dignitary in the palace of Achashveirosh as a result of the story of Purim. Yet he moved to Eretz Yisroel with the building of the second Beis HaMikdash, and he was appointed to the job of being in control of the bird offerings of קנינים. Although this was not anywhere as prestigious a position as he served in the court of Achashveirosh, Mordechai preferred this role in the Beis HaMikdash rather than to serve in the intimate surroundings of a King outside Eretz Yisroel.

Tosafos in Menachos (ibid. ד"ה אמר) wonders why Rashi prefers to say this was the same man who lived at the time of the miracle of Purim. After all, this would result in saying that he was an exceedingly old man when he served in the Beis HaMikdash. Rather, Tosafos explains that the ones who filled this position had to be expert and competent in their handling of potentially complicated situations. They chose to give the title of "Mordechai" to whoever served in this role, in honor of Mordechai HaTzaddik, who was a wise man, talented, and was proficient in seventy languages.

Tiferes Yisrael explains that many Mishnayos were formulated before Rebbe Yehuda HaNasi redacted the Mishnah. It could be, he says, that this Mishnah dated back to the time of Mordechai HaTzaddik, when many of the positions listed were either filled or people were assigned to fill these roles. By the time of Rebbe, the people who had these jobs had already changed over time, but Rebbe continued to teach the Mishnah in its original form. Mordechai was, in fact, the first to fill this position, as Rashi says, but we do not have to say that Mordechai himself lived so many years until well into the years of the second Beis HaMikdash. ■

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in memory of
משה בערל נח בן מרדכי יצחק, ע"ה*

HALACHAH Highlight

Thinking Torah vs. speaking Torah

ר' חגי בשם ר"ש ב"נ הראשונים חרשו... זרו וכו' ואני אין לנו¹ פה לאכול
 R. Chagi said in the name of R. Shmuel bar Nachman: The earlier ones plowed...winnowed...and we have nothing here to eat!

The Vilna Gaon² interprets our Gemara based upon a Gemara in Eruvin³. The Gemara there cites the pasuk in Mishlei, "For they give life to those who find them—מוצאיהם" and instructs, "Do not read the word מוצאיהם – those who find them – rather it should be read מוציאהם – those who take them [the words of Torah] out [of their mouths]." The lesson of the Gemara is the importance of speaking words of Torah rather than just thinking Torah thoughts. Thus, the Vilna Gaon explains that the Gemara is teaching that the reason we have no mouth with which to eat is that we are not careful to articulate the words of Torah that we study.

One can infer from this interpretation that one who thinks about Torah rather than articulates the words will lose the advantage gained by articulating the words, but will nonetheless fulfill the mitzvah of Torah study. This is consistent with the position held by the Vilna Gaon⁴, namely, one who thinks about Torah fulfills the mitzvah of Torah study⁵. For example, one who thinks about Torah following Birkas HaTorah in the morning has fulfilled his obligation⁶. Others⁷ disagree and maintain that one who thinks about Torah rather than articulates them does not fulfill the mitzvah of Torah study. Mishnah Berurah⁸ rules that one should be strict to follow both opinions. Therefore, one must recite Birkas HaTorah in the morning before thinking about Torah and yet on the other hand one should be careful to read the Pesukim and Mishnah out loud following Birkas HaTorah to fulfill the obligation to study following the berachah. It should be noted that Shaarei Teshuva¹¹ writes that one who lis-

REVIEW and Remember

1. What is R' Shimon's disagreement with the last Mishna in the fourth perek?
2. How many different administrators served in the Beis HaMikdash?
3. What was R' Akiva's contribution to Torah?
4. How many members of the Sanhedrin had to understand seventy languages?

tens to another person speak words of Torah (even a shiur or study partner) fulfills their obligation through the principle of שומע כעונה - one who listens is treated as if he responded. ■

1. כן גרסו הגר"א והתקלין חדתי
2. בהנהות הגר"א המודפס כאן בעמוד. וכן פירש התקלין חדתי כאן, והוא היה תלמיד הגר"א. כמש"כ בהקדמת התקלין חדתי למסכתא זו בעירובין נ"ד ע"א
3. בבאור הגר"א בשו"ע או"ח סימן מ"ו ס"ד
4. וכדפירש שם הבאה"ל והוא עפ"י הפסוק דוהגית בו יומם ולילה, ודורש והגית מלשון הגיון הלב. אמנם ראיתי מחלוקת ראשונים בזה דע"א דוהגית מלשון הגה פה. ואפשר שזה יסוד המחלוקת דהשו"ע והגר"א ודו"ק
5. בגר"א שם
6. עי"ש בדע"ת למהרש"ם שכ"כ. וכ"כ בשו"ע הגר"ז (בהלכות ת"ת פ"ב ה"ב) שכשיכול לדבר בד"ת, ורק מהרהר לא קיים המצוה. ולענ"ד כן מדויק ברש"י ביומא יט שרק בתפלה א"צ בקול ע"ש. ומאידך ברבינו יונה באבות בפ"ג מ"ב בד"ה אין, משמע להדיא כגר"א לכאור. ואכמ"ל
7. במ"ב שם ס"ק ד' ה' ו' ו'. ועע"ש בבאה"ל
8. השע"ת שם ■

STORIES Off the Daf

Pesachya is Mordechai...

פתחיה זהו מרדכי

The Pnei Zakein, zt"l, explains that there are three different levels of complete defilement, or tum'ah, and one level comprising all of the "grey areas" of life that are essentially neutral, but have a strong tendency to bring a person to actual tum'ah. This fourth level includes eating, sleeping, and all of our other physical needs. If we do not make serious efforts to sanctify them, we can fall a

great deal while involved in satisfying these needs. If we were to examine where the problem lies in this fourth level, it is clear that the challenge stems from the ego. The אני gets in the way of uplifting these grey areas and consecrating them to their Source. If we could only transform the אני into אין, the Source of all, our view would be changed and we could focus on the fact that we were created for only one purpose alone—to purify ourselves and overcome our bad middos.

This, he says, is the deeper meaning of the name Pesachya. Its gematria is four hundred and eighty-eight. Four times the gematria of אני. Four times the gematria

of אין is also four hundred and eighty-eight. We overcome the four different levels of challenge by lighting an inner fire of enthusiasm, and by having the ego feel the fire of longing for Hashem.

A chassid once came to the Mezritcher Maggid, zt"l, with a heartfelt request.

"Rebbe, please teach me how to light an inner fire to serve Hashem!"

The Maggid replied, "Everyone knows that if you need to re-kindle your fire you search for an ember in the smoldering ashes. Make yourself like ashes by connecting to the Creator—you will then be able to kindle your inner fire!" ■

