

SOAKED THEM IN WATER AND PLACED THEM OVER [R' CHANINA'S] HEART, — SO THAT HIS SOUL WOULD NOT DEPART THE BODY QUICKLY.³⁷ — אָמְרָה לוֹ בְּהוּ — [R' CHANINA'S] DAUGHTER SAID TO HIM: אָבִי אֶרְאֶךָ בְּכֵן — FATHER! MUST I SEE YOU IN SUCH A STATE?³⁸ — אָמַר לָהּ — HE ANSWERED HER: אִם אֶחָד מֵהֶם יִשְׂרָף — IF I ALONE WERE BEING BURNED, — IT WOULD BE A DIFFICULT THING FOR ME. עֲכָשִׁי שְׂאֵנִי נִשְׂרָף וְשָׂאֵנִי — However, NOW THAT I AM BEING BURNED AND THE TORAH SCROLL IS WITH ME,³⁹ — אָמַר לוֹ מְלָמֵיכֵי — HE WHO WILL SEEK retribution FOR THIS INSULT OF THE TORAH SCROLL — HE WILL SEEK retribution ALSO FOR MY INSULT.⁴⁰ — אָמַר לוֹ מְלָמֵיכֵי — As the fire raged, [R' CHANINA'S] DISCIPLES SAID TO HIM: רַבִּי מָה אַתָּה רוֹאֶה — MASTER, WHAT DO YOU SEE?⁴¹ — אָמַר לָהֶם — HE ANSWERED THEM: גִּלְיוֹן [אֲוִלִּין] נִשְׂרָפִין וְאִתָּהּ הַתּוֹרָה בּוֹרָחָהּ — THE BLANK PARCHMENT IS BURNING AND THE LETTERS ARE TAKING FLIGHT!⁴² — אָמַר לָהֶם — The disciples urged him: תִּפְתָּח פִּיךָ וְהַאֵשׁ תִּכְנָס בְּפִיךָ — YOU TOO OPEN YOUR MOUTH, AND THE FIRE WILL ENTER YOU.⁴³ — אָמַר לָהֶם — [R' CHANINA] SAID TO THEM: מִטֵּב שֶׁיִּשְׂלַחַהּ מִי שְׂאֵנִי — IT IS BETTER THAT HE WHO GAVE [THE SCROLL] SHOULD TAKE IT — נָא לֹא תִחַלּוּ — AND THAT [A PERSON] NOT INFLICT HARM ON HIMSELF.⁴⁴

The Baraisa now comes to the climax of the story: — אָמַר לוֹ קְלָטוּרִי — As the fire continued to rage, THE official Roman EXECUTIONER SAID TO [R' CHANINA]: רַבִּי אִם אֶנִּי מַרְבֶּה — MY MASTER, IF I INCREASE THE FLAME — נִשְׂרָף מִלְּפָנֶיךָ — AND REMOVE THE TUFTS OF WOOL FROM OVER YOUR HEART.⁴⁵ — אָמַר לוֹ הֵן — WILL YOU BRING ME WITH YOU TO THE LIFE OF THE WORLD TO COME?⁴⁶ — אָמַר לוֹ הֵן — [R' CHANINA] ANSWERED HIM: YES. — הִשְׁבַּע לִי וְנִשְׁבַּע לוֹ — The executioner then said, SWEAR TO ME that you will, and [R' CHANINA] SWORE TO HIM. מִיָּד הָרַבָּה בְּשִׁלְחָהּ — IMMEDIATELY, [THE EXECUTIONER] INCREASED THE FLAME — אָמַר לוֹ הֵן — AND REMOVED THE TUFTS OF WOOL FROM OVER [R' CHANINA'S] HEART, — וְנִשְׂרָף מִלְּפָנֶיךָ — and [THE LATTER'S] SOUL DEPARTED THE BODY QUICKLY. — אָמַר לוֹ הֵן — Then ALSO [THE EXECUTIONER] JUMPED AND FELL INTO THE FIRE, — וְהָיָה כִּי יִשְׂרָף — whereupon A HEAVENLY VOICE ISSUED FORTH AND PROCLAIMED: רַבִּי חֲנִינָא בֶן תֵּרַדְיֹן וְקָלָטוּרִי מְחַיִּים הֵן לְחַיֵּי הָעוֹלָם — R' CHANINA BEN TERADYON AND THE EXECUTIONER HAVE NOW BEEN READIED FOR THE LIFE OF THE WORLD TO COME.

The Gemara reports one Tanna's reaction to the conclusion of this story:

יְשׁ קוֹנֶה עוֹלָמוֹ בְּשֵׁעָה — Rebbi cried and said: — אֶחָד — There is one who acquires his place in the World to Come in a single moment, as this Roman executioner did, — וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים — and there is another who acquires his place in the World to Come only through several years of spiritual striving or suffering.⁴⁷

An epilogue to the tragic story of R' Chanina ben Teradyon's family:

— בְּרִירְיָא דְּבִיתָהּ דְּרַבִּי מַאִיר — Beruria, the wife of R' Meir, — בְּרִיתָהּ דְּרַבִּי חֲנִינָא בֶן תֵּרַדְיֹן הָיָה — was another daughter of R' Chanina ben Teradyon. — אָמַר לוֹ — Some time after her sister's punishment was carried out, she said to [her husband]: דִּתְּרָבָא אֶתְרָבָא — It is a disgraceful thing for me — וְיָלֵא בִּי מִלְּתָא — that my sister dwells in a tent of prostitutes (a brothel). Can you do something? — שָׁקַל פְּרַקְבָּא דִּירִי — [R' Meir] thereupon took a *tarkav*⁴⁸ of gold *dinar* coins — וְאָל — and went to the brothel. — אָמַר — Along the way he said to himself: אִם לֹא אֶתְרָבָא בְּהָא אִיסוּרָא — If a forbidden act of immorality has not been performed with her, — מִיָּתְרָבָא נִשָּׂא — a miracle will be performed for her, and she will be released. — אִם עָבְדָה אִיסוּרָא — But if she has performed a forbidden act, — לֹא אֶתְרָבָא לָהּ — a miracle will not be performed for her. I must therefore assess the situation. — אָל נָקַט גִּבְשִׁיָּה בְּקֶרֶךְ פְּרָשָׁא — [R' Meir] then went and disguised himself⁴⁹ as one of the Roman horsemen. — אָמַר לוֹ — When he entered the brothel, pretending to be a customer, he said to [his sister-in-law]: — הִשְׁמִיעֵנִי לִי — Submit to me. — אָמַר לָהּ — She replied to him: — אֲמַר לָהּ — I am in the way [of women].⁵⁰ — אָמַר לָהּ — He said to her: — מְרַחֵמָה — I shall wait for you until your menstruation has stopped. — אָמַר לוֹ — She replied to him: — וְאִכָּבֵד — But there are very many girls here that are prettier than I — אָמַר — Upon hearing all her demurrals, [R' Meir] said to himself: שָׁמַע מִפִּיהָ לֹא עָבְדָה אִיסוּרָא — Derive from this that she has not performed any forbidden act in this impure place; — כִּי רָאִתִּי אֶתְרָבָא לִיהָ — she undoubtedly speaks in this manner to all men that come to the brothel. — אָל לָגַבִּי — [R' Meir] therefore went to [his sister-in-law's] guard and said to him: — תָּבֵהּ (נִיחָלָה) [וְיִתְּנֶנִּי] — Give

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37. They planned a long and agonizing death for him.

38. I.e. is this the reward for learning and teaching Torah? (Rashi; cf. Maharsha, Ben Yehoyada).

39. Which indicates that I am not being punished for any sin (Maharal).

40. Just as God will exact punishment for the egregious act committed against the Torah scroll, so He will requite the injustice committed against me (Maharal). [Emendation follows Mesoras HaShas and Dikdukei Soferim.]

41. The disciples presumed that in these moments of his departing the world R' Chanina would be privy to an astonishing sight, such as angels or something similar. Alternatively, they heard the strange sound of the Torah scroll's letters taking flight (below), but did not know what it was (Tosafos; cf. Maharsha).

42. I.e. the physical part of the Torah scroll — the parchment — is burning, but the spiritual part — the letters, which impart holiness to the Torah scroll — is soaring to Heaven, returning to the source of all holiness (Maharal; see also Maharsha).

43. I.e. let the fire destroy your physical part, the body, while your soul soars to the highest level above, where the letters have gone (Maharal; see also Maharsha).

44. However, in times of persecution, when idolaters resort to physical force to coerce Jews to transgress the Torah's laws, it is a mitzvah for a person to commit suicide if he feels that he will be unable to withstand

the torture and will commit the transgression (Tosafos; but see *Iyun Yaakov* and *Seder Yaakov*).

45. So as to hasten the end of your suffering. See *Igros Moshe*, *Yoreh Deah* II §174 and *Choshen Mishpat* II §73 with respect to the halachic permissibility of such an act.

46. See Maharsha.

47. See above, 17a note 61.

48. A *tarkav* (תַּרְקָב) is a measure of volume that equals 3 *kavs*, which amount to one-half of a *se'ah*. The word תַּרְקָב (*tarkav*) is an acronym for תְּרֵי קָבִים (two (*trei*) *kavs* and one *kav* (Rashi)). One *tarkav* is equivalent to between 4.5 and 8 quarts, depending on the halachic opinion followed.

See Ben Yehoyada for why R' Meir selected this particular amount of gold *dinarim*.

49. Literally: took himself.

50. That is, she informed him that she was menstruating, and was thus unavailable. [The word נִשְׁמַע means *way* or *course*, and is a euphemism for "menstruant." See below, 24b (and Rashi וְשָׂמָּה there), and *Shabbos* 110a, where the word is similarly used.]

51. *Mesoras HaShas* emends this to תִּתְּנֶנִּי, but Rashi's text was apparently identical to our own.

52. Emendation follows *Mesoras HaShas* and *Dikdukei Soferim*.

[the girl] to me! אָמַר לִיה - [The guard] said to him: מִיִּסְתַּחֲפֵינָא מִמְּלַכְוִתָּא - I am afraid of the government. אָמַר לִיה - [R' Meir] thereupon said to [the guard]: שְׂקוּל מַרְקָבָא - Take this *tarhav* of *dinar* coins; מַלְגָּא פֶּלֶח - distribute half to the Roman authorities as bribes,⁵³ וּפְלָגָא לְהִי - and the other half shall be yours. אָמַר לִיה - [The

guard] said to him: וְכִי שְׂלָמִי מָאִי אֵיפְעִיר - But when [the *dinar* coins] are exhausted, what shall I do? From what funds shall I pay out the bribes? אָמַר לִיה - [R' Meir] answered him: אֵימָא אֱלֹהָא דְמַאִיר עֲנִי - Say, "God of Meir, answer me!" וְיִתְצַלָּךְ - and you will be saved.⁵⁴ אָמַר לִיה - [The guard] asked [R' Meir]:

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53. Whenever they harass you and accuse you of setting the girl free, appease them with a payment from these funds (*Rashi*; cf. *Tosafos*).

54. R' Meir first offered the guard a practical means of saving himself -- the tried and true bribe. Only when that option is exhausted is it

appropriate to rely on a miracle (*Maharsha*; cf. *Maharal*).

God's Name is usually never associated with a living *tzaddik* (see e.g. *Genesis* 32:10). See *Maharsha*, who questions why it is permitted here. See also *Hagahos Yavetz* (below, 18b ד"ה ר"ח), and note 6 there.

הוֹלֵךְ לְאִי־סְטָדִיּוֹן – Our Sages taught in a Baraisa: – וְלִבְרָקוֹם^[10] – ONE WHO GOES TO A STADIUM^[11] OR AN ENCIR-
CLEMENT,^[12] וְרָאָה שָׁם אֶת הַתְּחָשִׁים – AND SAW THERE CONJUR-
ERS^[13] בִּקְצֵין וּמוֹקְצִין – AND SNAKE CHARMERS,^[14] וּמוֹקְצִין וְלִקְצִין – BUKION AND MUKION, AND MULION
AND LULION, BLORIN AND SALGURIN,^[15] הָרִיזָה מִשָּׁב לָצִים – THIS
IS A SESSION OF JESTERS. וְנִעְלִימָה הַתּוֹבָה אוֹמֵר – AND OF THEM
THE VERSE SAYS, "אֲשֶׁר־הָיָשׁ אָשֶׁר לֹא הָלַךְ וּגִיר – PRAISEWORTHY
IS THE MAN WHO WALKED NOT etc. in the counsel of the wicked
... and sat not at a session of jesters."^[16] The passage continues:
"וְכִי אַם בְּתוֹרַת ה' תִּקְבְּצוּ" – BUT HIS DESIRE IS IN THE TORAH OF
HASHEM;^[17] Torah is represented as the contrast to, and thus
incompatible with, a session of jesters. הָא לִמְדָה – HENCE YOU
LEARN שֶׁדְּבָרִים זְלוֹלִים מְבַאֲרִין אֶת הָעֵדָם לִירֵד בִּישׁוּל תּוֹרָה – THAT
THESE THINGS (frivolous entertainments) LEAD A PERSON TO
NEGLECT OF TORAH.^[18]

18. The clause *But his desire is [rather] in the Torah of Hashem* immediately follows the praise of a man who walked not . . . and sat not at a session of jesters. We may infer that a person who does visit such

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אמרו מעשה היה בר מאיר שהיה יושב במנחה בשבת ודורש ומתו שני בנים, מה עשתה אמו הניחה שניהם על המטה ופירשה סדין עליהם, במוצאי שבת בא רבי מאיר מבית המדרש אמר לה היכן שני בני אמרה לו לבית המדרש הלכו, אמרו לה צפיתי בבית המדרש ולא ראיתים, נתנה לו הכוס של הבדלה והבדיל וחזר, ואמר לה היכן שני בני אמרה לו פעמים שהלכו למקום פלוני ועכשו הם באים, הקריבה לפניו לאכול, לאחר שאכל אמרה לו רבי שאלה יש לי לשאול, א"ל אמרי שאלתך, אמר לו רבי קדם היום בא אחד ונתן לי פקדון ועכשו בא ליטול אחזיר לו או לאו, אמר לה בתי מי שיש לו פקדון אינו צריך להחזיר לרבו, אמרה לו חוץ מדעתך לא הייתי מחזרת אותו, מה עשתה תפשה אותו בידו והעלהו לחדר והקריבה אותו למטה, נטלה הסדין מעליהם וראה שניהם מתים מונחים על המטה, התחיל בוכה ואומר בני רבי רבי, בני בדרך ארץ ורבי שהיו מאירין עיני בתורתן, באותה שעה אמרה ליה רבי לא כך אמרת לי שאנו צריכין להחזיר פקדון לרבו, כך ה נתן וזה לקח יהי שם ה מבורך, א"ר חנינא בדבר זה נחמתו ונתישבה דעתו לכך נאמר אשת חיל מי ימצא, א"ר חמא בר חנינא מפני מה מתו בניו של ר מאיר בבת אחת מפני שהיו רגילים להניח בית המדרש ועוסקים באכילה ושתייה, (ד"א) א"ר יצחק בר נחמיה כשם שנתן הקב"ה תורה לישראל בעשרים ושתים אותיות כך הוא משבח הנשים הכשרות בעשרים ושתים אותיות:

היתה כאניות סוחר ממרחק תביא לחמה, כגון ר אלעזר בר שמעון דסליקו הנך ספנאי עיול ליה שתין עבדי כי נקיטין שתין ארנקי עבדון ליה שתין מיני לפדא, אמרה לה דביתחו לברת אזלי בקרי באבון מאי קא עביד האידנא, אתאי אמר לה זילי אמרי לאמך שלנו גדול משלה, קרי אנפשיה היתה כאניות סוחר ממרחק תביא לחמה. ו

One day on Shabbat, while her husband was away teaching Torah, her two sons suddenly died. Beruriah covered the boys with sheets and laid them on a table, without telling her husband. When her husband got home he asked for his two sons, she said, "Rebbi, O have a question to ask you....A while ago, a person game me a pikadon (something to watch for him). Now he came for it, should I return it to him or not?" He said that someone who is watching another's possession must return it to the owner. She took her husband into the room and lifted the sheets off her died sons. He husband started to cry, but she said to him, "Rebbi, didn't you tell this to me, that we need to return the pikadon to its owner? The Lord gave and the Lord has taken away." And with that Rabbi Meir was comforted. The Midrash concludes: "For this it says, 'A woman of valor, who can find!'" (Mid. Mishlei 31:1).

with *tumah* of the meat, היכא הותרה – where was it permitted?^[1] אלא פשיטא בטומאת גבירי – Rather, it is obvious that the Baraisa is dealing with *tumah* of the people. והיכא הותרה מקללה – And where is there an exception to its rule? בציבור – In a case where the community became *tamei*.^[2] רישא בטומאת בשר סיפא בטומאת גבירי – Shall we say, then, that the beginning of the Baraisa is dealing with *tumah* of the meat, while the end is dealing with *tumah* of the people?

The Gemara answers:

Yes. שם טומאה קפריה – The Baraisa argues its point based on the general *tumah* designation.

The Gemara offers an alternative answer:

And if you prefer, say: כולה בטומאת בשר – The entire [Baraisa] is dealing with *tumah* of the meat. והיכא הותרה – And where was it permitted? בטומאת פסח – In a case of *tumah* of *pesach* meat. דתנן – For we learned in a Mishnah:^[3] פסח הבא בטומאה – A PESACH THAT IS BROUGHT IN A STATE OF *TUMAH* בטומאה – MAY BE EATEN IN *TUMAH*, נאכל בטומאה – BECAUSE IT IS BROUGHT IN THE FIRST PLACE ONLY FOR the purpose of EATING.^[4]

Above (62a) it was stated that Rav Chisda subscribes to the “since” principle when this results in a stringency. This idea is now questioned:

Rav Huna the son of Rav Yehoshua challenged this from a Baraisa: הפסח שעברה שנתו – Regarding A PESACH WHOSE FIRST YEAR PASSED^[5] ושחטו בזמנו לשמו – AND ONE SLAUGHTERED IT DURING ITS SPECIFIED TIME on the fourteenth of Nissan FOR ITS OWN SAKE,^[6] וכן השוחט אחרים לשם פסח – AND SIMILARLY, ONE WHO SLAUGHTERS OTHERS [i.e. other types of offerings] FOR THE SAKE OF THE PESACH IN ITS SPECIFIED TIME, רבי אליעזר פוסל – R’ ELIEZER RULES them INVALID, ורבי יהושע מכשיר – WHILE R’ YEHOSHUA RULES them VALID.^[7]

Rav Huna explains his question:

Now, the reason that R’ Eliezer rules the sacrifice invalid is because it was offered for the sake of a *pesach* in its specified time on the fourteenth of Nissan. הוא שלא בזמנו בשר – But if it were offered for the sake of the *pesach* not in its specified time, i.e. at any other time during the year, it would be valid.^[8] But according to Rav Chisda, why should that be so? נימא הואיל ובזמנו פוסל – Let us say that “since” it is invalid when slaughtered in its time, שלא בזמנו נמי פוסל – it is also invalid when slaughtered not in its time.^[9] – ? –

The Gemara answers:

Rav Pappa said: שאני הנהם – It is different there, דאמר קרא, “ואמרתם וזבח פסח הוא” – for the verse states:^[10] And you shall say, “It is the *pesach* sacrifice.” הוא – The term “it is” teaches that it must be of this condition.^[11] לא הוא לשום אחרים – That is, it may not be slaughtered for the sake of others, i.e. for other types of offerings, ולא אחרים לשמו – and others, i.e. other types of offerings, may not be slaughtered for its sake. בזמנו שהוא פסול לשום אחרים – We therefore derive that only during its time, when it is invalid for the sake of others, אחרים פסולי לשמו – others are invalid for its sake; שלא בזמנו – but not during its time, שהוא בשר – but not during its time, when it is valid for the sake of others,^[12] אחרים – others are valid for its sake.^[13]

The Gemara recounts a pertinent incident:

Rav Simlai came before R’ Yochanan. אמר ליה גיתני לי מר ספר יוחסין – He said to him, “Let the master teach me the Book of Yochasin.”^[14] אמר ליה – [R’ Yochanan] asked him, “From where are you?” והיכן מותבך – “From Lod,” replied [R’ Simlai]. אמר ליה מלוד – “And where is your dwelling place?” בנהרדעא – [R’ Yochanan] answered. אמר ליה – [R’ Yochanan]

NOTES

1. Even though a communal sacrifice may be offered when most of the population is *tamei*, its meat may not be eaten, as the Mishnah states below, 76b (*Rashi*, printed on 62a).

2. Although we have learned above that if a private person is *tamei* he may not have his *pesach* offered via an agent, if most of the population is *tamei* they may bring their *pesach* offerings [טומאה הותרה בציבור]. This, then, is an exception to the rule that a *tamei* person may not bring his *pesach* (*Rashi* *ibid.*).

3. Below, 76b.

4. The sole purpose of bringing the *pesach* offering is in order to eat its meat (in contrast to other sacrifices, where the chief goal is to perform the *avodah* on the sacrifice, not to eat its meat). Accordingly, when the Torah permits the *pesach* to be brought when most of the population is *tamei*, it meant to permit them to eat it (*Rashi*), even though they will thereby render the meat *tamei* through touching it (*Meiri*).

5. That is, the animal was born before the month of Nissan of the previous year and was subsequently designated as a *pesach*. When Nissan of the next year begins and the animal enters its second year, it becomes disqualified as a *pesach*, since the *pesach* must be an animal in its first year of life. The Gemara below (70b) derives that such an animal is considered a *shelamim* (*Rashi*; see *Hagahos Yavetz* [in the 5755 Nehardea edition of the Talmud, printed by Vagshall Publishing Co.] and *Hagahos R’ Elazar Moshe Horowitz* [erroneously printed in the standard editions of the Talmud as a gloss to *Tosafos*] for suggestions as to why *Rashi* stresses *Rosh Chodesh* Nissan rather than the fourteenth thereof).

6. He slaughtered it the next Erev Pesach, after the animal had entered its second year, for the sake of a *pesach*. This is tantamount to slaughtering a *shelamim* for the sake of a *pesach* (*Rashi*).

7. R’ Eliezer holds that any offering slaughtered for the sake of a *pesach*

lishmah is valid. Hence, this other type of sacrifice is valid even though it was offered for the sake of a *pesach* (*Rashi*). The reasoning behind their dispute is explained in the continuation of this Baraisa (which is not quoted here but is cited in *Zevachim* 11a).

8. Because on any other day of the year the label “slaughtered for the sake of a *pesach*” cannot attach itself to this non-*pesach* sacrifice (*Rashi* to *Zevachim* 11a לשמו אחרים בשם פסח).

9. Since Rav Chisda applies the principle of “since” when it results in a stringency, he should do the same here. Since the sacrifice would be invalid if it were slaughtered for the sake of the *pesach* on the fourteenth of Nissan [when the *pesach* label could attach to it], it should [receive this label and] be invalid any time of the year when slaughtered with that intention [since one could always wait to slaughter it until the fourteenth of Nissan (*Tosafos*)]. This would be similar to Rav Chisda’s ruling about intention for an uncircumcised person, where he said “since” the *pesach* would be invalid if the unregistered person were circumcised [when he would be subject to atonement], it is invalid even if he is now uncircumcised [since he could always circumcise himself] (*Rashi*).

10. Exodus 12:27.

11. I.e. the *pesach* offering must be slaughtered for the sake of a *pesach*.

12. The Gemara below (70b) derives that an animal designated as a *pesach* offering is brought as a *shelamim* after the fourteenth of Nissan has passed. Similarly, the Gemara in *Zevachim* derives that a *pesach* is also considered a *shelamim* before the fourteenth of Nissan arrives (*Rashi*).

13. And since the invalidation of a *pesach* slaughtered *shelo lishmah* is derived from the same verse as the invalidation of other offerings slaughtered for the sake of a *pesach*, the two invalidations are compared to one another (*Rashi*).

said to him, – אין נידונין לא ללודים ולא לנהרדעים – “We do not expound the Book of *Yochasin* either to residents of Lod or to those of Nehardea, – וכל שכן דאת מלוד ומוחבך בנהרדעא – and certainly not in this case, where you are from Lod and your dwelling place is in Nehardea.”^[15] – בפנייה וארצי – Eventually, however, [R’ Simlai] pressured him and he agreed. [R’ Simlai] said to him, – אמר ליה ניתנייה בשלשה ירחי – “Let us learn it in the course of three months.” – שקל קלא – [R’ Yochanan] took a clod of earth and threw it at him. – אמר ליה – He said to him, – ומה ברוריה דביתיה דרבי – “Now if Beruryah, the wife of R’ Meir and the daughter of R’ Chananyah ben Teradyon, who would learn three hundred rulings a day – מתלת מאה רבנותא – from three hundred different masters, – ונפילו הכי לא נקתה נדי חובתה בתלת – nevertheless did not fulfill her obligation (i.e. she was unable to complete her study of this work) in three years, – נאך – do you say that you want to finish it in three months!”

The Gemara continues its narrative:

As [R’ Simlai] was leaving, – אמר ליה – he said to [R’ Yochanan]: – רבי – My teacher, – מה בין לשמו ושלא לשמו – what is the difference between a *pesach* that was offered both for its own sake and not for its own sake, – לאוכליו ושלא – and a *pesach* that was offered both for those who are able to eat it and for those unable to eat it? Why is the sacrifice invalid in the first case and valid in the second?^[16]

R’ Yochanan replies:

He said to him: – הואיל ונורבא מרבנן את – Since you are a Rabbinical student, – תא ואימא לך – come and I will tell you the difference between these cases.

R’ Yochanan proceeds to list four distinctions:

Regarding intention for its own sake and not for its own sake, – פסולו בגופו – the invalidation is in the sacrifice itself; – לאוכליו ושלא לאוכליו – in the case of intention for those able to eat it and those unable to eat it, – אין פסולו –

the invalidation is not in the sacrifice itself.^[17] – In the case of a sacrifice offered for its own sake and not for its own sake it is not possible to identify the prohibited portion; – לאוכליו ושלא – in the case of a sacrifice offered for those able to eat it and those unable to eat it, it is possible to identify the prohibited portion.^[18] – Intention for its own sake and not for its own sake is relevant during all four *avodos*; – אינו בארבע עבודות – intention for those able to eat it and those unable to eat it is not relevant in all four *avodos*.^[19] – Intention for its own sake and not for its own sake applies to sacrifices of the community just as to those of an individual; – לאוכליו ושלא לאוכליו אינו בציבור – intention for those able to eat it and those unable to eat it does not apply to sacrifices of the community as to those of an individual.^[20]

Another Amora comments about R’ Yochanan’s list:

Rav Ashi said: – רב אשי אמר – The two points about the invalidation being in the sacrifice itself and it not being possible to identify the prohibited portion – הןא מילתא היא – are actually one thing. – אמר פסולו בגופו – For what is the reason he said that the invalidation is in the sacrifice itself? – באי אפשר לברר – Because it is not possible to identify the prohibited portion.^[21]

The Gemara concludes its discussion about the Book of *Yochasin*:

Rami bar Rav Yuda said in the name of Rav: – אמר רמי בר רב יודא אמר רב – From the day that the Book of *Yochasin* was hidden, i.e. forgotten,^[22] – מיום שנגנז ספר יוחסין – the strength of the Sages became weak – חכמים וקבה מאור – and their eyesight was dimmed.^[23]

The Gemara elaborates on the magnitude of the loss:

Mar Zutra said: – אמר מר זוטרא – “אצל” ל”אצל” –

NOTES

15. R’ Yochanan was trying to avoid teaching this work [because it contained potentially damaging information concerning the genealogical unfitness of certain powerful families (see *Maharsha* שגנו (ר”ה מים שגנו)]. Alternatively, the people of these locations were of suspect lineage (*Rashi*).

16. *Tosafos* raise the following difficulty: The Gemara on 61b expounded a verse (ויכל-עור) to teach that intention for both circumcised and uncircumcised people does not invalidate. Since intention for uncircumcised people is merely one example of intention for those unable to eat the *pesach*, it emerges that this verse is actually a source for the general rule that intention for those able to eat and those unable to eat does not invalidate (see also *Tosafos* on 61a שחזר (ר”ה שחזר)). What, then, was R’ Simlai’s question?

Tosafos answer that R’ Simlai inquired as to why we do not derive that intention for its own sake and not for its own sake does not invalidate from the case of intention for both those able to eat and those unable to eat it.

17. Intention to slaughter a sacrifice *shelo lishmah* concerns the essence of the sacrifice; intention to slaughter it for the sake of someone who cannot eat it is a peripheral issue (*Rashi*). [See above, 60b.]

18. If a sacrifice is slaughtered *lishmah* and *shelo lishmah* it is not possible to point to one particular part and say that it was slaughtered *lishmah* and to another part and say that it was slaughtered *shelo lishmah*. [Rather, every part of the sacrifice was slaughtered both *lishmah* and *shelo lishmah*.] But if it is slaughtered for the sake of people who can eat its meat and people who cannot, it is possible to say

19. Intention for *shelo lishmah* invalidates a sacrifice during all four *avodos*; intention for the sake of those who cannot eat it invalidates only during the *shechitah* (*Rashi*).

20. A *shelo lishmah* intention invalidates any type of offering, whether private or communal; intention for the sake of those who cannot eat invalidates only the *pesach* offering, which is a private sacrifice (*Rashi*). [*Tosafos* ask why the Gemara singles out communal offerings. Intention for the sake of those who cannot eat does not invalidate any offering other than the *pesach*! Cf. *Rabbeinu Chananel*.]

21. Strictly speaking, even a *shelo lishmah* invalidation cannot be said to be in the sacrifice itself, because after all, the sacrifice is not physically impaired (see the Gemara top of 61a). [Rather, inasmuch as the *lishmah* and *shelo lishmah* portions are inseparable whereas the portions of those who can eat and those who cannot can be identified, we can say that, by comparison, the *shelo lishmah* invalidity more directly relates to the essence of the sacrifice whereas the non-eater invalidity is more peripheral. Thus, these two differences are really one] (see *Tosafos*).

[On 60a, *Rashi* (ר”ה מקצת איכולין) seems to offer a reason why a *pesach* slaughtered for those who can eat it and those who cannot is valid. This reason is problematic because, if taken at face value (as explained there in note 29), it would obviate the need for any of the differences given here by R’ Yochanan between this case and a *pesach* slaughtered *lishmah* and *shelo lishmah*. See *Dvar Shmuel* (Mahadura Tinyana) there regarding this difficulty.]

22. *Rashi*. [See *Tzlach* and *Menachem Meishiv Nefesh* for suggestions as to why *Rashi* does not translate נגנז in its usual meaning of

Any chapter of *Psalms* that was especially dear to King David, פתח בה באשרי וסוים בה – he opened with a verse containing the word “praiseworthy” and concluded with a verse containing the word “praiseworthy.” פתח באשרי וסוים בה – He therefore opened the first chapter of *Psalms* with the word “praiseworthy,” as it is written: “אשרי האיש” – *Praiseworthy is the man*, and concluded it with a verse containing the word “praiseworthy,” as it is written: “אשרי כל” – *praiseworthy are all who trust in Him*.¹ Now the phrase *praiseworthy are all who trust in Him* actually appears at the close of the second chapter of *Psalms*, not the first! Evidently, the first two chapters are in reality one long chapter.

Having mentioned the verse *Let sinners cease from the earth*, the Gemara goes on to recount an incident regarding the correct explication of this verse:

There were certain boors² in R' Meir's neighborhood, and they caused [R' Meir] considerable distress. Once, R' Meir was praying for mercy regarding them, so that they would die.³ His wife, Beruria, said to him: What is your reasoning to pray for their deaths? Because it is written: *Let sinners (chataim) cease from the earth*.⁴ You therefore emulate King David – just as he prayed for the death of sinners, so too do you pray for their deaths. But is it then the word *chotim* that is written in the verse, in which case the verse would refer to sinners? No! [The word] written is

chataim, which refers to that which causes one to sin, i.e. the Evil Inclination!⁵ Accordingly, King David is not praying for the death of sinners, but for an end to the Evil Inclination that leads them into sin! And furthermore, go down to the end of the verse, which states: “וְיִשְׁעוּ עוֹד אֵינָם” – *and let the wicked be no more*. But the cessation of present-day sinners does not ensure that future wicked men will not appear on the scene!⁶ Evidently, then, the term *chataim* refers not to sinners, but to that which causes sin – the Evil Inclination.⁷ Therefore, you should rather pray for mercy regarding [these boors] that they should repent of their wickedness, and turn away from their Evil Inclination! In the absence of any urge to sin, the wicked will indeed be no more! [R' Meir] heeded her advice and prayed for mercy regarding [these boors], and they indeed repented of their wickedness.⁸

The Gemara continues with another incident involving Beruria:

A certain heretic once said to Beruria: “It is written regarding the desolate city Jerusalem: *Sing out, O barren one who has not given birth*. But should she then sing because she has not given birth? But surely barrenness is cause only for sadness, not for rejoicing! [Beruria] said to him: Fool! Go down to the end of the verse, and see what is written there! *For in conclusion it is written: for the children of the desolate one (Jerusalem) are more*

NOTES

1. *Tosafos* ask: By stating that King David employed this formulation with any chapter that was dear to him, the Gemara implies that this occurs several times in *Psalms*. But the first chapter of *Psalms* is in fact the only instance of a chapter that begins and ends with a verse containing the word *אשרי*, *praiseworthy*! *Tosafos* explain that this rule is not limited to psalms beginning and ending with the word *praiseworthy*, but includes all psalms that conclude with the identical expression with which they begin – any psalm possessing this formulation can be assumed to be one especially dear to King David [e.g. the many chapters that begin and end with the word *הללוהו*, *Praise God*!]. The Gemara cites the case of the first chapter as one example of this phenomenon (see *Ben Yehoyada* for another way to resolve this difficulty).

[King David set a precedent by concluding many psalms with the identical idea with which they begin. His style was adopted by the Rabbis in their formulation of lengthier blessings, in that the conclusions of these blessings express the same idea as their introductions (מִצֵּן פְּתִיחָתָן מִסִּימָתָן לְחִתּוּקָן) (*Rashba*; *Ritva*; see *Pesachim* 104a).]

2. These were *amei haaretz* [people ignorant of Torah, and careless of its laws] (see *Rashi* here, to *Sanhedrin* 37a ברייתא, and to *Taanis* 23b ברייתא). Alternatively, these individuals were bandits (*Tos. HaRosh*; see *Aruch* ברייתא).

3. There are people who are of such surpassing wickedness that God metes out to them the ultimate punishment – He repays them in this world for the good deeds they perform, causing them thereby to forfeit the eternal reward they might have garnered in the World to Come (see *Rashi* to *Deuteronomy* 7:10). R' Meir felt that these boors were of this category and he wished to redeem them from this punishment! He therefore prayed for God to bestow mercy upon them by punishing them for their deeds in this world. God would thus kill them immediately, thereby safeguarding whatever portion they had earned in the World to Come (*Tzlach*; see above, 7a; see *Tos. HaRosh*; *Meiri*). [This is in line with the statement of the Mishnah in *Sanhedrin* (71b):

Teradyon. The Gemara (*Pesachim* 62b) indicates that she was a Torah scholar of exceptional sagacity.

5. *Psalms* 104:35.

6. The unvowelized word *חטאים* can be read either as *chataim* (חטאים) or as *chotim* (חוטאים). While the translation of *chotim* is “sinners,” *chataim* carries another connotation (see following note). Beruria maintained that [since the word was not written as חוטאים (which can only mean “sinners” – with or without vowels), its proper reading is evidently *chataim*. She therefore objected to R' Meir's action (*Rashi*; see *Maharshal*).

7. The word *חטאים*, *chataim*, when vowelized with an ordinary *patach* vowel beneath the *ches* (ח) and a *dagesh* inside the *tes* (ט), is an example of the *qamatz* form, which sometimes carries a causative connotation. It accordingly refers to that which causes others to sin – namely, the *yetzer hara*, the Evil Inclination. King David was thus praying for an end to the influence of the *yetzer hara* (*Rashi*, as explained by *Gra*, *Imrei Noam*; see *Maharshal*; see *Pnei Yehoshua* וי"ו אומר *cf. Hagahos Yavetz's* interpretation of *Rashi*; *cf. Maharsha*; *cf. Emes LeYaakov* by R' Yaakov MiLissa; *cf. also Ben Yehoyada*).

[Note that *Gra's* version of *Rashi* (ד"ה חטאים כתיב) differs slightly from that of the standard text.]

8. *Iyun Yaakov*; *cf. Beurei HaGra*.

9. See *Beurei HaGra*.

10. See *Taanis* 23b for a similar incident. [*Maharsha* questions this incident on the basis of the Talmudic dictum (below, 33b): *All is in the hands of Heaven but fear of Heaven*, which clearly precludes God's involvement in one's choice of whether or not to sin. How then did R' Meir pray for these boors to repent? See *Emes LeYaakov* by R' Yaakov MiLissa; *Anaf Yosef*, for various explanations; see also *Megadim Chadashim* at length. (See *Maharsha* for a distinction between one who prays for God's aid in his own repentance, and one who prays for another to repent.)]

11. *Jeriah* 54:1 [The regarding *חטא* heretic, follows *Dikdukei Soferim* –

that is why you are leaving over the beans now, ולא כף אמרו – אין משוירין פאה באילפס – חכמים – for did not the Sages say that – we do not leave a portion over in the serving pot,^[23] אבל משוירין פאה בקערה – but we do leave a portion over on the plate.”

R' Yehoshua continues:

What was [the incident] with the little girl? – תינוקת מאי היא – Once, as I was walking down a road – פעם אחת הייתי מהלך בדרך – ונהייתה דרך עוברת בשדה – I noticed a path that went through a field – ונהייתי מהלך בה – and I walked along it. – A little girl said to me, רבי לא שדה היא – אמרה לי תינוקת אחת – I said to her, – אמרתי לה – “Rabbi, is this not a private field?” – “No, it is a trodden path.” The well-worn appearance of the path indicated that it must be a public right of way. – אמרה לי – She said to me, – לוקטים כמותך – “Thieves like you have trodden it.” The fact that people use this path does not prove that it is a public path. Really, it is private property, and the people who use it do so illegally.

R' Yehoshua continues:

What was [the incident] with the little boy? – תינוק מאי היא – Once I was walking down the road – פעם אחת הייתי מהלך בדרך – וראיתי תינוק יושב על פרשת דרכים – and I saw a little boy sitting by a fork in the road, – ואמרתי לו – and I asked him, באיזה – “Which is the road we take to the town?” – דרך נלך לעיר – He answered me, – אמר לי – “This road is short and long, – וזו ארוכה וקצרה – and this one is long and short.” – והלכתי בקצרה וארוכה – And I went down the road

which the boy described as “short and long.” – בין שהנעתי לעיר – When I approached the town I discovered that it was surrounded with gardens and orchards that blocked access to the town at that point. – חזרתי – I turned back – ואמרתי לו – and I said to [the boy], – בני הלא אמרת לי קצרה – “My son, did you not tell me that this road is short?” – אמר לי – He said to me, – ולא אמרתי לך ארוכה – “And did I not tell you that it is long!” – I kissed him on his head, – ואמרתי לו – and I said to him, – שבולכם וישראל – “Praiseworthy are you, O' Israel, – חכמים גדולים אתם – for all of you are very wise, – מגדולכם ועד – from your old to your young!”^[24]

R' Yose the Galilean was going down a road, – רבי יוסי הגלילי הנה קא אגיל באורחא – when he met Beruriah.^[25] – אשבתה לברוריה – He asked her, – אמר לה – באיזו דרך נלך ללוד – “Which is the road we take to Lod?” – אמרה ליה – She said to him, – לא כף אמרו חכמים – “Foolish Galilean, – גלילי שוטה – did not the Sages say: – אל תרבה שיחה עם האשה – DO NOT INDULGE IN EXCESSIVE CONVERSATION WITH A WOMAN.^[26] – הנה לך – Which to Lod?” – You should have said, – באיזה ללוד – “Which to Lod?”

The Gemara records another incident involving Beruriah, which introduces a series of teachings on the importance of studying the Torah out loud:

Beruriah encountered a certain student – ברוריה אשבתתיה ליהוא תלמידא – who was reviewing his studies quietly. – דנהא קא גריס בלחישא

NOTES

23. When the one serving the food pours from the pot into the individual plates, it is not customary for him to leave over anything in the pot for his own needs. He relies instead on the portions left over on the plates of the people attending the meal (*Rashi*).

24. The road the boy described as “short and long” was short in distance, but in reality it was the longer route, inasmuch as it did not go all the way to the town, but stopped short by some fields and orchards adjacent

the town (*Rashi*, see *Maharsha*).

Meiri notes that R' Yehoshua did not get angry with the little boy for causing him to have to retrace his steps. Instead, he praised the boy for his wisdom, and blamed himself for the misunderstanding.

25. Beruriah was the daughter of R' Chaninah bar Teradyon and the wife of R' Meir. The Gemara (*Pesachim* 62b) indicates that she was a

She kicked him. אָמְרָה לֵיהּ – She said to him, “Is the following not written in Scripture: *‘‘אָרְוִיכָה בְּבֵל וְשֶׁמֶרָה’’* – *Arranged in all and secure?*^[1] אִם עָרְוִיכָה – If your learning is arranged in all your two hundred and forty-eight limbs,^[2] מִשְׁתִּמְרָת – then it is secure and will not be forgotten; וְאִם לֹא – but if not, אֵינָה מִשְׁתִּמְרָת – it is not secure and will be forgotten.”^[3]

More on this theme:

R' – תְּלָמִיד אֶחָד הָיָה לְרַבִּי אֱלִיעֶזֶר – The Tanna taught: ELIEZER HAD ONE STUDENT – שֶׁהָיָה שׁוֹנֶה בְּלֶחֶשׁ – WHO WOULD LEARN QUIETLY. – לְאַחַר ג' שָׁנִים שָׂכַח תְּלִמּוּדוֹ – AFTER THREE YEARS, HE FORGOT WHAT HE HAD LEARNED.

R' – תְּלָמִיד אֶחָד הָיָה לוֹ לְרַבִּי אֱלִיעֶזֶר – The Tanna taught: ELIEZER HAD ONE STUDENT – שׁוֹנֶה חַיִּיב בְּשָׂרִיפָה לְמָקוֹם – WHO WAS LIABLE FOR death by BURNING FOR a crime he committed against THE OMNIPRESENT.^[4] – אָמְרוּ הַנִּיחוּ לוֹ – THEY SAID in the heavenly court: “LEAVE HIM ALONE, שָׁמַשׁ – אָדָם גָּדוֹל שָׁמַשׁ – HE ATTENDED TO A GREAT PERSON” [viz. R' Eliezer].

More on this theme:

Shmuel said to Rav Yehudah: אָמַר לֵיהּ שְׁמוּאֵל לְרַב יְהוּדָה: “Sharp one,^[5] open your mouth and read the Scripture; פָּתַח פּוֹמִיךְ תִּנִּי – open your mouth and learn Mishnah, i.e. study aloud, – כִּי הֵיכִי דְתַתְּקִיָּים בִּיךְ – so that [your learning] will remain with you, – וְתוֹרִיךְ חַי – and your life will be lengthened, – בִּי-חַיִּים הֵם לְמַצְאֵיהֶם וְלִכְל-בְּשָׂרוֹ מְרַפָּא – as it says: *For they [the words of Torah] are life to those who find them, and a cure for his entire flesh.*^[6] – אַל תְּקִי, לְמַצְאֵיהֶם – Do not read this as it is written *(to those who find them)*; לְמַצְאֵיהֶם (to those who find them); – אֲלֵא לְמוֹצֵאֵיהֶם בִּפְהֵי – rather, read it as if it were written *to those who express them* [the words of Torah] with their mouths.”^[7]

Shmuel said to Rav Yehudah: אָמַר לֵיהּ שְׁמוּאֵל לְרַב יְהוּדָה: “Sharp one, grab and eat, grab and drink, – דַּעֲלָמָא דְאַדְלִינָן מִיָּנָה – because this world from which we must eventually depart – כְּהוֹלָא דְמִי – is like a wedding celebration [inasmuch as it begins and ends within a short period of time].”^[8]

Rav said to Rav Hamnuna: אָמַר לֵיהּ רַב לְרַב הַמְנוּנָא: בְּנִי אִם יֵשׁ – My son, if you have the means, – הֵיטֵב לָךְ – treat yourself well now, without delay, – שָׂאִין בְּשָׂאוֹל תַּעֲנוּג – for in the grave there is no enjoyment, – וְאִין לְמִנָּת הַתְּמָהֳמָה – and death does not delay; it could come suddenly. – וְאִם תֹּאמַר אֲנִיחָא לְבִנִּי חוּק – And if you say, I will leave the means to pay for food^[9] for my children after I die, rather than spend it on myself, – בְּשָׂאוֹל מִי יִגִּיד לָךְ – when you are in the grave, who is going to tell you whether they retain the wealth you leave them? – בְּנִי הָאֲדָם דְּמִימִים לְעִשְׂבֵּי הַשָּׂדֶה –

People are like blades of grass in a field; – these blades grow, while these wither and die.” One's children continue to grow and to find means of support even after one dies.^[10]

The Gemara expands on a previously mentioned verse:^[11]

R' Yehoshua ben Levi said: אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי – One who travels on the road without any company^[12] – וְעָסוֹק בְּתוֹרָה – should study Torah, – וְאִין עִמּוֹ לְוִיָּה – as it says: *For they [the words of Torah] are a gracious accompaniment.*^[13] – חָשׁ בְּרָאשׁוֹ וְעָסוֹק בְּתוֹרָה – One who feels pain in his head should study Torah, – בִּילִינָת, – as [that verse] says: *For they are a gracious accompaniment to your head.* – חָשׁ בְּגִירוֹ וְעָסוֹק בְּתוֹרָה – One who feels pain in his throat should study Torah, – וְנִעְנָקִים לְגַרְתִּיךְ, – as it says in the continuation of that verse: *and necklaces for your throat.* – חָשׁ בְּמִעֵי וְעָסוֹק בְּתוֹרָה – One who feels pain in his stomach should study Torah, – וְרַפָּאִיתָ תְּהִי לְשֶׁרֶךְ, – as it says: *A cure it will be for your navel.*^[14] – חָשׁ בְּעֲצָמוֹתָיו וְעָסוֹק בְּתוֹרָה – One who feels pain in his bones should study Torah, – וְשָׂאִי לְעֲצָמוֹתֶיךָ, – as it says in the continuation of that verse: *and marrow for your bones.* – חָשׁ בְּכָל גּוּפוֹ וְעָסוֹק בְּתוֹרָה – One who feels pain in his entire body should study Torah, – וְלִכְל-בְּשָׂרוֹ מְרַפָּא – as it says: *And a cure for his entire flesh.*^[15]

The Gemara elaborates on this last point:

Rav Yehudah the son of R' Chiya said: אָמַר רַב יְהוּדָה בְּרִי חֵיָא – Come and see – בָּא וְרָאָה שְׁלֵא כְּמִדַּת הַקְּדוּשׁ בְּרוּךְ הוּא מִדַּת בְּשָׂר וְדָם – how unlike the characteristic of the Holy One, Blessed is He, is the characteristic of a person made of flesh and blood. – מִדַּת בְּשָׂר וְדָם – The characteristic of flesh and blood is such that – אָדָם גּוֹתֵן סֵם לְחֵבִירוֹ – when a person dispenses medicine to his friend who is sick, – לְזֶה יִפְּה – for this particular illness [the medicine] is beneficial, – וְלְזֶה יִפְּה – but for [another illness] it is harmful. There is no medicine which is beneficial for every type of illness, regardless of which part of the body it originates from. – אָבֵל הַקְּדוּשׁ בְּרוּךְ הוּא אֵינוֹ כֵּן – However, the Holy One, Blessed is He, is not like that. – נָתַן תּוֹרָה לְיִשְׂרָאֵל סֵם חַיִּים לְכָל גּוּפוֹ – He gave to Israel the Torah, which is an elixir of life for one's entire body, – וְלִכְל-בְּשָׂרוֹ מְרַפָּא – as it says: *And a cure for his entire flesh.*

The Gemara returns to the subject of studying Torah aloud, citing several Scriptural sources for the importance of doing so:

Rav Ami said: מַאי דְתַתִּיב – What is the meaning of that which is written: – בִּי-נִעֲמִים בִּי-תִשְׁמְרֵם בְּבִטְנְךָ וּבִנְךָ יִתְּרוֹ – *For it is sweet when you retain them* [the words of Torah] in your belly,^[16] – עַל-שִׁפְתֶיךָ – *set together on your lips.*^[17]

NOTES

1. II Samuel 23:5.

2. This is the total number of limbs in a person's body (*Ohalos* 1:8).

3. Therefore, one should always study in a loud voice, because that stimulates movement in all the limbs of one's body, involving them all in the learning process, and that ensures that one's learning will not be forgotten (*Maharsha*).

4. This student is the same as the one mentioned above who forgot his learning, and this is the very crime for which he was liable to be punished by death. The Mishnah (*Pirkei Avos* 3:10) states: *One who forgets one item of his studies is regarded by Scripture as if he is liable to forfeit his life* (*Maharsha*, cf. *Meiri*). This applies to one who deliberately causes his learning to be forgotten, such as one who learns quietly when he could have learned aloud (*Geon Yaakov*).

5. Shmuel often called his disciple, Rav Yehudah, by this name, due to the latter's sharp analytical abilities (*Maharsha's* first explanation).

6. *Proverbs* 4:22.

7. This alternative reading is not intended as an amendment of the text

because perhaps you will die in the interim and then you will no longer have the opportunity (*Rashi*). Other commentators understand Shmuel's words as an exhortation to waste as little time as possible on one's physical needs, so that the short time one has in this world can be spent more fully in the study of Torah (*Meiri*, *Sfas Emes*).

9. The word חוּק denotes sustenance, as the verse states: *הִקְרִינִי לֶחֶם חֻקִּי, feed me my portion of bread* [*Proverbs* 30:8] (*Rashi*).

10. Many commentators explain that the Gemara does not refer to the physical pleasures of this world, but to the performance of good deeds. A person should spend his money on *mitzvos* and charitable acts as soon as he possibly can, because he might die suddenly, and then it will be too late (*Anaf Yosef*, *Ben Yehoyada*, cf. *Eyun Yaakov*).

11. See note 15.

12. Traveling alone in uninhabited areas is dangerous (see *Maharal*).

13. *Proverbs* 1:9.

14. *Ibid.* 3:8.

15. *Ibid.* 4:22 [The first half of the verse reads: ...]

9

מסורת הש"ס

ו יום שבתה היום
יהיה יום צרה ומצוקה
יום שאף ומשואה יום
חשך נצבליה יום געג
וערפלי תצטע א מן