

[A] Hillel the Elder - The Tosefta Version

1. Once the fourteenth [day of Nisan] fell on the Sabbath,
2. they asked **Hillel the Elder**, "Does the Passover [sacrifice] supersede the Sabbath?"
3. He said to them, "Do we have but one Passover [sacrifice] during the year that supersedes the Sabbath?"
4. We have more than 300 Passovers during the year, and they supersede the Sabbath."
5. The whole courtyard [of the temple] congregated around him.
6. He said to them, "The regular sacrifice [offered each morning and twilight] is a communal sacrifice, and the Passover is a communal sacrifice,
7. just as the regular sacrifice is a communal sacrifice that supersedes the Sabbath, so the Passover is a communal sacrifice that supersedes the Sabbath.
8. [2] Another proof: It [scripture] says in connection with the regular sacrifice, [*Present to me*] at its appointed time (Num 28:2), and it says in connection with the Passover, [*Keep the Passover*] at its appointed time (Num. 9:2).
9. Just as the regular sacrifice, of which it says, *At its appointed time*, supersedes the Sabbath,
10. so the Passover, of which it says, *At its appointed time*, supersedes the Sabbath;
11. "Moreover, it [can be deduced] *qal va-homer*,
12. if the regular sacrifice, for which one is not subject to [the punishment of] excision, supersedes the Sabbath,
13. is it not logical that the Passover, for which one is subject to [the punishment of] excision, supersede the Sabbath?"
14. In addition,
15. I have received from my masters that the Passover supersedes the Sabbath,
16. not only the First Passover but even the Second Passover, and not only the communal Passover but even the individual Passover."
17. They said to him, "What will the people do, for they did not bring their [slaughtering] knives and Passovers to the temple [prior to the Sabbath, since they did not know that they would be sacrificing on the Sabbath]?"
18. He said to the, "Leave them be. The Holy Spirit is upon them. If they are not prophets, they are the sons of prophets."
19. What did Israel do at that time?
20. He whose Passover was a lamb hid it [the knife] in its wool. He whose Passover was a kid [goat], tied it [the knife] between its horns,
21. and [thus] they brought their knives and Passovers to the temple, and they slaughtered their Passovers.
22. On that very day they appointed Hillel *nasi*, and he taught them the laws of the Passover.

(Tosefta Pesahim 4:13–14)

## [B] The Yerushalmi Version

Once the fourteenth [day of Nisan] fell on the Sabbath, and they did not know whether the Passover supersedes the Sabbath or not. They said, "There is here a certain Babylonian named Hillel, who served Shemaya and Avtalion. He knows whether the Passover supersedes the Sabbath or not. Perhaps something good will come from him."

They sent and called for him. They said to him: Have you ever heard that when the fourteenth falls on the Sabbath whether it supersedes the Sabbath or not?

He said to them, "Do we have but one Passover alone throughout the whole year that supersedes the Sabbath? Do not many Passovers throughout the year supersede the Sabbath?"

Some *tannaim* teach "one hundred" [Passovers]. Some *tannaim* teach "two hundred." Some *tannaim* teach "three hundred."

They said, "Thus we thought that something good would come from you."

He started to expound [the law] for them based on a *heqesh* [topical analogy], a *qal va-homer* [inference], and a *gezeira shava*.

[1] "From a *heqesh* [topical analogy]: Since the regular sacrifice is a communal sacrifice that supersedes the Sabbath, so too the Passover is a communal sacrifice that supersedes the Sabbath.

[2] "From a *qal va-homer*: If the regular sacrifice, for which one is not subject [to the punishment of] excision, supersedes the Sabbath, then the Passover, for which one is [subject to the punishment] of excision,—is it not logical that it supersede the Sabbath?"

[3] "From a *gezeira shava*: Just as the regular sacrifice, in connection with which it says *At its appointed time* (Num. 28:2), supersedes the Sabbath, so too the Passover, in connection with which it says *At its appointed time* (Num. 9:3), supersedes the Sabbath.

They said to him, "Did we think that something good would come from a Babylonian?"

"The *heqesh* [topical analogy] that you stated can be refuted: What you say of the regular sacrifice, which has a limit [of two per day], you cannot say of [=apply to] the Passover, which has no limit [in the number that may be offered].

"The *qal va-homer* that you stated can be refuted: What you say of the regular sacrifice, which is of the Most Holy [class of] sacrifices, you cannot say of the Passover, which is of the Lesser Holy sacrifices.

"The *gezeira shava* that you stated—one may not create a *gezeira shava* from his own study [but only if he received it as a tradition from his masters]. ..."

Even though he [Hillel] was sitting and expounding for them the whole day, they did not accept it [the ruling] from him until he said to them, "May [harm] befall me if I did not learn thus from Shemaya and Avtalion." As soon as they heard that from him, they rose and appointed him *nasi* over them.

As soon as they appointed him *nasi* over them he began to rebuke them with words saying, "What caused your need for this Babylonian [=me]? Is it not that you did not serve the two great men of the world, Shemaya and Avtalion, who were dwelling with you?"

As soon as he rebuked them with words the law was concealed from him.

They said to him, "What will we do for the people—they did not bring their knives?"

He said to them, "This law I heard and forgot. But leave Israel be. If they are not prophets, they are the sons of prophets."

Immediately, he whose Passover was a lamb stuck it [the knife] in its hair. He whose Passover was a kid tied it between its horns. It turned out that their Passovers brought their knives with them.

As soon as he saw the event, he remembered the law. He said, "Thus I learned from Shemaya and Avtalion.

### [C] The Bavli Version

- 1 Our sages have taught:  
2 This law was concealed from the Bnei Petora.  
3 Once the fourteenth [day of Nisan] fell on the Sabbath. They forgot and did not know  
whether the Passover [sacrifice] supersedes the Sabbath or not.  
4 They said, "Is there anyone here who knows whether the Passover supersedes the Sabbath or  
not?"  
5 They said to them, "There is one man who came up from Babylonia, and Hillel the  
Babylonian is his name.  
6 He served the two great men of the generation, Shemaya and Avtalion, and he knows  
whether Passover supersedes the Sabbath or not."  
7 They sent and called for him. They said to him, "Do you know whether the Passover  
supersedes the Sabbath or not?"  
8 He said to them, "Do we only have one Passover during the year that supersedes the  
Sabbath?  
9 Do we not have many more than two hundred Passovers during the year that supersede the  
Sabbath?"  
10 They said to him, "How do you know this?"  
11 He said to them, "It says *At its appointed time* (Num. 28:2) in connection with the regular  
sacrifice, and it says *At its appointed time* (Num. 9:3) in connection with the Passover.  
12 Just as *At its appointed time* (Num. 28:2) [teaches that] the regular sacrifice supersedes the  
Sabbath,  
13 so *At its appointed time* (Num. 3) [teaches that] the Passover supersedes the Sabbath.  
14 Also, it can be deduced *qal va-homer*.  
15 If the regular sacrifice, for which one is not punished with excision, supersedes the Sabbath,  
16 then the Passover, for which one is punished with excision—is it not logical that it  
supersedes the Sabbath?"  
17 Immediately they seated him at the head and appointed him *nasi* over them, and he  
expounded the laws of the Passover throughout the day.  
18 He began to rebuke them with words.  
19 He said to them, "What caused it that I should come up from Babylonia and that I should be  
the *nasi* over you? Your laziness,  
20 that you did not serve the two great men of the generation, Shamaya and Avtalion."  
21 They said to him, "Master: If one forgot and did not bring a knife on the eve of the Sabbath,  
what [is the law]?"  
22 He said to them, "This law I heard and forgot.  
23 But leave Israel be. If they are not prophets, they are the sons of prophets."  
24 The next day, he whose Passover was a lamb stuck it [the knife] in its wool. He whose  
Passover was a kid [goat], stuck it between its horns.  
25 He [Hillel] saw the act and remembered the law and said, "Thus I received the tradition from  
the mouth of Shemaya and Avtalion."

(TB Pesahim 66a)

**משה רבנו**

ב. תמיד - במדבר פרק כח	א. פסח - במדבר פרק ט
<p>(א) וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. (ב) צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֵת קִרְבָּנִי לַחֲמִי לְאִשֵּׁי רִיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ. (ג) וְאָמַרְתָּ לָהֶם זֶה הָאִשָּׁה אֲשֶׁר תִּקְרְבוּ לָהּ כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִים שְׁנַיִם לְיוֹם עֹלָה תְּמִיד. (ד) אֵת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בִּין הָעֲרֵבִים. (ה) וְעֲשִׂירִית הָאִיפָה סֹלֶת לְמִנְחָה בְּלוּלָה בְשֶׁמֶן פְּתִית רְבִיעֵת הַהֵיחֵי. (ו) עֹלֹת תְּמִיד הַעֲשִׂיָה בְּהַר סִינַי לְרִיחַ נִיחָח אִשָּׁה לָהּ. (ז) וְנִסְכּוֹ רְבִיעֵת הַהֵיחֵי לַכֶּבֶשׂ הָאֶחָד בַּקֹּדֶשׁ הַסֶּדֶק נִסְדָּק שֶׁכֶר לָהּ. (ח) וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בִּין הָעֲרֵבִים כְּמִנְחַת הַבֶּקֶר וְכִנְסֹכּוֹ תַעֲשֶׂה אִשָּׁה רִיחַ נִיחָח לָהּ. (ט) וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִים וּשְׁנֵי עֲשָׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְשֶׁמֶן וְנִסְכּוֹ. (י) עֹלֹת שַׁבַּת בְּשַׁבְּתוֹ עַל עֹלֹת הַתְּמִיד וְנִסְכָּהּ.</p>	<p>(א) וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי בְּשָׁנָה הַשְּׁנִיָּה לְצֵאתְכֶם מֵאֶרֶץ מִצְרָיִם בַּחֹדֶשׁ הָרִאשׁוֹן לְאֹמֶר. (ב) וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֵת הַפֶּסַח בְּמוֹעֲדוֹ. (ג) בְּאַרְבַּעַת עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֲרֵבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ כְּכֹל חֻקֹּתָיו וְכַכֵּל מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ. (ד) וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח. (ה) וַיַּעֲשׂוּ אֵת הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֲרֵבִים בְּמִדְבַר סִינַי כְּכֹל אֲשֶׁר צִוָּה ה' אֵת מֹשֶׁה כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל. (ו) וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לִנְפֹשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וּלְפָנָי אַהֲרֹן בַּיּוֹם הַהוּא. (ז) וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לִנְפֹשׁ אָדָם לָמָּה נִגְרַע לְבַלְתֵּי הַקִּרְבֵּן אֵת קִרְבָּנֵנוּ ה' בְּמוֹעֲדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. (ח) וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמְדוּ וְאַשְׁמְעָה מִה יְצִוָּה ה' לָכֶם. (ט) וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר. (י) דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי יְהִיָה טְמֵא לִנְפֹשׁ אוֹ בְּדַרְךְ רָחֲקָה לָכֶם אוֹ לְדֹרְתֵיכֶם וְעָשָׂה פֶסַח לָהּ. (יא) בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבַּעַת עָשָׂר יוֹם בֵּין הָעֲרֵבִים יַעֲשׂוּ אֹתוֹ עַל מִצּוֹת וּמִרְרִים יֹאכְלֵהוּ. (יב) לֹא יִשְׁאִירוּ מִמֶּנּוּ עַד בֶּקֶר וְעֵצִם לֹא יִשְׁבְּרוּ בּוֹ כְּכֹל חֻקֹּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ. (יג) וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדַרְךְ לֹא הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיָּה כִּי קִרְבָּנֵנוּ ה' לֹא הִקְרִיב בְּמוֹעֲדוֹ חֲטָאוֹ יִשָּׂא הָאִישׁ הַהוּא. (יד) וְכִי יִגֹּר אֶתְכֶם גֵּר וְעָשָׂה פֶסַח לָהּ כְּחֻקֹּת הַפֶּסַח וְכַמְשַׁפְּטוֹ כִּן יַעֲשֶׂה חֻקָּה אַחַת יְהִיָה לָכֶם וְלָגֵר וְלְאִזְרַח הָאֶרֶץ.</p>

**ג.**

מקלל - ויקרא כד יא-יג	מקושש - במדבר טו לב-לה	בנות צלופחד - במדבר כז א-ו
<p>וַיִּקַּב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית אֵת הַשֵּׁם וַיִּקְלַל וַיָּבִיאוּ אֹתוֹ אֶל מֹשֶׁה... וַיִּנְיַחְהוּ בַּמִּשְׁמֶר לִפְרֹשׁ לָהֶם עַל פִּי ה'. וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר...</p>	<p>וַיְהִי בְנֵי יִשְׂרָאֵל בְּמִדְבַר וַיִּמְצְאוּ אִישׁ מִקְשֵׁשׁ עֲצִים בַּיּוֹם הַשַּׁבָּת. וַיִּקְרְבוּ אֹתוֹ הַמְצִיאִים אֹתוֹ מִקְשֵׁשׁ עֲצִים אֶל מֹשֶׁה וְאֶל אַהֲרֹן וְאֶל כָּל הָעֵדָה. וַיִּנְיַחוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פָרַשׁ מִה יַעֲשֶׂה לוֹ. וַיֹּאמֶר ה' אֶל מֹשֶׁה...</p>	<p>וַתִּקְרַבְנָה בָנוֹת צִלְפַּחֲדָי בְּן חֲפֹר בֶּן גִּלְעָד בֶּן מִכִּיר בֶּן מְנַשֶּׁה וְכוּ'. וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה וּלְפָנָי אֶלְעָזָר הַכֹּהֵן וּלְפָנָי הַנְּשִׂיאִים וְכָל הָעֵדָה פָּתַח אֹהֶל מוֹעֵד לֵאמֹר... וַיִּקְרַב מֹשֶׁה אֵת מִשְׁפָּטֹן לִפְנֵי ה'. וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר...</p>