

**BABYLONIAN TALMUD PESAHIM 66A-B**

**GEMARA: The Sages taught: This law was forgotten by the sons of Beteira. The fourteenth of Nisan once occurred on Shabbat, and they forgot and did not know whether or not the Paschal lamb overrides Shabbat. They said: Is there any person who knows whether or not the Paschal lamb overrides Shabbat? They said to them: There is a certain man who came up from Babylonia named Hillel the Babylonian. He once served the two eminent scholars of the generation, Shemaya and Avtalyon, and he certainly knows whether or not the Paschal lamb overrides Shabbat or not. They sent and called for him. They said to him: Do you know whether the Paschal lamb overrides Shabbat or not? He said to them: Have we but one Paschal lamb during the year that overrides Shabbat? Do we not have many more than two hundred Paschal lambs during the year that override Shabbat?**

**They said to him: From where do you know this? He said to them: "Its appointed time" is stated with regard to the Paschal lamb and "its appointed time" is also stated with regard to the daily offering,** for the verse says: "Command the children of Israel and say to them, My offering, the provision of My sacrifice made with fire, for a sweet savor to Me, shall you observe to offer Me at its appointed time" (Numbers 28:2). From here we learn that the daily offering is brought even on Shabbat. Thus, the daily morning and afternoon offerings are brought on more than fifty *Shabbatot* over the course of the year, and two sheep are offered every Shabbat as additional offerings, for a total of more than two hundred sacrifices a year that override Shabbat. **Just as the expression "its appointed time," which is stated with regard to the daily offering, indicates that it overrides Shabbat, so too "its appointed time," which is stated with regard to the Paschal lamb, indicates that it overrides Shabbat.**

**And furthermore, it is an *a fortiori* inference: If the daily offering, which is not punishable by *karet*, overrides Shabbat, should not the Paschal lamb, which is punishable by *karet*, override Shabbat?**

**They immediately seated him at the head and appointed him *Nasi* over them, and he expounded the laws of Passover that entire day. In the course of his teaching, he began rebuking them [*mekanteran*] them with words. He said to them: What caused this to happen to you, that I should come up from Babylonia and become *Nasi* over you? It was your laziness in that you did not serve the two most eminent of the generation, Shemaya and Avtalyon.**

**They replied to him: Our teacher, if one forgot and did not bring a knife on the eve of Shabbat and cannot slaughter his Paschal lamb, what is the law? He said to them: I once heard this law but I have forgotten it. But leave it to the Jewish people; if they are not prophets, they are the sons of prophets!**

**The next day, one whose Paschal offering was a lamb took the knife and stuck it in its wool; and one whose Paschal offering was a goat stuck it between its horns. Hillel saw the incident, remembered the law, and said: This is what I received from the mouths of Shemaya and Avtalyon. ...**

**גמ' תנו רבנן: הלכה זו נתעלמה מבני בתירא. פעם אחת חל ארבעה עשר להיות בשבת, שכחו ולא ידעו אם פסח דוחה את השבת אם לאו. אמרו: כלום יש אדם שיודע אם פסח דוחה את השבת אם לאו? אמרו להם: אדם אחד יש שעלה מבבל והלל הבבלי שמו, נשימש שני גדולי הדור שמעיה ואבטליון, ויודע אם פסח דוחה את השבת אם לאו. שלחו וקראו לו, אמרו לו: כלום אתה יודע אם הפסח דוחה את השבת אם לאו? אמר להם: וכי פסח אחד יש לנו בשנה שדוחה את השבת? והלא הרבה יותר ממאתים פסחים יש לנו בשנה שדוחין את השבת.**

**אמרו לו: מנין לך? אמר להם: נאמר "מועדו" בפסח, ונאמר "מועדו" בתמיד: מה "מועדו" האמור בתמיד דוחה את השבת, אף "מועדו" האמור בפסח דוחה את השבת.**

**ועוד, קל וחומר הוא: ומה תמיד שאין ענוש ברת דוחה את השבת, פסח שענוש ברת — אינו דין שדוחה את השבת.**

**מיד הושיבוהו בראש, ומינוהו נשיא עליהם, והיה דורש כל היום כולו בהלכות הפסח. התחיל מקנטרן בדברים. אמר להן: מי גרם לכם שאעלה מבבל ואהיה נשיא עליכם — עצלות שהייתה בכם, שלא שמשתם שני גדולי הדור, שמעיה ואבטליון.**

**אמרו לו: רבי, שכח ולא הביא ספין מערב שבת, מהו? אמר להן: הלכה זו שמעתי ושכחתי, אלא הבח להן לישאל, אם אין נביאים הן — בני נביאים הן.**

**למחר, מי שפסחו טלה — תוחבו בצמר, מי שפסחו גדי — תוחבו בין קרניו. ראה מעשה ונזכר הלכה, ואמר: כך מקובלני מפי שמעיה ואבטליון. ...**

With regard to the incident with Hillel, **Rav Yehuda said that Rav said: Anyone who acts haughtily, if he is a Torah scholar, his wisdom departs from him; and if he is a prophet, his prophecy departs from him. If he is a scholar, his wisdom departs from him, we learn from Hillel, for the Master said in this baraita: Hillel began to rebuke them with words, and then “I heard this halakha, but I have forgotten it.” If he is a prophet his prophecy departs from him is learned from Deborah, as it is written: “The villagers ceased, they ceased in Israel, until I, Deborah, arose, I arose a mother in Israel” (Judges 5:7). And it is written later: “Awake, awake, Deborah; awake, awake, utter a song” (Judges 5:12).**

**Reish Lakish said: Any person who becomes angry, if he is a scholar, his wisdom departs from him, and if he is a prophet, his prophecy departs from him. If he is a scholar his wisdom departs from him, we learn from Moses, as it is written: “And Moses became angry with the officers of the host ... who came from the battle” (Numbers 31:14). And it is written afterward: “And Elazar the priest said to the men of war who went to the battle: This is the statute of the law, which the Lord commanded Moses” (Numbers 31:21), which proves by inference that this law had become hidden from Moses.**

**If he is a prophet, his prophecy departs from him, we learn from Elisha, as it is written that he became angry with the king of Israel and said to him: “Were it not that I have regard for the presence of Jehoshaphat the king of Judea, I would not look toward you, nor see you” (II Kings 3:14), and it is afterward written: “But now bring me a minstrel; and it came to pass when the minstrel played that the hand of the Lord came upon him” (II Kings 3:15).**

**Rabbi Mani bar Patish said: Whoever becomes angry, even if greatness has been apportioned to him from heaven, he is lowered from his greatness. From where do we derive this? From Eliab, David’s older brother, as it is stated: “And Eliab’s anger burned against David and he said: Why did you come down, and with whom have you left those few sheep in the wilderness? I know your insolence and the evil of your heart, for you have come down to see the battle” (I Samuel 17:28); we see that Eliab became angry. And when Samuel went to anoint him, concerning all of the other brothers it is written: “The Lord has not chosen this one” (I Samuel 16:8), whereas with regard to Eliab it is written: “And the Lord said to Samuel: Look not at his appearance, nor at the height of his stature, for I have rejected him” (I Samuel 16:7). This proves by inference that until now He had loved him. Had it not been for his anger, Eliab would have been fit for greatness; but owing to this shortcoming, God rejected him.**

אמר **רב יהודה** אמר **רב**: כל המתלהר, אם חכם הוא — חכמתו מסתלקת ממנו, אם נביא הוא — נבואתו מסתלקת ממנו. אם חכם הוא חכמתו מסתלקת ממנו — **מהלל**, דאמר מר התחיל מקנטרן בדברים, וקאמר להו: הלכה זו שמעתי ושכחתי. אם נביא הוא נבואתו מסתלקת ממנו — מדבורה, דכתיב: “חדלו פרוזן בישראל חדלו עד שקמתי דבורה שקמתי אם בישראל וגו’”, וכתיב: “עורי עורי דבורה עורי עורי דבורי שיר וגו’”.

**ריש לקיש** אמר: כל אדם שבוועס, אם חכם הוא — חכמתו מסתלקת ממנו, אם נביא הוא — נבואתו מסתלקת ממנו. אם חכם הוא חכמתו מסתלקת ממנו — ממשנה, דכתיב: “ויקצוף משה על פקודי החיל וגו’”, וכתיב: “ויאמר אלעזר הכהן אל אנשי הצבא הבאים למלחמה זאת חקת התורה אשר צוה ה’ את משה וגו’”, מכיל דמנשה איעלם מיניה.

אם נביא הוא נבואתו מסתלקת ממנו — מאלישע, דכתיב: “לולי פני יהושפט מלך יהודה אני נושא אם אביט אלך ואם אראך וגו’”, וכתיב: “ועתה קחו לי מנגן והיה כנגן המנגן ותהי עליו יד ה’ וגו’”.

אמר רבי מני בר פטיש: כל שבוועס, אפילו פוסקין עליו גדולה מן השמים — מורידין אותו. מנלן? מאליאב, שנאמר: “ויחר אף אליאב בידו ויאמר למה [זה] ירדת ועל מי נטשת מעט הצאן ההנה במדבר אני ידעתי את זדנך ואת רוע לבבך כי למען ראות המלחמה ירדת”. וכי אזל שמואל לממשחינהו, בכלהו כתיב: “לא בזה בחר ה’”, ובאליאב כתיב: “ויאמר ה’ אל שמואל אל תביט אל מראהו ואל גבה קומתו כי מאסתיהו”, מכיל דהנה רחים ליה עד האידינא.