

# daf yomi summary

## parashat Yitro 5781

פסחים סח - עד

EDITION: 54

### THE PESACH NIGHT CHAGIGA AND THE EGG ON THE SEDER PLATE

THANKS RABBI YONI ISAACSON

The Mishna on 70b tells us that the קרבן חגיגה (festive sacrifice) brought together with the קרבן פסח was not subject to many of the rules that the קרבן פסח itself was subject to: Unlike the קרבן פסח which could only be a male goat or lamb, under two years of age, the חגיגה could come from cattle as well, and be female or male, younger or older than two years.

Furthermore, unlike the קרבן פסח which only had one day and one night after its slaughter to be eaten, the חגיגה may be eaten within two days and one night. However, unlike the קרבן פסח which was always brought, the חגיגה was neither brought on Shabbos, nor if most of the community was impure, nor if the group associated with the קרבן פסח was small enough to be satisfied by the קרבן פסח itself.

The Gemara deduces from this that the author of the Mishna holds that the חגיגה is not obligatory - after all, if it was obligatory, it should be offered on Shabbos like all obligatory sacrifices with a fixed time. We should note that the Gemara uses the language "לאו חובה היא" (it is not obligatory) to describe the special Chagiga of Pesach night.

The simple meaning of this means that although it could be דאורייתא (biblical in nature), it is a voluntary mitzva and not an obligatory one. Yet it is not the norm for the Torah to give us voluntary mitzvot without specifically saying so, and we also do not usually דורש טעמא דקרא (expound the verse's reasons, a topic for another post, but see meanwhile Sanhedrin 21a) and conclude that a mitzva in the Torah does not apply when the reason does not seem to apply. It is thus not surprising that the Tosfos understand that the Gemara means to say that it is only דרבנן (a rabbinical command) and that this is why it cannot push aside the prohibition of melacha on Shabbos.

The Gemara proceeds to bring a Beraisa that explains that the חגיגה is eaten first in order that the קרבן פסח can be eaten על השובע (while satisfied). Rashi understands that the reason the קרבן פסח in turn needs to be eaten על השובע is "שיהו נהנין באכילתו ותיחש להם" (so that they should get pleasure from eating it and it should be significant to them). He seems to

understand the phrase על השובע not literally as "while fully satisfied" but rather as while not very hungry, or partly satisfied.

The חגיגה thus plays the roll as a filler in order that the relatively small amount of meat that each member of a large group gets from the קרבן פסח will be eaten after one has already satisfied his hunger and be able to relax and enjoy it - after all, even though it is clearly not healthy, one who is very hungry often tends to eat quickly in order to satisfy his hunger and doesn't take the time to enjoy his food properly.

In contrast, the Tosfos quotes the ריב"א based on the Yerushalmi as explaining that this requirement is a גזירה דרבנן (rabbinical decree) to prevent one from rushing to eat it in his hunger and while doing so, transgressing the prohibition of שבירת עצם (breaking a bone of the קרבן פסח). Whereas it is אפשר (possible), though not חרומו (a foregone conclusion) that Rashi views על השובע to be an intrinsic element in the mitzva of קרבן פסח, without which one might not fulfil one's obligation, the approach brought by Tosfos clearly sees it as a side-requirement on a rabbinical level, which probably, though not certainly, would not מעב (hold back) one's fulfillment of the mitzva.

Back to the Beraisa quoted by our Gemara, we should note that it does not bring the requirement that the קרבן פסח be eaten על השובע as the reason that the חגיגה is brought in the first place, but only as the reason why it is eaten before the קרבן פסח - it is the Gemara that seems to go further and take this as the reason for bringing the חגיגה, and thus the reason why the חגיגה is not brought by small groups.

We should note that all the above applies to the special חגיגה brought on erev Pesach and eaten on the night of Pesach, and not to the regular חגיגה brought on the first day of Pesach and other festivals. Whereas it is not yet clear whether the regular חגיגה can be brought by an impure community, it seems implicit at this stage that being דאורייתא, it is brought on Shabbos, and certainly isn't dependant on the number of people eating it. However, on the next amud, Rav Ashi derives from a pasuk that the regular חגיגה is also not brought on Shabbos.

This seems to clash with our Gemara's deduction from the fact that the חגיגה brought with the פסח is not offered on Shabbos, that it is not obligatory - after all, the regular חגיגה is certainly obligatory yet it is also not brought on Shabbos! Tosfos suggests that even if the חגיגה brought with the פסח is דאורייתא, it cannot be compared

ברכות (63)	Jan 5 2020
שבת (156)	Mar 8 2020
עירובין (104)	Aug 11 2020
פסחים (120)	Nov 23 2020
שקלים (21)	Mar 23 2021
יומא (87)	Apr 13 2021
סוכה (65)	Jun 9 2021
ביצה (39)	Sep 2 2021
ראש השנה (34)	Oct 11 2021
תענית (30)	Nov 14 2021
מגילה (31)	Dec 14 2021
חזקת פסח (28)	Jan 14 2022
חגיגה (26)	Feb 11 2022
יבמות (121)	Mar 9 2022
כתובות (111)	Jun 8 2022
נדרים (90)	Oct 27 2022
נזיר (65)	Jan 25 2023
סוטה (48)	Mar 31 2023
גיטין (89)	May 18 2023
קידושין (81)	Aug 15 2023
בבא קמא (118)	Nov 4 2023
בבא מציעא (118)	Mar 1 2024
בבא בתרא (175)	Jun 27 2024
סנהדרין (112)	Dec 19 2024
מכות (23)	Apr 10 2025
שבועות (48)	May 3 2025
עבודה זרה (75)	Jun 20 2025
הוריות (13)	Sep 3 2025
זרעים (119)	Sep 16 2025
מנחות (109)	Jan 13 2026
מזילין (141)	May 2 2026
בבא בתרא (61)	Sep 20 2026
ערכין (33)	Nov 19 2026
תמורה (33)	Dec 26 2026
כריתות (27)	Jan 24 2027
תענית (36)	Feb 20 2027
גיטין (72)	Mar 28
SIYUM HASHAS	Jun 7 2027

to the regular חגיגה which does not have a strictly fixed time and unlike it can be offered on all 7 days if missed on the first day! As such, it is only regarding the חגיגה brought with the פסח that the Gemara claims a causal link between biblical level obligation and the ability to override the prohibition of מלאכה on Shabbos!

The Gemara continues to note the dissenting view of בן תימא, who holds that the חגיגה that comes with the קרבן פסח is subject to the same time restrictions that apply to the קרבן פסח, and only the regular חגיגה brought on Pesach day enjoys a less restrictive time-period for it to be eaten.

In support for his view, the pasuk “ולא ילין לבקר זבח חג הפסח” is brought, where the word “זבח” is taken to refer to the חגיגה, and “פסח” to refer to the קרבן פסח. The implication, as noted by Tosfos, is that בן תימא considers the חגיגה to be דאורייתא, whereas the חכמים of the Mishna who disagree with him consider it to be דרבנן. After much discussion, the Gemara also concludes that according to בן תימא, all or most of the other restrictions pertaining to the חגיגה also apply to that חגיגה.

Tosfos points out that later (Pesachim 71a) the Gemara brings a פסוק to prove that the חגיגה may be eaten for two days and one night, unlike the קרבן פסח which clearly seems to support בן תימא against our Mishna as saying that the חגיגה is דאורייתא and thus offered on Shabbos as well! He also notes that there is a view elsewhere (Chagiga) that implies that the חגיגה of ערב פסח is indeed דרבנן, and we are left with a מיאנת תקולחמ regarding whether 1. the חגיגה on ערב פסח has the same biblical status as the regular חגיגה AND is offered on Pesach as well OR whether it is simply a מצוה דרבנן designed to ensure that the rule that the קרבן פסח is eaten while partially satisfied is upheld AND is thus NOT offered on Shabbos.

Although we do not merit to bring either the קרבן חגיגה or the פסח in our time, there are a number of possible practical ramifications of the above analysis, one of which I wish to bring up briefly: The egg which is traditionally placed on the Seder plate is done so זכר להגיגה (see Orach Chaim 473/4 based on Tur O.C. 473 but see also other views brought, all based on Pesachim 114b).

It seems that according to the view that חגיגה on Pesach night is only דרבנן and not brought on Shabbos, when Pesach falls on Shabbos, the egg should not be placed. Although some Rishonim do indeed rule this way, the halachik consensus seems to be that being just a זכר, and also due to other reasons given for using the egg, we do so anyway (see above sources for more details).

[www.Yoniisaacson.com](http://www.Yoniisaacson.com)

These posts are intended to raise issues and stimulate further research and discussion on contemporary topics related to the daf. They are not intended as psak halacha.

## BACK TO THE MAKOR..... ANALYSIS OF PASUKIM IN THE DAF

THANKS YONINA BENDHEIM JACOBSON

Our Gemara on 68a engages in a discussion about techiyat ha-meitim (the revival of the dead in the end of days)-- and makes an interesting gezeira shava. The pasuk used, is one from Zecharia:

כה אמר ה' צ-באות: עד ישובו זקנים וזקנות ברחובות ירושלים ואיש משענתו בידו מרב ימים

So says the Lord of Hosts there will yet be a time when older women and men will sit in the streets of Jerusalem, and man will have his walking stick (staff) for many years.

The pasuk is used as a proof-text for techiyat ha-meitim by pointing out that the word משענת is also used in the story of Elisha reviving a child. Thus, משענת in our pasuk, can be understood not as a walking stick to support the elderly, but rather, as a tool that will be used by the righteous to revive the dead in the end of days. The pasuk, then, lends itself to two wonderful ways of being read. Either, that in the end of days, people will live long and luxurious peaceful lives, and they will be old enough to need the aid of a walking stick, or, that in the end of days, people will be revived through the aid of a miraculous walking stick.

The two approaches to this pasuk are borne out most famously in the two approaches to the end of days of the Rambam and the Ramban. The Rambam is of the opinion that the end of days will look much like the simple read of the pasuk-- there will be no revival of the dead, but there will be peace, tranquility and longevity. The Ramban, and others, however, take the more mystical route and believe that there will be a revival of the dead in the end of days.

Either way, whether it involves overt, supernatural events, or whether it's 'simply' a time of peace, the end of days will be a miracle. The ability to recognize the power of an everyday object, like the תנעשם to be both mundane and a performer of miracles and thereby holy, is the essence of what it means to be a Jew living in G-d's world. The last few parshiot hashavua are fertile ground for this concept. One could look at the makkot and see them as phenomena that naturally happen in Egypt and just happened to work out.

Or, one could see them as phenomena that might naturally happen in Egypt, but are conscripted by G-d at a particular time and in a particular manner to follow His plan. So too with the Slav and a myriad other “natural” occurrences in our history (the State of Israel, anyone?).

The key to our survival as a Jewish People is to see G-d's hand in the every day and to appreciate the mundane for what it really is-- an actual or potential miracle. May we continue to merit to see the potential for holiness in every aspect of our lives.

THURSDAY 28 JANUARY

THANKS HADRAN

פסחים סח

Pesachim 68 is one of those surprising dapim that begins with one topic and segues into a whole set of seemingly unrelated topics.

On 68b, we return to the Mishna we had been discussing, and one topic which develops is the importance of timing in the performance

of mitzvot. Bringing a Korban Pesach was a multi-step activity, requiring preparation and action both before and after the slaughter. The Mishna lists activities that can and cannot be performed on Shabbat relating to the Korban Pesach.

The tanna kamma of the Mishna states that actions that could have been done prior to or after Shabbat do not override Shabbat. For instance, one cannot bring the animal from outside the techum on Shabbat, nor may one roast the meat on Shabbat itself. When Erev Pesach falls on a Friday, the Korban Pesach has to be slaughtered an hour earlier than other years, making sure there is enough time to roast the meat before Shabbat begins.

One of the activities listed in the Mishna on Pesachim 65b that may be done on Shabbat is the "offering of the fats." Korbanot were a three-way activity between the one bringing the Korban, the Kohen who performed the Korban, and G-d, helping to create a stronger relationship between them. As part of the Korban, certain fats had to be burned on the Mizbe'ach.

The Gemara notes that this may be done at any time during the night following the offering of the Korbanot, so there should be no reason to allow this on Shabbat. Is there a reason to violate Shabbat unnecessarily rather than wait until Shabbat is over and only then place the fats on the Mizbe'ach?

The Talmud simply says, "Come and see how dear is performing a mitzva at the optimal time: behold, the offering of the fats and limbs are valid all night, [yet] we do not wait for it until nightfall" (Pesachim 68b). We could avoid desecrating Shabbat by waiting a few hours, but then we would miss out on the opportunity to do a mitzva at the earliest possible time. Avraham Avinu arose early in the morning to sacrifice Yitzchak, teaching us the principle of Zerizim Makdimim L'mitzvot, "careful ones eagerly do mitzvot" (at the earliest opportunity).

The timing for the burning of the fats is so important that it appears on the first page of the Talmud, where the Mishna teaches that, while according to the Torah the fats may be placed on the Mizbe'ach at any hour of the night, Chazal instructed us to do so before midnight (Berachot 2a). Pesachim 68 reinforces that it is best to do so immediately upon preparing the Korban during the day, even if it is on Shabbat.

This reinforces just how important it is to do mitzvot on time. A practical application of Pesachim 68 is how hard we must work toward avoiding procrastination in our daily lives, particularly when it comes to doing mitzvot. Procrastination is a difficult reality for many people, and it is challenging to overcome. It can have a major effect on many aspects of people's lives, and they must work hard to manage it.

Deadlines, such as those we learn about surrounding the timing of bringing the Korban Pesach, are often the only way to assure that the mitzvot are done properly and on time.

FRIDAY 29 JANUARY

THANKS JOSH SAMAD

פסחים טו

The Mishna on our Daf states that one brings a Korban Chagiga along with the Korban Pesach on the fourteenth of Nisan. Interestingly, there is no verse in the Torah that directly commands

one to bring such a Korban.

The Gemara implies that this Korban is brought in order to be eaten before the Korban Pesach, so that one will fulfill the Mitzva to eat the Korban Pesach "Al hasova," while satiated.

According to Rashi the Korban Pesach should be eaten whilst one is satiated as it makes the act of eating it more significant and meaningful. It enables a person to better experience and appreciate the taste, and thus beautifies the Mitzva. This requirement only applies to the Korban Pesach as it is the only Korban that is brought solely for the purpose of being eaten.

Tosfot bring the Yerushalmi (Pesachim 6:4) which concludes that the requirement to eat the Korban Pesach "Al hasova" is only a Rabbinic requirement, which was enacted as a Gezeirah to prevent people from breaking the bones of the Korban Pesach (which is forbidden by the Torah). If a person eats the Korban Pesach when he is hungry, he might break the bones of the Korban due to his haste, therefore, the Chagiga is brought so that a person will eat it first and be satiated before he eats the Korban Pesach.

The Gemara also brings the opinion of Ben Teima, who maintains that the obligation to bring the Chagiga of the Fourteenth is from the Torah. It is derived from the verse

“וּלֹא יִלִּין לְבַקֵּר זֶבַח חַג הַפֶּסַח”

which links the Chagiga to the Korban Pesach. The Rabanan do not agree that bringing the Chagiga on the 14th is a Torah obligation but they nevertheless use the same pasuk to learn the Rabbanic obligation to bring the Chagiga.

The Nafka Mina between these opinions is whether a Chagiga is brought when Erev Pesach falls on Shabbat - Ben Teima would say it should be brought as Torah mandated Korbanot are docheh Shabbat, whereas the Chachamim would not permit it.

SHABBAT 30 JANUARY

THANKS TO DANIEL STRAUCHLER

פסחים טז

Our daf deals with the Chagiga offering, and starts by saying that according to the Mishna on 69b it is not obligatory, and that is why it is not brought on Shabbat, when there is plentiful Pesach meat, or when impure.

We only bring the Chagiga offering so that the Pesach offering will be eaten in a satiated state. Tosfot explain that according to this Mishna, the Chagiga offering is rabbinical in origin. In fact, the Riva says the Yerushalmi implies that the concept of eating the Pesach offering when satiated is rabbinical so that we won't come to break its bones. However, Tosfot considers the braita on daf 71 which uses a pasuk to learn that the Chagiga offering on the 14th is eaten for two days, implying that it is biblical.

Tosfot concludes that it is a machloket whether the Chagiga offering of the 14th is biblical or rabbinic in origin. Tosfot maintains that if it is biblical, it would be brought on Shabbat.

The Gemara then states that our Mishna is against the opinion of Ben Teima, who says the Chagiga brought with the Pesach offering (on the 14th) is like the Pesach offering in that it is only eaten for one day and one night. The Gemara then investigates how far the



comparison to the Pesach offering goes regarding roasting, type of animal, age, and gender, and finally whether its bones may be broken (yes to all except breaking bones, where proof is inconclusive).

The Gemara does not address the question of whether Ben Teima would say it must be brought on Shabbat as well. Instead, it brings the interesting story of Yehuda Ben Dortai and his son who went to the south because they held against the rabanan that the Chagiga must be brought on Shabbat. Rav explains that Ben Dortai's opinion is based on a pasuk in Devarim 16:2 which mentions cattle in connection to the Pesach offering. Cattle cannot refer to the Pesach offering which is brought from sheep and goats and therefore must refer to the Chagiga offering. Ravina objects to even trying to explain someone who separated from the rabbis.

Tosfot explain that Ben Dortai is actually discussing the Chagiga brought on the 15th, but the Chagiga on the 14th would be a legitimate machloket as to whether it is brought on Shabbat as above. Rashi maintains the flow of the sugya and says Ben Dortai is referring to the Chagiga on the 14th, and would explain that even Ben Teima would agree that the comparison between the Chagiga on 14th and the Pesach offering does not extend to it being brought on Shabbat. B'ezrat Hashem, we will have the opportunity to delve further into the Chagiga offering starting Feb 11, 2022 when Daf Yomi starts Mesechet Chagiga.

SUNDAY 31 JANUARY

THANKS BENNY LAST

פסחים עא

We have learnt there are three offerings brought by people who come up to Yerushalayim for the Chagim; an Olat Re'iyah (a burnt offering), and two Shelamim (peace offerings), the Korban Chagiga and the Shalmei Simcha. Our Gemorah begins with a statement by Ullah in the name of Rabbi Elazar (at the bottom of 70b), saying that if one brings a voluntary Shelamim on Erev Pesach it can't be used either for the Korban Chagiga or the Shalmei Simcha because they both must be offered on the Chag itself, and not before.

The Gemorah now tries to confirm this view of Rabbi Elazar from a Braita. It quotes a well-known possuk in Devarim 16:15 *שמח והיית אך שמח* which tells us that on Succot one should be 'only joyful'. But as the previous two pessukim have already told us of the Mitzva to be joyful on Succot, what does this possuk add?

Two suggestions are offered; either to include the 1st night of Succot, or to include the 8th night (ie Erev Shemini Atzeret). It's easy to understand why one may need an extra possuk to include the 8th night. After all, that is not actually part of the 'seven days of Succot'. But why would one need a possuk to include the 1st night?

Perhaps, because Rabbi Elazar is right and you cannot offer the Shalmei Simcha until the Chag begins, and you cannot make an offering at night, so the earliest one can offer is the morning of the 1st day, and therefore one might think that the 1st night does not have the Mitzva of Simcha, and hence the need for the extra possuk. This discussion continues in the Gemorah, but I will conclude at this point with a question from the Vilna Gaon.

He points out that generally throughout Shas, the word אך (but/only) is an exclusion, yet here we seem to be using it to include

something. He answers (if I understand him correctly) by saying that here we have both an inclusion and an exclusion.

The extra possuk does indeed include the 8th night (and according to most, the day that follows), but the word אך (but/only) is indeed an exclusion, and comes to exclude all those Mitzvot that apply to the beginning of the Chag, sitting in a Succah, Lulav, Etrog, etc... telling us that none of these Mitzvot apply on the 8th night/day, but what does apply is the Mitzvah of Simchah (joy).

MONDAY 1 FEBRUARY

THANKS HADRAN - SHULI BENDHEIM STEINLAUF

פסחים עב

There is a story early on daf 72a where Rabbi Abbahu clears up the meaning of our Mishna for Rav Yitzhak bar Yosef.

The Gemara then states

תנא מיניה ארבעין זימנין ודמי ליה כמהן דמנחא בכיסיה

According to Shteinsaltz, Rav Yitzhak bar Yosef is so excited by this unusual explanation of the Mishna that he has Rabbi Abbahu teach it to him 40 times until he has it "resting in his pouch", or etched in his memory. Rav Yitzhak's response may have been common at the time, when information had to be memorized on the spot in order to be able to transmit it to others.

But what was it about the explanation that made it so unique as to have Rav Yitzhak bar Yosef learn it repeatedly directly from Rabbi Abbahu? Why couldn't Rav Yitzhak bar Yosef memorize it himself after it was learned once? One possible explanation relates to the subject matter of the Mishna - korbanot. During the time of the Amoraim, the Jewish community was still reeling from the loss of the Beit Hamikdash and its sacrifices.

As a result, the Rabbis tried hard to hold on to whatever they could from the time when the Beit Hamikdash still stood. This is evident in the institutionalized recitation of the korbanot at the beginning of Tefilla, and is an evident thread connecting different stories of the Talmud. The story of Rav Yitzhak bar Yosef and Rabbi Abbahu may be another attempt to show how the rabbis were still holding fast to the sacrifices, and did not even want to let go of the transmission of these halachot, therefore repeating it 40 times from the mouth of the rav until the student knew it perfectly.

Further, it is interesting to note the use of the word "דמנחא", meaning resting, which is similar to the word "mincha", an offering, another hint to the importance of this learning. Rav Yitzhak bar Yosef does not want to lose this learning and therefore learns it until it is "resting in his pouch" - in other words, so that he can "carry" this knowledge of the Korban Pesach with him, even as it is no longer practiced.

The daf ends with another story, where Rabbi Tarfon refers to the act of eating Teruma as "Avodah". He explains that after the destruction of the Beit Hamikdash, the eating of Teruma in the outlying areas is now equivalent to the service of the Temple. Thus, once again, extending the connection to the Beit Hamikdash, even after its destruction, in order to keep the communal memory alive.

TUESDAY 2 FEBRUARY

THANKS TO DAVID GROSS

## פסחים עג

Our daf deals with the scenario when slaughtering the korban Pesach takes precedence over Shabbat. The Mishna on daf 71b and the subsequent sugya add an additional layer of examining what happens when the slaughter is not accomplished in accordance with halacha. According to Rabbi Eliezer, the central thesis of the sugya is that if a korban Pesach is slaughtered improperly on Shabbat, then that generates an obligation for a sin offering.

The Chachamim say one would be exempt if there is no possible remedy for the situation. The Gemara states that in our case that despite perhaps initially thinking otherwise, although the korban has not fulfilled its originally stated purpose, the fact that once it has been brought up on the Altar, it can no longer be taken down, signifies that it retains a veneer of propriety. The scope and definition of what constitutes a 'remedy' is far-ranging amongst the Rishonim.

The Ba'al HaMaor observes that "the most minimal level of remedy would generate an obligation as it is said in Masechet Pesachim" - as quoted in our Gemara. According to Tosfot in Masechet Shabbat (sv. 106a) a remedy can only be thought of as such if it is greater in scope than the destructive action that preceded it, and would consequently generate an obligation for a sin Offering. How then do we resolve the two approaches found between the masechtot?

The parallel sugya in Masechet Shabbat centres on a dispute between Rabbi Shimon and Rabbi Yehuda where the former holds that even a symbolic 'remedy' is significant, whereas the latter holds that the remedy has to be more significant than the destructive action. Thus, we can see that our sugya accords with Rabbi Shimon and the sugya in Shabbat accords with Rabbi Yehuda.

The Rashba observes that one can approach the definition of 'remedy' in one of two ways. One can understand that a remedy is understood as the benefit derived from an action that is proscribed on Shabbat. The benefit as such has to be tangible and noticeable and of greater benefit than the initial destructive act. The second approach understands the term, remedy, in its plain sense, returning an object to its original state. As such, any remedy would suffice, even the most simple and fleeting.

WEDNESDAY 3 FEBRUARY

THANKS TO DR YARDAENA OSBAND - TALKING TALMUD PODCAST

## פסחים עד

This daf begins the seventh perek of Pesachim and starts with a Mishna that describes how the Korban Pesach needed to be roasted. One issue discussed is whether it can be roasted using a grill, and the Mishna says that a grill cannot be used. However, at the end of the Mishna Rabbi Tzadok shares the following story:

אמר רבי צדוק: מעשה ברבן גמליאל שאמר לטבי עבדו: צא וצלה לנו  
את הפסח על האסקלא

Rabbi Tzadok said: There was an incident with Rabban Gamliel, who said to his slave Tavi: Go and roast the Paschal lamb for us on the grill." Tavi was Rabban Gamliel II's slave, who was so well versed in halacha that we learn halacha from him.

The Mishna in Sukkah 2:1 records the following from Rabban

Gamliel:

מעשה בטבי עבדו של רבן גמליאל שהיה ישן תחת המטה, ואמר להן  
רבן גמליאל לזקנים, ראיתם טבי עבדי, שהוא תלמיד חכם ויודע  
שעבדים פטורים מן הסוכה לפיכך ישן הוא תחת המטה

There was an incident involving Tavi, the slave of Rabban Gamliel, who was sleeping beneath the bed (in the Sukkah), and Rabban Gamliel said to the Elders: Did you see my slave Tavi, who is a Torah scholar and knows that slaves are exempt from the Mitzva of Sukkah?

Therefore, he sleeps under the bed." Tavi knew that slaves were not bound to time-bound mitzvot and therefore he did not have to fulfill the mitzva of Sukkah. So he slept under a bed in the Sukkah instead of under the schach of the Sukkah. Rabban Gamliel explains to the other Sages that Tavi's actions demonstrate how well he knew halacha.

Another exceptional incident is related: The Gemara in Berakhot 16b teaches that when Tavi died Rabban Gamliel accepted condolences because Tavi was virtuous.

וכשמת טבי עבדו, קיבל עליו תנחומין. אמרו לו תלמידיו: לא  
לימדתנו, רבינו, שאין מקבלין תנחומין על העבדים? אמר להם: אין  
טבי עבדי כשאר כל העבדים, כשר היה

"And when his slave, Tavi, died, Rabban Gamliel accepted condolences for his death as one would for a close family member. His students said to him: Have you not taught us, our teacher, that one does not accept condolences for the death of slaves?

Rabban Gamliel said to his students: My slave, Tavi, is not like all the rest of the slaves, he was virtuous and it is appropriate to accord him the same respect accorded to a family member."

הוקדש לרפואת כלל חולי ישראל ונפגעי מגפת הקורונה  
הוקדש לעילוי נשמת אריאל מיכאל בן מנחם מנדל ז"ל  
הוקדש לעילוי נשמת כתריאל בן רוזה ז"ל