



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Pesachim Daf Gimmel

- The Gemara continues bringing proofs whether the word “ohr” means day or night.
  - **Q:** A Braisa says that we would think that a korbon which may be eaten for 2 days (a shlomim) should be allowed to be eaten “ohr lishlishi”, (the night going into the 3<sup>rd</sup> day). Just like a korbon which may be eaten for one day may be eaten the night that follows the day, the same should be for a korbon which may be eaten for 2 days. We learn from a pasuk that this is not so. In any case, we see that “ohr” means night! **A: This is a clear proof.**
  - **Q:** A Braisa says that “ohr” of Yom Kippur the “shmoneh esrei” consists of 7 brachos and viduy, the same is for shachris, musaf and mincha. We see that “ohr” means night!? **A: This is a clear proof.**
  - **Q:** The Yeshiva of **Shmuel** taught a Braisa that the bedika for the chametz must be done on the night of the 14<sup>th</sup> of Nissan. From here we see that our Mishna clearly means night!?
- From all the above, it is clear that both **R' Huna** and **R' Yehuda** agree that “ohr” means night. Each one just refers to night by the terminology used in the place where they lived. In **R' Huna's** place they called night, “light”. In **R' Yehuda's** place they simply called it “night”.
  - **Q:** Why didn't our Mishna say “night” instead of “ohr”? **A:** It wanted to use a finer terminology. Like **R' Yehoshua ben Levi** says, a person should not allow not fine expressions out of his mouth, because we find that the Torah wrote an additional 8 letters in the pasuk just so that it should use a finer terminology (the pasuk says “asher einena tehorah” instead of simply saying “tamei”). **R' Pappa** says a pasuk has an additional 9 letters. **Ravina** says a pasuk has an additional 10 letters. **R' Acha bar Yakov** says a pasuk has an additional 18 letters.
    - The Yeshiva of **R' Yishmael** taught a Braisa that says, a person should always speak using a finer terminology, as we see the Torah says all that a zav rides on becomes tamei, and all that a zavah sits on becomes tamei. Speaking about a woman riding is not fine and the Torah therefore avoids doing so. Also, a pasuk says to choose the language of the wise. Another pasuk says, my lips speak finer knowledge.
      - **Q:** Why did the Braisa feel the need to bring the 2 pesukim as additional proofs? **A:** We would think this concept only applies to the Torah, therefore we have the first pasuk, which teaches that Rabanan should speak in this way as well. The second pasuk then teaches that everyone should speak this way, even regarding mundane matters.
      - **Q:** We find that the pasuk says that Rivka rode on a camel!? **A:** Because a camel is so high, it is typical for a woman to ride it in a normal way (not side saddle).
      - **Q:** The pasuk says that Moshe took his wife and children and had them ride on a donkey!? **A:** That was said regarding the riding of his children.
      - **Q:** The pasuk says that Avigayil rode on a donkey!? **A:** That was either because she was riding at night, when it is normal for women to ride out of fear of the darkness, or it was due to the fear of going to meet Dovid Hamelech, or it was because of the fear of riding down a mountain.
    - **Q:** We find many places in the Torah that the pasuk simply says “tamei”!? **A:** When both phrases are of the same length, the Torah chooses the finer one. If the finer one is longer, it chooses the other, shorter one. This is like **R' Huna in the name of Rav** said, a person should always be succinct in the way that he teaches students.

- There were 2 talmidim learning by **Rav**. After learning a particular day, one said, the learning has made us tired like “another thing” (i.e. a pig). The other said, the learning has made us tired like a goat. **Rav** would not speak to the first one.
- There were 2 talmidim learning by **Hillel**. One asked a question using the word “tamei”, while the other asked the same question saying “not tahor”. **Hillel** said, I am certain that this one (the one who asked “not tahor”) will become a poisek in Klal Yisroel.
- There were 3 Kohanim, each of who received a piece of the Lechem Hapanim. One said, I got a piece the size of a bean. The second said, I got a piece the size of an olive. The 3<sup>rd</sup> said, I got a piece the size of lizard’s tail (a sheretz). Based on his choice of words, they checked into this Kohen and found that he was actually passul to do the Avodah.
  - **Q:** We have learned that once a Kohen does the Avodah, we don’t check into his qualifications, because he would never have been allowed to do the Avodah without being thoroughly checked first!? **A:** They didn’t find him to be passul because of his genealogy, they found him to be passul because of his lack of respect for the Avodah. **A2:** Typically we do not check, but this Kohen caused the checking because of his actions (i.e. words).
- There was a goy who would go to Yerushalayim (posing as a Jew) and would receive a portion of the Korbon Pesach. He went to **R’ Yehuda ben Beseirah** and said, the pasuk says that a goy may not eat from the Korbon Pesach, and yet I eat from the best parts of it! **R’ Yehuda ben Beseirah** said to him, if they have never given you a piece of the tail to eat, then they have never given you the best part. You should ask for the tail. That year he went and asked for a piece of the tail. The tail is burned on the Mizbe’ach, and his lack of this knowledge caused them to question him. He said that he was told to ask for the tail by **R’ Yehuda ben Beseirah**. They checked into this person, realized that he was a goy, and had him killed. They sent a message to **R’ Yehuda ben Beseirah**, you may be in Netzivin, but your net is spread in Yerushalayim.
- **R’ Kahana** was sick, so the **Rabanan** sent **R’ Yehoshua the son of R’ Idi** to go check on his condition. He went and found out that **R’ Kahana** had passed away. He tore his clothing, but turned his clothing around so that the **Rabanan** should not see the tear when he approached (he did not want them to suffer from shock). He returned to them crying. They asked, did **R’ Kahana** pass away? He said, I didn’t say anything, because one should not be the bearer of bad news.
- **Yochanan Chakuka’ah** went to the village to check on the grain. When he returned, the people asked him, is the wheat crop good? He answered, the barley crop is good (because he didn’t want to be the bearer of bad news that the wheat crop wasn’t good). They said to him, go tell that to the horses and donkeys (they eat barley).
  - **Q:** What should he have told them that would have been better? **A:** He should have said, last year the wheat crop was good. Or, the bean crop is good (at least that is food eaten by humans).