



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

Pesachim Daf Nun

- A pasuk says, in the times of Moshiach “there will be no light ‘yikaros v’kipaon’.”
 - **R’ Elazar** said, this refers to the sun, which is “yikar” (precious) on this world, and “kafui” (trivial) in the next world.
 - **R’ Yochanan** said, this refers to the halachos of “nega'im” and “ohalos”, which are difficult on this world, but will be easily understood in the next world.
 - **R’ Yehoshua ben Levi** said, this refers to people who are respected on this world, but will not be in the next world.
 - We find this concept, when his son, **R’ Yosef**, was deathly ill and his neshama went to Heaven. When he awoke, he told his father, I saw a backwards world up there. People who are respected here are not respected there. He also said, that he heard them saying in Heaven “Lucky is the one who comes here while still remembering his learning.” He also heard them say that no one comes close to the high level of those executed by the government. The Gemara says, this refers to 2 brothers from Lud, who plead guilty to a crime they did not commit, and were executed, just to save the community from being punished and killed out.
- A pasuk says, in the times of Moshiach, the “metzilos” on the horse will be holy to Hashem.
 - **R’ Yehoshua ben Levi** said, this refers to the fact that at that time Hashem will increase the size of Yerushalayim to the point that a horse will have to run from dawn to midday, just to travel from one end to the other.
 - **R’ Elazar** said, this refers to the bells that are hung between a horse's eyes, and means that people will donate them all to Hashem.
 - **R’ Yochanan** said, this means that all the spoils the Yidden will get on that day from morning until midday will be donated to Hashem.
- **Q:** A pasuk says, “Hashem will become King on all the lands, on that day Hashem will be One and His Name will be One.” Hashem is One today as well!? **A: R’ Acha bar Chanina** said, this refers to the fact that in this world, one makes one bracha when good things happen and a different bracha when bad things happen. In the next world, one will always make the bracha of “hatov v’hameitiv.”
 - **Q:** What does it mean that Hashem's Name will be One? His Name is One today as well!? **A: R’ Nachman bar Yitzchak** said, this refers to the fact that in this world, Hashem's Name is read differently than it is written, whereas in the next world Hashem's Name will be read as it is written.

HADRAN ALACH PEREK EILU OIVRIN!!!

PEREK MAKOM SHENAHAGU -- PEREK RIVI'I

MISHNA

- If a person lives in a place where the custom is to work on Erev Pesach before chatzos, he may do so. If the custom is not to work, he may not work. If one travels from a place with one custom to a place with the other custom, he must follow the more stringent custom. A person should not conduct himself differently than the custom, so as not to cause arguments.
- Similarly, if one travels on shmitta and brings shmitta produce from a place in which he was allowed to store fruit in the house (there was still fruit of that kind in the field) to a place in which he may not store the fruit in his house, or visa-versa, he must put the stored fruit back into the field. **R’ Yehuda** says, we tell him “Go out and bring for yourself”.

GEMARA

- **Q:** Why did the Mishna single out Erev Pesach? Every Erev Shabbos and Erev Yom Tov has the same halacha!? **A:** On Erev Pesach it is assur to work at chatzos. On all those other days it is only assur from the time of mincha. **A2:** One who works on Erev Pesach is put into cheirem. One who works on the other days does not see bracha from that work, but is not put into cheirem.
 - A Braisa says, one who works on Erev Shabbos or Erev Yom Tov from the time of mincha, or on Motzei Shabbos, Motzei Yom Tov, or Motzei Yom Kippur, or on Tisha B'Av, will never see bracha from this work.
 - A Braisa says, there are people who are hardworking and are rewarded (one who works all week, but not Erev Shabbos), people who are hardworking and lose (he works all week and on Erev Shabbos), people who are lazy and rewarded (they don't work all week or on Erev Shabbos), and people who are lazy and lose (they only work on Erev Shabbos).
 - **Rava** said, the women of Mechuza never work due to their frailty, but they are still considered part of the 3rd category, because they do not work on Erev Shabbos.
 - **Rava** said, one pasuk says Hashem rewards "until the Heavens". Another pasuk says Hashem rewards even "above the Heavens". **Rava** explains, the first pasuk discusses reward for one who does a mitzvah not for its sake. The second pasuk discusses reward for one who does a mitzvah for the sake of the mitzvah.
 - A Braisa says, one who looks to earn a living by having his wife try to rent scales to merchants, or by renting out a hand mill, will not see bracha from that money.
 - A Braisa says, one who makes money by selling thin sticks or jars will not see bracha from the money. The reason is that they are very bulky and therefore become the subject of people's ayin harah.
 - A Braisa says, merchants who sell in the public areas, people who raise small animals, people who chop down good trees for wood, and people who always insist on taking the best piece of something being divided will never see bracha from their gains, because they are noticed by people and become subject to their ayin harah.
 - A Braisa says, the wages: of a sofer, of a "meturgeman" (the person who listens to the shiur and repeats it loudly for all to hear), of a person who manages the money of orphans and takes a percentage of the profits, and money earned for overseas shipping services, will never see bracha from the money.
 - **Q:** We can understand why the meturgeman's wages do not bring bracha, because it looks like it was earned on Shabbos. Money earned from the orphans is also understandable, because the orphans are too young to agree to the percentage taken. Money earned from overseas shipping is understandable as well, because the many thieves and pirates threaten the very profits. However, why will a sofer never see bracha from his wages? **A:** **R' Yehoshua ben Levi** said, the Anshei Kneses Hagedolah davened that the sofrim should not become wealthy, so that they will always continue writing, and that there be a plentiful supply.
 - A Braisa says, sofrim and sellers of techeiles do not see bracha from their wages. However, if they do it for the sake of the mitzvah, they do see bracha.
- The people of Baishan would not travel from Tzor to Tzidon on Friday. Later generations asked **R' Yochanan** to permit them to begin doing so, for financial purposes. **R' Yochanan** said, you may not, because this custom has been established for you.