



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

Pesachim Daf Nun Aleph

- The people of Chozai had the custom to take challah from rice dough (which is not chayuv in challah). **R' Yosef** instructed people to give that "challah" to a non-Kohen to eat in front of the people of Chozai (to show them that they are wrong).
 - **Q: Abaye** asked, a Braisa says that one may not pasken that something is mutar in front of people who have accepted something upon themselves as assur. So, how can you give the rice challah to a non-Kohen to eat in front of them!? **A: R' Yosef** said, **R' Chisda** said this halacha only applies to paskening in front of the Kutim, because they are lax in their observance and if they see that something they consider assur is truly mutar, they will say that other assur things are mutar as well.
 - **Q: Abaye** asked, we should have the same concern for the people of Chozai!? **A: R' Ashi** said, we investigate. If most bread in Chozai is rice bread, we can't permit the challah to be eaten by a non-Kohen (even though the halacha is that challah is not taken from rice), because doing so may cause the entire concept of challah to be forgotten from these people. If, however, most bread is from the 5 grains, we do have a non-Kohen eat from the rice "challah", to prevent the people from separating challah from grains for rice, or visa-versa.
 - **Q: R' Chisda** said that the rule against contradicting a custom applies only to Kutim, because they are unlearned and may end up permitting things that are truly assur. A Braisa says, 2 brothers may bathe together, however, in the place of Kavul the custom was to not allow that. Once, **Yehuda and Hillel, the sons of R' Gamliel**, bathed together in Kavul and were yelled at by the people for doing so. They immediately separated from each other so as not to be in violation of the custom. We see that we don't violate customs even of people other than Kutim!? A similar story happened with them when they wore a certain type of shoe on Shabbos in Biri, which, although mutar, was subject to a custom to prohibit them in Biri. A similar story happened with **R' Gamliel** himself, when he sat, on Shabbos in Ako, on the chair where a goy typically conducts business. Although this is mutar, it was subject to a custom to prohibit doing so in Ako. **A:** Since people from overseas (as in these 3 stories) don't have many Rabanan among them, they too can get confused and we therefore treat them like Kutim.
 - **Q:** The reason the custom was to prohibit sitting on the chairs of the goyim was because it looked like the one sitting there was conducting business on Shabbos. The reason the custom in Biri prohibited the shoes was because they easily fell off and may lead to one carrying in the reshus harabim. Why did the custom prohibit brothers from bathing together? **A:** A Braisa says one may not bathe with his father, father-in-law, mother's husband, or sister's husband, because it may lead to improper thoughts. **R' Yehuda** allows bathing with one's father or mother's husband so that he can help them. The people of Kavul instituted the custom to prohibit brothers from bathing to strengthen the true issur of brothers in law bathing together.
 - A Braisa says, one may not bathe with his rebbi unless his rebbi needs his assistance.
 - When **Rabbah bar bar Chana** came to Bavel from Eretz Yisrael, he continued to follow the custom of Eretz Yisrael which allowed the eating of certain fats of an animal (in Bavel the custom was not to eat it). When **R' Avya Saba** and **Rabbah the son of R'**

Huna visited him, he covered the fats to prevent them from seeing that he was not following their custom. **Abaye** told them, he has treated you like Kutim, by purposely not allowing you to see that he was not following your custom.

- **Q:** We have learned that when going from one place to another one must follow the stricter customs of the place he came from and the one he is going to. How could **Rabbah bar bar Chana** not follow the custom of Bavel!? **A: Abaye** said, that doesn't apply when travelling from Eretz Yisrael to Bavel, because the Rabanan of Eretz Yisrael were considered superior and need not follow Bavel. **A2: R' Ashi** said, one must only follow the custom of where he has travelled to if he doesn't intend on returning to his place of origin. **Rabbah bar bar Chana** did intend to return to Eretz Yisrael, and so he did not have to follow the customs of Bavel as long as it was not in the open.
- **Rabbah bar bar Chana** told his children not to eat those fats at all. He said that he, who saw **R' Yochanan** eat these fats, may rely on that to eat the fats as well. However, they, who only saw him eat it, should not rely on him to eat it.
 - This is contradictory to another statement of **Rabbah bar bar Chana**, where he says that he heard in the name of **R' Shimon ben R' Yose ben Lekunya**, who said that he, who saw **R' Shimon ben Yochai** take and eat the after-growth of cabbage on shmitta, can rely on him to eat such after-growth at any time. However, he told **R' Yochanan ben Elazar**, you, who have only seen me (**R' Shimon ben R' Yose**) eat it, can only rely on me to eat it in front of me, but not elsewhere.

HAHOLEICH MIMAKOM...

- **Q:** It's understandable to say that one who goes to a place with a stringent custom must follow that custom "to prevent machlokes". However, if he is going to a place with a lenient custom (e.g. they do work on Erev Pesach), how can we tell him to do work to prevent machlokes, if he must keep the stringent custom of where he came from!? **A: Abaye** said, when the Mishna says he must follow the custom to prevent machlokes, it is referring to the first case. **A2: Rava** said, the Mishna means to say that in the second case there is no problem of causing machlokes. When one doesn't work when other people are working, the others will just say that he is a lazy person who doesn't work at all.
- **Q: R' Safra** asked **R' Abba**, we, who know when Rosh Chodesh is and truly don't need to keep 2 days of Yom Tov, surely must keep the 2 days in public. However, if we are in private, must we still keep Yom Tov? **A: R' Abba** said, **R' Ami** said, it need not be kept in private.