



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

Pesachim Daf Nun Gimmel

- **Q:** We quoted the Braisa that says, dates may be stored and eaten on shmita as long as there are still some dates in a field of the region, whether in the branches or stuck in the thorns of the trunk. **R' Shimon ben Gamliel** said, only if there are still dates in the branches. Another Braisa says that dates may only be eaten until Purim, and **R' Yochanan** says only until Chanukah!? **A:** The times of the 2 Braisos actually coincide. **A2:** The Braisa said, that if there are still fruits on the tree after that time, the deadline for biur is extended. The first Braisa is discussing such an extension.
- A Braisa says, **R' Shimon ben Gamliel** says, the telltale sign of mountains is gallnut trees (this teaches that other fruit trees on mountains will be of low quality and therefore, if there is a date tree on a mountain, one does not bring bikurim from it); the telltale sign of valleys is date trees (these dates are used for bikurim, but grain that is grown in the valleys are not brought as bikurim); the telltale sign of streams is reeds (this teaches that the stream used for the eglah arufah process must have reeds); the telltale sign of a plain is the sycamore tree (this teaches a business aspect, that if one agrees to sell a plain, it is understood to mean that there are sycamore trees in that property). The Gemara says, all the other telltale signs may be to teach the business aspect of the area as well.

MISHNA

- One may sell small animals (e.g. sheep and goats) to goyim in a place where the custom is to do so. If the custom is not to sell such animals to goyim, he may not sell to them.
 - In either case, one may not sell "large" (i.e. those that perform work) animals to goyim (as a gezeirah to prevent one from lending or renting an animal to a goy who would then work the animal on Shabbos, and a Yid may not have his animal do work on Shabbos). This issur includes even young and small animals of these species, whether healthy or injured. **R' Yehuda** allows the sale of an injured animal (he holds that the goy is buying it to slaughter it and it will not be used for work or lead to the lending or renting of an animal). **Ben Beseirah** allows the selling of a horse (which is used for riding, which is itself only assur D'Rabanan on Shabbos).
- One may eat roasted meat on the night of Pesach in a place where the custom is to allow it, but not in a place where the custom does not allow it.

GEMARA

- **R' Yehuda in the name of Rav** said, one may not say "this meat is for the Pesach", because it looks like he is making it kodesh, and then eating kodashim outside of Yerushalayim. **R' Pappa** said, one may say that about wheat, because he would be saying that he intends to guard this wheat for Pesach use, not that he is making it kodesh.
 - **Q:** A Braisa says, **R' Yose** said, Tudus of Rome instituted the custom that the Roman Jews eat a roasted goat with its intestines attached on the outside (as it was done in the times of the Beis Hamikdash) on the night of Pesach. The **Chachomim** told him, if you were not Tudus (such an important person), we would put you in cheirem, because you are causing the Yidden to eat something very similar to kodashim outside of Yerushalayim. It seems that the problem is that the intestines were attached, as was done for a true Korbon Pesach. However, if that would not be done, it seems that it would not be problematic. If so, why did **Rav** say that it is problematic!? **A:** When it has the intestines attached on the outside, it is problematic whether or not one states that the meat is for the Pesach. If the intestines are not so attached, it is still problematic if that statement is made.

- **R' Acha** said the Braisa quoted **R' Shimon**, not **R' Yose**. **R' Sheishes** asked, we find the **R' Shimon** says, when someone is makdish something in an improper way, his statement does not create any kedusha. If so, why were the **Rabanan** upset with Tudus!? **Ravina** said, it is no less of a question if we say the Braisa is quoting **R' Yose**, because we find that **R' Shimon** comes to his conclusion based on the shita of **R' Yose**, who says that when one makes a statement, his entire statement is considered purposeful. Presumably, **R' Yose** will therefore hold like **R' Shimon** as well!? **R' Ashi** said, it could be that **R' Yose** does not hold like **R' Shimon** and will say that kedusha is assigned through such a statement, which is why the **Rabanan** were upset with Tudus.
- **Q:** Was Tudus afforded the respect by the **Rabanan** because he was a talmid chachom or because he was a powerful man? **A:** A Braisa brings a teaching by Tudus, which must mean that he was a talmid chachom (he taught that Chananya, Mishael, and Azarya willingly threw themselves into the fire because they made a kal v'chomer: if the frogs in Mitzrayim willingly threw themselves into the fire for Hashem's sake, surely we must do so as well).
 - **R' Yose bar Avin** said, Tudus would give merchandise to talmidei chachomim to sell and support themselves, which **R' Yochanan** says is a tremendous thing and merits such a person to sit in the Yeshiva of Heaven.

MISHNA

- If one is in a place where the custom is to light a candle for Yom Kippur, he should light a candle. If he is in a place where the custom is not to light a candle, he should not.
 - In either case, one may light candles in the shuls, beis hamedrash, dark alleys, and for a sick person.

GEMARA

- Both customs were instituted for the same purpose, to prevent tashmish from taking place. One custom felt that a candle should be lit, because it is assur to have tashmish in the light. The other custom felt that having light allows the couple to see each other and may create desire.
- **R' Yehuda in the name of Shmuel** said, we only make a bracha on fire on Motzei Shabbos, because that was the time that fire was created. **Rabbah bar bar Chanah** said, "You are correct, and **R' Yochanan** said the same thing".
 - **Ulla** was once riding on a donkey, with **R' Abba** walking alongside on the right and **Rabbah bar bar Chanah** walking alongside on the left. **R' Abba** asked **Ulla**, is it true that the 2 of you have said that **R' Yochanan** says one is only to make a bracha on fire on Motzei Shabbos, because that is when fire was created? **Ulla** shot **Rabbah bar bar Chanah** a stern glance (as if to ask how he could have said such a thing). **Rabbah bar bar Chanah** said, I quoted **R' Yochanan** regarding a different halacha (**R' Yochanan** says that the **Rabanan** say lighting a candle for Yom Kippur in a place where the custom is not to light a candle, is assur even when Yom Kippur falls out on Shabbos), not that one.
 - **Ulla** and **Rabbah bar bar Channah** did not want to agree with what **R' Abba** had heard, because they knew that **R' Yochanan** said we make a bracha on fire on Motzei Shabbos *and* Motzei Yom Kippur.
 - **Q:** We find that **R' Yochanan** paskens like **R' Yehuda** who says that the bracha on fire is made only on Motzei Shabbos and should be made when making havdalah over a cup of wine!? **A:** **R' Yochanan** says that a bracha is made on Motzei Yom Kippur only if the fire existed on Yom Kippur. On Motzei Shabbos, a bracha is made whether it existed on Shabbos or was made anew after Shabbos. This accounts for the difference between the seemingly contradictory statements of **R' Yochanan**.