



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

### Pesachim Daf Nun Hey

#### MISHNA

- The **Chachomim** say, in Yehuda the custom was to do work until chatzos on Erev Pesach. In the Galil, they did not do work at all on Erev Pesach.
  - In the Galil, **B"S** say it is assur to do work the night leading into Erev Pesach, and **B"H** say it is mutar until sunrise.

#### GEMARA

- **Q:** The Mishna begins with discussing a custom, and then changes to say it is "assur"!? **A: R' Yochanan** said, the beginning of the Mishna follows **R' Meir**, who says it is a custom, and the end of the Mishna follows **R' Yehuda** who says it is assur according to a halacha. We find this in a Braisa where **R' Yehuda** says that the **Chachomim** allowed work in Yehuda, but not in the Galil. **R' Meir** argued and said it is all dependent on custom.
  - **Q: R' Yehuda** says, if one accidentally rips out grain from the ground on the 13<sup>th</sup> of Nisson, he may replant it on that day (and it will be considered as planted in the ground when the Omer is brought on the 16<sup>th</sup> of Nisson, and will thereby become mutar to eat). It seems that he only allows this on the 13<sup>th</sup> of Nisson, but not on the 14<sup>th</sup>, presumably because the 14<sup>th</sup> of Nisson is assur to do work. Based on this, how can **R' Yehuda** say (above) that the **Rabanan** allowed work to be done in Yehuda!? **A: Rava** said, this statement of **R' Yehuda** was said in regard to the Galil.
    - **Q:** Why must he plant it by the 13<sup>th</sup>? Why can't he plant it on the night entering the 14<sup>th</sup>? **A: R' Sheishes** said, this is following **B"S**, who say that the night going into the 14<sup>th</sup> is assur to do work. **A2: R' Ashi** said, it can even follow **B"H**. The reason he discusses the 13<sup>th</sup>, is because people don't work in their fields in the dark, so it is an unlikely case that one would accidentally pull out grain at night.
    - **A: Ravina** said, **R' Yehuda** may even be discussing replanting the grain in Yehuda. The reason it must be done on the 13<sup>th</sup> is because it must be rooted before the Omer is brought (on the 16<sup>th</sup>) and to take root, it needs a minimum of 2 full days and a partial 3<sup>rd</sup> day. Therefore, it must be planted *before* the 14<sup>th</sup> begins (i.e. on the 13<sup>th</sup>) so that it has time to take root on the 14<sup>th</sup>, 15<sup>th</sup>, and part of the 16<sup>th</sup>.

#### MISHNA

- **R' Meir** says, any work project that one had begun before the 14<sup>th</sup> may be completed on the 14<sup>th</sup> (in the Galil), but one may not begin a new project on the 14<sup>th</sup>, even if it can be completed before chatzos.
- **The Chachomim** say, 3 tradesmen may work (even in the Galil, and even on new projects) until chatzos: tailors, barbers, and launderers. **R' Yose bar Yehuda** says, shoemakers are included in this list as well.

#### GEMARA

- **Q:** Is **R' Meir** discussing completing something that is needed for Yom Tov, but if it is not needed for Yom Tov, one may not even complete a started project, or is he discussing something that is not needed for Yom Tov, but something that is needed for Yom Tov may even be begun on Erev Yom Tov, or does he mean to say, whether needed for Yom Tov or not, a project may be completed, but not begun?
  - A Braisa says that one may not begin to make "even" a small belt or hat on the 14<sup>th</sup>. Seemingly, the word "even" is teaching that even though it is needed for Yom Tov, a

project may only be completed, not begun, but if something is not needed, it may not even be finished on the 14<sup>th</sup>.

- It could be that even if not needed for Yom Tov, a project may be finished on the 14<sup>th</sup>. The Braisa's use of the word "even" may be teaching, that even though these items are very small, and beginning the project is really completing them as well, still, they may not be begun on the 14<sup>th</sup>.
- A Braisa says, **R' Meir** says, a project which is needed for Yom Tov may be completed on the 14<sup>th</sup> only if it was begun before the 14<sup>th</sup>, even a small belt or hat. This clearly seems to say that only something needed for Yom Tov may be completed on the 14<sup>th</sup>.
  - It could be that even if not needed for Yom Tov a project may be finished on the 14<sup>th</sup>. The Braisa may be teaching that even if needed for Yom Tov, a project may only be finished, not begun.
- A Braisa says, **R' Meir** says, a project that is needed for Yom Tov may be finished on the 14<sup>th</sup>, but if not needed for Yom Tov, it may not be finished on the 14<sup>th</sup>. In a place where the custom is to work on the 14<sup>th</sup>, one may even complete a project that is not needed for Yom Tov. This Braisa is clearly a proof that in a place where the custom is to prohibit work, one may only complete a project that is needed for Yom Tov. **SHEMAH MINAH.**

#### V'CHACHOMIM OMRIM SHALOSH UMANIYOS

- A Braisa explains, tailors may work on the 14<sup>th</sup>, because an unskilled person may even sew on Chol Hamoed. Barbers and launderers may work, because one who comes from overseas or prison on Chol Hamoed may take a haircut and wash his clothes. **R' Yose the son of R' Yehuda** says a shoemaker may work, because the people travelling to Yerushalayim for Yom Tov may fix their shoes on Chol Hamoed.
  - **The Chachomim** say, since they may only *repair* shoes on Chol Hamoed, it gives them no right to *make* shoes on Erev Yom Tov.

#### MISHNA

- One may place eggs under a chicken (to warm) on the 14<sup>th</sup> of Nisson. One may also return a chicken that has run away from the egg it was sitting on. If the chicken dies, one may replace it with another chicken.
- One may sweep away waste from the animals on the 14<sup>th</sup> of Nisson. On Chol Hamoed, one may only push the waste to the side.
- One may bring keilim to, and get keilim from, a craftsman, even though they are not needed for Yom Tov.

#### GEMARA

- **Q:** The Mishna said that we may place an egg under a chicken, so surely we can return a chicken that ran away!? **A: Abaye** said, the chiddush of that part of the Mishna is that we can return a chicken to the egg even on Chol Hamoed.
  - **R' Huna** said, this is only true if we return the chicken within 3 days of it having run away (in which case a chicken is typically willing to resume the warming process), and only if it had already been sitting on the egg for 3 days (in which case the egg will be totally ruined if the warming process is not continued, and we allow the returning of the chicken only to prevent a total and substantial loss). **R' Ami** said, even if it is within 3 days of the warming process having begun, a chicken may be returned to the egg on Chol Hamoed (we allow the returning of the chicken even to prevent a small loss).

#### GORFIN MITACHAS

- A Braisa says, one may move the waste to the side of the chatzer, and one may totally remove the wastes from a stable and a chatzer.
  - **Q:** The Braisa first says that one may only move the wastes in a chatzer to the side, and then it says that it may be totally removed!? **A: Abaye** said, the first halacha discusses Chol Hamoed, and the second halacha discusses the 14<sup>th</sup> of Nisson. **A2: Rava** said, both discuss Chol Hamoed. The Braisa is saying, on Chol Hamoed, the waste should be pushed to the side. The Braisa then says, if there is so much waste that the chatzer becomes like a stable, it may be totally removed.

#### MOLICHIN KEILIM U'MIVI'IN MIBEIS HA'UMAN

- **R' Pappa** said, **Rava** would test his talmidim with the following. Our Mishna says that keilim may be brought to and taken from the craftsman even if it is not needed for Yom Tov, but a Braisa says that we may not take keilim from a craftsman, and if we are concerned that they will be stolen from the craftsman, we may move them to another chatzer!?! The talmidim answered, our Mishna is discussing the 14<sup>th</sup> of Nisson, and the Braisa is discussing Chol Hamoed.
  - The Gemara says, we can also answer that both are discussing Chol Hamoed, but the Mishna is discussing where we don't trust the craftsman, so we are allowed to take the keili home, and the Braisa is discussing where we do trust the craftsman, so the **Rabanan** did not allow him to take it home.
    - **Q:** This doesn't answer the difference between our Mishna which allows bringing the keili to the craftsman and another Mishna which says it is prohibited to do so!?! **A:** We must go back to the original answer, that our Mishna is discussing the 14<sup>th</sup> of Nisson and the other Mishna is discussing Chol Hamoed.