



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

Pesachim Daf Nun Vuv

MISHNA

- The people of Yericho did 6 things which the **Chachomim** were not happy about. The **Chachomim** protested 3 of them and did not protest the other 3. They did not protest their practice of grafting palm trees the entire 14th of Nisson, the practice of being "koreich" the shema, and the practice of cutting and piling the grain before the Omer was brought. The **Chachomim** did protest their practice of allowing the branches of hekdesch for personal use, the practice of eating from fruit that had fallen from the branches on Shabbos, and their giving of "pe'ah" from vegetables.

GEMARA

- A Braisa says, Chizkiyahu Hamelech did 6 things – 3 of which the **Chachomim** were pleased with and 3 of which they were not pleased with. They were pleased with: the dishonoring of his father's bones (his father was a rasha and this showed the people the punishment in store for the resha'im and afforded a kaparah for his father), the destroying of the copper snake from the times of Moshe Rabbeinu (people began using it as an idol), and the hiding of the sefer of refuahs (people stopped davening to Hashem and relied only on this book). They were not pleased with: his cutting off the doors of the heichel to send to the king of Ashur (to try and make peace), his stopping the flow of the Gichon (to prevent the invading army's access to water), and for making a leap year in the month of Nisson which is not allowed (he actually made a leap year on the 30th day of Adar, which is possible to be the first day of Nisson, he didn't know that was a problem).

MARKIVIN DEKALIM KOL HAYOM...

- **R' Yehuda** said, their process would be to take a potion made of different branches, fruit and flour, and smear it onto the palm tree, to help it grow. **R' Acha the son of Rava** said, they would actually graft the branch of a male palm onto a female tree.

V'KORCHIN ES SHEMA

- **R' Yehuda** said, they would not separate between the word "Echad" and the word "v'ahavta" of the next paragraph. **Rava** said, they would not pause between "today" ("hayom") and "on your heart" ("ahl livavecha"), which therefore gave the impression as if they were saying – today it need be on your heart, but not tomorrow. In a Braisa, **R' Meir** says like **R' Yehuda** explained, and **R' Yehuda** (the Tanna) says that they paused in that place but would not say "baruch sheim..."
 - **Q:** Why do we say "baruch sheim..."? **A: Reish Lakish** explained, when Yaakov Avinu desired to tell his sons when Moshiach will come, the Shechinah left him to prevent him from disclosing this. Yaakov thought that maybe the Shechinah left because one of his sons was not a tzaddik. His sons told him, "Shema Yisrael....", meaning, that we all believe in Hashem and are righteous. Upon hearing this, Yaakov said, "Baruch sheim k'vod malchuso l'olam va'ed".
 - The **Rabanan** said, we have no right to add "baruch sheim...", because Moshe Rabbeinu did not put it as part of Shema in the Torah. However, we should say it, because Yaakov Avinu said it. They decided that it should be said, but said quietly.
 - **R' Avahu** said, when the heretics began saying that we are whispering things that agree with their way of thinking, the **Rabanan** instituted that "baruch sheim..." should be said aloud in places in which heretics are present.
- A Braisa says, **R' Meir** said, the people of Yericho had 6 practices: 3 that the **Chachomim** approved of, and 3 that they didn't approve. The **Chachomim** approved of their practice of grafting palm trees the entire 14th of Nisson, the practice of being "koreich" the shema, and the

practice of cutting the grain before the Omer was brought. The **Chachomim** did not approve of their practice of piling the grain before the Omer was brought, the practice of making openings in their fences to allow the feeding of the fallen fruit to poor people on Shabbos and Yom Tov, and the practice of allowing the branches of hekdesch for personal use. **R' Yehuda** said, if the **Chachomim** approved of the first 3, why didn't everyone else do these things as well. Rather, the **Chachomim** disapproved of all 6, but they only protested 3 of them. They did not protest their practice of grafting palm trees the entire 14th of Nisson, the practice of being "koreich" the shema, and the practice of cutting and piling the grain before the Omer was brought. They did protest their practice of allowing the branches of hekdesch for personal use, the practice of making openings in their fences to allow the feeding of the fallen fruit to poor people on Shabbos and Yom Tov, and the practice of giving pe'ah from vegetables.

- **Q:** A Mishna says that the **Chachomim** approved of the practice of cutting the grain before the Omer was brought, but not of piling the grain, although they didn't protest the piling. This must follow **R' Yehuda**, because he is the one who discussed the concept of protest, and yet the Mishna says that the **Chachomim** *approved* the practice of cutting!? **A: R' Yehuda** said in the Braisa that there are "3" things that they did not protest, but then goes on to list 4. One must be taken out. The practice of cutting before the Omer should be removed, to make it consistent with the Mishna.
- They would allow the personal use of the branches of hekdesch, because they held that since the branches grew after the time that the tree was made hekdesch, there is no me'ilah issue on the branches and they may be used. The **Chachomim** agreed that there is no me'ialh issue, but said that it is still assur.

U'PORTZIN PERATZOS

- **Ulla in the name of Reish Lakish** said, the machlokes was regarding dates that fell off the tree and were stuck in the upper branches. The **Rabanan** held that we don't allow one to climb the tree to get those dates, because we are concerned that he may mistakenly pull off a date still attached to the tree, and the people of Yericho felt there is no need for such concern. However, they both agreed that if the dates were stuck in the lower branches, it would be mutar to take them (at that height there are no dates still attached to the tree).
 - **Q: Rabbah** asked, the dates that fell are muktzeh and should be assur to take on Shabbos!? We can't say that since it is "prepared" for the ravens it is considered prepared for people, because a Mishna says that meat which is fit for human consumption is not considered to be "prepared" for a dog on Shabbos, so if something is considered to be prepared for birds that would certainly not give it the status of being prepared for humans!? **A:** Something fit for humans is not considered "prepared" for animals, because a person has no intention to give something of that quality to an animal. However, something "prepared" for ravens, if fit for human consumption, will be considered "prepared" for humans as well, because a person intends to use anything that is fit for him.
 - **Ravin said in the name of Reish Lakish**, the machlokes was regarding dates stuck in the lower branches. The **Rabanan** held that the fact that it is "prepared" for ravens does not make it "prepared" for humans, and it is assur as muktzeh. The people of Yericho held that it is considered "prepared". However, all would agree that dates in the upper branches would be assur, because of the concern that he would rip off a date still attached to the tree.

V'NOSNIN PE'AH L'YEREK

- **Q:** A Mishna clearly says that there is no pe'ah given from vegetables, because they are perishables!? **A: R' Yehuda in the name of Rav** said, the machlokes was specifically about turnip leaves. They are preserved along with the actual turnips, but not on their own. The people of Yericho held that makes them chayuv in pe'ah, and the **Rabanan** held that it does not.