

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

- 1. The Jewish citizens of Yericho did six things, three of which the Chachamim did not agree with, and three that the Chachamim did agree with.**

The Jewish citizens of Yericho did three things which the Chachamim agreed with, and these were the following: they would graft palm trees on the afternoon of the fourteenth of Nissan when everyone agrees that work is forbidden. They would “wrap” the Shema, and they would harvest and pile the grain before the *omer* offering was brought. Regarding the following practices the Chachamim did not agree with the citizens of Yericho: the citizens of Yericho allowed the use of tree branches that were consecrated, they would eat fruit that had fallen under the tree on Shabbos, and they would give *peah* from vegetables. (55b - 56a)

- 2. Chizkiyah the king of Judah did six things, three of which the Chachamim agreed with him and three of which the Chachamim did not agree with him.**

Chizkiyah the King of Judah did the following three things that the Chachamim agreed with: he dragged the bones of his father Achaz on a bed of ropes. Achaz was the previous king of Judah and he was very wicked, having worshipped idols and leading the Jewish People astray from their service of HaShem. In order that Achaz should receive an atonement for his

sins and that the Name of HaShem should be sanctified when people would see the punishment inflicted on the wicked, Chizkiyah dragged the body of Achaz on a bed of ropes as opposed to a bier used for royalty, and although normally a corpse was carried on the people’s shoulders, Chizkiyah had the body of Achaz dragged on the ground. Chizkiyah broke the copper snake that Moshe had fashioned. During their sojourn in the Wilderness, the Jewish People spoke brazenly against HaShem and Moshe, and they were punished by HaShem with poisonous snakes that caused many Jews to die. Moshe then fashioned a copper snake and anyone who had been harmed by the snakes would gaze at the copper snake and was healed. It was HaShem who healed them, but people began to assume that the snake itself had remedial powers and they began to worship the snake, so Chizkiyah destroyed it. Chizkiyah also concealed a book that contained healing remedies, because people would no longer be submissive when they became ill, as following the instructions in this book would bring them an instant cure. Chizkiyah cut down the doors of the Heichal and sent them to Sancheiriv king of Assyria as a bribe so the Assyrian troops would leave Eretz Yisroel. The Chachamim disagreed with this act because it was a disgrace to the Bais HaMikdash. Another thing that Chizkiyah did and the Chachamim did not approve of was that Chizkiyah knew that the Assyrian would besiege Jerusalem so he stopped up the Gichon River so that the Assyrian army would not have drinking water. The Chachamim disapproved of this act because Chizkiyah should have



trusted in HaShem to protect Jerusalem. Chizkiyah also intercalated (inserted into the calendar) the month of Nissan during the month of Nissan, but the Chachamim did not agree with him. The Torah requires that Pesach occur in the spring, and in order to ensure this, the lunar and solar calendar must correspond. This was accomplished by intercalating a thirteenth month into the calendar every few years. The intercalated month was a second month of Adar, as once the month of Nissan started, they could not add a month. Chizkiyah, however decided to intercalate a month after Nisan had begun, which the Chachamim viewed as a second Nissan. Chizkiyah's intention was that those who had become defiled by following in the ways of his father Achaz needed to purify themselves before Pesach, so he extended the year by a month so everyone would purify themselves and be able to offer the *Korban Pesach*. (56a)

3. There is a dispute regarding how the citizens of Yericho would "wrap" the Shema.

Rav Yehudah maintains that the citizens of Yericho would recite the words *hear O Israel, HaShem is our G-d, HaShem is One*, but they would not make a separation between the word *One* and the words *you shall love*. The first part of the Shema is comprised of two parts, the first verse where we declare that HaShem is One, and the second paragraph where we accept upon ourselves the yoke of the mitzvos. In order to draw a distinction between these two concepts, we are instructed to draw out the recital of the word *echod, One*, where we contemplate Hashem's sovereignty, and this the citizens of Yericho did not do. Rava maintains that the citizens of Yericho did indeed separate between the word *One* and the words *you shall love*, but they did not pause when reciting the words *let these matters that I command you today be upon your heart*, and by not pausing between the words *today* and *be*, the recital implied

that only today the commandments must be on your heart but not tomorrow. This recital was contradictory to the Torah's principle that the commandments are binding forever.

A Baraisa states that Rabbi Meir maintains that the citizens of Yericho would "wrap" the Shema by reciting the words *hear O Israel, HaShem is our G-d, HaShem is One*, and they would not separate between the word *One* and the words *you shall love*. Rabbi Yehudah, however, maintains that they separated between those words but they would not recite the words *blessed is the Name of His glorious kingdom for all eternity*, which is recited between the first verse and the subsequent paragraph. (56a)

4. We recite quietly the words *blessed is the Name of His glorious kingdom for all eternity*.

The reason we recite the words *blessed is the Name of His glorious kingdom for all eternity* is because when Yaakov was approaching death, he summoned his sons and he desired to reveal to them the end of the exile and the commencement of the Messianic era, but the Divine Presence left him. Yaakov expressed his concern to his sons, because perhaps one of his children did not believe in Hashem's absolute unity, and that son was not worthy of receiving his prophecy. Yaakov was worried that perhaps he had a son who was blemished like Yishmael, the son of Avraham, or like Esav, the son of Yitzchak. His sons reassure him by declaring *hear O Israel, HaShem is our G-d, HaShem is One*, i.e. just like there is only one G-d in your heart, so too there is only one G-d in our heart. Upon hearing this declaration, Yaakov responded *blessed is the Name of His glorious kingdom for all eternity*.

The Chachamim were faced with a dilemma, because on the one hand Moshe did not incorporate this declaration as a part of the Shema, but on the other



hand, Yaakov did recite these words. The Chachamim resolved that one should recite this declaration, albeit quietly. This is analogous to a princess who smelled the fragrance of cooked food seasoned with spices. To express her desire for the food is not proper for someone bred of royalty, yet if she does not express her desire, she will be in pain. The servants therefore resolved her dilemma by bringing the food to her in secret. The Chachamim later instituted that one should recite the declaration aloud because heretics would claim that we are adding an inappropriate recital quietly and this would be consistent with their beliefs. In Nehardea, where there no heretics, they still recite the declaration quietly. (56a)

- 5. The citizens of Yericho would harvest the grain before the *omer* offering was brought, and this was in agreement with the Chachamim, and they would make piles of grain before the *omer* offering was brought, and this was against the wishes of the Chachamim.**

Besides the prohibition against eating from the new crop, *chadash*, before the offering of the *omer* on the sixteenth of Nissan, there is an additional prohibition of harvesting the new crop before the offering of the *omer*. This prohibition was said regarding grain that is fit to be brought for the *omer* offering grain that that grew in a valley would not fall under this prohibition, and since the grain of Yericho grew in a valley, it was permitted to harvest the grain of Yericho before the offering of the *omer*. Nonetheless, the Chachamim decreed that even if one is permitted to harvest the new crop before the offering of the *omer*, one cannot make piles of the grain before the *omer* was brought. This decree was instituted to ensure that one would not inadvertently eat from the grain while working with it. The Jewish citizens of Yericho disagreed with the Chachamim regarding this, but since there was no biblical prohibition involved, the Chachamim did not

rebuke them for doing this. Rabbi Meir maintains that the citizens of Yericho would harvest the grain before the *omer* offering was brought, and the Chachamim did not rebuke them for doing this. They would also make piles of grain before the *omer* offering was brought, and this the Chachamim did not agree with. Rabbi Yehudah, however, maintains that they would harvest the grain and make piles of grain before the *omer* offering was brought, and although this was done against the wishes of the Chachamim, the Chachamim did not rebuke them for doing this. The Gemara concludes, however, that even Rabbi Yehudah agrees that the Chachamim approved of the citizens of Yericho harvesting the grain before the offering of the *omer*. (55b - 56a)

- 6. The citizens of Yericho claimed that their forefathers only consecrated the trunks of the carob trees and sycamore trees.**

The custom is to prune the branches of carob and sycamore trees every seven years, as this causes new branches to grow in their place. The early residents of Yericho consecrated the carob and sycamore trees immediately after they were pruned. When the new branches grew, their descendants cut off these branches and benefited from them. The Chachamim disapproved of this practice because they maintained that the new branches are consecrated property which one is forbidden to derive benefit from. The people of Yericho maintained that their forefathers had only consecrated the trunks of the carob and sycamore trees, so they, their descendants, could derive benefit from the branches that belong to *hekdes*. The people of Yericho held that like the opinion that maintains that growths are not subject to the laws of *meilah*, whereas the Chachamim held that there is no biblical law of *meilah*, but there is a rabbinical prohibition. (55b - 56b)

7. The dispute between the citizens of Yericho and the Chachamim regarding making breaches in their fences was only concerning dates that were high up in the trees.

During years of famine, the people of Yericho made breaches in the fences of their gardens and orchards, so that the poor people could enter and eat the fallen fruit on Shabbos and Yom Tov. The dispute between the people of Yericho and the Chachamim was regarding dates that fall on Shabbos and are stuck in the upper branches of the palm tree. These branches form a natural basket, and the dates that fall from the tree get caught in these branches. In order for one to reach the fallen dates, he must climb up the tree. The Chachamim maintain that one is forbidden to climb the tree to retrieve the dates that fell because he might come to pick the dates that are still attached to the tree. The people of Yericho, however, maintained that we do not forbid one to climb a tree on Shabbos to retrieve the fallen dates because of the concern that he might climb the tree to retrieve the dates that are still attached. Regarding dates that fell and got stuck between the lower branches of a palm tree, even the Chachamim permitted one to retrieve the fallen dates. This is because we are not concerned that while picking the dates in the lower branches, one will pick the dates that are higher up in the tree. (56a - 56b)

8. Something that is not prepared for human consumption is not considered to be prepared for dogs.

The Gemara wonders how in any case one can pick dates from a tree on Shabbos, because fallen dates are *muktzeh*. This type of *muktzeh* is known as *muktzeh machmas issur*, *muktzeh* by dint of a prohibition,

because at the onset of Shabbos the dates were attached to the tree, and one is biblically prohibited from detaching them then because he will violate the prohibition of harvesting. Although the dates fell on Shabbos and there is no longer a prohibition of harvesting, we maintain that once something becomes *muktzeh* at the onset of Shabbos, it will remain *muktzeh* for the entire Shabbos.

If one will counter that even dates that are attached to the tree are not *muktzeh* because they are fit for ravens to eat, as wealthy people who breeds ravens were allowed to let their birds feed off a date trees on Shabbos and Yom Tov. One could say that that the dates were prepared for the use of a wealthy person at the onset of Shabbos, so if the dates fall later on Shabbos, he would be able to eat them.

This logic is rejected, because we learned that the Tanna Kamma maintains that even though an animal was not prepared for the use of a dog when Shabbos began, its carcass may be cut up and fed to the dogs on Shabbos. Rabbi Yehudah, however, maintains that if the animal was not a carcass prior to Shabbos, one cannot cut it up on Shabbos, because it was not prepared for the use of a dog. Since at the onset of Shabbos the animal was only fit for human consumption and not for the use of a dog, it is deemed to be *muktzeh*. Similarly, something that is prepared for ravens cannot be considered prepared for human consumption. Therefore, even the dates that fell in the lower branches on Shabbos should be *muktzeh*.

The Gemara answers that something that is prepared for human consumption is not considered prepared for dogs, because anything that is suitable for a human one does not set it aside from his own use on Shabbos. Something that is prepared for ravens, however, is considered prepared for human consumption, because anything that is suitable for a human is on someone's mind. The dates, which were suitable for

the ravens when Shabbos began, are considered fit for consumption if they fall from the tree later on Shabbos. (56b)

9. Another explanation of the dispute between the citizens of Yericho and the Chachamim is regarding the dates on the lower branches of the palm tree.

Another explanation for the dispute between the Chachamim and the people of Yericho regarding the dates is that their dispute was regarding the dates that got stuck in the lower branches of a palm tree. The Chachamim maintain that something that is prepared for ravens is not considered prepared for human consumption, so the dates are considered *muktzeh*, and the people of Yericho should not have allowed the paupers to eat them on Shabbos. The people of Yericho, however, maintained that something that is prepared for the ravens is considered prepared for humans, so the dates were not considered *muktzeh*, and they could be eaten on Shabbos. Regarding dates that got stuck in the upper branches of a palm tree, however, even the people of Yericho agreed that one is prohibited to take them, because there is a rabbinical prohibition to climb a tree on Shabbos to retrieve dates that became detached, as one may come to climb the tree and pick dates that are still attached to the tree. (56b)

10. Any crop that is a regular food, and is protected, and receives its growth from the ground, and its gathering is like one, and one brings the crop in to last, is subject to the laws of *pe'ah*.

The people of Yericho would give *pe'ah* from vegetables and the Chachamim protested their actions. The Mishnah states that any crop that is a regular food, and is protected, and receives its growth from the ground, and its gathering is like one, and one brings the crop in to last, is subject to the laws of

pe'ah. (*Pe'ah* is the corner of the field that a framer must leave for the poor who can then enter the field and take whatever they desire. *Pe'ah* is exempt from *Maaser*, as it is considered *hefker*, ownerless produce. Vegetables are exempt from *pe'ah*. The poor cannot eat the vegetables in the field without first taking *Maaser*, and when the poor would eat the remaining crop from the fields of the Yericho farmers, they thought that the vegetables were *pe'ah*, and they would not take *Maaser*. The people of Yericho thus caused the poor people to eat untithed food, known as *tevel*.)

The words *any crop that is a food* comes to exclude the after growth of safflower and goad, because to be subject to *pe'ah*, the food must be suitable for normal human consumption. The after growths of safflower and goad are hard to eat and one is not obligated to separate them as *pe'ah*. Regular safflower and goad are subject to *pe'ah* because they are suitable for regular consumption. *Is protected* comes to exclude crops that are *hefker*, ownerless at the time of harvesting. *And whose growth is from the ground* comes to exclude truffles and mushrooms, which draw their nourishment from the air and not from the ground. *Whose gathering is like one* comes to exclude figs, because to be subject to *pe'ah* the whole crop needs to ripen at the same time and be harvested as one, whereas figs ripen at different times of the summer. *Which one brings the crop to last* comes to exclude vegetables. In order to be obligated in *pe'ah*, the crop needs to be stored for a long time without becoming soiled, whereas most vegetables are perishable.

The Gemara thus wonders how the people of Yericho could give *pe'ah* from vegetables if the Mishnah states clearly that vegetables are not subject to *pe'ah*. The Gemara answers that although generally speaking, the people of Yericho agree that vegetables are not

subject to the laws of *pe'ah*, here we are discussing the leaves of turnips, and the people of Yericho maintain that since the turnip bulbs can be stored by pickling them and therefore are subject to *pe'ah*, the turnip leaves which are pickled together with the bulbs are also subject to *pe'ah*. This is based on the logic that something that is brought to last via another item is deemed to be lasting. The Chachamim, however, maintain that this is not considered lasting. The leaves are not stored for their own sake, and they are like other vegetables that are not gathered for storage, so they are not subject to *pe'ah*. The Chachamim therefore protested the actions of the people of Yericho who were causing the poor to eat *tevel* inadvertently. (56b)

Pesach to view ourselves as if we are presently experiencing the Exodus from Egypt.

The Sfas Emes writes that it is ones faith in this concept of redemption that allows him to experience the liberation. Yaakov was teaching his children and subsequently, their descendants, that faith is what allows us to be redeemed from our long and bitter exile.

DAILY MASHAL

Revealing the End of Days

The Gemara states that Yaakov sought to reveal the End of Days when the Divine Presence left him. One must wonder why Yaakov was so insistent on revealing the End of Days. How would this help the Jewish People in the long run?

It is well known that the Rambam had a family tradition to calculate when Moshiach would arrive, although the Rambam himself rules that those who calculate "the ends" should expire. It is a fundamental of Jewish faith to believe in the arrival of Moshiach, and the Gemara states that one of the questions that the Heavenly Tribunal will ask a person after he dies is whether he anticipated the salvation. Yaakov wished to demonstrate to his children that although the End of Days was far off, they should view themselves on that day as if they were experiencing the Ultimate Redemption. Indeed, we are all obligated on