



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

Pesachim Daf Chuf Aleph

PEREK KOL SHA'AH -- PEREK SHEINI

MISHNA

- As long as it is permitted to eat chametz on Erev Pesach, one may: give chametz to domesticated animals, wild animals, and birds; may sell chametz to a goy; and one may have benefit from the chametz. Once the permitted time for eating has passed, benefitting from the chametz is assur, and one may not use the chametz to fuel an oven.
- **R' Yehuda** says one must get rid of his chametz by burning it. The **Chachomim** say, one may even crumble the chametz and throw it to the wind or into the sea.

GEMARA

- The Mishna is mashma that when it is not permitted to eat, it is no longer permitted to benefit from the chametz either.
 - **Q:** Who does the Mishna follow? It can't follow **R' Yehuda**, because he permits benefitting during the 5th hour, when he says it is assur to eat!? The Mishna also can't be following **R' Meir**, because the Mishna seems to be discussing 2 different people – as long as it is mutar for someone to eat, it is mutar to benefit from the chametz. If the Mishna is following **R' Meir**, the Mishna should say "As long as one eats, he can benefit from the chametz"!? **A: Rabbah bar Ulla** said, the Mishna follows **R' Gamliel**, and means to say that as long as a Kohen is still allowed to eat terumah (during the 5th hour), one may benefit from the chametz.
- **Q:** Why does the Mishna need to mention domesticated animals, wild animals and birds? Mentioning one would have been enough!? **A:** If it would just say domesticated animals, we would think giving to them is mutar, because anything given to them that they don't eat, they leave out in the open, so the person will get rid of it. Wild animals hide what they leave over, so we would think that we can't give them chametz so close to the time of issur. If it would only say wild animals, we would think that giving to them is mutar, because they hide their leftovers and one would therefore not be oiver "bal yei'raeh". However, it would be assur to give food to domesticated animals that leave the extra food in the open.
 - **Q:** Why did the Mishna need to mention birds? **A:** Once the Mishna says domesticated animals and wild animals, it also says birds.

U'MOCHRO L'NACHRI

- **Q:** It is obvious that it can be sold to a goy!? **A:** It comes to exclude the shita of **B"R**, who say that one may not sell chametz to a goy before Pesach unless he knows that the chametz will be gone when Pesach begins.

UMUTAR B'HANA'AH

- **Q:** This is obvious!? **A:** The chiddush is like **Rabbah** taught, that if one burns his chametz beyond recognition before the issur chametz begins, it is mutar to benefit from it even on Pesach.

AVAR ZMANO ASSUR B'HANA'ASO

- **Q:** This is obvious!? **A:** The chiddush is like **R' Yochanan** says, that even when eating and benefitting from the chametz would only be assur D'Rabanan (in the 6th hour), it is considered completely assur, and if one would attempt to use the chametz at that time to make a kiddushin, it would not be effective.

V'LO YASIK BO TANUR V'KIRAYIM

- **Q:** This is obvious!? **A:** The chiddush is, that even according to **R' Yehuda** who says that chametz must be burned, one may not benefit from the burning of the chametz.

- **Chizkiya** said, we learn from a pasuk that chametz is assur b'hana'ah. Instead of saying "one shall not eat chametz", the pasuk says "chametz shall not be eaten". This teaches that no benefit may be had from the chametz. By darshening in this way, he argues on **R' Avahu** who says that anyplace that the Torah simply writes "one shall not eat...", it includes an issur hana'ah as well, unless the Torah specifically permits having hana'ah, as it does by "neveilah", where it permits it to be given to a "ger" (goy who keeps the 7 mitzvos) and permits it to be sold to a regular goy.
 - There is a machlokes in the Braisa regarding neveila: **R' Meir** says the pasuk regarding neveilah is needed to teach that one may benefit from the neveilah, because typically something that is assur to be eaten is also assur to benefit from (which is exactly what **R' Avahu** says). **R' Yehuda** says the pasuk teaches that one may only give it to a ger or sell it to a goy, not visa-versa (**R' Meir** said visa-versa is permitted as well).
 - **Q:** According to **R' Yehuda**, the pasuk is not teaching that benefit is permitted, which means the pasuk does not teach that an issur of eating is necessarily an issur of benefit as well. According to **R' Yehuda**, how does **R' Avahu** learn his halacha that an issur of eating is automatically an issur of benefit as well? **A:** The pasuk says that a treifah, about which the pasuk says "you shall not eat", should be "thrown to the dogs". The Torah teaches that if not for that specific permit to benefit, any benefit would be assur.
 - **R' Meir**, who doesn't need the pasuk to teach that, says that the pasuk teaches that a treifah may be thrown to the dogs, inferring that if chullin was slaughtered in the Azarah (which is assur to do and which makes the animal assur to eat) it may not be thrown to the dogs. Since the Torah doesn't specifically say this is assur to eat, it would be permitted to benefit from. That is why **R' Meir** says this lesson is needed.
 - **R' Yehuda** says that D'Oraisa one may actually benefit from such an animal. The pasuk is not teaching such an issur, and it is therefore available to teach **R' Avahu's** halacha.