



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

Pesachim Daf Mem Tes

MISHNA

- When Erev Pesach falls on a Shabbos, **R' Meir** says all the chametz (besides what is needed for the Shabbos meals) must be destroyed before Shabbos begins. **The Chachomim** say, the chametz is destroyed on Shabbos. **R' Eliezer bar Tzadok** says, chametz of terumah must be destroyed before Shabbos (there are few eaters of such chametz), but chametz of chullin may be destroyed on Shabbos.

GEMARA

- A Braisa says, **R' Eliezer bar Tzadok** said that once, when Erev Pesach fell on Shabbos, **R' Gamliel** sent a messenger to let people know when the time for destroying the chametz was.

MISHNA

- If one is travelling on Erev Pesach to bring his Korbon Pesach, or to give a bris to his son, or to partake in a "seudas eirusin" (meal to celebrate a kiddushin between a man and woman), and he remembers that he has chametz still in his house: if he has time to go back and destroy the chametz and can still make it back to perform the mitzvah he is travelling for, he should do so. If time won't allow for that, he should just be mevatel the chametz in his heart.
 - If one is travelling to save Jews from attacking goyim, or to save people from a flooding river, from a fire, or from a collapsed building, he only needs to be mevatel the chametz in his heart.
 - If he is travelling to establish an eiruv techumin to allow him to travel on Yom Tov for an optional purpose, he must return and destroy the chametz.
- Similarly, one who leaves Yerushalayim with meat of kodashim (which must now be burned for having been taken out of Yerushalayim), if he has already passed Tzofim, he burns the meat at its current location. If he has not yet passed Tzofim, he goes back to Yerushalayim and burns the meat at a designated place on the Har Habayis.
- In the case of the chametz and the meat of kodashim, **R' Meir** says he only has to go back if it is the size of an egg. **R' Yehuda** says he must go back even if it is a kezayis. The **Chachomim** say, for the meat of kodesh he must go back even if it is only a kezayis. For chametz, he must only go back for the size of an egg.

GEMARA

- **Q:** A Braisa says that one who is travelling to a seudas eirusin must return to destroy his chametz!? **A:** **R' Yochanan** says, our Mishna follows **R' Yose**, who says that a seudas eirusin is a mitzvah, and this Braisa follows **R' Yehuda** who says it is not considered a mitzvah.
 - According to **R' Chisda**, who says that **R' Yose and R' Yehuda** only argue with regard to the second seudas eirusin, but agree that the first seudas eirusin is a mitzvah, we can say that the Mishna and the Braisa both follow **R' Yehuda**. The Mishna is discussing the first seudah and the Braisa is discussing the second seuda.
- A Braisa says, **R' Shimon** said, a talmid chachom is not permitted to benefit from a seudah that is not a seudas mitzvah.
 - **R' Yochanan** gives an example of such a seudah – a seudas eirusin of the daughter of a Kohen to a Yisrael, or the daughter of a talmid chachom to an ahm ha'arets. We find that **R' Yochanan** said that such marriages do not end well (ends in divorce, premature death, produces no children, or poverty).
 - **Q:** **R' Yochanan** said that one who wants wealth should marry the daughter of a Kohen!? **A:** That is true if the husband is a talmid chachom.

- **R' Yehoshua** married a Kohen's daughter and became sick. He said it must be because he is not fit to marry into the Kehuna. **R' Iddi bar Avin** married a Kohen's daughter and merited to 2 sons who received "smicha". **R' Pappa** attributed his wealth to having married a Kohen's daughter. **R' Kahana**, who had to flee to Eretz Yisrael to avoid his pursuers, said that he had to do so for having married a Kohen's daughter.
- **R' Yitzchak** learns from a pasuk that one who benefits from a seuda that is not a seudas mitzvah will eventually be forced into exile.
- A Braisa says, a talmid chachom who eats excessively at any seudah will eventually: have his home destroyed, his wife widowed, his children orphaned, forget his learning, be involved in much machlokes, not be listened to, be mechalel Hashem's Name, his rebbi's name, and his father's name, and will bring a bad name on himself and his offspring forever.
- A Braisa says, one should sell all his possessions to enable him to marry the daughter of a talmid chachom, because if he dies or is exiled, his father in law will raise his children for him in the proper way.
- A Braisa says, one should sell all his possessions to enable him to marry the daughter of a talmid chachom, and to enable him to marry off his daughter to a talmid chachom. Such a marriage is compared to high quality grapes ("invei hagefen b'invei hagefen").
- A Braisa says, one should sell all his possessions to enable him to marry the daughter of a talmid chachom. If such a girl is not available, he should marry the daughter of the great people of the generation. Next best option is the daughter of the community leaders. Next best would be the daughter of those in charge of the tzedaka funds. Next best would be the daughter of the rebbi of children. At no point should one marry the daughter of an ahm ha'aretz.
- A number of teachings about an ahm ha'aretz.
 - A Braisa says, **Rebbi** said, the pasuk of "zos **Toras** ha'beheima v'haof" teaches that an ahm ha'aretz may not eat meat.
 - **R' Elazar** said, one may even spear an ahm ha'aretz to death on Yom Kippur.
 - **R' Elazar** also said, one may not travel with an ahm ha'aretz, because he doesn't even value his own life (i.e. he doesn't learn Torah), so he surely won't value yours.
 - **R' Shmuel bar Nachmeini in the name of R' Yochanan** said, one may even rip apart an ahm ha'aretz like a fish. **Shmuel bar Yitzchak** said, this may be done from the back (which will kill him quicker).
 - **R' Akiva** said in a Braisa, when he was an ahm ha'aretz he wanted to bite talmidei chachomim like a donkey (to seriously harm them).
 - **R' Meir** said in a Braisa, one who marries off his daughter to an ahm ha'aretz, is as if he tied her up and placed her in front of a lion (because the ahm ha'aretz does not act properly when living with his wife).
 - **R' Eliezer** said, if the ahm ha'aratzim did not need us for business purposes, they would kill us.
 - **R' Chiya** taught a Braisa that says, one who learns Torah in front of an ahm ha'aretz, it is as if he lived with the ahm ha'aretz's arusah in front of him. Also, the hatred that an ahm ha'aretz has for a talmid chachom is greater than the hatred that the goyim have for the Yidden, and their wives are even more hateful than they themselves. A Braisa says, one who once learned and then became an ahm ha'aretz hates the tamidei chachomim more than anyone else.
 - A Braisa says, 6 things were said about an ahm ha'aretz: we do not involve them in things that will cause them to testify, we don't accept their testimony, we do not tell them secrets, we don't appoint them to look after the finances of orphans, we don't appoint them to be in charge of the tzedaka fund, and we don't travel with them. Others add that we don't announce their lost item if it is found.
 - The **T"K** doesn't agree with this last thing, because he says that maybe the ahm ha'aretz will have a descendant who will be a talmid chachom, who can benefit from the return of this lost item.

V'CHEIN MI SHEYATZA...

- **Q:** With regard to birchas hamazon, **R' Meir** is stringent and says that eating a kezayis is significant enough and **R' Yehuda** is lenient and says that he is patur until the size of an egg is

eaten!? **A: R' Yochanan** said, the views were mistakenly reversed in that Mishna regarding birchas hamazon. **A2: Abaye** says, with regard to birchas hamazon, **R' Meir** darshens the pasuk to mean that only a kezayis is required and **R' Yehuda** darshens it to mean that the size of an egg is required. With regard to returning for chametz and to burn the meat of kodashim, **R' Meir** says he only must return for a piece the size of which would be subject to tumah (the size of an egg). **R' Yehuda** says, he must return for a piece equal to the size of the issur itself (a kezayis).

- A Braisa says, **R' Nossan** said, one must only return for chametz or to burn the meat of kodashim if the piece is the size of 2 kezaysim. However, the **Chachomim** did not agree with him.