



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

Pesachim Daf Chuf Ches

VACHACHOMIM OMRIM MIFARER V'ZOREH...

- **Q:** Does the chametz only have to be crumbled when throwing it into the wind, or must it be crumbled if it will be thrown into the sea as well? The same question can be asked regarding disposing of avodah zarah. **R' Yose** says in a Mishna that avodah zarah must be ground and thrown into the wind or the sea (meaning the Dead Sea). Must it be ground before throwing to the wind or even before throwing into the Dead Sea as well? **A: Rabbah** said, it would make sense that avodah zarah need not be ground before being cast into the Dead Sea, because boats don't go there and therefore there is no concern that someone will find it. However, chametz, which may be thrown into any sea, should have to be crumbled before being thrown in. **R' Yosef** said, it should be the other way around! Avodah zarah doesn't get ruined from the water and therefore should have to be ground. Chametz gets ruined in the water anyway and therefore should not need to be crumbled.
 - There is a Braisa that says that chametz must be crumbled before being cast into the sea. There is another Braisa that says that avodah zarah must be ground before being thrown into the sea. **Rabbah** will say that the Braisa which discusses avodah zarah is discussing where it was thrown into a sea other than the Dead Sea, which is why it must be ground. **R' Yosef** will say that the Braisa which discusses chametz is discussing wheat kernels, which don't get ruined in the water and therefore must be crumbled first.

MISHNA

- Chametz of a goy that was kept by that goy over Pesach is mutar to benefit from after Pesach. Chametz of a Yid that was kept over Pesach is assur to benefit from after Pesach, because the pasuk says "lo yeira'eh lecha".

GEMARA

- A Braisa brings a 3-way machlokes regarding the issur of eating and benefitting from chametz. **R' Yehuda** says that one who eats or benefits from chametz on Erev Pesach after chatzos until nightfall, or eats or benefits after Pesach from chametz that was around on Pesach, is subject to a lav. One who eats chametz on Pesach is subject to a lav and kares. **R' Shimon** says that on Erev Pesach and after Pesach (for chametz that was around on Pesach) one is not even subject to a lav. One who eats or benefits from chametz on Pesach is subject to a lav and kares. **R' Yose Haglili** says, chametz is not prohibited from benefit even on Pesach. The Braisa continues, **R' Yehuda** learns the lav of chametz on Erev Pesach from the pasuk, "lo sochal alav chametz" (one can't eat chametz when he brings the Korban Pesach, which must be brought after chatzos). **R' Shimon** says that pasuk is used to compare chametz to matzah (mentioned in the next part of the pasuk) to teach that there is only a lav of chametz when there is a mitzvah to eat matzah (i.e. on Pesach).
 - The Gemara explains, there are 3 pesukim that discuss chametz: 1) "lo yei'acheil chametz", 2) "v'chol machmetzes lo socheilu", 3) "lo sochal alav chametz". **R' Yehuda** says, one teaches a lav for Erev Pesach, one for after Pesach, and one for on Pesach. **R' Shimon** says, one is for on Pesach, pasuk #2 is used by a Braisa to teach that even chametz which only became chametz through the help of something else (e.g. yeast), is also assur, and pasuk #1 is used by **R' Yose Haglili** in a Braisa to teach (based on the words of the next pasuk) that when the Yidden left Mitzrayim they only stayed away from chametz for one day.
 - **R' Yehuda** learns the halacha brought in the first Braisa (that even chametz which only became chametz through the help of something else is assur) from

the fact that the pasuk refers to chametz using the word “machmetzes”. With regard to the lesson taught by **R' Yose Haglili**, either **R' Yehuda** learns it from the placement of the psukim next to each other (even though it is used for something else), or he disagrees with **R' Yose Haglili**.

- **R' Yehuda** says that the pasuk comparing chametz to matzah teaches that there is an issur chametz even when there is no Beis Hamikdash and therefore no Korbon Pesach. **R' Shimon** learns this halacha from the extra pasuk of “ba'erev tochlu matzos”. **R' Yehuda** uses that pasuk to teach that one who is tamei or too far away to go to Yerushalayim to bring a Korbon Pesach, must still keep the mitzvah of eating matzah and marror. **R' Shimon** says, a pasuk is not needed for that, because they are no different than an uncircumcised person who does not bring a Korbon Pesach, but about whom we are taught that he must keep the mitzvah of eating matzah and marror.