



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

Pesachim Daf Chuf Tes

- **Q:** Our Mishna seems to follow neither **R' Yehuda** (according to him even a goy's chametz would be assur after Pesach), nor **R' Shimon** (according to him even a Yid's chametz is not assur after Pesach), nor **R' Yose Haglili** (according to him chametz is mutar for benefit even on Pesach). If so, who does our Mishna follow!? **A:** **R' Acha bar Yaakov** said, the Mishna follows **R' Yehuda**, and he learns from the issur of "bal yei'raeh", that just like that issur doesn't apply to the chametz of a goy or of hekdesch, so too the chametz of a goy or hekdesch may be eaten and benefitted from after Pesach as well. The reason the Mishna spoke in terms of benefit (although eating would be mutar as well) is because it needed to speak in terms of benefit when discussing the chametz of a Yid. The reason the Mishna spoke of the chametz of a goy *after* Pesach (even though it would be mutar during Pesach as well) is because it needed to speak in terms of after Pesach when discussing the chametz of a Yid. **A2:** **Rava** said, the Mishna follows **R' Shimon**, and although **R' Shimon** says the chametz after Pesach is mutar D'Oraisa, he agrees that it is assur D'Rabanan as a penalty for the Yid having committed bal yei'raeh and bal yimatzei.
 - **Q:** According to **Rava** the Mishna makes sense when it says the reason the chametz of a Yid is assur is because the Torah says "lo yei'raeh". According to **R' Acha bar Yaakov**, the reason should be "lo yei'acheil chametz"!? **A:** When the Mishna quotes the pasuk of "lo yei'raeh", it is doing so as a source for the halacha that a goy's chametz is mutar.
 - We find that **Rava** says, according to **R' Yehuda** one gets malkus for eating the chametz of a goy (because according to **Rava**, a goy's chametz was never excluded through a comparison to "lo yei'raeh"). **R' Acha bar Yaakov** says that he would not get malkus (because he says the goy's chametz is excluded by a comparison to "lo yei'raeh").
 - The Gemara proves that **R' Acha bar Yaakov** retracted his view. A Braisa says, if one eats the chametz of hekdesch on Pesach, he has committed "me'ilah". Others say that he has not committed me'ilah. Who are the "others" mentioned in the Braisa?
 - **R' Yochanan** said it is **R' Nechunia ben Hakana**, who says that when one does an act which carries a financial, as well as a capital, punishment, the capital punishment makes him patur from paying the financial punishment. Therefore, since he is chayuv kares for eating chametz, he is not chayuv to pay for me'ilah as well.
 - **R' Yosef** said, the Braisa follows **R' Yose Haglili** that chametz is mutar for benefit on Pesach. The first view in the Braisa says that one may redeem the hekdesch to feed to his dogs, and as such it has value and therefore is subject to me'ilah. The "others" say one may only redeem hekdesch for a Yid to eat, and therefore it has no current value.
 - **R' Acha bar Rava** said that **R' Yosef** said all agree that hekdesch may not be redeemed for that purpose. All also agree with **R' Shimon** that on Pesach the chametz has no value (it is assur for benefit) but that after Pesach it will be mutar. The first view is that eventual value means there is current value (and therefore there is me'ilah). The "others" say that eventual value is not considered to be current value.
 - **R' Acha bar Yaakov** said, all agree that eventual value is considered to be current value. The first view holds like **R' Shimon**, and since the chametz will be mutar after Pesach, there is value now. The "others" hold like **R' Yehuda**, and since the chametz will never be mutar, it is considered to be totally worthless.

