



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

### Pesachim Daf Lamed Zayin

- A Braisa says: **B" S** say one may not bake thick loaves on Pesach (it takes longer to bake and may become chametz before it gets baked). **B" H** allow it.
  - **Q:** How thick of a loaf would **B" H** allow to be baked? **A: R' Huna** said, a tefach thick, as we find the Lechem Hapanim was a tefach thick even though it was not allowed to become chametz.
    - **Q: R' Yosef** asked, maybe we allowed the Lechem Hapanim to be that thick because it was: made by Kohanim (who are more careful); made of very well worked-out dough; baked with very dry wood; baked in a very hot oven; and baked in a metal oven. However, regular Pesach breads that are not made in this way would not be allowed to be made a tefach thick!? **A: Rav** (according to another version it was **Rabbeinu Hakadosh**) said, when the Braisa says "thick loaves" it means "many loaves", more than are needed to be eaten on that Yom Tov. The Braisa calls it "thick" either because the kneading process for all the loaves creates a large, thick dough, or because in the place of that Tanna they would call "many loaves" by the words "pas avah".
      - **Q:** Why do **B" S** say it is assur? If the reason it because he is baking more than he needs, why does the Braisa seem to say it is only a problem on Pesach? It is the same problem on any Yom Tov!? **A: B" S** would say this regarding all Yomim Tovim. The Braisa was taught regarding Pesach, which is why Pesach is mentioned.
- A Braisa says: One can fulfill his matzah obligation with matzah made of high quality flour, low quality flour, or matzah etched with designs, even though the **Rabanan** said that it is assur to make designs on the matzah (for fear it will cause delays and make it chametz). **R' Yehuda** said, Baisos ben Zonin asked the **Rabanan** why a design can't be made using a pre-made mold, which is very quick and will not delay the baking of the matzah. They answered that doing so would not be problematic on its face, but would lead to people thinking that all design making is mutar. Therefore we can't allow that method either. **R' Elazar bar Tzadok** said that his father said that only design making by professional bakers is problematic (because they are perfectionists and will delay the baking). Another version says that his father said, only design making of non-professionals is a problem. **R' Yose** says one may make designs on very thin matzahs, but not on thick ones.
- A Mishna says, sponge-like bread, bread fried in honey, very thin bread, bread made in a pan on top of a fire, and bread made of chullin mixed with terumah, all are patur from challah.
  - **Reish Lakish** said, the first 4 breads are patur because they are all made in a pan on the fire, rather than in an oven (and thus not considered as full-fledged bread). **R' Yochanan** said, bread made in such a way would be chayuv in challah. The reason these are patur is because they are baked by the heat of the sun.
    - **Q:** A Braisa says, sponge-like bread, honey bread, and very thin bread, if made in a pan are chayuv in challah, but if baked in the sun are patur from challah!? **A: Ulla** said, **Reish Lakish** would say this Braisa is discussing where at first the pan was heated up and then the dough was placed in. That case would be considered true bread. But, if the dough is first placed in and then the pan is heated, it would be patur from challah.
      - **Q:** If so, why does the Braisa need to contrast bread made in a pan with bread baked in the sun? If it wants to show a contrast, it can do so by contrasting where the pan is heated before the dough is placed in it, to where the pan is heated after the dough is placed in it!? **A:** The Braisa is

missing words, and in fact it does contrast between the two cases of the pan.

- **Q:** A Braisa says that one may fulfill his matzah obligation with matzah made in a pan. We see it is considered bread!? **A:** The Braisa is discussing where the pan was first heated and the dough was then placed inside.
- **Q:** A Braisa says: with regard to “me’isa” (made with flour that was poured over boiling water), **B”S** say it is patur from challah and **B”H** say it is chayuv. With regard to “chalitah” (made with flour that had boiling water poured over it), **B”S** say it is chayuv in challah and **B”H** say it is patur. [The Gemara says that there should be no reason why they should reverse their shita in these two instances, so it must be that the one who stated the machlokes about “me’isa” is not the same one who stated the machlokes about “chalitah”]. **R’ Yishmael the son of R’ Yose** said that his father said both are patur from challah. **Another version** is that he said both are chayuv. **The Chachomim** say, both of these, if made in a pan, they are patur from challah, and if made in an oven, they are chayuv in challah. This shita of the **Chachomim** is problematic according to **R’ Yochanan!**? **A:** **R’ Yochanan** would say that there is a Tanna that holds like him as well. A Braisa says that “me’isa” and “chalutah” are not chayuv in challah based on the requirement that the bread be “lechem”. **R’ Yehuda** argues and says that only bread baked in an oven is chayuv in challah. It must be that the **T”K** says that even bread made on a pan is chayuv, like **R’ Yochanan** said.
  - **Q:** It could be that even the **T”K** would say that bread made in a pan is not chayuv in challah. The machlokes may be whether, if after frying in a pan he bakes it in an oven, that would make it be considered bread – the **T”K** says it would and **R’ Yehuda** says that it would not.
- **Rabbah** told **R’ Zeirah** to ask **Ulla** what the halacha is when he places the dough in the pan and heats the pan from the outside. **R’ Zeirah** said, that is not even a question, because that is the classic case of making bread in a pan (which is the subject of the machlokes mentioned above). **R’ Yosef** then told **R’ Zeirah** to ask **Ulla** what the halacha would be if the flame was placed opposite the dough (it was broiled). **R’ Zeirah** said, that is also not even a question, because most poor people do that (to conserve wood) and it is therefore a normal way of making bread in the pan, which would be subject to the machlokes mentioned above.