



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

Pesachim Daf Mem Gimmel

ZEH HAKLAL KOL SHEHU MIMIN DAGAN

- A Braisa says, **R' Yehoshua** said, the reason the **Chachomim** singled out the ones listed in the Mishna was so that people should become familiar with them and their names.
 - We find an instance where being familiar with the name and ingredients of "kutach" prevented someone from eating it with meat.

HAREI EILU B'AZHARA

- **Q:** Who is the Tanna of our Mishna, who holds that chametz in a mixture, and chametz (which is not in a mixture) that is in a state that is generally not eaten, are assur D'Oraisa? **A:** **R' Yehuda in the name of Rav** said, it is **R' Meir**, who says in a Braisa that one gets malkus for eating "se'or" (which is generally not eaten). And, if he says one gets malkus for that, he would surely say that he gets malkus for eating regular chametz in a mixture. **A2:** **R' Nachman** said, it is **R' Eliezer**, who says in a Braisa that one commits a lav by eating chametz which is in a mixture. And, if he says one commits a lav for that, he would surely say that he commits a lav for eating chametz not in a mixture, although it is of the type generally not eaten.
 - **R' Nachman** doesn't say like **R' Yehuda**, because he says that **R' Meir's** statement may be limited to chametz not in a mixture, which is generally not eaten. **R' Yehuda** does not say like **R' Nachman**, because he says that **R' Eliezer's** statement may be limited to truly edible chametz in a mixture.
 - There is a Braisa which supports **R' Yehuda**. The Braisa gives examples of chametz in a mixture and says that they are assur with a lav (which is what **R' Eliezer** said). The Braisa does not say that chametz not in a mixture, of the type that is generally not eaten, is also assur with a lav. This is exactly how **R' Yehuda** understood **R' Eliezer**.
 - **Q:** From where does **R' Eliezer** learn that there is a lav for chametz in a mixture? **A:** He learns it from the pasuk "kol machmetzes lo socheilu". The word "machmetzes" includes even chametz of a mixture.
 - **Q:** If so, why does he not get kares for this as well? The pasuk of kares also says "ki kol ochel machmetzes"! **A:** The "machmetzes" of kares is needed to teach that one is chayuv kares for eating chametz even if it only became chametz through the help of a catalyst (e.g. yeast).
 - **Q:** Maybe the "machmetzes" of the lav is also needed to teach that!? **A:** **R' Eliezer** learns his din from the word "kol".
 - **Q:** The kares pasuk also says the word "kol"! **A:** That is needed to include women in the kares penalty of chametz.
 - **Q:** **R' Yehuda in the name of Rav** already taught that women are chayuv like men with regard to all punishments in the Torah!? **A:** The pasuk compares the issur of chametz to the mitzvah of matzah. We would think that since women are not chayuv in matzah (it is a time-bound mitzvah), they are likewise not chayuv for eating chametz. Therefore we need the word "kol" in the pasuk of kares.
 - Once we know women are chayuv for chametz, **R' Eliezer** learns that the comparison to the mitzvah of matzah teaches that women are also chayuv in the mitzvah of matzah.
 - **Q:** Why do we assume that the word "kol" comes to include women in the kares penalty, maybe it comes to include chametz

of a mixture in the kares penalty!? **A:** The pasuk is talking about the eaters of chametz, not the food that is eaten. It therefore makes sense to say that it is an additional eater that is being included, not an additional food.

- **Q: R' Nosson**, the father of **R' Huna**, asked, we find a Braisa that says the "kol" of the pasuk that prohibits eating cheilev from a korbon, although talking about the eaters of the cheilev, comes to include eating cheilev of chullin animals!? **A:** Regarding cheilev there are no other eaters to include, so it must be including other items.
- **Q: The Rabanan**, who say a chametz mixture is not assur D'Oraisa, obviously do not darshen the word "kol". If so, how do they know that women are included in the kares penalty? **A:** They don't darshen "kol", but they do darshen the words "ki kol", to include women in the kares punishment.
 - **Q: Why doesn't R' Eliezer** use "kol" to include women, and "ki kol" to include chametz mixtures? We find elsewhere that he darshens "kol" and "ki kol"!? **A:** This remains a **KASHYEH**.