



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

Pesachim Daf Mem Hey

MISHNA

- Regarding dough that is stuck in the crack of a kneading bowl: if there is a kezayis of dough in one place, one must get rid of it. If there is not a kezayis in one place, it becomes batul to the bowl and need not be removed.
 - The same is regarding tumah: if he is particular about the dough being there, it is considered a chatzitza. If he wants it to remain in the crack in the bowl, it is considered to be a part of the bowl and will not be a chatzitza.

GEMARA

- **R' Yehuda in the name of Shmuel** said, when the Mishna says that if the dough is the size of a kezayis it must be removed and destroyed, that is only if the crack being filled by the dough is in a place in the bowl that does not hold water. If it is in such a place, it need not be removed (because he intends for it to remain there permanently and it is considered as part of the bowl). It would seem from this, that even in a place that does not hold water, if it is less than a kezayis, it need not be removed.
 - **Others say**, that **R' Yehuda in the name of Shmuel** said, a piece *less* than a kezayis need not be removed if the crack is in a place of the bowl that holds water. If the crack is in a place that does not hold water, even *less* than a kezayis of dough would have to be removed. It would seem that even in a place that holds water, a piece larger than a kezayis would have to be removed.
 - **Q:** There is a Braisa that says like the first version, and another Braisa that says like the second version. These Braisos contradict each other!? **A: R' Huna** said, remove the lenient Braisa (that follows the first version), because it must be incorrect. **A2: R' Yosef** said, we can say the Braisos follow different Tanna'im, who argue this point. A Braisa says, moldy bread must be destroyed. **R' Shimon ben Elazar** says, if it is no longer being kept as food (e.g. a block of yeast is being used as a chair), it need not be destroyed. The **T"K** must hold that a kezayis of chametz never becomes batul, and therefore would say that it must be removed from the bowl even in a place where it holds water. **R' Shimon ben Elazar** holds that it would become batul and need not be removed.
 - **Q: Abaye** asked, this does not answer the contradiction of the Braisos regarding a piece of dough *less* than the size of a kezayis!? **A: Abaye** said, both Braisos follow **R' Shimon ben Elazar**. The Braisa that says the piece need not be removed refers to the place in the bowl that does not hold water, but is used in the kneading process (therefore the dough less than a kezayis is intended to be left there). The Braisa that says that it must be removed refers to the part of the bowl above that, that is not used for anything.
 - **R' Nachman in the name of Rav** said, we pasken like **R' Shimon ben Elazar**.
 - **Q:** We find that **R' Yitzchak bar Ashi in the name of Rav** said that a block of yeast used as a chair need not be destroyed only if it is smeared with plaster. If it is not, it would have to be destroyed!? **A:** These 2 statements of **Rav** cannot be reconciled and only one of them can be correct.
 - **R' Nachman in the name of Shmuel** said, with regard to 2 half-zayis sized pieces of dough in a kneading bowl that are attached by a thin strand of dough, if they can be carried by lifting the thin strand, they are considered connected and must be destroyed. If not, they need not be destroyed.

- **Ulla** said, this is only the halacha for a kneading bowl. If this situation existed with 2 pieces of dough in a house, they must be destroyed even if not connected, because it is possible that they will be brought together when one cleans the house.
 - **Q: Ulla** said, they asked in Eretz Yisrael, what if one piece is on the ground floor and the other is in the attic? What if one is in the house and the other is on the porch? What if there are 2 houses, one within the other, and a piece is in each of these houses? **A: TEIKU.**
- A Braisa says, if bread became moldy and is no longer fit for human consumption, but is fit for dogs, it is still subject to food tumah if it is the size of an egg, and if it is tahor terumah, it may be burned with tamei food on Erev Pesach. **R' Nosson** says it is not subject to food tumah.
- A Braisa says, if one put flour into the bowl used by tanners (used in the process of tanning hides) within 3 days of Pesach, it must be destroyed (the flour is still considered edible). If the flour was put in more than 3 days before Pesach, it need not be destroyed (it is rendered inedible). **R' Nosson** said, that is only if hides weren't put into the bowl along with the flour. If hides were put in, the flour is rendered immediately inedible.
 - **Rava** said, the halacha follows **R' Nosson**.