



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

Pesachim Daf Mem Zayin

- **Q: Rabbah** asked, how can **R' Chisda** say that D'Oraisa one may bake on Yom Tov for Shabbos? A Mishna says that the Lechem Hapanim (which were typically baked on Friday and eaten on the Shabbos a week later) were not allowed to be baked on Yom Tov, even though they would be eaten on a Shabbos!? Rabbinic issurim were not followed in the Beis Hamikdash. Therefore, if D'Oraisa this may be done, it should have been allowed for the Lechem Hapanim!? **A: R' Chisda** said, the **Rabbanan** did not institute their issurim in the Beis Hamikdash only if the Rabbinic issur would interfere with an immediate need of the Avodah. However, regarding the Lechem Hapanim, they would not be eaten for over a week, and therefore the issur D'Rabanan of baking on Yom Tov for Shabbos did apply.
 - **Q: R' Shimon ben Gamliel in the name of R' Shimon ben Ha'sgan** said that one does bake the Lechem Hapanim on Yom Tov. We see that there is no Rabbinic issur instituted even in this case!? **A:** This is exactly the point of machlokes between **R' Shimon** and the **T"K**. The **T"K** says that they may not be baked on Yom Tov, because there is a Rabbinic issur in this case, even in the Beis Hamikdash. **R' Shimon** says there is no Rabbinic issur in this case, because Rabbinic issurim do not apply in the Mikdash.
- **Q: R' Mari** asked, the Mishna says that the Shte Halechem (brought on Shavuot) may not be baked on Shabbos or Yom Tov. If we may not even bake on Yom Tov for something needed on Yom Tov, how can **R' Chisda** suggest that one may bake on Yom Tov for Shabbos!? **A:** The pasuk that permits baking on Yom Tov says "lachem" – the permit is for **you**. The Shte Halechem is a korban, and is therefore not considered to be "for you". That is why it may not be baked on Yom Tov.
 - **Q:** According to **R' Shimon ben Gamliel in the name of R' Shimon ben Ha'sgan**, who says that it may be baked on Yom Tov, how does he learn the word "lachem"? **A:** He will use it like **Abba Shaul**, who says that the pasuk teaches "lachem" – for you and not for goyim. The permit to bake on Yom Tov is only to prepare for Yidden.
- **Q: R' Chisda** asked, how can **Rabbah** say that we use the concept of "since"? A Mishna says, it is possible for a person to plow one row and be chayuv 8 lavim. One of the lavim listed in the Mishna is for plowing on Yom Tov. According to **Rabbah**, one should not be chayuv for plowing on Yom Tov, because we should say that "since" he may need the loose earth (that he is plowing) to use for the mitzvah of covering the blood of a bird or chaya, he is not chayuv for the plowing!? **A: R' Pappa bar Shmuel** said, the Mishna is discussing where he is plowing a field of rocks, which may not be used for the mitzvah of covering the blood.
 - **Q:** He can crush the stones and they would then be fit to use to cover the blood!? **A:** It is not mutar to crush stones on Yom Tov (it is considered grinding).
 - **Q:** He can crush them in an unusual way (which would not be assur on Yom Tov)!? **A:** The Mishna is discussing rocky ground, which cannot be crushed.
 - **Q:** It can't be discussing rocky ground, because the Mishna says that he is planting in it, and such ground cannot be planted!? **A:** He is planting in the soft earth underneath the rocky layer, but he is chayuv for the plowing of the rocky ground on top.
 - **Q:** He should not be chayuv for the plowing, because it has uncovered soft dirt, which may be used to cover the blood!? **A: Mar bar R' Ashi** said, the Mishna is dealing with moist mud, which can be planted in, but which may not be used for covering the blood. That's why he is chayuv.
- **Q: Abaye** asked, a Braisa says, one who cooks the gid hanasheh, in milk, on Yom Tov, and then eats it, will get 5 sets of malkus, one of which is for lighting a fire on Yom Tov. According to **Rabbah**, we should say that "since" the fire could be used for permitted cooking, he should

not be chayuv for having lit a fire for a prohibited cooking!? **A: Rabbah** said, we must amend the Braisa to say that the 5th set of malkus is not for lighting a fire, it is for eating the gid hanasheh when it is of a neveilah.

- **Q: R' Chiya** taught, of the 5 sets of malkus, 2 of them are for eating (eating the gid hanasheh and eating meat in milk). According to the **Rabbah's** change, there are now 3 sets that are for eating!? **A:** Amend the Braisa to say that the 5th set of malkus is for using wood of muktzeh.
 - **Q:** Is muktzeh assur D'Oraisa!? **A: Rabbah** answered, it is. The pasuk says "v'heichinu" – one must prepare what he needs before Shabbos and Yom Tov.
 - **Q: Abaye** asked, you **Rabbah** seem to say elsewhere that muktzeh is only assur D'Rabanan!? **Q2:** Also, you say that one who is oiver multiple lavim with one action on Yom Tov is only chayuv one set of malkus, so placing the wood into the fire and cooking (which are one act) should only get one set of malkus (not 2 sets as you are now suggesting)!? **A: Rabbah** said, we must amend the Braisa to say that the 5th set of malkus is for using the wood of an "asheirah" tree (used for avodah zarah).
 - **Q: R' Acha the son of Rava** asked, one is chayuv 2 sets of malkus for using asheirah wood. If so, he should be chayuv 6 sets of malkus!? **A:** We must amend the Braisa to say that the 5th set of malkus is for using wood of hekdesheh.