



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

Pesachim Daf Yud Gimmel

- **R' Nachman in the name of Rav** paskens like **R' Yehuda** of our Mishna.
 - **Q: Rava** asked **R' Nachman**, you should pasken like **R' Meir**, because there is an anonymous Mishna that says like him!? A Mishna says, as long as it is mutar to eat chametz, it is mutar to give the animals to eat. This seems to mean that when it is assur for one to eat chametz, he may not feed it to his animals. This follows the view of **R' Meir**!? **A:** That Mishna actually follows the view of **R' Gamliel**. That is why the Mishna says "when it is *mutar* to eat", meaning, when it is mutar for someone else to eat (i.e. a Kohen to eat terumah during the 5th hour), it is mutar to give the animals chametz of chullin as well.
 - **Q:** Why doesn't he pasken like **R' Gamliel**, since he is the "middle road" shita by agreeing with **R' Meir** when dealing with terumah and agreeing with **R' Yehuda** when dealing with chullin!? **A:** Noone made a differentiation between terumah and chullin except for **R' Gamliel**. Therefore, **R' Gamliel** is not considered to be a "middle ground", he is considered to be a stand-alone, third shita. **A2: Rav** follows the view of a Braisa that paskens like **R' Elazar ben Yehuda from Barsosa in the name of R' Yehoshua**, who says among other things, that one must stop eating chametz by the end of the 4th hour.
 - **R' Pappa in the name of Rava** said, it could be that the Braisa only paskens like him in regard to the other things he said (that when Erev Pesach is Shabbos one should burn even the terumah that is chametz before Shabbos begins), but not regarding his time for the issur of eating chametz.
 - **Rebbi** also seems to hold like **R' Nachman**. Because **Rebbi** did not allow the guardian of chametz to sell the chametz he was guarding (one may not sell items he is guarding unless it is to prevent a serious loss to the owner) until the 5th hour on Erev Pesach. Presumably he allowed the sale at that time to a goy, and we see that **Rebbi** must have held like **R' Yehuda**!
 - **R' Yosef** says, it could be that **Rebbi** held like **R' Meir** and allowed the sale to a Yid in the 5th hour.
 - **Q: Abaye** asked, if so, why did he have to sell the chametz? Why couldn't he just eat it himself and reimburse the owner!? **A:** Doing so would arouse suspicion that he paid less than fair market value, thus short-changing the owner.
 - **R' Adda bar Masna** said to **R' Yosef**, you specifically told us that **Rebbi** had told the guardian to sell it during the 5th hour to goyim, which would be a clear proof that **Rebbi** held like **R' Yehuda**.
 - **R' Yosef** said, this shita of **Rebbi** that one may sell the items he is guarding when they are losing all their value follows **R' Shimon ben Gamliel** in a Mishna. However, the T"K there says that the items may not be sold. **Abaye** said, **Rabbah bar bar Channa in the name of R' Yochanan** said that the T"K would agree that one may sell the items if their value decreases more than the norm, and would therefore clearly agree in this case where the chametz stood to be worthless.

V'OD AMAR R' YEHUDA SHTEI CHALLOS...

- Someone taught a Braisa to **R' Yehuda** that said that the challos were put on the benches. **R' Yehuda** said, they would not be visible if put on a bench and would therefore serve no purpose! Rather, the Braisa must mean that they were put on the roof above the benches.

PESULOS...

- **Q:** Why were there passul challos of a todah every year on Erev Pesach? **A:** **R' Chanina** said, a Braisa teaches that it is assur to bring a Korbton Todah on Erev Pesach (since the chametz challos that are brought with it would become assur to eat a few hours into the day). Because of this, many Korbton Todos were brought the day before Erev Pesach. So many were brought that there were always some challos which could not be eaten by that night and were left over to the morning, thereby becoming passul. **A2:** **R' Yannai** said, the challos were not passul, they just couldn't be eaten because the Korbton they were brought for never ended up being slaughtered.
 - **Q:** Why didn't they shecht the animal!? **A:** The animal was lost.
 - **Q:** Why didn't they bring another animal? **A:** It was a case where the one bringing the korbton said "This is the todah and these are the challos", in which case **Rabbah** said that if the animal gets lost we do not bring another one.
 - **Q:** Why didn't they redeem the challos and make them chullin? **A:** What happened was that the animal was slaughtered, but the blood spilled before being offered on the Mizbe'ach, in which case the challos become kadosh, but may not be eaten until the blood is actually offered on the Mizbe'ach.
 - This follows **Rebbi** who says that the shechita of the korbton alone makes the accompanying breads kadosh, but eating them remains forbidden until the blood is offered on the Mizbe'ach. **R' Shimon ben Elazar**, on the other hand, says that the bread does not become kadosh until the blood is offered as well.
 - It could be that this would follow **R' Shimon ben Elazar** as well. This case is talking about where the blood was accepted in a keili and then spilled, and he holds that since when the blood is in the keili it is fit to be offered, it is already considered as offered for this purpose.
- A Braisa says that **R' Elazar** said that the challos used were actually not passul.
- A Braisa says that **Abba Shaul** said, the sign as to when eating was permitted was not done using challos, it was done using oxen. Beis Din would have 2 oxen plowing on Har Hazeisim. When the messenger took one ox away, the people knew they could no longer eat chametz but could still benefit from it. When the second ox was removed, the people would begin to burn their chametz.