



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

Pesachim Daf Mem Vuv

V'CHEIN L'INYAN TUMAH...

- **Q:** How can the Mishna say that the same din applies to tumah? Chametz depends on the size of the piece of dough and tumah depends on whether he is particular about it!? **A: R' Yehuda** said, the Mishna should say that tumah is *unlike* chametz. **A2: Abaye** said, the Mishna is saying that on Pesach, because the issur of chametz is so significant, these pieces of dough combine with other foods to reach the minimum required size of an egg for tumah. However, during the rest of the year it only combines with other foods if he is particular about it being there. **A3: Rava** said, the Mishna is saying, if the bowl is tamei and one wants to toivel it, on Pesach when the chametz is considered significant, it is automatically considered to be a chatzitza. During the rest of the year, it is only a chatzitza if he is particular about it. **A4: R' Pappa** said, the Mishna is saying, if a sheretz touches the pieces of dough on Pesach, since the dough is considered significant (because of its issur), it is considered as a chatzitza and prevents the bowl from becoming tamei. During the rest of the year, if he is particular about it, it acts as a chatzitza and prevents the bowl from becoming tamei. If he is not, it is considered as part of the bowl and the entire bowl becomes tamei.

MISHNA

- If we are unsure whether a particular dough is chametz (we have reason to believe that it is, but it does not have the characteristics typically associated with chametz), if we find another dough that was kneaded at the same time as this one, and that other dough has become chametz, then this first dough is assur as chametz as well.

GEMARA

- **Q:** If another dough cannot be found, what is the halacha of the first dough? **A: R' Avahu in the name of Reish Lakish** said, if the dough was left alone for the time it takes to walk a "mil", it is assur as chametz.
 - **R' Avahu in the name of Reish Lakish** says, regarding one who was hired to knead for a person and found all the person's keilim to be tamei, and regarding one who is travelling and wants to stop for the night, but doesn't have a minyan to daven with, and regarding one who wants to eat bread but doesn't have water to wash his hands: the halacha is that these people must walk up to 4 mil if he will find a mikvah to toivel the keilim, find a minyan, or find water.
 - **R' Nachman bar Yitzchak** said, it was **Eivo**, not **R' Avahu**, who said this statement, and he also said a fourth situation with the "4 mil" halacha. He said that hides which were walked upon for the time it takes to walk 4 mil are removed from the category of food (and don't become tamei as food).
 - **R' Yose the son of R' Chanina** said, in all these cases, one must only walk 4 mil if it is in the direction he is travelling. If it is in another direction, he does not even have to walk a mil.
 - **R' Acha** said, we see that he does not have to walk a mil in the wrong direction, but he would have to walk less than a mil.

MISHNA

- How does one separate challah from tamei dough on Pesach (he can't bake the dough that he separates, because it is not fit to be eaten and therefore cannot be baked on Yom Tov, and he cannot leave it without baking, because the dough will become chametz)? **R' Eliezer** says, all the dough should be baked and challah should be separated after it is already baked and therefore

prevented from becoming chametz. **Ben Beseirah** says, the dough should be separated and placed into cold water. **R' Yehoshua** says, since challah belongs to the Kohen, the person can separate it and will not be oiver on bal yeira'eh or bal yimatzei for having it in his possession. After Yom Tov, the dough can be burned. If it becomes chametz in the meantime, so be it.

GEMARA

- **Q:** Maybe we can say that the machlokes in the Mishna (whether the challah is considered his and must be prevented from becoming chametz, or is considered the Kohen's and may be left to become chametz) is based on whether we say that the fact that he can choose which Kohen to give it to (and may even accept money to influence that decision) gives him ownership status in the challah. **R' Eliezer** would say that it does, and **R' Yehoshua** would say that it does not? **A:** All agree that it does not give him ownership status. **R' Eliezer** says, since he can go to a chachom to annul the challah status (like a promise), at which time it would clearly be his, we consider it to be his now as well. **R' Yehoshua** says that we don't say the concept of "since".
 - **R' Chisda** said, one who bakes on Yom Tov for after Yom Tov is chayuv malkus, because we don't say "since". **Rabbah** says he does not get malkus, because we say "since" guests may come, he may need the food that he baked and therefore baked it for Yom Tov use.
 - **Q: Rabbah** asked, if you don't say "since", how may one bake on Yom Tov for Shabbos!? **A: R' Chisda** said, he may do so because he makes an "eiruv tavshilin" (instituted by the **Rabanan**).
 - **Q: Rabbah** asked, can a Rabbinic institution remove an issur D'Oraisa!? **A: R' Chisda** said, D'Oraisa one may bake on Yom Tov for Shabbos. The **Rabanan** said it is assur so that people don't think one may bake on Yom Tov for weekday. The **Rabanan** said, if an eiruv tavshilin is made one may bake on Yom Tov for Shabbos, because establishing the eiruv will make people realize that baking on Yom Tov is only allowed for Shabbos, not for regular weekdays.
 - **Q: Rabbah** asked, a Braisa says, one may not shecht an animal that it is danger of dying on Yom Tov (he wants to shecht it before it dies so that the meat would not be assur as neveilah), unless there is enough time for him to eat a kezayis of its meat that was prepared via roasting (after the shechita) on Yom Tov. The Braisa seems to say that as long as he could have eaten it, it is mutar to shecht the animal even if he doesn't eat the meat on Yom Tov. If you don't believe in the concept of "since", how does the Braisa allow one to shecht this animal!? **A: R' Chisda** said, he is allowed to shecht the animal because of the impending financial loss.
 - **Q:** We allow him to do an issur on Yom Tov because of a financial loss!? **A:** He knows that if he doesn't eat a kezayis on Yom Tov, he may not shecht the animal, which will lead to the animal's death, causing a financial loss. Therefore, he will force himself to eat a kezayis of its meat on Yom Tov, to allow the shechita. [However, with regard to baking on Yom Tov for after Yom Tov, there is no impetus for him to eat from the baked items, and therefore it is considered baked for after Yom Tov, which therefore makes it assur to be done.]