



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

Pesachim Daf Mem Ches

- **Rami bar Chama** said, the machlokes between **R' Chisda** and **Rabbah** (whether we say "since") is the machlokes between **R' Eliezer** and **R' Yehoshua** in our Mishna. **R' Eliezer** allows him to bake all the dough, because we say "since" he may separate a piece from each matzah baked, he may bake it all. **R' Yehoshua** does not say "since", and therefore does not allow the challah to be baked.
 - **R' Pappa** said, it could be that **R' Eliezer** only allows "since" in the case of the Mishna, because he himself may end up eating any of the matzos. However, when baking on Yom Tov when he has no intention to eat any of it, and the "since" is dependent on the possibility of guests, it may be that he would not say "since".
 - **R' Shisha the son of R' Idi** said, it could be that **R' Yehoshua** only doesn't say "since" in the Mishna, because the piece separated as challah is not fit to be eaten by himself or by guests. However, when baking on Yom Tov, "since" it may be needed for guests, he may agree that we do say "since".
 - **R' Zeira** said, **Rami bar Chama** cannot be correct, because in a Braisa **R' Yehoshua** said to **R' Eliezer**, by baking the challah he is doing melacha on Yom Tov! **R' Eliezer** was quiet. According to **Rami bar Chama**, he should have said, "I hold of 'since', so it is permitted!" **R' Yirmiya** said to **R' Zeira**, in a Braisa **R' Eliezer** said to **R' Yehoshua**, by leaving the dough as is, he will be oiver for bal yeira'eh and bal yimatzei! **R' Yehoshua** remained silent in the Braisa, but we know he answered in our Mishna. Similarly, it is quite possible that **R' Eliezer** answered **R' Yehoshua** in another Braisa as well.
- A Braisa says, **Rebbi** paskens like **R' Eliezer**, and **R' Yitzchak** paskens like **Ben Beseira**. The Braisa then asks, how large of a dough may one person knead on Pesach? **R' Yishmael the son of R' Yochanan ben Brokah** says, a wheat dough may be made of 2 kavim of wheat, and a barley dough may be made of 3 kavim of barley. **R' Nosson in the name of R' Eliezer** says the reverse.
 - **Q:** A Braisa says that **R' Yishmael** says a wheat dough may be made of 3 kavim and a barley dough may be made of 4 kavim!? **A:** This Braisa is discussing lower quality grain, which takes longer to become chametz.
 - **Rav** said, one Melugna'ah Kav is the amount one may knead on Pesach, and the amount that is chayuv in challah.
 - **Q:** A Mishna says that slightly more than 5 quarters of a kav is chayuv in challah!? **A:** A Melugna'ah Kav is equal to slightly more than 5 quarters of a kav.
 - **R' Yosef** said, the women of his locale would knead $\frac{3}{4}$ of kav at a time on Pesach. **Abaye** asked, that brings to a leniency regarding challah, because that is not enough to be chayuv in challah!? **R' Yosef** said, we hold like **R' Eliezer** who says that even if a small amount is kneaded, but after the bread is removed from the oven it is placed together with other bread in a basket, the basket combines them all and can make them chayuv in challah at that point.
 - **Q:** **R' Yirmiya** asked, will the same din of combining the breads apply if they are placed on a board (with no rim) together (is it the inside of the keili that combines them, or the airspace of the keili)? **A:** TEIKU.
 - A Braisa says: **R' Eliezer** says a basket combines the breads. **R' Yehoshua** says even the oven combines the breads. **R' Shimon ben Gamliel** says, breads that become attached in the oven are considered combined.

- **R' Gamliel** says, 3 women may knead dough simultaneously on Pesach, even if the size of the oven will require them to bake the dough one after another. The **Chachomim** say, if 3 women want to bake somewhat together (and the oven is only big enough to bake the dough of one woman at a time), they must be at different stages of the process (one should be kneading, one should be shaping, and one should be baking) so that when one woman's dough is put in the oven, the other women's dough are still being worked on and not yet ready to go into the oven. **R' Akiva** says, this must be looked at on a case-by-case basis. Factors such as the skill of the women, the type of wood used, and the heat of the oven, all play into a determination.
- The general rule is, if the dough begins to rise, she should wet her hands with cold water and smear it on the dough, to prevent it from rising.

GEMARA

- A Braisa explains, that when one woman is putting her dough into the oven, the second woman should be at the shaping stage, and the third should be at the kneading stage. After she is done with the oven, everyone moves to the next stage, and the first woman can begin another batch of dough.

R' AKIVA OMER LO KOL HANASHIM...

- A Braisa says, **R' Akiva** asked **R' Gamliel**, did you say this halacha for skilled women or even unskilled? For dry wood or even wet wood? For a hot oven or even a cold oven? **R' Gamliel** said, no difference is made. The only thing they must do is to watch for signs of rising, and smear with cold water to prevent that rising.

MISHNA

- "Siur" (dough which is "partially chametz") must be burned, but one who eats it is not chayuv. "Siduk" (already has cracks and is more chametz than siur) must be burned and one who eats it is chayuv.
 - **R' Yehuda** says: Siur is dough that has cracks like a grasshopper's antennas. Siduk is dough with intermingling cracks. The **Chachomim** say, both of these would make its eater chayuv kares. Rather, siur (for which an eater is not chayuv) is dough that has become white, but which has not yet begun to show cracks.

GEMARA

- A Braisa says: **R' Meir** says, siur is dough that has become white, and siduk is dough with cracks like the antennas of a grasshopper. The **Chachomim** say, siur is dough with cracks like the antennas of a grasshopper, and siduk is dough with intermingling cracks. In either case, the one who eats it is chayuv kares.
 - **Q:** In our Mishna **R' Yehuda** said that one who eats siur is not chayuv!? **A:** The Braisa means to say that according to **R' Meir**, if one eats the siur or the siduk as explained by the **Chachomim**, he will be chayuv kares.
 - **Rava** said, the reason that **R' Meir** says that dough with cracks like the antennas of a grasshopper is considered to be completely chametz is because such cracks on the face of the dough is a sign that there are many more cracks on the inside of the dough as well, which is a clear sign of chametz.