



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

Pesachim Daf Hey

- **R' Nachman bar Yitzchak** said, the pasuk that says the chametz must be gotten rid of "Bayom Harishon" refers to Erev Pesach because "Rishon" means "prior" (the day prior to Pesach) as we see in other pesukim.
 - **Q:** If so, when the pasuk says one should take a lulav and esrog "bayom harishon", that would mean it should be taken on Erev Succos!? **A:** There the pasuk says that the Yom Tov should be for "Shivas Yomim" (7 days). The pasuk teaches that just as the "7th day" referred to in the pasuk means the 7th day of Yom Tov, so too the "first day" referred to in the pasuk means the first day of Yom Tov.
 - **Q:** By Pesach it also says "Shivas Yomim", and so we should say the same thing, which would mean that "Harishon" refers to the first day of Yom Tov, not Erev Yom Tov!? **A:** The fact that the pasuk says "**HA**rishon" teaches that it refers to Erev Yom Tov.
 - **Q:** Why does the pasuk say "**HA**rishon" in the pasuk of lulav!? **Q2:** Another pasuk, regarding the issur to do melacha on Succos, says "Bayom **HA**rishon...U'vayom Hashmini". According to the last answer, it should be assur to do melacha on Erev Succos!? **A:** The words "Uvayom hashmini" teach that just like they refer to the 8th day of Yom Tov, the "harishon" refers to the first day of Yom Tov. And the reason the pasuk says "**HA**rishon" is to teach that melacha is mutar on Chol Hamoed.
 - **Q:** We know Chol Hamoed is mutar from the fact that the pasuk says the first day and the 8th day are assur!? **A:** Since the pasuk says "**U**'vayom hashmini", it seems to add on to the previous days, saying that Chold Hamoed is assur as well. That is why we need the "**HA**rishon" to say that Chol Hamoed is mutar.
 - **Q:** Why didn't the Torah just not write the extra 'vav' and then not need the extra 'hey'!? **Q2:** Also, Erev Pesach should be assur to do melacha, because the pasuk regarding issur melacha says "Bayom **HA**rishon"! **A:** The word "rishon" in each of these 3 cases (lulav, melacha on Succos, melacha on Pesach) comes to teach an entirely different drasha, that one who keeps these 3 halachos merits the killing of Esav, the building of the Beis Hamikdash and the name of Moshiach. The one remaining "**HA**rishon" of destroying the chametz teaches that it is done on Erev Pesach.
- **Rava** says, the pasuk says that the Korbon Pesach may not be slaughtered when you are in possession of chametz. Since the Korbon is slaughtered on Erev Pesach, we learn that the time one must get rid of the chametz in on Erev Pesach as well.
 - **Q:** Maybe everyone can have chametz until they shecht their korbon (and chametz need not be destroyed by chatzos as we have been saying)!? **A:** The pasuk means, that at the time when the Korbon may be brought (at chatzos) the chametz must be destroyed.
 - A Braisa supports **Rava**. The Braisa says that **R' Yishmael** learns that Erev Pesach is the time to destroy the chametz from the same pasuk as **Rava**. The Braisa continues and says that **R' Akiva** says, it must be talking about Erev Pesach, because one must destroy the chametz by burning it, and burning on Yom Tov is assur as a melacha. Therefore, it must be referring to Erev Yom Tov. **R' Yose** says, it must refer to Erev Yom Tov, because the pasuk says "Ach", which means that part of the day is mutar to have chametz and part of the day is assur. On Pesach itself, the entire day is assur to have chametz, so the pasuk must be referring to Erev Yom Tov.

dough made) is chayuv in challah (even though a dough owned in part by a goy is patur from challah) even if he can give money in its place, because people will not realize the dough is part owned by the goy (it is not public knowledge) and therefore he must give challah so people will not think he is not keeping the halachos.