



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

### Pesachim Daf Zayin

- **Rabbah bar R' Huna in the name of Rav** said, if bread is found on Pesach, but it is so severely spoiled that it is not possible to tell whether it is chametz or matzah, if most of the bread in the box (throughout the year) where the bread was found is matzah, this bread is mutar.
  - **Q:** If we can tell that this piece is chametz, then we shouldn't follow rov. If we can't tell what it is, then why are we following rov? We should follow the last items to have been put into the box, which were clearly matzah (it is Pesach)!? We find that we say this concept regarding money found in the streets of Yerushalayim. We say that the money was lost the day it was found, because the streets were swept every day and all lost monies are presumably found the day they are lost!? **A:** The fact that the bread is so severely spoiled leads us to believe that it may have been in the box for quite some time, and we can't assume that it's from Pesach.
    - **Q:** If so, we should say it is chametz and not follow rov at all?! **A: Rabbah** said, the Braisa doesn't mean to follow rov. The Braisa means to say that if many days of Pesach have passed, so that it is possible that bread placed into this box at the beginning of Pesach could be so severely spoiled, then we can assume that it is from Pesach and is matzah.
      - **Q:** If so, it is obvious that it is matzah!? **A:** The Braisa is teaching that even if the bread is very severely spoiled, to the point that it looks like it must have been there from before Pesach, if many days of Pesach have passed, we can say that the addition of warm matzah on top of old matzah is what created this so severely spoiled bread, but it is actually matzah.
  - **Q:** Do we follow "what was put in last" rather than following rov? A Braisa says that if we are unsure whether a coin found in a box is regular money or ma'aser money, we follow rov. The Braisa does not say that we follow whatever was put in last!? **A: R' Nachman bar Yitzchak** said, the Braisa is discussing a case where we don't know what type of money was put in last. **R' Zvid** said that both types of coins were used in the box at the same time, separated into piles. So there is no "last" coins to follow. **R' Pappa** said, the coin was found in a hole in the box, so we can't assume that it was from the last coins placed into the box.
- **R' Yehuda** says that one must make a bracha on the bedika.
  - **Q:** What bracha does one make? **A: R' Pappi in the name of Rava** says, he says "l'vaer chametz" (to get rid of chametz). **R' Pappa in the name of Rava** says, he says "ahl biur chametz" (regarding getting rid of the chametz).
    - All agree that "l'vaer chametz" is future tense (which is the proper way to make a bracha). The machlokes is regarding "ahl biur chametz".
    - **Q:** A Braisa says that we make the bracha "ahl hamilah" when performing a bris. We see that it must be considered future tense!? **A:** There is no better way to make that bracha. If he would say "lamul", that would infer that he is the one who must give the milah, and that is not true.
      - **Q:** When the father of the baby is the mohel, he *is* the one who is supposed to do the milah, so he should say "lamul"! **A:** The father of the baby who is the mohel actually would say "lamul".
    - **Q:** A Braisa says that we make the bracha "ahl hash'chita" when slaughtering. We see that it must be considered future tense!? **A:** There is no better way to make that bracha. If he would say "lish'chot", that would infer that he is the one who must slaughter, and that is not true.

