



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

Pesachim Daf Lamed Hey

MISHNA

- One can fulfill his matzah obligation by eating matzah made of any of the 5 grains (wheat, barley, spelt, rye, and oats).
- One may use matzah of demai, ma'aser rishon whose terumah was taken, or ma'aser sheini or hekdesch that was redeemed. Also, a Kohen may use matzah of Challah or terumah.
- One may not use matzah of tevel, of ma'aser rishon whose terumah was not taken, or of ma'aser sheini or hekdesch which was not redeemed.
- If one made matzah to be used for his own Korbon Todah, or for his own Korbon Nazir, they may not be used to fulfill his obligation on Pesach. If one made matzah to sell to people who need it for their Korbon Todah or their Korbon Nazir, he may use that matzah to fulfill his obligation on Pesach.

GEMARA

- A Braisa says that spelt is in the wheat family, whereas oats and rye are in the barley family (with regard to terumah one must give terumah for produce of the same family).
- **Q:** How do we know that one must use matzah of the 5 grains for the Pesach obligation? Why can't one use rice or "dochan"? **A: Reish Lakish** said, the pasuk places the issur of chametz next to the mitzvah of matzah to teach that only something which can become chametz may be used for the matzah obligation.
 - Our Mishna does not follow **R' Yochanan ben Nuri**, because he says in a Braisa that rice and dochan can become chametz.
- **Rabbah bar bar Chana in the name of Reish Lakish** said, one would not be chayuv kares for eating a dough which was kneaded with wine, oil or honey, instead of water.
 - **R' Pappa** explained that the pasuk teaches, one is only chayuv kares for chametz on items that he may use for matzah. Dough kneaded with liquids other than water may not be used for matzah, and therefore would not carry a kares penalty for eating it as chametz.
 - **Q: R' Huna the son of R' Yehoshua** asked, a Braisa says that one would be chayuv kares for swallowing dissolved chametz, but would not fulfill his matzah obligation by consuming matzah in this way. We see the above rule does not hold true!? **A: R' Idi bar Avin** said, the reason of **Reish Lakish** is because liquids other than water don't cause dough to rise and become chametz. It has nothing to do with the words in the pasuk.

YOTZEI B'DEMAI U'VIMA'ASER...

- **Q:** Demai is not fit to be eaten, so how can it be used for matzah?! **A:** Since the person can give away all his possessions and become a pauper (who is allowed to eat "demai") it is considered fit for him now as well.

MA'ASER RISHON SHENITLA TERUMASO...

- **Q:** This is obviously fit to be eaten and therefore mutar to be used for matzah?! **A:** We are talking about a case where the Levi took the ma'aser before there was a chiyuv for the owner to give Terumah Gedolah (before it was smoothed into a pile), and therefore, Terumah Gedolah was never given. We would think that is assur and therefore it should not be allowed for matzah. The Mishna is telling us like **R' Avahu**, that in this case the Levi only needs to give his Terumas Ma'aser, not the Terumah Gedola and it is therefore fit to be eaten. However, had the Levi taken the ma'aser after there was already a chiyuv for the owner to give the Teruma Gedola, the Levi would have to separate Teruma Gedola as well as Terumas Ma'aser.

MA'ASER SHEINI V'HEKDESH SHENIFDU...

- **Q:** This is obviously fit to be eaten and therefore mutar to be used for matzah?! **A:** The Mishna is discussing where he gave the principle amount of the redemption, but not the additional fifth. The Mishna teaches that the redemption is considered to be complete without the giving of the additional fifth as well.

V'HAKOHANIM B'CHALLAH U'B'TERUMAH...

- **Q:** This is obviously mutar to be eaten by the Kohanim and therefore mutar to be used by them for matzah!? **A:** We would have thought that matzah must be made of grains that are mutar to all (not just Kohanim). The Mishna teaches that the Torah writes the word "matzos" twice to teach that matzah may even be made of grains which are mutar to only some people.

AVAL LO B'TEVEL...

- **Q:** Tevel is obviously not fit to be eaten!? **A:** We are discussing something which is tevel only D'Rabanan (e.g. something grown in a flowerpot without a hole). The Mishna is teaching that even that is considered "not fit to be eaten" to the point that it may not be used for matzah.

V'LO B'MA'ASER RISHON SHELO NITLAH TERUMASO

- **Q:** This is obviously not fit to be eaten!? **A:** We are discussing where the Levi took his ma'aser after the produce was smoothed into a pile but before the owner separated terumah. One would think (based on the psukim) that the Levi should not have to separate the owner's portion of the terumah as well. The Mishna teaches that he does, and until he does it is not to be used for matzah.

V'LO B'MA'ASER SHEINI V'HEKDESH SHELO NIFDU...

- **Q:** This is obviously not fit to be eaten!? **A:** This is discussing where it was redeemed, but not properly. For example, the ma'aser sheini was redeemed onto coins that had no image on them (the pasuk teaches that it must have some image), and the hekdesch was redeemed onto land (the pasuk teaches that hekdesch may not be redeemed onto real property).
- A Braisa says, the pasuk teaches us that grain which is not fully mutar (e.g. even if some ma'aser has been separated, but others have not) may not be used for matzah. The pasuk says "Lo sochal alav chametz" (You shall not eat chametz with it). This teaches that matzah may only be made from grain whose only eating prohibition would be chametz (if it was left to become chametz), but not grain which would be prohibited to eat for some other reason (e.g. tevel).
 - **Q:** Even if the grain is tevel, it would still be assur as chametz if it were left to rise, so it is also assur as chametz!? **A:** **R' Sheishes** said, the Braisa follows **R' Shimon** who says "ein issur chal ahl issur" (a prohibition cannot take effect on top of another issur). Therefore, the issur of chametz could not take effect on top of the issur of tevel (which existed before the issur of chametz). **A2:** **Ravina** said, the Braisa may even follow the **Rabanan** (who argue with **R' Shimon**). The pasuk teaches that matzah may only be made from something whose *only* issur would be chametz, not any other issur.
 - **Q:** The pasuk doesn't say that it must be the issur of chametz *exclusively*!? **A:** We must fall back to the answer of **R' Sheishes**.