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Pesachim Daf 13

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. The Halacha follows Rabbi Yehudah that chametz is neither eaten nor destroyed during the fifth hour.

Rav Nachman said in the name of Rav that the Halacha follows the opinion of Rabbi Yehudah who maintains that chametz is suspended in the fifth hour, i.e. it is not eaten nor is it eliminated. There is an anonymous Mishnah that states that as long as one can eat chametz, he can feed the chametz to animals, and we can infer from this that when one himself cannot eat chametz, he cannot feed chametz to animals. Although this would seem to be in accordance with the opinion of Rabbi Meir who maintains that one can eat chametz until the sixth hour, and after that he cannot eat chametz himself nor can he feed chametz to his animal. The Gemara states that that Mishnah is not anonymous in accordance with Rabbi Meir because the Mishnah states: as long as it is *permitted* to eat chametz one may feed the chametz to his animals, and the implications of the word *permitted* are as long as someone else is permitted to eat chametz, then this person who is not permitted to eat chametz can feed chametz to his animals. This would follow the opinion of Rabban Gamliel who maintains that a Kohen can eat *terumah* during the fifth hour, when regular chametz cannot be eaten. A non-Kohen can feed his animals at that time. (13a)

2. Rabban Gamliel does not tip the balance in the dispute between Rabbi Yehudah and Rabbi Meir.

The Gemara assumes that if there is a dispute between two Tanaaim, and a third Tanna agrees somewhat with one of the other Tanaaim, then the two Tanaaim who concur outweigh the single opinion of the Tanna who they disagree with. In our case we should follow the opinion of Rabban Gamliel because Rabban Gamliel's opinion is in accordance with the opinion of Rabbi Yehudah with regard to regular chametz that cannot be eaten in the fifth hour, and Rabban Gamliel is in accordance with the opinion of Rabbi Meir with regard to chametz that is *terumah* that it can be eaten in the fifth hour. Although Rabban Gamliel would appear to be the opinion who tips the balance in the dispute between Rabbi Meir and Rabbi Yehudah, the Halacha is not like Rabban Gamliel because Rabbi Meir and Rabbi Yehudah did not draw a distinction between regular chametz and chametz that is *terumah*. Rabban Gamliel is a third opinion which would appear to be at odds with the opinions of Rabbi Meir and Rabbi Yehudah, so Rabban Gamliel's opinion is not any greater than the opinions of Rabbi Meir and Rabbi Yehudah. (13a)

3. There is a dispute regarding the fourteenth of Nissan that falls on Shabbos whether *terumah*

that is *tahor* should be burned.

If the fourteenth of Nissan falls on Shabbos, Rabbi Elazar ben Bartosa said in the name of Rabbi Yehoshua that we eliminate all chametz before Shabbos, and we burn foods of *terumah* that are *tamei*, suspended or *tahor*. From the food that is *tahor* we leave over food that is enough for two Shabbos meals which one can eat for the first four hours of the day. The Chachamim disagree and they maintain that the *terumah* that is *tahor* should not be burned on the thirteenth of Nissan, because he can feed the *terumah* to guests who are Kohanim, and if there are no guests, he can feed the *terumah* to dogs owned by Kohanim on Shabbos or he can nullify the chametz. Even if no guests are found, there may be guests who stayed outside the walls of the city but who are within the two-thousand-amah techum of the city and they are permitted to walk into town. Rabbi Elazar ben Yehudah countered that if this is the case, then even foods that were suspended should not be burned, because Eliyahu may arrive and he will rule that the foods are *tahor*. The Chachamim, however, maintain that Eliyahu does not arrive on the eve of Shabbos or Yom Tov because the Jewish People are preoccupied with their Shabbos or Yom Tov preparations. The Halacha follows the opinion of Rabbi Elazar ben Yehudah. (13a)

4. A man deposited chametz with Yochanan Chakukaah and mice pierced the bag and Rebbe told Yochanan to sell the chametz in the market.

A man deposited a bag full of chametz with Yochanan Chakukaah. The eve of Pesach arrived, and mice had pierced the bag and the chametz was flowing out. Yochanan came before Rebbe to inquire if he should sell the chametz as it had

minimal value at that time. The first four hours Rebbe told Yochanan to wait, and in the fifth hour Rebbe told Yochanan to sell the chametz in the market. This is in accordance with the opinion of Rabbi Meir, who maintains that chametz is permitted in the fifth hour, but Yochanan could not take the chametz for himself as this would arouse suspicion. (13a)

5. Charity collectors should exchange coins with others and not with themselves.

If a charity collector does not have any poor people to whom to distribute charity money to, they should exchange the charity's copper coins with other people's large silver coins and they should not exchange the copper coins with silver coins in their possession. The collectors of the *tamchui*, the communal plate, who have no poor people to whom to distribute the food, should sell the extra food to others but they should not sell the food to themselves. This is because they should not be suspected of buying the food at a very low price and it is said: *you shall be innocent in the eyes of Hashem and of Israel*. This verse exhorts the Jewish People not to engage in any act that will be a cause for suspicion. (13a)

6. There is a dispute regarding one who deposits produce with his friend and it is becoming ruined due to mice or spoilage.

The Chachamim maintain that if one deposits produce with his friend, even if it becomes ruined because of mice or spoilage, he may not touch it. Rabban Shimon ben Gamliel maintains that he can sell the produce in court because this is akin to returning a lost article to its owner. The opinion of the Tanna Kamma was only said regarding a case where the produce was not reduced by more than

its normal measure of depletion. If the produce was reduced by more than its normal measure of depletion, then even the Tanna Kamma agrees that the produce must be sold in court. (13a -13b)

7. There is a dispute regarding where the two invalid leavened loaves of the *todah* offering were placed in the Bais HaMikdash.

The Mishnah states that Rabbi Yehudah stated that two invalid leavened loaves of a *todah* offering were placed on top of a bench on the eve of Pesach as a signal for when chametz could be eaten. One version reads on the top (*gav*) of the bench i.e. on the seat of the bench. A different version reads that they were placed on the roof of the bench, which was a protection against the rain. By placing the loaves on the roof of the bench, they were seen by everybody. The *Har Habayis*, the Temple Mount, was built as a double row of benches, one row inside the other. Rabbi Yehudah said that this was called an *istavanis* i.e. storefront bench, because it was a row of benches inside another row of benches. These benches were akin to the benches that were placed in front of shops. (13b)

8. There are various reasons why the two leavened loaves of the *todah* offering were invalid.

One opinion maintains that the loaves of the *todah* offering were invalid because everyone would bring their *todah* offerings on the thirteenth of Nissan. A *todah* offering can be eaten on the day it was offered and on the following night, with the meat of the offering and the accompanying loaves becoming invalid at dawn of the fourteenth. If one were to offer a *todah* on the fourteenth of Nissan, he would only be able to eat the chametz loaves

until the end of the sixth hour, and then it would become disqualified, so to avoid an offering becoming disqualified, a *todah* could not be offered at all on the fourteenth of Nissan. Everyone brought their *todah* offerings on the thirteenth, and there were so many offerings and not enough people to eat all the loaves, so many loaves became invalidated. It was these loaves that were used as a signal to notify the people until when they could eat chametz. Alternatively, the loaves were valid but they are referred to as invalid because the animal sacrifice that accompanied the loaves was not slaughtered for them. The loaves only have *kedushas haguf*, physical sanctity, after the animal is slaughtered. Only then can the loaves be invalidated like by being left overnight, or if they became *tamei*, they can no longer be redeemed to remove their status of sanctity. Once the blood is thrown on the *mizbeiach*, the loaves become permitted to eat just like the animal. The loaves could not be eaten prior to the *todah* being slaughtered and for this reason they were used to signal the time that chametz become prohibited. The Gemara concludes that we are referring to a case where the sacrifice was slaughtered and they could no longer be redeemed, but the blood of the sacrifice was spilled prior to the completion of the offering, so the animal and loaves are never permitted to be eaten. (13b)

9. Two things that permit can elevate a sacrifice without the other one.

The Gemara stated that the slaughtering of the sacrifice itself elevates the loaves to a point that they can no longer be redeemed. This follows the opinion of Rebbe, who maintains that the loaves that accompany the *todah* offering are only

permitted to eat after the animal is slaughtered and the blood is thrown. Once one of these actions is performed, the loaves receive the status of *kedushas haguf*, physical sanctity, although they cannot yet be eaten. We see this concept regarding the two lambs that were offered as a sacrifice on the festival of Shavuot, where the lambs sanctify the accompanying bread by slaughtering the animals. If the lambs were slaughtered for their own sake and their blood was thrown for their own sake, the bread is sanctified. If the lambs were not slaughtered for their own sake and their blood was thrown not for their own sake, the bread is not sanctified. Rebbe maintains that if the animals were slaughtered for their own sake but the blood was not thrown for their own sake, the bread receives a status of *kedushas haguf*, physical sanctity with regard to becoming invalid if they are taken outside the Bais HaMikdash and that they can no longer be redeemed. Since the blood was thrown without the proper intentions, however, the lambs are deemed regular *shelamim*, but they are not viewed as the Shavuot communal *shelamim*. Although one can eat the lambs, the loaves cannot be eaten because the correct service was not performed to them to allow them to be eaten. Rabbi Elazar ben Rabbi Shimon, however, maintains that in order for the bread to be sanctified, the lambs must be slaughtered for their own sake and their blood be thrown for their own sake. We see that according to the opinion of Rebbe, the loaves of a *todah* could receive *kedushas haguf* when the animals are slaughtered properly, and they cannot be redeemed. (13b)

10. Abba Shaul maintains that two cows on the Mount of Olives were used as a signal for when chametz must be eliminated.

Abba Shaul maintains that the signal to notify the people until when chametz could be eaten was two cows that were plowing on the Mount of Olives. As long as both cows were plowing, then people would eat their chametz. When one cow was taken away, the chametz would be suspended, meaning they would not eat the chametz nor burn it. When both cows were taken away, everyone began to burn their chametz. (14)

DAILY MASHAL

Cows and Pesach

The Gemara states that Abba Shaul maintains that the signal to notify the people until when chametz could be eaten was two cows that were plowing on the Mount of Olives. As long as both cows were plowing, then people would eat their chametz. When one cow was taken away, the chametz would be suspended, meaning they would not eat the chametz nor burn it. When both cows were taken away, everyone began to burn their chametz. Why was such a strange symbol used to notify the people until when they were allowed to eat chametz? Perhaps the idea is that the Medrash states that the Torah alludes to Avraham as a bull, because regarding Avraham it is said: *and he took cattle*. Avraham hosted the angels on Pesach, and to commemorate the event that shaped the Jewish people's future, two cows were used to notify the Jewish People of the impending festival of Pesach.