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Pesachim Daf 21

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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

MISHNAH: The whole time that one is permitted to eat [chametz], one may feed it to domesticated animals, beasts, and birds, and he may sell it to a gentile, and benefit from it is permitted. When its period has passed, benefit from it is forbidden, and he may not fire an oven or a pot range with it. Rabbi Yehudah said: there is no removal of chametz save by burning; but the Sages maintain: he may also crumble and throw it to the wind or cast it into the sea. (21a4)

GEMARA: The whole time that one is permitted to eat [chametz], one may feed etc. Hence the whole time that one is not permitted to eat it, he may not feed [domesticated animals. etc., with it]: shall we say that our Mishnah is not according to Rabbi Yehudah; for if Rabbi Yehudah, surely there is the fifth hour when he may not eat, yet he may feed. For we learned: Rabbi Meir said: One may eat [chametz] the whole of the five [hours] and must burn [it] at the beginning of the sixth. Rabbi Yehudah said: One may eat the whole of the four [hours], keep it in suspense the whole of the fifth, and must burn it at the beginning of the sixth!¹ — What then? It is Rabbi Meir! [Then instead of] this [phrase]: ‘The whole time that one is permitted to eat, one may feed,’ the whole time that one eats, he ‘may feed’ is required?² — Said Rabbah bar Ulla: Our Mishnah agrees

with Rabban Gamliel, For we learned: Rabban Gamliel said: Chullin may be eaten the whole of the four [hours] and terumah the whole of the five, and we burn [them] at the beginning of the sixth. And this is what he [the Tanna] states: The whole time that it is permitted to a Kohen to eat terumah, a [lay] Israelite may feed his domesticated animals, beasts and birds with chullin. (21a4 – 21a5)

For what purpose does he state domesticated animals and for what purpose does he state beasts? They are necessary: for if he stated domesticated animals, [I might say] that is because if they leave over it is fit for them; but [as for] beasts, which if they leave over hide it,³ I would say [that it is] not [so]. While if he stated beasts, [I might say] that is because if they leave over they at least hide it; but as for domesticated animals, sometimes they leave over and he [the owner] may not think about it,⁴ and so transgress ‘it shall not be seen’ and ‘it shall not be found’ on its account, [and therefore] I might say [that it is] not [so]: thus they [both] are necessary. What is the purpose of birds? — Because he states domesticated animals and beasts, he also states birds. (21a5)

¹ ‘Keeping it in suspense’ means that animals may be fed with it, but it may not be eaten.

² The impersonal form used in the Mishnah implies that as long as one person may eat, another may feed his domesticated animals.

³ With the result that the chametz may remain in his possession during Pesach.

⁴ To annul it before Pesach, thinking it was already eaten.

And he may sell it to a gentile. That is obvious?⁵ It is to reject [the view of] this Tanna. For it was taught: Beis Shammai maintain: A man must not sell his chametz to a gentile, unless he knows from it that it will be consumed before Pesach; but Beis Hillel say: As long as he [the Jew] may eat it, he may sell it. Rabbi Yehudah ben Beseirah said: Kutach⁶ and all kinds of kutach may not be sold thirty days before Pesach.⁷ (21a5 – 21b1)

And benefit from it is permitted. That is obvious?⁸ It is necessary [to teach it] only where he charred it [in the fire] before its time,⁹ and he [the Tanna] informs us [that the law is] as Rabbah. For Rabbah said: If he charred it [in the fire] before its time, benefit [from it] is permitted even after its time. (21b1)

When its period has passed, benefit from it is forbidden. That is obvious? — It is necessary [to state this] only in respect of the hours [when chametz is interdicted] by Rabbinical law. For Rav Gidal said in the name of Rav Chiya bar Yosef in Rabbi Yochanan's name: He who betroths from the sixth hour and onwards, even with Kurdenean wheat, we have no fear of his betrothal. (21b1 – 21b2)

And he may not fire an oven or a pot-range with it. That is obvious? — This is necessary only according to Rabbi Yehudah, who maintained: There is no removal of chametz save by burning. You might argue, since Rabbi Yehudah said: Its mitzvah demands burning, then while he is burning it let him benefit from it. Hence we are informed [that it is not so]. (21b2)

⁵ Surely this is no worse than any other benefit.

⁶ A preserve consisting of sour milk, breadcrusts, and salt.

⁷ It is used as a sauce or relish, and hence lasts a long time. It was customary to give popular lectures about Festivals thirty days before, and therefore from that time one might not sell his kutach to a gentile.

Chizkiyah said: How do we know that chametz during Pesach is forbidden for [general] use? Because it is said: there shall no chametz be eaten: [meaning,] there shall not be in it permission [i.e., the right] of eating. [Thus] the reason is because the Divine Law wrote, 'there shall no chametz be eaten'; but if 'shall not be eaten' were not written, I would say, prohibition of eating is implied, [but] prohibition of benefit is not implied. Now he differs from Rabbi Avahu, for Rabbi Avahu said: Wherever it is said, 'It shall not be eaten,' 'that shall not eat,' 'you shall not eat,' the prohibitions of both eating and benefit [in general] are understood, unless the Torah expressly states [otherwise], as it does in the case of neveilah. For it was taught: You shall not eat of [neveilah] anything that dies of itself: you may give it unto the stranger [ger] that is within your gates, that he may eat it; or you may sell it unto a foreigner: know only that it may be 'given' to a stranger or 'sold' to a foreigner [heathen]; how do I know [that] selling to a stranger [ger] [is permitted]? Therefore it is stated, 'you may give it unto the stranger [ger] that is within your gates ... 'or sell.' How do we know [that] giving to a foreigner [is permitted]? Because it is stated, 'you may give it, that he may eat it, or you may sell it unto a foreigner', thus the result is that [to] a stranger [ger] and a foreigner [heathen] alike, both selling and giving [are permitted]: this is Rabbi Meir's view. Rabbi Yehudah said: The words are as they are written, [viz.] to a ger it must be given and to a heathen it must be sold. What is Rabbi Yehudah's reason? If you should think as Rabbi Meir says, let the Divine Law write, you may give it unto the stranger [ger] that is within your

⁸ For feeding domesticated animals with it is benefit, and it is already stated that this is permitted.

⁹ I.e., before it becomes forbidden. It was so charred that it neither tastes nor looks like chametz.

gates, that he may eat it, and you may sell it: why state 'or'? Infer from this that the words are as they are written. And Rabbi Meir? — 'Or' is to show that giving to a ger takes precedence over selling to a heathen. And Rabbi Yehudah?— No verse is required for this: since you are commanded to maintain a ger, but you are not commanded to maintain a heathen, a verse is not required, [for] it stands to reason. (21b2- 21b3)

On the view of Rabbi Meir who maintained, [to] a ger and a heathen alike, both selling and giving are permitted, it is well: since a verse is required to permit benefit from a neveilah, it follows that all other things forbidden in the Torah are forbidden in respect of both eating and [general] benefit. But according to Rabbi Yehudah, who maintained, it comes from [the purpose of teaching that] the words are as they are written, from where does he know that all [other] things forbidden in the Torah are forbidden in respect of benefit? He deduces it from, [you shall not eat any flesh that is torn of animals in the field;] you shall cast it to the dogs: 'it' you may cast to dogs, but you may not cast to dogs all [other] things forbidden in the Torah. And Rabbi Meir? — [He interprets:] 'it' you may cast to dogs, but you may not cast to dogs chullin killed in the Temple Court. And the other? — [Benefit from] chullin killed in the Temple Court is not [forbidden] by Scriptural law. (21b3 – 22a1)

DAILY MASHAL

THE CHANUKAH 'STORY': HaRav Mattisyahu Salomon, Shlita, in his *Sefer Ma'amarim* emphasizes that the actual 'story' of Chanukah is not interesting to us from a historical perspective, as history could simply be viewed in a social, political and a particular historian's context. In fact, whatever has occurred throughout the world's existence has happened only because it was Hashem's express and explicit will. When Chazal

(Shabbos 21b) ask *Mai Chanukah*--what is Chanukah?-- they respond not by going into lengthy details of the various strategies and battles, but rather with our relationship with Hashem and the miracles He performs on our behalf. Our view of 'history' is replete with *r'* our falling prey to sin, suffering the consequences and then returning to Hashem--Who brings about our salvation, sometimes in a clearly miraculous way, and other times hidden in the guise of politics, movements and the like. History's message of Chanukah to us in this protracted galus is to once and for all not fail and fall--so that we have the ultimate salvation that only Hashem can bring. HaRav Salomon points out that this is inherent in the term 'Macabi'--*Mi Chamocha Ba'eilim Hashem*--we realize that it is only Yeshuas Hashem that we need--and that will come about only through our own youghts, words and actions. Let us take the lessons of Chanukah with us--committing to rid ourselves of the tzaros, of the pain and suffering, that we find ourselves in, through our own Teshuvah--so that we can witness that final and ultimate Yeshuas Hashem! Hakhel Note: Perhaps we can begin with what you might perceive as a Hellenistic influence upon you--and try to curb and eliminate it!