A RUBEN DAF YOMI CENTER PUBLICATION
DAF YOMI DIGEST
THE DAILY RESOURCE FOR THOUSANDS OF DAF YOMI LEARNERS WORLDWIDE
Shabbos, Dec 12 2020 ■ כ״ו כסלו תשפ״א
פסחים כ״א
The Chicago Center
TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) Clarifying the dispute between R' Eliezer and R' Yehoshua

R' Yosi the son of R' Chanina explains that the dispute between R' Eliezer and R' Yehoshua concerning the tahor terumah that is about to fall into the tamei chullin applies only when the ratio will be less than 100:1 but if the terumah will fall into the chullin and be less than 100:1 everyone would agree that it should be allowed to fall into the tamei chullin.

A Beraisa is cited that supports this understandingof the dispute and the Gemara clarifies a difficulty with the language of the Beraisa.

הדרן עלך אור לארבעה עשר

2) MISHNAH: Guidelines are presented concerning the timing of the prohibition against eating and benefiting from chometz on erev Pesach. A dispute is recorded whether chometz must be burnt or could be destroyed using any effective method.

3) Clarifying the Mishnah

Rabbah bar Ulla explains how the language of the Mishnah reflects the opinion of R' Gamliel who permits terumah but prohibits chullin during the fifth hour.

The Gemara explains why the Mishnah specified domesticated animals, undomesticated animals and birds.

The Gemara explains the necessity of what seems to be a number of obvious statements made by the Mishnah.

4) Identifying the source that prohibits chometz from benefit

Chizkiyah and R' Avahu disagree about the source that prohibits chometz from benefit. According to Chizkiyah it is the unique wording לא יאכל whereas according to R' Avahu any form of the word אוכל implies a prohibition against benefit unless otherwise indicated. ■

Distinctive INSIGHT

Feeding chometz to the animals during the fifth hour

ואי תנא חיה משום דאי משיירא מיהת מצנעא

Our Gemara explains that it is permitted to feed chometz to one's animals during the fifth hour, while one is still allowed to derive benefit from the chometz. The Gemara points out that this is true if one is feeding it to a חיה, because even if the non-domesticated animal does not finish eating the chometz, at least this animal will take the chometz and hide it, so that the Jew will not be in violation of owning and seeing chometz.

Tosafos points out what seems to be a contradiction. Earlier (9b), the Gemara ruled that immediately after the bedikah, a person must hide the chometz in a secure location in order that a weasel not find it and take it back into the house and hide it. Yet, here the Gemara holds that we may even place the chometz in front of an an animal that takes the chometz and hides it. This is deemed an acceptable situation, where the owner would not be in violation of בל יראה ובל ימצא.

Tosafos answers that the animal discussed in the Mishnah is one which lives in the area of the house, and even when it takes the chometz, it does not hide it very well. The weasel discussed earlier, however, is a rodent type which takes the chometz and hides it away deep in its lair. If this animal is seen taking the chometz back into the house, we would have to repeat the bedikah. Although Tosafos is of the opinion that the reason for bedikah is that we not find chometz and come to eat it, and hidden chometz does not seem to be a problem due to its being concealed, nevertheless, we are afraid that the chometz might surface during the holiday and the person might eat it.

The Rosh also deals with the question of Tosafos, and he answers that the case of feeding an animal which is allowed in our Mishnah would be only where the owner stands over the animals. ■

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HALACHAH Highlight

Is one permitted to give a present to a gentile?
ר' יהודה אומר דברים ככתבין לגר ככתבין לגר בנתינה ולנכרי במכירה

R' Yehuda says the verse should be read literally (and thus one may) give (the unkosher meat) to a ***גר תושב*** *(a gentile who has accepted upon himself the seven Noachide laws, but eats unkosher food) and sell it to a gentile.*

The halacha follows R' Yehuda[1]. Therefore, one is forbidden to give a present to a gentile who is not a גר תושב. Meiri[2] understands that this prohibition only applies to an idolater, but a gentile who believes in G-d and obeys the statutes of his religion can be given a present. However the poskim[3] disagree with Meiri's view and rule that even the above mentioned gentile is included in the prohibition.

The Tosefta[4] states an exception to this rule. If a person is acquainted with the gentile, e.g. he is his neighbor or friend, any gift is considered a form of sale. The rationale behind this is that the gentile will return his favor. This serves as a 'payment' for the gift. Taz concurs with this view[5]. One is also permitted to give charity to a poor gentile in order to further peace and good relations between Jews and gentiles.

The prohibition to give a gift extends to giving good advice[7]. There is also a prohibition to praise gentiles either because of their physical beauty or because of their elevated stature. ■

1. ברמב"ם בהלכות ע"ז פ"י ה"ד ושו"ת יור"ד סימן קנ"א ס"ק י"א, וחושן משפט סימן רמ"ט, פסקו כר' יהודה, ודלא כר"מ
2. המאירי במסכת ע"ז דף כ' ע"א בסוד"ה כבר
3. כן דעת רוב הראשונים (ולא מצאתי עוד מי שכתב כמאירי בזה) וכ"כ הבית יוסף בחושן משפט סוף סימן רמ"ט וכ"ה סתימת השו"ע ביור"ד סימן קנ"א סי"א וכמפורש שם בש"ק ס"ק י"ח ולכן אסר אפילו לישמעאלים עי"ש. וכן עי' בחו"מ בסימן רמ"ט
4. בתוספתא בע"ז בסוף פ"ג, והובא במאירי הנ"ל וברא"ש שם סימן י"ט ובטור ביור"ד קנ"א סי"א
5. ביו"ד קנ"א סק"ח
6. בשו"ע שם סי"ב
7. בדרכי תשובה שם ס"ק כ"ח. שכ"כ הרמב"ם
8. בשו"ע שם סעיף י"ד וכמפורש בגמ' בע"ז דף כ' ע"א. ובשו"ת ציץ אליעזר חט"ו ליקט כמה ציורים של קולות בכ"ז, והרוצה יע"ש ■

REVIEW and Remember

1. How can the inside of a utensil be tahor while the outside is tamei?

2. Why is it necessary for the Mishna to enumerate different categories of creatures?

3. What is the novelty of the Mishnah's ruling prohibiting chometz after the time of the prohibition?

4. Explain the dispute between Chizkiyah and R' Avahu.

STORIES off the Daf

Chometz as a segulah
וכל מיני כותח אדור למכור ל' יום קודם לפסח

A father once traveled to the Shinever Rav zt"l with his young son who was very ill. When he requested the Rebbe's bracha for a full recovery, the Rebbe told them to remain by him for Shabbos and he would see what he could do for the child.

As is the custom by many Chasidic Rebbes, during the third Shabbos meal the Rebbe called the father over and gave him one of the twelve challos which he used for the Shabbos meals. He instructed the father to take the Challah and place it around the child's neck for a segulah. Immediately after Shabbos, the Chossid did as he was told and the child miraculously recovered.

At the beginning of Chodesh Nissan the father received an urgent telegram requesting that he immediately travel to Shinev with his son. Without thinking twice, the Chossid ordered a carriage and traveled to the Rebbe. As soon as they entered the Rebbe's presence, the Rebbe asked the boy if he still wore the challah as a shmirah. When he responded in the affirmative, the Rebbe asked to see it. When the boy gave the challah to the Rebbe, he handed it to his gabbai telling him to put it aside with the chometz to be burned before Pesach. The Rebbe explained that he feared that since it was given as a segulah from the Rebbe, the father would not have burned it. Because the Rebbe knew that the chametz was still there, he decided to take care of it himself. ■

Daf Digest is published by the Chicago Center, under the leadership of HaRav Yehoshua Eichenstein, shlit"a
HaRav Pinchas Eichenstein, Nasi; HaRav Zalmen L. Eichenstein, Rosh Kollel; Rabbi Tzvi Bider, Executive Director, edited by Rabbi Ben-Zion Rand.
Daf Yomi Digest has been made possible through the generosity of Mr. & Mrs. Dennis Ruben.