



## OVERVIEW of the Daf

### 1) The joint product of prohibited and permitted items (cont.)

The Gemara identifies the source for the assertion that R' Eliezer forbids the joint product of prohibited and permitted items.

Abaye presents guidelines for items that may or may not be subject to the disagreement concerning the joint product of prohibited and permitted items.

Shmuel taught a Beraisa that had the opinions of Rebbi and Chachamim reversed. The Gemara explains that either he had a different understanding of their positions or he intentionally reversed their opinions so that people would follow the prohibiting view.

### 2) Clarifying the final ruling of the Beraisa

The final ruling of the Beraisa was that if the bread was cooked over coals that were made from prohibited substances, all agree that the bread is permitted.

A dispute is recorded whether this ruling applies only when the coals are smoldering or even if the coals are flickering.

The second opinion is unsuccessfully challenged.

Rami bar Chama asked R' Chisda what Rabanan, who permit bread baked with wood that is orlah or kilayim, would rule regarding bread that was baked over wood that was hekdesh.

R' Chisda replied that the bread is prohibited.

Rava's challenge to this ruling is answered by R' Papa.

Rava's premise that wood which is subject to me'ilah becomes deconsecrated when used as fuel is unsuccessfully challenged.

### 3) Clarifying R' Yehudah's opinion

A Beraisa records an exchange between R' Yehudah and the other sages regarding the basis for R' Yehudah's opinion that chometz must be burned. ■

## Distinctive INSIGHT

### Teaching tricks and techniques

אתניה איפכא כי היכי דניקום רבנן לאיסורא

Rashi explains that Shmuel intentionally reversed the opinions in the Beraisa and taught it in its distorted form in order to have the students arrive at what he believed to be the proper halachic conclusions. Shmuel knew that it was Rebbe who held the loaf was prohibited if it was baked in an oven fueled with wood which was prohibited for benefit. Rebbe held that we consider the benefit provided by the heat of these items of orlah and kilayim as being an integral part of the loaf **יש שבה עצים בפת**. Chachamim held that the loaf is permitted, as they do not hold that the prohibited benefit is considered as being absorbed into the loaf. Normally, the halacha would follow the opinion of the majority, and the loaf would be permitted. Shmuel, however, knew that this case is an exception, and that we follow the opinion of Rebbe, to prohibit the loaf. He therefore taught this dispute with the opinions reversed, resulting in the Chachamim being the ones who prohibit the loaf.

It seems from this Gemara that it is permitted to quote a halacha and attribute it to someone other than its true author, if the intent is in order to have the opinion be accepted as conclusive.

Magen Avraham (O.C. 156:#2) questions this from a statement in Masseches Kalla (also Berachos 27b) which teaches that the Shechina departs from the Jewish people if a statement is quoted and attributed to someone other than its true author. Eliyahu Rabba answers that the statement which is critical of this behavior is dealing with a case where the halacha would be accepted even if it is quoted accurately. In this case, there is no reason to conceal its true author. However, in our case, Shmuel switched the names to have the statement accepted, which would not have happened otherwise. ■

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בהודאה על כל החסד שעשה ה' עמנו  
by Ari Weiss

# HALACHAH Highlight

## Burning the Chometz According to Rabbi Yehuda

...תניא א"ר יהודה אין ביעור חמץ אלא שריפה... אמרו לו... והתורה אמרה תשביתו שאור מביתכם בכל דבר שאתה יכול להשביתו

*It was taught in a braisah: R' Yehuda says biur chometz (the elimination of chometz) can only be performed by burning... they (the sages) said to him...the Torah says to eliminate leaven from within your houses – (this implies) use anything to destroy it.*

The Gemara (12b) explained that R' Yehuda only ruled that one must burn his chometz at the time of elimination (שעת ביעור), but chometz is discovered at another time, he would be free to dispose of it in any way he could.

Rashi and Tosafos disagree about the meaning of the phrase שעת ביעור (the time for the elimination of chometz). Rashi says that it refers to the sixth hour on erev Pesach; after<sup>1</sup> this time one would not be required to burn his chometz according to R' Yehuda. Tosafos says the opposite! At the sixth hour one may get rid of the chometz in any way possible, but after the sixth hour one is obligated to burn his chometz.

The Poskim<sup>2</sup> write that the custom is to burn chometz in line with the opinion of R' Yehuda<sup>3</sup>, whether it be at the end of the fifth hour, the sixth hour or thereafter. Therefore<sup>4</sup>, one should not soak his chometz in a flammable substance e.g. gasoline, lighter fluid etc, before burning it as the liquid would render it unfit to be eaten

# REVIEW and Remember

1. What is the dispute between R' Eliezer and Rabaan concerning a loaf of bread baked in an oven that was fueled with wood from avodah zara and became mixed with other loaves?

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2. Why are cups and bowls baked in an oven fueled with asheirah wood prohibited?

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3. What is shelamim wood?

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4. Why did Rabanan reject R' Yehudah's initial kal v'chomer?

and thus it would be considered as if it had been halachically eliminated. Rather one should place the inflammable liquid alongside the chometz or underneath in order that it remain fit for consumption prior to it's elimination through burning. ■

1. ובשעה החמישית לרא"ש כאן, רש"י מודה שהשבתתו בכ"ד. משא"כ להטור (באו"ח תמ"ה א') לדעת רש"י בשריפה דוקא לפי ר"י
2. הרמ"א בסימן תמ"ה ס"א והשו"ע שם כתב כרמב"ם שפסק כחכמים, אמנם בכף החיים שם הביא שיש ענין לשרפו עפ"י סוד, וגם בבן איא חי שנה א' פרשת צו אות י' משמע לכאור' שהמנהג בשריפה. ושמעתי שכן נוהגים הספרדים
3. כ"כ המ"ב וכה"ח שם
4. כ"כ בשו"ת באר משה ח"ה סימן קכ"ב, ובסוף התשובה שם הביא שכ"כ גם הגר"מ שטרנבוך שליט"א ■

# STORIES off the Daf

## The input affects the outcome

יש שבח עצים בפת

A chassid of the Chozeh of Lublin, zt"l, wished to have the honor of his Rebbe visiting his home. He was ready to provide anything the Rebbe would ask for as long as he would come. The Rebbe finally agreed and the chassid's joy knew no bounds. In order to ensure that the Rebbe would be comfortable, he commissioned a

carpenter to make a special bed for the Rebbe.

Finally, the day arrived and the Rebbe came to the chassid's house with his entourage. After greeting everyone and eating something, the Rebbe asked to rest a little. To everyone's great surprise, no sooner did the Chozeh lay down on the bed when he jumped up exclaiming, "I feel like I'm being stabbed!" and would not lay down again. The bed was inspected and the chassid could not find anything wrong with it. When the Chozeh questioned the carpenter

what he was thinking when he made the bed he replied that it was during the three weeks and he was thinking of the destruction of the Bais Hamikdash. "Now I understand!" exclaimed the Chozeh, "it was this pain that I must have felt when laying on the bed."

In light of our Gemarah it can be said that not only יש שבח עצים בפת, but even the person's intentions can have an effect on what he makes. ■

