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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

But the Sages maintain: He crumbles and throws it etc. The scholars asked: How is it meant: He crumbles and throws it to the wind, or he crumbles and throws it into the sea; or perhaps, he crumbles and throws it to the wind, but he may throw it into the sea whole [without crumbling]? And we learned similarly in connection with an idol too: Rabbi Yosi said: He crushes and throws it to the wind or casts it into the sea. And the scholars asked: How is it meant: He crushes and throws it to the wind, or he crushes and casts it into the sea; or perhaps, he crushes and throws it to the wind, but he may cast it into the sea whole [without crushing?]-Said Rabbah: It is logical that an idol, which goes into the Dead Sea, need not be crushed;¹ chametz, which goes into other streams, needs crumbling. Said Rav Yosef to him: On the contrary, the logic is the reverse: An idol, which does not dissolve, needs crushing; chametz, which dissolves, does not need crumbling.

It was taught in accordance with Rabbah;² it was taught in accordance with Rav Yosef.³ It was taught in accordance with Rabbah: If he was walking in a wilderness, he crumbles it [the chametz] and casts it to the wind; if he was travelling in a ship, he crumbles it and casts it into the sea. It was taught in accordance with Rav Yosef: If he was

travelling in the desert, he crushes [the idol] and throws it to the wind; if he was travelling in a ship, he crushes and casts it into the sea.

[The teaching requiring] ‘crushing’ is a difficulty according to Rabbah, [while the teaching requiring] ‘crumbling’ is a difficulty according to Rav Yosef? ‘Crushing’ is not a difficulty according to Rabbah: one means into the Dead Sea,⁴ the other means into other waters. ‘Crumbling’ is not a difficulty according to Rav Yosef: One refers to wheat [grains],⁵ the other refers to bread. (28a2 – 28a3)

MISHNAH: Chametz belonging to a gentile over which Pesach has passed is permitted for use; but that of an israelite is forbidden for use, because it is said, neither shall there be chametz seen with you. (28a3)

GEMARA. Who is [the authority of] our Mishnah: it is neither Rabbi Yehudah nor Rabbi Shimon nor Rabbi Yosi HaGellili. What is this [allusion]? — For it was taught: [As to] chametz, both before its time and after its time, he transgresses a negative command on its account; during its time, he transgresses a negative command and [commits a sin subject to] kares;⁶ these are the words of Rabbi Yehudah. Rabbi Shimon said: [As to] chametz,

¹ For the Dead Sea is unnavigable; hence none will pick it up.

² That chametz requires ‘crumbling’.

³ That an idol requires ‘crushing’.

⁴ The idol need not be crushed before it is thrown in there.

⁵ Which had turned chametz. These must be crumbled, i.e., scattered into the sea. But they may not be tied in a sack and thrown into the sea, lest someone finds the sack.

⁶ During its (forbidden) time means during Pesach. Before its time, from six hours (mid-day) on the fourteenth of Nissan until evening, when Pesach commences; after its time, after Pesach — i.e., chametz which was kept from before until after Pesach. He transgresses by eating it.

before and after its time, he does not transgress anything at all on its account; during its time, he transgresses on its account [a prohibition subject to] kares and a negative command. And from the hour that it is forbidden for eating, it is forbidden for [general] use; this agrees with the first Tanna. Rabbi Yosi HaGellili said: Wonder at yourself! How can chametz be prohibited for [general] use the whole seven [days]? And how do we know of one who eats chametz from six hours and onwards that he transgresses a negative command? Because it is said: You shall eat no chametz with it;⁷ this is Rabbi Yehudah's opinion. Said Rabbi Shimon to him: Is it then possible to say thus, seeing that it is already stated: You shall eat no chametz with it; seven days shall you eat matzos with it?⁸ If so, what does 'you shall eat no chametz with it' teach? When he is subject to [the injunction], arise, eat matzos,⁹ he is subject to [the prohibition], 'do not eat chametz'; and when he is not subject to, 'arise, eat matzos,' he is not subject to, 'do not eat chametz.' (28a3 – 28b1)

What is Rabbi Yehudah's reason? — Three verses are written: No chametz shall be eaten; You shall eat nothing leavened; and You shall eat no chametz with it. One refers to before its time; another to after its time; and the third to during its time. And Rabbi Shimon? — One refers to during its time. 'You shall eat nothing leavened' he requires for what was taught: Chametz; I only know [that it is forbidden] where it turned chametz of its own accord; if [it turned chametz] through another substance, how do we know it? Therefore it is stated: You shall eat nothing leavened.¹⁰ No chametz shall be eaten' he requires for what was taught: Rabbi Yosi HaGellili said: How do we

know that at the Pesach of Egypt its [prohibition of] chametz was in force one day only? Because it is said: 'No chametz shall be eaten', and in proximity to it [is written]: This day you go forth. And Rabbi Yehudah: how does he know [that it is prohibited when made chametz] through another substance? — Because the Divine Law expressed it in the term machmetzes.¹¹ How does he know Rabbi Yosi HaGellili's [deduction]? — I can either say, because 'this day' is stated in proximity to it. Alternatively, he does not base interpretations on the proximity of verses.¹² (28b2 – 28b3)

The Master said: 'And how do we know of one who eats chametz from six hours and onwards that he transgresses a negative command? Because it is said: You shall eat no chametz with it: this is Rabbi Yehudah's opinion. Said Rabbi Shimon to him: Is it then possible to say thus, seeing that it is already stated: You shall eat no chametz with it; seven days shall you eat matzos with it?' Now as to Rabbi Yehudah, Rabbi Shimon says well to him? - Rabbi Yehudah can answer you: [The purpose of] that [verse] is to make it a statutory obligation even for nowadays.¹³ And Rabbi Shimon? From where does he know to make it a statutory obligation [even nowadays]! — He deduces it from: at evening you shall eat matzos. And Rabbi Yehudah? — He requires that in respect of a tamei person or one who was on a distant journey. I might say, since he cannot eat the Pesach sacrifice, he need not eat matzos or bitter herbs either. Hence we are informed [that it is not so]. And Rabbi Shimon? — For a tamei person or one who was on a distant journey no verse is required, because he is no worse than an uncircumcised person and aa stranger, for

⁷ 'It' refers to the Pesach sacrifice, which was offered on the fourteenth of Nissan from mid-day and onwards; and the verse is interpreted: You are to eat no chametz at the time that you must offer the Pesach sacrifice.

⁸ Now, matzos was not eaten before evening; hence 'with it' must mean when the Pesach sacrifice is eaten, viz., in the evening, and 'with it' must bear the same meaning in the first half of the verse.

⁹ I.e., in the evening.

¹⁰ This implies even if fermentation was induced by something else.

¹¹ This implies an additional teaching, for otherwise the three verses should use the same term, viz., chametz.

¹² And thus he rejects the view that at the Exodus the prohibition of chametz was for one day only.

¹³

it is written: but no uncircumcised person shall eat of it; 'of it' he shall not eat, but he eats of matzos and bitter herbs. And Rabbi Yehudah? It is written in the case of one, and it is written in the case of the other. (28b3 – 28b4)

Now, who is [the authority for] our Mishnah? If Rabbi Yehudah, he states chametz without qualification, even that of a gentile. And if Rabbi Shimon, even that of an Israelite is indeed permitted,¹⁴ while if [it is] Rabbi Yosi HaGellili, even during its time it is indeed permitted for [general] use? — Said Rav Acha bar Yaakov: In truth it is Rabbi Yehudah, and he learns se'or [chametz] of 'eating' from se'or of seeing': just as [with] the se'or [stated in connection] with 'seeing', you must not see your own, but you may see that belonging to others or to the Most High', so [with] the se'or [written in connection] with 'eating', you must not eat your own, but you may eat that belonging to others or to the Most High; and logically he [the Tanna of our Mishnah] ought to teach that it is permitted even for eating, but because he teaches that that of an Israelite is forbidden for use, he also teaches that that of a gentile is permitted for use. Again, logically he ought to teach that even during its period it is permitted for use, but because he mentions after its period in connection with that of an Israelite, he also teaches about that of a heathen after its period. (28b4 – 29a1)

DAILY MASHAL

Chametz and Liberation

The Gemara states that Rabbi Yose HaGlili maintains that regarding the Exodus from Egypt, the prohibition of consuming chametz was only in effect for one day. This is based on the juxtaposition of the verse that states: no chametz shall be eaten to the verse that states: today you are leaving Egypt. This teaches us that regarding the

Exodus from Egypt, they were only prohibited from eating chametz for the day that they left Egypt.

One must wonder what relevance this teaching has to the present. Does it really make a difference if the Jewish People were prohibited from eating chametz upon liberation?

The answer to this question is the essence of the Exodus and the festival of Pesach that we celebrate to commemorate our liberation. It is well known that chametz symbolizes the Yetzer Hara. The Jewish People were not merely enslaved physically in Egypt. Rather, they had reached the nadir of depravity, and there was almost no hope for them to be liberated. HaShem had compassion on His beloved nation and redeemed them with His outstretched hand and His Mighty Arm. The forces of evil were vanquished, and the entire universe was liberated on the first official Pesach in history.

What better way to commemorate this momentous day than to prohibit the Jewish People from eating chametz? When we abstain from chametz, we are reflecting on our victory over the Yetzer Hara. This victory allows us to serve HaShem with love, and experience every year the true liberation from the forces of evil.

¹⁴ For general use, after its time.