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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. Both nossar and chametz are subject to the prohibition of leaving over.

Rabbi Yehudah proves his ruling that chametz is required to be eliminated through burning from the fowling logic: one is not allowed to eat nossar and is liable kares if he does eat nossar, and he is not allowed to derive benefit from nossar. Furthermore, nossar is subject to the prohibition of ‘do not leave it over.’ Similarly, one is liable kares for consuming chametz and one is forbidden to have benefit from chametz, and one is not allowed to leave over chametz, i.e. it cannot be seen or found on Pesach. Just like nossar is required to be burned, so too chametz is required to be burned.

The Chachamim counter that the nossar of an asham talui, (offering brought when one is uncertain if he committed a sin for which he is liable a chatas offering; the asham talui suspends his punishment until he ascertains that he actually committed a sin and offers a chatas) and the nossar of a bird chatas that is offered in a case of uncertainty (i.e. a woman who gave birth and is uncertain if she is required to bring an olah and a chatas because she is unsure if her miscarriage was actually a legal child; she can stipulate regarding the olah offering, but regarding the chatas, she must offer it under the assumption that she is obligated to bring the offering; the Kohen

cannot eat the meat of this chatas because the meat may be Chullin, and thus viewed as neveilah because the bird was killed through melikah, a process of killing the bird) are both subject to the prohibition of ‘do not leave over,’ yet we the Chachamim maintain that the nossar of these offerings must be burned, whereas Rabbi Yehudah himself maintains that they are disposed of through burial.

Rabbi Yehudah conceded the argument of the Chachamim and remained silent. (28a)

2. An idol that does not dissolve in water requires being ground up before throwing it into the sea.

The Mishnah stated that the Chachamim require that one crumble chametz and scatter it to the wind or throw the chametz into the sea.

The Gemara wonders if this means that he crumbles the chametz and scatters it to the wind, and crumbles the chametz and throws it into the sea, or does he only need to crumble the chametz and throw it to the wind, but one does not need to crumble the chametz before throwing it into the sea.

Similarly, Rabbi Yose maintains regarding an idol that he grind the idol and throw it into the wind or throw



it into the sea. There too we wonder if Rabi Yose means that both regarding throwing the idol to the wind or to the sea, one must first grind up the idol, or perhaps he only needs to grind the idol and throw it into the wind, but he can throw the idol into the sea without grinding the idol first.

Rabbah maintains that an idol that is thrown into the Dead Sea does not need to be ground up first, because boats do not travel in the Dead Sea, so there is no concern that someone will take the idol. Chametz, however, which is thrown into any body of water, must be crumbled first, because a Jewish sailor may find it and take it.

Rav Yosef disagrees and maintains that an idol does not dissolve in water, so one must grind it before casting the idol into the sea, whereas chametz, which will dissolve in the water, does not require crumbling before being thrown into the sea. (28a)

3. One who was traveling in the wilderness and needed to dispose of his chametz, he crumbles the chametz and scatters it to the wind.

Proof to Rabbah is from a Baraisa that states that one who was traveling in the wilderness and needs to eliminate his chametz, he crumbles the chametz and scatters it to the wind, and if he was traveling by boat, he crumbles the chametz and throws the chametz into the sea. This proves that one must crumble the chametz even when throwing the chametz into the sea.

There is another Baraisa which is proof to Rav Yosef. The Baraisa states that if one was traveling in the

wilderness and he had to eliminate an idol, he grinds up the idol and throws it to the wind. If he was traveling by boat, he grinds the idol and throws it into the sea. This proves that he must grind up the idol before casting the idol into the sea.

Rabbah will explain the Baraisa that requires grinding of the idol to be referring to throwing the idol into other rivers besides the Dead Sea. One is not required to grind the idol up before throwing it into the Dead Sea, because people do not travel in boats in the Dead Sea. In other waters, however, people travel, so one needs to grind the idol up before throwing it into a river.

Rav Yosef will explain the Baraisa that states that one must crumble chametz before throwing it into the sea as referring to wheat kernels which will not dissolve in water unless they are crumbled beforehand. Our Mishnah, however, refers to bread which will dissolve in water, and in such a case, Rav Yosef does not require that the bread be crumbled beforehand. (28a)

4. Chametz of a gentile that was owned by the gentile over Pesach is permitted in benefit after Pesach.

A Jew can derive benefit from chametz that was owned by a gentile over Pesach. One cannot, however, derive benefit from chametz that was owned by a Jew over Pesach. The reason one cannot derive benefit from chametz owned by a Jew over Pesach is because it is said: leaven shall not be seen to you. The Jew is penalized for having violated the

prohibition of retaining chametz in his possession over Pesach. (28a)

5. There is a dispute regarding when one violates the prohibition of eating or benefiting from chametz.

Rabbi Yehudah maintains that chametz before its time, which is from the beginning of the seventh hour on the fourteenth of Nissan until Pesach, and after its time, which is chametz leftover after Pesach, one has violated a negative prohibition. One does not incur the punishment of kares for the violations. From the seventh hour on the fourteenth of Nissan and on, one is forbidden to derive benefit from chametz. Rabbi Shimon maintains that one does not violate any prohibition before or after its time. Within its time, however, one is liable kares and also incurs a violation of a negative prohibition. Rabbi Yose HaGlili maintains that one can derive benefit from chametz all seven days of Pesach. (28a -28b)

6. One cannot eat chametz once the time begins to slaughter the Korban Pesach.

Rabbi Yehudah maintains that one violates a biblical prohibition if he ate chametz from the sixth hour and on because it is said: you shall slaughter a Pesach offering. The next verse states: you shall not eat chametz with it, which refers to the slaughtering of the Pesach offering which occurs after the sixth hour. This teaches us that one cannot eat chametz from the onset of the seventh hour and on. Rabbi Shimon countered that it states: you shall not eat chametz with it, for seven days you shall eat matzah with it. This verse indicates that the eating of the matzah

occurs at the same time as the eating of the Korban Pesach, and the verse does not refer to the time when the Korban Pesach is slaughtered. Rather, the words you shall not eat chametz with it teaches us that at the time that one is instructed to eat matzah, he is instructed not to eat chametz. When he is not instructed to eat matzah, which is before nightfall, he is not prohibited from eating chametz. (28b)

7. According to Rabbi Yehudah, three verses teach us three different times when one is forbidden to consume chametz.

Rabbi Yehudah derives from the verse that chametz is prohibited before, during and after Pesach. One verse states: no chametz shall be eaten, a second verse states and you shall not eat any leavening, and a third verse states: you shall not eat chametz with it. The verse that states you shall not eat chametz with it teaches that us that one cannot consume chametz before Pesach. The words with it cannot refer to the time when the Pesach is slaughtered. The verse that states no chametz shall be eaten teaches us that one cannot consume chametz left over from Pesach, as this verse does not mention the commandment to eat matzah. The verse that states: you shall not eat any leavening teaches us that one is prohibited from eating chametz during its time. The end of this verse states: in all your dwellings you shall eat matzos, and this implies a prohibition of eating chametz when one is instructed to eat matzah, which is during Pesach. (28b)

8. According to Rabbi Shimon, one verse teaches us the prohibition of eating chametz that became leavened through a different leavening agent.



Rabbi Shimon maintains that the verse that states: you shall not eat chametz with it refers to the prohibition of eating chametz during its time. The verse that states you shall not eat any leavening teaches us the following: Since the verse states: you shall not eat chametz, I only know chametz that became leavened on its own, but we need the verse you shall not eat any leavening to teach us the prohibition of eating chametz that became leavened by adding another leavening agent. (28b)

9. Rabbi Yose HaGlili maintains that regarding Pesach in Egypt, the chametz prohibition was only in effect for one day.

Rabbi Shimon requires the verse that states: no chametz shall be eaten, for the ruling of Rabbi Yose HaGlili who maintains that regarding the Pesach in 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.

Rabbi Yehudah derives the prohibition against eating chametz that was leavened through another leavening agent from the fact that the Torah uses the word *machmetzes*, which implies a mixture that contains chametz. According to Rabbi Yehudah, this refers to dough that became chametz through a foreign leavening agent. Rabbi Yehudah derives the statement of Rabbi Yose HaGlili regarding the chametz of the Exodus from Egypt from the fact that

that the Torah juxtaposes the word *today* to the verse that states: no chametz shall be eaten. Alternatively, Rabbi Yehudah does not expound juxtapositions anywhere in the Torah except in the Book of Devarim, and these verses are mentioned in the Book of Shemos. Rabbi Yehudah would thus disagree with Rabbi Yose and maintain that when the Jewish people left Egypt they were prohibited for seven days to eat chametz. (28b)

10. One who was *tamei* or was far away from the Bais HaMikdash on the fourteenth of Nissan is still required to eat matzah.

Rabbi Yehudah respond to Rabbi Shimon's challenge mentioned above by stating that the verses that states: you shall not eat chametz with it, for seven days you shall eat matzah with it, teaches us that one is obligated to eat matzah even when there is no Korban Pesach being offered. Rabbi Shimon derives this teaching from the verse that states: in the evening you shall eat matzos. This verse appears superfluous, because it was stated earlier that one has an obligation to eat matzah that evening along with the Korban Pesach. Rabbi Shimon therefore uses this verse as a source for the obligation of eating matzah even when the Korban Pesach is not offered. Rabbi Yehudah, however, requires the verse that states: in the evening you shall eat matzos, to teach us the law regarding one who was *tamei* or traveled far on the fourteenth of Nissan. Although he could not bring the Korban Pesach because he is presently disqualified and must wait a month to bring the Korban Pesach, he is still obligated to eat matzah on the night of Pesach. (28b)

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.