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Chametz mixtures

Rava rules that a chametz mixture on Pesach is prohibited in any proportion, whether the mixture is of the same or different species, like Rav. If the mixture occurred after Pesach, whether into the same or different species, it is permitted, like Rabbi Shimon, who says that chametz after Pesach is only Rabbinically prohibited. Even though Rava says that Rabbi Shimon prohibits chametz after Pesach from benefit as a fine, this only applies to the actual chametz, but not when it's in a mixture.

The Gemora says that this ruling is consistent with Rava's statement that when he was in Rav Nachman's house, once Pesach was over, he would tell them to go buy chametz from non-Jews, even though it was baked on Pesach, since there is only a Rabbinic prohibition on chametz that was improperly owned by a Jew, but no Torah prohibition on chametz from Pesach. (30a1)

Earthenware chametz pots

Rav says that earthenware vessels of chametz must be broken on Pesach, since the chametz inside them is prohibited.

The Gemora asks why one may not keep them and use them after Pesach for foods that are different than chametz species, since Rav said such a mixture is permitted after Pesach.

The Gemora answers that we are concerned that he will end up using them for the same species, and we therefore prohibit its use altogether.

Shmuel says that one may keep these pots and use them after Pesach for any type of food, as he says any mixture after Pesach is permitted.

The Gemora says that this is consistent with Shmuel's warning the pot merchants that if they overcharge for their pots, he will teach everyone that we rule like Rabbi Shimon, and therefore people don't need new pots after Pesach.

The Gemora asks why he didn't teach that, as he rules that way, and the Gemora answers that he didn't want to do so in Rav's locale, since Rav ruled differently. (30a1 – 30a2)

Cleaning utensils

An oven's floor was smeared with fat, and Rava bar Ahilai ruled that one may never eat any bread baked there, even with nothing but salt, lest he come to eat it with milk products.

The Gemora challenges this from a braisa which states that one may not knead milk into bread, lest he eat it with meat, and if he did, it is all prohibited. Similarly, one may not smear the oven with fat, and if he did, all the bread baked in it is prohibited, until he fires the oven again. This implies that once the oven was fired again, the fat is considered removed, disproving Rava bar Ahilai. If we



reject Rav bar Ahilai's statement, Ravina asked Rav Ashi, why does Rav prohibit using earthenware pots after Pesach, as one can simply burn it out?

The Gemora offers two answers:

1. The oven is metal, making it usable after burning, but an earthenware pot is never cleansed of what's absorbed in it.
2. Even if the oven is earthenware, it is burned inside, which is a more thorough cleansing, while a pot is burned outside. Even if one were to place coals inside the pot, we prohibit it, as we are concerned that he will not do a thorough job, out of concern that the pot will break. Therefore, a flat earthenware vessel is prohibited, as it is burned outside, but if one placed coals in it, it is permitted.

Ravina asked Rav Ashi how to clean knives for Pesach, and he said that he gets new ones. When Ravina asked him what others, who cannot afford new ones, can do, he explained that he meant that he cleaned them in a way that made them like new. He would wrap the handle in mud, and place the blade in a flame, and then place the unwrapped handle in boiling water.

The Gemora rules that both parts of the knife can simply be placed in boiling water on the fire.

Rav Huna the son of Rav Yehoshua says that one can clean a pestle by placing it in boiling water on the fire, as the same way it absorbed food is how it is cleansed of it.

They asked Ameimar whether one may use lead plated earthenware vessels on Pesach. The Gemora explains that green ones are definitely prohibited, but they asked about black and white ones. If they have cracks, they are definitely prohibited, but they asked about smooth ones.

He answered that he observed that the outer wall of these vessels are moist, indicating that they absorb the food in

them. Since the Torah stated that food absorbed in earthenware never comes out, they are prohibited.

The Gemora asks how this is different than Meraimar's teaching that such vessels, no matter their color, are permitted, even if prohibited non-Jewish wine was stored in them.

The Gemora says that we cannot explain the difference due to the fact that the wine is prohibited only Rabbinically, while chametz is a Torah prohibition, as the Sages would have implemented their prohibition in the same way the Torah implements its.

He answered that we are more lenient with wine, as it is cold absorption, as opposed to hot absorption of chametz.

Rava bar Abba quotes Rav Chiya bar Ashi in the name of Shmuel saying that any utensils which were used for cold chametz may be used for matza on Pesach, except for a utensil which held sourdough, as that has extra leavening power.

Rav Ashi says that a utensil used for vinegar is similar, due to its strength.

Rava says that big bowls used in Mechuza for mixing dough are similar, since it is common to use them to knead and store sourdough.

The Gemora says that this seems obvious, and explains that Rava had to teach this, as we may have thought that these bowls are less severe, since they are wide and exposed to the air. (30a2 – 30b4)

Chametz as collateral

The Mishna says that if a non-Jew lent money to a Jew, with his chametz as collateral, the chametz is permitted in



benefit after Pesach. In the opposite case, the chametz is prohibited in benefit after Pesach. (30b4)

The Gemora cites a dispute between Abaye and Rava about what mechanism takes effect when one collects a loan. Abaye says that we consider the loan to be retroactively in the lender's possession from the start of the loan, while Rava says that we consider it to be in his possession only from the time of collection.

The Gemora explains that if the borrower consecrated or sold his property before collection, that the lender can still take it, as the Mishna says that the lender simply donates a dinar to the Bais Hamikdash, and redeems the property. Their dispute is when the lender consecrated the property before collection. Abaye says that he retroactively owned it, making his consecration valid, while Rava says that he didn't own it, making it invalid. (30b4 – 31a1)

INSIGHTS TO THE DAF

Bread Baked on Pesach

Rava said that when he was by Rav Nachman's house, when the seven days of Pesach finished, Rav Nachman said to go buy the bread of the non-Jews. Why did Rava add "when the seven days of Pesach finished?" Why didn't he just say after Pesach? Additionally, there are eight (not seven) days of Pesach outside of Eretz Yisrael!

The Chasam Sofer explains that Rav Nachman must have lived in a place where the messengers of Beis Din would always get to quickly. These messengers were sent out to announce the new month to everyone so that they could keep the festivals at the proper time. They therefore only kept seven days of Pesach, as in Eretz Yisrael.

The reason why Rava mentioned that this incident happened specifically "after the seven days of Pesach finished" and not just "after Pesach" was to teach us the

meaning of Rav Nachman's actions. One might think that Rav Nachman held that one would have to wait after Pesach to buy bread until the bread could have feasibly been baked after Pesach. If this would be the case, there would be no proof to Rava's concept that a chametz mixture on Pesach is not prohibited after Pesach. This is why Rava made a point of saying that this incident occurred immediately after the seven days were over, meaning that Rav Nachman did not wait an amount of time where the bread might not have been baked on Pesach, but rather instructed them to buy bread right away. This shows that he held that bread of non-Jews that existed on Pesach was permitted after Pesach, and is a proof to Rava's concept.