



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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. A person can only fulfill the *mitzvah* of eating *matzah* on *Pesach* if the *matzah* is made out of one of the five grains.

The *Mishna* states that only the flour of five grains may be used to bake *matzah* which can be used to fulfill the *mitzvah* of eating *matzah* on *Pesach*. They are: Wheat, barley, oats, spelt and rye. The *Gemora* says that this is derived from the verse that states the prohibition against eating *chametz* next to the *mitzvah* of eating *matzah*. This implies that only grains which become *chametz* can be used to fulfill the *mitzvah* of *matzah*. The *Gemora* cites that Rabbi Yochanan ben Nuri argues that rice (*flour*) can also be used as the primary ingredient in the *matzah* eaten to fulfill the *mitzvah* of *matzah* on *Pesach* (*the law is unlike his opinion*). (35a)

2. A dough made with only wine, oil, and honey (without adding any water) does not cause one to be punished with *kares* for eating *chametz*.

Although the *Gemora* debates the reason for this law, it concludes that the reason is because fruit juice does not cause flour (*even from the five grains listed above*) to become *chametz*, no matter how long it is given to sit or bake. [*However, see Remah in Orach Chaim 462:4 that the custom of Ashkenazim is not to*

eat such products on Pesach, unless one is weak or sick (see also Insight below).] (35a – 35b)

3. A person can fulfill the *mitzvah* of *matzah* with *matzah* of *d’mai* (grain bought from a person who is not clearly trustworthy about tithing).

A regular person may not eat *d’mai*. The sages, however, did permit one to feed *d’mai* to poor people. The *Gemora* says that even so, a regular person who ate *matzah* made from *d’mai* still fulfills the *mitzvah* of *matzah*, as he has the ability to declare his possessions ownerless and be poor. Rashi explains that as not eating *d’mai* is only a Rabbinic stringency, they did not enforce it to the extent that one would not fulfill the *mitzvah* of *matzah*. [*This is indicated by the fact that they allowed it to be served to poor people, showing it is not forbidden by the letter of the law, but rather an appropriate stringency.*] (35b)

4. A person cannot fulfill the *mitzvah* of *matzah* with *matzah* made from *tevel* (untithed grain).

Unlike *d’mai* (*which probably was tithed but came from a source that was not trustworthy*), one cannot fulfill his *mitzvah* of *matzah* from *tevel*. The *Gemora* says that this even includes grain that only has a Rabbinical obligation to be tithed. This is different than *d’mai*, because *d’mai* is only a Rabbinical

stringency which the Rabbis often permitted (*such as to the poor*), while *tevel* is a Rabbinical law. (35b)

5. One cannot fulfill the *mitzvah* of *matzah* using grain that was only partially tithed.

The *Gemora* quotes a *braisa* that derives this law from a verse. The verse states the prohibition against eating *chametz* next to the *mitzvah* of eating *matzah*. This implies that only grains that are forbidden if they would become *chametz* solely because of the prohibition of *chametz*, can be used to fulfill the *mitzvah* of *matzah*. Grains that are forbidden to be eaten because they were not tithed properly cannot be used to fulfill the *mitzvah* of *matzah*. (35b)

Chaim 462:4) states that the custom of Ashkenazim is not to eat such products on *Pesach*, unless one is weak or sick. The Mishnah Berurah (462:15) writes that this is primarily because we are careful to abide by the stringent opinion that Rish Lakish only said this is not punishable by *kares*, but it is still forbidden.

The Mishnah Berurah (*ibid.*) also notes that this is to ensure that we do not eat products that are primarily mixed with fruit juice but also contain some water, as some say these products become *chametz* quickly. However, it should be noted that the Shulchan Aruch (462) clearly permits Sefardim to eat these products on *Pesach*.

INSIGHTS TO THE DAF

Egg Matzah

There are various customs regarding eating egg *matzah* (*or any products made with the five grains and fruit juices and the like, without water*) on *Pesach*. These stem from how to understand our *Gemora* (35a).

On the one hand, the *Gemora* concludes that fruit juices do not cause *chametz*. On the other hand, if one analyzes the language of Rish Lakish, he said that one is not “punished with *kares*” for eating something of this nature. This implies that while it is still forbidden, it is not punished with *Kares*.

These two opinions are presented in Tosfos (35b, DH “u’Mei Peiros”). As noted above, the Remah (Orach