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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

Our Rabbis taught: One may not wash barley on Pesach; and if one did wash [them] and they split, they are forbidden;¹ if they did not split, they are permitted. Rabbi Yosi said: He can soak them in vinegar, and the vinegar binds them.² Shmuel said: The halachah is not as Rabbi Yosi. Rav Chisda said in Mar Ukva's name: It does not mean literally split, but [if they reach] such [a condition] that if placed on the mouth of a [wine] cask they will split of themselves. But Shmuel said: It means literally split. Shmuel acted in the vicinity of the home of Bar Chashu [on the view that] ‘split’ is meant literally.³ (40a1 – 40a2)

Rabbah said: A conscientious man should not wash [grain]. Why particularly a conscientious man; even any other man too, for surely it was taught: One may not wash barley on Pesach? He says thus: He should not wash even wheat, which is hard.⁴ Said Rav Nachman to him: He who will heed Abba will eat unclean bread.⁵ For surely the household of Rav Huna washed [it], and the household of Rava bar Avin washed [it]. But Rava said: It is forbidden to wash [wheat]. But what of what was taught: You may not wash barley on Pesach, [implying] barley only may not [be washed], but wheat is permitted? — The Baraisa states it in a “there is no need” manner. It is unnecessary [to teach about]

wheat, for since it has splits the water enters it;⁶ but barley, which is smooth, I would say that it is allowable; therefore, he informs us [otherwise]. Subsequently Rava said: It is permitted to wash [wheat]. For it was taught: One can discharge [the obligation] with fine bread and with coarse bread. Now fine bread is impossible without washing [the grain].

Rav Pappa raised an objection against Rava: [With regard to] the flours and fine meals of gentiles, those of villages are tahor, while those of towns are tamei. What is the reason that those of villages [are tahor]? Is it not because they do not wash [the grain],⁷ yet he calls it ‘fine meal’?⁸ — Explain [this as referring to] ‘flour’. After he [Rava] departed, he [Rav Pappa] said [to himself]. Why did I not cite him [an objection] from what Rabbi Zeira said in Rabbi Yirmiyah's name in Shmuel's name: The wheat for minchah offerings must not be washed; yet he calls it fine meal? Subsequently Rava said: It is obligatory to wash [the grain],⁹ for it is said, And you shall guard the matzah. Now, if not that it requires washing, for what purpose is the guarding?¹⁰ If guarding for the kneading,¹¹ the guarding of kneading is not guarding,¹² for Rav Huna said: The doughs

¹ Because then they turn chametz very quickly.

² Thus preventing them from becoming chametz.

³ And since those about which he was consulted were not actually split, he ruled that they were permitted.

⁴ And consequently is slower to ferment than barley. Others who are not so conscientious may moisten wheat, for only barley is forbidden in the Baraisa.

⁵ Since the wheat was not washed.

⁶ And certainly causes it to ferment.

⁷ And eatables cannot become tamei unless moisture has previously been upon them.

⁸ Which shows that fine bread is possible without washing.

⁹ For preparing the matzah.

¹⁰ For the grain cannot ferment unless there is moisture upon it.

¹¹ I.e., that when it is kneaded care must be taken that it does not turn chametz.

¹² This verse implies that at a certain stage of its manufacture the matzah must be guarded for the express purpose of fulfilling

of a gentile,¹³ a man may fill his stomach with them,¹⁴ providing that he eats as much as an olive of matzah at the end. [Thus] only at the end, but not at the beginning;¹⁵ what is the reason? Because he had not afforded it any guarding. Then let him guard it from the baking and onwards?¹⁶ Hence this surely proves that we require guarding from the beginning. Yet from where [does this follow]; perhaps it is different there, because when guarding became necessary,¹⁷ he did not guard it;¹⁸ but where he did guard it when guarding became necessary, it may indeed be that the guarding at the kneading is [truly] considered 'guarding'. Yet even so,¹⁹ Rava did not retract. For he said to those who handled sheaves:²⁰ Handle them for the purpose of the mitzvah. This proves that he holds [that] we require guarding from the initial stage, from beginning to end. Mar the son of Ravina, his mother stored [grain] for him in a trough.²¹ (40a2 – 40b1)

A certain ship of grain sank in the Chishta River [whereupon] Rava gave permission to sell [the grain]²² to

the law prescribing the eating of matzah. Hence, if a man eats on the first night of Pesach only matzah which was not guarded expressly for that purpose, he does not fulfill his obligation. Now Rava states that the guarding that is given to it at the stage of kneading is not considered 'guarding' in this respect.

¹³ Which one recognizes as not having turned chametz.

¹⁴ On the first night of Pesach.

¹⁵ I.e., the law is complied with only with this matzah which he eats at the end, but not with the gentile's dough which he eats at the beginning. The matzah eaten in fulfillment of the mitzvah comes at the end of the meal with the korban pesach.

¹⁶ I.e., from when it is prepared for baking. viz., when it is shaped, moistened and put into the oven.

¹⁷ Lit., 'when it entered upon (the need for) guarding'. — I.e., at the beginning of the kneading process — from the moment when water was added to the flour making fermentation possible.

¹⁸ Though it nevertheless remained unleavened.

¹⁹ Though Rava's proof was refuted.

²⁰ At harvest time, gathering and tying them.

²¹ For use on the night of Pesach. This this too was guarded from the beginning.

²² Which became chametz.

gentiles. Rabbah bar Levai raised an objection against Rava: [With regard to] a garment wherein kil'ayim is lost,²³ he must not sell it to a gentile,²⁴ nor may he make a saddle-cloth for a donkey;²⁵ but it may be made into shrouds for a corpse.²⁶ What is the reason [that it may] not [be sold] to a gentile? Surely it is because he might resell it to an Israelite?²⁷ Subsequently Rava said, Let them sell it to Israelites, a kav²⁸ at a time,²⁹ so that it should be consumed before Pesach. (40b1)

Our Rabbis taught: One may not mash a dish on Pesach,³⁰ and he who wishes to mash, must put in the flour and then add the vinegar. But some say: He may even put in the vinegar [first] and then add the flour.³¹ Who is 'some say'? Said Rav Chisda: It is Rabbi Yehudah. For we learned: [In the case of] a stew pot or a boiling pot which he removed seething [from the fire], he must not put spices in it,³² but

²³ I.e., a thread of the forbidden material was woven in the cloth, and its place is not known.

²⁴ For the latter may resell it to a Jew who will wear it in ignorance of the fact that it contains kil'ayim.

²⁵ Lest he subsequently remove it and sew it into a garment.

²⁶ Because it can henceforth not be used for any other purpose, since the raiment of the dead is forbidden for general use. On the other hand, the corpse is not subject to any of the laws of the Torah.

²⁷ Then the same should apply here.

²⁸ A measure of capacity one sixth of a se'ah.

²⁹ I.e., not selling a large quantity to any single person.

³⁰ I.e., make a mash of flour and vinegar in the usual way, which is to put in the vinegar first and then add the flour. This is forbidden, because it easily ferments and becomes chametz.

³¹ Although the vinegar becomes mixed with the rest of the dish when it is put in first, it can still prevent the fermenting of the flour.

³² After the Shabbos commences. The pot is a 'first vessel', i.e., it was used directly on the fire, and it retains its ability to cook condiments even when it is off the fire. This of course is forbidden on the Shabbos.

he may put [spices] into a dish or a tureen.³³ Rabbi Yehudah said: He may put [spices] into anything except what contains vinegar or brine.³⁴ Yet let us establish it as Rabbi Yosi, for it was taught, Rabbi Yosi said: He can soak them in vinegar, and the vinegar binds them? — We know Rabbi Yosi [to rule thus] only when it is by itself, but not when it is in a mixture. Ulla said: Both the one and the other are forbidden,³⁵ because, “Go away, go away,” we say to a nazir — Go around, go around, but do not approach the vineyard.”

Rav Pappa permitted the stewards of the house of the Reish Galusa to mash a dish with parched grains. Said Rava: Is there anyone who permits such a thing in a place where slaves are found?³⁶ Others say. Rava himself mashed a dish with parched grains. (40b1 – 40b2)

MISHNAH: Flour may not be put into charoses³⁷ or in to the mustard, and if he did put [it], it must be eaten immediately;³⁸ but Rabbi Meir forbids [it]. One may not boil the korban pesach, neither in liquids nor in fruit juice, but one may baste and dip it in them. The water used by a baker must be poured out, because it promotes fermentation. (40b3)

GEMARA: Rav Kahana said: The controversy is [about putting flour] into mustard; but [if it was put] into charoses, all agree that it must be burnt immediately. And it was taught likewise: Flour must not be put into charoses, and if he did put [it], it must be burnt immediately. [If put] into mustard, — Rabbi Meir said: It must be burnt

³³ Containing a hot stew. The dish or the tureen is a ‘second vessel’, i.e., it was not used directly on the fire, and cannot make the spices boil.

³⁴ Being sharp. they cause them to boil, though the vinegar or brine is mixed with the rest of the dish. By causing them to boil they prevent fermentation, and the same applies here.

³⁵ Whichever is put first. This was proverbial: a man must not venture into temptation, and a nazir, who must not eat grapes, must not even go near a vineyard. Similarly, if a man is permitted

immediately; but the Sages rule: It must be eaten immediately.³⁹ Rav Huna the son of Rav Yehudah said in Rav Nachman's name in Shmuel's name: The halachah is as the words of the Sages. Said Rav Nachman bar Yitzchak to Rav Huna the son of Rav Yehudah: Do you say it in reference to charoses, or do you say it in reference to mustard? What is the practical difference? asked he. — In respect to Rav Kahana's [dictum] — For Rav Kahana said: The controversy is [about putting flour] into mustard; but [if it was put] into charoses, all agree that it must be burnt immediately. I have not heard it, he replied to him, as if to say, I do not agree with it. Rav Ashi said: Logic supports Rav Kahana, since Shmuel said: The halachah is not as Rabbi Yosi. Surely then, since it [vinegar] does not bind, it does indeed cause fermentation? — No; perhaps it neither binds nor promotes fermentation. (40b3 – 41a1)

INSIGHTS TO THE DAF

Selling a Small Amount to a Gentile

Our *Gemora* tells us that if one's wheat became *chametz*, he may not sell it in large amounts to a gentile, as we are scared the gentile will sell it to a Jew who will not know it is *chametz*. However, he may sell it in small amounts to a gentile. There are other cases of selling things to a gentile where one is not allowed to sell them something that they might sell back to a Jew at all, even in small amounts. For example, the Rema (Yoreh De'iah 86:10) rules that one may not sell an egg that is from a *treifah* (*animal that is terminally ill and its eggs are considered treif*) to a gentile,

to make the mash in one way, he will make it in the other way too.

³⁶ As in the house of the Exilarch. They are very lax in any case, and such leniency will lead to even greater laxity.

³⁷ A dip made of fruits and spices with wine or vinegar, used for sweetening the bitter herb on Pesach night.

³⁸ Before it can ferment.

³⁹ The greater strength of mustard retards fermentation, hence the controversy. But it ferments very quickly in charoses.



as he may sell it back to a Jew who will not know that it is not kosher.

This is one of the proofs of the Magen Avraham (467:2) that selling a small amount to a gentile does not mean we assume it is for his personal use. If this would be the case, it would be permitted to sell him one *treifah* egg as well! It must be, the Magen Avraham explains, that this leniency applies solely to *chametz*. The logic is that it may be for his personal use, and even if it is not, there is plenty of time for a Jew to consume it before *Pesach*. By other forbidden items that are not easily recognizable as such, the sole reason that it is a small quantity, is not a sufficient enough reason to be lenient.

[The Magen Avraham (ibid.) therefore says he does not understand the Kesef Mishnah, who only mentions that the gentile is buying the small amount of *chametz* for personal use. However, it is possible that the Kesef Mishnah himself also meant that even if he will not use it, there is plenty of time for a Jew to eat it before *Pesach*.]

DAILY MASHAL

*Rabbi Yoshiah said, "Don't read it **matzos** rather read it **mitzvos**. Just as we don't allow the matzos to become leavened, so too we don't allow the mitzvos to become leavened. Rather, if the opportunity comes to do a mitzvah, do it immediately."*

What is the connection between matzos and mitzvos – more than the simple spelling of the words? Once the flour and water have become a dough, what causes it to leaven? It is the passage of time. Leaving dough sitting for eighteen minutes will cause it to leaven and become forbidden on Pesach.

This same factor – the passage of time – is what we must guard against when it comes to doing a mitzvah. Once the thought to do a mitzvah occurs to us, or once the

opportunity presents itself, we must not allow time to compromise our actions. We must seize the mitzvah and execute it immediately because, if we delay and allow time to enter, we may lose it. The more time that we allow the Yetzer Hara to manipulate us and distract us from our goal, the greater the chances that he will succeed.