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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. One cannot soak barley (or other grains) on Pesach.

The *Gemora* says that one should not soaking barley on *Pesach*. The soaking referred to here is a brief soaking that is done before grinding the grain into flour, in order that the flour should not contain impurities. Although this can technically be done in a way that the grain does not turn into *chametz*, being that most grains (*besides wheat*) become *chametz* quickly, Chazal ruled that it is forbidden to soak grains in this fashion on *Pesach*. (40a)

2. There is an argument in the *Gemora* whether one should refrain from soaking wheat in the above fashion on *Pesach*.

Wheat is different than other grains, as it is harder and therefore does not become *chametz* as quickly. Even so, Rabbah stated that a person who is meticulous about *mitzvah* observance will not soak wheat on *Pesach*. Others, such as Rava, held that it was either permitted or even meritorious to do so (*assuming that one will be careful that the wheat does not become chametz*). However, today the custom is that soaking all grains before grinding, even wheat, is never done on *Pesach* (*see Shulchan Aruch Orach Chaim 453:5*). (40a)

3. Some opinions say that the flour which is used to bake the *matzah* used to fulfill the *mitzvah* of *matzah* should be guarded from the time its grain is harvested.

This is the opinion of Rava, and was the custom of Mar brei d’Ravina. Although the *Gemora* disproves Rava’s support for his statement, and shows that it is possible the guarding (*that it should not become chametz until it is baked*) must only be done from when the *matzah* dough is being kneaded, Rava still held that guarding from the time of harvest was required. Today, as well, *matzah* used for the *mitzvah* of *matzah* should be from flour that was guarded from the time of harvest. If this is not possible, it should at least be guarded from the time the flour was ground. If this is not possible, one can even buy flour from the marketplace (*see Shulchan Aruch 453:4*). (40a – 40b)

4. If one’s wheat became *chametz*, he may not sell it in large amounts to a gentile.

It is not always apparent that wheat has become *chametz*. Accordingly, a person whose boatful of wheat became *chametz* cannot sell it to a gentile, as the gentile might sell it to a Jew who will assume the wheat is not *chametz* and either keep it, or even worse, consume it on *Pesach*. Therefore, the *Gemora* says that such a person may not sell a large quantity

of such grain to a gentile. He is, however, allowed to sell a small quantity of such grain to a gentile, as it can be assumed that this small quantity of grain will be eaten by the gentile (or someone else, see *Insight below*) in the short term before *Pesach*. (40b)

5. One cannot put flour into *charoses* (a vinegary mixture, not like our “*charoses*”) or mustard on *Pesach*.

The *Mishna* states both of these laws. The reasoning is because flour that is put into *charoses* or mustard will quickly turn into *chametz*. The *Gemora* clarifies that in fact, everyone agrees that if someone puts flour into *charoses*, it immediately is considered to be a *chametz* mixture, and must be burned. The argument in the *Mishna* is regarding mustard. Although everyone agrees one should not put flour into mustard, the *Tanna Kamma* rules that if it has been done it can be eaten, whereas Rabbi Meir says that it, too, must be burned. (40b – 41a)

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, 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*.]