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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

The water used by a baker etc. One [Baraisa] taught: You must pour [it] out on a slope, but you may not pour [it] out on broken [ground].¹ While another [Baraisa] taught: You may pour [it] out on broken ground? — There is no difficulty: here it means that it [the water] is abundant, so that it collects; there it means that it is not abundant, so that it does not collect. (42a1)

Rav Yehudah said: A woman must knead [matzah] only with water which was kept overnight.² Rav Masnah taught this [in a public lecture] at Papunya.³ The next day, all took their pitchers and came to him and demanded of him, ‘Give us water’. Said he to them, ‘I meant with water which has ‘slept’ overnight’. (42a1)

Rava lectured: A woman may not knead in the sun, nor with water heated by the sun, nor with water collected from the caldron; and she must not remove her hand from the oven until she has finished all the bread;⁴ and she requires two vessels, one with which she moistens [the dough], and the other wherein she cools her hands.⁵ The scholars asked: What if she transgressed and kneaded [in warm water]? Mar Zutra said: [The bread] is permitted; Rav Ashi said: It is forbidden — Mar Zutra said, From where do I know it? - Because it was taught: One may not

¹ Broken ground contains shallows and cavities where the water will gather, instead of soaking in, and will thereby cause fermentation.

² Because in Nissan the water in the wells is warm, which hastens fermentation. Therefore it must be drawn the evening before it is required, so that it can cool off.

³ A town between Bagdad and Pumbedisa. — He lectured in Hebrew, using the actual words ‘mayim shelanu’, which may also mean, water belonging to us.

⁴ I.e., she must work on the dough all the time until it is baked.

wash barley on Pesach; and if one did wash [them], if they split they are forbidden; if they did not split, they are permitted.⁶ But Rav Ashi says: Will you weave all these things in one web? Where it was stated, it was stated; and where it was not stated, it was not stated. (42a2)

WE SHALL RETURN TO YOU, KOL SHA’AH

CHAPTER III

MISHNAH: Now [with] the following [things] one transgresses on Pesach:⁷ Babylonian kutach,⁸ Median beer, Idumean vinegar, Egyptian zisom, the dyer's broth, cook's dough, and the scribes' paste. Rabbi Eliezer said: Women's cosmetics too. This is the general rule: whatever is of the species of grain — one transgresses on Pesach. These are subject to a prohibition, but they do not involve kares. (42a3)

GEMARA: Our Rabbis taught: Three things were said of Babylonian kutach: it closes up the heart, blinds the eyes, and emaciates the body. It closes up the heart, on account of the whey of milk; and it blinds the eyes, on account of the salt; and it emaciates the body, on account of the stale crusts.

⁵ Her hands too, if heated, induce fermentation.

⁶ Thus though it may not be done in the first place, if done it is permitted as long as there are no signs of leavening, and the same applies here.

⁷ (On account of) the following things you transgress the injunctions, (chametz) ‘shall not be seen’ and (chametz) ‘shall not be found’ (in the house).

⁸ A dip composed of sour milk, moldy bread crumbs and salt.

Our Rabbis taught: Three things increase one's motion, bend the stature, and take away a five hundredth part of a man's eyesight. They are these: Coarse black bread, new beer, and raw vegetables.

Our Rabbis taught: Three things decrease one's motion, straighten the stature, and give light to the eyes. These are they: White bread, fat meat, and old wine. White bread, of fine meal. Fat meat, of a goat which has never given birth. Old wine: very old.

Everything that is beneficial for the one is harmful for the other, and what is harmful for one is beneficial for the other, except for fresh ginger, long peppers, white bread, fat meat and old wine, which are beneficial for the whole body. (42a3 – 42b1)

Median beer: Because barley water is mixed into it. Idumean vinegar: Because barley is cast into it. Rav Nachman [bar Yitzchak] said: In former times, when they used to bring [wine] libations from Judea, the wine of Judea did not turn vinegar unless barley was put into it, and they used to call it simply vinegar.⁹ But now the wine of the Idumeans does not turn vinegar until barley is put into it, and it is called 'Idumean vinegar', in fulfillment of what is said, [Tyre has said against Jerusalem...] I shall be replenished from the desolate one. If one is full [flourishing] the other is desolate, and if the other is full the first is desolate.¹⁰ Rav Nachman bar Yitzchak quoted this: and the one kingdom shall be stronger than the other kingdom.

⁹ The wine was so good that without barley it would never turn sour.

¹⁰ Tyre — here represented as synonymous with Edom — and Jerusalem can neither both flourish simultaneously nor both be desolate simultaneously.

¹¹ An inferior wine made from the husks of grapes steeped in water. But it was definitely not from wine, for the wine was too good to turn into vinegar.

¹² Because it is probably from wine, which is nowadays of a poorer quality and readily turns vinegar. Of course, the am ha-aretz himself should have tithed it, but they were suspected of neglecting tithes, and therefore the purchaser had to render tithe.

It was taught, Rabbi Yehudah said: Originally, he who bought vinegar from an am ha-aretz did not need to tithe it, because it was a presumption that it was produced from nothing but temed.¹¹ But now, he who buys vinegar from an am ha-aretz must tithe it.¹² Now does Rabbi Yehudah hold [that] temed is not liable to tithing, but we learned: He who makes temed, pouring water on by measure, and [then] he finds the same quantity, is exempt [from tithing];¹³ but Rabbi Yehudah declares him liable?¹⁴ This is what he says: The amei ha-aretz were not under suspicion in connection with temed.¹⁵ Alternatively, they were under suspicion, yet there is no difficulty: the one refers to [temed made with] the straining bag; the other refers to [temed made of] kernels.¹⁶ (42b1 – 42b2)

And Egyptian zisom. What is Egyptian zisom? - Rav Yosef learned: [A concoction made of] a third part barley, a third part safflower, and a third part salt. Rav Pappa omitted barley and substituted wheat. And your mnemonic is 'sisanei'.¹⁷ They soaked them [these ingredients], then roasted them, ground them and then drank them from Pesach until Shavuos. They who are constipated are relieved, while they who are diarrheic are bound. [But] for a sick person and a pregnant woman it is dangerous.¹⁸ (42b2)

And dyer's broth: Here it is explained: Bran water, with which red skins are dyed.

And cook's dough: A loaf [i.e., dough] made of grain less than a third grown, which she places on the mouth of the pot and it absorbs the froth. (42b3)

¹³ Because it is mere water, though it has slightly absorbed the appearance and taste of wine from the husks and kernels.

¹⁴ Because its appearance and taste determine its status as wine.

¹⁵ Because it was so cheap that even they would not grudge its tithes.

¹⁶ When temed is made by pouring water over the lees in the strainer, it is wine, and is subject to tithes. But temed made with kernels is merely colored water, and is not subject to tithes at all.

¹⁷ This is a type of container used to hold dates. The word 'sisanei' has two 'samech's' (similar to the letter 's') in it; Rav Yosef and 'sa'arei' – barley – also have the letter 'samech' in them.

¹⁸ Because its laxative properties are too great.

And scribes' paste: Here it is explained: Shoemaker's paste. Rav Shimi of Mechoza said: It is a [hair removal] paste used by the daughters of rich men, of which they leave [some] for the daughters of poor men. But that is not so, for Rabbi Chiya taught: They are four commodities of general use and three manufacturing commodities.¹⁹ Now if you say that it is a paste used by the daughters of rich men, what manufacturing commodities are there?²⁰ What then; [it is] shoemaker's paste? Then why does he call it scribes' paste; he should say, cobbler's paste? — Said Rav Oshaya to him: In truth it is shoemaker's paste; yet why does he call it: scribes' paste? Because scribes too stick their papyri together with it. (42b3)

Rabbi Eliezer said: Women's cosmetics too. etc. Womens' cosmetics! can you think so?²¹ Rather, say, women's [hair removal] pastes too. For Rav Yehudah said in Rav's name: [As to] the daughters of Israel who have attained maturity but have not attained [their] years, the daughters of poor men plaster them [the unwanted hairs] with lime; the daughters of wealthy men plaster them with fine flour; while royal princesses, with oil of myrrh as it is written, six months with oil of myrrh. What is oil of myrrh? Rav Huna bar Yirmiyah said: Setakas.²² Rav Yirmiyah bar Abba said: Oil of olives which were not a third grown. It was taught, Rabbi Yehudah said: Onpakion is oil of olives which were not a third grown. And why do [women] rub it in [their skin]? Because it removes the hair and rejuvenates the skin. (42b3 – 43a1)

INSIGHTS TO THE DAF

Cloudy Day

As mentioned above, there are many precautions that must be taken while *matzah* baking to ensure that *matzah* does not become *chametz*. One of the precautions mentioned in our *Gemora* is that *matzah* should not be prepared in a sunny area, as the heat causes dough to quickly become *chametz*.

¹⁹ Thus he sums up the seven things mentioned in the Mishnah.

²⁰ This is not all article used in manufacture.

The Rishonim (*Rif, Rosh, and others*) extend this concept further. They say that the custom is not to prepare *matzah* on a cloudy day, even in a house when a window is open (*in a house with windows closed, it is permitted*). This is because the clouds may dissipate without a person realizing, causing intense heat to come into the area.

Rabeinu Yerucham (*quoted in Beis Yosef O"C 459*) says that on a day that is not cloudy, one can prepare *matzah* outside as long as he ascertains that he is in a shady area. However, he should not prepare *matzah* inside on such a day with a window open, as he will not always realize whether or not the sun is shining on his *matzah*.

The Biur Halachah (*ibid. 459*) quotes the Ramban as stating that the definition of a "cloudy day" is when it is overcast, not that there are thick patches of clouds here and there.

The Biur Halachah concludes that while this may be halachically correct, the custom is to never prepare *matzah* with a window open, even on a day with clouds like this.

DAILY MASHAL

The Four Stages of Galus

The Mishna states that Babylonian cheese dip, Median beer, Edomi vinegar, and Egyptian barley-medicine must all be discarded before Pesach.

The Tiferes Shmuel (Shabbos HaGadol) explains that this Mishna hints to the four stages of the Jewish people's exile: Egypt, Babylon, Media (Persia), and Edom (Rome). By recalling the miracles of *Yetzias Mitzraim*, we awaken Hashem's mercy on the Jewish people, to free us from all forms of exile and to hasten our redemption.

²¹ They have nothing to do with chametz.

²² Oil of myrrh or cinnamon.