

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 may not be *makdish (dedicate)* an animal that has no blemish and could be offered as a *korban (sacrifice)* to the monetary coffers of the Beis Hamikdash.

The *braisa* quotes the verse that states regarding a blemished animal “*you should make it a donation and it will not be accepted as a vow (korban).*” The *braisa* derives from the extra words “*you should make it a donation*” that it means only this type of animal can be dedicated to the monetary coffers of the Beis Hamikdash. It is therefore prohibited for an animal that can be a *korban* to be dedicated to the monetary coffers, and it should only be offered as a *korban (or not dedicated at all)*. The *braisa* continues that not only is this part of the positive commandment “*you should make it a donation,*” but there is also a negative prohibition (*exactly where this negative prohibition is stated, is argued in the Gemora*). (42a)

2. There are many precautions that must be taken while *matzah* baking to ensure that the *matzah* does not become *chametz*.

Our *Gemora* lists many of these precautions. *Matzah* should not be prepared in a sunny area, as

the heat causes dough to quickly become *chametz (see Insight below)*. Similarly, the water used in the dough mixture should not be exposed to the sun or heat in anyway. One should always be working the dough from the time that the water comes in contact with the flour, as this helps prevent the dough from becoming *chametz*. (42a)

WE SHALL RETURN TO YOU, KAL SHA’AH

3. The *Gemora* provides health tips regarding coarse bread, new beer, and raw vegetables.

The *Gemora* quotes a *braisa* saying that these things may cause one to go to the bathroom more frequently, make a person stooped and can take away one five-hundredth of his eye sight. The *braisa* says that the opposite effects (*benefits*) can be obtained by eating fine bread, fatty meat, and drinking old wine. (42a – 42b)

4. The *Gemora* says that the rule that Eisav and Yaakov will always have an opposite status even applies to their wine.

The *Gemora* relates how during the time of the Beis Hamikdash, the wine of Yehudah would not spoil



unless barley was put into it (*to make it into wine vinegar*). However, today the wine of the Edomites (*Eisav's descendants*) does not spoil unless barley is put into it. The *Gemora* says that this is yet another empirical proof of the rule that Yaakov (*the Jews*) and Eisav will always have an opposite status. When one is doing well the other is not, and visa versa. (42b)

5. There is an argument whether or not a person who puts a certain amount of water together with raisins, and later finds that the water has not increased in volume, must take off tithes from this "grape juice."

The *Gemora* quotes an argument about this case. The *Tanna Kamma* says that tithes do not have to be taken off. As the volume did not increase, it is evident that this cannot really be considered "grape juice" that is obligated in tithing. However, Rabbi Yehudah argues that tithes must be taken, as the water absorbed somewhat of a taste and appearance of "grape juice." (42b)

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*.

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.