



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. It is important to know the contents of various types of foods.**

The *Gemora* asks: why did our *Mishna* list examples of *chametz*, when there really is no difference between these foods and other *chametz* products? One transgresses the prohibition against eating *chametz* on *Pesach* in the same manner with other foods! The *Gemora* answers that this shows that a person should make a point of familiarizing himself with the different contents of certain dishes, in order that he should make sure he does not eat them at a forbidden time (*or come to eat any forbidden foods or mixtures*). (43a)

**2. Both women and men receive punishment for any transgression for which punishment is mentioned in the Torah.**

Various sources state that the verse, “A man or woman who will do from among any of the sins of a person etc.” teaches us that all punishments that are mandated by the Torah for sinners are for both men and women alike. (43a)

**3. Women must eat *matzah* on the first night of *Pesach*.**

One would think that women are not obligated to eat *matzah* on the first night of *Pesach*, as it is a *mitzvah* that has a set time (*known as a “mitzvas aseï she’ha’zeman gerama”*) from which women are normally exempt. However, the *Gemora* quotes Rabbi Elozar as deriving from a verse that women are obligated to eat *matzah* on the first night of *Pesach*. The verse states, “do not eat *chametz*...they should eat *matzah*.” This teaches us, Rabbi Elozar says, that whoever is obligated not to eat *chametz* must also eat *matzah*. Hence women must eat *matzah* on the first night of *Pesach*. (43a – 43b)

**4. All forbidden fats of a *beheimah* (loosely defined as a “domesticated animal”) are always forbidden.**

The *Gemora* notes that although the Torah mentions the prohibition against eating the forbidden fats of a *beheimah* when it discusses *korbanos*, the prohibition in fact applies to all

*beheimos*. This includes *beheimos* that have blemishes and are therefore forbidden to be offered as *korbanos*, and animals that are not dedicated to be *korbanos*. (43b)

**5. Generally, when the Torah punishes someone for eating an amount of prohibited food, the whole amount must be prohibited food in order to receive the punishment.**

The *Gemora* says that generally a punishment for eating forbidden items is for eating the entire amount stated by the Torah, normally a *k'zayis* (*the size of an olive*). For example, a person who eats half a *k'zayis* of forbidden fat along with half a *k'zayis* of permitted meat does not receive lashes (*punishment said to be given by the Torah upon eating a k'zayis of forbidden fats*). (43b)

## INSIGHTS TO THE DAF

### ***Woman and Chametz***

The *Gemora* says that we need a verse to teach us that women must not eat *chametz* on *Pesach*, as we might have thought they would be exempt from this commandment. Being that they do not have to eat *matzah* on the first night of *Pesach* (*this is what the Gemora*

*thought at this point*), it must be that they also do not have to be careful about *chametz*. This is why we need a verse, despite the fact that we already have a verse teaching us that a woman is included in any prohibition whose punishment is mentioned in the Torah.

Tosfos (DH “Salka”) asks, why would we think this? Why wouldn’t we be stringent and instead say that *chametz* should be like all other prohibitions in which she is included? Tosfos gives various answers to this question.

Some Acharonim, such as the Mitzpeh Eisan, suggest another answer. They say that if we would just presume that we should be stringent when there is reason to be lenient, we would not be able to punish a woman who would eat *chametz* on *Pesach*. We would merely presume she should not do so, which is not sufficient grounds to actively punish her. The Mitzpeh Eisan quotes that in fact the Pri Megadim, in his introduction to Orach Chaim, indeed states that presuming stringency lacks the ability to punish. This teaching (*the passuk “all” – “including women”*) therefore tells us that she certainly receives a punishment (*see also Pnei Yehoshua*).