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**Dough that is left without being worked/kneaded for eighteen minutes becomes chametz.**

The Mishna states that dough that is deaf; i.e., it is unclear whether or not it has become chametz, is considered chametz, if dough in a similar situation clearly became chametz (see Rashi for two explanations of what this dough looks like). The Gemora asks: What if there is no comparable dough? How would we know if it became chametz? The Gemora answers: If it was left unworked/unkneaded for eighteen minutes, it is chametz.

**If one can pray with a minyan or obtain water to wash his hands for bread if he travels for seventy two more minutes, he must do so.**

After the Gemora mentioned that dough left unworked becomes chametz after eighteen minutes, it mentioned four things that are dependent on seventy-two minutes. Two of them are the amount of time one must keep traveling forward (towards the location he is travelling to) in order to obtain either a minyan for davening or water for washing his hands before eating bread. However, he is only required to backtrack (go backwards on his journey) less than eighteen minutes in order to achieve these spiritual goals. [If he would have to go more than seventy two minutes forward or eighteen or more minutes backward, he is allowed to eat the bread

without touching it with his hands (by using a napkin or utensil, see Shulchan Aruch Orach Chaim 163:1).]

The *Mishna* asks: How do we separate *challah* on the festival (of Pesach) from dough which is in a state of *tumah*? [*Challah which is tamei may not be eaten by the Kohen. Now this challah may not be baked, since it cannot be eaten, and only the preparation of food is permitted on a Festival; it cannot be kept until evening, as it may turn leaven; nor may it be burned or given to dogs, for sacred food must not be destroyed on a Festival. The actual Festival days are meant, i.e., the first and the last days (outside Eretz Yisroel, the first two and the last two), but not the Intermediate Days, which possess only a semi sanctity.*] Rabbi Eliezer said: It must not be designated with the name (of *challah*) until it is baked. [*The dough must first be baked, and then all the unleavened matzos are put in a basket, and one matzah or so is declared challah for all of it. Usually challah must be separated from the dough, but when this is impossible, or if it was not done, it is separated from the baked bread.*] The son of Beseirah said: Let the dough be placed into cold water (*until evening, for the chill of the water will prevent it from becoming chametz*). Rabbi Yehoshua said: Now this is not the leaven concerning which we are warned with the injunctions, ‘it shall not be seen,’ and ‘it shall not be found (*for the challah which is chametz does not belong to him; rather, it belongs to the Kohanim*), but



he separates it and leaves it until the evening, and if it leavens, it leavens.

The *Gemora* asks: Shall we say that they differ in respect of the benefit of gratitude (*in the challah; i.e., the fact that he can give it to any Kohen he wishes*): Rabbi Eliezer holds that the benefit of gratitude is considered money, while Rabbi Yehoshua holds that the benefit of gratitude is not money (*and therefore there would be no prohibition for retaining it over Pesach*)?

The *Gemora* answers: No; all hold that the benefit of gratitude is not money, but here they differ in respect to (*the principle of*) 'since'. For Rabbi Eliezer holds: We say, 'since' if he desires, he can have it (*the designation of challah*) annulled (*by a Sage*), it is his property (*even now*); while Rabbi Yehoshua holds: We do not say, 'since.'

**There is an argument whether or not someone who bakes on Yom Tov for the purpose of using the food during the week receives lashes.**

The *Gemora* quotes an argument between Rabbah and Rav Chisda in the case above. Rabbah says that he does not receive lashes. Rabbah maintains: 'Since' it is possible that guests might come to his house and he would now be able to feed them food, he does not clearly transgress preparing for a weekday on Yom Tov (*as he still might use the food today*). Rav Chisda argues that this possibility is not enough to save this sinner from what he is actually doing, which is preparing for a weekday on Yom Tov, punishable by lashes.

**"Eiruv Tavshilin" is a mitzvah that allows us to prepare on a Yom Tov that falls on a Friday for the Shabbos meals.**

The *Gemora* explains that while Rav Chisda says that it is prohibited according to Torah law to prepare on a day of Yom Tov for a weekday, it is only Rabbinically prohibited to prepare on Yom Tov for Shabbos. The root of the Rabbinic prohibition in preparing on Yom Tov for Shabbos is because one might come to prepare on Yom Tov for during the week. Therefore, Chazal only made this decree when one does not make an "Eiruv Tavshilin" (see Insight). This is because the Eiruv Tavshilin makes it noticeable that one is only able to prepare on Yom Tov for Shabbos, not for a weekday. This takes away the reason why Chazal would otherwise prohibit preparing on a Yom Tov for Shabbos.

**Rav Chisda agrees that if someone will partake of some of the food on Yom Tov, he can perform all of the melachos to prepare it on Yom Tov even though he will only eat some of it.**

The *Gemora* asks a question on Rav Chisda from a braisa. The braisa states: If someone has an animal that he thinks might die if he waits to slaughter it after Yom Tov, he can do so as long as he has time to eat an olive sized piece of its meat on Yom Tov. The *Gemora* asks: According to Rav Chisda, one should have to eat the meat, not merely be able to eat the meat! Rav Chisda answers that indeed, in this case the person will certainly eat the meat, as he wants to be able to save what would otherwise be a large financial loss. [It should be noted that it is only clear he can do melachos for the entire cow because he

has to slaughter the entire cow in order to eat an olive sized piece of meat. This is therefore not a proof that one can cook a lot of food in order to only eat some of it on Yom Tov (as he should instead only prepare what he needs).]

## INSIGHTS TO THE DAF

An Eiruv Tavshilin is when one takes a piece of bread and a cooked dish on the eve of a Yom Tov that falls out on Friday (if it is a two-day Yom Tov before Shabbos he would take this on Wednesday afternoon), and he recites a blessing on the mitzvah of Eiruv Tavshilin. He then states that with this Eiruv Tavshilin it will be permitted for him to do the melachos that he must perform before Shabbos for Shabbos (despite the fact that he will be doing this preparation on Yom Tov).

Some Rishonim (the Ba'al ha'Maor and many others) understand that Eiruv Tavshilin works as explained above (4.). They rule like Rav Chisda's position in our Gemora.

However, there are some (Maharshal and others) who rule like Rabah, stating that the logic that guests may come means that preparing on Yom Tov for Shabbos is only a Rabbinic prohibition. Chazal instituted Eiruv Tavshilin in order to totally permit this preparation.

Their leniency, according to this opinion, did not have to do with contrasting cooking for a weekday and for Shabbos. Rather, they realized that it would be

difficult for people to properly have Shabbos without permitting them to prepare on the day beforehand.

According to these opinions, one must ensure that when preparing food for Shabbos on Yom Tov, the food should be edible for guests who might arrive on Yom Tov day. This means, for example, that one should not put a cholent on the fire right before Shabbos, as it will clearly not be ready on Yom Tov day in any way shape or form.

The Mishnah Berurah (527:3) indeed rules that one should try to ascertain that the food he is preparing for Shabbos (when he has made an Eiruv Tavshilin) is ready to eat (at least to some extent) on Yom Tov day, in order to abide by these opinions as well (see also Biur Halachah DH "v'al yedei eiruv").