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MISHNAH: These are the commodities with which a man discharges his obligation on Pesach:¹ with wheat, with barley, with spelt, with rye, and with oats. And they discharge [it] with demai, with ma’aser rishon whose terumah has been separated, and with ma’aser sheini or hekdesch which have been redeemed;² and Kohanim [can discharge their obligation] with challah and terumah. But [a man can] not [discharge his obligation] with tevel, nor with ma’aser rishon whose terumah has not been separated, nor with ma’aser sheini or hekdesch which have not been redeemed. [As to] the [unleavened] loaves of the todah offering³ and the wafers of a nazir, if he made them for himself,⁴ he cannot discharge [his obligation] with them; if he made them to sell in the market, he can discharge [his obligation] with them. (35a2)

GEMARA: A Tanna taught: Kusmin [spelt] is a species of wheat; oats and rye are a species of barley; kusmin is gulba; shipon is dishra; shiboles shu'al is shevilei taaleh.⁵ (35a2 – 35a3)

Only these [are fit], but not rice or millet. From where do we know it? — Said Rabbi Shimon ben Lakish, and thus the

School of Rabbi Yishmael taught, and thus the school of Rabbi Eliezer ben yaakov taught, Scripture said: You shall eat no leavened bread with it, seven days shall you eat matzah with it; [with regard to] commodities which come to the state of chametz, a man discharges his obligation with matzah [made] from it; thus these are excluded, which do not come to the state of chametz but to the state of decay.

Our Mishnah does not agree with Rabbi Yochanan ben Nuri, who maintains: Rice is a species of grain, and kares is incurred for [eating it in] its leavened state. For it was taught: Rabbi Yochanan ben Nuri prohibits [the use of] rice and millet, because it is near to turn chametz.

The scholars asked: does ‘because it is near to turn chametz’ mean that it quickly becomes chametz,⁶ or perhaps it is near to chametz, but is not completely chametz?⁷ — Come and hear: For it was taught, Rabbi Yochanan ben Nuri said: Rice is a species of grain and kares is incurred for [eating it in] its leavened state, and a man discharges his obligation with it on Pesach. And thus Rabbi Yochanan ben Nuri used to say, Karmis [cow-wheat] is

¹ Matzah is obligatory on the first night of Pesach, as it is written, on the fourteenth day of the month at evening you shall eat matzah. The Mishnah enumerates the species of grain with which this matzah, eaten as an obligation, can be made.

² One tenth (tithe) of the produce, called the ma’aser rishon, was given to the Levite, and he in turn gave a tenth of that, called the terumas ma’aser, to the Kohen. Another tenth of the produce, called ma’aser sheini, was eaten by its owners (Israelites, as opposed to Levites and Kohanim) in Jerusalem, or redeemed and the redemption money was expended in Jerusalem. Hekdesch could be similarly redeemed. The ma’aser sheini reference in the Mishnah is to places outside Jerusalem.

³ The todah offering was accompanied by forty loaves, thirty of which were unleavened.

⁴ For his own sacrifice.

⁵ Ears of grain foxtailed in shape. — The other words are the Aramaic in general use.

⁶ And therefore it is altogether forbidden on Pesach, as it turns chametz before it can be baked.

⁷ I.e., it can never become completely chametz. Hence Rabbi Yochanan ben Nuri prohibits its use on the first night for the fulfillment of one's obligations.

subject to challah. What is karmis? — Said Abaye: Shitzanisa [weed]. What is Shitzanisa? Said Rav Pappa: A weed found among poppy. (35a2 – 35a4)

Rabbah bar Bar Chanah said in the name of Rish Lakish: [As to] dough which was kneaded with wine, oil or honey, kares is not incurred for [eating it in] its leavened state.⁸

Now, Rav Pappa and Rav Huna son of Rav Yehoshua sat before Rav Idi bar Avin, while Rav Idi bar Avin was sitting and dozing. Said Rav Huna son of Rav Yehoshua to Rav Pappa: What is Rish Lakish's reason? — He replied, Scripture said: You shall eat no leavened bread with it etc.: [In the case of] the commodities with which a man discharges his obligation in respect of matzah, kares is incurred for [eating them in] their leavened state; but [with regard to] this [dough], since a man cannot discharge his obligation with it, because it is rich matzah,⁹ kares is not incurred for its chametz.

Rav Huna son of Rav Yehoshua objected to Rav Pappa: If he dissolves it and swallows it, if it is chametz, he is punished with kares; while if it is matzah, he does not discharge his obligation with it on Pesach.¹⁰ Now here, though a man does not discharge his obligation with it as matzah, yet kares is incurred for its chametz? — [Thereupon] Rav Idi bar Avin awoke [and] said to them, Children! This is the reason of Rish Lakish, because they are fruit juice, and fruit juice does not cause fermentation. (35a4 – 35b1)

And they discharge [it] with demai, with ma'aser rishon [whose terumah has been separated] etc. Demai? But it is not fit for him?¹¹ — Since if he wishes he can renounce his property, become a poor man, and eat demai,¹² it is fit for

him now too. For we learned: The poor may be fed with demai, and [Jewish] troops [in billets] [may be supplied] with demai.¹³ And Rav Huna said, It was taught: Beis Shammai maintain: The poor may not be fed with demai, nor troops in billets; but Beis Hillel rule: The poor may be fed with demai, also troops in billets. (35b1)

Ma'aser rishon whose terumah has been separated. That is obvious? Since its terumah has been separated, it is chullin? — It is necessary [to teach it] only where the Levi came beforehand and thus obtained the *ma'aser rishon* while the grain was still in the ears, and he separated the *terumas ma'aser* of it, but not the *terumah gedolah*¹⁴; and the rule stated follows Rabbi Avahu, for Rabbi Avahu said in the name of Rish Lakish: *Ma'aser rishon* for which the *Levi* has come beforehand and obtained in the ear is not liable to *terumah gedolah*, since it is written: *And you shall separate from it Hashem's terumah, a tithe part of the tithe.* A tithe from the tithe is what I have told you, not the *terumah gedolah* plus the *terumah* of the tithe from the tithe.

[The *Gemora* is referring to a case where the *Levi* preempted the *Kohen*, and took his *ma'aser rishon* when the grain was still "in its ears" (before the produce was smoothed in a pile – it therefore is regarded as being "not finished") before the *Kohen* received his *terumah*. The *Levi* is exempt from giving *terumah gedolah* to the *Kohen* even though he has gained because of it. Ordinarily, a *Yisroel* gives one-fiftieth to the *Kohen* for *terumah* and one-tenth to the *Levi* as *ma'aser*. If he has one hundred bushels, he would give two bushels to the *Kohen* and 9.8 to the *Levi*. Here, the *Levi* received ten whole bushels. This exemption is derived from the following verse:

⁸ If no water at all was used in kneading it.

⁹ Unleavened bread made with wine etc., is a rich confection, whereas Scripture prescribes 'bread of poverty'.

¹⁰ Because swallowing soaked bread is not eating.

¹¹ Demai may not be eaten until the ma'aser has been separated.

¹² A poor man need not separate ma'aser on demai.

¹³ They too are regarded as poor, since they are not at home.

¹⁴ A *Levi* who received stalks of grain for his Maaser must thresh the grain and pile them, and then he can separate Terumas Maaser, which is ten percent of the grain that the *Levi* receives from a *Yisroel* which the *Levi* then gives to the *Kohen*.

When you (the Levi) accept from the Children of Israel the ma'aser, you shall separate from it a tenth (to give to the Kohen) from a tenth (which he received from the Yisroel). This implies that the Levi is not required to give the terumah gedolah to the Kohen. This exemption, however, only applies when the Levi received the ma'aser before the produce was "finished." If, however, it was already smoothed into a pile, the Levi would be required to give terumah gedolah (one-fiftieth) to the Kohen besides the tenth of the tenth – terumas ma'aser.]

Rav Pappa asked Abaye: If this is so, then even if the Levi preempted the Kohen when the grain was smoothed in the pile, he should be exempt from the obligation of separating terumah gedolah? And Abaye answered him: Regarding your question the Torah says: *from all your gifts you shall separate*. But why do you see fit to include the case of when the produce was smoothed in the pile, and to exclude the case of produce "in the ears"? I include the case of produce smoothed in the pile because it is regarded as "grain," and I exclude the case of produce in the ears because it does not come under the title of "grain." (35b1 – 35b2)

The ma'aser sheini or hekdesch which have been redeemed etc. That is obvious? — We treat here of a case where he assigned the principal but did not assign the fifth,¹⁵ and he [the Tanna] informs us that the fifth is not indispensable.¹⁶ (35b2)

And Kohanim [can discharge their obligation] with challah and terumah. etc. This is obvious? — You might say, We require matzah that is equally permitted] to all men. Therefore he informs us, [the repetition] 'matzah', 'matzah', is an extension. (35b2 – 35b3)

¹⁵ When a man redeemed ma'aser sheini or hekdesch he added a fifth of its value.

¹⁶ To the validity of the redemption, and the redeemed produce may be consumed anywhere, even though the fifth has not been added.

But not with tevel etc. That is obvious? — It is necessary [to teach it] only of tevel made so by Rabbinical law, e.g., if it was sown in an unperforated pot.¹⁷ (35b3)

Nor with ma'aser rishon whose terumah has not been separated. That is obvious? — It is necessary [to state it] only where it had been anticipated [and set aside] in the pile. You might argue as Rav Pappa proposed to Abaye; hence he [the Tanna] informs us [that it is] as Abaye answered him. (35b3)

N or with ma'aser sheini or hekdesch which have not been redeemed, etc. That is obvious? — It is necessary only where they have been redeemed; and what does they 'have not been redeemed' mean? That they have not been redeemed with their regulations. [Thus:] it is ma'aser sheini which he redeemed with uncoined metal, for the Divine Law states, And you shall bind up [ve-tzarta] the money in your hand, [implying], that which bears a figure [tzurah].¹⁸ [Again it is] hekdesch which was deconsecrated by means of land, for the Divine Law stated, Then he shall give the money and it shall be assured to him. (35b3 – 35b4)

Our Rabbis taught: One might think that a man can discharge his obligation with tevel which was not fixed. - But surely all tevel indeed has not been fixed! — Rather say, with tevel which was not fixed with all its requirements, the terumah gedolah having been separated from it whereas the terumas ma'aser was not separated from it; [or] the ma'aser rishon, but not the ma'aser sheini, or even the ma'aser ani.¹⁹ From where do we know it? Because it is stated, you shall not eat chametz with it; teaching, [you must eat of] that the interdict of

¹⁷ According to Scriptural law such is not tevel at all, and therefore I would think that a man discharges his obligation with it.

¹⁸ The image stamped on the coin. This connects tzarta with tzurah.

¹⁹ In the first, second, fourth, and fifth years after the 'years of release' (shemittah) ma'aser rishon and sheini were separated. In the third and

which is on account of ‘you shall not eat chametz with it’, thus this is excluded, for its interdict is not on account of ‘you shall not eat chametz with it’ but on account of ‘you shall not eat tevel’.²⁰ Yet where has the interdict of chametz gone? — Said Rav Sheishes, The author of this is Rabbi Shimon, who maintained, A prohibition cannot become operative upon another prohibition.²¹ For it was taught, Rabbi Shimon said: He who eats neveilah on Yom Kippur is not liable [to a chatas-offering]. Ravina said, You may even say [that it agrees with] the Rabbis: [the meaning is] that the interdict which is on account of you shall not eat chametz with it’ alone, thus this is excluded, for its interdict is not on account of ‘you shall not eat chametz with it’ alone, but also on account of ‘you shall not eat tevel’. Is then ‘alone’ written? — Rather, it is clearly as Rav Sheishes [stated]. (35b4 – 36a1)

INSIGHTS TO THE DAF

Egg Matzah

There are various customs regarding eating egg *matzah* (or any products made with the five grains and fruit juices and the like, without water) on *Pesach*. These stem from how to understand our *Gemora* (35a).

On the one hand, the *Gemora* concludes that fruit juices do not cause *chametz*. On the other hand, if one analyzes the language of Rish Lakish, he said that one is not “punished with *kares*” for eating something of this nature. This implies that while it is still forbidden, it is not punished with *Kares*.

These two opinions are presented in Tosfos (35b, DH “u’Mei Peiros”). As noted above, the Remah (Orach Chaim

sixth years, the ma’aser rishon and ani were separated, the latter belonging to the poor.

²⁰ I.e., the matzah which one must eat must be such that, if leavened, it would be forbidden because it is leavened. But in the case of tevel, if it were leavened it would be forbidden because it is tevel.

462:4) states that the custom of Ashkenazim is not to eat such products on *Pesach*, unless one is weak or sick. The Mishnah Berurah (462:15) writes that this is primarily because we are careful to abide by the stringent opinion that Rish Lakish only said this is not punishable by *kares*, but it is still forbidden.

The Mishnah Berurah (ibid.) also notes that this is to ensure that we do not eat products that are primarily mixed with fruit juice but also contain some water, as some say these products become *chametz* quickly. However, it should be noted that the Shulchan Aruch (462) clearly permits Sefardim to eat these products on *Pesach*.

DAILY MASHAL

Food of Healing

The Zohar refers to matza as the Food of Healing. However, it does not offer any explanation as to what sickness matza is meant to heal. In fact, matza is the cure for the corruption of the world that was caused by Adam’s sin. This is well understood according to the opinion that the Tree of Knowledge was a wheat plant (Berachos 40a). When we eat matzos made from wheat in order to fulfill Hashem’s will, we rectify the sin of eating forbidden wheat. For this reason *techiyas hameisim* will occur on *Pesach*, as our Sages foretold (Tur O.C. 490:9). By eating matza each year on *Pesach*, the sin of Adam is slowly being rectified until the world will be completely cured. Then his punishment will be rescinded and death will be abolished forever (Reb Tzadok HaKohen of Lublin, *Amalah shel Torah*, 3).

²¹ I.e., when a thing is already forbidden on one score, another interdict cannot become operative at the same time. Thus here the prohibition of tevel is earlier; consequently, the fact that it subsequently became chametz too is ignored, and it is regarded as prohibited on account of tevel only.