

HALAKHA

Flour into which water is dripping – קמח שנפל לתוכו דלף – A constant dripping of water into flour will not leaven the flour, provided that the dripping is continuous and one bakes the mixture immediately afterward. However, if the dripping might have been intermittent, the flour is prohibited (Shulhan Arukh, Orah Hayyim 466:6).

Vatika – ותיקא: This food, prepared from flour, oil, and salt, but not water, may be eaten during Passover. The Ashkenazic custom is to avoid foods of this kind unless they are required for one who is ill (Shulhan Arukh, Orah Hayyim 463:2, and in the comment of the Rema).

Lining a pot – לימחתי קדרא: During Passover, one may not put flour into a pot to remove impurities, with the exception of matza meal (Shulhan Arukh, Orah Hayyim 463:3).

NOTES

If one drop drips into the other – דעביד טיף לתדי טיף: Just as dough will not be leavened while it is being kneaded, so too, this mixture will not begin to be leavened as long as the dripping continues.

Line the edge of a pot – לימחתי...קדרא: Several different explanations of this case have been suggested. Some commentaries maintain that it involves the placement of flour into a dish to thicken it (Me'iri). Others claim that the flour is used for filling small holes in the pot (Nimmukei Yosef). Yet others suggest that the flour serves to reinforce the pot (Beit Yosef, based on the Rambam).

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BACKGROUND

Slit [tzirya] – ציריא: The visible slit on the lower portion of the wheat is the tzirya mentioned here. In contrast, a barley grain has several grooves that do not affect the surface area of the barley.



Kernel of wheat (left) and kernel of barley (right)

NOTES

The column [dikkula] of water – דיקולא דמיא: The geonim explain that the term dikkula, literally, palm tree, is used to describe a column of water that ascends in the form of palm leaves.

גמ' תנו רבנן, אלו דברים שאין באין לידי חימוץ: האפיו, והמבושל, וחלוט שחלוט ברותחין. מבושל! אדמבשל ליה מחמא! אמר רב פפא: האפיו שבישלו קאמר.

תנא, רבי יוסי ברבי יהודה אומר: קמח שנפל לתוכו דלף – אפילו כל היום כולו – אינו בא לידי חימוץ. אמר רב פפא: והוא דעביד טיף להדי טיף.

אמר רבי יוסי: לא קשיא: ותיקא שרי. והתנא: ותיקא אסור! לא קשיא: הא – דעבידיה במישחא ומילחא, הא – דעבידיה במיא ומילחא.

אמר ר' זוטרא: לא לימחי איניש קדרא בקמחא דאבישנא, דילמא לא בשיל שפיר, ואתי לידי חימוץ. אמר רב יוסף: לא ליחלוט איניש.

GEMARA The Sages taught: The following foods do not come to a state of leavening: Foods that have already been baked, or boiled, or over-boiled in hot water. With regard to the statement that boiled food will not become leavened, the Gemara asks: Why not? When it is boiled it will become leavened. The Gemara answers that Rav Pappa said: The tanna merely said that if it was first baked and afterward boiled, it will not be leavened; however, if it was initially boiled it will become leavened.

It was taught in a baraita that Rabbi Yosei, son of Rabbi Yehuda, says: In the case of flour into which water is dripping,^h even if the water drips the entire day the flour will not come to a state of leavening, as the ceaseless dripping prevents fermentation. Rav Pappa said: And that is the case only if one drop drips into the other,ⁿ i.e., the dripping is continuous, preventing the mixture from settling.

The school of Rabbi Sheila say: Vatika,^h a pastry prepared from a mixture of different liquids, is permitted on Passover. The Gemara raises a difficulty: But wasn't it taught in a baraita that vatika is forbidden? The Gemara answers: This is not difficult. This baraita, which states that vatika is permitted, is referring to a case in which it was prepared with oil and salt, whereas that baraita forbade vatika prepared with water and salt, as that dish will become leavened.

Mar Zutra said: A person should not line the edge of a potⁿ with roasted flour,^h lest some of the flour was not properly roasted and it will come to a state of leavening in the pot. Rav Yosef said: A person should not scald

תרי חטיי בהדי הדדי – דילמא אזלא חדא ויתבה בציריא דחברתה, ולא סליק להו דיקולא דמיא מארבע רוחתא, ואתי לידי חימוץ.

ואמר אביי: לא ליחרוך איניש תרי שבולי בהדי הדדי, דילמא נפקי מיא מהאי ובלע אידך, ואתאי לידי חימוץ. אמר רבא: אי הכי – אפילו חדא נמי, דילמא נפיק מהאי רישא ובלע אידך רישא! אלא אמר רבא: מי פירות ננהו, ומי פירות אינן מחמיצין.

והדר ביה אביי מההיא, דכל אגב מדלייהו לא מחמיצין. דאמר אביי: האי חצבא דאבישנא, סקיפא – שרי, זקיפא – אסור. רבא אמר: אפילו זקיפא נמי שרי, מי פירות ננהו, ומי פירות אינן מחמיצין.

two wheat grains in boiling water at the same time, lest one move and rest in the slit [tzirya]^b of the other, thereby preventing the column [dikkula] of boiling waterⁿ from entering all four sides of the grain, and the grain will come to a state of leavening.

And Abaye said: A person may not roast two stalks^h together, lest water leave one and be absorbed by the other, and it come to be leavened. Rava said to him: If so, one should not even roast one stalk, lest the liquid leave one end of the stalk and be absorbed by its other end. Rather, Rava said: One need not be concerned about this possibility, as it is considered fruit juice, and fruit juice does not leaven grain.

The Gemara adds: And Abaye retracted his opinion with regard to that halakha of stalks, as he maintains that anything that is absorbing liquid will not become leavened unless it is fully soaked in water. As Abaye said: With regard to this jug used for drying the stalks by means of roasting, if it is inverted it is permitted, as the liquid that is discharged from one stalk will not be absorbed by the other stalks. However, if the vessel is upright it is prohibited, as the liquid retained in the vessel might be absorbed by the other stalks and leaven them. Rava said: Even if the jug is upright, it is also permitted. This liquid is considered fruit juice, and fruit juice does not leaven grain.

HALAKHA

Roast two stalks – הריכת שתי שבילים: It is permitted to roast two stalks of grain together, as there is no concern that liquid will leave one stalk and be absorbed by the other. In addition, this liquid is classified as fruit juice, and therefore it does not leaven the other stalk (Shulhan Arukh, Orah Hayyim 463:1).

Soaking – לְתִיתָהּ בַּפֶּסַח: The process of soaking consisted of rinsing grain both to remove the straw and dirt that had become stuck to it and to allow for easier separation of the chaff before grinding. Although most Sages permit this action, and some even maintain that it is obligatory, the *ge'onim* forbade it on the basis of an ancient tradition not to soak grain that will be used on Passover at all.

Placed on a barrel [al pi havit] – מְנִיחֵן עַל פִּי חֲבִית: There are several textual versions of this phrase. One version reads: *Al pi haviv*, meaning on a clay pan in which foods are roasted. Others suggest that the correct phrase is: *Al pi aviv*, which refers to a vessel on top of which the grains are roasted (see *Tosafot; Mikhtam; Ritva*; and others).

HALAKHA

Soaking grain on Passover – לְתִיתָהּ בַּפֶּסַח: One may not soak wheat or barley for use during Passover. Although the Gemara appears to permit this activity, the *ge'onim* forbade it due to concern that the grain might become leavened (*Shulhan Arukh, Oraḥ Ḥayyim* 453:5).

תנו רבנן: אין לותתין שעורין בפסח, ואם לתת, נתבקעו – אסורות, לא נתבקעו – מותרות.

רבי יוסי אומר: שורן בחומץ וחומץ צומתן. אומר שמואל: אין הלכה ברבי יוסי.

אמר רב חסדא אמר מר עוקבא: לא נתבקעו ממש, אלא כל שאילו מניחן על פי חבית והן נתבקעות מאילוהן. ושמואל אמר: נתבקעו ממש. עבד שמואל עובדא בדורא דבי בר חשו נתבקעו ממש.

אמר רבה: בעל נפש לא ילתות. מאי איריא בעל נפש? אפילו בולי עלמא נמי, דהא תנאי: אין לותתין שעורין בפסח! הדי קאמר: בעל נפש – אפילו חיטין דשרירי לא ילתות.

אמר ליה רב נחמן: מאן דציית ליה לאבא אכיל נהמא דעיפושא. דהא בי רב הונא לתת, ובי רבא בר אבין לתת. ורבא אמר: אסור ללתות.

אלא הא דתנאי "אין לותתין שעורין בפסח" שעורין הוא – דלא, הא חיטי – שרי! לא מיבעיא קאמר, לא מיבעיא חיטין, כיון דאית ביה ציריא – עיילי בהו מיא, אבל שיערי דשיעי – אימא שפיר דמי, קא משמע לן.

הדר אמר רבא: מותר ללתות, דתנאי: יוצאין בפת נקיה והדראה, ואי אפשר נקיה בלא לתייתה.

איתיביה רב פפא לרבא: הקמחין והסלתות של גוים, של כפרים – טהורים, ושל כרכין – טמאין.

דכפרים מאי טעמא? לאו משום דלא לתת, וקא קרי ליה סולת!

The Sages taught: One may not soak barley in water on Passover to make it easier to remove the chaff from the grain.^{NH} And if one did soak barley grain and it split, it is prohibited. If it did not split, it is permitted.

Rabbi Yosei says: If one sees that the grain is expanding, he should soak it in vinegar, and the vinegar will cause the grain to contract, thereby preventing leavening. However, Shmuel said: The halakha is not in accordance with the opinion of Rabbi Yosei.

Rav Hisda said that Mar Ukva said: When the Sages were referring to a case where the barley grain split, the prohibition does **not** apply only if it **actually split** and a crack is visible. **Rather**, this is referring even to a case where if the barley grains were **placed on a barrel^N** of wine they would **split by themselves**, due to the effect of the wine. **And by contrast, Shmuel said:** This *halakha* applies only if it **actually split**. The Gemara relates: **Shmuel took action** in accordance with his ruling, when he was **in the village of bar Hashu's house**. He prohibited only wheat grains that had **actually split**, but permitted those that were about to split.

Rabba said: A pious person will not soak wheat at all during Passover. The Gemara asks: **Why discuss particularly a pious person?** This *halakha* should apply to **everyone as well**, as it was expressly taught in a *baraita*: **One may not soak barley on Passover.** The Gemara answers that **this is what Rabba is saying: A pious person will not even soak wheat, which is firmer than barley and less likely to split**, due to the concern that it might become leavened.

Rav Nahman said to Rabba: Anyone who listens to Abba, Rabba's first name, will eat moldy bread during Passover, as flour cannot be properly prepared without soaking, and therefore *matza* should not be prepared from this flour. **As in Rav Huna's house they would soak the grain, and in Rava bar Avin's house they would likewise soak their grain. But Rava said:** Soaking grain should not be avoided merely for reasons of piety; rather, it is absolutely **prohibited to soak grain**.

The Gemara asks: **Rather, that which is taught in a baraita: One may not soak barley on Passover**, indicates that it is **barley that one may not soak**; however, it is **permitted to soak wheat**, how will Rava explain this *baraita*? The Gemara explains: The *baraita* is **speaking** employing the didactic style of: **Needless to say**. It should be understood as follows: **Needless to say, wheat may not be soaked, since wheat grains have a slit through which water will enter**, and the wheat will therefore expand quickly when left to soak. **However**, in the case of **barley, which is smooth** and no water will enter the grain, one might say that this **seems well**, i.e., it is permitted, to soak barley. Therefore, the *baraita* **teaches us** that it is prohibited to soak even barley.

Rava reconsidered and **then said:** This is not the case. Rather, it is **permitted to soak grain, as it was taught in a baraita: One can fulfill his obligation with a matza loaf prepared from refined flour and with matza baked from coarse flour. And it is impossible to produce refined matza without soaking the grain**, as this is the only way to remove the chaff completely from the grain.

Rav Pappa raised an objection to the opinion of Rava from a baraita: With regard to **flour and refined flour that belong to gentiles, in villages they are ritually pure, and in cities they are ritually impure**. It is assumed that grain in cities is soaked before it is ground into flour. Once water comes in contact with this grain, it becomes susceptible to ritual impurity, and it subsequently becomes impure when touched by gentiles.

As for **flour in villages, what is the reason that it is ritually pure? Is it not due to the fact that they do not soak the flour**, and therefore it does not become liable to ritual impurity? **And yet their flour is nonetheless called refined flour**. It can be inferred from this that it is possible to prepare refined flour without soaking the grain.

Soaking grain on Passover – לְתִיתָהּ בַּפֶּסַח – One may not soak wheat or barley for use during Passover. Although the Gemara appears to permit this activity, the *geonim* forbade it due to concern that the grain might become leavened (*Shulhan Arukh, Oraḥ Ḥayyim 453:5*).

Guarded matzot – מצות שמורות – The wheat for the *matza* that a person will use to fulfill his obligation should be kept from water from the time it is harvested, or at least from when it is ground into flour, in accordance with Rava's statement. Some people are strict and use only this type of *matza* throughout the entire Festival (*Shulhan Arukh, Oraḥ Ḥayyim 453:4*).

NOTES

Matza in the end – מצה באחרונה – According to Rashi and others, there is a specific obligation to eat at the end of the seder meal an olive-bulk of *matza* that has been guarded with the highest level of supervision. Nowadays, this *matza* is called *afikoman*. Others claim that there is no requirement to eat this type of *matza* specifically at the end of the meal. Rather, one must consume an olive-bulk of this type of *matza* at some point during the evening; otherwise, one might eat only *matza* that had not been guarded (Ritva).

Those who cut the stalks [kifei] – דמהפכי כיפי – The *Arukh* explains that *kifei* are bowls, and this phrase describes those who overturned bowls, using them to cover grain in sacks, to prevent the grain from coming into contact with moisture. One who grinds wheat for use during Passover must keep it from coming into contact with water from the beginning of the harvest until the end of the process (*Mikhtam*).

תְּרוּגוּמָא אֶקְמַחָא. בְּתַר דְּנִפְקֵי אֶמְרַ: מַאי טַעֲמָא לָא אֵימָא לִיה מְהָא; דְּאָמַר רַבִּי יוֹרָא אֶמְרֵי רַב יִרְמְיָה אֶמְרֵי שְׁמוּאֵל: חֵיטִין שְׁל מְנַחֹת – אֵין לוֹתְתִין אוֹתָם, וְקָא קְרִי לְהוּ סוּלָת!

הָדָר אֶמַר רַבָּא: מִצְוָה לְלִתּוֹת, שְׁנַאֲמַר "וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת" אֵי לָא דְבַעֲי לְתִיתָהּ – שִׁימּוֹר לְמַאי? אֵי שִׁימּוֹר דְּלִישָׁה – שִׁימּוֹר דְּלִישָׁה לָא שִׁימּוֹר הוּא.

דְּאָמַר רַב הוּנָא: בְּצִקוֹת שְׁל גוֹיִם אָדָם מְמַלֵּא כְּרִיסוֹ מִהֶן, וּבְלִבְד שִׂיאֵכֵל בְּיַת מִצָּה בְּאַחֲרוֹנָה. בְּאַחֲרוֹנָה – אֵין, בְּרֵאשׁוֹנָה – לָא.

מַאי טַעֲמָא – מִשּׁוּם דְּלָא עֲבַד בְּהוּ שִׁימּוֹר, וְלַעֲבִיד לִיה שִׁימּוֹר מֵאַפְיָה וְאֵילָךְ! אֵלָא לָא שְׁמַע מִינָהּ – שִׁימּוֹר מַעֲיָקְרָא בְּעִינֵן.

וּמַמַּאי? דִּילְמָא שְׂאֵנִי הָתָם, דְּבַעֲיָדְנָא דְּנַחֲתִית לְשִׁימּוֹר – לָא עֲבַד לָהּ שִׁימּוֹר. אֲבָל הֵיכָא דְּבַעֲיָדְנָא דְּנַחֲתִית לְשִׁימּוֹר עֲבִיד לָהּ שִׁימּוֹר – הֵכִי נִמֵּי דְּשִׁימּוֹר דְּלִישָׁה הוּי שִׁימּוֹר.

וְאֶפִּילוּ הֵכִי לָא הָדָר בֵּיה רַבָּא, דְּאָמַר לְהוּ לְהַנְהוּ דְּמַהֲפְכֵי כִיפֵי: כִּי מַהֲפְכִיתוּ – הִפִּיכוּ לְשׁוּם מִצְוָה. אֵלְמָא קְסָבַר: שִׁימּוֹר מַעֲיָקְרָא – מִתְחַלְתּוּ וְעַד סוֹפּוֹ בְּעִינֵן.

מַר בְּרִיה דְּרַבִּינָא

Rava answered: You should interpret the distinction of the *baraita* as referring only to ordinary flour, not refined flour, which is invariably susceptible to ritual impurity due to the soaking. After Rava left, Rav Pappa said: What is the reason that he did not say a proof from this statement that Rabbi Zeira said that Rav Yirmeya said that Shmuel said: With regard to wheat that will be used for meal-offerings, one may not soak it, and yet it is nonetheless called refined flour? The Torah insists that the flour used for meal-offerings be prepared from refined flour.

Rava reconsidered and then said: It is not only permitted to soak the grains; it is actually a mitzva to soak them,^h as it is stated: "And you shall guard the *matzot*" (Exodus 12:17). The Gemara explains this statement: If it is not the case that grain requires soaking, for what purpose is guarding necessary? If you claim that this verse is referring to guarding when kneading, that cannot be the case, as guarding grain while kneading is not considered guarding. If one failed to protect the wheat from becoming leavened up to that point, it is of no use to be careful while kneading it. Consequently, this mitzva to guard the dough cannot be referring to the kneading stage.

As Rav Huna said: In the case of dough prepared by gentiles, if one knows that it has not become leavened, a person may fill his stomach with them on Passover night, provided that he eats an olive-bulk of *matza* in the end,ⁿ to fulfill the obligation to eat *matza*. The Gemara infers from this statement: With regard to the *matza* that he eats in the end, yes, he fulfills his obligation with this *matza*. But with regard to the *matza* he ate in the beginning, no, he does not fulfill the mitzva with dough prepared by gentiles.

What is the reason that one cannot fulfill his obligation to eat *matza* with dough prepared by gentiles? It is because he did not perform his duty to guard this dough. But one can perform his duty to guard it from the time of baking and onward. Rather, isn't it correct to conclude from this *baraita* that the grain must be guarded from the beginning, i.e., from the time it is soaked, which proves that soaking the grain is part of the process of preparing *matza*?

The Gemara rejects this: And from where do we know that this conclusion is correct? Perhaps it is different there, as at the time when guarding is required, i.e., when water was added to the flour, he did not perform his duty to guard it properly. However, in a case where at the time when guarding is required, when water is added the flour, he properly performed his duty to guard it, so too, it is possible that guarding flour at the time of kneading is considered proper guarding. Therefore, this question cannot be resolved based on the case of dough prepared by gentiles.

And although this proof was rejected, Rava did not retract his statement that guarding grain must begin before kneading. For he would say to those who cut and tied the stalks [*kifei*]ⁿ of grain in the field: When you cut the grain, cut it for the purpose of the mitzva. Apparently, Rava maintains that it is necessary to guard the grain from the outset, i.e., from the beginning of its preparation until its end.^h

The Gemara relates with regard to Mar, son of Ravina,

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NOTES

Bring him wheat in a trough – מִנְקֵטָא לִיה...בְּאַרְבֵּי – Apparently, the *Arukh* has a different version of the text, according to which the mother of Mar, son of Ravina, brought him the wheat with its roots. She was careful to protect the wheat from the start of its growth through its harvest.

מִנְקֵטָא לִיה אֵימִיה בְּאַרְבֵּי.

that his mother would bring him wheat in a trough.ⁿ In other words, she would guard the wheat grains from when they were harvested by placing them in vessels and guarding them until Passover.

Which capsized in the Hishta River – דִּטְבַּעָא בְּחִישְתָא – Some commentaries explain that *hishta* is not the name of a place, but refers to an area that contains water and reeds (*Arukh*).

He should sell this one *kav* at a time, each to a different Jew – לְיַבִּינְהוּ קָבָא קָבָא לְיִשְׂרָאֵל – Apparently, the Rambam had a different version of the text, according to which one may sell a *kav* at a time only to a gentile. However, with regard to a Jewish buyer, if the seller informs him of the status of the wheat, he may sell even all the grain to him (*Mikhtam*). Some commentaries say that one is not obligated to inform a Jew about the nature of this grain if he sells him a small quantity (*Ittur*); however, others disagree and maintain that he is required to inform a Jewish buyer in all cases (see *Me'iri*).

HALAKHA

A garment in which diverse kinds has been lost – בְּגָד – שֶׁאֶבֶד בּוֹ כְּלָאִים: If a linen string was lost in a wool garment or vice versa, one may neither sell this garment to a gentile nor use it as a saddlecloth for a donkey (*Shulhan Arukh, Yoreh De'a, 301:8*).

Wheat that became wet before Passover – חֲטִיִּים שֶׁנִּרְטְבוּ – קִדְּוֵי פֶסַח: Grain that became wet before Passover should not be retained over the Festival. Instead, one should sell the grain to a Jew well in advance of Passover, while informing the buyer before the sale that the grain must be treated as leavened. Alternatively, one should sell it in small quantities to gentiles, as the Rambam maintains (*Shulhan Arukh, Orach Hayyim 467:1*).

Stirring flour into a pot – מְלִילֵת קִדְרוֹת – One may not stir flour into a pot of food, even if he adds vinegar afterward. However, it is permitted to add baked *matza* to a pot of food, as stated by Ulla and Rava (*Shulhan Arukh, Orach Hayyim 463:3*).

A large, seething stew pot or pot – אֵילָפִס וְקִדְיָה – מִרוֹתְחִין: One may not add spices to a stew pot or pot that was cooking directly on the fire. This prohibition applies even if the pot has been removed from the fire, when it is classified as a primary vessel, as it will still cook the spices. However, it is permitted to add spices to a secondary vessel, i.e., a vessel into which food from the pot has been poured, in accordance with the opinion of the Rabbis (*Shulhan Arukh, Orach Hayyim 318:9*).

ההוא ארְבָּא דְחִיטֵי דְטְבַעָא
בְּחִישְתָא, שְׂרִיא רְבָא לְיַבִּינְהוּ לְגוּסִים.

אֵיתִיבֵיהּ רַבָּה בַר לֵוִי אֵי לְרַבָּא: בְּגָד
שֶׁאֶבֶד בּוֹ כְּלָאִים – הֲרֵי זֶה לֹא יִמְכְּרֵנוּ
לְגוּי, וְלֹא יַעֲשֶׂה בּוֹ מִרְדַּעַת לְחֻמּוֹר,
אֲבָל עוֹשִׂין אוֹתוֹ תְּכַרְיֵכִין לְמֵת.

לְגוּי מֵאֵי טַעְמָא לֹא – לֹא מְשׁוּם
דְהִדְרֵי מִיבִין לְיִשְׂרָאֵל?

הִדְרֵי אָמַר רַבָּא: לְיַבִּינְהוּ קָבָא קָבָא
לְיִשְׂרָאֵל, כִּי הֵיכִי דְכָלִּיא קָמִי
פִּסְחָא.

תְּנוּ רַבְנֵינוּ: אֵין מוֹלְלִין אֶת הַקִּדְיָה
בְּפֶסַח, וְהַרוּצָה שֶׁיִּמְלֹל – נוֹתֵן אֶת
הַקֶּמַח וְאַחַר כֵּן נוֹתֵן אֶת הַחוּמֵץ, וְיֵשׁ
אוֹמְרִים: אֵף נוֹתֵן אֶת הַחוּמֵץ וְאַחַר
כֵּן נוֹתֵן אֶת הַקֶּמַח.

מֵאֵן יֵשׁ אוֹמְרִים?

אָמַר רַב חֲסִדָּא: רַבִּי יְהוּדָה הִיא,
דְּתַנֵּן: הָאֵילָפִס וְהַקִּדְיָה שֶׁהֶעֱבִירָן
מִרוֹתְחִין – לֹא יִתֵּן לְתוֹכָן תְּבֵלִין אֲבָל
נוֹתֵן לְתוֹךְ הַקֶּעֶרֶה אוֹ לְתוֹךְ הַתַּמְחוּי.
רַבִּי יְהוּדָה אוֹמֵר: לְכֹל הוּא נוֹתֵן, חוּץ
מִדְּבַר שֶׁיֵּשׁ בּוֹ חוּמֵץ וְצִיר.

וְנוֹקְמָה כְּרַבִּי יוֹסֵי, (דְּתַנֵּן), רַבִּי יוֹסֵי
אוֹמֵר: שׁוֹרֵן בְּחוּמֵץ, וְחוּמֵץ צוֹמֵתָן!

כִּי אֲשַׁמְעִינָן לִיה לְרַבִּי יוֹסֵי – הֵנִי
מִלִּי דְאֵיתִיהּ בְּעֵינֵיהּ, אֲבָל עַל יְדֵי
תַעֲרוּבָתָא – לֹא.

עוֹלָא אָמַר: אַחַד זֶה וְאַחַד זֶה אָסוּר,
מְשׁוּם "לֶךְ לֶךְ אֲמַרְיִן נְזִירָא, סְחוּר
סְחוּר, לְכַרְמָא לֹא תִקְרַב".

The Gemara relates that there was a certain boat carrying wheat, which capsized before Passover in the Hishta River.^N Rava permitted its owners to sell the recovered grain to gentiles during Passover.

Rabba bar Levai raised an objection to the opinion of Rava from a *baraita*: With regard to a garment in which diverse kinds, a prohibited mixture of wool and linen, has been lost,^H i.e., a wool garment into which a linen thread was sewn or vice versa, one may not sell it to a gentile; and one may not even fashion it into a saddlecloth for a donkey. It is prohibited to do so lest one remove a piece of this garment and sew it onto his own clothing. However, one may fashion it into a shroud for a dead body, as there is no concern that he will remove it from the dead.

The Gemara clarifies this issue: What is the reason that one may not sell it to a gentile? Is it not due to the concern that the gentile will resell it to a Jew? Since the mixture of wool and linen is not visible, it is possible for a Jew to use this cloth unawares. The same concern applies to grain: It is not apparent that the grain that capsized in the river is prohibited. It should therefore be prohibited to sell this wheat to gentiles, lest they resell it to Jews.

Rava reconsidered and then said: He should sell this wheat one *kav* at a time, i.e., in small measures, each to a different Jew,^N but not to any one Jew in large quantities, so that all of this wheat will be used before Passover.^H By selling it in this manner, all the grain will be used quickly and no one will unwittingly eat these leavened grains on Passover.

The Sages taught: One may not stir flour into a pot of food on Passover^H to absorb the foam that has accumulated during the cooking process. And one who wishes to stir flour should add the flour and afterward add vinegar, which will prevent the flour from becoming leavened. And some say: One may even add vinegar and afterward add the flour, as vinegar prevents flour from becoming leavened even after the flour is diluted in water.

The Gemara asks: Who is the *tanna* whose opinion is introduced by the phrase *some say*?

Rav Hisda said: It is the opinion of Rabbi Yehuda, as we learned in a mishna: With regard to a stew pot or a pot of food that one removed from the fire when it was seething, one may not add spices to them.^H However, one may add spices to a dish or to the large plate into which the food is poured from the pot. Rabbi Yehuda says: One may add spices to any food that has been removed from the fire, except to a dish that contains vinegar or brine, as this food is considered as though it were still seething, due to the pungency of the vinegar or brine. Since Rabbi Yehuda maintains that vinegar has the same effect as boiling, he would agree that vinegar, like boiling water, prevents flour from becoming leavened.

The Gemara asks: And let us establish the opinion of: Some say, in accordance with the opinion of Rabbi Yosei. As we learned in a mishna: Rabbi Yosei says, with regard to wheat grains that were soaked in water: One should soak them in vinegar, and this vinegar will cause the wheat to contract and prevent it from becoming leavened.

The Gemara answers: When we learn the opinion of Rabbi Yosei, this applies only to a situation where the vinegar is in its pure, unadulterated form, in which case its pungency prevents the wheat from becoming leavened. However, if the vinegar is added by means of a mixture, no, Rabbi Yosei's statement does not apply to a case of this kind.

Ulla said: In both of these cases, whether the vinegar is added first or afterward, its use is prohibited, as one must avoid scenarios that might lead to a prohibition, as per the well-known adage: Go around, go around, and do not approach the vineyard, they say to the nazirite. Since a nazirite is prohibited from drinking wine and eating grapes, it is preferable for him to avoid a vineyard entirely. A similar principle applies to other prohibitions.

LANGUAGE

Cooks [burdikei] – בורדיקי: Possibly from the Greek βρωτικός, brotikos, meaning voracious, or inclined to eat. Scholars have suggested that this word should read korduki, which probably derives from the Middle Persian xwardikār, an amalgam of the words xwardig, meaning food, and kār, a suffix that functions as the agent.

BACKGROUND

Exilarch – ריש גלותא: The Exilarch, who descended from the house of David, was recognized by the Jews as the heir to the scepter of Judah and entrusted with broad official powers. He was the leader of the Jews of the Persian Empire and their representative to the authorities, who regarded him as a member of a royal dynasty. Consequently, he enjoyed a lofty position within the Persian court. During various periods, he was even considered third in the royal hierarchy. The Exilarch was responsible for the collection of a major portion of the government taxes from the Jewish community, and could appoint leaders and judges whose powers included the imposition of corporal, and sometimes capital, punishment.

Adjacent to the Exilarch's home was a special rabbinical court appointed by him to deal with cases involving money and property in particular. He also seems to have had the authority to make certain appointments within the Jewish community throughout the country, although most of them were made in consultation with the heads of the great academies. The Exilarchs were referred to in the Talmud by the honorific title Mar before or after their name, and were devoted to the Torah. Some of them were indeed significant scholars in their own right.

רב פפי שרי ליה לבורדיקי דבי ריש גלותא לממחה קדירה בחסיסי אמר רבא: איכא דשרי בי האי מילתא בדוכתא דשביחי עבדי? איכא דאמרי: רבא גופא מחי לה קידרא בחסיסי.

מתני' אין נותנין קמח לתוך חרוסת או לתוך החרדל ואם נתן – יאכל מיד ורבי מאיר אוסר.

אין מבשלין את הפסח לא במשקין ולא במי פירות, אבל סכין ומטבילין אותו בקו.

מי תשמישו של נחתום ישפכו מפני שהן מחמיצין.

גמ' אמר רב כהנא: מחלוקת – לתוך החרדל, אבל לתוך חרוסת – דברי הכל ישרף מיד.

ותניא נמי הכי: אין נותנין קמח לתוך החרוסת, ואם נתן – ישרף מיד. לתוך החרדל, רבי מאיר אומר: ישרף מיד, וחקמים אומרים: יאכל מיד. אמר רב הונא בריה דרב יהודה אמר רב נחמן אמר שמואל: הלכה כדברי חכמים. אמר ליה רב נחמן בר יצחק לרב הונא בריה דרב יהודה:

The Gemara relates: Rav Pappi permitted the cooks [burdikei]^L of the household of the Exilarch^B to mash roasted grains^N into a pot of food, to dissolve the accumulated foam. Rava said: Is there anyone who permits this matter in a place where servants are found? Servants are unlikely to be careful with regard to these prohibitions. They will use raw flour for this purpose, which will lead to a violation of the prohibition against leavened bread on Passover. Some say that Rava himself would add roasted grains into his own pot.

MISHNA One may not add flour to *haroset*, a seasoned, pungent food, or to mustard, to dull the sharp taste. In both cases, the pungency of these foods might accelerate the leavening of the flour. And if one added flour to either of these, the mixture may be eaten immediately before it is leavened; and Rabbi Meir prohibits this, lest the food be leavened immediately.

The mishna continues: One may not boil the Paschal lamb^N in ordinary liquids^H or in fruit juices, as the Torah explicitly states that it must be roasted. However, one may baste it while it is roasting and dip^N it into liquid while eating it.

The *tanna* further states: Water that has been used by a baker for cooling his hands or washing dishes should be poured out, because this water leavens the dough, as the water probably contains a small quantity of flour and dough.

GEMARA Rav Kahana said: The dispute between Rabbi Meir and the Rabbis concerns a case where one adds flour to mustard, which is extremely pungent and will not leaven the flour immediately. But in a case where flour is added to the less pungent *haroset*, which will leaven the flour quickly, everyone agrees that the mixture must be burned immediately.^{NH}

And that opinion was also taught in a *baraita*: One may not add flour to *haroset*, and if one did add flour it should be burned immediately. With regard to flour that was added to mustard, Rabbi Meir says: It should be burned immediately, and the Rabbis say: It should be eaten immediately, before it is leavened. Rav Huna, son of Rav Yehuda, said that Rav Nahman said that Shmuel said: The *halakha* is in accordance with the opinion of the Rabbis concerning this issue. Rav Nahman bar Yitzhak said to Rav Huna, son of Rav Yehuda:

NOTES

Roasted grains – בחסיסי: See Rashi and *Tosafot*. Some commentaries explain that this term refers to flour prepared from ground *matza*, i.e., *matza* meal (*Mikhtam*; *Ritva*).

One may not boil the Paschal lamb – אין מבשלין את הפסח: It is not immediately apparent why this *halakha* is mentioned in the context of the *halakhot* of leavened bread. Some commentaries explain that after discussing the case of adding flour to fruit juice, the *tanna* incidentally adds the *halakha* of fruit juice in the preparation of the Paschal lamb (*Meleket Shlomo*; see *Tosefot Yom Tov*).

Baste and dip – סכין ומטבילין: Some commentaries explain that

basting is permitted only after roasting, but it is entirely prohibited before this stage (Rabbeinu Yehonatan; *Nimmukei Yosef*).

קמח לתוך ל – חרוסת: Some commentaries explain the difference between these two cases as follows: Since the flavor of mustard fades quickly, it is usually eaten immediately, and there is therefore no concern that this mustard will be preserved for a significant period of time. However, other spices were generally kept for a long time. Therefore, they should be burned immediately after they become mingled with flour, lest they be retained after having become leavened (Maharam *Halawa*).

HALAKHA

Boiling the Paschal lamb in liquids – בשול הפסח במשקין: Although it is prohibited to boil the Paschal lamb in any type of liquid before it is roasted, one may baste the meat with liquids other than water (Rambam *Sefer Korbanot, Hilkhot Korban Pesah* 8:7–8).

Flour that fell into pungent spices – קמח שנפל לתבלינים: If flour falls into mustard that contains water, it should

be eaten immediately. However if flour falls into other, less pungent spices, it must be burned as leavened bread. This ruling is in accordance with Rav Kahana's explanation of the opinion of the Rabbis in the mishna. It is the custom in Ashkenazic communities not to eat mustard at all, as it belongs in the category of *kitniyot*, legumes (*Shulhan Arukh, Orach Hayyim* 464, and in the comment of the Rema).