



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Mem

- A Braisa says, one may not soak barley on Pesach. If one did so, if the grains split from the water, they are assur. If they did not split, they are mutar. **R' Yose** says, if the water has caused the barley to begin expanding, he can soak them in vinegar, which will cause a reversal of the effects of the water and will prevent them from becoming chametz.
 - **Shmuel** said, we do not pasken like **R' Yose**.
 - **R' Chisda in the name of Mar Ukva** said, when the Braisa says "split", it doesn't mean that they need to actually split to be assur. It means, that if has been effected by the water enough so that if it were now placed on a wine bottle it would split from the fumes of the wine, it is assur. **Shmuel** says, when the Braisa says "split", it means the barley has actually split.
 - **Rabbah** said, a pious person should not soak barley on Pesach.
 - **Q:** The Braisa says that no one may do so!? **A: Rabbah** meant that a pious person should not even soak wheat, which is harder than barley (and therefore more difficult to make chametz by soaking).
 - **R' Nachman** said that one may soak wheat on Pesach (which then creates a higher grade flour which can be used for the matzah), because we find that **R' Huna** and **Rava bar Avin** would soak wheat on Pesach.
 - **Rava** said one may not soak wheat on Pesach.
 - **Q:** The Braisa says one may not soak barley, which is mashma that wheat may be soaked!? **A:** The Braisa is teaching that not only may one not soak wheat, which has ridges which can trap water and thus lead to it becoming chametz, rather one may not even soak barley, which is smooth.
 - **Rava** retracted his view and held that one may soak wheat on Pesach, based on a Braisa. The Braisa says that one may use "white" matzah on Pesach. Now, white matzah can only be made by soaking the wheat. We see that it must be mutar.
 - **Q: R' Pappa** asked **Rava**, a Braisa says that the "kemach" (regular flour) and "solles" (fine flour) of the village people are not subject to tumah. Presumably this is because the wheat and flour have not touched water. We see that fine flour can be made without soaking!? **A:** The halacha of the Braisa is only referring to the regular flour.
 - **Q:** After **Rava** left, **R' Pappa** said, I should have asked him from the fact that **Shmuel** said that the grains used for a Korbon Mincha may not be soaked, and yet the Torah refers to the flour as "solles"!?
 - **Rava** later said that it is actually a mitzvah to soak the grains used for the matzah. The pasuk says "Ushmartem es hamatzos". If they are not soaked, at what point must they be watched and guarded from becoming chametz? It must be that it is a mitzvah for them to be soaked.
 - It can't be that the mitzvah is that it should be guarded from after the kneading, because **R' Huna** said, dough of a goy may be eaten on Pesach, but one must eat a kezayis of matzah that was made for the sake of the mitzvah in addition to that of the goy. Presumably, the problem with the goy's dough is that although it was guarded throughout the baking process, it was not guarded during a soaking process. We therefore see that soaking is part of the mitzvah.

- **Q:** The Gemara says, it could be that soaking is not a mitzvah. The problem with the goy's dough is that it was not watched from the time that water hit the flour!?
- **Rava** did not change his view, and therefore would even tell the field workers to handle the grain with intent that it is being done for the mitzvah of matzah.
- A ship carrying wheat sunk before Pesach, and **Rava** allowed any salvaged wheat to be sold to goyim (out of concern that it may be chametz). **Rabbah bar Leivai** asked, we should be concerned that the goy will sell it to a Yid who doesn't know that the wheat was in water (the same way we don't allow clothing of unnoticeable kilayim to be sold to a goy)!? **Rava** then said, it may be sold one kav at a time to Yidden, so that we know it will get used before Pesach.
- A Braisa says, one may not add flour to a pot cooking on the fire on Pesach. If one wants to, he should put in the flour and immediately after, he should put in vinegar (which quickens the cooking process and makes sure the flour is fully cooked before it can become chametz). **Others** say he may even put in the vinegar and then afterwards pour in the flour.
 - The "**others**" is **R' Yehuda**, who says that one may not put spices into a hot dish containing vinegar on Shabbos, because that causes the spices to get cooked (even though the vinegar was there before the spices were put in).
 - **Ulla** said, no matter what the order, it may not be done. We want to stay far away from the possibility of chametz.
 - **R' Pappa** allowed the bakers of the Reish Galusa to put flour of grain dried in an oven into a cooking pot. **Rava** said we can't allow this when being done by slaves who are not concerned for chametz! **Others** say that **Rava** himself would add such flour to a pot.

MISHNA

- One may not add flour to a dip containing vinegar, or to mustard. If one did so, he should eat it immediately. **R' Meir** says it is assur to eat.
- One may not cook the Korbon Pesach in any liquids, including fruit juices. However, one may smear the meat with them, and one may dip the meat into it when he is eating it.
- The water used by a baker to cool his hands (and therefore always has some dough in it) must be poured out because it becomes chametz.

GEMARA

- **R' Kahana** said, the machlokes between the **T"K** and **R' Meir** is only regarding the case where the flour was placed into mustard. However, when placed into the vinegar dip, all agree that it must be burned and not eaten. A Braisa says like this as well.
 - **R' Huna the son of R' Yehuda in the name of R' Nachman in the name of Shmuel** said, the halacha follows the **T"K**.
 - **R' Nachman bar Yitzchok** asked **R' Huna the son of R' Yehuda**, did **Shmuel** say that only regarding mustard or even regarding the vinegar dip (i.e. does he say there is no machlokes regarding the vinegar dip like **R' Kahana** said)? **R' Huna** said, I do not agree with **R' Kahana's** statement.
 - **R' Ashi** said, it would seem that we should pasken like **R' Kahana**, because **Shmuel** said we don't pasken like **R' Yose** who said that vinegar reverses the chametz process. It must mean that **Shmuel** says that vinegar quickens the process!
 - The Gemara says, this is not a proof. It could be that **Shmuel** says that vinegar does not reverse or quicken the process (so he may disagree with **R' Kahana**).