



1 The דף begins with several activities to avoid, lest it cause חימוץ of grain:
 First - מר זוטרא says not to add flour from pre-baked grain to a pot of cooked food, just in case the grain was not fully baked and its flour can become חמץ.

1 **Activities to avoid, lest it cause חימוץ of grain**

1st

מר זוטרא

Flour from **PRE-BAKED** grain ~~→~~ Pot of **COOKED** food

If grain was not fully baked its flour can become חמץ!

2 Second - רב יוסף says not to put two kernels of wheat in boiling water because one might get caught inside the other one and become חמץ, because it does not get boiled on all four sides.

2

2nd

רב יוסף

TWO KERNELS of wheat ~~→~~ BOILING water

One might get caught inside the other one and become חמץ, because it does not get boiled on all four sides

3 Third - אבוי originally says not to burn two stalks of grain together because the juices might come out of one and go into the other, causing it to become חמץ. רבא says this is מותר because the moisture from grain is considered מי פירות, and - מי פירות אינן מחמיצין - Fruit juices do not cause חימוץ. Ultimately אבוי agrees with רבא that it is מותר to burn the stalks together, but not because אינן מחמיצין, because אבוי holds that מי פירות can cause חימוץ. He retracted because - כל אגב מדלייהו לא מחמיצין - while liquid is still flowing it does not cause חימוץ.

3

3rd

Originally... אבוי

Don't burn TWO STALKS of grain together

The juices might come out of one and go into the other, causing it to become חמץ

Ultimately... רבא

אבוי מותר
 כל אגב מדלייהו לא מחמיצין!
 Flowing liquid does not cause חימוץ

רבא מותר
 מי פירות אינן מחמיצין!



4 Fourth - רבא says that we should not toast grain in a כלי that is standing upright, because the juices that stay in the כלי will cause חימוץ.
Here too, רבא disagrees because מי פירות אינן מוחמיצין.

4

4th

<p>רבא</p> <p>✓</p> <p>Toasting grain in a כלי standing UPRIGHT</p> <p>מי פירות אינן מוחמיצין!</p>	<p>אביי</p> <p>✗</p> <p>Toasting grain in a כלי standing UPRIGHT</p> <p>Juices in the כלי will cause חימוץ</p>
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5 The גמרא goes on to discuss לתיטה - soaking grain.
תנו רבנן אין לותתין שעורין בפסח - We may not soak barley on פסח. If they were soaked but did not develop any cracks they are מותר. If they did develop cracks, and according to רב חסדא even if they could potentially crack when placed over a barrel of wine, the תנא אסור holds they are אסור.
רב יוסי suggests that they be soaked in vinegar in order to reverse the חימוץ process before they develop cracks.

5

תנו רבנן אין לותתין שעורין בפסח

<p><i>If they were soaked but did not develop any cracks</i></p> <p>מותר</p> <p>רב יוסי suggests they be soaked in vinegar in order to reverse the חימוץ process</p>	<p><i>according to רב חסדא if they could potentially crack when placed over a barrel of wine</i></p> <p>אסור</p>
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6 This was all with regard to barley - what about soaking wheat? רבא holds לא ילתות - בעל נפש should stay away from soaking wheat.
רבא changed his mind a few times on this issue: רבא originally said; אסור ללתות - it is not just for a בעל נפש to avoid, but completely אסור to soak wheat.
He later said; מותר ללתות - it is מותר to soak wheat because the מצה says we can use פת נקיה for מצה, and the only way to get פת נקיה is by soaking the grain. The גמרא brings a few proofs against this assumption that לתיטה is necessary to make פת נקיה.
הדר אמר רבא - ultimately רבא held it is מצוה to soak the wheat because there is a requirement of שמירה that must begin before the dough is kneaded.
אי דלא בעי לתיטה שמירה למאי - If לתיטה is not required why would שמירה be necessary?!

6

What about soaking WHEAT?

<p>רבא</p> <p>Originally... COMPLETELY אסור ללתות</p> <p>Later said... מותר ללתות We can use מצה for פת נקיה Requires soaking the grain</p> <p>הדר אמר רבא מצוה ללתות Requires שמירה before dough is kneaded אי דלא בעי לתיטה שמירה למאי?</p>	<p>רב נחמן</p> <p>בעל נפש מותר</p> <p>It's necessary, to get white flour</p>	<p>רבא</p> <p>בעל נפש לא ילתות</p> <p>The גמרא brings proofs against this assumption</p>
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7 Even though רבא's proof that שמירה has to start earlier, is rejected, רבא did not retract, and instructed his people who would work with the raw grain in the field to do so מצוה.

7 *Even though רבא's proof that שמירה has to start earlier, is rejected!*

רבא

Instructed his people working with the raw grain in the field to do so מצוה!

8 ההוא ארבא דחיטי - a boat carrying grain sank and all the grain became wet. At first רבא said it is okay to sell it to נכרים before פסח. When רבא was reminded that the ברייתא does not allow selling to a נכרי, a בגד that has, hard to find שעטנו in it, because he might turn around and sells it to a ישראל, he changed his ruling. Instead רבא suggested selling very small quantities to Jews, so that they can finish it before פסח.

8 *ההוא ארבא דחיטי*
A boat carrying grain sank & all the grain became wet

At first... **רבא**
נכרים to sell it to מותר before פסח

!
ברייתא:
 נכרי to sell to אסור a בגד that has, שעטנו hard to find
Because he might sell it to a ישראל!

Instead... **רבא**
Sell in very small quantities to JEWS
So they can finish it before פסח

9 תנו רבנן אין מוללין את הקדירה בפסח - The רבנן says that flour may not be added to a pot of food unless vinegar is added immediately after. ויש אומרים אף נותן את החומץ ואחר כך נותן את הקמח - some say that we can first put in the vinegar.

9 *תנו רבנן...*
אין מוללין את הקדירה בפסח
FLOUR may not be added to a pot of food

Unless...
 נותן את הקמח ואחר כך נותן את החומץ
VINEGAR is added *immediately* after

ויש אומרים אף נותן את החומץ ואחר כך נותן את הקמח

10 The Gemara identifies the אומרים as ר' יהודה who holds that even vinegar that is already mixed with food speeds up the cooking.
 We cannot say that the אומרים רבי יוסי who said that vinegar will reverse the חימוץ process, because, perhaps ר' יוסי only believes vinegar has this power when it is בעין, pure and undiluted, but when already mixed with other ingredients he would hold that it does not prevent חימוץ.
 ר' עולא holds that we should never add flour to a pot, even if vinegar is added, because
 - לך אמרינן נזירא סחור סחור לכרמא לא תקרב
 As we advise a נזיר not to even go close to a vineyard, we advise staying away from all potential cases of איסור.

10

עולא NEVER add flour to a pot, EVEN if vinegar is added!	ר' יוסי VINEGAR reverses the חימוץ process <i>Perhaps...</i> ONLY when it is בעין, NOT when already mixed	ר' יהודה even VINEGAR MIXED with food SPEEDS UP the cooking
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לך אמרינן נזירא סחור סחור לכרמא לא תקרב
 Stay away from all potential cases of איסור

11 משנה the זאגט:
 - אין נותנין קמח לתוך חרוסת או לתוך החרדל
 This is not our חרוסת, but a dip of vinegar and water, into which, all year, they would add flour. The Mishnah is teaching that on פסח, one should not put flour into this חרוסת or mustard. If it was already done the תנא קמא says יאכל מייד - eat it right away before it becomes חמוץ, but ר' מאיר אוסר - R' Meir says you may not eat it at all.

11

מתנה
 אין נותנין קמח לתוך חרוסת או לתוך החרדל
 (מכוסת)
 Dip of vinegar and water typically made with flour
 If it was already done...

ר' מאיר אוסר MAY NOT EAT IT at all	תנא קמא יאכל מייד EAT IT right away
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12 The Gemara brings a מחלוקת whether this מחלוקת about what to do if flour was mixed in, applies only to the case of mustard, or even to the case of חרוסת:
 ר' כהנא holds that if flour went into חרוסת, both תנאים would agree it must be burned and not eaten, because the vinegar promotes חימוץ.
 ר' הונא בריה דרב יהודה holds that the מחלוקת תנאים applies equally to both cases, because the תנא קמא holds that vinegar does not promote חימוץ to that extent.

12

The Gemara brings a מחלוקת whether...
מחלוקת

ר' מאיר אוסר MAY NOT EAT IT at all	תנא קמא יאכל מייד EAT IT right away vinegar does not promote חימוץ to that extent	רב כהנא Both תנאים agree It must be BURNED חימוץ vinegar promotes
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רב הונא בריה דרב יהודה applies מחלוקת תנאים
 ר' הונא בריה דרב יהודה holds that the מחלוקת תנאים applies equally to both cases, because the תנא קמא holds that vinegar does not promote חימוץ to that extent.