

1 The דף מ on משנה had said;
 מי תשמישו של נחתום ישפכו מפני שהן מחמיצין
 The water that a baker uses to rinse his hands while baking, should be spilled out, because particles of dough end up in the water, and become חמץ.

1 The דף מ on משנה:

מי תשמישו של נחתום ישפכו מפני שהן מחמיצין

Water that a baker uses to rinse his hands, should be spilled, dough particles in the water, become חמץ

2 There are two ברייתות, one which only permits pouring the water on slanted ground so that it drains away, and one which allows pouring it even into a crack in the ground where it will stay in one place for a while.
 לא קשיא הא דנפישא הא דלא נפישא - they don't contradict each other - the ברייתא that insists on slanted ground is talking about a lot of water which would not be absorbed in the ground before becoming חמץ, while the ברייתא that allows pouring it into a crack is talking about a smaller quantity of water that will be absorbed in the ground quickly.

2

ברייתא #1
 Only permits pouring the water on **SLANTED GROUND** So that it drains away

ברייתא #2
 Permits pouring it into a **CRACK** in the ground Where it will stay for a while

לא קשיא...
 הא דנפישא NOT ABSORBED Before becoming חמץ
 הא דלא נפישא IS ABSORBED Before becoming חמץ

3 The מצה פרק ends with several issues relating to baking מצה:
 אמר רב יהודה אשה לא תלוש אלא במים שלנו
 The dough for מצה should only be kneaded with water that was kept overnight, so that it will cool off. Rashi explains, that spring water is warm at this time of the year.

3

Several issues relating to...
 Baking מצה

אמר רב יהודה
 אשה לא תלוש אלא במים שלנו
 Water kept overnight, so it will cool off

רש"י
 Spring water is warm this time of the year



4 The Gemara relates the humorous anecdote of רב מתנה teaching this הלכה, and the people of פפוניא misunderstood מים שלנו to mean that it must be done with OUR water - water that belonged to מתנה רב.

4

The Gemara relates a humorous anecdote...

When רב מתנה taught this הלכה

The people of פפוניא misunderstood מים שלנו as OUR water

Meaning... Water that belonged to רב מתנה

5 דרש רבא - דרש רבא taught several הלכות about how to keep the dough cool, so that it does not rise too quickly. Some of these Halachos are:
--- Not to work in the sun -
--- Not to use warm water - and
--- To cool the hands in cold water throughout the process.

5

דרש רבא...
Several הלכות, how to keep the dough cool, so it doesn't rise too quickly

- ~Don't work in the sun
- ~Don't use warm water
- ~Cool the hands in cold water throughout the process

6 If warm water was used: מר זוטרא holds it is מותר as in the case of barley soaked in water, which is not recommended, but is מותר כדיעבד as long as there are no signs of חימוץ. Here too, as long as the dough does not look like it has fermented, it is מותר. לתינתה, because רב אשי holds it is אסור, and we cannot compare it to לתינתה, because - היכא דאיתמור איתמור והיכא דלא איתמור לא איתמור - We only apply leniencies in their original context, and not to other cases.

6

If warm water WAS used...

רב אשי אסור	מר זוטרא מותר
Can't compare to לתינתה	Compare to לתינתה
BARLEY SOAKED IN WATER	BARLEY SOAKED IN WATER
Because... פיכא דאיתמור איתמור ופיכא דלא איתמור לא איתמור	מותר כדיעבד As long as there are no signs of חימוץ
We only apply leniencies in their original context, NOT to other cases	



7 הדרן עלך כל שעה -
 מס' פסחים completed the Second Perek of חמץ, and begin the Third Perek of עוברין בפת, B'ezras hashem.

7 הדרן עלך כל שעה

8 משנה the זאגט:
 ואלו עוברין בפסח -
 The משנה lists seven items which are not חמץ גמור - full-fledged חמץ - but, either חמץ גמור - full-fledged חמץ - but, either תערובת חמץ - mixtures with חמץ content, or חמץ נוקשה - defective חמץ.
 The Gemara further on מ"ג דף will teach that we derive from פסוקים that these types of חמץ are מדאורייתא - and as the end of our Mishnah states;
 - הרי אלו באזהרה ואין בהן משום כרת -
 There is a לאו, but no כרת, for eating these items.

8 ואלו עוברין בפסח
 7 items which are either...

חמץ נוקשה defective חמץ	תערובת חמץ mixed with חמץ content
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These types of חמץ are
 אסור באכילה מדאורייתא

הרי אלו באזהרה - ואין בהן משום כרת
 but NO כרת for eating these items

9 The Machlokes of רש"י and תוספות is well known:
 Rashi holds that the לאו of ימצא ובל יראה also applies.
 Therefore, Rashi explains the Mishnah as -
 One transgresses the לאו of ימצא ובל יראה by possessing one of the following items.
 Tosfos holds that the לאו of ימצא ובל יראה does not apply to these types of חמץ.
 They are only אסור באכילה.
 Therefore, Tosfos explains the Mishnah as -
 ואלו עוברין מעל השלחן
 These items must be removed from the table, because they may not be eaten.

9

תוס' X	מחלוקת Is well known	רש"י ✓
בל יראה ובל ימצא DOESN'T APPLY		בל יראה ובל ימצא ALSO APPLIES
ואלו עוברין REMOVED מעל השלחן אסור באכילה		ואלו עוברין עליהן TRANSGRESSES בבל יראה ובל ימצא

10 The גמרא elaborates on each item separately:
 -1- כותח הבבלי -
 A Babylonian dip made of sour milk, moldy bread and salt.
 The ברייתא says that it can
 Clog a person's heart because of the whey -
 Blind his eyes because of the salt - and
 Weaken his body because of the moldy bread.

Parenthetically, the גמרא discusses various foods which have either a positive or negative effect on one's health, concluding with
 - כל מיילי דמעלי להאי קשה להאי -
 Most foods have a positive effect on some parts of the body, and a negative effect on others, except for fresh ginger, long peppers, fine bread, fatty meat and old wine, which are good for the entire body!

10

1 כותח הבבלי ← CONTAINS:

- Sour Milk (whey), → Clogs the heart
- Moldy BREAD → Weakens the body
- & Salt → Blind the eyes

Parenthetically...
 The גמרא discusses various foods which have either a positive or negative effect on one's health

כל מיילי דמעלי להאי קשה להאי

Except...
 -FRESH ginger -LONG peppers
 -FINE bread -FATTY meat
 -OLD wine
 They're good for the entire body!

11 -2- שכר המדי -
 Beer from מדי - which was made with barley -

-3- וחומץ האדומי -
 Vinegar from אדום - They would add barley, because the wine of אדום is of such high quality that it would not turn sour without barley.
 It used to be that wine from יהודה was like this, but as the Posuk says;
 אמלאה החרבה - which we Darshen
 אם מלאה זו חרבה זו - whenever יהודה is successful אדום is not, and vice versa.

11

2 שכר המדי ← Made with BARLEY

3 וחומץ האדומי ← They added BARLEY

אדום of wine was such high quality
 Wine from יבוצב was like this, but...
 אמלאה החרבה
 אם מלאה זו חרבה זו
 And vice versa

It wouldn't turn sour without barley!

12 תניא אמר רבי יהודה - R' Yehuda said that before the חורבן if somebody would buy vinegar from an הארץ עם he would not need to take מעשרות, because wine of Israel would never turn to vinegar, and this vinegar must have been from תמד, which is made by soaking grape pieces in water and is not חייב in מעשרות.

The גמרא asks that in the משנה in מעשרות, R' Yehuda does require taking מעשרות from תמד?

12

תניא אמר רבי יהודה...
 Before the חורבן
 Buying VINEGAR from an הארץ עם

NO NEED to take מעשרות because it's made from תמד Grape pieces soaked in water

NEED To take מעשרות from תמד

רבי יהודה

13 The גמרא gives two answers:
 רבי יהודה actually holds תמך IS חייב in מעשרות, but
 לא נחשדו עמי הארץ על התמך -
 We can trust עמי הארץ to take the מעשרות because it's cheap.
 אי בעית אימא - alternatively, עמי הארץ are not trusted, but the
 גמרא is talking about תמך made from grape seeds, and not
 lees, and there is no actual wine in it.

13 The גמרא gives two answers

But...
 לא נחשדו עמי הארץ על התמך
 Because it's cheap!

רבי יהודה תמך חייב במעשרות

תמך Made from SEEDS No actual wine in it!

אי בעית אימא

תמך Made from LEES Actual wine in it!

14 -4- זיתום המצרי -
 An Egyptian drink made of 1/3 barley or wheat flour, 1/3 saffron, and 1/3 salt.
 It would correct irregular bowel movements, but is dangerous for a sick person or a pregnant woman.

-5- וזמן של צבעים -
 Water in which they would soak bran, to be used to dye red skins -

14 4 זיתום המצרי

CONTAINS: 1/3 BARLEY or WHEAT flour, 1/3 Saffron & 1/3 Salt

Corrects irregular bowel movements
 But, is dangerous for a sick person or a pregnant woman

5 וזמן של צבעים

Water in which they would soak BRAN Used to dye red skins

15 -6- ועמילן של טבחים -
 Bread which is made from grain that was cut at a third of its growth, and is put on top of a pot to absorb the vapor.

-7- וקולן של סופרים -
 After rejecting the possibility that it is a hair removal paste, the גמרא identifies the final item in the משנה as a shoemaker's glue. It is called של סופרים, because scribes would glue their parchments with it as well.

- רבי אליעזר אומר אף תכשיטי נשים -
 R' Eliezer adds hair removal paste, which was used by בנות עשירים.

15 6 ועמילן של טבחים

BREAD made from GRAIN, cut at a 1/3 of its growth

Put on top of a pot to absorb the vapor

7 וקולן של סופרים

After rejecting that it's hair removal paste
 Shoemaker's GLUE

SCRIBES, glue their parchments with it as well

רבי אליעזר אומר אף תכשיטי נשים
 Adds hair removal paste
 אף תכשיטי נשים was used by