

1 In the previous Daf we learned that רבי עקיבא uses the word משרת that the Torah says in the Parsha of נזיר to teach the principle of היתר מצטרף לאיסור, whereas the רבנן use משרת to teach the principle of טעם כעיקר. However, the רבנן apply the principle of טעם כעיקר to all איסורין שבתורה, whereas רבי עקיבא limits היתר מצטרף לאיסור to נזיר and does not apply it to all שבתורה.



2 The Gemara first explains why ר"ע does NOT apply היתר מצטרף לאיסור to שבתורה. כל איסורין שתורה - משום דהוה נזיר וחטאת שני כתובין הבאין כאחד ואין מלמדין. The Gemara also teaches היתר מצטרף לאיסור regarding a קרבן whose flavor is absorbed into other meat, where we apply all the חומרות of a קרבן חטאת to that other meat, even if a person only eats a כזית of the other meat which is made up of both חטאת and non-חטאת. Since there are two places - נזיר AND חטאת - where the Gemara teaches היתר מצטרף לאיסור, we cannot apply the principle elsewhere.



3 The Rabbanan would say that חטאת indeed teaches היתר מצטרף לאיסור, but it cannot be applied to שבתורה, because חולין מקדשים לא גמרינן קדשים - we cannot derive הלכות of non-קדשים from הלכות of קדשים. However, משרת teaches טעם כעיקר - which CAN be applied to שבתורה because it is derived from נזיר.



4 The Gemara asks why ר"ע would need the Posuk to teach that different grape products combine for the איסור נזיר. השתא לר"ע היתר ואיסור מצטרפין, איסור ואיסור מיבעיא - If even היתר and איסור can combine, איסור and איסור can obviously combine?
The Gemara answers;
- איסור והיתר בבת אחת איסור ואיסור בזה אחר זה - איסור והיתר combine only when eaten simultaneously.
The additional חידוש of combining איסור ואיסור is even when eaten one after the other.

4

רבי עקיבא

מחזרצלים ועל זה

Different grape products combine for the איסור נזיר

השתא לר"ע

איסור ואיסור מיבעיא	היתר ואיסור מצטרפין
איסור ואיסור בזה אחר זה	היתר ואיסור בבת אחת
<i>Even when eaten one after the other</i>	<i>Simultaneously</i>

5 המשנה the זאגט; במצק שבסידקי עריבה - Dough that is stuck in the crack of a kneading bowl - אם יש כזית במקום אחד חייב לבער - If there is a full כזית in one spot he must dispose of it before פסח,
- ואם לא בטל במיעוטו - But if it is less than a כזית, it is בטל, and it does not have to be disposed of.

5

במצק שבסידקי עריבה

אם יש כזית במקום אחד חייב לבער ואם לא בטל במיעוטו

kneading bowl

6 distinguished between dough that is on the lower part of the כלי which holds water, and dough in the upper part of the כלי that does not hold water. But there are two version of how this distinction applies - each supported by ברייתא:
According to the first version the distinction applies to the כזית to be מבער.
We only have to be מבער a כזית sized piece when it is on the upper part, but we do not have to dispose of it when it is on the lower part of the כלי, because as Rashi says;
- בטלו לגבה והוי כעץ - Since he needs it there to plug the leak it becomes part of the כלי, and is considered a piece of wood.
This version implies that less than a כזית never has to be disposed of, regardless of where on the כלי it is.
According to the second version the distinction applies to the פטור that we need not be מבער less than a כזית.
This that we need not dispose of a piece smaller than a כזית applies only on the lower part of the כלי, where it becomes בטל, but we do have to dispose of it if it's on the upper part.
This version implies that a כזית must be disposed of, regardless of where on the כלי it is.

6

רב יהודה אמר שמואל

Lower part	Upper part
2nd	1st
Need not be מבער less than a כזית	Need to be מבער a כזית
מבער פטור (רש"י) בטלו לגבה והוי כעץ	מבער אינו מבער (רש"י) בטלו לגבה והוי כעץ
כזית must always be disposed	Less than a כזית never has to be disposed



7 ברייתא ברייתא - קשיין אהדי - the two contradict each other both with regard to pieces of a כזית, and with regard to pieces smaller than a כזית?

The Gemara offers three answers:

- אמר רב הונא סמי קילתא מקמי חמירתא

We should ignore the first, more lenient ברייתא in favor of the second, more stringent ברייתא.



8 רב יוסף אמר תנאי שקלת מעלמא - מחלוקת ברייתות actually reflect a מחלוקת about moldy תנאים.

The תנאי holds even moldy חמץ that you do not plan on eating must be disposed of because it is useful as a leavening agent. This is also the opinion of the second ברייתא that a כזית sized dough, even if part of a כלי, must be disposed of.

ר' שמעון בן אלעזר says that once a block of חמץ is turned into a כלי and no longer designated for eating, there is no חיוב to dispose of it. This is also the opinion of the first ברייתא that once a כזית sized piece becomes part of a כלי you do not have to dispose of it.



9 After rejecting Rav Yosef's approach, אביי suggests a third approach, according to which there is no Machlokes between the two ברייתות -

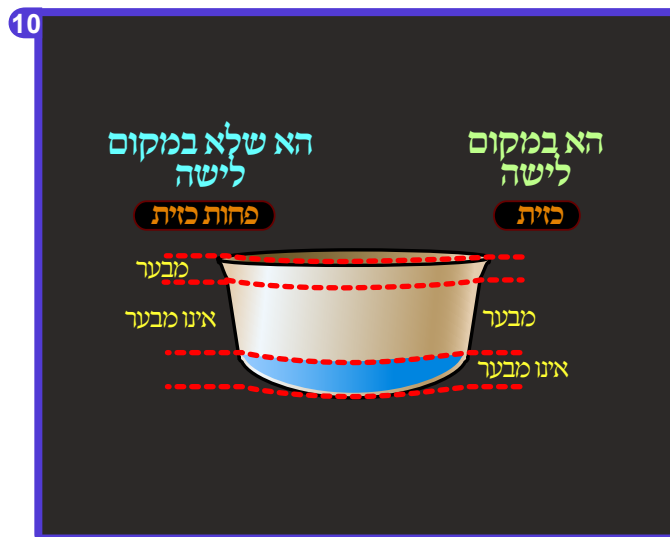
- הוה במקום לשה הא שלא במקום לשה

As Rashi explains, the bowl is Halachically divided into 3 parts.

- 1- The bottom - which holds the water, where even a כזית need not be removed, because it becomes בטל to the כלי -
- 2- The walls - which contain the dough, where a כזית must be removed, and less than a כזית need not be removed. Rashi explains that sealing a crack in the walls is helpful, but not essential. Therefore, in the walls, a כזית does not become בטל, and less than a כזית does become בטל.
- 3- The lip of the bowl - where even less than a כזית must be removed. It does not become בטל, because it is not considered במקום לשה - a place which contains the dough, even though the dough sometimes overflows as it rises.



10 Therefore, Abaye is saying; **הא שלא במקום לישה** - The first Braisa is referring to the two lower sections - the bottom, and the wall - and rules as follows: We only have to be **מבער** a **כזית** sized piece when it is on the upper part - the wall, but we do not have to dispose of it when it is on the lower part of the **כלי** - the bottom which holds the water - where it becomes **בטל** because he needs it there to plug the leak. However, less than a **כזית** need not be disposed of, even from the wall. The second Braisa is referring to the two upper parts - the wall, and the rim - and rules as follows: We need not dispose of a piece smaller than a **כזית** only on the lower part of the **כלי** - the walls - where it becomes **בטל**, because it's **מקום לישה**, but we **DO** have to dispose of it if it's on the upper part - the rim, which is not **מקום לישה**. However, a **כזית** must be disposed of even from the wall. As a matter of **הלכה** the **גמרא** brings conflicting versions whether **רב** Paskened like **רשב"א** that **חמץ** that is no longer used as food becomes **מוותר**, or only when it is **טח בטיט** - smeared with plaster.



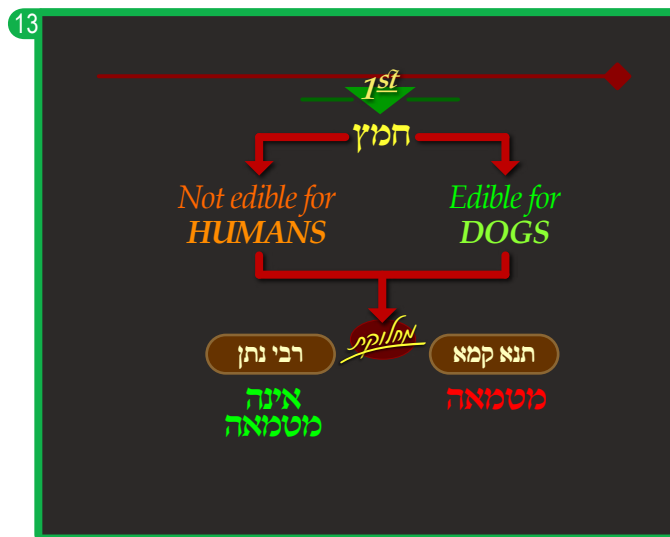
11 Relevant to the above where there is a difference between a **כזית** or less than a **כזית** - **אמר רב נחמן אמר שמואל שני חצאי זיתים וחוט של בצק ביניהן** - **אמר רב נחמן אמר שמואל שני חצאי זיתים וחוט של בצק ביניהן** - If two half olive sized pieces of dough are connected by a strand of dough, if the strand is strong enough to lift the two pieces with it, we view them as one big piece of dough - a **כזית**. Otherwise, they are viewed as separate small pieces.



12 **עולא** clarifies that this **הלכה** only applies to dough stuck in a bowl, because it will stay separated, but two pieces of dough that are loose in a house - even if not connected at all - combine to equal a **כזית**, because they may come together on **Yom Tov**. The **גמרא** has a **Shailah** whether this is limited to one area where it's likely to come together, or applies even when one of the two pieces is on a different floor of the house, or on the porch, or in an inner house.



13 The Daf concludes with two ברייתות about inedible חמץ:
 First, in a case where the חמץ is no longer edible for humans but still edible for dogs, the תנא קמא says it can still become טמא as food, while רבי נתן holds אינה מטמאה – it lost its status as food and cannot become טמא.



14 Second, if a person put flour in a receptacle that is used to tan animal hides, the תנא קמא holds that if the flour has been in the receptacle for less than three days חייב לבער – we still treat it like חמץ that must be destroyed. ר' נתן says that as soon as skins are put into the receptacle with the flour, it loses its status as חמץ.
 ר' נתן paskens like רבא,
 – אפילו יום אחד ואפילו שעה אחת – even if the flour was in the receptacle with the skins for only a day, or even a single hour!

