

4.2.17

39b (משנה ז) → 40b (בחסיסי)

1. ושמרתם את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ מצרים ושמרתם את היום הזה לדורותיכם חקת עולם: שמות י, יז

- II. חג המצות under which circumstances may water and dough be mixed on משנה ז
- a. *Animal food*: may not soak bran in water, but may braize it
  - b. *Bathroom*: a woman may not soak bran to bring to bathroom (for skin treatment), but she may put it on her wet skin
  - c. *Wound*: may not chew wheat and then put it on wound for healing – it is מחמיץ
- III. חימוץ and ברייתות relating to חימוץ after being baked/cooked etc.
- a. *ברייתא*: excluded from חימוץ are baked, cooked (means – if it was baked then cooked) and boiled dough
  - b. *ברייתא*: ר' יוסי בר יהודה – if a drip from the roof falls into dough – no חימוץ
    - i. *פ*: only if it is a constant and frequent drip, such that each drip disrupts the process of (potential) חימוץ
  - c. *שילא ד'*: permitted ותיקא (dough with various liquids); but *ברייתא* rules it to be forbidden
    - i. *Resolution*: if made with oil and salt – permitted (מי פירות=שמן); if made with water and salt – אסור
  - d. *מר זוטרא*: Prohibited to line pot with flour (may not cook well and become חמץ)
  - e. *רב יוסף*: prohibited to soak 2 wheat kernels together
    - i. *Reason*: one may get nestled in the other and not cook – מחמיץ
  - f. *אבי*: a person should not roast 2 barley kernels together – liquids may come out of one and מחמיץ the other
    - i. *Challenge (רבא)*: if so, even one should be אסור – perhaps liquid will leave one side and מחמיץ the other; rather
    - g. *רבא*: it is permitted in any case, as barley “juice” is מי פירות → אין מחמיץ
    - i. *Note*: *אבי* recanted his position (that חימוץ may happen during soaking) from his ruling re: upside-down חבית
- IV. ברייתא: prohibition of soaking barley on חג המצות
- a. *If*: kernels haven't burst, they are permitted
  - b. *ד' יוסי*: solution (if he sees them starting to puff out) place them in vinegar (kills חימוץ)
    - i. *שמואל*: we do not accept *ר'*'s solution
  - c. *If*: they burst, they are prohibited
    - i. *ד' חסדא*: “burst” means not yet burst but would if placed on a barrel
    - ii. *שמואל*: “burst” means burst – else, it is permitted (*שמואל* ruled this way in a real-life case)
  - d. *Soaking wheat*: *רבה* said that *בעל נפש* should not (i.e. better to be careful)
    - i. *רבא*: it is forbidden – certainly wheat, which has cracks, is אסור – even barley is אסור
    - ii. *רבא (recanted)*: wheat is permitted –
      1. *Proof*: we may use “fine” bread; impossible to get that kind of texture without soaking
        - a) *Even though*: some kind of breads are called סולת without soaking – e.g. מנחות
      - iii. *רבא (recanted further)*: it is a מצוה to soak wheat since the תורה obligates שמירה (v. 1)
        1. *שמירה*: cannot be just from baking (we may not use dough prepared by נכרי)
        2. *Therefore*: must be from time of first preparation (soaking)
          - a) *Challenge*: perhaps requirement is at earliest stage where watching attaches (לישה)
        3. *Practicum*: *רבא* held to the final position – he told workers who turned over sheaves to do so לשם מצות מצה
- V. Inadvertently soaked wheat – the boat that sunk (before פסח) with wheat on it
- a. *רבא*: originally ruled that it may be sold to נכרים
  - b. *Challenge (רבה בר ליואי)*: תוספתא כלאים ה:יט – may not sell (e.g.) a garment that has שטטנז in it to גוי – may sell to ישראל
  - c. *רבא (recanted)*: ruled that it should be sold in small amounts to ישראלים – so that it will be used up before חג המצות
- VI. ברייתא: layering pot with wheat – prohibited, unless he puts vinegar after the wheat (instead of before)
- a. *Some rule*: may even put vinegar first
    - i. *Identifying (ד' חסדא) יש אומרים*: ר' יהודה ג:ה, per ר' יוסי, שבת ג:ה – cooks even when it's mixed with other stuffs
      1. *Challenge*: why not establish authorship as ר' יוסי who ruled (above) that vinegar “kills” the חימוץ process?
      2. *Answer*: perhaps that's only when the vinegar is “pure”
  - b. *עולא*: prohibited both (חומץ at beginning or even at end) as a precaution
  - c. *ד' פפי*: allowed it in the kitchen of the ריש גלותא
    - i. *רבא*: how can it be allowed where there are slaves? (they may do it wrongly and lead to חימוץ)
    - ii. *Alternate version*: *רבא* himself would rub the קדרה with toasted flour