

4.3.4

45a (משנה ב) → 46a (חזר)

I. **משנה ב**: dough stuck in a basket

- a. *If*: there is a **כזית** in one spot, must remove; if not – it is null
    - i. **שמואל**: 2 versions as to whether his comments were on **רישא** (if in one spot) or on **סיפא** (if less than **כזית**)
      - 1. **Version1 (רישא)**: only if it is not there to hold the basket; if it is – even more than **כזית** need not be expunged
        - a) **Implication**: if it is less than **כזית**, even if it is not holding the basket, need not expunge
      - 2. **Version2 (סיפא)**: only if it is there to hold the basket; if it is not – even less than **כזית** must be expunged
        - a) **Implication**: if it is a **כזית**, even if is used to strengthen basket, must expunge
    - 3. **ברייתות**: conflicting **ברייתות** supporting both versions
      - a) **ר' הונא**: lenient **ברייתא** (#1) should be deleted
      - b) **דב יוסף**: it is a dispute among **תנאים**
        - i. **ד"ק**: moldy bread, even if dedicated to some non-food purpose, is not **בטל**
        - ii. **דשב"א**: if dedicated to another (non-food) purpose – **בטל**
          - 1. **Implication**: **ת"ק** holds that if it is **כזית**, even if dedicated to other purpose – not **בטל**
          - iii. **Challenge (אב"י)**: that only answers the conflict re: **כזית**
      - c) **אב"י**: both are **רשב"א**; in the spot of kneading, not **בטל**, away from kneading zone (e.g. handle) – **בטל**
      - d) **Final ruling (רב)**: הלכה follows **רשב"א** but other maintain that only if moldy bread was “plastered” **בטל**
        - i. **Alternate version (רב)**: הלכה does not follow **רשב"א** (consistent with “others” above)
    - ii. **שמואל**: if there are 2 pieces of **חמץ**, each  $\frac{1}{2}$  **כזית**, connected with strip of dough
      - 1. *If*: when torn away, stringy dough keeps them connected – **חייב לבער**; if not – **פטור**
        - a) **עילא**: this is only if it is in a basket (stuck together), within a house, pieces eventually join → **חייב לבער**
        - b) **Question**: what if the two halves are in different parts or floors of 1 house – **תיקו**
    - iii. **Tangent**: status of moldy bread, if it is inedible by humans but edible by dogs
      - 1. **ד"ק**: still receptive to **טומאה**
      - 2. **ד' נתן**: no longer **טומאה** מקבל
        - a) **Therefore**: in the case of a tanning basket with **קמח** that must be **מבויער** if put there within 3 days of **פסח**
        - b) **ד' נתן**: if hides are put in, no need to expunge even if put there just before **פסח** (נתן) **הלכה כר' נתן**
- b. **Similarly**: re **טומאה** – if there is dough and he would want to get rid of it, comprises a **חציצה** (barrier) to **טומאה**
  - i. *But if*: he wants it to stay there (nullified it to basket) it is part of the basket
  - ii. **Challenge**: this is dissimilar – it depends on **קפידא**, not amount
    - 1. **דב יהודה**: read “**טומאה** is different”
    - 2. **אב"י**: **טומאה פסח** combines, due to significance of **בצק כזית**
    - 3. **דבא**: barrier fr m **טהרה** – on **פסח**, the dough is a barrier due to its significance
    - 4. **ד"פ**: barrier from **טומאה** – on **פסח**, the dough prevents the **טומאה** due to its significance

II. **משנה ב**: ambiguous dough – if similar dough is **חמץ**, this is **אסור**

- a. **Question**: if there are no context clues – what is the **שיעור**?
- b. **Answer**: if it has risen for the time it takes to walk a Roman mile (approx.. 18 minutes)
  - i. **גזל**: 3 laws that have a **שיעור** of 4 **מילין** (רשב"ל):
    - 1. **לגבל**: a cook must go this far to purify vessels
    - 2. **לתמילה**: must go this far to find a **צבור** to join for **תפילה**
    - 3. **נטילת ידים**: must go this far to find water to wash for a meal
      - a) **אייבו**: added a fourth: tanning hides, after **מילין ד'** **שעור** are no longer **בשר** (re: **טומאה**)
      - b) **Note**: these distances are measures of how far to go to continue his way; to go out of his way – up to **מיל**