לעילוי נשמת
הר"ר משה הגר ז"ל
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ת.נ.צ.ב.ה.
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בית מדרש דחסידי סוכטשוב בני ברק
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כולל "סנה משה"
בית מדרש לתלמידי שיעור "דף היומי"

מאורות הדף היומי
Meorot HaDaf Ha Yomi
A Weekly Letter for Learners of the Daf Ha Yomi

לעילוי נשמת
הר"ר יוסף וולף ז"ל
ב"ר ברוך מנדל הי"ד
ת.נ.צ.ב.ה.

יו"ל ע"י ביהמ"ד למגידי שיעור "דף היומי" בראשות הגרח"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

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דף ל/א הלכתא חמץ בזמנו בין במינו בין שלא במינו - אסור

A Drop of Beer in the Sea

As a general rule, when a small amount of treif food falls into a large amount of kosher food, the mixture is permitted according to the principles of *batel b'rov* (when treif is nullified in a majority of kosher food) or *batel b'shishim* (when treif is nullified in sixty times its volume of kosher food). There are hundreds of qualifications and Rabbinic enactments associated with these rules, making up a good part of the Yoreh Deah section of Shulchan Aruch. However, these are the basic principles upon which everything else is built.

A minute portion of chametz: One of the most noted exceptions to this rule is chametz on Pesach. Our Sages decreed that if even a minute portion of chametz is mixed together with other foods, the entire mixture is forbidden. This is true whether the chametz is mixed into the same type of food or a different one.

It is for this reason that the kashrus stringencies for mass-produced foods are so difficult to enforce. Even one crumb of chametz in a giant vat of food can render the entire mixture forbidden (Rif 7b; Rosh:5; Shulchan Aruch 447:1). The Shailtos of Rav Achai Gaon (Tzav, 80 s.v. *Shailta d'assur*) is the sole opinion who rules that chametz on Pesach has the same status as other forbidden foods, and can be nullified in sixty portions of permitted food. The Mishna Berura rules that in certain remote situations, one may rely on the Shailtos (ibid, s.k. 2).

The reason for this enactment: The stringency of chametz is a Rabbinic decree. According to Torah law, chametz can be nullified in sixty like other forbidden foods.

The Rishonim offer several explanations why the Sages developed this stringency.

The Rambam (Ma'achalos Assuros 15:9) cites a general rule in mixtures of forbidden foods, that a temporary prohibition (*davar she'yaish lo matirin*) does not become *batel*. In this case, the mixture containing chametz may be sold to a gentile after Pesach. Therefore we cannot be lenient during Pesach, and consider the chametz portion to be *batel*.

The Rosh (Avoda Zara 5:30) explains that since a person is accustomed to eating chametz throughout the year, he is more likely to accidentally eat it on Pesach. Therefore, it was necessary to create stringent boundaries to separate us from chametz, more so than from other forbidden foods.

The Ramban explains that since the Torah forbid even owning chametz, the

דבר העורך

The Most Important Thing in the World

R' Yechiel Yaakovson, a well known educator in *Eretz Yisrael*, authored a series of booklets entitled *Al Techtau BaYaled*, published in cooperation with the Shaarei Yosher Yeshiva in Har Nof. The following is a true story that illustrates the need for us to provide positive role models for our children:

Once a teacher spoke to his class at length about the importance of Torah study. Hoping to see that he had succeeded in instilling this value into his students, he asked the class, "Children, what do you think is the most important thing in the world?"

"Chulent!" came an answer from the back of the class, and the students burst into laughter. At first the teacher interpreted the answer as a disrespectful joke, and glared at the student for a few moments, intending to punish him. However, he soon realized that it was not an expression of mockery on the child's face, but one of anger and frustration. The teacher decided to let the matter go, and continued on with the lesson. However, he later related the story to the principal to ask for his opinion. A few days later, the principal called the child into his office.

"Do you remember how a few days ago you said that chulent is the most important thing in the world?" he asked. The child's face darkened, and he nodded glumly in reply.

"Maybe you can tell me why you said that," asked the principal. The student shrugged, but offered no answer.

"I'm very interested to know why you think chulent is the most important thing in the world. Where did you get the idea?" he asked again.

"Ask my father. He'll tell you!" came the child's sharp reply.

"Do you mean to say that your father thinks that chulent is the most important thing in the world? Did he actually tell you that?"

נר ה' נשמת אדם

IN MEMORY OF
מרת HAYA-RONIT MANDEL ע"ה
בת ZIVA-ESTER VEAHARON יבדלחט"א נלב"ע כ"ד שבט תשמ"ח
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"Of course not," said the child. "He didn't need to tell me, I could see for myself. Every week when I try to say a dvar Torah at the Shabbos table, he doesn't listen to a word I say. He puts his head into his plate of chulent, and nods as if he's listening. He doesn't listen, and doesn't care that nobody is listening to me."
"Does your father learn Torah?" asked the principal.
"Yes, he learns every day."
"Would he give up his learning for chulent?" he asked.
"No," shrugged the child.
"Well then, learning Torah is more important to him than chulent," concluded the principal.
"Maybe his learning is more important, but my learning doesn't mean anything to him," said the boy.
The point that is important to stress here, is that it is not enough for us to explain to our children the value of "Torah" as a general ideal. We must show our children the importance of their own learning, and our high regard for them. In this particular case, the principal contacted the boy's father to tell him about the interesting conversation he had with the boy. The father realized his mistake and immediately resolved to correct it. He also realized that a mere conversation would not be enough. He would need to wait for an opportunity to show his son the high regard he had for his learning. The opportunity soon arrived.
One night, he returned home to find his son sitting at his desk, preparing the Gemara for the following day's class. The family knew that the father did not permit them to use his desk. The mother turned to the father and asked, "Aren't you going to say something to him? He's sitting at your desk!"
The boy looked up to see his father's reaction, and the father met his stare and said in a voice loud enough for the entire family to hear, "What does it matter that he's using my desk. He's learning Torah, and that's the most important thing. For the sake of his learning, I'm more than happy to let him use my desk."
From then on, the child felt that his father appreciated him. He began to say divrei Torah at the Shabbos table again, and the father listened attentively to every word. Needless to say, the message was successfully conveyed by the father's actions, better than any speech could have done.

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Sages realized that the prohibition against chametz is extremely severe. Therefore, they saw fit to add additional stringencies, and forbid any mixture with even a trace of chametz.

Chametz in the Kinneret: Based on the principles discussed above, it would seem that if even a drop of beer or a crumb of chametz were to fall into the sea, the entire sea should become prohibited. The Rishonim make no distinguish between a mixture of chametz that is one in sixty, one in a thousand, or one in ten million. In fact, some cities in *Eretz Yisrael* disconnect their water supply from the Kinneret, for fear that beach-goers may have thrown their leftover chametz into the sea. These cities rely on local, contained reservoirs for the duration of Pesach.

What leniency can be found to permit drinking or cooking with tap water on Pesach? Years ago, R' Shlomo Kluger *zt"l* permitted drinking water from a river that ran past gentiles' homes, based on his assumption that only a Jew's chametz is never *batel*. A gentile's chametz is *batel* in sixty (Shenos Chaim, 300; Shoel U'Meishiv VI, 31). Even if we were to accept this novel reasoning, it would not help us to permit the water of the Kinneret since non-religious Jews may also have dropped chametz in on Pesach.

The Piskei Teshuvos offers a number of solutions to this problem. Firstly, the Sdei Chemed (Chametz U'Matza 4:15) cites Poskim who hold that our Sages did not forbid an infinitesimal portion of chametz that could not possibly give taste to the mixture (Yad Yehuda; Sefer Yehoshua 5:9). Secondly, the Avnei Nezer (374) rules that only after water has been drawn in a vessel does it become forbidden with a minute portion of chametz. As long as it is still in its source, in a well, river or sea, this stringency does not apply. (See also Maharshag II, 129. The Chelkas Yoav O.C. 18 argues against this assumption).

Filtering out crumbs: Even if we grant that the water does not become forbidden, one might still ask that the crumbs themselves may come out through the tap. For this reason, some have the custom to cover the faucet head with a cloth before Pesach, to filter out any crumbs. This custom is based on the Mishna Berura (467, s.k. 67), who advises that when water is drawn from a gentile's well on Pesach, it is best to filter it through a clean cloth before drinking it. However, today this concern is not as pressing, since our water is processed with machines, filters and chemicals, which cleanse it of unwanted minerals and germs. This process will also neutralize any crumbs of chametz that pass through (see Haggada shel Pesach, Minchas Asher).

דף לא/א מנין לנושה בחבירו מנה וחבירו בחבירו

Rebbe Nosson's Collateral

Our Gemara deals with the sugya of *shibuda d'Rebbe Nosson* – Rebbe Nosson's collateral. According to this principle, a lender may claim his debt from anyone who owes money to his debtor. For example, if Reuven lends money to Shimon, and Shimon lends money to Levi, Reuven may demand payment from Levi. Levi has no right to push Reuven off by telling him, "Shimon owes you money, not me. I've never met you before, and I have no obligations to you" (Shulchan Aruch C.M. 86:1). The Poskim offer two possible explanations for this principle. The following case clearly highlights the subtle difference between the two.

Forgiving a debt: What would be the halacha if Shimon forgave

Levi's debt to him? Would Reuven still be able to approach Levi?

The Ktzos HaChoshen (86 s.k. 1, see also Tumim ibid, s.k. 2 s.v. *U'mah*) interpreted *shibuda d'Rebbe Nosson* to mean that any debts owed to Shimon are also owed to Shimon's lender, Reuven. Although Shimon is the cause of Levi's debt to Reuven, he still cannot forgive it, any more than he can forgive a debt to which he has no relation.

Alternatively, we can explain *shibuda d'Rebbe Nosson* as an extension of the Torah's security laws. According to Torah law, if a borrower does not pay his debts, the lender can demand the borrower's property instead (either "real property" such as land, or "personal property" such as jewelry). *Shibuda d'Rebbe Nosson* comes to teach us that a lender can also collect from debts owed to the borrower by others. According to this interpretation, if Shimon forgives Levi's debt, it is as if Shimon has destroyed his own property, and Reuven can no longer collect from it (see Nesivos HaMishpat ibid, s.k. 3. See also, Shulchan Aruch ibid, 3).

דף לב/א חמץ בפסח בר דמים הוא

Chametz in a Different Time-Zone

As we know, the Torah prohibits us from possessing chametz on Pesach. In this article, we pose the question of chametz that is in a time-zone other than that of its owner. For example, California is usually ten hours behind Israel. While Jews in Tel Aviv sit at their Pesach seder, their cousins in Los Angeles may still be eating chametz. What would be the halacha in the case of a businessman in Tel Aviv who owns a restaurant in Los Angeles. May his employees sell pizza on his behalf on erev Pesach morning L.A. time, while he simultaneously reads the Haggada on Pesach night Tel Aviv time? In other words, is the prohibition against owning chametz contingent upon the place of the chametz, or the place of its owner?

The Botchatcher Rav (Chesed L'Avraham, O.C. 35) ruled that the prohibition against chametz "rides on a person's head." That is to say, the prohibition is directed against him, and is therefore decided based upon where he is.

The Oneg Yom Tov (O.C. 36), on the other hand, ruled that the place of the chametz is the deciding factor (see also Eretz Tzvi, 83). To support this ruling, he cites an interesting proof from our sugya. If a Yisrael accidentally eats *terumah*, he must give a Kohen *chullin* produce of the same value as the terumah, plus one fifth extra. Our Mishna rules that even if he eats chametz *terumah* on Pesach, he still must pay this fine. The Gemara asks why this is so. During Pesach, chametz is essentially worthless, since it is forbidden to derive any benefit from it. How could we require the Yisrael to pay back 1 and 1/5 times its value, if it has no value at all? The Gemara answers that this Mishna can only be understood according to the opinion of R' Yosi HaGalili, who holds that one may benefit from chametz on Pesach (see Tosefos 28b, s.v. *R' Shimon Omeir*).

Generally, it is preferable to explain the Mishnayos according to the accepted opinion in halacha. It seems that the Gemara was unable to find any feasible scenario for the Mishna, which would fit the accepted opinion that one may not benefit from chametz. Yet, according to the Botchatcher, there is such a case. Let us say that the Mishna discusses a Yisrael who eats chametz before nightfall on the last day of Pesach, and the chametz belongs to a Kohen who resides in a different time zone, where Pesach has already ended. According to

פנינים

ל/ב כבולעו כך פולטו

Cleansing our Hearts

In order to *kasher* a treif vessel, one must expose it to the same type of heat through which it absorbed treif taste. If a pot was used to cook treif meat, it must be *kashered* in boiling water. If a grill was used to roast treif meat, it must be *kashered* directly over a fire. The Sefas Emes writes that the same applies to "*kashering*" our hearts. The same emotions that led us to sin, must be used in the service of Hashem. If a person sinned through a flaming desire, he must *kasher* his heart with a flaming love for Hashem, and through the warmth of caring and giving to others (Likutim – Shabbos HaGadol).

חמץ ומצה

Chametz and Matza

The difference between chametz and matza can depend upon no more than a fraction of a second of rising. Dough that has risen just under eighteen minutes is matza, and dough that has risen for eighteen minutes is chametz. We find this paralleled by the letters that make up the words חמץ and מצה. The only difference between these letters is small opening at the top that distinguishes a ה from a ח. So too, there is often only a subtle line between mitzva and aveira. The *yetzer hora* can incite us with all sorts of noble motivations, with which we justify improper behavior. In regard to this our Sages tell us that when a person comes to sin, an opening is made for him. The *yetzer hora* distorts the ח of chametz, opening the top to make it seem like a ה.

מאורות ההלכה

Putting out pieces of chametz for the bedika:

1. It is customary to place pieces of chametz throughout the house before the bedika, in places where the searcher will find them. One of the reasons for this practice is in order that his beracha not be *levatala* (in vain), should he fail to find any chametz. However, the Poskim write that even if no chametz is found, it is still not considered a beracha levatala, since he has fulfilled the Rabbinic mitzva of searching for chametz. Furthermore, the beracha also includes the destruction of chametz on

the following day. Still, it is best to follow the accepted custom of scattering pieces of chametz. The Arizal also followed this practice, and added that one should prepare precisely ten pieces of chametz.

2. The pieces of chametz used should be hard, in order that they not leave crumbs around the house. They should be placed in areas where children or animals will not find them and carry them elsewhere. It is proper to use pieces smaller than a *kazayis* (the volume of an olive). Thus if he misplaces one of them, he will not be required to search the entire house again, since there is no prohibition against keeping less than a *kazayis* of chametz in one's property.

Searching by candlelight:

1. Bedikas chametz should not be performed by moonlight, but by candlelight, in order that one may search in all the holes and crevices of his home.

2. One should search with a single candle, and not with a flaming torch, since one cannot bring a large fire into small crevices for fear of starting a fire. If one searched by torchlight, he has not fulfilled his obligation, and he must search again by the light of a single candle. However, he should not recite a beracha on the second bedika, since according to some opinions he fulfilled his obligation the first time, even though he used a torch (Shulchan Aruch HaRav 433:9).

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the Botchatcher, the prohibition against chametz has already ended for the Kohen, and the Yisrael has eaten his valuable *terumah*. (There is still a Rabbinic prohibition against benefiting from chametz which was owned during Pesach. However, since Torah law permits benefiting from it, the Yisrael would still need to pay the fine).

Since the Gemara does not suggest this scenario, clearly it is not true. The prohibition against chametz depends upon the time-zone where it is located, and not the time zone of its owner (see Or L'Tzion, by R' Ben Tzion Abba Shaul *zt"l*, who distinguishes between the prohibition against owning chametz, and that of benefiting from it).

דף לג/א כגון דאחמיץ במחובר

Rainwater on Wheat Stalks

When flour is mixed with water and left to rise for eighteen minutes, it becomes chametz. Furthermore, wet wheat kernels can also become chametz, even before they are ground into flour. We find in this week's Daf Yomi that wheat stalks can become chametz even while they are still attached to the ground. The Rashba (VII , 20) was once asked that if this is so, then every wheat grain should be chametz. Wheat stalks need rain to grow, and the rainwater should make the kernels chametz.

The Rashba explained that our Gemara refers to stalks that had completely ripened, ceased to draw nourishment from the ground, and dried out. Even though they are still attached to the ground, they are no longer growing, and can therefore become chametz, just like kernels that have already been harvested. However, as long as they are still growing, the kernels do not become chametz. The Shulchan Aruch cites this ruling as the accepted halacha (O.C. 467:5).

The Poskim further limit the stringency of our Gemara by explaining that not every rainfall can render fully grown wheat stalks into chametz. The Mishna Berura (ibid, s.k. 18) writes, "This applies only to heavy rainfalls. Kernels exposed to light showers may be used even for matzos mitzva (matzos eaten on Seder night)." The Me'il Tzedaka (69, cited in Shaarei Teshuva on Shulchan Aruch 467:4) takes this leniency a step further and writes that only after "heavy storms have continued consistently for day and night, and knocked the stalks to the ground where they soaked in the rainwater" need we be concerned that the stalks have become chametz. Nevertheless, the Chaye Adam (128:2) rules that it is best to harvest the wheat for *shmura matza* while it is still slightly green, and not completely ripe, in order to prevent any concern of the rain causing it to become chametz. This ruling is cited by the Mishna Berura (ibid, s.k. 17).

On the other hand, the Aruch HaShulchan (ibid, 10) rules on the contrary, that it is better not to harvest the wheat until it is fully ripe. First of all, on a practical level it is hard to grind moist, green wheat. Secondly, on a halachic level, the juices of the green wheat kernels may actually cause the wheat to become chametz. Therefore, the best time to harvest wheat for matzos is after it has become white, but before it is completely dried out.

In *Eretz Yisrael*, it is rare for rain to fall during harvest season. Therefore, some Poskim hold that according to all opinions, wheat should be harvested after it is completely dry (see Piskei Teshuvos 467:4).